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THE USE OF THE OLD TESTAMENT
IN
THE REVELATION

By

RUDOLPH A. RAMSETH

B.A., St. Olaf College
B. Th., Luther Theological Seminary

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INTRODUCTION

THE USE OF THE OLD TESTAMENT IN THE REVELATION

INTRODUCTION

A. The Problem

Even a casual study of the Revelation of John will reveal that there is therein an abundance of the language, phraseology, symbolism, and imagery of the Old Testament. Upon closer examination, one discovers that the Apocalypse breathes the very atmosphere of the Old Testament, and hardly is there a paragraph of the book in which there is not found a conceivable reference to some book of the Old Testament.

It is the problem of this study to discover what use the writer of the Apocalypse has made of the Old Testament, to indicate the manner in which he has used it, and to point out the purpose he has accomplished using it.

B. Justification of the Problem

Authorities in the field of study of the Apocalypse all indicate their recognition of the parallelism which exists between the book and the Old Testament. Representative of their judgment would be the statement of Dr. H. B. Swete:

The Apocalyptist's use of the Old Testament is by no means limited to its symbolic imagery and numbers; its thoughts and its very words appear in every part of his book...no writer of the Apostolic age makes larger use of his predecessors.¹

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1. The Apocalypse of St. John, p. CXL

The very recognition of this fact points up the significance of a study of how John has used the Old Testament. This investigation may be thought of as having a two-fold significance. In the first place, there are the direct conclusions to which it will lead. It will give indication of John's concept of the Old Testament. It will contribute to an understanding of John's concept of his own position as a prophet and oracle of God. And it will lead directly to some conclusions in regard to the originality of the Apocalypse.

But aside from the direct conclusions, there is the contribution that it will make toward further studies that might be classified as by-products of this investigation. For example, an investigation into the authorship of the Johannine books of the New Testament would certainly require a study of the manner of use of the Old Testament in the different books ascribed to John.

A second by-product study might be a comparison between the Apocalypse and one of the books of the Old Testament where a concentration of parallels is found. Basic to such an investigation would be the study of John's use of the whole Old Testament.

Another study that very naturally suggests itself would be centered about the question: Is the Revelation in place in the New Testament, or is it a misplaced Old Testament book? Does it have the character and the message of a New Testament book? The present investigation would again be basic in the solution of this problem.

One final by-product study may be mentioned. It has been suggested by some students of the Apocalypse that the key to its interpretation has only recently been uncovered in the discovery of

some thirty odd non-canonical books called apocalypses. The problem then arises; Is John primarily indebted to these non-canonical works, and only secondarily dependent upon the canonical Scriptures of the Old Testament for his source material?

These are only suggestive of the many by-product studies that this investigation might lead into, and they serve to further justify the primary importance of an investigation into the problem of this thesis.

C. The Method of Procedure

The first chapter will be a survey of the use of the Old Testament in the Revelation. This survey will take note of the profusion of its use, and it will point out where the parallels are concentrated, both in the Revelation and in the Old Testament. The chapter will also attempt to classify these many parallels: first, according to content; second, according to their literary characteristics; and third, according to the apparent deliberateness with which they have been employed. The basis of selection within a given classification will be explained and examples will be offered to illustrate the clues that have been followed in making the selection. As a special augmentation of this chapter there will be added an appendix in which the text of the Revelation will be placed in parallel column with all the more obvious allusions to the Old Testament.

In chapter two a specific and detailed study will be made of representative examples of parallels, grouped according to the classification of content. A search will be made for the purpose

which has prompted John to employ each Old Testament reference, and an evaluation will be made of the success he has had in fulfilling such purpose. This study will also contribute to an understanding of John's concept of the Old Testament and of the concept he had of his own position as a prophet and oracle of God. It will further throw light on the originality of the book, giving evidence of the degree and nature of his dependence upon former scriptures.

Chapter three will be a general summary, with conclusions based on the findings of chapters one and two.

D. Sources of Data

It is quite obvious that the Bible will be the primary source of information for this study. The American Standard Version of the Bible will be used. However, it will be noted that the appendix will carry the text of the King James Version of the Apocalypse, not by choice, but by necessity, it being the only text available for this type of use.

In the selection of the more obvious parallels between the Apocalypse and the Old Testament, the cross-references listed as footnotes in the Revised Standard Version of the New Testament (1946) will be carefully examined, also the list of Old Testament parallels included in Dr. H. B. Swete's commentary, The Apocalypse of John, pp. cxl-cliii, and Westcott and Hort's list included in the appendix to their New Testament in the Original Greek, pp. 184-188.

Recognized expositors will also be consulted for their interpretations of passages of the Apocalypse and their Old Testament parallels.

All five books of the Torah, or Pentateuch, are included among the references. But it is the book of Exodus from which the bulk of these parallels comes (21 in all), and they are grouped within the book of Exodus in the area of the plagues and the area of the giving of the law at Mt. Sinai. There are six references to Genesis, five to Deuteronomy, two to Numbers, and one to Leviticus.

The Nebhiim is also well represented, though the "latter prophets" are referred to much more frequently than the "earlier prophets". Only one reference has been included from Judges, one from II Samuel, four from I Kings, and three from II Kings, whereas fifty-two have been included from Isaiah, sixteen from Jeremiah, thirty-one from Ezekiel, and twenty from the Twelve Minor Prophets. Of the Minor Prophets, all are represented except Obadiah¹ and Jonah, but seventeen of the references are concentrated in Joel and Zechariah.

References are also made to the Kethubhiim, with concentration coming again, however, in certain books. Thirty references are included from the Psalms and thirty-nine from Daniel, while I Chronicles, Nehemiah, and Job, each have one, and Proverbs, two. Not one of the Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, and Esther) is represented, though Swete² has included Canticles 5:2 as a parallel to Rev. 3:20.

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1. Westcott and Hort, in the appendix to their New Testament in the Original Greek, p.186, include Obadiah 21 as a parallel to Revelation 11:15.
2. H. B. Swete, op. cit., p.CXLIII

Of the 246 references listed in the appendix, 189 of them refer to but six books of the Old Testament, namely, Exodus, Psalms, Isaiah, Jeremiah, Ezekiel, and Daniel. The prophecy of Daniel contains by far the largest percentage of references. It is also noted that the comparatively brief prophecies of Joel and Zechariah, with their seventeen references, have a high percentage.

It is interesting to compare the above findings with the cross-reference guide in the Revised Standard Version of the Revelation.¹ Of 281 cross-references listed, 266 refer to the Old Testament, one to the Apocrypha, nine to other New Testament books, and five to other portions of the Revelation itself. It is evident that these foot-notes are intended as cross-references, not necessarily parallels. There surely is a distinction; the cross-reference will not always indicate a parallel, but a parallel would call for a notation in a cross-reference guide. However, there is strong evidence that they who made selection of the cross-reference guide had the thought of parallel uppermost in their minds. That is the reason it comes into the study at this point, and some observations are here noted.

(a) 203 of the 266 Old Testament references are from but six books, the same ones noted above, namely, Exodus-23, Psalms-29, Isaiah-57, Jeremiah-20, Ezekiel-39 and Daniel-35. There are also eleven references to Genesis, two to Leviticus, three to Numbers

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1. Revised Standard Version of the New Testament, 1946.

and five to Deuteronomy; there are none to the segment, Joshua thru II Samuel, but twelve to I and II Kings; there are none to the segment, I Chronicles thru Esther, only two to Job, two to Proverbs, and none to Ecclesiastes, Song of Solomon, and Lamentations; in the Minor Prophets, twenty-three references are distributed in Hosea, Joel, and Zechariah, and just one each in Amos, Micah, and Malachi. The Apocryphal reference is to II Maccabees.

(b) It is apparent that this high percentage of Old Testament references in comparison to N. T. References, 203 out of 266, gives an unfair picture of the relationship between the Revelation and the other books of the New Testament. As indicated by other cross-reference guides, there is much more of the thought of the other New Testament books in the Revelation than the Revised Standard Version would indicate. However, with limited space, and a desire to include the most important and relevant cross-reference, the Revisers have limited themselves to original sources of words, phrases, symbols, visions, and ideas.

D. Classification of the Parallels

1. Classification According to Content

The references to the Old Testament in the Apocalypse group themselves very naturally according to content. Four groupings are to be noted: references pertaining to God; references pertaining to the redeemed; references pertaining to the wicked; and a group of mixed references or miscellaneous, which would relate to two or all three of the previously named groups.

Perhaps it is only coincidence that the working cards on which these references were first transcribed in the preliminary steps of this study, could be divided into four almost equal piles in this classification according to content.

It is significant to note that the references pertaining to God include references to all three persons of the Trinity. It is not too surprising that the references to God the Father are numerous, since the Old Testament writers clearly portrayed the One and Only God, and they knew him as a Father God. Nor is it surprising that there are many references to the second person of the Trinity, for the Old Testament consciousness of the Messiah is very apparent. And also to be remembered is that the Apocalypse is a "Revelation of Jesus Christ". But it is most interesting to note that John makes use of the Old Testament also in portraying his concept of the third person of the Trinity, the Holy Ghost.

Old Testament references pertaining to the redeemed are just as numerous as those pertaining to God. The emphasis of some of these references is upon the status of the redeemed in relation to God, and others speak of the condition of the redeemed in relation to the world - in relation to the wickedness of the world, and also to the persecution by the world. And a third group speaks of the future hope of the redeemed.

In contrast to the references pertaining to the redeemed are those pertaining to the wicked, in which the present apparent reign and triumph of the wicked is clearly set forth, but just as vividly their future defeat and doom.

Since this classification according to content will form the basic outline of the second chapter of this thesis, and specific examples will be given detailed study at that time, this chapter will not include specific examples, but only these general observations.

2. Classification According to Literary Nature

The parallels between the Apocalypse and the Old Testament are not all of the same literary nature. In a study of their literary characteristics, they may be divided into five categories.

Some of the parallels could be best classified as historical references. There are, first, the historical personages, or biographical references. The Jezebel of 2:20 is an example of this type. It is just possible that there could have been a woman in the congregation at Thyatira by that name, but it is more plausible to believe that this is the name John gives to a woman prophetess in the congregation that is promoting such teachings and practices as would be reminiscent of the wickedness of the wife of King Ahab.¹ Then there is the reference to Balaam and King Balak in 2:14. In this instance it is definitely stated that there are those within the congregation at Pergamum who are promoting the teachings of Balaam, who taught Balak "to cast a stumbling block before the children of Israel", encouraging the people of God to mix with heathens and with heathenism. This reference then is both a

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1. I Kings 16:31

biographical reference and a reference to an historical event, another category, which will be described below. The reference to Moses and his song in the fifteenth chapter of Revelation is in a similar category, both biographical and historical event.

There are, secondly, the historical places, or geographical references, with repeated allusions to Babylon, Jerusalem, Sodom, Egypt, the Euphrates river, the valley of Megiddo, and the like. These are used predominantly in a figurative sense, Babylon, for example, representative of wickedness, and Jerusalem, representative of the holy city of God.

Then there are historical event references. Balaam's plot with King Balak to cause Israel to sin has already been mentioned, under historical personages, as has the occasion for the song of Moses. But there are others that may be even more specific. The command in 18:4 for God's people to come out of the wicked city lest they share in her plagues, is clearly reminiscent of the destruction of Sodom, and the command of God unto Lot and his family to flee the city, lest they also be destroyed. The identification of the two witnesses in chapter 11 with the Elijah and Moses of old is made by reference to two historical events in their lives; in the life of Moses, reference is made to his "power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire,"¹

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1. 11:6b

reminiscent of the days when Moses was being used by God to smite Egypt with every manner of plague; and in the life of Elijah, the reference made to the shutting up of the heavens so that it rained not for more than three years.¹ In 13:15b the threat against those who refused to worship the image of the beast is clearly reminiscent of the threat against those in Daniel 3 who might refuse to bow down to the golden image set up by the King Nebuchadnezzar.

A second literary type of parallel is the use of a saying or maxim. It needs to be repeated here that John never actually quotes verbatim from any source that we know of. However, the similarity is so marked that there is little question about the source of the thought. For example, in 3:19, when he puts these words into the mouth of Christ: "As many as I love, I reprove and chasten", it identifies him with the one spoken of in Proverbs 3:12, "For whom Jehovah loveth he reproveth". Again, in 2:23, Christ speaks these words: "I am he that searcheth the reins and hearts; and I will give unto each one of you according to your works". This statement comes perhaps the closest to an actual quotation from the Old Testament, for Jeremiah 17:10 reads: "I, Jehovah, search the reins, I try the heart, even to give every man according to his ways, according to the fruit of his doings."

A third literary type of parallel, very closely related to the second, is the use of a series of ideas from one context,

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1. 11:6a

though it is not a quotation or saying that is being used. For example, in 2:26f, the promise is made to the one who overcomes, and who "keeps my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers". The rod is not an unusual figure in the Old Testament representing authority or instrument of chastisement, and the potter's vessel is also a familiar figure. But there is only one place where the three elements, authority over the nations, rule with the rod of iron, and dashing the potter's vessel to pieces, all occur together, and that is in Psalm 2:8-9: "Ask of me and I will give thee the nations for thine inheritance...thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel". A similar parallel is found in 3:7 which reads: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth". Parallel to it is Isaiah 22:22: "And the key of the house of David will I lay upon his shoulder, and he shall open and none shall shut, and he shall shut and none shall open." (This is spoken of Shebna who was to replace Eliakim as steward over the house of David.)

There is a fourth literary type of parallel in which John has selected elements out of several different contexts. There are also instances when he has selected elements out of different, but related contexts. For example, in the Christophany in chapter one, he has used elements from Ezekiel 1, 8, 9, and 43, from Daniel 7, 9, and 10, and from Isaiah 49:2. But all of these are related

contexts in that they all portray visions of the likeness of God. However, it would be more difficult to relate the contexts of Ezekiel 37, Leviticus 26, Isaiah 25 and Isaiah 65, elements of which have been used in the beautiful saying of Rev. 21:3b and 4, "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God, and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain..."

And finally, there is a fifth literary type of parallel which consists of words, phrases, and titles, used with no special reference to a given context. Swete has pointed out several of this type of reference. He says:

God is frequently described as 'He that sitteth on the throne' and the saints as 'they which are written in the book of life', while the Roman Emperors or their vassals are 'the kings of the earth', and the pagan inhabitants of the Empire 'they that dwell on the earth'.¹

3. Classification According to Apparent Deliberateness

An examination of the appendix will reveal that these parallels have been divided into three groups according to the apparent deliberateness of their use, and so designated by the different numbers and colors. It is the purpose of this section of the chapter to explain and distinguish between these three groups.

John has in some instances deliberately and consciously employed Old Testament language and figures to suit a particular

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1. Op. cit., p. CIIII

purpose. Other parallels may be only coincidental, so that John could have employed them without ever being conscious of the fact that he was creating a parallel. Let it be said that care has been employed in choosing the parallels, and the coincidence of three or four or five words coming in the same order has not put them into the classification of a parallel unless other considerations of context or idea have warranted the inclusion. However, between the two extremes named above lie the large number of parallels, some leaning toward the deliberate use, and some toward the coincidental, and all in differing degrees. It is also obvious that two students pursuing this same study would not come out with exactly the same grouping of all the parallels; yet if the same clues were followed by both students, the results of their findings should be quite similar. Those clues in the determination of the grouping of the parallels are hereby set forth.

Group number one, marked in green in the appendix, includes those references in the Old Testament which are obviously parallel with passages of the Apocalypse, and which give evidence that John has deliberately and consciously made use of them. It must be an obvious parallel in order to be included in this classification. By obvious is meant that either in language or in series of ideas there is a marked similarity. For example, in the parallel between Revelation 1:7b and Zechariah 12:10b-14, there are four elements in each which follow in the same progression: there are people beholding; they are looking on one who has been pierced; there is as a result, mourning; and that mourning is universal -

all tribes in The Revelation, and every family in Zechariah. A second example is found in Revelation 2:26-27 and in Psalms 2:8-9 where there are three parallel elements, again in the same order: the authority over the nations; the rule with the rod of iron; and the dashing to pieces of the potter's vessel. Obvious allusions may also be indicated by direct reference to historical persons, places, or events.

A second consideration in the placement of a parallel in Group One is the relationship between the two contexts. It is obvious that the ten day trial of the four Hebrew boys, in Daniel 1:12, on their vegetarian diet with water, is hardly a similar context to the tribulation of ten days that the members of the Smyrna Church are to endure, Revelation 2:10, and so is not included in this group. However, elements in theophanies of Isaiah, Ezekiel and Daniel, could be expected to have parallels in the theophany of the fourth chapter of the Revelation, and therefore have been noted as obvious and deliberate parallels.

A third consideration in the determination of parallels within this first group is an inquiry into the purpose of John. Surely, it is not possible to enter into the mind of John and determine just to what degree he has deliberately employed Old Testament figures to carry out a given purpose. But when the purpose is quite apparent, and the use of the Old Testament parallel has contributed strongly to the fulfilling of that purpose, it surely can be surmised that John made deliberate use of the reference. Examples of this clue will be given detailed study in the chapter which

follows, and so will not be treated here.

Group number two, marked with red in the appendix, includes those parallels which, though they are very obviously parallel, may not necessarily indicate that John deliberately or consciously employed them, with the full recognition that he was using material from a former source. Again, certain clues have been followed in the selection of parallels within this group.

Some of these parallels are almost as obvious as many in the first group, and would perhaps be included there were it not for certain other considerations. But on a whole, they will not be quite as exact as those within the first group. As illustration, Isaiah 2:19 speaks about men who "shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth", and this is certainly parallel to Revelation 6:15 where "the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and every freeman, hid themselves in the caves and in the rocks of the mountains." Now the men of Isaiah are identified previously in the chapter as both the "mean man" and the "great man"¹. However, the parallelism is not quite as marked as in several of the passages noted in group number one above.

Context also enters into the choice of parallels in this second group. Some parallels are very obvious, and yet the

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1. Isaiah 2:9

elements that make up the product in the Revelation come from many different, though perhaps related, contexts in the Old Testament, many times from different books. Again, there are instances in which also these have been judged deliberate, but only when the other clues demand it. For example, in Revelation 6:12, at the opening of the sixth seal, there is a great earthquake, the sun becomes black as sackcloth, the whole moon becomes like blood. Now Joel mentions the darkening of the sun, and the moon becoming blood,¹ but it is Isaiah who speaks of Jehovah clothing the heavens with blackness, and making sackcloth their covering.² Also related here is the plague of darkness over the land of Egypt in Exodus.³

There are other parallels within this group that have been placed here instead of in number one because it cannot be determined from which context, of two or several, the parallel has been drawn. Revelation 15:8 states that the temple is filled with smoke from the glory of God and from his power. Isaiah 6:4 is the natural parallel where "the house (or temple, see 6:1) was filled with smoke" at the presence of God. However, the presence of God is represented by smoke or a cloud in many instances in the Old Testament.⁴ Another example is found in the command in Revelation 16:1 to "Go ye and pour out the seven bowls of the wrath of God into the earth", which leads to Psalm 69:24 where it reads: "Pour out thine indignation upon them, and let the fierceness of thine

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1. Joel 2:31
2. Isaiah 50:3
3. Exodus 10:21
4. Exodus 19:18, 40:34, Leviticus 16:2, I Kings 8:10, II Chronicles 5:13

anger overtake them". However, Jeremiah¹, Zephaniah² and Ezekiel³ also speak of pouring out the wrath of God and of his fierce anger, and it would be difficult to select which context John had in mind if he was conscious of borrowing the thought.

Group number three, marked with black in the appendix, includes those parallels which can be well substantiated, though they may not be quite as obvious as those included in the other two groups. Rarely will they be found to stem from one context, and it would be with great difficulty that evidence could be presented to indicate that John was conscious of borrowing the word or concept from former sources.

Included in this group are many titles and appellations for God, for the promised Messiah, for the people of God, and for the wicked ones outside the family of God. For example, in Revelation 8:13 and many other places throughout the book, the wicked are called "them that dwell on the earth". Three woes are pronounced against them in 8:13 thus linking them with "them that dwell in the land" of Zephaniah 1:18b of whom Jehovah was to "make an end, yea, a terrible end". The examples noted under the fifth literary type of parallel in the previous section of this chapter⁴, would also be included under this third group. As Swete has noted, these titles for God, for the saints, for the Roman Emperors and their vassals, and for the pagan inhabitants of the Empire, recurring over and over

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1. Jeremiah 10:25
2. Zephaniah 3:8
3. Ezekiel 22:31
4. Ante, p. 12

again in the Apocalypse, can be "sufficiently explained by the writer's lifelong familiarity with Old Testament language"¹.

Included also in this group are certain common expressions, such as the expression, "Hallelujah", which occurs three times in Revelation 19.² This is simply the untransliterated form of "Praise ye Jehovah" which occurs at the beginning and the end of so many Psalms.³

Common religious practices are also included in this group. For example, in Revelation 10:5 and 6, when "the angel...lifted up his right hand to heaven, and swore by him who lives for ever and ever", he was taking an oath in a very commonly accepted fashion. Abraham did it the same way in his dealings with Melchizedek.⁴ The man clothed in linen in Daniel 12:7 did the same. And similar instances are noted in Nehemiah 9:6, Exodus 20:11, and Psalm 146:6.

E. Summary and Conclusions

A general survey of John's use of the Old Testament has revealed that he is tremendously indebted to these writings of former scriptures, not only for language and style, but also for symbolism and idea. Reminiscence of the Old Testament appears in profusion throughout the Apocalypse, but there is a concentration of parallels in certain sections, particularly the sections where the visions occur. It has also been noted that the parallels take one to most

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1. Op. cit., p. CLIII
2. 19:1, 3 and 6
3. Psalms 104, 105, 106, 113, etc.
4. Genesis 14:22

portions of the Old Testament, though again, some areas of the Old Testament are more heavily represented, particularly the Psalms and the Prophets, and portions of Exodus.

The parallels have then been classified: first, according to content; second, according to literary type; and third, according to apparent *deliberateness*.

The classification according to content has revealed that the parallels fall naturally into three groupings, those pertaining to God, those pertaining to the redeemed, and those pertaining to the wicked. A fourth group is made up of miscellaneous references which cannot be definitely identified with one of the three above groupings, but which are related to two or all three groups.

In the classification according to literary type, five types have been noted. The historical references to persons, places, and events are very direct and deliberate. A second type is the use of sayings and maxims, freely and without ever quoting verbatim. A third type includes references to given specific contexts, a fourth, references to varied contexts, and a fifth, references which cannot be attached to any special context. The significance of this freedom in using the Old Testament sources has been pointed out, indicating that ~~John~~ was a free agent who has created an original work. It also commends his literary artistry.

In the final section of the chapter, the parallels have been classified according to the apparent *deliberateness* with which they have been employed. Three groups have been noted: the parallels which indicate a deliberate, conscious use of these

former scriptures; the parallels which are as obvious, and yet may not have been employed by John with the consciousness of borrowing from a specific Old Testament source; and the parallels which are real, but relate to concepts, ideas, or names that were in such common use in the Church that John needed not even to be aware that the reference is Old Testamental in source. This final classification speaks of a John who was steeped in the knowledge of his Scriptures. So well did he know them that he could use them freely and with purpose and yet not be classed as simply a redactor of former source material.

CHAPTER II
AN EXAMINATION OF THE PURPOSE
OF
JOHN'S USE OF THE OLD TESTAMENT IN THE APOCALYPSE

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A. Introduction

Following the pattern of study in which one proceeds from the general to the particular, and having completed in chapter one a general survey of John's Use of the Old Testament in the Apocalypse, this chapter will now proceed to a study of representative examples with the end in mind of determining the purpose of such use.

As one takes up this study, it should be borne in mind that, whereas the message of the Apocalypse is universally applicable, particularly to Christians living under tribulation, whether it be the result of outward persecution, or of inward assaults of the Devil, or of fearfulness of any sort, yet the Apocalypse has a message for some real and specific people in a real and specific situation. For that reason, before this study proceeds to the examination of John's purpose, these people and their situation should be briefly described.

The first section of the body of this chapter will therefore be a brief account of the social, political, economic, and spiritual condition of the people whom John is addressing. Then will follow the study of specific examples of John's use of the Old Testament, noting not only the apparent purpose of his use of the reference, but also giving indication of the effectiveness of

its use. The classification according to content, noted in the previous chapter,¹ will be used as the major outline of this section.

B. The Christians to Whom the Apocalypse **I**s Directly Addressed

It is Dr. Swete² who has stated so succinctly the purpose of John. He says:

The Apocalypse of John is not, like some of the later apocalypses, a literary effort, appealing to readers generally without regard to special circumstances. It is a genuine outcome of the time, written with a view to the special needs of a particular group of Christian societies; it portrays the life of those societies, and ministers to their spiritual necessities. In form it is an epistle, containing an apocalyptic prophecy; in spirit and inner purpose, it is a pastoral.

Something should be known, therefore, concerning these Christian Societies in order to understand the purpose of John in writing to them in the manner in which he has written, particularly in relation to his repeated use of the Old Testament.

The churches to whom the book is immediately addressed were located in cities of Asia Minor. In most of these cities, the churches were surrounded by intense commercial life and material prosperity; they were neighbors to strong Jewish religious communities; many of the churches were located in the very centers of pagan religions; and they were under the domination of the Emperor of Rome. What did this mean for them? It meant that the members of these churches were constantly under a strong temptation to seek

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1. Ante, p. 6
2. Op. cit., p. XCIV

gain in material riches rather than in the true treasure of the kingdom; it meant that the church was continuously struggling with the menace of Judaizers undermining from within and Jews slandering and misrepresenting the church from without; it meant rubbing elbows day by day with paganism with its ever present temptations to compromise and adopt some of the less conspicuously evil practices of the pagans; it meant severe persecution from the Roman authorities who at that time were under orders from Rome to demand of every loyal subject, as a proof of loyalty, the worship and adoration of the Emperor as God.

To such people John wrote with the purpose of warning them against the dangers of becoming careless in doctrine and practice, but also encouraging them to remain steadfast under persecution and trial.

It should be noted at this point that the Old Testament books were the recognized written scriptures of the day in the church. It is the unanimous opinion of conservative scholars that the other books of the New Testament were also completed by the time of the writing of the Apocalypse. However, it cannot be maintained that they were all in general distribution, nor that they were all recognized at that time as inspired Scripture. Without doubt, the Old Testament lessons, read in the synagogue in the days of Jesus, were still being read at the public services in the Christian churches, and the Old Testament Scriptures were still an integral part of the training program of the young. The Old Testament represented ready knowledge for the people to whom John addresses his message.

It should be further noted that the Christian church was still made up predominantly of Jews, particularly in this area of Asia Minor. It is to be recalled that Paul in his missionary journeys always came first to the Jewish community with the message of salvation in Jesus Christ. It is true that when the Jews rejected the message, he also turned to the Gentiles, but it should not be assumed that all the Jews rejected it. It might surely be said that Jews still made up the largest single group within the Christian churches. These Jews needed to be strengthened in the assurance that they, as Christians, were in the true stream of the promises of God in the Old Testament. They knew the Old Testament, they knew God as he was revealed in the Old Testament, they knew the history of his faithful dealings with his people, even during times of their severest trials, and they knew that the God of the Old Testament was a righteous and holy God. It is during times of stress and hardship that a person will stop to examine very carefully his religious beliefs, and it is in such times that he will be most tempted to question his beliefs. It is not surprising that John chose to use language, imagery, and terminology, as well as concepts, that were truly reminiscent of the Old Testament.

As it will be pointed out in more detail later in this chapter, it seems also to have been the purpose of John to give to these people whom he addresses, the sense that they are in the stream of the fulfillment of prophecy of the Old Testament; that God, who has in times past sealed up great mysteries concerning final things, was in their day making many of those things clear, as the Kingdom of God now *was* approaching its consummation.

C. Examples Offered in Illustration of John's Purpose in Using
the Old Testament

It has been pointed out in the previous chapter that the references to the Old Testament in the Apocalypse group themselves naturally according to content. There are the references to God, and it should be noted that all three persons of the Trinity are represented here, though the emphasis is on the second person of the Trinity, and quite naturally so, since the Apocalypse purports to be a "Revelation of Jesus Christ". In the second place, there are the references that pertain to the present and future state of the redeemed. And finally, there are the references that pertain to the present and future state of the wicked. There are other references that cannot be so exactly classified; however, they all relate in some way to these three classifications.

1. Old Testament References Pertaining to God

a. God as God the Father

There are three references to the Old Testament concerning the person and nature of God the Father that will be considered together at this point. Each one of them portrays one of the attributes of God.

The first reference is found in the salutation of grace and peace in the fourth verse of the first chapter. The salutation comes from "him who is and who was and who is to come". This expression of the eternal nature of God is reminiscent of the passage in Exodus 3:14, where God says to Moses, "I AM THAT I AM...Thus

shalt thou say unto the children of Israel, I AM hath sent me unto you". It also leads to the two passages in Isaiah, 41:4 and 48:12, in which God Jehovah says, "I am he; I am the first, I also am the last." John also expresses the eternal nature of God with the words, "the Alpha and the Omega¹", the "beginning and the end²", the "first and the last³".

Another attribute of God is emphasized by the repeated use of the title, "The Almighty". In 1:8 and 11:17 it is used in conjunction with the attribute of his eternal nature. The Greek word here is "pantokrator", the all-powerful one. This particular Greek word for God is used in only one other place in the New Testament⁴, and there it is used in connection with a quotation. This gives indication that the title was not in general use in the New Testament Church of the first century, but it is used very generally in the Septuagint as a translation for "El Shaddai", and John uses it no less than eight times in the Apocalypse.

Both of these repeated references to the Old Testament, the reference to his eternal nature and to his almighty power, might be classed as non-deliberate references, assuming that these attributes of God were so generally recognized and known that John needed not to be conscious at all that he was employing Old Testament wording and idea. The very fact that they appear in so many varied contexts of the Old Testament would ordinarily rule them out of the

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1. 1:8, 21:6, 22:13
2. 21:6, 22:13
3. 1:17, 2:8, 22:13
4. II Corinthians 6:18

deliberate classification, until a study is made of John's purpose. When it is seen that it served well the purpose of John, to make these references, it becomes clear why they have been considered deliberately used.

The third attribute of God noted by John occurs in 4:3 and is quite evidently a parallel to Ezekiel 1:26-28. It is the glory and majesty of God that is here portrayed. Revelation 4:3 describes God sitting on a throne, "and he that sat was to look upon like a jasper stone and a sardius, and there was a rainbow about the throne like an emerald to look upon." Ezekiel also beholds a throne and "on the throne was a likeness as the appearance of a man upon it above...and there was brightness round about him as the appearance of the bow that is in the cloud in the day of rain...This was the appearance of the likeness of the glory of Jehovah."

These portrayals of the attributes of God in the language of the Old Testament are illustrative of John's freedom in using former sources. He does not copy them, but exercises freedom in changing them to suit his particular need; yet it is quite apparent that he has deliberately employed the concepts and language of the Old Testament.

The deliberate use of these Old Testament sources is also in harmony with John's purpose. It is interesting to note that when John gives the salutation of grace and peace, in 1:4, "from him who was and who is and who is to come" it is not only reminiscent of a concept of God in the Old Testament, but also of a strikingly

similar historical situation. In Exodus 3:14 where God calls himself, "I AM THAT I AM", he is commissioning Moses to go speak to his people, and to Pharoah on behalf of his people. These people of Moses' day were also under a heavy yoke, as were the Christians of the times of the Apocalypse, and they needed the same kind of encouragement and the hope of deliverance. In the manner of the apocalyptic, John is introducing himself as also being commissioned by God to give unto his people a similar message.

In writing to people who are under severe persecution, or in the shadow of persecutions soon to fall upon them, he also has a definite reason and purpose for introducing God as he has always been revealed. These people needed to have a real understanding of the eternal nature of God, the eternal nature of his promises, the eternal nature of his reign. They needed to be reminded that "as for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him."¹

These people also needed to sense that their eternal God was able to cope with any situation, no matter how bad it might be, no matter how powerful might be the adversary. Their God is "pantokrator", so familiar to them from the Septuagint.

They needed also to behold the majesty and glory of their true King and God, high and lifted up on a throne, and adored not

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1. Psalm 103:15-17a

only by men but also by all the hosts of heaven. Their God was an infinitely greater God, an infinitely greater Ruler than any emperor. Their God was truly God, their King was truly King and King of kings; all others were pretenders.

It is with great skill that John weaves in these attributes of God at strategic positions throughout the book. They come at the beginning and at the end, and are spaced in between at regular intervals, just when recognition of the strength of the enemy is most apparent.

What encouragement must have come to those first readers of the Apocalypse, beholding as they did constantly the power of the adversary, the Devil, incarnated, as it were, in the Roman Emperor and his representatives, for them to behold just as clearly their God, the Eternal One, who would ~~still be~~ God after the emperors were dead, and whose power and might made the power of men seem puny and mean by comparison.

It would be wrong to give the impression that John makes use of only these three references to the Old Testament in portraying the God of the Revelation, or that they are the only truly obvious allusions to the Old Testament. The voice of the God of the Revelation is the same "voice of a trumpet exceeding loud" that spoke from Mount Sinai¹. It is "the voice as of a great multitude" in Daniel², the "voice of many waters" in Ezekiel³. He is the same God whose presence induced great lightnings and thunder and shaking of

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1. Exodus 19:16
2. Daniel 10:6b
3. Ezekiel 1:24 and 43:2

the mountain at Sinai. He is the God whose presence was made known in a cloud, as in the Shekinah of the wilderness tabernacle, and in great smoke, as in the temple of Isaiah six. He is the same righteous God, just in all of his judgments, as the God of the Psalmist¹.

It is apparent from these findings that John has with definite purpose sought to link his message and the God of his message with the God of the Old Testament. He has sought to present to them the immutability of God. God has always been God, is now, and always will be the same God. If he has promised, he will fulfill; if he has warned, his warning must be heeded. If he has cared for his own in times past, he will still care for his own; if he has utterly destroyed and brought to nought the wicked in the past, so will he do in the present, and near future.

b. God as God the Holy Spirit

The Apocalypse is not the book to which one turns if seeking clarification of the doctrine of the Holy Spirit. This is not to say that the Holy Spirit is not accounted for in the Apocalypse. He is here, but not prominently so. As stated previously, this book purports to be, not a revelation of the Holy Spirit, but a "Revelation of Jesus Christ." And among the references to the Holy Spirit, it is not strange that there is very little allusion to the Old Testament, for the Old Testament does not consciously present a teaching concerning the Trinity. Christians now are aware of the existence and work of the Holy Spirit in the Old Testament only in the light

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1. Psalm 119:137

of the testimony of Jesus and through the actual manifestation of the Spirit on Pentecost.

In the second portion of the salutation of grace and peace in 1:4, there is a possible allusion to the Old Testament relating to the Holy Spirit. It speaks of the greeting from "the seven Spirits that are before the throne." When this reference is linked up with the "seven eyes" of the Lamb in 5:6b, which are "the seven Spirits of God sent out into all the earth", the two passages together naturally lead to the seven lamps of the candlestick in Zechariah 4, which "are ¹ the eyes of Jehovah, which run to and fro through the whole earth."

c. God as God the Son

The salutation of grace and peace in Revelation 1:4 and 5 is completed by the greeting from "Jesus Christ, who is the faithful witness, and the firstborn of the dead, and the ruler of the kings of the earth." This is so evidently an allusion to the eighty-ninth Psalm, a Messianic Psalm, where it states that the seed of David and his throne "shall be established forever as the moon and as the faithful witness in the sky"², and where God says, "I also will make him my first-born, the highest of the kings of the earth"³. Swete states that this "threefold title...answers to the three-fold purpose of the Apocalypse, which is at once a Divine testimony, a revelation of the Risen Lord, and a forecast of the issues of history."⁴ It appears to be even more than this. It gives assurance of fulfillment of the

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1. Zechariah 4:10b
2. Psalm 89:37
3. Psalm 89:27
4. Op. cit., p. 7

great threefold messianic hope of the Old Testament, that God would finally send a prophet above all other prophets, a priest above all other priests, and a king above all other kings. Elaboration on this theme follows in the Revelation, but John introduces it right here at the start, as he introduces to them Jesus Christ. It is he that is that final and ultimate witness from, and manifestation of, God, of his will and of his grace; it is he who, having come through death into life, having made the final sacrifice for sin and paid the final penalty of death, now lives to make intercession for his people; it is he that is in fulfillment of the promise of God to David, that his kingdom shall be established forever. John wants to make clear to these people that Jesus Christ is "that prophet"¹, that he is that "high priest after the order of Melchizedek"², that he is that king that shall "reign over the house of Jacob for ever"³."

John goes on in the latter part of the fifth verse and into the sixth to make the point that it is not only that Jesus has come in fulfillment of prophecy, but also has the power to fulfill the long dreamed hope of Israel, which hope is, according to Kiddle, to be "transformed at the Messiah's coming into a nation of 'prince-priests', with a unique and final privilege--access to the very presence of God."⁴

Kiddle goes on to state:

This dream was now fulfilled, John believed: not in the Jewish nation, however, but in the inheritors of the destiny rejected by them--in the Christian churches; so great was the reward of

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1. John 1:21
2. Hebrews 5:10
3. Luke 1:33
4. Martin Kiddle, *The Revelation of St. John*, p. 9

those who were loyal to their God¹.

All this fits into John's purpose of presenting to these people under trial, the adequacy of their Saviour.

In contrast to this picture of what Jesus Christ means to those who belong to him by faith, John goes on to describe the reaction at Christ's second coming, of those who have rejected him. The first part of verse 7, "Behold, he cometh with the clouds" is reminiscent of Daniel 7:13, where "there came with the clouds of heaven one like unto the son of man...", thus linking Jesus Christ with that great one of Daniel's prophecy. In the second part of the verse John prophesies that "Every eye shall see him (Jesus Christ), and they that pierced him, and all the tribes of the earth shall mourn over him". This is in direct line with the prophecy of Zechariah²: "...and they shall look unto me (some manuscripts have 'him') whom they have pierced and they shall mourn for him as one mourneth for his only son...And the land shall mourn, every family apart; the family of the house of David apart...of the house of Nathan apart...of the house of Levi apart...the family of the Shimeites apart...all the families that remain..." It is made clear that this is not the mourning of repentance, but of bitter remorse. Those that had rejected Christ, be they Jew or Gentile, of any tribe or nation of the earth, would see the time when they would be forced to recognize his authority, but when it would be too late to escape the wrath of God.

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1. Ibid.
2. Zechariah 12:10b-14

Related to this same theme is a parallel found in Revelation 19, where there is a description of the one who rides on the white horse, who is called "Faithful and True", whose eyes are a "flame of fire", and who is called "The Word of God", thus identifying him positively with the Christ. This description is augmented in the fifteenth verse as follows: "...from his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the winepress of the fury of the wrath of God the Almighty". The sharp sword of this description is reminiscent of Isaiah 11:4b and 49:2; the rod of iron harks back to Psalm 2:8, the treading of the winepress of the wrath of God, to Joel 3:13 particularly, and several other lesser-degree parallels. John is careful that after he has portrayed the Christ in the figure of a Lamb, he does not leave the impression that Christ in his glorified state is still meek, lowly, helpless as a lamb, (the figure of the Lamb is employed for an entirely different purpose) but that he is to be the righteous judge, whose judgment will fall heavily upon the wicked. This, first of all, gives encouragement to the saints who are inquiring, "How long?" and also gives warning to those who are Christians that the wrath of the Christ can be terrible against apostasy, or even carelessness. It is recognized that the figure of "the rod of iron" and "the sharp sword" have been used previous to chapter 19. In chapter one of this thesis,¹ in describing the clues used in the selection of deliberate references to the Old Testament, note has already been made of the striking

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1. Ante, p. 14

parallel between Revelation 2:26-27 and the Second Psalm, in both of which "power over the nations", "rule with the rod of iron", and "the breaking of the potter's vessel" are applied to the Messiah in that order. Thus John fulfills the very definite purpose of identifying Jesus Christ with that long awaited Messiah of old, assuring these Christians of Asia Minor that they have not learned a myth; they have not followed a dead mystic; they have become followers of the living Lord.

It would be an omission not to consider, in this section of the chapter, the great Christophany of the first chapter of the Apocalypse. In this vision of Christ standing in the midst of the churches, there is much that appears to be original with the vision, but there is much also in which there is very deliberate allusion to the Old Testament. Beginning with the vision of the seven golden candlesticks, it is quite evident that John has in mind the seven-fold lampstand which had always stood before the holy of holies in the tabernacle and later in the temple. This could well represent to the readers of the Apocalypse the true religion of the tabernacle and of the temple. But the tabernacle was gone, and the temple lay in ruins. Would it not then renew hope and confidence to view the candlestick, yet in existence and burning brightly wherever there was a Christian Church?

John then pictures a figure standing in the midst of the candlesticks, "one like unto the son of man". There is little question but that this is the same "son of man" whom Daniel saw in "night-visions" who "came with the clouds of heaven"¹. Who is it, if it is the

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1. Daniel 7:13a

same one whom Daniel saw? It is he who "came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.¹"

John now goes on to describe this one standing in the midst of the golden candlesticks, and he does it in the language of Daniel again, drawing from chapters seven and ten, in both of which this one "like unto the son of man" appears. He is "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle", as is the figure of Daniel 10:5; his feet are "like unto burnished brass", his eyes "like a flame of fire" as the figure in Daniel 10:6; and the voice of John's vision is surely the same voice as in Daniel, though the former is "as the voice of many waters", following the figure of Ezekiel 1:24 and 43:2, and the latter is the voice "like a voice of a multitude"². It should be noted too that "his head and his hair were white as white wool, white as snow", but this allusion is to a description, not of the "one like unto the son of man ", but to "the ancient of days", himself. This is illustrative of how John, freely and to his own advantage, makes use of any and varied parts of the Old Testament in the same figure. It should be noted too that the reaction of John to this vision is the same as the reaction of Daniel; they both fell at his feet

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1. Daniel 7:13b-14
2. Daniel 10:6b

as dead.¹ And so is the counter-action: "...he laid his right hand upon me, saying, 'Fear not'²".

It is tremendously significant that John ties up his vision with that much earlier vision of Daniel. Daniel had been told by this one who had come unto him: "Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days³." Then comes the great message to Daniel, some of it clear, other parts not so clear, but at the end of the message, the command: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:"⁴ John beholds the same figure from whom he is to receive a message, but now the message is no longer to be sealed, the seal is to be broken, all is soon to be revealed, for they are now in those "latter days".

As has been noted in a paragraph above, John did not hesitate to ascribe to Jesus Christ attributes and appearance which, to that time, had been ascribed only to God the Father. John's purpose, quite evidently, is to emphasize the deity of Christ. His Christ was one whose "head and his hair were white as white wool, white as snow", (1:14), a direct allusion to Daniel's description of the Ancient of Days⁵. His Christ is also "the first and the last", (1:17), and John has just used this designation as a description of The Almighty in verse eight, though he has used the Greek letters of the alphabet to express the same, "I am the Alpha and the Omega". Both verse eight,

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1. Daniel 10:8-9
2. Daniel 10:10 and 12
3. Daniel 10:14
4. Daniel 12:4
5. Daniel 7:9-10

which applies to the Almighty, and verse seventeen, which applies to the "one like unto the Son of man", are reminiscent of Isaiah 44:6b which reads: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God." It is also reminiscent of Isaiah 48:12, which states: "Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last." John wishes to leave no question in the minds of his readers that he believes in the deity of Christ, a Christ who is true God as well as true man. If it can be shown that there is one attribute which John withholds from Jesus, one designation which he reserves solely for the Father, it is "pantokrator", but this is not strange, in that John does not intend to confuse the persons of the Almighty and the Son. Each has his special designation; yet they share in the attributes of the God head.

John emphasizes the deity of Christ consistently throughout the Apocalypse through the use of Old Testament references that relate Christ to the God which the Old Testament knew. Only a few examples will be noted here.

In the message to Thyatira in 2:18, the speaker is identified as "the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass". There is no question that this one is identical with the one portrayed in the Christophany of chapter one. Then he goes on to warn of the terrible punishment which he will mete out to Jezebel, who has been seducing the people to fornication and the eating of things sacrificed to idols. To all who share in her crime and refuse to repent, he confirms his

warning with these words: "And all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works." (2:23) This comes about as close to a direct quotation as any of the allusions to the Old Testament. It refers to Jeremiah 17:10, "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." Can there be any question about the deliberateness with which John has used this Old Testament passage? And can there be any question about his purpose in making use of it? These people who had been guilty of sins as foul as would be perpetrated by a Jezebel, must come to an understanding that this One that is in the midst of the churches is not blind to their conduct, but would be aware even of the secrets of their hearts. There is nothing that they can hope to hide from him. He is one with Jehovah of Hosts who has proved his power to probe the very recesses of a man's mind and heart.

In the closing part of the message to the Laodiceans (3:19), John puts into the mouth of Christ these words: "As many as I love, I rebuke and chasten", recalling, no doubt, the words of the Seer in Proverbs 3:12, "For whom Jehovah loveth he reproveth; even as a father the son in whom he delighteth."

In John's description of the Lamb in 5:6, he is pictured as having "seven eyes, which are the seven Spirits of God sent forth into all the earth". This parallel with Zechariah 4:10 has been noted previously, but at this point, it illustrates the freedom with which John will apply to Christ passages from the Old Testament which

relate to God the Father. For Zechariah has stated that "these are the eyes of Jehovah, which run to and fro through the whole earth."

In 17:14, the Lamb is given the titles of "Lord of lords and King of kings", reminiscent of Deuteronomy 10:17, where Moses states: "For Jehovah your God, he is God of gods, and Lord of lords", or of Daniel 2:47, where Nebuchadnezzar makes confession to Daniel, saying, "Of a truth, your God is the God of gods, and the Lord of kings, and the revealer of secrets..."

In connection with this freedom with which John has applied these Old Testament passages concerning God, Swete has this to say:

The writer [of the Apocalypse] seems either to coordinate or to identify Christ with God. Yet he is certainly not conscious of any tendency to ditheism, for his book ...is rigidly monotheistic; nor, on the other hand, is he guilty of confusing the two Persons. The name of God is nowhere given to Christ in the Apocalypse; He is the Son of God, the Word of God; but the Apocalypticist does not add, with the fourth Evangelist, 'The Word was God', nor does he say that the Father and the Son are one. He is careful to identify the ascended Christ with the Christ of the humiliation...from the first his Christ is a complex conception in which human and Divine characteristics coexist.... we should doubtless err if we read into the Seer's visions the precision of the Nicene or the Chalcedonian Christology... [but] an intuitive faith carries him beyond the point reached by the understanding; he knows that the identification of the ascended Christ with the Almighty Father is not inconsistent with strict monotheism, but he does not stop to ask himself how this can be ...The reconciliation of these points of view is not necessary to the purpose of the book; it is enough that the Head of the Church is master of the situation which had arisen in Asia and of every similar situation that can arise to the world's end.¹

May it be repeated again, John's purpose is to present an entirely adequate Christ, and this he has succeeded in doing by presenting a Christ who is the possessor of all the attributes of God

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1. Op. cit., p. CLXII and CLXIII

himself. He stands in the midst of the churches. He gives expression to the current fulfillment of the promises of Psalm 46:

God is our refuge and strength, a very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas...
There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

2. Old Testament References Pertaining to the Redeemed

As has been pointed out previously, in writing the message of the Revelation, John had in mind some real people in a real situation. It is fascinating to note how he has used Old Testament references to point out to these people the need of viewing their present state in the proper perspective and in relation to the hope and confidence that they should have as true followers of God.

a. The Status of the Redeemed in Relation to God

It was necessary, in the first place, to point out to these Christians their status as followers of Jesus Christ and members of the Christian Church. He reminds them in 1:6, in 5:10, and still again in 20:6, that they are priests, and members of a kingdom. They are actually rulers within the kingdom, for they shall reign together with him who is their king, namely, Jesus Christ. These three passages can refer to two Old Testament sources whose contexts are very significant. The first is Exodus 19: "And ye shall be unto me a kingdom of priests, and a holy nation". Jehovah spoke these words to Moses, who had come up into the mountain. He told Moses

to go to the house of Jacob and remind them of their deliverance from the hands of the Egyptians, and he made this promise: "Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." The deliverance out of bondage in Egypt is used elsewhere also in the New Testament as a type of the deliverance in Christ from the bondage of sin. John would have these people understand that having been delivered from this bondage, they were now in the line of fulfillment of the promise of God to the house of Jacob. They were the people who were within the embrace of the covenant of God; they were the peculiar possession of Jehovah "from among all peoples". They lived as an apparent minority; yet they should understand that as rulers together with God in his kingdom (5:10) the earth was theirs, as the earth was God's. They were a chosen people.

The second Old Testament reference to which these three passages allude is in Isaiah 61:6: "But ye shall be named the priests of Jehovah; men shall call you the ministers of our God." And when should these things be? At the time when the Spirit of the Lord Jehovah would rest upon the Messiah, when Jehovah would anoint him to "preach good tidings unto the meek...bind up the broken-hearted...proclaim liberty to the captives, and the opening of the prison to them that are bound...proclaim the year of Jehovah's favor, and the day of vengeance of...God." This was also a time when God would "comfort all that mourn;...appoint unto them that mourn in

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1. Exodus 19:3b-6

Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness¹". Further, "their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed²". Perhaps John cannot be credited with consciousness of all the implications involved in the brief references to these two Old Testament passages. However, the Spirit of God was surely in the message, with the awareness that these people who would read or hear the Apocalypse needed to be reminded of their status as the chosen ones of God. Though the full blessings of that status was not upon them, they could live in the firm hope that the time of God's favor was at hand, when mourning would be turned to rejoicing, and when the day of vengeance of Jehovah would be upon the wicked.

The status of these Christians is also indicated by a reminder that God is making his dwelling among them: "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God". (21:3b) John has told them the same in the Christophany of the first chapter, where Jesus Christ is pictured as standing in the midst of the churches. These passages are direct allusions to Ezekiel 37:27, where God says: "My tabernacle also shall be with them: and I will be their God, and they shall be my people"; but ultimately, allusions to Leviticus 26:11 and 12, where God promises: "And I will set my tabernacle among you: and my

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1. Isaiah 61:1-3a
2. Isaiah 61:9

soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

God had always made profuse use of visual aids in dealing with the children of Israel. The tabernacle, for example, was even constructed in such a manner as to tell a story concerning God's relation to his people. And the tabernacle situated in the center of the camp came to be a symbol of God's presence among them. Later it was the temple at Jerusalem that symbolized God's dwelling among them. Now they no longer have such outward reminder of God's presence, but they need to know that God nevertheless is among them, and his presence means something, the same, and more so, as it meant to Israel of old. It meant encouragement, but also warning. The context of Leviticus 26 is particularly pertinent. God says: "If ye walk in my statutes, and keep my commandments, and do them; then I will give¹...", and the bounty he describes in the following verses is almost boundless. But he also warns: "...if ye will not hearken unto me, and will not do all these commandments: and if ye shall reject my statutes, and if your soul abhor mine ordinances...I also will do this unto you..."², and now the terror of his judgment upon them is also almost without bounds. It is true that the context of 21:3, particularly in the verses that follow, would indicate that God's assurance of his presence in their midst is primarily for their comfort and encouragement, for John goes on to say: "He shall wipe away every tear from their eyes, and death

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1. Leviticus 26:3
2. Leviticus 26:14-16

shall be no more, neither shall there be mourning nor crying, nor pain...¹" (21:4) But the comparative context in chapter one, where Christ is pictured as standing in the midst of the churches, shows clearly that the presence of God in the midst is for reproof and warning, as well as comfort and encouragement. Their status as members of God's kingdom, with God moving in their midst, carries with it a responsibility as well as a privilege, a warning as well as an encouragement.

b. The Status of the Redeemed in Relation to the World

(1.) In Relation to the World's Wickedness

John is interested in making clear to those who read his message that God is aware of the dangers in which they move from day to day. In the first place he points out the dangers that threaten them from within their own fellowship.

John could not have used any stronger language than he has used in his rebuke of the churches of Pergamum and Thyatira. In 2:14, in the letter to the church at Pergamum he writes: "I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." In making this reference to an historical person and event, John did not need to use many words to make clear the nature of his rebuke. These people would know well the story of the prophet Balaam told in the fourth book of Moses. They would remember how Balaam, being unable to prophesy evil against the people

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1. Reminiscent of Isaiah 25:8 and 65:19

of Israel, in spite of riches offered him by King Balak, yet gave counsel to King Balak¹ how he might overcome the Israelites by causing them to commit fornication with the pagan women. These people would remember how God brought swift and terrible punishment upon Balaam, and upon all who joined with him in his counsel.

In 2:13, in the letter to the church at Thyatira, John writes: "But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." Here again is economy of words as he points to this infamous historical person and her infamous deeds in causing Israel to commit fornication and go off to serve the gods of Baal. It might be argued that this Jezebel of Revelation 2:20 was an actual woman by that name, and that it is only coincidence that both she and the wife of Ahab, of I Kings, taught people to give allegiance to idols. However, in this instance, John does not leave it to the memory of the people to recall what was the outcome of the sin of Jezebel of old. He recalls it for them, thus making it quite clear that it was his intention to remind them of the wickedness of the ancient Jezebel, that they might understand the dreadful danger of tolerating such a one in their midst. In the very brief statement, "and I will kill her children with death", he very pointedly reminds them of the terrible destruction of the entire household of Ahab and Jezebel recounted in II Kings 10.

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1. Numbers 31:16

They must also be warned of the insidious influence of the world outside. They must learn to withdraw from that environment, lest they be engulfed in its sins and in its doom. John warns them in 18:4: "Come out of her [the wicked city] my people, lest you take part in her sins, lest you share in her plagues." This is reminiscent of the deliverance of Lot and his family out of Sodom. In Genesis 19:15, Lot is admonished: "Arise, take thy wife and thy two daughters that are here, lest thou be consumed in the iniquity of the city." It is also reminiscent of Jeremiah 51:6: "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity; for it is the time of Jehovah's vengeance; he will render unto her a recompense." Had John given no other indication of the terror of God's vengeance, this would have been sufficient to make it clear to these people. They remembered what God had done to the plain cities of Sodom and Gomorrah, raining upon them fire and brimstone, consuming them and everything and everyone within. They knew too of the utter destruction of the great city of Babylon. With all of its ancient splendour, glitter, and power, it suffered complete destruction in the vengeance of the Lord. These people must never toy one moment with that vengeance, but rather flee out of the midst of the wickedness and have no part of it. No great lengthy description of the wrath and vengeance of a righteous God upon sin could have been more effective in setting forth before these Christians, the awfulness of God's wrath upon those who might grow careless and trifle with wickedness.

(2.) In Relation to the Persecution by the World

In the midst of trials, temptations, and persecutions, there comes strength and encouragement to endure, in the recognition that God is aware, that God knows. God knew of the trials and temptations and persecutions under which the Christians of Asia Minor were living, and John wanted to give that assurance to the people. He has portrayed to them their God, an eternal, almighty, all-knowing God, and a God who has concern for them. It was of value to them to be reminded that this God was fully cognizant of their trials under persecution. It was also well for them to be forewarned of persecutions to come, that they might be prepared to face them when they came.

In the letter to the church at Smyrna, 2:10, John writes: "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." It is Swete¹ (p. 32) who has pointed out that this ten days "has perhaps been suggested by Daniel 1:14." In the appendix to this thesis, Daniel 1:12-14 has been noted as a possible parallel to Revelation 2:10, but has not been classified as a deliberate reference. Nonetheless, closer examination of the two passages suggests some striking similarities. It will be recalled that Daniel and his four companions were faced with the alternative of defiling themselves by eating forbidden food or defying direct orders of the king concerning their diet. They were ready to go without food rather than defile themselves, but finally persuaded the chief steward of the eunuchs to give them a diet of pulse and water, trying them out on that diet for the

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1. Op. cit., p. 32

period of ten days. At the end of the ten days, they had avoided defilement, proved their point to the chief steward, and had even found favor in the eyes of the king.

Those to whom John was writing were also to face a period of testing. They would also be facing the alternative of defiling themselves or defying the king. They would defile themselves with apostasy or suffer the terrible torture ordered by the Emperor upon all who refused to honor him as God. The people of Smyrna, in particular, but all the Christians who were to suffer persecution for their faith, should understand that there was a definite limit to the time of persecution, that God would vindicate those who would remain faithful, and that this vindication might even be recognized by those designated by the Emperor to carry out his cruel orders.

More specific use of the Old Testament in this category, however, is in the twelfth chapter, where the "woman with the sun" is pursued by the dragon. This woman is more fully described as having "the moon under her feet, and upon her head a crown of twelve stars." This quite definitely associates her with the true Israel. It was the true Israel that gave birth to the man child, the Messiah, Mary being the representative of the true Israel. It was also the true Israel that was being persecuted subsequent to the man child being "caught up unto God, and unto his throne." Now 12:6 speaks of the woman fleeing "into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days." This, quite apparently, is a reference to Micah 4:10, where it reads: "Be in pain, and labor to bring

forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city; and shalt dwell in the field, and shall come even unto Babylon: there shalt thou be rescued: there will Jehovah redeem thee from the hand of thine enemies."

John would remind these people that persecution of God's elect was not a new thing. That the elect had been persecuted before was common knowledge to these people, and they needed no more reminder than John gives them here. They will recall, too, that in former persecutions, God has given to the elect, strength to endure the persecution. He has also brought every persecution to naught, and finally to an end. There is a haven of refuge. To the one who remains faithful and steadfast, there will be given strength to endure; to the one who is given strength to endure, there will come a time of rest from persecution.

John would also remind them that there is a special protection which God affords his own. There are afflictions in this world that the Christian escapes, because he is a Christian. John again uses the Old Testament in reminding them of this fact. In 7:2 John beholds "another angel ascend from the sunrising, having the seal of the living God", and this angel cries with a loud voice to the four angels to whom had been given the power to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." This is reminiscent of the passage in Ezekiel 9:3-6, where the man "clothed in linen, with a writer's inkhorn by his side" is commanded by Jehovah to "go through the midst of the

city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof". Then comes the command for yet others to "go through the city after him, and smite...slay... the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark". The Christians are to be assured that, though there is persecution which a Christian must suffer because he is a Christian, yet there is suffering which a Christian is spared. This world shall suffer the terrible judgment of God upon sin, but those who have trusted in God and who have remained faithful, shall be marked with the mark of the Lamb, and shall be saved in the days of those judgments.

c. The Status of the Redeemed in Relation to Their Future Hope

Many a Christian down through the centuries would have despaired had he not received from God a vision of what lies ahead for the faithful. Nothing too specific is revealed to the Christian of the after life, of the reward of faithfulness. However, just enough of a glimpse is given to assure every Christian that the prospect is glorious, the goal is worth the attaining.

The Christians of Asia Minor who first received the message of the Revelation were particularly in need of this glimpse into the future. It renewed hope and restored courage. It gave strength to endure. It lifted the eye to an horizon beyond the present struggle and suffering to behold the glories prepared for those who should overcome.

Again John makes profuse use of the Old Testament in making known the future hope of the redeemed. In the seven letters to the churches, the promises to those who overcome are framed largely from Old Testament setting. In the letter to the church at Ephesus, the promise is made to each one who overcomes: that "to him will I give to eat of the tree of life, which is in the Paradise of God". (2:7) The tree of life is also mentioned in 22:2. This brings to the fore a rather interesting relationship which the Revelation has with the Old Testament. In a sense, John here clears up a mystery of the Old Testament. In the beginning, God planted a garden and placed man there. In the midst of the garden were the two special trees, the tree of knowledge and the tree of life. It is the fruit of the tree of knowledge of which Adam and Eve were strictly forbidden to eat. When they did disobey and eat of that tree, God expelled them from the garden to prevent them access in their fallen state to the tree of life, lest "they eat, and live forever"¹. Then God set a guard at the entrance to the garden to prevent anyone from coming nigh the tree of life. The unsolved mystery then is the question, What purpose does the tree of life serve in the economy of God? It is John that clears up this mystery. God, who has made provision for the covering of the sin of man, will also give access again to the tree of life to every soul, who lays hold of the provision by faith. There is a time of complete restoration of the Paradise of God coming in the future. To those who overcome will be granted the supreme privilege of partaking of the tree of life,[?] and of living forever in a state of grace with God.

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1. Genesis 3:22

Another interesting use of the Old Testament is illustrated in the latter part of the seventh chapter. It is definitely predictive of the future hopes of the redeemed, though, in a sense, it is already in fulfillment. John views the throne of God and of the Lamb, about which are gathered the hosts that have come out of the great tribulation. It is in fulfillment because there are already those gathered there who have received their reward, but it is predictive in that these to whom John is writing can look forward to the same prospect. And what is the prospect to which they can look forward? "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life". (7:16-17) This is almost a copy of Isaiah 49:10: "They shall not hunger nor thirst, neither shall the heat nor the sun smite them: for he that hath mercy on them will lead them, even by the springs of water will he guide them." Yet, it will be noted that there is a significant addition in John's use of the reference. "He that hath mercy" is definitely identified as "the Lamb that is in the midst of the throne". John uses this passage in Isaiah to remind his readers that this kind of promise has been made by God to those who suffer persecution, and being made by God, will most certainly be fulfilled. He also makes this significant addition of identifying him through whom God will fulfill the promise, in fact, is already fulfilling it.

John also takes the liberty of adding to the promise a further promise given by Isaiah in another context. The latter half

of Revelation 7:17 reads, "And God will wipe away every tear from their eyes", an obvious repetition of the promise of Isaiah, in 25:8b: "And the Lord Jehovah will wipe away tears from off all faces." John's readers were, no doubt, familiar with this promise of Isaiah. Yet, they may have been asking themselves, "When will this promise of God be fulfilled?" It is the way of natural man to lose patience with God when he delays long in fulfilling his promises. John makes clear to his readers that God has in no sense forgotten his promise. It will be fulfilled in every detail. And the time of that fulfillment is comparatively near for every child of God that remains faithful to the end. In a sense, John acts as interpreter of the Old Testament prophecy.

Many hints are given throughout the Revelation regarding the future hope of the redeemed, but it is left to chapter 21 and 22 to climax this picture in the beautiful portrayal of the New Jerusalem, the goal of every redeemed soul. Again John turns to the Old Testament for the symbolism, the imagery, and the phraseology for this portrayal.

It is with the detailed description of the New Jerusalem, beginning in verse ten, that the Old Testament imagery becomes so prevalent. John says: "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God." Ezekiel says in chapter 40:1b and 2: "...the hand of Jehovah was upon me, and he brought me thither. In the visions of God...he set me down upon a very high mountain whereon was as it were the frame of a city." Revelation 21:12 calls

attention to the twelve gates of the city whereon "the names of the twelve tribes of the sons of Israel were inscribed", a reiteration of the prophecy of Ezekiel in 48:31. Revelation 21:19 notes that the foundations of the wall of the New Jerusalem are adorned with every jewel. Isaiah 54:11 has already indicated that "the foundations of Zion will be laid in sapphires, the pinnacles will be of rubies, the gates of carbuncles, and all the borders of precious stones."

Revelation 21:23-24 states that there is no need of sun and moon in the city for the glory of God is its light, that the kings of the earth shall bring their glory into the city, and that the gates of the city shall never be shut. Isaiah, in the sixteenth chapter, has prophesied all three of these facts and finally, Revelation 21:27 mentions that nothing unclean shall enter the city, as previously prophesied in Isaiah 52:1.

Again John has laid hold of Old Testament prophecy; he reiterates the prophecy, in a sense re-interprets it. He brings together elements of scattered prophecies and knits them into a whole picture, where they are definitely related.

The same is discovered in an examination of Revelation 22. The river flowing out of the throne of God in the midst of the city is certainly the same living waters flowing out of Jerusalem of Zechariah 14:8 and the river of Ezekiel 47. It is most likely the river of Ezekiel 47 that inspired John. It comes out of the sanctuary in both; the trees on the banks of both yield their fruit every month; and the leaves of the trees are for healing. Zechariah 14:11 returns to attention with the prophecy that there shall be no curse any more.

The statement in 22:4 that "they shall see [God's] face," harks back to Psalm 17:15 where the Psalmist says, "As for me, I shall behold Thy face in righteousness", but also to all the other Old Testament references which make it clear that to see God face to face would mean certain death. There is clear indication in Revelation 22:4, that the hope of the redeemed is to behold God and not die. Revelation 22:5 states that the saints "shall reign for ever and ever", in fulfillment of the prophecy of Daniel¹: "But the saints of the most high shall receive the kingdom and possess the Kingdom for ever, even for ever and ever"..

One has the feeling as he reads these last two chapters of the Revelation that he stands in the great stream of prophecy, that the prophecies of old are being renewed, re-emphasized, in some instances re-evaluated and re-interpreted. John is not presenting a new picture, but it is a picture that every child of God down through the generations should have received, the picture of an immutable God who has promised and who will fulfill. If these promises of future glory gave hope to saints of the past, so they should give hope to the saints of the present and of the future. God does remember his own: "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done." (22:7 and 12) These words are the Lord's. It is not a new promise. It was made also in Isaiah 40:10: "Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold his reward is with him, and his recompense before him."

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1. Daniel 7:18

3. Old Testament References Pertaining to the Wicked

The cry of Revelation 6:10: "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" is a cry that echoes from the Psalms¹ and has been re-echoed on the lips of those who have suffered under severe testing as children of God. Those who utter this cry in the Revelation are described as the souls under the altar, who have been "slain for the word of God, and for the testimony which they held". (6:9) But they seem to speak not only for those who have already gone through martyrdom but also for those who were now suffering at the hands of the wicked, or could anticipate such severe testing. A partial answer was given to these souls under the altar: "And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course." (6:11)

As the Revelation unfolds, a fuller answer is unveiled to all who would ask this question. Does God know that it seems sometimes to men that wickedness prevails? He most certainly does, and he has not forgotten his promise: "For he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make expiation for his land, for his people."²

Again John turns to the Old Testament for analogy and language to make known to these people that God is aware of the

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1. Psalm 74:10
2. Deut. 32:43

apparent reign and triumph of Satan and wickedness. But the future defeat and doom of Satan is as sure as is their present conflict with Satan.

a. The Present Apparent Reign and Triumph of Wickedness

The Devil is portrayed in Revelation 12:3 as "a great red dragon, having seven heads and ten horns, and upon his heads seven diadems." This imagery is borrowed from at least three sources in the Old Testament; Isaiah 27:1 speaks of "leviathan the swift serpent, and leviathan the crooked serpent...the monster that is in the sea"; Daniel 7:3 describes four beasts coming up out of the sea, particularly the fourth beast, "terrible and powerful...(which) devoured and brake in pieces,...and it had ten horns"; Daniel 8:10 describes the little horn which "waxed great, even to the host of heaven; and some of the host of the stars it cast down to the ground." The serpent of Genesis 3:1 also figures in the imagery, even as indicated by Revelation 12:9, which expressly states that "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world".

But the Devil is also manifested in the representative of the red dragon, namely, "the beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast...was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion...and there was given to him a mouth speaking great things and blasphemies". (13:1-5) This is a beast in which is combined the characteristics of the four beasts of Daniel 7:3-8, who also "came up from the sea...the first was like a lion...a second like a bear...

another, like a leopard...a fourth beast...(which) had ten horns... and...a little horn...and...in this horn were eyes like the eyes of a man, and a mouth speaking great things." It is this beast also unto whom "it was given to make war with the saints", as well as to open "his mouth for blasphemies against God", even as the horn of Daniel 7:21 and 25 "made war with the saints and prevailed against them" and "shall speak words against the Most High, and shall wear out the saints of the Most High". Even the time of his power, "forty and two months" coincides with the "time and times and half a time" of Daniel 7:25.

It should be noted that John has been very free in the use of these Old Testament references. He has not reproduced any one image, but has combined the images to fit his need and has added whatever elements would suit his purpose. John has again drawn this picture language from the Old Testament because it is familiar picture language. It portrays the Devil and the whole realm of wickedness in all of its terrible power. God knows the trials under which the saints are living, and the trials which they are about to face. And when God knows, there is still hope.

The latter half of chapter thirteen portrays the beast that rises up out of the earth. His function is to make "the earth and they that dwell therein to worship the first beast...and he doeth great signs...and he deceiveth them that dwell on the earth by reason of the signs". And he commands that they "should make an image to the beast...and it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should

be killed." He goes even further than that to place the mark of the beast, even his name, on the forehead of all who wish to buy or sell. This passage denotes a recognition on the part of God that Christians may have to risk their livelihood, yea, their very lives, in order to remain faithful. The note of hope and encouragement is not obvious here, but it is present. The command to worship the image of the beast is not a new command. In the days of Shadrach, Meshach, and Abedneg¹ō, there was also a command to worship an image, even the image of King Nebuchadnezzar. The readers of the Revelation will realize that God is aware that again the Emperor is seeking worship as a god, but even as God gave protection to the three brave lads of the days of Nebuchadnezzar, even so he will now preserve, in his own way, those who courageously resist idolatry. And though they be required to enter the fiery furnace of testing and even to meet death itself for their faithfulness to the true God, they can be assured that their God will be with them.

One more reference which indicates God's knowledge of the apparent reign of evil in the world is to be found in 18:23b. Here is the recognition that the merchants of Babylon have been "the princes of the earth". The imagery here is borrowed from the description in Isaiah of the city of Tyre, "whose merchants are princes, whose traffickers are the honorable of the earth."²

God also knows well the arrogance and pride of wickedness. John gives expression to this arrogance in his portrayal of the harlot,

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1. Daniel 3
2. Isaiah 23:8

or Babylon, in 18:7, "for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning". It was Isaiah who had described the "virgin daughter of Babylon" as saying in her heart, "I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children." But John goes on, even as did Isaiah, to show how wrong she was in her arrogance: "Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." (18:8)

b. The Ultimate Certain Doom of the Wicked

In coming to this final section of the chapter, there is an awareness that this subject has been treated in an indirect way throughout the chapter. God has been portrayed in all his eternal nature and power who will ultimately consummate his triumph over all the powers of Satan and the wicked world. The redeemed have been portrayed in their status as a special possession and people of God, who have been empowered to be victorious over wickedness which they face from day to day, and also to triumph gloriously in the end. The times of the end of the apparent reign of wickedness have been consistently to the fore. Yet, there is even more evidence to present in this final section of the chapter of John's great theme, the complete triumph of God and of the Lamb, and the certain doom of the dragon and all his hosts.

The complete destruction of the wicked is set forth most graphically in the eighteenth chapter of the Revelation. John beholds

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1. Isaiah 47:8
2. Isaiah 47:9

another angel coming down out of heaven who "cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." (18:2) The fall of Babylon is here portrayed as an accomplished fact. In Isaiah it had been prophesied in these words: "And Babylon, the glory of kingdoms...shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation...But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures; and ostriches shall dwell there..."¹ Then follows the description of the "kings of the earth, who committed fornication and lived wantonly with her", (18:9) and they cry out, "Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come." (18:10) Ezekiel had prophesied all this when he said: "Then all the princes of the sea shall come down from their thrones, and take up a lamentation over thee, How art thou destroyed!"² John also describes the merchants "who were made rich by her (the wicked city)" (18:15) and "every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea". They stood afar off beholding the destruction of the city, and they "cried...saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning." (18:17-19) Ezekiel had also spoken of these "that handle the oar, the mariners, and all the pilots of the sea". They "shall come down from their ships:

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1. Isaiah 13:19-21
2. Ezekiel 26:16-17

they shall stand upon the land, and shall cause their voice to be heard...and shall cry bitterly, and shall cast up dust upon their heads...and lament...saying, Who is there like Tyre, like her that is brought to silence in the midst of the sea?¹"

It is Jeremiah who inspires John in 18:21 as he says:

"And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all". For Jeremiah had prophesied: "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise again."²

Thus John has combined the portrayals of Isaiah, Jeremiah and Ezekiel, the first two speaking of Babylon, and the latter, of Tyre, in portraying the final utter destruction of Babylon, the symbol of wickedness.

How complete shall be its destruction? Again John uses the Old Testament to portray the completeness of the desolation of the city of wickedness. A passage in Ezekiel³, one in Isaiah⁴, and three in Jeremiah⁵ are blended to give this picture: "And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall

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1. Ezekiel 27:29-32
2. Jeremiah 51:63-64
3. Ezekiel 26:13
4. Isaiah 24:8
5. Jeremiah 25:10, 7:34, 16:9

be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." (18:22-23) Everything that once had been the life of the city is departed. That which once represented power in the earth and great riches is completely destroyed, even as ancient Babylon and famed Tyre. This is colorful picture language, and portrays more vividly the doom of the wicked than many long paragraphs of prosaic description. It is the kind of language that makes lasting impression and which would prompt the "great voice of a great multitude in heaven, saying, Hallelujah: Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand." (19:1 and 2)

D. Summary

With the full recognition that the message of the Apocalypse is applicable to all Christians of all times, this chapter has nevertheless proceeded on the premise that John addressed it to some specific people in a specific situation. Having learned in chapter one of the profusion of the use of the Old Testament by the Apocalyptist, it has been the burden of this chapter to search out the purpose that John has had in thus employing these former scriptures.

In the first section of the chapter a brief resume has been made of the social, economic, political, and religious situation of these specific peoples to whom the Apocalypse is addressed. They

were members of churches located in cities of Asia Minor. These cities were many of them centers of commercial life and material prosperity. They all had strong Jewish religious communities and also strong pagan religious centers. And they were under the domination of the Roman Emperor who through his emissaries was demanding loyalty of his subjects that amounted to worship of himself as a god. Subject to particular temptations and particular trials, John wrote both to warn and to encourage them.

It has also been noted that John wrote to Christians whose scriptures were still the scriptures of the Old Testament. They had been schooled in those scriptures; they were still teaching them to their children. Though there is good reason to believe that the other New Testament books were also in existence, they may not have been so generally known. It was the Old Testament that represented ready knowledge to these people whom John addresses. Thus it is that John uses the Old Testament so profusely for illustrative material.

But another reason has also been advanced for John's copious use of the Old Testament. He was privileged to behold such visions of grandeur that he lacked ordinary language to portray them. It is then that he has so freely turned to the imagery and language of the Old Testament, particularly to the sections of similar apocalyptic nature. There he has found a vocabulary to portray what he was privileged to behold as he "was in the Spirit on the Lord's day". It is a vocabulary also which his readers would be able to understand.

In the presentation of specific examples of Old Testament references, the classification according to content, described in the

first chapter,¹ has been employed as the major outline. These examples have been offered to show how John has fulfilled a specific purpose in the use of each Old Testament reference.

He has portrayed God as the same immutable God revealed by the Old Testament. When he has promised, he will fulfill; when he has warned, his warning must be heeded. He has portrayed Jesus Christ as the true fulfillment of all messianic promises of the Old Testament, who is one with the Father in nature and authority, who stands in the midst of the churches both to warn and to encourage.

He has portrayed the redeemed as a very special people of God who, though they may be called upon to endure severe trial and persecution, will be given power to endure, and will be rewarded for faithfulness.

He has also portrayed the present apparent reign and triumph of the wicked, giving evidence to the people of God that God is aware of their struggle in this world. But there will come a time of vengeance from the Lord, and the doom of the wicked is sure.

The Old Testament allusions have in certain instances served to promote brevity. John needs not to include any lengthy warning to the people of Thyatira for their failure to expel a certain wicked woman from their fellowship. He simply calls her Jezebel, and reminds them of the terrible end of the Jezebel of old and all who were confederate in her wicked deeds.

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1. Ante, p.6

The references also serve to make more vivid the teaching which John wishes to put across. The picture language of the Old Testament can hardly be surpassed, and it is this picture language that forms so much of the framework of the Revelation.

John also uses the Old Testament in a way that indicates that prophecy of old is still finding fulfillment. And all of prophecy shall ultimately find fulfillment. John emphasizes the nearness of that time when all prophecy will be fulfilled. The blessed hope of the redeemed will find fulfillment in the Paradise of God, and the terrible doom of the wicked will find fulfillment in the lake of fire and brimstone.

CHAPTER III
SUMMARY AND CONCLUSIONS

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SUMMARY AND CONCLUSIONS

A. Summary

The statement of the Problem in the Introduction to this thesis indicates that the goal of this study has been to discover what use the writer of the Apocalypse has made of the Old Testament, to indicate the manner in which he has used it, and to point out the purpose he has accomplished in doing so.

Upon completion of the investigation, it is obvious that the Apocalypse lives and breathes the language, imagery, even the atmosphere of the Old Testament. But the casual reader can so easily miss this fact, and the significance of it. He may be aware that there are Old Testament allusions, and that they are used freely for illustrative material, yet not realize that the bulk of the imagery and symbolism comes from these older scriptures. Not realizing this fact, he misses so much of the message of the book, for the message finds its interpretation, in so many instances, in an understanding of the original setting of the symbolism that is being employed.

The first chapter has emphasized the fact of John's copious use of the Old Testament. To portray this fact more vividly, an appendix has been added to the thesis in which the Apocalypse is placed in parallel column with all the apparent Old Testament allusions. This appendix has made evident that nearly seventy percent of the verses of the Apocalypse include some allusion to the Old Testament, and hardly a paragraph can be found that does not have a

possible reference.

It has been discovered that certain portions of the Apocalypse have more allusions to the Old Testament than others. This is true especially in the sections where the visions occur. Where John speaks to the people more as a pastor, he may use illustrative material from the Old Testament, much as do the other New Testament writers, but the allusions are not nearly as numerous. This is to be expected. John had a vocabulary of his own for his pastoral message, but it was inadequate for describing visions. Prophets and seers of the past, however, had beheld similar visions of heaven and had developed a vocabulary to describe them. So John turned to them and found expression for what he saw.

It has been noted also that references are concentrated in certain portions of the Old Testament. Of the earlier historical books, it is Exodus that is referred to most frequently. This is natural since the Exodus tells the story of God's dealings with his people when they were in a plight similar to that of God's people in John's day. God proved his supremacy over the powers of wickedness in Egypt; he brought his people out of bondage; he succored them in every trial and affliction; and he revealed himself in all his glory, power, and majesty at Sinai and in the tabernacle. But it is the Prophets to whom John most frequently alludes, for they had visions similar to his visions, and they addressed people who were living under the same dangers and enduring the same trials as were the peoples whom he addresses.

After noting the profusion of parallels, a very natural question arises concerning the originality of the Apocalypse. Was John simply a redactor of former source material? To assist in giving a more intelligent answer to this question, the parallels have been classified and studied under three categories: according to content, according to literary type, and according to their apparent deliberateness.

The classification according to content is helpful in understanding John's purpose. The parallels group themselves in three divisions: those pertaining to God, those pertaining to the redeemed, and those pertaining to the wicked. John wanted his readers to understand that their God was the same immutable God who had lavished his special care upon the chosen people of old, and would care also for them, for now they were his people. As his people they were under his special care, but they were also subject to special trials and temptations. The wicked would continue to persecute the people of God even as they had done all down through the Ages. But God would make an end of the wicked, and the day of triumph of the redeemed was nigh at hand. John's message was a message of warning, but also a message of hope.

The classification according to literary type has been offered to show with what freedom John has made use of the Old Testament. Historical references to persons, places, and events are very common. He has used sayings and maxims, never quoting them verbatim, but leaving no doubt concerning their origin. Some of the references have been drawn from one context, some from different but related

contexts, and still others from different and largely unrelated contexts. Each has been employed with complete freedom and altered to suit the writer's needs and purpose.

The classification of parallels in relation to their apparent deliberateness has helped to make clear the fact that John's use of the Old Testament is not always incidental nor accidental. He has with purpose and design turned to the Old Testament to find expression for what he saw in vision, to give meaning to his message, and to interpret, re-emphasize, and re-evaluate prophecy of old in the light of his day. John surely had such knowledge of the ancient scriptures that at times he may not have been conscious that he was employing Old Testament references. However, there is much evidence also to show that John has consciously, and with purpose, made use of many references.

The entire second chapter has been devoted to a study of specific examples of parallels, with the end in view of determining the purpose with which John has employed them. It has been noted that the Apocalypse was directly addressed to a group of Christian congregations located in seven cities of Asia Minor. These congregations have looked to John as their pastor and bishop. Now he is in exile, and they are without his regular ministrations. But John knows their needs; he knows of their trials and special temptations. He also has intimate knowledge of God's concern for his people, not only now, but even of old. His knowledge of God's dealings with his people in the Old Testament is vividly before him. He is also aware that the

people of his congregations know of God's dealing with Israel of old. They need to understand that they follow in the stream of God's promises. The true Israel is now found in the faithful followers of Christ. Therefore, when the Holy Spirit lays hold of John on the Island of Patmos on the Lord's Day, and causes him to behold visions of God and of his throne, and of the Lamb in the midst of the throne, and visions of the destiny of the redeemed and the doom of the wicked, the Spirit also causes John to couch his message in picture language that will not only be vivid, but also understandable, to those for whom the message is intended.

B. Conclusions

The study, as so summarized, has led to certain concrete conclusions. In the Introduction to the Thesis, under the sub-heading, The Justification of the Problem,¹ the direction of the query of this study has already been suggested.

In the first place, it has been suggested that the study should lead to some understanding of John's concept of the Old Testament. And that it has. It is apparent that John looked upon the prophecies of the Old Testament as the infallible oracles of God. Some of those prophecies had already been fulfilled, both prophecies of blessing and of doom, and John is careful to point this out. Some prophecies had been fulfilled only in part and others not at all, particularly those prophecies relating to the end times. There is

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1. Ante, p. 6

There is no doubt in the mind of John concerning the complete fulfillment of every prophecy of God. His purpose in the Revelation is to point out how some of the prophecies of old were finding fulfillment in the days in which they lived. He also emphasizes the nearness of the end times when all will be fulfilled, to the last iota.

The study was also to lead to an understanding of John's concept of his own position as a prophet and oracle of God. Again the study has accomplished its purpose. It is clear that John counts himself to be included in the stream of inspired prophets. His word is not his own; it is a word that has been granted to him by divine inspiration and prophetic insight. The prophecies of old he interprets afresh in the light of God's revelation of what was coming to pass very soon. Dr. Kiddle has stated this fact succinctly; of one passage of the Revelation he says:

This is a sort of inspired comment on the Scriptures. It is characteristic of the whole of Revelation. John was casting a flood of light on the earlier revelation of God's purposes. He believed that the light which he as a prophet reflected on earlier prophets was a light from heaven.¹

But John was also a prophet of new spiritual insights. He was not simply a re-interpreter of the past. To him were revealed new mysteries of God and of his kingdom. He was in the fullest sense an inspired prophet, used of God to reveal unto men his eternal will.

And finally, the study has revealed evidence to support the conviction that the Revelation is an original portion of Scripture, that John, under the inspiration of the Holy Spirit was recording for Christian posterity a book of inspired writ. Again Kiddle supports this conviction. He speaks of John as:

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1. Op. cit., p. 78.

not a copyist, but a creative artist; not an editor with a taste for literary research, but an inspired prophet--one, moreover, who exercised the freedom of expression essential to a prophet, to whom visions of supreme significance concerning the last days had been exclusively entrusted for transmission to the Church.¹

Thus ends this research into the heart of one of the most fascinating and at the same time most mystifying books of the Holy Scriptures. Many questions have been raised, only a few answered. But attainment of all knowledge concerning God's Word can only be a goal, yea, even an unattainable goal. And search goes on.

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1. Ibid. p. XXXII

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APPENDIX

THE TEXT OF THE REVELATION IN PARALLEL COLUMN
WITH ALL OBVIOUS OLD TESTAMENT ALLUSIONS

CHAPTER 1

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**OHNS to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Dan. 2:28-29 - But there is a God in heaven that revealeth secrets, and he hath made known to the King Nebuchadnezzar what shall be in the latter days...what shall come to pass hereafter.

Ex. 3:14 - God said to Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Is. 41:4 Who hath wrought and done it, calling the generations from the beginning? I Jehovah, the first, and with the last, I am he.

Ps. 89:37 It (the throne of David) shall be established for ever as the moon, and as the faithful witness in the sky.

Ps. 89:27 I will also make him (David) my first-born, the highest of the kings of the earth.

Ex. 19:6 And ye shall be unto me a kingdom of priests, and a holy nation.

Is. 61:6 But ye shall be named priests of Jehovah.

Dan. 7:13 ...there came with the clouds of heaven one like unto the son of man..

Zech. 12:10b-11 ...and they shall look unto him whom they have pierced; and they shall mourn for him, as one mourneth for his only son...and the land shall mourn, every family apart; the family of the house of David apart...of the house of Nathan apart...of the house of Levi apart...the family of the Shimeites apart...all the families that remain..

Ex. 3:14 and Is. 41:4 (see under 1:4)

Amos 4:13 - Jehovah, the God of hosts is his name. (pantokrator)

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

Ex. 19:16b The voice of a trumpet exceeding loud. (from Mt. Sinai)

The candlestick with its seven lights is mentioned in Ex. 25:37, 37:23 and Zech. 4:2

Dan. 7:13...behold, there came with the clouds of heaven one like unto a son of man..

Dan. 10:5 I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz.

Dan. 7:9 ...his (the ancient of days on a throne) raiment was white as snow, and the hair of his head like pure wool.

Dan. 10:6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and feet like unto burnished brass, and the voice of his words like the voice of a multitude

Ezek. 1:24 And when they (the winged creatures) went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty.

Ezek. 43:2 And behold, the glory of the God of Israel came from the way of the East, and his voice was like the sound of many waters.

Isaiah 49:2 And he hath made my mouth like a sharp sword.

Judges 5:31b But let them that love him be as the sun when he goeth forth in his might.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER 2

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast; that thou hatest the deeds of the Nicolaitans, which I also hate.

Dan. 10:8-9 So...I saw this great vision...and there remained no strength in me..then was I fallen into a deep sleep on my face..

Dan. 10:10 and 12 And, behold, a hand touched me,...then said he unto me, Fear not Daniel.

Is. 44:6b Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God. (See also Is. 48:12)

Is. 48:6 Thou hast heard it; behold all this; and ye, will ye not declare it?

Dan. 2:28-29 (See under 1:1 above)

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days where in Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Gen. 2:9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden..

Gen. 3:22 And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever..

Isaiah 44:6b (See under 1:17)

Dan. 1:12-14 Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink....so he hearkened unto them in this matter and proved them ten days. (Daniel asking for himself and his friends, not to have to eat the diet set before them)

Isaiah 49:2 (See under 1:16)

Numbers 31:16 Behold, these cause the children of Israel, through the counsel of Balaam, to commit trespass against Jehovah in the matter of Peor, and so the plague was among the congregation of Jehovah.

Numbers 25:1 And Israel abode in Shittim; and the people began to play the harlot with the daughters of Moab. (In the days of Balaam)

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be more than the first.*

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I

Isaiah 49:2 (See under 1:16)

Ex. 16:4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you

Ex. 16:31 And the house of Israel called the name thereof Manna. Also Ps. 78:24

Is. 62:2b and thou shalt be called by a new name, which the mouth of Jehovah shall name.

Is. 65:15 And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name.

Dan. 10:6 (See under 1:14 and 15)

I Kings 16:30-31 And Ahab...took to wife Jezebel...and went and served Baal, and worshipped him

II Kings 9:22...What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

II Kings 9:30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and attired her head, and looked out at the window. (The following verses tell of her death, and then Chapter 10 tells of the slaying of all the children of Ahab, and "all that remained of the house of Ahab in Jezreel")

II Kings 10:10b...for Jehovah hath done that which he spake by his servant Elijah. (killing the sons of Ahab)

Jer. 17:10 I, Jehovah, search the mind, I try the heart, even to give every man according to his ways.

Ps. 7:9b...For the righteous God trieth the minds and hearts.

will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 3

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Ps. 62:12b...for thou renderest to every man according to his work.

Ps. 2:8ff Ask of me, and I will give thee the nations for thine inheritance...thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

Is. 30:14a And he shall break it as a potter's vessel is broken,

Jer. 19:11b Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again;

Ecc. 9:8 Let thy garmets be always white; and let not thy head lack oil.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Ex. 32:33 Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Ps. 69:28 Let them be blotted out of the book of life.

(See also Dan. 12:1)

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Is. 22:22 And the key of the house of David will I lay upon his shoulder, and he shall open and none shall shut, and he shall shut and none shall open.

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Is. 45:14b they shall fall down unto thee, and they shall make supplication unto thee saying, Surely God is in thee.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Is. 49:23 And the kings...and the queens... shall bow down to thee with their faces to the earth, and lick the dust of thy feet, and thou shalt know that I am Jehovah.

(See also Is. 60:14, Is. 66:23)

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Zeph. 1:18b for he will make an end, yea, a terrible end, of all them that dwell in the land. (See also Isaiah 26:21)

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

I Kings 7:21 And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Ez. 48:35 It shall be eighteen thousand reeds round about: and the name of the city from that day shall be, Jehovah is there.

Is. 56:5b I will give them an everlasting name, that shall not be cut off.

Is. 62:2b And thou shalt be called by a new name, which the mouth of Jehovah shall name.

Is. 65:15b And he will call his servants by another name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 4

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Ps. 89:37 (See under 1:5)

Prov. 8:22-23 Jehovah possessed me in the beginning of his way, before (the first of) his works of old, I was set up from everlasting, from the beginning, Before the earth was.

Hos. 12:8-9 Ephraim said, Surely I am become rich.. But I Jehovah will yet again make thee to dwell in tents.

Is. 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Ecc. 9:8 (See under 3:4)

Prov. 3:12 For whom Jehovah loveth, he reproveth.

Ez. 1:1b that the heavens were opened, and I saw visions of God.

Ex. 19:16 and the voice of a trumpet exceeding loud.

Ex. 19:24 And Jehovah said to him, Go, get thee down, and thou shalt come up, thou and Aaron.

Dan. 2:28-29 (See under 1:1)

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Is. 6:1 In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up.

Ps. 47:8b God sitteth upon his holy throne.

I Kings 22:19 And Micaiah said, Therefore hear thou the word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

Dan. 7:9 I beheld till thrones were placed, and one that was ancient of days did sit:

Ez. 1:26-28 And above the firmament...was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man...and there was brightness round about him, as the appearance of the bow that is in the cloud in the day of rain.

Ecc. 9:8 (See under 3:4)

Ex. 19:16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.

Ez. 1:22 And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above.

Ez. 1:5 ff-18 And out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man...as for the likeness of their faces, they had the face of a man;...the face of a lion... the face of an ox...the face of an eagle...and they four had their rims full of eyes round about.

Is. 6:2 Above him stood the seraphim: each one had six wings;

Is. 6:3a And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts:

Is. 41:4 (See under 1:4)

Dan. 4:34 Him that liveth forever, for his dominion is an everlasting dominion, and his kingdom from generation to generation.

Dan. 6:26 ...the God of Daniel...is the living God, and stedfast forever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. (See also 12:7)

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Ez. 2:9 a roll of a book...and it was written within and without.

Is. 29:11-12 And all vision is become unto you as a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

Gen. 49:9 Judah is a lion's whelp; From the prey, my son, thou art gone up: He stooped down, he couched as a lion, And as a lioness; who shall rouse him up?

Is. 11:1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

Ex. 12:5 Your lamb shall be without blemish.

Is. 53:7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

Zech. 4:2, 10b And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps which are upon the top thereof...these are the eyes of Jehovah, which run to and fro through the whole earth.

Ps. 141:2 Let my prayer be set forth as incense before thee.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Ps. 144:9 I will sing a new song unto thee, O God. (See also Ps. 33:3, 40:3, 96:1, 98:1, 149:1, Is. 42:10)

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

(See Ex. 19:6)

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Is. 61:6 But ye shall be named the priests of Jehovah; men shall call you the ministers of God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

(See under 1:6)

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Dan. 7:10b Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Zech. 1:8 I saw in the night, and behold a man riding upon a red horse, and behind him there were horses, red, sorrell, and white.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(See also vv. 4, 5 and 8 of Revelation 6)

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every

Zech. 6:1-2 Behold there came four chariots out from between two mountains (brass mountains). In the first chariot were red horses, in the second chariot were black horses, in the third chariot were white horses, and in the fourth chariot were grizzled strong horses.

(See also v 2)

Ez. 4:16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay.

Hos. 13:14 I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? Repentance shall be hid from mine eyes.

Ez. 14:21 For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast!

Ez. 33:27 Thus shalt thou say unto them, Thus saith the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword; and him that is in the open field will I give to the beasts to be devoured; and they that are in the strongholds and in the caves shall die of the pestilence.

(See also Jer. 14:12, 24:10, 29:17)

Deut. 32:43 Rejoice, O ye nations, with his people: For he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make expiation for his land, for his people. (See also Ps. 79:10)

Zeph. 1:18b (See under 3:10)

Ecc. 9:8 (See under 3:4)

one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER 7

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and

Joel 2:31 The sun shall be turned into darkness, and the moon into blood before the great and terrible day of judgment cometh.

Is. 50:3 I clothe the heavens with blackness, and I make sackcloth their covering.

Is. 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree.

Ez. 38:20b and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

Is. 2:19 And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth.

Hos. 10:8b The thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

Joel 2:11b For the day of judgment is great and very terrible, and who can abide it?

Nah. 1:6 Who can stand before his indignation?

And who can abide in the fierceness of his anger? His wrath is poured out like fire, and the rocks are broken asunder by him.

Mal. 3:2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

Ez. 7:2b The end is come upon the four corners of the land.

Jer. 49:36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds: and there shall be no nation whither the outcasts of Elam shall not come.

he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Ez. 9:4-6 And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. Slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house.

Dan. 7:10b (See under 5:11)

Ecc. 9:8 (See under 3:4)

Lev. 23:40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.

Ps. 3:8 Salvation belongeth unto Jehovah: Thy blessing be upon thy people.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER 8

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the

Dan. 12:1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Ez. 37:27 My tabernacle also shall be with them; and I will be their God, and they shall be my people.

Is. 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them.

Is. 25:8b And the Lord Jehovah will wipe away tears from off all faces.

altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Ps. 141:2 Let my prayer be set forth as incense before thee; the lifting up of my hands as the evening sacrifice.

Lev. 16:12 And he shall take a censer full of coals of fire from off the altar before Jehovah.

Ez. 10:2 And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.

Ex. 19:16 (See under 4:5)

Ez. 38:22 And with pestilence and blood will I enter into judgment with him, and I will rain upon him...great hailstones, fire, and brimstone.

Ex. 9:24 So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation.

Ex. 7:19 And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.

Jer. 9:15 Therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed them, even this people with wormwood, and give them water of gall to drink.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER 9

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Zeph. 1:18b (See under 3:10)

Gen. 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

Ex. 19:18 And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Ex. 10:12-15 And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Job 3:21 Who long for death, but it cometh not, and dig for it more than for hid treasures.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Joel 2:4 The appearance of them is as the appearance of horses; and as horsemen, so do they run.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Joel 1:6 For a nation is come up upon my land, strong and without number; his teeth are the teeth of a lion, and he hath the jaw-teeth of a lioness.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Joel 2:5 Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Job 26:6 Sheol is naked before God, and Abaddon hath no covering.
(See also Job 28:22, 31:12, Ps. 88:11)

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and

I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can

see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER 10

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

Jer. 1:16 And I will utter my judgments against them touching all their wickedness, in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

3 Micah 5:13 And I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the work of thy hands;

2 Ps. 115:4-7 Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands but they handle not; feet have they, but they walk not; neither speak they through their throat.

(See also Ps. 135:15-18, Dan. 5:4-23)

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Dan. 8:26 And the vision of the evenings and mornings which hath been told is true; but shut thou up the vision, for it belongeth to many days to come.

(See also Dan. 12:4-9)

Gen. 14:22 And Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth.

Dan. 12:7 And I heard the man clothed in linen, who was above the waters of the river, when he held his right hand and his left hand unto heaven, and aware by him who liveth forever...

Neh. 9:6 Thou art Jehovah the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

(See also Ex. 20:1, Ps. 146:6)

Amos 3:7 Surely the Lord Jehovah will do nothing except he reveal his secret unto his servants the prophets.

(See also Dan. 9:6-10, Zech. 1:16)

Ez. 2:8b-3:3 ...open thy mouth, and eat that which I give thee. And when I looked, behold, a hand was put forth unto me; and, lo, a roll of a book was therein; and he spread it before me: and it was written within and without: and there were written therein lamentations, and mourning, and woe. And he said unto me, Son of man, eat that which thou findest...so I opened my mouth, and he caused me to eat the roll... and it was in my mouth as honey for sweetness.

Jer. 15:16 Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts.

CHAPTER 11

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Ez. 40:3b, d And, behold, there was a man, whose appearance was like the appearance of brass, ...and he stood in the gate. 41:1 And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the temple. 42:15-20 Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, and measured it round about. He measured it on the four sides: it had a wall round about, the length five hundred, and breadth five hundred, to make a separation between that which was holy and that which was common.

Zech. 2:1 And I lifted up mine eyes, and saw, and, behold, a man with a measuring line in his hand.

Dan. 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. (12:7 also)

Ps. 69:11 When I made sackcloth my clothing, I became a byword unto them.

Zech. 4:1-3a And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; and two olive trees by it,

Zech. 4:11-14 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered the second time, and said unto him, What are these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these are? And I said, No, my lord, Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies

2
II Kings 1:10 And Elijah answered and said to the captain of fifty, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. (See also 1:11-12)

1
I Kings 17:1 And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. Ex. 7:17 Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.

3
Is. 1:10 Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

3
Jer. 23:14 In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies; and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah.

3
Ez. 23:27b So that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

three days and a half,
and shall not suffer their
dead bodies to be put in
graves.

Daniel 7:25 (See under 11:2)

10 And they that dwell
upon the earth shall re-
joice over them, and
make merry, and shall
send gifts one to an-
other; because these
two prophets tormented
them that dwelt on the
earth.

Zeph. 1:18b (See under 3:10)

11 And after three days
and a half the Spirit of
life from God entered
into them, and they
stood upon their feet;
and great fear fell upon
them which saw them.

Dan. 7:25 (See under 11:2)

Ez. 37:5-10 Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet.

12 And they heard a
great voice from heaven
saying unto them, Come
up hither. And they as-
cended up to heaven in
a cloud; and their ene-
mies beheld them.

13 And the same hour
was there a great earth-
quake, and the tenth
part of the city fell, and
in the earthquake were
slain of men seven thou-
sand: and the remnant
were affrighted, and gave
glory to the God of
heaven.

Ez. 38:19 For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel.

14 The second woe is
past; *and*, behold, the
third woe cometh
quickly.

15 And the seventh
angel sounded; and
there were great voices
in heaven, saying, The
kingdoms of this world
are become the king-
doms of our Lord, and of
his Christ; and he shall
reign for ever and ever.

Dan. 2:44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed...and it shall stand forever. (Everlasting Kingdom also in Ex. 15:18, Ps. 10:16, 26:2, Dan. 7:14)

16 And the four and
twenty elders, which sat
before God on their
seats, fell upon their
faces, and worshipped
God,

17 Saying, We give
thee thanks, O Lord
God Almighty, which
art, and wast, and art to
come; because thou hast
taken to thee thy great
power, and hast reigned.

Is. 41:4 (See under 1:4)

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

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

CHAPTER 12

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Ps. 46:6 The nations raged, the kingdoms were moved, He uttered his voice, the earth melted.

Ps. 2:1-5 Why do the nations rage...then will he speak unto them in his wrath.

Amos 3:7 (See under 10:7)

Ps. 115:13 He will bless them that fear Jehovah, both great and small.

I Kings 8:1-6 Then Solomon assembled the elders of Israel and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem...And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

Ex. 19:16 (See under 4:5)

Is. 26:17 Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been before thee, O Jehovah.

Is. 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

Is. 27:1 In that day Jehovah with his hard and great and strong sword will punish Leviathan the swift serpent, and Leviathan the crooked serpent; and he will slay the monster that is in the sea.

Dan. 7:7 After this I saw in the night - visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan. 8:10 And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them.

Ps. 2:9 (See under 2:27)

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

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

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

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

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

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of

Micah 4:9-10 Now why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of these as of a woman in travail? Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon: there shalt thou be rescued; there will Jehovah redeem thee from the hand of thine enemies.

(See also Rev. 12:14)

Dan. 7:25 (See under 11:2)

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia...12:1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Gen. 3:1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

Zech. 3:1 And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary.

Is. 44:23a,c Sing, O ye heavens, for Jehovah hath done it;...break forth into singing, ye mountains,...

Ex. 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

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

CHAPTER 13

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who

Is. 40:31a But they that wait for Jehovah shall renew their strength. They shall mount up with wings as eagles.

Dan. 7:25 (See under 11:2)

Dan. 7:3-8 And four beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings...a second, like to a bear...another, like a leopard... a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth...and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, ...and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

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

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

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

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

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

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

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

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

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight

Dan. 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

Dan. 7:21 I beheld, and the same horn made war with the saints, and prevailed against them.

Zeph. 1:18b (See under 3:10)

Ps. 69:28 (See under 3:5)

Is. 53:7 (See under 5:6)

Jer. 15:2b Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity. (See also 43:11)

Gen. 9:6 Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Dan. 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Zeph. 1:18b (See under 3:10)

of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

³ Zeph. 1:18b (See under 3:10)

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

² Dan. 3:5b-6 Ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and who so falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

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

CHAPTER 14

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

¹ Ez. 43:2 (See under 1:15)

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

³ Ps. 144:9 (See under 5:9)

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

3 Zeph. 3:13 The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth.

Is. 21:9b And he answered and said, Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground.

Jer. 51:7-8 Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad.

Babylon is suddenly fallen and destroyed: wail for her: take balm for her pain, if so be she may be healed.

Is. 51:17 Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it.

(See also Jer. 25:15-27)

Gen. 19:24 Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.

Ez. 38:22b ...and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

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

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

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

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Is. 34:10 It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Dan. 7:13 I saw in the night-visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.

Joel 3:13 Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAPTER 15

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having these seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Is. 63:2-3 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments and I have stained all my raiment.

Lev. 26:21 And if you walk contrary unto me... I will bring seven times more plagues upon you according to your sins.

Ez. 1:22 (See under 4:6)

Ex. 15:1 Then sang Moses and the children of Israel this song unto Jehovah.

Josh. 22:5a Only take diligent heed to do the commandment and the law which Moses the servant of Jehovah commanded you.

Jer. 10:7 Who should not fear thee, O King of the nations.

Ps. 86:9 All nations whom thou hast made shall come and worship before thee, O Lord.
(See also Mal. 1:11, Is. 66:23)

Ex. 38:21 This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

40:34-35 Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting because the cloud abode thereon, and the glory of Jehovah filled the tabernacle.

Numb. 1:50 But appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Is. 6:4and the house was filled with smoke.

Ps. 69:24 Pour out their indignation upon them, and let the fierceness of their anger overtake them.

Jer. 10:25 Pour out thy wrath upon the nations that know thee not.

(See also Ez. 3:8, 22:31)

Ex. 9:9 And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt.

Ex. 7:17-21 Thus saith Jehovah: In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water,

Is. 41:4 (See under 1:4)

Is. 49:26 "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood..."

Psalms 119:137 Righteous art thou, O Jehovah, and upright are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven,

Ex. 10:21 And Jehovah said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

Is. 44:27 I am Jehovah...that said to the deep, Be dry and I will dry up thy rivers.

Jer. 50:35-38 A sword is upon the Chaldeans, saith Jehovah, and upon the inhabitants of Babylon...A drought is upon her waters and they shall be dried up.
(See also Is. 11:15, Jer. 51:36)

Ex. 8:2 If thou refuse to let them go., behold, I will smite all thy borders with frogs.

Zech. 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
(battles in Megiddo also in Judges 5:19, II Kings 23:29-30, and II Chronicles 35:22)

Is. 66:6 A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies.

from the throne, saying,
It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Ex. 19:16 (See under 4:5)

Ex. 19:18b ...and the whole mount quaked greatly.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Is. 51:17 (See under 14:10)

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Ex. 9:23b ...and Jehovah sent thunder and hail, and fire ran down unto the earth; and Jehovah rained hail upon the land of Egypt.

CHAPTER 17

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

Nahum 1a and 4 Woe to the bloody city! it is full of lies and rapine....because of the multitude of the whoredoms of the well-favored harlot...

Jer. 51:13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. (Babylon, v.12) (See also Is. 23:17)

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Jer. 51:7 Babylon hath been a golden cup in Jehovah's hand that made all the earth drunken: the nations have drunk of her wine; therefore the nations are made.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Dan. 7:7 (The fourth and most terrible beast of Daniel also had the ten horns.)

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and

precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Zeph. 1:18b (See under 3:10)

Psalm 69:28 (See under 3:5)

Dan. 7:24 And as for the ten horns, out of this kingdom shall ten kings arise.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER 18

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the

3 Deut. 10:17 For Jehovah your God, he is God of gods, and Lord of lords, the great God...

4 Dan. 2:47 The king answered unto Daniel, and said, Of a truth, your God is the God of gods, and the Lord of kings, and a revealer of secrets...

Is. 21:9 (See under 14:8)

Is. 13:19-21 And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there...

(See also Is. 34:11,13-15, Jer. 50:39 Zeph. 2:14-15)

wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

Jer. 51:7 (See under 17:2)

Is. 23:17 And it shall come to pass after the end of seventy years, that Jehovah will visit Tyre, and she shall return to her hire, and shall play the harlot with all the kingdoms of the world upon the face of the earth.

Jer. 51:6,9,45 Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance...Forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies...My people, go ye out of the midst of her, and save yourselves every man from the fierce wrath of Jehovah.

Ps. 137:8-9 O daughter of Babylon, that art to be destroyed, Happy shall he be that rewardeth thee as thou hast served us.

Jer. 50:29 Call together the archers against Babylon, all them that bend the bow; encamp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against Jehovah, against the Holy One of Israel.

Is. 47:8-9 Now therefore hear this, thou that art given to pleasures, (virgin daughter of Babylon v.1) that sittest securely, that sayest in thy heart, I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come upon thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee, in the multitude of thy sorceries, and the great abundance of thine enchantments.

Ezek. 26:16-17 Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their broided garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation over thee, and say to thee, How art thou destroyed, that wast inhabited by seafaring men, the renowned city, that was strong in the sea, she and her inhabitants, that caused their terror to be on all that dwelt there!

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by

See Ezek. 27 for description of all this merchandise.

Ez. 27:29-36 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, Who is there like Tyre, like her that is brought to silence in the midst of the sea? When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid; they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt nevermore have any being.

reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

Deut. 32:43 Rejoice, O ye nations, with his people. For he will avenge the blood of his servants.

Jer. 51:48 Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon.

Jer. 51:63-64 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise again.

Ez. 26:13 And I will cause the noise of thy songs to cease; and the sound of thy harps be no more heard.

Is. 24:8 The mirth of tabrets ceaseth...the joy of the harp ceaseth.

Jer. 25:10 Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp.

(See also Jer. 7:34 and 16:9)

Is. 23:8 Who hath purposed this against Tyre, the bestower of crowns, whose merchants are princes, whose traffickers are the honorable of the earth?

(See also Is. 47:9 and Nahum 3:4)

Jer. 51:49 As Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

Ps. 104:35b Bless Jehovah, O my soul. Praise ye Jehovah. (See also 105:45, 106:48 etc.)

Ps. 119:137 (See under 16:7)

Deut. 32:43 (See under 18:20)

II Kings 9:7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah.

Is. 34:10b. (speaking of God's indignation against Edom) It (burning pitch) shall not be quenched night nor day, the smoke thereof shall go up forever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Ps. 134:1 Praise him, O ye servants of Jehovah.

Ps. 115:13 (See under 11:18)

Dan. 10:6b ...and the voice of his words like the voice of a multitude.

Ez. 1:24b, 43:2 (See under 1:15)

Ps. 97:1 Jehovah reigneth; let the earth rejoice.

Ez. 1:1 (See under 4:1)

Ps. 96:13 He will judge the world with righteousness.

Is. 11:4 ...but with righteousness shall he judge the poor, and decide with equity for the meek of the earth.

Dan. 10:6b ...his eyes as flaming torches.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into

Is. 49:2 (See under 1:16)

Ps. 2:8 (See under 2:26)

Is. 11:4b ...and he shall smite the earth with the rod of his mouth.

Joel 3:13 (See under 14:15)

Deut. 10:17 (See under 17:14)

Ez. 39:4, 17-20 I will give thee unto the ravenous birds ...And thou, son of man, thus saith the Lord Jehovah: Speak unto the birds of every sort....assemble...that ye may eat the flesh of the mighty, and drink the blood of the princes of the earth ... horses and chariots, with mighty men, and with all men of war.

Dan. 7:11b I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.

a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER 20

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on

2 Is. 30:33 For a Tophet is prepared of old... he hath made it deep and large, the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

1 Is. 49:2 (See under 1:16)
(See 19:17)

3 Gen. 3:1 (See under 12:9)

1 Dan. 7:22 Until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

2 Ex. 19:6, Is. 61:6 (See under 1:6)

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Ez. 7:2b (See under 7:1)
3 Ez. 38:2 Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him.
5 Ez. 39:6 And I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

1 Hab. 1:6 Chaldeans,...that march thru the breadth of the earth.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Is. 30:33 (See under 19:20)

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 Dan. 7:9a, 10b I beheld till thrones were placed, and one that was ancient of days did sit...thousands of thousands ministered unto him... the judgment was set and the books were opened.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

1 Ps. 115:13 (See under 11:18)
3 Ps. 69:28 (See under 3:5)

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

3 Hosea 13:14 (See under 6:8)

14 And death and hell

were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

2 Is. 30:33 (See under 19:20)

2
1 Psalm 69:28 (See under 3:5)

CHAPTER 21

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

1 Is. 65:17 For behold, I create new heavens and a new earth, and the former things shall not be remembered, nor come into mind. (See also 66:22)

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

1 Ezek. 37:27 My tabernacle also shall be with them, and I will be their God, and they shall be my people.

1 Lev. 26:11a-12 And I will set my tabernacle among you...and I will walk among you, and will be your God, and ye shall be my people.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

1 Is. 25:8 He hath swallowed up death forever; and the Lord Jehovah will wipe away tears from off all faces...

1 Is. 65:19 ...and there shall be heard in her no more the voice of weeping and the voice of crying.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

1 Ex. 3:14 and Is. 41:4 (See under 1:4 and 8)

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

2 Is. 55:1 Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

3 II Samuel 7:14 (Of David, God says) I will be his father, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and

idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Is. 30:33 (See under 19:20)

Ez. 40:1b-2 ...the hand of Jehovah was upon me, and he brought me thither. In the visions of God...he set me down upon a very high mountain whereon was as it were the frame of a city

Ez. 48:31-34 And the gates of the city shall be after the names of the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. And at the east side...three gates:... and at the south side...three gates...at the west side three gates...

Ez. 40:3-42:20 (See under 11:1)

Ez. 48:30-34 (See above verse 12) ...And at the north side four thousand and five hundred reeds...and at the east side four thousand and five hundred reeds...and at the south side four thousand and five hundred reeds...at the west side four thousand and five hundred reeds... It shall be eighteen thousand reeds round about: and the gate of the city from that day shall be, Jehovah is there.

17 And he measured the wall thereof, a hundred *and forty and four* cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Is. 54:11-12...I will lay thy stones in fair colors, and lay thy foundations with sapphires; I will make thy pinnacles of rubies and thy gates of carbuncles, and all thy border of precious stones.

(See also Ex. 28:17-21)

Is. 24:23 Then the moon shall be confounded and the sun ashamed, for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before his elders shall be glory.

Is. 60:1-3,5-6,11,19 Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising...the wealth of the nations shall come unto thee...all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah...Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive...The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy Glory.

Is. 52:1 For henceforth there shall no more come into thee the uncircumcised and the unclean. (See also Zech. 14:21 and Ezek. 44:9)

CHAPTER 22

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Zech. 14:8 And it shall come to pass in that day, that living water shall go out from Jerusalem.

Ez. 47:1,7,12 And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward...and the waters came down from under, from the right side of the house, on the south of the altar...Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other...And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

Gen. 2:9 (See under 2:7)

Zech. 14:11 And men shall dwell therein, and there shall be no more curse, but Jerusalem shall dwell safely.

Psalms 17:15 As for me, I shall behold thy face in righteousness.

(See 21:23)

Dan. 7:18,27 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, and for ever and ever...And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Dan. 2:28-29 (See under 1:1)

10 And he said the
me, Seal not the
of the prophecy
book: for the time
hand.

11 He that is un-
let him be unjust
and he which is f-
let him be filthy
and he that is right-
let him be right
still: and he that is
let him be holy still.

12 And, behold, I
quickly; and my re-
is with me, to give
man according as
work shall be.

13 I am Alpha
Omega, the beg-
and the end, the first
and the last.

14 Blessed are they that
do his commandments,
that they may have right
to the tree of life, and
may enter in through the
gates into the city.

15 For without are
dogs, and sorcerers, and
whoremongers, and mur-
derers, and idolaters,
and whosoever loveth
and maketh a lie.

16 I Jesus have sent
mine angel to testify un-
to you these things in
the churches. I am the
root and the offspring of
David, and the bright
and morning star.

17 And the Spirit and
the bride say, Come.
And let him that heareth
say, Come. And let him
that is athirst come.
And whosoever will, let
him take the water of
life freely.

18 For I testify unto
every man that heareth
the words of the proph-
ecy of this book, If any
man shall add unto these
things, God shall add un-
to him the plagues that
are written in this book:

19 And if any man shall
take away from the words
of the book of this
prophecy, God shall take
away his part out of the

2 Dan. 8:26 (by contrast) And the vision of the
evenings and mornings which hath been told is
true: but shut thou up the vision; for it be-
longeth to many days to come.

(See also Daniel 12:4, 9)

1 Is. 40:10 Behold, the Lord Jehovah will come
as a mighty one, and his arm will rule for him;
Behold his reward is with him, and his recom-
pense before him.

Is. 62:11 Behold, Jehovah hath proclaimed unto
the end of the earth, Say ye to the daughter of
Zion, Behold, thy salvation cometh; behold, his
reward is with him, and is recompense before him.

Jer. 17:10 (See under 2:23)

Ex. 3:14 and Is. 41:4 (See under 1:4, 8)

1 Gen. 2:9 (See under 2:7)

1 Is. 11:1, 10 (See under 5:5)

2 Is. 55:1 (See under 21:6)

3 Deut. 4:2 Ye shall not add to the word which I
command you, neither shall ye diminish from it,
that ye may keep the commandments of Jehovah
your God which I command you.

(See also Deut. 12:32 and Proverbs 30:6)

book of life, and out of
the holy city, and from
the things which are
written in this book.

20 He which testifieth
these things saith, Surely
I come quickly: Amen.
Even so, come, Lord
Jesus.

21 The grace of our
Lord Jesus Christ be
with you all. Amen.

Gen. 2:9 (See under 2:7)