

“INDEED, HE IS COMING WITH THE CLOUDS”

A Study of Revelation 1:7-8 as the Multivalent Thematic Statement of the Apocalypse

by

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*Soli Deo gloria • Coram Deo • Crux probat omnia • Vicit agnus noster, eum sequamur • Ad fontes
Sacra doctrina • In luce Tua videmus lucem • In regione caecorum rex est luscus • Post tenebras lux
Attende lectioni • Ecclesia reformata et semper reformanda secundum verbum Dei • Ascende huc*

For Leeza, my Abishag, my Dublin Darling, and my fellow pilgrim in the Way, gach mo ghrá i gcónaí

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,
Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. ~ Romans 1:16

Unless I am convinced by the testimony of the Holy Scriptures or by evident reason—for I can believe neither pope nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves—I consider myself convicted by the testimony of Holy Scripture, which is my basis; my conscience is captive to the Word of God. Thus I cannot and will not recant, because acting against one's conscience is neither safe nor sound. God help me. Amen. ~ Martin Luther, Reply to the Diet of Worms, April 18, 1521; rendering by Heiko A. Oberman, *Luther: Man between God and the Devil*

If you want to change the world, pick up your pen and write. ~ Martin Luther

Whenever the Spirit of God blows like a hurricane through Christian history, it is through prophets and Christ lovers who have surrendered unconditionally to the folly of the Cross. ~ Brennan Manning, *The Importance of Being Foolish: How to Think Like Jesus*

Neither revolution nor reformation can ultimately change a society. Rather, you must tell a new powerful tale, one so persuasive that it sweeps away the old myths and becomes the preferred story, one so inclusive that it gathers all the bits of our past and our present into a coherent whole, one that even shines some light into the future so that we can take the next step. ~ Ivan Illich

There is no greater agony than bearing an untold story inside you. ~ Maya Angelou

If Christianity be not altogether and unreservedly eschatology, there remains in it no relationship whatever to Christ. ~ Karl Barth, *Epistle to the Romans*

On rencontre sa destinée souvent par des chemins qu'on prend pour l'éviter. (Destiny is often met in the paths we take to avoid it.) ~ Jean de La Fontaine, *Fables*

Present-day thought is leading us in the direction of the valley of death, and it is cataloguing the bones one by one. All of us are in this valley but it is up to us to resuscitate meaning by relating all the texts to one another without exception, rather than stopping at just a few of them. ~ René Girard, *Things Hidden Since the Foundation of the World*, commenting on the Judaeo-Christian scriptures

We'll hang ourselves tomorrow. [Pause.] Unless Godot comes. ~ Samuel Beckett, *Waiting for Godot*

“Come” does not announce this or that apocalypse: already it resounds with a certain tone; it is in itself the apocalypse of apocalypse. *Come* is apocalyptic. ~ Jacques Derrida, *Derrida and Negative Theology*

For Intuition of truth may not Relish soe much as Truth that is hunted downe. ~ Sir Robert Southwell to William Petty, 1687

Be Thou my vision, O Lord of my heart, / Naught be all else to me, save that Thou art; / Thou my best thought in the day and the night, / Both waking and sleeping, Thy presence my light. ~ *Bí Thusa 'mo Shúile*, a traditional hymn from Ireland

: ברך דודי ודמה-לך לצבי או לעפר האילים על הרי בשמים ~ Song of Songs 8:14

Λέγει ὁ μαρτυρῶν ταῦτα: ναί, ἔρχομαι ταχύ. Ἄμην, ἔρχου κύριε Ἰησοῦ. ~ Revelation 22:20

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Abstract

The Apocalypse is replete with allusions to the Jewish scriptures. Many scholars acknowledge this dense network of allusions and conclude that these allusions help to explicate this complex literary work. Although many scholars agree that Daniel, especially Daniel 7, is a key source text for the allusions in the Apocalypse, no scholar has systematically examined its use. Another problem concerns Rev 1:7-8. Although many scholars regard Rev 1:7, 1:8, or 1:7-8 as thematic for Revelation, they have not substantiated their claim for its thematic centrality. Various lines of argument show that Rev 1:7-8, which highlights the cosmic parousia of Christ, is the multivalent thematic statement of the Apocalypse. As two interlinked prophetic oracles, Rev 1:7-8 features a prominent allusion to Dan 7:13, which, along with Daniel 7, serves as a major key for unlocking the multilayered meaning of the Apocalypse. The author centrally places these prophetic oracles in the prologue of Revelation, channeling the two oracles to flow into the prophetic core of the discourse. In crafting Rev 1:7-8 as the multivalent thematic statement, the author uses a variety of literary devices, including poetry, concentric double-ring composition, inclusive language, and liturgical dialogue. The author also uses chain-link interlock to connect Rev 1:7-8 with the initial vision in Rev 1:9-20. In turn, Rev 1:9-20 provides key words, phrases, and themes that recur in many passages in the Apocalypse. The author further links Rev 1:7-8 and Revelation 4–5 and establishes Daniel 7 as an allusion that controls the text in these two central chapters. Building upon his network of allusions, the author uses key words throughout Revelation 6–22 that resonate with Rev 1:7-8. With Rev 1:7-8 as the axis, the author expands the meaning of Christ's cosmic parousia in all its dimensions and ramifications. Thus, Christ comes first to John on Patmos, continues coming to his people throughout the story, and comes triumphantly at the cosmic parousia. The effects of the cosmic parousia unfold until the judgment at the great white throne and the creation of the new heaven and the new earth, where God and Christ rule forever.

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I have also benefited from the kind help and instruction of Dr. Kent D. Clarke, the second reader. His passion for textual criticism and the complexities of the Greek language is reflected in my attempt to read with a keen eye for detail in my exegesis of the Apocalypse. In addition, his comments about the postmodern condition and its challenge to the church have provided many avenues for thought on the place that the Apocalypse, as part of the canon, has in our world today. Finally, he has prodded me to consider the practical implications that the Apocalypse has for the church today.

Other professors at Trinity Western University have also been a source of wisdom and instruction. I would be remiss if I failed to mention, first of all, Dr. Peter Flint, the catalyst for my journey at Trinity Western University. His enthusiasm as a firebrand for the Dead Sea Scrolls sparked my foray into studies at TWU: all roads lead to Qumran or at least through Qumran. I learned the value of the Dead Sea Scrolls from both Dr. Flint and Dr. Marty Abegg, both of whom encouraged me to finish my studies here. The Scrolls have indeed

proved to be treasure for both the heart and the mind. In addition, I thank Dr. Dorothy Peters, who has at various times been a guide, a friend, and a source of encouragement. Dr. Dirk Büchner inspired me to give a close reading of any ancient text, Hebrew or Aramaic, as well as to see the value of the Prophets in the Jewish scriptures for the community of faith. Dr. Thomas Hatina gave me new tools and methods for engaging with the Gospel of Mark and provided help in understanding the complex issues involved in study of the historical Jesus. Dr. Tony Cummins inspired me to see the richness of Romans and the way in which the church at Rome was to see itself within the unfolding purposes of God. From his class on Romans, I learned that all roads lead to Rome, at least after the requisite peregrination to Qumran. Dr. Cummins, accompanied by his wife, also came to see me during my hospitalization at Harborview Medical Center—an act of love and compassion I will never forget.

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I mention some of the details of this horrific accident to inspire and encourage any reader of this thesis who is passing through the waters and walking through the fires (Isa 43:2). You, too, can overcome by the grace of God.

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Most of all, I thank the Father of glory, who is the One sitting on the throne, and the Lord Yeshua Messiah, my Savior and the one like a son of man, who loves me now and forever. Without God commanding the light to shine in the darkness to my heart, I would have no "knowledge of the glory of God in the face of Messiah" (2 Cor 4:6). Without the power and providence of God after my accident, I would not be alive. In the process of this thesis, I have learned, in ways too deep for words, that God will fulfill in His time for His glory all that He has planned for the assemblies of Yeshua Messiah across the world. As one member of that worldwide assembly, and as one accepted in the beloved, I am on a journey that is taking me and all others of like mind toward the new Jerusalem. With the words of John of Patmos, I proclaim, "To the One sitting upon the throne and to the Lamb be the blessing and the honor and the glory and the strength unto the ages of the ages" (Rev 5:13).

Preface

In the aftermath of World War I, Karl Barth called people back to “the strange world of the Bible”—the world in which sin makes its inroads, in which God is known as Other and transcendent, in which accommodation fails, in which liberalism is weighed in the balances and found wanting, and in which theology finds its focus in Jesus Christ.¹ Perhaps the strangest part of that strange world is the Apocalypse, the last writing in the canon of the scriptures of the Jesus movement, and it is a world that has become even stranger by the passage of nineteen centuries. This strange biblical discourse is in many ways a *terra incognita*. Indeed, in the biblical corpus the Apocalypse looms like Everest. Like that jagged peak of rock and ice, the Apocalypse invites and frustrates ascent. Both Everest and the Apocalypse defy unidirectional approaches. As Jim Whitaker, the first American to summit Everest, notes, “The process of scaling a mountain like Everest is not linear.”² So it is with the Apocalypse.

The symbols, images, stories, and messages of the Apocalypse know no boundaries, speaking to people and cultures around the world and across the centuries. In engaging this text, an interpreter faces untold dangers. To engage the Apocalypse in pedantic fashion renders the text abstruse—a literary artifact for antiquarian fascination. Perhaps even more dangerous is the flattening of the discourse into mere chronology—an object for entertainment. At times the Apocalypse has inspired fanatical zeal that people have translated into violence. At other times it has inspired a quietism that has resulted in an eschatology of *Schadenfreude*. Ironically, both fanatical zeal and quietism exhibit triumphalism: the triumph of human will and initiative or the triumph of world-weariness.³

The metaphor of Everest is not hyperbolic, for all we need do is summon up remembrance things past. From the outset, a firestorm of controversy raged concerning the Apocalypse. Believers in the pre-Nicene and post-Nicene church argued whether the Apocalypse be-

¹ Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), 934, provides this assessment of the world at the time Karl Barth issued his commentary on Romans.

² Jim Whitaker, *A Life on the Edge: Memoirs of Everest and Beyond* (Seattle: Mountaineers, 1999), 104.

³ On the ways in which sects view and interact with the world, see B. R. Wilson, “A Typology of Sects,” in *Sociology of Religion: Selected Readings* (ed. Roland Robertson; Baltimore: Penguin, 1969), 361-83

longed in the canon.⁴ Worse yet is the abusive and even bloodstained history of the putative application of truths from this part of the Jesus movement scriptures. Bad theology breeds bad practice, and nowhere is this dictum more evident than in theologies of the Apocalypse. The nightmares spawned by eisegetical treatments of Revelation are legend.⁵ In the second century CE one of the leaders of the Montanists proclaimed that the new Jerusalem would descend near the village of Pepuza in Asia Minor. So unsettling were the apocalyptic images of Revelation that in 1513 the Lateran Council prohibited people from preaching on apocalyptic topics.⁶ Leaders of the Jehovah's Witnesses have seized the image of the 144,000 and adopted it as literal count of those destined to live in heaven with Jehovah God. In more recent times David Koresh regarded himself as the seventh messenger of Revelation who would prepare the way for the 144,000.⁷ His end and the end of some of his followers were the fiery tragedy of Waco.

Down through the centuries, interpreters have plied and plotted their way through the symbolic labyrinth of the Apocalypse, which has inspired both awe and loathing.⁸ For instance, Friedrich Nietzsche denounced Revelation as “the most rabid outburst of vindictiveness in all recorded history.”⁹ Similarly, D. H. Lawrence talked about his childhood and said, “Perhaps the most detestable of all these books of the Bible, taken superficially, is Revelation.”¹⁰ Martin Luther struggled with the book and gave it little regard, saying, “I miss more than one thing in this book, and this makes me hold it to be neither apostolic nor prophetic. . . . There is one sufficient

⁴ For a history of the complex process by which Revelation was incorporated as Scripture, see Elaine Pagels, *Revelations: Visions, Prophecy, and Politics in the Book of Revelation* (New York: Viking, 2012), 133-70.

⁵ The watchwords for the proper interpretation of Revelation appear to be the triplex of the rule of whole counsel of God, apostolic authority, and the rule of faith. Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker, 1999), 201, says that “the rule of faith, Scripture, the creeds, and theological reflection will function more as they did in the early church than they have in the most recent past. They will be viewed as a witness to the truth, placing Christ as the center with Scripture as an authoritative summary and the universal creeds as the common theology that unites all Christians everywhere. This kind of Christianity will speak convincingly to the postmodern world.”

⁶ Diarmaid MacCulloch, *The Reformation* (New York: Viking, 2003), 93.

⁷ James D. Tabor and Eugene V. Gallagher, *Why Waco? Cults and the Battle for Religious Freedom in America* (Berkeley: University of California Press, 1995), 25.

⁸ For an overview, see Bruce D. Chilton, *Visions of the Apocalypse: Receptions of John's Revelation in Western Imagination* (Waco, Texas: Baylor University Press, 2013).

⁹ Friedrich Nietzsche, *The Birth of Tragedy and the Genealogy of Morals* (trans. Francis Golffing; Garden City, New York: Doubleday, 1956), 185.

¹⁰ D. H. Lawrence, *Apocalypse and the Writings on Revelation* (London: Penguin, 1931), 3.

reason for me not to think highly of it—Christ is not taught or known in it. . . . I stick to the books which give me Christ clearly and purely.”¹¹ However, when Luther was confined in the Castle of Wartburg, he used the image of John on Patmos and signed some of his letters “my Patmos.”¹² Sir Isaac Newton, the greatest pioneer of theoretical physics until Albert Einstein, devoted much of his time to theology, which included much labor at deciphering Revelation.¹³

To expatiate on the exegetical, doctrinal, and practical woes that attend with the Apocalypse is to say more about the proclivities of human nature than about the text itself. The naysayers protest too much. For all of the tragic appropriations of the Apocalypse, there are many creative, life-affirming uses of it for the purposes of comfort, edification, and inspiration. Overlooked among these nightmares is the source of peace, comfort, and inspiration that the Apocalypse has proved to be to countless people.¹⁴ Strange it is that more consolation would not flow from the Apocalypse, for, amidst its dark hues—its Four Horsemen, the beast, the earthquakes and plagues, Armageddon—is a golden ray. Indeed, of the over 400 verses only 98 concern catastrophe, whereas 150 refer to heaven, restoration, joy, singing, and banqueting.¹⁵ Perhaps appropriate to the hymns and musical interludes and motifs in the Apocalypse is its use in musical compositions. The haunting music of *Quartet for the End of Time*, by Olivier Messiaen, filled a German prison camp in 1941.¹⁶ During the height of World War II, Kurt Weigl, an ardent pacifist, put the Apocalypse again to music in his *Apocalyptic Symphony* (Symphony 5). The joyful pealing of bells marks its climactic coda. Weigl’s symphony is a protest against Nazi

¹¹ Martin Luther, “Preface to the Revelation of St. John,” in *Luther’s Works* (55 vols.; ed. Jaroslav Pelikan and Helmut T. Lehmann; St. Louis: Concordia, 1958–1986), 395–99. These remarks are found in his translation of the New Testament in 1522.

¹² Kidnapped by his friends, Luther stayed at Wartburg for ten months. While there, Luther translated the New Testament into German and wrote some books. On the use of “my Patmos,” see Martin Luther, “Letter 82,” in *Luther’s Works*, 48:246.

¹³ MacCulloch, *Reformation*, 536.

¹⁴ Dennis Costa, *Irenic Apocalypse: Some Uses of Apocalyptic in Dante, Petrarch and Rabelais* (Saratoga, California: Anna Libri, 1981), 1–3, 44–45; Arthur W. Wainwright, *Mysterious Apocalypse: Interpreting the Book of Revelation* (Nashville: Abingdon, 1993), 189–201.

¹⁵ This calculation comes from Eugen Weber, *Apocalypses: Prophecies, Cults, and Millennial Beliefs through the Ages* (Cambridge: Harvard University Press, 1999), 230.

¹⁶ Francesca Aran Murphy, “Revelation, Book of,” in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker Academic, 2005), 686.

ideology. Also protesting Nazi ideology and appropriating the Apocalypse was the heroic pastor and theologian Dietrich Bonhoeffer. During his 18 months at Tegel military prison in Berlin, Bonhoeffer read with omnivorous zeal, and that reading included the Psalms and the Apocalypse, which were a powerful source of comfort to him.¹⁷

For such a time as this, the Apocalypse tolls.¹⁸ Its message is veiled in symbols, its truths communicated prophetically. If the Apocalypse is to have impact again, it will come with prophetic force.¹⁹ It will be like a voice crying in the wilderness, that place of isolation. Citing the examples of Abraham, Moses, Elijah, Mary of Nazareth, and Paul, and stressing the individual believer's witness, Hans Urs von Balthasar says, "Nothing has ever borne fruit in the Church without emerging from the darkness of a long period of loneliness into the light of the community."²⁰ However, the footfall of the prophet, let alone his voice, is seldom welcome in the world or even in the community of the people of God. The history of Israel's prophets—Elijah, Micah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel—stands as mute testimony to this fact that the

¹⁷ Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy—A Righteous Gentile vs. the Third Reich* (Nashville: Thomas Nelson, 2010), 463. On Bonhoeffer's omnivorous reading during this time, see idem, *Bonhoeffer*, 458-61.

¹⁸ On true apocalypticism, Robert Jensen, *We Are All Apocalyptic Now: On the Responsibilities of Teaching, Preaching, Reporting, Writing, and Speaking Out* (Austin, Texas: Monkey Wrench, 2013), 9, argues that "honest apocalyptic thinking that is firmly grounded in a systematic evaluation of the state of the world is not only sensible but a moral obligation."

¹⁹ In the words of A. W. Tozer, *The Size of the Soul: Principles of Revival and Spiritual Growth* (n.p.: Christian Publications, 1992), 128-29, "If Christianity is to receive a rejuvenation, it must be by other means than any now being used. If the Church in the second half of this century is to recover from the injuries she suffered in the first half, there must appear a new type of preacher. The proper, ruler-of-the-synagogue type will never do. Neither will the priestly type of man who carries out his duties, takes his pay and asks no questions, nor the smooth-talking pastoral type who knows how to make the Christian religion acceptable to everyone. All these have been tried and found wanting. Another kind of religious leader must arise among us. He must be of the old prophet type, a man who has seen visions of God and has heard a voice from the Throne. When he comes (and I pray God there will be not one but many), he will stand in flat contradiction to everything our smirking, smooth civilization holds dear. He will contradict, denounce and protest in the name of God and will earn the hatred and opposition of a large segment of Christendom. Such a man is likely to be lean, rugged, blunt-spoken and a little bit angry with the world. He will love Christ and the souls of men to the point of willingness to die for the glory of the One and the salvation of the other. But he will fear nothing that breathes with mortal breath." Tozer's remarks may strike the ears of many people living in postmodern times as acerbic and sanctimonious, but he speaks of an ideal, not of himself, and he casts this prophetic man as one who has a divine commission. Moreover, church history over the last century, let alone since the inception of the church, confirms the plight of the church in both the generalities and the particulars of its present condition to which Tozer addresses himself (e.g., the acrimonious fundamentalist-modernist debate, the drift of Evangelicalism, the word of faith heresies, the bewildering fragmentation of Protestantism).

²⁰ Hans Urs von Balthasar, *The Moment of Christian Witness* (trans. Richard Beckley; San Francisco: Ignatius, 1994), 32.

prophet is a pariah and a scapegoat. The words of Walter Brueggemann about Jeremiah's prophetic ministry ring true in the broader scope of prophetic witness:

It is clear that such a linguistic enterprise that redescribes the world is in fact subversive activity and indeed may be the primal act of subversion. Such speech functions to discredit and illegitimate the old, conventional modes of perception. When things are seen in new ways, we become aware that old, conventional slogans (for example, Jer. 7:4) are in fact ideological cover-ups that no longer claim allegiance. Such imaginative speech evokes new sensitivities, invites people to hope, that is, to respond to social possibilities that the old administrative language has declared unthinkable, unreasonable, and impossible.²¹

The Apocalypse has fired the imaginations of many writers, artists, and musicians down through the centuries. The artist John Martin (1789–1854) created a number works of art that portrayed epic biblical events. Among them were the triptych of *The Last Judgment*, *The Great Day of His Wrath*, and *The Plains of Heaven*—paintings that in large part were inspired by the Apocalypse. Although these three paintings may strike some people as tedious, grandiose, and extravagant, they possess a compelling power to those accustomed to engaging with this kind of artistic expression.²² As William Feaver observes, Martin's *The Great Day of His Wrath* “represents the end, the moment of truth when the entire human race, including even prophets, artists, seers, must be overwhelmed.”²³ William Blake also exemplifies this use of the Apocalypse. On the one hand, during a time of political turmoil in England, Blake wrote, “To defend the Bible in this year 1798 would cost a man his life. The Beast & the Whore rule without control.”²⁴ On the other hand, Blake railed against “these dark Satanic mills” but went on to allow the millennium in Apocalypse to fuel the flames of his political utopianism:

I will not cease from Mental Fight,
Now shall my Sword sleep in my hand,
Till we have built Jerusalem
In this our green and pleasant Land.²⁵

²¹ Walter Brueggemann, *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah* (Minneapolis: Augsburg Fortress, 2006), 7-8.

²² William Feaver, *The Art of John Martin* (Oxford: Clarendon, 1975), 208.

²³ *Ibid.*, 196.

²⁴ William Blake, *Complete Writings: With Variant Readings* (ed. Geoffrey Keynes; Oxford: Oxford University Press, 1972), 383.

²⁵ *Ibid.*, 481.

I visited the green and pleasant land of Ireland in 2009. On a bright and cold day, Leeza and I went to City Centre in Dublin. There we visited the National Gallery of Ireland to luxuriate in artistic masterpieces by such painters as Monet, Van Gogh, Rembrandt, and Caravaggio. One painting, though not by an artist I knew, riveted me the most: *The Sixth Seal*, by Thomas Danby. This colossal painting is predominantly dark, but it is punctuated by bright light toward the top and a lightning bolt on the right. I asked Bill, a security guard, whether he knew anything about this painting. He proceeded to tell us a story about how someone had cut out the central part of the painting, excising the part that depicts a slave with broken shackles as he looks upward at the sky. This painting was done at the time when the abolitionist movement was making progress in Britain, so the expunger was an anti-abolitionist. Up in the sky at the place that the slave's eyes are fixed is a faintly painted cross, which is only visible when observed from an oblique angle. The cross. Never mentioned by name in the Apocalypse yet always in the background (Rev 11:8). If we let the Apocalypse speak to us, we will see the cross and the one like a son of man synchronizing believers with his prophetic messages and the realities of the ages to come. If we let the Apocalypse speak to us, we will see the One sitting on the throne and the Lamb, slaughtered but standing, the ones who lead us to conquer and triumph over the dragon and the beast and who lead us onward to the new Jerusalem.

The images of the Apocalypse speak today. One story conveys one of the unusual ways that happens. My wife, who was in Dublin visiting family, told me recently that one of her sisters had proclaimed the gospel via a video call to a Muslim man in a region of the Middle East. In the course of their conversation, the man believed on Jesus Christ and was powerfully saved. The next day he told Leeza's sister that he had a dream that night that unnerved him. He saw Jesus Christ standing before him, and Christ's face was bathed in radiant light. Christ, who had white hair and piercing blue eyes, flashed a smile at the man. Jesus placed the man on a white horse. Then the dream ended. This man, who had never read the Apocalypse, experienced a dream based on the first and nineteenth chapters of the Apocalypse. Yes, the Author of the Apocalypse speaks today, speaks to you and me, and speaks to those who have an ear to hear

what the Spirit says to the assemblies. At the appointed time the Alpha and the Omega will unite prophetic saints around the world. Maranatha!

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Abbreviations

All abbreviations in this study are based on the standards established in *The SBL Handbook of Style, Novum Testamentum Graece* (Nestle-Aland, 27th edition), and *The Greek New Testament* (United Bible Societies, 4th edition). We have adopted “OG” instead of “LXX” to refer to the Greek translation of the Jewish scriptures, because, as many scholars note, there was no single such translation before the inception of the Jesus movement.

Translations of the Bible and Other Ancient Literature

EB	Emphasized Bible
NHL	<i>Nag Hammadi Library in English</i> . Edited by J. M. Robinson. 4th rev. ed. Leiden. 1996
NVK	Nickelsburg, George W. E., and James C. VanderKam. <i>1 Enoch: A New Translation</i> . Minneapolis: Fortress Press, 2004
WAC	Michael Wise, Martin Abegg, Jr., and Edward Cook, <i>The Dead Sea Scrolls: A New Translation</i> . New York: HarperCollins Publishers, 1996

Periodicals, Reference Works, and Serials

ADP	Advances in Discourse Processes
ALUOS	<i>Annual of Leeds University Oriental Society</i>
ANCT	Ashgate New Critical Thinking in Religion, Theology and Biblical Studies Series
ASCP	Amsterdam Studies in Classical Philology
AUSDDS	Andrews University Seminary Doctoral Dissertation Series
AYB	The Anchor Yale Bible
BCBC	Believers Church Bible Commentary
BECNT	Baker Exegetical Commentary on the New Testament
BLS	The Bible and Liberation Series
BMC	H. Mattingly, <i>Coins of the Roman Empire in the British Museum</i> , I and II (2d ed., 1976)
BRS	Biblical Resource Series
BTSt	Biblical Tools and Studies
CBSC	Cambridge Bible for Schools and Colleges
CSRS	Comparative Studies in Religion and Society
CTL	Cambridge Textbooks in Linguistics
DH	Kurt Niederwimmer. <i>The Didache</i> . Translated by Linda M. Maloney. Edited by Harold W. Attridge. Hermeneia. Minneapolis: Fortress Press, 1998
DRLAR	Divinations: Rereading Late Ancient Religion
EBC	Expositor's Bible Commentary
EDSS	<i>Encyclopedia of the Dead Sea Scrolls</i>
EH	Europäische Hochschulschriften
ELS	English Language Series
EuntDoc	<i>Euntes Docete</i>
EUS	European University Studies

FCI	Foundations of Contemporary Interpretation
<i>FH</i>	<i>Fides et Historia</i>
GPBS	Global Perspectives on Biblical Scholarship
HolNTC	Holman New Testament Commentary
<i>IJFM</i>	<i>International Journal of Frontier Missiology</i>
IVBS	International Voices in Biblical Studies
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JH</i>	<i>Janus Head</i>
JPTSup	Journal of Pentecostal Theology: Supplement Series
KCBT	Kregel Charts of the Bible and Theology
KEKNT	Kritisch-exegetischer Kommentar zum Neuen Testament
KTAH	Key Themes in Ancient History
<i>LD</i>	<i>The Literacy Dictionary</i>
<i>LP</i>	<i>Language and Psychoanalysis</i>
LNTS	Library of New Testament Studies
MBPS	Mellen Biblical Press Series
ML	MetaLinguistica
MNTS	McMaster New Testament Studies
MSup	Mnemosyne Supplementum
NCBC	New Cambridge Bible Commentary
NIVAC	NIV Application Commentary
<i>NLH</i>	<i>New Literary History</i>
<i>NPEPP</i>	<i>The New Princeton Encyclopedia of Poetry and Poetics</i>
NTC	New Testament Commentary
NTM	New Testament Message
NTR	New Testament Readings
NTSI	The New Testament and the Scriptures of Israel
NTTh	New Testament Theology
OBS	Oxford Bible Series
OHA	Oxford History of Art
<i>OPTAT</i>	<i>Occasional Papers in Translation and Textlinguistics</i>
OS	Orbis Supplementa
PC	Proclamation Commentaries
PCPSSup	Proceedings of the Cambridge Philological Society Supplement
<i>PEPP</i>	<i>Princeton Encyclopedia of Poetry and Poetics</i>
PTA	Papyrologische Texte und Abhandlungen
RAnt	Revealing Antiquity
RGRW	Religions in the Graeco-Roman World
ROS	Radical Orthodoxy Series
RRAS	Rhetoric of Religious Antiquity Series
<i>RSB</i>	<i>Religious Studies Bulletin</i>
SBG	Studies in Biblical Greek
SBLit	Studies in Biblical Literature
SCSS	Septuagint and Cognate Studies Series
SDSSRL	Studies in the Dead Sea Scrolls and Related Literature
<i>SEAJT</i>	<i>South East Asia Journal of Theology</i>

<i>SLing</i>	<i>Sophia Linguistica</i>
StBL	Studies in Biblical Literature
TDGR	Translated Documents of Greece and Rome
TENTS	Texts and Editions for New Testament Study
TLLin	Topics in Language and Linguistics
TSL	Typological Studies in Language
VPT	Voices in Performance and Text
<i>WDNT</i>	<i>Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric</i>
WPC	Westminster Pelican Commentaries

Chapter 1

Prolegomena for the Study of Revelation 1:7-8

1.1 Introduction

Determining allusions in the literature of the early Jesus movement (c. 30-100 CE) to the Jewish scriptures has been a great problem in biblical studies and theology, and the questions and controversies surrounding this problem show no signs of abating.¹ In this scholarly

¹ Instead of “Old Testament,” we will use the term “Jewish scriptures.” Instead of “New Testament,” we will use the term “Jesus movement scriptures.” We will use the term “literature of the Jesus movement” to refer more broadly to both the Jesus movement scriptures and writings that are putatively ascribed to the first and centuries CE such as *1 Clement*, the *Didache*, and the *Gospel of Thomas*. However, we will use “Old Testament” and “New Testament” when we refer to how other scholars view the canonical Scriptures. Our reasons for this nomenclature are as follows. First, many scholars use the terms “Old Testament” and “New Testament,” but these terms are an anachronistic superimposition of categories that were foreign to both the Jews of the Second Temple period and the first-century followers of Jesus. Second, “Old Testament” and “New Testament” are associated with the canonical process, which at the time of the writing of Revelation was still not a settled issue for the early Jesus movement and perhaps for certain Jews of Palestine and the Diaspora. Cf. Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority* (Peabody, Massachusetts: Hendrickson, 2007). The term “early Jesus movement” is intended to capture three aspects that the word “church” does not convey. First, the word “Jesus” conveys the centrality of Jesus to his followers from Pentecost onward. L. G. Champion, *Benedictions and Doxologies in the Epistles of Paul* (Oxford: Kemp Hall, 1934), 36, notes the importance of the name of Jesus and says that a general name for Christians appears to have been οἱ ἐπικαλούμενοι τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (1 Cor 1:2) along with variations of this phrase. Scholars reaching a similar conclusion are James D. G. Dunn, *Did the First Christians Worship Jesus? The New Testament Evidence* (Louisville: Westminster John Knox, 2010), 16; and Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids: Eerdmans, 1999), 78-79. This emphasis on calling on Jesus’ name is seen elsewhere in the Jesus movement literature (Rom 10:13; Acts 9:14, 21; 22:16; 2 Tim 2:22; cf. Acts 7:59). For more on the significance of the name of Jesus for the early Christians, see Wilhelm Heitmüller, *“Im Namen Jesu”: Eine sprach- und religionsgeschichtliche Untersuchung zum Neuen Testament, speziell zur alichristlichen Taufe* (Göttingen: Vandenhoeck & Ruprecht, 1903); and David E. Aune, *Apocalypticism, Prophecy and Magic in Early Christianity* (Tübingen: Mohr/Siebeck, 2006; repr., Grand Rapids: Baker Academic, 2008), 407-11. Second, the word “movement” conveys the dynamic quality of the name “the way” (ἡ ὁδός), which Jesus’ followers adopted to describe themselves. They saw themselves as those moving forward in the road or way of God’s plan of salvation (Acts 9:2; 19:23; 22:4; 24:14). Third, “movement” conveys the sociological phenomenon of Jesus’ followers in the aggregate, their itinerancy, and their different base assemblies for the spread of the gospel (e.g., Jerusalem, Antioch). Cf. Ekkehard W. Stegemann and Wolfgang Stegemann, *The Jesus Movement: A Social History of Its First Century* (trans. O. C. Dean Jr.; Minneapolis: Fortress, 1999); Gerd Theissen, *Sociology of Early Palestinian Christianity* (trans. John Bowden; Philadelphia: Fortress, 1978); Richard A. Horsley, *Sociology and the Jesus Movement* (New York: Crossroad, 1989).

The following sample of works, listed chronologically, attests to the fact that questions and controversies continue in this area of study: Crawford Howell Toy, *Quotations in the New Testament* (New York: Charles Scribner’s Sons, 1884); Joseph Fitzmyer, “The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament,” *NTS* 7 (1961): 297-333; Robert Gundry, *The Use of the Old Testament in St. Matthew’s Gospel* (Leiden: Brill, 1967); Walter C. Kaiser Jr., *The Uses of the Old Testament in the New* (Chicago: Moody, 1985); D. A. Carson and Hugh Godfrey Maturin Williamson, eds., *It Is Written: Scripture Citing Scripture. Essays in Honor of Barnabas Lindars, S.S.F.* (Cambridge: Cambridge University Press, 1988); Steve Moyise, ed., *The Old Testament in the New Testament* (JSNTSup 189; Sheffield: Sheffield Academic Press, 2000); Kenneth Berding and Jonathan Lunde, eds., *Three Views on the New Testament Use of the Old Testament* (Grand

debate one of the areas of greatest interest and controversy is the study of Revelation's allusions and echoes to the Jewish scriptures, other source texts, and extratextual sources.² An allusion is a tacit yet recognizable element of a textual or extratextual source that is antecedent or contemporaneous with the target text and that is placed in a target text as words, symbols, concepts, or structure that may or may not reconfigure the source.³ A reconfigured source may also be called an approximate parallel.⁴

In this chapter we will examine the need for this study of Rev 1:7-8, which is composed of allusions to the Jewish scriptures, by identifying two important problems regarding this passage.⁵ We will then see how various scholars have approached the study of allusions and echoes in Revelation. After this survey of secondary literature, we will propose our interdisciplinary method for interpreting Rev 1:7-8. We will end the chapter by stating the thesis and the programmatic statement of this study.

Rapids: Zondervan, 2007); G. K Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007).

² Scholars refer to "source text" by other names: precursor text, antecedent text, subtext, prototype, pre-text, and *Vorlage*. We prefer the term "source text" and the related term "target text," which are used in translation studies. In one sense, the author of Revelation is taking a written text or his memory of a text and is translating it in some fashion in the target text. Cf. Theo A. W. van der Louw, *Transformations in the Septuagint: Towards an Interaction of Septuagint Studies and Translation Studies* (CBET 47; Leuven: Peeters, 2007).

³ Our examination of a variety of definitions of "allusion" leads us to our definition. See definitions in M. H. Abrams and Geoffrey Galt Harpham, *A Glossary of Literary Terms* (10th ed.; Boston: Wadsworth, 2012), 12; and Earl Miner, "Allusion," *NPEPP* 38-39.

⁴ In his comment about allusions in Revelation to the Old Testament, Floyd O. Parker Jr., "'Our Lord and God' in Rev 4,11: Evidence for the Late Date of Revelation?" *Bib* 82 (2001): 220, says, "An 'approximate parallel' is defined as one that contains the basic wording and structure of a phrase. . . ." Parker (*ibid.*) adds that an approximate parallel may involve the transposition of words, the use of synonyms, and the inclusion of new text.

⁵ We define "multivalence" as a text's generation of two or more meanings or references that co-exist in harmony or tension with one another. Our study concerns multivalence on a micro-level (e.g., a word) and on the macro-level (the entire discourse). On "multivalence," see Christine Helmer, "Introduction: Multivalence in Biblical Theology," in *The Multivalence of Biblical Texts and Theological Meanings* (ed. Christine Helmer; SBLSymS 37; Atlanta: Society of Biblical Literature, 2006), 7. "Multivalence" is also called "polyvalence," "ambiguity," "multiple meaning," and "plurisignification." According to Abrams and Harpham, *Glossary*, 13, "ambiguity," "multiple meaning," and "plurisignation" are used alternatively to describe "the use of a single word or expression to signify two or more distinct references, or to express two or more diverse attitudes or feelings." Multivalence is not to be equated with polysemy or polymorphy, although polysemy and polymorphy may be involved in multivalence. Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: InterVarsity, 1991), 84, notes that polysemy is a word that has more than one meaning and polymorphy is several symbols having the same meaning. We agree with Humphrey, *And I Turned*, 132, who argues for polyvalence within parameters: the text cannot mean anything imposed by the interpreter. Thus, multivalence depends much on the genre of the text, for some texts are inherently more multivalent (e.g., poetry, prophecy).

1.2 The Problems and the Need for This Study

For many years New Testament scholars focused their efforts on the Gospels and the Epistles, so serious scholarship of Revelation, especially from 1945 to 1980, had often been an afterthought of many scholars, but that neglect has been changing.⁶ The magisterial commentaries of H. Kraft, David Aune, G. K. Beale, Grant Osborne, H. Giesen, Stephen Smalley, and Brian Blount, as well as various books, monographs, and articles have rectified much of the scholarly neglect and have filled in many gaps, but more work remains to be done in certain key areas.⁷

1.2.1 A Thematic Statement for the Apocalypse

One key area requiring more work concerns the nature and meaning of a thematic statement for the Apocalypse. As noted below in this section, many scholars use “thematic statement” or an equivalent description when dealing with Rev 1:1, 1:7, 1:8, or 1:7-8. However, few have examined the nature and meaning of such thematic statements. For the purposes of our study, a thematic statement is defined as one or more sentences in a literary work, usually at its beginning, that explicitly or implicitly mention the key theme or themes of the work and that assert certain propositions to be true for the purpose of moving or persuading the audience. “Subject,” “theme,” “thesis,” and “thematic statement” are not synonymous terms, although they are related and may overlap.⁸ In our view a thematic statement blends

⁶ E. Schüssler Fiorenza, “Revelation,” in *The New Testament and Its Modern Interpreters* (ed. Eldon Jay Epp and George W. MacRae; Philadelphia: Fortress, 1989), 407.

⁷ H. Kraft, *Die Offenbarung des Johannes* (HNT 16a; Tübingen: Mohr/Siebeck, 1974); David E. Aune, *Revelation 1–5* (WBC 52A; Dallas: Word, 1997); idem, *Revelation 6–16* (WBC 52B; Nashville: Thomas Nelson, 1998); idem, *Revelation 17–22* (WBC 52C; Nashville: Thomas Nelson, 1998); G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1999); Grant R. Osborne, *Revelation* (BECNT; Grand Rapids: Baker Academic, 2002); H. Giesen, *Die Offenbarung des Johannes* (RNT; Regensburg: Friedrich Pustet, 1997); Stephen S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove: InterVarsity, 2005); Brian K. Blount, *Revelation: A Commentary* (NTL; Louisville: Westminster John Knox, 2009).

⁸ Monroe C. Beardsley, *Aesthetics: Problems in the Philosophy of Criticism* (2d ed.; Indianapolis: Hackett, 1981), 401-11, raises the issue of defining “subject,” “theme,” and “thesis.” In terms of a continuum of general to specific, he says that “subject” is the least specific, “theme” is more specific, and “thesis” is the most specific. According to Beardsley (403), a subject may be referred to “by a concrete noun or nominative construction: a war, a love affair, the Aztecs, the taming of a shrew.” In contrast, he says that a theme of a literary work is “something named by an abstract noun or phrase: the futility of war, the mutability of joy; heroism, inhumanity.” Beardsley (405) goes on to say that a theme is “a concept in the mind of the speaker, an abstracted quality or relation that he evidently regards as noteworthy, because in some way he singles it out for attention.” The defini-

the categories of “theme” and “thesis” and includes terms and concepts that are central to the discourse and that are elaborated by various literary devices throughout the discourse.⁹ In ancient literature, the subject, theme, thesis, or thematic statement normally occurs at the beginning (e.g., the title, the first sentence of the work, the preface or prologue), but sometimes later in the work.¹⁰

tion of Abrams and Harpham, *Glossary*, 229, of “theme” is similar to Beardsley’s but is more helpful: “a general concept or doctrine, whether implicit or asserted, which an imaginative work is designed to involve and make persuasive to the reader.” Beardsley’s definition of theme as abstract noun or phrase is overly restrictive because Theodore Harris and Richard Hodges, “Theme,” *LD* 256, state that a theme is “a major idea or proposition broad enough to cover the entire scope of a literary or other work of art.” They correctly state that a theme may consist of a sentence, a noun phrase, an adverbial phrase, or a prepositional phrase. Finally, according to Beardsley (404), a thesis, which is not necessarily part of a literary work, is something about or in a literary work that can be called true or false.

⁹ Brendan Byrne, *Romans* (SP 6; Collegeville, Minnesota: Liturgical, 1996), 51. A thematic statement may have lexical and thematic correspondence with other sections of the work. Cf. Lars Hartman, *Asking for a Meaning: A Study of 1 Enoch 1-5* (ConBNT; Uppsala: Almqvist & Wiksell, 1979), 132. In the Jewish scriptures Mic 1:2-7 is a good example of a thematic statement that is elaborated through various means in the rest of the writing. Delbert R. Hillers, *Micah: A Commentary on the Book of the Prophet Micah* (Hermeneia; Minneapolis: Fortress, 1984), 18; Mignon Jacobs, *The Conceptual Coherence of the Book of Micah* (JSOTSup 322; Sheffield: Sheffield Academic, 2001), 46-57; Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids: Eerdmans, 2007), 15.

¹⁰ *The title*: The title of the Roman novel *Satyrice*, by Petronius, is an example in which the title discloses information about the document. Hubert Petersmann, “Environment, Linguistic Situation, and Levels of Style in Petronius’ *Satyrice*,” in *Oxford Readings in the Roman Novel* (ed. S. J. Harrison; Oxford: Oxford University Press, 1999; repr., Oxford: Oxford University Press, 2005), 106-7.

The first sentence of the work: Before the 114 logia, the *Gospel of Thomas* says, “These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down” (*NHL*). The author of 4 Maccabees sets forth the purpose of his writing in the first sentence: “Highly philosophical is the subject I propose to discuss, namely, whether devout reason is absolute master of the passions, and I would strictly counsel you to give earnest attention to my philosophical exposition” (4 Macc 1:1, *OTP*). The writer of the *Didache* establishes his theme in the initial sentence: “There are two ways, one to life and one to death, but the difference between the two ways is great” (*Did.* 1:1, *DH*). *Fourth Ezra* 3:1-3, which begins the Jewish text of this literary work, probably serves as a thematic statement for the rest of the writing. Michael E. Stone, *Fourth Ezra: A Commentary on the Book of Fourth Ezra* (Hermeneia; Minneapolis: Fortress, 1990), 53, says that these three verses “set the stage for the whole book.” W. O. E. Oesterley, *II Esdras: The Ezra Apocalypse* (London: Methuen, 1933), 18, says that verse 2 provides “one of the main themes of the book.”

The preface or prologue: As D. E. Smith, “Narrative Beginnings in Ancient Literature and Theory,” *Semeia* 52 (1990): 1-9, points out, in ancient writings of various kinds, the first sentence or first paragraph usually gives the theme of the document or other central information. Ancient writers note this use of a subject, theme, thesis, or thematic statement somewhere in the beginning of literary works. For example, Epiphanius states, “The authors of old used to give hints of the subject they were to treat in the prefaces or remarks which they composed as a sort of title. Hence we too shall use this style in writing our preface for you, beloved brothers, and we shall briefly summarize the essential matter [of our work composed?] against the sects” (*Pan.* 1.1.1). Philip R. Amidon, trans. and ed., *The Panarion of St. Epiphanius, Bishop of Salamis: Selected Passages* (New York: Oxford University Press, 1990), 5. The feature of preparing the audience is seen in Greco-Roman speeches, epic poems, and dramas. As Aristotle states, “But in speeches and epic poems the *exordia* provide a sample of the subject, in order that the hearers may know beforehand what it is about, and that the mind may not be kept in suspense, for that which is undefined leads astray; so then he who puts the beginning, so to say, into the hearer’s hand enables him, if he holds fast to it, to follow the story. . . . Similarly, tragic poets make clear the subject of their drama, if not at the outset, like Euripides, at least somewhere in the prologue, like Sophocles. . . .”

1.2.2 Allusions and Echoes to the Jewish Scriptures in the Apocalypse

Another problem requiring more work is the allusions and echoes to the Jewish scriptures in the Apocalypse. Especially since the commentary of Henry Swete appeared in 1908, scholars have investigated Revelation's extensive use of allusions and echoes to the Jewish scriptures and have drawn differing conclusions.¹¹ In 1912 Adolf von Schlatter examined the

It is the same in comedy" (*Rhetoric* 3.14.6). In regard to epics, Gérard Genette, *Narrative Discourse: An Essay in Method* (trans. Jane E. Lewin; Ithaca: Cornell University Press, 1980), 67, explains, "Anticipation, or temporal prolepsis, is clearly much less frequent than the inverse figure, at least in the Western narrative tradition—although each of the three great early epics, the *Iliad*, the *Odyssey*, and the *Aeneid*, begins with a sort of anticipatory summary that to a certain extent justifies the formula Todorov applied to Homeric narrative: 'plot of predestination.'" Cf. Aristotle, *Rhet.* 1414b; Lucian, *Ver. hist.* 53; *Rhet. Alex.* 29, 1436a, lines 33-39; Dionysius of Halicarnassus, *Lys.* 24; Seneca the Elder, *Controv.* 1.pref.21; Quintilian, *Inst.* 4.1.35. Outside speeches: Polybius 3.1.3-3.5.9; 11.1.4-5; Dionysius of Halicarnassus, *Thuc.* 19; Virgil, *Aen.* 1.1-6). On the prologue: Cicero, *Inv.* 1:20-26; *Rhet. Her.* 1:6-8; Quintilian, *Inst.* 4:1; Anon. Seg. 1-39; Aps. *Rhetoric.* 217:2-242:11; [Hermog.] *Inv.* 93:4-108:17.

Later in the work: Robert E. Longacre, *The Grammar of Discourse* (2d ed.; TLLin; New York: Plenum Press, 1996), 37-38.

¹¹ In chronological order, see Henry Barclay Swete, *The Apocalypse of St John: The Greek Text with Introduction, Notes and Indices* (3d ed.; New York: Macmillan, 1908; repr., Grand Rapids: Eerdmans, 1968), cxi-clviii; Adolf von Schlatter, *Das alte Testament in der johanneischen Apokalypse* (BFCT 16.6; Gütersloh: Bertelsmann, 1912); R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John* (ICC; Edinburgh: T&T Clark, 1920), 1:lxv-lxxxii; Pierre Lestringant, *Esai sur l'unité de la révélation biblique* (Paris: Editions 'Je. Sers,' 1942); J. Cambier, "Les images de l'Ancien Testament dans l'Apocalypse de Saint Jean," *NRTh* 77 (1955): 113-22; Stanislas Giet, *L'Apocalypse et l'histoire* (Paris: Presses Universitaires de France, 1957), 186-208; Eduard Lohse, "Die alttestamentliche Sprache des Sehers Johannes. Textkritische Bemerkungen zur Apokalypse," *ZNW* 52 (1961): 122-26; A. Vanhoye, "L'utilisation du livre d'Ezechiel dans l'Apocalypse," *Bib* 43 (1962): 436-76; H.-P. Müller, "Formgeschichtliche Untersuchung zu Apc John. 4-5" (PhD diss., Heidelberg University, 1962); Leonhard P. Trudinger, "The Text of the Old Testament in the Book of Revelation" (ThD diss., Boston University, 1963); C. G. Ozanne, "The Influence of the Text and Language of the Old Testament on the Book of Revelation" (PhD diss., University of Manchester, 1964); Rudolf von Halver, *Der Mythos im letzten Buch der Bibel* (TF 32; Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1964), 11-17; J. Comblin, *Le Christ dans l'Apocalypse* (Bibliothèque de Théologie: Théologie biblique 3.6; Paris: Desclée, 1965), 80-91; H. Lancellotti, "L'Antico Testamento nell'Apocalisse," *RivB* 14 (1966): 369-84; A. Gangemi, "L'utilizzazione del Deutero-Isaia nell'Apocalisse di Giovanni," *EuntDoc* 27 (1974): 109-44, 311-39; B. Marconcini, "L'utilizzazione del T. M. nelle citazione isaiane dell'Apocalisse," *RevistB* 24 (1976): 113-36; G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and the Revelation of St. John* (Lanham, Maryland: University Press of America, 1984); Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and Interpretation of Revelation 8:7-12* (AUSDDS 11; Berrien Springs, Michigan: Andrews University Press, 1987); idem, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BR* (1988): 37-53; Jean-Pierre Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16,17 - 19,10* (Frankfurt: Lang, 1989); John T. Willis, "The Old Testament and the Book of Revelation," in *Johannine Studies: Essays in Honor of Frank Pack* (ed. James E. Priest; Malibu, California: Pepperdine University Press, 1989), 231-39; Jan Fekkes III, *Isaiah and the Prophetic Traditions in the Book of Revelation: Visionary Antecedents and their Developments* (JSNTSup 115; Sheffield: Sheffield Academic Press, 1995); Steve Moyise, *The Old Testament in the Book of Revelation* (JSNTSup 115; Sheffield: Sheffield Academic Press, 1995); G. K. Beale, *John's Use of the Old Testament in Revelation* (JSNTSup 166; Sheffield Academic Press, 1998); idem, G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1999), 76-99; Jon Paulien, "Criteria and Assessment of Allusions to the Old Testament in the Book of Revelation," in *Studies in the Book of Revelation* (ed. Steve Moyise; Edinburgh: T&T Clark, 2001); David A. deSilva, "Final Topics:

use of the Old Testament in Revelation, but his work remained the only significant published scholarly treatment of the subject until Beale examined the use of Daniel in Revelation and published his revised PhD dissertation in 1984.¹² Between 1912 and 1984, the only other significant scholarly contributions to this topic were the unpublished dissertations of Leonhard Trudinger and C. G. Ozanne.¹³

Despite scholarly differences about the Apocalypse, many have reached consensus on two points. First, Revelation has more references to the Old Testament than other parts of the New Testament have.¹⁴ Second, the writer of Revelation never formally quotes or provides an introductory or concluding formula in conjunction with his use of the Old Testament.¹⁵ In this lack of formal quotations, Revelation differs from both the Qumran corpus and the rest of the Jesus movement literature.¹⁶ The following scholars or scholarly works, listed in chrono-

The Rhetorical Functions of Intertexture in Revelation 14:14-16:21,” in *The Intertexture of Apocalyptic Discourse in the New Testament* (ed. Duane E. Watson; Atlanta: Society of Biblical Literature, 2002), 215-41; David E. Aune, “Apocalypse Renewed: An Intertextual Reading of the Apocalypse of John,” in *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation* (ed. David L. Barr; SBLSymS 39; Atlanta: Society of Biblical Literature, 2006), 43-70; Robby Waddell, *The Spirit of the Book of Revelation* (JPTSup 30; Blandford Forum, Dorset: Deo, 2006); G. K. Beale and Sean M. McDonough, “Revelation,” in *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids: Baker Academic, 2007), 1081-1161.

¹² Adolf von Schlatter, *Das alte Testament in der johanneischen Apokalypse* (BFCT 16.6; Gütersloh: Bertelsmann, 1912).

¹³ Leonhard P. Trudinger, “The Text of the Old Testament in the Book of Revelation” (ThD diss., Boston University, 1963); C. G. Ozanne, “The Influence of the Text and Language of the Old Testament on the Book of Revelation” (PhD diss., University of Manchester, 1964).

¹⁴ Beale, *Revelation*, 77.

¹⁵ This absence of formal quotations is acknowledged by the following scholars: Beale and Carson, *Commentary*, 1082-83; Richard Bauckham, *The Theology of the Book of Revelation* (NTT; Cambridge: Cambridge University Press, 1993; repr., Cambridge: Cambridge University Press, 1996), 4; Sverre Bøe, *Gog and Magog: Ezekiel 38–39 as Pre-text for Revelation 19,17–21 and 20,7–10* (WUNT 2/135; Tübingen: Mohr/Siebeck, 2001), 26; Paul T. Penley, *The Common Tradition behind Synoptic Sayings of Judgment and John’s Apocalypse: An Oral Interpretive Tradition of Old Testament Prophetic Material* (LNTS 424; London: T&T Clark, 2010), 2; Swete, *Apocalypse*, cliv-cliv; United Bible Societies, 3d ed., 903; United Bible Societies, 4th ed., 890. The second edition of the UBS text (897-920) includes Revelation in its Index of Quotations, but the UBS committee changed its philosophy in the third and fourth editions, expunging Revelation from the index.

¹⁶ In a minority view, Leonhard P. Trudinger, “Some Observations Concerning the Text of the Old Testament in the Book of Revelation,” *JTS* 17 (1966): 84, argues that certain allusions should be called quotations because of the “word combinations” that point to knowledge of such forms in another source. Works from the Qumran corpus with introductory formulas include the *Damascus Document* (Genizah A + B, 4Q266–272), the *Florilegium* (4Q174), and the *Habakkuk Pesher* (1QpHab).

logical order, provide varying estimates of the number of allusions or the number of allusions and echoes in Revelation to the Jewish scriptures:¹⁷

Table 1: Scholars' Count of Allusions and/or Echoes in Revelation

Scholar and Date	Allusions and/or Echoes	Comment
Westcott and Hort (1882) ¹⁸	At least 278	278 verses contain allusions
Toy (1884) ¹⁹	262	
Rotherham (1897) ²⁰	320	Estimate
Hühn (1900) ²¹	455	
Dittmar (1903) ²²	195	
British and Foreign Bible Society (1904) ²³	493	
Swete (1908) ²⁴	278	
Charles (1920) ²⁵	226	
Gélin (1938) ²⁶	518	
Stähelin (1951) ²⁷	About 638 ²⁸	748 parallels when including the Old Testament Apocrypha and pseudepigrapha
Tenney (1957) ²⁹	Nearly 250	About 95 of the 348 allusions are repeated
Bratcher (1961) ³⁰	11	

¹⁷ This table was compiled, in part, on totals cited in the following secondary literature: Beale, *John's Use*, 60 n. 1; Beale and McDonough, "Revelation," 1081-1161; Fekkes, *Isaiah*, 62; Aune, "Apocalypse Renewed," 45; Waddell, *Spirit*, 68 n. 90.

¹⁸ B. F. Westcott and F. J. A. Hort, *Introduction to the New Testament in the Original Greek* (New York: Harper and Brothers, 1882; repr., Peabody, Massachusetts: Hendrickson, 1988), 184-88 of the appendix.

¹⁹ Toy, *Quotations*, 294-300.

²⁰ Joseph Bryant Rotherham, *The Emphasized Bible* (n.p.: 1897; repr., Grand Rapids: Kregel, 1994), 252-67 (New Testament).

²¹ E. Hühn, *Die alttestamentlichen Citate und Reminiscenzen im Neuen Testament* (Tübingen: J. C. B. Mohr, 1900), 269-71.

²² Wilhelm Dittmar, *Vetus Testamentum in Novo: Die alttestamentlichen Paralleles des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta* (Göttingen: Vandenhoeck & Ruprecht, 1903), 263-79.

²³ Eberhard Nestle, *H KAINH ΔΙΑΘΗΚΗ: Text with Critical Apparatus* (4th ed.; London: British and Foreign Bible Society, 1904), 734-87.

²⁴ Swete, *Apocalypse*, cxli.

²⁵ Charles, *Revelation*, 1:lxv-lxxxii.

²⁶ A. Gélin, *L'Apocalypse (Le sainte Bible 12)* (Paris: Letouzey et Ané, 1938), 589-90.

²⁷ Johann Stähelin, *700 Parallelen: Die Quellgründe der Apokalypse* (Bern: M. Hötzendorfer, 1951).

²⁸ Fekkes, *Isaiah*, 62, gives the estimate of 638.

²⁹ Merrill C. Tenney, *Interpreting Revelation* (Grand Rapids: Eerdmans, 1957), 101.

³⁰ Robert G. Bratcher, *Old Testament Quotations in the New Testament* (rev. ed.; London: United Bible Societies, 1961), 74-76.

Scholar and Date	Allusions and/or Echoes	Comment
Trudinger (1963) ³¹	76	Trudinger lists 58 quotations separate from allusions
UBS ² (1968) ³²	Over 500	
Van der Waal (1971) ³³	About 1,000	
Jenkins (1972) ³⁴	Nearly 250	About 95 of the 348 allusions are repeated
UBS ³ (1975) ³⁵	394	
Ford (1975) ³⁶	Over 400 in Revelation 4–22	
NA ²⁶ (1979) ³⁷	635	25 direct quotations ³⁸
Metzger (1993) ³⁹	278	
Fekkes (1994) ⁴⁰	About 150	These are certain or virtually certain, and 72 recapitulations occur
Moyise (1995) ⁴¹	Over 200	
Aune (1997) ⁴²	Over 100	
NA ²⁷ (1998) ⁴³	734	
Rowland (1998) ⁴⁴	599	40 allusions to other texts ⁴⁵
Beale (1999) ⁴⁶	About 1200	Estimated by Paulien

³¹ As cited in Appendix A of Frederick David Mazzaferri, *The Genre of the Book of Revelation from a Source-critical Perspective* (BZNW 54; Berlin: de Gruyter, 1989), 385-86.

³² Kurt Aland et al., eds., *The Greek New Testament* (2d ed.; New York: United Bible Societies, 1968), 897-920.

³³ C. Van der Waal, *Openbaring van Jezus Christu: Inleiding en Vertaling* (Göttingen: De Vuurbaak, 1971), 174-241.

³⁴ Ferrell Jenkins, *The Old Testament in the Book of Revelation* (Marion, Indiana: Cogdill Foundation, 1972), 23 n. 9, follows Tenney's list.

³⁵ Kurt Aland et al., eds., *The Greek New Testament* (3d ed.; New York: United Bible Societies, 1975), 836-95.

³⁶ J. Massyngberde Ford, *Revelation* (AB 38; Garden City, New York: Doubleday, 1975), 27, 42.

³⁷ Kurt Aland et al., eds., *Novum Testamentum Graece* (26th ed.; Stuttgart: Deutsche Bibelstiftung, 1979), 632-80.

³⁸ NA²⁶ indicates allusions in regular type and direct quotations in italics.

³⁹ Bruce M. Metzger, *Breaking the Code: Understanding the Book of Revelation* (Nashville: Abingdon, 1993), 13.

⁴⁰ Fekkes, *Isaiah*, 70.

⁴¹ Moyise, *Revelation*, 137.

⁴² Aune, *Revelation 1–5*, 1.

⁴³ Barbara Aland et al., *Novum Testamentum Graece* (27th ed.; Stuttgart: Deutsche Bibelgesellschaft, 1998), 632-80.

⁴⁴ Christopher C. Rowland, "The Book of Revelation," *NIB* 12 (Nashville: Abingdon, 1998), 737-43.

⁴⁵ *Ibid.*, 743. These texts include Tobit, 2 Maccabees, Wisdom of Solomon, Sirach, 3 Maccabees, *I Enoch*, and *Psalms of Solomon*.

⁴⁶ By analyzing Beale's identifications of allusions in three test passages in the Apocalypse, Paulien, "Criteria," 126, estimates Beale's total for Revelation.

Scholar and Date	Allusions and/or Echoes	Comment
UBS ⁴ (2001) ⁴⁷	632 (664) ⁴⁸	403 verse citations ⁴⁹
Waddell (2006) ⁵⁰	394 to 695	Difficult to determine

The table above highlights the first problem: divergent criteria and terms have yielded widely varying results for the compilation of allusions and echoes.⁵¹ For example, this problem becomes clearer when examining the differences in the totals for the second, third, and fourth editions of the United Bible Societies' *Greek New Testament* (over 500, 394, 664 [632], respectively). The large spread in totals for Revelation's allusions to the Jewish scriptures, from a low of 11 to a high of about 1200, has been caused by at least three factors.⁵² To begin with, scholars have used divergent definitions of "allusion" and "echo." Compounding this problem is scholars' employment of divergent criteria for detecting allusions and echoes. Moreover, some scholars have included parallels in addition to allusions and echoes.⁵³ Seeing these problems, Jan Fekkes observes, "The need for systematic methodological guidelines in delimiting John's use of specific OT texts is evident simply from the multitude of disparate enumerations of OT allusions in Revelation."⁵⁴ Stanley Porter criticizes studies on the use of the Old Testament in the New Testament and says that "the criteria for determining and label-

⁴⁷ Barbara Aland et al., eds., *The Greek New Testament* (4th rev. ed.; Stuttgart: Deutsche Bibelgesellschaft, 2001), 891-901.

⁴⁸ The total of 664 includes both the 632 from the Genesis-Malachi Protestant canon and 32 from deuterocanonical literature (2 *Baruch*, 1 *Enoch*, 2 *Maccabees*, 3 *Maccabees*, *Psalms of Solomon*, *Sirach*, *Tobit*, *Wisdom of Solomon*).

⁴⁹ Mark Wilson, *Charts on the Book of Revelation: Literary, Historical, and Theological Perspectives* (KCBT; Grand Rapids: Kregel, 2007), 120.

⁵⁰ Waddell, *Spirit*, 68 n. 90, lists a range from Beale's work.

⁵¹ In addition, Paulien, *Decoding*, 121-54, has surveyed ten scholarly sources for their identifications of allusions in Rev 8:7-9:21 and 11:15-18 and found widely differing totals.

⁵² Bratcher, *Quotations*, vii, does not specify his method in determining quotations, paraphrases, and allusions other than saying that his list "includes all formal quotations and some of the more obvious paraphrases and allusions which seem to reflect a conscious use of a specific Old Testament passage or of Old Testament phraseology."

⁵³ Beale, *Revelation*, 77.

⁵⁴ Fekkes, *Isaiah*, 61-62.

ing the use of the Old Testament and related texts in the New Testament are far from being resolved and even further from providing objective tests.”⁵⁵

A second problem that emerges from a survey of secondary literature on Revelation is that scholars have not examined in sufficient depth the allusions to Daniel 7 in Revelation. This exegetical inattention to Daniel 7 is ironic because some scholars acknowledge that allusions to Daniel play a central role in Revelation.⁵⁶ For example, according to Henry Swete and G. K. Beale, Daniel, when analyzed by its length, is referred to more often than any other part of the Old Testament, and Beale further says that Daniel 7 is alluded to more than any other chapter of Daniel.⁵⁷ J. P. M. Sweet says that Revelation “represents the Danielic version of Christianity, stressing Christ’s sacrificial death and imminent return, which stamps the synoptic gospels and most of the epistles.”⁵⁸ Indeed, the few scholars who have focused on Daniel 7 have directed their discussion of it in the broader vein of determining whether Daniel or Ezekiel provides the main model for Revelation in terms of the dominant themes or the narrative structure. Other scholars acknowledge the importance of Daniel 7. However, they do not see the centrality of Daniel 7, granting Ezekiel precedence over Daniel. For example, R. H. Charles says that the author uses Daniel 7 mainly in Revelation 1, 11, 13, and 20, adding further that most of the Danielic allusions come from Daniel 7 (11 of the 27 verses alluding to Daniel).⁵⁹

In his dissertation G. K. Beale sought to remedy this inattention to the broader Daniel-Revelation connection. However, writing 15 years later, Beale points out that a major problem with the treatment of Revelation 1 is that “the majority of commentators have not

⁵⁵ Stanley E. Porter, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology,” in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals* (ed. Craig A. Evans and James A. Sanders; JSNTSup 148; Sheffield: Sheffield Academic Press, 1997), 88.

⁵⁶ Beale, *Use of Daniel*, 87; J. P. M. Sweet, *Revelation* (WPC; Philadelphia: Westminster, 1979), 17-21.

⁵⁷ Beale, *Revelation*, 77. Swete, *Apocalypse*, liii, says that the author of the Apocalypse refers to the Book of Daniel 45 times and that “the Books of Isaiah, Ezekiel, and Zechariah are used with almost equal frequency. . . .”

⁵⁸ Sweet, *Revelation*, 47-48.

⁵⁹ Charles, *Revelation*, 1:lxviii-lxxxi. As subsequent chapters of our study will show, allusions to Daniel 7 occur in more than just these chapters. Moyise, *Revelation*, 45, has followed Charles’s survey of Daniel 7.

developed the significance of Daniel 7 enough.”⁶⁰ He does not elaborate on this lack of development except to note that commentators have focused on aspects of the son of man reflected in Daniel 10 and the “lampstands” of Zechariah. Although Beale deals with the use of Daniel 7 in Revelation 1, he does not devote an excursus in his commentary to trace its use throughout Revelation. Moreover, Beale does not see how Daniel 7 plays a thematic function in Rev 1:9-20, which he says serves “as a commission to John from the risen Christ to write the totality of the vision which he witnesses.”⁶¹ In contrast, Richard Bauckham sees the importance of not only Daniel as a whole for Revelation but also Daniel 7 in particular, and he asserts that the author “alludes to almost every part of that chapter at some point in Revelation, demonstrating that a consistent and complete exegesis of Daniel 7 lies behind his work.”⁶² Given his concern for other subjects related to Revelation, Bauckham does not isolate Daniel 7 or treat it extensively, but to his credit he incorporates it into the broad discussions in his book.⁶³ Therefore, Bauckham’s treatment of Daniel 7 is limited. Grant Osborne does not elaborate on the significance of the development of the “one like a son of man” passage from Daniel 7, but he concludes, “The Danielic image [of the one like a son of man] is implied throughout 1:4-8 and is a major force in Revelation as a whole (Dan. 7 is one of the most frequently used passages in the book), focusing as it does on an eternal kingdom established by God.”⁶⁴

A third problem that emerges from a survey of secondary literature on Revelation is the lack of detailed exegesis of Rev 1:7-8 in relation to the rest of Revelation. Many scholars identify Rev 1:7, 1:8, or 1:7-8 as the thematic statement of Revelation, or they identify these verses as expressing major themes of Revelation, but to our knowledge none of the scholars

⁶⁰ Beale, *Revelation*, 221.

⁶¹ *Ibid.*, 206.

⁶² Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (London: T&T Clark, 1993; repr., London: T&T Clark, 2007), 500-1.

⁶³ *Ibid.*, 329.

⁶⁴ Osborne, *Revelation*, 68.

surveyed has examined these verses comprehensively.⁶⁵ This problem may be summarized as four questions. First, what is a “thematic statement” in the literature of both the early Jesus movement and other ancient literature, and how does such a thematic statement function? Second, if Rev 1:7, 1:8, or 1:7-8 is the thematic statement, how does it function in that way? Third, is one of the scriptural allusions in Rev 1:7-8 more important than the other allusions in these two verses? Fourth, how is Rev 1:7 or Rev 1:7-8 linguistically and thematically connected with other passages in Revelation?

⁶⁵ *Revelation 1:7 as the thematic statement*: Monica-Elena Herghelegiu, *Siehe, er kommt mit den Wolken! Studien zur Christologie der Johannesoffenbarung* (EUS 23:785; Frankfurt: Lang, 2004), 87; Beale, *Revelation*, 25-26; Marko Jauhiainen, *The Use of Zechariah in Revelation* (WUNT 2/199; Tübingen: Mohr/Siebeck, 2005), 75 n. 62, 102-7, 142-44; Charles Brütsch, *La Clarté de l'Apocalypse* (Paris: Labor et Fides, 1966), 30; Kendall H. Easley, *Revelation* (HoINTC; Nashville: Broadman & Holman, 1998), 15; Felise Tavo, *Woman, Mother and Bride: An Exegetical Investigation into the “Ecclesial” Notions of the Apocalypse* (BTSt 3; Leuven: Peeters, 2007), 51 n. 12; R. C. H. Lenski, *The Interpretation of St. John's Revelation* (Minneapolis: Augsburg, 1963), 48; George Eldon Ladd, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1972), 28; Robert L. Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago: Moody, 1992), 76-77; Evis L. Carballosa, *Apocalipsis: La consumación del plan eterno de Dios* (Grand Rapids: Editorial Portavoz, 1997), 46; J. Barton Payne, *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Predictions and Their Fulfillment* (New York: Harper & Row, 1973), 590; J. B. Smith, *A Commentary on the Book of Revelation* (ed. J. Otis Yoder; Scottdale, Pennsylvania: Herald, 1961), 43; Tenney, *Interpreting Revelation*, 150, 159. These scholars do not always use the word “theme” or the phrase “thematic statement,” but they indicate in other ways an idea that is synonymous with these terms. For example, Beale, *Revelation*, 25, entitles his section “The Initial Thematic Focus of 1:7.” Carballosa, *Apocalipsis*, 46, calls 1:7 “el tema central del libro” (“the central theme of the book”). Payne, *Encyclopedia*, 590, states, “With this key verse at the heart of the opening chapter, the last book of the Bible takes up its ‘revelation’ of events surrounding the return of Jesus Christ and of God’s all-embracing conclusion to the course of world history.”

Revelation 1:8 as the thematic statement: Richard L. Jeske, *Revelation for Today: Images of Hope* (Philadelphia: Fortress, 1983), 35.

Revelation 1:7-8 as the thematic statement: George R. Beasley-Murray, *The Book of Revelation* (NCB; rev. ed.; London: Marshall, Morgan & Scott, 1978; repr., Grand Rapids: Eerdmans, 1983), 29; Isbon T. Beckwith, *The Apocalypse of John: Studies in Introduction, with a Critical and Exegetical Commentary* (London: Macmillan, 1919; repr., Grand Rapids: Baker, 1979), 255, 256-57, 431; M. Eugene Boring, *Revelation* (Interpretation; Louisville: John Knox, 1989), 79; Wilhelm Bousset, *Die Offenbarung des Johannes* (KEKNT 16; Göttingen: Vandenhoeck & Ruprecht, 1896), 220; Gerhard A. Krodel, *Revelation* (ACNT; Minneapolis: Augsburg, 1989), 77; Elisabeth Schüssler Fiorenza, *The Book of Revelation: Justice and Judgment* (Philadelphia: Fortress, 1998), 170; idem, *Revelation: Vision of a Just World* (PC; Minneapolis: Fortress, 1991), 43-44; Leonard L. Thompson, *Revelation* (ANTC; Abingdon: Nashville, 1998), 47. Thompson does not use the word “theme” or “thematic” but views vv. 7-8 as preparatory for Revelation’s contents. Boring calls 1:7-8 “this ‘motto’-like prophetic pronouncement.” Although not citing Rev 1:7, Pierre Prigent, *Commentary on the Apocalypse of St. John* (trans. Wendy Pradels; Tübingen: Mohr/Siebeck, 2001), 653, states that the coming of Christ is “the main assertion of the book of Revelation. . . .” Beckwith, *Apocalypse*, 257, 431, appears to contradict himself in citing v. 7 as the theme and vv. 7-8 as the theme, but in his most detailed comments he appears to view vv. 7-8 as the theme. He calls these verses “the Motto of the book.”

Expression of major themes: Eugenio Corsini, *The Apocalypse: The Perennial Revelation of Jesus Christ* (trans. and ed. Francis J. Moloney; GNS 5; Wilmington, Delaware: Glazier, 1983), 78-79. Corsini sees the prologue of 1:1-8 drawing the audience “into the whole theme of the work” (66) and 1:1 as expressing “the theme of the book” (71). Italics original.

1.2.3 Previous Methods for Analyzing Allusions and Echoes in the Apocalypse

An exhaustive survey of the methods that scholars have used to interpret allusions and echoes in the Jewish scriptures, the Apocalypse, the literature of the early Jesus movement, and other ancient literature is beyond the scope of this study, although we will draw from certain scholars' work during our study. Other scholars have incisively examined the secondary literature on allusions and echoes in Revelation, so we will not try to duplicate their efforts.⁶⁶ Instead, we will note the dominant views and the common problems concerning the determination of allusions in Revelation.

According to G. K. Beale and Sean McDonough, an examination of the various methods reveals three dominant views of the way the author uses the Old Testament in Revelation: (1) non-contextual use of the Old Testament scriptures for new theological purposes, (2) highly contextual use of the Old Testament in a literal way in which the Apocalypse supplements the Old Testament prophets (i.e., Revelation is interpreted in light of the Old Testament), and (3) highly contextual use of the Old Testament in which the author speaks from the standpoint of "a redemptive-historical stance of greater progressive revelation" (i.e., the Old Testament is interpreted in the light of Revelation).⁶⁷ The problem with the first view is that such a use of the Old Testament scriptures contravenes the general tendency of the author to respect the context of the source text.⁶⁸ Views 2 and 3 are the primary way that the author uses his allusions because of his respect for the source text, contrary to the opinion of some scholars such as G. B. Caird.⁶⁹ However, a dialectical tension between views 2 and 3 often

⁶⁶ Beale, *John's Use*, 13-59; Beale and McDonough, "Revelation," 1081-1161; Fekkes, *Isaiah*, 59-63; Waddell, *Spirit*, 66-90.

⁶⁷ Beale and McDonough, "Revelation," 1088.

⁶⁸ Ruiz, *Ezekiel*, 219, contends that the author of the Apocalypse "produces genuinely new meaning" when he alludes to Old Testament passages. Likewise, Rowland, "Revelation," *NIB* 12, 561, exemplifies this view when he states that the author's allusions are not "deliberate attempts to echo biblical passages." Schüssler Fiorenza, *Revelation: Justice*, 135, says that the author in his use of the Old Testament "uses its words, images, phrases, and patterns as a language arsenal in order to make his own theological statement or express his own prophetic vision."

⁶⁹ In regard to the vision in Rev 1:9-20, G. B. Caird, *A Commentary on the Revelation of St. John the Divine* (New York: Harper & Row, 1966), 25, states, "But to compile such a catalogue is to unweave the rainbow. John uses his allusions not as a code in which each symbol requires separate and exact translation, but rather for their evocative and emotive power. This is not photographic art. His aim is to set the echoes of memory and associa-

exists. Many times the author does not disclose whether the stress is placed on the context of the source text or the context of the allusion in the target text.

One common flaw in all of the methods for interpreting allusions and echoes is either imprecise definitions or the lack of definitions for key terms such as “allusion” and “echo.”⁷⁰ In contrast to some Revelation scholars and other biblical scholars, we do not define “echo” in a continuum with “allusion” in a way in which an echo is only a less identifiable allusion. Laurence Perrine is right in defining echo thus: “Any recurrence of the same sound or combination of sounds at intervals near enough to be perceptible to the ear. Thus, alliteration, assonance, consonance, near-rhyme, rhyme, repetend, and refrain . . . all constitute kinds of echo.”⁷¹ We will not concern ourselves with echo in Revelation because we are interested in

tion ringing.” Caird implies that John’s allusions are disparate and hence beyond conceptual congruence because of “their evocative and emotive power.” Corsini, *Apocalypse*, 78, is closer to the truth when he says, “John does not use the Sacred Scriptures to fill out his images or to add colour. He uses it to provide himself with a sure footing and basis for the truth which he is trying to communicate.”

Some allusions in Revelation provide the main theme or structural framework for a passage and show a high degree of respect for the context of the source text. Scholars who see the author’s respect for the context include the following scholars: Bauckham, *Climax*, 238; Beale, *Revelation*, 96-99; Fekkes, *Isaiah*, 286-88; Sweet, *Revelation*, 63. Louis A. Vos, *The Synoptic Traditions in the Apocalypse* (Kampen: J. H. Kok, 1965), 21-37, claims that the author had little respect for the context, but Moyise, *Revelation*, 102, notes that such a generalization is too simplistic in light of major texts on which passages in Revelation have been modeled. This sensitivity to the context of the source text is in keeping with the author’s view of himself as being in the continuum of Israel’s prophets. In addition, this high degree of respect for the context is in keeping with the work of other writers of the early Jesus movement. The author’s method has close affinity with what appears to be the method of other writers in the Jesus movement who kept the context of a cited scripture as the background for the citation. At the conclusion of his study of the use of particular passages of the Old Testament in the New Testament, C. H. Dodd, *According to the Scriptures: The Sub-structure of New Testament Theology* (London: Nisbet, 1952), 126, says, “The method included, first, the *selection* of certain large sections of the Old Testament scriptures, especially from Isaiah, Jeremiah and certain minor prophets, and from the Psalms. These sections were understood as *wholes*, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves. At the same time, detached sentences from other parts of the Old Testament could be adduced to illustrate or elucidate the meaning of the main section under consideration. But in the fundamental passages it is the *total context* that is in view, and is the basis of the argument.” Italics original.

⁷⁰ For example, Paulien, “Criteria,” 127, notes that the study of allusions and echoes in Revelation has suffered because of inconsistent terminology. He argues that a more objective methodology is needed in determining Revelation’s allusions to the Old Testament. Likewise, Jauhiainen, *Use of Zechariah*, 3, 19-29, surveys the work of Beale, Paulien, Hays, Thompson, Fekkes, and Paul, noting the lack of a suitable definition of “allusion” and the problems that this lack poses. Jauhiainen appeals to the work of Ziva Ben-Porat for a definition of “allusion,” and this appeal is a step in the right direction. However, Ben-Porat’s definition suffers from his use of the elastic word “intertextual.” Furthermore, more precision is still needed by appealing to other studies of allusions outside of biblical studies.

⁷¹ Laurence Perrine, “Echo,” *PEPP* 212.

allusions that consist of corresponding words, concepts, and structures between a source text and a target text.

One thorny issue that is raised in these studies of allusions is the use of the terms “intertextual” and “intertextuality.” The terms “intertextual” and “intertextuality” are too elastic in meaning and will not be adopted in this study.⁷² Despite the acceptance of these terms among some biblical scholars, other scholars criticize the confusion and imprecision that these terms have generated.⁷³ Another common flaw in all of the methods used to determine allusions and echoes is the imprecision in constructing the levels of probability.⁷⁴ To avoid this imprecision, scholars should determine allusions and echoes based on a sliding scale of prob-

⁷² For example, Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 14, defines “intertextuality” as “the imbedding of fragments of an earlier text within a later one.” However, Hays’s definition oversimplifies intertextuality and equates it with fragments of a source text in a target text.

⁷³ On the acceptance of these terms, see Jacob Neusner, *Canon and Connection: Intertextuality in Judaism* (Lanham, Maryland: University Press of America, 1987); Lars Hartman, *Asking for a Meaning: A Study of 1 Enoch 1-5* (ConBNT; Uppsala: Almqvist & Wiksell, 1979); and Sipke Draisma, ed., *Intertextuality in Biblical Writings* (Kampen: Uitgeversmaatschappij J. H. Kok, 1989). Regarding the term “intertextuality” in the study of Revelation, see Seán Freyne, “Reading Hebrews and Revelation Intertextually,” in *Intertextuality in Biblical Writings* (ed. Sipke Draisma; Kampen: Uitgeversmaatschappij J. H. Kok, 1989), 83-93; and Waddell, *Spirit*, 44, 68. Bauckham, *Climax*, x-xi, says that Revelation “is a book to be read in constant intertextual relationship with the Old Testament.” A number of scholars note the broadness of the term “intertextuality” or criticize its imprecise use. For example, Abrams and Harpham, *Glossary*, 12, say that “intertextuality” encompasses “literary echoes and allusions as one of the many ways in which any text is interlinked with other texts.” Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, Pennsylvania: Trinity Press International, 1996), 33, contends that scholars have collapsed three areas of analysis and interpretation—intertexture, social and cultural texture, and ideological texture—under the rubric of “intertextuality” and that the result of this collapse is confusion. A reductionistic view of intertextuality consigns the term as a synonym for source criticism or comparative criticism. Ellen Van Wolde, “Trendy Intertextuality?” in *Intertextuality in Biblical Writings* (ed. Sipke Draisma; Kampen: Uitgeversmaatschappij J. H. Kok, 1989), 45, argues that two major differences exist between the comparative study of texts and the intertextual study of texts. First, intertextuality has a wider scope, encompassing both the thinking-environment and the living-environment of biblical texts. Second, readers and exegetes of today cannot escape the *épistémè*—a term of Foucault referring to an *a priori* basis for knowledge and its discourse—and thus do not know the extent to which their codes, judgments, and traditions of thinking shape the way they study texts. Van Wolde (46) further notes that with the historical-critical method, the approach is causal and diachronic, whereas with the intertextual method, the approach is analogous and synchronic. As Abrams and Harpham, *Glossary*, 401, note, intertextuality refers to “the multiple ways in which any one literary text is in fact made up of other texts. . . .” As such, intertextuality involves not only allusions but also the common linguistic and literary conventions and discourses in which people participate. Thomas R. Hatina, “Intertextuality and Historical Criticism,” *BibInt* 7 (1999): 29, argues that “intertextuality” is wrongly used in biblical studies because historical critics have used the term without considering its original ideological context (literary and cultural revolution), the related concept of text, and distinction between influence and intertextuality.

⁷⁴ For example, Jauhaianen, *Use of Zechariah*, 20-21, criticizes the boundaries in Beale’s treatment of allusions.

abilities.⁷⁵ A number of scholars such as A. Vanhoye and G. K. Beale note that some kind of scale of evidence should be adopted for establishing the presence of an allusion or echo, but the approach can verge on being subjective.⁷⁶

1.3. Our Interdisciplinary Method for Interpreting the Apocalypse

Having seen some of the problems concerning Old Testament allusions and echoes in the Apocalypse, the lack of detailed treatment of Rev 1:7-8, and the lack of emphasis on Daniel 7, we will use an interdisciplinary method for our study.⁷⁷

1.3.1 Historical Criticism

We will employ certain subdisciplines of the historical-critical method in our study because this method provides a useful way of determining the author of the work and the historical milieu out of which Revelation arose.⁷⁸ This method helps us to identify the original meaning(s) and purpose(s) of the original document for its original audience.⁷⁹ As Elisabeth

⁷⁵ In this assessment we agree with Paulien, "Ellusive Allusions," 46.

⁷⁶ Beale, *Revelation*, 78, places allusions to the Old Testament in Revelation in three categories, defining more clearly the three categories he used in earlier work: (1) clear allusion, which involves wording that is almost identical to Old Testament text, possesses common core meaning, and probably could not come from any other source; (2) probable allusion, which consists of an idea, wording, or structure that points uniquely to the Old Testament text; and (3) possible allusion, which consists of language that bears general similarities and echoes wording or concepts. See also Vanhoye, "L' utilisation," 473-76, for his categories.

⁷⁷ We seek a balance in our methodological approach in interpreting Revelation and recognize the tension of keeping the methods integrated. We embrace both ancient and modern approaches to literature and rhetoric and agree with David E. Aune, *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric* (Louisville: Westminster John Knox, 2003), xi, who points out, "There is no convincing reason that ancient literary and rhetorical conceptions and methods should not be supplemented with modern perspectives. . . ." As with any method, we recognize the limitations of our method, but such a danger must be weighed against the risks of not using any consciously employed method. For example, Robbins, *Exploring*, 2, admits the limitations in his approach and indeed any approach to a text, saying, "No complete interpretation of a text is humanly possible, and this state of things should be admitted as one begins the exciting task of interpretation."

⁷⁸ Scholars differ concerning what constitutes historical criticism and in the epistemic weight that they grant to the method. In our view historical criticism is primarily a dual form of inquiry into an ancient text for the purpose of determining the historical situation of the given text as well as the historical situation of the author. We regard source criticism, form criticism, tradition criticism, and redaction criticism as methods subsumed within historical criticism. For the purposes of our study, we also include textual criticism as one of the tools of the historical-critical method. The historical-critical method provides a starting point for our study. In this regard, M. Robert Mulholland Jr., *Revelation: Holy Living in an Unholy World* (Grand Rapids: Francis Asbury, 1990), 23, observes, "Historical-critical methods can give us the starting point of the images, myths, and symbols; the vision must reveal to us the reshaping of the images, myths, and symbols in the service of the new experience of reality encountered in the visionary experience." In other words, historical-critical methods ground the interpretation in the historical context in which the images, myths, and symbols are found, but the author may reconfigure those images, myths, and symbols in a fresh way.

⁷⁹ Thomas B. Slater, *Christ and Community: A Socio-Historical Study of the Christology of Revelation* (JSNTSup 178; Sheffield: Sheffield Academic Press, 1999), 62.

Schüssler Fiorenza notes, “The historical-critical method has proved most fruitful in delineating Revelation’s historical-social setting and in elaborating its context within the history of cultures and religions.”⁸⁰ Despite its usefulness, the historical-critical method poses problems when it is enlisted as the only overarching method for interpreting Revelation. One problem is that in the attempt to examine Revelation historically, historical-critical exegetes have failed to place enough emphasis on other aspects of Revelation that are equally or more important.⁸¹ Another problem is that the historical-critical method fails to do justice to the multivalence of Revelation. As Schüssler Fiorenza notes, “Insofar as historical-critical exegesis subscribes to such a referential understanding of language as a reflection of reality, it is little equipped to appreciate the polyvalent symbolic language of Revelation; but instead, it seeks

⁸⁰ Schüssler Fiorenza, *Revelation: Vision*, 17.

⁸¹ Among the problems are (1) a denial of the primordial tradition and myth of the ancient world: Marcus J. Borg, *Jesus in Contemporary Scholarship* (Harrisburg, Pennsylvania: Trinity Press International, 1994), 130; Adela Yarbro Collins, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia: Westminster, 1984), 14; Steven J. Friesen, “Myth and Symbolic Resistance in Revelation 13,” *JBL* 123 (2004): 282; (2) an atomistic view of biblical texts: Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: InterVarsity, 1991), 414; Ulrich Luz, *Studies in Matthew* (trans. Rosemary Selle; Grand Rapids: Eerdmans, 2005), 320; (3) an orientation toward an objective interpretation that is either univalent or primary: John J. Collins, *The Bible after Babel: Historical Criticism in a Postmodern Age* (Grand Rapids: Eerdmans, 2005), 14; Susan E. Gillingham, *The Image, the Depths, and the Surface: Multivalent Approaches to Biblical Study* (JSOTSup 354; Sheffield: Sheffield Academic Press, 2002), 1-2; Dale B. Martin, *Pedagogy of the Bible: An Analysis and Proposal* (Louisville: Westminster John Knox, 2008), 3-4; Schüssler Fiorenza, *Revelation: Vision*, 1; (4) an unrealistic and ideological claim to objectivity: Eta Linnemann, *Historical Criticism of the Bible: Methodology or Ideology? Reflections of a Bultmannian Turned Evangelical* (trans. Robert Yarbrough; Grand Rapids: Kregel, 1990), 89-90; Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (New York: Routledge, 1996), 201, 230-31; (5) a lack of coherent treatment of the sacred and transcendent: Peter Stuhlmacher, *Historical Criticism and Theological Interpretation of Scripture: Toward a Hermeneutics of Consent* (trans. Roy Harrisville; Philadelphia: Fortress, 1977), 83-91; (6) failure to see the relationship between textual units or an emphasis on topical or only sequential relationships between textual units: Mark Allan Powell, *What Is Narrative Criticism?* (GBS; Minneapolis: Fortress, 1990), 42; (7) a lack of emphasis on symbolic, rhetorical, and narratorial referents in the text: Robbins, *Tapestry*, 8; (8) a minimization of an analysis of biblical narrative in its own right: Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University Press, 1974), 141; Robert Morgan and John Barton, *Biblical Interpretation* (OBS; Oxford: Oxford University Press, 1988), 205-6; (9) a hermetic treatment of the biblical documents that avoids treatment of them in relation to one other and fractures the canon artificially: Martin, *Pedagogy*, 5-6; and (10) the failure to understand the kingdom of God and apocalypse as themes in the Gospels: René Girard, *Things Hidden since the Foundation of the World* (with Jean-Michel Oughourlian and Guy Lefort; trans. Stephen Bann and Michael Metteer; Stanford: Stanford University Press, 1987), 259-60. For further critique, see Caroline Vander Stichele and Todd Penner, *Her Master’s Tools? Feminist and Postcolonial Engagements of Historical-Critical Discourse* (GPBS 9; Atlanta: Society of Biblical Literature, 2005).

to make it a *true* one-to-one meaning.”⁸² Adding further, Schüssler Fiorenza states, “All scholarly attempts to arrive at a definite interpretation of certain passages or of the whole book seem to have failed. This failure suggests that the historical-critical paradigm has to be complemented by a different approach that can do justice to the multivalent character of Revelation.”⁸³ She stresses that an approach to Revelation must be taken that realizes that its author “speaks in the language of symbol and myth” and that a literary approach and symbol analysis would “bring out the evocative power and ‘musicality’ of Revelation’s language, which was written to be read aloud and to be heard.”⁸⁴ Adela Yarbro Collins, who also finds problems with strictly historical-critical methods in exploring the meaning of Revelation, proposes drawing from the fields of sociology, anthropology, and psychology, and sees the value of a literary-critical approach.⁸⁵

1.3.2 Narrative Criticism

Narrative criticism has value for our study and can be used as a complementary method with historical criticism for interpreting Revelation.⁸⁶ First, a narrative-critical ap-

⁸² Schüssler Fiorenza, *Revelation: Vision*, 16. Italics original. Scholars often use “polyvalent” and “multivalent” interchangeably, and this appears to be the case here. On the multivalence of Revelation, see Elaine Pagels, *Revelations: Visions, Prophecy, and Politics in the Book of Revelation* (New York: Viking, 2012), 34.

⁸³ Schüssler Fiorenza, “Revelation,” 416. Cf. Adela Yarbro Collins, *The Apocalypse* (NTM 22; Wilmington, Delaware: Glazier, 1979), 153.

⁸⁴ Schüssler Fiorenza, “Revelation,” 417.

⁸⁵ Collins, *Crisis*, 21-22. Collins (21) says, “The book of Revelation is not only an artifact from a specific place and time, a historical document; it is also a literary creation, a work of great artistic beauty and power. As aesthetic literary critics and philosophers have reminded us so often, a great work of literary art has a dynamic union of form and content. The content or message is best grasped in and through the form. Thus the historical approach must be complemented also by literary sensitivity and by aesthetic literary-critical methods.” A number of Revelation scholars employ other methods with the historical-critical method: Edmondo F. Lupieri, *A Commentary on the Apocalypse of John* (trans. Maria Poggi Johnson and Adam Kamesar; Grand Rapids: Eerdmans, 2006), 10-12; Moyise, *Revelation*, 18-20; Prigent, *Apocalypse of St. John*, 3-22; Smalley, *Revelation*, 2.

⁸⁶ Powell, *Narrative Criticism*, 10. Narrative criticism is not a monolithic method. For simplicity, we refer to it in this way in this overview of method. Our study will not use one model exclusively but will incorporate the insights of various narrative critics. This approach allows us to engage with the narrative of Revelation, for, as Vernon K. Robbins, *The Invention of Christian Discourse* (vol. 1; RRAS 1; Blandford Forum, Dorset: Deo, 2009), 25, notes, “early Christians created a distinctive mode of religious discourse by setting forth a particular ‘argumentative story.’” Revelation presents such an argumentative story. Schüssler Fiorenza, *Revelation: Justice*, 25, observes concerning methods for interpreting Revelation: “Scholarship on this book is in the process of integrating the historical-critical and literary-critical paradigms into a new literary-historical paradigm of interpretation.”

proach recognizes the narrative structure, trajectory, and features of Revelation.⁸⁷ In short, the plotted narrative, which consists of multiple narratives, moves from the author's spiritual experience and vision of the exalted Christ on Patmos toward the point at which the kingdom of the world becomes the kingdom of the Lord and His Christ, and ultimately toward the point at which the new heaven and the new earth serve as the eternal locus of that kingdom (11:15-19; 21:2).⁸⁸ In her analysis of interpretations of Revelation, Adela Yarbro Collins observes, "Revelation . . . provides a story in and through which the people of God discover who they are and what they are to do."⁸⁹ Second, narrative criticism sees Revelation both as a nuanced, complex, organic whole and as a narrative that is composed of a hierarchy of events and multiple stories.⁹⁰ Third, narrative criticism isolates important features of Revelation such as point of view, spatial settings, rhetoric, characters, and plot and structure.⁹¹

⁸⁷ More scholars are seeing the narrative trajectory of Revelation: David E. Aune, "Stories of Jesus in the Apocalypse of John," in *Contours of Christology in the New Testament* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 2005), 292-319; David L. Barr, *Tales of the End: A Narrative Commentary on the Book of Revelation* (Santa Rosa, California: Polebridge, 1998); A. J. P. Garrow, *Revelation* (NTR; London: Routledge, 1997); Edith M. Humphrey, *And I Turned to See the Voice: The Rhetoric of Vision in the New Testament* (Grand Rapids: Baker Academic, 2007), 174-75; James L. Resseguie, *Revelation Unsealed: A Narrative Critical Approach to John's Apocalypse* (*BibInt* 32; Leiden: Brill, 1998). As Schüssler Fiorenza, *Revelation: Vision*, 25, 33, observes, Revelation's narrative is oriented toward an end and is not cyclic or encyclopedic. Admittedly, the author of Revelation intentionally thwarts a smooth chronological succession of events in the narrative by use of intercalation, recapitulation, and other literary techniques, but the general eschatological movement presses the audience forward to the eternal state. Cf. Håkan Ulfsgård, *Feast and Future: Revelation 7:9-17 and the Feast of Tabernacles* (*ConBNT* 22; Lund: Almqvist & Wiksell International, 1989), 154.

⁸⁸ Stephen W. Pattemore, *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (SNTSMS 128; Cambridge: Cambridge University Press, 2004), 9, describes the Apocalypse as "a nesting of embedded stories." Similarly, Harry O. Maier, *Apocalypse Recalled: The Book of Revelation after Christendom* (Minneapolis: Fortress, 2002), 37, remarks, "The Apocalypse is a developing narrative (or, better, set of narratives)." On the non-linearity of Revelation, see Sweet, *Revelation*, 58.

For the purposes of our study, "exalted Christ" and similar expressions (e.g., "resurrected Christ," "glorified Christ") refers to the entire complex of redemptive events that ensued after the resurrection of Jesus. The writers of the Jesus movement describe a multiplex of events concerning the resurrected Christ, but they do not always draw a sharp distinction in these events, which at times overlap. The sequence of events include resurrection, ascension, exaltation, enthronement (session), and Lordship. For example, T. Alan Chrisope, *Jesus Is Lord: A Study in the Unity of Confessing Jesus as Lord and Saviour in the New Testament* (Welwyn, Hertfordshire: Evangelical Press, 1982), 26, observes that Paul appears to use ὑπερωσώω in Phil 2:9 "in a somewhat broader sense, to denote the whole complex of redemptive events which followed on the death of Jesus, including his resurrection, ascension and seating at the right hand of God."

⁸⁹ Adela Yarbro Collins, "Reading the Book of Revelation in the Twentieth Century," *Int* 40 (1986): 242.

⁹⁰ Powell, *Narrative Criticism*, 7; James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids: Baker, 2005), 213-41. As Roland Barthes, "Introduction to the Structural Analysis of Narratives," in *The Narrative Reader* (ed. Martin McQuillan; London: Routledge, 2000), 112, explains concerning narratives, "But however many levels [of narrative] are proposed and whatever definition they are given, there can be no doubt that narrative is a hierarchy of instances. To understand a narrative is not merely to follow the

1.3.3 Discourse Analysis

Discourse analysis will be integrated with the foregoing methods. The strength of this method is that we can begin with the micro-level of the text (i.e., morphemes, words, phrases, clauses, sentences, and paragraphs) and ultimately engage the macro-level of the discourse, or we can work in the other direction.⁹² With this method, we will analyze the extent to which the linguistic units of the discourse of Revelation feature cohesion, especially lexical cohesion, in their relationship to one another and to 1:7-8.⁹³ In addition, we will use the concept of semantic chains to explain the use of certain allusions in Revelation.⁹⁴ For the purpose of our

unfolding of the story, it is also to recognize its construction in ‘stories,’ to project the horizontal concatenations of the narrative ‘thread’ onto an implicitly vertical axis; to read (to listen to) a narrative is not merely to move from one word to the next, it is also to move from one level to the next.”

⁹¹ For an excellent treatment of these and other features, see James L. Resseguie, *Revelation Unsealed: A Narrative Critical Approach to John’s Apocalypse* (BibInt 32; Leiden: Brill, 1998).

⁹² George H. Guthrie, “Discourse Analysis,” in *Interpreting the New Testament: Essays on Methods and Issues* (ed. David Alan Black and David S. Dockery; Nashville: Broadman & Holman, 2001), 259.

⁹³ M. A. K. Halliday and Ruqaiya Hasan, *Cohesion in English* (ELS 9; London: Longman, 1976), 4, refer to “cohesion” as follows: “Cohesion occurs where the INTERPRETATION of some element in the discourse is dependent on that of another. The one PRESUPPOSES the other, in the sense that it cannot be effectively decoded except by recourse to it. When this happens, a relation of cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text.” Capitals original. Although Halliday and Hasan are dealing with cohesion in English, their work applies to other languages such as koine Greek. Ray Van Neste, *Cohesion and Structure in the Pastoral Epistles* (JSNTSup 280; London: T&T Clark, 2004), 8, calls Halliday’s and Hasan’s book “the standard work on cohesion” and effectively applies the concept to his work in the Pastoral Epistles. On the applicability of their work to biblical studies, see Stanley E. Porter, “Discourse Analysis and New Testament Studies: An Introductory Survey,” in *Discourse Analysis and Other Topics in Biblical Greek* (ed. Stanley E. Porter and D. A. Carson; JSNTSup 113; Sheffield: Sheffield Academic Press, 1995), 27-29. On discourse cohesion in ancient Greek, see Stéphanie Bakker and Gerry Wakker, eds., *Discourse Cohesion in Ancient Greek* (ASCP 16; Leiden: Brill, 2009). George H. Guthrie, “Cohesion Shifts and Stiches in Philippians,” in *Discourse Analysis and Other Topics in Biblical Greek* (ed. Stanley Porter and D. A. Carson; Sheffield: Sheffield Academic Press, 1995), 38, states, “Cohesion, as used in linguistic investigation, may be defined as a semantic property of a text which gives the text unity. Any discourse unit has a network of relationships, some grammatical and others lexical, which make that unit of text cohesive.”

Following the lead of Van Neste, *Cohesion*, 8, we regard “cohesion” and “coherence” as basically synonymous, although we realize that some scholars distinguish between the two. Cohesive devices include the following: the same topic(s); consistent grammatical subject; consistent reference to main actor(s); same verb tense, person, and number; same person; transitional devices; conjunctions and asyndeton; consistency in pronouns and relative pronouns; chain-link interlock; the article; co-referential use of pronouns and other words; repetition of key lexemes and phrases; repetition of concepts; the same micro-genre; logical progression in a narrative or an argument; the use of chiasmus, parallelism, and *inclusio*; paronomasia; ellipsis; and semantic chains. The foregoing devices, as well as other devices, are mentioned in Guthrie, “Cohesion Shifts,” 38; Halliday and Hasan, *Cohesion*; Van Neste, *Cohesion*, 11-17; and Jeffrey T. Reed, “Identifying Theme in the New Testament: Insights from Discourse Analysis,” in *Discourse Analysis and Other Topics in Biblical Greek* (ed. Stanley Porter and D. A. Carson; Sheffield: Sheffield Academic Press, 1995), 100.

⁹⁴ Halliday and Hasan developed this method. M. A. K. Halliday and R. Hasan, “Text and Context: Aspects of Language in Social-Semiotic Perspective,” *SLin* 6 (1980): 4-90. Van Neste, *Cohesion*, 16, provides a solid definition and example: “A ‘semantic chain’ is basically a set of words in a discourse which are related to each other

study, lexical cohesion may be defined as the uniting of related words over a span of text, whether a sentence or the entire discourse, for the purpose of lexical meaning. Following Michael Hoey's taxonomy, lexical cohesion may be divided into two broad categories: (1) lexical repetition (simple or complex) and (2) paraphrase (simple and complex).⁹⁵

1.3.4 Oral Criticism

Oral criticism works well with discourse analysis and is especially suitable for Revelation, which was an orally read text (1:3).⁹⁶ Oral criticism illuminates the effects that orality has on literature by showing: (1) ways of moving the audience, (2) group identification with characters in the narrative, (3) community values, (4) an ancient, non-Western view of time, (5) the repetition of sounds, grammatical constructions, words, and topics, (6) story clusters, (7) the reciprocal and interchangeable character of actions and words, (8) dynamic syntax, and (9) poetry accompanied by music and sometimes dancing.⁹⁷

semantically because they refer to the same person/concept or to the same general class of people/concepts. For example, in a certain discourse the words 'grace,' 'Savior,' 'life,' and 'redeem' may all relate to the idea of 'salvation.' These words then connect with each other because of their semantic relationship, thus creating a 'chain' of related words running through a discourse. The occurrence of such a chain throughout a discourse creates some cohesion between the different units in which it occurs, uniting the units by the repetition of a common idea. However, significant cohesion is created when prominent semantic chains which run through the discourse connect with each other."

⁹⁵ Michael Hoey, *Patterns of Lexis in Text* (Oxford: Oxford University Press, 1991).

⁹⁶ Casey W. Davis, *Oral Biblical Criticism: The Influence of the Principles of Orality on the Literary Structure of Paul's Epistle to the Philippians* (JSNTSup 172; Sheffield: Sheffield Academic Press, 1999), 61. As various scholars note, it is vital to realize that Revelation was an orally performed text. Cf. David E. Aune, "The Apocalypse of John and the Problem of Genre," in *Early Christian Apocalypticism: Genre and Social Setting* (Semeia 36; Decatur, Georgia: Scholars Press, 1986), 77-78; David L. Barr, "The Apocalypse of John as Oral Enactment," *Int* 40 (1986): 243-56; Allen D. Callahan, "The Language of Apocalypse," *HTR* 88 (1995): 460; Schüssler Fiorenza, *Revelation: Vision*, 31; Sweet, *Revelation*, 13-14. In the second century CE, the tradition of the oral recitation of Scriptures was still the norm (Irenaeus, *Haer.* 2.27.2; Origen, *Cels.* 3.50). Sweet, *Revelation*, 13, notes that the Apocalypse could be read in its entirety in about 90 minutes. Penley, *Common Tradition*, 28, notes five characteristics of oral performances: (1) redundancy, (2) flexibility, (3) stability, (4) story clusters, and (5) dynamic syntax.

⁹⁷ *Ways of moving the audience*: Christopher D. Stanley, *Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature* (SNTSMS 69; Cambridge: Cambridge University Press, 1992), 351-52. *Ancient, non-Western view of time*: Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (New York: Methuen, 1982; repr., London: Routledge, 2002), 74-75; Davis, *Oral Biblical Criticism*, 61. *Repetition*: Werner H. Kelber, *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q* (VPT; Philadelphia: Fortress, 1983; repr., Bloomington: Indiana University Press, 1997), 66-68; Davis, *Oral Biblical Criticism*, 80-90. Barr, "Apocalypse," 243-49, argues that three techniques helped the audience to understand and remember the Apocalypse: numbering, place and image, and the scroll of the letters. *Actions and words*: Kelber, *Gospel*, 65-66. In this vein, Kelber (ibid.) notes, "Words carry the force of action, and actions speak as loud as words." *Poetry with music and dancing*:

1.4 Our Method for the Exegesis of Allusions

Our analysis of the work of scholars on allusions in Revelation points to the need for establishing some foundational principles, definitions of key terms, criteria for determining the presence of allusions with a continuum of probability, and categories of various allusions.

1.4.1 Foundational Principles

In our study we begin with some foundational principles that will guide us. The first three principles help to provide an isagogic control for our study. First, allusions are used often in ancient literature such as the Jewish scriptures, deuterocanonical literature, the Qumran corpus, and Greco-Roman literature.⁹⁸ Therefore, the author's allusions in Revelation must be seen as a participation in diverse, widespread, long-standing literary traditions that have common features.⁹⁹ Second, multivalence is a literary feature of different kinds of literature

Rosalind Thomas, *Literacy and Orality in Ancient Greece* (KTAH; Cambridge: Cambridge University Press, 1992; repr., Cambridge: Cambridge University Press, 1999), 117.

⁹⁸ *Jewish scriptures*: Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985; repr., Oxford: Clarendon, 1986), 542-43, describes this phenomenon as “inner-biblical exegesis” and analyzes the diachronic and systematic use of this interpretive method.

Deuterocanonical literature: In both the Jewish scriptures and in deuterocanonical literature, Exod 34:6, the proclamation of Yhwh to Moses, is one of the most frequently cited and alluded to scriptures. James D. G. Dunn, *Romans 9–16* (WBC 38B; Dallas: Word, 1988), 552, makes this claim and cites numerous examples.

Qumran corpus: In the Qumran non-biblical texts, allusion to the Jewish scriptures is an important feature. In particular, George J. Brooke, *Exegesis at Qumran: 4QFlorilegium in Its Jewish Context* (JSOTSup 29; Sheffield: JSOT Press, 1985), 37, sees allusions and biblical imagery as especially important in 1QS, 1QSa, 1QM, and CD.

Greco-Roman literature: Karl Galinsky, *Augustan Culture: An Interpretive Introduction* (Princeton: Princeton University Press, 1996), 229, points out the great lengths to which authors would go in such works, explaining that “the *Aeneid* was the result of meticulous labor—Vergil averaged about two and a half lines a day—and Seneca (*Suas.* 3.7) states explicitly that Vergil wanted his allusions to and borrowings from earlier writers to be recognized.” Cf. E. J. Kenney and W. V. Clausen, *Latin Literature* (vol. 2 of *The Cambridge History of Classical Literature*; Cambridge: Cambridge University Press, 1982), 140; Victoria Rimell, “Petronius’ lessons in learning – the hard way,” in *Ordering Knowledge in the Roman Empire* (ed. Jason König and Tim Whitmarsh; Cambridge: Cambridge University Press, 2007), 109.

⁹⁹ David Mathewson, *A New Heaven and a New Earth: The Meaning and Function of the Old Testament in Revelation 21.1–22.5* (JSNTSup 238; London: Sheffield Academic Press, 2003), 222. To the extent that allusions may be spoken of as literary condensation, allusions should be situated historically in the variety of ways that ancient texts were condensed in the period from the fourth century BCE to the four/fifth century CE. Cf. Marietta Horster and Christiane Reitz, “‘Condensation’ of literature and the pragmatics of literary production,” in *Condensing texts - condensed texts (Palingenesia, Bd 98)*; ed. Marietta Horster and Christiane Reitz; Stuttgart: Franz Steiner Verlag, 2010), 3-14. As Horster and Reitz (6) note, the ancient world of this period featured “a rich range of genres of abridgement and compilation, such as epitome, periocha, excerpt, florilegium, anthology, hypothesis, lemmatized handbook, and gnomologium.” As a mosaic with many allusions to the Jewish scriptures, Revelation most resembles the genre of florilegium.

such as the Dead Sea Scrolls, Greco-Roman literature, and Revelation.¹⁰⁰ Third, and in line with the previous principle, apocalyptic literature is multivalent.¹⁰¹ Fourth, in the first century CE many Jews and the audience of the author of the Apocalypse would have regarded the Jewish scriptures as subtle and cryptic.¹⁰² Fifth, the allusions in Revelation are primarily derived from the Jewish scriptures.¹⁰³ Sixth, the author of Revelation is operating in the broader

¹⁰⁰ *Dead Sea Scrolls*: George J. Brooke, "Reading the Plain Meaning of Scripture in the Dead Sea Scrolls," in *Jewish Ways of Reading the Bible* (ed. George J. Brooke; *JSSSup* 11; Oxford: Oxford University Press, 2000), 89-90, notes, "Paying attention to the plain meaning of the text as it is reflected in the Qumran scrolls lets us see that the ancients knew that words are polyvalent, that authoritative texts demand to be made intelligible for those they influence and often control, that the quest for literary coherence is not bland standardisation but a reflection of the text's own integrity, and that respect for the text is part and parcel of making sense of experience." Cf. A. M. Gazov-Ginzberg, "Double Meaning in a Qumran Work: 'The Wiles of the Wicked Woman,'" *RevQ* 6 (1967): 279-285.

Greco-Roman literature: Galinsky, *Augustan Culture*, 229-234, explains that poetry during the Augustan age could involve complex mixtures of various traditions that were intentionally multivalent. See also G. G. Sedgewick, *Of Irony: Especially in Drama* (Toronto: University of Toronto Press, 1948), 5-6.

Revelation: Schüssler Fiorenza, *Revelation: Justice*, v. David E. Aune, "The Influence of Roman Imperial Court Ceremonial on the Apocalypse of John," *BR* 18 (1983): 13, notes that "John's symbols are frequently polyvalent." Cf. Austin Farrer, *A Rebirth of Images: The Making of St John's Apocalypse* (London: Dacre, 1949; repr., Gloucester, Massachusetts: Peter Smith, 1970), 19.

¹⁰¹ John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* (2d ed.; BRS; Grand Rapids: Eerdmans, 1998), 51, notes "the essential multivalence of apocalyptic symbolism." Likewise, Gregory Stevenson, *Power and Place: Temple and Identity in the Book of Revelation* (BZNBW 107; New York: de Gruyter, 2001), 9, mentions the "open, multivalent and multilayered" quality of apocalyptic symbolism. Both our analysis and Stevenson's analysis incorporate the work of Philip Wheelwright, *Metaphor and Reality* (Bloomington: Indiana University Press, 1962). Wheelwright (92) defines "symbol" thus, "A symbol, in general, is a relatively stable and repeatable element of perceptual experience, standing for some larger meaning or set of meanings which cannot be given, or not fully given, in perceptual experience itself." Wheelwright distinguishes between steno symbols (i.e., closed symbols) and tensive symbols (i.e., open symbols). He (33) regards steno symbols as recognizable for all people who use the symbol correctly. In contrast, he (94) says that tensive symbols are more fluid, drawing "life from a multiplicity of associations, subtly and for the most part subconsciously interrelated. . . ."

¹⁰² On the subtle characteristics of the Jewish scriptures, see Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 189; and Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (2d ed.; Grand Rapids: Eerdmans, 1999), xxvi. Géza Vermès, "The Qumran Interpretation of Scripture in its Historical Setting," *ALUOS* 6 (1966-68): 91, says that the Qumran community's interpretation of the Jewish scriptures was based first on their view that "the words of the prophets are full of mystery; they have a hidden significance which must be discovered by means of further revelation." James L. Kugel, *How to Read the Bible: A Guide to Scripture, Then and Now* (New York: Free Press, 2007), xii, 14, refers to the four assumptions that "ancient interpreters"—mainly anonymous scholars from roughly 300 BCE to 200 CE—used in approaching texts, including the "biblical text." One of the four assumptions of these interpreters was the cryptic nature of scripture. Cf. Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (trans. Willard R. Trask; Princeton: Princeton University Press, 1953), 11-13. This view of the Jewish scriptures as cryptic also fits within the widely held belief of the cryptic nature of ancient art and literature. Cf. Shadia Bartsch, *Decoding the Ancient Novel: The Reader and the Role of Description in Heliodorus and Achilles Tatius* (Princeton: Princeton University Press, 1989), 22-31. On the cryptic nature of Revelation, see Bauckham, *Theology*, 18.

¹⁰³ Russell S. Morton, *One upon the Throne and the Lamb: A Tradition Historical/Theological Analysis of Revelation 4-5* (SBLit 110; New York: Peter Lang, 2007), 17.

Jewish exegetical tradition and more specifically in the prophetic *peshet* exegetical tradition of the Qumran community.¹⁰⁴ Seventh, allusions in Revelation must be treated holistically, not atomistically.¹⁰⁵ Eighth, text supersedes symbols in Revelation.¹⁰⁶

¹⁰⁴ Martin Hengel, *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon* (trans. Mark E. Biddle; Edinburgh: T&T Clark, 2002), 111, says that each writer of the early church developed a “christologico-eschatological exegesis” for contemporary fulfillment that “most closely parallels the prophetic *peshet* interpretation of the Essenes at Qumran.” David E. Aune, “Qumran and the Book of Revelation,” in vol. 2 of *The Dead Sea Scrolls after Fifty Years* (ed. Peter W. Flint and James C. VanderKam; Leiden: Brill, 1999), 626-29, says that the Qumran community did not write any apocalypses, although they possessed apocalypses and wrote literature that contains apocalyptic and eschatological ideas.

¹⁰⁵ Warren Bargad, “The Poetics of Allusion and the Hebrew Literary Tradition,” *Judaism* 26 (1977): 48, observes, “The literary analyst, when interpreting a work’s meaning, should not, and cannot, isolate a particular passage or a literary allusion from the work as a whole. And likewise, though in a much wider context, the literary historian should not isolate the use of allusion as a static convention or a detached stylistic technique.”

¹⁰⁶ Text supersedes symbols in Revelation. In other words, text as interpretation and as narrative provides the semiotic control. The author of the Apocalypse provides this interpretive key in the vision-report of the exalted Christ in Rev 1:9-20 when Christ provides the interpretation for the seven stars and the seven golden lampstands (1:20). Barr, *Tales*, 7, cites three places in Revelation where the author explicitly interprets his symbols. Because symbols can be so multivalent, whether in Revelation or any other symbol-rich document, interpreters need to be careful to treat the acts and declarations associated with the symbol before analyzing the symbol. That is, such an approach helps to control the meaning. For example, in the Jewish scriptures, fire is associated with the presence or glory of God (Exod 19:18; 24:17), but fire is also associated with God’s judgment of Israel and Yhwh’s enemies (Gen 19:24; Jer 43:12; Ezek 15:7; Hos 8:14; Amos 1:4, 7; Nah 3:13; Zech 13:9; Mal 3:2-3). In deuterocanonical literature, fire is symbolic of judgment (*1 En.* 18:15; 102:1; *2 Bar.* 37:1; 48:39; *4 Ezra* 13:10-11; *Pss. Sol.* 15:4-5; *Jub.* 9:15; 36:10; 1QH 8:20). As Wheelwright, *Metaphor*, 117-19, notes, fire is an archetypal symbol because fire symbolizes spiritual and intellectual clarity, warmth of enthusiasm, and rapid reproduction (torch to torch). In Revelation fire is a positive symbol of the light and presence of God (implied in the seven lampstands, 1:12) and penetrating knowledge (Christ’s eyes of fire, 1:14; 2:18; 19:12), and, conversely, fire can be a negative symbol of judgment and destruction (the burning of Babylon, 17:16; the lake of fire, 20:14-15). The text associated with these symbols serves to interpret them. Although not fully appreciating the allusions to the Jewish scriptures and to Greco-Roman culture, Jacques Ellul, *Apocalypse: The Book of Revelation* (trans. George W. Schreiner; New York: Seabury, 1977), 34-35, appreciates the importance of the text-symbol relationship: “And moreover, we must in fact observe clearly that most of the visions are accompanied in the Apocalypse by spoken explanations. So the symbols must not be interpreted by other images, nor by our images, but by means of a correct reading of the word which relates to them. It is necessary to go back from the text to the symbol and not study the symbol more than the text: the former is only the occasion for the latter. . . . This is to say that the word is the sole means for encompassing and defining the subject (in other words, we must interpret the text exclusively by the text itself: the white horse cannot be understood by external references, by example, to another white horse, but by reference to the text of the Apocalypse itself). But once the matter is known, the symbol obviously goes beyond its definition: a distance appears between the real and the deciphered symbol. And this distance enables us to discern a reality *more* than the real, in its turn deciphered by the symbol. The word has a full and entire primacy for the revelation of the vision, but the vision makes it possible for us to apprehend another dimension of the real.” Italics original. Applying Ellul’s principle means that we focus first on the text, whether the narrative text or interpretive passages, and then we look at the symbol. In her treatment of vision-reports, which she bases in part on Ellul’s insight into the relationship between text and symbol, Humphrey, *And I Turned*, 199-200, examines a spectrum of vision-reports in which, at one end, words clarify and interpret the visual and appeal to the mind and the logic, and at the other end, images dominate and elicit reactions from the imagination and the heart.

Ninth, at least 19 possibilities exist for sources for the allusions in Revelation.¹⁰⁷ Complicating the identification of the source or sources is the possibility that the author modifies texts and traditions as needed. In our study we regard the Greek Jewish scriptures—the OG and Theodotion—as the basis for any initial textual comparison, although we recognize the variety of source texts and traditions that the author of the Apocalypse probably used.¹⁰⁸ Five factors dictate our choice. First, the Greek Jewish scriptures provide a baseline for comparison. The author was addressing Greek-speaking churches in Asia Minor, and their access to any scriptures would most likely have been some form of the Greek Jewish scriptures.¹⁰⁹ Second, our study reveals verbatim agreement with the OG and Theodotion, so the Greek Jewish scriptures are one of the author’s *Vorlagen*.¹¹⁰ Third, comparison with the Greek Jewish scriptures affords an equivalent linguistic comparison. Fourth, the OG and Theodotion, rather than hypothetical texts, are extant texts for comparison.¹¹¹ Even if one argues that the author’s main source texts were Semitic, this objection is not insuperable because the Greek is

¹⁰⁷ The following are possible sources for the author’s allusions: (1) Proto-MT, (2) the Jewish scriptures as reflected in the MT, (3) an unknown recension of the Hebrew text, (4) a Greek text that is reflected in the LXX of the Göttingen Septuagint Project or Rahlfs, (5) proto-Theodotion, (6) proto-Symmachus, (7) proto-Aquila, (8) *kaige* recension of the OG, (9) non-extant versions of the Greek Jewish scriptures, (10) one or more forms of oral tradition from the early Jesus movement, (11) one or more forms of liturgical tradition from the early Jesus movement, (12) *testimonia* of the early Jesus movement, (13) collections of *testimonia* that are new translations, (14) an Aramaic paraphrase of the Jewish scriptures, (15) Aramaic targums, (16) Jewish traditions, (17) John’s memory of texts, (18) rabbinic tradition, and (19) a combination of one or more of the aforementioned possibilities. Also, in the absence of manuscripts, with the Dead Sea Scrolls being the main exception, generalizations about texts in Palestine and the Mediterranean world must be stated in terms of a continuum of possibilities and probabilities. On the possibilities listed above, see Beale, *John’s Use*, 66; Collins, *Crisis*, 48-49; Jauhiainen, *Zechariah*, 9-10; Robert K. MacKenzie, *The Author of the Apocalypse: A Review of the Prevailing Hypothesis of Jewish-Christian Authorship* (MBPS 51; Lewiston, New York: Edwin Mellen, 1997), 65; and Penley, *Common Tradition*, 18-19.

¹⁰⁸ The manuscripts or traditions that the author of the Apocalypse worked from were probably different in various respects to any academic construct. For example, Paulien, *Decoding*, 194 n. 1, acknowledges this problem. The dating of Theodotion’s recension to the last part of the second century CE poses no problem for its relevance for Revelation because an earlier version was already in use. On Theodotion, proto-Theodotion, and *kaige*-Theodotion, see Emanuel Tov, *Textual Criticism of the Hebrew Bible* (2d rev. ed.; Minneapolis: Fortress, 2001), 145.

¹⁰⁹ Hengel, *Septuagint*, 108. In this regard, we disagree with Jauhiainen, *Use of Zechariah*, 11, who considers neither the Hebrew (MT) nor the Greek (LXX) as “primary *a priori*.”

¹¹⁰ For example, ἃ δεῖ γενέσθαι in Rev 1:1 agrees with the phrase in Dan 2:28 OG. On the use of Theodotion, see Gregory K. Beale, “A Reconsideration of the Text of Daniel in the Apocalypse,” *Bib* 67 (1986): 539-43; and Jauhiainen, *Use of Zechariah*, 11.

¹¹¹ Jauhiainen, *Use of Zechariah*, 11.

still providing the content for any Semitic substructure.¹¹² Fifth, the author in a number of instances uses text from the OG.¹¹³

1.4.2 Criteria for Determining Allusions

With the foregoing foundational principles, we are now ready to establish criteria for determining allusions that will provide controls for our research. A solid method for detecting an allusion depends on using three major criteria in a process: (1) determining the presence of an allusion, (2) assessing the strength of the allusion, and (3) specifying the kind of allusion.¹¹⁴ Without establishing some objective criteria for detecting allusions, an exegete is likely to be guilty of parallelomania, which Samuel Sandmel defines as “that extravagance among scholars which first overdoes the supposed similarity in passages and then proceeds to describe source and derivation as if implying literary connection flowing in an inevitable or predetermined direction.”¹¹⁵ After analyzing the criteria given by G. K. Beale, Ian Paulien, Richard Hays, Dennis MacDonald, Michael Thompson, Paul Penley, Richard Longenecker, other scholars, and critiques of their work, we have established the following major criteria for determining allusions in the Apocalypse.¹¹⁶

¹¹² The fusion of Greek language and Semitic substructure is often present in the Apocalypse. In his analysis Steven Thompson, *The Apocalypse and Semitic Syntax* (Cambridge: Cambridge University Press, 1985), 108, concludes that the Greek of the Apocalypse may be regarded as Jewish Greek and that in this text “the Greek language was little more than a membrane, stretched tightly over a Semitic framework, showing many essential contours from beneath.”

¹¹³ Maarten J. J. Menken, “The Textual Form and the Meaning of the Quotation from Zechariah 12:10 in John 19:37,” *CBQ* 55 (1993): 494-511. In a number of instances, whether the author of the Apocalypse is alluding to the OG or a Semitic text is a secondary issue when the gloss of the OG and the Semitic text are essentially the same. For example, an allusion to the image of the beast in Dan 7:3 is primary, not whether the source text reads θηρίον or יָרֵב. Appendix 3 presents a comparison of the text of Daniel 7 OG with the text of Revelation and shows many instances in which the two texts match. Further analysis of all of the OG with the text of Revelation would probably further strengthen the correlation.

¹¹⁴ In using this threefold method, we are in general agreement with the method of Michael Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1–15.13* (JSNTSup 59; Sheffield: JSOT Press, 1991), 30, although our criteria differ in some respects. Thompson (30) points out that “a sound method requires (1) discerning whether a significant parallel exists between the two texts, (2) determining the likelihood of their relationship, and (3) seeking to clarify the precise nature of the relationship.” These three criteria function within the framework of engaging with the exegetical traditions operating within Second Temple Judaism and the Jesus movement. Longenecker, *Biblical Exegesis*, xxi-xxii, points to the value and the necessity of engaging with this tradition.

¹¹⁵ S. Sandmel, “Parallelomania,” *JBL* 81 (1962): 1.

¹¹⁶ Hays, *Echoes*, 29-32, proposes seven criteria: (1) availability to the author and/or original readers, (2) volume, primarily based on verbal repetition and syntactical patterns, (3) recurrence, (4) thematic coherence, (5)

*Criterion 1: Lexical Agreement.*¹¹⁷ If a target text matches a source text verbatim or nearly verbatim, it is possible that an allusion exists.¹¹⁸ An allusion that is lexical may consist of one or more sentences, a clause, a phrase, or even a single word.¹¹⁹ More weight will be attributed to content words (nouns, verbs, adjectives, and adverbs) in contrast to particles, prepositions, and conjunctions.¹²⁰ In particular, if three content words in the target text reflect

historical plausibility, (6) history of interpretation, and (7) satisfaction. To some degree, satisfaction is subjective. As William Scott Green, “Doing the Text’s Work for It: Richard Hays on Paul’s Use of Scripture,” in *Paul and the Scriptures of Israel* (ed. Craig A. Evans and James A. Sanders; NSNTSup; SSEJC 1; Sheffield: JSOT Press, 1993), 61, notes concerning Hays’s book, “Despite its admirable efforts at historical sensitivity, and its awareness of five ‘distinguishable possibilities’ of the locus of ‘intertextual meaning’, this book cannot but display the thoroughgoing extent to which intertextuality really is the reader’s work, not the writer’s.”

Dennis R. MacDonald, “Introduction,” in *Mimesis and Intertextuality in Antiquity and Christianity* (ed. Dennis R. MacDonald; SAC; Harrisburg, Pennsylvania: Trinity Press International, 2001), 2-3, proposes six criteria: (1) accessibility (availability to the author); (2) analogy (other authors’ imitation of the same story); (3) density (volume of parallels); (4) order (similar sequences); (5) distinctive traits (unusual characteristics in both texts); and (6) interpretability (reasons for the author’s use of the model).

To determine the use of Jesus tradition in Romans 12:1-15:13, Thompson, *Clothed*, 30-36, establishes the following criteria for determining whether the author of an epistle is alluding to or echoing a saying in a Gospel: (1) verbal agreement, (2) conceptual agreement, (3) formal agreement (i.e., parallel in structure and number of elements), (4) place of the Gospel saying in the tradition, (5) common motivation, rationale, (6) dissimilarity to Greco-Roman and Jewish traditions, (7) presence of dominical indicators, (8) presence of tradition indicators, (9) presence of other dominical echoes or word/concept clusters in the immediate context, (10) likelihood the author knew the saying, and (11) exegetical value. In most instances it is unnecessary to develop such elaborate criteria in dealing with allusions or echoes, but such criteria become very useful when the allusion is not strong.

Penley, *Common Tradition*, 12, proposes the following criteria: (1) vocabulary, (2) phrases, (3) grammar, (4) syntax, (5) ideas, and (6) contexts.

See also Longenecker, *Biblical Exegesis*, xiv-xvii.

¹¹⁷ Among the scholars who follow this criterion are Beale, *Revelation*, 78; Hays, *Echoes*, 30; and Thompson, *Clothed*, 30.

¹¹⁸ In this criterion we are thus including duplication or similarity of vocabulary, syntax, and grammar. An example of nearly verbatim wording of texts that have different contexts is a comparison of Matt 26:18 (ὁ καιρὸς μου ἐγγύς ἐστίν) with Rev 1:3 (ὁ γὰρ καιρὸς ἐγγύς) and Rev 22:10 (ὁ καιρὸς γὰρ ἐγγύς ἐστίν). If a target text exhibits a fixed or variable collocational pattern that matches other texts in an isolexical, isotextual version of a corpus, the probability is high that an allusion exists. Fixed or variable collocational patterns that are short (about five words or fewer) can arise from common literary expressions and may be purely coincidental. Some longer fixed collocational patterns are observed as in the case of ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν in Rev 1:6; Rev 5:13 (lacks ἀμήν); and 1 Pet 4:11. On this phenomenon and our nomenclature, see D. J. Oakey, “Fixed Collocational Patterns in Isolexical and Isotextual Versions of a Corpus,” in *Approaches to Corpus Linguistics* (ed. Paul Baker; London: Continuum, 2009), 142-160.

¹¹⁹ Moyise, *Revelation*, 109; Carmela Perri, “On Alluding,” *Poetics* 7 (1978): 289-92. Even a one-word allusion can be clear if the allusion is specific enough. Jauhiainen, *Use of Zechariah*, 21 n. 12, cites the example of “his *Delilah*” as an example of a clear allusion. In Revelation, “Balaam” (2:14), “Jezebel” (2:20), “Sodom” (11:8), and “Egypt” (11:8) are examples of allusions that consist of a single word. Another example is παντοκράτωρ, which occurs nine times in Revelation in its articular form (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22) and is probably a reference to יהוה צבאות, which is sometimes translated as κύριος παντοκράτωρ in the OG and later Jewish literature. Cf. Wilhelm Michaelis, “παντοκράτωρ,” *TDNT* 3:914.

¹²⁰ Van der Louw, *Transformations*, 377. Corresponding content words help to avoid the trap of multiple literary connections of poor quality proving literary dependence—a pitfall noted by Penley, *Common Tradition*, 11.

the source text, the two texts will be regarded as almost certainly connected.¹²¹ If the lexical parallel is not verbatim, then a collocation of unique words is looked for in the source text and the target text.¹²²

Criterion 2: Contextual Agreement between the Source Text and the Target Text. To avoid parallelomania, specificity rather than abstraction will be used to determine whether a significant parallel may be an allusion.¹²³ If the context of the source text and the target text agree, the origin of the allusion in the target text probably comes from that source text.¹²⁴

Criterion 3: Clustering of Allusions from the same Source Text. Jan Fekkes points to the generally accepted allusion in Rev 3:14 (Jesus as “the Amen”) as an allusion to Isa 65:16 (“the God of truth”). Its probability of being an allusion is enhanced by the author’s use of Isa 65:16 in its preceding context and in verses elsewhere.¹²⁵

Criterion 4: Distinctive Grammatical or Linguistic Features. Distinctive grammatical or linguistic features often indicate the presence or the importance of an allusion. In Revelation these features include the anaphoric article and solecisms.¹²⁶ G. K. Beale and Sean McDonough say that the solecisms of the Apocalypse are probably intentional for indicating

¹²¹ M. Hoey, “Signalling in Discourse: A Functional Analysis of a Common Discourse Pattern in Written and Spoken English,” in *Advances in Written Text Analysis* (ed. M. Coulthard; London: Routledge, 1994), 36-43.

¹²² The author of Revelation sometimes modifies his sources and then changes them again. Titular formulae are one good example. In his treatment of titular formulae, Parker, ““Our Lord and God,”” 218-19, concludes that the fluidity of titles in Revelation shows that the proper method is not to insist on an “exact parallel,” but rather an “approximate parallel.”

¹²³ Sandmel, “Parallelomania,” 7, points to “exact parallels, some with and some devoid of significance; seeming parallels which are so only imperfectly; and statements which can be called parallels only by taking them out of context.”

¹²⁴ For example, both the source text and the target text may agree by describing a theophany.

¹²⁵ Jan Fekkes III, “Isaiah and the Book of Revelation: John the Prophet as a Fourth Isaiah?” in *As Those Who Are Taught”: The Interpretation of Isaiah from the LXX to the SBL* (ed. Claire Mathews McGinnis and Patricia K. Tull; SBLSymS 27; Atlanta: Society of Biblical Literature, 2006), 135.

¹²⁶ An anaphoric article is the use of the article for the first appearance of a substantive for which the discourse provides no antecedent. On the use of the anaphoric article, see Aune, “Apocalypse Renewed,” 45-46. Charles, *Revelation*, 1:cxix, does not use this term but explains the concept and cites 10:1, 3; 11:3; 12:14; 16:12, 14; 20:8; and 20:19. “Solecism” indicates a grammatical mistake. The so-called solecisms in the Apocalypse are so numerous and occur at so many important places that they cannot be the neglect of the author. A better term is “grammatical anomalies,” “grammatical irregularities,” or “grammatical incongruencies.” For an extended discussion of the solecisms in Revelation, see Beale, *John’s Use*, 318-55. Cf. F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature* (trans. and rev. Robert W. Funk; 9th-10th ed.; Chicago: University of Chicago Press, 1961), 75-76; Ugo Vanni, “Liturgical Dialogue as a Literary Form in the Book of Revelation,” *NTS* 27 (1991): 354.

the presence of allusions to the Old Testament, but not all allusions are indicated this way.¹²⁷ Each solecism must be treated individually. At a minimum, solecisms highlight certain text in Revelation, but solecisms may serve other purposes: indication of deeper meaning, stylistic imitation of Hebrew or Aramaic text, stylistic imitation of the Septuagint, the expression of something novel, subversion of the language of the Roman Empire, revelatory clues, movement and vividness in description of visions, and the presence of an important allusion.¹²⁸

1.4.3 Scale of Evidence for the Detection of Allusions

The comparison of a source text with a target text naturally involves the correlation of one or more words in both texts (i.e., lexical cohesion). Such a comparison lends itself to a more empirical method in ascertaining the probability of the occurrence of allusions, but a mathematical model is beyond the scope of our study.¹²⁹ In light of the foregoing criteria, we will classify allusions according to the following scale.¹³⁰

¹²⁷ Beale and McDonough, "Revelation," 1087. Concerning Jewish scribal traditions, David Instone Brewer, *Techniques and Assumptions in Jewish Exegesis before 70 CE* (TSAJ 30; Tübingen: Mohr/Siebeck, 1992), 20, notes that "unusual form" (יְהוָה) is "an unusual spelling or grammatical construction which points to some hidden interpretation."

¹²⁸ Scholars are not in agreement on the precise use of such solecisms and propose a variety of reasons for them. C. G. Ozanne, "The Language of the Apocalypse," *TynBul* 16 (1965): 5, is probably correct in saying that the author wants "to signify the solidarity of his writings with those of the Old Testament." However, a purpose beyond solidarity with the Old Testament is in view. In this vein, Callahan, "Language," 458, argues persuasively that the author has developed "an idiolect, the peculiar language of one author, unattested anywhere else in antiquity." Callahan (465) further says that the author employs the *lingua franca* of the Roman Empire, which was employed for political hegemony, and asserts "his own discursive power." Thus, the language of empire is subverted. Ruiz, *Ezekiel*, 220, observes, "The idiosyncratic Greek of Revelation often serves precisely this function: it stops the reader in mid-course with a signal that the familiar conventions of ordinary discourse are suspended. It is not simply a matter of inelegant composition or incompetence in Greek on the author's part, but of conscious and intentional difficulties placed before the reader as obstacles to confound an ordinary reading of the text." Cf. Swete, *Apocalypse*, cxxv; Adela Yarbro Collins, "The Apocalyptic Ekphrasis," in *1900th Anniversary of St. John's Apocalypse: Proceedings of the International and Interdisciplinary Symposium (Athens – Patmos, 17-26 September 1995)* (Athens: Holy Monastery of Saint John the Theologian in Patmos, 1999), 453.

¹²⁹ We are providing a basic algorithm that reflects greater or lesser correspondence. On the value of the empirical analysis of language, see Michael Stubbs, "Computer-assisted Text and Corpus Analysis: Lexical Cohesion and Communicative Competence," in *The Handbook of Discourse Analysis* (ed. Deborah Schiffrin et al.; Oxford: Blackwell, 2001), 304-20.

¹³⁰ Stanley, *Paul*, 58-59, has established a good scale that uses multiple indicators and the lack of countervailing alternatives.

Table 2: Point Scale for the Detection of Allusions

Description of the Allusion
<i>Virtually Certain or Certain Allusion.</i> Agreement of multiple criteria with no plausible alternatives. At least two content words and two other forms of agreement.
<i>Probable Allusion.</i> Agreement of multiple criteria with at least one possible alternative, although weak. The multiple criteria must include at least one content word.
<i>Possible Allusion.</i> Agreement of two criteria with one or more strong alternatives. One of the criteria must be a content word.
<i>Uncertain Allusion.</i> One or more criteria with one or more strong alternatives.
<i>Non-Allusion.</i> Lack of any criteria or merely accidental agreement. Any congruence between the source text and the target text results from commonalities in language, tradition, or broad themes.

1.4.4 Categories of Allusions

Scholars have analyzed the use of allusions across a spectrum of ancient literature, including Revelation, and have found some areas of common ground but use different terms.¹³¹ In light of these studies and our examination of allusions in Revelation, we propose the following categories as the most important for our study:

Category 1: Controlling-text Allusion – Text from a source text embedded in the target text that by means of prominence or grammatical anomaly controls the other allusions in the source text.

Category 2: Vorbild Allusion – The use of a context or sequence from the source text as a *Vorbild* (model) for creative composition in the target text.¹³² At times the author of the Apocalypse alludes to his source texts verbatim, but sometimes he uses the same conceptual

¹³¹ In his earlier work Beale, *John's Use*, 75-126, uses eight categories in his taxonomy of the ways in which the Old Testament is used in Revelation: (1) the use of segments of Old Testament Scripture as literary prototypes; (2) thematic use of the Old Testament; (3) analogical use of the Old Testament; (4) universalization of the Old Testament; (5) informal, direct prophetic fulfillment uses of the Old Testament; (6) informal, indirectly (typological) fulfillment uses of the Old Testament; (7) inverted use of the Old Testament; and (8) stylistic use of Old Testament language. In his later work Beale, *Revelation*, 86-96, eliminates category 5. In his study of Virgil's *Georgics*, Richard F. Thomas, "Virgil's *Georgics* and the Art of Reference," *HSCP* 90 (1986): 171-98, establishes six categories of allusive reference: (1) casual reference, by which language is used to recall a specific antecedent, but only generally; (2) single reference, by which "the context of the model" is applied to the new text; (3) self-reference, by which the author alludes to his or her own work; (4) corrective allusion, by which the allusion opposes the meaning of the source; (5) apparent reference, by which a reference seemingly recalls a model but actually does not; and (6) multiple reference or conflation, which is an allusion that combines and fuses different sources. Miner, "Allusion," 39-40, lists six kinds of allusion: (1) topical (usually recent events); (2) personal (i.e., from the poet's life); (3) formal (use of rhymes); (4) metaphorical (incorporated elements as signifiers); (5) imitative (incorporating a verbal string, usually a phrase); and (6) structural (organized like a previous work).

¹³² Beale, *Use of Daniel*, 9; idem, *John's Use*, 75. We may also speak of this allusion as a prototype.

or chronological framework of his source text.¹³³ This kind of allusion is reflected in the prophetic *pesharim* in the Qumran corpus.¹³⁴ The presence of a *Vorbild* allusion is seen by observing (1) a thematic structure that is unique to a particular passage of the Jewish scriptures, or (2) a cluster of clear allusions generated by one passage in the Jewish scriptures.¹³⁵ In a *Vorbild* allusion the events in the target text are significantly correlated with the source text. For example, certain passages of the source text of Ezekiel 40–48 provide part of the sequence of plot in Rev 21:9–22:5.¹³⁶ In passages with a *Vorbild* allusion, other allusions play a secondary role in providing nuances to the *Vorbild*.¹³⁷

Category 3: Composite Allusion – The combination of two or more source texts or sources in one allusion.¹³⁸ Such a combination reflects the Jewish exegetical technique called amalgamation.¹³⁹ Cultural synthesis, fusion, or juxtaposition of allusions can make it hard to

¹³³ Cf. Morton, *One*, 87. Caird, *Revelation*, 61, is mistaken when he says that the author does not use “sustained metaphor or allegory.”

¹³⁴ George J. Brooke, “Thematic Commentaries on the Prophetic Scriptures,” in *Biblical Interpretation at Qumran* (SDSSRL; ed. Matthias Henze; Grand Rapids: Eerdmans, 2005), 134-57. In this category Brooke includes 4QTestimonia, 4QpPsalms^a, 4QpIsa^b, 4QpIsa^c, 4Q174, 4Q177, 11QMelchizedek, 4QAgos of Creation (4Q180-181), 4QCommentary on Genesis A (4Q252), and the *Damascus Document*. In his analysis of thematic commentaries on prophetic scriptures, Brooke (156) concludes that these thematic commentaries exhibit a set of characteristics, although not in the same degree: organization oriented to the sequence of the scriptural texts; selective construction (e.g., excerpts from different scriptural scrolls and other sources); a focus on unfulfilled blessings, curses, promises, oracles, and visions; variation in forms and a wide range of interpretive formulae; and a focus on eschatological matters that are fulfilled in the audience’s experience or will shortly be fulfilled for them. All of these features are found in varying degrees in Revelation, although our point here is the use of a scriptural text as a kind of *Vorbild*.

¹³⁵ *Ibid.*, 75.

¹³⁶ A few examples are illustrative. Even as Ezekiel was taken to a very high mountain that had a city to its south (Ezek 40:2), so also John is taken to a high mountain to see the holy city Jerusalem (Rev 21:10). Even as Ezekiel saw waters issuing from under the threshold of the temple and trees growing along the banks of the river (Ezek 47:1-12), so also the author sees the water of life flowing from the throne of God and of the Lamb and the tree of life with twelve kinds of fruit (Rev 22:1-2). The audience must supply the necessary linkage between the plot in Ezekiel and the plot in Revelation.

¹³⁷ David Mathewson, “Isaiah in Revelation,” in *Isaiah in the New Testament* (ed. Steve Moyise and Maarten J. J. Menken; NTSI; London: T&T Clark, 2005), 209. Mathewson (203-4) says that one example is the use of Isa 65:17-20 as a controlling text for Rev 21:1-5b or 21:1-8. Mathewson (204) says that the author builds from this *Vorbild* and “has integrated other OT texts which provide the semantic values of restoration of the city Jerusalem; marriage of the people to God and the Lamb; new Exodus; the city as the source of life-giving waters.” Cf. Fekkes, *Isaiah*, 254 n. 75; J. Van Ruiten, “The Intertextual Relationship between Isaiah 65,17-20 and Revelation 21,1-5b,” *EstBib* 51 (1993): 501.

¹³⁸ Bauckham, *Theology*, 133, does not employ our term but explains the concept.

¹³⁹ Brewer, *Techniques*, 22, defines amalgamation as “the construction of a ‘text’ by joining texts, without any indication that more than one text has been used. This is different from Chain quotations which are found commonly in Paul (E. E. Ellis 1957), in Mishnah (Metzger 1968) and in other rabbinic writings.”

specify which of two or more aspects (e.g., Jewish scriptures, the literature or traditions of the early Jesus movement, Jewish tradition, mythology, Greco-Roman culture) is exclusively in view or dominates to control the meaning.¹⁴⁰ One case in point is Rev 3:20, where according to David Aune, “it appears that the metaphorical character of the saying exhibits a polyvalent ambiguity produced by the author’s combination of imagery from Jewish, Christian, Graeco-Roman and Graeco-Egyptian traditions.”¹⁴¹

Category 4: Window Allusion – A close reproduction of a source text that has notable changes for the purpose of pointing to the context of the source text.¹⁴² We derive the term “window allusion” from Richard Thomas, who uses the term “window reference” in his discussion of Virgil’s use of allusions and explains:

It [the window reference] consists of the very close adaptation of a model, noticeably interrupted in order to allow reference back to the source of that model: the intermediate model thus serves as a sort of window onto the ulti-

¹⁴⁰ Aune, “Apocalypse Renewed,” 69, points out that juxtaposition of the literary forms of apocalyptic literary traditions and prophetic literary traditions in the Apocalypse has resulted in synthesis. Revelation 12 serves as an excellent example in which the Jewish scriptures, mythology, Jewish tradition, and Roman culture are blended. An example of the possible fusion of non-biblical allusions is seen in the crown of life in Rev 2:10. Colin J. Hemer, *The Letters to the Seven Churches of Asia in their Local Setting* (JSNTSup 11; Sheffield: JSOT Press, 1986), 70-74, 77, lists seven possibilities for the crown of life but sees three as providing the most relevant background. Humphrey, *And I Turned*, 154, notes that “the Apocalypse is revealed as a work characterized by cultural syncretism.” She does not elaborate on distinguishing the cultural elements, but she recognizes the composite character of the Apocalypse. Likewise, Aune, “Influence,” 23, points out that “John’s thought world is sufficiently syncretistic that its complexities cannot be understood apart from a consideration of the traditions of the Graeco-Roman world of which he and his communities were part.” Further, Aune, “Apocalypse Renewed,” 62, explains that sometimes one literary device may dictate the form while another literary device may dictate the content, as in the case of Revelation 17, where a particular kind of apocalyptic vision report is combined with the content of *ekphrasis* based on propagandistic Roman art. An *ekphrasis* is a literary description of a visual work of art. In their exegesis of Revelation, some scholars divorce allusions to the Jewish scriptures and allusions to the Greco-Roman culture, but such a disjunctive exegesis fails to understand how both elements and forms of rhetoric—Hebrew and classical—can be simultaneously blended. Cf. Humphrey, *And I Turned*, 125-31. A good example of this blending in a Jewish apocalypse is how the eagle symbolizes Rome in *4 Ezra* 12:11. As Mireille Hadas-Lebel, *Jerusalem against Rome* (trans. Robyn Fréchet; Leuven: Peeters, 2006), 472, points out, the writer probably fuses the image of Babylon as a lion with eagle’s wings (Dan 7:4) with the frequent motif of the eagle on Roman coins and as part of Roman ensigns. Cf. Bauckham, *Climax*, 195.

¹⁴¹ David E. Aune, “The Polyvalent Imagery of Rev 3:20 in Light of Greco-Egyptian Divination Texts,” in *Greco-Roman Culture and the New Testament: Studies Commemorating the Centennial of the Pontifical Biblical Institute* (ed. David E. Aune and Frederick E. Brenk; NovTSup 143; Leiden: Brill, 2012), 183.

¹⁴² MacDonald, “Introduction,” 2, says, “Ancient authors frequently included unusual details to alert readers to the presence of their models; one might call them intertextual flags.” Paulien, *Decoding*, 158, uses a similar concept when he says, “The author [of Revelation] may use a phrase or a sentence of the Old Testament as a pointer to the whole Old Testament context in which that phrase or sentence is found.”

mate source, whose version is otherwise not visible. In the process the immediate, or chief, model is in some fashion “corrected.”¹⁴³

In regard to these notable changes, an allusion to the Jewish scriptures may involve omission, modification, or addition of words.¹⁴⁴ A modification of words involves the change of one or more words from what is deemed to be the likely original, with even small changes indicating new meanings.¹⁴⁵ A window allusion is an especially powerful allusion because of the way it evokes the whole context of the source text and also captures the attention of the audience because of variation.¹⁴⁶ A window allusion is line with the practice of some Jews during the Second Temple period who were involved rewriting scripture by expanding, omitting, emphasizing, or de-emphasizing.¹⁴⁷

Category 5: Metaleptic Allusion – An allusion in a target text that not only is explicitly connected with a previous allusion in the target text but also is implicitly connected with that previous allusion by means of the author’s subtle appeal to the auditor/reader to perceive the

¹⁴³ Thomas, “Virgil’s *Georgics*,” 188.

¹⁴⁴ The notable changes in Revelation fit within the Jewish exegetical practice of the author’s contemporaries. According to Longenecker, *Biblical Exegesis*, xxvi, the mainline Jewish exegetical practice in the first century CE involved “adapting, reinterpreting, extending, and so reapplying” the scriptures to the Jews in their current situation. Thomas, “Virgil’s *Georgics*,” 196 n. 58, posits “reference by omission” as a separate category of reference, but we regard omission, modification, and addition as subsumed within a window allusion. On the reference by omission, see also Richard F. Thomas, *Lands and Peoples in Roman Poetry: The Ethnographical Traditions* (PCPSSup 7; Cambridge: Cambridge Philological Society, 1982), 25-26. An excellent example is the omission of the commandment not to covet in Jesus’ response to the rich, young man (Matt 19:18-19). The commandment’s absence is conspicuous. For an example of the expansion of the Jewish scriptures, see Judith E. Sanderson, *An Exodus Scroll from Qumran: 4QpaleoExod^m and the Samaritan Tradition* (HSS 30; Atlanta: Scholars Press, 1986), 299-306. Cf. Thomas L. Brodie, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings* (Sheffield: Sheffield Press, 2004), 10.

¹⁴⁵ Richard B. Hays and Joel B. Green, “The Use of the Old Testament by New Testament Writers,” in *Hearing the New Testament: Strategies for Interpretation* (ed. Joel B. Green; Grand Rapids: Eerdmans, 1995), 228.

¹⁴⁶ Marilyn Merritt, “Repetition in Situated Discourse—Exploring its Forms and Functions” (vol. 1 of *Repetition in Discourse: Interdisciplinary Perspectives*; ed. Barbara Johnstone; ADP 47; Norwood, New Jersey: Ablex, 1994), 28, notes, “In a related way we have all noted that repetition, and perhaps most notably partial repetition, can have tremendous *echoic carrying capacity*—a capacity to invoke a sense of the whole or the original contextual occurrence. For example, Walker and Adelman (1976) describe a stunning example from a primary classroom in England: Early in the year someone had brought to the class some strawberries to share, and the whole day was then surrounded with an ambience of cooperation and group involvement. Later in the school year, whenever anyone said, ‘Remember the strawberries?’ the class would immediately respond positively, in a kind of echo of the day with strawberries.” Italics original. On this kind of variation, see Merritt, “Repetition,” 31. Merritt (32) calls this kind of repetition “reformation” and says that it “can be thought of as a kind of middle ground between exact repetition and something that is entirely new.”

¹⁴⁷ Moshe J. Bernstein, “The Aramaic Targumim: The Many Faces of the Jewish Biblical Experience,” in *Jewish Ways of Reading the Bible* (ed. George J. Brooke; JSSSup 11; Oxford: Oxford University Press, 2000), 140-41.

unstated resonances between the two allusions.¹⁴⁸ In essence, four texts are at work: (1) the source text of the first allusion, (2) the context of the source text, (3) the target text for the first allusion, and (4) the metaleptic allusion that follows the first allusion in the target text. In other words, the common ground of the metaleptic allusion and the first allusion is the separate use of a text from the source context of the first allusion. By way of a hypothetical example, let us suppose that a politician gives a speech and alludes to Hamlet's Soliloquy and says, "To be, or not to be: that is the question."¹⁴⁹ Later in the speech, the politician again alludes to a succeeding part of Hamlet's Soliloquy when he mentions "the native hue of resolution." In saying "the native hue of resolution," the politician evokes the unstated resonances between the two allusions to *Hamlet*. Because of this phenomenon of unstated resonances, some scholars may regard a metaleptic allusion as "subtext," but a metaleptic allusion does not function in the way that subtext does.¹⁵⁰ Richard Hays, whose work in this area has been generally well received, explains this phenomenon:¹⁵¹

When a literary echo links the text in which it occurs to an earlier text, the figurative effect of the echo can lie in the unstated or suppressed (transumed) points of resonance between the two texts. . . . Allusive echo functions to suggest to the reader that text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed. This

¹⁴⁸ Our definition of "metaleptic allusion" is partly based on the work of Hays, *Echoes*, 20, and Alexander James Lucas, "Romans 1:18–2:11 and the Substructure of Psalm 106(105): Evocations of the Calf?" (PhD diss., Loyola University Chicago, 2012), 127. For the complex history of metalepsis, see John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981), 133-49.

¹⁴⁹ Both this quotation and the one below come from *Hamlet*, Act 3, Scene 1 (1623 First Folio).

¹⁵⁰ Moyise, *Revelation*, 107, uses "subtext." In general, subtext is regarded as the underlying content or theme of a text that extends or amplifies the text or is at times distinct from the text. The view of subtext that prohibits our adoption of it is described by Helen Regueiro Elam, "Textuality," *NPEPP* 1277: "Later views of t. [textuality], which perceived the text diachronically rather than synchronically, in terms of what is missing or absent rather than merely hidden from view, think of the subtext as a destabilizing element in the play of significations. The subtext is not assimilable to the text; it works against and undermines a text's potential meaning."

¹⁵¹ Scholars have critiqued Hays's book in Craig A. Evans and James A. Sanders, eds., *Paul and the Scriptures of Israel* (JSNTSup 83; SSEJC 1; Sheffield: JSOT Press, 1993). Craig Evans, "Listening for Echoes of Interpreted Scripture," 47-48, says concerning the chapter in which the quotation below is taken, "In my judgment Hays's reasoning in this chapter is sound. What he has identified as 'correspondences' is akin to typology, though implicit, not explicit. . . . This is typological thinking, and I think that this is often what lies behind the metalepsis that Hays has rightly observed in Paul's letters." Green, "Doing," 61, is also generally positive in his assessment and says that "the book's demonstrations of scriptural echo—even when speculative—are responsible, disciplined, well within the range of textual plausibility and imaginative possibility, and presented with artful suggestion."

sort of metaleptic figuration is the antithesis of the metaphysical conceit, in which the poet's imagination seizes a metaphor and explicitly wrings out of it all manner of unforeseeable significations. Metalepsis, by contrast, places the reader within a field of whispered or unstated correspondences.¹⁵²

Hays points to Rom 3:20-21 as an example of the function of subtext (i.e., metaleptic text) involving Ps 142 (LXX).¹⁵³ Thus, metaleptic allusions refer to the broader context of the source text and resonate with the attentive audience.¹⁵⁴ The case in Rom 3:20-21 that Hays cites brings an issue to the forefront: the use of a subtextual reference to a source text that is cited explicitly earlier in the target text. For this reason, we will employ three terms to clarify this phenomenon: “controlling-text allusion” and “window allusion” to refer to the explicit reference, and “metaleptic allusion” to refer to the allusion linked to the controlling-text allusion or the window allusion.

Despite conflicting views of the function of metalepsis, John Hollander argues that “there is a general sense that it is a kind of meta-trope, or figure of linkage between figures, and that there will be one or more unstated middle terms which are leapt over, or alluded to, by the figure.”¹⁵⁵ The presence of metaleptic text is seen when particular words, phrases, tropes, formal modes, or genres of the source text are found in the target text, especially in prominent or repetitive patterns.¹⁵⁶

¹⁵² Hays, *Echoes*, 20.

¹⁵³ Richard B. Hays, *The Conversion of the Imagination: Paul as an Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 94, states, “This subtext [of Ps 142 OG] provides a metaleptic link between the plight evoked in 3:20 and the solution proclaimed in 3:21. Paul quotes verse 2 of the Psalm to declare that no one will be justified before God, but echoes recollecting God's righteousness ripple out from the citation and provide the new theme for the following sentence.” Thus, Hays contends that δικαιοσύνη θεοῦ in Rom 3:21 is a metaleptic allusion that evokes ἐν τῇ δικαιοσύνῃ σου of Ps 142:11 OG.

¹⁵⁴ In this vein, Hays, *Echoes*, 155, states, “If the gospel is hidden in Scripture, Scripture must be understood as richly allusive in character, hinting the kerygma, prefiguring it metaphorically. The biblical text must be read as a vast texture of latent promise, and the promise must be recovered through the interpretive strategies that allow the hidden word to become manifest. . . . Rather, if our analysis is correct, he [Paul] allows Scripture to echo into the text of his letters in such a way that the echoes suggest patterns of meaning wider than his own overt interpretive claims. Paul's own discourse recapitulates the allusive complexity of his great subtext.”

¹⁵⁵ Hollander, *Figure of Echo*, 114.

¹⁵⁶ Admittedly, the use of metaleptic text involves gaps in the target text in which the audience must supply the missing elements. However, this process of audience involvement is not entirely subjective because, as Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1985), 189, has shown, the text provides control as to how the audience fills in the gaps by such literary techniques as explicit information of the text, the text's language and poetics, the features of the genre, the world of the text, and assumptions of probability and cultural conventions.

1.5 A Translation of Revelation 1:7-8

We are providing a translation of Rev 1:7-8 below, and our annotated translation of Revelation 1 is found in Appendix 1. The translation below follows in general the typographical layout that both the NA²⁷ and the UBS⁴ follow in regarding v. 7 as poetry (§2.4):

7 Indeed, he is coming with the clouds,
 and every eye will see him,
 including those who pierced him,
 and all the tribes of the earth will mourn for him!
 Yes! Truly!

8 “I am the Alpha and the Omega,” says the Lord God, “the Being One
 and the He Was and the Coming One, the Ruler of All.”

1.6 The Date of Composition, Authorship, and Audience of the Apocalypse

Having provided a translation of Rev 1:7-8, we will examine the relevant historical context in which the Apocalypse was composed, read aloud, and received. Some scholars date the composition of Revelation sometime during or shortly after Nero’s reign (64–70 CE), but most scholars date it during Domitian’s reign (81–96 CE).¹⁵⁷ The cumulative weight of external evidence and internal evidence points to Revelation being composed during Domitian’s reign, probably in about 95 CE.¹⁵⁸ The author of the Apocalypse was probably a

¹⁵⁷ Scholars adopting the Neronian date include A. A. Bell, “The Date of John’s Apocalypse: The Evidence of Some Roman Historians Reconsidered,” *NTS* 25 (1979): 93-102; R. B. Moberly, “When Was Revelation Conceived?” *Bib* 73 (1992): 376-93; John A. T. Robinson, *Redating the New Testament* (Philadelphia: Westminster, 1976), 221-53; Christopher C. Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (New York: Crossroad, 1982; repr., Eugene: Wipf and Stock, 2002), 403-13; and J. C. Wilson, “The Problem of the Domitianic Date of Revelation,” *NTS* 39 (1993): 587-605. The problems with a Neronian date are the lack of any persecution in Asia that was contemporaneous with Nero’s persecution of Christians in Rome, the tenuous link of 666 with Nero, the symbolic nature of the temple in Rev 11:1-2, and the subjective historicizing of the “one who is” in Rev 17:10.

Scholars adopting the Domitianic date include Beale, *Revelation*, 4-27; Beckwith, *Apocalypse*, 197-208; Boring, *Revelation*, 8-12; Charles, *Revelation*, 1:xc1-xcvii; Collins, *Crisis*, 25-83; C. H. Giblin, *The Book of Revelation: The Open Book of Prophecy* (GNS 34; Collegeville, Minnesota: Liturgical, 1991), 10; Mark L. Hitchcock, “A Defense of the Domitianic Date of the Book of Revelation,” PhD diss., Dallas Theological Seminary, 2006; M. Kiddle and M. K. Ross, *The Revelation of St John* (MNTC; London: Hodder and Stoughton, 1940), xxxvi-xliii; Osborne, *Revelation*, 6-9; Jürgen Roloff, *The Revelation of John* (trans. John E. Alsup; Minneapolis: Fortress, 1993), 8-12; Swete, *Apocalypse*, civ; and Leonard Thompson, *The Book of Revelation: Apocalypse and Empire* (Oxford: Oxford University Press, 1990), 13-15.

¹⁵⁸ In about 180 CE Irenaeus speaks of the author receiving the revelation “towards the end of Domitian’s reign” (*Haer.* 5.30.3), and Eusebius quotes Irenaeus when discussing Domitian’s persecution of Christians (*Hist. eccl.* 3.18; 5.8). Eusebius says that the Apocalypse was written in the fourteenth year of Domitian’s reign (*Chron.*, 9.551-52). Victorinus (*In Apo.* 10:11) and Jerome (*Vir. ill.* 9) also support the Domitianic date. Internal evidence also points to authorship during Domitian’s reign. First, references to the *Nero redivivus* legend—almost

prophet and was possibly a leader among a group of itinerant prophets.¹⁵⁹ Though referred to by name as “John” (1:1, 4, 9; 22:8), he was probably not the apostle John.¹⁶⁰ He had extensive knowledge of the Jewish scriptures and some of the literature or oral traditions of the early Jesus movement, although he was probably not trained as a scribe.¹⁶¹ The author probably was a Jew who was a native or a long-time resident of Palestine before he moved or fled to Asia, and he was familiar with forms of classical rhetoric.¹⁶² Finally, the author had probably been exiled to Patmos by the Roman government.¹⁶³

Revelation’s immediate audience was almost certainly composed of both Jews and Gentiles in seven assemblies in the province of Asia.¹⁶⁴ A reasonable assumption is that a few

certainly in view in such passages as Rev 13:3, 12, 14; and 17:8—circulated as early as 69 CE, but the references required time to become widespread in the 80s and 90s. Second, the use of “Babylon” is widely regarded as a cipher for Rome. Because most uses of “Babylon” as a cipher for Rome are dated after 70 CE (*4 Ezra* 3:1-2, 28-31; 11-12; 15:43, 46, 60; 16:1; *2 Bar.* 10:1-3; 11:1; 67:7?; *Sib. Or.* 5.143, 159), the use of “Babylon” in Revelation probably signifies a post-70 CE date. Third, Laodicea needed time to recover from its devastating earthquake in 60 CE (Tacitus, *Ann.* 14.27.1) for the church there to be struggling with wealth, complacency, and materialism at the time that the author wrote (3:17). Fourth, the dominant image of the New Jerusalem makes the most sense in the wake of Jerusalem’s destruction in 70 CE and the church’s need to interpret that tragic event in light of God’s purposes. Cf. Richard A. Batey, *New Testament Nuptial Imagery* (Leiden: Brill, 1971), 57.

¹⁵⁹ The author of the Apocalypse identifies himself as the writer of the prophecy (1:3; 22:7, 10, 18, 19) and refers to an angel who mentions “your brothers the prophets” (22:9). As to the author being a leader among itinerant prophets, see Aune, *Revelation 1-5*, liii-liv. Such a position of authority over other prophets has precedents in the group of prophets in Saul’s day (1 Sam 10:10-11), the sons of the prophets in Elijah’s day (1 Kgs 20:35), Elisha’s school of the prophets (2 Kgs 2:3, 5, 7, 15; 4:1-38), and Isaiah’s disciples (Isa 8:16-18). If the *Didache* reflects early church history in chapters 11-15, as some scholars believe, itinerant apostles, prophets, and teachers were a feature of the early Jesus movement.

¹⁶⁰ On the basis of external evidence, the possibility of John the apostle as the author of the Apocalypse cannot be precluded. Besides this external evidence, Aune, *Revelation 1-5*, liii, says that there is little or no real internal evidence to link the Apocalypse with the apostle John. In addition, Charles, *Revelation*, 1:xliv-l, adduces strong evidence that foretells, implies, or recounts the apostle John’s martyrdom.

¹⁶¹ Charles, *Revelation*, 1:lxv-lxvi, says that the author had access to Matthew, Luke, 1 Thessalonians, 1 and 2 Corinthians, Colossians (or the lost epistle to the Laodiceans), Ephesians, Galatians, 1 Peter, and James. Concerning the author’s knowledge of Synoptic traditions, see Vos, *Synoptic Traditions*; and Swete, *Apocalypse*, clvi-clvii. On the author’s non-scribal status, see Bøe, *Gog*, 36.

¹⁶² Charles, *Revelation*, xliv; Collins, *Crisis*, 46-49. The author could have been a refugee from Palestine who fled during or after the first Jewish revolt in 66-73 CE. Cf. Aune *Revelation 1-5*, 1; Charles, *Revelation*, 1:xxxix. Josephus mentions that Jews left Palestine after the revolt (*Ant.* 20.256), so a departure of Jews could have been the impetus for the author to leave Palestine and go to Asia Minor. On the likelihood of a man such as the author being exposed to classical rhetoric, see George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (SR; Chapel Hill, North Carolina: University of North Carolina Press, 1984), 9; James L. Kinneavy, *Greek Rhetorical Origins of Christian Faith: An Inquiry* (Oxford: Oxford University Press, 1987), 78; and Burton L. Mack, *Rhetoric and the New Testament* (Minneapolis: Fortress, 1990), 29-31.

¹⁶³ For a full treatment of the possibilities, see Aune, *Revelation 1-5*, 78-80.

¹⁶⁴ Indications of the ethnically mixed audience are the double Greek and Hebrew affirmation of ναί, ἀμήν in 1:7 (Smalley, *Revelation*, 38), the mixed composition of Jews and Gentiles at Ephesus (Acts 19:1-10), and the large population of Jews in Asia (Philo, *Legat.* 33; *Flacc.* 7; Aune, *Revelation 1-5*, 29, 131).

of the believers in the seven assemblies were literate, trained in the Jewish scriptures, and eager to study the Jewish scriptures (Acts 17:11; 18:24).¹⁶⁵ The social setting of the audience of the Apocalypse is debated, but the reign of Domitian vis-à-vis the Jesus movement in the province of Asia was probably marked by some social pressure and local persecution, but not universal, systematic persecution.¹⁶⁶

1.7 The Structure of the Study

We will begin our study in Chapter 2 by locating Rev 1:7-8 within the literary structure of Revelation, providing multiple lines of evidence in favor of viewing Rev 1:7-8 as the multivalent thematic statement of the Apocalypse. In Chapter 3 we will examine how Rev 1:7-8 is linked with Rev 1:9–3:22 and how the “one like a son of man” vision in Rev 1:9-20 is used throughout the rest of Revelation. In Chapter 4 we will examine Revelation 4–5, which are pivotal chapters in Revelation, and we will show how themes of Rev 1:7-8 unfold in those two chapters by use of a *Vorbild* allusion to Daniel 7. In Chapter 5 we will see how a network of metaleptic allusions to Daniel 7 and key lexemes from Rev 1:7-8 are used thematically in Revelation. In Chapter 6 we will summarize our study and its conclusions and provide an overview of its implications.

1.8. The Thesis of the Study

The thesis of this study may be stated as follows: Revelation 1:7-8 is the multivalent thematic statement of the Apocalypse. The following facts and observations substantiate this

¹⁶⁵ William V. Harris, *Ancient Literacy* (Cambridge: Harvard University Press, 1989), 22, 272.

¹⁶⁶ Osborne, *Revelation*, 10-12; Beale, *Revelation*, 5-16. In terms of internal evidence, Rev 2:13 refers to the death of Antipas (2:13), the pressure faced by the church at Smyrna (2:10), and the problems encountered with the “synagogue of Satan” (2:9; 3:9). External evidence also points to social pressure and local persecution. In 112 CE Pliny mentions the apostasy of Christians during Domitian’s reign (*Ep.* 10.96-97). Pliny’s letter establishes the following: (1) the apostasy of Christians 25 years earlier during Domitian’s reign, (2) the crime of being a Christian, (3) previous investigations of Christians, and (4) the execution of some Christians at Pliny’s order. Besides those pressures, some of the followers of Jesus in Asia probably faced the difficulties imposed by the *ficus Judaicus* that Domitian imposed on the Jews, for whom Judaism was a *religio licita* (“legal religion”). Marius Heemstra, *How Rome’s Administration of the Fiscus Judaicus Accelerated the Parting of the Ways between Judaism and Christianity: Rereading 1 Peter, Revelation, the Letter to the Hebrews, and the Gospel of John in their Roman and Jewish Contexts* (Veenendaal: Universal Press, 2009), 124-147, provides details of how non-Jewish Christians could face execution and Jewish Christians could face prosecution for not paying the Jewish tax.

thesis and make it virtually certain. First, it will be demonstrated that the micro-genre of Rev 1:7-8 (prophetic oracles) agrees with the macro-genre of Revelation (an apocalyptic prophecy in an epistolary framework). Second, it will be demonstrated that on a literary level Rev 1:7-8 is linked through chain-link interlock with Rev 1:9–3:22 and other sections of Revelation. Third, it will be demonstrated that Rev 1:7-8 consists of two interlinked prophetic oracles that are highlighted as the thematic statement by various literary devices in Revelation 1. Fourth, it will be demonstrated that the important changes to the source text of Dan 7:13 in the allusion in Rev 1:7 indicate that Dan 7:13 is a window allusion. Fifth, it will be demonstrated that the allusion to Dan 7:13 in Rev 1:7 is a controlling-text allusion because of its background material, its word order, its wording repeated in numerous places in Revelation, its use of the particle ἰδοῦ, its inclusion of the main participant of Revelation (Jesus Christ), and its use of semantic fields. Sixth, it will be demonstrated that Rev 1:9-20, which is linked with Rev 1:7-8, is also thematic and multivalent for the rest of Revelation through the repetition of key words and phrases from the “one like a son of man” vision and therefore unifies the discourse and elaborates aspects of the multivalent thematic statement of Rev 1:7-8. Seventh, it will be demonstrated that four major themes in Rev 1:9-20 fall under the rubric of the allusion of the one like a son of man of Rev 1:13, and therefore of Rev 1:7, and that these themes are woven into the discourse of the rest of the Apocalypse. Eighth, it will be demonstrated that Rev 1:7-8 is linked with Revelation 4–5 and that Daniel 7 is a *Vorbild* allusion for Revelation 4–5. Ninth, it will be demonstrated that Revelation features a network of metaleptic allusions to Daniel 7. Tenth, it will be demonstrated that key words in Rev 1:7-8 are repeated throughout Revelation in lexical cohesion.

Chapter 2

Revelation 1:7-8: Its Context, Literary Features, and Allusions

2.1 Introduction

Having defined the problems, explained our interdisciplinary method, and proposed our thesis in the last chapter, we will argue in this chapter that Rev 1:7-8 is the multivalent thematic statement of the Apocalypse in light of the context and literary features of Rev 1:7-8. We will first see how the cohesion of genres shows that Rev 1:7-8 functions in this way. We will adduce reasons that Rev 1:1 or 1:1-2 does not function as the thematic statement of Revelation. We will then enlarge the scope of our study by looking at Rev 1:7-8 within the literary structure of Revelation and see how it is connected to Rev 1:9–3:22. We will examine the distinctiveness of Rev 1:7-8 and its concentric double-ring composition. We will then see how the inclusive language and liturgical dialogue of Rev 1:4-8 highlights Rev 1:7-8. For the remainder of the chapter, we will analyze the allusion to Dan 7:13 in Rev 1:7 and see how it is prominent. We will finish this chapter by looking at the other allusions in Rev 1:7-8.

2.2 The Genre of Revelation

We will identify the genre of Revelation and the genre of Rev 1:7-8 and see how the genre of Rev 1:7-8 allows it to function as the multivalent thematic statement of Revelation.¹ We will use the terms “macro-genre” and “micro-genre” in our analysis of the genre of Revelation.²

¹ For our study we have adopted the definition of “genre” provided by John J. Collins, “Introduction: Toward the Morphology of a Genre,” *Semeia* 14 (1979): 1: “a group of written texts marked by distinctive recurring characteristics which constitute a recognizable and coherent type of writing.”

² In our study “macro-genre” refers to the dominant literary genre(s) of a discourse, and “micro-genre” refers to the literary genre of a specific part of the discourse. Adela Yarbro Collins, “The Early Christian Apocalypses,” *Semeia* 14 (1979): 70, frames the matter in this way: “To determine the literary form of the book of Revelation as a whole, one must ask what the dominant literary form is or how all these smaller forms are integrated into a coherent whole.” Cf. Collins, “Morphology,” 8; Osborne, *Spiral*, 149-51; Schüssler Fiorenza, *Revelation: Vision*, 23.

2.2.1 The Macro-Genre of Revelation

Most scholars conclude that the macro-genre of Revelation is an epistle, an apocalypse, or a prophecy.³ Although some scholars argue that the macro-genre of Revelation is epistle, and although the epistolary framework is evident in Revelation 1 and 22, two facts militate against that identification.⁴ First, Revelation features metatext at its beginning in the form of a superscription (1:1-3).⁵ Second, Revelation is not epistolary in much of the discourse. Rejecting epistle as Revelation's macro-genre, the majority of scholars argue that the macro-genre of Revelation is apocalypse, Jewish apocalypse, or prophetic apocalypse.⁶ The key issue is how to define "apocalypse."⁷ Although Revelation possesses many characteristics of an apocalypse according to a spectrum of definitions, the discontinuities between apocalypses and Revelation militate against apocalypse as the macro-genre of Revelation.⁸

³ Aune, *Revelation 1–5*, lxxii; Osborne, *Revelation*, 12.

⁴ Among the scholars who argue for Revelation's main genre as epistle are Charles, *Revelation*, 1:8; Martin Karrer, *Die Johannesoffenbarung als Brief, Studien zu ihrem literarischen, historischen und theologischen Ort* (FRLANT 140; Göttingen: Vandenhoeck & Ruprecht, 1986); Roloff, *Revelation*, 8; and Wall, *Revelation*, 39. Aune, "Apocalypse Renewed," 48, correctly observes, "Despite the fact that the Apocalypse is framed with epistolary conventions, the entire text does not appear to have been affected by epistolary features."

⁵ David E. Aune, "Stories of Jesus in the Apocalypse of John," in *Contours of Christology in the New Testament* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 2005), 293, says that the metatextual introduction of the Apocalypse in 1:1-3 overrides the epistolary features and indicates that the text that follows is a vision narrative.

⁶ Aune, *Revelation 1–5*, lxxxii. *Apocalypse*: Adela Yarbro Collins, "Early Christian Apocalypses," 61-121; Norman Perrin, "Apocalyptic Christianity," in *Visionaries and Their Apocalypse* (ed. Paul D. Hanson; London: SPCK, 1983), 121-45. *Jewish apocalypse*: Ford, *Revelation*, 4-7, 26-28, 56. *Prophetic apocalypse*: Aune, *Revelation 1–5*, lxxxix-xc.

⁷ Many scholars have adopted the often cited definition of the genre of "apocalypse" that Collins, "Morphology," 9, provides for the period of 250 BCE to 250 CE: "'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." Italics original. This working definition is broad and flexible, but it is too loose and does not work well to establish the genre of composite works and the interrelationship of the whole and the parts. For a critique of some of Collins's classifications, see E. P. Sanders, "The Genre of Palestinian Jewish Apocalypses," in *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979* (ed. David Hellholm; Tübingen: Mohr/Siebeck, 1989), 454-55.

⁸ On the characteristics of an apocalypse in Revelation, see Aune, *Revelation 1–5*, lxxxii-lxxxviii; and Collins, "Early Christian Apocalypses," 104. The following facts weigh against Revelation as primarily an apocalypse. First, Revelation lacks any *vaticinia ex eventu* prophecies. Charles, *Revelation*, 1:xcvi; Ulrich H. J. Körtner, *The End of the World: A Theological Interpretation* (trans. Douglas W. Stott; Louisville: Westminster John Knox, 1995), 26. Second, many Jewish apocalypses feature angels as mediators (*1 En.* 17–36; *Apoc. Abr.* 10–18; *4 Ezra* 3–14), but Revelation features only one reference to an angel as a mediator of revelation (22:8-16). Third, most Jewish apocalypses (Collins, "Morphology," 11), if not all (Aune, "Qumran," 2:629), are pseudonymous, but Revelation repeatedly discloses John as its writer (1:1, 4, 9; 22:8). Both the author's self-disclosure and the specifics about his situation and his audience are important, not peripheral. Bruce W. Jones, "More about the Apocalypse as Apocalyptic," *JBL* 87 (1968): 327, concludes, "We are forced to the conclusion

Still other scholars argue that the main genre of Revelation is prophecy or prophetic writing.⁹ As Richard Bauckham notes, the distinguishing characteristics of Revelation as prophecy are the discernment of the situation in the author's day (explanation), the prediction of things to come, and the proper response of the author's audience to these two characteristics (parenthesis).¹⁰ Of these three characteristics noted by Bauckham, predictive prophecy predominates. Eight lines of evidence support this view of Revelation as prophecy: (1) the explicit identification of Revelation as a prophecy of things to come, (2) the author's use of the verb *προφητεύω* to describe his task, (3) conformity to major aspects of prophecy in the Jewish

that John wants to stress the difference between his book and previous apocalyptic writing." Cf. Swete, *Apocalypse*, xxviii-xxx. Fourth, Jewish apocalypses look forward to a central eschatological event (*1 En.* 91:16; *2 Bar.* 29:1-3; 39:7-40:2; *4 Ezra* 7:30-35; *As. Mos.* 9:1-10:10; IQM 18.1), but the author of Revelation bases his writing on God's sovereign work of salvation in providing Jesus as the sin bearer in the Christ event consisting of his death, resurrection, and ascension, with eschatological events issuing from that event. In other words, the realized eschatology of the Apocalypse is absent from the Jewish apocalypses. In this regard, Robert H. Mounce, *The Book of Revelation* (rev. ed.; NICNT; Grand Rapids: Eerdmans, 1998), 7, describes the perspective of Revelation's author as "a prophetic *Heilsgeschichte*." Cf. D. S. Russell, *The Method and Message of Jewish Apocalyptic, 200 BC-AD 100* (Philadelphia: Westminster, 1964), 280-84; Ulfgard, *Feast*, 11. Fifth, Revelation possesses literary features that Jewish or Christian apocalypses do not possess: (1) an epistolary framework (1:4-6; 22:10-21): David E. Aune, *The New Testament in Its Literary Environment* (LEC 8; Philadelphia: Westminster, 1987), 240; (2) liturgical elements: Otto A. Piper, "The Apocalypse of John and the Liturgy of the Ancient Church," *CH* 20 (1951): 10; (3) the seven proclamations to the churches in Asia: Aune, "Apocalypse Renewed," 51; (4) the angelic epiphanies (7:1-8; 8:2; 15:1; 20:1-3), with few if any parallels with Jewish or Christian apocalypses: Aune, "Apocalypse Renewed," 53; (5) parenthesis (e.g., 2:4-6, 14-16, 20-22; 3:15-19), which, as Aune, "Apocalypse Renewed," 48, notes, "is certainly more characteristic of prophecy than of apocalyptic"; and (6) the highly symbolic, otherworldly terms of Revelation (e.g., Revelation 4-5). John Barton, *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile* (London: Darton, Longman and Todd, 1986), 207, notes that most Jewish apocalypses "speak in quite literal, thisworldly terms." *Jubilees* 23:26-29 is a good example of this literal, thisworldly perspective when it mentions longevity approaching a thousand years and a life of peace, rejoicing, blessing, and healing on the earth. Sixth, as Pablo Richard, *Apocalypse: A People's Commentary on the Book of Revelation* (BLS; Maryknoll, New York: Orbis, 1995), 16, notes, the apocalypse that the author is concerned about is rooted in the resurrection of Jesus from the dead and his presence in the community, not merely the parousia. Seventh, as Rowland, *Revelation*, 603-4, observes, the author merges the language of a heavenly ascent with the language of dream visions in a way that is not characteristic of apocalypses. Eighth, Bauckham, *Theology*, 9, observes that Revelation features much more visual imagery than in similar apocalypses, which have lengthy conversations and interpretations. Ninth, Revelation does not unequivocally allude to other deuterocanonical Jewish apocalypses. Fekkes, *Isaiah*, 38; Kiddle and Ross, *Revelation*, xxviii. See Mazzaferri, *Genre*, 383, for his reasons for rejecting Revelation as an apocalypse.

⁹ Bauckham, *Theology*, 2; Beasley-Murray, *Revelation*, 19-29; Giesen, *Offenbarung*, 24-34; David Hill, "Prophecy and Prophets in the Revelation of St. John," *NTS* 18 (1971-72): 406; J. Kallas, "The Apocalypse—an Apocalyptic Book?" *JBL* 86 (1967): 78; Mazzaferri, *Genre*, 383; Mounce, *Revelation*, 1-8; Schüssler Fiorenza, *Revelation: Justice*, 133-56, 170.

¹⁰ Bauckham, *Theology*, 148-49. "Predictive prophecy" is imprecise because "predictive" leaves the impression of human uncertainty, but what is undoubtedly meant is futuristic prophecy (i.e., prophecy that concerns events in the future).

scriptures, (4) the author's place in the continuum of the prophets of Israel, (5) shifts in verb tenses, (6) the use of the prophetic formula *τάδε λέγει*, (7) the high percentage of allusions to the Prophets in the Jewish scriptures, and (8) the high percentage of predictive prophecies.¹¹

¹¹ *Explicit identification as prophecy*: When the author identifies his writing as *προφητεία* ("prophecy"; 1:3; 22:7, 10, 18, 19), the context features *ἃ δεῖ γενέσθαι ἐν τάχει* (1:1; 22:6) as the way in which this prophecy is to be understood

Use of the verb προφητεύω: The author uses a form of the verb *προφητεύω* ("to prophesy") to refer to his task (10:11), "You must again prophesy about many peoples and nations and tongues and kings." In addition, 1:1 and 22:6 show that the general subject of Revelation concerns things that must happen soon.

Conformity to major aspects of prophecy: O. Palmer Robertson, *The Christ of the Prophets* (abridged ed.; Phillipsburg, New Jersey: P&R, 2008), 15-37, lists five prominent aspects of prophetism, and these correlate well with Revelation as a prophecy (noted in parentheses): (1) Moses' priority in biblical prophecy (this aspect is not present in Revelation, but Moses is mentioned in 15:3); (2) God's exclusive initiative in originating a prophetic word (1:1-2); (3) the prophet's words as the very word of God (17:7; 21:5); (4) the repudiation of other ways of determining the Lord's will (2:20; 22:18-19); and (5) Jesus as the consummate prophet (1:1; 2:1-3:22).

Continuum of the prophets: As various scholars note, the author places himself in the tradition of the prophets of Israel by his many allusions to their writings: Fekkes, *Isaiah*, 288-89; Johnson, *Revelation*, 417-18; Morton, *One*, 86; Smalley, *Revelation*, 8; Ben Witherington III, *Revelation* (NCBC; Cambridge: Cambridge University Press, 2003), 13. Hill, "Prophecy," 406, observes that the author views himself as "unique in his community and as standing closer to the tradition of the Old Testament prophets than the function of the New."

Shifts in verb tenses: Shifts in verb tenses in Revelation indicate that the fulfillment of parts of Revelation extend beyond the days of the author and his audience and point to the eschatological future. Revelation 13:8 is a prime example of this eschatology. See discussion in Aune, *Revelation 6-16*, 746.

Use of τάδε λέγει: *τάδε λέγει* ("these things says") occurs in each of the messages of the exalted Christ to the assemblies in Asia (2:1, 8, 12, 18; 3:1, 7, 14). This phrase regularly occurs in the OG in the prophecies given by the prophets of Israel (Exod 5:1; 2 Sam 7:5; 1 Kgs 17:14; Amos 5:4; Mic 3:5; Zech 1:17; Isa 57:15; Jer 51:1; Ezek 37:5; *passim*). Beale, *Revelation*, 229; R. L. Muse, "Revelation 2-3: A Critical Analysis of Seven Prophetic Messages," *JETS* 29 (1986): 147-61; Osborne, *Revelation*, 111; Smalley, *Revelation*, 60. Aune, *Revelation 1-5*, 121, says that *τάδε λέγει* was an intentional archaism (similar to "thus saith" in English) that would generate two associations for readers of the Apocalypse: (1) "a (prophetic) messenger formula" as found in the LXX; and (2) "a proclamation formula characteristic of Persian royal diplomatic letters and edicts."

High percentage of allusions to the Prophets: Revelation contains a high percentage of allusions to the Major Prophets and the Minor Prophets. According to Tenney, *Interpreting Revelation*, 104, 235 of the 348 Old Testament allusions (67.5%) in Revelation come from the Major Prophets (197) and the Minor Prophets (38), and this heavy reliance on the Prophets comports well with the identification of Revelation as prophecy.

High percentage of predictive prophecies: Revelation contains a high percentage of predictive prophecies. Payne, *Encyclopedia*, 591, identifies 56 separate prophecies composing 256 verses out of 404 verses of Revelation, and this results in 63% of Revelation devoted to prophecies. This percentage in Revelation exceeds Payne's calculations (674-75) that 28.5% of the verses in the Old Testament have predictions and that 21.5% of the verses in the New Testament have predictions. Payne (591) also notes, "The Revelation of Jesus Christ (1:1) stands without question as the most highly predictive book in the NT." Beckwith, *Apocalypse*, 318, says that predictive prophecy is the dominant aspect of the Apocalypse. In a similar vein, David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), 207, notes, "In the Apocalypse, predictions of the eschatological future are central and exhortations are marginal. . . ." Revelation's emphasis on predictive prophecy stands in contrast to Greco-Roman prophecy, for, as David S. Porter, *Prophecy and Emperors: Human and Divine Authority from Augustus to Theodosius* (RAnT 7; Cambridge: Harvard University Press, 1994), 2, notes about Greco-Roman prophecy, "In antiquity, as now, prophecy was only rarely concerned with the future." Likewise, Richard Stoneman, *The Ancient Oracles: Making the Gods Speak* (New Haven: Yale University Press, 2011), 1, 2, 24, observes that ancient oracles were concerned mainly with guidance and generally did not involve prediction.

In light of the foregoing, we conclude that Revelation is a prophecy that has elements of an apocalypse and that is embedded in the framework of a circular epistle. More simply, Revelation is an apocalyptic prophecy in an epistolary framework.¹²

2.2.2 The Micro-Genre of Revelation 1:7-8

Having established the macro-genre of Revelation as prophecy, we will now examine the micro-genre of Rev 1:7-8 and its relationship to the macro-genre.¹³ A “prophetic oracle” is defined as a revelation concerning the present or the future that is given through a prophet as a result of being inspired by God or the resurrected Jesus.¹⁴ In light of this definition and other criteria, Rev 1:7-8 is composed of two interlinked prophetic oracles or prophetic sayings.¹⁵ This conclusion may be further affirmed because of the oracles’ supernatural source (God speaking in v. 8), their predictive character (both verses), and the introductory formula *ἰδοὺ* (v. 7).¹⁶ Because of the predictive character of these verses, we regard vv. 7-8 as prophetic oracles. As David Aune notes, the interlinking of the two verses is seen in the juxtaposition of two prophetic oracles, with the latter often amplifying the former, as is done

¹² Our identification of Revelation’s genre is close to Bauckham’s identification (*Theology*, 2) of Revelation’s genre as “an apocalyptic prophecy in the form of a circular letter.” Bauckham (2) further states that the author “uses the apocalyptic genre as a vehicle of prophecy.”

¹³ Concerning the interrelationship between the whole and the parts of a discourse, V. Philips Long, *The Art of Biblical History* (FCI 5; Grand Rapids: Zondervan, 1994), 46, says, “Genre criticism must resist the temptation to focus exclusively on smaller units of discourse and instead must be alert to the way in which the genre of a larger discourse unit affects every smaller discourse unit within it.” In light of this intra-discourse coherence, Revelation’s macro-genre of prophecy affects every smaller discourse unit, especially 1:7-8.

¹⁴ Aune, *New Testament*, 134; idem, *Prophecy*, 320-25.

¹⁵ Aune, *Prophecy*, 433 n. 184, equates “oracle” and “prophetic saying.” This equivalence is adopted in our study. Scholars who view Rev 1:7-8 as prophetic oracles or prophetic sayings are Aune, *Revelation 1–5*, 51-52; Adela Yarbro Collins, “The ‘Son of Man’ Tradition and the Book of Revelation,” in *The Messiah: Developments in Earliest Judaism and Christianity* (ed. J. H. Charlesworth; Minneapolis: Fortress, 1992), 536; Osborne, *Revelation*, 68; Tavo, *Woman*, 51; and Ernst Lohmeyer, *Die Offenbarung des Johannes* (HNT 16; Tübingen: Mohr/Siebeck, 1926), 12-13.

¹⁶ Aune, *Prophecy*, 247-48, lists three criteria for “identifying the presence of oracular material in early Christian literature”: (1) the saying or speech is attributed to a supernatural being (i.e., God, Jesus, the Holy Spirit, angel, deceased person, Satan, demon, etc.); (2) the saying or speech predicts the course of future events or reflects knowledge of the past or the present that the speaker could not naturally know; and (3) the saying or speech is introduced by a formula that is used in other contexts apparently for introducing prophetic speech. Applying his criteria to Rev 1:7, Aune, 433 n. 184, concludes that it is an oracle because of its predictive character and because of the presence of the demonstrative particle *ἰδοὺ*, although this particle “is not an infallible indicator of prophetic speech.” In addition, Aune, 278-81, 433 n. 184, regards the use of the first-person singular language as the best feature for determining whether an oracle has been embedded into Revelation, and thus Rev 1:7 stands as the exception to the general rule.

elsewhere in Revelation.¹⁷ Beyond this juxtaposition, vv. 7-8 are linked lexically by third-person subjects (implied or stated) and third-person verbs, by the important lexeme ἔρχομαι with its eschatological meaning, and by the theme of the divinely sovereign consummation of history.¹⁸ Thus, these elements in vv. 7-8 provide lexical cohesion.

As interlinked prophetic oracles, Rev 1:7-8 functions as the thematic statement of Revelation by its genre cohesion with the macro-genre of Revelation.¹⁹ The predictive element of vv. 7-8 is explicit in two ways: (1) the use of the future or future-oriented verbs in v. 7 (ἔρχεται, ὄψεται, ἐξεκέντησαν, κόψονται), and (2) God's self-declaration in v. 8 of being "the Coming One" (ὁ ἐρχόμενος).²⁰ This predictive element in 1:7-8 corresponds with such future events as the cosmic parousia (19:11-21).²¹ More technically, v. 7 is a predictive

¹⁷ Rev 13:10; 14:13; 16:15; 19:9; 21:5-8; 22:12-15, 18-20. Aune, *Revelation 1-5*, 51-52.

¹⁸ The theme of the divinely sovereign consummation of history is seen in the guarantee of Christ's coming based on the fact that God is sovereign through all history: He is the Being One, the He Was, and the Coming One. The consummation of history is viewed as Christ's coming with the clouds. As Beale, *Revelation*, 196, notes, v. 7 contains allusions to the Old Testament that concern God's eschatological judgment of evil empires or nations. In Dan 7:13 the one like a son of man is enthroned after the four evil empires are judged (7:3-12). Similarly, in Zech 12:10 the house of David and the inhabitants see the one they have pierced after Yhwh defeats the nations that have gathered to destroy Jerusalem (12:2-9). Aune, *Revelation 1-5*, 51, wrongly says, "Rev 1:7-8 consists of two discrete units with no intrinsic literary connections, which are linked together only by virtue of the fact that they are sandwiched between two carefully defined textual units. . . ." Similarly, Charles, *Revelation*, 1:17, wrongly says that that v. 8 "has no obvious links with what precedes or follows."

¹⁹ This cohesion would naturally entail the cohesion of Rev 1:7-8 with other micro-genres of prophecy or prophetic oracles within Revelation.

²⁰ The verb ἔρχεται is present tense, but in this verse it has a future orientation, though not exclusively so, as §5.3.2 will show. The use of ὁ ἐρχόμενος in v. 8 is striking because it is used instead of a future participle or a future indicative.

²¹ Beale and McDonough, "Revelation," 1085, classify 1:7 as an informal direct-prophetic fulfillment use of the Old Testament.

This marks the first instance of the use of "parousia" in our study. The parousia may be defined as the ultimate return of Jesus Christ in glory to the earth. The writers of the Jesus movement literature characterize the parousia as a single event, but they often stress how the parousia affects either the church or the world at large (hence our terms "ecclesial parousia" and "cosmic parousia"). The ecclesial parousia is that aspect of the parousia that affects certain members of the church (ἐκκλησία). In contrast, the cosmic parousia is that aspect of the parousia that affects all aspects of the cosmos, namely, the creation, those living on the earth, and the devil and his angels (Rev 11:15; 11:11-21, esp. v. 15; Zech 14:1-9, esp. v. 9). The ecclesial parousia is particular in scope, whereas the cosmic parousia is universal in scope. Of the 24 occurrences of παρουσία in the New Testament, six are non-eschatological (1 Cor 16:17; 2 Cor 7:6-7; 2 Cor 10:10; Phil 1:26; 2:12). The remaining 18 uses of the word are eschatological (Matt 24:3, 27, 37, 39; 1 Cor 15:23; 1 Thess 2:19; 3:13; 4:15; 5:23; 2 Thess 2:1, 8-9; Jas 5:7-8; 2 Pet 1:16; 3:4, 12; 1 John 2:28). In some passages an ecclesial focus is evident (e.g., 1 Thess 4:15), whereas in the other passages a cosmic focus is evident (e.g., Matt 24:27). Trevor S. Luke, "The Parousia of Paul at Iconium," *R&T* 15 (2008): 230-31, sees a similar bifurcation in the way New Testament writers treat the parousia because at times the focus is on the community of Jesus' followers and at other times the focus is on the contrast between the parousia of Jesus and the parousia of his eschatological enemies. According to the analysis of Walter Riggans, "The Parousia: Getting Our Terms Right," *Them* 21 (1995): 16, the

prophetic oracle (“Indeed, he is coming with the clouds . . .”), and v. 8 is a confirmatory prophetic oracle with a prophetic element.²² That is, v. 7 predicts future historical events, albeit from an unspecified point in the story of Revelation, and v. 8 serves to confirm the veracity of v. 7. This confirmation comes from God, the highest authority. In this vein, Wilhelm Bousset notes about God’s declaration in v. 8, “Es ist mit grossem Nachdruck Gott selbst in den Mund gelegt.”²³ This confirmation by God in v. 8 is similar to the declaration of Israel’s prophets when they declared, “Thus says Yhwh” (Isa 29:22; Jer 2:2; Ezek 11:5; passim). Verse 8 introduces the eschatological coming of the Lord God, which is a central theme in the Jewish scriptures, as related to the coming of Jesus.²⁴ In other words, the linguistic link of ἔρχομαι signifies that the coming of Jesus to earth at the cosmic parousia is

parousia serves a variety of purposes: (1) the final conquest of the devil and his forces, (2) the final judgment of the world, (3) the redemption of the redeemed, (4) the climax and consummation of history, and (5) the public vindication and glorification of Jesus. These purposes may be subsumed under the two broader categories we have provided, with the redemption of the redeemed (the third purpose) being the ecclesial parousia and the other items composing the cosmic parousia. The complex issue of an interregnum between the ecclesial parousia and the cosmic parousia is beyond the scope of this study. For the technical language of the parousia, see F. F. Bruce, *The Books and the Parchments: How We Got Our English Bible* (Old Tappan, New Jersey: Fleming H. Revell, 1984), 59-60; Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World* (trans. Lionel R. M. Strachan; 4th ed.; n.p.: 1923; repr., Grand Rapids: Baker, 1965), 368-73; and Helmut Koester, “Imperial Ideology and Paul’s Eschatology in 1 Thessalonians,” in *Paul and Empire: Religion and Power in Roman Imperial Society* (ed. Richard A. Horsley; Harrisburg, Pennsylvania: Trinity Press International, 1997), 160.

²² As Aune, *Revelation 1–5*, 53, points out, the particle ἰδοῦ is used in two ways in Revelation: (1) “a marker of strong emphasis indicating the validation of the statement it introduces and can be translated ‘indeed, certainly’” and (2) “a marker to draw attention to that which it introduces and can be translated ‘look, listen, pay attention.’” Here in v. 7 ἰδοῦ is used in the first sense and should be translated “indeed.” Brian K. Blount, *Revelation: A Commentary* (NTL; Louisville: Westminster John Knox, 2009), 37-38, notes that “indeed” is the preferred translation here and in other places in Revelation where ἰδοῦ is used in speech.

²³ Bousset, *Offenbarung*, 220. Translation: “It is, with great emphasis, placed in the mouth of God Himself.”

²⁴ The theme of the eschatological coming of God is attested in numerous passages in the Jewish scriptures (Isa 44:6-23; 46:9-13; Joel 2:1-32; passim). Cf. A. L. Moore, *The Parousia in the New Testament* (NovTSup 13; Leiden: Brill, 1966), 11. The author’s appropriation of this motif of the coming of Yhwh is in line with the earlier tradition in the Jesus movement: Paul S. Minear, *I Saw a New Earth: An Introduction to the Visions of the Apocalypse* (Washington: Corpus, 1968; repr., Eugene: Wipf and Stock, 2003), 17-18; Caird, *Revelation*, 19; Roloff, *Revelation*, 24. The phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος and variations of it are common in Revelation (11:17; 15:3; 16:7, 14; 19:6, 15; 21:22). This triadic description of God concerns the eschatological coming of God both to judge and to save. Bauckham, *Theology*, 28-29; Beale, *Revelation*, 187-89. Sean M. McDonough, *YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting* (WUNT 107; Tübingen: Mohr/Siebeck, 1999), 217-20, argues that the author is interpreting the name of Yhwh in three different versions: “Alpha and Omega” corresponds to Iao, “the Lord God” corresponds with “Yhwh Elohim,” and “Who is and who was and who is to come, the Almighty” corresponds to Yhwh Sabaoth. Aune, *Revelation 1–5*, 57-58, says that the author is issuing a polemical response to the magical practice of using cries and divine names to call on divine power.

contemporaneous with the time when God comes to establish His kingdom (11:17) because when Jesus comes, he comes as the empowered representative of God.²⁵ In addition, v. 8 shows God's dominating role in history.²⁶ Finally, ἔρχομαι foreshadows the close association between God and Jesus seen throughout Revelation (e.g., 22:3).

2.2.3 Revelation 1:1 or 1:1-2 as the Subject, the Theme, or the Thematic Statement

Having seen that the prophetic oracles of Rev 1:7-8 function as a thematic statement for Revelation vis-à-vis its macro-genre, we turn to address the assertion that Rev 1:1 or 1:1-2 functions as the subject, the theme, or the thematic statement of Revelation.²⁷ The arguments by scholars for its status as a theme or thematic statement fail to convince. First, the extended title of Rev 1:1 or 1:1-2 asserts the subject of Revelation, not the theme or the thematic statement.²⁸ As we mentioned in note 8 of §1.2.1, a subject is general and is therefore often captured by a word or a phrase. Ἀποκάλυψις Ἰησοῦ Χριστοῦ in Rev 1:1 describes the general contents of the author's work as a revelation from God that came to him in a prophetic

²⁵ ὁ ἐρχόμενος is conspicuously absent as a description of God in 11:17 and 16:5 because at these points in the narrative God has come to establish His eternal kingdom (11:17) and to bring judgment (16:5). Bauckham, *Theology*, 28-30; Osborne, *Revelation*, 442-43.

²⁶ Vanni, "Liturgical Dialogue," 351.

²⁷ Beale, *Revelation*, 182; Tenney, *Interpreting Revelation*, 28.

²⁸ Aune, *Apocalypticism*, 124, says that Rev 1:1-3 "functions as a title, and conforms to the ancient tendency to describe the essential contents of a literary work." Revelation 1:1 has wording and an allusion that are prophetic, but in a general way. Therefore, Rev 1:1 cannot be regarded as a thematic statement. That is, the subject is general in v. 1: an apocalypse from Jesus Christ and things to come. Boring, *Revelation*, 276, argues that ἀποκάλυψις "is a synonym for προφητεία for John." This conclusion is based on the highly probable allusion to Dan 2:27-28, 45-47 in Rev 1:1. Beale, *Revelation*, 181-82, convincingly argues that Dan 2:28-30, 45-47 OG and Θ serves as a model for Rev 1:1 because of four lexical patterns in the Danielic passage: (1) the appearance of ἀποκαλύπτω; (2) the appearance two times of the phrase ἃ δεῖ γενέσθαι ("things that must happen"), which agrees verbatim with Rev 1:1; (3) the appearance two times of σημαίνω ("signify"); and (4) the substitution of ἐν τάχει ("soon") in Revelation for ἐπ' ἐσχάτων τῶν ἡμερῶν ("in the end of the days") in Dan 2:28. Charles, *Revelation*, 1:5, sees the same allusion to Daniel but does not elaborate in the same detail that Beale does. Daniel tells Nebuchadnezzar that "there is a God in heaven who reveals [ἀνακαλύπτων in OG and Θ] mysteries, and he has disclosed to King Nebuchadnezzar what will happen at the end of days." Charles, *Revelation*, 1:5, comments, "In Theodotion's rendering of Daniel the verb ἀποκαλύπτειν is used exactly in the sense of the noun ἀποκάλυψις in the title [of Revelation]. . . . It signifies a vision and its interpretation." In a similar vein, Mazzaferri, *Genre*, 275-76, notes that in vv. 1-2 the cluster of key verbs (δείκνυμι, σημαίνω, ὁράω), the phrases τὸν λόγον τοῦ θεοῦ and τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, and the clause ἃ δεῖ γενέσθαι "all connote prophetic revelation."

visionary experience.²⁹ However, the specifics, which are the components of a thematic statement, are only said to be “things that must happen soon” (ἃ δεῖ γενέσθαι ἐν τάχει). Frederick Mazzaferri observes, “John begins his book with a statement of identity, purpose, and method. . . .”³⁰ Such a statement, however, does not focus on a specific theme. Lacking this quality of specificity, Rev 1:1 functions as a title or a subject in the tradition of certain prophetic writings in the Jewish scriptures and certain Jewish apocalypses and in the broader tradition of ancient authors.³¹

Second, Rev 22:6-7 modifies and interprets 1:1-3, and in doing so it refers to the coming of Jesus mentioned in 1:7 and therefore to its linked prophetic oracle in v. 8. In other words, Rev 1:7-8 ultimately interprets the general phrases ἃ δεῖ γενέσθαι ἐν τάχει (1:1) and ὅσα εἶδεν (1:2) in light of the coming of Jesus as God’s representative. In this vein, David Aune observes concerning 1:7-8, “Both of these oracles reinforce the propriety of the phrase ‘words of prophecy’ that the author used to characterize his work, although the first appears to be predominantly apocalyptic (focusing as it does on the parousia), while the second has predominantly prophetic associations (i.e., in divine self-predications in Isaiah).”³² In the table below, a comparison of the text of 1:1-3 and 22:6-7 shows verbatim repetitions (underlined) and expansions of text (bold).³³

²⁹ Fekkes, *Isaiah*, 48. Schüssler Fiorenza, *Revelation: Vision*, 39-40, draws attention to Paul’s reception of the gospel through “a revelation of Jesus Christ” (Gal 1:12-16). Paul may be referring to his experience on the Damascus Road of seeing the exalted Christ.

³⁰ Mazzaferri, *Genre*, 275.

³¹ The closest correspondence is between the title of Revelation and the titles and introductory sentences of Jer 1:1-2; Ezek 1:1-3; Amos 1:1; Hosea 1:1-2a; Joel 1:1; Micah 1:1; and Zeph 1:1. Aune, “Apocalypse Renewed,” 47, specifies Jer 1:1-2; Ezek 1:1-3; and Amos 1:1. Fekkes, *Isaiah*, 106, specifies Hosea, Joel, Micah, and Zephaniah. In addition, Jewish apocalypses sometimes feature such titles. For example, *I En.* 1:1 is a summary statement of the *Book of the Watchers*, and *I En.* 93:1-3 and *Apoc. Bar. praef* 1-2 may also be cited. Cf. Aune, “Apocalypse Renewed,” 47, 49.

³² Aune, “Apocalypse Renewed,” 49.

³³ Prigent, *Apocalypse of St. John*, 107, makes the comparison between these two passages, and we are highlighting what is relevant to our study.

Table 3: Comparison of Revelation 1:1-3 and Revelation 22:6-7

Revelation 1:1-3	Revelation 22:6-7
1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ᾧ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,	22:6 Καὶ εἶπέν μοι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ᾧ δεῖ γενέσθαι ἐν τάχει.
1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.	22:7a καὶ ἰδοὺ ἔρχομαι ταχύ.
1:3 Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.	22:7b μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

The table above shows that καὶ ἰδοὺ ἔρχομαι ταχύ, the saying of Jesus in 22:7a, stands as the primary aspect of what is entailed by the things that John saw and to which he bore witness in 1:2. Thus, the ἰδοὺ ἔρχομαι of 22:7 is repetitive text that alludes to the ἰδοὺ ἔρχεται of 1:7.

2.3 Revelation 1:7-8 and Its Place in the Literary Structure of Revelation

We will now examine the literary structure of Revelation and the ways in which Rev 1:7-8 fits in that structure and functions as the multivalent thematic statement. We will first examine cross-references and chain-link interlock in Revelation and use them to construct an outline of Revelation. After constructing the outline in a table, we will see how Rev 1:7-8 functions as the thematic statement of Revelation according to the literary structure of the discourse.

2.3.1 Cross-References and Chain-Link Interlock in Revelation

Cross-references by means of repetitions and common symbols are a feature of the Jewish scriptures and a feature of Revelation.³⁴ This system of cross-references is rooted in

³⁴ For cross-references (interlocking) as a feature of the Jewish scriptures, see Michael Fishbane, “The Use, Authority and Interpretation of Mikra at Qumran,” in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (ed. Jan Mulder; CRINT 2/1; Philadelphia: Fortress, 1988), 356. Alter, *Art*, 88-113, investigates the phenomenon of the various techniques of repetition used in narrative in the Hebrew Bible and isolates five: *Leitwort* (word root), motif, theme, sequence of actions, and type-scene (the repetition of a key event in the life of a character). See also Sternberg, *Poetics*, 365-440. Vernon K. Robbins, *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984), 53-54, notes, “On the side of biblical and Jewish tradition, verbatim repetitive forms in prophetic documents programmatically remind the reader of the socio-rhetorical pattern of the prophet of the Lord, who is the major actor in the document.” Robbins (56-57) points out that these repetitive forms may occur in a narrative about prophets such as the Elijah-Elisha narrative and in the prophetic literature. In the Elijah-Elisha

the Jewish exegetical practice of *g^ezērāh šāwāh*, which is a valuable key for interpreting the allusions in Revelation.³⁵ This Jewish exegetical technique means that an interpreter uses key catchwords (i.e., the same words or phrases) to link scriptures together to interpret one another. In essence, an analogy based on identical or similar words is formed.³⁶ Cross-references in Revelation (a single word, a phrase, a clause, or a sentence) are literary markers that consist of texts that are linked with other texts in Revelation to form part of a complex network of structure and interpretation of the entire text.³⁷ A cross-reference, which may or may not be an allusion to the Jewish scriptures, may be used to foretell, to foreshadow, to connect themes by summary or expansion, or to function as flashback.³⁸ However, each new cross-reference serves as a hermeneutical precedent that increases in meaning in the text.

narrative, examples are “thus says Yhwh (the God of Israel),” “Hear the word of Yhwh,” “As Yhwh (the God of Israel, your God) lives,” “before whom I stand,” “whom I serve,” and “according to the word of Yhwh (which he spoke by Elijah [or Elisha].” In the prophetic literature, examples are “the word of Yhwh came to,” “the word of Yhwh came to me,” “Yhwh (he) said to me,” “thus says Yhwh,” “hear the word of Yhwh,” “says Yhwh (God of hosts),” “in/on that day,” “behold the days are coming says Yhwh,” and “as I live (says Yhwh).”

³⁵ Bauckham, *Climax*, 29; Fekkes, *Isaiah*, 285.

³⁶ For the author of the Apocalypse, *g^ezērāh šāwāh* functions on two levels: (1) combining Jewish scriptures by means of these catchwords in Revelation; and (2) writing a work that requires the interpreter to employ this exegetical technique. Other studies have concentrated on the use of this technique in Jewish exegesis and Christian exegesis. Brewer, *Techniques*, 17-18; Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster John Knox, 1992), 12-17.

³⁷ Allusions in Revelation are embedded in a complex literary network that was meant to be studied, not merely heard. Bauckham, *Theology*, 3-4, 18; idem, *Climax*, 1-2; Matthias Reinhard Hoffmann, *The Destroyer and the Lamb: The Relationship between Angelomorphic and Lamb Christology in the Book of Revelation* (WUNT 2/203; Tübingen: Mohr/Siebeck, 2005), 253; Sweet, *Revelation*, 13. Collins, *Crisis*, 44, suggests that “more sensitive or learned members” of the churches and teachers could have helped other members understand the Apocalypse. Regarding this complex literary network, J. Webb Mealy, *After the Thousand Years: Resurrection and Judgment in Revelation 20* (JSNTSup 70; Sheffield: JSOT Press, 1992), 13, observes, “Revelation consists of a system of references that progressively build up hermeneutical precedents in the text, precedents that precondition the meaning of each new passage in highly significant ways.” In varying degrees a number of scholars have recognized this complex system of cross-references in Revelation: Aune, *New Testament*, 241; David L. Barr, “The Apocalypse of John in the Light of Modern Narrative Theory,” in *1900th Anniversary of St. John’s Apocalypse: Proceedings of the International and Interdisciplinary Symposium (Athens – Patmos, 17-26 September 1995)* (Athens, 1999), 264-65; Bauckham, *Climax*, 20-22; Adela Yarbro Collins, *The Combat Myth in the Book of Revelation* (HDR 9; Missoula, Montana: Scholars Press, 1976), 16-19; Corsini, *Apocalypse*, 123-24; Farrer, *Rebirth*, 18; Fekkes, *Isaiah*, 283; Edith M. Humphrey, “In Search of a Voice: Rhetoric through Sight and Sound in Revelation 11:15–12:17,” in *Vision and Persuasion: Rhetorical Dimensions of Apocalyptic Discourse* (ed. L. Gregory Bloomquist and Greg Carey; St. Louis: Chalice, 1999), 142; idem, *And I Turned*, 172; Moyise, *Revelation*, 105, 105 n. 53, 106; Sweet, *Revelation*, 13.

³⁸ *Foreshadowing: Jerry Camery-Hoggatt, Irony in Mark’s Gospel: Text and Subtext* (SNTSMS 72; Cambridge: Cambridge University Press, 1992), 83, says that foreshadowing is subtler than foretelling, and this distinction is useful. Revelation has many examples of foreshadowing. For example, the phrase “New Jerusalem” in 3:12 foreshadows the detailed description of the New Jerusalem in 21:2–22:5. Another example is the first mention of the beast in Rev 11:5, which foreshadows what is said of the beast in Revelation 13, 14, 15, 16, 17, 19, and

As a part of this system of cross-references, chain-link interlock, an ancient rhetorical device, is used in Rev 1:7-8 and other parts of Revelation.³⁹ Many scholars have recognized the phenomenon of cross-references in Revelation, but chain-link interlock is a specific form of cross-reference.⁴⁰ In addition, scholars working with Revelation and other ancient texts recognize this kind of transitional device or similar ones, but they use different terms.⁴¹ For these texts, chain-link interlock is a transitional device that follows the rhetorical pattern that

20. Yet another example is the fall of Babylon, which is mentioned briefly in 14:8 and described in detail in chapters 17 and 18. Cf. Bauckham, *Theology*, 41; Swete, *Apocalypse*, 246. *Summary or expansion*: Fekkes, *Isaiah*, 283. *Flashback*: In terms of narrative criticism, foretelling may be regarded as prolepsis while flashback may be regarded as analepsis. In the Jewish scriptures retrospective exposition is employed to refer to an event that occurred before the preceding narrative. An example is Yhwh's call to Abram to leave Ur (Gen 12:1-3), which is placed after the death of Terah in Haran (Gen 11:32), even though the call to Abram occurs before the death of Terah.

³⁹ Bruce W. Longenecker, *Rhetoric at the Boundaries: The Art and Theology of New Testament Chain-Link Transitions* (Waco: Baylor University Press, 2005). Longenecker (11-20) mentions two prominent examples in ancient literature on chain-link interlock: Quintilian and Lucian. Longenecker (15) notes that these two rhetoricians' writings are not isolated examples: "There are strong indicators, then, that Lucian's transitional technique has precedent within the rhetorical schools of the first century. It is important to note in this regard that neither Lucian nor Quintilian gives any indication that this technique for transitional clarity and artistry is original to himself. In each case, the technique is mentioned without much clarification or elaboration. This suggests that it must have been a recognized practice, and perhaps a common one, in the ancient world." In 95 CE Quintilian says that a person's oration should be marked out by "a certain continuity of motion and connection of style. All its members are to be closely linked together, while the fluidity of its style gives it great variety of movement; we may compare its motion to that of people who link hands to steady their steps, and lend each other mutual support" (*Inst.* 9.4.129). Longenecker's modified translation of H. E. Butler, *Quintilian* (LCL; Cambridge: Harvard University Press, 1986), 3:579-81. Lucian of Samosata (c. 125–180 CE) writes concerning how to connect texts (*How to Write History* 2:133), "[T]hough all parts must be independently perfected, when the first is complete the second will be brought into essential connection with it, and attached like one link of a chain to another; there must be no possibility of separating them; no mere bundle of parallel threads; the first is not simply to be next to the second, but part of it, their extremities intermingling." H. W. Fowler and F. G. Fowler, *The Works of Lucian* (Oxford: Clarendon, 1905). After his extensive examination of the literary evidence, Longenecker (15) concludes that this evidence "is suggestive of a broad currency for chain-link interlock in the ancient world."

⁴⁰ Aune, *New Testament*, 241, briefly mentions this specific kind of interlock by referring to "the technique of interlocking (the use of transitional texts that conclude one section and introduce another)."

⁴¹ Collins, *Combat Myth*, 16-19, 49 n. 64, refers to the technique of interlocking, and she adapts her term from Allo's more general term *loi de l'emboîtement* ("law of nesting"). Collins (16-17) provides the example of how the initial vision and audition in Rev 1:9–3:22 serves the dual function of continuing the epistolary introduction (1:4-6) and pointing forward by means of the author's being in the spirit in 1:10 to his being in the spirit in Revelation 4. Without using the term "chain-link interlock," Van Neste, *Cohesion*, 14-16, describes the same transitional literary device in detail in his study of the pastoral epistles, and he (15) states, "What is common in these transitional devices is the intermingling of prominent words or phrases at the extremities of two units in order to create a connection." In terms of discourse analysis, Gillian Brown and George Yule, *Discourse Analysis* (CTL; Cambridge: Cambridge University Press, 1983), 94-95, expect transition between distinct units of text, stating, "Between two contiguous pieces of discourse which are intuitively considered to have two different 'topics', there should be a point at which the shift from one topic to the next is marked." For narratives, they (97-98) point out that adverbial expressions (e.g., "then," "after") can indicate topic shifts.

was broadly used in the first and second centuries CE.⁴² In its simplest form, chain-link interlock is an overlap of text units that often follows the pattern of *A-b-a-B*.⁴³ In this pattern the major text unit of *A* is followed by the overlap text of *b* and *a*, with *b* pointing forward to the major text unit of *B* and with *a* pointing backward to the major text unit of *A*. The major text unit of *B* ends the sequence.⁴⁴ Chain-link interlock can be represented by this chart:

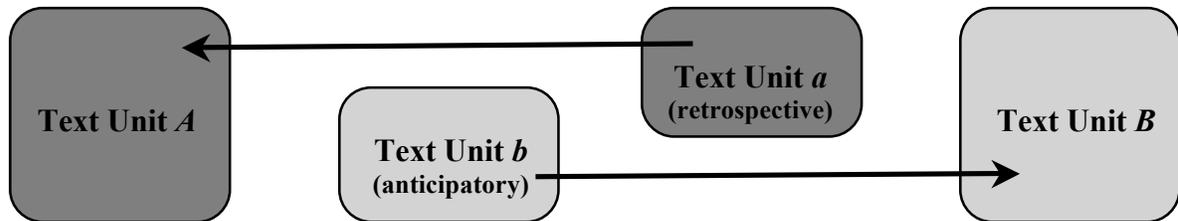


Chart 1: Chain-Link Interlock

Lexical or thematic repetition is central to chain-link interlock. As Ray van Neste notes concerning transitional devices, “it is common in a new unit (or sentence) to repeat, or

⁴² Longenecker, *Rhetoric*, 9, triangulates assorted texts to demonstrate of the use of chain-link interlock: (1) Greco-Roman rhetoricians of the first and second century CE; (2) texts that precede or are contemporary with the New Testament (e.g., Old Testament, Philo, Plutarch, Josephus, *4 Ezra*, *Apocalypse of Abraham*); and (3) selected passages from the New Testament. He succeeds in showing that some ancient texts have this pattern of chain-link interlock. Although he succeeds in demonstrating his overall thesis, his triangulation of evidence is weak at points. Andrew W. Pitts, “Review: Longenecker *Rhetoric at the Boundaries*,” *JGRChJ* 3 (2006): R58-59, explains the weakness of this approach in isolation: “Clearly, in understanding the partitioning of large units of text we need to take into consideration more than just sections of overlapping material. Patterns of semantic continuity (e.g. process and participant patterns), topical and lexical cohesion, discourse markers, prominence, referential continuity, and the rhetorical strategy of the author must all be weighed and given considerable attention in the determination of global- and local-level structural divisions. The contribution of linguistic features to the creation of units in a text is multifactorial and should not be based entirely on one construction.” Nevertheless, Pitts (R59) sees the value of Longenecker’s contribution: “I question whether it is a rhetorical category *per se* and whether the ancient theoreticians would have been familiar with it as such. I do, however, agree with the essence of Longenecker’s thesis, that at paragraph or unit boundaries there is often an overlap of material that has anticipatory and retrospective elements.”

⁴³ Longenecker, *Rhetoric*, 18. Longenecker (21-42) says that chain-link interlock has a relationship with other ancient rhetorical devices (*inclusio*, chiasm, foreshadowing, alternation, climax and catchword associations, anticipatory transitions, retrospective transitions, *transitio*, the bridge paragraph). However, he (44) says that chain-link interlock differs from these devices in the matter of the use of overlapping text that is composed of anticipatory and retrospective transitions.

⁴⁴ As noted by Longenecker, *Rhetoric*, 113-14, Rev 3:21-22 is a simple use of chain-link interlock. In v. 21 the text about the conquering saint (ὁ νικῶν) sitting with the exalted Christ in his throne (μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου) points forward to Christ’s conquering in 5:5 (ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰουδα) and the emphasis on the θρόνος in heaven (4:2, 3, 4, 5, 6, 9, 10; 5:1, 6, 7, 11, 13). In 3:22 the text points backward to the recurrent exhortation, “The one who has an ear, let him hear what the Spirit says to the churches” (2:7, 11, 17, 29; 3:6, 13).

in some way to link back to, information from a previous unit (or sentence).”⁴⁵ In regard to this phenomenon, Bruce Longenecker notes, “It needs to be emphasized that chain-link construction is marked out exclusively by the overlapping of material (via content repetition or a gesture of some kind) at the boundary of two text units, not simply by the crossing of the text-unit boundary by material without an interlock being formed.”⁴⁶

2.3.2 An Outline of Revelation

With this background in cross-references and chain-link interlock, we are ready to construct an outline of Revelation. Scholars differ in their outlines of Revelation and have failed to reach consensus on its entire literary structure, so any outline is a schematic attempt to reflect this complex literary work. Revelation’s literary complexity and density of meaning are probably the result of multiple, coextensive outlines, although some outlines are clearly subordinate to others.⁴⁷ Despite some level of fluidity among outlines, our outline below has the following strengths: (1) its basis in objective linguistic criteria, not subjective thematic criteria as in the case of chiasmic outlines;⁴⁸ (2) a structure recognizable in oral performance;⁴⁹ (3) the use of key repetitive linguistic indicators to begin or conclude text units or to indicate

⁴⁵ Van Neste, *Cohesion*, 14.

⁴⁶ Longenecker, *Rhetoric*, 19.

⁴⁷ On the various outlines of Revelation, see Aune, *Revelation 1–5*, xci; Beale, *Revelation*, 108; Collins, *Combat Myth*, 8; and Smalley, *Revelation*, 19. Aune, *New Testament*, 241, observes that Revelation “is more structurally complex than any other Jewish or Christian apocalypse, and has yet to be satisfactorily analyzed.” On the multiple, coextensive outlines, see Boyd Luter, “Interpreting the Book of Revelation,” in *Interpreting the New Testament: Essays on Methods and Issues* (ed. David Alan Black and David S. Dockery; Nashville: Broadman & Holman, 2001), 469. Similarly, Beale, *Revelation*, 108, refers to the outline of Revelation as having “structures within structures or perhaps different ‘levels’ of structure that are not mutually incompatible.” Beale (*ibid.*) notes the clear subordination of some outlines.

⁴⁸ One problem concerns the identification of a macro-chiasmic structure for Revelation as a whole. David A. deSilva, “X Marks the Spot? A Critique of the Use of Chiasmus in Macro-Structural Analyses of Revelation,” *JSNT* 30 (2008): 306, 306 n. 35, notes that most commentaries (English, French, and German) in the last 40 years have not sought a macro-chiasmic structure for Revelation.” Aune, “Chiasmus,” *WDNT*, 96, warns, “However, the precarious nature of macro-chiasmic analysis, which includes the temptation to manipulate and massage individual textual units to make them fit into a larger structural pattern, makes this enterprise suspect. . . .” Witherington, *Revelation*, 19, is also critical of macro-chiasm for Revelation and instead speaks of “the book’s use of parallelism and to some degree of recapitulation.” Proposals for macro-chiasm for Revelation in its entirety have failed to convince most scholars.

⁴⁹ Bauckham, *Climax*, 1-2.

transitions;⁵⁰ (4) the use of multiple key linguistic indicators in contiguous verses or in a short textual unit; (5) the use of chain-link interlock; (6) and agreement with the generally recognized major divisions of Rev 1:1-8, Rev 1:9–3:22, and the epilogue in Revelation 22 (starting with v. 6 or v. 10).⁵¹ Our outline of Revelation follows:

⁵⁰ Paulien, *Decoding*, 158, states, “The repetitive parallels [in Revelation] also indicate that the structure of the book is more central here than in most books of the New Testament.” Similarly, Osborne, *Revelation*, 54, refers to framing passages. Here are some of the notable linguistic indicators: (1) The phrase ἃ δεῖ γενέσθαι (1:1; 4:1; 22:6) alludes to Daniel 2:28-29, 45 and divides Revelation into four sections: the prologue and initial vision (1:1-18), the messages to the seven churches in Asia (1:19–3:22), the apocalyptic and eschatological visions (4:1–22:5), and the epilogue and epistolary conclusion (22:6-21). Revelation 1:1 and 22:6 share the common phrase ἃ δεῖ γενέσθαι ἐν τάχει, and 1:19 and 4:1 share a nearly verbatim phrase (1:19, ἃ μέλλει γίνεσθαι μετὰ ταῦτα; 4:1, ἃ δεῖ γενέσθαι μετὰ ταῦτα). Cf. Beale, *John’s Use*, 165-92; W. C. Van Unnik, “A Formula Describing Prophecy,” *NTS* 9 (1963): 86-94. (2) The only two occurrences of the nearly identical clauses (ὁ γὰρ καιρὸς ἐγγύς, 1:3; ὁ καιρὸς γὰρ ἐγγύς ἐστίν, 22:10) mark the prologue and the epilogue. (3) The lexeme ἀνοίγω introduces or concludes sections related to the opening of heaven or heavenly realities (door in heaven, 4:1; the temple of God in heaven, 11:19; the temple of the tent of witness, 15:5; heaven, 19:11). (4) The phrase ἐν πνεύματι (“in spirit”) describes the author’s spiritual experiences in 1:10; 4:2; 17:3; and 21:10. Two verses are closely united by the expression ἐγενόμην ἐν πνεύματι (1:9; 4:2) and the change to the author’s first-person monologue. In 1:9 the author’s monologue follows the words spoken by God in 1:8, and in 4:1 the author’s monologue follows the words of the exalted Christ in 1:17b–3:22. (5) Two sections are closely united by the similar (underlined text) text that uses ἐν πνεύματι in a clause: καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι (17:3) and καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα (21:10). (6) The use of τὸ ἄλφα καὶ τὸ ὦ is an *inclusio* in 1:8 and 21:6 that frames the entire discourse. Bauckham, *Theology*, 27. (7) Conjugations of ὀράω are used at key places in Revelation: the word εἶδον (“I saw”), the phrase καὶ εἶδον (“and I saw”), and ὤφθη (“appeared”). Although the frequency of καὶ εἶδον argues against its significance when it occurs alone, use of accompanying indicators points to key uses of καὶ εἶδον in 4:1; 17:3; and 19:11. The only three uses of ὤφθη occur in 11:19; 12:1; and 12:3, which is a transitional section (11:19 as concluding and 12:1 as beginning). (8) The phrase τοὺς λόγους τῆς προφητείας is used in chain-link interlock and in the marking of a beginning of a text unit (1:3, 22:7, 10, 18). (9) The only two occurrences of the extended phrase τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ mark the beginning of two sections (1:2 [with Χριστοῦ at the end], 9).

⁵¹ On Rev 1:9–3:22, see Beckwith, *Apocalypse*, 255-61; and Osborne, *Revelation*, 30. The following outlines are in general agreement on Revelation 1–3 and the epilogue of Revelation 22, although the start of the epilogue is debated as to its start (either v. 6 or v. 10): Aune, *Revelation 1–5*, c-cv; Bauckham, *Climax*, 21-22; Collins, *Combat Myth*, 19.

Table 4: An Outline of Revelation

Section	Linguistic Indicators for Start of Text Unit	Chain-Link Interlock	Linguistic Indicators for End of Text Unit
Prologue (1:1-8)	ἃ δεῖ γενέσθαι (1:1) ⁵² τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ (1:2) τοὺς λόγους τῆς προφητείας (1:3)	<i>A:</i> ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (v. 4) <i>b:</i> Ἴδου ἔρχεται μετὰ τῶν νεφελῶν (v. 7) <i>a:</i> ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (v. 8) <i>B:</i> ὅμοιον υἱὸν ἀνθρώπου (v. 13)	τὸ ἄλφα καὶ τὸ ὦ (1:8; <i>inclusio</i> with 21:6)
The author's initial vision (1:9–3:22)	τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ (1:9) ἐν πνεύματι (1:10)	<i>A:</i> Ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις (2:7, 11, 17, 29; 3:6, 13) <i>b:</i> Ὁ νικῶν (3:21) μετ' ἐμοῦ ἐν τῷ θρόνῳ μου (3:21) <i>a:</i> Ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις (3:22) <i>B:</i> ἰδοὺ ἐνίκησεν ὁ λέων (5:5) Various forms of θρόνος (4:2, 3, 4, 5, 6, 9, 10; 5:1, 6, 7, 11, 13)	Ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις (3:22; the seventh in a series)
God's glory and sovereign plan of salvation and judgment (4:1–11:19)	καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ (4:1, the lexeme ἀνοίγω) ἃ δεῖ γενέσθαι (4:1) ἐν πνεύματι (4:2)	None	The lexeme ἀνοίγω in 11:19
God's war with Satan and his forces (12:1–16:21)	New words: σημεῖον and ὄφθη (12:1)	None	χάλαζα μεγάλη in 16:21 (11:19)
Babylon the whore and its destruction (17:1–19:10)	δεῦρο (17:1) ἐν πνεύματι (17:3)	None	τὴν μαρτυρίαν Ἰησοῦ in 19:10 (1:2, 9; 12:17)

⁵² Beale, *Revelation*, 87, states that allusions to Dan 2:28-29 are used to “punctuate the book at major divisional transitions” (1:1; 1:19; 4:1; 22:6).

Section	Linguistic Indicators for Start of Text Unit	Chain-Link Interlock	Linguistic Indicators for End of Text Unit
Jesus' cosmic parousia and the establishment of God's order (19:11–21:8)	Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον (19:11, the lexeme ἀνοιίγω)	None	τὸ ἄλφα καὶ τὸ ὦ (21:6, <i>inclusio</i> with 1:8)
The new Jerusalem (21:9–22:9) ⁵³	Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας (21:9, verbatim in 17:1) δεῦρο (21:9, verbatim in 17:1) ⁵⁴ ἐν πνεύματι (21:10)	<i>A</i> : οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ (21:5) <i>a</i> : οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ (22:6) <i>b</i> : ἰδοὺ ἔρχομαι ταχύ (22:7) τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου (22:7) <i>B</i> : ἰδοὺ ἔρχομαι ταχύ (22:12) τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου (22:10, 18)	οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ (21:5; 22:6) δειξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει (1:1; 22:6)
Epilogue (22:10–21)	τοὺς λόγους τῆς προφητείας in 22:10 (verbatim in 1:3) ὁ καιρὸς γὰρ ἐγγύς ἐστιν (22:10, ὁ γὰρ καιρὸς ἐγγύς in 1:3)		

Chain-link interlock works with the pattern of *A-b-a-B* in Rev 1:7-8 to connect it with 1:1-6 and 1:9–3:22. The table below shows that the interlocked text units use the cohesive devices of verbatim repetition of text and repetition of the source text to point to the major text units. In the vertical progression in the table below, text-unit interlocked *b* of v. 7 is noted first, and then text-unit interlocked *a* of v. 8 follows:

⁵³ Revelation 22:6-9 does not conform to the normal *A-b-a-B* pattern and reflects other literary complexities, but it is still an example of chain-link interlock. One indication that 22:6-9 is a pivotal section is the *inclusio* of Κἀγὼ Ἰωάννης in 22:8 with its earlier occurrence in 1:9. This *inclusio* is used to frame the text, but on a secondary level. François Bovon, “John’s Self-presentation in Revelation 1:9-10,” *CBQ* 62 (2000): 697, notes how the *inclusio* in 22:8 is used “to reassure the readers of the narrator’s function. . . .”

⁵⁴ The particle δεῦρο occurs only twice in Revelation (17:1; 21:9).

Table 5: Chain-Link Interlock in Revelation 1:7-8

Text Unit A Rev 1:1-6	Interlocked b Rev 1:7 (anticipatory)	Interlocked a Rev 1:8 (retrospective)	Text Unit B Rev 1:9-20
ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (v. 4)			
	Ἴδου ἔρχεται μετὰ τῶν νεφελῶν (allusion to Dan 7:13) ⁵⁵		
		ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος	
			ὅμοιον υἱὸν ἀνθρώπου (v. 13; allusion to Dan 7:13)

The anticipatory link between Ἴδου ἔρχεται μετὰ τῶν νεφελῶν in v. 7 and ὅμοιον υἱὸν ἀνθρώπου in v. 13 is strong because the two sets of words allude to the same subject, which is the one like a son of man in Dan 7:13. As such, the two allusions to Dan 7:13 form a semantic chain of co-reference.⁵⁶ In the case of 1:7 and 1:13, the co-reference is to the figure of the one like a son of man in Dan 7:13. Thus, interlocked text *b* points in anticipation to the author's initial vision (1:9-20) and to the seven prophetic messages (2:1–3:22). In contrast, interlocked text *a* points back to the introduction (1:1-6). Examining the rhetoric of Revelation 1–3 but failing to see the connection to 1:9-20, John Kirby says, “1. 7-8 stands as a sort of heading to the narrative portion following (1. 9-20) that describes the circumstances of John's first vision: that of the resurrected Jesus in glory and power.”⁵⁷ The chain-link interlock of Rev 1:7 points forward to Rev 1:13 and therefore connects 1:7-8 with 1:9–3:22 and all sections linked with 1:9–3:22.

⁵⁵ The implied subject of ἔρχεται is “one like a son of man.”

⁵⁶ In this case, the semantic chain (co-reference) is to the shared allusion to Dan 7:13. This is based on Reed's definition of semantic chain as “a set of discourse lexemes each of which is related to the others by the semantic relation of co-reference, co-classification and/or co-extension.” J. T. Reed, “The Cohesiveness of Discourse: Towards a Model of Linguistic Criteria for Analyzing New Testament Discourse,” in *Discourse Analysis and the New Testament* (ed. Stanley E. Porter and J. T. Reed; JSNTSup 170; Sheffield: Sheffield Academic Press, 1999), 43.

⁵⁷ John T. Kirby, “The Rhetorical Situations of Revelation 1–3,” *NTS* 34 (1988): 198.

The embedding of Rev 1:7-8 at the end of the prologue of Revelation (1:1-8) serves three major functions, as in other ancient prologues.⁵⁸ First, an ancient prologue establishes the overarching framework for understanding a discourse.⁵⁹ Revelation 1:7-8 establishes this framework in two ways. First, it provides the dominant theme of the coming of Jesus Christ. Second, it features the *inclusio* of v. 8 and 21:6 (τὸ ἄλφα καὶ τὸ ὦ). Revelation 1:8 and 21:5-8 are the only places in Revelation that explicitly state that God is speaking. These two instances of God’s speech in Revelation emphasize these text units and closely related text, and in some ways Rev 21:5-8 may be considered the climax of the narrative of Revelation.⁶⁰ In this vein, David Aune says, “Since elsewhere in the book God speaks only in 1:8, this relatively lengthy divine pronouncement is extremely important.”⁶¹ Aune further states that “the speech is a summative *pastiche* of phrases and motifs found earlier in the book.”⁶² In addition, the importance of 1:8 is seen in the repetition of τὸ ἄλφα καὶ τὸ ὦ in 1:8 and 21:6 as an *inclusio* that frames Revelation as a whole. The expression τὸ ἄλφα καὶ τὸ ὦ is a merism. As a rhetorical device, this merism in 1:8 and 21:6 means that God encompasses all that is between the first letter and the last letter, so the description of God as τὸ ἄλφα καὶ τὸ ὦ shows that God, as the first and the last, is sovereign over all the events between 1:8 and 21:8.⁶³ Finally, Richard Bauckham sees the significance of 1:8 when he says, “This strategically placed verse incorporates three of the four most important designations for God in Revelation.”⁶⁴

⁵⁸ Aune, *Revelation 1–5*, 5; Beale, *Revelation*, 108; Osborne, *Revelation*, 50; Smalley, *Revelation*, 21, 26; Swete, *Apocalypse*, xxxviii. On the relevance of comparing prologues of the Jesus movement literature with Greek drama, see Jo-Ann A. Brant, *Dialogue and Drama: Elements of Greek Tragedy in the Fourth Gospel* (Peabody, Massachusetts: Hendrickson, 2004), 17-26; and G. G. Bilezikian, *The Liberated Gospel: A Comparison of the Gospel of Mark and Greek Tragedy* (Grand Rapids: Baker, 1977).

⁵⁹ Camery-Hogatt, *Irony*, 78, notes that prologues help establish the overarching conceptual framework for understanding a story or a play.

⁶⁰ Aune, *Prophecy*, 280.

⁶¹ Aune, “Apocalypse Renewed,” 66.

⁶² *Ibid.*, 66.

⁶³ Aune, “Apocalypse Renewed,” 66-67; Beale, *Revelation*, 1055; Osborne, *Revelation*, 738.

⁶⁴ Bauckham, *Theology*, 71.

Second, an ancient prologue mentions in varying detail the primary theme or themes of the discourse.⁶⁵ Revelation 1:7-8 reflects this thematic function with its inclusive language and liturgical dialogue (see §2.6 below). Third, an ancient prologue seeks to show that of which the author or rhetor is attempting to persuade his audience.⁶⁶ The author accomplishes this aspect of persuasion by linking v. 7 and v. 13, with the latter verse depicting the appearance of the one like a son of man to John. This appearance of the exalted Christ to John on Patmos guarantees the promise of his coming in v. 7.

2.4 The Distinctiveness of Revelation 1:7-8

In regard to its preceding context, the distinctiveness of Rev 1:7-8 marks it as the multivalent thematic statement of Revelation.

One distinctive feature that marks vv. 7-8 as the multivalent thematic statement is the micro-genre of vv. 7-8 as prophetic oracles. As typical of doxologies in the Jesus movement literature, the doxology of 1:5d-6 functions to conclude a unit of text and thus functions as a self-contained unit of text.⁶⁷ However, epistolary language does not follow this doxology. Instead, two prophetic oracles drive the discourse in a startling new direction and capture the audience's attention. Indeed, the placement of prophetic oracles following an epistolary

⁶⁵ Malcolm Heath, "Invention," in *Handbook of Classical Rhetoric in the Hellenistic Period (330 B.C.–A.D. 400)* (ed. Stanley E. Porter; Leiden: Brill, 1997), 103, says, "The prologue's primary function is to establish the desired relationship with one's audience; this is generally held to entail rendering them attentive, receptive and well-disposed. To this end the speaker may exploit favourable aspects of the theme, or seek to disarm unfavourable ones."

⁶⁶ In regard to ancient narratives, Robbins, *Exploring*, 21, mentions that ancient rhetoricians believed that not only speeches but also stories contained argumentative devices to persuade its audience.

⁶⁷ Champion, *Benedictions*, 91, notes that such benedictions and doxologies appear to be a formulation that is in continuity with both the Old Testament and Judaism, not a new formulation of the early Jesus movement. On 1:5d-6 concluding a unit of text, see Aune, *New Testament*, 193. Cf. Champion, *Benedictions*, 36; Peter T. O'Brien, *Introductory Thanksgivings in the Letters of Paul* (NovTSup 49; Leiden: Brill, 1977), 549; Jeffrey A. D. Weima, *Neglected Endings: The Significance of the Pauline Letter Closings* (JSNTSup 101; Sheffield: JSOT Press, 1994), 141. On a self-contained unit of text, see Champion, *Benedictions*, 36. Given the verbatim agreement of Rev 1:6 and 1 Pet 5:11 (αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.), it is almost certain that the author of Revelation has incorporated material that many followers of Jesus were familiar with in the churches in Asia Minor. Champion, *Benedictions*, 36, remarks that the Pauline benedictions and doxologies "contain forms of speech which were in general use in the religious vocabulary of Christians and which were not necessarily original with Paul."

opening and a doxology lacks precedent in the literature of the Jesus movement, so Rev 1:7-8 is unique in that respect.⁶⁸

The abruptness of Rev 1:7-8 marks it as the thematic statement of Revelation. A number of scholars note this abrupt style. For instance, David Aune points out the two verses' abrupt, distinct, and determinative function, saying, "Their unconventional use at this point abruptly presents the hearers with the two focal concerns of the author: the juridical function of the imminent Parousia (v. 7), and the divine authority of this prophetic book (v. 8). . . ."⁶⁹ Likewise, Leonard Thompson notes that the "oracular, cryptic style" of the two prophetic sayings stands in contrast with "the matter-of-fact style" of vv. 1-6 and thus prepares the audience for the contents of Revelation.⁷⁰ Concerning the disruptive and meaningful motto of vv. 7-8, Wilhelm Bousset observes:

Die Verse 7–8 durchbrechen den Zusammenhang zwar störend. Aber es ist kein Grund abzusehen, weshalb nicht der Apokalyptiker sich hier unterbrochen haben könnte, um in einem kurzen Motto den Inhalt seiner Schrift zu charakterisieren und auf den hohen Ernst und die Bedeutung des geweisagten hinzuweisen. . . .⁷¹

In addition, Michael Shepherd observes, "Seemingly out of nowhere a quote from Dan 7:13 occurs (Rev 1:7). . . . The verses between the salutation and the letter body come across almost as an afterthought. It is as if the author completed the book only to return to the beginning and insert these verses as a fitting, programmatic stamp."⁷² Commenting on these verses, Frederick Murphy notes, "From time to time the prophetic spirit overwhelms him so that oracles emerge in the text that seem somewhat out of place."⁷³ Moreover, as Bruce Longenecker observes, abruptness sometimes characterizes chain-link interlock, which occurs

⁶⁸ Frederick J. Murphy, *Fallen Is Babylon: The Revelation to John* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 77.

⁶⁹ Aune, *New Testament*, 241.

⁷⁰ Thompson, *Revelation*, ANTC, 47.

⁷¹ Bousset, *Offenbarung*, 222. Translation: "Verses 7-8 interrupt the context in a jarring manner. Still there is no reason to foresee why not the seer could have stopped here to characterize the content of his work through a short catchphrase, and to allude to the high seriousness and importance of the prophecy."

⁷² Michael B. Shepherd, "Daniel 7:13 and the New Testament Son of Man," *WTJ* 68 (2006): 110.

⁷³ Murphy, *Fallen Is Babylon*, 77.

here (§2.3.1), and serves to arrest the audience’s attention and cause them to think about the literary structure and argument of the text.⁷⁴

Another literary feature of Rev 1:7-8 that distinguishes it from its immediate context is the poetry of v. 7. In his analysis Stanislav Segert lists v. 7 as a poetic passage, the first of many poetic passages in Revelation.⁷⁵ In the case of v. 7, part of the poetic structure probably results from the poetic apocalyptic description of Dan 7:13-14.⁷⁶ Likewise regarding the Greek text of v. 7 as poetry, the scholars of *Novum Testamentum Graece* (Nestle-Aland, 27th ed.), and the *Greek New Testament* (United Bible Societies, 4th ed.) arrange the verse as a four-line stanza that is followed by a concluding affirmation (ναί, ἀμήν.):

Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς
καὶ οἵτινες αὐτὸν ἐξεκέντησαν,
καὶ κόπονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

ναί, ἀμήν.

The features of Greek poetry found in v. 7 serve several important purposes in establishing it as part of the multivalent thematic statement. First, the repetition of sounds and words in the poetry of v. 7 emphasizes the content of this verse and therefore serves as a mnemonic device.⁷⁷ Second, the poetry of v. 7 signals to the audience that they are entering a richly symbolic world. As poetic language, Rev 1:7 exhibits the perspectival individuality of its

⁷⁴ Longenecker, *Rhetoric*, 47.

⁷⁵ Stanislav Segert, “Semitic Poetic Structures in the New Testament,” *ANRW* 25.2:1433. By looking at UBS³ and NA²⁶, he has identified the following as poetic passages in Revelation: 1:7; 3:7; 4:8, 11; 5:9-10, 12, 13; 7:5-8, 10, 12, 14-17; 10:5-6; 11:15, 17-18; 12:10-12; 13:9-10; 14:4-5, 7, 8, 9, 13, 15; 15:3-4; 16:5-6, 7; 18:2-3, 4-8, 10, 14, 16, 19-20, 21-24; 19:1-2, 3, 5, 6-8; 21:3-4.

⁷⁶ *Ibid.*, 25.2:1441.

⁷⁷ On poetry as a mnemonic device, see Davis, *Oral Biblical Criticism*, 81; and Thomas, *Literacy*, 113-17. In her treatment of poetry, memory, and performance in Greece, Thomas (114) notes, “Ancient writers are acutely aware of the importance of memory.” Concerning the poetry of Rev 1:7, the diphthong αἰ is prominent in this stanza. The diphthong αἰ functions as an epiphora (the repetition of the final sound in two or more words) in three verbs (ἔρχεται, ὄψεται, κόπονται), in the adjective πᾶσαι, in the noun φυλαί, and in the particle ναί. The diphthong αἰ is also seen in the three uses of καὶ and in the article αἱ. Repetition of words is also seen in the two occurrences of καὶ to begin a clause and the three occurrences of αὐτὸν in v. 7b-d.

author—something that non-poetic language does not do—and it possesses semantic tension and semantic plenitude, which contribute to multivalence.⁷⁸ Second, like the prophetic poetry in the Jewish scriptures, the poetry of Rev 1:7 directly and powerfully addresses the audience and emblazons the passage in their memory as the multivalent thematic statement.⁷⁹ The combined effect of the oral patterns (the repetition of words, topics, and sounds) helps the listeners of Revelation to retain the central theme that unfolds in the rest of the discourse.⁸⁰ In addition, this repetition fosters the memory of important concepts and inspires the audience for experiential appropriation.⁸¹ In fostering memory and inspiring its listeners, Revelation serves a transformational purpose.⁸² Third, the poetry of v. 7 provides unifying words and themes for the remainder of the document.⁸³ Finally, Kendell Easley recognizes that Rev 1:7 is the “first poetry” of Revelation while also being its “theme verse, or ‘thesis statement.’”⁸⁴

⁷⁸ Philip Wheelwright, *Metaphor and Reality* (Bloomington: Indiana University Press, 1962), 50, 51, 57. Concerning New Testament poetry, James L. Bailey and James L. Vander Broek, *Literary Forms in the New Testament: A Handbook* (Louisville: Westminster John Knox, 1992), 81, say, “Here the purpose is not tight definition but stimulation, getting the reader to wrestle with the images and moods generated by the poetic experience. . . . The numerous metaphors and symbols employed indicate that meaning is open-ended, dependent to a certain extent upon the creativity of the interpreter.”

⁷⁹ Alter, *Art*, 155, notes the impact of prophetic poetry: “It is obvious enough why the Prophets should have used poetry, with its resonances, emphases, significant symmetries, and forceful imageries, to convey their vision, for prophetic poetry is a form of direct address which is heightened, made memorable and almost inexorable through the rhetorical resources of formal verse.” More broadly, Paul Ricoeur, *The Rule of Metaphor: Multi-Disciplinary Studies of the Creation of Meaning in Language* (trans. Robert Czerny, Kathleen McLaughlin, and John Costello; Toronto: University of Toronto Press, 1977), 209, discusses the power of poetic language and mentions the power of a verbal icon to present “an experience that is completely immanent to it.”

⁸⁰ Davis, *Oral Biblical Criticism*, 57.

⁸¹ Along this line concerning repetition in discourse, Merritt, “Repetition,” 34, says, “In all these ways repetition develops familiarity, even for unusual or abstract items. Familiarity provides a base for experiential reachability.”

⁸² The oral character of Revelation needs to be stressed in any assessment of Revelation (§1.3.4). Thus, as Callahan, “Language,” 460, points out, “The auditors who came together to hear the Apocalypse were summoned to a transformative experience. Those first ancient auditors of the Apocalypse came together not merely to be informed, but to be transformed, to undergo a collective change in consciousness, an aspiration that makes modern individual and group reading practices trivial by comparison, with the possible exception of the reading of wills. Reading the Apocalypse aloud, and hearing the Apocalypse read aloud, was effectual: through exhortations and exclamations, threat and thunder, the reading of the Apocalypse moved its hearers, affected them; the text *did* something to them.” Italics original. In terms of orality, Rev 1:3 explicitly mentions the reader of the document. Scholars give varying estimates about the level of literacy in the Roman Empire in the first century CE. Harry Y. Gamble, *Books and Readers in the Early Church* (New Haven: Yale University Press, 1995), 5, estimates that about one in ten persons could read. Schüssler Fiorenza, *Revelation: Vision*, 25, says that the oral character of the book serves to include the hearers in John’s symbolic world and persuade them of his visions.

⁸³ Eric A. Havelock, “Oral Composition in the Oedipus Tyrannus of Sophocles,” *NLH* 16 (1984): 183, notes, “The basic method for assisting the memory to retain a series of distinct meanings is to frame the first of them in

Another literary feature of Rev 1:7 that indicates its distinctiveness is the startling omission of the expected ὅμοιον υἱὸν ἀνθρώπου in v. 7. David Aune notes the “striking feature” of no explicit mention of “one like a son of man” from Daniel 7:13.⁸⁵ This omission, especially in light of the later use of ὅμοιον υἱὸν ἀνθρώπου in 1:13 and 14:14, makes 1:7 all the more striking. In this respect, Elisabeth Schüssler Fiorenza notes the important omission of ὅμοιον υἱὸν ἀνθρώπου in 1:7 and sees the omission in relation to its use in 1:13 and 14:14:

Die Bezeichnung ὅμοιον υἱὸν ἀνθρώπου, die der Christus in Apk 1, 13 und 14, 14 erhält, betont somit wie Dn 7, äth. Hen und 4 Esra seine enge Beziehung zu der eschatologischen Heilsgemeinde, für die sein Gericht das Heil bedeutet. Damit ist deutlich geworden, warum in Apk 1, 7 der Menschensohntitel nicht aufgenommen werden konnte, obwohl er wegen der Anklänge an Dn 7, 13 und der mit Mt 24, 30 gemeinsamen Tradition dem Verfasser bekannt sein dürfte. Wenn nämlich der Menschensohntitel nach dem theologischen Denken der Apk in besonderer Relation zur Gemeinde gebraucht und auf diese beschränkt wird, dann mußte ihn der Verfasser in Apk 1, 7 weglassen, da hier von der universalen, eschatologischen Offenbarung des Christus von den Völkern die Rede ist. Es sprechen also vor allem auch theologische Gründe dafür, daß der Verfasser die Verheißung von Apk 1, 7 aus der unchristlichen Tradition übernommen, den Menschensohntitel aber absichtlich weggelassen hat, weil dieser nach seinem Verständnis eng mit der Gemeinde verbunden ist.⁸⁶

Schüssler Fiorenza notes that the author is intentional in his omission of one like a son of man in v. 7 and that the author stresses the universal, eschatological revelation in contrast with 1:13 and 14:14. She correctly notes the universal, eschatological revelation of Christ to the

a way which will suggest or forecast a later meaning which will recall the first without being identical with it.” For an example of a Greek poem with a thematic statement and a unifying image, see Elizabeth Asmis, “Myth and Philosophy in Cleanthes’ *Hymn to Zeus*,” *GRBS* 47 (2007): 414.

⁸⁴ Easley, *Revelation*, 15.

⁸⁵ Aune, *Revelation 1–5*, 52.

⁸⁶ Elisabeth Schüssler Fiorenza, *Priester für Gott: Studien zum Herrschafts- und Priestermotiv in der Apokalypse* (Münster: Aschendorff, 1972), 197. Translation: “The designation ὅμοιον υἱὸν ἀνθρώπου, which Christ receives in Apoc 1, 13 and 14, 14, stresses, together with Dan 7, Ethiopian Enoch and 4 Ezra, its connection to the eschatological community of salvation, for whom his judgment means salvation. Thus it becomes obvious why the Son of Man title could not be incorporated in Apoc 1, 7, even though it would have been familiar to the author because of the echoes of Dan 7, 13 and the mutual tradition of Matt 24, 30. If the Son of Man title, in the theological mindset of the Apocalypse, is not only used in particular relation to the church, but limited thereto, the author in Apoc 1, 7 would have to omit it, because here the language is of universal, eschatological revelation of the Christ of the nations. There are also, above all, theological reasons why the author has adopted the promise of Apoc 1, 7 from the non-Christian tradition, yet has intentionally omitted the Son of Man title, since this title, in his understanding, is closely bound with the church.”

people of the world in 1:7, but this revelation is not restricted to only one event or the non-Christian peoples of the world. The church is included in the prophetic saying of 1:7, as we will see later in our study (§2.6).

The omission of ὁμοιον υἱὸν ἀνθρώπου, which in classical rhetoric is called an ellipsis or a zeugma, serves at least three purposes.⁸⁷ First, the omission highlights v. 7 when compared with vv. 1-6 because the first six verses feature an abundance of explicit subjects and objects: God, Jesus Christ, John, the seven churches in Asia, kingdom, priests. Second, the omission results in a cataphoric personal reference that points forward to the rest of the sentence and produces cohesion with an element in another discourse (in this case, Dan 7:13 and its context).⁸⁸ Third, the omission highlights the source text, as is done in a window allusion (§1.4.4). As Steve Moyise notes, an ellipsis in an allusion can abbreviate the source text, highlight the omitted material, or redirect the emphasis to a less familiar text.⁸⁹ Here in v. 7 the ellipsis highlights the omitted phrase from Dan 7:13 and prepares the audience for its use in Rev 1:13.

2.5 The Concentric Double-Ring Composition in Revelation 1:4-8

The use of concentric double-ring composition in vv. 4-8 indicates that Rev 1:7-8 is the thematic statement of Revelation and that v. 7 is the dominant verse.⁹⁰ Ring composition

⁸⁷ Galen O. Rowe, “Style,” in *Handbook of Classical Rhetoric in the Hellenistic Period (330 B.C.–A.D. 400)* (ed. Stanley E. Porter; Leiden: Brill, 1997), 135-36.

⁸⁸ Halliday and Hasan, *Cohesion*, 56. Although one may argue that the implied subject of ἔρχεται in v. 7 has an antecedent in ἀντὶ in v. 6 and its ultimate antecedent in Ἰησοῦ Χριστοῦ in v. 5, the appearance of the particle ἰδοῦ and the shift to the micro-genre of prophetic oracle produce a break with the preceding context. On cohesion with an element in another discourse, see Thomas, *Lands and Peoples*, 25-26.

⁸⁹ Moyise, *Revelation*, 93.

⁹⁰ By “concentric double-ring composition,” we mean that one *inclusio* is embedded within another *inclusio*. Aune, *New Testament*, 241, recognizes the use of “ring composition” in Revelation—a term that some New Testament scholars regard as equivalent to “chiasm.” Indeed, another way of viewing *inclusio* or ring composition (coterminous, in our view) is as a simple form of chiasm (ABA’). Aune, “Chiasmus,” *WDNT*, 94, defines chiasm as “the discovery of a focal text around which the author has arranged paired statements in concentric symmetry.” A chiasm may be composed of a single center (ABCB’A’) or a double center (ABCCB’A’). Aune, *WDNT*, “Ring composition,” 427, defines “ring composition” as “a term for introductory and concluding or summarizing phrases or sentences at the beginning and end of sections of a narrative, i.e., ‘framing sentences’ . . .” Edward George Newing, “A Rhetoric and Theological Analysis of the Hexateuch,” *SEAJT* 22 (1981): 2, provides a more helpful and detailed definition of *inclusio*, defining it as “the use of assonance of consonants and / or syllables, words and their pairs, phrases, clauses, sentences, and / or motifs, either singly or more often in multiples to bracket a sentence, set, paragraph, episode or pericope, narrative

(*inclusio*) directs the audience's attention to the text within the literary framing devices for the purpose of identifying the central message.⁹¹ H. Parunak notes that *inclusio* is very helpful in an oral-aural culture for marking text for an audience.⁹² The concentric double-ring composition in vv. 4-8 exhibits significant verbatim lexical parallels, divides the passage into natural breaks, and highlights the central text (v. 7).⁹³ The first ring composition is the tripartite title of God (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος) in vv. 4 and 8 and focuses attention on the medial text.⁹⁴ The second ring composition is the concluding ἀμήν of v. 6 and the concluding ἀμήν of v. 7e and focuses attention on the medial text of 7a-d. Thus, the two occurrences of ἀμήν form an *inclusio* that frames v. 7a-d as the central statement. Monica-Elena Herghelegiu notes how the prologue reaches a climax with v. 7: "Dieses prophetische Wort stellt den Höhepunkt des Prologs dar und drückt die gesamte Botschaft des Buches konzentriert aus. Es folgt dem ersten wichtigen christologischen Abschnitt des Buches

section or cycle, block of laws, book, national epic, or the whole Hebrew or Christian Bibles, in order to define its limits."

⁹¹ In regard to apocalypses, Aune, "Apocalypse of John," 88, states, "Ring composition and chiasmic structures are also used in apocalypses to direct the attention of the audience to the texts within such frames. Apocalypses use these surface markers to enable the audience to progress from the periphery of the revelatory experience to the 'innermost' or highest mystery which the author wishes to communicate." Aune (90-91) believes that the embedded speech of God in Rev 21:5-8 constitutes the central message of Revelation. Concerning chiasmus, John Breck, "Biblical Chiasmus: Exploring Structure for Meaning," *BTB* 17 (1987): 71, states, "Because of this central focus, genuine chiasmus is able to set in relief the central idea or theme the writer tries to express." Concerning ring composition in Greek poetry, E. Anne Mackay, Deidre Harrison, and Samantha Masters, "The Bystander at the Ringside: Ring-Composition in Early Greek Poetry and Athenian Black-Figure Vase-Painting," in *Signs of Orality: The Oral Tradition and Its Influence in the Greek and Roman World* (ed. E. Anne Mackay; MSup 188; Leiden: Brill, 1999), 115, draw attention to its functions: "It is a contrastive device; an enclosing, framing device, focusing attention on a central element; a dividing device to mark off digressions and the like from the main thrust of the narrative; a device for imposing unity on disparate elements; *quot homines, tot sententiae*."

⁹² H. Van Dyke Parunak, "Oral Typesetting: Some Uses of Biblical Structure," *Bib* 62 (1981): 153-68.

⁹³ We place the primary stress on verbatim lexical parallels. Ian H. Thomson, *Chiasmus in the Pauline Letters* (JSNTSup 111; Sheffield: Sheffield Academic Press, 1995), 33, says, "As a general rule, the greater the number of objective balances of vocabulary and syntax in potentially corresponding elements, the more likely there is to be an authentic chiasmus present." In a similar vein, van Neste, *Cohesion*, 12, notes concerning chiasm, parallelism, and *inclusio*: "In each of these devices exact repetition is desired. The repetition of close synonyms or antonyms is also possible." Likewise, deSilva, "X Marks the Spot?" 362, says, "Chiasmus is primarily a formal device." The last word of v. 6, ἀμήν, agrees with the second word of v. 7, ἀμήν, which form a double affirmation. Cf. Swete, *Apocalypse*, 10. DeSilva, "X Marks the Spot?" 344 n. 1, offers three tentative possibilities for the role of the central text: main point, turning point, and summary point.

⁹⁴ Beale, *Revelation*, 196; Smalley, *Revelation*, 38. Elisabeth Schüssler Fiorenza, "Redemption as Liberation: Apoc 1:5f. and 5:9f," *CBQ* 36 (1974): 222, does not use the word "*inclusio*" but says that what God speaks in 1:8 connects back with the titles of God in 1:4.

(1,5-6) und wird von einem Gottesspruch (1,8) abgeschlossen.”⁹⁵ As Ugo Vanni notes, the result of the two occurrences of *inclusio* is a literary structure that has a double center.⁹⁶ The lexical parallels of the ring composition are summarized in the table below:

Table 6: The Concentric Double-Ring Composition in Revelation 1:4-8

Section	Verse	Lexical Parallel
A	4	ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος
B	6	ἀμήν
B'	7	ἀμήν
A'	8	ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ⁹⁷

Vanni observes the unity that the chiastic structure imposes on vv. 4-8: “Lo schema presenta una struttura chiastica chiara, che abbraccia tutto il brano 1,4-8 e suggerisce una sua unità, che, però, rispetto all’eterogeneità reciproca dei quattro piccoli blocchi letterari, appare come sovrapposta ed estrinseca.”⁹⁸ The striking thing that the foregoing table reveals is that the concentric double-ring composition isolates Rev 1:7a-d. The concluding ἀμήν of v. 6 and the concluding ἀμήν of v. 7 form a tighter framing device than the ring composition of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος in vv. 4 and 8. The result of this ring composition based on multiple parallels, per Edward Newing’s definition (note 90 above), is to emphasis a central text, in this case v. 7a-d.

2.6 The Inclusive Language and Liturgical Dialogue of Revelation 1:4-8

The inclusive language and the liturgical dialogue of Rev 1:4-8 as part of an orally performed text (1:3; 22:18) indicate that Rev 1:7-8 functions as the multivalent thematic statement for the Apocalypse. In such an orally recited text such as Revelation, the most

⁹⁵ Herghelegiu, *Siehe, er kommt*, 87. Translation: “This prophetic word represents the climax of the prologue and expresses the entire message of the book in a concentrated way. It follows the first major Christological section of the book (1:5-6) and is concluded by a divine oracle (1.8).”

⁹⁶ Ugo Vanni, “Un esempio di dialogo liturgico in Ap 1:4-8,” *Bib 57* (1976): 457. Michael Aelred Kavanaugh, *Apocalypse 22:6-21 as Concluding Liturgical Dialogue* (Rome: Pontifical Gregorian University, 1984), 117-18, concurs with Vanni’s assessment.

⁹⁷ With variation in word order, this triadic description of God occurs elsewhere in Revelation (4:8; 11:17; 16:8), but only 1:4 and 1:8 have the exact phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. Bauckham, *Climax*, 32, notes the significance of the variations in word order for the theology of Revelation.

⁹⁸ Vanni, “Esempio,” 457. Translation: “The scheme has a clear chiastic structure, covering the entire composition 1,4-8 and suggests a unity, which, however, compared to mutual heterogeneity of the four small literary blocks, appears to be superimposed and extrinsic.”

natural candidate for a thematic statement would be a text unit that directly addresses the audience and includes them in the performance. Such an inclusive address is clearly seen in 1:4-8. Inclusive pronouns such as “us” and “you” sweep the audience into a writer’s or speaker’s world, and such inclusion is seen in vv. 4-6, when the author uses the pronouns ὑμῖν (“to you”) in v. 4, ἡμᾶς (twice, “us”) and ἡμῶν (“our”) in v. 5, and ἡμεῖς (“us”) in v. 6.⁹⁹ This language, especially in a prologue, thrusts the audience as participants into the story and also leads them to identify themselves with John, even to the point where they become John.¹⁰⁰ These inclusive pronouns in vv. 4-6 provide a bridge to the inclusive language of universal scope found in the phrase πᾶς ὀφθαλμὸς (“every eye”) of v. 7. By use of this universal language, the author moves outside of his textual framework and includes not only his audience but also the entire world in the pronouncement.¹⁰¹ In other words, the universal referent of πᾶς ὀφθαλμὸς in Rev 1:7 is both the audience of the Apocalypse and the rest of the world.

⁹⁹ Humphrey, *And I Turned*, 130; Brant, *Dialogue*, 24-25.

¹⁰⁰ As Bruce Malina and Richard L. Rohrbaugh, *Social Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress, 1992), 9-13, note, an oral-aural culture is a high-context culture, which means that the performer and the audience share much and assume much concerning the story, so on this level alone the audience of Revelation is included. However, the level of audience inclusion goes deeper than high-context culture. When an audience heard Revelation read, they would tend to identify with characters in the text because the nature of oral performance in an oral culture is participatory for both the performer and the audience. As Ong, *Orality*, 45, notes, one of the psychodynamics of orality is that orality is “empathetic and participatory rather than objectively distanced.” Walter J. Ong, *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (Ithaca, New York: Cornell University Press, 1977), 282, also observes that “public performance in an oral culture is participatory and essentially integrative. Speaker and audience and subject matter are raveled together in a kind of whole.” Furthermore, Whitney Shiner, *Proclaiming the Gospel: First-Century Performance of Mark* (New York: Trinity Press International, 2003), 171, refers to this phenomenon: “All dialogue performed in orally performed narrative is addressed at one and the same time to a character or group of characters in the story world and to listeners in the social world. This leads to a partial collapse of the distance between the narrative dialogue and the audience.” Similarly, Joanna Dewey, “The Gospel of Mark as an Oral-Aural Event: Implications for Interpretation,” in *The New Literary Criticism and the New Testament* (ed. Elizabeth Struthers Malbon and Edgar V. McKnight; JSNTSup 109; Sheffield: Sheffield Academic Press, 1994), 154-57, speaks of “associative identification.” In this vein, Ugo Vanni, “The Ecclesial Assembly ‘Interpreting Subject’ of the Apocalypse,” *RSB* 4 (1984): 81, argues that “the ‘I’ of the author, of the reader, and of John coincide.” Along the same line, Maier, *Apocalypse Recalled*, 61, 61 n. 40, says that the audience becomes John.

¹⁰¹ See the example of Luke 2:38 cited in Humphrey, *And I Turned*, 123-24.

In line with this inclusive language, Rev 1:4-8 exhibits elements of a liturgical dialogue.¹⁰² Ugo Vanni proposes that 1:4-8 exhibits a liturgical dialogue, basing his argument on the author's acknowledgment of the lector (ὁ ἀναγινώσκων) and the assembly (οἱ ἀκούοντες) in v. 3, the sudden change in persons (vv. 4-5a; vv. 5b-6), and double use of ἀμήν (vv. 6-7).¹⁰³ Michael Kavanaugh also sees a liturgical dialogue in 1:4-8, which provides a liturgical context for Revelation that ends with a liturgical dialogue in 22:6-21.¹⁰⁴ In terms of Kavanaugh's criteria, Rev 1:4-8 possesses liturgical character, dialogical character, apportionment of speakers, and functional purposes in the text unit and the rest of Revelation.¹⁰⁵ Leonard Thompson also sees liturgical language incorporated into 1:4-8.¹⁰⁶ The numerous parallels between the two sections point to liturgical language incorporated in both passages.

Both the inclusive language and the liturgical dialogue of Rev 1:4-8 include the audience in the story. As attested by numerous passages in the literature of the early Jesus movement, the followers of Jesus said "Amen" at the end of prayers of thanksgiving, doxologies, and benedictions, and this "Amen" became a way for them to say vicariously the words spoken by the lector.¹⁰⁷ As Ugo Vanni notes, the liturgical dialogue of Rev 1:4-8 serves two functions:

Intesa nella sua forma dialogica, la pericope 1,4-8 permette de mettere adeguatamente in risalto la comunità ecclesiale come protagonista che interagisce, dialogando, col lettore, con Cristo, con Dio. Il dialogo liturgico, messo in evidenza all'inizio del libro, prepara la comunità ecclesiale a quella purificazione pentenziale che sarà il tema di fondo della Prima Parte

¹⁰² By "liturgical dialogue," we are referring to the interactive declarations by two or more parties (e.g., a lector and the assembly) in a form or formula for public worship by the early church.

¹⁰³ Vanni, "Esempio," 460-61.

¹⁰⁴ Kavanaugh, *Apocalypse 22:6-21*, 117-21, 128.

¹⁰⁵ *Ibid.*, 124.

¹⁰⁶ Thompson, *Revelation: Apocalypse and Empire*, 54-56.

¹⁰⁷ Champion, *Benedictions*, 95. Prayers of thanksgiving: 1 Cor 14:16. Benedictions and doxologies: Rom 1:25; 9:5; 11:36; 15:33; 16:27; Gal 1:5; 6:18; Eph 3:21; Phil 4:20; 1 Tim 1:17; 6:16; 2 Tim 4:18; Heb 13:21; 1 Pet 4:11; 5:11; Jude 25; Rev 1:6; 5:14; 7:12. Some manuscripts, especially D, add ἀμήν to certain doxologies: Rom 16:24; 1 Cor 16:24; 2 Cor 13:13; Eph 6:24; Phil 4:33; Col 4:18; 1 Thess 3:13; 5:28; 2 Thess 3:18; 1 Tim 6:21; 2 Tim 4:22; Tit 3:15; Phlm 25; Heb 13:25; 1 Pet 5:19; 2 Pet 3:18. Cf. *Did.* 10:6.

dell'Apocalisse e al discernimento del ruolo attivo che sarà il tema della Seconda Parte.¹⁰⁸

First, the liturgical dialogue helps the church to assume its role in the story as a protagonist who is interacting and conversing with the lector, Christ, and God. Second, it prepares the church for the two upcoming themes of the Apocalypse. Thus, by both the inclusive language and the liturgical dialogue of 1:4-8, the audience is caught up in the drama of the Apocalypse that is about to unfold.

2.7 The Allusion to Daniel 7:13 in Revelation 1:7

We have seen that the allusion to Daniel 7:13 in Rev 1:7 is highlighted. We also saw how Rev 1:7-8 includes the audience in Revelation's drama. We will now isolate this allusion to Dan 7:13.

2.7.1 A Source-Critical Examination of Daniel 7:13 in Revelation 1:7

The initial clause of Rev 1:7, Ἴδὸν ἔρχεται μετὰ τῶν νεφελῶν, is a certain allusion to Dan 7:13.¹⁰⁹ Significantly, both texts feature two content words (ἔρχομαι, νεφέλη), the initial particle ἰδού, verbatim agreement in a prepositional phrase (μετὰ τῶν νεφελῶν), and prophetic contexts. Although the exact wording of the Danielic allusion in Rev 1:7 does not correspond with the Masoretic Text, the Old Greek, or Theodotion, the cross-linguistic parallels make the allusion certain because the clause in Rev 1:7 is a collocation of words that are unique to Dan 7:13.¹¹⁰ The table below compares the four texts:

¹⁰⁸ Vanni, "Esempio," 467. Translation: "Understood in its dialogue form, the passage 1.4-8 allows us to adequately put emphasis on the ecclesial community as a protagonist who interacts, through dialogue, with the reader, with Christ, with God. The liturgical dialogue, highlighted at the beginning of the book, prepares the ecclesial community that penitential purification will be the theme of the First Part of the Apocalypse and the discernment of the active role that will be the theme of the Second Part."

¹⁰⁹ No plausible alternate source text can account for the allusion. All the scholars surveyed believe that Rev 1:7 is an allusion to Dan 7:13 (e.g., Aune, *Revelation 1-5*, 54). See also Alan Hultberg, "Messianic Exegesis in the Apocalypse: The Significance of the Old Testament for the Christology of Revelation" (PhD diss., Trinity Evangelical Divinity School, 2001), 66.

¹¹⁰ The Dead Sea Scrolls are not relevant to this comparison because a lacuna exists at Dan 7:12-14 in all of the manuscripts of Daniel. Likewise, the targums are not relevant because there are no targums of Daniel.

Table 7: Comparison of Revelation 1:7, Daniel 7:13 MT, Daniel 7:13 OG, and Daniel 7:13 Θ

Rev 1:7	Dan 7:13 MT	Dan 7:13 OG	Dan 7:13 Θ
Ἴδου ἔρχεται μετὰ τῶν νεφελῶν	וַיֵּרֶוּ עַם-עֲנַנִּי שְׁמַיָּא כְּבֹר אֲנָשׁ אֲתָהּ הוּהָ	καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο	καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν

Despite similarities in these texts, we note some important differences. The initial five-word clause of Rev 1:7 (Ἴδου ἔρχεται μετὰ τῶν νεφελῶν) does not correspond with the OG verbatim: καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. The ἰδοὺ of the OG and Θ is repeated in Rev 1:7, but then the texts diverge. Revelation 1:7 lacks ὡς υἱὸς ἀνθρώπου as its subject. Another difference is that Rev 1:7 has ἔρχεται instead of ἦρχετο or ἐρχόμενος ἦν. The use of the present ἔρχεται ties into a Synoptic oral tradition that uses this verb for the ecclesial parousia (e.g., Matt 24:44). A comparison of Dan 7:13 MT, OG, and Θ and Rev 1:7 shows a reversal of word order, with the “clouds” phrase first in the MT, OG, and Θ and the “he is coming” phrase first in Rev 1:7. Thus, in the MT, OG, and Θ, the emphasis is on the clouds, whereas in Rev 1:7 the emphasis is on the verbal action of coming and the unstated subject of the verb ἔρχεται.¹¹¹ The differentiated allusion to Dan 7:13 in Rev 1:7 indicates that Dan 7:13 is a window allusion, which points powerfully to the context of the source text.¹¹²

2.7.2 The Prominence of the Allusion to Daniel 7:13

Having seen that the allusion to Dan 7:13 is a window allusion, we will now show that Dan 7:13 is marked as prominent among the allusions in Rev 1:7-8. Jeffrey Reed defines “prominence” as “those *semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others.*”¹¹³ In particular, Reed isolates three levels of

¹¹¹ Collins, “‘Son of Man’ Tradition,” 541, states, “The placement of the verb ἔρχεται before the phrase about the clouds tends to emphasize the verbal action.”

¹¹² In §1.4.4 we defined a “window allusion” as a “close reproduction of a source text that has notable changes for the purpose of pointing to the context of the source text.”

¹¹³ Reed, “Identifying Theme,” 76. Italics original. Reed (83-90) identifies eight aspects of Greek grammar and discourse that indicate prominence: semantic fields, verbal aspect, verbal voice, verbal mood, noun-verb relations, word order, boundary markers, and formal features of genre.

prominence: background, theme, and focus.¹¹⁴ The allusion to Dan 7:13 shows prominence in some of the key elements and levels that Reed specifies. First, the allusion to Dan 7:13 is prominent as to background because it features background material to propel the story forward with “secondary participants and events” (clouds as scenery, 10:1; 11:12; 14:14, 15, 16).¹¹⁵ Second, the allusion to Dan 7:13 (Ἴδου ἔρχεται μετὰ τῶν νεφελῶν) is prominent as to word order because it occurs as the initial independent clause in the two paragraphs of Rev 1:7-8. The further left that a linguistic item is in a clause in Greek, as here in Rev 1:7, the more prominent it is in a paragraph or discourse.¹¹⁶ Third, the allusion to Dan 7:13 is prominent as to theme because it contains central thematic elements (major participants and events) that are repeated in various places in Revelation: the repetition of the implied subject of ἔρχεται as ὅμοιον υἱὸν ἀνθρώπου in the programmatic vision (1:13) and in the passage concerning the harvest of the earth (14:14), and the repetition of the key words ἰδοῦ, ἔρχομαι, and νεφέλη in many places throughout the discourse. In contrast, the allusions in 1:7-8 to other Jewish scriptures are not used as systematically in Revelation, although some repetition is involved. The word ἐξεκέντησαν in v. 7 is a *hapax legomenon* in Revelation, and likewise the phrase πᾶσαι αἱ φυλαὶ τῆς γῆς occurs only in v. 7. The occurrence of κόψονται in 18:9 is unrelated to its occurrence in 1:7 except perhaps as an action that is the inverse of the kings of the earth should do.

¹¹⁴ Ibid., 77-80. For narrative, Reed (77) defines “background” as “those linguistic elements in the discourse which . . . serve to carry the story forward supporting the main plot with secondary participants and events (e.g., scenery). . . .” He (ibid.) defines “theme” as “information central to the author’s message. In narrative, thematic elements consist of major participants and events often occurring along some chronological line [+sequential]. . . . Thematic elements are unique types of prominence in that after first appearing in the discourse they are expected to appear again.” In regard to focus, he says that it “refers to those linguistic elements that stand out somewhat unexpectedly. Such elements may not carry much semantic weight (e.g., ἰδοῦ); instead, they serve a more pragmatic function such as drawing the listener/reader back into the communicative process. . . . At times it is necessary for an author to reintroduce a thematic element, that is focus on it, to ensure that it is at the foreground of the reader’s mind. . . . Focal prominence is likened to a spotlight highlighting particular characters in a stage play. The reader cannot help but be drawn to focal elements. It is as if the speaker/author is slapping the listener/reader across the face and saying, ‘Pay attention. This is important.’”

¹¹⁵ Ibid., 77.

¹¹⁶ Ibid., 88.

Fourth, the allusion to Dan 7:13 is prominent as to focus because it uses the particle ἰδοῦ to call the listeners and readers to take special note of what follows and also to indicate the introduction of the main character, Jesus Christ.¹¹⁷ In contrast, the two occurrences of the coordinating conjunction καί of 1:7b and 1:7d (καὶ ὄψεται and καὶ κόψονται) and the asyndeton of 1:8 do not indicate prominence.¹¹⁸ Fifth, the allusion to Dan 7:13 is prominent as to theme because it features the main participant in the narrative of Revelation, the glorified Jesus.¹¹⁹ Sixth, the allusion to Dan 7:13 is prominent as to semantic fields because the allusion features a number of salient items: human (Jesus), animate (the act of coming), proper (Jesus), singular (Jesus alone), concrete (clouds), present-immediate (ἔρχεται), eventive (the event of Jesus' public coming), actional verb (ἔρχεται), deliberate action (Jesus' prophesied coming), and the main clause (followed by subordinate clauses).¹²⁰

The prominence of the allusion to Dan 7:13 in Rev 1:7 therefore indicates that it functions as the controlling-text allusion in the multivalent thematic statement.

2.8 The Non-Danielic Allusions in Revelation 1:7

Having looked at the allusion to Dan 7:13 in detail, we now turn to the rest of the allusions in Rev 1:7 that are controlled by the allusion to Dan 7:13. In Rev 1:7b-d allusions to Isa 40:5, Zech 12:10, Gen 12:3, and Gen 28:14 are synthesized into a composite allusion

¹¹⁷ Roger Van Otterloo, "Towards an Understanding of 'Lo' and 'Behold': Functions of ἰδοῦ and ἴδε in the Greek New Testament," *OPTAT* 2 (1988): 34-35. Van Otterloo (54, 57) identifies Rev 1:7 as an example of those uses of ἰδοῦ in which special attention is called for because the statement runs counter to the expectation of the hearer or reader. Reed, "Identifying Theme," 90, says that ἰδοῦ, among other particles, is often used to indicate thematic and usually focal prominence.

¹¹⁸ Reed, "Identifying Theme," 89-90. Reed says that "boundary markers" are used to indicate prominence and normally consist of participles and conjunctions. See also Van Otterloo, "Understanding," 34-64.

¹¹⁹ Reed, "Identifying Theme," 77, 80.

¹²⁰ Reed, "Identifying Theme," 84. Reed bases his work on Stephen Wallace, who lists salience in linguistic categories, with the more salient category listed first in the following contrasting dyads: (1) human vs. non-human, (2) animate vs. inanimate, (3) proper vs. common, (4) singular vs. nonsingular, (5) concrete vs. abstract, (6) definite vs. indefinite, (7) referential vs. nonreferential, (8) count vs. mass, (9) nonthird person vs. third person, (10) perfective vs. nonperfective, (11) present-immediate vs. nonpresent-remote, (12) transitive vs. intransitive, (13) actional verb vs. stative verb, (14) deliberate action vs. accidental action, (15) main clause vs. subordinate clause, and (16) foreground vs. background. Cf. Stephen Wallace, "Figure and Ground: The Interrelationships of Linguistic Categories," in *Tense-Aspect: Between Semantics and Pragmatics* (TSL 1; ed. Paul J. Hopper; Amsterdam: John Benjamins, 1982), 212.

(§1.4.4). We will briefly analyze these allusions and then see how they are used as part of the multivalent thematic statement.

2.8.1 Isaiah 40:5

According to the criteria of §1.4.3, the allusion to Isa 40:5 is rated probable. Many scholars propose that the clause καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς in Rev 1:7 is an allusion to one or more parts of Zech 12:10-14 (particularly Zech 12:10).¹²¹ A putatively exclusive allusion to a part or parts of Zech 12:10-14, either Greek or Hebrew, has two problems. First, Zech 12:10 OG does not match verbatim with words or word order in Rev 1:7.¹²² In fact, Zechariah 12:10 OG shares with Rev 1:7 only the conceptual parallel of seeing, but not the same lexeme (ἐπιβλέπω, Zech 12:10; ὀράω, Rev 1:7). Second, in Zech 12:10 OG and MT, those who see the pierced one are limited to the house of David and the inhabitants of Jerusalem. In regard to the universal referent πᾶς ὀφθαλμὸς (“every eye”) in Rev 1:7, David Aune says that this phrase is not derived from Zech 12:10-14 but “constitutes a universalistic emphasis that is repeated in the phrase πᾶσαι αἱ φυλαὶ τῆς γῆς, ‘all the tribes of the earth.’”¹²³ However, Aune provides no reason for the universalization. If a Zecharian allusion is plausible, the more reasonable basis in Zechariah for universalizing the seeing of Zech 12:10 is incorporating πᾶσαι αἱ φυλαὶ in Zech 12:14 as part of the allusion. If Zech 12:14 is the source text of any allusion in Rev 1:7, the most natural correspondence would be with πᾶσαι αἱ φυλαὶ τῆς γῆς in Rev 1:7. However, as we will show below, this link with Zech 12:14 is not likely. Indeed, no passage in the OG uses the phrase πᾶς ὀφθαλμὸς, so the basis for universalization is probably to be found in a passage or a tradition with universal scope.

¹²¹ Aune, *Revelation 1–5*, 55; Beale, *Revelation*, 196; Wilfrid J. Harrington, *Revelation* (SP 16; Collegeville, Minnesota: Liturgical Press, 1993), 46; Osborne, *Revelation*, 70; Smalley, *Revelation*, 37; Swete, *Apocalypse*, 9. However, Rotherham, *Emphasized Bible*, The Emphasized New Testament, 252, offers a contrarian view, citing Isa 40:5 as the allusion in question here in Rev 1:7.

¹²² Zechariah 12:10 reads ἐπιβλέψονται πρὸς με ἀνθ’ ὧν κατωρχήσαντο.

¹²³ Aune, *Revelation 1–5*, 55.

Such a passage or a tradition with universal scope that is probably the main source or source text of the allusion is the text or tradition of Isa 40:5 OG, MT, or Tg.¹²⁴ In its entirety Isaiah 40:5 OG says καὶ ὀφθήσεται ἡ δόξα κυρίου καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ ὅτι κύριος ἐλάλησεν (“And the glory of the Lord will be revealed, and all flesh will see the salvation of God because the Lord has spoken”). Three reasons may be adduced in support of the view that Isa 40:5 OG, MT, or Tg is the source for καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς. First, Isa 40:5 OG and Rev 1:7 share one content word (ὀράω), match verbatim in the key words καὶ ὄψεται, and share the lexeme πᾶς. Second, both Isa 40:5 and Rev 1:7 reflect the universal referent of all humanity (כָּל בְּשָׂר / πᾶσα σὰρξ in Isa 40:5; πᾶς ὀφθαλμὸς, Rev 1:7).¹²⁵ The openness inherent in Isa 40:5—the multivalence of the revelation of glory, the open referent of “all flesh,” and the nature of what constitutes seeing—lends itself to various interpretations as to its fulfillment, which are reflected in the Jesus movement literature.¹²⁶ This change of “all flesh” (כָּל בְּשָׂר / πᾶσα σὰρξ) to “every eye” (πᾶς ὀφθαλμὸς) probably follows an exegetical or targumic tradition of clarifying the meaning of

¹²⁴ The Isaiah Targum is germane to our study because Isaiah was the object of messianic speculation during the Tannaitic period. According to Bruce D. Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum* (JSOTSup 23; Sheffield: JSOT Press, 1982), 95, a messianic portrait in the Isaiah Targum emerged during the period from 70 CE to 135 CE. The use of “messiah” in the Isaiah Targum reflects a messianic exegesis of the Davidic figure as a “victorious messiah” that is congruent with the appropriation of Isaianic source texts in Revelation. “In the days of the messiah of Israel peace will increase in the earth” (יְשׁוּעָה וְשָׁלוֹם יִבְרַךְ בְּיָמֵי מְשִׁיחַ יִשְׂרָאֵל) is used in Isa 11:6 Tg. Chilton, *Glory*, 88, comments on Isa 11:6 Tg and says that “the meturgeman seems not to have embraced the idea which came into vogue at the end of the first century (cf. IV Ezra 12.34; II Baruch 40.4) that the messiah’s reign is merely preparatory to divine intervention.”

¹²⁵ John D. W. Watts, *Isaiah 34–66* (WBC 25; Nashville: Thomas Nelson, 1987), 81, sees כָּל בְּשָׂר as a reference to all humankind.

¹²⁶ John E. Goldingay, *The Message of Isaiah 40–55: A Literary–Theological Commentary* (London: T&T Clark, 2005), 22, notes this openness in Isa 40:5: “The new event is one with something for all the world to see and recognize, but the form of expression is ambiguous. The prophet announces a theme that will see more development as the chapters unfold (e.g., 41.20; 42.10–12; 45.14–25), though this point will continue to be made with some ambiguity.” Luke 3:6 is the most explicit reference to Isa 40:5 (UBS⁴ 888): καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ (“And all flesh will see the salvation of God”). Concerning the ministry of John the Baptist as a fulfillment of prophecy, Luke cites parts of Isaiah 40:3–5 in Luke 3:4–6, but this citation by no means exhausts the meaning of Isa 40:3–5 for Luke. First, Luke alludes to Isa 40:5 in Luke 2:30–31 when he mentions that Jesus would be a light for the Gentiles and glory for Israel (UBS⁴ 897 and NA²⁷ 791). Second, Luke alludes to Isa 40:5 in Acts 28:28, which features the verbatim agreement with the OG (τὸ σωτήριον τοῦ θεοῦ), when he writes of Paul speaking of the salvation of God being sent to the Gentiles.

“all flesh.”¹²⁷ In this vein, Isa 40:5 Tg reads, “And the glory of the LORD shall be revealed, and all *the sons of* flesh shall see it together, for *by the Memra* of the LORD *it is so decreed.*”¹²⁸ Thus, the Isaiah Targum explains “all flesh” as “all the sons of flesh.” This universalizing of the referent in Rev 1:7 is therefore probably based on the author’s view of Isa 40:5 (a link by means of *g^ezērāh šāwāh*), not an arbitrary expansion of the house of David and the inhabitants of Jerusalem in Zech 12:10 to all the world.¹²⁹ Third, the immediate context of Rev 1:7 features a cluster of allusions to Isaiah, and this cluster makes the potential allusion to Isa 40:5 stronger.¹³⁰ The clause λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν in 1:6 is probably an allusion to Isa 40:2 OG (λέλυται αὐτῆς ἡ ἀμαρτία). Furthermore, in 1:8 τὸ ἄλφα καὶ τὸ ὦ is probably an allusion to passages in Isaiah (see §2.9.1 below). In addition, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὄξεια ἐκπορευομένη in 1:16 is an allusion to Isa 11:4 and 49:2, and ὁ πρῶτος καὶ ὁ ἔσχατος in 1:17 is an allusion to Isa 44:6 and related Isaianic passages.¹³¹

¹²⁷ Leonhard P. Trudinger, “The Apocalypse and the Palestinian Targum,” *BTB* 16 (1966): 78-79, proposes that the author alludes to targums, and although the evidence for this connection cannot be proved with certainty, this connection is plausible.

¹²⁸ Bruce D. Chilton, *The Isaiah Targum: Introduction, Translation, Apparatus and Notes* (vol. 11 of *The Aramaic Bible*; Wilmington, Delaware: Michael Glazier, 1987), 77. Italics original. Although the dating of the Isaiah targum is not certain, Chilton (xxv-xxviii) notes important intersections of the Isaiah targum and early Judaism and the New Testament. Moreover, Chilton, *Glory*, 12, argues that an exegetical framework in the Isaiah targum employs certain terms that “evinced a coherent, ordering principle.” He (ibid.) then concludes about this framework: “It also suggests—on the strength of Targumic coherences with the Septuagint, Intertestamental literature, the New Testament, and Rabbinica—that the theology of an earlier framework reflects developments from just prior to the destruction of the Temple until the beginning of the Bar Kokhba revolt, while a later meturgeman who helped to shape the framework voices the concerns of the Amoraic period.”

¹²⁹ The basis for the connection between Isa 40:5 and Zech 12:10 would be the analogy of seeing. In Isa 40:5 all flesh sees the glory of Yhwh as it is revealed, and in Zech 12:10 the house of David and the inhabitants of Jerusalem see the pierced one.

¹³⁰ This reason is based on criterion 3 of our criteria for determining allusions (§1.4.2), in which we follow Fekkes, “Isaiah,” 135, in using clustering as one means for detecting the presence of an allusion. Fekkes, *Isaiah*, 280, lists the first “certain/virtually certain” allusion to Isaiah as occurring in Rev 1:16b (= Isa 11:4b), but Fekkes is working from proposed allusions from other scholars.

¹³¹ Fekkes, *Isaiah*, 280.

2.8.2 Zechariah 12:10 and the Catena of Genesis 12:3 and 28:14, Psalm 71:17, and Zechariah 14:17

We now turn our attention to καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς (“all the tribes of the earth will mourn for him”) in Rev 1:7. καὶ κόψονται ἐπ’ αὐτὸν agrees verbatim with Zech 12:10 OG and is a certain allusion. This Jewish scripture depicts the repentance of the house of David and the inhabitants of Israel when they look on the one whom they have pierced. By the addition of πᾶς ὀφθαλμὸς, the author of the Apocalypse has already universalized the original referent to include all the inhabitants of the earth. Now the author turns to describe all the tribes of the earth mourning for Jesus Christ as they see him coming. The author is probably following a *testimonium* in which the לִי (‘‘to/toward me’’) of Zech 12:10 MT has been interpreted to be Jesus, and therefore he has changed the expected πρὸς με to ἐπ’ αὐτὸν.¹³²

Scholars are divided concerning what the wailing of all the tribes of the earth means. The three major views are: (1) grief without repentance, (2) repentance, and (3) ambiguity (embracing views 1 and 2).¹³³ The view that makes the most sense is that the mourning indicates repentance. First, Zech 12:1–13:9, which is the wider context of Zech 12:10, indicates that two-thirds of the Israelites will die, leaving a repentant remnant (13:9). Second, the fact that the people mourn for Jesus (ἐπ’ αὐτὸν), not themselves, probably indicates that

¹³² Zechariah 12:10 has significant textual variants. One variant is לִי (‘‘to me’’), and the other variant is לֵי (‘‘to him’’). On balance, the evidence supports לִי as the closest approximation to the original text. First, the external evidence favors לִי. The following versions support the reading לִי: the OG (καὶ πρὸς με), the Syriac, the Targums, the Vulgate, and the Arabic. MT says לִי (‘‘to me’’), with the antecedent of ‘‘me’’ being Yhwh in vv. 8-9). Unfortunately, the DSS do not feature the text because 4QXII^e, which is the only MS of the DSS containing Zech 12:7-12, has a lucuna in the place where either לִי or לֵי would be. On the other hand, the OG of Aquila, Theodotion, and Symmachus support לֵי. Second, the internal evidence also favors לִי. An abrupt change in pronouns has precedent in Zechariah. Such an abrupt change of pronouns occurs at least two other times in Zechariah involving Yhwh (7:13; 9:10). Like Rev 1:7, John 19:37 uses a third-person singular pronoun in its reference to the piercing of Jesus (Ὁψονται εἰς ὃν ἐξεκέντησαν / ‘‘They will look on him whom they have pierced’’). Menken, ‘‘Textual Form,’’ 494-511, shows that the writer of the Gospel of John usually quotes from the LXX but does deviate from it and that he is working from a *testimonium* that suits his present purpose. It is likely that the author of the Apocalypse is working from a similar *testimonium*.

¹³³ *Grief without repentance*: Simon J. Kistemaker, *Revelation* (NTC 20; Grand Rapids: Baker, 2001), 86-87; Ladd, *Revelation*, 29; Mounce, *Revelation*, 51. *Repentance*: Bauckham, *Climax*, 322; Blount, *Revelation*, 38; Giblin, *Revelation*, 42; Jauhiainen, *Use of Zechariah*, 106. *Ambiguity*: Osborne, *Revelation*, 41; Roloff, *Revelation*, 27; Vos, *Synoptic Traditions*, 65.

repentance is in view.¹³⁴ Third, the phrase *πάσαι αἱ φυλαὶ τῆς γῆς* (“all the tribes of the earth”) is a verbatim allusion to a catena of four Old Greek scriptures whose common theme is blessing (Gen 12:3; 28:14; Ps 71:17 [72:17 OG]; Zech 14:17). Moreover, these four verses are the only passages that feature this phrase. Richard Bauckham argues convincingly and at length that one of the major themes of Revelation is the conversion of the nations.¹³⁵ As part of his argument, Bauckham points to *πάσαι αἱ φυλαὶ τῆς γῆς* in Rev 1:7 as an allusion to Gen 12:3 and 28:14, and he also cites Ps 71:17 (72:17 OG). We would include Zech 14:17 as a relevant addition to this catena because it concerns worshiping Yhwh, and because many such texts about Yhwh are applied to Jesus in the Jesus movement scriptures. The thrust of this use of *πάσαι αἱ φυλαὶ τῆς γῆς* in Rev 1:7 is that God is using the suffering and exaltation of Jesus to fulfill His promise to bless the nations through the seed of Abraham.¹³⁶ Thus, the phrase *πάσαι αἱ φυλαὶ τῆς γῆς* points to a positive soteriological meaning involving the salvation of those who believe among nations. This soteriological theme involving the salvation of many from among all the tribes of the earth is seen in two key passages in Revelation (5:9; 7:9).

The clause in Rev 1:7 concerning those who pierced him (*καὶ οἵτινες αὐτὸν ἐξεκέντησαν*) is an allusion to Zech 12:10 MT (*יִתְקַדְּוּ*, “they pierced”).¹³⁷ This ironic clause identifies those doing the piercing as not only those who crucified Jesus in the first century but also all people who have rejected Jesus and his lordship over all humanity.¹³⁸ In the

¹³⁴ Beale, *Revelation*, 26, 197; Caird, *Revelation*, 18.

¹³⁵ Bauckham, *Climax*, 238-337. Because of the identification of those who mourn as Israelites in Zech 12:10, some scholars conclude that the tribes in Rev 1:7 must be Israelites, but such a conclusion is unwarranted. Cf. K. L. Gentry, *Before Jerusalem Fell: Dating the Book of Revelation* (Tyler: Institute for Christian Economics, 1989), 121-32. In Revelation either the singular form of *φυλή* (“tribe”) or its plural form may be used to refer to believers (5:9; 7:9) or unbelievers (11:9; 13:7; 14:6), but *πάσαι αἱ φυλαὶ τῆς γῆς* is a unique phrase in Revelation and must therefore be analyzed in light its likely source texts.

¹³⁶ Andreas J. Köstenberger, “The Use of Scripture in the Pastoral and General Epistles and the Book of Revelation,” in *Hearing the Old Testament in the New Testament* (ed. by Stanley E. Porter; MNTS; Grand Rapids: Eerdmans, 2006), 252.

¹³⁷ It is clear that *ἐξεκέντησαν* does not allude to *κατωρχήσαντο* of Zech 12:10 OG.

¹³⁸ The ambiguity of Rev 1:7 as to who sees the Jesus is ironic. The victims of the irony, those who pierced Christ, are excluded from the knowledge of his future coming. On this kind of irony, see Camery-Hoggatt, *Irony*, 86-87.

phrase καὶ οἵτινες αὐτὸν ἐξεκέντησαν, the conjunction καὶ is ascensive.¹³⁹ The question is whether καὶ is used exegetically to indicate equivalence or whether καὶ indicates a subset.¹⁴⁰ Context normally determines the ascensive use of καὶ, which according to Daniel Wallace may either indicate “a *final addition* or *point of focus*.”¹⁴¹ Two factors favor the ascensive use of καὶ in v. 7 as a point of focus. First, in v. 7 the universal referent πᾶς ὀφθαλμὸς (“every eye”) consists of all humanity, and the clause καὶ οἵτινες αὐτὸν ἐξεκέντησαν (“including those who pierced him”) cannot add to that universal group but must represent a specific class of people within that universal class. Second, the discourse of Revelation shows that believers, not just unbelievers, see Jesus coming.¹⁴²

This group of those who pierced Jesus is not to be limited temporally to those who crucified Jesus but includes both those who crucified Jesus or who were culpable in his crucifixion and those in every age who have rejected Jesus and his salvific work on the cross.¹⁴³ Limiting “those who pierced him” only to the first-century participants in Jesus’ crucifixion runs contrary to the prophetic character of Rev 1:7. The people in these two categories of those who have pierced Jesus see him either at the cosmic parousia (an earthly judgment) or at the great white throne (a heavenly final judgment). That Revelation depicts two such judgments is seen in the fact that the only two times that the ones who pierced Jesus see him in any way are at the cosmic parousia (19:11-21) and at the great white throne judgment (20:11-15). The rejection of Christ is clear in the descriptions of those involved in the events. Thus, in 19:19 the beast, the kings of the earth, and their armies combine together

¹³⁹ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 670-71.

¹⁴⁰ Mounce, *Revelation*, 51, asserts that the two groups (those indicated by “every eye” and those identified as the ones who pierced Christ) are identical but offers no support for his conclusion.

¹⁴¹ Wallace, *Greek Grammar*, 670. Italics original.

¹⁴² Two examples suffice. In 1:12-16 the author presents himself as one who sees ὅμοιον υἱὸν ἀνθρώπου, which is an allusion to Dan 7:13 and therefore a link with Rev 1:7. In addition, in Revelation 5 the author and those in heaven see Jesus as the Lamb who takes the scroll from the One seated on the throne.

¹⁴³ Blount, *Revelation*, 38; Osborne, *Revelation*, 70; Smalley, *Revelation*, 37-38; Swete, *Apocalypse*, 9-10. Blount, *Revelation*, 38, says that those who pierced Christ includes the Romans who were claiming illegitimately to exercise “cosmic and historical lordship.”

to make war against Christ and his army. In 20:13-15 at the great white throne judgment, all those judged by what they had done are cast into the lake of fire.

2.9 The Allusions in Revelation 1:8

Revelation 1:8 features four titles of God that are repeated in the Apocalypse as an elaboration of the multivalent thematic statement of Rev 1:7-8.

2.9.1 τὸ ἄλφα καὶ τὸ ὦ

The title τὸ ἄλφα καὶ τὸ ὦ (“the Alpha and the Omega”) occurs two other times in Revelation (21:6; 22:13). τὸ ἄλφα καὶ τὸ ὦ is a merism that corresponds with the first and last letters of the Hebrew alphabet (א and ת) and may allude to the Jewish tradition of using these letters to signify totality (*Jalkut Rub.* f. 17.4; f. 48.4) or to the sense conveyed by Isa 41:4; 44:6; and 48:12.¹⁴⁴ This phrase conveys the sense that God is sovereign and is the originator and the consummator of human history.

Revelation 21:5-8 climatically reflects the multivalent thematic statement of Rev 1:7-8. The plan of God is seen in His acts of making all things new, giving the water of life, and granting a spiritual inheritance and sonship to the conqueror (21:5-7). In essence, this passage is an elaboration on the soteriological message of Rev 1:7-8. When God, at long last, speaks again in Rev 21:5-8, His words form the climax of the narrative of Revelation.¹⁴⁵ The climactic importance of Rev 21:5-8 is seen in three aspects. First, this passage marks only the

¹⁴⁴ Beale, *Revelation*, 199; Beckwith, *Apocalypse*, 432. τὸ ἄλφα καὶ τὸ ὦ is interpreted exegetically as ἡ ἀρχὴ καὶ τὸ τέλος in 21:6 and as ὁ πρῶτος καὶ ὁ ἔσχατος in 22:13. David E. Aune, “The Apocalypse of John and Graeco-Roman Revelatory Magic,” *NTS* 33 (1987): 489-91; and Krodel, *Revelation*, 88, claim that Greco-Roman magic is the source of τὸ ἄλφα καὶ τὸ ὦ. Krodel regards Isa 41:4; 44:6; and 48:12 as a secondary influence. Given the dominance of allusions to the Jewish scriptures in Rev 1:7-8, this link is secondary at best. A much more likely possibility is that the author is alluding to the description of God as the first and the last.

¹⁴⁵ Aune, *Revelation 17–22*, 1114, notes that the audition of 21:5-8 is “a very special one” because God speaks and that the audition is “striking” because it is formed of seven sayings, with the number seven being intentional. Osborne, *Revelation*, 728, notes that 21:1-8 both concludes 19:11–21:8 and introduces 21:1–22:5 but fails to see its function in the discourse as a whole. Roloff, *Revelation*, 237, says that one could justifiably regard 21:5a as “the central key verse of the entire book.” Central as 21:5a is, this verse does not feature any relational, regnal, or Christological aspects, which are so central to Revelation. David Hellholm, “The Problem of Apocalyptic Genre and the Apocalypse of John,” in *Early Christian Apocalypticism: Genre and Social Setting* (*Semeia* 36; Decatur, Georgia: Scholars Press, 1986), 44, regards Rev 21:5-8 as “the most embedded text” of the Apocalypse.

second time that God has spoken, with the first instance being Rev 1:8.¹⁴⁶ Second, when God speaks in Rev 21:5-8, God has truly come, breaking into the world and thus fulfilling the prophetic oracle in 1:8 in which He is described as the Coming One (ὁ ἐρχόμενος). Third, Rev 21:5-8 reflects the wording and themes of Rev 1:7-8. Richard Bauckham points out that Alpha and Omega, the divine title appearing in 1:8 and 21:6, shows that God begins the vision and finishes His plan for His creation.¹⁴⁷ Thus, even as Rev 1:7-8 forms the multivalent thematic statement of the Apocalypse, so also Rev 21:5-8 forms a summary of the Apocalypse. David Aune says that this speech by God in 21:5-8 “effectively summarizes the entire book: how God sovereignly rewards the righteous and judges the wicked. . . .”¹⁴⁸ Although Aune places too much emphasis on God’s role in the Apocalypse as opposed to Christ’s role, he notes the vital function that this passage plays.

2.9.2 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος

The tripartite title of God in Rev 1:8 (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, “the Being One and the He Was and the Coming One”) occurs seven times in Revelation and is probably an allusion to Exod 3:14-15.¹⁴⁹ In this allusion the author expands on Yhwh’s revelation to Moses as אֶהְיֶה אֲשֶׁר אֶהְיֶה, which in the OG is ἐγώ εἰμι ὁ ὢν. Although Exod 3:14-15 is probably the primary source text of this tripartite title, the allusion may secondarily parody the Hellenistic descriptions of deities.¹⁵⁰ However, the author appears to draw upon a liturgical tradition of the first century CE.¹⁵¹ The tripartite title may also incorporate the dyadic and triadic temporal descriptions of Yhwh in Isaiah (41:4; 43:10; 44:6; 48:12).¹⁵² However, the

¹⁴⁶ Some scholars posit that the loud voice in 16:1, 17 is the voice of God. Prigent, *Apocalypse of St. John*, 599; Smalley, *Revelation*, 400. Against this interpretation is the fact that the loud voice in 16:1 says “the wrath of God,” which means that God speaks of Himself in the third person—a very awkward wording.

¹⁴⁷ Bauckham, *Theology*, 27.

¹⁴⁸ Aune, “Apocalypse Renewed,” 66.

¹⁴⁹ The title occurs in Rev 1:8; 4:8; 18:8; 19:6; 21:22; 22:5, 6. Smalley, *Revelation*, 32.

¹⁵⁰ Aune, *Prophecy*, 281, posits Ζεὺς ἦν, Ζεὺς ἔστι, Ζεὺς ἔσεται (“Zeus was, Zeus is, Zeus will be”; Paus. 10.12) as a parallel, but Mounce, *Revelation*, 52 n. 31, questions whether there is any causal link. Cf. Swete, *Apocalypse*, 5.

¹⁵¹ Aune, *Revelation 1–5*, 33.

¹⁵² Beale, *Revelation*, 187. Beale (ibid.) further notes that the triadic temporal descriptions of God in Isaiah “may be developed reflections on the divine name in Exod. 3:14.”

tripartite title may also reflect later Jewish tradition that expanded the divine name dyadically or triadically.¹⁵³

God is portrayed as the Coming One (ὁ ἐρχόμενος) in Revelation. The author describes God three times as “the Coming One” (ὁ ἐρχόμενος; 1:4, 8; 4:8). The significance of this title is seen in its use as an *inclusio* in the first chapter (1:4, 8). This title gains further eschatological meaning in light of other eschatological uses of ἐρχομαι in the Apocalypse that refer to the coming of Jesus (1:7; 2:5, 16; passim).¹⁵⁴ Within the broader framework of Revelation, the coming of Jesus is viewed as the coming of Yhwh.¹⁵⁵ When the kingdom of this world becomes the kingdom of God and Christ, God is no longer seen as the Coming One, for God has come. However, in the broader sense, ὁ ἐρχόμενος refers to all the times when God intervenes in human history, both before and after the cosmic parousia.¹⁵⁶ In both 11:17 and 16:5, the present and the past dimensions of God are represented (ὁ ὢν καὶ ὁ ἦν) in verbatim agreement with 1:8, but the important omission of ὁ ἐρχόμενος in 11:17 and 16:5 shows that the Lord God has come at a climactic point in history.¹⁵⁷ This climactic coming of God is especially true of 11:17, which concerns the cosmic parousia.¹⁵⁸ Likewise, the coming of Jesus at the cosmic parousia is equated with the coming of God Himself in salvation and

¹⁵³ Beale, *Revelation*, 187-88, cites the following: “I am he who is and who will be” (*Tg. Ps.-J. Exod 3:14*); “I am now what I always was and always will be” (*Midr. Rab. Exod 3:6; Alphabet of Rabbi Akiba; Midr. Ps 72:1*).

¹⁵⁴ Smalley, *Revelation*, 32.

¹⁵⁵ Bauckham, *Climax*, 435; Comblin, *Christ*, 50-54; Jauhiainen, *Use of Zechariah*, 74-75.

¹⁵⁶ In this vein, Swete, *Apocalypse*, 5, notes that the use of ὁ ἐρχόμενος in 1:8 “adumbrates at the outset the general purpose of the book, which is to exhibit the comings of God in human history; if ἐρχεσθαι is used elsewhere chiefly of the Son, the Father also may be said to come when He reveals Himself in His workings. . . .” Cf. Osborne, *Revelation*, 61. This emphasis of God coming into human history resonates well with the theme in the Jewish scriptures of God entering into history. Cf. William L. Holladay, *Long Ago God Spoke: How Christians May Hear the Old Testament Today* (Minneapolis: Fortress, 1995), 204.

¹⁵⁷ Beale, *Revelation*, 188.

¹⁵⁸ Revelation 11:17 carries a lot of rhetorical weight because it follows what amounts to the equivalent of an epistolary thanksgiving. Epistolary thanksgivings in the New Testament serve several rhetorical functions, and among these functions is the introduction of the author’s main theme. The only occurrence of εὐχαριστέω is in 11:17, where language from 1:8 is repeated. Revelation 11:15-18 concerns the cosmic parousia of Jesus, so the multivalent thematic statement of Rev 1:7-8 is manifested here. Evidence of this thematic touchpoint is seen in the reconfiguration of κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ from 1:8 in 11:17. Cf. Paul Schubert, *Form and Function of the Pauline Thanksgivings* (BZNW 20; Berlin: Topelmann, 1939), v; O’Brien, *Thanksgivings*, 262. On Revelation 4 vis-à-vis epistolary thanksgiving, see Wall, *Revelation*, 89-91.

judgment to establish His kingdom on earth.¹⁵⁹ In this eschatological sense, God as the Coming One (ὁ ἐρχόμενος) is seen ultimately in Jesus, who comes (ἔρχεται) with the clouds.

2.9.3 κύριος ὁ θεὸς and ὁ παντοκράτωρ

The title κύριος ὁ θεὸς (“the Lord God”) is an allusion to the frequently recurring phrase λέγει κύριος ὁ θεός in the OG (Exod 5:1; Josh 7:13; 2 Kgs 20:5; Amos 9:15; Isa 45:1; passim). The title κύριος ὁ θεὸς occurs seven times in Revelation (1:8; 4:8; 18:8; 19:6; 21:22; 22:5, 6).

The title ὁ παντοκράτωρ (“the Ruler of All”) occurs nine times in Revelation (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22). ὁ παντοκράτωρ in Rev 1:8 may reflect the κύριος ὁ θεὸς ὁ παντοκράτωρ of Amos 3:13, but this is not the only occurrence of the title.¹⁶⁰ ὁ παντοκράτωρ further recalls one of Yhwh’s title names (יהוה צבאות, MT, “Yhwh of hosts”; often κύριος παντοκράτωρ in OG, as in Zech 13:7, passim). In a secondary sense, ὁ παντοκράτωρ may be a polemical thrust at both the Roman emperor (known as αὐτοκράτωρ, “self-ruler”) and some Greek gods (known as παντοκράτωρ).¹⁶¹ Therefore, the use of ὁ παντοκράτωρ probably serves as a play on words for the polemical purpose of showing that God alone is the ruler of all.¹⁶² The title ὁ παντοκράτωρ occurs nine times in Revelation (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22).

The two titles κύριος ὁ θεὸς and ὁ παντοκράτωρ are juxtaposed six times in Revelation (4:8; 11:17; 15:3; 16:7; 19:6; 21:22), as is done sometimes in the OG.¹⁶³ Most notably, both of these titles are juxtaposed in 4:8, where the two titles are fused with the *Dreizeitenformel* of 1:8 and occur in the song of the four living ones in the theological center

¹⁵⁹ Bauckham, *Climax*, 435; Comblin, *Christ*, 50-54.

¹⁶⁰ Fekkes, *Isaiah*, 72; T. Cowden Laughlin, *The Solecisms of the Apocalypse* (Princeton: Princeton University, 1902), 6-7. Various inflections of παντοκράτωρ are found in Hos 12:6; Amos 3:13; 4:13; 5:8, 14, 15, 16, 27; 9:5, 6, 15; Nah 3:5; and Zech 10:3.

¹⁶¹ On the Roman emperor as αὐτοκράτωρ, see Josephus, *Ant.* 14.199. On Greek gods as παντοκράτωρ, see Hermes, *Epigr. Graec.* 815.

¹⁶² John R. Yeatts, *Revelation* (BCBC; Scottdale, Pennsylvania: Herald Press, 2003), 38.

¹⁶³ The phrase κύριος ὁ θεὸς ὁ παντοκράτωρ is found in Hos 12:5; Amos 4:13; 5:8, 27; 9:6; Nah 3:5; Zech 10:3; Mal 2:16; passim.

of Revelation (§4.2).¹⁶⁴ The other occurrences of κύριος ὁ θεός and ὁ παντοκράτωρ punctuate Revelation at key places in the story. For example, the 24 elders give praise to the Lord God, the Ruler of All (κύριε ὁ θεός ὁ παντοκράτωρ), at the cosmic parousia, when God and Christ begin their reign (11:17). At another key juncture in the story, a voice from heaven announces that strong is the Lord God (κύριος ὁ θεός) who judges Babylon (18:8). Thus, the author of the Apocalypse extends the multivalent thematic statement of Rev 1:7-8 in his creative use of these two titles in isolation or in combination.

2.10 Summary and Conclusions

As two prophetic oracles at the end of the prologue of Revelation (1:1-8), Rev 1:7-8 functions as the multivalent thematic statement of this discourse. Five arguments support this conclusion: (1) the cohesion of the macro-genre of Revelation (prophecy) and the micro-genre of Rev 1:7-8 (prophetic oracles); (2) the placement of Rev 1:7-8 at the end of the prologue and its links with 1:9–3:22 and other sections of Revelation, as well as the *inclusio* of Rev 1:8 with 21:6; (3) the distinctiveness of Rev 1:7-8 that highlights it in its immediate context; (4) the concentric double-ring composition that highlights Rev 1:7a-d; and (5) the inclusive language and liturgical dialogue of Rev 1:4-8 by which the audience is included in Revelation's drama. We focused on the allusion to Dan 7:13 in Rev 1:7 and saw that it is the prominent allusion in Rev 1:7-8. We also looked at the other allusions in Rev 1:7-8 and saw how they are used in a multivalent thematic way in the Apocalypse. In the next chapter we will examine the relationship of Rev 1:7-8 to Rev 1:9-20 and see how the “one like a son of man” vision is used in a multivalent thematic way in the Apocalypse.

¹⁶⁴ The phrase κύριος ὁ θεός ὁ παντοκράτωρ is found in the OG: Hos 12:5; Amos 4:13; 5:8, 27; 9:6; Nah 3:5; Zech 10:3; Mal 2:16; *passim*.

Chapter 3

Revelation 1:7-8 and the “One like a Son of Man” Vision

3.1 Introduction

In the last chapter we examined Rev 1:7-8 in light of genre, structure, and various other literary features. We also looked at the allusions in Rev 1:7-8, showing that Dan 7:13 is the prominent allusion and how its allusions are used thematically throughout Revelation. In this chapter we will focus on some of the ways in which the multivalent thematic statement of Rev 1:7-8 is linked with Rev 1:9-20 and see how Rev 1:9-20 in turn is used thematically in the prophetic messages to the seven churches in Revelation 2–3 and rest of the discourse. In addition, we will analyze how four major Christological themes in Revelation are subsumed under the rubric of the allusion to the one like a son of man in Dan 7:13.

3.2 The Structure and Thematic Uses of Revelation 1:9-20

In our outline of Revelation 1:9–3:22, we designated this entire section as the author’s initial vision (§2.3.2). As a distinct part of this initial vision, Rev 1:9-20 is a symbolic vision and may be broadly divided into two parts: (1) introduction to the vision, vv. 9-11, and (2) the vision of the one like a son of man, vv. 12-20.¹ The close relationship of 1:9-20 to the seven prophetic messages to the churches is made clear in v. 11 (“What you see write to the seven assemblies”), but we will focus on 1:9-20 first.² The ring composition (*inclusio*) of *γράφω* (“write”) in v. 11 and v. 19 signals the importance of this vision of the one like a son of man.³ Both verses mention the exalted Christ’s commission of John to write to the seven churches,

¹ In broad terms, Aune, *Revelation 1–5*, 71, says that the passage’s genre “is closest to that of the *symbolic vision*.” Italics original. Cf. John J. Collins, *Daniel: With an Introduction to Apocalyptic Literature* (FOTL 20; Grand Rapids: Eerdmans, 1984), 118-19. Tavo, *Woman*, 78, calls vv. 9-11 “vision setting” and vv. 12-20 “vision proper.”

² On Revelation 2–3 as prophetic messages (oracles), see Muse, “Revelation 2–3,” 147-61. Further, Charles H. Talbert, *The Apocalypse: A Reading of the Revelation of John* (Louisville: Westminster John Knox, 1994), 16, calls them “prophetic oracles” in the style of 2 Chron 21:12-15; Jer 29; 2 Bar. 77:17-19; 78–87; Epistle of Jeremiah; and *I En.* 91–108.

³ Robert W. Wall, *Revelation* (NIBC 18; Peabody, Massachusetts: Hendrickson, 1991), 61.

but this commission, though important, does not serve as the primary function of 1:9-20.⁴ Rather, the material within the *inclusio* is the focus of vv. 9-20.

The text of vv. 9-20, dense with allusions to the Jewish scriptures, provides lexical cohesion with other passages in Revelation.⁵ For example, certain words and phrases in Rev 1:9-20 are repeated in the prophetic messages to six of the churches and in other key passages of Revelation. This lexical cohesion links all of these passages to this programmatically thematic passage in 1:9-20 and therefore to Rev 1:7-8 via chain-link interlock (§§2.3.1–2). The following table shows how certain words and phrases from Rev 1:9-20 are repeated or paraphrased in the rest of the discourse, sometimes as a counterimage:⁶

Table 8: Revelation 1:9-20 and Lexical Cohesion with Revelation 2:1–22:21

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1–22:21	Content Words	Kind of Lexical Cohesion
I, John	1:9 Ἐγὼ Ἰωάννης	22:8 Ἐγὼ Ἰωάννης	1	Complex lexical repetition (derivational variation)
The word of God	1:9 τὸν λόγον τοῦ θεοῦ	6:9; 19:13; 20:4 τὸν λόγον τοῦ θεοῦ and variations	2	Simple lexical repetition (inflectional variation)

⁴ Contra Beale, *Revelation*, 206.

⁵ Instead of “repetition” as the sole category for describing the range of ways in which a discourse is interconnected, we are adopting the term “lexical cohesion” from discourse analysis. We define “lexical cohesion” as varying forms of repetition and paraphrase. Cf. Guthrie, “Cohesion Shifts,” 38. We are using the principle of three major points of reference between two texts as a basis for establishing lexical cohesion (§1.4.2). Hoffmann, *Destroyer*, 213-17, points out a number of parallels between the text of Revelation 1 and the text of Revelation 2–3, 4–5, 14, and 19.

⁶ By the category of “Content Words,” we are referring to nouns, verbs, adverbs, and adjectives, as opposed to pronouns, prepositions, particles, and conjunctions (§1.4.2). For a helpful comparison, see Krisztina Károly, *Lexical Repetition in Text: A Study of the Text-Organizing Function of Lexical Repetition in Foreign Language Argumentative Discourse* (ML 15; Frankfurt: Peter Lang, 2002), 94. As we noted in §1.3.3, we adopt Hoey’s taxonomy, which divides lexical cohesion into two broad categories: (1) lexical repetition (simple or complex) and (2) paraphrase (simple and complex). Michael Hoey, *Patterns of Lexis in Text* (Oxford: Oxford University Press, 1991).

Joe E. Lunceford, *Parody and Counterimaging in the Apocalypse* (Eugene: Wipf & Stock, 2009), xi, has identified 30 counterimages in Revelation and defines a counterimage as “the use of a particular word or phrase at some points in the book within the realm of the operation of God and the forces of good, and using that same word or phrase at some other point(s) in the arena of the operation of Satan and the forces of evil. A slight variation of this pattern is simply the positive use of a word or phrase in some passages and the negative use of the same word or phrase in others.”

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1-22:21	Content Words	Kind of Lexical Cohesion
The word of God	1:9 τὸν λόγον τοῦ θεοῦ	17:17 οἱ λόγοι τοῦ θεοῦ	2	Simple lexical repetition (inflectional variation)
A great voice	1:10 φωνὴν μεγάλην	5:2, 12; 6:10; 7:2, 10; 8:13; 10:3; 11:12, 15; 12:10; 14:7, 9, 15, 18; 16:17; 19:1, 17; 21:3 φωνὴν μεγάλην and variations	2	Simple lexical repetition (inflectional variation)
A great voice like a trumpet	1:10 φωνὴν μεγάλην ὡς σάλπιγγος	4:1 καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἑμοῦ	2	Complex lexical repetition (derivational variation)
Write	1:11, 19 γράψον	2:1, 8, 12, 18; 3:1, 7, 14 γράψον	1	Simple lexical repetition (verbatim)
Seven golden lampstands	1:12 ἑπτὰ λυχνίας χρυσαῖς 1:13 τῶν λυχνιῶν	2:1 τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν	3	Complex lexical repetition (derivational variation)
In the middle	1:13 ἐν μέσῳ	ἐν μέσῳ 2:1; 4:6; 5:6; 6:6; 22:2	1	Simple lexical repetition (verbatim)
One like a son of man	1:13 ὅμοιον υἱὸν ἀνθρώπου	14:14 ὅμοιον υἱὸν ἀνθρώπου	3	Simple lexical repetition (verbatim)
One like a son of man	1:13 ὅμοιον υἱὸν ἀνθρώπου	4:7; 13:18; 14:14; 21:17 ὡς ἀνθρώπου ⁷	1	Complex paraphrase
Clothed	1:13 ἐνδεδυμένον ποδήρη	15:6 ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν 19:14 ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν	1	Complex paraphrase ⁸
Golden belt	1:13 περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν	15:6 περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς	3	Simple paraphrase (synonymous) ⁹

⁷ In 4:7 the phrase ὡς ἀνθρώπου stands out from its surrounding text because of the triple repetition of ὅμοιον in the verse for the other similes (ὅμοιον λέοντι, ὅμοιον μόσχῳ, ὅμοιον ἀετῷ πετομένῳ) and the exclusive use of πρόσωπον (“face”) for the living one with the face of a man. This anomaly should cause the audience to think of the only prior use of ἀνθρώπος in the phrase ὅμοιον υἱὸν ἀνθρώπου in Rev 1:13, so the author seems to connect the living one with the face of a human and therefore the one like a son of man in 1:13.

⁸ The author’s choice is especially important in instances where a word is used fewer than ten times in the Apocalypse. ἐνδύω is used only three times (1:13; 15:6; 19:14), and each occurrence concerns those in the kingdom of God (Jesus, the seven angels, and the armies in heaven).

⁹ τὰ στήθη in 15:6 replaces τοῖς μαστοῖς in 1:13 in this description of the golden belt.

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1–22:21	Content Words	Kind of Lexical Cohesion
Now	1:14 δέ	19:12 δέ	0	Simple lexical repetition (verbatim)
His eyes like a flame of fire	1:14 οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς	2:18 τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς	3	Simple lexical repetition (inflectional variation)
His eyes like a flame of fire	1:14 οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς	19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρὸς ¹⁰	3	Simple lexical repetition (inflectional variation)
His feet were like burnished bronze	1:15 οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ	2:18 οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ	3	Simple repetition (verbatim)
His voice like the sound of many waters	1:15 ὡς φωνὴ ὑδάτων πολλῶν	14:2; 19:6 ὡς φωνὴν ὑδάτων πολλῶν	3	Simple lexical repetition (inflectional variation)
Seven stars in his right hand	1:16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας ἐπτὰ 1:20 τῶν ἐπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου	2:1 ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ	3	Complex lexical repetition (derivational variation)
Seven stars in his right hand	1:16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας ἐπτὰ 1:20 τῶν ἐπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου	3:1 ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας	3	Complex lexical repetition (derivational variation)
Out of the mouth ¹¹	1:16 ἐκ τοῦ στόματος	3:16; 11:5; 12:15, 16; 16:13 (3); 19:15, 21 ἐκ τοῦ στόματος 9:17, 18 ἐκ τῶν στομάτων	1	Simple repetition (verbatim)

¹⁰ The MS evidence is fairly balanced for the two variants in 19:12. Variant 1: ὡς] A 1006⁹¹¹ 1841 it^{ar,gig,t} vg syr^{ph,h} cop^{sa,(bo)} Irenaeus^{lat} Origen^{gr,lat} Cyprian Jerome Apringius Primasius Beatus Andreas. Variant 2: omit ὡς] Ⲭ P 025 046 051 1611^{1611,1854,2329} Ⲛ Oecumenius^{2053,2062} arm Hippolytus Andrew. Overall, ὡς appears to be an assimilation to the use of ὡς in 1:14 and 2:18. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1975), 761, says that scribal assimilation to wording in 1:14 may account for the presence of ὡς in 19:12. Perhaps the lack of ὡς points to the greater intensity conveyed by a metaphor instead of a simile, but this is conjectural.

¹¹ The phrase ἐκ τοῦ στόματος is used of Christ in a positive sense (1:16; 3:16; 19:15, 21), but the phrase also occurs as a counterimage (9:17, 18; 12:15, 16; 16:13). On ἐκ τοῦ στόματος as a counterimage, see Lunceford, *Parody*, 30-38.

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1–22:21	Content Words	Kind of Lexical Cohesion
A sharp, two-edged broadsword going forth	1:16 ῥομφαία δίστομος ὄξεια ἐκπορευομένη	2:12 ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὄξειαν	3	Complex lexical repetition (derivational variation)
A sharp, two-edged broadsword going forth	1:16 ῥομφαία δίστομος ὄξεια ἐκπορευομένη	2:16 τῆ ῥομφαία τοῦ στόματός μου	2	Complex lexical repetition (derivational variation)
A sharp, two-edged broadsword going forth	1:16 ῥομφαία δίστομος ὄξεια ἐκπορευομένη	19:15 ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὄξεια	3	Complex lexical repetition (derivational variation)
A sharp, two-edged broadsword going forth	1:16 ῥομφαία δίστομος ὄξεια ἐκπορευομένη	19:21 τῆ ῥομφαία τοῦ καθημένου ἐπὶ τοῦ ἵππου τῆ ἐξελθούση ἐκ τοῦ στόματος αὐτοῦ	1 or 2 ¹²	Complex lexical repetition (derivational variation)
I fell at his feet as dead	1:17 ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός	19:10 ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ	2	Simple paraphrase
I fell at his feet as dead	1:17 ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός	22:8 ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου	2	Complex lexical repetition (derivational variation)
Be fearing not	1:17 μὴ φοβοῦ	2:10 μηδὲν φοβοῦ	1	Simple paraphrase ¹³
The first and the last	1:17 ὁ πρῶτος καὶ ὁ ἔσχατος	2:8; 22:13 ὁ πρῶτος καὶ ὁ ἔσχατος	2	Simple lexical repetition (verbatim)
The living one	1:18 ὁ ζῶν	4:9, 10; 10:6; 15:7 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ¹⁴	1	Complex lexical repetition (derivational variation)

¹² The two passages share the content word ῥομφαία. If one analyzes δίστομος in the vein of its compound formation (δύο + στόμα), a second content word is seen to agree with στόματος in 19:21.

¹³ This injunction to fear not is repeated in the message to the church of Smyrna, and a similar context of death is seen here in 2:10 and in 1:17-18.

¹⁴ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων is the text of 4:9, 10; and 10:6. The only change in 15:7 is the case: τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. The four living ones, which are sometimes referred to as cherubim (Ezek 9:3; 10:1; passim), are best interpreted as symbolic representatives of the saints who have a greater place of spiritual intimacy with God and Christ than other saints in Revelation. Similarly, the 24 elders are best interpreted as symbolic representatives of the saints who have a lesser place of spiritual intimacy. In a similar vein, Larry W. Hurtado, “Revelation 4–5 in the Light of Jewish Apocalyptic Analogies,” *JSNT* 25 (1985): 113, calls them “heavenly representative of the elect.” The following reasons support these conclusions about the four living ones and the 24 elders and their relationship to Christ, the living one. First, even as Christ is pictured in the midst of the seven lampstands (1:13), so also Christ is pictured in the midst of the four living ones and the 24 elders (5:6). Second, the four living ones and the 24 elders are distinguished from the angels in 5:2, 11, indicating their separateness from the angels. Third, in the linguistic nexus of hermeneutical precedents, the living ones share the same description based on the semantic domain (ζάω, “to live”; ζωή, “life”; L&N 2:261-62) as the exalted Christ and God. Fourth, the counterimage of “they have no rest day and night” is tormented people (cf. 4:8 with 14:11), so both groups are to be seen probably as symbolic of people. That is, even as people who worship the beast and his image and have no rest day and night as they are tormented, so also people, under the symbol of

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1–22:21	Content Words	Kind of Lexical Cohesion
And I became dead, and, indeed, living am I	1:18 ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι	2:8 ὃς ἐγένετο νεκρὸς καὶ ἔζησεν	3	Simple lexical repetition (inflectional variation)
The keys belonging to Death and Hades ¹⁵	1:18 τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾄδου	3:7 τὴν κλεῖν Δαυίδ	1	Complex lexical repetition (derivational variation)
The keys belonging to Death and Hades	1:18 τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾄδου	9:1 ἡ κλείς τοῦ φρέατος τῆς ἀβύσσου	1	Complex lexical repetition (derivational variation)
The keys belonging to Death and Hades	1:18 τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾄδου	20:1 τὴν κλεῖν τῆς ἀβύσσου	1	Complex lexical repetition (derivational variation)
Death and Hades	1:18 τοῦ θανάτου καὶ τοῦ ᾄδου	6:8 ¹⁶ ; 20:13; 20:14 ὁ θάνατος καὶ ὁ ᾄδης	2	Simple lexical repetition (inflectional variation)
After these things	1:19 μετὰ ταῦτα	4:1; 7:9; 9:12; 15:5; 18:1; 19:1; 20:3	1	Simple lexical repetition (verbatim)
The seven stars in my right hand	1:20 τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου	2:1 τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ	3	Complex lexical repetition (derivational variation)
Messengers of the seven assemblies	1:20 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν	2:1, 8, 18; 3:1, 7, 14 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ [city name] ἐκκλησίας	2	Complex lexical repetition (derivational variation)
The secret ¹⁷	1:20 τὸ μυστήριον	10:7; 17:7 τὸ μυστήριον	1	Simple lexical repetition (verbatim)

the four living ones, worship the Lord God Almighty day and night. Lunceford, *Parody*, 84-88, draws attention to this counterimage but wrongly identifies the cherubim as the totality of the creation of God. Fifth, the use of animals as symbols for the people of God has precedents in both the Jewish scriptures and other Jewish literature. Notable among examples in the Jewish scriptures are the four beasts of Dan 7:3-7. In *1 En.* 86:1–87:4 humans are depicted as oxen, bulls, elephants, camels, and asses. Judas Maccabeus is said to be “like a lion in his deeds, like a lion’s cub roaring for prey” (1 Macc 3:4, NRSV). In the Jesus movement scriptures, sheep and goats represent people (Matt 25:31-46). Sixth, two of the faces of the four living ones correspond with symbols of Christ in Revelation (Christ as the Lion of the tribe of Judah, 5:5; Christ with the voice like a lion, 10:3; Christ as one like a son of man, 1:13).

¹⁵ The keys of Death and Hades are for the purpose of opening, not closing, because Jesus refers to himself as the one who was dead but who is alive forever and ever. That is, Jesus exited death by means of these keys. Some kind of relationship exists between “the keys belonging to Death and Hades” and “the key of David,” even if the relationship is one of a counterimage or the metaphor of authority over a realm. Cf. Aune, *Revelation 1–5*; Hoffmann, *Destroyer*, 214-15.

¹⁶ Most MSS lack the article in front of ὁ θάνατος (notably, **NC**). The reading ὁ θάνατος is attested by Andreas **Π** 2351. The reading ὁ ἀθάνατος in A lacks any congruence with the context and is to be rejected. Following Bousset, Aune, *Revelation 6–16*, 382 n. 8.g, notes that the author’s style is the use of the article with proper names in predicates. Cf. Smalley, *Revelation*, 144 n. g. Based on internal evidence, we regard ὁ θάνατος as the better reading.

¹⁷ Lunceford, *Parody*, 47-58, regards the use of τὸ μυστήριον in these places as an example of a counterimage.

Translation or Summary	Occurrence(s) in Rev 1:9-20	Occurrence(s) in Rev 2:1–22:21	Content Words	Kind of Lexical Cohesion
The secret	1:20 τὸ μυστήριον	17:5 μυστήριον	1	Complex lexical repetition (derivational variation)

The table above shows the frequent and significant integration of the “one like a son of man” vision with the seven messages to the churches and with the rest of Revelation.¹⁸ Some instances of lexical cohesion may be regarded as proleptic allusions if they foretell or foreshadow certain events in the narrative (§2.3.1). Even viewed by the rigorous criterion of triadic repetition in our verbal agreement model (§1.4.2), 11 of the 30 instances of lexical cohesion (36.6%) are central, not marginal. However, even in the cases of so-called marginal sentences, some sentences, by virtue of their context, contribute to the narrative in an important but secondary way. For example, the monadic repetition of γράψον in 1:11, 19; 14:13; 19:9; and 21:5 probably refers to Revelation as a whole.¹⁹ In addition, the uses of δέ in 1:14 and 19:12 introduce important descriptions of Christ.²⁰ In essence, the “one like a son of man” vision functions as a prolepsis of the role of the one like a son of man throughout the discourse of Revelation. In light of such lexical cohesion, a number of scholars note the thematic importance or the close relationship that Rev 1:9-20 has vis-à-vis Revelation 2–3 or Revelation 2–22.²¹

¹⁸ Besides literary links between 1:12-20 and 2:1–3:22, the fact that the one like a son of man begins speaking in 1:17 and ends speaking in 3:22 indicates that the two passages constitute a larger textual unit. Cf. Osborne, *Revelation*, 85.

¹⁹ Aune, *Revelation 1–5*, 85, notes that the occurrences of γράψον “are important for the book as a whole, for John presents himself not as the author or originator of his message but rather as a mediator of the message revealed to him.”

²⁰ As Aune, *Revelation 17–22*, 1054, notes, the word δέ is used only seven times in Revelation (1:14; 2:5, 16, 24; 10:2; 19:12; 21:8), and its use in 1:14 and 19:12 stresses the beginning of an important description of the exalted Christ.

²¹ For example, Osborne, *Revelation*, 88, notes that the eight Christological images of 1:13b-16 are carried through the rest of the discourse. Lenski, *Revelation*, 78, says, “This first vision of Jesus himself is the basis and in a manner also the key for all the visions that are to follow. For the majesty and the power of the glorified Lord dominate Revelation from beginning to end.” In a similar vein, Slater, *Christ*, 67, says that Rev 1:13-14 functions as a superscription for Revelation 2–3. Scholars who recognize the link between the “one like a son of man” vision and Revelation 2–3 include Lohmeyer, *Offenbarung*, 169; and Schüssler Fiorenza, *Revelation: Justice*, 52. Other scholars recognize that the “one like a son of man” vision relates to the letters to the churches and the rest of Revelation: Aune, *Revelation 1–5*, 70; Beale, *John’s Use*, 299; Beasley-Murray, *Revelation*, 70; Osborne, *Revelation*, 78; Smalley, *Revelation*, 48; Sweet, *Revelation*, 69. For example, Corsini, *Apocalypse*, 85, 90, notes that the “son of man” vision returns in the vision of the throne and the Lamb (Revelation 4–5), in the

3.3 The One like a Son of Man in Revelation 1:13

Having analyzed the structure of Rev 1:9-20 and having seen the thematic importance of this passage for the rest of the discourse, we will now analyze the allusion to Dan 7:13 in Rev 1:13 specifically and this verse's function in Rev 1:9-20 and the rest of Revelation. In doing so, we will see how Rev 1:7-8 functions as the linked antecedent context of Rev 1:9-20 and therefore serves as the multivalent thematic statement of the Apocalypse.

3.3.1 The Allusion to Daniel 7:13

The phrase ὅμοιον υἱὸν ἀνθρώπου (“one like a son of man”) in Rev 1:13 is a certain allusion to Dan 7:13 and lacks compelling alternative source texts.²² The phrase ὅμοιον υἱὸν

vision of the seated son of man (Revelation 14), and in the Logos of God on a white horse (Revelation 19). In addition, Beasley-Murray, *Revelation*, 70, follows Lohmeyer in the assessment that the author's first vision contains the heart of all of Revelation and says, “The rest of the prophecy unfolds the significance of this vision of Christ and how the destiny of his people finds its fulfillment.”

²² See §1.4.3 for our scale of evidence. Among the scholars surveyed, nearly all believe that Rev 1:13 is or probably is an allusion to Dan 7:13. *Allusion to Dan 7:13*: Aune, *Revelation 1–5*, 93; Harrington, *Revelation*, 51 n. 13; Ladd, *Revelation*, 32; Lupieri, *Apocalypse*, 109; Mounce, *Revelation*, 57; Osborne, *Revelation*, 87; Prigent, *Apocalypse of St. John*, 134; Smalley, *Revelation*, 53-54; Swete, *Apocalypse*, 15; Thomas, *Revelation 1–7*, 98; Witherington, *Revelation*, 77. *Allusion to Dan 7:13-14*: Blount, *Revelation*, 44; Kistemaker, *Revelation*, 95. Jauhainen, *Use of Zechariah*, 143, describes the allusion in Rev 1:7 as a “simple allusion” in the Jesus tradition but says that “the origin of the motif would still be traceable to Daniel 7.” E.-B. Allo, *Saint Jean l'Apocalypse* (4th ed.; Paris: J. Gabalda et Cie, 1933), 13, wrongly says, “Cette apparition de Jésus en « Fils d'Homme » remet en mémoire la vision de Daniel, du Messie triomphant avec son peuple; mais l'expression a été sûrement choisie parce que Jésus, dans l'Évangile, s'appelle le « Fils de l'Homme ».” Translation: “This appearance of Jesus as ‘Son of Man’ brings to mind the vision of Daniel, of the triumphant Messiah with his people, but the expression was surely chosen because Jesus in the Gospel, is called ‘Son of Man.’” Allo's contention that the author relies on the Gospel tradition ignores the close verbal agreement between Rev 1:13 and Dan 7:13, and therefore his argument fails to convince. Likewise, Charles, *Revelation*, 1:27, wrongly states, “Thus ὡς υἱὸς ἀνθρώπου in Apocalyptic is the exact equivalent of ὁ υἱὸς τοῦ ἀνθρώπου in the Gospels and Acts vii. 56.”

Swete, *Apocalypse*, 15, regards Dan 7:13 as the source of the allusion but points out similar wording in Dan 10:16 Θ (ὡς ὁμοίωσις υἱοῦ ἀνθρώπου); Ezek 1:26 (ὁμοίωμα ὡς εἶδος ἀνθρώπου); and Ezek 8:2 (ὁμοίωμα ἀνδρός). Adela Yarbro Collins and John J. Collins, *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids: Eerdmans, 2008), 191, offer an alternative allusion in the Hebrew phrase כְּדַמּוּת בְּנֵי אָדָם (“one like the sons of men”) in Dan 10:16. However, the Hebrew בְּנֵי is plural in Dan 10:16. Moreover, the authors (194) conclude that the author of the Apocalypse seems to allude in Rev 1:13 to Dan 7:13. Charles A. Gieschen, *Angelmorphic Christology* (AGJU 42; Leiden: Brill, 1998), 249, proposes a second alternative allusion in the Greek phrase ὁμοίωμα ὡς εἶδος ἀνθρώπου in Ezek 1:26 OG. Neither of these alternatives convince. In both alternatives the OG does not agree (ὡς ὁμοίωσις χειρὸς ἀνθρώπου). In addition, the preceding and subsequent allusions in Revelation to Dan 7:13 favor the reference to Dan 7:13: Ἴδου ἔρχεται μετὰ τῶν νεφελῶν in 1:7 and ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν in 1:14. Christopher Rowland, “The Vision of the Risen Christ in Rev. 1:13ff.: The Debt of an Early Christology to an Aspect of Jewish Angelology,” *JTS* 31 (1980): 1-11, argues that the Christophany in Rev 1:13ff. has affinities with a certain Jewish angelology in the Old Testament in which the figure in Ezek 8:2 became separated from the throne chariot, but he acknowledges the importance of Daniel 7 for Rev 1:13ff.

ἀνθρώπου differs from the wording of Dan 7:13 (ὡς υἱὸς ἀνθρώπου, OG Θ), so the author is not quoting formally or informally from either Greek text. The two texts share two content words (υἱός, ἄνθρωπος), an infrequent particle (ἰδού), and synonyms in introducing the comparison (ὡς in Dan 7:13 OG; ὅμοιον in Rev 1:13). Having determined that this phrase is a certain allusion, we will analyze it in light of the categories of allusions established in §1.4.4.

3.3.2 The Allusion to Daniel 7:13 as a Window Allusion

The allusion to Dan 7:13 in Rev 1:13 is a window allusion (§1.4.4). Two reasons lead to such a conclusion. First, this allusion is a window allusion because ὅμοιον υἱὸν ἀνθρώπου is a close reproduction of a source text with a notable change, which results in this phrase acting as an intentional solecism and an “unusual form” (גזירה) in the Jewish scribal tradition.²³ As to the notable change, ὅμοιον υἱῷ ἀνθρώπου would be expected in light of wording elsewhere in Revelation. Thus, the author uses ὅμοιος 21 times in the Apocalypse, and 19 of these times he uses the dative for the word that follows ὅμοιος, with the only two exceptions being 1:13 and 14:14, both of which read ὅμοιον υἱὸν ἀνθρώπου.²⁴ Gerard Mussies argues that the accusative case of υἱόν indicates that it is attracted to ὅμοιον to imitate the use of the Semitic preposition כּ (“like”), but the author’s solecisms primarily signal meaning, not stylistic imitation.²⁵ By use of this solecism in 1:13 and 14:14, the author is intentionally regarding this phrase as a literary unit and is signaling to his audience an important allusion

²³ Ancient writers were concerned with precisely treating solecisms. Cf. Michael D. Hyman, “One Word Solecisms and the Limits of Syntax,” in *Syntax in Antiquity* (OS 23; ed. Pierre Swiggers and Alfons Wouters; Leuven: Peeters, 2003), 179-92. An “unusual form” points to a hidden interpretation. See comment by Brewer in note 126 in §1.4.2.

²⁴ Rev 1:15; 2:18; 4:3, 6, 7; 9:10, 19; 11:1; 13:2, 4, 11; 18:18; 21:11, 18. According to James Hope Moulton, Wilbert Francis Howard, and Nigel Turner, *A Grammar of New Testament Greek* (4 vols.; Edinburgh: T&T Clark, 1906–1976), 4:150, a word in the dative usually follows ὅμοιον. In note 68 of Appendix 1, we provide reasons for adopting the reading ὅμοιον υἱὸν ἀνθρώπου in Rev 1:13. Revelation 14:14 features four variants. Variant 1: υἱόν] ⚭ A 046* fam 1611²³²⁹ ⚭ vg^{mss} Tyc² Beatus. Variant 2: υἱῷ] ⚭⁴⁷ C 051 fam 1006 fam 1611¹⁶¹¹ Oecu²⁰⁵³ Andr lat syr. Variant 3: υἱός] fam 1611¹⁸⁵⁴. Variant 4: υἱοῦ] 025 cop. Neither variant 3 nor variant 4 is well attested. Variant 2 is well attested, but it appears to be an attempt to correct a solecism. Variant 1 (υἱόν) is probably the *lectio originalis* because it is the *lectio difficilior* and has the support of A (the best MS in quality for Revelation), ⚭, and 046.

²⁵ Gerard Mussies, *The Morphology of Koine Greek as Used in the Apocalypse of St. John: A Study in Bilingualism* (Leiden: Brill, 1971), 139. In regard to Mussies’ argument, Beale, *Revelation*, 210, states, “Just as possibly the irregularity may be designed to get the reader’s attention and direct it back to Daniel, as in 1:4-5.”

that invokes the context of Dan 7:13.²⁶ Second, this allusion to Dan 7:13 in Rev 1:13 is a window allusion because it omits intervening words and changes word order (§2.7.1). This allusion powerfully invokes the whole context of the source text.²⁷

3.3.3 The Allusion to Daniel 7:13 as a Controlling-Text Allusion

Besides being a window allusion, the allusion in Rev 1:13 to Dan 7:13 is prominent and therefore serves as a controlling-text allusion on which all the other allusions in 1:12-20 depend in varying degrees.²⁸ The prominence of the allusion to Dan 7:13 in Rev 1:13 is

²⁶ The author probably has two objectives in using a grammatically anomalous allusion to Dan 7:13 in Rev 1:13 and 14:14. First, this grammatical anomaly alerts the hearers/readers that they are to take special note of this phrase and regard it as a heightened allusion to Dan 7:13. Second, ὅμοιον υἱὸν ἀνθρώπου is probably to be regarded as a descriptive title that cannot be declined. As a descriptive title, ὅμοιον υἱὸν ἀνθρώπου provides an account of an essential characteristic of the exalted Jesus, namely, his status as the one like a son of man and all the attendant implications. We do not regard ὅμοιον υἱὸν ἀνθρώπου as a confessional title that was used in the early Jesus movement. Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 293 n. 83, states that ὅμοιον υἱὸν ἀνθρώπου is not a confessional title in Rev 1:13 and 14:14 but that the phrase retains a titular sense. On ὅμοιον υἱὸν ἀνθρώπου as a title, see Richard N. Longenecker, *The Christology of Early Jewish Christianity* (SBT 17; London: SCM, 1970), 86 n. 103; and Lupieri, *Apocalypse*, 109.

²⁷ Merritt, “Repetition,” 28, notes, “In a related way we have all noted that repetition, and perhaps most notably partial repetition, can have tremendous *echoic carrying capacity*—a capacity to invoke a sense of the whole or the original contextual occurrence.” Italics original.

²⁸ We are devoting some detail to this issue of a controlling-text allusion in Rev 1:13 because a perfunctory reading of Rev 1:9-20 could give the wrong impression that Dan 7:13 plays a minor role as an allusion of only three words (ὅμοιον υἱὸν ἀνθρώπου), whereas, in fact, it forms the controlling-text allusion. Although allusions to the Jewish scriptures dominate 1:9-20, allusions to Greco-Roman culture and Jewish culture also play an important part of the literary mosaic, but the subordinate function of these allusions is not the focus of our analysis. Beale, *Revelation*, 220, concludes, “Because of the heavy concentration of Daniel allusions, especially from Dan. 7 and 10, we conclude that vv 7-20 may be a ‘midrash’ on these two chapters from Daniel (‘midrash’ here is used in its most general sense to refer to an interpretative expansion of one text that draws in other texts to supplement its meaning). John recounts his vision by using Daniel 7 and 10 as a model in describing the ‘Son of man’ and has woven other OT texts into this framework.” We disagree with Beale’s use of “midrash” for two reasons. First, as Aune, *Revelation 1–5*, 74, notes, sequence of motifs is mainly derived from tradition. Second, the use of “midrash” is both problematic and anachronistic and therefore cannot be properly applied to this passage. The weakness of seeing Rev 1:7-20 as a midrash is that, although מִדְּרָשׁ occurs in the Dead Sea Scrolls, it is not clear that the term means exegesis of scripture in particular or study in a general sense (1QS 6.24, 8.15, 8.26; 4Q174 1.14; 4Q269 (verso); CD 20.6; 4Q266 5.i.17 (restored), 11.20; 4Q270 7.ii.15. Cf. Steven D. Fraade, “Midrashim,” *EDSS* 1:550. Furthermore, the word “midrash” is loaded with an anachronistic sense derived from its use vis-à-vis rabbinic literature. Aune, *Revelation 1–5*, 74, objects to Beale’s identification of this passage as midrash and says that “the term ‘midrash’ should be reserved for oral or written expositions of biblical texts. . . .”

Despite the inaccurate use of “midrash,” Beale has drawn attention to the use of Daniel 7 and Daniel 10 as a model for the passage. The use of a phrase as a unifying rubric has a contemporaneous analogue in the Jesus movement scriptures. A helpful parallel for such a phrase is seen in Matthew because this Gospel probably features “the son of man” as a unifying title of Jesus. In this vein, Luz, *Matthew*, 83-96, points out how Matthew subordinates the titles of Jesus (e.g., son of David, son of man, son of God) to the narrative of Jesus’ life and thereby transforms the traditional semantic range of these titles and defines them in the course of his Gospel. Furthermore, Luz (91) sees “the son of man” as an expression in Matthew that encompasses the entire story of

based on nine factors.²⁹ First, the allusion in 1:13 to Dan 7:13 repeats in a reconfigured way the prominent allusion to Dan 7:13 in 1:7 (§2.7.2) and builds hermeneutically on the previous reference by depicting a partial fulfillment of the prophesied coming of Jesus Christ (a personal coming to the author).³⁰ Second, the allusion to Dan 7:13 in 1:13 is connected to the present active infinitive βλέπειν (“to see”) and the imperfect verb ἐλάλει (“was speaking”), which mark prominence.³¹ Third, the unspecified subject of v. 7 (ὅμοιον υἱὸν ἀνθρώπου) is now introduced by means of two verbs of perception that are in the same semantic field (βλέπειν and εἶδον).³² Fourth, ὅμοιον υἱὸν ἀνθρώπου in v. 13 is non-anaphoric and is the first description of the exalted Christ.³³ Fifth, ὅμοιον υἱὸν ἀνθρώπου is an intentional grammatical anomaly, which indicates the presence or the importance of an allusion (§1.4.2).³⁴

Jesus. In a similar vein, William L. Kynes, *A Christology of Solidarity: Jesus as the Representative of His People in Matthew* (Lanham, Maryland: University Press of America, 1991), 194, points out, “He [Jesus] embodied that righteous, restored Israel which John was to prepare, and he called others to join him in this role. . . . In this study we . . . have suggested that, for Matthew, Jesus not only *stands* over the church as its Lord but also stands *with* the church as its representative before God.” Italics original. This same unifying concept is what is at work in Revelation.

²⁹ Beale, *Revelation*, 208, believes that Daniel 7 and especially Daniel 10 are the main source texts in 1:13-15 and that other texts contribute in secondary way. Similarly, Aune, *Revelation 1-5*, 72, states that the use of the allusions to Dan 7:9-14 and 10:2-9, 15-17 “suggests that the genre of 1:9-20 might have been derived from these OT models, or at least influenced by them.”

³⁰ In this regard, Beale, *Use of Daniel*, 158, states, “The Daniel 7 image introduced in v. 7a is the primary factor which causes attention to be focused again on other elements from Daniel 7 in vv. 12-16. Whereas the ‘coming one’ of v. 7a was not described, great pains are now taken to portray this figure according to the descriptions of Daniel 7 and 10, although other O.T. references play a secondary role.” We agree with Beale that the previous use of Dan 7:13 in Rev 1:7 helps to place the focus on elements from Daniel 7 in vv. 12-16, but it is difficult to isolate the previous reference in v. 7 as the primary factor when we see that it is one of several complementary factors that focus on the elements of Daniel 7 in vv. 12-16.

³¹ Reed, “Identifying Theme,” 85, notes, “Thematic prominence may be signaled by the present and imperfect tenses (imperfective aspect), as well as sometimes the future tense.” Reed (85) says that “the imperfective aspect suggests that the author is focusing on the particulars of an event.” The use of βλέπειν and ἐλάλει in 1:13 stands in contrast to the use of three aorist verbs in v. 12: ἐπέστρεψα (aorist active indicative); ἐπιστρέψας (aorist active participle); and εἶδον (aorist active indicative).

³² Reed, “Identifying Theme,” 83. On the same semantic domain, see L&N 1:277-78.

³³ We are using Reed’s distinction between anaphoric (given) information and non-anaphoric (new) information. Reed, “Identifying Theme,” 88-89, says anaphoric information to the left of a clause indicates discourse prominence and that non-anaphoric information to the right of a clause indicates clause prominence. In this case, ὅμοιον υἱὸν ἀνθρώπου is to the right of the clause and indicates clause prominence.

³⁴ Charles, *Revelation*, 1:clii, does not classify ὅμοιον υἱὸν ἀνθρώπου in 1:13 and 14:14 as a solecism but as a unique expression of the author. Bousset, *Offenbarung*, 388, says that the solecism of 1:13 and 14:14 is “einer der besten Beweise für den gleichmässigen Sprachcharakter der Apokalypse” (“one of the best evidences for the uniform character of the language of the Apocalypse”). Commenting on 1:13 and 14:14, Callahan, “Language,” 456, points out that the author is being “quite selective in his commission of solecisms.” On solecisms as grammatical anomalies and incongruencies, see §1.4.3.

Sixth, vv. 13-16 are the longest description of Jesus in the Apocalypse, so in terms of length and placement, this passage is unique in the discourse. Seventh, the allusion to the Servant of Yhwh from Isa 11:4 and 49:2 in v. 16 is part of a cluster of texts that were part of the “son of man” tradition in the first century.³⁵ In other words, these Isaianic allusions have special meaning vis-à-vis the tradition associated with the son of man and show that Dan 7:13 draws these texts into a field of meaning. Eighth, in light of its rare use in Revelation, the conjunction δέ in v. 14 marks a new development of thought, further emphasizing the continuity of v. 14 with v. 13.³⁶ Ninth, the allusion to Dan 2:28-29, 45 in v. 19 signals the prominence of the previous allusion to Dan 7:13. This coupling of Daniel 7 and 2 follows theological precedents, so, in essence, Daniel 7 acts like a magnet to draw the Daniel 2 text to it.³⁷

³⁵ The clause ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὄξεια ἐκπορευομένη is a composite allusion to Isa 11:4 and 49:2, with Isa 11:4 being the primary allusion. Beale, *Revelation*, 211-12; Fekkes, *Isaiah*, 119-21; Moyise, *Revelation*, 31; Osborne, *Revelation*, 92. In Isa 49:2 the Servant of Yhwh declares that Yhwh has made his mouth like a sharp sword. Fekkes and Moyise think that possibly Isa 49:2 was the source for the replacement of “rod” with “sword.” According to George W. E. Nickelsburg, “Son of Man,” *ABD* 6:138, the matrix of texts in the *Parables of Enoch* that concerned the son of man were Daniel 7, Isaiah 11 along with Psalm 2, and Isaiah 42, 49, and 52–53. In regard to Jewish textual traditions about the son of man, Nickelsburg (6:141) says, “The evidence presented here indicates that the idea of a transcendent judge and deliverer was a known element in Jewish eschatology by the latter part of the 1st century C.E. The texts in question attest a common model that was composed of elements from Israelite traditions about the Davidic king, the Deutero-Isaianic servant/chosen one, and the Danielic ‘son of man.’ The model surely existed apart from these texts, and, in order to posit belief in such a transcendent savior figure in any given case, we need not presume that any one of the texts was known and used as a literary source.”

³⁶ The particle δέ occurs only seven times in Revelation (1:14; 2:5, 16, 24; 10:2; 19:12; 21:8), or 0.6 occurrences for every 1,000 words (NA²⁷). By way of comparison, δέ occurs frequently in narrative discourses, according to NA²⁷ (Matthew, 494; Mark, 163; Luke, 542; John, 213; Acts, 554). Concerning the particle δέ, K. Callow, “The Disappearing Δέ in 1 Corinthians,” in *Linguistics and New Testament Interpretation* (ed. D. A. Black; Nashville: Broadman, 1992), 183, notes, “The speaker uses δέ as a signal, saying, ‘This is the next step.’ It may be a little step or a big one, it may be a step forwards, or sideways, or even backward-looking, but it is always the next step, and with it the speaker or writer is progressing one thought at a time along a purposeful line of development.” Wallace, *Greek Grammar*, 674, says that in such instances δέ functions as a transitional conjunction.

³⁷ In note 28 in §2.2.3 we mentioned that the phrase ἃ δεῖ γενέσθαι in Rev 1:1, 19; 4:1; and 22:6 alludes to Dan 2:28-29, 45. This use of Dan 2:28-29, 45 is especially appropriate in close proximity to the allusions to Dan 7:13 in Rev 1:7, 13 because some circles of Jews used these texts together (e.g., 4 *Ezra* 13:3, 6 with Dan 2:45 and 7:13). William Horbury, “The Messianic Associations of ‘The Son of Man,’” *JTS* 36 (1985): 42, cites the following examples: *NumR* 13.14 on Num 7:13 and *Tanḥ* (Buber) Gen, *Toledoth* 20. With good reason, N. T. Wright, *The New Testament and the People of God* (vol. 1 of *Christian Origins and the Question of God*; Minneapolis: Fortress, 1992), 313-14, infers that some Jews found Daniel 2, 7, and 9 to be interrelated texts. Cf. Darrell L. Bock, *Blasphemy and Exaltation in Judaism: The Charge against Jesus in Mark 14:53-65* (Tübingen: Mohr/Siebeck, 1998; repr., Grand Rapids: Baker Books, 1998), 223. Beale, *Use of Daniel*, 137-38, notes that the “man” of Daniel 7 and the “stone mountain” of Daniel 2 act as magnets that attract texts from the Old Testament that are used to supplement them. The motif of four kingdoms is seen in both Daniel 2 and 7. As such, these chapters may be regarded as parallel prophecies. Cf. Beale, *Revelation*, 182. In addition, Daniel 2:4–7:28 may be regarded as a unit because of the common use of Aramaic and the common themes.

With the allusion to Dan 7:13 in Rev 1:13 established as prominent, we see that this controlling-text allusion is used in three ways in Rev 1:14-20. First, the allusion to Dan 7:13 in v. 13 provides a background for the allusion to Dan 7:9 in v. 14, where Christ is described as having white hair, which the Ancient of Days has in Dan 7:14. This clustering of allusions serves to unify the passage. Second, the use of the conjunction *δέ* serves to direct the focus on the thematic element of the context of the source text.³⁸ Third, the controlling-text allusion provides a framework for the four Christological themes in vv. 13-20 (§3.4 below).

3.4 The Multivalence of the “One like a Son of Man” Vision

Having seen that the allusion to Dan 7:13 in Rev 1:13 is prominent, we will analyze how the allusion to Dan 7:13 in Rev 1:13 (*ὅμοιον υἱὸν ἀνθρώπου*) serves as a unifying description of Jesus in 1:13-20 and connects key passages of Revelation to the one like a son of man in Rev 1:13 and therefore ultimately to Rev 1:7-8. The figure of one like a son of man in Rev 1:13 provides an overarching rubric for four major themes that are seen in Daniel 7: eschatological judge, universal sovereign, vindicated witness, and God’s plenipotentiary.³⁹ The generation of these themes in Rev 1:9-20 through symbols is characteristic of the multivalence of apocalyptic symbolism and exhibits aspects of the multivalence of the thematic statement of Rev 1:7-8.⁴⁰ For each theme we will briefly look at how it is expressed in Dan 7:13 and its context of Daniel 7. We will then provide a twofold analysis for each theme in Revelation, examining each theme in Rev 1:9-20 and then the theme as it is elaborated in other passages in Revelation. Some scholars recognize the *mélange* of allusions

³⁸ As we noted in §2.7.2, we are adopting Reed’s taxonomy of the three levels of prominence. Focus, which is one of the three elements, is linguistic elements such as *ἰδοῦ* and *δέ* that point the audience to the thematic element. Reed, “Identifying Theme,” 80.

³⁹ The term “God’s plenipotentiary” is defined as the extension of the position, the titles, and the attributes of God to a person whom God chooses to represent Him. See Appendix 2 for a detailed discussion of Christological issues involved in our study, including the term “God’s plenipotentiary.”

⁴⁰ This multivalence of the one like a son of man is line with the apocalyptic symbols of Daniel 7. On the multivalent nature of apocalyptic symbolism, see §1.4.1.

and the multivalent portrait of Jesus in Rev 1:12-20, but none stresses the same rubric of the allusion to Dan 7:13 as the controlling-text allusion.⁴¹

3.4.1 The “One like a Son of Man” Vision in Its Jewish Historical Context

At some point during the Second Temple period, possibly as early as the first century BCE but no later than the second half of the first century CE, different circles of Judaism developed independent exegetical traditions about Dan 7:13 and related passages in Daniel 7.⁴² Out of necessity, our discussion is selective, but we include it for situating our discussion of the one like a son of man in Rev 1:9-20 in historical context.⁴³

In the *Parables of Enoch* (1 En. 37–71), which was probably written late in the first century BCE or in the first century CE, the one like a son of man is interpreted as an individual figure with messianic overtones.⁴⁴ The phrase “son of man” occurs 15 times in the *Parables*.⁴⁵ The individual figure known as “that son of man” in the *Parables* (62:5) is also

⁴¹ We will confine our analysis of these four themes to mainly vv. 12-20, but we stress that the previous context of vv. 1-9 has already introduced themes that will be developed in vv. 12-20. The multivalent portrait is similar to what is called the *munus triplex* of Jesus: his fulfillment of Israel’s offices of prophet, priest, and king. As Beale, *Revelation*, 205, notes, vv. 1-9 have already established the themes of suffering, kingdom, and priesthood. Furthermore, Beale, *Revelation*, 205-6, states that in vv. 12-16 Jesus is portrayed in the roles of “the eschatological heavenly priest, end-time ruler, and judge.” Fekkes, *Isaiah*, 51, 77, sees the establishment of three points: (1) the authority of Revelation as a whole as based on the exalted Christ, (2) legitimation for the circulation of this book among the churches, and (3) prolepsis of the judicial role of Jesus. Osborne, *Revelation*, 77, sees Jesus portrayed as the cosmic victor, the judge, the sovereign over history, and the risen one. Osborne (89) further notes that this portrait shows the power, the glory, and the authority of Christ. Smalley, *Revelation*, 53-54 sees the one like a son of man portrayed in vv. 16, 18 as “the eschatological judge.”

⁴² Nickelsburg, “Son of Man,” 6:141, says that “the idea of a transcendent judge and deliverer was a known element in Jewish eschatology by the latter part of the 1st century C.E.” It is impossible to pinpoint the exact beginning of the exegetical tradition about the Danielic son of man, but Joost Holleman, *Resurrection and Parousia: A Traditio-Historical Study of Paul’s Eschatology in 1 Corinthians 15* (NovTSup 84; Leiden: Brill, 1996), 108, argues that a reasonable historical reconstruction places the time as concurrent with the expectation of the parousia of Jesus. Holleman (108-11) bases his reconstruction on *Sib. Or.* 5; 4 *Ezra* 13; and 1 En. 37–71.

⁴³ For a fuller discussion of the one like a son of man in Revelation in light of Jewish background, see Slater, *Christ*, 66-85.

⁴⁴ James H. Charlesworth, “Can We Discern the Composition Date of the Parables of Enoch?” in *Enoch and the Messiah Son of Man: Revisiting the Book of Parables* (ed. Gabriele Boccaccini; Grand Rapids: Eerdmans, 2007), 465, advances five cogent arguments for dating the *Parables* in the time of Herod the Great’s reign (20-4 BCE). The absence of the *Parables* from the Qumran corpus has led some scholars to assert that the text is to be dated later than the first century. Cf. Longenecker, *Christology*, 82-84. Admittedly, a manuscript of 1 *Enoch* 37–71 has not been found that dates the *Parables* with certainty before 100 CE, but a number of scholars believe that the work reflects traditions current in some circles of Judaism before the time of Jesus. Cf. Collins, ““Son of Man” Tradition,” 564; Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids: Eerdmans, 2003), 342.

⁴⁵ 1 En. 46:3 (2); 48:2; 60:10; 62:5, 7, 9, 14; 63:11; 69:26, 27; 29 (2); 71:14, 17.

called “the Righteous One,” “the Elect One,” “the Righteous and Elect One,” and “the Lord’s Messiah.” He functions as an eschatological agent who brings both salvation and judgment (62:5, 14). Among others, Oscar Cullman contends that Enoch was believed to be a preexistent being who lived in heaven.⁴⁶ The author of the *Parables* draws from a variety of Jewish scriptures to portray this figure as a composite eschatological agent, but the main scriptures for his portrait are derived from three sources: the one like a son of man (Daniel 7), the Davidic king (Psalm 2; Isaiah 11), and the Servant of Yhwh (Isaiah 42, 49, 52–53).⁴⁷ Of note, the writer of the *Parables* weaves both themes and literary structure from Daniel 7 in *1 Enoch* 46.⁴⁸ The enthronement depicted in *1 En.* 62:2-14 is connected with images from Daniel 7: the throne of glory, the rulership of the son of man, and the worship of the son of man. G. K. Beale sees the use of Daniel 7 in *1 En.* 69:26–71:17, with the “son of man” figure dominating *1 En.* 69:26–70:1.⁴⁹ Daniel 7:9-12 also plays an important role in *1 En.* 90:20-27. Beale finds seven common elements in these passages and shows that Daniel 7 has been used as a structural *Vorbild*.⁵⁰

Fourth Ezra, which is usually dated to the last quarter of the first century CE, features aspects of Daniel 7 prominently in chapters 11–13. Michael Stone notes that Daniel 7 serves as the “general inspiration” of this vision.⁵¹ In the vision of 11:1–12:3a, an eagle with twelve wings and three heads emerges from the sea (11:1), and this image has parallels in Daniel 7 with the four great beasts coming out of the sea (Dan 7:3). In *4 Ezra* 13:3 the narrator sees “something like the figure of a man come up out of the heart of the sea” who “flew with the clouds of heaven.”⁵² This man-like figure, who is described as “my Son” (13:32, 37, 52), is a preexistent, apocalyptic individual who at the end of time defeats the enemies of God and de-

⁴⁶ Oscar Cullmann, *The Christology of the New Testament* (rev. ed.; trans. Shirley C. Guthrie and Charles A. M. Hall; Philadelphia: Westminster, 1963), 142.

⁴⁷ Nickelsburg, “Son of Man,” 6:138.

⁴⁸ Chrys C. Caragounis, *The Son of Man* (WUNT 38; Tübingen: Mohr/Siebeck, 1986), 101-4.

⁴⁹ Beale, *Use of Daniel*, 108-12.

⁵⁰ *Ibid.*, 84-85.

⁵¹ Stone, *Fourth Ezra*, 348.

⁵² The translation comes from Stone, *Fourth Ezra*, 381.

livers the people of God. This image of the man flying with the clouds is derived from Daniel 7:13, and the subsequent vision of the man carving out a mountain and flying upon it is derived from Dan 2:34 and 2:45.⁵³

Portions of *2 Baruch*, a post-70 CE apocalypse that is dated to the last part of the first century or early part of the second century, are based on Daniel 7. Although the phrase “son of man” is absent in *2 Baruch*, chapters 39 and 40 incorporate thematic elements of the one like a son of man in its references to “my anointed one” as the agent of a cosmic judgment. After four kingdoms have run their course, “the dominion of my anointed one” occurs (39:7, *OTP*), recalling the dominion given to the Danielic figure. On Mount Zion this anointed one convicts and puts to death the leader of the fourth kingdom, which recalls from Dan 7:14 the fourth beast being slain and its body destroyed and given to be burned. Finally, the dominion of the anointed one will endure forever, and this reflects the kingdom given to the people of the saints of the Most High (Dan 7:27).

Although the Dead Sea Scrolls do not explicitly mention Dan 7:13, it is clear that Dan 7:13 and Daniel 7 are incorporated in some fashion in the corpus. The presence of eight manuscripts of Daniel and three manuscripts of Pseudo-Daniel (4QPseudo-Daniel^{a-c}) among the Dead Sea Scrolls and the high regard for Daniel as a prophet show that the Qumran community esteemed the text of Daniel and its derivative literature.⁵⁴ This importance of Daniel is seen both in the Qumran biblical texts and the non-biblical texts.⁵⁵ Under the rubric of being a key passage in Daniel, Daniel 7 was therefore in some way important to the Qumran community. In this general vein, Eugene Ulrich concludes that the vocabulary, apocalyptic

⁵³ Stone, *Fourth Ezra*, 384-85.

⁵⁴ Eight manuscripts of Daniel are part of the Dead Sea Scrolls corpus: 1QDan^a, 1QDan^b, 4QDan^a, 4QDan^b, 4QDan^c, 4QDan^d, 4QDan^e, and pap6QDan. Peter W. Flint, “The Daniel Tradition at Qumran,” in *Eschatology, Messianism, and the Dead Sea Scrolls* (ed. Craig A. Evans and Peter W. Flint; Grand Rapids: Eerdmans, 1997), 41, notes that the eight “is a significant number of scrolls, and exceeds the Qumran finds for most books of the Hebrew Bible or Old Testament.” The high regard for Daniel is seen in the *Florilegium*, which quotes Dan 12:10 and says, “As it is written in the Book of Daniel the Prophet” (4Q174 2.3, WAC). Cf. James VanderKam and Peter Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (New York: HarperCollins, 2002), 172.

⁵⁵ *Ibid.*, 41-60.

thought, angelology, and other aspects of Daniel “strongly impacted the thought and vocabulary” of the Qumranites.⁵⁶

Daniel 7 was incorporated into the eschatology of the Qumran community. 4Q246 (4QpsDan A^a), officially called an *Aramaic Apocryphon of Daniel* but sometimes called the *Aramaic Apocalypse*, is dated to about 25 BCE.⁵⁷ This Aramaic text is related to Daniel and has verbal parallels with Daniel 7. For instance, John Collins notes two significant verbal parallels: “His sovereignty is an everlasting sovereignty” (4Q246 2.9; Dan 7:14) and the use of the word “to trample” (4Q246 2.3; Dan 7:7).⁵⁸ Similarly, George Brooke sees a clear use of “the language of various Danielic traditions” seen in 4Q246 and Luke 1:32-37.⁵⁹ Scholars have not reached consensus about the epithets “son of God” and “son of the Most High” in 4Q246 as applied to the son of an unidentified king, but 4Q246 incorporates a Danielic viewpoint.⁶⁰ Indeed, according to Lawrence Schiffman and Peter Stuhlmacher, 4Q246 is based on Dan 7:13-14.⁶¹ Daniel 7 is also incorporated into the eschatology of the *War Scroll* (1QM), although the connections are subtle. The concept of holy war is portrayed in detail in 1QM, and this parallels well the war against the holy ones in Dan 7:21.⁶² In particular, Philip Davies says that an allusion to Dan 7:22, 27 is seen in the use of the מְשֻׁלָּה of the true Israel.⁶³

⁵⁶ Eugene Ulrich, “Daniel, Book of: Hebrew and Aramaic Text,” *EDSS* 1:173.

⁵⁷ Joseph A. Fitzmyer, “Aramaic Apocalypse,” *EDSS* 1:51.

⁵⁸ John J. Collins, “Daniel, Book of: Pseudo-Daniel,” *EDSS* 1:177.

⁵⁹ George J. Brooke, *The Dead Sea Scrolls and the New Testament* (Minneapolis: Fortress, 2005), 264.

⁶⁰ Because the son of God is said to act as a boastful king and to rule over the nations of the earth in an “eternal dominion,” some scholars find it difficult to reconcile these aspects and maintain that they are two individuals. Scholars have posited the following possibilities concerning the identity of “the son of God” in 4Q246: (1) Alexander Balas, the Seleucid ruler; (2) a future Jewish king who is not the Messiah but who will restore the Davidic kingship; (3) an antichrist figure; (4) Michael the archangel, who is known also as Melchizedek, the Prince of Light; (5) the future Davidic Messiah or a historical Seleucid pretender; (6) the last historico-apocalyptic sovereign of the ultimate world empire; and (7) a son of God in a messianic sense.

⁶¹ Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls: The History of Judaism, the Background of Christianity, the Lost Library of Qumran* (Jerusalem: Jewish Publication Society, 1994), 342; Peter Stuhlmacher, “The Messianic Son of Man: Jesus’ Claim to Deity,” in *The Historical Jesus in Recent Research* (ed. James D. G. Dunn and Scot McKnight; Winona Lake, Indiana: Eisenbrauns, 2005), 335.

⁶² John J. Collins, “The Mythology of Holy War in Daniel and the Qumran War Scroll: A Point of Transition in Jewish Apocalyptic,” *VT* 25 (1975): 596-612.

⁶³ Philip R. Davies, *1QM, the War Scroll from Qumran: Its Structure and History* (BibOr 32; Rome: Biblical Institute Press, 1977), 81.

Imagery derived from the courtroom scene in Dan 7:9-14 is present in the Dead Sea Scrolls. In 4Q405 20 ii 21-22, the author writes about the cherubim of Ezekiel 1. The rivulets of fire are probably an allusion to the stream of fire that issues from the presence of the Ancient of Days (Dan 7:10).⁶⁴ In lines 12-14 of 4Q491c, the author writes of “a throne of strength in the congregation of ‘gods’” and says that “my dwelling-place is in the congregation of holiness.”⁶⁵ The non-biblical Dead Sea Scrolls do not often mention a throne or thrones (22 times), so the mention of a “throne of strength” (כִּסֵּא עֹז) in line 12 is noteworthy. Martin Hengel believes the entire scene of 4Q491c and its throne imagery reflects “the college of judges” of Dan 7:9ff.⁶⁶ Line 7 of 4Q521 f2ii+4 probably echoes the concepts of the court room scene of Daniel 7 when it says, “And He will honor the pious upon the throne of the eternal kingdom.” No passage in the Jewish scriptures mentions the pious being honored upon a throne. Given the prophetic matrix of 4Q521 f2ii+4, the allusion in line 7 is likely to a prophecy involving a throne or thrones that are associated with the establishment of God’s eternal kingdom, and the only scripture that fits that theme is the throne room scene of Daniel 7.⁶⁷ In addition, line 1 of 4Q521 says that the heaven and the earth listen to His messiah, probably in the sense of those in heaven and earth obeying the messiah. Concerning this messiah, Robert Eisenman and Michael Wise note, “He is to a certain extent a supernatural figure in the manner of Dan. 7’s ‘Son of Man coming on the clouds of Heaven’.”⁶⁸

Conceptual parallels between 11QMelch (11Q13) and Daniel 7 probably indicate that the writer of 11QMelch has deliberately appropriated Daniel 7 for the eschatological frame-

⁶⁴ Moyise, *Revelation*, 91, says that this wording “probably comes from Dan. 7.9-10.”

⁶⁵ This manuscript is technically known as 4Q491 Manuscript C Frag. 11 Col. 1. Manuscript 4Q491c was originally believed to be part of the *War Scroll* (1QM), but it is now generally believed to be a part of the Hodayot^a or a hymn written in a similar style to the Hodayot^a. The translation is from Géza Vermès, *The Complete Dead Sea Scrolls in English* (New York: Penguin, 1997), 185.

⁶⁶ Martin Hengel, *Studies in Early Christology* (Edinburgh: T&T Clark, 1995), 202.

⁶⁷ That Daniel 7 concerns the honoring of the pious upon the throne of the eternal kingdom is evident because “the *saints* [the pious] of the Most High shall *receive* [be honored] the *kingdom* [the kingdom], and possess the kingdom *for ever, for ever and ever* [eternal]” (Dan 7:18, RSV, italics ours).

⁶⁸ Robert Eisenman and Michael Wise, *The Dead Sea Scrolls Uncovered: The First Complete Translation and Interpretation of 50 Key Documents Withheld for Over 35 Years* (Rockport, Massachusetts: Element, 1992), 20.

work of his text.⁶⁹ Paul Kobelski highlights many conceptual parallels between Daniel 7 and 11QMelch, noting that both texts describe eschatological events in terms of judgment and military conquest (Dan 7:10, 17-18, 26-27; 11QMelch 2.9-13) and present judicial contexts (Dan 7:10, 14, 24, 27; 1QMelch 2.18).⁷⁰ Both the one like a son of man and Melchizedek are exalted to a position in the heavens, presumably on a throne next to God (Dan 7:9, 13; 11QMelch 2.10-11). The one like a son of man is given “dominion and glory and kingdom” (Dan 7:14), and similarly Melchizedek is portrayed as a king in the final period of history (11QMelch 2.7-8, 16, 23-25). Moreover, Rick van de Water sees parallels between Daniel 7 and 11QMelch in terms of ascent to the heavenly throne and judgment, for even as one like a son of man comes with the clouds to the Ancient of Days (Dan 7:13), so also Melchizedek is said to return to the heights (2.9-10).⁷¹ Finally, David Flusser notes that the portrayal of Melchizedek as the eschatological judge has significant parallels with the son of man in *I Enoch* and the Gospels.⁷²

We may draw three conclusions from our brief examination of extant evidence on the use of Dan 7:13 and Daniel 7 in Jewish literature. The first conclusion is that Dan 7:13, Daniel 7, and the rest of Daniel occupied an important part of the theological and apocalyptic thinking in some circles of Judaism. N. T. Wright correctly concludes that Daniel 7 was a very popular chapter in the first century CE.⁷³ Similarly, Mireille Hadas-Lebel maintains that Daniel had “considerable influence” on Jewish thought in the first century.⁷⁴ Wright con-

⁶⁹ Brooke, “Thematic Commentaries,” 150, notes that 11Q13 is probably “the clearest example of a thematic commentary.” Brooke (151) notes that “the theme controls the commentary throughout.” Even though it is hard to show which scripture controls any particular part of the document, Brooke (150) says that the texts of Leviticus 25 and Isaiah 61 “provide point and counterpoint and then are variously returned to during the course of the exegesis.” A thematic commentary exhibits characteristics that we find in Revelation, so 11Q13 is especially important in our study.

⁷⁰ Paul J. Kobelski, *Melchizedek and Melchirešaʿ* (CBQMS 10; Washington, D.C.: Catholic Biblical Association of America, 1981), 133-34.

⁷¹ Rick van de Water, “Michael or Yhwh? Toward Identifying Melchizedek in 11Q13,” *JSP* 16 (2006): 82-83.

⁷² David Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes, 1988), 188.

⁷³ Wright, *New Testament*, 292.

⁷⁴ Mireille Hadas-Lebel, *Flavius Josephus: Eyewitness to Rome’s First-Century Conquest of Judea* (trans. Richard Miller; New York: Macmillan, 1993), 167. For more details on the importance of Daniel at this time, see also Mireille Hadas-Lebel, *Jerusalem against Rome* (trans. Robyn Fréchet; Leuven: Peeters, 2006).

cludes that “Daniel, the book which not only foretells things but gives a chronology, was being read in the 60s as a prophecy of imminent messianic deliverance, through a combination of its second and ninth chapters.”⁷⁵ Even if a unified tradition of the son of man of Daniel 7 was not present in the first century CE, as Delbert Burkett contends, the evidence above shows that the Danielic son of man was an object of speculation and various kinds of “son of man” traditions were embedded in Judaism probably before the beginning of the Jesus movement.⁷⁶

The second conclusion is that the use of Dan 7:13 was multivalent. Based on extant texts, many scholars believe that Jewish messianism during the Second Temple period was characterized by pluriformity, not uniformity.⁷⁷ In this socio-religious milieu of varying messianic expectations, Dan 7:13 and Daniel 7 must be understood. Norman Perrin states that the imagery of Dan 7:13 was used independently of one another and was mixed with apocalyptic concepts.⁷⁸ In particular, he regards the common ground between *1 Enoch* 37–71 and *4 Ezra* 13 as consisting of the reference to Dan 7:13 and the preexistence of both figures, neither document using “the son of man” as a title.⁷⁹ Perrin argues that there is no unified “son of man concept” and that “it would be better to speak of an ‘image’, and, therefore, of the varied use of ‘Son of man’ imagery in Jewish apocalyptic and midrashic literature.”⁸⁰ Similarly, Thomas Slater says that both *1 Enoch* 37–71 and *4 Ezra* 13 refer to the messiah in Dan 7:13, concluding, “In these two books, the Messiah has five common features/functions: (1) he acts as an eschatological judge; (2) he gathers to himself an elect community; (3) he makes war against the enemies of God; (4) he possesses an element of mystery; and (5) he is pre-existent.”⁸¹

⁷⁵ Wright, *New Testament*, 313-14.

⁷⁶ On the lack of a unified tradition, see Delbert Burkett, *The Son of Man Debate: A History and Evaluation* (Cambridge: Cambridge University Press, 1999), 120. On the son of man in various traditions, see Alan F. Segal, “The Risen Christ and the Angelic Mediator Figures in Light of Qumran,” in *Jesus and the Dead Sea Scrolls* (ed. James H. Charlesworth; New York: Doubleday, 1992), 322.

⁷⁷ Hengel, *Studies*, 40-41.

⁷⁸ Norman Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper & Row, 1967), 172.

⁷⁹ *Ibid.*, 165.

⁸⁰ *Ibid.*, 165-66.

⁸¹ Slater, *Christ*, 83-84.

The third conclusion is that the wide diversity of “son of man” traditions in the first century suggests a dynamic fluidity of oral tradition and teaching among Jews and Gentiles in Palestine and the Mediterranean world. Admittedly, the evidence does not support a monolithic son of man concept in the first century, but concepts about the son of man figure of Daniel 7 circulated in the Judaisms of this period.⁸² According to John Collins, the writers of the *Parables of Enoch* and *4 Ezra* 13 believe that the one like a son of man in Daniel 7 refers to an individual, that this figure is the messiah, that this figure is preexistent and is “a transcendent figure of heavenly origin,” and that this figure is more involved in destroying the wicked than what Daniel 7 specifies.⁸³ Adela Yarbro Collins also adds the notion that this figure “acts in God’s stead.”⁸⁴

Having briefly examined some of the historical context in which the “one like a son of man” vision of Rev 1:9-20 is situated, we are ready to see the ways in which the author of the Apocalypse describes this figure. We can now better understand the multivalent portrait of the one like a son of man in Rev 1:13-20 as a result of the author drawing from a common Jewish exegetical tradition. In other words, the author of the Apocalypse is participating in a rich Jewish tradition, not creating a “son of man” symbol *de novo*.

3.4.2 The One like a Son of Man as the Eschatological Judge

The theme of eschatological judgment is seen in Dan 7:9-10 with the Ancient of Days and His court sitting in judgment (7:10), and then it is seen with the one like a son of man being given “dominion and glory and kingdom” (Dan 7:14, RSV).⁸⁵ Likewise, judgment is rendered in favor of the holy ones (Dan 7:22, 27), who are his eschatological people and have a solidarity with the one like a son of man. Revelation 1:12-20 portrays the one like a son of

⁸² Bock, *Blasphemy*, 222-27.

⁸³ John J. Collins, “The Son of Man in First-Century Judaism,” *NTS* 38 (1992): 464-65.

⁸⁴ Adela Yarbro Collins, “The Influence of Daniel on the New Testament,” in *Daniel: A Commentary on the Book of Daniel*, by John J. Collins (Hermeneia; Minneapolis: Fortress, 1993), 90.

⁸⁵ In Dan 7:10 the Aramaic ܕܢܝܢܐ ܕܥܠܡܝܢ is literally “the judgment sat.” Collins, *Daniel: A Commentary*, 383, interprets this correctly as “The court was seated.” Arthur J. Ferch, *The Son of Man in Daniel Seven* (AUSDDS 6; Berrien Springs, Michigan: Andrews University Press, 1979), 146, comments that Dan 7:9-10 “has much in common with other OT delineations of judgment (e.g., 1 Kgs 22:19-22; Pss 50; 82; Joel 3).”

man as the eschatological judge. In this capacity Jesus acts as the eschatological judge by speaking or doing something either in a punitive way or in a salvific way. In Rev 1:12-16 the Greek linguistic equivalents for “judgment” and “dominion and glory and kingdom” found in Daniel 7:14 do not occur, but the description of Christ in this passage matches conceptually what is said of the one like a son of man in Dan 7:14 as well as the Jesus movement literature.⁸⁶ Significantly, Rev 1:6 and 1:9 mention the kingdom (βασιλεία) in association with the saints, and these two verses serve to provide background from Daniel 7 for vv. 12-16.⁸⁷

The one like a son of man’s role as the eschatological judge is depicted in v. 14 with the description of him with hair as white as wool and snow. The one like a son of man is not depicted as a judge in Daniel 7:13-14. However, the author of the Apocalypse has described Christ like the Ancient of Days to portray Christ as one closely associated with the Ancient of Days.⁸⁸ This theme of the Ancient of Days is depicted in the great white throne judgment, which is an allusion to the throne upon which the Ancient of Days sits (Rev 20:11-15).

The one like a son of man’s role as the eschatological judge is depicted in v. 16 with the large, broadsword (ρόμφαία) that extends from his mouth. This image of the broadsword (probably a conflation of the prophecies of Isa 11:4 and 49:2) refers to eschatological judgment in similar Jewish traditions and in the Jesus movement.⁸⁹ However, in Revelation this

⁸⁶ This eschatological dimension of the son of man is seen in such texts as Matt 24:29-31; Matt 25:31-46; and Luke 21:34-36. Cullmann, *Christology*, 157, remarks, “In the New Testament as well as in the Late Jewish texts (especially in the Ethiopic Enoch) the primary eschatological function of the coming Son of Man is that of *judgment*.” Italics original.

⁸⁷ As we note in Appendix 3, the lexemes ἐξουσία (“authority”) and βασιλεία (“kingdom”) are metaleptic allusions in Revelation to Daniel 7 and are used widely in Revelation. These two words are the key points of parallel with Dan 7:14 OG (underlining), which reads: καὶ ἐδόθη αὐτῷ ἐξουσία καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἄρθῃ καὶ ἡ βασιλεία αὐτοῦ ἥτις οὐ μὴ φθαρῇ.

⁸⁸ Bauckham, *Climax*, 295, notes this lack of ascription of judge to the one like a son of man.

⁸⁹ Although Isa 11:4 uses the word “rod,” not “sword,” it is the scripture that is the primary focus in v. 16 because Isa 11:4 deals with smiting the earth in judgment, which is a theme that is found in Revelation. Sword imagery abounds in both Jewish literature and the literature of the Jesus movement. For example, the Lord Messiah is pictured as destroying the unlawful nations and striking the earth with “the word of his mouth” (*Pss. Sol.* 17:24, 35). In regard to the death of the firstborn in Egypt, the author of the Wisdom of Solomon says, “Thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed, a stern warrior carrying the sharp sword of thy authentic command” (18:15-16, RSV). With the word of his mouth, the Chosen One in the *Parables of Enoch* slays all the sinners (1 *En.* 62:2). Similar imagery is seen in the Dead Sea Scrolls. For example, the Root of David judges the people with a sword (4QpIsa^a 8-10). The Prince is said to

sword functions as a counterimage, for Jesus uses it to discipline his church and destroy his enemies.⁹⁰ The one like a son of man's role as the eschatological judge is seen elsewhere in Revelation.⁹¹ The most direct connection with the "one like a son of man" vision is the repetition of the image of Jesus having a broadsword (ῥομφαία) proceeding from his mouth. The first repetition of ῥομφαία occurs when the glorified Christ identifies himself to the church of Pergamon as "the one having the sharp, two-edged broadsword" and threatens to use it against the compromising Nicolaitans (2:12, 16). Christ's use of the broadsword is not limited to the church. Thus, in one of the narrative highlights of Revelation, the exalted Christ uses the broadsword to strike the unrepentant nations at the cosmic parousia (19:15, 21).⁹² Finally, the broadsword from the one like a son of man's mouth serves as a polemic against Roman rule and its power to judge.⁹³

The one like a son of man's role as the eschatological judge is depicted in vv. 14-15 in the description of him with eyes like a flame of fire and feet like furnace-fired, burnished bronze. This eyes-fire simile points to the penetrating knowledge and judgment of Jesus in regard to anything, but especially in regard to his churches.⁹⁴ The feet like furnace-fired, bur-

smite the peoples with the might of his mouth (1QSb 5.24a), to devastate the earth with his rod (1QSb 5:24b), and to slay the wicked with the breath of his lips (1QSb 5.24-25). Similar imagery is seen in Jewish apocalyptic literature. For example, the man from the sea (the son of the Most High) destroys the nations with fire from his mouth, lips, and tongue (4 Ezra 13:9-11, 37-38). In a judgment-related but non-militaristic image, Enoch is portrayed as a heavenly scribe in *Jub.* 4:23 (*OTP*): "And he was taken from among the children of men, and we led him to the garden of Eden for greatness and honor. And behold, he is there writing condemnation and judgment of the world, and all of the evils of the children of men." As to the Jesus movement literature, we have the example of Paul, who says that the Lord Jesus will slay the lawless one with the breath of his mouth (2 Thess 2:8).

⁹⁰ For the counterimage of the sword, see Luceford, *Parody*, 16-29.

⁹¹ Fekkes, *Isaiah*, 77, regards that portrayal of the "forensic authority" of Christ in Rev 1:10-20 as "an intentional prelude to the strong warnings of Revelation 2-3 and to the Epiphany of the messianic Judge in ch. 19."

⁹² The only other occurrence of ῥομφαία is 6:8, where Death and Hades are given authority over a fourth of the earth's population to kill with the broadsword, famine, disease, and the wild beasts of the earth. The ῥομφαία that Jesus wields at the cosmic parousia appears to be in retribution partly for the widespread death inflicted by evil human agents earlier.

⁹³ Caird, *Revelation*, 37-38, notes, "The senatorial governor of Asia was a proconsul and therefore possessed for the period of his office an almost unlimited *imperium*, of which the symbol was a sword. . . ." Cf. Prigent, *Apocalypse of St. John*, 140.

⁹⁴ Beale, *Revelation*, 209; Lenski, *Revelation*, 66; Osborne, *Revelation*, 153. In the Greco-Roman world, eyes were sometimes thought to convey divine power. Concerning the Emperor Augustus, Suetonius states, "He had clear, bright eyes, in which he wanted people to think that there was a kind of divine power" (*Aug.* 79).

nished bronze refers to the purity of Jesus, especially as related to judgment.⁹⁵ This meaning is reflected in 2:18, where Jesus describes himself to the church in Thyatira as the one having eyes like a flame of fire and feet that are like burnished bronze. In his message to this church, the exalted Christ warns that he will judge Jezebel and her followers if they do not repent, even killing her children with death (2:22-23). This description of Christ's eyes like a flame of fire occurs again in 19:12, which concerns the Christ's cosmic parousia. This passage marks a major highlight in the narrative and concerns the punitive judgment that the exalted Christ imposes on the wicked nations (v. 15) and on the beast and the false prophet (v. 20).⁹⁶

The one like a son of man's face shining like the sun in full strength points to him as the eschatological judge. As G. K. Beale notes, this description of the exalted Christ strengthens the picture of him as an eschatological judge.⁹⁷ Christ's radiant face finds its counterpart in the angel's face that shines like lightning in Dan 10:6, but the wording appears to be based on Judges 5:31 (LXX B).⁹⁸ Beale comments that "it is possible that Judg. 5:31 has also been applied to Christ because it was seen typological of the ideal messianic warrior and because

⁹⁵ Beale, *Revelation*, 209-10. Osborne, *Revelation*, 91, sees this image as emphasizing "the glory and strength of Christ" but adds that in light of 2:18 it "signifies not only glory and strength but warns of potential judgment." The view that the phrase refers to the strength and stability of Jesus does not adequately account for the glowing nature of the bronze. Cf. Mounce, *Revelation*, 79; Smalley, *Revelation*, 54. Similar imagery is used in ancient Jewish literature to describe angels and a messianic figure. The angel Michael has "hands and feet like iron shining forth from a fire" (*Jos. Azen.* 14:9, *OTP*). Likewise, the angel Eremiel has feet "like bronze which is melted in a fire" (*Apoc. Zeph.* 6:12, *OTP*). Bronze is associated with judgment elsewhere in Jewish literature. For example, the Prince of the Congregation, a messianic figure who is said to ravage the earth and kill the ungodly, is portrayed with hooves of bronze (1Q28b 5.26), which probably allude to Mic 4:13.

⁹⁶ According to Resseguie, *Revelation*, 166, the plot of the Apocalypse follows the usual U-shaped structure of ancient comedy, which means that the plot begins with a stable condition, moves downward due to a series of threatening conditions and instabilities, and at the end moves upward." Resseguie (190) argues that in Revelation 19 this schema is seen in the Lamb dispatching some of the major antagonists and the final instabilities of the plot being removed.

⁹⁷ Beale, *Revelation*, 212.

⁹⁸ Ibid. Describing those who love the Lord, the LXX B reads ὡς ἕξοδος ἡλίου ἐν δυνάμει αὐτοῦ. This has agreement with two content words of 1:16: ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Lupieri, *Apocalypse*, 110, claims that Christ's face shining like the sun points to Jesus as the only sun, but this is an assertion without any support. The sun may also have other secondary associations. A possible indication of the temple imagery is the description of his face "like the sun shining in full strength" (v. 16). When Moses descended from Mount Sinai after being in the presence of Yhwh, his face was shining (Exod 34:29). After the high priest Simon exited the holy of holies, he looked "like the morning star among the clouds, like the moon when it is full, like the sun shining upon the temple of the Most High" (Sir 50:6-7).

John associated the ‘Son of man’ with ‘stars’ in vv 16a, 20b.”⁹⁹ This image of a sun-radiant face is repeated again in the description of the messenger in Rev 10:1, which probably refers to Jesus.¹⁰⁰

Revelation 14:14 continues the theme of Jesus as the eschatological judge, but in a salvific sense. The phrase ὅμοιον υἱὸν ἀνθρώπου in 1:13 is repeated verbatim in 14:14, which says, “And I looked, and behold, a white cloud, and sitting on the cloud one like a son of man [ὅμοιον υἱὸν ἀνθρώπου], having upon his head a gold crown and in his hand a sharp sickle.” Although some scholars argue that this one like a son of man in 14:14 is an angel, the evidence strongly favors this figure being the exalted Christ.¹⁰¹

⁹⁹ Beale, *Revelation*, 212.

¹⁰⁰ We will treat Revelation 10 in §5.3.3 and provide reasons that the messenger probably is Jesus.

¹⁰¹ Scholars who argue that the one like a son of man in Rev 14:14 is an angel include Aune, *Revelation 6–16*, 841; Maurice Casey, *The Solution to the ‘Son of Man’ Problem* (LNTS 343; London: T&T Clark, 2007), 148–49; and J. Ramsey Michaels, *Revelation* (vol. 20 of *The IVP New Testament Commentary Series*; Downers Grove: InterVarsity, 1997), 177–78. However, four factors point to this figure in 14:14 representing Jesus. First, the phrase ὅμοιον υἱὸν ἀνθρώπου is connected linguistically with its verbatim counterpart in 1:13, where the phrase refers to Jesus. As we showed in §2.3.1, phrases in the Apocalypse gain meaning by means of hermeneutical precedents, and nothing in the text or the context demands a non-Jesuianic referent in 14:14. Second, the equivalence of the Lamb and the one like a son of man in Revelation 4–5 (§4.2.2) is repeated in Revelation 14. Thus, the visions in 14:1–5 (the Lamb on Zion) and 14:14–16 (one like a son of man) are complementary to the vision in Revelation 4–5. Third, the threefold emphasis on the cloud in Revelation 14 (vv. 14, 15, 16) points to the clouds that the one like a son of man comes with (Rev 1:7). Osborne, *Revelation*, 550, says that in v. 14 νεφέλη λευκή, a pendant nominative, is emphasized. The whiteness of the cloud symbolizes blessing and purity. Cf. Swete, *Apocalypse*, 188. Fourth, the στέφανος (“crown”) in Revelation is usually associated with the righteous (2:10; 3:11; 4:4, 10; 12:1) and refers twice to agents of evil (6:2; 9:7). The description of this crown as gold points to some common link with the 24 elders (4:4, 10). Scholars who identify the one like a son of man on the cloud as Jesus are Ladd, *Revelation*, 199; I. H. Marshall, “Martyrdom and the Parousia in the Revelation of John,” *SE* 4 (1968): 337; Mounce, *Revelation*, 279; Osborne, *Revelation*, 550–51; Smalley, *Revelation*, 371; and Swete, *Apocalypse*, 188.

The objection to the one like a son of man referring to Jesus is mainly based on the angel issuing a command to the one like a son of man to reap (14:15). On the surface, such a command seems to violate the subjection of angels to Jesus in the Apocalypse (5:11–12). However, the angel in 14:15 comes from the temple sanctuary and is conveying what must be the command of God. Scholars who adopt this view include Mounce, *Revelation*, 277; and Prigent, *Apocalypse of St. John*, 450–51. That God is ultimately the One Who gives the command to angels in the Apocalypse is seen in 16:1, 17, where God is most likely the authority giving the command. Thus, the one like a son of man in 14:14 is obeying a command of God to reap the harvest. The reference to angels in the context (vv. 6, 8, 9, 15, 17, 18, 19; esp. v. 15, ἄλλος ἄγγελος) appears to indicate that the one like a son of man is an angel. However, this *prima facie* argument does not convince because the one like a son of man is not expressly identified as an ἄγγελος in this passage. Even if the one like a son of man in 14:14 is an angel, the author describes him as one with the characteristics of Christ and therefore links 1:13 and 14:14 by means of the common phrase. Thus, in any interpretive scheme, Rev 14:14 reflects both 1:13 and 1:7 and elaborates the themes of these verses.

The image of the one like a son of man, who sits on a cloud and reaps, points to the theme of Jesus as the eschatological judge.¹⁰² The position of sitting symbolizes victory, and the crown symbolizes rulership. In keeping with these positive symbols, the overall image of the one like a son of man reaping the harvest of the earth (vv. 14-16) depicts his act of salvific judgment.¹⁰³ The grain harvest is to be regarded as a progressive event whose culmination is at the cosmic parousia.¹⁰⁴ As Richard Bauckham points out, the one like a son of man has authority over the churches, and their witness, as lampstands, is extended to the nations.¹⁰⁵ Ultimately, by means of the church's collective witness, the kingdom of Christ is extended from the church to the nations, who are included in the positive harvest of Rev 14:14-16.

¹⁰² The singular cloud in 14:14 does not preclude an allusion to Daniel 7:13, which depicts the one like a son of man coming with clouds (נִבְרָשׁ = plural) because the author's emphasis is on the figure's position of sitting, not on the number of clouds. Moreover, as Lupieri, *Apocalypse*, 228-29, observes, a single cloud is used in Luke 21:27 to refer to "the son of man coming in a cloud" at the cosmic parousia.

¹⁰³ Some scholars regard the grain harvest and the grape harvest of Rev 14:14-20 as parallel symbols of judgment: Beale, *Revelation*, 770-78; Boring, *Revelation*, 171; Mounce, *Revelation*, 278; Stuhlmacher, "Messianic Son of Man," 342. In the source text of Joel 3:13 (4:13 OG), the wheat harvest probably points to the judgment of the wicked. Rabbinic interpretation views this passage as negative judgment (*Midr. Ps.* 8.1). However, three factors frame this harvest in Rev 14:14-16 in a positive light. First, the overlooked allusion to Lev 23:22 OG shows that the purpose of the grain harvest is salvific. In Rev 14:15 the phrase ὁ θερισμὸς τῆς γῆς ("the harvest of the earth," a *hapax legomenon* in the Jesus movement scriptures) alludes to the harvest of the land in Israel at the time of the Feast of Weeks (τὸν θερισμὸν τῆς γῆς, Lev 23:22 OG; cf. Lev 19:9). Second, the whiteness of the cloud in 14:14 (νεφέλη λευκή) is a positive image and probably points to the salvific action to follow. On the white cloud as a positive image, see Smalley, *Revelation*, 371. Third, contextual indicators show that the purpose of this harvest is salvific. Revelation 14 reflects a symmetry of contrastive binaries. That is, dual images of salvation and judgment are repeated in the chapter. As Bauckham, *Climax*, 291, points out, the image of "the great winepress of the wrath of God" in 14:19 alludes to Isa 63:1-6 and also is linked with "the wine of the wrath of her fornication" in 14:8. Likewise, the "harvest of the earth" in v. 15 has a precedent in the earlier reference in v. 4 to the redemption of the 144,000 as the firstfruits to God and the Lamb. In other words, this harvest in vv. 14-16 is to be viewed in light of Israel's tradition of reaping the firstfruits and later the full harvest (Lev 23:10-11). This connection between the firstfruits and the harvest of the earth is strengthened by the nexus of the image of the Lamb and allusions to Daniel 7 in Revelation 5 (§4.2.2). Fourth, in the Jesus movement scriptures the image of the grain harvest generally refers to the salvation of the elect (Matt 3:12; 9:37-38; 13:30; Mark 4:29; Luke 10:2; John 4:35). Notably, Mark 4:29 alludes to Joel 3:13 in a positive way. Also of special note is Mark 13:26-27 (RSV): "And then they will see the Son of man coming in clouds with great power and glory. And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven." Both the Jewish scriptures and Jewish literature use harvest as a metaphor for judgment (Jer 51:33; Hos 6:11; 4 *Ezra* 4:35; 2 *Bar.* 70:2), but the above arguments are weightier factors in determining the meaning of these harvests. When Rev 14:14-16 is viewed in its context, the picture that emerges is an inverted allusion to Joel 3:13 in which the one like a son of man is engaged with the harvesting of saints through an unspecified period of time, probably from the harvest of the 144,000 as firstfruits until the cosmic parousia. Concerning this atemporality in the harvest of the saints, Swete, *Apocalypse*, 189, says, "It does not appear how the ingathering is to be effected, or how long the process will last."

¹⁰⁴ The aorist imperatives θέρισον in v. 15 ("begin to harvest") and τρύγησον in v. 18 ("begin to gather") are best viewed as ingressive.

¹⁰⁵ Bauckham, *Climax*, 295-96.

Thus, after the 144,000 are redeemed from among humankind as firstfruits to God and the Lamb (14:4), other saints are harvested from that point until the cosmic parousia (e.g., the souls under the altar, 6:9; the two witnesses, 11:12; the kingdom of the world, 11:15). The additions to the controlling-text allusion of “one like a son of man” serve to augment the identity and role of Jesus. Thus, as Eugenio Corsini notes, the elements added to Daniel 7 of the one like a son of man sitting on the white cloud, the gold crown, the sharp sickle, and the reaping serve “to carry further the reinterpretation already begun in ch. 5 when ‘Son of man’ was substituted by the Lamb.”¹⁰⁶ More precisely, the role of the one like a son of man is further defined as the Lamb, for the allusions to Daniel 7 are suffused throughout the discourse.¹⁰⁷

3.4.3 The One like a Son of Man as the Universal Sovereign

The theme of universal sovereignty is seen in two ways in Daniel 7.¹⁰⁸ First, the temple setting of Dan 7:9-10, 13-14 casts the one like a son of man into the role of a priest or even a high priest.¹⁰⁹ Second, the dominion that the one like a son of man is given (7:14) includes some kind of rule over the earth, which is depicted in the interpretive section (7:27).¹¹⁰

¹⁰⁶ Corsini, *Apocalypse*, 260.

¹⁰⁷ As John Ben-Daniel and Gloria Ben-Daniel, *The Apocalypse in Light of the Temple: A New Approach to the Book of Revelation* (Jerusalem: Beit Yochanan, 2003), 26, point out, both the one like a son of man and the Lamb share certain characteristics. Both are in the center of the throne (3:21; 7:17). In addition, both have the seven spirits (3:1; 5:6). Also, both died and yet are alive (1:18; 2:8; 5:6).

¹⁰⁸ For a discussion of the one like a son of man of Daniel 7 as the embodiment of the universal sovereignty of God, see Seyoon Kim, *The Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 1982), 240.

¹⁰⁹ The action in Daniel 7:9-10, 13-14 probably occurs in the temple throne room in heaven. André Lacocque, *The Book of Daniel* (trans. David Pellauer; rev. ed.; Atlanta: John Knox, 1979), 124, argues persuasively that the scene in Daniel 7 “has the Temple as its framework.” Likewise, Beale, *Use of Daniel*, 81-82, states that the throne room scene is “apparently in heaven.”

¹¹⁰ The one like a son of man probably receives rulership or kingship when he is presented before the Ancient of Days. Ferch, *Son of Man*, 148; John E. Goldingay, *Daniel* (WBC 30; Nashville: Thomas Nelson, 1989), 168. Commenting on Dan 7:14, Collins, *Daniel: A Commentary*, 311, notes, “The indestructibility of the kingdom recalls that of 2:44 but more particularly the sovereignty attributed to God in 3:33; 6:27.” In addition, the earthly character of the one like a son of man’s kingdom is seen in the intratextual connection with the stone that becomes a great mountain that fills all the earth (2:35), for the stone in Daniel 2 corresponds with the one like a son of man in Daniel 7. Concerning Daniel 7, Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation* (WUNT 2/142; Tübingen: Mohr/Siebeck, 2001), 69, comments, “The new status of the Son of Man implies . . . that an enthronement must have taken place. The Son of Man explicitly exercises the office of king in the heavenly world.” Enthronement is not explicitly said to occur, but Eskola is right in his assessment.

The sovereignty of the one like a son of man is delegated because there is no abrogation of the sovereignty of the Ancient of Days. The repeated use of מַלְכוּת (“kingdom”) solidifies this view of universal sovereignty (7:14 [2], 22, 27).

Revelation 1:12-20 also portrays the one like a son of man as the universal sovereign. In the preceding context, Jesus is described in v. 6 as “the ruler of the kings of the earth” (ὁ ἄρχων τῶν βασιλέων τῆς γῆς), a phrase with counterimperial overtones.¹¹¹ In addition, the parodic paronomasia of τῇ κυριακῇ ἡμέρᾳ in v. 10 sets the stage for further parody in vv. 12-20.¹¹² Thus, the theme of Jesus as the universal sovereign is framed in light of a subtle counterimperial polemic, which follows in the tradition of Jewish apocalypses as a counter-discourse to the dominant discourse of empire.¹¹³ The first aspect of the universal sovereignty of the one like a son of man is seen in his clothing in v. 13. Two items of clothing point to

¹¹¹ Aune, *Revelation 1–5*, 40, recognizes the political implications of ὁ ἄρχων τῶν βασιλέων τῆς γῆς and states that ἄρχων in its anarthrous form occurs in the texts of Greek authors who used this word to refer to the Roman *princeps* (“first citizen”), which was a title of the Roman emperor (Aelius Aristides 19.5; 20.15; 25.56; 26.23, 107; Dio Chrysostom 32.60; 37.34; Marcus Aurelius 3.5.1; and Philostratus *Vita Apoll.* 7.1). Ethelbert Stauffer, *Christ and the Caesars: Historical Sketches* (trans. K. and R. Gregor Smith; London: SCM, 1965), 175-76, states that Christ is “the true *princeps regum terrae*” (“first citizen of the kings of the earth”). Cf. Osborne, *Revelation*, 63. In v. 5 Jesus is described as “the ruler of the kings on earth.” In this role Jesus acts as the sovereign ruler of all the kings on earth, from the time of his ascension until the end of earthly time. The phrase *rex regum terrae* (“king of the kings of the earth”) in *T. Mos.* 8:1 is a passage that helps provide background for ὁ ἄρχων τῶν βασιλέων τῆς γῆς because *rex regum terrae* deals with non-Jewish power exercised probably in the first century CE. Most scholars date the *Testament of Moses* to the first part of the first century CE. Cf. James H. Charlesworth and P. Dykers, *The Pseudepigrapha and Modern Research* (SCSS 7; Missoula, Montana: Scholars Press, 1976), 163-64.

¹¹² Paronomasia occurs fairly often in Revelation. Aune, *Revelation 1–5*, 238-39, cites the following instances of paronomasia: 2:2 (2), 22; 3:10; 11:18; 14:8; 18:6 (3), 20, 21; 22:18, 19. The adjective κυριακῇ in v. 10 is polysemous, referring to the day honoring the lordship of Jesus and parodying the imperial day held in the emperor’s honor. See note 56 in Appendix 1.

¹¹³ In general, during the first century CE, with the main exception of the Jewish revolt in 66–70 CE, the Roman Empire experienced a period of military triumphs, economic prosperity, and territorial expansion. In addition, by the time of Domitian, the position of emperor had been solidified as a mainstay of the Roman culture. Ralph Martin Novak Jr., *Christianity and the Roman Empire: Background Texts* (Harrisburg, Pennsylvania: Trinity Press International, 2001), 11-12, notes, “While there were political conflicts between the emperors and senators throughout the first century C.E., by the end of the century the senate and the senatorial order no longer constituted a serious challenge to the concepts of one man rule and hereditary succession to the throne.” In this time of the reification of the emperor’s power, the author of the Apocalypse uses counterimages to subvert the emperor and the empire. In the world of Asia Minor, people lived under the dominant discourse of the Roman Empire. For the small bands of believers in the seven churches, the Apocalypse is part of a tradition of a literature of resistance against empire and forms a counterdiscourse. Although we identified the Apocalypse as a prophecy with apocalyptic elements in an epistolary framework, the Apocalypse serves an important function as counterdiscourse. On apocalypses as counterdiscourse, see Anatheia E. Portier-Young, *Apocalypse against Empire: Theologies of Resistance in Early Judaism* (Grand Rapids: Eerdmans, 2011).

Jesus' as a universal sovereign in Rev 1:12-20: the ankle-length robe and the golden belt wrapped around his breasts. The ankle-length robe (ποδήρης) is used to refer to clothing worn by Israel's high priest, Levitical priests, an angel, or a god, so this robe in 1:13 gives the overall impression of a robe worn by one of high rank.¹¹⁴ A mediating position is almost certainly correct: the one like a son of man is one of high rank such as an eminent person and a high priest.¹¹⁵ In addition, the golden belt (ζώνην χρυσοῦν) points to Jesus as one of high rank because of how belts were associated with Elijah the prophet, a high priest, and a soldier.¹¹⁶

¹¹⁴ The lexeme ποδήρης ("robe") is a *hapax legomenon* in the Jesus movement literature (Rev 1:13). Nine of the 12 occurrences of ποδήρης in the OG refer to the robe of the high priest (Exod 25:7; 28:4, 31; 29:5; 35:9; Zech 3:4; Wis 18:24; Sir 27:8; 45:8). In addition, ποδήρης is used in Jewish literature to refer to the robe of the high priest. For example, the writer of *Ep. Arist.* 96 uses this word to describe the colored robe of the high priest Eleazar, and likewise Philo uses this word to describe the long colored robe that the high priest took off before he entered the holy of holies (*All. Int.* 2.56; *Moses* 2.118). Scholars who see a reference to the clothing of the high priest include Margaret Barker, *The Revelation of Jesus Christ Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)* (London: T&T Clark, 2000; repr., London: T&T Clark, 2004), 84-85; Caird, *Revelation*, 25; and Smalley, *Revelation*, 54. Two points militate against the view that ποδήρης refers only to the high priest's garment. First, the glorified Christ does not wear the high priest's turban, the crown, the embroidered tunic, the ephod, or the breastplate, nor does he hold the censer. Second, as Aune, *Revelation 1-5*, 94, points out, both men and women wore robes and belts in the Mediterranean world, so Jesus' clothing in Rev 1:13 is not distinctive in that respect. Josephus uses ποδήρης χιτῶν to refer to the linen garment of the Levitical priests (*Ant.* 3.7.2). Ezekiel uses ποδήρης to refer to the clothing of a man (angel) who comes to mark those in Jerusalem who mourned over the sins of the city (Ezek 9:2, 3, 11). Finally, ποδήρης is used to describe the attire of the Greek god Dionysus (Paus. 5.19.6). Scholars who see ποδήρης as a word with general reference in Rev 1:13 include Aune, *Revelation 1-5*, 93-94; Beale, *Revelation*, 209; Beckwith, *Apocalypse*, 438; Blount, *Revelation*, 44; Charles, *Revelation*, 1:27-28; Corsini, *Apocalypse*, 92-93; Giblin, *Revelation*, 47; Lenski, *Revelation*, 65; Osborne, *Revelation*, 89; Prigent, *Apocalypse of St. John*, 137; Roloff, *Revelation*, 36; and Thomas, *Revelation 1-7*, 99-100. This use of ποδήρης may be in line with a tradition among some circles of Jesus' followers about his appearance in a long scarlet robe as reflected in *Barn.* 7:9 (Kirsopp Lake translation): "What does this mean? Listen: 'the first goat is for the altar, but the other is accursed,' and note that the one that is accursed is crowned, because then 'they will see him' on that day with the long scarlet robe 'down to the feet' on his body, and they will say, 'Is not this he whom we once crucified and rejected and pierced and spat upon? Of a truth it was he who then said that he was the Son of God.'" Jay Curry Treat, "Barnabas, Epistle of," *ABD* 1:613 says that the "most likely" date for *Barnabas* is after 70 CE and probably before ca. 135 CE.

¹¹⁵ Given the author's indebtedness to Zechariah in many passages in Revelation, the author could have merged the offices of king and priest in light of Zech 6:13, which refers to the combined offices of king and priest in the person of Joshua. In this sense, the author stands in discontinuity with the sectarians at Qumran, who appeared to expect both a Davidic messiah and a priestly messiah (CD 12.23-13.1; 14.18-19; 19.10-11; 19.33-20.1; 1QS 9.9-10). However, as Beale, *Revelation*, 209, points out, the figure of king and priest may be combined to reflect the two individuals of Zech 4:3, 11-14. Beale finds two precedents for such a king-priest combination, first in Jonathan Maccabeus (1 Macc 10:88-89; 14:30) and then in Simon the governor and high priest of Israel (1 Macc 14:32-47).

¹¹⁶ Elijah is described as wearing a leather belt (ζώνην δερματίνην) in 2 Kgs 1:8 OG. ζώνη is also used to refer to the belt worn by the high priest (Exod 28:4, 39, 40; 29:9; *passim*). The word is used to describe the armor that the Moabites put on for war (περιεζωσμένου ζώνην, 2 Kgs 3:21 OG).

Further solidifying this view of the golden belt pointing to high rank is that this golden belt in v. 13 likely alludes to the golden belt of the man clothed in linen in Dan 10:5.¹¹⁷

This imagery of the ankle-length robe and the golden belt is used thematically elsewhere in Revelation in key passages. Along the lines of the one like a son of man, the seven angels with the seven last plagues are dressed in pure bright linen and have golden belts around their chests (περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς, 15:6). One of these seven angels acts as the *angelus interpretis* for the author in showing him the judgment of Babylon (17:1–18:24).¹¹⁸ In 21:9 probably the same angel acts again as the *angelus interpretis* when he comes to show the bride, the wife of the Lamb, to the author. Revelation 17:1–18:24 and 21:9–22:9 are linked by the appearance of this angel and serve as counterimages (a prostitute in contrast to the bride). The angel’s attire, which is similar to that of the one like a son of man, provides lexical cohesion with the vision of 1:12–20 and indicates the angel’s unity with the one like a son of man.¹¹⁹ Even as the one like a son of man is dressed with an ankle-length robe, so also the armies in heaven are dressed in white and pure garments, and this connection is seen in the common lexeme ἐνδύω in 1:13 and 19:14.¹²⁰

The second aspect of the universal sovereignty of the one like a son of man is seen in his location in the midst of the seven lampstands on the island of Patmos (1:13).¹²¹ The seven golden lampstands (λυχνία) in vv. 12–13 allude to temple menorahs.¹²² Therefore, the image

¹¹⁷ On the surface, the golden belt of the glorified Christ may appear to allude to the golden belt of the Jewish high priest, but the belt in Rev 1:13 is pure gold, which is in contrast to the interwoven gold of the high priest’s belt (Exod 28:8). In addition, the use of gold ornaments may point to royalty (1 Macc 10:89; 11:58; 14:44).

¹¹⁸ For an extensive treatment of *angelus interpretis* in Revelation, see Hansgünter Reichelt, *Angelus Interpretis-Texte in der Johannes-Apokalypse: Strukturen, Aussagen und Hintergründe* (EH 23:507; Frankfurt: Peter Lang, 1994).

¹¹⁹ Robert Royalty, *The Streets of Heaven: The Ideology of Wealth in the Apocalypse of John* (Macon, Georgia: Mercer University Press, 1998), 189.

¹²⁰ For further comments, see Table 8 in §3.2 above.

¹²¹ Aune, *Revelation 1–5*, 71, 88, contends that the menorahs suggest a temple ambience, but he wrongly concludes that 1:9–20 is set in the heavenly throne room on the basis that Jesus’ speaking in 4:1 connects the two passages spatially. Aune’s assessment fails to consider that 1:9–20 lacks any explicit mention of a throne or the John’s translation to heaven, as is the case in 4:1–2. In addition, as we will show in §5.3.2, Jesus’ coming to John on Patmos is the first in a series of comings in Revelation that function as fulfillments of the prophetic oracles in Rev 1:7–8.

¹²² An allusion to temple menorahs is probably in view in Rev 1:12 and all other places using λυχνία in Revelation. Contra Lenski, *Revelation*, 63. First, λυχνία is the word used in the OG for the seven-branched lampstand

of the seven menorahs here shows the historical continuity of Israel as the righteous covenant people of God with the members of the Jesus movement in the seven churches, which form the true Israel.¹²³ Because these menorahs symbolize the seven churches, the position of the one like a son of man in the midst of them symbolizes his present lordship as high priest over the church in both blessing and judgment.¹²⁴ As a priest or high priest, the one like a son of man is the representative of his people, who are formed from all tribes, language groups, peoples, and nations throughout the earth (5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15). As Gregory Stevenson notes, the point of the vision of the one like a son of man in the midst of the seven lampstands is that he mediates the presence of God to the churches on earth.¹²⁵ This temple imagery serves the author's purpose of showing that Jesus is the true sovereign of earth in contradistinction to the Emperor Domitian (the *pontifex maximus*), for the audience of the author would have been familiar with various temples and statues of the emperor that were located in their cities.¹²⁶ In addition, the audience could possibly have been familiar with the

(i.e., menorah) and probably would be the term with which the author's audience would have likely been familiar (Exod 25:31; Lev 24:4; 1 Chron 28:15; 2 Chron 4:7, 20; 13:11; Jer 52:19; passim). Second, a reference to a menorah makes the most sense in light of the preceding sacerdotal context (priests, 1:6) and the remainder of Revelation with its many references to the heavenly temple (3:12; 7:15; 11:19; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:22), the altar of sacrifice (6:9), the golden altar of incense (8:3), angels functioning as priests (8:3), trumpets (8:6), the ark of the covenant (11:19), and libation bowls (16:2-17). Third, the menorah was a ubiquitous symbol of Israel in the author's day in the Mediterranean world and in Asia Minor. For example, using the lampstand as a symbol, the writer of *4 Ezra* says that the Roman destruction of Jerusalem was the putting out of "the light of our lampstand" (*4 Ezra* 10:22). On the menorah as a symbol of Israel, see *CIJ* 1:8, §4; 1:16, §14; 2:12, §743; 2:32, §771; Edwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period* (13 vols.; New York: Pantheon Books, 1953-65), 2:77-78; 12:77-83. As Aune, *Revelation 1-5*, 88, suggests, the placement of the seven lampstands with the exalted Christ in the midst may be parallel with the seven lamps before the throne inasmuch as the menorah burned "before Yhwh" (Exod 27:21; Lev 24:2-4; cf. 1 Kgs 11:36). Although the menorah is the image that is the general source of the allusion, the more specific allusion is to Zech 4:2, 10. Beale, *Revelation*, 206, provides three factors that lead to this conclusion: (1) the seven spirits of Zech 4:6 and Rev 1:4; (2) the duplication of the vision-interpretation pattern of Zech 4:2, 10 in Rev 1:12, 20; and (3) allusions to Zech 4:2, 10 in Rev 4:5 and 5:6 in conjunction with allusions to Daniel.

¹²³ The phrase "true Israel" does not indicate a supersessionist view of a purely Gentile church that replaces Israel. Rather, it indicates that both Jews and Gentiles who placed their faith in Jesus the Messiah constituted the Israel of God. Thus, the heir to the promises of God is the universal church of Jews and Gentiles, who are one in Christ. On this issue, see Smalley, *Revelation*, 53; and Wall, *Revelation*, 62.

¹²⁴ Beale, *Revelation*, 197. In the literature of *merkavah* mysticism, certain figures exercise a priestly role (e.g., Levi, *T. Levi* 8:3; Enoch, *Jub.* 4:25).

¹²⁵ Stevenson, *Power*, 239.

¹²⁶ *Pontifex maximus* (lit., "greatest bridgemaker," i.e., "high priest") was the title of the chief priest of the Roman religion that in the author's day was given to the Emperor Domitian. In this life-long office, the emperor administered *ius divinum* ("divine law") and oversaw other cultic practices. The author is countering the myth of the imperial cult and showing the identity of the true emperor. This is in line with how Roman culture assim-

use of lampstands for illuminating the Divus Augustus and various deities.¹²⁷ This image of the seven lampstands (menorahs) is employed in the self-identification of the exalted Jesus to the church in Ephesus (2:1).

lated and transformed the myths of the Greek world. As Steven J. Friesen, *Imperial Cults and the Apocalypse of John: Reading Revelation in the Ruins* (Oxford: Oxford University Press, 2001), 123, observes, the Roman Empire inherited myths from the Hellenistic world. Instead of supplanting these myths, the imperial cults adapted these myths and imbued them with new significance by including members of the Roman ruling class. For example, Augustus was styled as Zeus, while his wife Livia was portrayed as Demeter or Hera. The author of the Apocalypse employs a similar strategy to subvert the cultural symbols of the Roman Empire.

Roman art served an ideological purpose. As Jás Elsner, *Imperial Rome and Christian Triumph: The Art of the Roman Empire AD 100–450* (OHA; Oxford: Oxford University Press, 1998), 28, observes, “Art could be used to evoke the grandeur of the imperial past, the glorious extent of the empire in the present, the dignity of the great Roman institutions. . . . We cannot understand the official art of the Roman state—its most public monuments and celebrations of the emperor—without due regard to the significance of this art as perhaps the prime factor in creating the aura of an august imperial presence.” Temples and cultic rituals formed a dominant part of the cityscapes of the seven churches of Revelation 2–3. Probably most of the members of these churches had never seen the temple in Jerusalem, which had been destroyed in 70 CE, so their familiarity with temples would have come from seeing temples and from hearing references to the Jewish temple in readings from the Jewish scriptures and the Jesus movement scriptures. With the exception of Thyatira, each of the seven cities of Revelation 2–3 featured a temple dedicated to the emperor. In addition, five cities (Philadelphia and Laodicea excluded) had imperial priests and altars. The first provincial temples were established in Pergamon in 29 BCE. In Ephesus a temple was erected to Roma and Divus Iulius. In Pergamon a temple to Roma and Augustus was erected and had the official title “of the goddess Rome and of Augustus, son of God.” In addition, Pergamon featured temples to Athena, Demeter, Dionysus, Aesclypius, and Zeus. Imperial temples were also established at Smyrna (23 CE), Philadelphia (55 CE), Sardis (56 CE), and Laodicea (87 CE). The temple at Smyrna was dedicated to Tiberius, his mother Livia, and the Senate. In 88/89 CE, the Temple of the Sebastoi was established in Ephesus. Both Ephesus and Laodicea had temples dedicated to Domitian. Inscriptions for the temple at Ephesus were dedicated to “Emperor Domitian Caesar Sebastos Germanicus.” S. R. F. Price, *Rituals and Power: The Roman Imperial Cult in Asia Minor* (Cambridge: Cambridge University Press, 1984; repr., Cambridge: Cambridge University Press, 1998), 135, notes the ubiquity of imperial temples and sanctuaries in Asia Minor, which had more than 80 such buildings in over 60 cities. He also points to many imperial statues in Ephesus. Domitian had many silver and gold statues made of himself (Dio 68.1). Christopher A. Frilingos, *Spectacles of Empire: Monsters, Martyrs, and the Book of Revelation* (DRLAR; Philadelphia: University of Pennsylvania Press, 2004), 22, says, “Like pagan temples, imperial statues provided a safe haven for fugitives and also marked a space for the manumission of slaves.” For our sources and further background, see Steven J. Friesen, *Twice Neokoros: Ephesus, Asia and the Cult of the Flavian Imperial Family* (RGRW 116; Leiden: Brill, 1993), 7–15; idem, *Imperial Cults*, 25–26, 44; J. Nelson Kraybill, *Imperial Cult and Commerce in John’s Apocalypse* (JSNTSup 132; Sheffield: Sheffield Academic Press, 2003), 60–65; Osborne, *Revelation*, 85; Price, *Rituals*, 183; Thompson, *Revelation: Apocalypse and Empire*, 105; Adela Yarbro Collins, “Pergamon in Early Christian Literature,” in *Pergamon, Citadel of the Gods: Archaeological Record, Literary Description, and Religious Development* (ed. Helmut Koester; HTS 46; Harrisburg, Pennsylvania: Trinity Press International, 1998), 163–84. On the ubiquity and rapid spread of the imperial cult, see Paul Zanker, *The Power of Images in the Age of Augustus* (trans. Alan Shapiro; Ann Arbor: University of Michigan Press, 1988), 297–99.

¹²⁷ Concerning the mysteries of Divus Augustus, H. W. Pleket, “An Aspect of the Emperor Cult: Imperial Mysteries,” *HTR* 58 (1965): 343, says that “*λύχνοι* served the purpose of showing the image of the Divus Augustus during the mystery celebration suddenly in a glaring lamp-light to the meeting of the initiated.” He (344) further says that there is a link between “mystery cults in general and the rite of showing the image of the god to the worshippers.” He (345) observes, “The Pergamum inscription makes it plausible that the showing of the imperial image under glaring lamplight constituted a part of the mysteries.” Such rituals in Asia at this time places the author’s vision of the one like a son of man into sharper historical focus.

The third aspect of the universal sovereignty of the one like a son of man is seen in his holding the seven stars in his right hand (1:16, 20). In the Jewish scriptures the symbol of the right hand represents authority, strength, protection, security, and power, all of which broadly convey the concept of sovereignty.¹²⁸ In the matrix of allusions in Revelation, the stars of Rev 1:16, 20 are probably derived from a Jewish tradition in which stars usually symbolize the people of God.¹²⁹ This dazzling image shows Christ's universal sovereignty over the human messengers (presumably pastors or prophets) of his churches and therefore over the churches themselves.¹³⁰ In a secondary sense the seven stars may be a counterimperial polemic that targets the pretensions of Domitian.¹³¹ In short, this composite allusion to the

¹²⁸ Gen 48:13-18; Exod 15:6; Pss 16:8; 89:13; 110:1; 118:15-16; Isa 41:10; Dan 12:7; passim.

¹²⁹ In addition, the metaphor of stars represents people in the Jesus movement literature (Jude 13).

¹³⁰ Evidence strongly favors the view that the ἄγγελοι in Rev 1:20; 2:1, 8, 12, 18; and 3:1, 7, 14 are human messengers, not angelic messengers. First, various parts of Revelation show that the author is in direct communication with the churches or church leaders without any angelic mediation (1:3-4; 22:16, 18), so any command to write to angels in Revelation 2-3 falls outside this transmission chain. Second, human messengers, not angels, have positions of authority over the seven churches. Third, the first occurrence of ἄγγελος in Revelation refers to Jesus as a messenger in the transmission of revelation (1:1) and establishes the logical hermeneutical precedent for a human referent in 1:20. Fourth, in the Jewish scriptures and Jewish literature, stars usually represent God's people (Gen 15:5; 22:7; 26:4; 37:9; Deut 1:10; Dan 8:10; 12:3; *1 En.* 43:1-44:1; 104:2-6; *2 En.* 66:7; *2 Bar.* 51:5, 10). In the Jewish scriptures stars sometimes represent angels (Job 38:7), but such occurrences are the exception. On Jesus as the messenger of 1:1, see note 17 in Appendix 1.

¹³¹ Given the predominant influence of the Jewish scriptures as a source of allusions in Revelation, the image of the seven stars is probably a composite allusion that uses stars as a symbol for people and that uses the number seven in line with its symbolic meaning in Revelation. As Charles, *Revelation*, 1:30, points out, the anarthrous phrase ἀστέρας ἑπτὰ, instead of the arthrous phrase τοὺς ἑπτὰ ἀστέρας, does not refer to any specific set of seven stars. Notwithstanding, the evidence at a minimum shows that the use of seven stars could have been a tensive-symbol allusion for the author's audience, perhaps as a double entendre. The double entendre depends on the likelihood of the seven stars having a secondary reference to a cultural source. The first proposed source is the Palestinian targum to Exod 40:4. This proposal has not gained much acceptance. Cf. M. McNamara, *The New Testament and the Palestinian Targum to the Pentateuch* (AnBib 27; Rome: Pontifical Biblical Institute, 1966), 197-99. The second proposed source is astronomy. Three astronomical possibilities for the seven stars are: (1) the seven stars of the constellation Ursa Major (the Great Bear; Strabo, *Geogr.* 1.1.21; *Ep.* 114); (2) the seven "planets" (sun, moon, Jupiter, Mercury, Mars, Venus, Saturn; Philo, *Cher.* 22; *Leg.* 1.8; *Astr.* 10); and (3) the seven stars of the constellation Pleiades (Job 9:9; 38:31; Amos 5:8). Concerning Ursa Major, a Mithras liturgy says the god Mithras holds in his right hand the seven stars of the Great Bear constellation (*PGM* IV.700). According to Manfred Clauss, *The Roman Cult of Mithras: The God and His Mysteries* (trans. Richard Gordon; New York: Routledge, 2001), 85, the Roman god Mithras is often portrayed with a cloak with seven stars on it.

The third proposed source for the image of the seven stars is Roman coins. Scholars are divided on this source. Prigent, *Apocalypse of St. John*, 140, argues that the coins featuring seven stars are rare and postdate Domitian. However, Prigent does not provide evidence for his assertion. On the other hand, stars are associated with public artifacts associated with the reign of Domitian. W. M. Ramsay, *The Letters to the Seven Churches* (New York: A. C. Armstrong & Son, 1904; repr; Minneapolis: James Family, 1978), 68, notes that when Domitian built a temple of the imperial Flavian family, the poet Statius, writing in about 95-96 CE, describes Domitian as placing the stars of his family in a new heaven (*Silv.* 5, 1, 240f). Ramsay (68) says that the parallel is that "the new Temple on earth corresponds to a new heaven framed to contain the new stars. . . ." Thus, as

Jewish scriptures and Roman culture shows that the one like a son of man, not Domitian or any other ruler, is the sovereign of the earth. The image of Jesus holding the seven stars is repeated in Jesus' identification of himself to the church in Ephesus and the church in Sardis (2:1; 3:1).

The fourth aspect of the universal sovereignty of the one like a son of man is seen in the titles of the exalted Christ in 1:12-20. The subtle subversion of the Roman Emperor is seen in the titles that Jesus bears in 1:9-20: one like a son of man (v. 13), the first and the last (v. 17), and the living one (v. 18). Besides functioning as a window allusion, ὁμοιον υἱὸν ἀνθρώπου in v. 13 probably serves the secondary purpose of satirizing the language of empire by distorting the *lingua franca* of koine Greek.¹³² In aggregate, these titles of Jesus stand in contrast to the emperor's titles of hubris.¹³³ The identification of Jesus as "the first and the last" recurs in the prophetic message to the church in Smyrna (2:8). This important

Ramsay (ibid.) further notes, the divine emperors of the Flavian dynasty and other deified family members dwell on earth in the new temple in the way that stars move in the new heaven. In about 83 CE Domitian's son died. After his son's death, Domitian proclaimed that his son was a god and that his mother Domitia was the mother of a god. In a dramatic parallel that shows imperial dominion over the world, an aureus from Domitian's reign depicts the son of Domitian as a baby sitting on a globe and seven stars in an arc around him, which are symbolic of the seven planets (*RIC* 2:209; coins 440, 441). Hemer, *Letters*, 4, 214 n. 8; Stauffer, *Christ*, 152. Given the wide circulation of coins and their powerful propagandistic purposes, the image of the seven stars probably derives from an image with which the author's audience was familiar. However, an intentional allusion to coins from Domitian's reign cannot be proved.

¹³² The alterity of the language of the Apocalypse simultaneously invites the oppressed and subverts the oppressor. In Rev 1:13 the solecism functions as a window allusion (§3.3.2) to invite the audience deeper into the symbolic world of the Apocalypse. At the same time the solecism subverts the oppressor by contravening the conventions of the koine Greek, the *lingua franca* of the Roman Empire.

¹³³ The author presents a counterimperial image of Jesus. Like other Roman emperors, Domitian had a number of titles that were accorded him at his accession or that he acquired during his reign. At his accession in 81 CE, he was given the titles *Augustus* ("venerable" or "majestic"; Greek = Σεβαστός), *tribunicia potestas* ("tribunician power"), *pontifex maximus* ("high priest"), and *pater patriae* ("father of the fatherland"). As the *pontifex maximus*, he had authority over the religion of the empire. He also held the title of *salvator mundi* ("savior of the world"; Martial, *Epig.* 2.91), the honorific title of *invictus* ("unconquered," ἀνίκητος), and *imperator* ("commander" = the official title of the emperor). Between June 9 and August 28 of 83 CE, Domitian obtained the title of *Germanicus* (i.e., "Conqueror of Germany"). In late 85 CE Domitian declared himself *ensor perpetuus* ("ensor for life"). Scholars are divided over whether Domitian claimed the title *dominus et deus*. A sestertius from Domitian's reign, a coin worth one-quarter of a denarius, provides an example of the combination of these titles. The obverse of the coin features Domitian's titles as *P[ontifex] M[aximus] TR[ibunicia] P[otestate] VIII CENS[or] PER[petuus] P[ater] P[atriciae]*. *BMC* II, p. 393, no. 424. See Brian W. Jones, *The Emperor Domitian* (New York: Routledge, 1993), 21, 108-9, 129; and Stefan Weinstock, "Victor and Invictus," *HTR* 50 (1957): 214, 241-42.

identification turns up again in the epilogue, when Jesus identifies himself as “the Alpha and the Omega, the first and the last, the beginning and the end” (22:13).

This theme of Jesus as the universal sovereign is found in other passages in Revelation.¹³⁴ The priestly elements in 1:12-16 are consistent with Jesus’ role in making saints into priests (1:6; 5:10) and having authority with God over the priesthood of believers (20:6). The regal elements in 1:12-16 are seen in Jesus coming as the King of kings and the Lord of lords (17:14; 19:16). Another implication is that the mission of the church is to extend the temple of God, which was a sacred space that was distinct from earth during Israel’s history. Thus, with the creation of the new heaven and the new earth, the Lord God Almighty and the Lamb constitute the temple (21:22). According to the author’s high Christology, no longer is Jesus Christ merely standing in the midst of seven lampstands on earth, but he is the medium through which God illuminates everything (21:23).¹³⁵

The clash between the one like a son of man and his kingdom and the beast and his kingdom is seen repeatedly in Revelation.¹³⁶ Jesus is seen as a king sitting with his Father on his throne (3:21). As the one receiving authority from God, the Lamb forms people into a kingdom and priests (5:10). This emphasis on Jesus as the universal sovereign of earth reaches a high point in Rev 11:15, when “the kingdom of this world has become the kingdom of our Lord and his Messiah, and he will reign unto the ages of the ages.”¹³⁷ At this point the

¹³⁴ Eskola, *Messiah*, 211, perceives the tenor of various passages in Revelation and says, “As the Resurrected one Christ is further a heavenly king, who is the ruler of the whole world.”

¹³⁵ On the author’s “high Christology,” see Smalley, *Revelation*, 557.

¹³⁶ In speaking of the beast, we are speaking of Satan (the animating power of the beast), the beast as an individual, and the beast as a ruling system depicted with seven heads and ten horns (10:11; 13:12; 16:14; 17:14, 18; 19:19). The result of the clash is the defeat of the kings of the earth and those allied with them (6:15-17; 17:14; 18:9-10; 19:18). Revelation 16:10 and 17:12, 17-18 concern the kingdom of the beast and Babylon, but Daniel 7 is also the backdrop in these instances as well inasmuch as this chapter deals with kingdoms that are opposed to God (Dan 7:1-8). Cf. Osborne, *Revelation*, 80-81.

¹³⁷ In 11:15 the antecedent of the third-person singular future verb βασιλεύσει is not clear: the Lord, His Messiah, or both. Aune, *Revelation 6–16*, 632-33, argues that the final καί starts a coordinate clause that functions like a relative clause, and he therefore translates καί as “who” (“The kingdom of the world has become the kingdom of our Lord and his Messiah, who will reign for ever and ever”). However, a straightforward function of καί as a coordinating conjunction is preferred because of the somewhat frequent use of relative pronouns elsewhere. Moreover, in light of the oscillating Christology of the Apocalypse, a joint rulership over the world is more likely in view: both Yhwh and His anointed one share in this rule. Cf. J. Massyngberde Ford, “The Christological Function of the Hymns in the Apocalypse of John,” *AUSS* 36 (1998): 221; Mounce, *Revelation*, 226;

reign of Yhwh and the Messiah is supreme. In 12:10 the triumphant announcement comes, “Now has come the salvation and the power and the kingdom of our God, and the authority of His Messiah.” This cluster of allusions to Psalm 2 in Rev 11:15 and 12:10 probably is rooted in the triadic tradition of the Davidic Messiah, the Servant of Yhwh, and the one like a son of man (§3.3.3). In presenting the exalted Christ in superlative ways as the true Ruler and Savior of all, the author demythologizes the Roman emperor and powerful Roman deities.

All these aspects of the exalted Jesus as the universal sovereign are rooted in the rubric of ὁμοιον υἱὸν ἀνθρώπου in 1:13 and are therefore rooted in Rev 1:7-8 as the multivalent thematic statement of the Apocalypse. We concur with George Nickelsburg’s assessment: “Much more than any of the other NT texts, Revelation emphasizes Jesus’ functions as ruler (whether in the present, in the millennium, or afterward), and in this sense John returns to Daniel 7.”¹³⁸

3.4.4 The One like a Son of Man as the Vindicated Witness

The theme of the vindicated witness is seen in the legal milieu of Daniel 7, which is evident in the courtroom that the Ancient of Days presides over and the judgment of the fourth beast.¹³⁹ The aspect of the one like a son of man as a suffering witness is seen in his identification with the saints of the Most High, who suffer from the horn’s war and are worn out by the horn (7:21, 25). As the Most High, the one like a son of man is the leader and companion in that suffering that springs out of the faithful witness of the holy ones.¹⁴⁰ Finally, in the trial concerning the rulership of earth, God vindicates the holy ones by giving them “the kingdom and the dominion and the greatness of the kingdoms under the whole heaven” (Dan 7:27, RSV).

Osborne, *Revelation*, 441; Smalley, *Revelation*, 289; Swete, *Revelation*, 142. As Eskola, *Messiah*, 214, notes, here Χριστός “is not a title, but an appellation of an anointed king.”

¹³⁸ Nickelsburg, “Son of Man,” 6:148.

¹³⁹ In regard to the slaying of the beast in Dan 7:11, Collins, *Daniel: A Commentary*, 303, says, “In the context it is reasonable to assume that the beast was slain by order of the court.”

¹⁴⁰ In §3.4.5 we discuss our identification of the Most High as the one like a son of man in Dan 7:18, 22, 25, 27. The holy ones are faithful witnesses because they receive a favorable verdict from the Ancient of Days and because they are among examples of people in Daniel of those who are described in various ways as faithful witnesses (1:8-20; 3:8-30; 8:10; 12:3).

The theme of the one like a son of man as a vindicated witness in Daniel 7 is the logical extension of the view that the one like a son of man is the eschatological judge (§3.4.2). As a witness, the one like a son of man appears in the courtroom of heaven before the Ancient of Days, who rules in favor of this one who comes with the clouds. The one like a son of man also acts as the inclusive representative of the eschatological people of God (the true and ideal Israel), who form the corporate son of man.¹⁴¹ In this capacity, he is the representative of the eschatological people of God.¹⁴²

¹⁴¹ Simultaneously, the one like a son of man in Daniel 7 functions in a threefold way: as an individual, as an inclusive representative, and as a symbol of the true and ideal Israel. His identity as an individual is affirmed in the stress placed on third-person singular words in vv. 13-14 (שִׁלְטָנָה, לָהּ, וְלָהּ, וְקַרְמוּהִי הַקְּרִבוּהִי מִטָּה, הוּהָ) (וּמַלְכוּתָהּ) and his function as a foil to the little horn, which is couched in the language of an individual man. In terms of being an inclusive representative, the one like a son of man receives the kingdom (7:13), and his reception of the kingdom is interpreted to mean that the saints of the Most High receive the kingdom (7:18). The symbolic aspect is seen in the fact that the four beasts have a dual identity as kings (7:17) and kingdoms (7:23-24). Because both the four beasts and the human figure are described as being “like” (כִּי), they have a symbolic character. Thus, the dual identity of the beasts as representatives and symbols serves as a parallel to the dual identity of the one like a son of man. In this vein, Kim, *Origin*, 247, observes that “just as the four beasts are symbols and representatives of four empires, so the figure אֲנִשׁ כְּבָר is both the symbol and representative (or leader) of the ‘saints of the Most High.’”

A helpful term is *Stammvater* (“primogenitor”), which describes the relationship of an individual who is the inclusive representative of a people (e.g., Jacob vis-à-vis the nation of Israel). This term is based in the concept of the unity and solidarity between a patriarch, leader, ruler, or representative and his people, kingdom, or nation. See discussion in A. J. M. Wedderburn, *Baptism and Resurrection: Studies in Pauline Theology against Its Graeco-Roman Background* (WUNT 44; Tübingen: Mohr/Siebeck, 1987), 342-56, esp. 352. Seyoon Kim, “The ‘Son of Man’ as the Son of God (Grand Rapids: Eerdmans, 1985), 83, applies the term *Stammvater* to the one like a son of man of Dan 7:13ff. as “the inclusive representative of the ideal Israel, the eschatological people of God.” In essence, the one like son of man is *pars pro toto* vis-à-vis the people of God. The term “corporate personality,” which is sometimes used to describe this phenomenon, is not accurate. Contra Aubrey R. Johnson, *The One and the Many in the Israelite Conception of God* (Cardiff: University of Wales Press, 1961); Lacocque, *Daniel*, 124. The portrayal of Jesus Christ, the one like a son of man, as the *Stammvater* in Revelation is congruent with many aspects of his portrayal in the Gospels. Thus, as C. F. D. Moule, *The Origin of Christology* (Cambridge: Cambridge University Press, 1977), 14, points out, “All in all, then, the human figure in Dan. 7 is highly appropriate to the ministry of Jesus. On this showing, it is not a *title* for Jesus, but a symbol of a vocation to be utterly loyal, even to death, in the confidence of ultimate vindication in the heavenly court.” Italics original. Likewise, T. W. Manson, *The Teaching of Jesus: Studies of Its Form and Content* (Cambridge: Cambridge University Press, 1963), 227, is essentially correct in his assessment: “. . . [I]t is now suggested that Son of Man in the Gospels is another embodiment of the Remnant idea. In other words, the Son of Man is, like the Servant of Jehovah, an ideal figure and stands for the manifestation of the Kingdom of God on Earth in a people wholly devoted to their heavenly King. . . . His [Jesus] mission is to create the Son of Man, the Kingdom of the saints of the Most High, to realize in Israel the ideal contained in the term.” Although using “corporate personality” earlier in his analysis of Jesus, Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Brothers, 1958), 136, nevertheless correctly states, “Jesus conceived it to be his mission to create the people of the saints of the Most High, to whom the kingdom should be given (cf. Luke 12.32). Thus, as in the Danielic simile of ‘one like unto a son of man’, a group or remnant of the righteous would be implied. . . . There is, however, as we shall see, a profound New Testament truth embodied in the conception of the corporate Son of Man, and it arises out of the life and teaching of Jesus himself.” Likewise, on the son of man as the in-

Revelation 1:9-20 portrays the one like a son of man as the vindicated witness.¹⁴³ This portrait highlights Jesus in terms of his suffering, his witness, and his vindication through resurrection and exaltation. In regard to witness, the aspect of suffering is seen in his death (v. 18). The theme of Jesus as witness is introduced in v. 9, where the author mentions “the witness borne by Jesus” (τὴν μαρτυρίαν Ἰησοῦ). The theme of vindication is seen in the fact that the identity of the exalted Christ as the one like a son of man is made explicit by the description ὅμοιον υἱὸν ἀνθρώπου. Whatever ambiguity that existed in any “son of man” sayings in the Gospels vis-à-vis Daniel’s “one like a son of man” is now stripped away: the exalted Christ is the one described in Dan 7:13 and stands vindicated in his claims while on earth.¹⁴⁴ This theme of vindication also surfaces when Jesus triumphantly declares to the John, “I became dead, and, indeed, I am living unto the ages of the ages, and I have the keys belonging to Death and Hades” (v. 18). The witness of Jesus probably concerns the fearless witness that he bore to the truth of who God is, even though Jesus faced the contrary witness of Satan, his angels, and the world. This theme of Jesus Christ as the vindicated witness is made explicit in the description of him as “the faithful witness” (ὁ μάρτυς, ὁ πιστός, 1:5; 3:14). Like the one like a son of man in Daniel 7, Jesus Christ is the inclusive representative of the true and ideal Israel in Revelation and is united with his people in witness, suffering,

clusive leader or representative, see Dodd, *Scriptures*, 109, 119; C. F. D. Moule, *The Phenomenon of the New Testament: An Inquiry into the Implications of Certain Features of the New Testament* (SBT 2/1; London: SCM, 1967), 90; and Scobie, *Ways*, 348-49.

¹⁴² As noted in §3.3.3 above, Rev 1:16 contains an allusion to Isa 49:2, which is part of a passage on the Servant of Yhwh. The next verse in this passage portrays the servant of Yhwh as the ideal embodiment of Israel: “And he said to me, ‘You are my servant, Israel, in whom I will be glorified’” (Isa 49:3, RSV). In making this allusion to Isa 49:2, the author of the Apocalypse appears to say is that the one like a son of man is the ideal embodiment of Israel. Beyond that identification, we may also see the one like a son of man as the ideal prototype of humanity when his uniqueness is established vis-à-vis all creatures (5:1-6, 13). On Jesus as the son of man qua “the ideal human being,” see Scobie, *Ways*, 349-50.

¹⁴³ In essence, our term “vindicated witness” overlaps Osborne’s term “cosmic victor” (*Revelation*, 77), but our term is derived from the theology of the courtroom of God in Daniel 7 and Revelation and the associated theme of faithful suffering. Cf. Thomas, *Revelation 1–7*, 98.

¹⁴⁴ In his discussion of son of man sayings, Richard Bauckham, *The Jewish World around the New Testament* (Grand Rapids: Eerdmans, 2008), 99, proposes the possibility “that Jesus used *bar enash* . . . in the indefinite sense (‘a man’, ‘someone’) . . . but used it as a form of deliberately oblique or ambiguous self-reference.” With the clear allusion to Dan 7:13 in Mark 14:62 (= Matt 26:64 = Luke 22:67-68), Jesus is referring to himself, but, as Bauckham (101) notes, “the obliqueness makes his status one which he leaves it to God to vindicate.”

and vindication because he and his people are linked in these ways (2:3, 8-11, 13; 7:13-17; 12:11, 17; *passim*). This inclusiveness is further seen in two other ways. First, the two allusions in Rev 1:7, 13 to Dan 7:13 frame the author and his identification with other believers in 1:9. Second, the author sees himself and his fellow believers as those who are joined in “the tribulation and kingdom and endurance in Jesus” (1:9).¹⁴⁵ Such a view is congruent with the portrait of the son of man vis-à-vis his followers elsewhere in the Jesus movement literature. In the Gospels Jesus uses the expression “the son of man” often in connection with his suffering, death, and resurrection, and this usage provides a proper backdrop for the author’s use of “one like a son of man.”¹⁴⁶ As Richard Longenecker points out, the expression “son of man” is used in the New Testament for Jesus in solidarity with his suffering people (Acts 7:56; Rev 1:13; 14:14).¹⁴⁷ Likewise, C. F. D. Moule points out that “the son of man” provides “a perfect symbol for the conviction that the oppressed and eclipsed martyr (or martyr people) is to be ultimately vindicated and seen ‘coming with clouds’”¹⁴⁸

The theme of the one like a son of man as the vindicated witness is seen in passages in Revelation that portray Jesus and his followers as those whose lives are ultimately vindicated by God. Concerning Jesus, this theme is seen in Jesus’ self-description as “the faithful and true witness” (ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός) to the church in Laodicea (3:14). At a more conceptual level, this theme of vindicated witness is seen in the references to Jesus’ death or resurrection or both (5:6, 9, 12; 13:8). Beyond these references to Jesus, part of this theme of the vindicated witness is reflected in Revelation in the vindication of those who have

¹⁴⁵ Beale, *Revelation*, 201, remarks, “That the ‘Son of man’ figure is applied to Jesus twice in the space of only seven verses (vv 7 and 13) is highly appropriate, since the ‘Son of man’ in Daniel 7 was a corporate representative for the saints with respect to both suffering and ruling, and this title was used in the Gospels only by Jesus to indicate his veiled, inaugurated kingship amidst suffering. . . .” ἐν Ἰησοῦ is used in an incorporative and inclusive way. Cf. Beale, *Revelation*, 201; Moule, *Origin*, 66-67.

¹⁴⁶ The use of ὅμοιον υἱὸν ἀνθρώπου in Rev 1:13 and 14:14 breaks with the nearly exclusive use of ὁ υἱὸς τοῦ ἀνθρώπου in the son of man tradition in the Gospels and therefore emphasizes Jesus’ heavenly activity, but ὅμοιον υἱὸν ἀνθρώπου is not entirely divorced from the notion of suffering because its occurrence in 1:13 is embedded in a section with references to Jesus’ earthly suffering (1:9, 18).

¹⁴⁷ Longenecker, *Christology*, 92.

¹⁴⁸ C. F. D. Moule, “Influence of Circumstances on the Use of Christological Terms,” *JTS* 10 (1959): 256.

conquered the great dragon “through the blood of the Lamb and through the word of their witness” (12:11). The importance of the witness of believers is also seen in Revelation (6:9; 11:7; 12:11; 19:10). The remnant of the seed of the sun-clothed woman has the witness of Jesus (12:17). Likewise, some saints are beheaded because of their witness of Jesus and the word of God (20:4). The witness of saints who are killed marks various places in the unfolding drama of the Apocalypse. Thus, the exalted Christ extols Antipas, who was killed, as “my faithful witness” (ὁ μάρτυς μου ὁ πιστός μου, 2:13). The two witnesses prophesy to the world for 1,260 days (11:3) but later are killed by the beast (11:7). Babylon is drunk with the blood of the witnesses of Jesus (17:6). A recurring phrase in Revelation is “the witness of Jesus (Christ)” (1:2, 9; 12:17; 19:10 [2]). The corporate aspect of this witness is seen in various places in Revelation where the author refers to Christ and the saints sharing in ruling.¹⁴⁹ Thus, the saints are seen as corporately identified with Jesus, the one like a son of man, in their suffering, triumph, and rulership.¹⁵⁰ In particular, as J. P. M. Sweet notes, the image of the one like a son of man in the midst of the lampstands depicts his presence in the churches and therefore reflects the inclusiveness of the one like a son of man in Daniel 7.¹⁵¹ Seeing this theme, Andrew Perriman explains the faithfulness of the elect in terms of the suffering, death, resurrection, and public vindication of the son of man, preeminently as Jesus the man and then as the saints of the Most High as they suffer with and in the son of man.¹⁵²

3.4.5 The One like a Son of Man as God’s Plenipotentiary

The theme of God’s plenipotentiary is seen in two ways in Daniel 7. First, the one like a son of man is described as עלִיּוֹן (“Most High”). כִּבְר אֱנֹשׁ (“one like a son of man”) oc-

¹⁴⁹ Corresponding aspects of Christ and the saints are seen in various places in Revelation. Even as God and Christ rule this world unto the ages of the ages (11:15), so also certain martyrs and those in the first resurrection rule with Christ for a thousand years (20:4, 6). Even as Christ will rule the nations with a rod of iron (19:15), so also the conquerors of the church in Thyatira and the male son of the sun-clothed woman will rule the nations with a rod of iron (2:27; 12:5).

¹⁵⁰ Beale, *Revelation*, 201. Andrew Perriman, *The Coming of the Son of Man: New Testament Eschatology for an Emerging Church* (Milton Keynes, Britain: Paternoster, 2005), 183, states that the churches in Asia Minor find that “they have been incorporated into that group of saints represented by the figure of the Son of Man.”

¹⁵¹ Sweet, *Revelation*, 69.

¹⁵² Perriman, *Coming*, 226.

curs in the interpretive section of Daniel 7 as *עליונין* (“Most High”) in the phrase *עליונין לקדישי* (“for the holy ones of the Most High,” vv. 18, 22, 25, 27) but is distinguished from *עליא* (“the Most High”) in v. 25.¹⁵³ Second, the clouds associated with the coming of the one like a son of man connect him in some way with Deity. In the Jesus movement scriptures clouds are normally used in connection with the glory and presence of God and are often used in theophanies.¹⁵⁴ The one like a son of man comes *with* the clouds (*עם ענני*), not *upon* the clouds—an important distinction. Thus, S. R. Driver notes that the one like a son of man coming with the clouds is an image of “superhuman majesty and state.”¹⁵⁵ Seyoon Kim also states that the clouds signify that the one like a son of man functions in some way as a divine figure.¹⁵⁶ John Collins argues that the juxtaposition of the two divine figures in Daniel 7 should be understood in light of the Canaanite myth of the high god El and the young fertility god Baal and that the figure of the rider on the clouds is subordinate to the Ancient of Days.¹⁵⁷ In light of this divine imagery in Daniel 7, the one like a son of man is portrayed as God’s plenipotentiary.

Revelation 1:12-20, carrying forward the theme of Rev 1:7, portrays the one like a son of man as God’s plenipotentiary.¹⁵⁸ In this theophanic portrayal the author reconfigures the

¹⁵³ A close reading of Daniel 7 reveals the use of *עליונין*, which is an Aramaic plural of the Hebrew word *עליון* (“Most High” / Gen 14:18; Ps 7:17; passim) and thus stands in contrast to the one reference that unequivocally refers to God (*עליא*). In Daniel *עליא* is used nine times to refer to the Most High God (3:26; 4:2, 17, 24, 25, 32, 34; 5:18, 21). For details of this understanding, see Chrys C. Caragounis, *The Son of Man* (WUNT 38; Tübingen: Mohr/Siebeck, 1986), 74-76, whose work forms the basis for our argument.

¹⁵⁴ The use of clouds to indicate the glory and presence of God is seen in Exod 13:21; 19:9, 16; 24:15, 16, 18; 34:5; 40:35, 36; Lev 16:2; Num 11:25; 12:5; Deut 4:11; 1 Kgs 8:10-11; 2 Chron 5:13, 14; Ps 18:10, 12; 97:2; 104:3; Isa 18:4; 19:1; Jer 4:13; and Ezek 1:28; 10:3-4. Lacocque, *Daniel*, 146, says that 70% of the references to clouds in the Old Testament refer to Sinai, the temple, or eschatological theophanies. In addition, the clouds in Rev 1:7 have connotative power in bringing to mind all of the ways in which God during Israel’s history provided for His people, led them, and manifested His presence. In regard to Christ’s return with the clouds, Minear, *I Saw*, 285, says, “The symbol of the cloud connotes the coming rendezvous of all those who in every age and place have given their faithful witness to God’s covenant, their rendezvous with Christ and God. As such, it is a symbol of universal judgment and redemption, a symbol of the intrinsic catholicity of the community, and a symbol of the inseparability of earthly happenings and heavenly potencies.”

¹⁵⁵ S. R. Driver, *The Book of Daniel* (CBSC; Cambridge: Cambridge University Press, 1901), 88.

¹⁵⁶ Kim, “*Son of Man*,” 15.

¹⁵⁷ John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 565.

¹⁵⁸ Revelation 1:7-8 is the interpretive base in this development of the theme of God’s plenipotentiary in Rev 1:9-20 and elsewhere in Revelation. First, the allusion to Dan 7:13 in Rev 1:7 portrays Jesus Christ coming with the clouds, which are a symbol of the presence and glory of God. Second, the allusion to Zech 12:10 in Rev 1:7

monotheism of the Judaisms of the first century and establishes a Christological monotheism, but without systematically describing this monotheism.¹⁵⁹ The first aspect of the one like a son of man's role as God's plenipotentiary is seen in Christ speaking with "a great voice like a trumpet" (φωνὴν μεγάλην ὡς σάλπιγγος) in v. 10. This "great voice like a trumpet" probably signifies the voice of Jesus.¹⁶⁰ In light of the exodus motif in Revelation, this loud voice like a trumpet probably recalls the blast of the trumpet at Yhwh's visitation on Mount Sinai during the giving of the Law (τὴν φωνὴν τῆς σάλπιγγος, Exod 20:18 OG).¹⁶¹ Thus, in

casts the coming of Jesus as the coming of Yhwh because the one pierced in Zech 12:10 is Yhwh. Concerning the conflated coming of Jesus and Yhwh, Jauhiainen, *Use of Zechariah*, 143, says that "if John saw the coming of the pierced one, who in Zech 12 is Yahweh, in terms of Jesus' coming, then this could lead the audience to expect other instances in Revelation where Jesus takes the role that traditionally belongs to Yahweh. This is, of course, precisely what happens in a number of places in Revelation." Third, Rev 1:8, which is lexically connected with 1:7 (ἔρχεται in v. 7 and ὁ ἐρχόμενος in v. 8; cf. §2.2.2), is a prophetic oracle from Yhwh that not only substantiates the veracity of the previous oracle in v. 7 but also fuses the coming of Jesus with the coming of God, Who calls Himself "the Coming One" (ὁ ἐρχόμενος, v. 8).

The clouds of Rev 1:7 are conspicuously absent in the reference to Jesus as the one like a son of man in Rev 1:12-20, but this absence of clouds in 1:12-20 is because this metaphor is expressed in theophanic language in vv. 12-20. Thus, the clouds find their counterpart fulfillment in the other aspects of the glory and presence of God that are described in this passage (e.g., hair as white as wool, voice like the sound of many waters, face shining like the sun).

¹⁵⁹ On Christological monotheism, see Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Milton Keynes, Britain: Paternoster, 2008; repr., Grand Rapids: Eerdmans, 2009), 25-42. On the difficulty of defining and using the term "monotheism," see note 37 in Appendix 2. Hurtado, *Lord Jesus Christ*, 591, describes the vision of the glorified Christ in 1:12-20 as "a theophanic event." Theophanic elements are integrated in such a way that they are subordinated to the Christological and angelomorphic elements in this description of the one like a son of man. In this vein, Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology* (WUNT 207; Tübingen: Mohr/Siebeck, 2007), 169, describes vv. 12-16 as "a Christophany: a vision, that is, of Christ in a manner analogous to that of an angelophany, or indeed a theophany." Chester (ibid.) further states that the one like a son of man "takes on what are in several respects best understood as divine attributes." Similarly, Fekkes, *Isaiah*, 74-77, notes that Rev 1:9-20 transfers divine titles and attributes to Jesus. Furthermore, Perriman, *Son of Man*, 183, describes Jesus as "adorned with the attributes of deity." Osborne, *Revelation*, 94, says that starting with Rev 1:17a, "a major purpose is to establish the deity of Christ." Luceford, *Parody*, 263, notes the "functional equivalency" between Christ and God in Revelation. Cf. Barker, *Revelation*, 136-43; Gieschen, *Angelmorphic Christology*, 246; Mounce, *Revelation*, 78; Jauhiainen, *Use of Zechariah*, 131-32; Prigent, *Apocalypse of St. John*, 135, 142; Thomas, *Revelation 1-7*, 100-1.

¹⁶⁰ Three reasons suggest that the unidentified voice in vv. 10-11 that speaks is probably the voice of the exalted Jesus. First, the repeated command from Jesus to write in v. 19 points to Jesus as the speaker in vv. 10-11. Second, no other referent is mentioned in vv. 9-20 besides Jesus and John. Third, when an angel speaks in a loud voice in Revelation, the word ἄγγελος is normally mentioned (5:2; 7:2; 14:6-7, 9, 15, 18; 16:17; 19:17). Cf. Osborne, *Revelation*, 84.

¹⁶¹ On the exodus motif, see J. Casey, "The Exodus Theme in the Book of Revelation Against the Background of the New Testament," *Concilium* 189 (1987): 34-43; and S. H. Kio, "The Exodus Symbolism of Liberation in the Apocalypse and its Relevance for Some Aspects of Translation," *BT* 40 (1989): 120-35. Aune, *Revelation 1-5*, 87-88, notes that two Old Testament passages have φωνή as an object of seeing: Dan 7:11 and Exod 20:18. Beale, *Revelation*, 208, argues that in light of the previous allusion to Exod 19:16, 19 in vv. 10-11, an allusion to Exod 20:18 in v. 12 is more probable. In addition, the mention of a trumpet in Exod 20:18 makes this passage

Rev 1:10 the author invokes the theophany on Mount Sinai and therefore likens the voice of Jesus to the sound of Yhwh's visitation. Even as Yhwh made His presence known by the loud blast of the trumpet at Sinai, so also the resurrected Christ speaks with a trumpet-like voice to the author on Patmos.

This importance of the phrase "a great voice like a trumpet" vis-à-vis the one like a son of man as God's plenipotentiary is demonstrated in two ways. First, it is demonstrated in the repetition of φωνὴν μεγάλην ("great voice") in numerous places in Revelation, and this repetition serves to punctuate the narrative with urgency, victory, judgment, or the inbreaking of God's kingdom.¹⁶² These narrational intensifications ultimately proceed from the great voice of the one like a son of man, who has been entrusted with this revelation of coming events (1:1, 19), and form one united voice in the proclamation of the kingdom in its varied aspects. Second, the frequent use of the image of a trumpet in Revelation continues the theme of judgment proceeding from God and the Lamb (8:2, 6, 13; 9:14).

The second aspect of the one like a son of man's role as God's plenipotentiary is seen in v. 14 with the description of Christ's hair as white as wool and snow. This description may be based on the author's awareness of a variant in Dan 7:13 OG that associates the one like a son of man with the Ancient of Days, who in Dan 7:9 is depicted with the hair of His head like pure wool.¹⁶³ Papyrus 967 and Codex 88 diverge from the Aramaic, עתיק יומיא מטה

the probable basis for the allusion in v. 12. Although the sound of the trumpet probably refers to Exod 20:18, the use of a trumpet probably carries a multivalent metaphorical significance. Cf. Osborne, *Revelation*, 84. First, the trumpet is associated with various eschatological events in both the Jewish scriptures and the Jesus movement scriptures such as the Day of Yhwh, the cosmic parousia, and the ecclesial parousia (Isa 27:13; Joel 2:15; Zeph 1:16; Zech 9:14; Matt 24:31; 1 Cor 15:52; 1 Thess 4:16). Second, the trumpet is associated with theophanies (Ps 47:5; Isa 18:3; Joel 2:1; Zech 9:14). Third, the trumpet is associated with the traditions and rites of Israel: religious festivals (Lev 23:24; 25:9); the coronation of the king (2 Sam 15:10; 1 Kgs 1:34-35); warfare (Num 10:9; Judg 3:37; 6:34); and cultic practices (Num 10:10; 29:1).

¹⁶² The symbols and characters associated with φωνὴν μεγάλην ("great voice") vary, but two aspects unite them. First, all of the symbols and characters are associated with God and His kingdom. Second, the consistent theme of narrational intensification noted above unites the symbols and characters in intensifying the cosmic drama. The symbols and characters are the throne (16:17; 21:3); heaven (11:12, 15; 12:10); a messenger who symbolizes Christ (10:3; cf. §5.3.3); the four living ones, the 24 elders, and many angels (5:12); the souls under the altar (6:10); a multitude in heaven (7:10); angels (5:2; 7:2; 14:7, 9, 15, 18; 19:1, 17); and an eagle announcing a triple "woe" (8:13).

¹⁶³ Rowland, *Open Heaven*, 98, persuasively argues that the writer of Revelation could have known the OG translation of Dan 7:13 ("he came *as* the Ancient of Days"), and then he (*ibid.*) states, "This variant suggests that

וַיָּבֹא (“and [he] came to the Ancient of Days”).¹⁶⁴ Instead, these two manuscripts indicate some close association between the one like a son of man and the Ancient of Days by saying that the one like a son of man came as the Ancient of Days (ὡς παλαιὸς ἡμερῶν). The two texts are placed in the table below for comparison, with the combination of italics and underlining denoting the major differences:¹⁶⁵

Table 9: Comparison of the Texts of Papyrus 967 and Codex 88 for Daniel 7:13-14

Verse	Papyrus 967	Codex 88
13a	ἐθεώρουν ἐν ὀράματι τῆς νυκτὸς	ἐθεώρουν ἐν ὀράματι τῆς νυκτὸς
13b	καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ἤρχετο ὡς υἱὸς ἀνθρώπου.	καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο.
13c	καὶ ὡς παλαιὸς ἡμερῶ(ν) παρῆν,	καὶ ὡς παλαιὸς ἡμερῶν παρῆν,
13d	καὶ οἱ παρεστηκότες <u>προσήγαγον</u> αὐτῷ.	καὶ οἱ παρεστηκότες <u>παρῆσαν</u> αὐτῷ.
14a	καὶ ἐδόθη αὐτῷ ἐξουσία <u>βασιλική</u> .	καὶ ἐδόθη αὐτῷ ἐξουσία,
14b	καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα <u>λατρεύουσα αὐτῷ</u>	καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα <u>αὐτῷ</u> <u>λατρεύουσα</u>
14c	καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ μὴ ἀρθῆ,	καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ μὴ ἀρθῆ,
14d	καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῆ.	καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῆ.

Both manuscripts feature the unusual phrase ὡς παλαιὸς ἡμερῶν (“as the Ancient of Days”) in their mention of the coming of the one like a son of man. Scholars are divided as to whether the Old Greek originally read ὡς παλαιὸς ἡμερῶν or ἕως παλαιὸς ἡμερῶν.¹⁶⁶ The

the Son of Man is in fact an embodiment of the person of the Ancient of Days.” Cf. Gieschen, *Christology*, 249. The same image of God pictured as the Ancient of Days occurs in *1 En.* 46:1 and 71:10. However, this characteristic of white hair is not restricted to God. For example, the angel Iaoel has hair like snow (*Apoc. Abr.* 11:2). In addition, the son of Lamech (Noah) was born with hair white like wool (*1 En.* 106:2, 10). Furthermore, angels are described as having white hair (*1 En.* 106:5-6). Finally, the elderly Jacob is described as having hair like snow (*Jos. As.* 22:7).

¹⁶⁴ According to Tim McLay, *The OG and Th Versions of Daniel* (SCSS 43; Atlanta: Scholars Press, 1996), 7, there is no doubt among scholars that Papyrus 967 is a more faithful witness than Codex 88 to the original OG text.

¹⁶⁵ For Papyrus 967, see Angelo Geissen, ed., *Der Septuaginta-Text des Buches Daniel, Kap. 5–12, zusammen mit Susanna, Bel et Draco, sowie Esther, Kap. 1,1a–2,15* (PTA 5; Bonn: R. Habelt, 1968), 108-10. For Codex 88, see Alfred Rahlfs and Robert Hanhart, eds., *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 913-14.

¹⁶⁶ Sharon Pace Jeanson, *The Old Greek Translation of Daniel 7–12* (CBQMS 19; Washington, D.C.: Catholic Biblical Association of America, 1988), 96-99, argues that ὡς παλαιὸς ἡμερῶν is a corruption of ἕως παλαιὸς ἡμερῶν. Similarly, Collins, ““Son of Man,”” 555, contends that that the variants resulted from secondary scribal

issue of intentional change is in one sense moot because the variant, as either a scribal error or a scribal emendation, results in a view in which the Ancient of Days and the one like a son of man are closely associated.¹⁶⁷ B. E. Reynolds sees two implications of the OG readings: (1) the one like a son of man is similar to but not identical to the Ancient of Days; and (2) the presentation of the one like a son of man suggests that he is a messianic figure.¹⁶⁸

This hair like pure wool probably symbolizes the wisdom and regality of the Ancient of Days because white hair in the Jewish scriptures is associated with honor (Lev 19:32; Prov 16:31). This description of the one like a son of man with white hair, a feature of the Ancient of Days, does not identify Christ as God.¹⁶⁹ Rather, the author closely associates Jesus Christ with God (a *Gleichsetzung*, not an *Identifizierung*) and probably takes the side of the Jews who argued against the doctrine of the two powers in heaven and regarded it as heresy.¹⁷⁰ The portrayal of Yhwh as the Ancient of Days connotes His power to rule over the

errors but that theological meaning was possibly attached to the variants later. Loren T. Stuckenbruck, *Angel Veneration and Christology: A Study in Early Judaism and in the Christology of the Apocalypse of John* (WUNT 2/70; Tübingen: Mohr/Siebeck, 1995), 213-18, disputes this view of scribal corruption.

¹⁶⁷ Aune, *Revelation 1–5*, 92, notes, “Yet whether or not the identification of the Son of Man with the Ancient of Days reflected in MSS 88 and 967 was intentional, it is clear that it *could* be understood that way. . . .” Italics original. In this textual issue Aune seems to reflect the most judicious assessment of the evidence.

¹⁶⁸ B. E. Reynolds, “The ‘One Like a Son of Man’ According to the Old Greek of Daniel 7,13-14,” *Bib* 89 (2008): 71.

¹⁶⁹ Aune, *Revelation 1–5*, 92, wrongly concludes that Rev 1:13 clearly shows that the one like a son of man “is identical with the Ancient of Days.” Likewise, Bauckham, *Theology*, 54-65, is going beyond the evidence when he says that the author is identifying Jesus with God.

¹⁷⁰ The description of one like a son of man in language descriptive of the Ancient of Days should be understood in light of the “two powers in heaven” controversy (שְׁתֵּי רִשְׁוֹנוֹת = “two powers”). For about a century after Jesus, some Jews argued over the “two powers in heaven” theological issue, as it is now known. In regard to the thrones of Dan 7:9, Akiba said that God placed “One for Himself, one for the Messiah” (*b. Sanh.* 38.2). The same line of reasoning (one throne for God, one for the Messiah) is seen elsewhere in rabbinic literature (*b. Hag.* 14a). According to A. F. Segal, *Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (SJLA 25; Leiden: E. J. Brill, 1977), 261, in early rabbinic literature (*Sifre Deut.* 379; *Sifre Zuta Shalah* 15.30; *Tanhuma Kadoshim* 4; *Gen. R.* 1.7; *Deut. R.* 2.33; *Eccles. R.* 2.12; *Pesikta* 20.4), some Jews adopted the phrase “two powers” (שְׁתֵּי רִשְׁוֹנוֹת), “two gods,” and “second god” to describe and refute the teaching that Yhwh has a divine mediator who shares his throne. Such a divine mediator is divine in the sense of sharing certain incommunicable attributes and functions that belong to God alone (e.g., omnipotence, omniscience, omnipresence, universal sovereignty, eternity, creation, eschatological judgeship). The polemical discussion against the “two powers” doctrine in rabbinic literature does not preclude a much earlier origin for this doctrine because some of Philo’s writings and some apocalyptic literature exhibit some awareness of it. For example, Philo uses the expression δεύτερος θεός (“second god”) to refer to the λόγος (*QG* 2.62). With Philo’s reputation as a compiler of traditions rather than a creator of them, it is probable that Philo’s reference to the intermediary of biblical traditions indicates that a number of Jews held such beliefs. Cf. W. L. Knox, “Pharisaism and Hellenism,” in *The Contact of Pharisaism with Other Cultures* (vol. 2 of *Judaism and Christianity*; ed. H. Loewe; London:

nations and His ability to rule over the ages. Even as white hair indicated great age and therefore wisdom, so also the white hair of the one like a son of man indicates that he is associated with the Ancient of Days in ruling over people.

The theme of one like a son of man's role as God's plenipotentiary is seen in the unity of God and Christ in many places in Revelation. One of the most notable examples occurs in the author's throne-room vision in which ascriptions of honor are given to both God and Lamb (5:11-14).¹⁷¹ Another instance of this theme is seen in 11:15, where the author mentions "the kingdom of our Lord and of His Messiah" and then fuses the two by saying that "*he* will reign unto the ages of the ages" (βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων). Similarly, in 22:3-4 the unity of God and the Lamb is accentuated: "And every divinely cursed thing will be no longer, and the throne of God and the Lamb will be in it, and *his* bondservants will serve *him*, and they will see *his* face, and *his* name will be on their foreheads." The occurrences of the singular pronouns (αὐτῷ and three uses of αὐτοῦ) in 22:3-4 refer to both God and the Lamb because God and the Lamb are one in purpose and one as the fused recipient of service. This unity is also seen in the title "Alpha and Omega" that God and the Lamb share (1:8; 21:6; 22:13).

Sheldon, 1937; repr; New York: Ktav, 1969), 62; Van de Water, "Michael or Yhwh?" 77. In light of this awareness in pre-rabbinic literature, Segal, *Two Powers*, 260-61, says that viewing the theophanies of the Hebrew Bible in terms of a divine mediator occurred before the second century CE. Van de Water, "Michael or Yhwh?" 76-77, marshals further support for this argument by referring to the Magharians, who were a first-century Jewish sect that believed that a heavenly being created the universe, that this being was established as an overseer of all creation, and that this being acted as God's intermediary in visibly manifesting himself to Israel's patriarchs and speaking to the prophets. This "two powers" background is probably part of the theological milieu in which the author found himself. Aune, *Revelation 1-5*, 92, says, "Rev 1:13-14 may reflect an early stage of the later rabbinical polemic against the 'two powers' heresy. Proponents of this heresy, often identified with Christians and/or Gnostics, interpreted certain biblical texts in such a way that angelic beings or divine hypostases in heaven were understood as equivalent to God. . . ." Aune (93) further states that texts speculating on the meaning of God's name and allusions to Dan 7:9-13 "suggest that John is preserving a Jewish polemic *against* understanding Daniel as referring to the two powers." Italics original. Prigent, *Apocalypse of St. John*, 134-35, also views Rev 1:14 against this background. Jarl E. Fossum, *The Name of God and the Angel of the Lord: Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism* (WUNT 36; Tübingen: Mohr/Siebeck, 1985), 320, sees that Christians would be open to the charge of the two powers heresy, but he wrongly concludes that they "obviously would not try to reduce the impression that God had a proxy" and that the white hair of Jesus in Rev 1:14 denotes his "divine status."

¹⁷¹ From his observations of 5:9-10, 12, 13, Morton, *One*, 164, concludes that Jesus is functioning as God.

The third aspect of the one like a son of man's role as God's plenipotentiary is seen in v. 15 with its description of Christ's voice as the sound of many waters (ὡς φωνὴ ὑδάτων πολλῶν).¹⁷² The many waters are a composite allusion composed primarily of Dan 10:6 and secondarily of Ezek 1:24 or 43:2.¹⁷³ The voice of many waters stresses the authority of God given to Jesus. This theme is reflected in the repetition of ὡς φωνὴ ὑδάτων πολλῶν elsewhere in Revelation for describing certain followers of Jesus (14:2; 19:6). Thus, the 144,000 sing with a voice like many waters (14:2-3) and are identified with the one like a son of man as the saints to whom are given the kingdom, the dominion, and the greatness of the kingdoms (Dan 7:27).¹⁷⁴ Likewise, the vast throng in heaven have a voice like many waters as they shout to God when the time comes for the marriage banquet of the Lamb (19:6-7). Finally, the author's use of τὰδε λέγει ("these things says") in connection with the exalted Christ's prophetic messages to the seven churches indicates that Christ is functioning in the role of Yhwh.¹⁷⁵

The fourth aspect of the one like a son of man's role as God's plenipotentiary is seen in v. 17 with Jesus Christ's pronouncement to the author, "I am the first and the last" (ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος). The title "the first and the last" is used to describe Yhwh in Isa 41:4; 44:6; and 48:12, which are exclusivist statements concerning the sole deity of Yhwh.¹⁷⁶ Thus, the title "the first and the last" is shocking in some regards when applied to the one like a son of man. This phrase is used two other times in Revelation. In the first instance, the glorified Christ identifies his words as those of "the first and the last" in his pro-

¹⁷² The many waters may refer to a waterfall, a cataract, or the sea.

¹⁷³ In both the Jewish scriptures and Jewish apocalyptic literature, the image of many waters is used to describe the voice of God (Ps 93:4; Ezek 1:24; 43:2; *Apoc. Abr.* 17:1; 4 *Ezra* 6:17).

¹⁷⁴ Perriman, *Coming*, 217, observes that the 144,000 "have replicated Christ's faithfulness and therefore receive the same reward: they have been 'redeemed from mankind as firstfruits for God and the Lamb' (Rev. 14:4) and will rule with him." He also identifies them as the saints of Dan 7:27. Cf. idem, *Coming*, 220.

¹⁷⁵ τὰδε λέγει occurs frequently in the OG as a formula for the prophets. See our discussion about τὰδε λέγει in §2.2.1. Beale, *Revelation*, 229, remarks that this formula shows that Christ functions in the role of Yhwh and further notes that this role in other ways was depicted earlier in 1:12-18.

¹⁷⁶ Both the OG and the MT vary in their formulation of the exclusivist statement concerning Yhwh, yet a number of scholars are in general agreement that ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος in Rev 1:17 is an allusion to this cluster of texts from Isaiah concerning the self-predication of Yhwh: Aune, *Revelation 1-5*, 101; Beale, *Revelation*, 213; Fekkes, *Isaiah*, 74, 122; Osborne, *Revelation*, 95.

phetic message to the church of Smyrna (2:8). In the second instance, in 22:13, where the declaration of God in 1:8 is enlarged, Jesus declares, “I am the Alpha and the Omega, the first and the last, the beginning and the end.” This declaration by Jesus combines two descriptions of God used earlier in Revelation, but this combination does not mean that the author is making Jesus somehow identical with God because these titles applied to God are intrinsic to God.¹⁷⁷ Thus, Jesus bears the divine titles of “Alpha and Omega” and “beginning and the end.”

The fifth aspect of the one like a son of man’s role as God’s plenipotentiary is seen in the composite polemic in 1:12-20 against pagan deities and the imperial cult. For example, David Aune notes that the author’s description of the glorified Christ in 1:12-20 possesses distinct associations with the imagery of Nero as Apollo-Helios and his enthronement in a Golden House.¹⁷⁸ In 2:18, which is linked to 1:14-15 by the two passages’ common description of the exalted Christ, a similar polemic against Apollo is seen.¹⁷⁹ The description of Jesus as having the keys of Death and Hades (1:18) probably is in part derived as a polemical thrust at both the Emperor Domitian and the goddess Hekate. As the *pontifex maximus*, Domitian was in charge of funerals, but Jesus claims authority over the dead.

¹⁷⁷ The Alpha and the Omega (1:8; 21:6); the beginning and the end (21:6). Some titles of God in Revelation are not used to describe Jesus. God possesses exclusive titles and attributes in Revelation that prevent any *Identifizierung* with Jesus. This lack of *Identifizierung* of God with Jesus *in toto* permeates the entire discourse. For example, God is called “the Ruler of All” (ὁ παντοκράτωρ) nine times, but Jesus is never described in this way (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22). Indeed, in one instance the Lord God Ruler of All and the Lamb are distinguished (21:22). Similarly, God is described transtemporally with either a triadic title (“the Being One and the He Was and the Coming One”; 1:4, 8; 4:8) or a dyadic title (“the Being One and the He Was”; 11:17; 16:5), whereas Jesus lacks these titles. Finally, God, never Jesus, is said to be the Creator of all things (4:11; 10:6).

¹⁷⁸ Aune, “Influence,” 11. For details on the connection between Nero and Apollo, see Edward Champlin, *Nero* (Cambridge: Harvard University Press, 2003), 112-44. Champlin (117) notes how Nero was hailed as “Nero Apollo” and the “New Apollo.”

¹⁷⁹ In the message to Thyatira (2:18), Jesus declares, “These things says the son of God, the one having his eyes like a flame of fire and his feet like burnished bronze.” This use of the title “the son of God” in 2:18, which is the sole instance in the Apocalypse, is a polemic against Apollo, the son of Zeus, who was an important god in Thyatira. In addition, this title functions as a polemic against the imperial cult because many of the emperors used “son of God” in official correspondence and decrees: Augustus (P. Ryl. 601; *PSI* 1150; *IGR* 1:901) and Tiberius (*SB* 8317). The author describes the son of God in terms of two descriptions of the one like a son of man in 1:14-15: eyes like a flame of fire and feet like burnished bronze. Cf. Aune, *Revelation 1–5*, 201-2; Osborne, *Revelation*, 153.

Hekate, the goddess of darkness, was said to be linked with sorcery and ghosts, to possess the keys to hades, and to rule over all.¹⁸⁰ Similarly, in one Egyptian tradition the god Anubis holds the keys to hades.¹⁸¹ The Greek god Hades is depicted as having a key. Heracles was said to bring some people from the dead.¹⁸² In contrast to these deities, Jesus has conquered Death and Hades and thus is victorious over these demonic powers.¹⁸³ David Aune notes that the image of Jesus' bare feet has a striking parallel with Roman art that sometimes portrays the emperor as barefoot to indicate his inclusion in the realm of the divine.¹⁸⁴ Jesus' face shining like the sun—a tensive symbol in this passage—shows Jesus in a position as God's plenipotentiary, as was common in the Jewish scriptures and in Jewish literature.¹⁸⁵

The sixth aspect of the one like a son of man's role as God's plenipotentiary is seen in v. 18 with Jesus' self-identification as ὁ ζῶν (“the living one”). The application of this title to the one like a son of man indicates that Jesus represents the Living God in not being subject to death.¹⁸⁶ This title, which stresses the eternity of God, is ultimately derived from descriptions of God vis-à-vis false gods in the Jewish scriptures.¹⁸⁷ This important title is used in key passages of Revelation. For example, in Rev 4:9-10 God is described twice as “the One living unto the ages of the ages.” This title is repeated in Rev 10:6, where a strong messenger

¹⁸⁰ Aune, *Revelation 1–5*, 104; Witherington, *Revelation*, 82. One description of Hekate (*PGM* IV.2836-37) says, “Beginning and end are you and you alone rule all. For all things are from you, and in you do all things, Eternal One, come to their end.”

¹⁸¹ *SIG* 1717.

¹⁸² Diodorus Siculus 4.25.4; 4.26.1.

¹⁸³ On Death and Hades as demonic powers, see Appendix 1 for the note accompanying our translation of Rev 1:18. Witherington, *Revelation*, 82, notes that one Jewish tradition regards only God as having the power to bring a person back from Hades (Wis 16:13).

¹⁸⁴ Aune, *Revelation 1–5*, 95.

¹⁸⁵ Ps 84:11; Isa 60:19. Cf. Chester, *Messiah*, 169. The association of the sun and God are seen in the description of the Great Glory who is sitting upon throne in *1 En.* 14:21 (NVK): “No angel could enter into this house and look at his face because of the splendor and glory, and no human could look at him.” Similarly, the Lord of the sheep is one whose “face was dazzling and glorious and fearful to look at” (*1 En.* 89:22, NVK).

¹⁸⁶ On ὁ ζῶν as a title of God, see Aune, *Revelation 1–5*, 102; Beale, *Revelation*, 214; Mounce, *Revelation*, 61; Beckwith, *Apocalypse*, 441; Smalley, *Revelation*, 56; and Swete, *Apocalypse*, 20.

¹⁸⁷ God is called אֱלֹהֵי הַיּוֹם in numerous places in the Jewish scriptures (Deut 5:26; 32:40; 1 Sam 17:26; Isa 49:18; Jer 5:2; 10:10; 23:6; Dan 12:7; Hosea 1:10). In addition, God is called אֱלֹהֵי הַיּוֹם (MT: Joshua 3:10; Ps 42:3; 84:3; Hos 2:1). The title “the living God” is also found in Jewish literature (Bel 14:5, 25; 3 Macc 6:28; *Jub.* 1:25; 21:4) and the Jesus movement scriptures (Matt 16:16; 26:63; John 6:69; Acts 14:15; Rom 9:26; 2 Cor 3:3; 6:16; 1 Thess 1:9; 1 Tim 3:15; 4:10; 6:17; Heb 3:12; 9:14; 10:31; 12:22; Rev 7:2). Cf. Prigent, *Apocalypse of St. John*, 142.

(Christ; cf. §5.3.3) swears by “the One living unto the ages of the ages.” Again in Rev 15:7, one of the four living ones gives the seven angels the seven bowls that are filled with the wrath of “God, the One living unto the ages of the ages.”

3.5 Summary and Conclusions

We showed that various elements in Rev 1:9-20 are connected with the rest of Revelation by means of lexical cohesion. Our analysis shows that Rev 1:9-20 is programmatic for the rest of the discourse because the repetition of key words and phrases from the “one like a son of man” vision unifies the discourse and elaborates aspects of the multivalent thematic statement of Rev 1:7-8. We then showed that the allusion to Dan 7:13 in Rev 1:13 is prominent and functions as both a window allusion and as a controlling-text allusion. We then explored four Christological themes in Rev 1:12-20 and examined their impact on the discourse of the Apocalypse: the eschatological judge, the universal sovereign, the vindicated witness, and God’s plenipotentiary. We concluded that these four major themes fall under the rubric of the allusion of the one like a son of man. Moreover, these themes are woven into the fabric of the rest of the Apocalypse. In the next chapter we will examine the relationship between Rev 1:7-8, Daniel 7, and Revelation 4–5.

Chapter 4

Revelation 1:7-8 and Its Links with Revelation 4–5

4.1 Introduction

In the last chapter we showed how Rev 1:9-20, which is connected to Rev 1:7-8 via chain-link interlock (§2.3.2), is thematically programmatic for the rest of the Apocalypse and is multivalent in its themes. We will begin this chapter by looking at the literary structure of Revelation 4–5 and at the ways in which Daniel 7, the context of Dan 7:13, serves as the *Vorbild* allusion for Revelation 4–5. We will end the chapter by showing that Revelation cannot be regarded as an Ezekiel-based text.

4.2 The Relationship of Revelation 1:7-8 and Daniel 7 to Revelation 4–5

All the events of Revelation 6:1–22:5 flow from Revelation 4–5, so these two chapters constitute the theological center of the discourse.¹ In these two central chapters, the author interweaves allusions from a variety of sources such as Daniel, Ezekiel, Isaiah, Jewish apocalyptic tradition, and Greco-Roman culture. However, as we will show, the main interpretive key for Revelation 4–5 is found in its link with Rev 1:7-8, especially the window allusion to Dan 7:13 that invokes the context of Daniel 7.

4.2.1 The Literary Structure of Revelation 4–5

Revelation 4–5 is best viewed as a unified vision that contains two interlocking episodes.² As a unified vision, these chapters present the author’s vision of sequential events

¹ The explicit connection between Revelation 4–5 and Revelation 6:1–22:5 is opening of the seals (5:9; 6:1, 3, 5, 7, 9, 12), which mark the beginning of the unfolding of the eschatological events of Revelation. In calling Revelation 4–5 “the theological center,” we do not imply that these chapters supersede the multivalent thematic statement of Rev 1:7-8. In fact, Rev 1:7-8 and Revelation 4–5 are linked because both passages feature the focus on the tribes of the earth (1:7; 5:9) and the triadic description of God (1:8; 4:8). As central chapters, Revelation 4–5 elaborate certain aspects of Rev 1:7-8, especially the allusion to Dan 7:13, and are foundational to the rest of Revelation. Many scholars acknowledge the importance of Revelation 4–5 for the remainder of the discourse: Aune, *Revelation 1–5*, 275; Bauckham, *Theology*, 40; Beasley-Murray, *Revelation*, 108; Boring, *Revelation*, 102; Krodell, *Revelation*, 152, 168; Schüssler Fiorenza, *Revelation: Vision*, 58. Thompson, *Revelation: Apocalypse and Empire*, 59, says, “The presence of the slain Lamb in the heavenly temple is one of the fundamental secrets revealed in the Book of Revelation (cf. 7:17).”

² Hurtado, “Revelation 4–5,” 110; Beasley-Murray, *Revelation*, 108-29; Mounce, *Revelation*, 116-38.

without any substantial break in the text.³ Revelation 4:1 marks the beginning of a new section, as many scholars observe.⁴ The interlocking of the two chapters is seen in the phrase τοῦ καθήμενου ἐπὶ τοῦ θρόνου in 4:10, which is repeated verbatim in 5:1, 7. Furthermore, the repetition of θρόνος as a reference to God's throne links the two chapters together.⁵ Beyond this level of linking, Revelation 4–5 is linked with Rev 1:9-20 and ultimately to Rev 1:7-8. First, the author says in 4:1 that the voice that he hears is the same voice that he heard at the beginning of his first vision in 1:10. Second, the author says that the result of this second vision is that he finds himself in spirit (4:2, ἐγενόμην ἐν πνεύματι), repeating verbatim the phrase he uses to describe his experience of being in spirit on the Lord's day (1:10).⁶ In this link with 1:9-20, chapters 4–5 are an elaboration of the themes concerning the one like a son of man begun in 1:10, and these two chapters are therefore an elaboration of the multi-valent thematic statement of Rev 1:7-8.⁷

4.2.2 Daniel 7 and Revelation 4–5

Revelation 4–5 is a throne-vision report and is a complex composite of various elements such liturgy, hymns, Greco-Roman culture and the imperial cult, Jewish apocalyptic tradition, and the Jewish scriptures.⁸ However, Revelation 4–5 is best viewed as built on

³ In our outline of Revelation (§2.3.2), we argue that 4:1–11:19 forms one major section. In a more detailed outline of Revelation, we would subdivide 4:1–6:17 as a unit because, as Aune, *Revelation 1–5*, 276, notes, the formulas μετὰ ταῦτα in 4:1 and μετὰ τοῦτο in 7:1 frame the narrative.

⁴ Aune, *Revelation 1–5*, 275; Beale, *Revelation*, 316; Bousset, *Offenbarung*, 242-43; Charles, *Revelation*, 1:102; Giesen, *Offenbarung*, 147; Morton, *One*, 39; Osborne, *Revelation*, 218, 220-21.

⁵ For the 17 occurrences of the throne of God, see note 9 below. In contrast, θρόνος occurs only once in the next chapter (6:16).

⁶ Corsini, *Apocalypse*, 124.

⁷ *Ibid.*, 123-24.

⁸ *Liturgy*: Piper, "Apocalypse," 10-22; Lucetta Mowry, "Revelation 4–5 and Early Christian Liturgical Usage," *JBL* 71 (1952): 75-84. *Hymns*: Edwin Yamauchi, *Archaeology of the New Testament Cities in Western Asia Minor* (Grand Rapids: Baker, 1980), 42, notes that hymns were sung to emperors. *Greco-Roman culture and the imperial cult*: Aune, "Influence," 5-26; Boring, *Revelation*, 103; Craig S. Keener, *Revelation* (NIVAC; Grand Rapids: Zondervan, 2000), 180, 189; Hanns Lilje, *The Last Book of the Bible: The Meaning of the Revelation of St. John* (trans. Olive Wyon; Philadelphia: Muhlenberg, 1957), 108; Mounce, *Revelation*, 127; Osborne, *Revelation*, 225-26. *Jewish apocalyptic tradition*: The image of a door to heaven (Rev 4:1) is featured the following texts: *1 En.* 14:10-11, 15; 104:2; *T. Levi* 2:6; 5:1. The image of a lamb with seven horns (Rev 5:6) is probably rooted in the Jewish apocalyptic tradition and scriptural tradition. The Maccabees are described as "horned lambs" (*1 En.* 90:9), and a messianic figure is described as a white bull with large horns (*1 En.* 90:37). Similarly, a lamb defeats the enemies of Israel (*T. Jos.* 19:8-9). Horns are used positively to refer to the firstborn of Joseph's bull (*Deut* 33:17).

Daniel 7 as a *Vorbild*. The use of extrascriptural allusions as a *Vorbild* for Revelation 4–5 fails to convince.⁹ First, the extrascriptural allusions are not interwoven throughout the two chapters in an obvious fashion. Second, none of the extrascriptural allusions forms a linear story, which is the nature of Revelation 4–5.

The use of Daniel 7 as a *Vorbild* allusion in Revelation 4–5 is seen in three ways. The first way is the author’s use of the 17 occurrences of the throne of God in Revelation 4–5 as an allusion to the throne of the Ancient of Days in Dan 7:9.¹⁰ Scholars posit other possibilities for the source of the throne allusion, but these alternatives fail to convince.¹¹ The factors favoring Daniel 7 as the source text of the allusions to the throne are as follows. Both the throne of Revelation 4–5 and the throne of Dan 7:9 are placed, and this placement constitutes an act of dramatic significance.¹² In addition, the throne in both texts features God sitting upon it. Further support for seeing Revelation’s throne imagery as connected with Daniel 7 and its depiction of judgment is the forensic rhetoric that dominates Revelation 4–5 and the rest of Revelation through much of its text.¹³ Finally, the other details of Revelation

⁹ For example, the author of the Apocalypse engages in a polemical way with the Roman imperial cult, showing that God, not Caesar, occupies the throne and is sovereign in human affairs. However, such a polemic is subsumed within the framework of Daniel 7, where God’s rule over all empires is demonstrated. In addition, allusions arising from the author’s cultural milieu or apocalyptic orality are clearly secondary in nature because he views everything through the lens of the divine viewpoint of the Jewish scriptures and the eschatological coming of the one like a son of man.

¹⁰ θρόνος as a reference to the throne of God is mentioned in 4:2 (2), 3, 4, 5 (2), 6 (3), 9, 10 (2); 5:1, 6, 7, 11, 13. In addition, the plural form of θρόνος is used twice in 4:4 to refer to the thrones of the 24 elders.

¹¹ Morton, *One*, 84-85, states that possible sources of the throne imagery include: (1) Homeric literature, (2) ancient Near East mythology, (3) the Hebrew Bible, and (4) Jewish apocalyptic. The link with Homeric literature and ancient Near East mythology is general at best. In regard to Jewish apocalyptic, its influence is more specific, but such an allusion does not account for the context of the texts that mention the throne.

¹² Revelation 4:2 says “and, look, a throne was being set in heaven” (καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ). The significance of the setting of this throne is seen in the imperfect form ἔκειτο. This setting of the throne corresponds conceptually, though not lexically, with the setting of the thrones in Dan 7:9: ἐθεώρουν ἕως ὄτε θρόνοι ἐτέθησαν, OG; ἐθεώρουν ἕως ὄτου θρόνοι ἐτέθησαν, Θ.

¹³ Witherington, *Revelation*, 15, points out that “the dominant form of rhetoric in this document [Revelation] is forensic rhetoric.” He (16) goes on to note, “Official documents are at the heart of the revelations in Rev. 4–21, which is only appropriate in a forensic setting, and it is in court they are unsealed and read. The audience is comforted because the divine verdict is a foregone conclusion – the faithful will one day conquer and the wicked will one day be judged – but in the meantime the audience must remain faithful and must repent of their sin and lethargy and cowardice.” Royalty, *Streets*, 127, contends that “Revelation has clear affinities with epideictic rhetoric,” and to a degree it does, but these affinities are subsumed within the larger scope of forensic rhetoric.

4–5 are highly correlated with the context of Daniel 7 (e.g., the presence of other thrones in Dan 7:9 and Rev 4:4).¹⁴

The second way that shows the use of Daniel 7 as a *Vorbild* allusion in Revelation 4–5 is the fact that eschatological judgment is a theme that comports well with both Daniel 7 and Revelation 5. The throne for God in Daniel 7 and His throne in Revelation 4–5 are associated with the eschatological judgment of the kingdoms of this world.¹⁵ In Daniel 7 the Ancient of Days is in control of the judgment, and the one like a son of man is in a passive role. The third way that shows the use of Daniel 7 as a *Vorbild* allusion in Revelation 4–5 is the correspondence of Revelation 4–5 to the general sequence of events and the major symbols of Daniel 7. The table below presents Revelation 4–5 in sequence and notes the parallels between Daniel and Ezekiel.¹⁶

Table 10: Allusions in Revelation 4–5 to Daniel 7 and Ezekiel 1–2

Event or Wording	Daniel	Ezekiel	Revelation
Seeing something new after seeing other things	7:6-7	1:1	4:1
The opening of heaven		1:1	4:1
A throne or throne(s) set in heaven ¹⁷	7:9	1:26	4:2
God sitting on a throne ¹⁸	7:9	1:26-27	4:2-3, 9-10; 5:1, 7, 13
God's awesome appearance	7:9	1:26-28	4:3

¹⁴ Daniel 7 does not specify who occupies the thrones of Dan 7:9. A number of scholars regard these thrones as those for the court of v. 10, but there is no consensus. This use of throne imagery based on the thrones and the seating of the Ancient of Days in Dan 7:9 finds a probable precedent in 4Q491c, where a “throne of strength” (כִּסֵּא עֲזָרָה) in line 12 is mentioned. Hengel, *Christology*, 202, believes the entire scene of 4Q491c and its throne imagery reflects “the college of judges” of Dan 7:9-10, and Bock, *Blasphemy and Exaltation*, 223, concurs with this assessment.

¹⁵ Aune, “Apocalypse Renewed,” 52, notes that throne visions in ancient literature function in one of six or more ways, and he classifies Dan 7:9-12 as a judgment scene and Ezek 1:4–3:11 as a commission scene. In light of Rev 6:1-17, Aune (52-53) says that the throne vision of Revelation 4–5 “constitutes an unusual form of judgment scene.”

¹⁶ This table reflects our analysis of the text and includes Ezekiel for comparison, which Beale, *Revelation*, 314-15, excludes. A number of the parallels agree with Beale’s analysis: *Use of Daniel*, 181-82; *John’s Use*, 88; *Revelation*, 314-15.

¹⁷ The allusion to Dan 7:9 is stronger than any putative allusion to Ezek 1:26 because Dan 7:9 refers to the setting of the throne. In contrast, the throne in Ezek 1:26 is not said to be set.

¹⁸ Dan 7:9 OG shares the important lexeme κάθημαι (“to sit”) with Rev 4:2, 3, 9-10 and 5:1, 7, 13. The wording of Ezek 1:27 does not feature this important lexeme (καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν).

Event or Wording	Daniel	Ezekiel	Revelation
Rainbow surrounding God on the throne		1:27-28	4:3
Thrones for others near the throne of God	7:9		4:4
Fire associated with the throne ¹⁹	7:9-10		4:5
Lightning associated with the cherubim / living ones		1:13	4:5
A sea	7:2-3		4:6
Servants surrounding the throne ²⁰	7:10		4:4, 6-10; 5:8, 11, 14
The presence of four living ones in relation to the throne of God ²¹	7:9	1:5-10	4:6-9; 5:6, 8-11
A structure like crystal		1:22	4:6
The eyes of the cherubim		1:18	4:8
God's reception of glory, honor, and power ²²	7:14		4:11
Scroll(s) associated with the throne of God ²³	7:10		5:1-5
Scroll written inside and on the back ²⁴		2:9-10	5:1
The opening of a scroll or scrolls	7:10		5:2-5, 9
The shoot of David ²⁵	7:13		5:5

¹⁹ Three images of fire are associated with the throne in Dan 7:9-10: the throne of fire of the Ancient of Days, wheels of fire, and a river of fire proceeding from the throne. Daniel 7:9 OG lacks a reference to wheels and says that the throne is like a flame of fire (ὁ θρόνος ὡσεὶ φλόξ πυρός). Revelation 4:4 follows the order of Dan 7:9-10, but the image of the seven torches of fire in Rev 4:5 comes from Zech 4:2-3, 10 as to the number of the torches. Beale, *Revelation*, 326, wrongly says the structural order of both Dan 7:9ff. and Ezek 1:26ff. forms the background because fire precedes the description of the living ones in Revelation. However, Beale fails to note that the description of the living ones precedes the fire in Ezekiel 1.

²⁰ The phrase μυριάδες μυριάδων in Rev 5:11 shows that the ultimate source text for all these servants around the throne is Dan 7:10 (μύριαι μυριάδες), which is the only place in the OG where this phrase occurs. Cf. Norman Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper & Row, 1967), 170. The reference in Revelation 4–5 to the thrones, the four living ones, the 24 elders, and the angels is also to be seen in light the motif of the divine council found in various passages in the Jewish scriptures (1 Kgs 22:19-22; Job 1:6; Pss 29:1; 82:1; 89:5-7; Jer 23:16-18).

²¹ The word “cherubim” is not used in Daniel 7, but the fiery throne chariot in Daniel’s vision has a strong parallel with the fiery throne chariot of Ezekiel.

²² In Dan 7:14 the one like a son of man receives from the Ancient of Days dominion, honor, and kingdom, which may be regarded as a reconfigured allusion (approximate parallel). The source of this bestowal is the Ancient of Days. Parker, “Our Lord and God,” 228, sees an allusion to Dan 7:14 here.

²³ Most scholars regard the βιβλίον in 5:1, 2, 3, 4, 5, 8, 9 as a scroll, not a codex or a book of parchment leaves. We concur with the consensus of scholars on this issue. Cf. Charles, *Revelation*, 1:136-37.

²⁴ Revelation 5:1 features six variants. Variant 1: ἔσωθεν καὶ ὀπισθεν] A 1 69 1828^{m^g} 2057 2059 2081 2329 2344 *pc sy^h*; Or^{1/4} Cyp Epiph Cass Oecu²⁰⁶². Variant 2: ἔμπροσθεν καὶ ὀπισθεν] **Ⲛ** f²⁰³¹ *pc sa*; Andr Or^{2/4}. Variant 3: ἔσωθεν καὶ ἔξωθεν] **ⲙ** 025 046 1006 1611 1828^{bx} 1854 1859 2020 2042 2065 2344 2351 2432 *latt vg sy^{ph} bo arm eth Hipp Or^{1/4} Vic Aph Hil Oecu²⁰⁵³ Prim Andr^{a,c,p} Ps-Ambr Bea Aret*. Variant 4: ἔξωθεν καὶ ἔσωθεν] 94. Variant 5: ἔσωθεν καὶ ἔξωθεν καὶ ὀπισθεν] Andr^{bav}. Variant 6: ἔσωθεν καὶ ἔξωθεν καὶ ἔμπροσθεν καὶ ὀπισθεν] 2073. Variant 1 (ἔσωθεν καὶ ὀπισθεν) is well attested (e.g., MS A) and is the best source for the other variants that would arise with scribes who were more familiar with codices. Cf. Metzger, *Textual Commentary*, 735. Aune, *Revelation 1–5*, 322 n. 1.e-e, regards variant 1 as the *lectio originalis*.

²⁵ The phrase “the shoot of David” (ἡ ῥίζα Δαβίδ) in Rev 5:5 is congruent with the triadic nexus in the Jewish scriptures of the Davidic king, Isaiah’s servant/chosen one, and the one like a son of man of Dan 7:13-14

Event or Wording	Daniel	Ezekiel	Revelation
Conquering ²⁶	7:13-14, 21		5:5
A messianic figure coming to God's throne to receive authority for ruling eternally over a kingdom ²⁷	7:13-14		5:5-7, 9, 12-13
Seven horns ²⁸	7:20		5:6
The Lamb ²⁹	7:9		5:6, 8, 12, 13

(§3.3.3). As such, the phrase “the shoot of David” may be regarded as an allusion to a tradition that incorporates Dan 7:13 as one of its constituent elements. ἡ ῥίζα Δαυίδ is better translated “the shoot of David” rather than “the root of David” because the point of ῥίζα is genealogical. This genealogical marker is made explicit in 22:5, where Jesus is called “the shoot and the *offspring* of David.” Depending on context, ῥίζα means “root, shoot or scion growing from the root, or the foot of a mountain or hill,” but in Rev 5:5 and 22:16 the meaning is “shoot.” Cf. BDAG, “ῥίζα,” 906; Beckwith, *Apocalypse*, 509 (“Branch”); Thompson, *Revelation*, ANTC, 95. Although not using the word “shoot,” Aune, *Revelation 1–5*, 351, says that this expression in 5:5 concerns “Davidic descent.” The word used in Isa 11:1, the source text, is רוֹדֵד, which means “rod, shoot.”

²⁶ The concept of the one like a son of man's presentation to the Ancient of Days and his reception of dominion, glory, and kingdom presupposes a conquering by that son in some way. This image of conquering becomes more apparent when Daniel is shown that the horn makes war against the saints and prevails over them (לְהִיָּתָר לְכַלְלָהּ, Dan 7:21). In essence, the one like a son of man is the antithesis of the conquering horn. Beale, *Revelation*, 350, sees a link between the verb νικάω and the allusion to Dan 7:10 and 12:4, 9.

²⁷ In Dan 7:13 the one like a son of man is presented to the Ancient of Days, and in like manner the Lamb comes before the One sitting on the throne. The Aramaic word translated “presented” (הִקְרִיבֵהּ) connotes the official presentation of the one like a son of man to the Ancient of Days.

²⁸ Beale, *Use of Daniel*, 67-95. A horn is a symbol of power in the Jewish scriptures (Num 23:22; Deut 33:17; Ps 89:17; Dan 7:20) and in Jewish apocalyptic literature (*I En.* 90:9-13, 16; *T. Jos.* 19:6-8). The image of the seven horns here, however, probably owes more to Dan 7:20, where a horn refers to an evil ruler who subdues three of ten evil rulers, with seven horns remaining. In contrast to the evil horn, the Lamb exercises power in a way that glorifies God. In addition, the counterimage of the ten horns of the dragon (12:3) and the beast (13:1; 17:3, 7, 12, 16) are derived from the ten horns of Dan 7:7, 20, 24. Morton, *One*, 158, ascribes the author's symbol of the seven horns to the Hebrew Bible and seven as a number signifying completeness, but he places emphasis on the multiple occurrences of horn(s) in Daniel 7.

²⁹ The symbol of the lamb in Revelation 5 fits within a hierarchy of symbols related to the one like a son of man. Admittedly, the symbol of the lamb is a dominant symbol in Revelation (Osborne, *Revelation*, 255), but it is subsumed under the overarching symbol of the one like a son of man. The author's incorporation of the lamb in Revelation may arise from one of two sources. The first source for lamb symbolism may be a Jewish exegetical tradition. As noted in §3.3.3, Jewish scriptures concerning the Davidic king, Isaiah's servant/chosen one, and the one like a son of man of Daniel 7 formed a nexus of tradition by the end of the first century CE. Thus, the author likely uses the metaphor of the Servant of Yhwh led as a lamb to the slaughter as the basis for his portrayal of Jesus as the Lamb in Revelation 5. A number of scholars regard ἐσφάγης (“you were slaughtered”) in Rev 5:9 as an allusion to Isa 53:7, which describes the Servant of Yhwh, who is led as a sheep to the slaughter (ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη): Friesen, *Cults*, 200; Kim, “*Son of Man*,” 70; Kraft, *Offenbarung*, 112. The second source for the lamb symbolism in Revelation may be the wording of the Aramaic in Dan 7:9. This verse describes the Ancient of Days as having hair like the wool of a lamb (כַּעֲמֹר נִקְא). נִקְא is a *hapax legomenon* in the Jewish scriptures. Collins, *Daniel: A Commentary*, 301, translates כַּעֲמֹר נִקְא as “his hair like lamb's wool.” He points to the cognate Syriac usage and the Hermopolis papyri (2:8). Cf. Michael Sokoloff, “כַּעֲמֹר נִקְא, ‘Lamb's Wool’ (Dan 7:9),” *JBL* 95 (1976): 277-79; Stephen A. Kaufman, *The Akkadian Influences on Aramaic* (AS 19; Chicago: University of Chicago Press, 1974), 77; Klaus Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984), 641. NET translates “the hair of his head was like lamb's wool.” By means of synecdoche, the author of Revelation may be extrapolating from the description of the hair of the

Event or Wording	Daniel	Ezekiel	Revelation
The universal scope of the kingdom in the earth ³⁰	7:14		5:9
The prophet's emotional turmoil because of the vision	7:15		5:4
The prophet's reception, from a heavenly servant, of counsel about the vision	7:16		5:5
The triumph of the saints ³¹	7:18, 21, 22, 25, 27		5:8
The servants worshipping the messianic figure	7:27		5:8-13
Authority given from God to rule over a kingdom ³²	7:18, 22, 27		5:9-10
A vast multitude ministering to the One on the throne ³³	7:10		5:11-12
The Lamb's reception and God's reception of various doxological ascriptions ³⁴	7:14		5:12-13
God's eternal rule ³⁵	7:27		5:13

An analysis of the table above provides three important insights. The first insight is that Daniel 7, not Ezekiel 1–2, is the main source text for allusions in Revelation 4–5.³⁶ Such

Ancient of Days as being like the wool of a lamb (Dan 7:9) to form his image of the Lamb. On the connection between the Lamb and Daniel 7, see Morton, *One*, 156-58.

³⁰ Three content words in Rev 5:9 (φυλή, “tribe”; γλῶσσα, “tongue”; λαός, “people”) match the content words in Dan 7:14 Θ that are used to describe the three classes of people who serve the one like a son of man. Bauckham, *Climax*, 329; Beale, *Revelation*, 45. Charles, *Revelation*, 1:147-48, sees an ultimate allusion to Dan 3:4, 7, 29; 5:19; 6:25; and 7:14 from a text similar to LXX or an older Aramaic text older than canonical Daniel.

³¹ In the Jewish scriptures the word ἅγιος is applied broadly to the people of God (Ps 15:3 OG; Ps 29:5 OG; passim). However, in light of the preceding context, another allusion to Daniel 7 is almost certainly in view in Rev 5:8. First, Dan 7:18 mentions that the saints of the Most High have judgment rendered on their behalf and receive the kingdom forever. This triumph of the saints in Daniel 7 forms the broad basis for the prayers of the saints being pivotal in the judgment of the world in Revelation that results in the triumph of the saints (5:8; 8:3-4). Second, ἅγιος is used in Rev 13:7 to refer to the war against the saints (καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων) in a way that clearly alludes to Dan 7:21 (καὶ κατενόουν τὸ κέρασ ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους). Beale, *Revelation*, 357, suggests that “saints” in Rev 5:8 “may well have connotations of the ‘saints’ in Daniel 7” because both texts refer to the saints right after a divine figure approaches a heavenly throne and receives authority. In contrast, ἅγιος is used in a variety of ways in Ezekiel, but the word is never used to refer to people as saints.

³² Dodd, *Scriptures*, 68.

³³ Dan 7:10 OG mentions χίλια χιλιάδες as those who serve the Ancient of Days. Charles, *Revelation*, 1:147; Mounce, *Revelation*, 137. In *1 En.* 40:1 an innumerable multitude stands before the glory of the Lord of spirits. Cf. *1 En.* 60:1; 71:8; *Apoc. Zeph.* 13:8.

³⁴ Parker, “Our Lord and God,” 228.

³⁵ Daniel 7:27 OG expresses God's eternal rule in the clause λαῶ ἁγίῳ ὑψίστου βασιλεῦσαι βασιλείαν αἰώνιον, which essentially corresponds to εἰς τοὺς αἰῶνας τῶν αἰώνων in Rev 5:13.

³⁶ According to Moyise, *Revelation*, 61, the apparent consensus of scholars holds that Revelation 4 is based on the model of Ezekiel 1. Cf. Keener, *Revelation*, 169 n. 2. Moyise (ibid.) shows only the parallels between Revelation 4 and Daniel 7 and does not cover Revelation 5 and Daniel 7, and yet he accuses Beale of “sleight of hand.” Beate Kowalski, *Die Rezeption des Propheten Ezechiel in der Offenbarung des Johannes* (SBB 52;

a use of Daniel 7 as a *Vorbild* allusion finds a parallel in *1 En.* 90:20-27.³⁷ With respect to the number of allusions in Revelation 4–5, the author alludes 25 times to Daniel 7 and ten times to Ezekiel 1–2.³⁸ Beyond mere numbers, Ezekiel 1–2 ceases to provide any new allusions after Rev 5:1, whereas Daniel 7 provides allusions through Rev 5:13.³⁹ Another fact against the primacy of Ezekiel 1–2 as a source text is that seven important aspects in Revelation 4–5 are missing in Ezekiel 1–2, including (1) a divine council, (2) a sealed scroll, (3) the opening of a scroll or scrolls, (4) the approach of the messianic figure before God’s throne to receive authority, (5) authority that entails ruling over all the people of the world, (6) the rule of the saints over a kingdom, and (7) God’s eternal reign.⁴⁰ In addition, the elements of Revelation 4–5 do not compose a commission vision as in the case of Ezekiel 1:1–2:8.⁴¹ Moreover, God is not pictured in Revelation 4–5 as a warrior going forth in his chariot on behalf of his people as in Ezekiel 1.⁴² In addition, allusions to Ezekiel 1–2 are composite allusions and do not point toward prophetic fulfillment.⁴³ In alluding to Ezekiel 1–2, the author blends and transforms his source texts.⁴⁴ Finally, the universal scope of Revelation 4–5 fits Daniel 7 much

Stuttgart: Katholisches Bibelwerk, 2004), 102-22, 263, claims that Ezekiel provides between 72.72% and 81.81% of the language of Revelation 4 and 21.42% of the language of Revelation 5. Although helpful, Kowalski’s analysis fails to understand the *Vorbild* of Daniel 7. Using the research of Kowalski, Morton, *One*, 9, states that the author follows Ezekiel 1–3 in writing Rev 1:9-20 and 4–5. Morton assumes the validity of Kowalski’s analysis but adds nothing to buttress it. In addition, we reject the view concerning Rev 4:1-11 that is expressed by Osborne, *Revelation*, 222, who claims, “The throne room scene is a kaleidoscope of OT images, with no single one dominant.”

³⁷ Beale, *Use of Daniel*, 84-85, enumerates seven common elements between *1 En.* 90:20-27 and Dan 7:9-13.

³⁸ By way of comparison, in Revelation 4–5 Beale, *John’s Use*, 90-91, counts 23 allusions to Daniel (half from Daniel 7), at most five verbal allusions to Isaiah 6, and about 15 allusions to Ezekiel 1–2.

³⁹ UBS⁴ lists only Ezek 1:26-27 among a cluster of throne allusions in Rev 5:1, but, as we showed in earlier in this section, the image of the throne is derived from the throne of the Ancient of Days in Dan 7:9.

⁴⁰ Beale, *Revelation*, 315, notes points 3 through 7.

⁴¹ Giblin, *Revelation*, 73.

⁴² *Ibid.*

⁴³ A good example of such a composite allusion is the open door in Rev 4:1 as an allusion to Ezek 1:1, where Ezekiel states that the heavens were opened and he saw visions of God. This allusion in Rev 4:1 to Ezek 1:1 is better regarded as a composite allusion. First, similar openings to heaven are found elsewhere in the Jewish scriptures (Gen 28:11-17; Ps 78:23). Second, the image of an open entrance of some kind is not exclusive to Ezekiel. Thus, an open door, open gates, and open heavens are images found in Jewish literature, especially apocalyptic literature (3 Macc 6:18; *1 En.* 14:15; 15:14; 104:2; 2 Bar. 22:1; 23:7; *Ascen. Isa.* 6:9; *T. Levi* 2:6; 5:1, 3). Third, this imagery of opened heavens is continued in the Jesus movement scriptures (Matt 3:16; John 1:51; Acts 7:56; 10:11; 2 Cor 12:1-4).

⁴⁴ The four living ones (τὰ ζῶα) of Revelation 4–5 differ in key respects with the four living ones of Ezekiel 1. First, each living one in Revelation has a body filled with eyes and has wings whose underside is filled with eyes

better than Ezekiel 1–2. Ezekiel’s prophetic mission was limited to “the house of Israel — not to many peoples of foreign speech and a hard language” (Ezek 3:5-6, RSV). In contrast, Daniel’s vision encompasses people from around the earth (7:14, 22, 27).

The second insight from the table above is that Daniel 7 is a *Vorbild* allusion in Revelation 4–5. The order of events in Revelation 4–5 and the order of events in Daniel 7 have a high degree of sequential parallels. In general, the sequence of Daniel 7 is followed in Revelation 4–5, and the author’s imitation of sequence appears to follow a practice that is seen in the prophetic *pescharim* of the Qumran corpus.⁴⁵

The first two insights lead us to conclude that the counterconsensual position is correct in asserting that Daniel 7 is the dominant source of allusions in Revelation 4–5.⁴⁶ We are not alone in this assessment, for a number of scholars also recognize the importance or even

(4:6, 8), whereas each living one in Ezekiel has eyes on the rims of their wheels (Ezek 1:18). Second, each living one in Revelation has one face (the man, 4:7), whereas each living one in Ezekiel has four faces (Ezek 1:10). The most probable reading in Rev 4:7 is ἄνθρωπος. Manuscript support is P 1 (1611* omit τό) 1854 2020 2050 2053 2073 2081 syr^h Andrew^{a,bav}. This grammatically anomalous reading (instead of the genitive ἀνθρώπου) suggests that the third living one has not only the face of a human but also the form of a human. Cf. Mounce, *Revelation*, 124 n. 28. Third, each living one in Revelation has six wings (4:8), whereas each living one in Ezekiel has four wings (Ezek 1:6). In this regard, the six-winged living ones in Revelation are similar to the six-winged seraphim of Isaiah’s vision (Isa 6:2). In addition, the song of Revelation’s living ones (“Lord God, the Ruler of All, the He Was and the Being One and the Coming One,” 4:8) alludes to what the seraphim said (Isa 6:3).

⁴⁵ Brooke, “Thematic Commentaries,” 134-57, shows how the prophetic *pescharim* of the Dead Sea Scrolls exhibit the selective, thematic use of prophetic scriptures. For example, 4QpPsalms^a (4Q171) moves from Psalm 37 to Psalm 45. 4QpIsa^b (4Q162) deals only with Isa 5:5, 6, 10-14 and omits Isa 5:15-24. 4QpIsa^c (4Q163) treats Isa 10:12-13, moves to Isa 10:19, and ends with Isa 10:20-22, but 4QpIsa^c deals with Isaiah texts in an unusual order and alludes/cites Zechariah and possibly Jeremiah. In commenting on 4QpPsalms^a, 4QpIsa^b, and 4QpIsa^c, which he calls “these less than continuous *pescharim*,” Brooke (141) notes, “The point is that once the continuous sequence of scripture is broken, it is possible to surmise that scripture is no longer the dominant control in the commentary. Rather, scripture has given way to some other thematic control, such as a particular theological concern of the author.” Brooke (142-43) notes further on these three texts, “Whatever the case, it is clear that a process of reducing the amount of prophetic base text has resulted in a theme becoming clear as the matter that controls the abbreviation of the scriptural text. The commentator is concerned to identify the scoffers in Jerusalem as the object of Isaiah’s reproaches; he is not concerned with the exposition of every section of this part of Isaiah.” Commenting on 4Q174, Brooke (145) says, “There is no need in this kind of thematic commentary for every word of a scriptural passage to be cited; citations can be suitably edited so that they fit the comment that follows afterward with all the more clarity, and problematic issues or challenges for the interpretation can be neatly sidestepped.” Like the writers of the prophetic *pescharim*, the author of Revelation moves through Daniel 7 and deals with only selected parts.

⁴⁶ This conclusion does not preclude the use of other sources or source texts, but these other sources and source texts are supplementary. Cf. Beale, *Use of Daniel*, 184.

dominance of Daniel 7 for these chapters.⁴⁷ In his earlier work G. K. Beale contends that Revelation 4–5 is the fulfillment of Daniel 7.⁴⁸ He also states, “Daniel 7 could have been an underlying ‘hermeneutical magnet’ attracting other parallel O.T. texts. John saw these other O.T. texts through the ‘lens’ of Daniel 7.”⁴⁹ Finally, Beale is correct in his assessment that “the whole vision [of Revelation 4–5] reflects the dominant framework of Daniel 7.”⁵⁰

The third insight from the table above is that Revelation 4–5 is an extension of the multivalent thematic statement of Rev 1:7-8. The link between Rev 1:7-8 and its allusion to Dan 7:13 is strengthened by the number of parallels between Rev 1:7-8 and Revelation 4–5, creating a powerful cohesion by the linking of two semantic chains that are central tokens.⁵¹ These two semantic chains include the interaction of the following: (1) the one like a son of man (1:13) = the Lamb (5:6, 8, 12, 13); and (2) the act of coming with the clouds (1:7) = the act of coming to the One on the throne (5:7). We have already noted the allusions to Daniel 7 in Revelation 4–5, but these allusions interact with the lexical chains of Rev 1:7-8. Thus, the particle ἰδοῦ of 1:7 is repeated three times in Revelation 4–5 (4:1, 2; 5:5), most significantly in 5:5, which mentions the Lion of the tribe of Judah in his conquering role. In describing the Lamb’s approach to the One sitting on the throne, the author uses ἦλθεν in 5:7 to extend the thematic use of the verb ἔρχομαι, whose first use in reference to Christ occurs in 1:7 with

⁴⁷ Luter, “Interpreting,” 478 n. 48, shares Beale’s view that Daniel serves as the literary prototype but has some differences. According to Beale, *Revelation*, 314, Müller (“Formgeschichtliche”) argues that Daniel 7 is one of the most prominent OT texts but limits its influence to mainly the last half of chapter 5. Parker, “Our Lord and God,” 228, says, “Beale convincingly argues that the primary sources for the author’s throne room vision are Dan 7 and Ezek 1–2. The various details in Dan 7 compare well with Rev 4–5 in terms of both symbolism and chronology. . . .” On the link between Daniel 7 and the Lamb taking the scroll, see Rowland, *Open Heaven*, 426. See also Corsini, *Apocalypse*, 120; and Kim, “‘Son of Man,’” 69-71.

⁴⁸ Beale, *Use of Daniel*, 227-28. Adela Yarbro Collins, “Review of *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*, by G. K. Beale,” *JBL* 105 (1986): 734-35, objects to Beale’s analysis of Daniel in Revelation, but she fails to provide defensible arguments in refuting his arguments.

⁴⁹ Beale, *Use of Daniel*, 223-24.

⁵⁰ Beale, *Revelation*, 316. Cf. idem, *Use of Daniel*, 185.

⁵¹ Beckwith, *Apocalypse*, 256, 426-27; Hemer, *Letters*, 31. We will discuss only significant parallels here. In §5.3.1 we discuss the use of ἰδοῦ in 1:7 and the rest of Revelation. Reed, “Cohesiveness,” 44, says that central tokens “refer to linguistic items in chains which interact with linguistic items in other chains. For example, in the New Testament, a co-extensional chain of *supernatural beings* might interact with a co-extensional chain of *miracles* (e.g., God raised Jesus from the dead). . . . Central tokens, in essence, involve chain interaction.” Italics original.

ἔρχεται.⁵² In addition, the significant word ὀφθαλμός is used of the living ones, who are the first ones in the narrative after John on Patmos to see the one like a son of man, who is proclaimed in 1:7 as the one whom every eye (πᾶς ὀφθαλμός) will see. Furthermore, φυλή from 1:7 is used one time in a soteriological sense (5:9; cf. §5.2.3), and γῆ is used six times (5:3 [2], 6, 10, 13 [2]). The ἀμήν uttered in 1:7 also finds its first counterpart utterance in the ἀμήν that the four living ones utter in 5:14. The three divine titles of 1:8 (κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ) are repeated in a varied form for the first time in 4:8 (§§2.9.2–3). In addition to the lexical repetition of ὁ παντοκράτωρ, the seven horns of the Lamb, which represent the complete power of God, are the symbolic equivalent of the title ὁ παντοκράτωρ (“the Ruler of All”) ascribed to the Lord God.⁵³

Revelation 5 carries forward various themes of Rev 1:9-20 and therefore ultimately Rev 1:7-8. The first parallel is death and resurrection.⁵⁴ The one like a son of man is described as having been dead but is living (1:18), and likewise the Lamb is described as “standing as having been slaughtered” (5:6). The second parallel is authority. The one like a son of man has the keys of Death and Hades (1:18), and in like manner the Lamb is worthy to take the scroll from God and open its seals (5:8) and receives universal acclamation (5:8-12). The third parallel is the comfort that John receives. The one like a son of man places his right hand on John and tells him not to fear (1:17), and later one of the 24 elders tells John to not weep (5:5). The fourth parallel is the commission of John. John is told to write in a scroll (1:11) and then is told to write the things that he saw, “namely, the things that are and the things that are about to be after these things” (1:19). This clause from 1:19 is repeated nearly verbatim in 4:1.⁵⁵ The fifth parallel is that the identity of Jesus is revealed to the author after

⁵² Lupieri, *Apocalypse*, 140, says that the coming of the Lamb in 5:7 probably has theological significance in relationship to ὁ ἐρχόμενος. Such a view is plausible, but this coming of the Lamb must be seen primarily in relationship to ἔρχεται in 1:7 because the humanity of Jesus is accentuated in 1:7 and 5:7. The Lamb comes as the one like a son of man to the One sitting on the throne, and after the Lamb receives the scroll, the Lamb’s functional equivalence to ὁ ἐρχόμενος is established (5:11-14).

⁵³ Dennis E. Johnson, *Triumph of the Lamb: A Commentary on Revelation* (Phillipsburg, New Jersey: P&R, 2001), 107.

⁵⁴ Morton, *One*, 70-71, draws our attention to most of the parallels noted here.

⁵⁵ 1:19: ἃ μέλλει γενέσθαι μετὰ ταῦτα. 4:1: ἃ δεῖ γενέσθαι μετὰ ταῦτα.

the author hears something (1:12-13; 5:5-6).⁵⁶ The sixth parallel is that the double repetition of the prepositional phrase ἐν μέσῳ (“in the midst of”) in 5:6 is a significant verbatim repetition of the phrase used to describe the author’s encounter with the one like a son of man (ἐν μέσῳ τῶν λυχνιῶν) in 1:13.⁵⁷

In light of these parallels, the portrayal of the Lamb in Revelation 5 points to an eschatological investiture that is parallel with the investiture of the one like a son of man in Daniel 7.⁵⁸ The eschatological investiture in Revelation 5 is shown by the way in which the events of Revelation 5 are related to other events in the story of Revelation. One way that demonstrates this flow in the narrative is the opening of the scroll of Revelation 5 occurring after the things that are described in Revelation 2–3. Thus, in 4:1 the one like a son of man announces to the author that the seer is to come up to this open door, so that he may be shown “things that must happen *after* these things” (ἃ δεῖ γενέσθαι μετὰ ταῦτα)—the things mentioned in chapters 2 and 3—so the story of Revelation 4–5 follows Revelation 2–3 in time.⁵⁹

⁵⁶ Johnson, *Triumph*, 106.

⁵⁷ Thompson, *Revelation*, ANTC, 95.

⁵⁸ Scholars view the events concerning the Lamb in Revelation 5 as reflecting enthronement (coronation), commission, or investiture. Negatively, the lack of a crown and regal ceremony for the Lamb obviates the view of Revelation 5 as an initial enthronement or coronation. In addition, the text never indicates that Lamb takes a position on the throne. In terms of a commission, Revelation 4–5 lacks any specific commission from God to the Lamb for a mission in a manner seen in the Jewish scriptures (1 Kgs 22:1-38; Isa 6:1-13). Cf. Humphrey, *And I Turned*, 187. A gap in time between the time of the Lamb’s initial enthronement and his investiture must occur. Caird, *Revelation*, 71-72, contends that the Lamb conquers and then opens the scroll right away. Nothing in Revelation 5 requires an immediate opening of the scroll after the Lamb has conquered (i.e., soon after the slaughter of the Lamb). Two facts from the text militate against Caird’s position. First, the enthronement of Christ is already portrayed in 3:21, where Christ declares that he has conquered and sat down with his Father on the throne (3:21)—an event preceding the events of Revelation 4–5, as shown above. Second, the author is unaware of the Lamb’s past triumph, but the elder is aware of the Lamb’s triumph at some unspecified point in the past. Third, the use of two perfect participles in 5:6 (ἑστῆκός ὡς ἐσφαγμένον) indicates that the event of the slaughter of the Lamb was not necessarily a recent event vis-à-vis the Lamb’s taking of the scroll. That is, the perfect participles in this passage convey present results from a past event (i.e., an enduring condition). Wallace, *Greek Grammar*, 614, notes that perfect participles indicate time that is antecedent to the time of the controlling verb. In 5:6 the controlling verb is εἶδον (aorist). Antecedent to the author’s act of seeing were the slaughter of the Lamb and his act of standing, but the interval of time is not specified. Cf. Lenski, *Revelation*, 199-200. Thus, Revelation 5 portrays the eschatological investiture of the Lamb at a point in the future after the enthronement of the Lamb. The emphasis in Revelation 5 is on action—the call for someone to break the sealed scroll and the Lamb’s investiture—not on description, which characterizes some Jewish literature (*T. Levi* 3:4-9; *3 En.* 28:7-10; 35:1-6).

⁵⁹ The events of Revelation 4 and 5 occur before the events unleashed by the breaking of the seals. The phrase μετὰ ταῦτα εἶδον, which begins 4:1, indicates a new phase in the author’s visions and does not indicate chronological succession, and this indication of a new phase is also the case elsewhere in Revelation where this phrase is used (7:1, 9; 15:5; 18:1). Osborne, *Revelation*, 223, notes that the phrase introduces the audience to a new

Another way of demonstrating this flow in the narrative is the shift in tenses in Rev 4:1-11, which accentuate the eschatological futurity of the events of Revelation 4–5 and the events that follow these chapters.⁶⁰ In the description of the author’s sight of the throne (4:1-4), the past tense is used. In the description of the throne and the living ones (4:5-8), the tenses shift abruptly to the present. In the worship given to God by the four living ones and the 24 elders (4:9-11), the future tense is employed. As Charles Hedrick points out, the events of 4:5-8 are apparently occurring as the author is narrating them, and then in 4:9-11, for the first time in chapter 4, events are described with the future tense and point to a future beyond that of the narrator.⁶¹ A final way of demonstrating this flow in the narrative is the lack of historical correlation between the seven seals and historical events. Quite simply, the events of the seven seals do not comport entirely with either the events from the inception of the Jesus movement

vision. Beale, *Revelation*, 317-18, argues that Revelation 4–5 does not necessarily follow Revelation 1–3 in time but that Revelation 4–22 can refer to the eschatological past, present, and future. Similar phrases are used as a transition (e.g., *I En.* 89:30; Tob 1:1) and do not indicate any kind of chronological sequence. However, ἃ δεῖ γενέσθαι μετὰ ταῦτα at the end of 4:1 is the time period that follows Jesus’ dealings with the churches from the author’s day to the ecclesial parousia. We must distinguish the phrase μετὰ ταῦτα from the phrase ἃ δεῖ γενέσθαι μετὰ ταῦτα (1:1; 4:1; 22:6). μετὰ ταῦτα is used as a literary device to indicate different passages in the Apocalypse. In contrast, ἃ δεῖ γενέσθαι (1:1; 4:1; 22:6) and ἃ μέλλει γενέσθαι (1:19) are always used to signify the sequential occurrence of events. The most helpful comparison is ἃ μέλλει γενέσθαι μετὰ ταῦτα in 1:19, where the phrase refers to the events that will occur after what the author has seen (ἃ εἶδες) and what is (ἃ εἰσὶν). The logical antecedent of the second ταῦτα in 4:1 (ἃ δεῖ γενέσθαι μετὰ ταῦτα) is all of the events that the exalted Christ has spoken of concerning the seven churches. Contra Smalley, *Revelation*, 114. Scholars who see the events of Revelation 4–5 as subsequent to the events of Revelation 2–3 include Charles, *Revelation*, 1:109; Kistemaker, *Revelation*, 183-84; Mounce, *Revelation*, 118; Swete, *Apocalypse*, 67; and Thomas, *Revelation 1–7*, 337. Osborne, *Revelation*, 224, comments that “in Rev. 4:1 the final stages of the consummation are announced.” Although Blount misunderstands the ultimate eschatological focus of 4:1–5:14, Blount, *Revelation*, 88, sees chronological progression, noting, “In view of the fact that what will happen after all this *must* happen, one necessarily assumes that the events of chapters 1–3 in some way trigger everything that follows in the rest of the book. In other words, if believers witness to the lordship that has been revealed to John in chapter 1 in the ways he exhorts in chapters 2–3, tribulation will *necessarily* result.” Italics original.

⁶⁰ The present verbs are ἐκπορεύονται, καίόμεναι, and εἰσὶν in 4:5. The future verbs are δώσουσιν in 4:9 and πεσοῦνται and βαλοῦσιν in 4:10.

⁶¹ Charles W. Hedrick, “Narrative Asides in John’s Apocalypse and their significance for reading the text,” in *1900th Anniversary of St. John’s Apocalypse: Proceedings of the International and Interdisciplinary Symposium (Athens – Patmos, 17-26 September 1995)* (Athens, 1999), 658. The use of the past, present, and future tenses also shows that in some respects time in Revelation 4–5 is transhistorical, embracing past, present, and future. Cf. Boring, *Revelation*, 112. The author is transported in spirit to a heavenly scene in which the primordial past of creation is memorialized, in which God is being worshiped and the Lamb is being acclaimed, and in which the eternal future of God’s reign is invoked. In light of this progression of tenses, the breaking of the seals refers to a time in the future when God brings to an end the history of the world under the dominion of evil leaders and their empires. Cf. Mounce, *Revelation*, 117, 134.

to the author's day, so the events of the seven seals must therefore refer to the eschatological future.⁶²

Having shown that the portrayal of the Lamb in Revelation 5 points to an eschatological investiture, we will further show that this investiture is parallel with the investiture of the one like a son of man in Daniel 7. Even as the Danielic one like a one of son of man receives authority, glory, and sovereignty (Dan 7:14), so also the Lamb receives power, wealth, wisdom, strength, honor, glory, and blessing (Rev 5:12). The Danielic one like a son of man is given authority that is eternal, and likewise the Lamb receives authority to execute judgment and establish the kingdom of God in a penultimate way on the earth and in an ultimate way in the new heavens and the new earth (11:15; 20:4-6; 21:1-22:5). The saints of the Most High are connected with the triumph of the one like a son of man in Daniel 7 (vv. 22, 27), and in like manner the Lamb's victory by means of his death provides the means for the delivery of the kingdom of this world to Christ and the saints, who are the rightful heirs (11:15, 18; 20:4, 6).

The investiture of the one like a son of man in Daniel 7 finds its counterpart in the eschatological investiture of the Lamb, who receives the scroll with seven seals and breaks the seals. Although scholars propose a variety of identifications of the scroll of Revelation 5, this scroll, an opisthograph, is a composite allusion.⁶³ The scroll incorporates a primary allusion to scrolls in Daniel (Dan 7:10; 12:4, 9) and secondary allusions to Ezek 2:9-10, the kinsman

⁶² Charles, *Revelation*, 1:158-61, notes the parallels between the seal judgments and eschatological material in Matthew 24, Mark 13, and Luke 21 and incidental references to events in the author's day. Notwithstanding, the preterist view does not convince. First, the rider with the bow on the white horse cannot be identified completely with any particular Roman emperor and rather should be seen as a historical allusion to the Parthians or Apollo. Cf. Aune, *Revelation 6-16*, 394; Ramsay, *Letters*, 58; Mounce, *Revelation*, 154; Osborne, *Revelation*, 277. Second, a widespread martyrdom is presumed to have occurred before the fifth seal, which depicts souls under the altar crying out for judgment and retribution (6:9-11), but martyrdom in the first century was localized (e.g., the martyrdom under the Emperor Nero). Rather, in 6:11 the picture of martyrdom is that of completion after a period of time: *πληρωθῶσιν* in 6:11 conveys the sense of the reaching the complete number of martyrs. Third, in the first century the population of a fourth part of the earth was not subjected to destruction by the sword, famine, disease, and wild animals (6:8).

⁶³ For the main identifications of the scroll, see Aune, *Revelation 1-5*, 341-43; and Beale, *Revelation*, 339-40. An opisthograph is a document such as a scroll or a codex that has writing on both sides. About 100 of the Qumran manuscripts are opisthographs (e.g., the reverse of 4Q509 is 4Q496). Cf. Collins, *Combat*, 22.

redeemer motif, Roman or Jewish legal documents, and a heavenly book of destiny.⁶⁴ This primary allusion to scrolls in Daniel discloses the scroll as a record and revelation of God's plan and purposes for the end times as centered in the parousia.⁶⁵ Our focus is on how the scroll fits within the schema of Daniel 7 in the sense of an allusion that points to prophetic fulfillment.⁶⁶ First, the opening of the scroll in Rev 5:2 (ἀνοῖξαι τὸ βιβλίον, “to open the scroll”) corresponds with the act of the opening of the scrolls in Dan 7:10 (OG and Θ: καὶ

⁶⁴ The emphasis on the seals, the act of sealing, and the opening of the sealed scroll directs us to look for a source or source text that features a sealed document. This emphasis on sealing is seen in the use of the compound verb κατεσφραγισμένον in 5:1 and the four occurrences of σφραγίς (5:1, 2, 5, 9). Therefore, the emphasis is not on the writing on the front and the back, nor on the location of the scroll. Daniel was instructed to seal up the book until the time of the end, with the clear implication that it would be opened at some later time (Dan 12:4). Cf. 4 Ezra 14:44; 1 En. 1:2. The sealing of Daniel's prophecies (Dan 12:4, 9) is the only sealing in the Jewish scriptures that is associated with eschatological events. The sealed scroll of Isa 29:11 refers to the inaccessibility of Isaiah's vision to the people of Jerusalem and is therefore not a fitting source text. In contrast, this sealing in Dan 12:4, 9 provides the most compelling parallel. Daniel's words were to be sealed “until the time of the end” (Dan 12:4, RSV). The words of Daniel were to be sealed for the last days, and this corresponds well with the scroll with seven seals. In describing the scroll as having been written “on the front and on the back” (γεγραμμένον ἔσωθεν καὶ ὀπισθεν), the author is following the Hebrew text of Ezek 2:10 (פְּנִיָּם וְאֲחֶרֶת כְּהַרְבֵּה), which is reversed in Ezek 2:20 OG (γεγραμμένα ἦν τὰ ὀπισθεν καὶ τὰ ἔμπροσθεν). Cf. Johnson, *Triumph*, 103-4 n. 10. The allusion to Ezek 2:9-10 probably indicates that the judgment that ensues upon the opening of the seven seals includes judgment of the church, not just judgment of the world because the context of Ezek 2:9-10 indicates that Ezekiel was to prophesy to the rebellious, hard-hearted, stubborn house of Israel (2:3-8). The language of the kinsman redeemer motif is used in Revelation 4–5 and in other parts of Revelation. For example the four living ones and the 24 elders sing about the Lamb purchasing people for God (ἡγόρασας). The souls under the altar cry for God to judge and avenge (ἐκδικεῖς) their blood on the earth dwellers (cf. the use of forms of ἐκδικέω in Lev 26:25; Num 31:3; 1 Sam 24:13 OG; passim). In the Jewish scriptures the לֵוִי was the nearest male relative of a family and functioned as a protector of the family by purchasing the forfeited property of relatives or purchasing their freedom if they were sold into slavery (Lev 25:25, 47-49). In cases in which the loss of life occurred, he was the avenger of blood.

The scroll with seven seals does not correspond exactly with any passage of the Jewish scriptures. The image of seven seals is probably rooted in legal documents of the ancient world. Stauffer, *Christ*, 182-83, says, “Roman law required a will to be sealed seven times as illustrated in the wills left by Augustus and Vespasian for their successors.” Cf. W. Sattler, “Das Buch mit sieben Siegeln. II,” *ZNW* 21 (1922): 51. According to Yigael Yadin, *Bar-Kokhba: The Rediscovery of the Legendary Hero of the Last Jewish Revolt against Imperial Rome* (New York: Random House, 1971), 230, in the Bar-Kokhba documents the number of witnesses is normally five or seven. The overall sense of this scroll allusion in Revelation 5 is that the scroll involves inheritance. Beale, *Revelation*, 340-41, notes that *Odes Sol.* 23 is evidence of a testament of inheritance. The sealed letter is opened, and its contents are revealed as concerning the kingdom and the providence and the son of truth. If the early date of about 100 CE is accepted for *Odes of Solomon*, the parallel is highly significant. Heavenly books of destiny are seen in the following: *ANET* 67b; Dan 10:21; 1 En. 81:1-3; 93:103; 103:2; 106:19-107:1; 108:7. Considering all of the foregoing, the scroll with seven seals unfolds the events related to the parousia and its subsequent expression on earth and in the new heaven and the new earth (5:10; 11:15; 20:6; 22:5). Cf. Charles, *Revelation*, 1:138.

⁶⁵ The scroll of Revelation 5 is described primarily in terms of the scrolls of Daniel because these scrolls of Daniel epitomize and encapsulate the plan and purposes of God that are also elaborated in the other prophetic writings of the Jewish scriptures.

⁶⁶ On allusions that involve prophetic fulfillment, see Beale, *Revelation*, 93-94.

βίβλοι ἠνεώχθησαν).⁶⁷ Only the opening of the sealed scroll allows the judgments of Revelation to unfold. Second, the scroll is embedded in a passage that is built from an explicitly Danielic framework and a Daniel 7 *Vorbild*.⁶⁸ In light of the foregoing, the meaning of the sealed scroll concerns the establishment of God's kingdom on earth and in the new heaven and new earth, the vindication of the one like a son of man and the saints, and God's plan for humanity.⁶⁹ This vindication is an extension of the multivalent thematic statement of Rev 1:7-8, where Jesus and, by implication, the saints are vindicated publicly at the cosmic parousia.⁷⁰

4.2.3 Revelation as an Ezekiel-Based or Daniel-Based Text

Having analyzed Revelation 4–5, we are now ready to address the issue of whether Ezekiel or Daniel provides the primary source text for Revelation as to its structure or themes. The major objection to Rev 1:7-8 functioning as the thematic statement is the proposal that Ezekiel provides the primary structural or thematic model for Revelation or acts as the main source of allusions in Revelation.⁷¹ Indeed, according to Beale, most scholars believe “that Ezekiel exerts greater influence in Revelation than Daniel.”⁷²

⁶⁷ Smalley, *Revelation*, 129.

⁶⁸ The Danielic framework is established in three ways in 4:1. First, the clause “and the first voice I had heard speaking with me like a trumpet” refers back to the vision of the one like a son of man (1:12-20), which has Dan 7:13 as a controlling-text allusion. Second, the phrase ἃ δεῖ γενέσθαι is an allusion to Dan 2:27-28, 45-47 (§2.2.3) and is a verbatim simple repetition of the phrase in 1:1. Third, both Rev 1:1-8 and Rev 4:1–5:14 feature an initial allusion to Dan 2:27-28, 45-47 (1:1; 4:1) and then an allusion to Dan 7:13 (1:7; 5:7). In addition, the influence of Daniel 4 is seen in the loud question of the strong angel in Rev 5:2, “Who is worthy to open the book and break its seals?” This question probably indicates that the angel comes in strength out of heaven on behalf of the divine council to speak of judgment. Beale, *Revelation*, 338; Smalley, *Revelation*, 129.

⁶⁹ Cf. Johnson, *Triumph*, 105; Smalley, *Revelation*, 126.

⁷⁰ Blount, *Revelation*, 38; Wall, *Revelation*, 59. By implication, the saints are vindicated publicly at the cosmic parousia because the narrative of Revelation later discloses that the saints, as the armies of heaven, return with Jesus Christ at the cosmic parousia (19:11-16).

⁷¹ In other words, some scholars contend that Ezekiel acts the primary Old Testament lens or theological grid for the Apocalypse. Among them are M. E. Boismard, “L’Apocalypse’ ou ‘les Apocalypses’ de St Jean,” *RB* 56 (1949): 507-41; M. D. Goulder, “The Apocalypse as an Annual Cycle of Prophecies” *NTS* 27 (1981): 343-50; Frederick David Mazzaferri, *The Genre of the Book of Revelation from a Source-critical Perspective* (BZNTW 54; Berlin: de Gruyter, 1989); A. Vanhoye, “L’utilisation du livre d’Ézéchiel dans l’Apocalypse,” *Bib* 43 (1962): 436-76; and J. M. Vogelgesang, “The Interpretation of Ezekiel in the Book of Revelation” (PhD diss., Harvard University, 1985). In his study Ruiz, *Ezekiel*, 532, seeks to demonstrate “the unity of the metaphors presented in Rev 16,17-19,10 depends on a consistent rereading of Ezek 16 & 23, and 26,1-28,19, in combination with other texts.” On allusions to Ezekiel in the structure of Revelation 21–22, see J. Lust, “The Order of the Final Events in Revelation and in Ezekiel,” in *L’Apocalypse johannique et l’Apocalyptique dans le Nouveau Testament* (ed. J.

Admittedly, Ezekiel provides numerous allusions in Revelation—the author’s identification with the prophet Ezekiel, allusions from Ezekiel in Rev 16:17–19:10, and the structure of Revelation 21–22—but arguments for the primacy of Ezekiel for the structure and the themes of Revelation fall short because of several facts.⁷³ First, the conspicuous absence

Lambrech; BETL 53; Leuven: University Press, 1980), 179-83. Mazzaferri, *Genre*, 383, states, “His [the author’s] favourite exemplar by far is Ezekiel. From his call to his eschatology, he models himself here as fully as possible. The fact is significant in itself since Ezekiel is the classical prophet *par excellence*. John could inherit no mantle more revealing of his self-identity.”

In contrast, Ruiz, *Ezekiel*, 179, states, “The claim that either Daniel or Ezekiel furnishes the structural armature of Revelation is made at the expense of many other structural indications. Revelation is neither the ‘New Testament Daniel’ nor the ‘New Testament Ezekiel.’ Both of these books are keys to the meaning of Revelation, but neither is *the* key.” Italics original. Ruiz presents us with a false disjunction: Revelation has either one key or many keys to unlock its meaning. More precisely, concerning the Jewish scriptures, Revelation has one main key (the source texts of Dan 7:13 and selected parts of Daniel 7) and many other keys for its interpretation. Although allusions to Ezekiel and many other Jewish scriptures figure prominently throughout the Apocalypse, we should not extrapolate beyond their particular embedded function, whether as individual allusions or as a pastiche of allusions, and propose a more global function as a thematic statement.

⁷² Beale, *Revelation*, 77. See also idem, *John’s Use*, 93.

⁷³ Ian K. Boxall, “Exile, Prophet, Visionary: Ezekiel’s Influence on the Book of Revelation,” in *The Book of Ezekiel and Its Influence* (ed. Henk Jan de Jonge and Johannes Tromp; Aldershot, Hampshire: Ashgate, 2007), 149-51, provides details concerning some of the problems with seeing Ezekiel providing the dominant *Vorbild*. However, he (163) concludes, “Yet whether consciously or otherwise, the mould (or mantle) of Ezekiel has left a significant imprint on Revelation’s portrayal of John, as visionary, as prophet, and even ultimately as exile.” The author of the Apocalypse identifies himself with Ezekiel, but his identification with Daniel supersedes his identification with Ezekiel. Boxall is correct in seeing that the author inherits in some fashion the mantle of Ezekiel. Thus, the author says that he “came to be in spirit on the Lord’s day.” The use of this technical phrase ἐν πνεύματι recalls the translations in the Spirit that the Ezekiel experienced (Ezek 2:2; 3:12, 14, 24; 11:1, 5, 24; 37:1; 43:5), and this connection endues the author’s prophecy with the authority of a prophet under the Old Covenant. Cf. Beale, *Revelation*, 203. Ruiz, *Ezekiel*, 173, states that ἐν πνεύματι in Rev 1:10 and 4:2 indicates that the author’s condition is described in language from Ezekiel and asserts that the author’s being in spirit on the Lord’s day is based on Ezek 1:1-3; 2:2; and 3:12, 22-24. However, the author’s self-description extends beyond any identification with Ezekiel. Thus, the voice that speaks behind the author recalls the divine voice that Moses heard on Mount Sinai (Exod 19:16, 19-20). In addition, like Old Testament prophets, the author is instructed to write what he sees in a book (OG of Exod 17:14; Isa 30:8; Jer 37:2; 39:44; Tob 12.20).

Without a doubt, Ezekiel plays an important role in the development of the themes and structure of the Apocalypse. Strong assertions for Ezekiel as primary notwithstanding, Rev 1:7-8, with its prominent allusion to Dan 7:13, provides the audience with the major key to unlock the mysteries of the Apocalypse. Daniel has priority because of the allusion to Daniel 7:13 in the thematic statement of Rev 1:7-8 and the foundational and extensive use of Daniel as the organizing principle for key passages and themes in the Apocalypse. For example, the author’s self-description appears to be mainly rooted in a role like that of Daniel. Two facts support this view. First, in Rev 1:9-11 the author identifies himself by saying, “I, John” (Ἐγὼ Ἰωάννης), a phrase that he later uses in 22:8. The phrases Ἐγὼ Ἰωάννης and Κἀγὼ Ἰωάννης (1:9; 22:8) probably recall the recurrent phrase ἐγὼ Δαυιηλ in Daniel (Dan 7:15; 8:15, 27; 9:2; 10:2, 7; 12:5) and thus provide a link between the author and Daniel. Cf. Lenski, *Revelation*, 54. “I, [author’s name]” phrases also occur across a spectrum of literature (Ezra 7:21; 2 Cor 10:1; Gal 5:2; Eph 3:1; Col 1:23; 1 Thess 2:18; Phlm 19; *1 En.* 12:3; *4 Ezra* 2:33; *2 Bar.* 8:3; 9:1; 10:5; 11:1; 13:1; 32:8; 44:1; *Gos. Pet.* 14:60). Notwithstanding such occurrences, Daniel is the only discourse in the Prophets of the Jewish scriptures that uses such a phrase and is therefore likely the source text for the allusion in Revelation. Second, like Daniel, the author casts himself in a role of one whose prophecies concern the fall of Babylon. Although the author, like Ezekiel and Daniel, receives this visitation while he is in exile (cf. Christopher C. Rowland, *The Book of Revelation* [London: Epworth, 1993], 59), the author’s primary affiliation is with Daniel.

of explicit references to Ezekiel in Revelation 1, which is the programmatic chapter for the rest of the discourse, shows that Ezekiel is not the primary source text for either the content or the overarching structure of the discourse. For example, UBS⁴ lists only three allusions to Ezekiel in Revelation 1, and all of them are minor.⁷⁴ The allusion in Rev 1:10 to Ezek 3:12 establishes the author as one who has been commissioned as a prophet and cannot be extended beyond that meaning.⁷⁵ Proponents of the primacy of Ezekiel admit this lack. For example, A. Vanhoye does not correlate Revelation 1 with any chapter of Ezekiel.⁷⁶ In addition, J. M. Vogelgesang admits, “Most of the Ezekiel-traced material in Rev 1 is in the form of very subtle allusions, with some more obvious borrowings from other OT books, such as Isaiah, Daniel, and Zechariah.”⁷⁷

Second, the influence of Ezekiel in Revelation 4–5 is subordinate to the influence of Daniel 7 in these two chapters. We have already exhaustively supported this argument (§4.2.2). Third, allusions to Ezekiel 40–48 in Rev 21:10–22:2 are based primarily on contrasts, not similarities. The similarities consist of the glory of God and ethnic Israel under

Thus, Daniel was a prophetic voice in an empire that was so defiled in the eyes of God that it became the emblem of spiritual and moral corruption in post-exilic Jewish literature. Ezekiel was in Babylon, but his ministry was not characterized by an anti-empire polemic. Furthermore, Ezekiel consistently portrays Babylon as the place or the instrument of Yhwh’s judgment, not the object of His judgment (Ezek 12:13; 17:12, 16, 20; 19:9; 21:19; 21:21; 24:2; 26:7; 29:18, 19; 30:10, 24, 25; 32:11).

As the counterpart of Daniel, the author has an interesting precursor, though not in literary dependence, in the Teacher of Righteousness of the Dead Sea Scrolls. The Teacher’s role has parallels with the role of Daniel. As William H. Brownlee, *The Midrash Peshet of Habakkuk: Text, Translation, Exposition with an Introduction* (SBLMS 24; Missoula, Montana: Scholars Press, 1979), 112, explains, “In his interpretive role, the Righteous Teacher is like Daniel, who in the interpretation of Nebuchadnezzar’s dream was called upon to disclose its meaning, which constituted a *rāz*. . . . God is the ‘revealer of mysteries’ (2:28f., 47) and has disclosed them to Daniel, so that he can make them known. . . .”

⁷⁴ UBS⁴ lists the following allusions. In Rev 1:13 an allusion to Ezek 9:2, 11 OG is proposed. In Rev 1:13 ἐνδεδυσμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν is said to be derived from ἐνδεδυσκὼς ποδήρη of Ezek 9:2 and ὁ ἐνδεδυσκὼς τὸν ποδήρη of Ezek 9:11, and this is likely part of the source text. However, UBS⁴ also posits Dan 10:5 as the source text. The allusion in Rev 1:15 to Ezek 1:24 and 43:2 is secondary in character and may be classified as an imitative allusion, not an allusion of prophetic fulfillment. As to the main source of the allusion in Rev 1:15, the Greek of Dan 10:6 OG (φωνὴ λαλιᾶς αὐτοῦ ὡσεὶ φωνὴ θορύβου) corresponds to Rev 1:15 (καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν) with its double use of φωνή, the occurrence of the genitive pronoun αὐτοῦ, and the use of a simile (ὡς and ὡσεὶ). In light of the *Vorbild* from Dan 10:5-21 in Rev 1:13-16 in which the allusion to many waters occurs, the most likely allusion is to Dan 10:6, for otherwise the continuity of the *Vorbild* allusion is needlessly interrupted.

⁷⁵ Beale, *John’s Use*, 19.

⁷⁶ Vanhoye, “L’*utilisation*,” 440.

⁷⁷ Vogelgesang, “*Interpretation*,” 361.

the blessing of Yhwh on the one hand, and the glory of God and spiritual Israel under the blessing of Yhwh on the other hand. Despite these similarities, the contrasts between the two passages are notable.⁷⁸ For example, Ezekiel 40–48 portrays the temple in minute architectural detail, whereas Rev 21:10–22:2 contains only cursory allusions to this temple. Furthermore, Ezekiel 40–48 speaks of the Zadokite priests, the prince, the feasts and the appointed festivals, and the land divisions among the tribes of Israel. Such key elements are absent in Revelation. Vogelgesang sees these contrasts and says, “John made detailed use of Ezekiel 40–48 in constructing the new Jerusalem vision. Yet a greater contrast with that vision, where seven of nine chapters describe this temple, its ordinances and its priests, and the glory of God dwelling therein, cannot be imagined.”⁷⁹ Thus, Rev 21:22 says that there is no temple. In addition, a strong case may be made for Isaiah 60 controlling the meaning in Rev 21:22–22:5.⁸⁰

Because of these problems, arguments for Ezekiel as the primary structural or thematic model have not achieved consensus. For example, M. E. Boismard goes so far as to say, “La parenté entre le texte I de l’Apocalypse et le livre d’Ézéchiel est si complète, elle dénote une imitation, un démarquage si serviles, qu’elle offre une excellente justification de l’hypothèse qui a servi de point de départ aux analyses précédentes.”⁸¹ Boismard’s conclusion concerning

⁷⁸ Beale, *John’s Use*, 78, cites the lack of a temple in Revelation 21–22 as “partial but clear evidence of John’s method of interpretative distillation.”

⁷⁹ Vogelgesang, “Interpretation,” 77.

⁸⁰ In this regard, Fekkes, “Isaiah,” 142, says, “The use of Isa 60 fits well into this scenario, for it also takes up cultic images when it speaks of God’s glory resting on the city, the tribute of kings and nations for the house of God, and pilgrims streaming through the gates of the city. Finally, in light of Ben Sira’s testimony that the priestly blessing of Num 6 was recited at the conclusion of the temple service (Sir 50:19–21), a closing synthesis of Isa 60:1–2, 19 and Num 6:25, 27 in Rev 22:4–5 provides a fitting benediction to John’s vision of the temple city.”

⁸¹ Boismard, “L’Apocalypse,” 532. Translation: “The resemblance between text I of the Apocalypse and the book of Ezekiel is so complete, it implies an imitation, a copy so lacking in originality, that it provides an excellent justification for the hypothesis that served as a starting point for the preceding analysis.” Boismard’s reference to “text I” involves his source-critical analysis of the composition of Revelation, but that is not the focus of our attention here. Vanhoye, “L’utilisation,” 440–41, correlates the main sections of Revelation with Ezekiel and contends that Ezekiel has dictated the structure of Revelation. Vogelgesang, “Interpretation,” 394, contends that the author of Revelation used Ezekiel as the main model for the literary structure and that the author intends this structure as “the key to understanding the message of the book altogether.” Vogelgesang (14) further states that “despite the skill that he uses to hide this, the fact that he did not enslave himself to the texts that inspired him makes it possible to speak of the interpretation of Ezekiel by John.” Underlining original.

stylistic imitation goes well beyond the evidence, and Steve Moyise notes that few scholars agree with Boismard's assessment.⁸² In addition, Ugo Vanni observes the vague methodology and ultimate subjectivism of Boismard: "Quello che ci interessa notare qui è l'impostazione metodologica che ci appare vaga. L'autore infatti ammette, nell'applicazione del criterio letterario, un più e un meno, che, non delimitati oggettivamente, cadono inevitabilmente nel soggettivismo."⁸³ Likewise, J.-P. Ruiz concurs about "the undue subjectivism of Boismard's conclusions."⁸⁴ Then Ruiz adds further, "The balance of Boismard's arguments furnishes ample documentation of the use of OT material in Revelation, particularly of Ezekiel."⁸⁵ Boismard's source-critical theory of two primitive texts written and redacted by the same author has not been met with acceptance.⁸⁶ M. D. Goulder goes even further and proposes that Revelation is based on the weekly readings of Ezekiel during the Jewish Christian year.⁸⁷ Goulder's proposal stretches the evidence even more thinly.

4.3 Summary and Conclusions

In this chapter we saw how Daniel 7 is the *Vorbild* allusion for Revelation 4–5. We examined the issue of whether Revelation is an Ezekiel-based text and concluded that Ezekiel, while highly influential in parts of Revelation, cannot be characterized as the main lens through which the audience is invited to look. In the next chapter we will explore the network of metaleptic allusions to Daniel 7 in Revelation, and we will also explore and the network of lexical chains based on certain lexemes in Rev 1:7-8.

⁸² Moyise, *Revelation*, 120.

⁸³ Ugo Vanni, *La struttura letteraria dell'Apocalisse* (2d ed.; Alcisiana 8a; Brescia: Morcelliana, 1980), 77. Translation: "What is interesting to note here is the methodological approach that seems vague. The author admits in fact, in the application of the literary criterion, a plus and a minus, which, not defined objectively, inevitably fall into subjectivism."

⁸⁴ Ruiz, *Ezekiel*, 43.

⁸⁵ *Ibid.*, 53.

⁸⁶ *Ibid.*, 38-44.

⁸⁷ Goulder, "Apocalypse," 353-54.

Chapter 5

Metaleptic Allusions to Daniel 7 and Lexical Chains Based on Revelation 1:7-8

5.1 Introduction

In the last chapter we showed how Rev 1:7-8 is connected to Revelation 4–5, and we further showed how Daniel 7 is a *Vorbild* allusion for these two central chapters. Building on the insight from the last chapter that the throne in Revelation 4–5 is an allusion to the throne of the Ancient of Days in Dan 7:9, we will delve into the way in which the author creates a network of metaleptic allusions to Daniel 7 in the Apocalypse. In the same vein of a network of allusions, we will also examine how lexemes from the allusion to Dan 7:13 in Rev 1:7 are used thematically in the Apocalypse.

5.2 Metaleptic Allusions to Daniel 7 in the Apocalypse

Having established a strong linguistic and structural relationship between Daniel 7 and Revelation 4–5, and having rebutted the view that Revelation is primarily an Ezekiel-based discourse, we will now look at how the author interweaves metaleptic allusions from Daniel 7 as a semantic chain in his writing (§1.3.3). For example, we saw in §4.2.2 that *θρόνος* refers to the throne of the Ancient of Days in Dan 7:9. We may now see to which extent the image of this throne and other words, phrases, and concepts form a semantic chain that evokes Dan 7:13 and the broader context of Daniel 7. In other words, these words, phrases, and concepts are related to one another semantically by referring to the one like a son of man and the visions of Daniel 7. In this way these words are thematic in Revelation. Appendix 3 is a table that lists all of the metaleptic allusions that Daniel 7 has generated in Revelation.

Although metaleptic allusions can be subtle, they can be powerful in perlocutionary effect. The cumulative effect of these allusions is part of the author's desire to persuade or convince his audience of particular claims. Further, as John Hollander notes, when a text contains a literary echo or allusion to a precursor text, the power may lie in unstated, suppressed,

or transumed parts of the text.¹ That is, allusions in varying degrees point to a textual substratum, where the true power is.

5.2.1 θρόνος

The word θρόνος is thematic for Revelation outside of its key use in Revelation 4–5. The most dominant metaleptic allusion contained in and defined by Revelation 4–5 is the throne of the Ancient of Days and the thrones of the divine council (Dan 7:9).²

As one part of a semantic chain related to Daniel 7, the metaleptic allusion of θρόνος (“throne”) is used often in Revelation. The word θρόνος in singular and plural forms occurs 47 times in Revelation, and 44 of these occurrences comport well with Dan 7:9 and its context because these passages in Revelation deal with God, Jesus Christ, God and the Lamb, the 24 elders, and those who judge.³ The throne that Jesus occupies in Revelation agrees with the throne imagery of Dan 7:13-14 and other traditions associated with this passage. The other occurrences of θρόνος in Revelation are counterimages (§3.2).⁴ A number of scholars recognize the centrality of the image of the throne in Revelation. For example, Elisabeth Schüssler Fiorenza says that the throne image is “like a keynote symbol throughout the book.”⁵ Richard Bauckham also sees the divine throne as “the central symbol of the whole book.”⁶ Likewise, G. K. Beale and Gerhard Krodel also see the image of the throne as central for Revelation.⁷ In addition, the image of the throne frames the author’s heavenly vision, for

¹ Hollander, *Figure of Echo*, 65. Cf. Allison M. Jack, *Texts Reading Texts, Sacred and Secular* (JSNTSup 179; Sheffield: Sheffield Academic Press, 1999), 91.

² In light of the first-century audience, the recurring image of the throne in Revelation 4–5 indicates that the throne of God, not the throne of Caesar in Rome, is the basis for all true authority. However, this association in the minds of the audience is ultimately derived from the allusion to the throne of the Ancient of Days.

³ *Throne of God*: 1:4; 3:21; 4:2 (2), 3, 4, 5 (2), 6 (3), 9, 10 (2); 5:1, 6, 7, 11, 13; 6:16; 7:9, 10, 11 (2), 15 (2), 17; 8:3; 12:5; 14:3; 16:17; 19:4, 5; 20:11, 12; 21:3, 5. *Throne of Jesus*: 3:21. *Throne of God and the Lamb*: 22:1, 3. *Thrones of the 24 elders*: 4:4 (2); 11:16. *Thrones of those who judge*: 20:4. *Throne of Satan*: 2:13. *Throne of the beast*: 13:2; 16:10.

⁴ Satan’s throne is located in Pergamon (2:13). The dragon gives to the beast his power, throne, and great authority (13:2). The fifth bowl judgment is poured out on the throne of the beast (16:10).

⁵ Schüssler Fiorenza, *Revelation: Vision*, 58. In a similar vein, Schüssler Fiorenza, *Revelation: Justice*, 24, notes, “Therefore the main symbol of Rev. is the image of the throne and its main motif that of kingship. The apocalyptic question ‘Who is the Lord of the world?’ is the central issue of Rev.”

⁶ Bauckham, *Theology*, 141-42. Cf. idem, 31-35.

⁷ Beale, *Revelation*, 172; Krodel, *Revelation*, 56.

he mentions the throne in 4:2 at the beginning of his vision and mentions the throne again in 22:3 at the close of his vision.

In line with the throne framing the author's vision, the thrones in Rev 20:4 allude to the thrones of Dan 7:9.⁸ First, in both Daniel and Revelation the seer of the vision specifies the fact that he is seeing the event unfold (Dan 7:9; Rev 20:4). Second, the theme of judgment is seen in both passages, with God presiding in a scene in which books are opened (Dan 7:10; Rev 20:12). Third, the saints in Daniel 7 receive their vindication, and likewise the saints in Revelation, both the faithful and the martyrs, are vindicated during the millennial period (Dan 7:22, 27; Rev 20:4).⁹ Fourth, the plural form θρόνους in Rev 20:4 agrees with the thrones of the Danielic source text.

The judgment at the great white throne in Rev 20:11-15 is the most dramatic use of the metaleptic allusion of θρόνος.¹⁰ First, like Dan 7:10, Rev 20:12 features the juxtaposition of a plural form of βιβλίον and a passive form of ἀνοίγω.¹¹ Second, even as innumerable thousands of servants minister to the Ancient of Days (7:10), so also vast numbers of the dead, both great and small, stand before the throne (Rev 20:12). Third, even as the judgment of the fourth beast involves it being cast into fire (Dan 7:11), and even as a river of fire proceeds from the throne of the Ancient of Days, so also the judgment at the great white throne involves the casting of Death and Hades and unbelievers into the lake of fire (Rev 20:14-15). At the great white throne, all those who actually or vicariously crucified

⁸ Various scholars see the connection in Rev 20:4 to Daniel 7 broadly or specifically: Aune, *Revelation 17–22*, 1085; Bauckham, *Theology*, 106; Beale, *Revelation*, 996-99; Corsini, *Apocalypse*, 381; Lunceford, *Parody*, 73; Mounce, *Revelation*, 354-55; Moule, *Origin*, 21; Osborne, *Revelation*, 704-5; Smalley, *Revelation*, 506; Swete, *Apocalypse*, 261.

⁹ In Rev 20:4 those who are seated on the thrones are to be distinguished from those who had been beheaded for their witness to Jesus and the word of God, so two groups, the faithful and the martyrs, are probably in view. Smalley, *Revelation*, 506.

¹⁰ Aune, *Revelation 17–22*, 1102; Beale, *Revelation*, 1031; Mounce, *Revelation*, 374; Smalley, *Revelation*, 515; Sweet, *Revelation*, 294.

¹¹ Dan 7:10: βίβλοι ἠνεώχθησαν (“books were opened”). Rev 20:12: καὶ βιβλία ἠνεώχθησαν (“and books were opened”).

Jesus will see him, so in that sense Rev 1:7 finds a prophetic fulfillment at that climactic judgment.¹²

5.2.2 ἐδόθη αὐτῷ and Related Expressions

The expression ἐδόθη αὐτῷ (“it was given to him”) and related expressions using ἐδόθη are metaleptic allusions to similar phrases in Daniel 7 and form a semantic chain related to that chapter. The expression ἐδόθη αὐτῷ is used only five times in the Old Greek, twice in Daniel 7 (vv. 6, 14).¹³ In addition, similar phrases are used in Daniel 7. These phrases refer to a human heart being given to the two-winged lion (ἐδόθη αὐτῇ, 7:4), people of various languages being given to the four-winged leopard (ἐδόθη αὐτῷ, 7:6), the body of the beast being given to the burning flame (ἐδόθη, 7:11), and authority being given to the rest of the beasts to live for a time and a season (ἐδόθη αὐτοῖς, 7:12). In addition, the active form of δίδωμι is used to show that God gives judgment in favor of the saints of the Most High (ἔδωκε, 7:22). Most significant for our study is the giving of authority to the one like a son of man (ἐδόθη αὐτῷ, 7:14). Finally, God gives the kingdom, the authority, and the greatness of the kingdoms under heaven to the holy people (ἔδωκε, 7:27).¹⁴

Similar phrases with ἐδόθη αὐτῷ, or similar wording, are used often in Revelation as a recurring refrain that testifies of the sovereignty of God in executing His will on the earth.¹⁵ As such, these phrases function as divine passives (*passivum divinum*).¹⁶ Specifically, ἐδόθη

¹² The One sitting on the great white throne convenes the scene of final judgment in heaven (20:11-15). The identity of the One sitting on the throne is ambiguous, but parallel passages indicate that God is the one primarily pictured (4:2, 9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5). However, at this point in Revelation, the author shifts his stress increasingly toward the unity of God and Christ. Especially in view of the unity of the one like a son of man and the Ancient of Days (1:14), the unity of God and Christ at the judgment of the great white throne is probably in view.

¹³ 2 Kgs 25:30; Sir 13:22; 37:21; Dan 7:6, 14.

¹⁴ T. J. Meadowcroft, *Aramaic Daniel and Greek Daniel: A Literary Comparison* (JSOTSup 198; Sheffield: Sheffield Academic Press, 1995), 212-13, shows how the interplay of the perfect tense and the imperfect tense in Aramaic signal that the giving of the kingdom, the dominion, and the greatness of the kingdoms to the people of the saints in Dan 7:27 is linked with the authority given to the son of man in Dan 7:14. In both verses the imperfect tense is used.

¹⁵ ἐδόθη αὐτῷ: 6:2, 4 (2); 8:3; 9:1; 13:5 (2), 7 (2), 14, 15; 16:8. ἐδόθη αὐτῇ: 19:8. ἐδόθη αὐτοῖς: 6:8, 11; 7:2; 9:5; 20:4. ἐδόθη αὐταῖς: 9:3. ἐδόθη μοι: 11:1. ἐδόθη τοῖς ἔθνεσιν: 11:2.

¹⁶ Various scholars recognize some or all of these passive verbs as being divine passives or indicating divine agency: Boring, *Revelation*, 124; Smalley, *Revelation*, 347-

αὐτῷ is used to refer to authority being given to the beast (13:5 [2], 7 [2]) and authority being given to the beast that arises from the earth (13:14-15). In 19:8 it was given (ἐδόθη αὐτῇ) to the wife of the Lamb to be “clothed in fine linen, pure and bright.” With its allusion to Dan 7:27, Rev 19:8 shows that the saints have been given the kingdom at long last.¹⁷ Concerning this usage in 19:8, Henry Swete astutely comments that this kind of expression “is one of the keynotes of this Book. . . .”¹⁸ In Rev 20:4 judgment was given (ἐδόθη αὐτοῖς) to a certain group of Jesus’ followers seated on thrones, and, as Stephen Smalley observes, this judgment (κρίμα) probably indicates a judicial vindication for the saints of the Most High (Dan 7:22).¹⁹

5.2.3 φυλή, γλῶσσα, λαός, and ἔθνος

The collocation of φυλή (“tribe”), γλῶσσα (“language”), λαός (“people”), and ἔθνος (“nation”) occurs seven times in Revelation (5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15) and is a metaleptic allusion and another part of the semantic chain that refers to Dan 7:14.²⁰ These four words reflect the Aramaic of Dan 7:14 and the universal scope of the kingdom.²¹ In addition, this tetrad is embedded in passages that have significant allusions to Daniel 7 in the

¹⁷ As we will show in §5.2.5, the plural form of ἅγιος is used consistently in Revelation as a metaleptic allusion to the plural form of ἅγιος in Daniel 7.

¹⁸ Swete, *Apocalypse*, 247.

¹⁹ Smalley, *Revelation*, 506.

²⁰ The author appears to allude to the three elements of the Aramaic of Dan 7:14 (כָּל עַמֵּי וְלָשׁוֹנוֹת וְכָל לְשׁוֹנוֹת; “and all peoples, nations, and tongues”) and to universalize the allusion by adding a fourth element. The addition of one element probably serves to heighten the universal reach of the gospel because the number four signifies universality in Revelation. Cf. Bauckham, *Climax*, 30-31. Bauckham, *Climax*, 330, notes that λαός, ἔθνος, and γλῶσσα would be good equivalents of the Aramaic words. Θ says πάντες οἱ λαοί, φυλαί, γλῶσσα, and OG says πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη. Bauckham, *Climax*, 329-37, argues that an allusion to Dan 7:14 is seen in Rev 10:11; 11:9; 13:7; 14:6; and 17:15 but fails to see how Rev 5:9 and 7:9 fit into the eschatological schema of Dan 7:14.

²¹ The author must have based his fourfold reference to the nations on Dan 3:4 (OG); 7, 4:1; 5:19; 6:25; and 7:14. Cf. Keener, *Revelation*, 189. Moyise, *Revelation*, 41, says that this tetradic cluster is alluding to the fiery furnace in Daniel 3, but his conclusion is too restrictive. The reference to Daniel 3 is only one part of a composite allusion. Bauckham, *Climax*, 327-28, argues that Gen 10:5, 20, 31 is the source text of Rev 5:9 and 7:9, but such a view disregards the framework of Daniel 7 in Revelation 4–5 and the throne in Rev 7:9 that is linked with the throne of Revelation 4–5. Bauckham states that Gen 10:5, 20, 31 is the only place in the Old Testament where the nations of the world are mentioned in a fourfold phrase, but the context is genealogy, not prophecy, and does not support these passages as source texts.

text or the context.²² In Rev 5:9 the author sees the redemption of people from around the world as a partial fulfillment of Dan 7:14. Thus, in the process of the kingdom of the world being turned over to God and Christ (11:15), the saints who conquer are a partial fulfillment of all tribes, languages, peoples, and nations serving the one like a son of man. In other words, the group in Rev 5:9 is a forerunner group that points to the ultimate fulfillment of all redeemed humanity serving Christ.²³ As Richard Bauckham notes, the tetradic phrase occurs with subtle yet meaningful variations:

Table 11: Tetradic Phrases in Revelation as Allusions to Daniel 7:14

Rev	Phrase	Order of φυλή	Order of γλώσσα	Order of λαός	Order of ἔθνος
5:9	ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους	1	2	3	4
7:9	ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν	2	4	3	1
10:11	ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλευσὶν πολλοῖς	Replaced by βασιλεύς in the fourth position	3	1	2
11:9	ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων	2	3	1	4
13:7	ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος	1	3	2	4
14:6	ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν	2	3	4	1
17:15	λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι	Replaced by ὄχλος in the second position	4	1	3

²² The context of Rev 11:9 features allusions to Daniel 7 before and after it. In 11:7 the beast's war against the two witnesses is an allusion to the horn's war with the saints in Dan 7:21. In 11:12 the ascent of the two witnesses in a cloud is an allusion to the clouds of Dan 7:14. The tetrad in 13:7 is preceded in the same sentence by an allusion to the horn's war with the saints in Dan 7:21 and by an allusion in 13:1-2 to the four beasts in Dan 7:3-7. The tetrad in 17:15 is followed by an allusion in 17:16 to the ten horns of Dan 7:7, 20, 24.

²³ The preposition ἐκ in 5:9 and 7:9 signifies the partial scope seen in redemption: people are redeemed out of the midst of the greater worldwide group.

As the table above reveals, these four words never occur in the same sequence in the Apocalypse. In other instances these four words are used as a counterimage. For example, Rev 13:7b-8a is an inverted allusion to Dan 7:14, for the beast has authority over every tribe, people, and nation and is accorded worship in the realm of evil in a way that runs counter to the way in which one like a son of man has authority and is accorded honor (5:9).²⁴

5.2.4 βιβλίον

βιβλίον is employed as a metaleptic allusion and semantic chain to Daniel 7 in Revelation. We have already discussed the meaning of the scroll (βιβλίον) in Revelation 5 (§4.2.2). The book of life is a recurring image in Revelation (3:5; 13:8; 17:8; 20:12, 15; 21:27). Two factors point to an allusion to Dan 7:9-10 and 12:1 in these passages. First, the judicial aspect of the scene in both Daniel and Revelation is evident in these passages.²⁵ Second, the image of the book of life in Revelation draws particularly from Dan 7:9-10 and 12:1 because these two passages feature books opened before God and names written in a book.²⁶

5.2.5 ἅγιοι

The holy ones (ἅγιοι), who are Israelite loyalists, play a central role in the interpretation of Daniel's vision in Daniel 7 (vv. 8, 18, 21, 22, 25, 27).²⁷ Likewise, in Revelation the word ἅγιοι is interwoven 13 times as a metaleptic allusion and part of a semantic chain in the discourse, which makes it the second most frequent description of God's

²⁴ Osborne, *Revelation*, 502; Smalley, *Revelation*, 342. As Dunn, *First Christians*, 12, 17, 28, 146, observes, the New Testament specifies that God alone is worshiped, although in a qualified sense the Lamb in Revelation is also worshiped. In the main, Dunn is correct. However, since the author of Revelation says that God alone is to be worshiped (προσκυνέω in 19:10 and 22:9), and since the Lamb is never said to be worshiped but is rather to be served (λατρεύω in 22:3), it is better to say that worship is rendered to God alone but that Jesus is honored as the one like a son of man and the Lamb of God, a man with a unique status among all people of all time.

²⁵ Smalley, *Revelation*, 85, notes that the judicial aspect is the primary setting and points to Dan 7:9-10 and 1 En. 47:3 and 90:20.

²⁶ Osborne, *Revelation*, 503.

²⁷ The view that the "holy ones" of Daniel 7 are angels is not likely for three reasons. First, the horn persecutes and defeats the holy ones—an action that cannot conform to the experience of angels, who ultimately triumph (Dan 10:13). Second, the Jewish scriptures use "holy one" to refer to people (Deut 33:3; Pss 16:3; 34:9). Third, the Dead Sea Scrolls use the designation for people (1QM 10.10; 4QpsDan^a; CD 20.8?). The author of the *War Scroll* mentions "the people of the saints of the covenant" as those who "see the holy angels" (1QM 10.10-11, WAC).

people in Revelation.²⁸ The author's interweaving of the word ἅγιοι from Daniel 7 in Revelation is based on his view that the holy ones in Daniel 7 are humans.²⁹

Revelation's link with ἅγιοι in Daniel 7 is based on three criteria. First, the word's first plural use in Revelation occurs in Rev 5:8, which is embedded in an extended passage using Daniel 7 as its *Vorbild* (§4.2.2). Second, the horn in Dan 7:21 makes war against the saints and prevails over them, and in like manner the beast in Rev 13:7 is permitted to make war against the saints and to conquer them. Third, the plural ἅγιοι is used normally in both Daniel 7 and Revelation to refer to the people of God.³⁰ Themes involving ἅγιοι are expressed in various ways in Revelation. Thus, emphasis is placed on the prayers of the saints (5:8; 8:3-4). In the face of possible martyrdom, the saints are called to endure and have faith (13:10; 14:12). Jesus' exaltation as the Lamb that has been slaughtered vindicates him as the one like a son of man, who embodies both the suffering and the vindication of the saints of the Most High.³¹ This vindication is an extension of the multivalent thematic statement of Rev 1:7-8, where Jesus, as well as the saints by implication, receives vindication publicly at the cosmic parousia. In the closest parallel with Daniel 7, the beast is allowed to make war on the saints and conquer them (Dan 7:21; Rev 13:7).³² The saints are rewarded along with the prophets at the cosmic parousia (11:18). Ultimately, the blood of the saints is spilled (16:6; 17:6; 18:24). Along with the apostles and the prophets, the saints are called to rejoice over the judgment of Babylon (18:20). The bride is allowed to be clothed with fine linen, which is

²⁸ The most frequent term for God's people in Revelation is ἐκκλησία ("assembly"), which occurs 20 times. The plural form of ἅγιος is used 13 times in Revelation to refer to people (5:8; 8:3, 4; 11:18; 13:7, 10; 14:12; 16:6; 17:6; 18:20, 24; 19:8; 20:9). This count excludes the occurrence of ἅγιος in some manuscripts of 22:21. Metzger, *Commentary*, 767, notes that the majority on the UBS committee favored the shortest reading μετὰ πάντων on the basis of the weight of A. Cf. Beale, *Revelation*, 1157; Osborne, *Revelation*, 799; Smalley, *Revelation*, 581.

²⁹ On the interpretation of the "holy ones" of Daniel 7 as humans, see Alexander A. Di Lella, "The One in Human Likeness and the Holy Ones of the Most High in Daniel 7," *CBQ* 39 (1977): 1-19.

³⁰ Dan 7:8, 18, 21, 22, 25, 27; Rev 5:8; 8:3, 4; 11:18; 13:7, 10; 14:12; 16:6; 18:24; 19:8; 20:9.

³¹ Wall, *Revelation*, 101, says that Jesus' death, especially his obedience unto death, vindicates him as the Messiah of God. A more accurate way of saying this is that Jesus' death is the vindication of the one like a son of man because the title "Christ" is subordinated to the "one like a son of man." Moule, *Origin*, 14, notes that in Daniel 7 God's loyal people are "vindicated in the heavenly court after tribulation."

³² Daniel 7:21 and Rev 13:7 share πόλεμος and ἅγιος as two content words (Dan 7:21, πόλεμον, πρὸς τοὺς ἁγίους; Rev 13:7, πόλεμον, μετὰ τῶν ἁγίων).

defined as the righteous deeds of the saints (19:8). The forces of Gog and Magog surround the camp of the saints and the beloved city (20:9).

5.2.6 θηρίον

The noun θηρίον (“beast”) from Daniel 7 is used as a metaleptic allusion and a part of a semantic chain in Revelation (see Appendix 3).³³ In Daniel 7 the one like a son of man is set in contrast to the four great beasts that come up out of the sea (v. 3), and thus the one like a son of man refers to one who has a position of great authority.³⁴ In Revelation the one like a son of man is contrasted with the beast and the dragon. In 12:18 the dragon stands on the sand of the sea to call together those who will agree with him, whereas the Lamb stands on Mount Zion along with the 144,000 (14:1).³⁵ The vision of the four beasts (lion, bear, leopard, terrible beast) in Daniel 7:4-7, which further expresses the theme of the four pagan empires in Daniel 2, finds its counterpart in Rev 13:1-2, with its depiction of the composite beast with ten horns, seven heads, and features of a leopard, a bear, and a lion.³⁶ In Rev 19:11-21 the exalted Christ comes at the cosmic parousia, and as a result of his triumphant return, the beast and the false prophet are cast alive into the lake of fire. This scene recalls the destruction of the fourth beast in Dan 7:11.³⁷ Furthermore, the beast imagery extends to the structure of Revelation. For example, Pablo Richard demonstrates how the internal structure of Rev 12:1–15:4, with its concentrated references to the beast, resembles the structure of Daniel 7.³⁸

³³ Dan 7:3, 5, 6 (2), 7 (2), 11, 17, 19, 23.

³⁴ Goldingay, *Daniel*, 168.

³⁵ The manuscript evidence favors the reading ἐστῶθη (“he stood”): ϣ⁴⁷ ⚭ A C 1854 2344 2351 *pc* lat sy^h. The other reading ἐστῶθην (“I stood”), which would be a reference to the author, does not have the same quality in MS attestation: 051 ⚭ vg^{mss} sy^{ph} co.

³⁶ On the relationship between Daniel 7:4-7 and Daniel 2, see Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel* (AB 23; Garden City, New York: Doubleday, 1978), 13. The appropriation by Revelation’s author of this imagery, especially that of the fourth beast in Dan 7:7, is not capricious but fits with the apparently predominant Jewish interpretation of the four beasts. According to Flusser, *Judaism*, 326-27, in the first century CE this interpretation was as follows: (1) lion with the eagle’s wings = Babylonia; (2) bear = Media; (3) leopard with four wings = Greece; and (4) the terrible, dreadful, and very strong beast = Roman Empire. In line with this view are the following sources: *4 Ezra* 11:1; 12:10-30; Josephus, *Ant.* 10.10.4; 109.11.7; *2 Bar.* 39; *Barn.* 4; *Lev. R.* 13.5; *Gen. R.* 44:20; *A. Z.* 1b; and Tg. Hab. 3.17.

³⁷ Bauckham, *Revelation*, 106-7.

³⁸ Richard, *Apocalypse*, 99-100.

5.2.7 πῦρ

The word πῦρ (“fire”) is a key word in Daniel 7:9-11 OG, appearing once in each verse. Daniel 7:11 is probably the source text for the image of the lake of fire in Revelation (19:20; 20:10, 14, 15). Although scholars posit other source texts for the image of the lake of fire, Dan 7:11 remains the most likely source text because it shares with Rev 19:20 two content words (θηρίον, πῦρ) and the act of giving the beast to fiery judgment (δίδωμι in Dan 7:11; βάλλω in Rev 19:20).³⁹ In addition, other Jewish texts base images of fiery punishment on Dan 7:9-11.⁴⁰

5.3 Lexical Chains from Revelation 1:7 in the Apocalypse

In previous chapters we have established that Rev 1:7-8 is linked with Rev 1:9-20 and Revelation 4–5, and we have just analyzed the use of metaleptic allusions to Daniel 7 in Revelation. We will now examine how key words from Rev 1:7 are used in a thematic and multi-valent way throughout the rest of the discourse via lexical chains.

5.3.1 ἰδοῦ

The use of ἰδοῦ in Rev 1:7, which is part of the allusion to Dan 7:13 in OG and Θ, is used to alert the author’s audience to listen or consider carefully or to perceive a character or some aspect in the text. Brian Blount notes that the particle ἰδοῦ when used in speech here in Rev 1:7 and other places in the discourse “affirms and validates whatever statement it pre-

³⁹ Bøe, *Gog*, 294-95, provides six possibilities for the source text for the image of the lake of fire: (1) the destruction by sulfur and fire of Sodom and Gomorrah (Genesis 19); (2) the throwing of the horse and rider into the Red Sea (Exod 15:1); (3) the earth swallowing Korah, Dathan, and Abiram and fire consuming 250 men (Num 16:31-35); (4) the judgment of Gog by means of torrential rains, hailstones, fire, and sulfur (Ezek 38:22); (5) the giving of the fourth beast to be burned with fire (Dan 7:11); and (6) punishment by fire as found often in extrabiblical Jewish literature (*1 En.* 54:1; *Sib. Or.* 3.691). Bøe (295) regards Daniel 7 as “probably more central.” Beale, *Revelation*, 969-70, sees Ezekiel 38 and especially Dan 7:11, with the latter possibly combined with Dan 7:9b-10a, as the source texts. Beale raises the question of whether there is an intentional solecism in the phrase εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ, where τῆς καιομένης does not agree in case with τὴν λίμνην or in gender with τοῦ πυρὸς. Such a view seems likely in view of the concord of τῆ λίμνη τῆ καιομένη πυρὶ in 21:8. In addition, scribes’ modification of καιομένης to καιομένην shows how the solecism jars the reader (051 ¶ gig).

⁴⁰ Along this line, *1 En.* 54:1 refers to “a deep valley with burning fire” (NVK). Similarly, *1 En.* 90:24-27 refers to an abyss that is full of fire and a fire-filled abyss in the middle of the earth. *Second Enoch* 10:2 mentions a river of fire. The image of a river of fire occurs in *1 En.* 17:5; *2 En.* 10:2; *3 En.* 33:4-5; and *T. Isaac* 5:21-32. Osborne, *Revelation*, 690; Smalley, *Revelation*, 499.

cedes and should be translated ‘indeed.’”⁴¹ This particle has the discourse function of highlighting something for the audience’s special attention with the expectation that the audience will arrive at a logical conclusion and undertake a certain action.⁴² For the author’s audience, the action is to join Jesus Christ and the author in being witnesses in God’s unfolding plan of redemption and the establishment of God’s kingdom.⁴³ In three other occurrences in Revelation (16:15; 22:7, 12), ἰδοῦ is associated with the coming of Jesus, so the first instance of ἰδοῦ in 1:7 is the initial text in this lexical chain in Revelation.

5.3.2 ἔρχομαι

The writers of the early Jesus movement did not use Dan 7:13-14 in a univalent way to refer to the cosmic parousia, but they incorporated this source text in their target texts to refer to Jesus’ public ministry, his resurrection and ascension, and the ecclesial-cosmic parousia. Certain scholars are correct in delineating various streams of Daniel 7 traditions in the literature of the Jesus movement.⁴⁴ Building on their insights, we see three progressive stages

⁴¹ Blount, *Revelation*, 37.

⁴² Adele Berlin, *Poetics and Interpretation of Biblical Narrative* (Winona Lake, Indiana: Eisenbrauns, 1994), 62, says that הִנֵּה (“behold”) is sometimes used in the Old Testament to indicate “the perception of a character distinct from that of the narrator.” However, that use does not appear to be the thrust of the author’s discourse, for he has already mentioned Jesus Christ in vv. 1, 2, 5, and 6.

⁴³ The immediate context of Rev 1:7 establishes the importance of being a witness and bearing testimony. In v. 5 Jesus is described as “the faithful witness,” and in v. 9 the author says that he was on Patmos in part because of “the witness borne by Jesus.” Elsewhere the saints are said to be witnesses (2:13; 11:3; 17:6) or to bear witness (6:9; 11:7; 12:11, 17; 19:10; 20:4).

⁴⁴ Perrin, *Rediscovering*, 183, sees three Christian exegetical traditions using Dan 7:13: (1) a parousia tradition; (2) an ascension tradition based on the resurrection viewed in light of Ps 110:1; and (3) a passion apologetic based on Zech 12:10ff. In a more comprehensive vein, R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove: InterVarsity, 1971), 145, correctly sees Jesus’ use of Daniel 7:13-14 in “three stages that form a logical progression”: (1) vindication and dominion after his resurrection (Matt 28:18; Mark 14:62); (2) the historical act of judgment, which is probably the destruction of Jerusalem (Mark 8:38; Matt 10:23); and (3) the judgment of all nations (Matt 19:28; 25:31). Similarly, D. A. Carson, *Matthew* (EBC 8; Grand Rapids: Zondervan, 1984), 506, delineates two traditions: (1) Jesus receiving the kingdom through his resurrection and ascension; and (2) Jesus receiving the kingdom at the consummation, which entails a kingdom that is “direct immediate, uncontested, and universal.” Beale, *John’s Use*, 103, points to the son of man’s coming for the judgment of Jerusalem in 70 CE and at the final parousia. Concerning the allusion to Dan 7:13 in Rev 1:7, Beale (ibid.) states that “the Daniel 7 reference may include the whole course of the church age during which Christ guides the events of history in judgment and blessing, since the son of man allusion in 1.13 has present application. . . .”

France, *Jesus*, 139-48, says that Jesus applies Dan 7:13 to refer to his resurrection and ascension (Mark 8:38; 14:62; Matt 16:27; 26:64; Luke 9:26). Mark 14:62 also speaks of Jesus’ imminent juridical vindication. Cf. David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* (SBLMS 18; Nashville: Abingdon, 1973), 65. On the link between Dan 7:13 and the ascension, see J. G. Davies, *He*

of Jesus Christ's sovereignty that are rooted in the exegetical tradition of Dan 7:13: (1) the resurrection, ascension, and exaltation; (2) the parousia; and (3) the eternal kingdom.⁴⁵

We will now examine how the coming of the one like a son of man is portrayed in serial comings in Revelation in what may be called multiple fulfillments and consummation.⁴⁶ From the initial vision of 1:9-20 onward, serial comings of Jesus are portrayed in Revelation and often feature the lexeme ἔρχομαι. In 1:9-20 the author experiences the coming of the one like a son of man in advance of what all humanity will experience, and thus he experiences an initial fulfillment of the prophetic oracles in 1:7-8 as a fitting capstone for Christ's past and present ministry.⁴⁷ In short, the author experiences a personal parousia of the one like a son

Ascended into Heaven: A Study in the History of Doctrine (London: Lutterworth, 1958), 26, 36-38. Therefore, Daniel 7 figures into the exegetical work of various writers in the Jesus movement literature. Nickelsburg, "Son of Man," 6:137, says that Daniel 7 is "a text almost unequaled for its influence on both Jewish and Christian messianic speculations in the crucial period up to 100 C.E." In a similar vein, Dodd, *Scriptures*, 69, summarizes his analysis of the New Testament data vis-à-vis Daniel 7 by saying, "There is amply enough here to show how deeply this chapter of Daniel is embedded in the foundations of New Testament thought."

⁴⁵ In our view the first stage entails the sovereignty that Jesus Christ exercises subsequent to his resurrection, ascension, and exaltation. In this stage sovereignty is exercised in such events as the pouring out of the Spirit on the Day of Pentecost, the judgment of Jerusalem in 70 CE, and Christ's care for his churches. The second stage involves all events that are proximate to the parousia. The third stage concerns the establishment of the kingdom of God on earth under Christ and his ultimate rule in the new heaven and the new earth.

Writers in the Jesus movement have used various terms to describe Jesus' status, sometimes in discrete ways and sometimes in overlapping ways (e.g., Acts 2:33-36; Eph 1:20-22; Phil 2:9; Heb 1:2-3). Thus, one may speak of the various aspects of resurrection, ascension, enthronement, exaltation, and session. On these terms, see Chrisope, *Jesus*, 43-45.

⁴⁶ The eschatological framework of multiple fulfillments and consummation means that an author of the literature of the early Jesus movement views certain prophecies from the viewpoint of being fulfilled one or more times before the consummation of the prophecy. The following scholars use fulfillment and consummation as a framework for understanding the prophetic mindset of the writers of the New Testament: France, *Jesus*, 139-48, 160-62; George Eldon Ladd, *Jesus and the Kingdom: The Eschatology of Biblical Realism* (2d ed.; Waco: Word, 1969), 101-17.

⁴⁷ The first coming of the son of man occurs in the "one like a son of man" vision in 1:9-20. The lack of clouds associated with this coming is not a weighty objection to it being the initial fulfillment of the prophetic oracle of 1:7-8 because the clouds of Dan 7:13 indicate a theophany (§3.4.5) and correspond to the theophanic elements of 1:9-20. In the plotted story time of Revelation, the author experiences the first instance of Jesus as the one like a son of man coming with the clouds. Aune, *Revelation 1-5*, 93, notes, "The mention of 'one like a son of man' in v 13 is within the context of the author's commission in 1:9-20; the scene depicted in Dan 7:13 is not relegated to the future but is experienced as present." Similarly, Beale, *Revelation*, 182, sees 1:13-15 as showing "initial fulfillment of Daniel 7. . . ." Cf. Kistemaker, *Revelation*, 86; Sweet, *Revelation*, 69-70. The coming of Jesus to the author on the island of Patmos is proleptic of the other comings of Jesus. The verb ἔρχομαι is not used in 1:9-20, but this passage is to be regarded as the first fulfillment of the promise of the coming of Jesus in 1:7. Corsini, *Apocalypse*, 89-90, notes that Rev 1:7 shows that Jesus "is the Messiah announced by Daniel in his vision" and also states that the author's vision in Rev 1:9-20 picks up this theme and further explains it. Although the author's purpose is not primarily apologetic, Corsini is right in seeing the way in which the author's vision elaborates the Danielic allusion in 1:7. In a similar vein, Johnson, *Triumph*, 53, says, "Nevertheless, because Jesus lives and rules now, the visible second coming ('every eye will see him') will be foreshadowed even now

of man that is a vindication of the author’s suffering and endurance because of the word of God and the testimony of Jesus (Rev 1:9).⁴⁸ In framing the serial comings of the one like a son of man in this way, the author is incorporating the three streams of exegetical tradition in the Jesus movement concerning the Danielic son of man that we mentioned above in note 44. That is, the author sees multiple comings of Jesus in a stream of tradition that saw Dan 7:13 as fluid in its fulfillments and consummation. With this understanding of the exegetical tradition of Dan 7:13 in mind, we will look at how ἔρχομαι is used in Revelation.

The lexeme ἔρχομαι forms a lexical chain in the network of repetitions in Revelation.⁴⁹ Various forms of ἔρχομαι are used 36 times in the Apocalypse, establishing a leitmotif in the discourse:⁵⁰

Table 12: Occurrences of the Lexeme ἔρχομαι in the Apocalypse

Verse	Narrator/ Speaker	Subject Of Verb	Form of ἔρχομαι
1:4	John	God	ὁ ἐρχόμενος
1:7	Unspecified	Jesus	ἔρχεται
1:8	Lord God	God	ὁ ἐρχόμενος
2:5	Jesus	Jesus	ἔρχομαι
2:16	Jesus	Jesus	ἔρχομαι
3:10	Jesus	The hour of the test	ἔρχεσθαι

by his interventions in his congregations and his imposition of providential judgments in the world at large.” As Minear, *I Saw*, 17, notes, the future coming of Christ with the clouds in Rev 1:7 is a fitting conclusion to the doxology of vv. 5b-6, which features Christ’s ministry of loosing his people from their sins in the past and loving them in the present. These three temporal dimensions involving Christ parallel the three temporal dimensions involving God in v. 4 (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος).

⁴⁸ This personal parousia of the one like a son of man that the author experienced is akin in particulars to what Stephen, the first martyr, experienced, although the author of the Apocalypse did not die. Commenting on Stephen’s death, C. K. Barrett, “Stephen and the Son of Man,” in *Apophoreta: Festschrift für Ernst Haenchen zu seinem siebsigsten Geburtstag am 10. Dezember 1964* (ed. W. Eltester and F. H. Kettler; BZNW 30; Berlin: Alfred Töppelmann, 1964), 35-36, says, “Thus the death of each Christian would be marked by what we may term a private and personal *parousia* of the Son of man. That which was to happen in a universal sense at the last day, happened in individual terms when a Christian came to the last day of his life.” This view of a personal parousia is also in line with vindication. Also commenting on Stephen’s death, Moule, *Phenomenon*, 91, remarks that “in the heavenly court, where the books have been opened, this member of the Son of Man community is already being vindicated by the head of that community—the Son of Man *par excellence*.” Italics original.

⁴⁹ For the present discussion, we are excluding the use of ἦκω in 2:25 and εἰσελεύσομαι in 3:20. They are also part of this matrix of passages that the author uses to portray both the pre-parousia comings and the parousia of Jesus.

⁵⁰ Jacques Derrida, “Of an Apocalyptic Tone Newly Adopted in Philosophy,” in *Derrida and Negative Theology* (ed. Harold G. Coward and Toby Foshay; Albany: State University of New York, 1992), 62, observes that “come” resounds in the heart of the Apocalypse.

Verse	Narrator/ Speaker	Subject Of Verb	Form of ἔρχομαι
3:11	Jesus	Jesus	ἔρχομαι
4:8	The four living ones	God	ὁ ἐρχόμενος
5:7	John	Jesus	ἦλθεν
6:1	One of the four living ones	A rider	ἔρχου
6:3	The second living one	A rider	ἔρχου
6:5	The third living one	A rider	ἔρχου
6:7	The fourth living one	A rider	ἔρχου
6:17	People of high rank and low rank	The great day of their wrath [God and the Lamb]	ἦλθεν
7:13	One of the 24 elders	Those dressed in long white robes	ἦλθον
7:14	One of the 24 elders	Those coming out of the Great Tribulation	οἱ ἐρχόμενοι
8:3	John	An angel with a golden censer	ἦλθεν
9:12	John	Two woes	ἔρχεται
11:14	John	The third woe	ἔρχεται
11:18	The 24 elders	God's wrath	ἦλθεν
14:7	An angel flying in midheaven	The hour of God's judgment	ἦλθεν
14:15	An angel who came out of the temple	The hour to reap	ἦλθεν
16:15	Jesus	Jesus	ἔρχομαι
17:1	John	One of the seven angels with the seven bowls	ἦλθεν
17:10	One of the seven angels with the seven bowls	The seventh king	ἦλθεν
17:10	One of the seven angels with the seven bowls	The seventh king	ἔλθη
18:10	The kings of the earth	The judgment of Babylon	ἦλθεν
19:7	A great multitude	The marriage of the Lamb ⁵¹	ἦλθεν
21:9	John	One of the seven angels with the bowls	ἦλθεν
22:7	Angel ⁵²	Jesus	ἔρχομαι
22:12	Jesus	Jesus	ἔρχομαι

⁵¹ The marriage of the Lamb in 19:7 is essentially the marriage of the one like a son of man because the Lamb is another figure for the one like a son of man (§4.2.2). A conceptual parallel is seen in the parable that Jesus told about a king giving a marriage banquet for his son (Matt 22:1-14).

⁵² One issue in 22:7 is whether an angel or Jesus is speaking. The καί at the beginning of 22:7 appears to link this verse with v. 6, which is part of the address of the angel to the author. The angel appears to be speaking as the appointed messenger of Christ. Cf. Smalley, *Revelation*, 567.

Verse	Narrator/ Speaker	Subject Of Verb	Form of ἔρχομαι
22:17	The Spirit and the bride	Jesus	ἔρχου
22:17	The one who is hearing	Jesus	ἔρχου
22:17	John	The one who is thirsty	ἔρχέσθω
22:20	Jesus	The one bearing witness (Jesus)	ἔρχομαι
22:20	John	Jesus	ἔρχου

In all of its conjugated forms, ἔρχομαι occurs 36 times in Revelation. Of these 36 occurrences, 33 have eschatological meaning and therefore are either associated with the coming of God or Jesus or associated with the coming of a judgment.⁵³ Once again we see counterimages of the coming of Jesus in the coming of the four riders (6:1, 3, 5, 7) and the seventh king (17:10). Thirteen of these occurrences of ἔρχομαι have some kind of eschatological or non-eschatological aspect associated with God or Jesus.⁵⁴ Thus, eleven of the 36 occurrences refer to Jesus coming in either an eschatological sense or a non-eschatological sense (1:7; 2:5, 16; 3:11; 5:7; 16:15; 22:7, 12, 20 [2]). In this respect, ἔρχομαι may be an example of semantic change because of semantic innovation in which ἔρχομαι functions as a metonymy.⁵⁵

As we see in the table above, forms of ἔρχομαι are used throughout Revelation either strictly or loosely.⁵⁶ The repetition of forms of ἔρχομαι is linked to its first occurrence in 1:7 in the lexeme ἔρχεται, which is used strictly of Jesus coming at the cosmic parousia and loosely of his various comings that are seen throughout the Apocalypse as already noted above. This difference in equivalence is seen in classical rhetoric. According to Heinrich Lausberg, in classical rhetoric the relaxation of the inflected form is called polyptoton, and under this category this relaxation in the repetition of the word is known as *variatio*.⁵⁷

⁵³ Only Rev 8:3; 17:1; 21:9; and 22:17 appear to lack eschatological meaning.

⁵⁴ Rev 1:4, 7, 8; 2:5, 16; 3:11; 4:8; 9:12; 11:14; 16:15; 22:7, 12, 20.

⁵⁵ Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1983), 83-84.

⁵⁶ In this binary distinction, we are following Lausberg who makes this distinction in the repetition in words. Heinrich Lausberg, *Handbook of Literary Rhetoric: A Foundation for Literary Study* (trans. Matthew T. Bliss, Annemiek Jansen, and David E. Orton; ed. David E. Orton and R. Dean Anderson; Leiden: Brill, 1998), 274.

⁵⁷ *Ibid.*, 288.

Lausberg notes that “the contrast between the equivalence of the word and the difference in its syntactic function has an enlivening effect.”⁵⁸ In terms of the category of style (λέξις, *elocutio*), one convention that was used in classical rhetoric was diaphora, which is defined as “the repeated use of the same word, which acquires added or different significance in the repetition.”⁵⁹ If a different speaker repeats the word, the figure is called anaclasis (ἀνάκλασις, *reflexio*). In vv. 7-8 anaclasis is in view because an unidentified speaker speaks in v. 7 and God speaks in v. 8. The use of ἔρχεται in v. 7 is more elastic in meaning, having both literal denotation and figurative connotations.

In light of the foregoing, we now turn to see how ἔρχεται functions in Rev 1:7. Most scholars surveyed regard ἔρχεται in Rev 1:7 as a futuristic present, especially with the use of two future verbs in this verse (ὄψεται, κόψονται).⁶⁰ However, four facts militate against the

⁵⁸ Ibid.

⁵⁹ Rowe, “Style,” 133. A good example of diaphora occurs in Rev 3:10, where forms of τηρέω (“to keep, to guard”) are used twice, first in the sense of “obey” and the second in the sense of “keep, preserve, protect.” Cf. Aune, *Revelation 1–5*; Osborne, *Revelation*, 192.

⁶⁰ Aune, *Revelation 1–5*, 50 n. 7a., says that ἔρχεται in v. 7 is “a futuristic use of the present, a usage typically found in oracles. . . .” Aune, *Prophecy*, 56, observes that various kinds of Greco-Roman oracles (predictive, diagnostic, and prescriptive) use different moods and tenses and that “predictive oracles use future and ‘futuristic present’ tenses of the indicative.” Osborne, *Revelation*, 69 n. 27, argues that the best view of ἔρχεται is that the verb could be a futuristic present that stresses imminence. Similarly, Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs, Michigan: Andrews University Press, 2002), 67-68, says that the futuristic present here may denote certainty, imminence, and present reality of the Second Coming. Cf. A. T. Robertson, *The General Epistles and the Revelation of John* (vol. 6 of *Word Pictures in the New Testament*; 6 vols.; Nashville: Broadman, 1933), 287-88.

Scholars appear to be in broad agreement that the general thrust of the futuristic present indicates the certainty of a future event by speaking of it in the present. Buist M. Fanning, *Verbal Aspect in New Testament Greek* (Oxford: Clarendon, 1990), 225, provides a good description of the use of the futuristic present in a prophetic text: “The final kind of futuristic present is the use of the present in prophetic or oracular pronouncements, giving a vision of a future occurrence as if it were occurring already. This is a rhetorical application of the normal meaning of the present indicative (an action occurring at the time of speaking) to describe a future event as though it were present. Here at last one finds examples which reflect vividness and confident assertion about the future occurrence, as many grammars have noted.” Concerning the Greek of the period from post-classical to Neohellenic, Antonius N. Jannaris, *An Historical Greek Grammar Chiefly of the Attic Dialect as Written and Spoken from Classical Antiquity down to the Present Time* (London: Macmillan and Co., 1897; repr., Hildesheim: Georg Olms Verlag, 1987), 434, states, “In animated speech it [the present tense] is often used by anticipation for the future. . . .” G. B. Winer, *A Treatise on the Grammar of New Testament Greek* (trans. W. F. Moulton; Edinburgh: T&T Clark, 1882; repr., Eugene: Wipf and Stock, 2001), 331, comments that the present tense is “used for the future in appearance only, when an action still future is to be presented as being as good as already present, either because it is already firmly resolved on, or because it must ensure in virtue of some unalterable law (exactly as in Latin, German, etc.). . . .” James Hope Moulton, *A Grammar of New Testament Greek* (3d ed.; 3 vols.; Edinburgh: T&T Clark, 1908), 1:120, states, “In this stage of Greek, as in our own language, we may define the futural present as differing from the future tense mainly in the tone of assurance which is imparted.” Blass and Debrunner, *Greek Grammar*, 168, note that futuristic present is used in “confident assertions regarding

view that ἔρχεται is a futuristic present in a univalent, temporally rigid sense in v. 7, thus favoring the view that ἔρχεται is an ingressive futuristic present (i.e., mostly futuristic present).⁶¹ First, the view of ἔρχεται as an ingressive futuristic present accounts for the many instances noted above where Jesus comes to individuals and groups before his coming at the cosmic parousia.⁶² Notably, the one like a son of man appears to John as the first fulfillment of Christ coming with the clouds, reversing the expectations of the audience.⁶³ Second, the view of ἔρχεται as an ingressive futuristic present reflects the suppression of time in Rev 1:7. Daniel Wallace rejects the extreme positions that assert that the indicative always expresses either aspect or time.⁶⁴ Instead, he cogently argues for a flexible view, stating:

In our view, *the unaffected meaning of the tenses in the indicative involves both aspect and time. However, either one of these can be suppressed by lexemic, contextual, or grammatical intrusions.* Thus, a proper view of language does not attempt to weave a thread of meaning through all the instances of a given form.⁶⁵

the future. . . .” A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), 869, says that the futuristic present “is generally punctiliar or aoristic,” and he classifies ἔρχομαι as a verb that the New Testament uses in a punctiliar way (“momentary presents”). However, Robertson is not clear as to whether he regards every usage of ἔρχομαι in this way. He (869-70) says that one use of the futuristic present is to refer to the dramatic or the prophetic and that if the present is used to refer to the prophetic, it shows the certainty of what is prophesied.

⁶¹ Wallace, *Greek Grammar*, 537, establishes “mostly futuristic,” which he also tentatively calls “Ingressive-Futuristic?,” as a category in his discussion of the futuristic present, although not citing Rev 1:7 in his brief survey. Wallace cites John 4:23 as an example: ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστὶν (“But an hour is coming, and now is”). καὶ νῦν ἐστὶν serves to indicate that the hour that Jesus speaks about has already begun. We think another example is found in 1 John 4:3: “And every spirit that does not confess Jesus is not from God, and this is the spirit of the antichrist, which you have heard that is coming, and now it is in the world already” (δῶκεν ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη). Because of the mostly futuristic present’s use with verbs of coming and going, ἔρχεται should be regarded in that fashion in 1:7.

⁶² For example, commenting on the use of ἔρχομαι in 2:5, Swete, *Apocalypse*, 27, says that throughout Revelation “this verb is used in a quasi-future sense. . . .”

⁶³ The Apocalypse abounds with reversals of expectation. For example, the author hears that the Lion of the tribe of Judah has conquered, but he sees a Lamb standing, as though it had been slain (5:5-6). Cf. Morton, *One*, 27; Slater, *Christ*, 95.

⁶⁴ Wallace, *Greek Grammar*, 504-12.

⁶⁵ *Ibid.*, 511. Italics original. The polarized views about indicative verbs (radical verbal aspect vs. radical tense time) are to be rejected. In his critique of verbal aspect, Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids: Baker Academic, 2006), 316-36, convincingly shows that both time and aspect with respect to verbs are equally important and that this double stress stretches from the time of Dionysios Thrax (170-90 BCE) to the present.

Following Wallace's insight regarding the suppression of aspect or time, we see the occurrence of intrusions in Rev 1:7 with the threefold lack of deixis (spatial, temporal, and personal).⁶⁶ Probably seeing this lack of deixis, Stanley Porter translates Rev 1:7, "Behold he is in progress coming with the clouds and every eye will see him."⁶⁷ Porter says that the speaker "asserts that he [Jesus Christ] is coming, with the expectation that every eye then will see him. There is no need to make both verbs refer temporally to the same sphere where an attitudinal difference seems to be the major difference."⁶⁸ That is, the coming and the seeing are not to be relegated exclusively to the future.

Third, the view of ἔρχεται as an ingressive futuristic present is congruent with the author's prophetic telescoping in the tradition of the prophets of Israel.⁶⁹ The statements in Revelation concerning Christ's imminent coming have perplexed some scholars, but the mode of thought reflected in the text is ancient Israelite, not modern. The author presents his audience with a tension between an eschatology of imminence and an eschatology of delay.⁷⁰ George Ladd notes that the Israelite prophets did not stress chronology and viewed the future

⁶⁶ John Lyons, *Semantics* (2 vols.; Cambridge: Cambridge University Press, 1977), 2:637, defines deixis as "the location and identification of persons, objects, events, processes and activities being talked about, or referred to, in relation to the spatiotemporal context created and sustained by the act of utterance and the participation in it, typically, of a single speaker and at least one addressee." For the Greek language, Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (SBG 1; New York: Peter Lang, 1993), 99-102, says that four deictic categories are seen: person, time, discourse, and social. In a similar vein, Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (SBG 10; New York: Peter Lang, 2001), 55-59, identifies five categories of deixis: personal, social, locational (place/spatial), discourse, and temporal.

⁶⁷ Porter, *Verbal Aspect*, 231.

⁶⁸ *Ibid.*

⁶⁹ "Prophetic telescoping," which is also called "prophetic foreshortening," is the term that describes the phenomenon of Israelite prophets prophesying of major events without providing specific indications of the chronological interval between the events. The events are collapsed into what is seemingly one event, when, in reality, one or more events are in view. The degree to which the author of the Apocalypse is conscious of this phenomenon is unclear, but he aligns himself with a prophetic tradition in which the prophet's awareness of his own prophecies was uncertain (1 Pet 1:10-12). Cf. Payne, *Encyclopedia*, 137-40. The author's view of God's work in history is dynamic, not static. Describing this kind of view, Simon J. de Vries, *From Old Revelation to New: A Tradition-Historical and Redaction-Critical Study of Temporal Transitions in Prophetic Prediction* (Grand Rapids: Eerdmans, 1995), 325, points out the following concerning the schools of prophetic redactors: "As they studied the sacred text already available to them they learned that God's purpose could in principle be extended from the past to the present and from the present to an imminent future, a proximate future, and even a remote future. Thus their notion of how Yahweh works within history was anything but static."

⁷⁰ Bauckham, *Theology*, 157-58, says that the logic of imminence involves the necessity of the coming of God's kingdom and that the logic of delay involves God's patience and grace.

as imminent, and thus biblical prophecy possesses a dynamic tension between the immediate future and the distant future.⁷¹ In a similar vein, Robert Mounce notes:

One answer to the problem of this as-yet-unfulfilled expectation is to hold that God is more concerned with the fulfillment of his redemptive purposes than he is with satisfying our ideas of appropriate timing. All the issues that find their complete fulfillment in that point in time yet future when history will verge into eternity, are also being fulfilled in the ever advancing present. The end and the beginning are but two perspectives on the same great adventure. The final overthrow of evil was determined from the beginning and has been in force ever since the defeat of Satan by the sacrificial death of Christ and his triumphal resurrection.⁷²

The author writes with the same telescopic framework because he says that the events of Revelation are to occur soon, that is, in the days of the author and the seven churches in Asia, and to an even greater degree in the unknown eschatological future.

Fourth, the view of ἔρχεται as an ingressive futuristic present reflects the prologue's immersion of the audience in the present and the audience's present-oriented concept of time. In concert with this present orientation is the repeated use of the present tense in v. 8: Ἐγώ εἰμι ("I am"), λέγει ("says"), and ὁ ὢν ("the Being One").⁷³ In terms of the preceding context, the position of v. 7 in the prologue of vv. 1-8 immerses the audience of the Apocalypse in the present by its direct address (§2.6). As Jo-Ann Brant discerns concerning the function of a prologue in a dramatic context, "The prologue takes the audience into the perpetual present of the action."⁷⁴ In addition, the present-oriented concept of time of the author's audience favors the view of serial comings of Jesus, not just a remote cosmic parousia. As with the culture of the rest of the Roman world, the followers of Jesus in the seven churches of Asia had a present-oriented concept of time. As Bruce Malina notes, "Since Mediterranean societies of the first century were examples of classical peasant societies, by and large, the primary preference in temporal orientation at that period and place

⁷¹ Ladd, *Revelation*, 22.

⁷² Mounce, *Revelation*, 404.

⁷³ ὁ ὢν functions as the leading edge of the tripartite description of God.

⁷⁴ Brant, *Dialogue*, 26.

was the present, with past second and future third.”⁷⁵ The present occupies the focus of such a society and is infused with great meaning.⁷⁶ As a consequence, the present drives the future instead of the future driving the present.⁷⁷ Such a notion of time suffuses Revelation with a sense of process, not a strict dichotomy between the present and the future.⁷⁸ In this vein, Rudolph Raber states the importance of the present meaning of Revelation for the audience, although he is too dismissive of the futuristic aspects of the discourse:

Despite some grammatical look of futurism and a consequent habit of futuristic interpretation, the action of the Apocalypse is to be understood as being *in process*. Any notion that God, living and active, might be sitting about waiting for some predestined moment to commence the eschaton would have been unthinkable to the writer and of no consequence whatever to his first century readers.⁷⁹

In this aspect of the action of Revelation being in process, the author’s prophetic-apocalyptic approach is not focused exclusively on predictive prophecy of the remote future.⁸⁰

⁷⁵ Bruce J. Malina, “Christ and Time: Swiss or Mediterranean?” *CBQ* 51 (1989): 5. In a similar vein, Bruce Malina and Richard L. Rohrbaugh, *Social Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress, 1992), 232, note that peasant societies are in general oriented toward the present (i.e., immediacy) and that their concern for the future is increased if they see the future as something that is present (e.g., a child is present in her pregnant mother). Such a concept of time stands in contrast to a modern concept of time. Noting this contrast, Ong, *Orality*, 74-75, says that modern people use clocks and calendars and thereby falsify the notion of time by spatial reductionism, thinking that they somehow have more control of time. Time, however, cannot be interrupted or segmented. Ong (30) notes that in an oral culture there is a lack of “a sense of difference between past and future.”

⁷⁶ For example, writers of the early Jesus movement spoke about having eternal life in the present (John 3:36; 17:2; Acts 13:48; 1 Tim 6:12; 1 John 5:13)

⁷⁷ Wes Howard-Brook and Anthony Gwyther, *Unveiling Empire: Reading Revelation Then and Now* (BLS; Maryknoll, New York: Orbis, 1999), 124.

⁷⁸ Michael Gilbertson, *God and History in the Book of Revelation: New Testament Studies in Dialogues with Pannenberg and Moltmann* (SNTSMS 124; Cambridge: Cambridge University Press, 2003), 79-80, remarks, “John seeks to illuminate the present by placing it within the framework of the past and the future.” Indeed, to some degree the past, the present, and the future are fused. In discussing the Lord’s supper and its relationship to Revelation, David L. Barr, *Tales of the End: A Narrative Commentary on the Book of Revelation* (Santa Rosa, California: Polebridge, 1998), 172, says, “Thus, the Lord’s Supper is at the same time a present experience of the worshipping community, a re-enactment of the past supper of Jesus with the disciples, and a proleptic feasting in the messianic banquet of the end time. In worship, past, present, and future merge. In worship, one reclines at table in Ephesus, stands with John on Patmos, and enters the heavenly throne room to worship God.”

⁷⁹ Rudolph W. Raber, “Revelation 21:1-8,” *Int* 40 (1986): 297.

⁸⁰ Peter Manchester, “The Religious Experience of Time and Eternity,” in *Classical Mediterranean Spirituality: Egyptian, Greek, Roman* (ed. A. H. Armstrong; vol. 15 of *World Spirituality: An Encyclopedic History of the Religious Quest*; New York: Crossroad, 1986), 405, notes, “Apocalyptic speaks out of an experience of the immediate moment, the time of call and decision—in Greek, the *kairos*. This is the Now not of Presence but of Advent, and it is very much a group experience. . . .”

As Table 12 above shows, ἔρχομαι is vital not only to the beginning of Revelation but also to the end of Revelation. The four occurrences of ἔρχομαι in 22:7, 12, 20—with the explicit eschatological meaning of Jesus’ coming—frame Revelation with the same thematic emphasis that began with 1:7. In the first three occurrences of ἔρχομαι in Revelation 22, Jesus speaks, and the rhetorically powerful declarations in vv. 7, 12, and 20 that he is coming soon propel the audience toward the author’s prayer, “Amen, come, Lord Jesus!” The triple repetition of ἰδοῦ in these verses recalls the emphatic ἰδοῦ of the oracular declaration in 1:7, “Indeed, he is coming with the clouds,” and this lexical chain in Revelation 22 further substantiates Rev 1:7 as the thematic statement of Revelation. The author confirms this truth with the threefold declaration of the exalted Jesus that he is coming soon (22:7, 12, 20).

Seven occurrences of ἔρχομαι emphasize the ecclesial parousia and extend the thematic statement of the prophetic oracle of Rev 1:7.⁸¹ The exalted Christ says seven times in a sentence with ἔρχομαι that he is coming, either as a promise or as a threat (2:5, 16; 3:11; 16:15; 22:7, 12, 20). According to the author’s symbolic use of the number seven, this sevenfold use of ἔρχομαι emphasizes the complete trustworthiness of the promise of Jesus’ coming.⁸² The coming of Jesus in 2:5 and 2:16 refers to an imminent pre-parousia coming in judgment and serves as a warning of the potential judgment attendant upon the ecclesial parousia.⁸³ In these comings in judgment to his church, Jesus visits the churches and its

⁸¹ In a broader discussion of the use of symbolic numbers in Revelation, Bauckham, *Climax*, 34, says that these occurrences of ἔρχομαι spoken by Christ fit within this schema.

⁸² Bauckham, *Climax*, 30, 34, notes the significance that the number seven has in the Apocalypse and further notes that Jesus says seven times that he is coming. Beale, *Revelation*, 1155, says, “Jesus’ reaffirmation throughout the Apocalypse, ‘Yes, I am coming quickly,’ serves to confirm the validity of his testimony. That is, he assures the churches about the truth of the complete vision by guaranteeing that his final advent, which he promised at his first coming, will soon occur and thus bring to completion what he has revealed throughout the book.”

⁸³ Aune, *Revelation 1–5*, 147, regards this coming in 2:5 as a judgment of the community. Speaking more broadly, Beale, *John’s Use*, 153–54, says that Revelation contains pre-parousia comings in judgment for particular churches (2:5–6; 3:3) and a pre-parousia coming for conditional blessing (3:20). Beale (154) says that “Christ’s coming in 2:25 and 3:11 could well refer to the final parousia but they are not in the form of conditional statements.” In the first threat of coming in 2:5, Jesus threatens to come quickly and remove the lampstand of the church of Ephesus from its place unless they repent. Because of the oral environment in which Revelation was heard, the reading of Revelation audibly conveyed the coming of Jesus to each assembly gathered to hear it. In this vein, Barr, “Apocalypse,” 256, comments, “The orality of the Apocalypse is an essential element in its interpretation, for its oral presentation within the liturgy mediates the coming of Jesus to his con-

members in a disciplinary fashion. Such disciplinary visitations were necessary because the churches in the province of Asia had begun to lose their light as a gospel witness in their region. The promise in 3:11 of the soon coming of the glorified Christ to the believers at Philadelphia refers to the ecclesial parousia because the church at Philadelphia does not incur the rebuke of Christ and therefore does not merit a pre-parousia coming in remedial judgment. The exalted Christ promises twice to come as a thief (3:3; 16:15). Christ's promise of coming like a thief to the church in Sardis refers to a spiritual visitation in judgment, which is seen in the conditional aspect of the coming (ἐὰν οὖν μὴ γρηγορήσῃς). However, the image of the thief points toward a background of the parousia (Matt 24:42-44; 1 Thess 5:2; 2 Pet 3:10). The promise of Christ's coming in 16:15 concerns the ecclesial parousia and is a parenthetical benediction that occurs after the pouring out of the sixth bowl and just before the mention of the war of Armageddon.

The network of lexical chains employing ἔρχομαι reaches its double climax in Rev 22:17, 20. This double climax features the joint call in 22:17 of ἔρχου ("come") by the Spirit and the bride, and then the author's passionate prayer in 22:20 of Ἀμήν ἔρχου, κύριε Ἰησοῦ. ("Truly! Come, Lord Jesus!").⁸⁴ The author's prayer is a Greek form of an Aramaic prayer and is embedded in a section of Revelation that has a liturgical function or background.⁸⁵ This prayer for the Lord Jesus' coming serves as a final expression of the

gregation in salvation and judgment enabling them to carry on the divine service, that is, the realization of God's rule in their midst." According to Ignatius, the Ephesian church repented and regained its spiritual vigor, so an imminent coming in Rev 2:5 was in the minds of the Ephesian believers (*Eph.* Prologue; 1.1; 9.1; 11.2). Cf. Beale, *John's Use*, 155. As to the ecclesial parousia, the eschatological dimension means that each church's collective failure to repent would entail judgment at the ecclesial parousia by exclusion from the promises given to the conquering saints.

⁸⁴ Scholars are divided over whether the Spirit and the bride ask Jesus to come or ask people in the world to come. Three factors strongly favor the Spirit and the bride asking Jesus to come in 22:17. First, the Spirit and the bride appear to be responding to Jesus' promise in v. 12 to come soon (cf. vv. 7, 20). Second, previous mentions of the bride in Revelation have an eschatological focus: the marriage banquet of the Lamb (19:7-9) and the new heaven and the new earth (21:2). Third, the context of v. 20, where the author prays for Jesus to come, and the singular verb ἔρχου strongly suggest that Jesus is asked to come. Cf. Witherington, *Revelation*, 283. The last part of v. 17 is an evangelistic address ("and let the thirsty one come, let the one desiring take the water of life freely"). Cf. Bauckham, *Climax*, 160; Kistemaker, *Revelation*, 592.

⁸⁵ Of the scholars consulted, most regard the author's prayer in Rev 22:20 as a reflection of the Aramaic expression *maranatha*, which is usually translated "Our Lord, come" and probably represents one of the earliest prayers, appeals, or acclamations of the Aramaic-speaking church in first-century Israel and is eschatological in

multivalent thematic statement of Rev 1:7-8. With the eschatological use of ἔρχομαι punctuating the Apocalypse in key passages, the text has been building in rhetorical power with its appeals to the audience. Finally, the author includes the audience in his passionate prayer for the ecclesial parousia. The members of the audience are indeed participants in the coming of the one like a son of man and can speed his coming.⁸⁶ As some scholars observe, the use of ἔρχου during the first four seals (6:1, 3, 5, 7) foreshadows the use of ἔρχου of the Spirit and the bride in 22:17, 20.⁸⁷ The cry of the four living ones for eschatological judgment in 6:1, 3, 5, 7 is now inverted in the doubled call for Jesus Christ to return (22:17, 20), with a possible counterimperial tone reflected.⁸⁸ The prayer was likely used in reference to the

its focus. Aune, *Revelation 17–22*, 1234-35; Beckwith, *Apocalypse*, 780; Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians* (trans. James W. Leitch; Hermeneia; Philadelphia: Fortress, 1975), 301 n. 37; Joseph A. Fitzmyer, *First Corinthians: A New Translation with Introduction and Commentary* (AYB 32; New Haven: Yale University Press, 2008), 629-30; Mounce, *Revelation*, 410; Osborne, *Revelation*, 797; Rowland, *Revelation*, 734; Smalley, *Revelation*, 585; Geoffrey Wainwright, *Eucharist and Eschatology* (New York: Oxford University Press, 1981), 70. Hurtado, *Origins*, 76-77, says that the eschatological view is commonly held today. Graydon F. Snyder, *Inculturation of the Jesus Tradition: The Impact of Jesus on Jewish and Roman Cultures* (Harrisburg, Pennsylvania: Trinity Press International, 1999), 217, says that *maranatha* possibly was the earliest prayer of the Jesus movement. Scholars who see this prayer embedded in a liturgical passage include Ian Boxall, *The Revelation of Saint John* (BNTC; Peabody, Massachusetts: Hendrickson, 2006), 15-18; Kavanaugh, *Apocalypse 22:6-21*, 138; and Jean-Pierre Ruiz, “Betwixt and Between on the Lord’s Day: Liturgy and the Apocalypse,” in *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation* (ed. David L. Barr; SBLSymS 39; Atlanta: Society of Biblical Literature, 2006), 221-41. Barr, *Tales*, 172, plausibly argues that the Apocalypse was read at an evening gathering on Sunday to observe the eucharist. Aune, “Apocalypse Renewed,” 68-69, cites the work of Vanni and Kavanaugh as “one suggestive solution” to the epilogue of Rev 22:10-21. In addition, Aune (69) says that “Amen! Come, Lord Jesus!” is a “liturgical invocation.” Aune (68) says that this is similar to the introit liturgies found in *Did.* 10:6 and 1 Cor 16:22. Various eucharistic associations, themes, or allusions may be seen in passages speaking of eating, drinking, wine and blood, and dining. Barr, “Apocalypse,” 254 n. 25, divides the references into explicit and implicit categories. Explicit: Rev 2:7 (contrast 2:14), 17; 3:20, 7:16-17; 11:17; 19:9, 17; 21:6; 22:1, 10-20. Implicit: 5:9; 7:2, 14; 12:11; 14:10, 15, 18, 20; 16:6, 19; 17:2. After surveying the textual evidence, Albert Schweitzer, *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede* (New York: Macmillan, 1961), 379 n. 1, states, “The Messianic feast therefore played a dominant part in the conception of blessedness from Enoch to the Apocalypse of John.”

⁸⁶ The focus of this coming in 22:20 concerns the ecclesial parousia because the context is a prayer for Jesus to come to the church. The ecclesial parousia sets in motion all other related eschatological events. On the participation of the church in the coming of the kingdom of God, see Bauckham, *Theology*, 150, 161.

⁸⁷ Boring, *Revelation*, 225; Harrington, *Revelation*, 91. Swete, *Apocalypse*, 85; and Prigent, *Apocalypse of St. John*, 264, argue that the ἔρχου of the living ones corresponds to the ἔρχου of the Spirit and the bride. However, the result of each ἔρχου of the living ones is the emergence of a rider, not the coming of Christ. Rather, what is in view with these occurrences of ἔρχου is a counterimage. Thus, the living ones call to the riders to come forth in judgment, whereas the Spirit and the bride call to Jesus to come in victory and salvation. This view is made more plausible because the imperative ἔρχου is used only in 6:1, 3, 5, 7 and then in 22:17 (2), 20.

⁸⁸ Witherington, *Revelation*, 282; and A. Boesak, *Comfort and Protest: The Apocalypse from a South African Perspective* (Philadelphia: Westminster, 1986), 137, suggest this possibility because of Martial’s poem for

eucharist, which had an eschatological focus for believers (the ecclesial parousia and the marriage banquet of the Lamb). Thus, 22:20 has a eucharistic background.⁸⁹ By uttering this prayer, the saints who hear the Apocalypse entreat the Lord Jesus to come and move history to its climax.⁹⁰ The present dimension of this prayer in 22:20 is seen in a continuous coming of Jesus to his people, especially, but not exclusively, in the eucharist.⁹¹ This liturgical expression of Ἀμήν ἔρχου, κύριε Ἰησοῦ. in 22:20 serves as a fitting end to the liturgical affirmation stated in 1:7.⁹² The collocation of ναί and ἀμήν in the space of the same verse occurs only here in 22:20 and in 1:7, supplying an *inclusio* for the Apocalypse.

The occurrences of ὁ ἐρχόμενος (“the Coming One”) and its conspicuous absence in various passages in Revelation show God’s irruption into His world at the cosmic parousia of Jesus Christ. The title ὁ ἐρχόμενος is used only three times (1:4, 8; 4:8), and we have already mentioned its powerful use as a ring composition (§2.5) and its use in 1:8 to signify that the cosmic parousia of Christ marks God’s irruption into His world. That is, a number of Jewish scriptures picture Yhwh coming to His people or to the earth, so the author has appropriated this motif of Yhwh’s coming to show that the cosmic parousia of Christ is the fulfillment of

Domitian in which Martial calls for the emperor to come back from the northern part of the Roman Empire: “Thou morning star / Bring on the day! Come and expel our fears, Rome begs that Caesar / may soon appear.”

⁸⁹ Wainwright, *Eucharist*, 14-15, 47-57, notes the prevalence of the reductionistic view of the eucharist in theology and practice in many parts of Christianity. In light of the teachings found in various writings of the Jesus movement, the eucharist is the ritualized common meal of the eschatological people of God, who look backward to the last supper and the death of Jesus, have fellowship with the exalted Christ in the present, and offer themselves before God as those who long for the ecclesial parousia, the marriage banquet of the Lamb, and the reign of God and Christ in the new heavens and the new earth. Barr, *Tales*, 171-75, points to more than 20 parallels between the instructions for observing the eucharist in *Didache* 9 and Revelation. Cf. Barr, “Apocalypse,” 254-55. Other scholars who see a eucharistic background or see it as a possibility include Beale, *Revelation*, 1155; Günther Bornkamm, *Early Christian Experience* (trans. Paul L. Hammer; New York: Harper and Row, 1969), 171-72; Friesen, *Cults*, 179; Krodell, *Revelation*, 377-78; Pierre Prigent, *Apocalypse et Liturgie* (CahT 52; Paris: Delachaux et Niestlé, 1964), 37-45; and Sweet, *Revelation*, 319.

⁹⁰ Boring, *Revelation*, 225; Kistemaker, *Revelation*, 592; W. Hendriksen, *More than Conquerors: An Interpretation of the Book of Revelation* (Grand Rapids: Baker, 1962), 209; Lenski, *Revelation*, 670. As we have noted earlier, the audience of the Apocalypse was oriented toward the present, but that orientation does not exclude a fervent desire for the future coming of Christ. Rather, as the audience experiences the presence of the Lord Jesus in their midst mediated by means of the reading of the Apocalypse, their experience is intended to fuel their desire for the ecclesial parousia, when all their spiritual longings will be fulfilled.

⁹¹ Corsini, *Apocalypse*, 422-23.

⁹² Minear, *I Saw*, 10, states that 1:5b-6 is a doxology that was probably used liturgically and that 1:7 is “a liturgical expression of confidence in the coming of Christ.”

the prophesied coming of Yhwh.⁹³ Further developing this eschatological theme of Yhwh's coming, the author depicts the four living ones continuously singing, "Holy, holy, holy, Lord God, the Ruler of All, the He Was and the Being One and the Coming One" (4:8). The living ones affirm this truth before the Lamb breaks the seals, which marks the beginning of the process for the inbreaking of God and His kingdom in the rebellious world. The eschatological thrust of ὁ ἐρχόμενος is made explicit by its conspicuous absence in the twofold titles for Yhwh in 11:17 and 16:5, which are passages that depict the fact that God has indeed come.⁹⁴ In this vein, Richard Bauckham writes, "This is the biblical God who chooses, as his own future, his coming to his creation, and whose creation will find its future in him (cf. 21:3)."⁹⁵ Likewise, George Beasley-Murray comments concerning God: "It is of his nature that he 'comes' from the future and works his gracious and powerful will."⁹⁶ Therefore, the coming of Jesus Christ at the cosmic parousia is the visible, historical coming of Yhwh to earth and marks the turning point in the history of humanity.

In light of the foregoing analysis, we see that the uses of ἐρχομαι embrace a continuum of meaning. We have seen that ἐρχεται in 1:7 points semantically in more than one direction, with both literal and figurative meanings. Concerning Rev 1:7, Richard Bauckham notes the wider scope to which the allusion to Dan 7:13 points:

Daniel 7:13-14 portrays not simply the parousia, but . . . the transfer of sovereignty over the nations of the world to Jesus, the 'one like a son of man,' as the one who exercises God's rule. The conflated quotation suggests that the kingdom of God will come, not so much by the destruction of the nations, as by their repentant acknowledgement of God's rule over them.⁹⁷

⁹³ The prophesied coming of Yhwh is seen in such passages as Exod 15:1-21; Judg 5:4-5; Ps 96:13; Isa 26:21; 29:5-6; 30:27; 40:10; Joel 2:1; Mic 1:3; and Zech 14:5. According to McDonough, *YHWH*, 214, ὁ ἐρχόμενος as a designation for God is not attested in the Old Testament, the Septuagint, the texts of early Judaism, or the New Testament. The author's motif is also congruent with the earlier tradition in the Jesus movement. Cf. Minear, *I Saw*, 17-18; Caird, *Revelation*, 19; Roloff, *Revelation*, 24.

⁹⁴ McDonough, *YHWH*, 216.

⁹⁵ Bauckham, *Theology*, 30.

⁹⁶ Beasley-Murray, *Revelation*, 54.

⁹⁷ Bauckham, *Climax*, 322.

In regard to such a density of meaning, Philip Wheelwright comments, “But it may also be that the tenor of an image or of a surface statement is not single; the semantic arrow may point in more than one direction. When two such diversely intended meanings are sharply opposed, the result is paradox. But even when the doubleness of meaning is not pushed to the point of contrariety, it may often be the case that more than one meaning is suggested simultaneously by a certain word or phrase or image.”⁹⁸ Exhibiting this density of meaning expounded by Wheelwright, the elaborate matrix of passages with ἔρχομαι confirms the parousia of Jesus Christ in its character, its centrality in God’s plan, and its effects on the church and the world as the major theme of Revelation.⁹⁹

Taken as a whole, the serial comings of Christ in the Apocalypse point to the progressive story in Daniel 7, implicit and explicit, of the enthronement of the one like a son of man and his ultimate rule over the world.¹⁰⁰ The consummation of these comings is ultimately the rule that Christ has in the new heaven and the new earth, where his throne is finally established, never to be successfully contested again (22:3-4).

5.3.3 νεφέλη

Revelation 1:7 specifies that Jesus is coming “with the clouds” (μετὰ τῶν νεφελῶν). The word νεφέλη, which is used in both the Jewish scriptures and the Jesus movement literature in connection with God’s glory, God’s presence, and theophanies, is repeated six times in Revelation as an elaboration of the multivalent thematic statement (10:1; 11:12; 14:14 [2], 15, 16). The strong messenger clothed with a cloud in 10:1-11, who probably represents Christ, provides the author with a little scroll to eat.¹⁰¹ The appearance of this messenger marks the

⁹⁸ Wheelwright, *Metaphor*, 57.

⁹⁹ Beasley-Murray, *Revelation*, 118, says, “The future is characterized by his ‘coming’. The nature of that coming, and its consequences for the world, form the subject of the rest of the book.”

¹⁰⁰ On the enthronement of the one like a son of man in Dan 7:13-14, see our comments in note 110 of Chapter 3.

¹⁰¹ The identification of the strong messenger as Christ runs contrary to some scholarly opinion, but this identification is based on the repetition of major elements associated with Christ in other places in the discourse: (1) the motif of Christ as messenger: 1:1; 10:1; (2) cloud imagery: 1:7; 10:1; 14:14; (3) a face shining like the sun: 1:16; 10:1; (4) feet described in terms of fire: 1:15; 10:1; (5) the possession of a scroll: 5:7, 8, 9; 10:2, 8, 9, 10; and (6) description in terms of a lion: 5:5; 10:3. If this messenger is not Christ, it is an angel who is endowed with the characteristics of Christ and who functions as an emissary or a forerunner of Christ. For arguments on the iden-

fulfillment of the prophetic oracle of Rev 1:7: the one like a son of man has come with the clouds.¹⁰² Besides that cloud motif, the two witnesses ascend in a cloud that evokes the triumph of one like a son of man coming with a cloud to the Ancient of Days (11:12). Finally, the one like a son of man (Jesus) sits on a cloud and reaps the harvest of the earth (14:14-16), which we have discussed in detail in §3.4.1.

5.3.4 ὁράω and ὀφθαλμός

In Rev 1:7 the author establishes ocularity (seeing) and visibility (being seen) as important theological concepts in his document by saying in this prophetic oracle that “every eye will see him [καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός], including those who pierced him.” In this vein, Harry Maier alerts us to the panopticism of the Apocalypse.¹⁰³ In the inaugurated eschatology of the author of the Apocalypse, those who see Jesus include both believers and unbelievers.

ὁράω (“to see”) is a key lexeme in Rev 1:7 that is used in lexical chains in Revelation to express the multivalent thematic statement of Rev 1:7-8.¹⁰⁴ ὁράω is used in a literal sense to refer to those who see Jesus.¹⁰⁵ The irony of the prophetic oracle of Rev 1:7 is that most of the characters in Revelation, except for the conquerors, do not see things as they should.¹⁰⁶ That is, they are tragically oblivious to God’s purposes, which run counter to their desire to establish their own kingdom, defeat the Lamb, and make war on the saints. As an example of

tification of this messenger as Christ, see E. P. Janzen, “The Jesus of the Apocalypse Wears the Emperor’s Clothes,” (SBLSP 1994; ed. E. H. Lovering; Atlanta: Scholars Press, 1994), 637-61.

¹⁰² Barker, *Revelation*, 73, concludes that the Jesus, the heavenly high priest, came in the way that the church was anticipating (Acts 1:11; Rev 1:7).

¹⁰³ Maier, *Apocalypse Recalled*, 64-86.

¹⁰⁴ Menken, “Textual Form,” 494-511.

¹⁰⁵ ὁράω is used often in the Jesus movement Scriptures to refer to seeing God or Jesus at the cosmic parousia. ὁράω is used broadly as an eschatological term. For example, ὁράω is used to refer to the ecclesial parousia in Heb 9:28; 12:14; and 1 John 3:2. The word is also used to refer to the cosmic parousia (Matt 24:30). Therefore, ὁράω is better viewed as an eschatologically significant word. The view of Rev 1:7 in which every person around the world sees the descent of the small human figure of Jesus in clouds to earth is untenable. This view is a biblicist understanding of this verse that does not accord with the meaning of ὁράω.

¹⁰⁶ Maier, *Apocalypse Recalled*, 170-71, also regards Rev 1:7 as a statement of Revelation’s conclusion and understands its ironic twist. The listeners of Revelation should see themselves implicated to some degree in the messages to the seven churches in Asia. Ironically, the Laodiceans who make claims of self-sufficiency but are actually blind (3:17).

the right way of seeing, in the first instance of ὁράω after the prologue, the author turns to see the voice that is talking with him and sees the one like a son of man (εἶδον, 1:12, 17). The author later sees a Lamb that appears to have been slaughtered as it stands between the four living ones and the 24 elders (εἶδον, 5:6). A significant highlight in the discourse occurs when the servants of God and the Lamb see his face (ὄψονται, 22:4). This verse marks only the second time that the future indicative of ὁράω is used. The first occurrence is in Rev 1:7 (ὄψεται), so the second occurrence in 22:4 is an expression of the multivalent thematic statement.

The phrase πᾶς ὀφθαλμὸς (“every eye”) is polyfocal and signifies both believers and unbelievers, and this polyfocal quality is reflected later in Revelation.¹⁰⁷ The act of every eye seeing the one like a son of man is reflected in the occurrences of ὁράω in which the author, as a representative of the church and the author of the text, sees Jesus (one like a son of man, 1:12, 17 and 14:14; the Lamb, 5:6, 14:1, 22:4; the rider on the white horse, 19:11; the one seated on the throne, 20:11).¹⁰⁸ As the narrator, the author also tells the audience of the terrifying sight of the great white throne and the One Who sits upon it (20:11). At this point in the author’s story, every eye of all of unrepentant humanity sees the One on the throne, who may be regarded as the exalted Christ as the expression of God.¹⁰⁹

¹⁰⁷ Kistemaker, *Revelation*, 86.

¹⁰⁸ In Rev 22:4 God and the Lamb are closely identified, so they share the same throne (v. 3) and the same face (v. 4). Although ὁράω is not used in Revelation 19 to describe the act of people on earth seeing Jesus Christ come, their sight of the Lamb is presupposed in v. 19, which states that the beast, the kings of the earth, and their armies are gathered to make war against the one sitting on the white horse (Jesus Christ) and his army.

¹⁰⁹ Revelation 20:11 does not explicitly identify the one who is seated on the throne. In favor of God as the referent are the other passages in which God is said to sit on the throne (4:2, 3, 9, 10; 5:1, 7, 13; 19:4; 21:5). In favor of Christ as the referent are passages in which Christ is said to sit on the throne (3:21; 7:17). However, a third option is most likely. For three reasons the one seated on the throne in 20:11 is Christ in his capacity as God’s plenipotentiary (a term discussed in §3.4 and Appendix 2). First, the inflected form καθήμενον is used only twice in Revelation (14:14; 20:11). In 14:14 the word refers to the one like a son of man, who, as we have demonstrated, is the exalted Christ (§3.4.2). As we have noted in our discussion of ὁμοιον υἱὸν ἀνθρώπου (§3.3.2), the author at times places meaning even on changes in case, so the exact repetition of καθήμενον may be significant. Second, the preceding context has signaled the author’s emphasis on the unity of God and Christ. In the preceding context God and Christ are mentioned in 20:6, and in that verse the singular pronoun αὐτοῦ (“him”) is used to describe them. Third, the joint occupancy of the throne by God and Christ is seen earlier in 3:21 and later in 22:3. This kind of forensic duality is seen elsewhere in the Jesus movement scriptures (Rom 14:10, “the judgment seat of God”; 2 Cor 5:10, “the judgment seat of Christ”). Cf. Kistemaker, *Revelation*, 545.

Besides ὁράω, ὀφθαλμός (“eye”) is a key lexeme in Rev 1:7 that is used in semantic chains in Revelation to express the multivalent thematic statement of Rev 1:7-8. The living ones, who are filled with eyes (4:6, 8), are ever watchful and see all who come before the throne of God. As such, the living ones are the first in the narrative after John to see Jesus.¹¹⁰ This passage marks the first use of ὀφθαλμός in connection with the successful seeing of Jesus and stands in contrast to the blindness of the Laodicean saints, who are exhorted to buy eye salve to anoint their eyes that they may see (3:18). Ocularity is also stressed in the declarations that both the Lamb and God will wipe away every tear from the eyes of the saints (7:17; 21:4).

The cosmic parousia of the one like a son of man occurs in Rev 19:11-21 and is an extension of the multivalent thematic statement of Rev 1:7-8.¹¹¹ This pericope, which is marked by both ocularity and visibility, extends the multivalent thematic statement in four ways. First, the use of ὁράω in 19:11, 19 matches the use of ὁράω in 1:7.¹¹² Second, the cosmic parousia unfolds in 19:11-21 and is the major eschatological event to which 1:7 refers.

¹¹⁰ Nothing in the text explicitly states that the four living ones see the Lamb, but their proximity to the Lamb (5:6) and their act of falling down before the Lamb when he takes the scroll (5:8) necessitate their seeing the Lamb.

¹¹¹ Although the lexeme ἔρχομαι and the image of clouds are not used in Rev 19:11-21 as in 1:7, what is described in the former passage is the cosmic parousia because this section marks the first direct encounter that the glorified Christ has with the people of the world. Technically, vv. 11-16 concern the cosmic parousia, and the remaining verses deal with subsequent events. Cf. Osborne, *Revelation*, 679; Schüssler Fiorenza, *Revelation: Vision*, 105. The importance of this passage is seen in the fact that whereas in 4:1-2 John sees an open door in heaven, in 19:11 he sees the heavens opened. The partial revelation in Revelation 4-5 becomes the complete revelation in Revelation 19. Cf. Richard, *Apocalypse*, 65.

In a secondary sense the coming depicted in Rev 19:11-21 refers to the coming of Jesus at various times in history to help his people and to work out his judgments in history. The use of present verb forms in vv. 11-16, in contrast to past verb forms in the same passage, indicates that these comings of Jesus in history are proleptic of Jesus' final cosmic parousia. Verse 11 depicts Christ as the one who is sitting on a white horse (ὁ καθήμενος) and who judges and makes war (κρίνει καὶ πολεμεῖ). In v. 12 Jesus has (ἔχων) a name written that only he knows. In v. 15 a sharp sword extends (ἐκπορεύεται) from the mouth of Jesus. In v. 15 Jesus tramples the winepress of the fury of the wrath of the Almighty God. In v. 16 Jesus has (ἔχει) the name King of kings and Lord of lords inscribed on his robe and thigh. The following scholars note the importance of the present verb forms: Lunceford, *Parody*, 103; Edward A. McDowell, *The Meaning and Message of the Book of Revelation* (Nashville: Broadman, 1951), 185-86.

¹¹² Although ὁράω is not used to describe the act of people on earth seeing Jesus come, their sight of the Lamb is presupposed in v. 19, which states that the beast, the kings of the earth, and their armies are gathered to make war against Jesus and his army. The delimitation of the act of seeing to Jesus indicates that he spiritually perceives what those on earth do not perceive.

Third, 19:11-21 features lexical cohesion with terms from the multivalent thematic vision of the one like a son of man: οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρός in v. 12, τὴν κεφαλὴν αὐτοῦ in v. 12, ἐνδεδυμένοι βύσσινον in v. 14, and τῆ ῥομφαία τοῦ καθημένου ἐπὶ τοῦ ἵππου τῆ ἐξελεύσεως ἐκ τοῦ στόματος αὐτοῦ in v. 21.¹¹³ This description indicates that Jesus Christ is coming as the one like a son of man.¹¹⁴ Fourth, the language of 19:11-21 marks the ultimate triumph of the one like a son of man over his enemies, which is depicted in 1:7. The imagery in this section alludes to a Roman triumphal procession, which occurred with pomp after a military victory.¹¹⁵ However, 19:11-21 reconfigures and subverts the Roman triumphal procession. Moreover, this imagery of a Roman triumphal procession used before the battle indicates that Christ's victory over all opposing forces is certain.¹¹⁶ The double use of λευκός in 19:14, where the white-arrayed armies of heaven follow on white horses, arrests our attention and probably conveys the image of white clouds in the sky, which points us back to the images of Christ seated on a white horse (19:11) and of the one like a

¹¹³ In 19:12 the coordinating conjunction δέ connects the audience back to δέ in 1:14, which is the only other place in Revelation where δέ is used in a description of the exalted Christ (§3.3.3). Significantly, 19:12 is one of three places where the head of Jesus is mentioned, and the other two are descriptions of the one like a son of man (1:13; 14:14). In 19:14 ἐνδεδυμένοι βύσσινον is a complex paraphrase of ἐνδεδυμένον ποδήρη in 1:13, which is a description of the garment of Jesus. The author's point appears to be that the armies of heaven have been clothed in a manner similar to that of Jesus and therefore shows them as those who have conquered as Jesus had conquered.

¹¹⁴ Beale, *Revelation*, 951; Wall, *Revelation*, 230.

¹¹⁵ There are some discontinuities between a Roman triumphal procession and the scene of the cosmic parousia here. Christ is seen riding on a white horse, but a Roman general was seated in a chariot pulled by four horses (a *quadriga*). Ramsay, *Letters*, 58. Aune, *Revelation 17–21*, 1051, points out the following elements from a Roman triumphal procession: the white horse ridden by Christ and the other white horses, the diadems, the name or title written on the rider, the posthumous nature of the rider, the armies with the rider, the military imagery and its connection with decisive victory. To these elements we add the feasting that was associated with triumphs. For example, a lavish banquet accompanied a triumph of Domitian in 89 CE. Heemstra, *Rome's Administration*, 26, notes that Domitian spent a lot of money on triumphs. On Domitian's banquet and triumphal feasts, see Mary Beard, *The Roman Triumph* (Cambridge: Harvard University Press, 2007), 257-63.

The image of the white horse in 19:11 is a counterimage to the white horse that carries the one who is a conqueror and goes forth to conquer (6:2). The author of the Apocalypse conveys the truth that even as the false Christ goes forth to conquer, so also the true Christ will go forth and conquer the rebellious nations. Mathias Rissi, "The Rider on the White Horse: A Study of Revelation 6:1-8," *Int* 18 (1964): 407-18, regards the white horse, the crown, and the conquering of the Antichrist as an imitation of those aspects of Jesus. A comparison of the first four seals of Rev 6:1-8 and the first of the birth pangs of Matt 24:5-7 shows that these two passages overlap, with the first seal of the rider on the white horse corresponding to the false Christs of Matt 24:5. On the Roman triumphal procession following a military victory, see Aune, *Revelation 17–22*, 1050-51.

¹¹⁶ Osborne, *Revelation*, 679.

son of man sitting on a white cloud (14:14). Therefore, Christ's coming with the armies of heaven is a coming with the clouds.¹¹⁷

5.3.5 ναί, ἀμήν

The concluding double affirmation ναί, ἀμήν. (“Yes! Truly!”) in Rev 1:7 points not only to certainty but also to a positive soteriological meaning. Every occurrence of ἀμήν in Revelation is linked with some positive aspect: Jesus' resurrection (1:18), Jesus' self-disclosure (3:14), worship (5:14; 7:12; 19:4), the author's prayer for Jesus' return (22:20), and the closing benediction (22:21). This intra-discourse consistency makes the initial use of ἀμήν almost certainly positive in 1:7. In addition, the words ναί and ἀμήν in 1:7 are repeated in the same sequence in 22:20, although the two words are not contiguous.

5.4 Summary and Conclusions

In this chapter we saw how metaleptic allusions to Daniel 7 are used throughout Revelation as an expression of the multivalent thematic statement of Rev 1:7-8. We extended our study to see how key words in Rev 1:7 are repeated throughout the discourse via lexical chains. Our analysis of ἔρχεται in Rev 1:7 shows that this key word and its links to other uses of the lexeme ἔρχομαι reflects the “multiple fulfillments and consummation” view of Jesus Christ coming at various times and in various ways in the Apocalypse. This process is prophesied to occur with Christ coming in the clouds, and it finds its fulfillment starting with Christ coming to John on Patmos and ending with the new heaven and new earth, which is the logical and ultimate consequence of Christ's coming. Having examined multiple aspects of how Rev 1:7-8 is the multivalent thematic statement of the Apocalypse, we will present in the next chapter our summary, conclusions, and survey of implications.

¹¹⁷ The metaphorical use of clouds to represent the saints or to portray an aspect of their destiny is seen elsewhere in the Jesus movement scriptures (Heb 12:1; 1 Thess 4:17).

Chapter 6

Summary, Conclusions, and Implications

6.1 Summary and Conclusions

We began our study in Chapter 1 by exploring three problems involved in the exegesis of Revelation. First, divergent criteria and terms are used for identifying allusions and echoes in Revelation. Second, not enough attention has been paid to the thematic use of Daniel 7 in Revelation. Third, a detailed exegesis of Rev 1:7-8 has not been done in relation to the rest of the discourse, despite these verses' apparent use as the thematic statement. We saw that in the last 25 years scholars have devoted significant attention to the definition of allusions and their function in the Apocalypse. Drawing from the many insights in their work, and using the insights of scholars in biblical studies and in other fields, we developed our interdisciplinary method for analyzing the allusions in Rev 1:7-8 and the rest of the Apocalypse. This method consisted of historical criticism, narrative criticism, discourse analysis, and oral criticism. In our thesis statement we contended that Rev 1:7-8 is the multivalent thematic statement of the Apocalypse.

In Chapter 2 we treated the issue of the macro-genre of Revelation and the micro-genre of Rev 1:7-8. Identifying these two verses as interlinked prophetic oracles at the end of the prologue of Revelation (1:1-8), we then located them within the literary structure of the entire discourse. We adduced five arguments in favor of Rev 1:7-8 being viewed as the multivalent thematic statement of the Apocalypse. First, the micro-genre of Rev 1:7-8 (prophetic oracles) agrees with the macro-genre of Revelation (apocalyptic prophecy in an epistolary framework)—prophecy being the common characteristic. Second, on a literary level Rev 1:7-8 is linked through chain-link interlock with 1:9–3:22 and other sections of Revelation. Third, Rev 1:7-8 is distinctive. The abruptness and the poetry of Rev 1:7-8 set this passage apart. In addition, the startling omission of the expected ὅμοιον υἱὸν ἀνθρώπου in v. 7 makes this verse stand out. Fourth, concentric double-ring composition highlights Rev 1:7a-d as the central text in the prologue. We discovered that the inclusive language and liturgical

dialogue of Rev 1:4-8 includes the audience in the drama of the Apocalypse. We then focused on the allusion to Daniel 7:13 in Rev 1:7 and saw that it is marked as prominent and that it functions as the controlling-text allusion in Rev 1:7. Finally, we analyzed the rest of the allusions in 1:7-8 and saw how they are used programmatically in the rest of Revelation.

In Chapter 3 we focused on Rev 1:7-8 and the “one like a son of man” vision (1:9-20). We discovered that the allusion to Dan 7:13 in Rev 1:13 functions as both a window allusion and a controlling-text allusion. We then explored the multivalence of the vision of the one like a son of man. Four themes concerning the one like a son of man emerged from the vision that were congruent with major themes of Daniel 7 related to the one like a son of man there: eschatological judgment, universal sovereignty, the vindication of a witness, and a human agent as God’s plenipotentiary.

In Chapter 4 we examined the relationship between Rev 1:7-8 and Revelation 4–5, discovering that Daniel 7 is a *Vorbild* allusion in these chapters, which constitute the theological center of Revelation. We refuted the alleged primacy of Ezekiel for the structure and themes of Revelation, while acknowledging its undeniably important role. We saw that the portrayal of the Lamb in Revelation 5 points to an eschatological investiture that is parallel with the investiture of the one like a son of man in Daniel 7.

In Chapter 5 we looked at how a variety of allusions to Daniel 7 forms a network of metaleptic allusions in Revelation. We then examined the use of lexical chains found throughout Revelation that are built upon key lexemes in Rev 1:7-8. In our examination of the use of the lexeme ἔρχομαι, we showed that Jesus’ coming begins with his coming to the author on the island of Patmos, continues with various comings to his people before the cosmic parousia, and is punctuated triumphantly at the cosmic parousia. We also saw how Rev 1:7-8 is connected with the great white throne judgment, the new heavens and the new earth, and the epilogue.

We concluded that the cosmic parousia of Jesus Christ is the primary, but not exclusive, reference of Rev 1:7-8 because the author in various places in the discourse portrays serial

comings of Jesus Christ that ultimately culminate in the cosmic parousia. In essence, the cosmic parousia functions as the axis around which all other parts of the Apocalypse revolve. Therefore, our analysis agrees with the overall assessment of Monica-Elena Herghelegiu, when she says concerning Rev 1:7: “Zum ersten Mal wird in der JohApk im sogenannten prophetischen Wort vom kommenden Christus gesprochen, um dessen Handeln und Sein sich das ganze Buch dreht.”¹ More precisely stated, the Apocalypse revolves around the one like a son of man, his character, his acts in history, and his coming that forever changes the world. Finally, Michael Shepherd says that Rev 1:7-8 appears to be “a fitting programmatic stamp” and that “John sets forth the Son of Man from Dan 7:13 as the rubric through which the rest of the Book of Revelation is to be read. . . .”² This rubric is by no means the only lens for interpretation, but it provides a powerful lens for constructing a coherent narrative and elucidating the dominant themes of the Apocalypse.

6.2 Implications and Further Areas of Study

The implications from our study are varied and profound, and further research needs to be done to develop these implications. At various points in this section, we follow in the tradition of other scholars and situate the Apocalypse in our current world to see how an audience today would probably resonate with its symbols and themes. Of necessity, we cast a wide net and do not intend to offer a comprehensive view, relying on some generally acknowledged historical realities and trends and the work of other scholars.³ Our analysis is intended to be synoptic and elementary while seeking to avoid being schematic or reductive.

The first implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that the Danielic matrix of allusions provides the dominant interpretive model of the Apocalypse. Having established Dan 7:13 as both a controlling-text allusion and a window

¹ Herghelegiu, *Siehe, er kommt*, 87. Translation: “It is for the first time in John’s Apocalypse, in the so-called prophetic word, that the coming Christ is mentioned, around whose actions and being the entire book revolves.”

² Shepherd, “Daniel 7:13,” 110-11.

³ We note well the caution issued by J. M. Roberts, *Twentieth Century: The History of the World, 1901 to 2000* (New York: Viking, 1999), 856, when he says, “History will never be fixed. It is best to be cautious of fixed claims about it, and especially of talk about irresistible trends, or of an end to history.”

allusion in Rev 1:7, and having seen how metaleptic allusions from Daniel 7 are woven into the fabric of Revelation, scholars should study how Daniel 1–12 is used both particularly and generally in the Apocalypse. In this vein, Grant Osborne says, “The prophecies of Daniel are seen throughout the book as coming to final fulfillment. It is obviously one of the critical framing ideas in the book, demonstrating the centrality of the perspective regarding the divine control of imminent future events.”⁴ In light of this Danielic framework, the concept of a composite son of man in the Apocalypse, akin to the “body of Christ” image in the Pauline corpus, should be explored more fully in connection with the various designations for the people of God in the Apocalypse.⁵

The second implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that it provides an elementary framework for a narrative of Revelation. By means of the window allusion of Dan 7:13 in Rev 1:7, chain-link interlock, and the repetitions based on key lexemes in Rev 1:7-8, the author provides us with elements of the vision narrative found in Daniel 7. Contrary to prevailing scholarly opinion, Revelation is not a hopelessly disjointed narrative (§§1.3.2, 2.3). That is, the meaning of the grand narrative of the Apocalypse can be discerned to some degree, although it is never fully disclosed.⁶ With his hierarchy of allusions, the author has an overarching purpose in the Apocalypse of progressive revelation, not amorphous evocation. In other words, the author’s lapidary allusions fit within a precise textual dynamic. Admittedly, the author’s allusions span the spectrum from clear and precise to the highly symbolic and evocative, and this spectrum ensures that the audience is held in suspense. They are never sure of what fantastical images may burst forth next and what associations will radiate from a word or phrase. However, Rev 1:7-8, like a

⁴ Osborne, *Revelation*, 54.

⁵ Jenkins, *Old Testament*, 90, refers to the composite son of man in the Apocalypse but does not elaborate in detail on this concept.

⁶ Aune, “Stories,” 294, calls the Apocalypse a Master Story or Grand Narrative. He (307, 317) says that the Master Story is never fully articulated but underlies the entire Apocalypse. Although we agree in large part with Aune, we highlight the fact that the dominant features of the grand narrative are discernible and that the overall trajectory of that narrative finds consummation in Revelation 19–22.

North Star, provides a way for the audience to navigate the troubled waters of the author's symbol-rich, allusion-dense, multilayered text. With such a full-orbed text, the people of God can once again become a people of a rich, potent, and covenantal text.⁷ If, as Niall Ferguson suggests, civilization at its core consists of texts that are taught, learned, and remembered during times of tribulation, civilization itself risks decay without the enrichment that the Apocalypse provides.⁸

The third implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that the author is making an argument by means of his story.⁹ Among other things, the author argues that the truth of Jesus Christ coming with the clouds is foundational for the consummation of history, with many proleptic fulfillments and a culmination at the cosmic parousia. Vernon Robbins has noted how “early Christians created a distinctive mode of religious discourse by setting forth a particular ‘argumentative story.’”¹⁰ Story is a powerful means for engaging the hearts and minds of all believers.¹¹ Revelation fits into the argumentative story that Robbins identifies. In this vein, Dennis Stamps mentions two problems related to understanding Revelation in terms of Greco-Roman rhetoric, stating, “There have been few rhetorical-critical analyses of Revelation according to traditional Graeco-Roman

⁷ Although the author of Revelation uses the word διαθήκη (“covenant”) only once (11:19), he uses it at a high point in the narrative, the cosmic parousia. For the importance of covenants in understanding the Old and New Testaments, see Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 39-81.

⁸ Niall Ferguson, *Civilization: The West and the Rest* (New York: Penguin, 2011), 324. Among the texts that Ferguson recommends for the heritage of Western civilization is the King James Bible.

⁹ Part of the way that the author of the Apocalypse achieves this is by means of window allusions and metaleptic allusions. Further study should of allusions in Revelation should be situated within the broad spectrum of techniques and processes of condensing knowledge and texts in the Greco-Roman world (e.g., abbreviation, epitome, excerpt, florilegium, compression, paraphrase), as seen in Marietta Horster and Christiane Reitz, eds., *Condensing texts - condensed texts (Palingenesia, Bd 98)*; Stuttgart: Franz Steiner Verlag, 2010).

¹⁰ Robbins, *Invention*, 25.

¹¹ In various cultures both ancient and modern, the popular appeal of story is that it has the potential to reach people across various social strata. The faith of the early Jesus movement was an intelligent faith that appealed to the mind (Rom 12:2; 14:5; Phil 4:8; passim), but the faith was not considered primarily sapiential. In this vein, Max Weber, *The Sociology of Religion* (trans. Ephraim Fischhoff; Boston: Beacon, 1991), 131, notes that “a considerable portion of the inner history of the early church, including the formulation of dogma, represented the struggle of Christianity against intellectualism in all its forms.”

rhetorical practice.”¹² He further notes, “More work is needed to evaluate the distinctive aspect of ‘proof’ utilized in this particular form of Christian discourse.”¹³ Scholars should take up the challenge that Stamps has issued.

The fourth implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that an eschatology of love (ἀγάπη) must be recovered. That is, the church must have an eschatology that originates in, is energized by, and is consummated in love.¹⁴ The essential character of divine love for understanding and developing eschatology is hinted at by the juxtaposition of the doxological phrase τῷ ἀγαπῶντι ἡμᾶς in 1:5 with the prophetic oracles of 1:7-8. The present participle ἀγαπῶντι in this phrase indicates that faithful members of the seven churches have an ongoing experience of love from Jesus Christ himself. So pivotal is this love that its abandonment by the church of Ephesus constitutes grounds for Christ’s threat to remove their lampstand (2:4-5). Inasmuch as love is an inbreaking of the age to come, its abandonment is almost tantamount to a rejection of God’s purposes in Christ. Indeed, for the author of the Apocalypse, this abandonment of love is the fountainhead of the sins and heresies that he decries in Revelation 2–3. This experience of love shapes the churches’ eschatology and empowers them to reject the prevailing Roman culture of violence and war. In light of the importance of love in the Apocalypse, we agree with Jeffrey Bloechl when he argues in a broader vein “that in the encounter and identification with Christ there emerges a specific form of eschatology that is determined by an experience of divine love.”¹⁵ Beyond the present experience of divine love is the future consummation of divine love that the Apocalypse describes in the nuptial imagery of the new Jerusalem.¹⁶

¹² Dennis L. Stamps, “The Johannine Writings,” in *Handbook of Classical Rhetoric in the Hellenistic Period (330 B.C.–A.D. 400)* (ed. Stanley E. Porter; Leiden: Brill, 1997), 628.

¹³ *Ibid.*, 630. Stamps is negative in his assessment of the interrelationship between Revelation and Greco-Roman rhetoric. However, at a minimum we may say that the author of the Apocalypse participates in the prevailing rhetorical features of his culture.

¹⁴ Although the Apocalypse features only two occurrences of the noun ἀγάπη (2:4, 19) and only four occurrences of the verb ἀγαπάω (1:5; 3:9; 12:11; 20:9), several of these occurrences (esp. 1:5; 2:4; 3:9) are pivotal for understanding the ideal people whom the author is addressing.

¹⁵ Jeffrey Bloechl, “Being and the Promise,” in *Phenomenology and Eschatology: Not Yet in the Now* (ed. Neal DeRoo and John Panteleimon Manoussakis; ANCT; Burlington, Vermont: Ashgate, 2009), 129.

¹⁶ Batey, *Nuptial Imagery*, 53-58.

The fifth implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that key points of the theology of Revelation are discernible. However, a caveat presents itself. Because, as we noted, the author of Revelation argues by means of story, this story resists appropriation for a facile systematic theology.¹⁷ For example, to some extent we have explored the theme of the close association of Jesus and God in Rev 1:7-8 and its reflection in the rest of the discourse.¹⁸ However, our study is only a first step in formulating a more coherent Christology in Revelation and perhaps in the rest of the Jesus movement literature. In particular, scholars should explore more fully how the one like a son of man in Rev 1:13 incorporates all of the most important elements of the titles ascribed to Jesus Christ in Revelation. Further study should locate this Christology in relation to the broader Jewish exegetical tradition, which, for example, includes the close association of the Lord of Spirits and the Name of the Lord of Spirits in the *Similitudes of Enoch*.¹⁹

As to the author's soteriology, the salvation of people from around the world and their unity in the one like a son of man is seen in Rev 1:7-8 and the rest of the Apocalypse.²⁰ This soteriological aspect needs to be developed much more fully. On both a personal level and a corporate level, the Apocalypse concerns humanity's ultimate existential struggle: life, death, war, redemption, sin, salvation, community, evil, the reign of God, authority, love, and new creation. In these and other ways, the Apocalypse invites its audience to consider the nature of these realities. As to other points of theology, the counterimages generated from Rev 1:7-8 comport with their usage throughout Revelation and should be explored in greater depth. Al-

¹⁷ The endeavor of systematic theology appears increasingly to be fraught with problems. For example, Karl Barth, *Dogmatics in Outline* (trans. G. T. Thomson; New York: Harper & Row, 1959), 5, warns of some of the problems: "My lectures at the University of Basel are on 'Systematic Theology.' In Basel and elsewhere the juxtaposition of this noun and this adjective is based on a tradition which is quite recent and highly problematic. Is not the term 'Systematic Theology' as paradoxical as a 'wooden iron'? One day this conception will disappear just as suddenly as it has come into being. . . . A 'system' is an edifice of thought, constructed on certain fundamental conceptions which are selected in accordance with a certain philosophy by a method which corresponds to these conceptions. Theology cannot be carried on in confinement or under pressure of such a construction."

¹⁸ Bauckham, *Theology*, 55-57; Lunceford, *Parody*, 262.

¹⁹ In this regard, Steven Scott, "The Binitarian Nature of the Book of Similitudes," *JSP* 18 (2008): 55-78, argues that Second Temple Judaism exhibits evidence of binitarian beliefs as seen in the *Similitudes of Enoch*.

²⁰ Bauckham, *Theology*, 68; Lunceford, *Parody*, 262.

though overstating his case, Joe Lunceford sees a key aspect of Revelation when he says that “the heart of the theology of the book of Revelation is to be found in the passages that make use of the literary devices of counterimaging and parody.”²¹

In regard to another aspect of theology, the Apocalypse concerns the proper worship of God and concomitant honor of Christ and the gradual establishment of the kingdom of God, Christ, and the saints. The author of the Apocalypse brilliantly captures this overarching theme in Rev 1:7-8. Along the line of the worship of God, these two verses set forth God as the recipient of worship within a context that necessarily entails the proper honor of Christ (Appendix 2). Concerning the gradual establishment of the kingdom of God, the coming of the one like a son of man is seen also as the coming of God, who is called the Coming One. In tandem, God and the one like a son of man intervene in history and establish their kingdom.

The sixth implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is the destabilization of the metanarratives and dominant stories of this world system. The Apocalypse is deconstruction. With its alterity in language and its bewildering grammatical anomalies, the Apocalypse calls into question all dominant interpretations of the world (§1.4.2 and Appendix 1). As Jacques Derrida points out, there are competing proposals of things said to be at their end: history, class struggle, philosophy, God (i.e., death of God), religions, Christianity and morals, the subject, man, the West, Oedipus, earth, literature, painting, art, psychoanalysis, phallogocentrism, and phallogocentrism.²² Only the Apocalypse can speak of a true end of things, for as the loud voices in heaven proclaim, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever” (Rev 11:15, RSV). Thus, the Apocalypse is not only deconstruction but also reconstruction. The Apocalypse represents the irruption of God and Christ into a life-denying cul-

²¹ Lunceford, *Parody*, 276.

²² Jacques Derrida, “Of an Apocalyptic Tone Newly Adopted in Philosophy,” in *Derrida and Negative Theology* (ed. Harold Coward and Toby Foshay; Albany: State University of New York, 1992), 48.

ture of death. That irruption makes Christ's appearance to John on Patmos, a small island in the midst of the Aegean Sea, a signal event that portends the foundation of a center in the midst of cosmic chaos: if John experiences a personal parousia of the one like a son of man, that precedent provides hope for a world immersed in darkness.²³

The seventh implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that the author of Revelation inaugurates a highly developed polemic against human empire. As we have seen in our study, Rev 1:7-8 features an allusion to Dan 7:13 as its prominent allusion (§2.7.2) and triggers metaleptic allusions in Revelation that match well with the anti-empire polemic of Daniel.²⁴ Thus, repeatedly, the author of the Apocalypse warns his audience against the dangers of acculturation with the Roman Empire, describing resistant witness against the beast and Babylon (6:9-10; 7:14; 11:7; 12:11, 17; 18:4; *passim*).²⁵ As Wes Howard-Brook and Anthony Gwyther note, in its oppression of the people of God, the Roman Empire was the current manifestation of hegemonic empire, which had been manifested earlier in the empires of Egypt, Assyria, Babylon, Medo-Persia, and Greece.²⁶ Simi-

²³ Speaking broadly concerning the religious experience of space, Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (trans. Willard R. Trask; New York: Harcourt, Brace and Company, 1959), 63, says that "the experience of sacred space makes possible the 'founding of the world': where the sacred manifests itself in space, *the real unveils itself*, the world comes into existence. But the irruption of the sacred does not only project a fixed point into the formless fluidity of profane space, a center into chaos; it also effects a break in plane, that is, it opens communication between the cosmic planes (between earth and heaven) and makes possible ontological passage from one mode of being to another." Italics original. When the one like a son of man appears to John on Patmos, the reality of the exalted Christ and his kingdom is unveiled and provides a new center in the chaotic world dominated by Satan and the beast. A break occurs that allows John to communicate on another plane and move into the mode of being in spirit in the heavenly realm.

²⁴ Seeing Daniel in this light, David Valeta, "The Satirical Nature of the Book of Daniel," in *Apocalyptic in History and Tradition* (ed. Christopher Rowland and John Barton; JSPSup 43; London: Sheffield Academic Press, 2002), 92, states, "A satirical reading of Dan. 1–6 provides a clear parallel between this section and the apocalyptic section of Dan. 7–12. An attitude of judgment towards kings and empires unifies the entire book. There is also the possibility that humor and satire may also provide a bridge between these seemingly two disparate sections."

²⁵ Craig Carey, "The Book of Revelation as Counter-Imperial Script," in *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance* (Louisville: Westminster John Knox, 2008), 170, notes, "The Apocalypse calls for only a few specific actions, often abstentions, yet this choice carries absolute significance. The book exhorts its audience to 'come out' from Babylon (18:4), while it invites them to 'come' in to the New Jerusalem (22:17). While Revelation does not go into details, it challenges its audience to resist the Empire."

²⁶ Howard-Brook and Gwyther, *Unveiling Empire*, 121. Howard-Brook, *Come Out*, 466, says that Revelation "reveals the deeper truth: the Roman Empire was but one expression over the ages of 'the great city,' a biblical phrase referring to the social, political, and economic manifestation of a human system of power apart from the presence and guidance of the Creator God."

larly, Elisabeth Schüssler Fiorenza states, “Against the forces of economic, political, and religious oppression within the Roman Empire, the mythopoeic vision of Revelation shows that God and Christ’s reign and salvation are different.”²⁷

Now that the Roman Empire lies in dust and ruins, to what extent may the Apocalypse be appropriated in resistance to empire? Two facts guide us. First, although “empire” in its strictest sense of the word may not be technically accurate description for the current age, yet elements of empire abound all around us.²⁸ In the world of today, the iterations, ideologies, and machinations of empire are more subtle and diffuse than in the days when the Apocalypse was penned, but those who see as its author sees recognize the ubiquitous presence and power of empire permeating the world.²⁹ That is, the empire of today is more ideological than territorial, more technological than political, more subliminal than overt, more manipulative than coercive.³⁰ Second, the author of the Apocalypse opens up his text for appropriation and application beyond the time of his audience (1:3; 22:17-19).³¹

²⁷ Schüssler Fiorenza, “Revelation,” 419-20. In a similar vein, *Apocalypse and Allegiance: Worship, Politics, and Devotion in the Book of Revelation* (Grand Rapids: Brazos, 2010), 21, says, “Like other early Christians, John calls Jesus “Lord,” using the exact title that emperors claimed. Revelation summons readers to life-encompassing worship that is an alternative to worship of emperor and empire.”

²⁸ Brett Bowden, *The Empire of Civilization: The Evolution of an Imperial Idea* (Chicago: University of Chicago Press, 2009), 224, speaks of “an ‘empire of civilization’ that is not so much based on values and a way of life that are universal, but a set of Western values, ideals, and institutions that are being inculcated across the globe to slowly but surely realize a degree of political, social, legal, economic, and cultural homogeneity—an empire of civilization that is more uniform than universal.”

²⁹ On the invitation to see as the author of the Apocalypse sees (his rhetorical goals), see David A. deSilva, *Seeing Things John’s Way: The Rhetoric of the Book of Revelation* (Louisville: Westminster John Knox, 2009), 65-91. Vinoth Ramachandra, *Subverting Global Myths: Theology and Public Issues Shaping Our World* (Downers Grove: IVP Academic, 2008), 12, alerts us to the function of myths in societies around the world: “Idols are sustained by myths—public, large-scale narratives that engage our imaginations and shape the way we experience the world. Myths are an intrinsic part of human existence.” Ramachandra isolates six global myths: terrorism, religious violence, human rights, multiculturalism, science, and postcolonialism. Another prime example of the ubiquitous presence and power of empire is seen in multinational corporations, whose reach extends to almost every corner of the globe and whose influence is felt in many ways. On the theme of empire and apocalypse in Revelation and the rest of the New Testament, see Stephen D. Moore, *Empire and Apocalypse: Postcolonialism and the New Testament* (Sheffield: Sheffield Phoenix, 2006), 97-121. Moore (105) says that “Revelation represents a stunning early instance of an anti-imperial literature of resistance.”

³⁰ Broadly speaking, we live in a postcolonial era, but the vestiges of empire are still with us. Roberts, *Twentieth Century*, 845-46 speaks of our time as “The First World Civilization” and describes some of its features: “Information and popular entertainment are now increasingly produced for global consumption. . . . Human destinies are now linked around the world not only by such impalpable forces, and by the politics of formal organizations like the UN or the IMF, but by science and technology through their complex networks, by commercial and industrial organization and by material practice.” Ramachandra, *Subverting*, 225, remarks that, even in the 1930s, European colonial rule extended to 84 percent of the earth’s surface area. Likewise, Clive Ponting, *The Twenti-*

For those who regard the message of the Apocalypse as timeless, Revelation provides a symbolic world for believers to enter and signal their enfleshed resistance to the demands of empire: oppressive power, ostentatious wealth, sexual lust, violence and war, and hedonism.³² To the extent that the followers of Jesus Christ take the Apocalypse seriously, they will find an alternative realm, supernal yet real, in which to resist the dominant powers of the world.³³ As those who embrace prophecy in an increasingly postmodern, posthistorical, multicentric, posthuman world, the church, strengthened in the Spirit and empowered to war against Satan, hears the Apocalypse and confronts the ubiquitous manifestations of empire.³⁴ With the

eth Century: A World History (New York: Henry Holt & Company, 1998), 171, observes, “The first half of the twentieth century was an age of empires, in which about half the world’s population (700 million people) was subject to alien rule. . . .” Echoing this, Roberts, *Twentieth Century*, 83, says, “Great empires were the most spectacular features of the world’s political landscape in 1901. They divided between themselves most of its land surface.” In the contemporary world, the mechanisms of empire are less overt, but still global in scope, as seen in the policies and rules implemented under the aegis of the United Nations, the World Trade Organization, and similar international organizations.

³¹ The author adroitly juxtaposes the universal benediction in 1:3 and the salutation to the seven churches in Asia in 1:4. By this juxtaposition, the author includes all those who hear the message of the Apocalypse.

³² Maier, *Apocalypse Recalled*, 35. Various scholars have appropriated the counterimperial rhetoric of Revelation and applied it to modern societies: Carey, “Counter-Imperial Script,” 181-82; Wes Howard-Brook, *Come Out My People! God’s Call out of Empire in the Bible and Beyond* (New York: Orbis, 2010), 466-71. Averil Cameron, *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley: University of California Press, 1991), 159, notes that ultimate truth is figural. In a similar vein, Wheelwright, *Metaphor*, 154, observes, “From this standpoint the principal characteristics of living reality appear to be three: it is presential and tensive; it is coalescent and interpenetrative; and it is perspectival and hence latent, revealing itself only partially, ambiguously, and through symbolic indirection.”

³³ If the relevance of the messages of Revelation is relegated to only the first century, the discourse becomes an object only for antiquarian fascination. Cf. Lunceford, *Parody*, 28. DeSilva, *John’s Way*, 311-49, provides an excellent examination of how Revelation speaks to the churches of today. Daniel Berrigan, *The Nightmare of God* (Portland: Sunburst, 1983), uses Revelation creatively as a platform for his diatribe against the militaristic aspects of empire and a call to non-violent resistance to empire.

³⁴ Although it is difficult to capture in a word or phrase the *Zeitgeist* of any era, especially today’s complex world, some of the dominant elements of the present era appear to be postmodern, posthistorical, multicentric, and posthuman. The characterization of the world as postmodern is well documented. However, modernity as a historical enterprise marches onward as well. For example, Bowden, *Empire*, 2-3, shows in detail “how significant forces acting within and upon the international states system have a clear-cut vision of the form of international society they envisage for the future and are taking certain steps to see that it is realized. That is to say that the dominant architects of international society continue to be informed and influenced by a faith in the Enlightenment ideal of progress and humankind’s universal linear march toward modernity, a modernity that is universally liberal democratic, market capitalist, and cosmopolitan in appearance.” “Postmodern” and “postmodernity” are widely accepted terms, but a more nuanced and accurate term may be “transmodernity.” See Andrea Mura, “The Symbolic Function of Transmodernity,” *LP* 1 (2012): 68-87.

Concerning the world as posthistorical, Steven Goldsmith, *Unbuilding Jerusalem: Apocalypse and Romantic Representation* (Ithaca, New York: Cornell University Press, 1993), 3, notes that “detached from political incentive, *apocalypse* has become the choice rhetorical term to describe the flattening and emptying of experience. In this sense, postmodernism literally represents a state of unpredictability, meaning not so much a condition of random chance but of the impossibility of prediction, the impossibility of prophecy in a posthistorical

unique postmodern window of opportunity, the hearers of the Apocalypse are those among God's people who choose the plan of God for the church rather than submit to the machinations of empire, wherever they are encountered.³⁵ As Dietrich Bonhoeffer notes:

It [the church] has to make itself distinct and to be a community which hears the Apocalypse. It has to testify to its alien nature and to resist the false principle of inner-worldliness. Inner-worldliness is a comfort, but not a principle or a programme. Friendship between church and the world is not normal, but abnormal. The community *must* suffer like Christ, without wonderment. The cross stands *visibly* over the community. This is the proclamation of the whole Christ, witness to the whole presentation of the message.³⁶

culture where events no longer occur.” Part of this posthistorical view may have its roots in the embrace of empiricism. As Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids: Baker, 2008), 54, notes, in the wake of the wide dissemination of ideas because of the printing press, the Christian/Aristotelian worldview's “emphasis on teleology or some vague but vital final cause for the whole panorama of human existence was being jettisoned for a mechanical philosophy of empiricism.”

The world also appears to be increasingly characterized as multicentric. Thus, Walter Truett Anderson, *All Connected Now: Life in the First Global Civilization* (Boulder, Colorado: Westview, 2001), 251, speaks of a global civilization that is “a multicentric system.” Furthermore, as Charles A. Kupchan, *No One's World: The West, the Rising Rest, and the Coming Global Turn* (Oxford: Oxford University Press, 2012), 3, argues, “The twenty-first century will not be America's, China's, Asia's, or anyone else's; it will belong to no one. The emergent international system will be populated by numerous power centers as well as multiple versions of modernity. For the first time in history, an interdependent world will be without a center of gravity or global guardian. A global order, if it emerges, will be an amalgam of diverse political cultures and competing conceptions of domestic and international order.”

“Posthuman” is a startling word, but this description is part of the discourse on the direction of contemporary culture. Francis Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology Revolution* (New York: Picador, 2002), argues at length that the accelerating advances in biotechnology and the manipulation of DNA pose a great threat to political stability.

³⁵ Various Christian commentators note the opportunity that postmodernism/postmodernity provide for the church. For example, Ross Douthat, *Bad Religion: How We Became a Nation of Heretics* (New York: Free Press, 2012), 278-79, notes that postmodern trends that have dismantled much of institutional Christianity may provide an opportunity for a renewal of Christianity and the recapture of its “original radicalism.” Similarly, James K. A. Smith, *Who's Afraid of Postmodernism? Taking Derrida, Lyotard, and Foucault to Church* (Grand Rapids: Baker Academic, 2006), 117, sees the possibility of a postmodern catalyst for postmodern dogmatics and for the church to be the church. As Pierre Babin, *The New Era in Religious Communication* (Minneapolis: Fortress, 1991), 150-51, observes, symbolic language is the new form of communication in the post-Enlightenment world. Incorporating polysemy, image, music and sound effects, the spoken word, and emotional knowledge (dreams, art), this form of communication is well-suited for the symbolic world of the Apocalypse. On the importance of the church engaging the postmodern world, see Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker, 1999).

On apocalyptic faith vis-à-vis empire, Howard-Brook and Gwyther, *Unveiling Empire*, 122, inveigh, noting that “the apocalyptic worldview affirms that the way of God *has already prevailed and continues* to prevail over the way of empire. Apocalyptic faith envisions both ‘practices of liberation *within* and divine intervention from *outside* history.’ That is, it recognizes that both God and human beings are involved in the struggle against empire. Biblical apocalyptic is adamant that both the various empires of history, and more fundamentally empire itself, will not stand forever.” Italics original.

³⁶ Dietrich Bonhoeffer, *No Rusty Swords: Letters, Lectures and Notes 1928-1936* (vol. 1 of *The Collected Works of Dietrich Bonhoeffer*; trans. Edwin H. Robertson and John Bowden; New York: Harper & Row, 1965), 324. Italics original.

The reason for the church's choice to hear the Apocalypse is clear: the arrows of the author of the Apocalypse are aimed at not only the Roman Empire but also the church (Revelation 2–3), both of which have made claims of certainty.³⁷ In the wake of succumbing to those claims, the small but vibrant Jesus movement of the first century expanded over the centuries and became a politico-religious empire composed of belief systems, a clerical elite, buildings, land, institutions (e.g., churches, schools, hospitals), bureaucracy, nation-states, wealth, denominations, parachurch ministries, and blind adherence to creeds.³⁸ Indeed, as Diarmaid MacCulloch observes, “Most of Christianity’s problems at the beginning of the twenty-first century

³⁷ Jack, *Texts*, 103.

³⁸ We use the word “empire” in both its technical sense and its looser sense. As to the technical sense, Charles S. Maier, *Among Empires: American Ascendancy and Its Predecessors* (Cambridge: Harvard University Press, 2006), 24–25, explains, “An empire in the classic sense is usually believed, first, to expand its control by conquest or coercion, and, second, to control the political loyalty of the territories it subjugates.” In this more technical sense, Christianity, as an expression of Constantinianism, has exhibited characteristics of empire. One example is the pope’s crowning of Charlemagne as the Holy Roman Emperor. A further example is seen in Roman Catholicism and its mission of providing the ideology for the Spanish Empire. As to nation-states, Kupchan, *No One’s World*, 35–36, observes that many historians view the Peace of Westphalia in 1648, which terminated a century of religious conflict in Germany, as providing the basis for the modern state system. A number of scholars trace this trajectory from the first century CE to the latter part of the third century and the early fourth century. For a good overview, see Harvey Cox, *The Future of Faith* (New York: HarperOne, 2009), 55. Hurtado, *Origins*, 115, speaks of “imperial Christianity” as having lost its calling as “the provisional witness to the Kingdom of God.” As to the number of believers, Bo I. Reicke, *The New Testament Era: The World of the Bible from 500 B.C. to A.D. 100* (Philadelphia: Fortress, 1968), 304, estimates that in about 100 CE there were more than 80,000 Christians in Asia Minor and more than 320,000 Christians in the Roman Empire, the latter figure representing an eightfold increase just a third of a century earlier. By 350 CE, that number had reached 30,000,000. On the rapid expansion of the movement, Tertullian in about 200 CE writes, “We are but of yesterday, and yet we have filled all the places that belong to you — cities, islands, forts, towns, exchanges; the military camps themselves, tribes, town councils, the palace, the senate, the market-place; we have left you nothing but your temples” (*Apol.* 37). In their relationship with the state and business, denominations face the ever-present danger of compromise and acculturation. According to Ronald L. Johnston, *Religion in Society: A Sociology of Religion* (4th ed.; Englewood Cliffs, New Jersey: Prentice Hall, 1992), 87, a denomination is characterized by “being on relatively good terms with the state and secular powers.”

Seeking to countervail dogma that sees the church as an institution, Emil Brunner, *Misunderstanding of the Church* (n.p., 1952; repr., Cambridge: Lutterworth, 2002), 5–6, writes, “In the last 50 or 100 years New Testament research has unremittingly and successfully addressed itself to the task of elucidating for us what was known as the *Ecclesia* in primitive Christianity—so very different from what is to-day called the Church both in the Roman and Protestant camps. It is, however, a well-known fact that dogmatists and Church leaders often pay small attention to the results of New Testament research, and are only too ready to bridge the gulf between then and now by a handy formula such as that of development, or by appealing to the distinction between the visible and invisible Church, and thus to give a false solution to this grave and distressing problem. But while many theologians and Church leaders are able to quieten their consciences by such formulae, others are so much the more painfully aware of the disparity between the Christian fellowship of the apostolic age and our own ‘churches,’ and cannot escape the impression that there may perhaps be something wrong with what we now call the Church.”

are the problems of success; in 2009 it has more than two billion adherents. . . .”³⁹ In regard to empire, biblical studies fares no better, often being the tool of imperialism, whether with complicity or unwittingness.⁴⁰ Indicting imperialism and religious empire, the author of the *Apocalypse* invites his audience down through the centuries to exit the insular world of the self, tribal allegiances, and provincial religious communities and to trek from Babylon to the new Jerusalem. Evidence today of such an exit by a people who resist the culture and religion of the status quo may be seen in the move toward global Christianity that is already underway, although many Christians have not understood the dynamics or the implications of such a move.⁴¹ How does the church understand such a move? In an increasingly digital, interconnected postmodern world in which geopolitics is the *sine qua non*, the church finds itself in need of a global outlook.⁴² That is, the church must frame itself and its mission in terms of a

³⁹ Diarmaid MacCulloch, *Christianity: The First Three Thousand Years* (New York: Viking, 2009), 1016.

⁴⁰ Friesen, *Cults*, 214-15, raises a number of questions in this regard: “The countries where the discipline of New Testament studies has flourished during the last two centuries are precisely the countries that have claimed large sections of the earth as their empires. Has the discipline of New Testament studies been a tool of imperialism? Or perhaps this line of questioning absolves the churches too readily. Maybe the churches defined both biblical studies and imperialism over a much longer period. In any event, it is inconvenient—to say the least—to explore these issues because the inquiry threatens to undermine fundamental structures of contemporary life in the west. Could the western academy withstand a studious attention to hegemony? Could Christian churches tolerate a thorough accounting of their abuses of power? Could the modern west survive if it attempted to atone for its domination? John would not dodge these questions.” In a similar vein, Ramachandra, *Subverting*, 256, notes the following irony: “It is strange that, for all its obsession with issues of power/knowledge, postcolonial biblical criticism has not applied its poststructural hermeneutics of suspicion to its own academic context.”

⁴¹ As Bruce Lincoln, *Holy Terrors: Thinking about Religion after September 11* (Chicago: University of Chicago Press, 2003), 83, points out, religions of the status quo label religions of resistance “heterodox,” and he cites the following as examples of Christian religions of resistance: Huguenots, Lollards, Hussites, Anabaptists, black churches, and Pentecostal groups. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 2, spotlights the explosion of the church in the Southern Hemisphere while the Northern Hemisphere has been oblivious to this phenomenon. Part of that explosion has been seen in the Pentecostal movement. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, Massachusetts: Addison-Wesley, 1995), xv, estimates the Pentecostal movement at 410,000,000 believers. Allan Heaton Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford: Oxford University Press, 2013), 248, notes the phenomenal growth of Pentecostalism with its 614,000,000 adherents in 2010 but also notes that the recent history of the movement is characterized by “revival” movements that result in schisms. Despite the problem with schisms in its recent history, the Pentecostal movement has been noted for its unifying effect. Thus, Cox, *Fire*, 100, notes that “the pentecostal wave has an irreducibly communal dimension. . . . Most importantly, for the pentecostals the purpose of the Spirit’s visitation, unlike that of the muse, is not to ravish the soul of the individual but to gather up and knit together the broken human family.”

⁴² A prime example of the digital, interconnected nature of the world is seen in the Internet and social media. On the global connectivity and impact of the generation known as Millennials, see David D. Burstein, *Fast Future: How the Millennial Generation Is Shaping Our World* (Boston: Beacon, 2013), 153-81. Eric Schmidt and Jared Cohen, *The New Digital Age: Reshaping the Future of People, Nations and Business* (New York: Alfred A.

theology, an ecclesiology, and a missiology that feature global perspectives, global theology, and global praxis.⁴³ The Apocalypse, with its powerful allusions and epic sweep, can prepare a way in the wilderness and answer the hue and cry of people in the world who have been deeply wounded, ostracized, and terrorized.⁴⁴

The eighth implication of Rev 1:7-8 as the multivalent thematic statement of the Apocalypse is that it reminds us that existence for the new-covenant people of the Way is eschatological and ultimately apocalyptic.⁴⁵ That is, these people are the eschatological, apocalyptic people of God, recovering the true heart of eschatology and apocalypticism at a time that has witnessed the de-eschatologization of the faith over the centuries.⁴⁶ Such an exis-

Knopf, 2013), 255, foresee the power of the Internet for political purposes: “Crowds of virtually courageous people might be sufficient to start a revolution, but the state can still use brutal tactics in crackdowns on the street.” They (256-57) speak of the emergence of two civilizations, one virtual and one physical, that interact with each other and to varying degrees affect and form each other.

⁴³ On the promise and the difficulty of hermeneutics in an increasingly global context, see Knut Holter and Louis C. Jonker, eds., *Global Hermeneutics? Reflections and Consequences* (IVBS 1; Atlanta: Society of Biblical Literature, 2010). Similarly, the contributions of Craig Ott and Harold A. Netland, eds., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids: Baker Academic, 2006), point in helpful directions, as some of the chapters indicate: “The Globalizing Hermeneutic of the Jerusalem Council,” “Creeds, Confessions, and Global Theologizing,” and “Theological Implications of Globalizing Missions.”

⁴⁴ Portier-Young, *Apocalypse*, 398, says, “A recent and necessary trend in theology, as in many disciplines, is attention to globalization. A truly global theology must confront global trauma and terror. A pressing question is what kind of resource the ancient apocalypses are and are not for such theology.” She concludes (400), “What each apocalypse says about its own revelation, about knowledge itself, and the limits of human knowing, has ramifications for a global theology that confronts domination, suffering, and death with discourse and vision – apocalyptic or otherwise – of justice, healing, hope, and life.”

⁴⁵ On the use of “the Way” as a self-description of some circles of believers in the early church, see note 1 in §1.1. As Paul Tillich, *The Eternal Now* (New York: Charles Scribner’s Sons, 1963), 125, observes, “The Christian message acknowledges that time runs towards an end, and that we move towards the end of that time which is our time.” The history of the church has been marked at times by an excessive focus on the parousia to the exclusion of other aspects of the faith, but it is undeniable that a central focus in the New Testament is eschatology. Christiaan Beker, *Paul’s Apocalyptic Gospel: The Coming Triumph of God* (Philadelphia: Fortress, 1982), 111-12, observes this tendency of preoccupation with the parousia while also pointing out the eschatological focus of the New Testament.

⁴⁶ The complex phenomenon of the de-eschatologization of the Jesus movement in doctrine and practice proceeded at times rapidly and at other times gradually. Three points highlight this historical process. First, accommodation to the Roman empire and its eschatology of *Roma aeterna* is seen in Tertullian’s remark: “We pray for the emperors, their ministers, and those in authority, for the welfare of the world, for peaceful times, and for the delaying of the end” (*Apol.* 32). Second, the writings of Augustine mark a watershed in the history of the church. Augustine determined that Christ comes throughout the present age in the person of his church and that premillennialism was a doctrine that only the carnal believed (*City of God* 20.7). His systemization of amillennialism contributed to this view becoming the dominant eschatology of the Medieval and Reformation periods. Augustine’s amillennialism stands in marked contrast to the predominant chiliastic eschatology of the second and third centuries. Cf. Stanley N. Gundry, “Hermeneutics or *Zeitgeist* as the Determining Factor in the History of Eschatologies,” *JETS* 20 (1977): 45-55. Third, the frequent failure of millenarian movements in interpreting the Apocalypse as fulfilling contemporaneous events has been a dismal watershed in the history of the church.

tence for the eschatological, apocalyptic people is not paranoid, neurotic millenarianism.⁴⁷ Rather, such an existence is a redemption of history that terminates in the apex of prophecy, while a non-prophetic view generates interminable waiting for the apocalypse in a future that constantly recedes like a mirage.⁴⁸ In this historical-prophetic intersection, the reality of the crucifixion and the resurrection of Jesus forms not only a salvific paradox but also an apocalyptic trajectory (i.e., first death and then life) that moves toward the ultimate coming of God in history.⁴⁹ Living in light of that future coming of God, and living in light of the past and present coming of God in Christ in the gospel, these apocalyptic messianic people embody the rational and faithful response by praying, “Come, Lord Jesus!” (Rev 22:20).⁵⁰ “Come” is the watchword this people as they extend the gospel invitation to people around the world, “And let him who is thirsty come, let him who desires take the water of life without price” (Rev 22:17c, RSV). Many thirsty people from cultures around the world may come to Jesus

In sum, both Augustine’s amillennialism and the disjunction of the Apocalypse and history have contributed to engendering widespread ennui and skepticism among many believers. However, the early church councils were not in lockstep with amillennialism. In his analysis, Francis X. Gumerlock, “Millennialism and the Early Church Councils: Was Chiliasm Condemned at Constantinople?” *FH* 36 (2004): 83-95, concludes that millennialism was not condemned by the early church councils but during the Reformation.

⁴⁷ For a seminal treatment of millenarianism, see Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (Oxford: Oxford University Press, 1970).

⁴⁸ As Beker, *Gospel*, 50-51, notes, Rudolf Bultmann has an existential eschatology that views God as the One who always comes, but the problem this view poses is that it runs counter to the emphasis on an eschatological sequence of events in the New Testament. A future perceived as constantly enfolding itself in historical recapitulation violates the nature of human story and breeds an antagonism to the true future, which can only unfold in ways thought only impossible. History has proceeded with many unforeseen interruptions. Derrida, “Apocalyptic Tone,” 66 speaks of “an apocalypse without apocalypse.” As Ian Edwards, “Derrida’s (Ir)religion: A Theology of Différance,” *JH* 6 (2003): 145-46, comments, “In Derrida’s ‘apocalypse without apocalypse’ there is always a call of that which is impossible, as opposed to the postulation of mere possibility. The impossible is the very necessity of deconstruction. . . . Without an end in sight, an apocalypse is not ‘seen’ as coming; therefore, an unseen apocalypse is always ‘an apocalypse without apocalypse.’ There is always a shock when an apocalypse announces itself unexpectedly.”

⁴⁹ Beker, *Gospel*, 73, states, “The centrality of the cross, then, not only defines the character of the apocalyptic hope but also must be understood in the context of the apocalyptic hope—a hope directed toward the coming of God, when life’s burdensome contradictions will be ‘swallowed up by life’ (2 Cor 5:4).” The Apocalypse has an undeniable temporal orientation and movement. As Michael Gilbertson, *God and History in the Book of Revelation: New Testament Studies in Dialogues with Pannenberg and Moltmann* (SNTSM 124; Cambridge: Cambridge University Press, 2003), 53, notes concerning Revelation, “The text assumes an irreducible element of temporality, which is wrongly excluded by interpretations which would seek either to reduce the text to an expression of timeless abstractions about the nature of history, or to read it as an attempt to escape out of history completely.”

⁵⁰ Beker, *Gospel*, 120, speaks of the proper response of Christians to Paul’s Gospel as “Our Lord, come!” (1 Cor 16:22).

Christ, welcoming an apocalyptic trajectory in some form that is truly revelatory. Many of these people already live in cultures in which the dark reality of the Apocalypse, even if only foreshadowed, is now a visceral experience. As a case in point, the apocalyptic dimensions of the bloody twentieth century are well known.⁵¹

Today's brave new world is a sea change of trends, technologies, and philosophies that are simultaneously and exponentially moving in many directions: the digital revolution, regionalism, the great convergence and global governance, transhumanism and posthumanism, the crisis in secular nationalism, religious terrorism, multiple modernities, big data, globalization, and emergence Christianity.⁵² In addition to that heady mix are many intractable inter-

⁵¹ For the period of 1900 to 1987, R. J. Rummel, *Death by Government* (New Brunswick: Transaction, 1994), 1-4, lists the staggering total of 169,198,000 murdered from democide, which he defines as genocide and government mass murder. Christopher Simpson, *The Splendid Blond Beast: Money, Law, and Genocide in the Twentieth Century* (New York: Grove, 1993), 3-4, remarks, "Genocide has been a basic mechanism of empire and the national state since their inception and remains widely practiced in 'advanced' and 'civilized' areas. . . . Genocide is still difficult to eradicate because it is usually tolerated, at least by those who benefit by it."

⁵² *The great convergence and global governance*: Kishore Mahbubani, *The Great Convergence: Asia, the West, and the Logic of One World* (New York: PublicAffairs, 2013), 1, says that "the great convergence" is the creation of "a new global civilization." He argues at length for the logic of global governance in light of our increasingly interconnected, interdependent world (cf. esp. 223-46), and he (74-81, 247) cites technology as the force that will drive much of this interconnectedness and interdependence. On the European Union as a model for global government and on the inherent problems of such a model, see Gideon Rachman, *Zero-Sum Future: American Power in an Age of Anxiety* (New York: Simon & Schuster, 2011), 215-31. Along this line, Colin Mason, *The 2030 Spike: Countdown to Global Catastrophe* (London: Earthscan, 2003), 54, states, "Most of those who favour world government tend more towards a federation, allowing regional governments to deal with local matters." On the transitional, unsustainable state of a world without real leadership and the eventual emergence of a new international order, see Ian Bremmer, *Every Nation for Itself: Winners and Losers in a G-Zero World* (New York: Penguin, 2012). Jorgen Randers, *2052: A Global Forecast for the Next Forty Years* (White River Junction, Vermont: Chelsea Green, 2012), 56, foresees the world characterized by huge regional and class differences, social friction and armed conflict, increased urbanization and virtual reality, and a declining birth rate. He (ibid.) soberly speaks of "an ominous second half of the twenty-first century." On the hubris and blind optimism of convergence, see Mark Helprin, *Digital Barbarism: A Writer's Manifesto* (New York: HarperCollins, 2009), 182-99. *Transhumanism and posthumanism*: "Transhumanism" (*transitional + human*) is the cultural, intellectual, and technological philosophy and movement that affirms the need for transforming the human experience by enhancing the human experience by means of a body-technology interface. On the biology-technology interface, see Ray Kurzweil, *The Singularity Is Near: When Humans Transcend Biology* (New York: Viking, 2005). Kurzweil (20-21) foresees the Singularity as the time of the merger of human technology and human intelligence. This epoch of the human-machine civilization will transcend the human brain's limitations. He (21) contends that beyond that epoch this new form of intelligence will eventually "saturate the matter and energy in its midst." He (309) heralds the day when people become cyborgs and become more nonbiological than biological. With a similar view, George Church and Ed Regis, *Regenesis: How Synthetic Biology Will Reinvent Nature and Ourselves* (New York: Basic, 2012), 248, speak of a new species that is "called *Homo evolutis*, posthuman, transhuman, parahuman, or H+." Critics of transhumanism abound. Thus, W. Patrick McCray, *Visioneers: How a Group of Elite Scientists Pursued Space Colonies, Nanotechnologies, and a Limitless Future* (Princeton: Princeton University Press, 2013), 271, states, "Transhumanism's shades of technological millenarianism—what one critic called 'the rapture of the geeks'—are easy to detect regardless of whether

national problems that threaten civilization in its present form: weapons of mass destruction, poverty, energy crises, food and water crises, and ecological problems.⁵³ On such a full sea the church finds itself afloat, and the church must take the current, perilous though the voyage be. Furthermore, in a world that lives under the shadow of nuclear war, René Girard speaks of the convergence of history and scripture as well as the readiness of many people in the world to accept a non-sacrificial reading of the Gospels and the logos of love.⁵⁴ The Apoca-

technology assumes a transcendent or apocalyptic guise. As one of today's bold statements of the technological future, transhumanism seems poised to inspire future visioning while fostering debates about its feasibility and desirability." *Secular nationalism and religious terrorism: On the contemporaneous crisis in secular nationalism and the rise of religious terrorism*, see Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence* (rev. ed.; CSRS 13; Berkeley: University of California Press, 2000), 224-29. On global terrorism, see Bruce Lincoln, *Holy Terrors: Thinking about Religion after September 11* (Chicago: University of Chicago Press, 2003). *Big data: Concerning the era of big data*, Juan Enriquez, "Reflections in a Digital Mirror," in *The Human Face of Big Data*, by Rick Smolan and Jennifer Erwit (Sausalito, California: Against All Odds Productions, 2012), 19, remarks, "Other than perhaps the agricultural revolution of 10,000 years ago, no event in human history has ever generated as much wealth and changed as many lives as this transition into a digital world." He (ibid.) goes on to say that in 2011 the world was awash in 1.8 zettabytes of data (zettabyte = one trillion gigabytes). *Globalization: The era of globalization is well under way*. "Globalization" is a term that has various definitions and nuances. Taking a broad view, Anderson, *All Connected Now*, 5, says, "So globalization includes many different processes—such as the development of communications systems, the increase in human mobility, the integration of trade and investment, the spread of democracy and human rights, the increasing role of nongovernmental organizations in international politics, the growing concern about global epidemics and ecological matters such as climate change—that are happening at the same time and in many cases reinforcing one another." Regarding globalization in a narrower vein, Robert J. Shapiro, *Futurecast: How Superpowers, Populations, and Globalization Will Change the Way You Live and Work* (New York: St. Martin's, 2008), 80-81, states that modern globalization "is the largest economic development of our lifetimes and, like it or not, its astonishingly complex and interconnected facets will shape the path and life of every society for the next decade and well beyond." On the oppressive state of capitalism today, Daniel M. Bell Jr., *Liberation Theology after the End of History: The Refusal to Cease Suffering* (ROS; London: Routledge, 2001), 31, remarks, "Economic or market rationale controls all conduct. Capitalism has enveloped society, absorbing all the conditions of production and reproduction. It is as if the walls of the factory had come crumbling down and the logics that previously functioned in that enclosure had been generalized across the entire time-space continuum. With the crossing of this threshold, a new era has dawned, as Hinkelammert suggested. It is the golden age of capitalism, a time when capitalism can set aside its ill-fitting human mask." *Emergence Christianity: Phyllis Tickle, Emergence Christianity: Where It Is, Where It Is Going, and Why It Matters* (Grand Rapids: BakerBooks, 2012), discusses the historic changes that are transforming the world at large and the church in particular. Tickle (139-57) observes that Emergence Christianity is a complex Christian movement that is composed of a number of elements: emerging church, emergent church, neo-monastics, house church, missionals, hyphenateds, deep church, and cyber church.

⁵³ Mason, *2030 Spike*, catalogues various drivers that threaten to topple the world and thrust it into a new Dark Age: energy depletion, overpopulation, poverty, global climate change, food and water shortages, and international lawlessness.

⁵⁴ Girard, *Things Hidden*, 254-55, 259-60, 270-74. In this vein, Jan-Olav Henriksen, *Desire, Gift, and Recognition: Christology and Postmodern Philosophy* (Grand Rapids: Eerdmans, 2009), 264, says, "One of the more interesting and valuable contributions of Girard's theory is that he makes it possible to affirm consistently that the God whom Jesus gives witness to is a God of life. There is no ambiguity in the picture of God emerging from Girard's interpretation of the death of Christ." When this insight is applied to the Apocalypse, a different picture of God emerges. God is typically viewed as a God of violence in the Apocalypse, whereas violence is

lypse addresses itself to this people who are made ready for this kind of gospel and logos: a discovery of the God of life and love. In light of the language of coming that resounds throughout the Apocalypse, the illimitable invitation of “come” to an indeterminable audience opens the text of the Apocalypse to personal and collective appropriation in faith.⁵⁵ The multiple occurrences of “come” disclose an eschatology of both irruption and invitation. Ultimately, this eschatology is an eschatology of hope and triumph. At the parousia God and Christ irrupt into the hermetic world given over the beast, and all the open-hearted among the saints and the earth-dwellers are invited to participate in the unfolding reign of God and the presence of God mediated through the Lord Jesus. This participation in the parousia, which involves a coming to God and Christ, becomes as much the coming of the saints as it is the coming of Jesus, reflecting a transmutability in sacred language that encourages a joint participation of God, Christ, and the saints in sacred time and sacred space.

People, whether consciously or unconsciously, form or adopt an eschatology, however inchoate or sophisticated, to interpret human existence. Such was the case in the Roman Empire because a Roman imperial eschatology permeated the society of Asia Minor in which the followers of Jesus in the seven churches found themselves.⁵⁶ As one example, the Roman poet Vergil writes of Venus, who says of the Romans (*Aeneid* 1.278-82):

For them I will not limit time or space.
 Their rule will have no end. Even hard Juno,
 Who terrorizes land and sea and sky,
 Will change her mind and join me as I foster
 The Romans in their togas, the world’s masters.⁵⁷

the cornerstone of the world, namely, “the great city which is allegorically called Sodom and Egypt, where their Lord was crucified” (Rev 11:8, RSV). Today’s world is still a culture of violence and war, and people who hear or read the Apocalypse engage it against the backdrop of the savage history of the twentieth century and a post-9/11 world.

⁵⁵ In §5.3.2 we examined this language of “coming” that is expressed in the forms of ἔρχομαι. This invitation to come is seen in notably in 22:17, 20 (ἔρχου). An invitation to come is also given to the author in 4:1 (ἄνῳβα) and to the two witnesses in 11:12 (ἄνῳβατε), but to the extent that the audience of the Apocalypse feels solidarity with the author and the two witnesses, the invitation is illimitable. Derrida, “Apocalyptic Tone,” 66, points out the indeterminable quality of the audience addressed by “Come” in the Apocalypse.

⁵⁶ Dieter Georgi, “Who is the True Prophet?” *HTR* 79 (1986): 100-26; Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1995), 295.

⁵⁷ Publius Vergilius Maro, *The Aeneid* (trans. Sarah Ruden; New Haven: Yale University Press, 2008).

As Steven Friesen observes, “The emperor was certainly the most important figure, but the phenomenon as a whole was directed toward dynasties and the prolongation of the imperialist structures of this world.”⁵⁸ With prophetic fire and poetic flare, the author of the Apocalypse writes to saints who are “intoxicated with the present,” inviting them to enter the symbolic world of the Apocalypse to become part of those who conquer “by the blood of the Lamb and the word of their testimony” (Rev 12:11).⁵⁹ At the same time the author provides the saints with a new story, a counterdiscourse, which confounds the dominant stories of the world, and the author also confronts the saints with a fusion of the present and the future that demands that each believer and every church must live in light of “things that must happen soon” (1:1).⁶⁰ In fact, if the present lordship of Christ supersedes and obscures the coming reign of God, the result is a Christology that distorts both theology proper and eschatology.⁶¹ On the other hand, without an eschatology that is rooted in Christ and a corresponding vibrant discipleship, believers who hear the Apocalypse encounter it as dead symbols and dead metaphors. Such a diluted eschatology, amorphous in content and desultory in practice, has left the Jesus movement enervated or, worse yet, dead. To this enervation and deadness, the trenchant, piercing words of the glorified Christ to the assembly in Sardis speak through the centuries, “These things says the one having the seven spirits of God and the seven stars. I know your works, that you have a name that you live, but you are dead” (Rev 3:1). These words and the

⁵⁸ Friesen, *Cults*, 130. Friesen (165-66) further notes that the author exposes the “flawed eschatology of the imperial cults” and instead envisions “the end of the times and spaces of this world and the establishment of a new species of existence.”

⁵⁹ Sweet, *Revelation*, 49.

⁶⁰ As Barr, “Apocalypse,” 256, observes, an enacted story serves as a powerful medium for transformation and creation: “As a story the Apocalypse has the power to take us in, to transport us into a new world. As an enacted story the Apocalypse has the power to bring into existence that reality which it portrays, to transform the finite province of meaning into the paramount reality of those who worship. It becomes a charter story that establishes a new world in which God triumphs over evil through the death of Jesus and the suffering of his followers.” Such a story is a counterdiscourse to the dominant discourse of the world, which must be understood as the filter through which unbelievers encounter the faith of the Jesus movement. The mature faith of believers in today’s world must pass through the crucible of critique that religion has undergone, providing an answer to the hermeneutic of suspicion. In this vein, Paul Ricoeur, “Two Essays by Paul Ricoeur: The Critique of Religion and the Language of Faith,” trans. R. B. DeFord, *USQR* 28 (1973): 209, notes, “A Marxist critique of ideology, a Nietzschean critique of resentment and a Freudian critique of infantile distress, are hereafter the views through which any kind of mediation of faith *must* pass.” Italics original.

⁶¹ Beker, *Gospel*, 75.

other prophetic messages given to the churches in the Apocalypse, if heard and heeded, have the power to unify and synchronize the assemblies of the one like a son of man for such a time as this. Confronted with empires and imperialist power structures, these believers who constitute the corporate son of man will not capitulate to the emperor or empire in any guise—political, economic, or religious. Here they stand and lift up their voice as one man, proclaiming, “Indeed, he is coming with the clouds!”

Appendix 1

A Translation of Revelation 1

Revelation 1:7-8 comes at the end of what many scholars call the prologue (1:1-8). We are providing a translation of Revelation 1 because we need to situate Rev 1:7-8 in its immediate context and because Rev 1:9-20 is a focus of our study. Revelation has significant variants, so all text-critical issues for the most important of these variants are discussed in footnotes.¹ The thick translation below is based on the text of the 27th edition of *Novum Testamentum Graece*, except in the latter part of v. 6, where we accept τῶν αἰώνων and do not

¹ The word “significant” is employed in the sense used by Colwell as meaningful readings that make sense grammatically and that present an alternative view. Ernest Cadman Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (NTTS 9; Leiden: Brill, 1969), 104. Textual criticism is essential for our study because at a number of key places in our study, the issue of significant variants must be decided. We adopt NA²⁷ as a starting point for discussion but plan to evaluate each variant on its own merits. In our approach we reject the common labels of radical eclecticism, reasoned eclecticism, reasoned conservatism, and radical conservatism. We regard as problematic the privileging of either the Byzantine tradition or the Alexandrian tradition that has resulted in the academic reconstructions of the Majority Text, NA²⁷, and UBS⁴. Instead, we seek a centrist position that accords groupings of manuscripts their voice instead of categorically privileging any one text-type over all other traditions. Despite its tendency to smooth and harmonize the text, some manuscripts in the Byzantine tradition at times reflect an early textual tradition. Indeed, as Steven Thompson, *The Apocalypse and Semitic Syntax* (Cambridge: Cambridge University Press, 1985), 9, notes, the Textus Receptus “merits much greater attention” in Revelation as a textual witness than in other parts of the New Testament. For this reason, we will view Byzantine manuscripts in light of other external evidence and internal evidence.

We are therefore not uncritically adopting any form of eclecticism. Eldon Jay Epp, *Perspectives on New Testament Textual Criticism: Collected Essays, 1962–2004* (NovTSup 116; Leiden: Brill, 2005), 172, notes the problems associated with eclecticism: “It would appear, rather, that the eclectic method—regardless of type—is more certainly a highly visible symptom of those basic problems [of textual criticism]. After all, the most fundamental and longest-standing problem of the entire discipline and one that encompasses virtually all others . . . is the problem of the criteria for originality of readings.” Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (translated by Erroll F. Rhodes; 2d ed.; Grand Rapids: Eerdmans, 1989), 59, note that all of the early manuscripts with the exception of 0212 from Dura Europus have come from Egypt, so they raise the following caution: “From other major centers of the early Christian church nothing has survived. This raises the question whether and to what extent we can generalize from the Egyptian situation. Egypt was distinguished from other provinces of the Church, so far as we can judge, by the early dominance of gnosticism. . . .” They (64) go on to note, “Until the third/fourth century, then, there were many different forms of the New Testament text, including some which anticipated or were more closely akin to the D text, but not until the fourth century, following the decades of peace prior to the Diocletianic persecutions, did the formation of text types begin.” To some extent, we agree with J. K. Elliott, “Thoroughgoing Eclecticism in New Testament Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (ed. Bart D. Ehrman and Michael W. Holmes; SD 46; Grand Rapids: Eerdmans, 1995), 332, in his assessment that the views of the supporters of the Majority Text in their critique of the Westcott-Hort method “pinpoint perceived shortcomings in the text that results from the cult of the ‘best’ MSS, or from the so-called local-genealogical method of textual criticism.” We also recognize, as other scholars do, the value of lectionaries. See Stanley E. Porter, “Textual Criticism in the Light of Diverse Textual Evidence for the Greek New Testament: An Expanded Proposal,” in *New Testament Manuscripts: Their Texts and Their World* (ed. Thomas J. Kraus and Tobias Nicklas; TENTS 2; Leiden: Brill, 2006), 316.

place the words in brackets.² Our translation method cannot be classified exclusively as either formal (literal) equivalence or functional (dynamic) equivalence, but as synthetic in combining features of both philosophies.³ In this vein, we seek to be as literal as possible and to convey meaning that is too often obscured by transliteration, archaic wording, theological anachronisms, Westernization of the text, and traditional renderings, but not to provide a mechanical isomorphic translation when the Greek idiom or the author's idiolect does not justify such a wooden translation.⁴ As such, our translation is not a gloss translation. Rather, we present an analogical form of translation that does not privilege simplicity as the *raison d'être* of translation, and in keeping with a thick translation we provide paratextual comments.⁵

² Unless otherwise noted, we have provided all translations of the Greek text that occur in this study. By "thick translation," we are speaking along the line of what Kwame Anthony Appiah, "Thick Translation," in *Translation Studies Reader* (ed. Lawrence Venuti; London: Taylor & Francis, 2000), 427, has called for in providing an academic translation that locates "the text in a rich cultural and linguistic context." Appiah (425) notes, "But for literary translation our object is not to produce a text that reproduces the literal intentions of the author – not even the one's she is cancelling – but to produce something that shares the central literary properties of the object-text; and, as is obvious, these are very much under-determined by its literal meaning, even in the cases where it has one. A literary translation, so it seems to me, aims at producing a text whose relation both to the literary and to the linguistic conventions of the culture of the translation is relevantly like the relations of the object-text to its culture's conventions. A precise set of parallels is likely to be impossible, just because the chances that metrical and other formal features of a work can be reproduced while preserving the identity of literal and non-literal, direct and indirect, meaning are vanishingly small."

The idea of *Urtext* or "the original text" is problematic, as various scholars have shown, so we are translating from what we believe to be a close approximation of the original text. Cf. Eldon Jay Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *HTR* 92 (1999): 245-81. In this article Epp refers to "predecessor textforms." When scribes make changes, these text forms become "interpretive textforms." Finally, if a community of faith grants these textforms authoritative status, they become "canonical textforms." Epp (286) notes that the better way of viewing this text-critical process is as the recovery of "the most likely original text" or the establishment of "the earliest attainable text" (*italics original*). Cf. Eldon Jay Epp, "It's All about Variants: A Variant-Conscious Approach to New Testament Textual Criticism," *HTR* 100 (2007): 279-81.

³ We do not regard these two categories as mutually exclusive because they share common ground in trying to convey equivalence of some kind. In more straightforward text, we seek to be more formal. In more ambiguous or culturally sensitive text, we seek a more dynamic translation. In this respect our translation reflects the source text as much as possible. Eugene A. Nida, *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: Brill, 1964), 165, states that a formal-equivalent translation "is basically source oriented; that is, it is designed to reveal as much as possible of the form and content of the original message."

⁴ Concerning the use of idiolect in the Apocalypse, see note 127 in §1.4.2. On some of the issues involved in explicitness, see A. H. Nichols, "Explicitness in Translation and the Westernization of Scripture," *RTR* 47 (1988): 78-88.

⁵ Maria Tymoczko, *Enlarging Translation, Empowering Translators* (Manchester: St. Jerome, 2007), 288, notes, "For hundreds of years translation in Western contexts has privileged close semantic meaning over larger patterns of formal and functional meaning, thus privileging simpler forms of similarity relations rather than analogical forms of translation."

Thus, we translate with the realization of the existence of anisomorphisms, implicatures, the asymmetry of cultures, poetic elements and the impossibility of translating poetry, language-specific meaning, paronomasia, paradoxes and aporias in the target text, the phenomena of overdetermination and underdetermination of meaning, the supersaturation of meaning in a source text, and multiple meanings.⁶

We also seek to convey the foreignness of the Greek text to the English reader and seek to make that as explicit as possible.⁷ In light of that foreignness, when grammatical anomalies (solecisms) occur (§1.4.2), we indicate their presence by italicizing the text.⁸ The author has constructed an anti-language as a counterimperial and counterreligious polemic, so the text should reflect the author's subversion of the language of the empire.⁹ To indicate emphasis in the Greek, we enclose certain words within double vertical bars (|| ||).¹⁰ In addition, following one aspect of William Brownlee's approach in translating the *Habakkuk Peshar* (1QpHab), we are enclosing in the following symbols (< >) any words that may have secon-

⁶ Yves Bonnefoy, "Translating Poetry," trans. John Alexander and Clive Wilmer, in *Theories of Translation: An Anthology of Essays from Dryden to Derrida* (ed. Rainer Schulte and John Biguenet; Chicago: University of Chicago Press, 1992), 186-92; Theo Hermans, "Paradoxes and aporias in translation and translation studies," in *Translation Studies: Perspectives on an Emerging Discipline* (ed. Alessandra Riccardi; Cambridge: Cambridge University Press, 2002), 10-23; Tymoczko, *Enlarging Translation*, 265-309. Tymoczko (287) notes that Western translators privilege semantic meaning in their translations, but she (293) also points out that a text may have a variety of meanings: material, conceptual, linguistic, sociolinguistic, cultural and historical, ideological, embodied, emotional, and cosmological.

⁷ Concerning this problem, Nichols, "Explicitness," 78, notes, "It has long been recognized in the history of translation that a source text . . . has implicit meaning that may need to be made explicit if its translation is to be understandable in the receptor language."

⁸ R. H. Charles, *Studies in the Apocalypse: Being Lectures Delivered before the University of London* (Edinburgh, T&T Clark, 1913; repr., Eugene: Wipf and Stock, 1996), 83, points out concerning the Apocalypse that "in the process of translation the bulk of the idiosyncrasies of style, which differentiate this book from all other Jewish and Christian works, and especially from the Fourth Gospel, must inevitably disappear." To counter this disappearance, we use italics to alert the reader to the presence of such idiosyncrasies.

⁹ John E. Hurtgen, *Anti-Language in the Apocalypse of John* (Lewiston, New York: Mellen Biblical Press, 1994). Harry O. Maier, *Apocalypse Recalled: The Book of Revelation after Christendom* (Minneapolis: Fortress, 2002), 108-10, raises the issue of whether the smoothing of the author's rough text reflects a politics of translation and notes how the author uses language to provoke his audience to join in resisting the Roman culture.

¹⁰ In doing so, we are borrowing a technique used in Joseph Bryant Rotherham, *The Emphasized Bible* (n.p.: 1897; repr., Grand Rapids: Kregel, 1994), v, although we do not use additional devices, as he does, to distinguish degrees of stress.

dary meanings and that therefore may constitute a double entendre.¹¹ We also reflect the Jewish qualities of the author's text by using such wording as "Yeshua Messiah" and "Yochanan."¹² To signal the presence of allusions, we use the following symbols (⚡). To signal the presence of an allusion embedded within an allusion, we use the following symbols (⚡⚡). Finally, to indicate whether the Greek that is translated "you," "your," or "yours" is singular or plural, we have used superscript to specify the number (^{sg} = singular; ^{pl} = plural).

Translation

1 ⚡ A revelation¹³ from Yeshua Messiah,¹⁴ which God gave to him ⚡ to show ⚡ to his bondservants¹⁵ things that must happen soon¹⁶,¹⁶ and having sent his mes-

¹¹ William H. Brownlee, *The Midrash Peshar of Habakkuk: Text, Translation, Exposition with an Introduction* (SBLMS 24; Missoula, Montana: Scholars Press, 1979), 31-32. For example, see his translation of 1QpHab 7.4 on p. 107. Brownlee uses parentheses, but we use angles (<>) in their place.

¹² We prefer the translation "Yeshua" because this word retains the theophoric element (Yhwh) in his name. Furthermore, in some ways "Jesus" is a translation that can reflect power structures and ideology. On how power structures and ideology can affect translation, see Roy E. Ciampa, "The Terms of Translation: Ideological Challenges for Bible Translators," *IJFM* 28 (2011): 139-48. On the Hebrew character of some of the text of the Apocalypse, see Matthew Black, "Some Greek Words with Hebrew Meaning in the Epistles and the Apocalypse," in *Biblical Studies in Honour of William Barclay* (ed. J. R. McKay and J. F. Miller; London: Collins, 1976), 135-46.

¹³ Allusion: Dan 12:9. Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (London: T&T Clark, 1993; repr., London: T&T Clark, 2007), 254 n. 20. Ἀποκάλυψις is anarthrous and is best understood in the sense of one of various revelations from God. In this regard, Stephen S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove: InterVarsity, 2005), 27, says, "John's revelation, expressed in this generic form, is being handed on to a particular community at a special moment in history; but it is perhaps understood as part of God's ongoing self-disclosure: a revelation, one of a number, the origin of which is to be found in God himself, rather than the definitive vision, which is never repeated." Italics original. Cf. Henry Barclay Swete, *The Apocalypse of St John: The Greek Text with Introduction, Notes and Indices* (3d ed.; New York: Macmillan, 1908; repr., Grand Rapids: Eerdmans, 1968), 1. "A revelation" conveys the unique meaning of ἀποκάλυψις here in relationship to its other uses in the Jesus movement scriptures. Beckwith, *Apocalypse*, 417, notes that this use of ἀποκάλυψις in Rev 1:1 is unique in the New Testament and conveys "a present unfolding of these future events to the vision of the Seer." The translation "a revelation" may be misconstrued as a static and punctiliar concept, whereas ἀποκάλυψις in this context conveys a dynamic and linear concept.

¹⁴ "From Yeshua Messiah" reflects the understanding that Ἰησοῦ Χριστοῦ is a subjective genitive, not an objective genitive ("about Yeshua Messiah"). The subjective genitive makes much more sense for several reasons. First, the subjective genitive is in line with the hierarchical chain of revelatory transmission: God, Jesus Christ, John, and bond-servants (with διὰ τοῦ ἀγγέλου referring to Jesus Christ, as we will show later in our study). Second, the phrase ἣν ἔδωκεν αὐτῷ ("which God gave to him") shows that transmission is the key idea. Third, Revelation concerns more subjects than Jesus Christ (e.g., the condition of the seven assemblies, judgment of the beast's kingdom). Fourth, the use of ἣν (a feminine relative pronoun referring to Ἀποκάλυψις) points to what God gave to Jesus. Scholars who regard that Ἰησοῦ Χριστοῦ as a subjective genitive include David E. Aune, *Revelation 1-5* (WBC 52A; Dallas: Word, 1997), 12; G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1999), 183; Brian K. Blount, *Revelation: A Commentary* (NTL; Louisville: Westminster John Knox, 2009), 27; R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John* (2 vols.; ICC; Edinburgh: T&T Clark, 1920), 1:6; Grant R. Osborne, *Revelation*

senger,¹⁷ “he signified”¹⁸ it to his bondservant Yochanan, 2 who bore witness to as many things as he saw:¹⁹ the word of God,²⁰ that is, the witness borne by

(BECNT; Grand Rapids: Baker Academic, 2002), 52; Robert H. Mounce, *The Book of Revelation* (rev. ed.; NICNT; Grand Rapids: Eerdmans, 1998), 40; Pierre Prigent, *Commentary on the Apocalypse of St. John* (trans. Wendy Pradels; Tübingen: Mohr/Siebeck, 2001), 106; Smalley, *Revelation*, 27; and Swete, *Revelation*, 1. Another way of viewing the phrase is as a plenary genitive (“the revelation about Jesus that is given from/by Jesus”). Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 119-21, regards the plenary genitive as a valid category that reflects the puns and double entendres that writers of the early Jesus movement employed. Even if Rev 1:1 is a plenary genitive as Daniel Wallace asserts, the subjective aspect is probably the dominant aspect being conveyed, as noted by the aforementioned scholars.

¹⁵ Allusion: Amos 3:7.

¹⁶ Allusion: Dan 2:28-29, 45. On this allusion, see Beale, *Revelation*, 152-54. Cf. §3.3.3. Within the discourse of Revelation, the noun *τάχος* (1:1; 22:6) and the adverb *ταχύς* (2:16; 3:11; 11:14; 22:7, 12, 20) probably denote time (“soon”) rather than speed (“quickly”) because the theme of the imminence of certain events related to the seven assemblies makes “soon” the likely meaning.

¹⁷ “Messenger” reflects the meaning of *ἄγγελος*, which may refer either to a human or supernatural messenger. Therefore, “messenger” is preferred over the transliteration “angel.” The identification of the *ἄγγελος* of 1:1 as Jesus is important not only for this point but also for our treatment of *ἄγγελος* in Revelation 10 (§5.3.3). Depictions of Jesus in Revelation often are hermeneutical precedents or keys for depictions of the saints in Revelation (e.g., Jesus as witness, 1:5; John as witness, 1:2; Antipas as a witness, 2:13). Four arguments may be adduced in favor of the view that *ἄγγελος* (“messenger”) of 1:1 refers to Jesus. First, 1:1 repeats the first half of the sequence of transmission of the apocalypse (God > Jesus Christ > bondservants) in the second half of the verse (God > messenger > his bondservant John). The second referent in the chain of transmission (“Jesus Christ”) is transmuted into a broader referent (“messenger”) while “bondservants” is transmuted into a narrower referent (“his bondservant John”). Second, Rev 1:12–3:22 shows that the initial and principal form of revelation was from the exalted Jesus to John. Third, the use of an *angelus interpres* plays an important but subordinate role in Revelation when compared with Christ. The first appearance of an *angelus interpres* does not occur until Rev 17:1 and 21:9. As noted in §2.2.1, Revelation is primarily a prophecy, so John is not crafting his work as an apocalypse with the appearance of an *angelus interpres*. Mediation by means of an angel is seen in 22:6, 16, but this angel is under the aegis of God and Jesus. In 22:16 Jesus says that he has sent his angel for the purpose of giving a testimony to the churches, but this statement does not contradict the fact that Jesus has been sent earlier in the Apocalypse. Håkan Ulfgard, “In Quest of the Elevated Jesus: Reflections on the Angelomorphic Christology of the Book of Revelation within its Jewish Setting,” in *The New Testament as Reception* (ed. Mogens Müller and Henrik Tronier; London: Sheffield Academic Press, 2002), 123, concludes that *ἄγγελος* of 1:1 refers to Jesus.

¹⁸ Allusion: Dan 2:30, 45. The word *σημαίνω* may imply the use of signs or symbols. Mounce, *Revelation*, 42; Osborne, *Revelation*, 55.

¹⁹ Aune, *Revelation 1–5*, 6 n. 2.b., convincingly argues that *ὅσα εἶδεν* is the object of *ἐμαρτύρησεν*. Cf. Charles, *Revelation*, 1:7.

²⁰ “The word of God” is a gloss translation of *τὸν λόγον τοῦ Θεοῦ*. However, this gloss does not adequately convey the meaning that the author intends to convey in his discourse. In Revelation *λόγος* is used four times in close association with Jesus Christ (1:2, 9; 19:13; 20:4). In 19:13, at the cosmic parousia, Jesus is described as *ὁ λόγος τοῦ θεοῦ*, which suggests the culmination of the plan of God as it pertains to Jesus being established as ruler over the earth. Johnson Puthussery, *Days of Man and God’s Day: An Exegetico-Theological Study of ἡμέρα in the Book of Revelation* (Rome: Gregorian University Press, 2001), 48-49, states, “The phrase *λόγος τοῦ θεοῦ* looks to the divine plan, along with the redemption in Christ, which is presented at the very beginning of the book as «the word of God and the witness of Jesus Christ» (1,2). This combined expression represents both aspects of the revelation — the whole of the divine promises of the Old Testament and their realization in Jesus Christ.” H. Ritt, *λόγος*, *EDNT* 2:359, recognizes the specialized meaning of *λόγος* in 19:13. According to “*λόγος*,” LSJ, 1058, one of the meanings of *λόγος* is “*continuous statement, narrative* (whether fact or fiction), *oration*, etc.” Italics original. Under this category and the further subcategory of “*tale, story*,” LSJ assigns

Yeshua.²¹ 3 Blessed are the one who is reading aloud²² and the ones who are hearing the words, || the prophecy, ||²³ and are obeying what has been written in it, for ρ the decisive, appointed time²⁴ is near. 4 Yochanan, to the seven assemblies²⁵ in Asia: favor to you^{pl} and peace ρ *from the Being One*²⁶ and the He Was

λόγος in Acts 1:1 in its reference to the Gospel of Luke. Like Luke, Revelation is a story of events that the exalted Christ has shown the author and that features Christ as its chief character. λόγος in Revelation shares a similar conception with the λόγος of the Fourth Gospel, but in Revelation it is elaborated visually. Cf. Charles, *Revelation*, 2:134; Bruce D. Chilton, *A Feast of Meanings: Eucharistic Theologies from Jesus through Johanneine Circles* (NovTSup 72; Leiden: Brill, 1994), 144; Elisabeth Schüssler Fiorenza, *The Book of Revelation: Justice and Judgment* (Philadelphia: Fortress, 1998), 85-113.

²¹ The genitives τοῦ θεοῦ and Ἰησοῦ Χριστοῦ are subjective. Cf. Mounce, *Revelation*, 65-66. The καί is correlative, not epexegetical. Thus, the witness of Jesus is seen in his life and the life of believers who bear that testimony (1:9; 12:17; 19:10).

²² The word “aloud” is necessary to convey the lector’s oral delivery of the contents of Revelation to those who were listening. RSV and NET have “aloud.”

²³ Aune, *Revelation I–5*, 7 n. 3.f-f., regards τῆς προφητείας as a genitive of apposition that receives the emphasis in the phrase τοὺς λόγους τῆς προφητείας.

²⁴ Allusion: Dan 7:22. Many translations render καιρός as “time,” but καιρός stands in distinction to χρόνος. G. Dellling, “καιρός,” *TDNT* 3:460-61, regards the use of καιρός in Rev 1:3 as falling in the category that reflects a theological emphasis: “‘The specific and decisive point, especially as regards its content.’ Here again there is a strong emphasis on the fact that the καιρός is divinely ordained, but the original implication of a decision to be made by man is greatly weakened. On the other hand, the thought of God’s fixed and predetermined plan of salvation is very clear. According to a schedule of relative development God lays down in advance the main points in the history of salvation. He gives them their content, and believers may await them with confident assurance.”

²⁵ The translation “church” for ἐκκλησία is problematic for three reasons. First, “church” does not convey the intrinsic meaning of ἐκκλησία (“assembly”) to a modern audience. In fact, “church” is ultimately derived from κυριακός, as in “the Lord’s house” (i.e., a building). Second, besides being opaque in meaning, “church” is a potentially hegemonic word that conveys the power of a dominant institution. Third, “church” does not indicate any continuity between Israel as an assembly during the old covenant and the Jesus movement as an assembly during the new covenant. The meaning and significance of ἐκκλησία for the Jesus movement needs to be located in the Jewish scriptures and the Greco-Roman world. In the OG ἐκκλησία is used to refer to the people of Israel (Deut 4:10; Josh 8:35; 1 Sam 17:47; 1 Kgs 8:65; Ps 22:22; passim). Similarly, the Jesus movement writers employ this term to refer to both Israel (Acts 7:38; Heb 12:23) and the Jesus movement (Acts 5:11; Rom 16:16; 1 Cor 1:2; passim). At a minimum, Greek-speaking believers of the Jesus movement would draw connections between ἐκκλησία in the OG and the writings of their movement. In addition, ἐκκλησία would also have a political connotation as seen in the use of the word to speak of assemblies for deliberation. BDAG, “ἐκκλησία,” 303, is probably correct that the word served the twofold purpose of indicating continuity with Israel and to showing that the believers were not a disorderly group. “Assemblies,” our translation in this verse, reflects the fact that ἐκκλησία is employed in continuity with its use in the Jewish scriptures to refer to the assembly of Yhwh (יהוה יקהל in Num 16:3; 20:4; passim) and the assembly of Israel (ישראל יקהל in Lev 16:17; Deut 31:30; passim). In light of this use of ἐκκλησία vis-à-vis יקהל in the Jewish scriptures, the author stresses continuity with the יהוה יקהל in the history of Israel. Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids: Eerdmans, 1999), 54-55, sees the appropriation of ἐκκλησία as a reflection of a sense of official and religious meaning. Cf. K. L. Schmidt, “ἐκκλησία,” *TDNT* 3:501-36; “ἐκκλησία^a,” *L&N* 1:126; J. Roloff, “ἐκκλησία,” *EDNT* 1:410-15; J. P. M. Sweet, *Revelation* (WPC; Philadelphia: Westminster, 1979), 68.

²⁶ The best MSS (P^{18vid} A C P 2050 *al lat sy cop*) lack θεοῦ after ἀπό and before ὁ ὦν.

and the Coming One²⁷ and *from the seven spirits*²⁸ that are in front of his throne²⁹ 5 and from Yeshua Messiah, *the || faithful || witness*³⁰, *the firstborn of the dead ones*³¹ and the ruler of the kings of the earth³². To the one loving us and *having loosed*³³ us out of our sins³⁴ by means of his blood³⁵ 6 – and he made us *a kingdom*,³⁶ *priests*³⁷ to his God and Father³⁸ – to him be the glory and the power to rule³⁹ unto the ages of the ages.⁴⁰ Truly!

²⁷ Allusion: Exod 3:14. On the nominative as a signal for a quotation from the OG of Exod 3:14, see David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications* (2d ed; Grand Rapids: Baker, 1995), 13-14. A strong argument may be made for the *Dreizeitenformel*, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, as an interpretation of the divine name found in Exod 3:14 and as a reflection of Jewish traditions about the divine name in this scripture. Aune, *Revelation 1–5*, 30; Richard Bauckham, *The Theology of the Book of Revelation* (NTT; Cambridge: Cambridge University Press, 1993; repr., Cambridge: Cambridge University Press, 1996), 28-29; Beale, *Revelation*, 187-88. The italics indicate the grammatical anomaly of ἀπό followed by the compound nominative phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος instead of the expected genitive phrase. This anomaly is all the more striking because of the two succeeding genitive phrases ἀπὸ τῶν ἐπιτὰ πνευμάτων and ἀπὸ Ἰησοῦ Χριστοῦ in the same verse. Our translation conveys the roughness of the Greek. Cf. R. C. H. Lenski, *The Interpretation of St. John's Revelation* (Minneapolis: Augsburg, 1963), 37; Edmondo F. Lupieri, *A Commentary on the Apocalypse of John* (trans. Maria Poggi Johnson and Adam Kamesar; Grand Rapids: Eerdmans, 2006), 102.

²⁸ Allusion: Zech 4:2, 10.

²⁹ The italics indicate two idiosyncratic features of ἀπὸ τῶν ἐπιτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ. First, 1:4 exhibits syntactical roughness with the lack of an equative verb (for variants generated from this lack, see Aune, *Revelation 1–5*, 24-25, n. 4.e-e). Second, as Aune (ibid.) notes, ἃ as a neuter plural nominative relative pronoun would normally be attracted to the genitive case of the substantival phrase that it modifies, but this phenomenon recurs elsewhere in Revelation. These grammatical anomalies probably point to an allusion to Zech 4:2, 10.

³⁰ Allusion: Ps 88:38 OG (89:37 MT).

³¹ The italics indicate the grammatical anomaly of the nominative ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν placed in apposition to the genitive phrase ἀπὸ Ἰησοῦ Χριστοῦ. Charles, *Revelation*, 1:13, explains this as a Hebraism and cites Ezek 23:12 and Zeph 1:12 as examples from the LXX. More plausibly, Beale, *Revelation*, 192 suggests that the nominative phrases are derived from the nominative occurrence of ὁ μάρτυς . . . πιστός in Ps 88:38 OG (89:37 MT).

³² Allusion: Ps 88:28 OG (89:27 MT).

³³ Variant 1: λύσαντι] ρ¹⁸ Ⲙ A C 1611 2050 2329 2351 ⲙ^Λ it^h sy^{ph, h} Prim. Variant 2: λούσαντι] P 1006 1841 1854 2053 2062 ⲙ^K lat bo. Given the strength of external evidence, λύσαντι is the better reading. In addition, λούσαντι better conveys the sense of the exodus theme of freedom that the author develops in his text. Blount, *Revelation*, 33 n. e.

³⁴ Allusions: Deut 7:8; Isa 40:2. On the allusion to Deut 7:8, see Alan Hultberg, “Messianic Exegesis in the Apocalypse: The Significance of the Old Testament for the Christology of Revelation” (PhD diss., Trinity Evangelical Divinity School, 2001), 47-48. The collocation of λύω and ἀμαρτία is rare in the OG (Job 42:9; Sir 28:2; Isa 40:2). The context of Isa 40:2 makes it the most likely source text. Cf. Beale, *Revelation*, 192.

³⁵ The phrase ἐν τῷ αἵματι αὐτοῦ is used instrumentally to indicate the means by which the saints are loosed from their sins. Beale, *Revelation*, 192.

³⁶ The two participles ἀγαπῶντι (“loving”) and λύσαντι (“having loosed”) in v. 5 are coordinate with the finite verb ἐποίησεν (“[he] made”) in v. 6. Gerard Mussies, *The Morphology of Koine Greek as used in the Apocalypse of St John: A Study in Bilingualism* (Leiden: E. J. Brill, 1971), 326, thinks that this unusual usage may reflect Semitic influence. Charles, *Revelation*, 1:15, regards it as “a pure Hebraism.” However, Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (SBG 1; New York: Peter

7 ᾠ Indeed,⁴¹ he is coming with the clouds,⁴²
 ᾠ and every eye will see him,⁴³
 including⁴⁴ ᾠ those who pierced him,⁴⁵
 and ᾠ all the tribes of the earth⁴⁶ ᾠ will mourn for him!⁴⁷

Lang, 1993), 140, says that it may also reflect Greek idiom that is widely attested from the time of Homer to the time of papyri.

³⁷ Allusion: Exod 19:6.

³⁸ In the phrase τῷ θεῷ καὶ πατρὶ αὐτοῦ, the genitive αὐτοῦ modifies both nouns because πατρὶ lacks the article. Charles, *Revelation*, 1:16; Osborne, *Revelation*, 66; Swete, *Apocalypse*, 9. The triple use of τοῦ θεοῦ μὴν in 3:12 shows that this is in accordance with the author's understanding of the relationship of Jesus to God.

³⁹ τὸ κράτος is rendered "the power to rule" based on the context of the theme of the kingdom of God and Christ in Revelation. Johannes P. Louw and Eugene A. Nida, eds., *Introduction and Domains* (vol. 1 of *Greek-English Lexicon of the New Testament: Based on Semantic Domains*; 2d ed.; New York: United Bible Societies, 1989), 681.

⁴⁰ Variant 1: Omit τῶν αἰώνων] **p**¹⁸ A P 2050 bo. Variant 2: τῶν αἰώνων] **NC** 1841 **Π**. On the basis of the strength of **p**¹⁸ and A, and on the basis of the principle of *lectio brevior lectio potior*, the shorter reading is favored. In terms of transcriptional probabilities, the matter depends on whether the shorter reading arose from scribal oversight. UBS⁴ includes τῶν αἰώνων with a C rating. Both readings contain Quality Category I MSS (i.e., Alexandrian text-type; cf. Beale, *Revelation*, 70-72). Aune, *Revelation 1-5*, 43 n. 6.i-i., contends that the longer reading "must be considered a harmonistic interpolation." However, the matter is not so easily decided, as explained by Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1975), 732. The longer reading has good manuscript attestation from a variety of sources, and it also agrees stylistically with all the other occurrences of εἰς τοὺς αἰῶνας τῶν αἰώνων in Revelation (1:18; 4:9; 10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5; see also εἰς αἰῶνας αἰώνων in 14:11). Moreover, haplography may account for the lack of τῶν αἰώνων in 1:5. Finally, as Juan Hernández Jr., *Scribal Habits and Theological Influences in the Apocalypse* (WUNT 2/218; Tübingen: Mohr/Siebeck, 2006), 193, notes, the consistent tendency of scribal omissions in Revelation "challenges the foundation of the *lectio brevior potior* text-critical principle." For the foregoing reasons, we favor the inclusion of the longer reading. Cf. Felise Tavo, *Woman, Mother and Bride: An Exegetical Investigation into the "Ecclesial" Notions of the Apocalypse* (BTSt 3; Leuven: Peeters, 2007), 65-66. Our translation "the ages of the ages" reflects the meaning of αἰών as "age, eon," which concerns an indefinite length of time. This expression conveys the meaning of indefinite duration. Cf. EB, New Testament, 268.

⁴¹ ἰδοῦ can also be translated "behold" or "look," but such a translation is not preferred here. As Aune, *Revelation 1-5*, 53, points out, this particle is used in two ways in Revelation: (1) "a marker of strong emphasis indicating the validation of the statement it introduces and can be translated 'indeed, certainly'" and (2) "a marker to draw attention to that which it introduces and can be translated 'look, listen, pay attention.'" Here in v. 7 ἰδοῦ is used in the first sense and should be translated "indeed." Blount, *Revelation*, 37-38, notes that "indeed" is the preferred translation here and in other places in Revelation where ἰδοῦ is used in speech.

⁴² Allusion: Dan 7:13.

⁴³ Allusion: Isa 40:5.

⁴⁴ Aune, *Revelation 1-5*, 50, 56 translates "including." Those who pierced him is best regarded as a subset of all humanity, as indicated by πᾶς ὀφθαλμὸς.

⁴⁵ Allusion: Zech 12:10.

⁴⁶ Allusion: Gen 12:3; 28:14.

⁴⁷ Allusion: Zech 12:10. In regard to rendering κόπονται ἐπ' αὐτόν, we diverge from the translations "on account of him" (RSV) and "because of him" (NET), which convey cause and effect. Rather, the word "for" conveys the feelings and actions of those seeing Jesus coming with the clouds. ἐπί is a "marker of feelings directed toward someone" (BDAG, "ἐπί," 366). The feelings may be favorable (Luke 23:28) or hostile (Luke 9:5). However, as BDAG, "κόπτω," 559, notes, κόπτω followed by an accusative denotes mourning for someone.

Yes! Truly!

8 “|| I || am the Alpha and the Omega,”⁴⁸ says the Lord God,⁴⁹ “*the Being One and the He Was and the Coming One*”⁵⁰,⁵⁰ the Ruler of All.” 9 I, Yochanan, your^{pl} brother and joint fellowshiper⁵¹ in the tribulation and kingdom and endurance⁵² in Yeshua,⁵³ was in the island that is called Patmos because of the word of God and the witness borne by Yeshua. 10 I came to be⁵⁴ in spirit⁵⁵ on < the Lord’s > day,⁵⁶ and I heard behind me *‘a great voice like a shofar’*,⁵⁷ 11

Cf. Aune, *Revelation 1–5*, 51 n. 7.f. This phrase departs from the expected dative of cause (“for, because of”), as in the case of 2 Cor 12:21. Cf. Blount, *Revelation*, 33 n. h.

⁴⁸ Variant 1: ἀρχὴ καὶ τέλος] **ℵ***² 205 209 1854 2050 (2329 ἡ ἀρχὴ and τὸ τέλος) (2344 τὸ τέλος) 2351 *it*^{ar, sig. t} vg cop^{bo} Andrew; Apringius Beatus. Variant 2: Omit ἀρχὴ καὶ τέλος] **ℵ**¹ A C 1006 1611 1841 2053 2062 **Π** [P 046] *it*²⁰⁴² sy^{ph, h} arm eth Epiph; Ambr Vari Prim. The shorter reading is to be preferred. First, the longer reading appears to be a scribe’s attempt to assimilate Rev 1:8 with Rev 21:6 and 22:13. Second, the better witnesses have the shorter reading. Both NA²⁷ and UBS⁴ (A rating) have the short reading. Aune, *Revelation 1–5*, 51 n. 8.b., concurs with this reading.

⁴⁹ “Lord God” is a translation of κύριος ὁ θεός, which is widely regarded as a rendering of יהוה צבאות.

⁵⁰ Allusion: Exod 3:14.

⁵¹ “Joint fellowshiper” is the translation of συγκοινωνός, which conveys the concept of a participation and fellowship in something common and goes deeper in some respects than “brother.” Lenski, *Revelation*, 54-55.

⁵² The phrase ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ is to be regarded as a literary unit. Beale, *Revelation*, 200-1; Osborne, *Revelation*, 80.

⁵³ Variant 1: ἐν Ἰησοῦ] **ℵ*** C P 1611 2050 2053^{vid} pc gig vg sy^{ph} bo. Variant 2: ἐν Χριστῷ] A pc. Variant 3: ἐν Χριστῷ Ἰησοῦ] (**ℵ**²) 1006 1841 2351 **Π**^K ar h vg^{cl}. Variant 4: Ἰησοῦ Χριστοῦ] 2329 **Π**^A sy^h. Variant 1 is the best attested reading. The author appears to write from a standpoint of corporate Christology. Thus, Mounce, *Revelation*, 54 n. 4 sees ἐν Ἰησοῦ as equivalent to the ἐν Χριστῷ used by Paul. Likewise, Beale, *Revelation*, 201 sees that “John views Christians as identified corporately with Jesus. . . .” Further, he (*ibid.*) states that the references to the “son of man” figure of Daniel 7 in vv. 7 and 13 is “highly appropriate” since this figure was “the corporate representative for the saints with respect to both suffering and ruling. . . .”

⁵⁴ “I came to be” reflects the abrupt change in the author’s condition as indicated by ἐγενόμην ἐν πνεύματι, as opposed to being in the Spirit (Rom 8:9). Charles, *Revelation*, 1:22, says, “These words denote the ecstatic condition into which the Seer has fallen. . . .”

⁵⁵ Scholars are divided as to whether the author refers to his human spirit or the Spirit of God when he uses the phrase ἐν πνεύματι. One implication of the phrase is that it probably places the author in the category of the Spirit coming upon the prophets of Israel and Judah (Ezek 2:2; 3:12, 14, 24; 11:1; 43:5). However, several factors point to this phrase referring to an ecstatic experience involving the author’s human spirit. First, ἐν πνεύματι is consistently anarthrous in Revelation (1:10; 4:10; 17:3; 21:10) and stands in contrast to the consistently articular phrase τὸ πνεῦμα, which always refers to the Spirit of God (2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 19:10; 22:17). The only anarthrous use of πνεῦμα that may be associated with God occurs in 11:11 (πνεῦμα ζωῆς ἐκ τοῦ θεοῦ), but this phrase is an allusion to Ezek 37:14 and refers to breath, not the Spirit. Second, ἐν πνεύματι appears to be analogous to the ecstatic experience that is mentioned as ἐν ἑκστάσει (Acts 11:5; 22:17; cf. 1 En. 71:1, 5). Aune, *Revelation 1–5*, 83, regards ἐν πνεύματι as a reference to the author falling into a trance. Cf. Lenski, *Revelation*, 58-59.

⁵⁶ τῇ κυριακῇ ἡμέρᾳ generates some ambiguity. Neither the phrase τῇ κυριακῇ ἡμέρᾳ in 1:10 nor the context specifies the way in which the day was related to the Lord. The adjective κυριακός is used only here and in 1 Cor 11:20, where it is used to refer to what is commonly called the Lord’s supper. Richard Bauckham, “The Lord’s Day,” in *From Sabbath to Lord’s Day: A Biblical, Historical, and Theological Investigation* (ed. D. A.

saying,⁵⁸ “What you^{sg} see I write in a scroll⁵⁹ to the seven assemblies: to Ephesus and to Smyrna and to Pergamon and to Thyatira and to Sardis and to Philadelphia and to Laodicea.⁶⁰ 12 And I turned⁶¹ I to see the voice⁶² that

Carson; Grand Rapids: Zondervan, 1982; repr., Oregon: Wipf and Stock, 1999), 222, demonstrates that, in most instances before the writing of the Apocalypse, κυριακός was used to mean “imperial,” usually in the context of administration, especially finance. Scholars understand τῆ κυριακῆ ἡμέρᾳ in one of four ways: (1) the day of the Yhwh, (2) the Jewish Sabbath, (3) resurrection Sunday, and (4) Sunday. According to view 1 (the day of the Yhwh), τῆ κυριακῆ ἡμέρᾳ refers to the eschatological Day of Yhwh. Samuele Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (Rome: Pontifical Gregorian University Press, 1977), 111-31. The main reason that view 1 is not convincing is that κυριακός is never used in the OG, Jewish literature, the Jesus movement literature, or the early church fathers to refer to the Day of Yhwh. Rather, the only way of designating this day in the OG is by using the genitive κυρίου in one of the following combinations: ἡ ἡμέρα τοῦ κυρίου (Ezek 30:3), ἡ ἡμέρα κυρίου (Isa 13:6), and ἡμέρα κυρίου (Isa 13:9). Furthermore, τῆ κυριακῆ ἡμέρᾳ as a designation for the Day of Yhwh does not fit the following context of Revelation 2–3, which concerns the glorified Christ’s present relationship with the church. Beckwith, *Apocalypse*, 435; Swete, *Revelation*, 13. View 2 (Jewish Sabbath) does not accord with non-sabbatarian comments in the Jesus movement literature (Col 2:16) and lacks support in early patristic writings. View 3 (resurrection Sunday) lacks any second-century documents that use the Greek phrase in this way. Beale, *Revelation*, 203.

View 4 (Sunday) is probably correct. The reasons in favor of view 4 are as follows. First, κυριακός was used a short time after the writing of the Apocalypse to refer to a special day associated with Jesus, either Sunday (the day of his resurrection) or the resurrection day. However, the resurrection-day position lacks support. In contrast, the Sunday position has support. For instance, in what must refer to weekly observances, the church father Ignatius wrote to Christians in the province of Asia, “No longer living for the Sabbath, but for the Lord’s Day [κατὰ κυριακὴν ζῶντες], on which also our life sprang up through him” (*Magn.* 9:1). In addition, the word κυριακός is also used in *Did.* 14:1 to refer to Christian gatherings. Other texts also support the Lord’s day as a designation for Sunday (*Barnabas* 15.9; Justin, *1 Apol.* 67.3-8; Eusebius, *Eccl. Hist.* 4.26.2). Second, in light of the early tradition of Jesus’ followers gathering on the first day of the week for worship (Acts 20:7; 1 Cor 16:2), Sunday is the likely reference. The testimony of the Jesus movement literature is strengthened by Pliny’s letter to Trajan in which Pliny describes Christians meeting on the first day of the week for worship (*Ep.* 10.96.8 ff.). Third, the liturgical framework of Revelation fits well with τῆ κυριακῆ ἡμέρᾳ referring to Sunday (§§2.6, 4.2.2, 5.3.2). On the Lord’s day as Sunday, see Olutola K. Peters, *The Mandate of the Church in the Apocalypse of John* (StBL 77; New York: Peter Lang, 2005), 48-49; Puthussery, *Days*, 30-42; W. Stott, “A Note on the Word KYRIAKH in Revelation i.10,” *NTS* 12 (1965): 70-75. Although the author of the Apocalypse is probably referring to Sunday, he may also be making a play on words. At this time, people in Egypt and Asia Minor celebrated “Augustus’s Day” (Σεβαστή; hence the emperor’s day) on the first day of every month or possibly every week. Thus, the author may be secondarily using τῆ κυριακῆ ἡμέρᾳ to show in a counterimperial polemic who the true Lord of the world is. Bauckham, “Lord’s Day,” 244; Charles, *Revelation*, 1:23.

⁵⁷ In v. 10 σάλπιγγος is almost always translated “trumpet,” but “trumpet” can refer to a variety of trumpets such as those made of metal and animal horn. This reference to a trumpet in this verse is to Exod 20:18, which refers to a shofar (שׁוֹפָר).

⁵⁸ Beale, *Revelation*, 204-5; and Charles, *Revelation*, 1:24, note that the expected form is the accusative λέγουσαν, which would agree with the governing antecedent noun φωνήν. Instead, the genitive λεγούσης is assimilated to the dependent genitive σάλπιγγος. Beale contends that this grammatical anomaly focuses attention on the background in Exodus 19, which is the source text for the allusion.

⁵⁹ Allusion: Dan 7:1. Commissions to prophets to write in a scroll are seen in Isa 30:8; Jer 37:2; and 39:44.

⁶⁰ The repetition of καί in this verse is polysyndeton, which emphasizes each item in the list. Contrary to some translations (NET), we have reflected this polysyndeton with the translation of “and” in each instance.

⁶¹ This is an allusion to Jewish scriptures that feature both ἐπιστρέφω (“to turn, turn back, return”) and φωνή (“voice, sound, speech”) to refer to returning to Yhwh and obeying His voice (Deut 4:30; 30:2, 8). Osborne, *Revelation*, 86, notes that the double use of ἐπιστρέφω in Rev 1:12 may be metaphorical and means that “this

‘was speaking’⁶³ with me, and ‘having turned’⁶⁴, I saw ‘seven golden menorahs’⁶⁵ 13 and ‘in the middle’⁶⁶ of the menorahs’⁶⁷ ‘one like a son of man’⁶⁸ ‘clothed with an ankle-length robe’⁶⁹ and ‘wrapping around the breasts a golden belt’.⁷⁰ 14 || Now⁷¹ || ‘his head, that is, the hairs,’⁷² were white as wool, as white as snow,⁷³ and ‘his eyes were like a flame of fire,’⁷⁴ 15 and ‘his feet were like burnished bronze,’⁷⁵ as having been *fired*⁷⁶ in a furnace, and ‘his

was a ‘turning point’ for the church, namely, that moment when the visions of God’s plan to end world history were to begin.”

⁶² Allusion: Exod 20:18.

⁶³ Allusion: Dan 7:11.

⁶⁴ Allusion: See note 61 above.

⁶⁵ Allusion: Zech 4:2, 10. “Menorahs” conveys the meaning of plural form *λυχνία*. Aune, *Revelation 1–5*, 62, translates the word as “menorahs.” Aune, *Revelation 1–5*, 89, notes that the allusion to Zech 4:1-14 and the Jewish imagery combine to suggest that menorahs are intended.

⁶⁶ Scholars and translators often translate *ἐν μέσῳ* “in the midst of,” which is archaic and poetic English, but this translation can connote “among.” Osborne, *Revelation*, 87, argues that *ἐν μέσῳ* is not to be taken literally, but *ἐν μέσῳ* is better understood as denoting physical location, which is the way it is used elsewhere in Revelation (4:6; 5:6 [2]; 6:6; 22:2). Aune, *Revelation 1–5*, 89, understands a circle of menorahs around Christ. *ἐν μέσῳ* is used technically to denote “in the middle of” (4:1; 5:6). That is, Jesus Christ is in the center of this sacred space that is ringed by seven golden menorahs.

⁶⁷ Allusion: Dan 3:25 (Θ 3:92). Beale, *Use of Daniel*, 156.

⁶⁸ Allusion: Dan 7:13. “One like a son of man” or “one like a human being” is an acceptable translation. better reflects the generic quality of both the Greek phrase *ὅμοιον υἱὸν ἀνθρώπου* and the roughly equivalent Aramaic phrase *כבֿר אִנְשׁ* (individually, a human; collectively, humanity). Scholars who translate *כבֿר אִנְשׁ* as “one like a human being” include John E. Goldingay, *Daniel* (WBC 30; Nashville: Thomas Nelson, 1989), 142, 167-68; and John J. Collins, *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis: Fortress, 1993), 304. Blount, *Revelation*, 39, translates “one like a child of humanity,” but this phrase is ambiguous as to whether humanity in its individual or collective sense is intended. Aune is inconsistent in his translation of the same Greek phrase: “one like a son of man” (1:13) and “one like a human being” (14:14). As T. B. Salter, “*Homioion Huion Anthrōpou* in Rev 1.13 and 14.14,” *BT* 44 (1993): 349-50, notes, the translation “one like *the* son of man” (NRSV; italics ours) reads Gospel traditions into the text.

Revelation 1:13 features significant variants. Variant 1: *υἱῶ*] A C 1006 1611 1854 2053 2062 2351 *π*^A Irenaeus^{lat}). Variant 2: *υἱόν*] *ⲛ* 1841 2050 2329 *π*^K. Along with NA²⁷ and UBS⁴, we adopt the reading *υἱόν*. We favor variant 2 (*υἱόν*) as the correct reading. *υἱόν* conforms to a pattern of grammatical anomalies that have been introduced earlier in the context. In contrast, *υἱῶ* appears to be an attempt to incorporate the expected accusative form. Finally, a grammatical anomaly is fitting at this point (§3.3.2). We have placed the entire phrase in italics because *ὅμοιον υἱὸν ἀνθρώπου* functions as a unit as *ὡς υἱὸς ἀνθρώπου* does in Dan 7:13 OG.

⁶⁹ Allusion: Dan 10:5 and Ezek 9:2-3, 11.

⁷⁰ Allusion: Dan 10:5.

⁷¹ Our translation (“now”) and the emphasis reflect the rare and specialized use of the conjunction *δέ* in the Apocalypse (1:14; 2:5, 16, 24; 10:2; 19:12; 21:8).

⁷² The *καί* is exegetical. Aune, *Revelation 1–5*, 95.

⁷³ Allusion: Dan 7:9.

⁷⁴ Allusion: Dan 10:6.

⁷⁵ Allusion: Dan 10:6. The etymology of *χαλκολιβάνῳ* is not certain, so our translation, like that of others, is conjectural. Most likely, this word refers to bronze of some kind. Cf. Aune, *Revelation 1–5*, 96; Colin J. Hemer, *The Letters to the Seven Churches of Asia in their Local Setting* (JSNTSup 11; Sheffield: JSOT Press, 1986), 111-17.

voice like the voice of many waters⁷⁷, 16 and having in his right hand seven
 stars⁷⁸, and out of his mouth a sharp, two-edged broadsword going forth⁷⁹,
 and his < appearance >⁸⁰ as when the sun shines in its power⁸¹. 17 And when
 I saw him, I fell at his feet⁸² as a dead man, and he placed his right hand
 upon me⁸³, saying, “Stop fearing⁸⁴. I || am the first⁸⁵ and the last⁸⁶, 18
 even < the living one, >⁸⁷ and I became dead,⁸⁸ and, indeed, || living || am I

⁷⁶ πεπυρωμένης is a grammatical anomaly because πεπυρωμένω is expected to modify καμίνω. Cf. Charles, *Revelation*, 1:29. Beale, *Revelation*, 210, suggests two possibilities for this anomaly: (1) πεπυρωμένης draws attention to the Old Testament allusion in Θ of Dan 3:21, 23, 26 (93) [τῆς καμίνου τοῦ πυρὸς τῆς καιομένης]; or (2) πεπυρωμένης is a genitive absolute. Given the author’s propensity for signaling allusions by means of grammatical anomalies, the first possibility is more likely.

⁷⁷ Allusion: Dan 10:6; Ezek 1:24; 43:2.

⁷⁸ Allusion: Dan 12:3. Beale, *Revelation*, 210-11, points to Dan 12:3 as the source text of this allusion because of the clustered allusions to Daniel 10 in the context and the identification of the “man” in Dan 12:6ff. as the same figure seen in Daniel 10.

⁷⁹ Allusion: Isa 11:4; 49:2. Cf. §3.3.3. “Two-mouthed” or “double-mouthed” would be a literal translation of δίστομος (LSJ 437), and it is normally translated “two-edged” (RSV) or “double-edged” (NET). In light of the author’s penchant for wordplay, possible wordplay between στόματος and δίστομος may be in view. The Greek word for sword is ῥομφαία, which is the large broadsword that a Roman soldier would use in battle such as in a cavalry charge.

⁸⁰ As Simon J. Kistemaker, *Revelation* (NTC 20; Grand Rapids: Baker, 2001), 98, notes, the author uses ὄψις, which in classical Greek means “appearance” or “face” and which is used only two other times in the Jesus movement literature (John 7:24; 11:44). This choice, instead of πρόσωπον, the usual word for “face” that the author uses (4:7; 6:16; passim), probably indicates that the author is describing the overall appearance of the one like a son of man.

⁸¹ Allusion: Judg 5:31.

⁸² Allusion: Dan 8:17; 10:9. The allusion appears to be a composite allusion. However, the combination of the nearness of the angel and Daniel’s reaction of fearing and falling parallels the nearness of Christ and John’s reaction of fearing and falling (1:17).

⁸³ Allusion: Dan 10:10. The allusion to the right hand appears to come from Ps 80:17 (79:18 OG), where the psalmist asks God to let His hand be upon “the man of thy right hand, the son of man whom thou hast made strong for thyself!” (RSV). The author of Revelation pictures himself as corporate son of man, basing this on the equivalence of the son of man and the tribe of Benjamin in Psalm 80.

⁸⁴ Allusion: Dan 10:12, 19. The translation of Μὴ φοβοῦ as “stop fearing” reflects an understanding of this as a durative command. Aune, *Revelation 1–5*, 66 n. 17.b.

⁸⁵ The singular reading of A, which is generally regarded as the best manuscript for Revelation, is πρωτότοκος (“firstborn”), not πρώτος (“first”). However, this reading of A is to be rejected because, as Hernández, *Habits*, 127-28 explains, it is a harmonization that agrees with the description of Jesus in 1:5. He also proposes that the scribe was familiar with Pauline passages in which Jesus is called the πρωτότοκος.

⁸⁶ Allusion: Isa 41:4; 44:6; 48:12.

⁸⁷ The καί is expegetical. Aune, *Revelation 1–5*, 95; Mounce, *Revelation*, 61. David E. Aune, “Stories of Jesus in the Apocalypse of John,” in *Contours of Christology in the New Testament* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 2005), 312-13, suggests that ὁ ζῶν is a double entendre.

⁸⁸ καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς is regarded as a unit. The contrast is between Jesus Christ as the living one and the ignominious death that he suffered. Charles, *Revelation*, 1:31. ὁ ζῶν should be translated as the articular substantive “the living one” (RSV), not as the relative clause “he who lives” (NET). Lenski, *Revelation*, 73-74.

unto the ages of the ages, and I have the keys belonging to Death and Hades.⁸⁹

19 Therefore, write the things that you^{sg} < have seen, >⁹⁰ namely, the things that are and ^τthe things that are about to be⁹¹ after these things:⁹² 20 ^τthe secret⁹³ of the seven stars in my right hand and ^τthe seven golden menorahs⁷.⁹⁴

The seven stars are messengers⁹⁵ of the seven assemblies, and the seven menorahs are seven assemblies.

⁸⁹ We regard the phrase τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου as a plenary genitive that has a primarily subjective sense (“the keys belonging to Death and Hades”). As a subjective genitive, death and hades are personified. In 1:18, as Lupieri, *Apocalypse*, 112, notes, both death and hades are “hypostatized as superhuman and therefore angelic figures.” The other occurrences in Revelation point to personification, for death and hades are depicted as riding and having power (6:8) and being cast into the lake of fire (20:14). A subjective genitive (“the keys to death and hades”) sense means that death and hades are a realm. This view is in keeping with death and hades being a realm in which the dead are said to be (20:13). Lenski, *Revelation*, 74, says that the phrase depicts the condition of death and the realm of hades.

⁹⁰ We agree with Aune, *Revelation 1–5*, 105-6, in his assessment that v. 19 “seems to constitute a kind of double entendre; the tenses conform to the necessity of referring to the past, present, and future in the tripartite prophecy formula, but the author is using εἶδες as an epistolary aorist; i.e., while the visions he was about to record were yet to be seen by him, from the standpoint of the reader they belong to the past.” For further discussion and translations, see Beale, *Revelation*, 169-70 n. 64.

⁹¹ Allusion: Isa 48:6.

⁹² Swete, *Apocalypse*, 21; Charles, *Revelation*, 1:33; and Eduard Lohse, *Die Offenbarung des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1960), 22, regard Rev 1:19 as a key in a broad way to the macro-structure of Revelation: the past (1:9-20), the present (2:1–3:22), and the future (4:1–22:21). However, the first καὶ should be regarded as exegetical. The reasons for this view are as follows. First, the commands to write in vv. 11 and 19 are parallel and establish the main unit of thought. Mounce, *Revelation*, 81-82. Second, the relative clauses ὁ βλέπεις and ὅσα εἶδεν are proleptic and refer to the visions that the author is yet to see. Mounce, *Revelation*, 82. Third, ὅσα εἶδεν in v. 2 previously establishes the entire Apocalypse as a record of what the author saw. In v. 19 this visual aspect is emphasized. Fourth, Revelation does not follow this triadic formula chronologically. For example, as we show in §3.2, Revelation 2–3 is composed of prophetic messages. Cf. Aune, *Revelation 1–5*, 105; Beale, *Revelation*, 152-70.

⁹³ Allusion: Dan 2:28-29. μυστήριον is often transliterated here as “mystery,” but this transliteration obscures the meaning of the Greek word because of the contemporary connotations of “mystery” in English. Charles, *Revelation*, 1:33 calls τὸ μυστήριον an accusative absolute, which is rare in the Jesus movement literature.

⁹⁴ Zech 4:2, 10. The first clause in v. 20 (τὸ μυστήριον . . . τὰς χρυσᾶς) is to be regarded as an apposition to the preceding clause in v. 19. Lenski, *Revelation*, 80; Rotherham EB. The Greek is irregular. Instead of using the expected genitive phrase, the author uses the accusative (τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς). Beale, *Revelation*, 219, notes, that this irregularity may be explained as either λυχνίας functioning as the object of εἶδες or a literary device that points to the allusion to Zech 4:2, 10 or to the first mention of menorahs in v. 12. Given the preceding anomalies pointing to allusions in the Jewish scriptures, this anomaly probably points to the allusion in Zech 4:2, 10.

⁹⁵ Many scholars regard ἄγγελοι in v. 20 as referring to angels, but this view is problematic. Rather, ἄγγελοι refers to the leaders—perhaps the pastors, the prophets, or the delegated leaders of these assemblies. First, sending a letter to an angel runs counter to the purpose of sending messages to the seven assemblies. Angels do not require letters for information. Second, each messenger is responsible for the spiritual condition of his church, and that is always said in the Jesus movement literature to be a human responsibility (Eph 4:11; 1 Pet 5:1-3). Third, ἄγγελος is used in the Jewish scriptures to refer to human messengers (1 Sam 16:19; 2 Sam 2:5; Neh 6:3; Prov 25:13), kings (2 Sam 14:17, 20; 19:27; Zech 12:8), prophets (2 Chron 36:15-16; Isa 44:26), the prophet Haggai (Hag 1:13), a priest (Mal 2:7), and the messenger of Yhwh (Mal 3:1). Fourth, the use of ἄγγελος as a

human messenger is seen in the Jesus movement scriptures (Matt 11:10; Mark 1:2; Luke 7:24, 27; 9:52; James 2:25; *passim*). Fifth, as Lenski, *Revelation*, 67-68, notes, ἄγγελος as a description of a pastor portrays the heavenly reality of this office, so that a pastor must execute his office zealously as do the angels of heaven. Sixth, the anarthrous form ἄγγελοι points to the ministries and responsibilities of the human leaders.

Appendix 2

Christological Issues and the Apocalypse

In this appendix we will discuss three Christological issues that have a bearing on key aspects of our study. In order, we will discuss Jesus as Lord, Jesus as God's plenipotentiary, and the oscillation between the unity of God and Jesus and their separateness. Given the complexity of these subjects, our treatment will be selective out of necessity.

Jesus as Lord

We have two reasons for exploring the issue of Jesus as Lord in the Jesus movement literature. The first reason is the fact that author of the Apocalypse uses κύριος to refer to both God and Jesus.¹ The second reason is that the textual dynamics of the proclamation of Jesus as Lord will provide a foundation in our next section for understanding Jesus as God's plenipotentiary in Revelation. The issue of the ways in which the early church regarded Jesus as Lord is complex, and yet some headway may be made if we consider the reasons that Jesus was regarded as Lord, sometimes summarized in the phrase "Jesus is Lord." The radical, succinct yet comprehensive confession of "Jesus is Lord" and its variant forms was the preeminent, unifying confession of the early church (Rom 10:9; 1 Cor 8:5-6; 12:3; 2 Cor 4:5; Phil 2:9-11; cf. Acts 2:36; 10:36; Eph 4:5; Col 2:6; 1 Pet 3:15).² Although Jesus was called

¹ *God*: 1:8; 4:8, 11; 11:4, 15, 17; 15:3, 4; 16:7; 18:8; 19:6; 21:22; 22:5, 6. *Jesus*: 11:8; 14:13; 17:14; 19:16; 22:20, 21.

² This confession is radical inasmuch as it conflicted with the religio-political claims, demands, and propaganda of the Roman Empire. Cf. Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids: Eerdmans, 1999), 116-17. For instances of "Jesus is Lord" language in the New Testament, see Ralph P. Martin, *A Hymn of Christ: Philippians 2:5-11 in Recent Interpretation and in the Setting of Early Christian Worship* (Cambridge: Cambridge University Press, 1967; repr., Downers Grove: InterVarsity, 1997), 291. This confession is comprehensive in the sense that it encapsulates a number of truths about Jesus: (1) God's vindication of Jesus' life and ministry by God's resurrection of him from the dead; (2) Jesus' position as the exalted Lord; (3) Jesus' rightful authority over the church; (4) Jesus' rightful authority over every believer; and (5) Jesus' life and salvation work as the object of faith. Cf. T. Alan Chrisope, *Jesus Is Lord: A Study in the Unity of Confessing Jesus as Lord and Saviour in the New Testament* (Welwyn, Hertfordshire: Evangelical Press, 1982), 62-64. Variant forms of the confession include "Jesus [Christ] our Lord" and "our Lord Jesus Christ" (Rom 1:4; 4:24; 1 Cor 1:2; Eph 1:3; 1 Thess 1:3; passim). According to Vernon H. Neufeld, *The Earliest Christian Confessions* (NTTS 5; Leiden: Brill, 1963), 142, the earliest confession appears to have been "Jesus is the Christ." As to "Jesus is Lord" as the preeminent confession of the early church, the sheer number of formulations of this basic creed attests to its centrality. On its preeminence and unifying function as a confession, see Chrisope, *Jesus*, 61-62, 70-71. The composite picture appears to be a dual declaration of Jesus as Lord through the public ritual of water baptism (Rom 10:9) and personal pneumatic experience (1 Cor 12:3). On "Jesus is Lord" as a confession associated with water baptism, see Joseph Crehan, *Early*

κύριος at various times during his ministry, the resurrection of Jesus from the dead, as the beginning of a complex of redemptive events, is the pivotal moment for his being placed and regarded as Lord in an official, authoritative capacity.³ By means of the resurrection of Christ, God vindicated every dimension of Jesus' life: his life before ministry, his ministry, his offices, and his suffering on the cross. Beyond that, Jesus' resurrection has a universal implication. That is, Jesus' resurrection is an eschatological event that he experienced for all

Christian Baptism and the Creed: A Study in Ante-Nicene Theology (London: Burns Oates & Washbourne, 1950); James D. G. Dunn, *Did the First Christians Worship Jesus? The New Testament Evidence* (Louisville: Westminster John Knox, 2010), 104; and Martin, *Hymn*, 292-94. Martin (293) says that baptism entailed a confession of allegiance to a new Lord and a change of lordship.

This ascription of lordship to Jesus almost certainly occurred early in the Palestinian church. Our analysis of the literature of the Jesus movement reveals a relatively rapid formation of what scholars commonly call a high Christology. More specifically, the evidence from Paul's use of the Aramaic word *maranatha* in 1 Cor 16:22 points to the emergence of a high Christology in the Jesus movement in Palestine before 50 CE, probably the year when Paul's apostolic ministry in Corinth began. First, Paul's use of a transliterated Aramaic term shows the Palestinian provenance of the term and therefore its early origin in the Jesus movement (i.e., well before 50 CE). Raymond F. Collins, *First Corinthians* (SP 7; Collegeville, Minnesota: Liturgical Press, 1999), 614. Second, *maranatha* points to the cultic honor accorded to Jesus by members of the Jesus movement in Palestine. Oscar Cullmann, *The Christology of the New Testament* (trans. Shirley C. Guthrie and Charles A. M. Hall; rev. ed.; Philadelphia: Westminster, 1963), 208-14. Concerning the time from Jesus to Paul, Martin Hengel, *Between Jesus and Paul: Studies in Earliest History of Christianity* (trans. John Bowden; Philadelphia: Fortress, 1983), 39-40, argues that Paul's Christology was essentially complete by 48 CE and says, "Thus the christological development from Jesus as far as Paul took place within about eighteen years, a short space of time for such an intellectual process. In essentials more happened in christology within these few years than in the whole subsequent seven hundred years of church history." In agreement with Hengel, Larry W. Hurtado, *How on Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005), 35, states that this devotion to Jesus emerged in the few years between the time of Jesus crucifixion and Paul's conversion. Cf. A. E. J. Rawlinson, *The New Testament Doctrine of the Christ* (New York: Longmans, Green and Co., 1926), 106. Likewise, Udo Schnelle, *Apostle Paul: His Life and Theology* (trans. M. Eugene Boring; Grand Rapids: Baker Academic, 2005), 476, says that "within a very compressed period of time, the different christological views emerged alongside each other and partially interrelated with each other. There was no development from a 'low' Jewish Christian Christology to a Hellenistic syncretistic 'high' Christology." The arguments for a slow, evolutionary development of a high Christology are not persuasive because they needlessly hypothesize a sharp discontinuity between the doctrine and worship of the Palestinian Christians and the doctrine and worship of the Gentile Christians.

³ For the resurrection as the *terminus a quo* for Jesus' lordship, see James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 245. To some degree, there is a continuity between, on the one hand, κύριος as a form of address to Jesus or a reference to him during his earthly ministry, and, on the other hand, κύριος as a title for Jesus in his post-resurrection state and ministry. The scriptural mandate for doing so during Jesus' earthly ministry is not developed explicitly. Chrisope, *Jesus*, 22, sees continuity between these two historical phases. Neufeld, *Earliest Christian Confessions*, 55, identifies three positions that scholars have taken to explain the use of κύριος in association with Jesus Christ: (1) the terminology and theology of the Septuagint; (2) Hellenistic sources, either as religion or as a protest against the ruler-cults; or (3) the life of Jesus or the resurrection and ascension of Jesus. Neufeld (ibid.) comments, "It is particularly the resurrection and ascension of Jesus which brought to the apostles the full realization of the real person of their Master. He was now the ascended Lord, seated at the right hand of the Father."

humanity, not merely for himself, as seen in the fact that Jesus is said to be the Lord of all (Rom 10:12).⁴

This confession of Jesus as Lord must be seen in light of the use of κύριος in the Jewish circles, especially the OG and in the Greco-Roman world. Although the historical trajectory from the Jewish use of κύριος to the Jesus movement's use of κύριος cannot be delineated with certainty, some major milestones will be surveyed here: (1) the attenuation of the name of Yhwh; (2) the probable use of κύριος in the OG as a translation of יהוה; (3) the appropriation of κύριος from the OG by the Jesus movement as an honorific title for Jesus; and (4) the counterimperial and counterreligious overtones of the statement "Jesus is Lord" or "Lord Jesus (Christ)."

The attenuation of the use of the name of Yhwh occurred in some circles of Judaism sometime during the Second Temple period and was an established practice in Palestine by the first century CE. We first see evidence of this attenuation in the Qumran community. For instance, the writer of the *Community Rule* codified a prohibition among the *Yahad* from using Yhwh in prayer and all forms of speech (1QS 6.27–7.2).⁵ In addition, some scribes at Qumran avoided the use of Yhwh by substituting four or five dots for the divine name in certain manuscripts (corrector of 1Q1QIsa^a; QSam^c; 1QS; 1QSa; 4Q170; 4QTest [4Q175]; 4QTanḥ [4Q176]). As to the divine name in the OG, a comparison of Lev 24:16 in OG and MT shows that the prohibition extended to naming the name of God. Martin Rösel regards Lev 24:16 as evidence of the avoidance of the pronunciation of Yhwh by the time of the OG translation of Leviticus, possibly by the end of the third century BCE.⁶

The original text of κύριος in the OG as a translation of יהוה is probable. Extant manuscript evidence ostensibly supports the use of paleo-Hebrew or square Hebrew charac-

⁴ Wolfhart Pannenberg, *Jesus—God and Man* (trans. Lewis L. Wilkins and Duane A. Priebe; Philadelphia: Westminster, 1968), 196.

⁵ “. . . Anyone who speaks aloud the M[ost] Holy Name of God, [whether in . . .] or in cursing or as a blurt in time of trial or for any other reason, or while he is reading a book or praying, is to be expelled, never again to return to the society of the *Yahad*” (1QS 6.27–7.2, WAC).

⁶ Martin Rösel, *Adonaj – warum Gott “Herr” genannt wird* (FAT 29; Tübingen: Mohr/Siebeck, 2000), 4.

ters for the Tetragrammaton as the *lectio originalis* in the OG because κύριος first appears in manuscripts of the OG in the 300s CE. The earliest OG manuscripts use either Hebrew or paleo-Hebrew characters for יהוה (e.g., P. Fouad 266 [Rahlfs 848] and 8HevXII gr).⁷ In addition, patristic sources indicate the awareness of manuscripts with these Hebrew characters (Origen PG 12 1104[B]; Jerome PL 28 594-95). However, Robert Hanhart shows that a secondary phase of the development of the OG featured the replacement of the Tetragrammaton with κύριος.⁸ Furthermore, as Joseph Fitzmyer documents, manuscript evidence points to a tradition in the last two centuries BCE of Palestinian Jews referring to God as “(the) Lord” in Aramaic (11QtgJob 24:6-7; 1QapGen 20:12-13; 4QEn^b 1, iv.5), Hebrew (Ps 114:7; 11QPs^a 28:7-8), and Greek (Josephus, *Ant.* 20.4.90; 13.68; *T. Levi* 18:2; *I En.* 10:9).⁹ In addition, Albert Pietersma mounts strong arguments against the thesis of original Hebrew characters in the Septuagint by showing that the manuscripts cited are weak evidence, one manuscript is irrelevant, one manuscript is not Septuagintal in character, and another manuscript hebraizes the text.¹⁰ Having rebutted that thesis, Pietersma convincingly shows that Philo’s

⁷ Some Qumran texts written in square script also feature the Tetragrammaton and other divine names in paleo-Hebrew script (2QExod^b, 4QExod^l, 4QLev^g, 11QLev^b, 1QPs^b, 4QIsa^c, 3QLam).

⁸ Robert Hanhart, introduction to *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*, by Martin Hengel (trans. Mark E. Biddle; Edinburgh: T&T Clark, 2002), 7-8. Hanhart’s argument is twofold. First, he argues that the association of יהוה with אלהים accounts for the translation of יהוה as κύριος. Second, the recognized and widespread use of κύριος in 2 Maccabees, the Wisdom of Solomon, and Philo must have been based on the LXX. To Hanhart’s argument, we add the probable elimination of the pronunciation of the divine name in the praxis of Israel. As Robert Gordis, *The Biblical Text in the Making: A Study of the Kethib-Qere* (Philadelphia: Dropsie College, 1937; repr. New York: Ktav, 1971), 29-30, argues, the avoidance of pronouncing יהוה occurred at a very early period, arising in the post-exilic period before the Jews had difficulties with the Samaritans. Gordis asserts that sometime between the beginning of the reign of Simon the Maccabean in 142 BCE and the destruction of the temple in Jerusalem in 70 CE, anonymous scholars chose a manuscript known to be both ancient and accurate to be placed in the Temple as the standard text. Like Gordis, James Barr, “A New Look at *Kethib-Qere*,” *OtSt* 21 (1981): 24, argues that the *Kethib-Qere* variations predate the time of the Masoretes, whether they were written down or not. Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Grand Rapids: Baker, 1992; repr., Eugene: Wipf and Stock, 2008), 123 n. 84, says that probably early in the third century BCE יהוה or some other euphemism replaced the pronunciation of יהוה.

⁹ J. A. Fitzmyer, “κύριος,” *EDNT* 2:330.

¹⁰ Albert Pietersma, “Kyrios or Tetragram: A Renewed Quest for the Original LXX,” in *De Septuaginta: Studies in Honour of John William Wevers on His Sixty-Fifth Birthday* (ed. Albert Pietersma and Claude Cox; Mississauga, Ontario: Benben, 1984), 85-101.

use of κύριος and the Greek Pentateuch's evidence of the originality of κύριος as a translation of the Tetragrammaton are evidence in favor of κύριος as the *lectio originalis*.¹¹

In light of the foregoing, we concur with Larry Hurtado's assessment that "by all indications, in Jewish circles of the first century *kyrios* and its Semitic-language equivalents for 'lord' were used to refer to the God of the Bible; and in their determinative/emphatic forms ('the Lord') these terms functioned as substitutes for the divine name."¹²

Members of the Jesus movement in Palestine appropriated κύριος from the OG as an honorific title for Jesus in the early stages. Three facts support this conclusion. First, writers of the Jesus movement use a variety of texts about Yhwh and apply them to Jesus.¹³ For example, Paul applies certain passages about Yhwh to Jesus (1 Cor 1:31; 10:26; 2 Cor 10:17). Moreover, both Paul and Peter apply Joel 2:32 to calling upon Jesus for salvation (Acts 2:21; Rom 10:13). Second, Paul uses "Jesus is Lord" or similar wording without any kind of explanation of his *modus operandi* to his Gentile audience and seems to have inherited this ascription of Jesus as Lord from the disciples of Jesus in Palestine. Third, Paul spoke highly of his Jewish heritage and against syncretism (e.g., Phil 3:5-6; 2 Cor 6:14-18), so he almost certainly did not use κύριος as an accommodation to the pagan culture.¹⁴

Christ's ascension to and his session at the right hand of God is a frequent refrain in the Jesus movement literature, and Ps 110:1 provides the scriptural basis for the meaning that writers in the Jesus movement ascribe to this event.¹⁵ Both the prevalence and the preemi-

¹¹ J. W. Wevers, "The Dead Sea Scrolls and the Septuagint," *BIOSCS* 38 (2005): 1-24; and Martin Rösel, "The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch," *JSOT* 31 (2007): 411-28, also regard κύριος as the *lectio originalis*. With an opposing view, Emanuel Tov, *Textual Criticism of the Hebrew Bible* (3d rev. ed.; Minneapolis: Fortress, 2012), 132, says, "In 4QpapLXXLev^b Lev 3:12, 4:27, יאֹו for Θ κύριος (יהוה) probably reflects the original, pre-Christian rendering of the Tetragrammaton, preceding κύριος of Θ." However, this evidence is scant in comparison.

¹² Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 109.

¹³ For a detailed treatment of this issue, see David B. Capes, *Old Testament Yahweh Texts in Paul's Christology* (WUNT 2/47; Tübingen: Mohr/Siebeck, 1992).

¹⁴ Capes, *Old Testament*, 25; A. E. J. Rawlinson, *The New Testament Doctrine of the Christ* (New York: Longmans, Green and Co., 1926), 99.

¹⁵ Acts 2:33-35; 5:31; 7:55-56; Rom 8:34; Col 3:1; Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22. Herbert W. Bateman IV, "Psalm 110:1 and the New Testament," *BSac* 149 (1992): 452, argues that the historical setting for

nence of Ps 110:1 as a key text in the Jesus movement literature argue in favor of its use as a proof text for the lordship of Jesus. This application of Ps 110:1 to Jesus was a natural extension of the way in which Jesus applied it to himself. At two key junctures Jesus mentions Ps 110:1. On the first occasion Jesus queries the Pharisees about the identity of David's lord (Matt 22:41-46). On the next occasion, during his interrogation by Caiaphas, Jesus combines Ps 110:1 and Dan 7:13 (Matt 26:62-66). As David Hay notes, Psalm 110 was a central text that the writers of the New Testament appropriated and expounded, and he counts 33 quotations of and allusions to Ps 110:1, 4 in the New Testament and seven other references in Christian literature predating the middle of the second century.¹⁶ In a similar vein, Oscar Cullman remarks, "Nothing indicates better than the very frequent citation of this very psalm how vital was the present lordship of Christ in early Christian thought."¹⁷ Likewise, James Dunn sees the importance of Ps 110:1 for the first-century believers' understanding of the resurrected Christ:

The affirmation of Jesus' lordship is one which we trace back at least to the earliest days of Christian reflection on Christ's resurrection. One of the scriptures which quickly became luminous for the first believers was evidently Ps. 110:1: "The LORD said to my Lord, 'Sit at my right until I make your enemies a footstool for your feet.'" The first Christians now knew who "my Lord" was who was addressed by the Lord God. It could only be Messiah Jesus. He was now "God's vice-regent." The text was clearly in mind in several Pauline passages. In each case the installation to lordship is coincident with or the immediate corollary to Christ's resurrection.¹⁸

In light of the prophecy of Ps 110:1 ("my lord") and the numerous instances in the Jewish scriptures of the salvation action of Yhwh as κύριος on behalf of His people, those in

Psalm 110 indicates that it "refers to Solomon's second coronation in 971 B.C. when David abdicated his throne to his son Solomon." He also states that this psalm was applied to Jesus Christ.

¹⁶ David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* (SBLMS 18; Nashville: Abingdon, 1973), 15, 163-66. See also idem, 122-29, on the centrality of this text. Cf. Chrisope, *Jesus*, 35, 45-46. For quotations of Psalm 110 and allusions to it in the Jesus movement literature, see Matt 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42-43; 22:69; Acts 2:33-35; Acts 5:31; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3, 13; 5:6; 7:17, 21; 8:1; 10:12; 12:2; and 1 Pet 3:22.

¹⁷ Cullman, *Christology*, 223. Similarly, Harris, *Jesus*, 224, sees Ps 110:1; 2 Sam 7:14; and perhaps Ps 2:7 as "christological 'proof texts'" that the writer of Hebrews inherited from contemporary Jewish exegetes who interpreted the texts messianically.

¹⁸ Dunn, *Paul the Apostle*, 246-47.

the Jesus movement saw κύριος as a prophetic-cum-nominal term. In particular, Ps 110:1, with its emphasis on sovereignty and delegation, was mined for the proclamation of Jesus' lordship. How was this determined? The Jesus movement writers appear to employ what may be described as syllogistic reasoning (*italics*). *Major premise: Scripture speaks of "my lord" sitting at the right hand of God. Minor premise: Jesus now sits at the right hand of God. Conclusion: Jesus is "my lord" of scripture.* This reasoning, no doubt informally embraced, is reflected at the outset of the Jesus movement. Looking at the early kerygma found in Acts 2:32-35, T. Alan Chrisope says that Ps 110:1 provides the connecting link between the exaltation of Jesus and his installation as Lord.¹⁹ Once the first-century believers understood that God had vindicated Jesus as the lord of David (as Jesus had spoken of himself), it was a logical step to see Jesus sharing or participating in the lordship of Yhwh.²⁰ In other words, the relationship between "Jesus is Lord" and "my Lord" of Psalm 110:1 is genetic, whereas the relationship between "Jesus is Lord" and other uses of κύριος vis-à-vis Yhwh is either circumstantial or analogical. This theme of Jesus as Lord fuels the Pauline acclamation "Jesus is Lord" and other writings attesting Jesus' lordship (Rom 10:9; 1 Cor 12:3; Phil 2:11; Col 2:6).²¹ Given the fact that Jesus is both Lord and Christ in virtue of his resurrection and exaltation, he now functions as the agent of Yhwh. As Yhwh's agent, Jesus Christ is in an unparalleled position of acting on God's behalf in performing God's will. To the extent that Christ operates within that sphere of that authority and power, he is acting in a way that God will honor with the performance of His will. As Joseph Fitzmyer notes:

For if the evidence . . . supports the contention that the *kyrios*-title was kerygmatic and was part of the early Palestinian Jewish-Christian proclamation, then it at least implies that early Christians regarded Jesus as sharing in some sense in the transcendence of Yahweh, that he was somehow on a par with him. This, however, is meant in an egalitarian sense, not in an identifying sense,

¹⁹ Chrisope, *Jesus*, 35.

²⁰ Such a high view of a man in Israel's tradition has precedent. For example, James D. G. Dunn, *Did the First Christians Worship Jesus? The New Testament Evidence* (Louisville: Westminster John Knox, 2010), 86, says that the high view of Moses in the *Exagōgē* is strikingly similar to that of the one like a son of man in Daniel 7.

²¹ *Ibid.*, 104.

since Jesus was never hailed as **ⲛⲓⲛ**. It involved a *Gleichsetzung*, but not an *Identifizierung*. By ‘transcendence’ here is meant that Jesus was somehow regarded as other than a mere human being; but the otherness is not spelled out in the NT with the clarity that would emerge in the Councils of Nicaea or Chalcedon, when the NT data were not only reformulated, but even reconceived in terms of other modes of philosophical thinking.²²

Thus, in Fitzmyer’s view it is wrong to say flatly that Jesus is Yhwh. However, in a manner of speaking, Jesus Christ, as God’s representative, functions as God, but without usurping God’s incommunicable attributes.²³

We will now examine the resonance of Jesus as Lord in the Greco-Roman world. κύριος as a title for Jesus may be described as a notable example of polemical parallelism vis-à-vis the Roman Empire.²⁴ The degree to which “Jesus is Lord” served as a counterimperial polemic is debated. As James Dunn notes, the imperial cult in the days of Paul was still emerging.²⁵ Because of this, κύριος had counterimperial and counterreligious overtones for the followers of Jesus in the first century CE. As Oscar Cullman points out, κύριος was used to refer to gods in various religions, and κύρια was used to refer to goddesses.²⁶ More important, κύριος was used to refer to the Roman emperor (κύριος Καῖσαρ), but mainly in a political-legal sense.²⁷ Adolf Deissman provides evidence for the increased use of κύριος for the

²² Joseph A. Fitzmyer, “The Semitic Background of the New Testament *Kyrios*-Title,” in idem, *A Wandering Aramean: Collected Aramaic Essays* (SBLMS 25; Missoula, Montana: Scholars Press, 1979), 130.

²³ Here Rudolf Bultmann is helpful. Rudolf Bultmann, *Theology of the New Testament* (trans. Kendrick Grobel; 2 vols.; New York: Charles Scribner’s Sons, 1951–1955), 1:129, observes, “In describing Christ as ‘God’ the New Testament still exercises great restraint.” Italics original. Reaching a similar conclusion is Vincent Taylor, *New Testament Essays* (Grand Rapids: Eerdmans, 1972), 83–89. Similarly, Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (2d ed.; London: T&T Clark, 1998; repr., London: T&T Clark, 2003), 121, says, “Devotion to Jesus did not involve confusing him with God or making Jesus a second god. The Christian enlargement of monotheistic devotional practice to include the exalted Christ seems to have been motivated by the belief that to have done otherwise would have been to disobey the one God whom they sought to obey.” Cf. Steve Moyise, *The Old Testament in the Book of Revelation* (JSNTSup 115; Sheffield: Sheffield Academic Press, 1995), 95; Håkan Ulfgard, “In Quest of the Elevated Jesus: Reflections on the Angelomorphic Christology of the Book of Revelation within its Jewish Setting,” in *The New Testament as Reception* (ed. Mogens Müller and Henrik Tronier; London: Sheffield Academic Press, 2002), 122.

²⁴ On the term “polemical parallelism,” see Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World* (trans. Lionel R. M. Strachan; 4th ed.; n.p.: 1923; repr., Grand Rapids: Baker, 1965), 346.

²⁵ Dunn, *Theology of Paul*, 247.

²⁶ Oscar Cullman, *The Christology of the New Testament* (trans. Shirley C. Guthrie and Charles A. M. Hall; rev. ed.; Philadelphia: Westminster, 1963), 196–98.

²⁷ For instance, Augustus was called “God and Lord Caesar Emperor” (θεὸς καὶ κύριος Καῖσαρ Ἀυτοκράτωρ, ÄgU 1197.1.15).

emperor during the reign of Nero. For instance, in 67 CE the marble tablet of Acraephaie in the town of Boeotia describes Nero as “the Lord of all the earth.”²⁸ However, Nero declined divine honors early in his reign, so κύριος concerns political sovereignty, not claims of deity.²⁹ At no time did κύριος refer to the emperor explicitly as deity. Thus, Mikael Tellbe states that κύριος as applied to Jesus implies that Jesus is “an imperial figure with universal authority.”³⁰ Epictetus, the Greek philosopher (c. 55 – c. 135 CE), refers to the Caesar as “Lord of all” (*Diatr.* 4.1.12). Martin Hengel is correct in his assessment that the terms of the imperial cult were “at best a negative stimulus, not a model” for their use by Christians.³¹ Nevertheless, for believers living in a world in which κύριος was used in this fashion there would be obvious resonances. As Justin Meggitt points out, “*Polemical parallelism* seems the most instructive way of characterizing the role of ideas about the Roman emperor in the development of Christology.”³² What is clear is that the title κύριος is eschatological and arose from the believers’ understanding of the impact and meaning of Jesus’ resurrection (Rom 14:9; 1 Cor 6:14; 11:26; 2 Cor 4:14; Gal 6:14). We now turn to see how this understanding of Jesus as Lord formed the background for the Christology of the Apocalypse and perhaps helped to shape that Christology.

²⁸ Deissmann, *Light*, 353-54.

²⁹ R. K. Sherk, ed. and trans., *The Roman Empire: Augustus to Hadrian* (TDGR 6; Cambridge: Cambridge University Press, 1988), no. 64.

³⁰ Mikael Tellbe, *Paul between Synagogue and State: Christians, Jews, and Civil Authorities in 1 Thessalonians, Romans, and Philippians* (ConBNT 34; Stockholm: Almqvist and Wiksell, 2001), 259.

³¹ Martin Hengel, *The Son of God: The Origin of Christology and the History of Jewish Hellenistic Religion* (trans. John Bowden; Philadelphia: Fortress, 1976), 30. However, the evidence is clearer in the second century for the counterimperial appropriation of κύριος. Thus, when the Roman authorities demanded that Polycarp, the elder of Smyrna (c. 69 – c. 155), say κύριος Καῖσαρ (“Caesar is Lord”), he replied κύριος Ἰησοῦς each time and was put to death (*Mart. Pol.* 8.2).

³² Justin Meggitt, “Taking the Emperor’s Clothes Seriously: The New Testament and the Roman Emperor,” in *The Quest for Wisdom: Essays in Honour of Philip Budd* (ed. C. Joynt; Cambridge: Orchard Academic, 2002), 157-58. Italics original.

Jesus as God's Plenipotentiary

In describing the exalted Christ as God's plenipotentiary in the Apocalypse, we are saying that the author of the Apocalypse depicts Christ as occupying a further dimension of his lordship and as functioning in an independent yet subordinate role of agency in ways that are ascribed to Yhwh in the Jewish scriptures.³³ That is, some passages ascribe the same function or activity to either God or Jesus and place God and Jesus on par with each other, yet in a way that delineates Christ in a subordinate role and that does not compromise the uniqueness of God.³⁴ For example, Yhwh is described as the judge of all the earth (Gen 18:25), the

³³ Various scholars employ the term "plenipotentiary" to describe Christ's role vis-à-vis God. Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Milton Keynes, Britain: Paternoster, 2008; repr., Grand Rapids: Eerdmans, 2009), 138; and Hurtado, *How on Earth*, 199, describe Jesus as "God's plenipotentiary." Similarly, Dunn, *First Christians*, 41, speaks of "Jesus Christ as God's right-hand plenipotentiary." Hay, *Glory*, 61, comments on 1 Cor 15:25 and speaks of Christ as "a divine plenipotentiary" who exercises absolute authority for a limited period. Likewise, John A. Ziesler, *Pauline Christianity* (OBS; Oxford: Oxford University Press, 1983), 39-40, states, "God's powers and reign are exercised through Christ as God's plenipotentiary representative, but Christ is not identical with God. Things traditionally said about God may now be properly said about Christ but not that he *is* God, for the element of subordination remains." Italics original. Cf. John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 2005), 401.

Other alternative yet acceptable ways of expressing the same basic concept of "God's plenipotentiary" are representational deity, functional deity, God's vice-regent, God's viceroy, God's agent, and God's lieutenant. All of these terms in varying degrees express the basic concept of God's investiture of the exalted Christ with position, authority, glory, and power as His right-hand representative. As Dunn, *Theology of Paul*, 252-54, notes, such a view sees God sharing His sovereignty with Jesus, but without relinquishing it. On the monotheism of the Jews, see Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids: Eerdmans, 2005), 117-33. The terms "binitarianism" and "binitarian," which some scholars use to describe the Christology of the writers of the Jesus movement, are problematic. E.g., Hurtado, *How on Earth*, 48-53; Schnelle, *Apostle Paul*, 475. "Binitarian" is misleading for two reasons. First, "binitarian" is an anachronistic term that is derived from the creedal developments of the fourth century. The doctrinal precision of later Christological developments should not be retrojected and superimposed in this area of study. Cf. Henry Barclay Swete, *The Apocalypse of St John: The Greek Text with Introduction, Notes and Indices* (3d ed.; New York: Macmillan, 1908; repr., Grand Rapids: Eerdmans, 1968), clxiii. Second, the Christological subordinationism of Revelation is evident at many points (1:1; 3:12; 5:6; 21:23; passim). In this respect, Jonathan Knight, "The Enthroned Christ of Revelation 5:6 and the Development of Christian Theology," in *Studies in the Book of Revelation* (ed. Steve Moyise; Edinburgh: T&T Clark, 2001), 49, notes, "Not even John, it must be said, offers the reader an absolute and unmitigated binitarianism." Richard Bauckham, *The Theology of the Book of Revelation* (NTT; Cambridge: Cambridge University Press, 1993; repr., Cambridge: Cambridge University Press, 1996), 63, errs when he concludes that the author's Christology "must amount to a statement of Jesus' ontic divinity (i.e., his divine *being*, rather than merely divine *function*)." Italics original.

Donald Macleod, *Jesus Is Lord: Christology Yesterday and Today* (Geanies House: Mentor, 2000), 51, notes, "On earth, he had a lordship in *kenosis*. It was restrained and veiled, although still capable of mighty acts (*dunameis*). Now it is untrammelled and hyper-exalted. The signs of this new phase of his lordship are the binding of Satan (Heb 2:14; Rev 20:2), the mission of the Paraklete (John 16:7), and the fact that his disciples perform greater miracles than he did himself (John 14:12)."

³⁴ Matthias Reinhard Hoffmann, *The Destroyer and the Lamb: The Relationship between Angelomorphic and Lamb Christology in the Book of Revelation* (WUNT 2/203; Tübingen: Mohr/Siebeck, 2005), 251-52. Hoffman

one who makes war (Exod 15:3; 17:16), the king of the nations (Jer 10:7), the ruler of the nations while sitting on His throne (Ps 47:8), and a witness (Jer 42:5; Mic 1:2).³⁵ Yet Christ is portrayed in Revelation in similar roles ascribed to Yhwh. Thus, the Lamb is the one who judges and makes war (Rev 19:11). He participates with God in a position of rulership over the nations (11:15). Christ is the King of kings and the Lord of lords (Rev 17:14; 19:16). He also is described as a witness (1:5; 3:14). As to cultic veneration of God and Christ, a clear distinction emerges in Revelation. On the one hand, God is alone is accorded exclusive worship. On the other hand, Christ is not accorded worship but is nevertheless granted high honor.³⁶

A number of scholars view this way of speaking of God and Christ as a reconfiguration of monotheism, not a violation of it.³⁷ In point of fact, this view of Christ's as God's plenipotentiary is congruent in many respects with exalted figures in the Jewish scriptures and other Jewish literature. Such figures include Joseph (Gen 41:41-44); Moses (Exod 7:1; Sir 45:2); Israel's king as Yhwh's earthly vice-regent (1 Chron 17:14; 28:5; 29:23; 2 Chron 9:8; 13:8); the son of man of *I Enoch*; the writer of 4Q491c; Ezra and Baruch (*4 Ezra* 14:9; *2 Bar.* 13:3); the anointed one of 4Q521 frag. 2ii+4; the priest of 4QAaron A; Melchizedek of 11Q13; a messianic figure called "the Shoot of David" (4Q174 3.11); "the fallen Branch of

emphasizes the equal status of God and Christ and regards subordination as a minor part of the author's Christology, but subordination is a constitutive schema in the Apocalypse (1:1, 6; 3:2, 12; 5:7; 21:23). Chrisope, *Jesus*, 46, speaks of Jesus in the New Testament as the "mediatorial Lord, under God the Father" in his exercise of authority in the universe.

³⁵ Ferrell Jenkins, *The Old Testament in the Book of Revelation* (Marion, Indiana: Cogdill Foundation, 1972), 75, reasons along this line of logic.

³⁶ Worship of God alone is seen in Rev 4:10; 5:14; 7:11; 11:1, 16; 14:7; 15:4; 19:4, 10; 22:3, 9. The high honor for Jesus Christ is seen in Rev 1:6, 17; 5:9, 12; 7:10; and 15:3.

³⁷ A number of scholars challenge the use of "monotheism," with its origin in certain conceptions in modernity. By "monotheism," we are referring to one God in relationship to all other putative deities. Therefore, in a more technical sense this monotheism may be spoken of as henotheism. R. W. L. Moberly, "How Appropriate is 'Monotheism' as a Category for Biblical Interpretation?" in *Early Jewish and Christian Monotheism* (ed. Loren T. Stuckenbruck and Wendy E. S. North; London: T&T Clark, 2004), 233, astutely summarizes the issues involved and concludes that "monotheism" can be used when the term is employed with "thick description" that is nuanced and revisable. Cf. Peter Hayman, "Monotheism – A Misused Word in Jewish Studies?" *JJS* 42 (1991): 1-15. As to Jesus' status vis-à-vis Judaism, Crispin H. T. Fletcher-Louis, *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (STDJ 42; Leiden: Brill, 2002), 2, mentions that Jesus' followers ascribed to him a status far beyond that of a man and that this ascription has roots in Judaism.

David” that the Lord will raise up to deliver Israel (4Q174 3.12-13); and Jaol in the *Apocalypse of Abraham*.

In light of such parallels, Rev 1:9-20 does not constitute a violation of the monotheism of either Israel or the early Jesus movement.³⁸ For the author of the Apocalypse, God is to be understood within His historical revelation in and through Jesus Christ, so God no longer is defined apart from Jesus Christ. In this vein, Eugene Boring observes, “John’s monotheism and theocentrism save him from identifying God and Jesus, or making them competitors, so he does not hesitate to use God-language of Jesus. The use of such language is an expression of his conviction that ‘God’ is to be defined as ‘the one who has revealed himself definitively in Jesus.’”³⁹ The language of the author of the Apocalypse is a complex mosaic of allusions and symbols and therefore lacks propositional precision concerning the relationship of God and Jesus. In contrast, propositional precision concerning the relationship of God and Jesus is seen in varying degrees in other passages in the Jesus movement literature and later credal statements.⁴⁰

The Unity of God and Jesus and Their Separateness

The oscillation between the unity of God and Jesus and their separateness is a tension that is not fully resolved in Revelation. At various points in the discourse, the author isolates, juxtaposes, or fuses references to God and Christ. When the author isolates God and Christ, he does so by focusing on each singly. For example, Christ alone is said to be coming with the clouds (1:7). In juxtaposing God and Christ, the author mentions the two without specifying the specific connection between the two. Thus, the Lamb shepherds and leads the martyrs of the Great Tribulation to springs of living water, and then God is promised to wipe away all their tears (7:17). A further category is fusion. In these cases the author provides some explicit or implicit link between God and Christ. In this manner the author speaks of “the king-

³⁸ Contra James D. G. Dunn, “Was Christianity a Monotheistic Faith from the Beginning?” *SJT* 35 (1982): 326.

³⁹ M. Eugene Boring, *Revelation* (Interpretation; Louisville: John Knox Press, 1989), 83. Cf. Hoffmann, *Destroyer*, 213; Witherington, *Revelation*, 77-78.

⁴⁰ E.g., Acts 2:36; Rom 1:3-4; 1 Cor 8:4-6; 2 Cor 5:19; Col 2:9; 1 Tim 2:5. Cf. Swete, *Apocalypse*, clxiii-clxiv.

dom of our Lord and of His Christ” and then shifts the focus by stating that “*he* will reign for ever and ever” (11:15, our emphasis), implicitly speaking of some level of unity. A more explicit fusion is seen in the opening of the sixth seal, in which God is described as sitting on the throne and the wrath of the Lamb has come. The response of the people of all stations of life is that “the day of *their* wrath” has come (6:15, our emphasis). The wrath of God and the Lamb are fused as one attribute that both possess.

The fact that Jesus and God are clearly distinguished in Revelation negates a facile *Identifizierung* of Jesus and God (e.g., 1:1; 3:13; 11:15; see note 23 above). David Aune wrongly concludes that Rev 1:13 clearly shows that the son of man “is identical with the Ancient of Days.”⁴¹ Likewise, Richard Bauckham is going beyond the evidence when he says that John is identifying Jesus with God.⁴² On the contrary, the evidence from Rev 1:13 viewed in light of Revelation as a whole suggests that John is presenting a highly nuanced Christological view that at times sees God and Christ in unity or close association and at times quite separately.

⁴¹ David E. Aune, *Revelation 1–5* (WBC 52A; Dallas: Word, 1997), 92.

⁴² Bauckham, *Theology*, 54-65.

Appendix 3

The Metaleptic Allusions to Daniel 7 OG in Revelation

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:1 (2), 7, 13, 15	ὄραμα and variations ¹	9:17	τῆ ὀράσει ²
7:1	εἶδε (see discussion under ἐθεώρουν in 7:2 below)		
7:1	ὃ εἶδεν	1:19, 20; 10:5; 13:2; 17:8, 12, 15, 16, 18	ἃ εἶδες and other forms ³
7:1	ἔγραψεν	1:3, 11; 19; 2:1, 8, 12, 18; 3:1, 7, 14; 10:4; 14:13; 19:9; 21:5; 22:19	Forms of γράφω ⁴
7:1	Χώρας Βαβυλωνίας	14:8; 16:19; 17:5; 18:2, 10, 21	Βαβυλῶν ⁵
7:2, 4, 6, 7, 9, 11, 13	ἐθεώρουν ⁶	45 occurrences of εἶδον	εἶδον
7:2	τέσσαρες ἄνεμοι τοῦ οὐρανοῦ	7:1	τοὺς τέσσαρας ἀνέμους τῆς γῆς ⁷

¹ ὄραμα (“vision, sight”) occurs only 42 times in the OG and is therefore relatively rare, so it is noteworthy that it occurs five times in Daniel 7 and 20 times in the rest of Daniel. Therefore, ὄραμα has almost a distinctively Danielic sense.

² ὄραμα and ὄρασις are cognate words, being derived from the verb ὀράω.

³ The first use of this phrase occurs in 1:19 as γράφον οὖν ἃ εἶδες and appears to be a reconfiguration of the phrase ὃ εἶδεν ἔγραψεν in Dan 7:1. In the 52 times in the OG that ὃ εἶδεν or a lexically equivalent phrase is used, only Dan 7:1 features the phrase ὃ εἶδεν with the verb γράφω. In recording the visions that he saw, the author of the Apocalypse is viewing himself as a latter-day counterpart of Daniel.

⁴ The parallel is between Daniel’s act of writing and the author’s act of writing, which is commanded, prohibited, and implied. Although other prophets of Israel are commanded to write (Isa 30:8; 36:2; Jer 30:2; 36:2; Ezek 24:2; Hab 2:2), Daniel is the only prophet whose act of writing is associated with prophetic visions.

⁵ The phrase Βαβυλῶν ἡ μεγάλη (“Babylon the great”) in Rev 14:8; 16:9; 17:5; and 18:2, 21 is an allusion to Dan 4:30, where the same Greek phrase occurs in the OG. The occurrence of χώρας Βαβυλωνίας in Dan 7:1 is congruent with these allusions. On the use of Babylon in Daniel and Revelation, see Blount, *Revelation*, 16.

⁶ We have included εἶδε of 7:1 (< ὀράω) and ἐθεώρουν (< θεωρέω) because both are essentially synonyms. See §3.2 for discussion of simple paraphrase as one aspect of lexical cohesion.

⁷ The phrase τέσσαρες ἄνεμοι τοῦ οὐρανοῦ is not unique to Dan 7:2 because it occurs four other times in the OG (Zech 2:6; 6:5; Dan 8:8; 11:4). Zechariah 6:5 may be part of the allusion in Rev 7:1. However, only Dan 7:2 features the image of the sea and the four winds’ agitation of the sea (ἐνέπεσον εἰς τὴν θάλασσαν τὴν μεγάλην). Similarly, Rev 7:1 features the image of the sea, along with the earth and trees, and a verb indicating agitation (μὴ πνέη). Andrew Perriman, *The Coming of the Son of Man: New Testament Eschatology for an*

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:2	τὴν θάλασσαν τὴν μεγάλην	4:6; 5:13; 7:1, 2, 3; 8:8, 9; 10:2, 5, 6, 8; 13:1; 14:7; 15:2; 16:3; 18:17, 19, 21; 20:8, 13; 21:1	Forms of θάλασσα ⁸
7:2, 7, 8, 11, 17, 20	Forms of μέγας	80 occurrences	Forms of μέγας ⁹
7:3	Forms of θηρίον	37 occurrences	τὸ θηρίον ¹⁰
7:3	καὶ τέσσαρα θηρία ἀνέβαινον ἐκ τῆς θαλάσσης	11:7; 13:1; 17:8	Articular or anarthrous form of θηρίον + form of ἀναβαίνω + followed by ἐκ in a genitive phrase ¹¹
7:4	τὸ πρῶτον ὡσεὶ λέαινα ἔχουσα πτερὰ ὡσεὶ ἀετοῦ	13:2	τὸ στόμα αὐτοῦ ὡς στόμα λέοντος

Emerging Church (Milton Keynes, Britain: Paternoster, 2005), 192, sees Dan 7:2 as the probable source text of Rev 7:1 because of the connection in both passages with a sea, wind, and agents of destruction.

⁸ The collocation of θάλασσα and μέγας does not occur in Revelation. However, θάλασσα is used in Revelation in contexts where allusions to Daniel are evident (e.g., Rev 4:6; 5:13; 13:1). Moreover, θάλασσα does not occur in Ezekiel 1–2, so it is not the source text for Rev 4:6 and 5:13.

⁹ The six occurrences of μέγας run as a lexical thread in Daniel, and similarly the 80 occurrences of μέγας run as a lexical thread in Revelation.

¹⁰ Rev 11:7; 13:1, 2, 3, 4 (3), 11, 12 (2), 14 (2), 15 (3), 17, 18; 14:9, 11; 15:2; 16:2, 10, 13; 17:3, 7, 8 (2), 11, 12, 13, 16, 17; 19:19, 20 (2); 20:4, 10. This lexical repetition concerning the beast is an allusion to the beasts found in Daniel 7, especially the fourth beast. In his comments on Rev 11:7, G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1999), 588, says, “John sees this prophecy from Daniel as fulfilled in the world’s persecution of the church at the end of history. The definite article τὸ before θηρίον (‘beast’) is one way of specifying that this is not just any opponent of the saints but the one that Daniel prophesied. And Revelation 12, 13, and 17 will further describe this beast through more allusions to Daniel 7.” Grant R. Osborne, *Revelation* (BECNT; Grand Rapids: Baker Academic, 2002), 425, sees the articular phrase τὸ θηρίον as an allusion to the beast of Dan 7:7–12 LXX and sees his war against the two witnesses as an allusion to Dan 7:21 Θ.

¹¹ The dyad of θηρίον and ἀναβαίνω occurs with a genitive phrase with ἐκ four times in Revelation (11:7; 13:1, 11; 17:8). Threefold correspondence of forms of θηρίον, ἀναβαίνω, and θάλασσα occurs only in Rev 13:1. The position of the genitive phrase is varied. Revelation 11:7 and 17:8 mention the beast ascending out of the bottomless pit (ἐκ τῆς ἀβύσσου), and Rev 13:11 mentions the beast ascending out of the earth (ἐκ τῆς γῆς). Other uses of ἀναβαίνω do not have any allusion to Daniel 7. Cf. G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, Maryland: University Press of America, 1984), 252; idem, *John’s Use of the Old Testament in Revelation* (JSNTSup 166; Sheffield: Sheffield Academic Press, 1998), 91 n. 94.

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:4, 6, 11, 12, 14, 22	ἐδόθη alone or in combination with forms of αὐτός and in the dative	6:2, 4 (2), 8, 11; 7:2; 8:2, 3; 9:1, 3, 5; 11:1, 2; 13:5 (2), 7 (2), 14, 15; 16:8; 19:8; 20:4	ἐδόθη followed by forms of αὐτός
7:5, 8	ἰδού	25 occurrences ¹²	ἰδού
7:5	ὁμοίωσιν ἔχον ἄρκου	13:5	καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου
7:5, 19	A beast + form of κατεσθίω + object	12:4	Dragon + form of κατεσθίω + object ¹³
7:6	μετὰ ταῦτα ἐθεώρουν	4:1; 7:1, 9; 15:5; 18:1	μετὰ ταῦτα [τοῦτο] εἶδον
7:6	ὡσεὶ πάρδαλιν ¹⁴	13:2	ὅμοιον παρδάλει
7:6	τέσσαρες κεφαλαὶ	12:3; 13:1; 17:3, 7, 9	κεφαλᾶς ἑπτὰ + αἱ ἑπτὰ κεφαλαὶ ¹⁵

¹² We are excluding from our count the use of ἰδού in 1:7, which is an allusion to Dan 7:13. On the importance of “I looked and behold . . .” and “and behold . . .” in Daniel 7, see T. J. Meadowcroft, *Aramaic Daniel and Greek Daniel: A Literary Comparison* (JSOTSup 198; Sheffield: Sheffield Academic Press, 1995), 208-9.

¹³ Three parallels link Rev 12:4 with Dan 7:5, 19: (1) a malevolent force; (2) the act of consuming with the verbal parallel of some form of κατεσθίω; and (3) an object of that consuming. The beast-dragon connection is based on common tradition. In this vein, Isbon T. Beckwith, *The Apocalypse of John: Studies in Introduction, with a Critical and Exegetical Commentary* (London: Macmillan, 1919; repr., Grand Rapids: Baker, 1979), 623, notes, “The description of the dragon given here conforms in part to common tradition, as seen in extra-biblical representations, and in part is taken from the beasts of Dan. chapt. 7. . . .” The allusion in Rev 12:4 to Dan 8:10 (the hurling down of stars) strengthens the possibility of the earlier allusion to Dan 7:5, 19. On the allusion to Dan 8:10, see Beckwith, *Apocalypse*, 624. The ten horns are also an allusion to the ten horns of the fourth beast in Dan 7:7.

¹⁴ πάρδαλις (“leopard”) appears in other passages in the Jewish scriptures and other Jewish literature (Song 4:8; Hos 13:7; Hab 1:8; Isa 11:6; Jer 5:6; 13:23; Sir 28:23), but none of these passages is a compatible source text for Rev 13:2 because all of them lack a description of a beast that symbolizes a world empire.

¹⁵ Some scholars regard mythology as the source for the author’s seven-headed dragon and seven-headed beast. John J. Collins, *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis: Fortress, 1993), 288-89. Such a view does not consider the composite aspect of the dragon and the beast. The image of seven heads does not appear explicitly in Daniel, but the four beasts of Daniel 7 feature a total of seven heads (four heads of the leopard plus the heads of the three other beasts). Beale, *Use of Daniel*, 231, notes that the application of other features of Daniel’s beasts to the beast of Rev 13:2 shows that the image of the seven heads comes from Daniel as well. In the same vein, Jörg Frey, “The Relevance of the Imperial Cult for the Book of Revelation: Exegetical and Hermeneutical Reflections on the Relation between the Seven Letters and the Visionary Main Part of the Book,” in *The New Testament and Early Christian Literature in Greco-Roman Context: Studies in Honor of David E. Aune* (ed. John Fotopoulous; NovTSup 122; Leiden: Brill, 2006), 237, 237 n. 22, sees the seven heads as an allusion to the seven heads of Dan 7:3-7. See also Hermann Gunkel, *Creation and Chaos in the Primeval Era and the Eschaton: A Religio-Historical Study of Genesis 1 and Revelation 12* (trans. K. William Whitney Jr.; BRS; Grand Rapids: Eerdmans, 2006), 239. What seems likely is that Daniel has reconfigured a prevalent myth in the ancient world. The view of G. B. Caird, *The Language and Imagery of the Bible* (London: Duckworth, 1980), 229, whom Beale quotes, is probably right when he says that after Daniel “no Jewish or Christian writer could use the lens of this myth except as it had been reground by Daniel.”

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:7	εἶχε δὲ κέρατα δέκα	12:3; 13:1; 17:3, 7, 12, 16	κέρατα δέκα ¹⁶
7:8	κέρας	5:6	κέρατα ἑπτα ¹⁷
7:8, 20	7:8 καὶ ἰδοὺ ὀφθαλμοὶ ὡσπερ ὀφθαλμοὶ ἀνθρώπιναι ἐν τῷ κέρατι τούτῳ 7:20 τὸ κέρας ἐκεῖνο εἶχεν ὀφθαλμοὺς	5:6	ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ ¹⁸
7:8	καὶ στόμα λαλοῦν μεγάλα	13:5	στόμα λαλοῦν μεγάλα
7:8, 18, 21, 22, 25, 27	ἄγιοι	5:8; 8:3, 4; 11:8; 13:7, 10; 14:12; 15:3; 16:6; 17:6; 18:24; 19:8; 20:9	ἄγιοι
7:8	ἐποίει πόλεμον πρὸς τοὺς ἁγίους ¹⁹	11:7; 12:17; 13:7; 19:19	ποιέω + πόλεμος ²⁰
7:8	πόλεμον	12:7; 17:14; 20:9	Forms of πόλεμος and/or πολεμέω ²¹
7:9	θρόνοι	4:4 (2); 11:16; 20:4	Forms of θρόνοι
7:9	ἐτέθησαν	4:2; 21:16	Forms of κείμαι ²²
7:9	περιβολὴν	3:5, 18; 4:4; 7:9,	Forms of περιβάλλω ²³

¹⁶ The image of the ten horns occurs in two ways in Revelation: κέρατα δέκα (12:3; 13:1; 17:3) and τὰ δέκα κέρατα (17:7, 12, 16). In addition, τῶν κεράτων αὐτοῦ in 13:1 is used to refer to the ten horns.

¹⁷ The image of the Lamb with seven horns finds no direct correspondence in the Jewish scriptures. However, it may be an amplified counterimage of the little horn that speaks blasphemies (Dan 7:8). On the horn as a symbol of the Messiah, see Beale, *Use of Daniel*, 75.

¹⁸ Zechariah 3:9 mentions seven eyes and therefore is a source text that the author draws on here, but the image of a horn closely associated with eyes occurs only in Dan 7:8, 20. As the Lamb, Jesus appears to be set in antithesis to the horn that has eyes (i.e., the beast).

¹⁹ ἐποίει πόλεμον πρὸς τοὺς ἁγίους is text from the OG that is lacking in the MT.

²⁰ Wars or threats of war of various kinds are woven into the text of the Apocalypse. We include only Rev 11:7; 12:17; and 13:7 because these verses include the collocation of ποιέω and πόλεμος and concern a war of the beast or dragon against the people of God or the Lamb. The other verses that use πόλεμος do not have the same linguistic or conceptual parallels (2:16; 9:7, 9; 12:7; 13:4; 16:14; 17:14; 19:11). Cf. Stephen W. Pattemore, *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (SNTSM 128; Cambridge: Cambridge University Press, 2004), 120.

²¹ The wars mentioned in these verses concern Michael and his angels (12:7), the Lamb (17:14), and the camp of the saints (20:9), and these wars are set against the backdrop of the wars against the saints in 11:7; 12:17; 13:7; and 19:19.

²² ἐτέθησαν is derived from τίθημι, so the forms of κείμαι are synonyms. The verb κείμαι is used only in Rev 4:2 and 21:16. In 4:2 God's throne, which is symbolic of His kingdom, is being set. The imperfect ἔκειτο draws attention to this image of the throne being set and points to its incipience. In 21:16 the New Jerusalem "is laid out [κεῖται] as a square." The connection between the two passages appears to be the progressive establishment of the kingdom of God, first by means of judgment and then by means of God's creative power.

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
		13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:8, 13	
7:9	καὶ παλαιὸς ἡμερῶν ἐκάθητο	κάθημαι: 33 occurrences ²⁴ καθίζω: 3:21 (2) and 20:4	Various forms of κάθημαι and καθίζω
7:9	ὡσεὶ χιόνα	1:14	λευκὸν ὡς χιῶν
7:9	τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον λευκὸν καθαρόν	1:14	ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκὸν ὡς χιῶν
7:9, 10, 11	Forms of πῦρ	26 occurrences of πῦρ ²⁵	Forms of πῦρ
7:10	ποταμὸς πυρός	22:1	ποταμὸν ὕδατος ζωῆς ²⁶
7:10	ποταμὸς πυρός	22:2	τοῦ ποταμοῦ
7:10	χίλια χιλιάδες	5:11	χιλιάδες χιλιάδων
7:10	μύρια μυριάδες	5:11	μυριάδες μυριάδων

²³ In Revelation the image of characters being clothed is important. The image of a white garment in the Jewish scriptures is not common outside of Dan 7:9.

²⁴ With the verb κάθημαι, the author employs counterimages. The positive image includes God (4:2, 3, 9, 10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 20:11; 21:5), Jesus (14:14, 15, 16; 19:11, 19, 21), and the 24 elders (4:4; 11:16). The negative image includes the riders of the first four seals (6:2, 4, 5, 8), the 200 million riders who kill one third of humanity (9:17), Babylon (17:1, 3, 9, 15; 18:7), the ungodly dwelling on earth (14:6), and the riders who gather to fight against the exalted Christ (19:19). Of special note is the triple use of κάθημαι to refer to the one like a son of man on the cloud (14:14, 15, 16) and the triple use of κάθημαι to refer to Jesus as the one sitting on the white horse at the cosmic parousia (19:11, 19, 21). The judgment begins with the riders of the first four seals and concludes with Jesus riding on a white horse, so the collocation of κάθημαι with horses serves as an *inclusio*.

²⁵ The image of fire in Revelation is probably derived from a number of source texts to form a composite allusion (§1.4.4). However, the image of fire in certain parts of Revelation owes more to Dan 7:9, 10, 11 than to other Jewish scriptures. For example, the image of seven lampstands of fire is used (Rev 4:6). This allusion in Rev 4:6 is derived in part from the seven lampstands of Zech 4:2, 10. However, fire is not mentioned in Zech 4:2, 10. Given the *Vorbild* of Daniel 7 for Revelation 4–5 (§4.2.2), the image of fire is probably derived as an image of holiness from the throne of fiery flames and its wheels of burning fire in Dan 7:9. Uses of πῦρ in Revelation: 1:14; 2:18; 3:18; 4:5; 8:5, 7, 8; 9:17, 18; 10:1; 11:5; 13:13; 14:10, 18; 15:2; 16:8; 17:16; 18:8; 19:12, 20; 20:9, 10, 14 (2), 15; 21:8.

²⁶ The image of a river flowing out of the temple is seen in Joel 3:18 (4:18 OG); Ezek 47:1; and Zech 14:8, so the allusion is probably composite. However, Dan 7:9-10 is the only text that links a river with the throne of God. The temple in Revelation 22 is no longer there. In Rev 22:1-2 the author uses ποταμὸς (“river”) in a positive sense to refer to the blessings that the people of God will experience in the New Jerusalem. This is an ironic allusion to the river of fire that issues and flows from the Ancient of Days in Dan 7:10. The allusion is based on the use of three content words (ποταμὸς, ἐκπορεύομαι, θρόνος) and the river flowing from the throne of God, with Revelation further specifying that the throne belongs to the Lamb. The content words ποταμὸς and ἐκπορεύομαι are found in Ezekiel’s vision of the waters coming from under the threshold of the temple (Ezek 47:1, 8, 12), but the key word θρόνος is not used in Ezekiel 47.

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:10	χίλιαι χιλιάδες . . . μύριαι μυριάδες	7:9	ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο ²⁷
7:10	χίλιαι χιλιάδες . . . μύριαι μυριάδες	19:1	ὄχλου πολλοῦ ²⁸
7:10	κριτήριον ἐκάθισε	See 7:9 above on καὶ παλαιὸς ἡμερῶν ἐκάθητο	
7:10	βίβλοι ἠνεώχθησαν	5:2, 3, 4, 5, 9; 6:1, 3, 5, 7, 9, 12; 8:1; 10:2, 8; 20:12	Forms of ἀνοίγω in relation to seals or scrolls
7:11	ἀπετυμπανίσθη τὸ θηρίον	13:3	ἐσφαγμένην in close proximity to τοῦ θηρίου ²⁹
7:11	ἐδόθη εἰς καύσιν πυρός	19:20; 20:10, 14, 15	Forms of πῦρ with a passive verb or construction indicating punishment
7:11	εἰς καύσιν πυρός	17:16	καὶ αὐτήν κατακαύσουσιν ἐν πυρί ³⁰
7:12	χρόνος ζωῆς and χρόνου καὶ καιροῦ	10:6	χρόνος ³¹
7:13	ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ	1:7; 10:1; 11:12; 14:14 (2), 15, 16	Forms of νεφέλη
7:13	τοῦ οὐρανοῦ + movement	12:1; 21:2	Articular form of οὐρανός + movement ³²

²⁷ Pattemore, *People*, 120. Multitudes of throne attendants are in view.

²⁸ Ibid.

²⁹ Because the verb in Dan 7:11 and the verb in Rev 13:3 are synonyms, we regard this allusion in Rev 13:3 as a thematic allusion, which consists of a substantial agreement in theme between the source or the source text and the target text. For a partial list of Old Testament themes that are developed in Revelation, see Beale, *John's Use*, 93-94.

³⁰ The allusion to Dan 7:11 in Rev 17:16 should be regarded as a thematic allusion (see preceding note) that proleptically refers to the punishment in the lake of fire that others suffer later in Revelation.

³¹ Commentators often take χρόνος οὐκέτι ἔσται ("time will be no longer") in Rev 10:6 as indicating that there will be no more delay: Beale, *Revelation*, 538-39; Robert H. Mounce, *The Book of Revelation* (rev. ed.; NICNT; Grand Rapids: Eerdmans, 1998), 205-6. Although the implication is that there will be no more delay, the end of a certain period of time is in view. That period of time is the period spoken of in Daniel in which the beasts continued to exist after their dominion was taken away. The oath of the mighty angel in Rev 10:5-7 is based on the oath of the man clothed in linen, so the connection with Daniel is evident. Beale, *Revelation*, 539, points out the parallel wording of ἐτελέσθη in Rev 10:7 and συντελεσθήσεται in Dan 12:7. The composite picture appears to be that the time of two successive periods will end: (1) the dominion of the beasts and the shattering of the holy ones; and (2) an indeterminate post-dominion period of the beasts and the period in the aftermath of the shattering of the holy ones.

³² In Rev 12:1 and 21:2 a woman moves from heaven to another location. Gunkel, *Creation*, 239, sees a parallel between, on the one hand, the son of man appearing on the clouds and heaven and receiving hegemony, and, on

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:14, 17, 18 (2), 22, 23, 24, 27 (3)	βασιλεία	1:9; 5:10; 11:15; 12:10; 16:10; 17:17, 18 ³³	βασιλεία
7:14	πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα	5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15	Various tetradic combinations of φυλή, γλῶσσα, λαός, ἔθνος, βασιλεύς, or ὄχλος
7:14	αὐτῷ λατρεύουσα	7:15; 22:3	Forms of λατρεύω followed by αὐτῷ ³⁴
7:14, 27	ἐξουσία + βασιλεία ³⁵	12:10; 17:12	βασιλεία + ἐξουσία
7:14, 27	Form of δίδωμι + ἐξουσία + recipient(s) of the authority	2:26; 6:8; 9:3; 13:2, 4, 5, 7; 17:13	Form of δίδωμι + ἐξουσία + recipient(s) of the authority ³⁶
7:14	ἐξουσία	2:26; 6:8; 9:3 (2), 10, 19; 11:6 (2); 12:10; 13:2, 4, 5, 7, 12; 14:18; 16:9; 17:12, 13; 18:1; 20:6; 22:14	ἐξουσία ³⁷

the other hand, the woman of Revelation 12 who comes down from heaven and whose son overthrows the dragon.

³³ We exclude the occurrence of βασιλεία in 1:6 because βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ is an allusion to Exod 19:6. Contra Pattemore, *People*, 120.

³⁴ In Dan 7:14 all peoples, nations, and languages serve the one like a son of man. In Rev 7:15 the antecedent of αὐτῷ is God, and in Rev 22:3 a unity of God and the Lamb is seen, so the connection to those serving the one like a son of man in Dan 7:14 is only seen in Rev 22:3. However, the image of the throne in Rev 7:15 and 22:3 evokes the throne of Dan 7:9.

³⁵ The combination of ἐξουσία and βασιλεία occurs 12 times in the OG, with nine occurrences found in Daniel.

³⁶ In Rev 2:26 δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἔθνων is not an allusion to Ps 2:8, which lacks any form of ἐξουσία (δώσω σοι ἔθνη τὴν κληρονομίαν σου). Contra Henry Barclay Swete, *The Apocalypse of St John: The Greek Text with Introduction, Notes and Indices* (3d ed.; New York: Macmillan, 1908; repr., Grand Rapids: Eerdmans, 1968), 46.

³⁷ The initial occurrence of ἐξουσία in the Apocalypse serves as a foundational allusion that relates to the subsequent uses. ἐξουσία appears as concept and as counterconcept. On the one hand, God, Christ, the saints, and an angel have authority (2:26; 11:6; 12:10; 14:18; 16:9; 18:1; 22:14). On the other hand, the forces of evil have authority (6:8; 9:3, 10, 19; 13:2, 4, 5, 7; 13:12; 17:12, 13).

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:14, 18, 27	Forms of αἰώνιος + ἕως τοῦ αἰῶνος τῶν αἰώνων	1:6, 18; 4:9, 10; 5:13; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5	εἰς τοὺς αἰῶνας τῶν αἰώνων ³⁸
7:15, 28	ἐγὼ Δανιηλ	1:9; 22:8	ἐγὼ Ἰωάννης and κἀγὼ Ἰωάννης
7:16	λέγει μοι	5:5; 10:9; 17:15; 19:9, 10; 22:9, 10	λέγει μοι ³⁹
7:16, 22, 26	ἡ κρίσις ⁴⁰	ἡ κρίσις: 14:7; 16:7; 18:10; 19:2 τὸ κρίμα: 17:1; 18:20; 20:4	ἡ κρίσις in various forms and τὸ κρίμα ⁴¹
7:17	τὰ θηρία τὰ μεγάλα	11:7; 13:1; 17:8	Articular or anarthrous form of θηρίον
7:17	τέσσαρες βασιλείαι	9:14, 15	τοὺς τέσσαρας ἀγγέλους and οἱ τέσσαρες ἄγγελοι ⁴²
7:17	αἱ ἀπολοῦνται ἀπὸ τῆς γῆς	13:11	ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς
7:18	ἕως τοῦ αἰῶνος τῶν αἰώνων ⁴³	1:6, 18; 4:9, 10; 5:13; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5	τοὺς αἰῶνας τῶν αἰώνων

³⁸ The phrase τοῦ αἰῶνος τῶν αἰώνων in various forms, normally preceded by a prepositional phrase, occurs 30 times in the OG. The link with Daniel 7 seems especially strong in Rev 11:15 because the phrase is coupled with the verb βασιλεύω. Swete, *Revelation*, 142, points to Dan 2:44 and 7:14, 28 as possible source texts.

³⁹ λέγει μοι occurs only twice in the Jewish scriptures (Song 2:10; Dan 7:16), so its rarity in the Jewish scriptures makes it notable in Revelation, which is the only place in the Jesus movement literature where the phrase is used. In addition, λέγει μοι is used to refer to the angel speaking to Daniel. Similarly, this phrase is always used of a heavenly being (one of the 24 elders or an angel) speaking with John. The first occurrence of λέγει μοι is in Rev 5:5, where it is preceded by past-tense verbs.

⁴⁰ κρίσις is also used in Dan 7:16, but there it is used to mean “interpretation.”

⁴¹ Although κρίμα does not occur in Daniel 7, we include the word as relevant for two reasons. First, both κρίμα and κρίσις are derived from the verb κρίνω. Second, κρίμα is used in Rev 20:4, which clearly alludes to the image of the thrones of Dan 7:9 and the judgment given to the saints in Dan 7:22.

⁴² Both the four kings of Dan 7:17 and the four angels of Rev 9:14-15 are evil in character. The four angels may be linked to Daniel 7 in either one of two ways. In the first way the four angels correspond to four powerful angels that have authority over world empires, which are depicted as the four kings (beasts) of Dan 7:17. In the second way the four angels correspond to the four winds of Dan 7:2 and are to be seen as four powerful angels (winds = angels). This latter view seems more likely. Stephen S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (Downers Grove: InterVarsity, 2005), 237, points to the Jewish apocalyptic tradition of four destructive powers that come from the four corners of the earth (Dan 7:2; Zech 6:5-8; 2 Bar. 6:4). In contrast, the four angels of Rev 7:1 restrain the four winds of the earth, and this restraint points them being angels of God. Cf. Beale, *Revelation*, 507.

⁴³ This phrase is used only in the Psalms and in Dan 7:18 and 12:3.

Daniel	Greek Word, Phrase, or Clause	Revelation	Greek Word, Phrase, or Clause
7:19	καὶ ἰδοὺ οἱ ὀδόντες αὐτοῦ σιδηροὶ	9:8	καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν
7:20	τῶν δέκα κεράτων αὐτοῦ τῶν ἐπὶ τῆς κεφαλῆς	See 7:7 above on εἶχε δὲ κέρατα δέκα	
7:20	στόμα λαλοῦν μεγάλα	13:5	στόμα λαλοῦν μεγάλα
7:21	τὸ κέρας ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους καὶ τροπούμενον αὐτούς	See 7:8 above on ἐποίει πόλεμον πρὸς τοὺς ἁγίους	
7:22	ὁ καιρὸς	1:3; 22:10	ὁ καιρὸς
7:22, 27	ἔδωκε with God as the subject	1:1; 2:7, 10, 17, 21, 21, 23, 26, 28; 3:8, 9, 21; 8:3; 11:3, 18; 13:2, 4, 15, 16; 15:7; 16:6, 19; 17:17; 18:7; 21:6	Active forms of δίδωμι with God or Jesus as the subject ⁴⁴
7:24	καὶ τὰ δέκα κέρατα τῆς βασιλείας δέκα βασιλεῖς στήσονται	17:12	καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν
7:25	καὶ ῥήματα εἰς τὸν ὕψιστον λαλήσει	13:6	καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεὸν ⁴⁵
7:25	ἕως καιροῦ καὶ καιρῶν καὶ ἕως ἡμίσεως καιροῦ	11:3; 12:14; 13:5	καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ or simple paraphrase ⁴⁶
7:27	βασιλεῦσαι βασιλείαν αἰώνιον	11:15; 22:5	Form of βασιλεύω followed by εἰς τοὺς αἰῶνας τῶν αἰώνων

⁴⁴ All of these uses of δίδωμι in some way involve the sovereignty of God: (1) God's exercise of sovereignty, (2) the usurpation and inversion of God's sovereignty, and (3) the delegation of God's sovereignty.

⁴⁵ Although none of the content words of Rev 13:6 match the words of Dan 7:25, the allusion is highly probable because the words of Rev 13:6 are complex paraphrase (§3.2).

⁴⁶ Pattemore, *People*, 120. The author uses simple paraphrase (§3.2) in Rev 11:3 and 13:5 to refer to the same period of time.

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