

## ST JOHN'S VISION OF THE HEAVENLY CITY

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Modern commentary on Revelation, largely grounded upon intertestamental apocalyptic literature, generally identifies “Great Babylon” with the political oppressors of God’s people, especially pagan Rome. Moreover, contemporary criticism disregards the Fourth Gospel in interpreting Revelation, assuming separate authorship, contrary to the testimony of the church fathers. Consequently, the typical eschatological framework of Revelation’s concluding vision of two cities, whorish Babylon and bridal New Jerusalem, results in an ethical and political philosophy of radicalized polarity. Modern critics often understand the vision to depict a facile struggle of good against evil. In its crudest expression, this reading promotes a simple “us against them” political theology.

This dissertation explores chiasmic, parallel, and typological patterns interconnecting John’s Gospel and Revelation. Literary and thematic evidence demonstrates that the two books traditionally ascribed to St John constitute an elaborate diptych. The Fourth Gospel’s theme of the redeemed fallen woman, expressed in the account of the Samaritan woman, the woman caught in adultery, and the transformation of Mary Magdalene, suggests the possibility, supported by chiasmic and parallel correspondence, that the virginal New Jerusalem of Revelation is actually a redeemed harlot called out of the whorish city of Babylon.

An elaborate typology in Revelation and the Fourth Gospel further supports the redemption of a harlot from the doomed city. For example, John

presents Jesus as a New Joshua who causes seven trumpets to sound, whereupon God's people shout, and Great Babylon falls. In other words, Revelation describes a dramatic reenactment of Joshua's battle at Jericho. The story of Rahab, the whore of Jericho who married an ancestor of Jesus, prefigures the climax of Revelation, where a harlot from Babylon *becomes* the bride of Christ.

The biblical theological theme of the redeemed whore, found elsewhere in the prophetic writings of Hosea and Ezekiel, in the Lukan account of the forgiven woman of shame, and widely recognized in the exposition of the church fathers, supports a different approach to John and Revelation. A recovery of John's ethics of the soul, expressed through a wisdom that rethinks the feminine possibility, suggests a new political remedy for fallen humanity.

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**ST JOHN'S VISION OF THE HEAVENLY CITY**

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*for Betty*

*who dreams with me of the heavenly city*



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## Introduction

In the last grand vision of the Apocalypse, John of Patmos uses unforgettable imagery to describe the consummation of all things. The heaven opens (R 19:11) and we behold the angels of God ascending and descending upon the King of Kings.<sup>1</sup> Arrayed as a Warrior at the head of the armies of heaven, the Lord of Lords wages holy war against draconic Babylon in order to rescue His people, who constitute the New Jerusalem, His betrothed.<sup>2</sup> The great war of heaven and earth is finished as good triumphs over evil and the city of light at last overcomes the darkness. The heavenly Jerusalem descends to earth to cover over the ruined *tell* of the earthly Babylon. God resolves forever the conflict of sin within the human soul as Babylon, the idolatrous, meretricious, violent, debauched, and venal, is supplanted by Jerusalem, the beloved, virginal, peaceful, festive, and free.<sup>3</sup>

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<sup>1</sup> Three pairs of angels are arrayed on either side of the Lord Christ (R 19:11). Two angels are standing in heaven (R 18:21 and R 19:17-18), two descend to mid-heaven (R 18:1 and R 20:1), and two are standing upon the earth (R 17:1,8 and R 21:9-10). Their three positions describe a ladder of stairs reaching from earth to heaven (cf. John 1:51 and Gen 28:10-17). The choice of this figure is an emblematic representation of the thematic *climax* (G “ladder”) of the Apocalypse. For the chiasmic structure of the seven last angels see Nils Lund, *Studies in the Book of Revelation* (Chicago:Covenant, 1955) 177-244.

<sup>2</sup> The Warrior vision of Revelation is in the context of a new creation (R 21:1), and consequently is stated in the familiar form of the epic cosmopoesis described in the OT by H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit* (Göttingen: Vandenhoeck & Ruprecht, 1895). Adela Yarbro Collins has recognized the same mythopoeic pattern in Revelation 17, *Crisis and Catharsis, The Power of the Apocalypse* (Philadelphia:Westminster Press, 1984) 58, and Revelation 12, *The Combat Myth in the Book of Revelation* HDR 9 (Missoula:Scholars Press, 1976) 57-142.

<sup>3</sup> The classical genre of this climactic vision, describing the triumph of good over evil in the context of a divine wedding (*komos*), is comedy. Cf. Aristotle, *Poetica* 1449a; see Daniel Russ, “The Bible as Genesis of Comedy,” in *The Terrain of Comedy*, ed. Louise Cowan (Dallas: Pegasus, 1984) 59. The quarrel among modern commentators on Revelation regarding the character of apocalyptic genre has generally not led to helpful textual analysis. Cf. F.D. Mazzaferri, *The Genre of the Book of Revelation from a Source-Critical Perspective* Beihefte zur ZNW 54 (New York: de Gruyter, 1989) 60-75, 160-84. The categories of Babylon the damned and Jerusalem the blessed, which largely reflect apocalyptic analysis, neglect the tension represented by Psa 87:1-4, where Babylon, the archetypical evil city, is promised salvific blessing, and Ezek 16 and 23, where the prophet excoriates Jerusalem for her whoredoms. The general absence of the comedic imagination in theological commentary, especially expressed in failing to appreciate the transformative nature of love (see Hos 1:2; cf. Ovid, *Metamorphoses*) and the purgatorial character of comedy (see Ezek 16:60-63, Dante’s *Purgatorio* from the *Commedia*, and “Dante’s Letter to Can Grande,”



John depicts the entire human enterprise as a war to the death between these two cities.<sup>4</sup>

The Seer contrasts the ethical ground of the two opposing regimes<sup>5</sup> through the figure of two women: the whore Babylon and the bride Jerusalem.<sup>6</sup>

This dissertation will attempt to identify John's "Great City," whorish Babylon, in order to understand her relationship to the Seer's vision of the "Beloved City," the

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*Essays on Dante*, ed. Mark Musa, trans. Nancy Howe (Bloomington, Ind.: Indiana University Press, 1964) 34-47), has led, as we shall argue, to an underestimation of the full range of literary possibilities represented by the Babylonian whore in Revelation. In fact, the redemption of the immoral woman is a significant theme in Johannine as well as Biblical theology. See the account of the Samaritan woman (J 4:4-42), the woman caught in adultery (J 8:2-11), and the story of Mary Magdalene (J 20:11-18, cf. Luke 8:2). See also Hans Urs von Balthasar, "Casta Meretrix," *Explorations in Theology*, vol. II Spouse of the Word, trans. Erasmo Leiva-Merikakis (San Francisco: Ignatius Press, 1991) 193-288, Jean Daniélou, "Rahab a Type of the Church," *From Shadows to Reality: Studies in the Typology of the Fathers*, trans. Dom Wulstan Hibberd (London: Burns and Oates, 1960) 244-60, and J.M. Vogelgesang, "The Interpretation of Ezekiel in the Book of Revelation." (Unpublished Ph.D. dissertation, Harvard University, 1985) 98-112.

<sup>4</sup> In the Hebraic tradition, Babylon represents the anti-creative chaos city. See *inter alia*, Gen 11:9; Isa 14:4-6; Jer 51:1-64; 4 Ezra 3:1-2; Bar 10:1. Similarly, Jerusalem represents the center of the created order and the place where chaos is defeated and its eruption restrained. See *inter alia*, Pss 48:1-14; 76:1-3; Isa 27:13; 4 Ezra 9-10; Tobit 13:15-17. The NT respected these ancient themes, with Babylon cited in 1 Pet 5:13 and Rev 17-18, and heavenly Jerusalem described in Gal 4:26, Heb 12:22, and Rev 21.

<sup>5</sup> The moral bipolarity of the civic enterprise represented in the biblical traditions of Babylon and Jerusalem is paralleled in the Hellenic literary tradition of Revelation's epistolary recipients, the seven cities of proconsular Asia. Homer's epic ecphrasis depicted the shield of Achilles with the city of war and the city of peace bounded by the ecumenical river Oceanus (*Iliad* 18.478-606). The tragedians Sophocles (*Oedipus Tyrannos* and *Oedipus at Colonus*) and Euripides (*The Bacchae*) contrasted Athens, which enjoyed divine favor, with Thebes, the city the gods hated. The comedian Aristophanes, disillusioned with a corrupt and declining Athens, imagined a renewed city of peace and innocence (*The Acharnians*). Moreover, the same bipolarity is observed in the Greek historians. Herodotus divided the world into barbarian and Greek (*History of the Persian Wars*), and Thucydides represented the dual possibilities of Greece as Sparta and Athens (*History of the Peloponnesian War*). Moreover, Greek political philosophy understood the ethical tendency of man apart from the *polis* to be either bestial or divine, (Aristotle's *Pol* 1253a), imagery that anticipates much in the Apocalyptic depiction of Babylon and Jerusalem. Consistently, the human political order could be represented by Glaucon's feverish "city of pigs," (Plato's *Rep* 372d) and, only in the chance event of divine intervention, by the Arcadian city of the Socratic philosopher-king (*Rep* 473d).

<sup>6</sup> The figure of two women, one evil and the other good, is a *topos* common to hortatory literature. The biblical pattern is graphically illustrated in the book of Proverbs. The book is framed by Lady Folly (Prov 5) and Lady Wisdom (Prov 31), which, as Claudia Camp observed, constitutes an *inclusio*. *Wisdom and the Feminine in the Book of Proverbs* (Sheffield: Almond, 1985) 59-60. Similarly, the Hellenic tradition utilized the same figure of two women to compare morally alternative choices. Xenophon described the temptation of Heracles by Lady Virtue, garbed in white, and Lady Vice, arrayed seductively (*Mem* 2.1.21-22). Barbara Rossing traces the history and the significance of the tradition of the evil versus the good woman within its classical rhetorical context in *The Choice Between Two Cities* HTS (Harrisburg: Trinity Press, 1999) 17-59.

virginal New Jerusalem. This identification is both political and philosophic. It is a political question because John tells us that it will require *wisdom* to identify and to understand the earthly city. “Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits” (R 17:9). It is philosophic because the reader is told he will know he has truly beheld the nature of the earthly city only when he shares John’s sense of *wonder*.<sup>7</sup> “And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly” (R 17:6).

In order to proceed, we should state our new modes of inquiry. This study departs explicitly from the customary orders of the historical critical method. Recent decades have witnessed the tentative emergence of a new biblical analysis that disregards conjectured redactions and imagined recensions in order to appreciate the text as we have received it simply.<sup>8</sup> This literary challenge to the old modes represents an attempt to restore the possibility of a synthetic appreciation of the literary beauty of the text in the face of an analytical method that, in modernity, has largely abandoned the quest for theological aesthetics.<sup>9</sup> Consequently, this study will be fundamentally literary rather than theologically critical in its approach to the biblical data at hand.

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<sup>7</sup> “Thaumadzein” has an awed astonishment as its most fundamental expression. In Homer it is occasioned by the appearance of the divine (*Odyssey* 1.323). In Hesiod, Thaumata is the father of Iris, the messenger of the gods depicted in the rainbow that unites heaven and earth (*Theogony* 265). Moreover, for Plato wonderment is the beginning of philosophy (*Theaetetus* 155d). It is, according to Phaedrus, the essential attribute of the divine Eros (*Symposium* 178a).

<sup>8</sup> This literary reconsideration was largely pioneered by Kenneth R. R. Gros Louis in his two volumes, edited with James Ackerman and Thayer Warshaw, entitled *Literary Interpretations of Biblical Narratives* (Nashville: Abingdon Press, 1974 and 1982). It was greatly advanced by *The Literary Guide to the Bible*, edited by Robert Alter and Frank Kermode, (Cambridge: The Belknap Press of Harvard University, 1987).

<sup>9</sup> The recovery of theological aesthetics was one of the larger projects of Hans Urs von Balthasar. See *Herrlichkeit: Eine theologische Ästhetik* (Einsiedeln: Johannes Verlag, 1967).

Moreover, we will proceed on the assumption of a common authorship of the Fourth Gospel and Revelation. This claim, bolstered by the virtually unanimous testimony of the church fathers, and intuited most recently by Austin Farrer, is supported by remarkable literary and thematic patterns interweaving the two great Johannine books. The last decades have witnessed a growing interest in chiastic analysis of biblical texts. Several of these studies have dealt extensively with chiastic patterning in John's Gospel or in the Apocalypse separately. This dissertation will present evidence that the two great texts of John are primarily connected by a chiastic-type correspondence that, along with a straightforward parallel correspondence, connect the two books so closely by direct verbal links that they may be justly regarded as constituting an elaborate literary diptych. The Fourth Gospel's theme of the redeemed fallen woman, expressed in the account of the Samaritan woman, the woman caught in adultery, and in the transformation of Mary Magdalene, suggests the remarkable possibility, supported by chiastic and parallel correspondence to the Apocalypse, that the virginal New Jerusalem of Revelation actually has her origin in the city of the whorish Babylon.

Moreover, an elaborate network of interconnected typological patterns in Revelation and the Fourth Gospel further supports the redemption of the Babylonian whore from the doomed city. For example, Jesus is presented as a New Joshua who causes seven trumpets to sound, whereupon there is a shout of the people of God, followed by the fall of "Great Babylon." In other words, Revelation describes a dramatic reenactment of Joshua's battle at Jericho. This typological pattern from the OT suggests that Rahab, the redeemed whore of Jericho who married an ancestor of Jesus, finds antitypological fulfillment in the whore of Babylon who comes out of the city of

destruction to *become* the bride of Christ. The theme of the redeemed harlot, expressed elsewhere by the prophets Hosea and Ezekiel, by St Luke's account of the forgiven woman of shame, and widely recognized in the exposition of the church fathers, suggests an altogether different approach to the two great books of John. A recovery of John's ethics of the soul, expressed through a wisdom that rethinks the feminine possibility, suggests a new political remedy for fallen humanity.

This study will proceed by first examining the cities of Babylon and New Jerusalem in the context of the vision of the seven last angels in Revelation 17:1-22:6. We will make special note of the literary devices that John deploys within the text of the vision that is the primary basis of the study. As we will see, the Seer of Patmos utilizes chiasmic patterning, syncrisis, and ecphrasis in drawing his portrait of the two cities as two contrasting women. Having examined the literary patterns in the last vision, we will then consider their application to Revelation as a whole, seeking to understand the chiasmic context of the last septet of angels within the book as juxtaposed to the first septet of angels in the book, namely, the letters to the angels of the seven churches. Once these literary patterns have been examined in Revelation, we will present evidence that they are similarly deployed in the Fourth Gospel. We will then have the proper context, we believe, to give us the *wisdom* to identify the whorish city of Babylon, and to see her relationship to the New Jerusalem, an understanding which will, we are confident, give the reader occasion to *wonder*.

## Acknowledgments

This dissertation is the culmination of the labors and loves of many who have blessed its writer in various ways. It is my delight to acknowledge several of them the ones most especially without whom this study could not have been made.

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Randy Beck and Steve Carpenter joined with me in this labor from the inception. Their encouragement and prayers were given to me at every step. Their insight and contributions are found on every page. What an adventure we have shared!

The thesis that was to become the basis for this dissertation occurred to me in June, 1996, while listening to Dennis Jernigan's "*Crown Him!*" I am grateful to this Christian artist for teaching me that God could open the seals of His mysterious book to my heart with something as simple as a song. *Crown Him indeed!*

## The Vision of the Seven Last Angels (Rev 17:1- 22:6)

Our study focuses on the climactic vision of the Apocalypse. The vision opens with a lurid depiction of human depravity in the portrait of the abominable whore, Babylon the Great. It concludes with a beautiful expression of all the hopes of the redeemed in the vision of the virginal bride, the New Jerusalem. The center of the vision consists of a glorious depiction of the exalted Christ, seated on a white horse of victory. With its vivid contrasts of Babylon and Jerusalem, whore and bride, and beast and Lamb, no passage in the Bible portrays more clearly both the desperation and the aspiration of all mankind.

In our attempt to understand the vision of this most allusive and elusive of books, we will appeal to the conventional literary controls of structure and pattern. We begin by observing the structure of the vision itself, a literary architecture defined by references to seven angels carrying seven bowls filled with the seven last plagues. The first and most salient observation is the correspondences between 17:1-3,8 and 21:9-10, the introductions of the first and the last angels in the series of seven angels introduced in 16:1. The following boxes compare the text introducing the first (17:1) and the last (21:9) angels in the vision.<sup>10</sup>

17:1-3,8 <b>“Then one of the seven angels who had the seven bowls spoke with me, saying, ‘Come, I will show you the judgment of <i>the great harlot...and he led me away in the Spirit into the wilderness...’</i> The angel speaks of the beast <b>“ascending.”</b></b>	21:9-10 <b>“Then one of the seven angels who had the seven bowls full of the seven last plagues spoke with me, saying, ‘Come and I will show you <i>the bride, the Lamb’s wife.</i>’ And he led me away in the Spirit to a great and high mountain...”</b> The angel shows the holy city <b>“descending.”</b>
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<sup>10</sup> This study will provide an English translation for the Greek NT in all charting. Words that contain the same Greek root will be presented in bold text. Words that are not derived from the same Greek root but that appear to be related thematically will be presented in italic text.

In his excellent study on the Book of Revelation, Richard Bauckham notes the “clearly parallel openings” of the two angels, claiming that they “are so clear that it is astonishing that so many attempts to discern the structure of Revelation have ignored them.”<sup>11</sup> Bauckham further observes that several thematic correspondences between the two angels circumscribe the material between them, bracketing a single section of the book. He notes that the two angels deal respectively with Babylon and Jerusalem, the two cities that John depicts under the figure of two women. Bauckham continues, “In 17:1-19:10 he (John) sees the harlot Babylon and her fall; in 21:9-22:9 he sees the bride of the Lamb, the New Jerusalem, which comes down from heaven. Together these two sections form the climax towards which the whole book has aimed: the destruction of Babylon and her replacement by the New Jerusalem.”<sup>12</sup>

There are, in fact, a number of contrasting parallels between the visions of Lady Babylon and Lady Zion that secure the observation that the visions interpret one another.<sup>13</sup>

The following chart lists several of these contrasts between Babylon and Jerusalem:

17:1 “I will show you the judgment of the great <b>harlot</b> .”	22:15 “outside are... <b>fornicators</b> .”
17:1 “the great harlot sitting on many <b>waters</b> .”	22:1 “and he showed me a river of the <b>water</b> of life.”
17:3 “And I saw a woman...being filled with <b>names</b> of blasphemy.”	21:12,14 “And her gates were inscribed with the <b>names</b> of twelve tribes...and the

<sup>11</sup> *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1993) 4.

<sup>12</sup> *Ibid.* 4-5

<sup>13</sup> See G.K. Beale, *The Book of Revelation: A Commentary on the Greek Text* NIGTC (Grand Rapids: Eerdmans, 1999) 1117-21.

17:4 “And the woman was clothed in...**gold** and **precious stones** and **pearls.**”

17:5 “And on her **forehead** a **name** was written”

17:5 “Babylon... mother of...the **abominations** of the earth.”

17:8 “And those who dwell on the earth will marvel, those whose names are not **written** in the **Book of Life.**”

city had twelve foundations, and on them the twelve **names** of the apostles.”

21:11,18,21 “and she had... a radiance like a **precious stone**...and the city was of **gold**...and her gates were twelve **pearls.**”

22:4 “And His **name** shall be on their **foreheads**”

21:27 “But there shall by no means enter...an **abomination.**”

21:27 “But only those (may enter) who are **written** in the Lamb’s **Book of Life.**”

Bauckham noted the inclusive correspondences between the first and the last angels of the last vision. But *inclusio* patterns often alert the reader to chiasmic correspondence as well.<sup>14</sup> Nils Lund has undertaken an elaborate comparison of the angels in a study that arranges them in a chiasmic pattern.<sup>15</sup> According to Lund’s arrangement, the first angel corresponds to the seventh, as Bauckham also observes. But Lund likewise corresponds the second to the sixth, and the third to the fifth angels, with the vision of Christ in heaven taking the central place of the fourth “angel.”<sup>16</sup>

Our own study substantiates this chiasmic correspondence through the observation that John arranges the angels according to a spatial pattern that conforms to the chiasmic pattern. The first and seventh angels are stationed upon the earth (“in a wilderness”, 17:3

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<sup>14</sup> See John Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (Crestwood, N.Y.: St. Vladimir’s Seminary Press, 1994) 335.

<sup>15</sup> Lund’s work first suggested the chiasmic structure of the angels of this vision to the author. Lund’s otherwise interesting study is seriously marred, however, by his occasional transposition of the text, without any manuscriptural warrant, in order to satisfy his chiasmic arrangement. See Lund, *Studies in the Book of Revelation*, 182. His chiasmic arrangement of these seven angels, however, is confirmed by this analysis.

<sup>16</sup> *Ibid.* 177-178.



and “upon a mountain”, 21:10). The second and the sixth angels descend to midheaven (“descending from heaven” in 18:1 and 20:1), and the third and fifth occupy a place in heaven (“throwing a millstone into the sea,” 18:21 and “standing in the sun,” 19:17).<sup>17</sup> The central scene of the fourth “angel” is the vision of Christ in heaven (19:11). The spatial location markers accompanying the seven angels suggest an elaborate ecphrasis depicting a stairway reaching from earth to heaven, with the vision of Christ at the top of the stairway, described by the Seer as he beheld “the heaven opened” (19:11).

The base of the stairway was indicated by the first and seventh angels. If we “ascend the stairway” with John, we may compare the second and the sixth angels in the vision, both deployed for battle in midheaven (18:1 and 20:1).

<p>18:1-3 “After these things <b>I saw another angel descending from heaven, having great authority.</b>” Fallen Babylon is made a “dwelling place for demons and a prison for every unclean spirit...because all <b>the nations have drunk</b> the wine of her wrath.”</p>	<p>20:1-3 “And <b>I saw an angel descending from heaven having the key of the abyss and a great chain...the devil...(is) bound...and thrown into the abyss, and locked in...so that he should not deceive the nations.</b>”<sup>18</sup></p>
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John describes both the second and the sixth angels as “descending” from heaven. The second has “great authority,” and the sixth has a “great chain” and a “key,” the symbols of authority. Just as we observed with the first and last angels, the second and the sixth angels in the series execute comparable missions of judgment. Each acts by incarcerating evil spirits in order to restrain the deception of the nations (figuratively, their “intoxication”). Further correspondences are set forth in the following chart:

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<sup>17</sup> There is a further clue to the position of the fifth angel, who is described as “standing in the sun” (R 19:17). The angel calls out to the fowl in the “midheaven” (R 19:17). Clearly John’s vision has heaven (R 19:11), midheaven (R 19:17) and the earth in view (R 17:3 and 21:10). This tripartite understanding of the cosmos recalls the Genesis creation account. The sun was created in “the expanse of the heaven” (1:14) and the fowl were placed in midheaven, “above the earth in the expanse of the heaven” (1:20).

18:4 The people of God, *who did not participate in Babylon's sin*, are called out of the city devoted to double judgment.

18:7 Babylon is taunted because she “sits as a **queen**.”

18:8 Babylon will be “**devoured with fire**.”

18:10 The kings of the earth stand afar from Babylon's “**torment**.”

18:11 The merchants of the earth will “*weep and mourn*” for Babylon.

20:4 The people of God, *who did not receive the mark of the beast*, are delivered from the second death.

20:6 The people of God will “**reign**” with Jesus.

20:9 The wicked surround Jerusalem, but are “**devoured with fire**.”

20:10 The devil, beast and false prophet are “**tormented**.”

21:4 And “He shall *wipe away every tear*...and there shall be no more **mourning**” in Jerusalem.

If we “ascend the stairway” with John once again, we move from the second and sixth angels in the midheaven to the third and the fifth angels, who are situated in heaven on either side of the central vision of the exalted Lord Christ (19:11).

<p>18:21 “And <b>one mighty angel</b> took up a stone like a <b>great millstone</b> and <b>hurled</b> it <i>into the sea</i>, saying, “Thus with violence shall <i>Babylon the great city</i> <b>be hurled down</b>...”<sup>19</sup></p>	<p>19:17-18,20 “And I saw <b>one angel</b> standing in the sun,” who speaks in a “<b>great</b>” voice of judgment upon “<b>mighty</b>” men. “And <i>the beast and the false prophet</i> <b>were hurled down into the lake of fire</b>”</p>
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In the last pairing of angels, the adjective “one” introduces each angel and each is associated with natural imagery, the sea or the sun. Moreover, one angel is described as “mighty,” and the other speaks a taunt against “mighty” men. The metaphoric hurling of the millstone into the sea by the third angel foreshadows the hurling of the beast and the

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<sup>18</sup> Satan is retained in “prison” (R 20:7), the same word as the “prison” of the unclean of Babylon (R 18:2).

false prophet into the lake of fire under the authority of the fifth angel. Just as we have observed with the first two pair of angels, this third pair of angels shares a further correspondence in their missions of judgment:

18:23 “for by your (Babylon’s) sorcery *all the nations* were **deceived**.”      19:20 “the false prophet who worked signs by which he **deceived** *those who received the mark*.”

As we pass the third and the fifth angels, we have “ascended” to the highest stage of John’s stairway connecting earth to heaven. The Seer now describes a truly remarkable vision. Consider the central apex of the grand vision spanning Rev 17:1-22:6:

19:11, 13, 16 “Now I **saw heaven opened**, and behold, a white horse. And he who sat on it was called **Faithful and True**, and in righteousness He judges and makes war...and His name is called **The Word of God**...and *on His thigh* He has **a name written, ‘King of Kings and Lord of Lords.’**”

At the summit of the stairway set on the earth, with its top reaching to heaven, John beholds the Lord astride a white horse and dressed in battle array at the head of the heavenly army. The full description of the Lord Jesus is so central to the vision we are considering that we will discuss it in detail.<sup>20</sup> Before we proceed, however, we should

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<sup>19</sup> The figure of a millstone being cast into the sea as a metaphor for severe and inescapable judgment is familiar from Matt 18:6 and Luke 17:2.

<sup>20</sup> We have suggested that this vision of the last septet of angels constitutes an elaborate ecphrasis describing a “stairway” connecting the earth with heaven. This observation is based, first of all, upon the chiasmic correspondences between the three pair of angels arrayed around the central vision of Jesus, who takes the place of the central “angel” in the vision. Second, we noted the careful description of the spatial markers in the text which, following the chiasmic order, places the angels in corresponding pairs on earth, in midheaven, and in heaven. There is a third point that suggests a “stairway of angels,” which we only note now for reference, realizing that it raises a number of questions that we will address in detail below. John has described a vision wherein **the heaven opens**, and **angels** tell of the beast **ascending** and the city **descending**, all in a context surrounding the One who is the **Word of God**, that is, the *Son of Man*. The vision in Revelation is strikingly similar to the one promised to Nathanael in the Gospel of John (1:51), but

step back from the detail of the text and observe the structure of the vision as a whole.

The following diagram displays the pyramidal or “stairway” structure of John’s climactic vision in Revelation 17:1-22:6.

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otherwise never fulfilled, wherein Jesus said, “you (pl.) shall see **the heaven open**, and the **angels** of God **ascending** and **descending** upon the *Son of Man*.” The only reference in the Johannine material to the heavens opening is found at the beginning of the Gospel and at the end of Revelation in these references. Both contexts further reference visions of Jesus within a context of angels ascending and descending. As early as Augustine (*Cont. Faust.* xii.26), the Nathanael passage in the Fourth Gospel was understood to allude to the stairway or ladder of Jacob’s dream described in Gen 28:12, with the angels of God ascending and descending between heaven and earth. In the Genesis account, Jacob beheld the LORD standing at the top of the ladder (Gen 28:13). In Revelation, John describes the Lord Jesus at the top of the stairway, calling Him the Word of God. Jesus is only given this divine name in one other place, the beginning of John’s Gospel. It is thus a striking Christological frame for Johannine theology. In addition to the ascending and descending angels, we note several other remarkable correspondences with the Gospel account, including the description of Jesus as the Word of God, as set forth below:

John 1:1 “the **Word** was **God**”

Rev 19:13 “His name was called the **Word** of **God**”

John 1:45 “**Behold**, a **true** Israelite, *in whom there is no guile*,” that is, unlike Jacob (Gen 27:35 LXX)

Rev 19:11 “**Behold**, ...One called *Faithful* and **True**” and on His “thigh” was the banner of His strength, that is, unlike Jacob (Gen 32)

John 1:49 “Rabbi, You are the...**King** of Israel”

Rev 19:16 “a name was written, **King of Kings**”

John 1:52 “you (pl.) shall see **the heaven opened**”

Rev 19:11 “I saw **the heaven opened**”

## John's Great Vision of the Seven Last Angels (Rev 17:1-22:6)

19:11, 16 “Now **I saw heaven opened**; and behold, a white horse, and He who sat upon it is called **Faithful and True**, and in righteousness He judges and makes war...and on *His thigh* He has a **name written, King of Kings** and Lord of Lords”

18:21 “And **one mighty angel** took up a stone like a **great millstone** and threw it *into the sea*, saying, ‘Thus with violence shall *Babylon the great city* be **hurled down...**’”

19:17-18, 20 “And I saw **one angel** standing in the sun” who speaks in a “**great**” voice of judgment upon “**mighty**” men. “And *the beast and the false prophet* were **hurled down into the lake of fire.**”

18:1-3 “After these things **I saw another angel descending from heaven, having great authority**” Fallen Babylon is made a “*dwelling place for demons and a prison for every unclean spirit...*because all **the nations** *have drunk* the wine of her wrath.”

20:1-3 “And **I saw an angel descending from heaven having the key of the abyss** and a **great chain...***the devil...(is) bound...and thrown into the abyss, and locked in...*so that *he should not deceive the nations.*”

17:1-3, 8 “**Then one of the seven angels who had the seven bowls spoke with me, saying, ‘Come, I will show you the judgment of the great harlot...and he led me away in the Spirit into the wilderness...**’” The angel speaks of the beast “**ascending.**”

21:9-10 “**Then one of the seven angels who had the seven bowls full of the seven last plagues spoke with me, saying, ‘Come and I will show you the bride, the Lamb’s wife.’ And he led me away in the Spirit to a great and high mountain...**” The angel shows the holy city “**descending.**”

It would be useful to summarize briefly our observations about the structure and pattern of the vision of the last angels and the literary art of the Seer. We began by noticing that John uses verbal inclusion to mark the introduction of the seven last angels (17:1 and 21:9). The first six angels undertook some aspect of the holy war<sup>21</sup> against Babylon and on behalf of the New Jerusalem that was the subject of the vision. Further, we noticed that the author works with chiasmic patterning, which was signaled by an inclusion. Finally, John is aware of syncritical ephrasis.<sup>22</sup> He uses vivid imagery to create the antithetical portraits of the two cities as whore and bride.

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<sup>21</sup> R. Bauckham, "The Book of Revelation as a Christian War Scroll," *NeoT* 22 (1988) 17-40. See also C.H. Giblin, who understands "holy war" to be central to the theme of Revelation. *The Book of Revelation: The Open Book of Prophecy* (Collegeville, Minn: The Liturgical Press, 1991) 25-34. In doing so, they appeal to patterns from the definitive study of the OT by Gerhard von Rad, *Der Heilige Krieg im alten Israel* (Zürich: Zwingli, 1951). The *ḥerem* (holy war) of the OT was marked by the trumpet septenary in Joshua 6:4, which is also referenced in the Qumran War Scroll (1QM). See Yigael Yadin, *The Scroll of the War of the Sons of Light Against the Sons of Darkness*, trans. B. and C. Rabin (Oxford: University Press, 1962) 113. We should note that the sounding of seven trumpets followed by the shout of the people of God, the fall of a great but wicked city, and the story of a whore out of the evil city (identified by her scarlet) fashion a major thematic template for the Book of Joshua as well as the Book of Revelation (See Josh 6:4, 16, 20, 23. Cf. Rev 8:2, 11:15, 16:19, 17:3 and 18:4). Thematically, at least, it is suggestive that Rahab of Jericho is positioned to be a type of the whore of Babylon by the structure that John incorporates into Revelation.

<sup>22</sup> Cf. Klaus Berger, "Hellenistische Gattungen im Neuen Testament" ANRW 2.25.2 (1984), 1201-4.

## The Context of the Vision of the Seven Last Angels Within the Book of Revelation

The vision of the seven last angels should be interpreted in light of its context.<sup>23</sup> However, the context of any passage in a chiastically structured work is a complicated question. Modern readers steeped in “linear-logical” thinking expect a “linear-temporal” sequence in a book’s order of events.<sup>24</sup> The circularity of chiastic patterning, however, sometimes appears counter to a strictly logical or chronological progression.<sup>25</sup> Further, the pervasiveness of “inclusive” phrasing, suggesting multiple and perhaps overlapping chiastic structures, complicates even more the question of the context of the vision of the seven last angels. Bauckham’s observations on this feature of the book are noteworthy:

A remarkable feature of the composition of Revelation is the way in which very many phrases occur two or three times in the book, often in widely separated passages, and usually in slightly varying form. These repetitions create a complex network of textual-cross-reference, which helps to create and expand the meaning of any one passage by giving it specific relationships to many other passages.<sup>26</sup>

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<sup>23</sup> We should note that we are as yet uncertain of the precise conclusion to the vision of the last angels. It begins in 17:1, but at this point we can only claim that it ends *after* 21:9. The identification of the structure of the book will assist us in setting its bounds, *probably* prior to what appears to be the epistolary epilogue beginning in 22:7.

<sup>24</sup> These cautionary observations come from Fiorenza, *Revelation: Vision of a Just World*, 34. Chiastic analysis is still a specialized study with few generally recognized conventions. It is noteworthy that many commentators on Revelation do not utilize chiastic analysis with respect to the larger structure of the book, even if they acknowledge it in smaller textual units. Among these are R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John*, I-II. ICC (Edinburgh: Clark, 1920), M.C. Tenney, *Interpreting Revelation* (Grand Rapids: Eerdmans, 1958), G.R. Beasley-Murray, *The Book of Revelation*. NCBC (London: Marshall, Morgan, and Scott, 1974), R.H. Mounce, *The Book of Revelation*. NICNT (Grand Rapids: Eerdmans, 1977), J.P.M. Sweet, *Revelation* (London: SCM, 1979), and G. K. Beale, *The Book of Revelation*, 111-2.

<sup>25</sup> Because she observes progressive movement in Revelation as well as circularity, Fiorenza resists the formal term “chiasm.” *Ibid.*, 34-5. She visualizes the structure of Revelation as a “conical spiral,” *Ibid.*, 34.

<sup>26</sup> Bauckham, *The Climax of Prophecy*, 22. Bauckham is following J. W. Mealy, “After the Thousand Years: Resurrection and Judgment in Revelation 20” (unpublished Ph.D. dissertation, University of Sheffield, 1989) 5.

Bauckham observed that phrase repetition (inclusion) can occur in “widely separated passages,” and thus complicate the determination of the context of any particular part of Revelation. But our observation of the vision of the seven last angels showed that the text within “widely separated” inclusions, such as 17:1 and 21:9, is itself interconnected by clusters of verbal and thematic correspondences. Consequently, we can be confident that we are not observing an isolated phenomenon, but a larger literary unit bound together by a significant number of less “widely separated” inclusions.

A clear example of the inclusive phenomenon that we first observed in the vision of the seven last angels occurs at the beginning and at the ending of Revelation, in what appears to be an epistolary prologue and epilogue. Note the following inclusions cited from the opening and the conclusion of Revelation, the most “widely separated” passages in the book:

1:1 <b>“to show to His bondservants the things which must happen quickly”</b>	22:6 <b>“to show to His bondservants the things which must happen quickly”</b>
1:3 <b>“blessed</b> is the one <i>reading</i> and the one hearing <b>the words of this prophecy and keeping</b> the things”	22:7 <b>“blessed is the one keeping the words of the prophecy</b> of this <i>book</i> ”
1:3 <b>“for the time is near”</b>	22:10 <b>“for the time is near”</b>
1:8 <b>“I am the Alpha and the Omega”</b>	22:12 <b>“I am the Alpha and the Omega”</b>
1:9 <b>“I, John...”</b>	22:8 <b>“I, John...”</b> <sup>27</sup>
1:17 <b>“I am the First and the Last”</b>	22:13 <b>“I am...the First and the Last”</b>

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<sup>27</sup> Interestingly, John falls prostrate in both contexts (1:17 and 22:8).



The correspondence cluster framing the beginning and the ending of Revelation is a noteworthy feature of the structure of the book.<sup>28</sup> Its clarity is such that there is (remarkably) a common agreement among all the major critical commentaries respecting the literary interdependence between the prologue and the epilogue.<sup>29</sup> As Fiorenza observed, “(t)he whole book is patterned after the epistolary framework which represents an inclusion (1:1-8 and 22:10-21).”<sup>30</sup> So certain is this connection that Jan Lambrecht concluded, “(t)he fact that the content of Rev is framed by a prologue and an epilogue – a concentric, cyclic feature – is universally recognized.”<sup>31</sup>

The “concentric, cyclic feature” that Lambrecht observed, otherwise described by Fiorenza as part of an “inclusion,” is taken by Fiorenza and others as evidence for a “concentric,”<sup>32</sup> or “chiastic”<sup>33</sup> structure for the Apocalypse as a whole. To this end she describes a contextual (that is, “concentric”) relationship between the letters to the seven churches in 1:9-3:22 and a part of what we have identified as the vision of the last seven

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<sup>28</sup> Henry Barclay Swete identified a number of parallel ideas and phrases between the beginning and ending chapters of Revelation which, he claims, creates a “prima facie impression that it proceeds from one author or editor.” *Commentary on Revelation* (London: Macmillan, 1911) xlvi-vii.

<sup>29</sup> We should note that this extensive pattern of inclusions is not related by a mechanical reversal or “mirror-imaging,” features often presented as characterizing chiastic correspondence. The fact of the repetition of phrases is demonstrable between the beginning and the ending of the book. The logic determining the order of their occurrence or recurrence is not readily discernible.

<sup>30</sup> Fiorenza, E.S., “Composition and Structure of the Revelation of John,” *CBQ* 39 (1977) 364-365. See also Yarbro Collins, *Combat Myth*, 5-8.

<sup>31</sup> Lambrecht, J., “A Structuration of Rev 4,1-22,5,” in *L’Apocalypse johannique et L’Apocalyptique dans le Nouveau Testament*. Ed. J. Lambrecht. BETL 53; Gembloux: Duculot/Leuven: University Press, 1984. 78. Lambrecht notes, however, that there is “no agreement concerning the extent of both sections.” 78.

<sup>32</sup> Fiorenza provides a chiastic (ABCDC’B’A’) outline for Revelation, although she understands the narrative “forward movement” to be in tension with chiastic circularity. She therefore rejects the term “chiasm”, and opts for the structural description “concentric pattern.” She is followed by Ugo Vanni, “L’Apocalypse johannique: État de la question,” in Lambrecht, *L’Apocalypse*, 26.), and Rossing, *The Choice Between Two Cities*, 158. L. Thompson also notes a “concentric” feature to chapters 2-3 and 21-22 of Revelation. Leonard L. Thompson, *The Book of Revelation* (New York:Oxford, 1990), 45.

<sup>33</sup> Nils Lund, *Studies in the Book of Revelation*.

angels, namely, 19:11-22:9. To illustrate the relationship between the letters to the seven “angels” of the churches and the vision of the seven last angels, suggested by the epistolary *inclusio* framing the entire book, the outline of Revelation offered by Nils Lund appears to be the most helpful.<sup>34</sup> The following is Lund’s proposed chiastic structure:

- A Prologue (1:1-20)
- B Seven Epistles (2:1-3:22)
- C Seven Seals (4:1-8:5)
- D Seven Trumpets (8:2,6-11:19)
- E The Little Book (10:1-11)
- F The Two Witnesses (11:1-13)
- F’ The Dragon and the Woman (12:1-17)
- E’ The Two Beasts (13:1-18)
- C’ Seven Angels (14-1-15:4)
- D’ Seven Bowls (15:1,5-16:21)
- B’ Seven Angels (17:1-22:5)
- A’ Epilogue (22:6-21)

In spite of the anomalies in Lund’s outline,<sup>35</sup> his schematic helps to identify the chiastic contextual correspondence to the seven last angels (17:1-22:5) in the letters addressed to the “angels” of the seven churches (2:1-3:22). In corresponding the first and

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<sup>34</sup> Ibid., 26.

<sup>35</sup> I believe Lund is correct in his identification of A=A’ and B=B’. Nevertheless, his transpositions ( C’ and D’) are unpersuasive without mss. evidence. Further, his identification of the chiastic center of Revelation is unclear, giving an equal dignity to 11:1-13 and 12:1-17. The chiastic center corresponding to the actual literary center is the casting out of Satan from heaven in 12:9-10, as follows: “and *Satan*, who deceives the whole *world*...was **cast** to the earth, and his **angels**...and I **heard** a **loud voice** in **heaven**... ‘Now has come salvation...’, ‘and there were **thunders** (11:19)” Curiously, this center contains a striking cluster of correspondences with the Fourth Gospel’s account of the triumphal entry, “then a **voice** came from **heaven**...the people who **heard** said it **thundered**. Others said an **angel** spoke... ‘Now *the ruler of this world* (*Satan*) will be **cast** out.’” (J 12: 28-31). The triumphal entry may constitute the thematic center of the Fourth Gospel, occurring between the two foot washing narratives (12:3 and 13:5) and between the public testimony and the private ministry of Jesus.

last septet of angels according to the literary principle of circularity,<sup>36</sup> Lund is generally followed by Fiorenza, Rossing, and Thomas.<sup>37</sup>

This study will proceed on the assumption that the clear inclusion represented by the epistolary prologue and epilogue (1:1-8 and 22:6-22) suggests a chiasmic or circular relationship between the beginning and the ending of Revelation.<sup>38</sup> We assume that the

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<sup>36</sup> Ancient Greek rhetoric was informed by theories of textual measure (*kairos*) and proportion (*summetria*), according to literary aesthetic theory. Plato noted the necessity of due proportion to bodily beauty (*Timaeus* 87c), while disproportion was a mark of physical ugliness (*Sophist* 228 a). Further, due proportion was the essence of virtue as well (*Philebus* 64e). The excellence of due proportion was likewise applied to literary criticism, Socrates requiring that a good speech, like a well-proportioned body, “be put together like a living creature, with a body of its own; it must be neither without head nor without legs; and it must have a middle and extremities that are fitting both to one another and to the whole work” (*Phaedrus* 264c), quoted from *Plato: Complete Works*, John M. Cooper, ed., Phaedrus trans. by A. Nehamas and Paul Woodruff (Indianapolis:Hackett, 1997) 541. See also Aristotle, *Poetics* 1450b-1451a. Instructively, the *Phaedrus* has been analysed according to a canon of proportion, and found to conform in its compositional measure to the golden section. F. Pfister, “Ein Kompositionsgesetz der antiken Kunstprosa,” *Philologische Wochenschrift* (1922) 1195-1200. Similar analysis has been performed on Plato’s *Republic* by K. Vretska, *Platon: Der Staat* (Stuttgart, 1958) 40-47. See discussion, M.J.J. Menken, *Numerical Literary-Techniques in John: The Fourth Evangelist’s Use of Numbers of Words and Syllables* (Leiden:E.J. Brill, 1985) 4-5. The literary canons of Platonic “due proportion” rhetorical theory correspond in many ways to the parallelism observed in the Hebrew OT, which is likewise characterized by proportionate symmetry. See Umberto Cassuto, *A Commentary on the Book of Genesis* (Jerusalem:Magnes, 1989) 14-15. The same literary due proportion should be expected in the NT. Menken cites several of these studies in *Numerical Literary Techniques in John*, 18-23.

<sup>37</sup> Fiorenza, *Revelation: Vision of a Just World*, 35-35; Rossing, *The Choice Between Two Cities*, 158; and L.L. Thompson, *The Book of Revelation* (New York:Oxford University Press, 1990) 45.

<sup>38</sup> The prevalence of chiasmic or circular correspondence is well attested in Greek literature throughout the Hellenic, Hellenistic, and Hellenistic epochs. Formal chiasmus or ring composition has been observed in the *Iliad* and the *Odyssey* by Cedric H. Whitman, *Homer and the Homeric Tradition* (Cambridge: Harvard University Press, 1958), see also John L. Myers, “The Pattern of the Odyssey,” *JHS* 22 (1952) 1-19; in Pindar by Gilbert Norwood, *Pindar* (Berkeley:University of California Press, 1945) and R.W.B. Burton, *Pindar’s Pythian Odes* (Oxford: Oxford University Press, 1962); in Herodotus by John L. Myers, *Herodotus: Father of History* (Oxford: Clarendon, 1953) 81-91; in Plato by Eva Brann, “The Music of the Republic,” *Agon* 1 (1967) 1-9; in Plutarch by T.F. Carney, “Plutarch’s Style in the Marius,” *JHS* 80 (1960) 27, see also Warren Austin Gage, *A Rhetorical Critical Analysis of Plutarch’s Lycurgus and Its Political Interpretation* (Unpublished M.A. thesis: University of Dallas, 1995).

Other studies have observed the presence of chiasmus in Latin writers. In Vergil, it has been observed in the *Aeneid* by George E. Duckworth, *Structural Patterns and Proportions in Vergil’s Aeneid: A Study in Mathematical Composition* (Ann Arbor: University of Michigan Press, 1962), and in the *Georgics* and the *Eclogues* by Brooks Otis, *Vergil: A Study in Civilized Poetry* (Oxford: Clarendon, 1964); and in other Roman writers by R.B. Steele, “Chiasmus in the Epistles of Cicero, Seneca, Pliny, and Fronto,” *Studies in Honor of Basil L. Gildersleeve* (Baltimore:Johns Hopkins Press, 1902) 339-352; and in Tertullian by R.D. Sider, “On Symmetrical Composition in Tertullian,” *JTS* 24 (1973) 403-23.

The *figurae* associated with chiasmus are documented in Sumerian and Ugaritic works as well as other classical Greek and Latin examples by John W. Welch, *Chiasmus in Antiquity* (Hildesheim: Gerstenberg Verlag, 1981).

vision of the seven last angels will bear, upon close examination, substantial contextual relation to the beginning of the Revelation, validated by both literary and thematic correspondence. We will first of all examine the vision of Christ in the center of the chiastic pyramid of the seven last angels (19:11-16), identifying inclusionary texts that relate the vision to the beginning of Revelation. We will then examine the broader intertextual correspondence between the letters to the angels of the seven churches (2:1-3:22) and the vision of the seven last angels (17:1-22:5).

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In the field of Biblical study, chiasmus has attracted increasing investigation since Nils Lund's pioneering study, *Chiasmus in the New Testament* (Chapel Hill: University of North Carolina Press, 1942). Among the many studies there are several that are particularly noteworthy. See John Breck, *The Shape of Biblical Language: Chiasm in the Scripture and Beyond* (Crestwood, N.Y.: St Vladimir's Seminary Press, 1994) and Victor M. Wilson, *Divine Symmetries: The Art of Biblical Rhetoric* (Lanham: University Press of America, 1997). On the Old Testament, see David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Baker, 1999). On the New Testament, see Robert S. Reid, *Preaching Mark* (Chalice Press, 1999); M.D. Goulder, "The Chiastic Structure of the Lucan Journey," *Studia Evangelica*, 11, ed. by Frank L. Cross. (Berlin: Akademie Verlag, 1963), Charles H. Talbert, *Literary Patterns, Theological Themes and the Genre of Luke-Acts* (Missoula: The Scholar's Press, 1974) and Kenneth E. Bailey, *Poet and Peasant* (Grand Rapids: Eerdmans, 1976); Joachim Jeremias, "Chiasmus in den Paulusbriefen," *Abba* (Göttingen: Vandenhoeck & Ruprecht, 1966) 276-89, Ian H. Thomas, *Chiasmus in the Pauline Letters* (Sheffield: Almond, 1995); John Bligh, *Galatians in Greek: A Structural Analysis of St. Paul's Epistle to the Galatians* (Detroit: University of Detroit Press, 1966); A. Vanhoye, *La structure littéraire de l'Épître aux Hébreux* (Paris and Brussels: Desclée et de Brouwer, 1963).

## The Central Portrait of Jesus in the Vision of the Seven Last Angels

We begin by setting out the description of Jesus as the heavenly Warrior from the center of the vision of the last seven angels. The highly allusive character of this passage is noted by the extent of the phrases in bold type.

19:11-16 “Now I **saw heaven opened**, and behold, a **white** horse. And he who sat on it was called **Faithful and True**, and in righteousness He judges and makes war. **His eyes were like a flame of fire**, and **on His head** were many **crowns**. He had a **name written that no one knew except Himself**. He was clothed in a **robe** dipped in **blood**, and His name is called **The Word of God**. And the armies in heaven were following Him on **white** horses, clothed in fine **white** linen. Now **out of His mouth came forth a sharp two-edged sword**, that with it He might strike **the nations**. And He will **shepherd them with a rod of iron**. And He treads the winepress of the wine of the anger of the wrath of Almighty God. And on His **robe** and on His *thigh* a name **is written, ‘King of Kings and Lord of Lords’**”

The Christology of the Revelation is wholly comprehensive. The Lord is called the First and the Last (R 1:8 and 22:13), the Alpha and the Omega (R1:8, 21:6, and 22:13), and the Beginning and the End (R 1:8, 21:6 and 22:13). Emblematically, the claim that Christ is the Beginning and the End appears *at the beginning* and *at the end of Revelation* (1:8<sup>39</sup> and 21:6, 22:13). The Seer clearly utilizes the framing figure of the *inclusio*; that is, he recognizes the strategic importance of the introduction and the conclusion of his document. With this observation in mind, it is noteworthy that the references in the concluding vision of Jesus in Revelation 19:11-16 constitute a

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<sup>39</sup> The critical text reads the verse without “the beginning and end” as the *lectio brevior* (UBS). Nonetheless, there is considerable mss. support for the longer reading, and the point being urged is demonstrated in any case from the claim that Jesus is the Alpha and Omega, the First and the Last.

composite picture of Jesus drawn unmistakably from the beginning of Revelation, and, surprisingly, from the beginning and the ending of the Gospel of John.<sup>40</sup>

We will proceed by first examining the correspondence between 19:11-16 and the beginning of the Revelation, noting literary and thematic allusions. We will then consider the broader context of the vision of the seven last angels as a whole as it relates to the letters to the seven churches.

There are two clear allusions connecting the vision of Jesus seen by John at the beginning of Revelation (1:12-16) and the concluding vision of Jesus that John described when he “beheld the heaven open” (19:11-16):

1:14 “His head and hair were **white** like wool...**His eyes like a flame of fire**” (cf. 2:18)

19:11-12 “behold, a **white** horse, and He who sat upon him...**His eyes were like a flame of fire**”

1:15 “and **out of His mouth proceeds a sharp two-edged sword**”

19:16 “**out of His mouth proceeds a sharp two-edged sword**”<sup>41</sup>

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<sup>40</sup> Unique literary correspondences between the vision of Christ (Rev 19:11-16) and the beginning of the Fourth Gospel are as follows:

J 1:1 “and **the Word** was **God** (Jesus)”

R19:13 “His (Jesus’) name is called **the Word of God**”

J1:51 “You (pl.) shall **see the heaven opened...**”

R19:11 “Now I **saw heaven opened**”

As noted, the description of Jesus as the Word of God occurs only at the beginning of the Gospel and at the end of Revelation. Similarly, the vision of the open heaven, in a context of angels ascending and descending around Christ is likewise unique to these passages.

Unique literary correspondence between the vision of Christ (Rev 19:11-16) and the end of the Fourth Gospel is as follows:

J19:2 “and the soldiers twisted a *crown of thorns* and put it **on His head**”

R19:12 “**on His head** were many *diadems*”

J19:19,23 “Pilate wrote a *title*...it **was written**, ‘JESUS OF NAZARETH, THE **KING OF THE JEWS...**’ and they took **His outer garment**”

R19:16 “on **His outer garment...a name was written**, ‘**KING OF KINGS AND LORD OF LORDS...**’

<sup>41</sup> The phrase describing the two-edged sword proceeding from His mouth is unique to these passages in Revelation. It is therefore a particularly strong literary connection tying the two contexts together.

Moreover, there are further correspondences between the vision of Jesus (19:11-16) and the formal section containing the seven letters to the churches (2:1-3:22) as seen by the following:

2:17 “I will give him (the overcomer)... a new <b>name written which no one knows except the one receiving it</b> ”	19:12 “He has a <b>name written which no one knows except <i>Himself</i></b> ”
2:18 “these things says the Son of God, the One having <b>eyes like a flame of fire</b> ”	19:12 “His <b>eyes are like a flame of fire</b> ”
2:27 “(the one overcoming) <b>will shepherd them with a rod of iron</b> ”	19:15 “He <b>will shepherd them with a rod of iron</b> ”
3:5 “the one overcoming will be <i>dressed in white garments</i> ”	19:14 “and the armies of heaven were following Him, <i>dressed in white linen</i> ”
3:14 “These things says the <b>Faithful and True Witness</b> ”	19:11 “He...was called <b>Faithful and True</b> ”

From the specificity and the extent of these allusions, the portrait of Jesus at the center of the vision of the seven last angels (19:11-16) relates contextually to the introductory vision of Jesus (1:12-20) as well as to the seven letters addressed to the “angels” of the churches (2:1-3:22). This chiastic relationship was suggested by the inclusive pattern that we observed connecting the prologue and the epilogue.

Summarizing our observations to this point, we noticed that the Seer utilizes literary chiasm. A striking pattern of verbal and thematic inclusions connected the epistolary prologue and epilogue of the book. The pattern of chiastic repetition in 1:1-9 and 22:6-13 was pervasive, even though it was not mechanical in the sense that it did not rigorously restate the inclusive phrases in a precisely reverse order. However, the inclusive patterning in the beginning and the ending of the book suggested that the entire Revelation may evidence a chiastic architecture. Consequently, we posited a chiastic

correspondence between 1:12-3:22 (which includes the first septet of angels, i.e., the “angel” addressees of the seven churches) and 17:1-22:6 (which includes the last septet of angels).

We began by comparing the central vision of Jesus (19:11-16) to the beginning of Revelation, finding, as we expected, numerous inclusive phrases connecting the last vision of Jesus (19:11-16) to the first vision of Jesus (1:12-20), as well as to the seven letters (2:1-3:22). Before we consider the formal literary and thematic correspondences between the letters to the seven churches and the vision of the last seven angels, we should note the similarities and differences between the two visions of Jesus at the ending and at the beginning of the book (19:11-16 and 1:12-20). The first noteworthy observation is that John gives to each a special priority of position, though he does so in a different manner for each vision. In the last vision of Revelation, John emphasizes Jesus by presenting Him at the chiastic center in the place of the fourth (or central) of the seven last angels. Mechanical correspondence to the first vision would suggest that we should expect the corresponding portrait of Jesus to be found within the fourth letter to Thyatira, the center of the seven letters. But in fact John emphasizes Jesus by presenting Him in the inaugural vision<sup>42</sup> that introduces the letters to the seven angels of the churches.<sup>43</sup>

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<sup>42</sup> While the opening vision of Jesus is before the seven letters, John sees Jesus “in the midst” of the seven lampstands (1:13). The seven lampstands are said to be the seven angels and the seven churches (1:20). Consequently, Jesus standing “in the midst” of the angels of the seven churches emblematically corresponds to the last vision, which has Jesus in the midst of the last seven angels.

<sup>43</sup> It is noteworthy that the letter to Thyatira centers upon a description of the immoral Jezebel, who leads the church into “fornication” (2:20). The place of the immoral woman within each of the two sections (1:12-3:22 and 17:1-22:6) highlights their similarity and difference. The first vision begins with Jesus, who thereby has preeminence of position. Chiastic centrality in the vision, however, emphasizes the significance of the immoral woman Jezebel. The last vision emphasizes the chiastic centrality of Jesus, but the vision begins by giving preeminence to the immoral woman Babylon, who has the inaugural position.



A further feature of John's literary art in his two visions of Jesus is noteworthy at this point. The first vision describes Jesus in language borrowed from the portrait of the divine Ancient of Days in Daniel 7:9, namely, "His head and His hair were white like wool." The portrait also borrows from the description of the Son of Man in Daniel 10:6, which describes the heavenly man as having "eyes like flaming torches."<sup>44</sup> In other words, John describes the head and face of Jesus in such a way as to combine both His divine and the human natures, the central claims of the Seer's Christology.

John's last vision of Jesus may be read to make the same divine and human claims about the person of Jesus. As we have argued, the chiastic stairway between heaven and earth recalls the ladder of Jacob's dream (Gen 28:12). At the top of the ladder, Jacob beheld the Lord God (Gen 28:13). John's description of Jesus at the top of the stairway or ladder thus makes a bold claim regarding the divinity of Jesus. Particularly noteworthy, however, are the allusions to the theophany of Peniel in Genesis 32. The vivid description of Jesus in the vision focuses upon the head of the Savior. John describes His crowned *head*, His fiery *eyes*, and His *mouth*, like a sharp sword (19:12, 15). That is, John beholds the "face of God" that so startled Jacob at Peniel (Gen 32:30).<sup>45</sup>

This divine claim in the allusion to Peniel accompanies a claim of Jesus' glorified humanity in 19:16, however. John tells us that he saw the Lord Jesus astride a horse of victory, and that upon His *thigh*<sup>46</sup> He wore the banner of His strength. John's vision is

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<sup>44</sup> See Beale, *The Book of Revelation*, 208-9.

<sup>45</sup> I am grateful to Randy Beck for this observation regarding the allusion to Peniel in Rev 19:12 and 15.

<sup>46</sup> The word for thigh is a *hapax legomenon* in the NT. The same word is found, however, in Gen 32 :31-2 (LXX) as follows, "And the sun rose upon him, when he passed the form of God, and he halted upon his

crafted as though in answer to the question of the Samaritan woman in the Fourth Gospel, namely, “You are not greater than our father Jacob, are You?” (John 4:12). In fact, the thigh, the figure of Jacob’s infirmity, bears the banner that proclaims Christ’s strength, “King of Kings and Lord of Lords.” Consequently, John combines the divine description of the “face of God” with the claim that Jesus is greater than the man Jacob in that His thigh speaks of power not weakness. In other words, the concluding vision of Jesus makes claims of divinity and humanity regarding Jesus, taken from Genesis 28 and 32, just as the inaugural vision in Revelation made similar theanthropic claims by alluding to Daniel 7 and 10.

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thigh. Therefore the children of Israel will not eat of the sinew which was benumbed, which is upon the broad part of the thigh...”

## The Relationship of the Seven Churches (2:1-3:22) to the Vision of the Whore and the Bride (17:1-22:6)

The chiastic structure we have observed in Revelation predicted the contextual relationship between the letters to the churches (addressed to the first septet of angels) and the vision of the whore Babylon and the bride Jerusalem (introduced through the last septet of angels). We have seen how prominently the vision of the exalted Christ in 19:11-16 figured into the inaugural vision of Jesus (1:12-20) and the letters to the seven churches (2:1-3:22). We will now compare the entire vision of the last seven angels to the letters to the seven churches.

The pattern of inclusions connecting the letters to the seven churches to the vision of the whore and the bride is striking and pervasive. We begin by comparing the seven promises given to “the one who overcomes,” that is, the one who resists temptation and endures suffering (2:7; 11; 17; 26-28; 3:5; 12; 21). As we will see, the promises all anticipate the privileges secured in the New Jerusalem, the bride of the Lamb.

### The Bridal Destiny of the Seven Churches

The Lord of the seven churches encourages His faithful ones to purity and patient endurance by describing the hope that they have of participating in the New Jerusalem, the virginal and serene bridal city of the Lamb (21:2).<sup>47</sup> Consider the following chart that compares the promises given to the overcomers with their eschatological fulfillment:

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<sup>47</sup> The eschatological banquet is clearly in mind. See Rev 3:20 and 19:7-9. See also Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and their Developments* (Sheffield, JSOT, 1994) 233.

<b>Ephesus</b>	2:7 “I will give to him to eat of the <b>tree of life</b> ”	22:2 “in the midst of its (New Jerusalem’s) street – the <b>tree of life</b> ”
<b>Smyrna</b>	2:11 “he shall not be hurt by <b>the second death</b> ”	20:6 “on these <b>the second death</b> has no power”
<b>Pergamos</b>	2:17 “I will give to him a <i>stone</i> , and on the stone a new <b>name written</b> ”	21:14,19 “the city has twelve foundations, and <i>on them</i> the <b>names</b> of the twelve apostles...the foundation was of every precious <i>stone</i> ”
<b>Thyatira</b>	2:26-28 “I will <i>give authority over</i> <b>the nations</b> , and he <b>will shepherd them with a rod of iron</b> ...I will give <b>the morning star</b> ”	19:15, 22:16 “He... <i>strikes</i> <b>the nations</b> ...He Himself <b>will shepherd them with a rod of iron</b> ...I am <b>the bright morning star</b> ”
<b>Sardis</b>	3:5 “he will be <i>clothed in white</i> ...his name in the <b>Book of Life</b> ”	19:14; 20:12 “the armies in heaven... <i>dressed in fine white linen</i> ...and another book was opened, the <b>Book of Life</b> ”
<b>Philadelphia</b>	3:8,12 “I have set before you an <i>open door</i> that no one can <b>shut</b> ...I will make him a pillar in the <b>temple</b> of <i>My God</i> ...and the name...of My <b>city of the New Jerusalem, which comes down out of heaven from God</b> shall be on him”	21:2, 22 ,25“the holy <b>city, New Jerusalem, coming down out of heaven from God</b> ...the <i>Lord God Almighty</i> is its <b>temple</b> , and the Lamb...and its <i>gates</i> shall not be <b>shut</b> ”
<b>Laodicea</b>	3:21 “I will give him to sit with Me on <i>My throne</i> , and...on <i>His throne</i> ”	22:3 “and the <b>throne of God and the Lamb</b> shall be in it (New Jerusalem)”

It should be noted that all the promises to the seven churches are precisely fulfilled in the New Jerusalem.<sup>48</sup> Consequently, John has carefully exploited the capacity of a chiastic structure to show promises and their fulfillment.

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<sup>48</sup> See Fiorenza, “The Eschatology and Composition of the Apocalypse,” CBQ 30 (1968) 537-69; reprinted in idem, *The Book of Revelation: Justice and Judgment*, 35-67; Rossing, *The Choice Between Two Cities*, 158.

The effect of the chiastic interconnection is to set before the believers of the churches of Roman Asia the hope that is assured by their destiny as the chosen bride of the Lamb. Indeed, much that describes the seven churches, especially their zeal for purity (3:19), previews the bridal hope expressed at the conclusion of Revelation in the vision of the New Jerusalem.

But the seven letters are also filled with severe admonishment and the threat of terrible sanctions from the Lord.<sup>49</sup> Jesus warns the churches about an immoral woman who dwells in their midst, one who leads the church into fornication (2:20). Further, He warns the church about a false prophet who seeks to deceive them (2:14). Moreover, Satan dwells among them (2:9 and 3:9). Each of the warnings stated in the seven letters to the churches has a chiastic correspondence in the vision of the last seven angels. The portrait that emerges when we match the warnings with their chiastic correspondence is generally less flattering than the bridal imagery:

### The Seven Churches and the Whore

<b>Ephesus</b>	2:5 “Repent...but if not...I will <i>remove your lampstand</i> ”	18:23 “And the light of a <i>lamp shall not shine</i> in you (Babylon)”
<b>Smyrna</b>	2:10-11 “the <b>devil</b> is about to <i>throw some of you in prison</i> ... you will have tribulation <i>ten days</i> ...be faithful until <i>death</i> , and I will give you a <i>crown</i> ... <i>you shall not be hurt by the second death</i> ”	20:2-7 “He laid hold of the <b>devil</b> and <i>bound him</i> for a <i>thousand years</i> ...those who had been <i>beheaded</i> ...lived and <i>reigned</i> with Christ... <i>over such the second death has no power</i> ... <i>Satan</i> will be released from his <b>prison</b> ”

<sup>49</sup> See Beale, *The Book of Revelation*, 262. Warnings are not pronounced against Smyrna and Philadelphia, two faithful churches. However, both churches suffer from the “synagogue of Satan” in their midst (2:9 and 3:9) and their deliverance is anticipated in the judgment on Satan announced in Rev 20.

<b>Pergamos</b>	2:13-14 “Antipas, My faithful <b>martyr</b> , who was <i>killed</i> among you...you have there some holding the teaching of <i>Balaam</i> so that they would... <i>eat food sacrificed to idols</i> ”	17:6, 19:20 “the woman (Babylon) was <i>drunk with the blood...</i> of the <b>martyrs...</b> <i>the false prophet</i> who had performed signs of deceit... <i>to make them worship the beast</i> ”
<b>Thyatira</b>	2:20,22-23 “you permit that <b>woman</b> Jezebel...to deceive My servants into committing <b>fornication</b> and <i>to eat things sacrificed to idols</i> (abominations)...I am throwing into a bed those who <i>commit adultery with her...</i> <i>I will give to each one according to your works</i> ”	17:4, 18:6,9 “The <b>woman</b> (Babylon)...had a golden cup full of <i>abominations</i> and the filthiness of her <b>fornication...</b> <i>repay her according to her works...</i> those <i>committing fornication with her</i> ”
<b>Sardis</b>	3:3 “Repent...(or) you will not know in what <b>hour</b> <i>I will come upon you</i> ”	18:10 “Woe to you, the great city (Babylon)...for in one <b>hour</b> <i>has your judgment come</i> ”
<b>Philadelphia</b>	3:9 “I will make them come (false Jews of <b>Satan</b> ’s synagogue) and <i>know that I have loved you</i> ”	20:9 “They ( <b>Satan</b> and those he deceives) went up...and surrounded the <b>beloved</b> city...and <i>fire came down from heaven and God and devoured them</i> ”
<b>Laodicea</b>	3:17-18 “you say, ‘ <i>I am rich... and have need of nothing</i> ’...you do not know that you are... <b>naked...</b> Buy from Me refined <b>gold...</b> and <i>white garments</i> ”	17:4,16, 18:7 “the woman (Babylon) was <i>arrayed in scarlet</i> and adorned with <b>gold...</b> (yet) these will ...make her <b>naked...</b> in her heart she says, ‘ <i>I sit as a queen...I will not see sorrow</i> ’”

The first pattern that emerges from a comparison of the two charts is that the seven churches anticipate the bride, the New Jerusalem. In fact, two churches, Smyrna and Philadelphia, are not reprov'd at all. They are simply encouraged to persevere. But each of the other five churches has a feature or features that conform to the portrait of the whore Babylon. In fact, two churches, Thyatira and Laodicea, are in great moral

jeopardy, their portrait striking for its similarity to the whore, while Ephesus, Pergamum, and Sardis are generally more composite in their association with both the bride and the whore.

The seven letters convey the message that the whoredoms of Babylon are not, at least primarily, an external threat. Contrary to the settled opinion among modern critical commentary on Revelation, John's "Babylon" is not to be identified primarily with Rome and imperial persecution. Indeed, the choice between the two cities, which the Apocalypse presents, is fundamentally ethical. The intent is to promote repentance, and only secondarily is endurance in view.

We conclude by observing that the immoral woman and the false prophet are at work within the church, which establishes the need for the churches to repent.<sup>50</sup> The dramatic portrait of the church as bride *and* whore is a fundamental conclusion drawn from the chiasmic intertextuality between the letters to the seven churches and the vision of the seven last angels. It is this radical juxtaposition, set against the antithetical portraits of the alternative destinies of the bride and the whore, that characterizes Revelation as a hortatory address to the people of God. The jeopardy of partaking in the judgment of the whore rather than the wedding of the bride is the basis for the parenetic exhortation to believers.

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<sup>50</sup> It is instructive that the description of Jesus addressing Thyatira, the fourth of the seven churches, is the One "whose eyes are like a flame of fire" (2:18). This description anticipates the depiction of Jesus as the fourth angel in the vision of the last seven angels, "His eyes were a flame of fire" (19:12). The intent of the metaphor of the "fiery eyes" is to present Jesus as the divine Judge, the One can see through all deceit and who will visit righteous judgment, even on the community of faith. See Beale, *The Book of Revelation*, 951. In the context of a call to repentance, the fiery eyes may also suggest the possibility of purgation under the gaze of the holiness of the Son of God.

## Chapter Summary

Ethics, as Aristotle observed, is the study of the nature of souls, while politics is the study of the cure of souls.<sup>51</sup> John's portraits of the whore and the bride set before his readers two radically opposed alternatives that are fundamentally ethical in character. He urges the reader to participate in the repentance of the churches by a deliberative rhetoric of exhortation<sup>52</sup> and a vivid poetic of parenthesis.<sup>53</sup> John's purpose is thus the cure of souls, and in this sense it is fundamentally political. He seeks to establish a new regime in the soul.<sup>54</sup>

Before we can understand the nature of John's apocalyptic project, we must understand the nature of Babylon and Jerusalem. As we examined the concluding vision of the whore and the bride (17:1-22:6), we observed that the vision was structured chiastically. The presence of so extended a chiasmus in Revelation required us to examine the entire book to see whether Revelation as a whole was structured chiastically.

From the evidence noted in the epistolary prologue and epilogue, we observed a circularity in the structure of the entire book. The *inclusio* pattern of the epistolary frame suggested that the letters to the seven churches were written to be compared contextually to the vision of the seven angels. By comparing the central vision of the exalted Christ in the vision of the seven last angels (19:11-16) to the inaugural vision of Jesus (1:12-20)

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<sup>51</sup> Aristotle, *Eth. Nic.*, 1179b-1181b.

<sup>52</sup> See Fiorenza, *Revelation: Vision of a Just World*, 129-30; and Rossing, *The Choice Between Two Cities*, 15; and John T. Kirby, "The Rhetorical Situations of Rev 1-3," *NTS* 34 (1988) 200.

<sup>53</sup> See Rossing, *The Choice Between Two Cities*, 161-165.



and the letters to the seven churches (2:1-3:22), we concluded that a literary relationship linked these widely separated passages. We then compared the letters to the seven churches to the vision of Babylon and New Jerusalem, concluding that John intended the whore and the bride to be characterizations of *the seven churches*,<sup>55</sup> and not symbols of the church under the Roman *imperium*.

John's project is not mere description, however. As we also observed, he has a rhetorical intention. The images of the serene city, New Jerusalem, are intended to encourage readers to perseverance in faithfulness. By contrast, John's images of the whore are a warning. The Lord Jesus, as the true Joshua, threatens holy war against the whore Jezebel and her city, that is, all who refused their opportunity of repentance (2:21-23). He will utterly destroy both her and her children.<sup>56</sup> But John's subsequent depiction of the battle waged in Revelation creates an ambiguity respecting the whore. The Lord Jesus, the True Joshua, causes seven trumpets to sound (8:1). At the sounding of the seventh trumpet, the people of God shout (11:5). As a result of the shouting, Babylon the Great and all the evil cities of the nations fall (16:19). By comparing the holy war waged in Revelation to the battle of Jericho, John deliberately creates an ambiguity regarding the identity of the whore of Babylon. Is she like the Jezebel of Thyatira, who refused her time of repentance? Or is she like the Rahab of Jericho, who was spared the judgment of the wicked city and who become the bride of a son of Judah, and married into the royal

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<sup>54</sup> One could compare the understanding of the Apostle Paul in Phil 3:20 regarding the *politeuma* of the believer in the heavenly Jerusalem.

<sup>55</sup> The "seven mountains" upon which the whore sits (Rev 17:9) are not referring to Rome's seven hills on this reading, but to the seven *tells* of the seven cities of Roman Asia, in the midst of which Jezebel is to be found (Rev 2:1-3:21).

<sup>56</sup> The *✚rem* is certainly in view. Cf. Joshua's "ban" against Jericho wherein all, including the children, were put to the sword (Josh 6:21).

line of the Christ? (Cf. Matt 1:5). But if the whore of Babylon is like Rahab, is it possible that John would require us to imagine a redemption whereby the whore of Babylon *becomes* the bride of Christ?

Clearly we will require more contextual evidence to make a conclusion regarding the identity of the whore Babylon. But to secure that context, we must commit a great crime against the settled opinion of historical criticism. That crime is the subject of the following discussion.

## The Music of St John: A Symphonic Reading of the Fourth Gospel and Revelation

In spite of its manifold complexity and highly symbolic character, Revelation was generally accepted in the second to fourth centuries as an apostolic work from the hand of John, the son of Zebedee.<sup>57</sup> Consequently, both the eastern and western churches widely considered the book worthy of canonical regard.<sup>58</sup> Instructively, the early fathers not only held to a common apostolic authorship of the Johannine Gospel and the Apocalypse, but they also explicated the Johannine texts by a comparison of the two books. Irenaeus explained Rev 6:2 by comparing John 19:15, appealing to a Jacobite typology underlying both passages.<sup>59</sup> Clement of Alexandria wove together Christological predicates from both books, “The Lord is Alpha and Omega, the beginning and the end, by whom all things were made, and without which not even one thing was made.”<sup>60</sup> Similarly, Origen noted the commonality of the “Lamb of God” Christology<sup>61</sup> as well as the “I am” *formulae* in both books.<sup>62</sup>

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<sup>57</sup> Johannine authorship of Revelation is claimed by Justin Martyr (AD 110-165), *Dia. Trypho* 81. 4, also noted by Eusebius in *Hist. Eccl.* 5.8, Irenaeus (AD 120-202) *Adv. Haer.* 4.20.11, Clement of Alexandria (AD 153-217) *Strom.* vi. 13, and Origen (AD 185-254) *Ioann.* i. 84, also noted by Eusebius in *Hist. Eccl.* 6.25. Opposition to the apostolic authorship of Revelation in the earliest centuries is generally attributable to dogmatic concerns. The Marcionist objection to the OT influence on Revelation was answered by Tertullian, *Adv. Marc.* iv. 5. The Alogi objection to the logos doctrine was answered by Epiphanius, *Haer.* li. 3.

<sup>58</sup> The canonical reception of Revelation in the first centuries is treated by N. B. Stonehouse, *The Apocalypse in the Ancient Church* (Goes, Holland: Oosterbaan & Le Cointre, 1929). G. Maier builds upon the work of Stonehouse and continues the discussion of the reception of Revelation throughout church history. *Die Johannisoffenbarung und die Kirche* (Tübingen: Mohr, 1981).

<sup>59</sup> *Adv. Haer.* 4.20.11.

<sup>60</sup> *Strom.* vi. 16 (cf. John 1:3 and Rev 21:6).

<sup>61</sup> *Ioann.* vi. 273-4.

<sup>62</sup> *Ibid.*, i. 22.

Dionysius, a third century bishop of Alexandria, offered the first truly serious challenge to apostolic authorship of Revelation.<sup>63</sup> Finding Revelation inscrutable, Dionysius denied that the evangelist John could have written the book due to the evident differences in vocabulary, sentence structure, and theology between the Gospel and Revelation.<sup>64</sup>

While Dionysius may have been motivated by a skepticism born of dogmatic concern, his critical rejection of Johannine authorship of Revelation<sup>65</sup> has become normative in the modern era of historical criticism. Few modern critical commentaries take seriously the claim of Johannine authorship generally assumed by the church fathers from the second to the fourth centuries. Following Dionysius, modern commentators generally dismiss the possibility that the Gospel of John could have any relevance in the interpretation of Revelation,<sup>66</sup> just as expositors of the Gospel typically disregard the Apocalypse.<sup>67</sup>

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<sup>63</sup> The opposition of Dionysius, although anticipating many of the objections of the moderns, was grounded in anti-chilist dogmatic concern. Dionysius proposed a second, non-apostolic “John,” as cited by Eusebius in *Hist. Eccl.* vii. 25.

<sup>64</sup> Dionysius did not challenge the canonicity of Revelation, only that it was written by the evangelist. As cited by Eusebius, *Hist. Eccl.* vii. 25.

<sup>65</sup> Dionysius claimed that “...there is a marked difference between the Gospel and the Epistle, and the Apocalypse. For they (contra Revelation) are written not only without error so far as the Greek language is concerned, but also are elegant in their expression, in their reasonings and in their entire structure. They are far from showing any barbarism or solecism or vulgarism whatever in them.” Eusebius, *Hist. Eccl.* vii. 25, as translated by Stonehouse, *The Apocalypse in the Early Church*, 126.

<sup>66</sup> G.K. Beale claims that the question of authorship is “not important since it does not effect the message of the book”, *The Book of Revelation*, 35. But no one disputes the interpretive significance of the assumption of a common author to Luke-Acts. See C.H. Talbert, *The Genre of Luke-Acts*. E.S. Fiorenza examines the question of literary affinities between Revelation and the Fourth Gospel in a lengthy discussion of the “Johannine School” hypothesis. She generally explains away alleged affinities suggested as creating the possibility of literary interdependence between the two books, concluding that they are literarily and theologically diverse. She concedes, however, that the author of the Apocalypse had access to the “Johannine tradition.” Fiorenza, *The Book of Revelation: Justice and Judgment* (Philadelphia: Fortress Press, 1985) 107.

<sup>67</sup> Cf. Barnabas Lindars, *The Gospel of John*, NCBC (Grand Rapids: Eerdmans, 1972) 35-6. Also, Leon Morris discusses the relation to the Fourth Gospel to the Synoptics, as is typical in Gospel commentary,

Affinities of language between the two books are parsed away, and alleged theological differences are emphasized.<sup>68</sup>

An early work of Austin Farrer presents a notable exception to the modern trend of disregarding the Fourth Gospel in expositing Revelation.<sup>69</sup> In light of many striking literary connections between the books, he laments the lack of serious scholarship investigating their interdependence.<sup>70</sup>

Among the unique correspondences Farrer notes between the Gospel and Revelation is the prevalence in both of the septenary literary structure. The patterns of seven probably echo the creative week in Genesis, since the Gospel begins with a remembrance of the first creation, and Revelation ends with the vision of the new creation. Farrer notes:

Christ's ministry, according to the Gospel, is arranged to the pattern of a week. The week here is not, of course, a week of days, but, like the apocalyptic weeks, a seven of mighty works. They are antithetical to the apocalyptic sevens, in the one case physical plagues, in the other, physical healings....<sup>71</sup>

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but he omits any discussion of a relation to Revelation. *The Gospel According to John* NIC (Grand Rapids: Eerdmans, 1971) 49-52.

<sup>68</sup> Following Fiorenza, *The Book of Revelation: Justice and Judgment*, 107-8, Jan Fekkes dismisses the relevance of the Fourth Gospel's "inaugurated eschatology" to the message of the Revelation, whose eschatological fulfillment is "deferred until the parousia." *Isaiah and the Prophetic Tradition in the Book of Revelation* (Sheffield: JSOT, 1994) 18.

<sup>69</sup> *A Rebirth of Images: The Making of St. John's Apocalypse* (London: A.&C. Black Ltd., 1949). The literary promise of Farrer's early work was largely disappointed in Farrer's later commentary, *The Revelation of St. John the Divine* (Oxford: Clarendon, 1964).

<sup>70</sup> Farrer, *A Rebirth of Images*, 22.

<sup>71</sup> Farrer, *A Rebirth of Images*, 36-45, and *The Revelation of St. John the Divine*, 43. Others, of course, have noted the patterns of seven in both books. J. Ellul noted five septenaries in Revelation: churches, seals, trumpets, bowls, and visions introduced by the formula, "Then I saw..." *The Apocalypse* (New York: Seabury, 1977). Yabro Collins counts six series of seven: messages, seals, trumpets bowls, and two sets of seven unnumbered visions. *The Combat Myth in the Book of Revelation*. Similarly, the Fourth Gospel displays a clear septenary structure, including signs, discourses, and "I am..." claims for the Christ. See L. Morris, *The Gospel of John*, 65-9.

Farrer detected further thematic correspondence between the books in the liturgical movement of the Gospel away from temple worship in Jerusalem to the consummation of Revelation, where there is no more temple in the New Jerusalem. He writes:

The apocalyptic drama is set in a form of divine service, offered in the temple of heaven by celestial beings. The effect of the liturgy is to fulfill the purpose of the temple, and bring it to an end, so that in the World to Come there is no sanctuary other than the presence of God and of the Lamb. So too the Johannine Gospel alone among the Gospels sets the whole action of Christ's ministry in a frame of festal observances in the temple – in this case the earthly temple, “the copy of the true.” Jesus, by his presence, fulfills the old ceremonial worship and brings it to an end; the time approaches when the true worshippers will no more worship on Zion than on Gerizim; the true and permanent temple is the person of the Lord.<sup>72</sup>

While Farrer notes significant thematic correspondences between the Fourth Gospel and Revelation,<sup>73</sup> and although he laments the modern critical “dogma of separate authorship,”<sup>74</sup> he admits that the literary similarities he has noted are only suggestive of textual interdependence between the Fourth Gospel and Revelation. The actual proof of such a relationship would require that it should “be shown at every point, not only that

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<sup>72</sup> Farrer, *The Revelation of St. John*, 44. Farrer's incisive observation is strengthened by patterns of Johannine inclusion. The Gospel opens with the claim that the Lord is the temple (2:21), while Revelation concludes with the identity of the Lamb and the temple (21:22). Moreover, the Gospel opens with the statement that the divine Word tabernacled among us (1:14), while Revelation ends with the expectation that the tabernacle of God will be among men (21:3).

<sup>73</sup> Farrer is sensitive to the large patterns of Johannine thought. He claims that, “In both books the rhythm of his (John's) thought is plainly visible, and that rhythm is the same, and it is unlike that of any other New Testament author.” *A Rebirth of Images*, 26. In addition to macro themes covering the whole of the Gospel and Revelation, such as the series of sevens and the temple theology, Farrer observed several micro correspondences between the Johannine books. He noted the elaborate correspondences between the voices heard at the casting out of Satan from heaven described in Rev 12:1-5 and John 12:28. *The Revelation of St. John the Divine*, 46. He also noted that both book end with an “appendix” based upon the city (Rev) and the river (John) drawn from Ezekiel's apocalypse (40-48), *A Rebirth of Images*, 254.

<sup>74</sup> *Ibid.*, 22.

the Gospel reflects the Seer's images, but that it reflects them more closely and more strikingly than it reflects any alternative sources known to us."<sup>75</sup>

Such is then the standard of proof suggested by Farrer.<sup>76</sup> Can we truly demonstrate a relationship between the Johannine Gospel and Revelation that is evident literarily and thematically "at every point?" Could the almost unanimous witness to Johannine authorship of Revelation by the church fathers from the second to the fourth centuries offer hope that such a standard of proof could be met?

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<sup>75</sup> Farrer, *The Revelation of St. John the Divine*, 48. By "alternative sources" Farrer likely intends the influence of the OT and Jewish Apocalyptic on the Book of Revelation. Modern critical scholarship has focused almost exclusively upon the use of the OT in Revelation, following Adolph Schlatter's claim in his 1912 commentary that there is no need to look for other sources in interpreting Revelation. See *Das Alte Testament in der johannischen Apokalypse*, Beiträge zur Förderung christlicher Theologie 16/6 (Gütersloh: Bertelsmann, 1912) 105. Schlatter's progeny have produced a remarkable number of monographs investigating the influence of various OT prophetic books, a result demonstrating the profundity of the allusive character of Revelation. Noteworthy studies are G.K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, Md.:University Press of America, 1984); J.M. Vogelgesang, "The Interpretation of Ezekiel in the Book of Revelation" (Unpublished Ph.D. dissertation, Harvard University, 1985); J. Paulien, *Decoding Revelation's Trumpets: Literary Allusions and Interpretation of Revelation 8:7-12*, Andrews University Seminary Doctoral Dissertation Series, 21, (Berrien Springs, Mich.: Andrews University Press, 1987); R.J. Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993); Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and their Development* (Sheffield: JSOT, 1994); J.-P. Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16, 17-19, 10*, European University Studies, 23.376 (Frankfurt am Main: Peter Lang, 1989); S. Moyise, *The Old Testament in the Book of Revelation* (Sheffield: Sheffield Academic Press, 1995); See also G.K. Beale, *John's Use of the Old Testament in Revelation* (Sheffield: Sheffield Academic Press, 1998).

<sup>76</sup> Along the same line, Fiorenza claims that any demonstration of interdependence between the Johannine Gospel and Revelation would have to prove "on exegetical grounds that Rev. and the Fourth Gospel are theologically in the same way interrelated as the Gospel of Luke and Acts are." Fiorenza, *The Book of Revelation: Justice and Judgment*, 93. The suggestion of Fiorenza appears to be sound. If the Fourth Gospel and Revelation are related "at every point," surely they will display a literary architecture that is exegetically and theologically similar to the correspondences between the Gospel of Luke and Acts.

## Literary and Thematic Correspondence Between the Fourth Gospel and Revelation: Concentric Intertextuality

In the last chapter we observed inclusions between the vision of Jesus at the beginning of Revelation (1:10-20) and the description of Jesus as the heavenly Warrior found at the end of Revelation (19:11-16), a pattern which suggested a chiastic or circular type structure to the Apocalypse. Similarly striking inclusions connect the ending of Revelation with the beginning of the Fourth Gospel. Consistent with the literary pattern that we observed in Revelation, the pattern of inclusions between the Gospel and Revelation can be identified at predictable intervals throughout the books, creating the effect of a chiastic or circular structure “at every point” between the two great Johannine works.<sup>77</sup>

Reading the two Johannine books together suggests new solutions to vexing exegetical puzzles. Among the many questions addressed, we will learn the place and time of the fulfillment of the vision promised to Nathanael (J 1:51). We will gain new insight about the wedding steward’s remark that the bridegroom had not respected the custom of the wine service at the wedding in Cana (J 2:10). We will be able to suggest an answer to whether the temple cleansing recorded in the Synoptic Gospels at the end of Jesus’ ministry is the same as the temple cleansing recorded at the beginning of the Fourth Gospel.<sup>78</sup> We will also learn the identity of the “Babylon” of the Revelation, as well as understanding her relationship to the bride of Christ, the New Jerusalem.

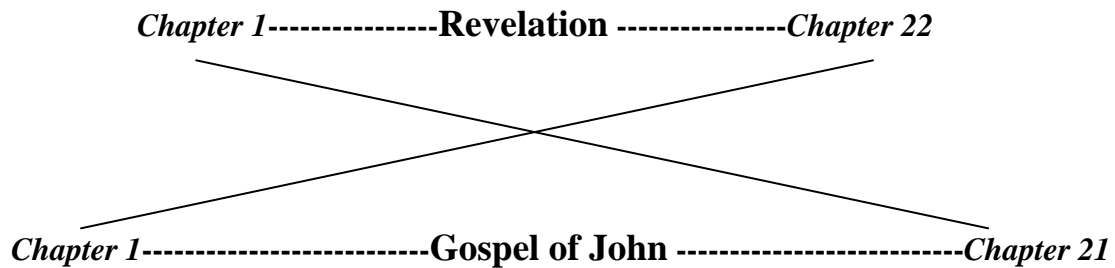
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<sup>77</sup> As we noted in Revelation, however, this pattern of circularity is like a ring structure. It is not a mechanical pattern constructed in a rigorous inverse order.

<sup>78</sup> The Synoptic tradition places the temple cleansing at the end of Jesus’ ministry (Matt 21:10-7, Mark 11:15-9, Luke 19:45-6). John’s Gospel, if read chronologically, places it at the beginning (2:13-22). If the Fourth Gospel, however, is read chiastically with Revelation, the apparent inconsistency with the Synoptics



In order to demonstrate this pattern of literary symmetry and circularity, we will proceed by setting out the pattern of concentric verbal inclusions and by demonstrating their thematic connection. This pattern describes a conceptual relationship between the Fourth Gospel and Revelation represented by the following diagram:<sup>79</sup>



We will set out the concentric inclusions linking the beginning of the Gospel of John with the ending of Revelation and then proceed in inverse order through both books. Inclusions will be set out in charts displaying each Gospel citation in the left column and the corresponding passage from Revelation in the right column. We should note at the

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can be resolved in view of the fact that the Gospel sometimes arranges its material logically and not chronologically.

<sup>79</sup> The graphic illustrates the thematic relationship between the two Johannine books, namely, the Gospel gives an account of the earthly career of Jesus while Revelation describes the same account from heaven. There are several verbal indications that the two realms, the earthly and the heavenly, are in communication throughout the two books. Among these are the pattern of **ascending** and **descending** noted in both the Gospel (1:32,51, 3:13, 5:4, 6:33,38,41,42,50,51,58 62, 10:1, 20:17) and Revelation (3:12 4:1, 7:2, 9:2, 10:1, 11:7,12, 12:12, 13:1,11, 13, 14:11, 16:21, 17:8, 18:1, 19:3, 20:1,9, 21:2, 10); the Gospel’s claim that both Jesus and Pilate’s authority come from above (3:31, 19:11); the pouring out of the bowls of heaven upon the earth dwellers in Revelation (16:1,2,3,4,6,8,10,12,17), and the ladder reaching from heaven to earth described in both John 1:51 and Revelation 17:1-22:6. Perhaps the clearest expression of the communication between heaven and earth presupposed in the Fourth Gospel and Revelation is the description of the casting out of Satan from heaven to earth when compared to the Lord’s description of the same event during the “triumphal entry.” This correspondence opens up the window between heaven and earth. The pattern is as follows:

**J 12:28-31** “then a **voice** came from **heaven**...the people who **heard**...said it **thundered**. Others said an **angel** spoke... ‘Now the ruler of this *world* (Satan) will be **cast** out.’”

**R 12:9-10** “and Satan, who deceives the whole *world*...was **cast** to the earth, and his **angels**...and I **heard** a loud **voice** in **heaven**... ‘Now has come salvation.’” “there were...**thunderings**” (11:19)

beginning that chiastic-type concentric correspondence is more pronounced at the beginning and at the ending of the books sustaining such a correspondence. The reason for this phenomenon will be apparent when we display the John—Revelation parallel correspondence chart. At the center of the two books the chiastic-type concentric pattern reverses and crosses, thus tending to overlap with the pattern we will subsequently identify as parallel correspondence:

### John-Revelation Concentric Correspondence Chart

#### The Word and the Old Creation

#### The Word and the New Creation

1:1 “In the **beginning** was *the Word*”

22:13 “*I am...*the **beginning** and the end”

1:3 “**all things** *came into being by Him*”

21:5 “behold, *I make* **all things** new”

1:5, 9 “the **light** shines in *darkness...*He (Jesus) was the true **light** which **gives light** to every man”

22:5 “there shall be no *night* there; they need no lamp nor **light**, for the Lord God **gives them light**”

1:14 “the *Word* became flesh, and **tabernacled** *among us*”

21:3 “the **tabernacle** of *God* is among mankind and He will **tabernacle** *among them*”

1:17 “**grace** and truth came by **Jesus Christ**”

22:21 “**grace** of our Lord **Jesus Christ** be with you”

1:28, 48 “these things took place...beyond *the Jordan...* ‘when you were under *the fig tree*, I saw you.’”

22:1-2 “And he showed me *the river of the water of life...*and *the tree of life*”

1:29 “**the Lamb** of **God** who *takes away the sin of the world*”

22:3 “there is *no more curse*; the throne of **God** and **the Lamb** is there”

1:32 “*I beheld* the Spirit **descending out of heaven** like a dove, and He remained upon Him (whom John identifies as the Bridegroom, 3: 29)

21:2 “And *I saw* the holy city, New Jerusalem, **descending out of heaven** from God, made ready as a bride adorned for her husband”

1:39, 46 Jesus says, “**Come** and see!” Philip, who hears, says, “**Come** and see!”

22:17 “the Spirit and the bride say, ‘**Come!**’” and “let him who hears say, ‘**Come!**’”

1:42 Peter, one of the apostles, is given a new name, “Cephas,” meaning “*stone*”

21:14, 19 the New Jerusalem has twelve foundation “*stones*,” inscribed with the names of the apostles.

1:45, 49 “**Behold**, a **true** Israelite *in whom there is no guile*... You (Jesus) are the **King** of Israel”

19:11, 16 “**Behold**,... One (Jesus) called *Faithful* and **True**... ‘**King of Kings**’”

**1:51** “you (pl.) shall **see heaven opened** and the **angels** of God **ascending** and **descending** upon the *Son of Man*”

**19:11** “now I **saw heaven opened** and... He who... is called *Faithful and True*” The first “**angel**” shows “the beast **ascending**” (17:8). The last “**angel**” shows “the holy city **descending**” (21:10).

The most fundamental affirmation of Johannine theology is that the Divine Word was in the beginning with God (J 1:1) and, as the Alpha and Omega, is the end of all things (R 22:13). He is the first and the last (R 22:13), the maker of **all things** in the first creation (J 1:3), who creates **all things** in the new (R 21:5). John frames his entire literary enterprise around the theanthropic Lord who as the **Word was God** in the beginning (J 1:1), and whose name at the end is the **Word of God** (R. 19:13). The promise that was represented in the incarnation, when the Word became flesh and **tabernacled among us** (J 1:14), is fulfilled in the eschaton as God pitches His **tabernacle** forever *among men* (R 21:3).<sup>80</sup>

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<sup>80</sup> Each of these predications of Jesus, namely, that He is the Creator of all things, that He is the Word of God, and that He represents the divine tabernacle among men, is unique to the beginning of the Gospel and the end of Revelation. Similarly, the affirmation that Jesus is Himself the true temple is unique to John

Heroic conflict with draconic chaos constitutes the mythopoetic pattern of creation.<sup>81</sup> The darkness, which is the emblem of the power of chaos, is at war with the **light** in the opening of the Gospel (J 1:4-5). Only at the end of Revelation is the war finished, and the darkness at last is overtaken by the **light** (R 22:5). The promise of John the Baptist at the *river* Jordan,<sup>82</sup> that the **Lamb** of **God** would *take away the sin of the world* (J 1:29), is realized in the vision of John of Patmos, who sees the *river* of paradise flowing from the throne of **God** and the **Lamb**, *the curse of sin having been taken away* (R 22:3).<sup>83</sup>

Moreover, the promise of the heavenly city, foreshadowed only remotely in the *wilderness of the Jordan*, is fulfilled along the banks of *the paradisiacal river* issuing forth from the throne of God. The reference to the River Jordan recalls the twelve stones taken from the river bed by Joshua for an everlasting memorial, each stone representing one of the twelve tribes of the people of God (Josh 4:1-9). Similarly, the Lord first calls Simon bar Jonah “Cephus” (that is, “*stone*”) by the river Jordan (J 1:42).<sup>84</sup> This

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2:21 and Rev 21:22. These distinctive Christological claims are made the frame of the entire Johannine enterprise.

<sup>81</sup> The traditional image of draconic chaos is the serpent. The **serpent** *lifted up* early in the Gospel (3:14) is the likeness of the same **serpent** *cast down* late in the Apocalypse (20:2-3). Once again we note a chiasmic pattern to the battle with the serpent in the Fourth Gospel and the Revelation.

<sup>82</sup> According to an ancient tradition, the Jordan was counted among the rivers of paradise (Ecclus. 24:35). The association of the Jordan with the old creation was observed by Frank Kermode, “Jordan is an archetypal threshold. Crossing over its water is baptism; the dove that descends is a figure not only of the spirit from above but also of that *pneuma* that brooded over the formless waste of waters in the beginning, at the great threshold between darkness and light.” *The Literary Guide to the Bible*, ed. By Robert Alter and Frank Kermode (Cambridge: Belknap Press, 1987) 448.

<sup>83</sup> The chiasmic pattern is capable of encompassing themes as diverse as promise and fulfillment, conflict and resolution, injustice and talionic retribution, and type and antitype. Consequently, the pattern is capable of describing progression, contrary to the concern of Fiorenza that chiasmic patterns are limited by their circularity. Cf. Fiorenza, *Revelation: Vision of a Just World*, 34-35.

<sup>84</sup> Matt 16:18 represents Peter as the “rock” upon which the church, the “house of God” would be built. Moreover, the context of John 1 recalls Gen 28, which provides a clue to the Lord’s renaming of Peter.

renaming of Simon the Apostle makes him the foundation of the church, the people of God represented by *the twelve apostles*. In the visions of John the Seer, the heavenly city by the banks of the river of paradise has twelve foundation *stones*,<sup>85</sup> representing *the twelve apostles* (R 21:14), and twelve gates, representing *the twelve tribes* of Israel (21:12).

Moreover, the Gospel account of Nathanael, the true Israelite, recalls a fig *tree*, the tree of the knowledge of man by God (J 1:48). Similarly, the Revelation foretells a vision of the *tree* of life, whose leaves are for the healing of the nations of the ecumenical city of God (R 22:2). Likewise, the promise to Nathanael, that he should **see the heaven opened** and the **angels** of God **ascending** and **descending** upon *the Son of Man* (J 1:51) is never fulfilled in the Gospel. Only in Revelation does John **see the heaven opened** and **angels ascending** and **descending** around a vision of *the Lord of Lords* (R 17:8-21:10).

Finally, the Gospel opens in language recalling the account of the creation of man in Genesis. Just as Adam was created in the beginning, so in the Gospel the eternal Word became the Son of Man who tabernacled among us at a time of new beginning (J 1:14). But once the Word became authentically Man, just as with Adam, it is not good that He should be alone. Consequently, John the Baptist introduces the new Adam as the Bridegroom who is coming for His bride (J 3:29). But while the Gospel introduces the **Bridegroom**, nowhere does the evangelist portray a bride. Only at the end of Revelation

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The promise to Nathanael regarding the vision of ascending and descending angels (J 1:51) is based upon the dream of Jacob at Bethel (the “house of God”, Gen 28:16-19). In the context of John 1, the renaming of Simon recalls the anointed pillar stone from the city of Luz, which Jacob renamed Bethel, just as the promise to Nathanael recalls Jacob’s dream.

<sup>85</sup> The promise to Peter in the Gospel that he would be a “stone” (J 1:42) is serendipitously fulfilled in Revelation, as he becomes a “precious stone!” (R 21:14,19).

does the **bride** appear who is worthy of the Son of Man (R 21:9). By such means the two great books of John are made one. Like a husband and wife, the Fourth Gospel and Revelation require each other to be complete.

Finally, the reader of the beginning of the Gospel hears the Bridegroom invite all who will to “**Come!**” And all, like Philip, who hear cry out, “**Come!**” (J 1:39, 46).

Likewise the Revelation echoes the two-fold invitation as the bride says, “**Come!**” And all who hear say, “**Come!**” (R 22:17).

### **The Wedding in Cana**

**2:2** “Jesus and His disciples were **invited to the wedding**”

2:3 Jesus makes wine. “When they ran out of **wine**, the mother of Jesus said to Him, ‘They have no **wine**.’”

2:4 “My **hour** has not yet **come**.”

**2:4, 7, 10** “**Woman**, what do I have to do with you?...**Fill** the waterpots with **water**’...they have become **drunk** with the *worse wine*”

**3:29** “he (John the Baptist) **rejoices** because he **hears** the **voice** of the **Bridegroom**” who is the one who “has the **bride**.”<sup>86</sup>

### **The Wedding of the Lamb**

**19:9** “Blessed are those who are **invited to the wedding**”

19:15 Jesus makes wine. “He treads the winepress of the **wine** of the rage of the wrath of Almighty God.”

18:8, 10 “For in one day her plagues will **come**...in one **hour** your judgment has *come*.”

**17:1-2, 4, 6** “and the **woman** (who sat on many **waters**)...had in her hand a golden cup **filled** with abominations...they have **drunk** the *wine of her fornication*...the woman (was) **drunk** with the blood of the saints”

**18:23** “the voice of the **bridegroom** and the **bride** is **heard** no longer,” “let us **rejoice**...for the wedding of the Lamb has *come*”<sup>87</sup>

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<sup>86</sup> The proclamation of John the Baptist, of course, is not part of the account of the wedding of Cana. However, it is related to John 2:1-11 both thematically and by a pattern of inclusions. Both passages concern the wedding theme. Both describe Jewish purification custom (2:6 and 3:25). Finally, both employ the same Greek root word to describe the inferior (2:10) wine that follows the better, and the decrease (3:30) of John before the increase of Jesus. See *The Gospel According to John*, i-xii, The Anchor Bible (New York: Doubleday & Co., 1966) 153.

The prophetic character of the wedding in Cana is suggested by the Lord's word that His "hour has not come" (2:4). That hour (cf. John 12:23) is the hour of His passion and death, when he will provide the wine of His body for His bride. Consequently, the messianic banquet is the context (Isa 25:6-8), a celebration which anticipates the wedding supper of the Lamb described in Revelation 19:9.

The remarkable statement of the steward to the bridegroom of Cana is critical to the interpretation of the passage. According to the wedding custom, the bridegroom should set forth first the good wine, and only afterward, when the guests are drunk, is the worse wine served (2:10). When the wedding of Cana (J 2:1) is read in light of the wedding of the Lamb (R 19:7), it is clear that Jesus observes the wedding custom respecting the order of wine service. Jesus makes wine for both weddings. As the steward of Cana testified, the first **wine** Jesus serves in the Gospel is "**good**" (J 2:10). But afterward in Revelation, when the whore and her followers are "**drunk**," (R 2, 6), He serves them the **wine of the wrath of Almighty God** (R 19:15).

### **Divine Wrath Poured Out in the Earthly Temple**

**2:15** Jesus "**poured out**" the coins of the moneychangers, and "*drove them all out of the temple*"

### **Divine Wrath Poured Out in the Heavenly Temple**

**16:1-4, 6, 8, 10, 12, 17** Angels from the heavenly temple "**pour out**" the bowls of divine wrath. "*no man was able to enter the temple*" (15:8)

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<sup>87</sup> Babylon is the city where the "**light of a lamp** will not **shine** in you any longer, and **voice of the bridegroom and the bride is heard** no longer" (R 18:23). The **voice of the bridegroom**, read chiasmatically with the Gospel, is the voice of Jesus (J 3:29). The friend of the Bridegroom is the prophet John the Baptist, who is described as a "**bright and shining light**" in which Jerusalem rejoiced for a season (J 5:35). Babylon is the city in which is found the blood of the prophets (R 18:24), and the city which silenced the voice of the Bridegroom (cf. R 11:8, 18:23). The conclusion is unmistakable that the Jerusalem of the second temple, the archetypical city of chaos, which is spiritually Egypt and Sodom (R 11:8), is likewise the "Great Babylon" of Revelation. In this light it is instructive that Jerusalem under Pontius Pilate was a "babel" of *three* languages, Hebrew, Latin, and Greek (J 19:20). Similarly, the Babylon of Revelation is divided into *three* parts (R 16:19). The theme of Jerusalem under the figure of "Babylon" will be well developed as the argument proceeds.

2:16 “make not My Father’s house a house of **merchandise**.”

18:3, 11,15 “the **merchants** of the earth...the great men...shall stand afar off for the fear of her (Babylon’s) torment”

2:17 “zeal for Your house has **consumed** Me.”

20:9 “fire came down from God...and **consumed** them”

2:18 “The Jews said, ‘What **sign** do You show us that You do these things?’”

15:1 Angels from the heavenly temple pour out wrath upon Babylon: “And I saw another great **sign** in heaven”

2:19, 21 “‘*Destroy* this **temple**...’ He (Jesus) was speaking of the **temple of His body**.”

21:22 “And I saw *no temple* in it...for *the Lamb* is its **temple**.”

The Fourth Gospel gives literary prominence to the temple cleansing by locating the account early in the presentation of Christ’s ministry.<sup>88</sup> This apparent chronology is contrary to the other three Gospels, which recount the temple cleansing at the conclusion of the Lord’s ministry. As a consequence, commentary on the Fourth Gospel is sharply divided on the question of the chronology of the temple cleansing.<sup>89</sup> If, however, John presents the temple cleansing account of the Gospel so that it corresponds chiastically to the great vision of the seven last angels in Revelation, the question regarding this divergence from the chronology of the Synoptic Gospels is solved.

A further question regarding the temple cleansing narrative, arising from the chart setting out concentric correspondence, is that the correspondences in John 2:12-22 appear

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<sup>88</sup> The literary effect of John’s early presentation of Jesus in the temple enacts the prophecy of Malachi, “And the Lord, whom you seek, will suddenly come to His temple.” In the OT context, the Lord will come to the second temple in judgment (3:1-3).

<sup>89</sup> Among those advocating an early date for the temple cleansing recounted in John 2:12-22 are William Hendriksen, *Exposition of the Gospel According to John*, NTC (Grand Rapids:Baker, 1953) 120; and Leon Morris, *Expository Reflections on the Gospel of John*, (Grand Rapids: Baker, 1986) 81. Commentators arguing for a late date are C.K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster Press, 1955) 195; Raymond E. Brown, *The Gospel According to John*, i-xii, The Anchor Bible, 118; and Barnabas Lindars, *The Gospel of John*, NCBC (London: Marshall, Morgan & Scott, 1972) 135-136.



to span the entire vision of the seven last angels who pour out the seven bowls of wrath in Revelation 16:1-21:22. We have, however, already observed the precedent that the vision promised to Nathanael in John 1:51 frames the entire vision of the seven last angels in Revelation (17:1-22:6).<sup>90</sup>

The correspondence between the temple cleansing account of the Gospel and the vision of the seven last angels in Revelation is clear both lexically and thematically. We note, first of all, the singular use of the word “pour out,” describing the money **poured out** in the earthly temple in the Gospel account, and the bowls **poured out** in the heavenly temple, depicted in Revelation. Moreover, the Gospel suggests that the traders who had turned the temple into a house of **merchandise**,<sup>91</sup> and who had been driven out of the temple by their fear of Christ’s consuming zeal, anticipate the **merchants** standing afar from Babylon in the hour of God’s wrath. Further, both contexts describe a war between the heavenly and earthly temples. In the Gospel, Jesus, who is Himself the heavenly temple, expresses wrath against the second temple of Jerusalem. In Revelation, God is executing wrath from the heavenly temple against the temple of the earth.

The question remains, however, why the temple cleansing account in John’s Gospel is so crucial to the theme of Revelation? We approach this question by observing that the Lord’s cleansing of the temple in Jerusalem represents one of the most

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<sup>90</sup> As we have suggested, the concentric patterns are only rarely precise and mechanical in their inversion. They are frequently generalized, sometimes exclusively thematic, and very often overlapping. The inverse pattern, however, is quite predictable nonetheless.

<sup>91</sup> The love of merchandise is the connecting link between the second temple and Great Babylon (J 2:16 and R 18:3,11,15). The prophet Zechariah anticipated the day when the merchant (BH “Canaanite”) would no longer be in the house of God. The Lord’s accusation regarding “merchandise” in the temple constitutes the charge that the second temple was in truth a “Canaanite” sanctuary, a point that, as we will see, figures prominently in the theology of John’s Gospel.

foundational themes in New Testament theology. The story appears in all four Gospels.<sup>92</sup> The most elaborate account, however, is the one found in the Gospel of John.

The importance of the temple cleansing theme derives from the significance of the temple of Jerusalem. The temple represented the cosmic house of the creation;<sup>93</sup> the cleansing of the temple is therefore cosmogonic in character. Consequently, the Lord's prediction of the destruction of the temple of Jerusalem represented the destruction of the present world, just as the disciples of Jesus understood (Matt 24:1-3).<sup>94</sup> Significantly, the Johannine account of the temple cleansing focuses upon the Lord's command to the temple officials, "Destroy this temple!" (2:19). The Jewish officials understand Jesus to refer to the ruin of the second temple, a catastrophe that corresponds to the prediction the Lord made in Matthew 24:2, which was to foreshadow the end of the age, described in Matthew 24: 3.

The Lord's command to "Destroy this temple," in the Gospel, is Jesus' cryptic response to the religious leaders' demand for a **sign** of authority (2:18). The corresponding **sign** given in Revelation is the destruction of the whore of "Great Babylon" (15:1). As we will see in the pericope of the adulterous woman, the true whore is the second temple of Jerusalem, the true "Great Babylon." Just as the religious leaders of the second temple will in fact destroy the temple of Christ's body,<sup>95</sup> so in like measure will God destroy the second temple of Jerusalem.

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<sup>92</sup> Matt 21:12-13; Mark 11:15-18; Luke 19:45-46, John 2:1-11.

<sup>93</sup> For a detailed description of the theology of the temple of Israel, see Warren Austin Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Winona Lake, Ind.:Eisenbrauns, 1984) 54-58.

<sup>94</sup> Because the destruction of the second temple of Jerusalem in AD 70 foreshadowed the end of the age, a "preterist" reading of Revelation does not exclude the possibility of a synchronological "futurist" understanding of the Apocalypse. Cf. Beale, *The Book of Revelation*, 44.

## Out of the Darkness

3:2 “this man (Nicodemus) came to him (from Jerusalem) by **night**”

3:5 “Can a man enter a **second** time into his mother’s womb and be *born*? (i.e. second birth)”

3:13, 29 “He who **descended out of heaven**, even the *Son of Man*...the **Bridegroom**”

3:14 “And as Moses *lifted up the serpent*...”

3:17-21 “that the world through Him might be **saved**...**light** has come into the world, and men loved *darkness* rather than **light** because their deeds were evil...but he who **practices the truth comes to the light**”

3:24 “for *John* (the Baptist) had not yet been **cast into prison**”

3:36 “he who does not obey the Son...**the wrath of God** abides on him”

## The City of Light

21:23-25 “and the city (New Jerusalem) has no need of the sun or the moon...its lamp is the Lamb...for there is no **night** there.”

20:6 “holy is the one who has a part in the first resurrection; over these the **second death** has no power.”

21:2 “I saw ...New Jerusalem, **descending out of heaven** from God, made ready as a **bride**”

20:2 “And he laid hold of the dragon, **the serpent** of old...and *threw him into the abyss*”

21:25-27 “the nations of those who are **saved** shall walk in its (New Jerusalem’s) **light**...its gates shall not be shut by day, and there shall be no *night* there...and nothing unclean, and no one who **practices**... *lying*...shall ever *come into it*”

20:3-4, 7 “and he **cast him into** the abyss...and I saw *the souls of those who had been beheaded because of the testimony of Jesus*...Satan will be released from his **prison**”

19:15 “He will rule them with a rod of iron...**the wrath of God** Almighty.”

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<sup>95</sup> Temple theology is fundamentally prophetic. Jesus’ taking a scourge against the temple (J 2:15) anticipates the beginning of His passion, when Pilate will take a scourge to the temple of Jesus’ body (J 19:1). Moreover, the cup of God’s wrath is given to Jesus (J 18:11, cf. 19:29), even as the Great Whore must likewise drink the cup of wrath (R 18:6, cf. 17:4). Similarly, the wealthy are represented as standing afar from fear in the hour of the destruction of Jesus’ temple (J 19:38-39). We can compare this to the merchants lamenting the loss of so much wealth at the destruction of Great Babylon, when her hour has come (R 18:3,11,15).

The pattern of contrasts and completions that we have thus far observed continues as we move farther into the Gospel and backwards from the end of Revelation.

Nicodemus is characterized in the Gospel as the one coming out of the **night** of the Old Jerusalem (3:2, 19:39) to Jesus, the Light of the World (8:12). Contrariwise, Judas leaves the Light to return to the darkness of Old Jerusalem (13:30). Jesus gives light to the blind man in the temple (9:5-7), which only the great blindness of the Pharisees cannot see. In sum, Jesus is the light come into the world, which the darkness cannot overcome (1:4-5). The same contrastive literary theme is found in Revelation. There is no **night** in the New Jerusalem, the city of light (21:24-25). Moreover, the temple is the true Lamb, who is the lamp who gives light to the city (21:23). Consequently, the Old Jerusalem of darkness, portrayed in the Gospel, and the New Jerusalem of light, represented in Revelation, are related by the familiar pattern of antithetical parallelism.

Further contrastive themes announced to Nicodemus concern the necessity that the Son of Man be lifted up, just as Moses lifted up the **serpent** in the wilderness. Those who participate in the **second** birth (J 3:4) will be delivered from the **second** death (R 20:6). Likewise, the career of the evil one under the figure of the **serpent** is contrasted and completed as he is emblematically “*lifted up*” early in the Gospel (3:14) only to be “*thrown down*” late in Revelation (20:2-3).

A further pattern juxtaposes the Gospel reference to the **Bridegroom** (3:29), who **descended out of heaven** (3:13), with the **bride** of Revelation, the New Jerusalem, who likewise **descends out of heaven** (21:2). Unless we read the Gospel and Revelation as literary companions, the bridal metaphor remains incomplete.<sup>96</sup>

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<sup>96</sup> The themes developed in these sections are the chief themes of the creation account in Genesis, continuing the pattern that the evangelist began by opening his Gospel “in the beginning” (1:1, cf. Gen 1:1)

## The Samaritan Woman

4:7 The Samaritan woman, who has come “to draw **water**” says, “*I have no husband*” (4:17)

**4:18** Jesus describes the Samaritan woman’s old life in the city: “you have had **five** husbands, and the *one* you now have **is not** your husband” “(Jesus) **remained** there two days” (4:40)

4:21 “neither on this **mountain**, nor in Jerusalem”

**4:27** “His disciples...**marveled** that he spoke with a **woman**”

## The Samaritan Woman

4:29-30 The Samaritan woman calls for the people to “ ‘Come’ ... (and) they **came out** of the city”

4:10, 28-29 “I would have *given* you **living water**... So the woman *left her waterpot*, and went into the city, and said to the men, ‘*Come...*’”

## The Whore of Babylon

17:1 The Babylonian harlot, who sits upon “the **waters**,” says, “*I am not a widow*” (18:7)

**17:10** The angel describes the life of the Babylonian harlot in the city: “**five** (kings) have fallen, and *one is*, the other has **not** yet come; when he (the seventh) comes, he shall **remain** a little while”

16:20 “and the **mountains** were not found”

**17:6** John the disciple writes, “And when I saw the **woman**... I **marveled**”

## The Bride of Christ

18:4 A voice from heaven calls: “**Come out** of her (the city of the harlot), My people”

22:17 “And the Spirit and the bride say, ‘*Come...*’ And let *the one who thirsts* come... let the one who will take **the water of life** *without cost*.”

Our study in Revelation of the concentric correspondence between the letters to the seven churches and the vision of the seven last angels led to the surprising conclusion that the seven churches conformed to the pattern of the Babylonian whore as well as the bride of Christ. We suggested that the pattern was probably designed to constitute a parenetic appeal for the seven churches to pursue purity in view of their past immorality and their present moral jeopardy.

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and by concluding his Revelation with a “new creation” (21:1). This section speaks of darkness and light (J 3:1, R 21:25), a Bridegroom and a bride (J 3:29, R 21:9), and a serpent of enmity (J 3:14, R 20:20:2).

With the Samaritan woman of the Gospel we have come to another Johannine representative of the bride of Jesus.<sup>97</sup> Just as we observed the dual character of the seven churches, so we observe the dual character of the woman of Samaria. The portrait is the same. The Samaritan woman's past bore much in common with the whore of Babylon, but her meeting with Jesus transforms her, so that she becomes like the bride of Christ at the end of Revelation.

We begin by noting the patterns of the correspondence between the Samaritan woman and the whore of Babylon. The Gospel account begins with Jesus **sitting upon the well** (4:6), a posture that corresponds to the whore of Revelation, who **sits upon many waters** (17:1).<sup>98</sup> The Samaritan woman is *thirsty*, and comes to the well with her

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<sup>97</sup> Barnabas Lindars notes the similarity of Jesus' meeting with the woman at the well to the patriarchal accounts of Abraham's servant meeting Rebekah, who is to be Isaac's wife, by a well (Gen 24:10-27) and Jacob meeting Rachel by a well (Gen 29:1-12). He does not cite the story of Moses, who likewise met his wife at a well (Exod 2:16-21). Lindars dismisses the possibility of a significant Johannine theme, discounting the possibility of a patriarchal allusion. *The Gospel of John*, 179-180. However, we note the explicit reference to "Jacob's well" in the passage (4:6), and we have also noted the allusions to Bethel in John 1. In the Genesis account, Jacob leaves his father's house due to the enmity of his brother. On his way to a far country, Jacob dreams upon a stone, seeing the heaven open and the angels of God ascending and descending from heaven. The stone is anointed the "house of God." Thereafter Jacob comes to the well of his kinsmen at Padan-Aram, where he meets Rachel, the lovely maiden who is to become his bride (Gen 28-29).

As we have seen, John has structured the story of Jesus in the opening of the Gospel so that it reenacts the story of Jacob. Jesus has left His Father's house (cf. 17:5) only to encounter the enmity of His own brethren (1:11). In His encounter with two of His disciples, Jesus makes Simon Peter the "stone" of anointing upon whom the church, the "house of God" will be built (cf. Matt 16:18). And He promises Nathanael that he will see the vision of Bethel with the heaven opening and angels of God ascending and descending (1:42,51). Continuing the pattern, John describes Jesus' journey into a far country where He meets a woman of Samaria, a kinswoman (4:12) at the well of Jacob, which the patriarch had given to Joseph, Rachel's son (4:5). The account is carefully structured to recall the story of Jacob meeting Rachel. According to this pattern, the Samaritan woman represents the true "Rachel." She is a picture of the bride of Christ.

<sup>98</sup> Jesus in the Gospel will take upon Himself the reproach of the whore of Babylon of Revelation, the redemptive price paid for His bride. This pattern accounts for the otherwise shocking juxtaposition of imagery between the Gospel and Revelation. Jesus, like the whore, will receive a loathsome cup from God (J 18:11, cf. R 18:6, 17:4). He will be clothed in purple (J 19:2, cf. R 18:16), and He will suffer accusations of fornication and blasphemy (J 8:41, 10:36, cf. R 17:2-3).

waterpot to draw (J 4:7,28). Similarly, the Babylonian whore is depicted with a cup in her hand, satisfying her *thirst* with abominations and fornication (R 17:4).

When challenged by Jesus, the Samaritan woman lies about her marital status, claiming that *she has no husband*. In fact, Jesus tells her that she has *had five husbands*, and the *one* she **is** now living with is **not** her *husband* (J 4:17-18). But when the Samaritan woman and the villagers receive Jesus, He **remains** among them *two days* (4:40). Similarly, John tells us that the Babylonian whore also lies about her marital status, claiming, “*I am not a widow.*”<sup>99</sup> But in fact Babylon has known **five kings** who *have fallen*, and one **is**, and the other has **not** yet come (R 17:10). When he comes, however, he will **remain** with her *a little while* (R 17:10).

Christ redeems the Samaritan woman, in spite of her impure past, and transforms her into a picture of the bride of Jesus.<sup>100</sup> Her thirst having been satisfied (J 4: 28), she

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<sup>99</sup> The boastful claim of the whore of Babylon that she is not a widow and will never see mourning (R 18:7) is an allusion drawn from the destruction of the first temple of Jerusalem depicted in Lamentations (1:1). John uses devastating irony to portray the coming destruction of the “Babylonian” second temple using the dramatic colors of the destruction of the first temple of Jerusalem by the Babylonians. At the close of Jeremiah, the prophet foresaw the fall of Babylon for all the rapaciousness of her destruction of Jerusalem (51:49). But John identifies the true Babylon as the Jerusalem of the second temple, the city whose sins, like Babel’s ancient tower of rebellion, were piled up to heaven (R 18:5, cf. Gen 11:4). The pattern is complete. In his Lamentations, Jeremiah described the ruins of Jerusalem as desolate as a “widow,” she who had been great “among the nations” (Lam 1:1). The nations had dealt treacherously with her, despising her because they had “seen her nakedness” (Lam 1:8). Jerusalem had “fallen,” and so had lost all the “precious things” of her temple (Lam 1:10). In Revelation, once the Babylonian character of the second temple is revealed, the judgment of Babylon the Great is seen to be in fact the judgment of second temple Jerusalem. John borrows Jeremiah’s description of the ruin of the first temple to predict the character of the destruction of the second. Revelation’s Babylon denies that she is a “widow or will ever see mourning” (R 18:7). That is, the second temple boasts that she will never suffer the fate of the first temple. But John foresees the day of divine wrath when the “nations,” who had been familiar with her, will despise her, having “seen her nakedness” (R 17:16, 18:9). Thus Great Babylon will “fall” (R 18:2). And they will mourn the loss of all her “precious things” (R 18:11-18). Just as the destruction of the first temple was incomparable for sorrow (Lam 1:12), so the ruin of the second temple for sorrow will be incomparable (R 18:18). Just as the abominable practices of the religious leaders of the first temple brought about its destruction (Ezek 8), so the abominations of the religious leaders of the second temple will require a like judgment.

<sup>100</sup> There is masterful artistry at work in the selection of a Samaritan woman to symbolize the New Jerusalem. The heavenly Jerusalem is one city, but it is composed of two peoples, Jew and Gentile. It is

leaves the One she loves at the well, going back into the village to share with everyone the love she has found without cost. And so she *calls for the people*, any who thirst for **living water** (J 4:10), to *come out of the city* to meet Jesus, who gives so *freely* by the well of waters (J 4:29-30). In this she conforms to the picture of the bride in Revelation, who *invites all who thirst* to **come out of the city** (cf. R 18:4) and partake of the **water of life without cost** (R 22:17).

The grace of Jesus expressed so tenderly to an immoral woman of Samaria surprises even the woman herself. In fact, she is shocked that Jesus would have anything to do with her (J 4:9). Likewise *the disciples marvel* that Jesus speaks with her (J 4:27). Similarly in Revelation, *the disciple John marvels* when he sees the whore of Babylon (R 17:6). By such means John recreates in the reader the astonished “wonder” of the disciples as we first become aware of the pattern whereby a harlot called out of the city of Babylon can become the bride of Christ. As the reader begins to comprehend the full measure of the love of Jesus for the immoral woman of Samaria, he begins to share the very wonder of the disciples who returned to the well and saw Jesus speaking with a Samaritan woman. This woman, with five marriages and an ongoing illicit relationship, seems an unlikely antitype to the virginal Rachel, whom the Samaritan woman replaces in John’s retelling of the story of Jacob. To understand the full measure of this redemption is to “**marvel**” with the disciples.

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built on the foundations of the twelve apostles to the nations, but its gates are named for the twelve sons of Israel (R 21:12-14). Its inhabitants include thousands upon thousands “from every tribe of the sons of Israel” and a “great multitude, which no one could count, from every nation and all tribes and peoples and tongues” (R 7:4, 9). Just like the New Jerusalem, the Samaritan is one woman, but she is part Jew and part Gentile. The Samaritans were Jews who had intermingled with their Gentile neighbors. Thus, the Samaritan woman traced her ancestry back to Jacob, like the Jews, but she was also related by blood to the nations.



Before we proceed,<sup>101</sup> we should pause to observe another feature of John’s literary art that characterizes both the beginning of the Gospel and the end of Revelation. We have already noted that John concluded Revelation with an elaborate syncritical ecphrasis, a carefully crafted portrait of two antithetical women, the whore of Babylon and the bride of Christ. Many contrastive features lent color to this highly detailed portraiture. Among the most prominent of these antithetical features were the moral categories of harlotry and virginity and the political categories of Babylon and the New Jerusalem.

The same careful literary craftsmanship is evident in John’s Gospel. An identical syncritical portraiture is evident in the antithetical characterization of Nicodemus the Pharisee and the woman of Samaria. The contrasts are just as dramatic as those between the whore and the bride of Revelation. Nicodemus is Jewish and well respected in Israel (3:1). The Samaritan is schismatic, and despised by the Jews (4:9). Nicodemus comes to Jesus in the night, perhaps hoping to protect his reputation (3:2). The Samaritan comes at high day, presumably having no reputation to protect (4:6). Nicodemus is the teacher of Israel (3:10). The Samaritan recognizes her own need of teaching (4:20, 25). Nicodemus comes out of the darkness of the apostate temple (3:10-12). The Samaritan comes out of

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<sup>101</sup> There is a striking correspondence between John 4 and Revelation 14 in the description of the harvest of the earth. We have not included it in the formal chistic-type charting because it occurs outside of the parameters of proportionality that we are requiring, but nonetheless it is remarkable as an example of intertextually unique correspondence. There are several of these correspondences that suggest patterns other than the two (concentric and parallel) that we will describe in this chapter. We will include several of these, as they occur, in the footnotation. The “harvest” correspondence is as follows:

**J 4:35-36** “Do you not say, ‘There are four months, and then comes **the harvest**’? **Behold**, I say to you, *lift up your eyes*, and look on *the fields*, for they are **white** to harvest. Already he who **reaps** is receiving wages...”

**R 14:14-15** “And *I looked*, and **behold**, a **white** cloud, and sitting on the cloud one like the Son of Man, having...a sharp sickle in His hand, and another angel came...crying out, ‘Put in your sickle and **reap**...because **the harvest of the earth** has come.’”

the shame of immorality (4:18). In sum, the dual portraits of Nicodemus and the Samaritan woman of the Gospel constitute a perfect equipoise to the dual portraits of the whore and the bride of Revelation. Instructively, the pattern of correspondences suggests that the New Jerusalem will be an ecumenical city constituted of both Jew and Gentile, namely, those in both Jerusalem and in her sister Samaria,<sup>102</sup> all who will abandon their idolatries and immoralities.

### The Old Jerusalem

5:2-4 “now there is in *Jerusalem*...a pool with five porticoes. In these lay *a multitude of those who were sick, blind, lame, and withered*...for an **angel descended** at certain seasons and *stirred the waters*...”

5:27 The Father “has given **Him** (Jesus) authority to execute **judgment** also, because He is the Son of Man.”

**5:35** “He (John the Baptist) was the burning and **shining lamp**, and you (Jerusalem) were willing for a time to rejoice in his **light**”

5:44 “you (the Jews of the temple) receive **glory** from one another”

### The Great Babylon

18:1-2 “I saw another **angel descending** from heaven...fallen is *Babylon the Great*. She has become *a dwelling place of demons and a prison place of every unclean spirit*” “and a strong **angel** took a stone...and *threw it into the sea*” (18:21)

19:11 “in righteousness **He** (Jesus) **judges** and makes war”

**18:23** “The **light** of the a **lamp** shall not **shine** in you (Babylon) anymore”

18:7 “she (the harlot) **glorified** herself”

One of the most intriguing aspects of the concentric analysis of John and Revelation is the new evidence it can adduce respecting long settled textual critical questions. Modern critical commentary almost universally rejects two passages from

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<sup>102</sup> The moral equivalence of Jerusalem and Samaria, based upon their adulteries, was the prominent theme

John's Gospel, John 5:3b-4, regarding the angel who descended to "trouble the waters" of the Bethesda pool, and the pericope of the woman caught in adultery, found in John 7:53-8:11.<sup>103</sup> Both passages, however, are significant to the questions regarding the identification of the Johannine whore and the issue regarding her redemption.

We begin by observing the striking correspondences between John 5:2-4 and Revelation 18:1-2, 21. In both contexts an **angel descends** from heaven and *waters* of earth are "troubled." The collection of the infirm by the Bethesda pool near the precincts of the second temple brings to mind the bias of the law of Moses against the infirm or the unclean having entry into the sanctuary (cf. Deut 23:1, Lev 21:21-23). The collection of the physically infirm by the Bethesda pool just outside the temple corresponds to the spiritually unclean among the religious leaders, all those whom Jesus had driven outside of the temple (John 2:16).<sup>104</sup>

When read chiastically, the passage in John 5:4 describing the infirm lying by the pool of the second temple appears to correspond to Revelation 18:1-2, the depiction of Great Babylon as a dwelling place of demons and every unclean spirit. Moreover, the correspondence between John 5:44 and Revelation 18:7 provides further confirmation of the Johannine identification of the Babylonian whore with the religious leaders of the

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of Ezekiel 16:1-63 (also a bride and bridegroom context).

<sup>103</sup> The concentric correspondence addressed below, corresponding John 8:3-10 and Revelation 12:4-10, suggests that John 7:53-8:1-11 is in fact occupying its original placement in the Gospel, contrary to critical opinion. The same authenticity is suggested for John 5:3b-4. See Appendix I on the integrity of the Johannine text.

<sup>104</sup> The nature of the second temple, constructed according to the Mosaic law, is that it must be preserved from defilement (Lev 21:23). The nature of the true Temple is such that the Lord Christ heals the infirm and cleanses the defiled. The Gospel account of the healing of the hemorrhagic woman, who was both infirm and unclean, illustrates the better nature of the true Temple of Jesus' body, which cannot be defiled (Luke 8:43-48). The same point is exemplified in the account of the healing of the paralytic man in John 5:2-9.

second temple of old Jerusalem. Both Jerusalem and Babylon seek their own **glory**.

While engaging in this self-glorification, the **shining** light of a divinely appointed **lamp** is removed from them (J 5:35 and R 18:23).

### **From Shadows**

**6:3,10** “And *Jesus went up on the mountain*, and there he sat **with His disciples**...in number about five **thousand**”

**6:19** “when they had rowed about twenty-five or thirty **furlongs**, they *saw* Jesus **walking on the sea**”

7:12, 47 Some complain concerning Jesus: “He **deceives** the multitude.” The Pharisees challenge the officers: “Are you **deceived** also?”

### **To Reality**

**14:1** “I looked, and behold, *a Lamb standing on Mount Zion*, and **with him** one hundred and forty-four **thousand**”

**14:20; 15:2** “one thousand six hundred **furlongs**...I *saw*...the ones who overcame the beast **standing on the sea**”

13:14 The beast “**deceives** those who dwell on the earth”

The correspondences between John 6 and Revelation 14 reflect a common Mosaic typology (Cf. John 5:46, “if you believed **Moses**, you would believe Me” and Rev 15:3, “and they sang the song of **Moses**”). In the Gospel Jesus feeds a multitude of **thousands** in the wilderness upon a **mountain**, a reenactment of the Mosaic provision of bread from heaven in the wilderness, and as a result the people recognize Jesus as the Prophet of whom Moses spoke (J 6:14, cf. Deut 18:18). The prophetic fulfillment of this account in the Gospel is the triumphant array of the people of God by their **thousands** standing with the Lamb upon **Mount Zion**. Just as Moses delivered Israel from the wrath of pharaoh,<sup>105</sup> leading them at night through the wind and the sea, so that they walked on

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<sup>105</sup> Pharaoh is given the draconic titles of the chaos beast in Psa 74:14 and Isa 51:9.

dry ground (Exod 14:21-22), even so the True Moses delivers the disciples from the night and storm, walking **on the sea** as if it were dry ground (J 6:19). The Lord's power over the emblems of chaos in the Gospel anticipates the eschatological victory of Jesus in Revelation, when God at last delivers His people from the draconic beast and they stand victoriously **on the sea** (R 15:2).

The dispute among the Jews of the second temple<sup>106</sup> about the significance of Jesus' signs recalls the magicians and sorcerers of Egypt who opposed Moses, some of whom recognized the "finger of God" in Moses' signs (Exod 8:19, LXX Exod 8:15), even though their magic had deceived pharaoh (Exod 7:11, 22, 8:7). The religious leaders of the second temple charge Jesus with **deceit** (J 7:12, 47), while John attributes the true **deceit** to the beast (R 13:14).

### **The Accusers Cast Out of the Earthly Temple**

8:3 "And *the scribes and the Pharisees* brought a **woman** caught in adultery, and **stood** her in the midst...and said to Him, 'Moses commanded us *to stone such women...*'"

### **The Accuser Cast Out of the Heavenly Temple**

12:4 "And *the dragon* **stood** before the **woman**...so that he might *devour...*"

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<sup>106</sup> Deceit is the characteristic of the beast in Revelation (13:14), and the charge of the religious leaders against Jesus in the Gospel (7:12, 47). The basis of the beast's deceit is that he had been "resurrected," that is, he is "the beast who had the wound of the sword and has come to life" (R 13:14). The boast of the beast is in truth the claim of Jesus ("I was dead, and behold, I am alive forevermore" R 1:18). We have seen the significance of the temple theology in John's writings. The allegation that Jerusalem is spiritual Babylon colors the second temple with Daniel's bestial imagery. The description of the beast, that he had been dead and was now alive forevermore, is thus a clue to his identification when seen in the light of temple theology. In fact, the temple of Israel had been destroyed and thus the second temple represented a kind of resurrection (implicit is the claim that the temple would endure forevermore, cf. Matt 24:1-3). The destruction of the second temple, by this logic, will be the destruction of the beast. It will be the final exposé of draconic deceit.

8:6-7, 10 “This they said, testing Him, that they might have something of which to **accuse Him**...Jesus said “Let him be the first to **cast** a stone who is sinless’...And hearing this, *they began to go out*...Jesus said to her, ‘Woman, where are your **accusers?**’”

12:4, 8,10 “so that he (the dragon) might devour her *Child*...and *no place was found for them any longer*...and the great dragon ...was **cast** down...the **accuser** of our brethren, who **accused** them before our God night and day, has been **cast** down”

11:48 “if all men believe in Him...they will take away our (the religious leaders of the temple) **place**”

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”

There is an ancient and widely diversified history of the excision of the adultery pericope from manuscripts of the Gospel of John.<sup>107</sup> The issue of Jesus’ allegedly negligent attitude toward the requirements of the Mosaic law (J 8:5) as well as His refusal to condemn a notorious adulteress (J 8:11) may account for the challenge this passage presented to the church, reflected in the confusion of the manuscripts. Nonetheless, the pattern of concentric correspondence provides strong attestation for the passage, both respecting its authenticity and the accuracy of its placement within the Gospel context.

The correspondence of the earthly and the heavenly temples is, as we have already observed, a fundamental NT concept (cf. Heb 8:1-5). Consequently we should note the pattern of correspondences that constitute the ground of the concentric relationship, seeking to understand the admittedly shocking juxtapositions that emerge. The scene in the second earthly temple depicts the scribes and Pharisees seeking to destroy the adulterous **woman** as a way to **accuse**, and thus *destroy, Jesus* (8:6). The accusers wait to **cast** stones at her (8:7), wanting to stone Jesus as well (cf. 10:31). In

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<sup>107</sup> See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971) 219-222.

heaven, the dragon stands before a **woman** in labor, hoping to *devour her Child* (R 12:4).

The conflict leads to war in heaven, and the dragon-**accuser** is **cast** out of the heavenly sanctuary (R 12:7-12).

The association with the central, and in many ways key, chapter twelve of Revelation indicates the theological significance of the adultery pericope (J 8:1-11). A comparison of the two Johannine texts, within their contexts, will do much to help us identify the immoral woman, one of the major themes of Revelation.

In the dramatic account of the Gospel, before Jesus forgives a flagrantly immoral woman (8:11), He first confronts her accusers, whom He shows to be morally incompetent to charge an adulteress. As a result, the accusers leave the temple precincts (8:9). The exit of the scribes and Pharisees from the temple because they could not “cast the first stone” constitutes their implicit acknowledgment of their own “adulteries.”<sup>108</sup> Their exit constitutes a second “temple cleansing” (J 8:9), and corresponds to the accusers who are cast out of the heavenly sanctuary (R 12:8-12). The religious leaders, who were so zealous of protecting their **place** in the second temple (J 11:48), are thus

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<sup>108</sup> The evangelist John carefully notes that Jesus “wrote with His finger” on the ground a *second* time. The literary allusions implied by this act are masterfully chosen. First, the law of Moses was written “by the finger of God” (Exod 31:18). The tablets of the law kept in the first temple were actually produced the *second* time God had written the ten commandments (Exod 34:1). The second writing of the law became necessary because the first tablets had been destroyed by Moses after the mocking *adultery* of Israel (Exod 32:6). By writing with His finger the second time, Jesus recalls the adulterous disobedience of the people of God, officiated over by Aaron, the high priest of Israel. Second, the finger of God’s hand had written judgment against the Babylon of Belshazzar, who was illegitimately using the vessels taken by Nebuchadnezzar from the first temple to dress the table of his concubines (Dan 5:1-5). By writing with His finger on the ground of the second temple, Jesus is announcing that the religious leaders have been weighed by God and found wanting. While they are presently usurping the vessels of the temple of God, they will shortly have their kingdom divided and given to the Gentiles (cf. Dan 5:24-28). The second temple, then, is a place of adultery and idolatry. Jerusalem is under divine judgment, and, like Babylon, will be destroyed.

associated with the followers of the dragon, for whom no **place**<sup>109</sup> was found in the heavenly sanctuary (R 12:8).

The scribes and Pharisees had wanted to accuse Jesus of failing to enforce the law of Moses by *stoning* the adulteress (J 8:5-6). But Jesus' mercy toward the adulteress, whom John tells us He could have justly condemned (J 8:11), did not compromise the Lord's adherence to the law of Moses. Once again the concentric pattern is instructive. Having identified the true whore as the second temple in the Gospel, the Lord God executes judgment on her in Revelation. In a graphic passage which describes the vindication of the law of Moses, God condemns the true adulteress: "And Babylon the Great (the whore) was remembered before God...and huge hailstones, about one hundred pounds each, came down from heaven among men" (R 16:19-21). In Revelation, the One who is without sin stones the adulterous woman who committed fornication with the kings of the earth (R 17:2).

### **The War of Light and Darkness on Earth**

8:32, 34-36 "the truth will set you **free**...whoever commits sin is a **slave** of sin. And a **slave** does not abide in the house forever...if the Son makes you **free**, you shall be **free** indeed."

8:41 "And they (the religious leaders of the temple) said to Him, 'We were not born of **fornication**'"

### **The War of Light and Darkness in Heaven**

13:16 "He (the beast) causes all, both small and great, rich and poor, **free** and **slave**, to receive a mark on their right hand or on their forehead"

14:8 "she (the whore of Babylon) has made all nations drink of the wine of the wrath of her **fornication**"

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<sup>109</sup> The significance of the "place" as a sanctuary is suggested in the concentric correspondence we will later observe between John 14:1 ("I go to **prepare a place** for you") and Revelation 12:6 ("And the woman fled into the wilderness, where she has a **place prepared** for her by God").



8:44 “**the devil**...*speaks a lie*...for he is a liar”

12:9 “**the devil**...*deceives* the whole world.”

9:16 “How can a Man (Jesus) who is a sinner do such **signs**?”

13:13 And he (the beast) performs great **signs**”

10:19 “*There was a division among the Jews...many of them saying, ‘He has a demon...’ Others said, ‘These are not the words of one who has a demon.’*”

12:7 “*And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought...*”

11:53 “From that day on they (the religious leaders of the temple) plotted to **kill** him (Lazarus).”

11:7 “When they finish their testimony, the beast...will **kill** them (the two witnesses).”

12:28-29 “a **voice** came **from heaven**...Therefore the people who stood by and **heard** it said that it had **thundered**”

10:3-4 “seven **thunders** uttered their **voices**...I **heard** a **voice from heaven**”

The correspondences in this section continue the war of accusation between the two temples, the second temple of Jerusalem and the temple of the Son of Man. Jesus’ charge that His word would make the Jews **free** from **slavery** continues the Mosaic typology by comparing His liberating work to the exodus from Egypt (J 8:32-36). Implicitly, Jesus likewise charges that the Jewish leaders of the temple correspond to pharaoh, the enslaver of God’s people, and their temple to pharaoh’s treasure city (R 11:8, 13:16).<sup>110</sup>

The charge of the Jewish leaders that Jesus had been begotten of **fornication** (J 8:41) suggests the nature of the quarrel between the two temples. Revelation responds to the moral characterization, identifying the temple as the site of the true **fornication** (R

14:8). Similarly, the Lord charges that the **devil** had begotten the religious leaders, which accounts for their deceit (J 8:44), a charge bolstered by the deceitful operation of the **devil** as depicted in the visions of John (R 12:9). The nature of the conflict also suggests the characterization of the religious leaders' plot to **kill** Lazarus (J 11:53). The beast of Revelation carries out the war against the light of God by **killing** the two witnesses (R 11:7).<sup>111</sup>

### Communion on Earth

13:26-27 "So when he had dipped the morsel, He took and gave it to Judas...and *after the morsel, Satan then entered into him*"

13:27 "What you do, do quickly."

13:28 "Now *no one* reclining at the table *knew* (except John and Peter)"

14:1-2 "Let not your heart be troubled...in My Father's house are many dwelling places"

14:6 "I am the **way**, the truth, and the life."

14:23 "If anyone loves Me...My Father will love him, and *We will come and make Our abode with him.*"

### Communion in Heaven

10:9-10 "And he said, "Take and eat...' and it was in my mouth sweet as honey, but *when I had eaten it, in my stomach it was bitter.*"

10:6 "*there should be delay no longer*"

10:4 "Seal up the things which the seven thunders have spoken (to John) and *do not write them*"

7:15,17 "He shall spread *His tabernacle* upon them...and God shall *wipe every tear from their eyes.*"

7:17 "the Lamb...shall **guide** them..."

7:15 "they serve Him day and night in His temple, and *He who sits on the throne shall spread His tabernacle upon them.*"

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<sup>110</sup> The Egyptian character of Jerusalem accounts for the series of exodus plagues that will be poured out in Revelation (R 11:8).

<sup>111</sup> The identification of the two witnesses relates to their claim to give light as lampstands (R 11:4). In the Gospel both John the Baptist and Jesus are called lights (J 5:35 and 8:12), and both are called witnesses (J 5:33-36), a word which is the fundamental characterization of the witnesses of Revelation (R 11:3). Moreover, the two witnesses of Revelation are associated with the power of Elijah and Moses (R 11:6). John is questioned by the Jews as to whether he is Elijah (J 1:21), while Jesus is asked to do the works of Moses (J 6:30-31). But the Jerusalem of the second temple refuses their witness and extinguishes their light.

15:6 “they will gather the dried branches, and cast them into the fire, and they will be **burned up.**” 8:7 “and a third of the trees were **burned up**”

A cursory look at the chart above, which coincides largely with the “upper room discourse” of the Gospel, reveals that most of the allusions in this section reflect thematic rather than verbal patterns of inclusion. Admittedly, thematic correspondence is less persuasive than verbal correspondence.<sup>112</sup> However, we have noted that verbal

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<sup>112</sup> Chiastic-type verbal interleaving between the Gospel and Revelation can be observed outside of the parameters of proportionality that we have established for this particular chiastic-type concentric charting. In order to satisfy Austin Farrer’s suggestion that the Gospel and Revelation should be connected “in every point,” we will set out several of those correspondences below. We note that the chronology of Revelation 12 develops the condition of the church (under the figure of the “woman”) after the ascension of Jesus to the Father (R 12:5). This timeframe corresponds thematically to the prophetic encouragement spoken in the “upper room discourse” of the Gospel, which likewise envisions the condition of the disciples after Jesus returns to the Father (J 14:28). The correspondences are striking:

**John 14-16 (Upper Room Discourse)**

**14:2** “I go to **prepare a place** for you”

14:15 “if you love me, **keep My commandments**”

15:20 “if they **persecuted Me**, they will **persecute you**”

16:7 “if I go, I will send [the Comforter] to you” Cf. 7:38-39 “**rivers of living water** shall flow... but He spoke this of the Spirit...for the Holy Spirit was not yet given, because Jesus was not yet glorified”

**16:21** “a **woman**, when she is **in delivery** has sorrow... but when she **is delivered** of the child...she has joy that *a child is born*”

16:28 “I go to the Father”

**Revelation 12**

**12:6** “and the woman fled into the wilderness, where she has **a place prepared** for her by God”

12:17 “the dragon made war with the woman...and the remnant of her seed who **keep the commandments**”

12:4,13 “the dragon stood to devour her Child...[so] the dragon **persecuted** the woman who had brought forth the Child”

12:15 “And the serpent cast out of his mouth **water** like a **river** after the woman, that he might cause her to be carried away in the flood”

**12:4-5** “and the dragon stood before the **woman** which was ready **to be delivered**...and she *brought forth a son*”

12:5 “and her Child was *caught up* to God”

correspondences predominate at the beginning and at the ending of concentric patterns.<sup>113</sup>

Nonetheless, the thematic correspondences between John 14 and Revelation 7, which foresee the dwelling together of God and man, appear to conform quite clearly to the concentric pattern that we have thus far observed.

### **The Grace to Persevere**

**16:13** Jesus will send “the Spirit of truth (who) will **guide** you into all truth”

16:20,28,33 “I tell you that you will **weep**...but *your sorrow will be turned to joy*...I am *going* to the Father...take courage, I have **overcome** the world.”

16:21, 33 “when she has given birth, she no longer remembers the **tribulation**...in the world you will have **tribulation**”

16:33 “These things I have spoken unto you, that in Me you may have **peace**”

### **The Reward of Perseverance**

**7:17** “the Lamb...will **guide** them to springs of living water”

5:4,5,7 “And I began to **weep** greatly...and one of the elders said, ‘*Stop weeping*...the Lion of Judah has **overcome**...and He *came* (to the Father)”

7:14 “These (the redeemed) are the ones who have come out of great **tribulation**”

6:4 “it was granted to the one who sat on it (the red horse) to take **peace** from the earth”

The Gospel references all derive from the “upper room discourse,” the words of Jesus spoken to comfort His people in anticipation of His death and departure to the Father. The references in Revelation likewise offer the comfort that comes from patient endurance through earthly trial. Believers are assured that the Lord will **guide** them, even from heaven (J 16:13 and R 7:17). He will give them a **peace** which the world

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16:33 “I have **overcome** the world”

12:11 “and they **overcame** him by the blood of the Lamb”

<sup>113</sup> This observation also applies to Luke-Acts, as we shall set forth in Appendix II.

cannot take away (J 16:33 and R 6:4). He will see them safely through **tribulation** (J 16:33 and R 7:14), and all sorrow will cease, so that their seasons of **weeping** will be no more (J 16:20,28,33 and R 5:4,5,7).

### **The Prayer of the Savior on Earth**

17:11,13 “*I* (Jesus) am no more in the world...I **come** to *You*”

17:12 “I have kept them...*whom You have given Me...and not one of them perished...*”

17:17-19 “**Sanctify** them in the **truth**. Your word is **truth**.”

### **The Prayer of the Saints in Heaven**

5:7 “And *He* (the Lamb) **came**, and He took it (the sealed book) out of the right hand of *Him who sat on the throne*”

6:11 “they were told they should rest a while, until *the number of their fellow servants...should be completed.*”

6:11 “How long, O Lord, **holy** and **true**...?”

These correspondences align the prayer of the martyred Lord with the prayers of those martyred for the Lord. The assurance to all those who renounce the world is that justice will be vindicated upon the earth, and that none of those will be lost who have themselves lost everything (J 17:12 and R 6:11). It is instructive that the saints in heaven require the **truth** of the word of God for their **sanctification**, even as do those upon earth (J 17:17-19 and R 6:11).

### **The Arrest of God**

18:3,6 “Then *the cohort*...came with **lanterns** and torches...when He said, ‘*I am,*’ they drew back and **fell** to the ground.

18:25,27 “Peter **denied** it and said, “I am not.””

18:37 “for this cause I (Jesus) have come into the world, that I should bear **witness** to the **truth**”

### **The Worship of God**

4:5-6, 10 “seven **lamps** of fire burning before the throne...*four living creatures full of eyes in front and behind*...the twenty four elders **fall** before *Him*”

3:8 “You have kept My word, and have not **denied** My name.”

3:14 “These things says the Amen, the faithful and **True Witness**.”

This correspondence pattern helps to explain John’s peculiar account of the arrest of Jesus in a version quite distinct from those of the Synoptic Gospels. The encounter of Jesus with the Roman cohort is noteworthy for the emphasis John places upon Christ’s deity. Jesus identifies Himself to the band of about four hundred soldiers by using the theologically significant “I am” formula (J 18:5-6). This statement constitutes Jesus’ claim of deity, a point made clear by the fact that the entire band of four hundred **falls** backward and **down** to the ground in response (J 18:6). The irony of the encounter is clear. The four hundred soldiers are arresting God – the very One before whom, in another venue, the twenty-four elders **fall down** as a token of worship (R 4:10).

A further point about John’s literary art bears consideration. The band of Roman soldiers coming into the garden creates an ironic contrast with the paradisiacal court of God and the Lamb. This rapacious mob of four hundred soldiers coming through the darkness figuratively resembles a *beast, covered with eyes behind and before* (J 18:3,6 and R 4:5-6,10). They are syncritically opposed to the four *living creatures who are covered with eyes behind and before*, who are responsible for protecting the throne of the living God, the true “I am” (R 4:6). Such vivid imagery characterizes the Apostle’s iconic imagination. The evangelist thereby underscores the irony that in truth the Romans are arresting the living God.

### **Suffering Before Glory**

18:20 “I spoke openly to the world. I always taught in **synagogues** and in the temple”

18:37 “for this cause *I* have come into the world, that I should bear **witness** to the **truth**”

### **Suffering Before Glory**

3:9 “those of the **synagogue** of Satan, who say they are Jews and are not”

3:14 “These things says *the Amen*, the faithful and **true witness**”

19:2 “they **clothed** him in a purple **garment**”

3:5 The overcomer “shall be **clothed** in white **garments**”

19:2, 5 “the soldiers twisted a **crown** of thorns... Then Jesus came out wearing the **crown** of thorns”

2:10 “Be faithful unto death, and I will give you the **crown** of life”

19:18 “they crucified Him with two other men...and *Jesus* **in the midst**.”

2:1 “the *One* who walks **in the midst** of the seven lampstands”

19:21-22 “The Jews said to Pilate, ‘Do not write...Pilate answered, “*What I have written, I have written.*”

3:5 “*I (Jesus) will not erase* his name from the book of life.”

**19:29, 30, 36** “a **vessel** full of sour wine was sitting there... when Jesus had **received** the sour wine, He said, ‘It is **finished**’ ...that the Scripture might be fulfilled, ‘Not one of His bones shall be **broken**”

2:26-27 “And he who overcomes and keeps My works until the **end**, to him I will give power over the nations... ‘they shall be **broken** like clay **vessels**’ as I also **received** from My Father”

**19:37** “they will see **Him whom they pierced**”

**1:7** “they who **pierced Him will see Him**”

As we approach the ending of the Gospel and observe the correspondences with the beginning of Revelation, the increasing frequency of clear verbal interleaving becomes evident. In this particular juxtaposition of contexts, the suffering and death of Jesus correspond to the trials and martyrdom set before the seven churches.

Thematically, John is encouraging the persecuted believers in Roman Asia to persevere by appealing to the triumph of their Savior, who had Himself persevered through passion and death.

The first noteworthy point in this section is the chiastic-type correspondence between the two citations from Zechariah 12:10 in John 19:37 and Revelation 1:7. Both citations are unique in following the MT against the LXX with respect to the verb “pierced,” a characteristic suggesting that they are derived from the same hand.<sup>114</sup>

Moreover, John juxtaposes the account of the mockery of Jesus by the Roman soldiers, who **dressed** Him in purple and **crowned** Him with thorns (J 19:2,5), with the reward promised to the faithful in the seven churches of Roman Asia, who are **dressed** in white and given the **crown** of life (R 2:10, 3:5). The persecution in view, however, is not solely a Roman one. It is clear that some among the Jews are oppressing the people of God. In a very bold juxtaposition, John identifies the **synagogues** of Israel with the **synagogue** of Satan (J 18:20 and R 3:9), further developing the Johannine polemic against the apostasy of second temple Judaism.

### Recognizing the Risen Lord

20:1 “And on the *first day of the week*, Mary Magdalene came...”

20:6-7 “Simon Peter...saw...the face cloth, which had been on **His head**...”

20:9 “For as yet they did not understand the Scripture that *He must rise again* from the **dead**.”

20:14 “she (Mary Magdalene) **turned** around, and *behold, Jesus*...”

### Recognizing the Risen Lord

1:10 “And I (John) was in the Spirit *on the Lord’s day*...”

1:14 “**His head** and His hair were white like wool”

1:18 “I (Jesus) was **dead**, and behold, *I am alive* forevermore.”

1:12-13 “I (John) **turned** to see...and having **turned** I saw...One like the *Son of Man*”

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<sup>114</sup> This textual tradition is also noted in Theodotion and Aquila. See Morris, *The Gospel According to John*, 823.



20:19 “when the **doors** were **shut**...Jesus came and stood in their midst”

3:7-8 “The One having the key of David, who opens and no one can **shut**...I have given you an open **door**.”

20: 22 “He (Jesus) breahed on them, and said, ‘*Receive the Holy Spirit*’”

2:7,11,17,29,3:6,13,22 “He who has an ear, *let him hear* what the **Spirit** says to the churches.”

A remarkable pattern of correspondence connects the scenes of the recognition of the risen Christ by Mary Magdalene and John the Apostle.<sup>115</sup> John describes the surprise of Mary, who **turned** to see the One speaking with her, only to discover her Lord (J 20:14), an event reenacted on Patmos when the Apostle himself **turned** to see the One whose voice he heard, only to discover his Lord (R 1:12-13).<sup>116</sup>

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<sup>115</sup> There can be no doubt that the John of Revelation claims to be the Apostle John of the Gospel, based upon the internal evidence of the two Johannine books. This identification is confirmed by the following concentric correspondence from the end of the Gospel and the beginning of Revelation:

**J 21:20, 23** “Peter, **turning** around, **saw** following them *the disciple whom Jesus loved*...this disciple should not *die*...till He come”

**R 1:12, 17** “having **turned**, *I* (John) **saw**...when *I* (John) saw Him (Jesus), *I* fell at His feet as though *dead*”

<sup>116</sup> The pattern of correspondence between Mary Magdalene and John the Apostle finds further elaboration in a remarkable concentric pattern that juxtaposes the scene of Mary weeping in the garden (J 20) and John weeping in heaven (R 5). Once again, this pattern is outside the proportions we have established, but it is worth noting since it provides further evidence that corresponds Mary Magdalene’s recognition of the risen Jesus with that of John. We have already cited several fragments of other patterns of correspondence between the two Johannine books. We have chosen to explore in detail only two patterns: the chiasmic-type, which we have called concentric, and the consecutive-type, which we have called parallel, and which we will likewise present in detail. There are other correspondence patterns that we have not yet explored fully. Consider the following fragment of such a pattern, once again juxtaposing Mary Magdalene and the Apostle John. In both contexts from the Gospel and Revelation, Mary and John are weeping because they cannot find the Savior. Jesus suddenly appears to both. He is standing (the posture of life), and He causes their weeping to cease.

### **Mary in the Garden**

20:5 John arrives at the open tomb “and **looking** in, he saw the linen wrappings”

20:9 “For as yet they *did not understand* the **Scripture**, that He must rise again”

### **John in Paradise**

5:3-4 “no one was found worthy to open the book, or to **look** into it”

5:1 “a *book written* inside and on the back, and *sealed up* with seven seals”

## Jesus Calling Out to His Disciples Across the Waters

21:2, 4-6 Jesus calls out to “Simon Peter, Thomas... Nathanael...the sons of Zebedee, and two other disciples” (*seven disciples*) from the shore across the waters.

21:4 “But when the morning had come, Jesus stood upon the shore, but the disciples did *not know* that it was *Jesus*.”

21: 7 “Simon Peter...*girded himself*, for he was **naked**.”

21:13 “*Jesus*...took *bread* and **gave** it to them”

21:14 “This is now the *third time Jesus showed Himself* to His disciples.”

21:15 Jesus asks Peter, “Do you **love Me**?”

21:17 Peter says, “Lord, You **know** all things; You **know** that I *love You*.”

21:19 Jesus tells Peter “by what **death** he would *glorify* God”

## Jesus Calling Out to His Disciples Across the Waters

1:9-11 Jesus speaks to “the *seven churches*, to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea” from an island across the waters.

3:3 To Sardis: “if you do not watch, I will come to you ...and you will *not know* what hour *I* will come upon you.”

3:18 To Laodicea: “*clothe yourself*, lest the shame of your **nakedness** be revealed”

2:7 To Ephesus: “To him who overcomes *I* (Jesus) will **give to eat** from the tree of life”

1:4 “Grace...and peace from Him *who is and who was and who is to come*.”

2:4 To Ephesus: “you have left your first **love**”

2:19 To Thyatira: “*I* (Jesus) **know** your deeds, and **your love**...”

2:10 To Smyrna: “be faithful unto **death**, and I will give you a *crown*”

The pattern of correspondences between the appearance of Jesus to the disciples by the Sea of Galilee, recounted at the conclusion of the Gospel, and the Lord’s

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20:11 “Mary was standing outside the tomb **weeping**” because no one could tell her where Jesus was.

20:13,15 Jesus and the angels say, “Woman, *why do you weep*?”

20:14 “When she had said this, she... *beheld Jesus standing* (the posture of life)”

5:4 “And I (John) began to **weep** because no one was found worthy to open the book, or look into it”

5:5 One of the elders says, “*Stop weeping*”

5:6 “And I (John) *saw...a Lamb* as if slain, **standing**”

appearance to John on the Aegean island of Patmos, described in the beginning of Revelation, is remarkable for its combination of verbal connections and thematic similarity. The Gospel account describes seven discouraged disciples,<sup>117</sup> led by Peter.<sup>118</sup> Filled with doubt and wracked by denial, they abandon their calling to be followers of Jesus and return to their prior calling as fishermen (21:3). In all of this they largely represent the spiritual challenges of the seven churches of Asia, also suffering doubt and denial (2:1-3:22).

Just as Jesus appears on the shore of the sea of Galilee, calling out across the waters to seven of His disciples and inviting them to return to their first love (J 21:15), even so Jesus appears to His disciple John on Patmos, addressing an appeal to seven of His churches across the waters, and likewise inviting them to return to the love they had at first (R 2:4).

### **The Word and the Testimony**

20:29 “**blessed** are they that...*believe*”

21:20 “*The disciple whom Jesus loved, the one who had leaned upon His breast*”

**21:20, 23** “Peter, **turning** around, **saw** following them the disciple whom Jesus loved...*this disciple* should not *die*...till He

### **The Word and the Testimony**

1:3 “**blessed** is the one who *reads*”

1:12-13 “And I (John) saw...His *breast* girded with a golden band”

**1:12,17** “having **turned**, I (John) **saw**...when I saw Him, I fell at His feet as though *dead*”

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<sup>117</sup> Five are named: Simon Peter, Thomas called Didymus, Nathanael of Cana, the sons of Zebedee (James and John). John also mentions “two others,” whom he leaves unnamed. The “two others” are likely mentioned to bring the total number of the disciples to seven.

<sup>118</sup> When Peter announces that he is returning to his previous calling and is going fishing, the other disciples announce that they will follow him (21:3). We have already observed the prominence of Peter in the beginning of the Fourth Gospel (also in a context mentioning Nathanael of Cana), where he is named the “stone.” This is likely an allusion to “Bethel,” the foundation upon which the house of God (the church) is to be built (1:42, cf. Matt 16:18). In short, the prominence of Peter among the disciples of Jesus is noted at the beginning and ending of the Fourth Gospel. It is altogether reasonable to suggest that these texts were appealed to in support of the ancient doctrine of the priority of Peter among the Lord’s disciples. Peter’s priority at the end of the Gospel, however, is based upon his priority in repentance. It is his remarkable love that the Gospel emphasizes (21:15-17).

come”

21:24 “this is the *disciple* (John) who **testifies** concerning these things”

1:1-2 “*John*, who **testifies**...of the things he saw”

21:25 “if they were **written**...the world could not contain the **books**”

1:11 “what you see **write** in a **book**”

Several inclusions bind the end of the Gospel and the beginning of Revelation.

John promises a **benediction** to those who attend his messages (J 20:29 and R 1:3). The Apostle makes clear that he has been a faithful **witness** of these things (J 21:25 and R 1:11). Moreover, in a noteworthy *inclusio* in the Gospel, John, who had opened his Gospel by describing the creation of the world by the Word (J 1:1-3), concludes with the claim that the world could not contain the Word, if all the deeds of Jesus were recorded (J 21:25).

This light illuminates the instruction given to the Apostle by the risen Christ in Revelation. Jesus commands John to **write** the things he will see in a **book**. That book, Revelation, along with its companion book, the Fourth Gospel, do in fact describe the deeds of Jesus, but the world cannot contain the **books** that are **written**. For by the conclusion of Revelation and the Fourth Gospel, John has required the dual realms of heaven and earth along with the present age and the world to come all in order to give an account of the deeds of Jesus (J 21:25).



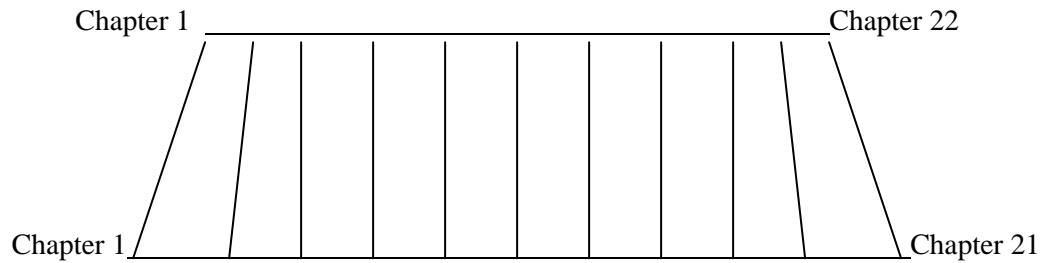
## Literary and Thematic Correspondence Between the Fourth Gospel and Revelation: Parallel Intertextuality

In the previous section we traced the pattern of chiasmic-type or concentric inclusions between the Fourth Gospel and Revelation. We began by noting a pattern of inclusions between the vision of the heavenly Warrior whose name is called the Word of God, found at the end of Revelation (19:13) and the description of Jesus as the eternal Word of God found at *the beginning of John's Gospel* (1:1). That inclusion, as we have seen, constituted a part of an elaborate concentric pattern to the Fourth Gospel and Revelation. We explored this pattern of intertextuality in the expectation that we could validate the literary interdependence between the two books of John and thus better understand his vision of New Jerusalem, the heavenly city, and her earthly counterpart, Great Babylon.

The same vision of the heavenly Warrior at the end of Revelation, describing Jesus as crowned with diadems and wearing a kingly banner (19:12,16) is also tied by a pattern of inclusions to *the end of John's Gospel*, which (ironically) describes Jesus as crowned with thorns and given a kingly title (19:2,19,23). The logic by which we explored the concentric pattern of inclusions between the Fourth Gospel and Revelation suggests we should also look for a pattern of consecutive-type or parallel correspondence between the two books of the Apostle John. If such a pattern can be identified, then we may reasonably expect to gather further clues to the identity and nature of the Johannine Babylon and New Jerusalem.

The conceptual relationship between the Fourth Gospel and Revelation expressed by the parallel pattern of inclusions can be displayed by the following diagram:

## The Revelation



## The Gospel of John

The pattern of parallel correspondence consists of significant words, word combinations, and phrases that track between the two companion books in a generally straightforward fashion as one reads consecutively through the books. If we conceive of the Fourth Gospel and Revelation as two railroad tracks, the verbal and thematic links within this pattern would be like the ties that hold the tracks together. The following chart details the parallel correspondence between the two books. To clarify the presentation of the pattern, we will set out the correspondences *seriatim* as we proceed roughly consecutively through both books. In order not to mar the display of continuity that is the essence of the parallel pattern, we will comment upon individual inclusive parallels in the footnotation.

## John-Revelation Parallel Correspondence Chart

### Gospel of John

### Revelation

1:1 John writes about “the **Word of God**”

1:2 John witnesses to “the **Word of God**”<sup>119</sup>

1:5 Jesus is “the Light (that) **shines** in darkness”

1:16 The face of Jesus “**shines** like the sun”<sup>120</sup>

1:14 “We beheld His **glory** as the *only begotten* of the Father”

1:5-6 “Jesus Christ...the *firstborn* from the dead...to Him be **glory**”

1:23 John the Baptist introduces the earthly Jesus: “I am the **voice** of one crying, ‘In the wilderness’”

1:10 John the Apostle “heard...a loud **voice**, as of a trumpet,” and sees the heavenly Jesus.<sup>121</sup>

1:42 Jesus gives Peter a new name: “*Cephas*, which is translated, ‘a stone’”

2:17 “To him who overcomes...I (Jesus) will give a white *stone*, and on the *stone*<sup>122</sup> a new name”<sup>123</sup>

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<sup>119</sup>The Johannine *logos* doctrine is stated at the beginning and ending of Revelation (1:2,19:13), and at the beginning of the Gospel (1:1). We will observe several of these triangular patterns of verbal/thematic correspondence between the beginning and ending of these two companion books. The same phenomenon is noted in the charting of Luke-Acts found in Appendix II.

<sup>120</sup> Jesus as the light that “shines” should be noted as a triangular pattern (J 1:5 and R 1:16, 21:23). Moreover, His quarrel with the darkness at the beginning of the Gospel (1:5) is concluded as He extinguishes the darkness at the end of Revelation (21:25). The defeat of darkness in Revelation is the dénouement of the war of light and darkness that is described in the beginning of the Fourth Gospel.

<sup>121</sup> John the Baptist, who is about to be cast into prison (John 3:24), announces the coming of the earthly Jesus. John the Seer, who is upon the prison isle of Patmos, describes a vision of the heavenly Jesus (Rev 1:9). Modern commentary would disregard the commonality of the name “John” between the Baptist and the Apostle as mere coincidence. In a culture where *nomen est omen*, however, the name had an enlarged significance. In this light it is noteworthy that John the Baptist “bears witness” about Jesus in the Gospel, while John the Apostle “bears witness” about Jesus in Revelation (J 1:7 and R 1:2). Both books, then, open with the witness of “John” about Jesus.

<sup>122</sup> The homophony between ‘kephas’ (Cephas) and ‘psephos’ (stone) reinforces the thematic correspondence of John 1:42 and Rev 2:17. Similarly striking homophonic consecutive correspondence may be observed in the description of the hyssop branch with the sponge filled with pungent wine, ‘oxos’, *extended to Jesus’ mouth* during His crucifixion (John 19:29-30) and the sharp, ‘oxus’, sword *proceeding out of Jesus’ mouth* in the vision of His glory (Rev 19:15). Textual interleaving of this kind illustrates the



**2:17** Jesus purges the temple: “**Zeal** for Your house will consume Me”

**3:19** Jesus purifies His church: “Be **zealous** therefore, and repent”<sup>124</sup>

2:24-25 “Jesus...**knew** all men...for He Himself **knew** *what was in man*”

2:23 “all the churches shall **know** that I (Jesus) am He who *searches the minds and hearts*”

3:1,10 “now there was a man of the Pharisees, named **Nicodemus**...a **teacher** in Israel”

2:15 “the **teaching** of the **Nicolaitans**” (2:6)<sup>125</sup>

3:20 “he who does evil hates the light...lest his deeds be **reproved**”

3:19 “as many as I love I **reprove**”<sup>126</sup>

**3:29** “the friend of the bridegroom, who **stands** and **hears** him, rejoices greatly

**3:20** “Behold, I **stand** at the door...if anyone **hears** My **voice**...I will come in to

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subtlety of which the Johannine literature is capable in the markedly contrasting depictions of the heavenly and earthly scenes. We should note that a refined sensibility for the Greek language such as we are observing in this pattern is hardly consistent with allegations that the Greek of Revelation is solecistic or otherwise defective. Cf. E.C. Selwyn, *The Christian Prophets and the Prophetic Apocalypse* (New York: Macmillan, 1900) 258. Cf. also R.H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John*, i, ICC (Edinburgh:Clark, 1920) cxlii-cxliv.

<sup>123</sup> There is a triangular pattern with John’s use of “stone.” Peter is called “Cephas,” or stone in John 1:42. The overcoming believer is promised a white “stone” in Revelation 2:17. Finally, the New Jerusalem is composed of the foundation of apostles under the figure of precious “stones” in Revelation 21:14-20.

<sup>124</sup> As noted by the verse address in bold, the only occurrences of the word ‘zeal’ are found in these passages that describe the Lord’s determination to cleanse the churches of Revelation just as He had purged the earthly temple in Jerusalem. In His letter to the Laodiceans, Jesus exhorts the believers to imitate His own zeal for purity in the house of God. This ‘consuming’ zeal (John 2:17) is thus the remedy to Laodicean lukewarmness (Rev. 3:16). Moreover, the cleansing of the earthly temple by the zeal of Jesus (J 2) is balanced by the cleansing of the seven churches, constituting the heavenly temple, by the zealous call of Jesus (R 2-3). Consequently, both Johannine books begin with a cleansing of the “house of God” as temple or church. There is thus a thematic equipoise to the beginning of both the Gospel and Revelation.

<sup>125</sup> The meaning of “Nicodemus” and “Nicolaitan” is virtually identical in Greek (“victory of the people”). If Nicodemus is taken as a representative of the Pharisees, the ground of the Lord’s hatred of that doctrine is evident (R 2:6). Moreover, the juxtaposition of these names (and a Hellenistic name for the teacher of Israel is unusual, to say the least) in light of the history of Nicodemus’ faith would give hope of repentance to the Nicolaitans of Ephesus and Pergamum.

<sup>126</sup> The reproof of Jesus is the evidence of His love (Rev 3:19). This teaching of this parallel reading constitutes a loving invitation to all those afraid of the light because of their evil deeds to come to Him nonetheless (John 3:20).

because of the bridegroom's **voice**"

him and dine with him"<sup>127</sup>

4:23 "the hour is coming, and now is, when the true **worshippers** will **worship** the *Father* in spirit and truth"

4:9-10 "Whenever the four living creatures give glory and honor and thanks to *Him who sits on the throne*...the twenty-four elders fall down...and **worship Him**"

4:44 "For Jesus Himself testified that a prophet has no **honor** in his own country"

4:11; 5:12-13 "You are worthy, O Lord, to receive...**honor**...Worthy is the Lamb who was slain to receive...**honor**...Blessing and **honor**...to the Lamb forever and ever"<sup>128</sup>

5:18 "He (Jesus)...was **breaking** the *Sabbath*" (the seventh day)

5:5 "the Lion of the tribe of Judah...has prevailed to open the scroll and to **break** its *seven seals*"<sup>129</sup>

5:22-23 "the Father has committed all judgment to the Son, that all should **honor** the *Son* just as they **honor** the *Father*"

5:13 "And every creature...I heard saying: 'Blessing and **honor** and glory and power be to *Him who sits on the throne*, and to the *Lamb*'"

5:35 John the Baptist "was a **burning**...*lamp*"

4:5 "seven *lamps* of fire **burning**...the seven spirits of God"<sup>130</sup>

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<sup>127</sup> The invitation to the Laodiceans to 'sup' with Jesus corresponds chastically within the Revelation to the wedding supper of the Lamb (Rev 19:9). This understanding helps to explicate the juxtaposition of these texts from the Gospel and Revelation.

<sup>128</sup> Jesus' teaching to the Samaritan woman about true worship (John 4:23) is echoed by all of heaven being filled with worship (Rev 4:9-10). Similarly, Jesus' observation that a prophet has no honor 'among his own' is contrasted with all of heaven ascribing Him honor (Rev. 4:11, 5:12-13). The ironic contrast between the heavenly and earthly scenes should not be overlooked.

<sup>129</sup> The boldness of Jesus on earth in asserting His right to work healing on the Sabbath provoked the charge that He was making Himself "equal with God" (John 5:18). The corresponding passage describing heaven depicts Jesus in the aspect of equality with God, worthy to open the seven-sealed book, and boldly 'taking' it from the right hand of the Lord God sitting upon the throne (Rev 5:7). Jesus is thus in the posture of a co-regent, not a supplicant, before the heavenly throne of God.

<sup>130</sup> The association of John the Baptist with the Spirit of God has already been noted within the Gospel (J 1:33).

**6:7-9** “Two hundred **denarii** worth of bread...five **barley** loaves”

**6:6** “A quart of wheat for a **denarius**, and three quarts of **barley** for a **denarius**”<sup>131</sup>

**6:15** “when Jesus perceived that they were about to come and take Him by force to make Him **king**, He *withdrew* to the **mountain** by **Himself**”

**6:15** “the **kings**...the great men...rich men... commanders...mighty men...*hid themselves* in the **mountains**”<sup>132</sup>

**6:18, 27** “And **the sea** was stirred...a great **wind** was **blowing**...for this one has God the Father **sealed**”

**7: 1-3** “so that no **wind** should **blow** on the earth or on **the sea**...until we have **sealed** the servants of **God**”<sup>133</sup>

**6:35** “He who comes to Me shall **not hunger**, and he who believes in Me shall **never thirst**”

**7:16** “they shall **hunger no more, neither thirst** anymore”<sup>134</sup>

7:38 “*rivers* of **living water** will flow from him”

7:17 He “will lead them to *springs* of the **water of life**”<sup>135</sup>

8:21-22 “you will **seek** Me, and *where I go you cannot come* (i.e., you will not find Me); You will **die** in your sins...(they) said, ‘Will He kill Himself?’”

9:6 “men will **seek** death, and *will not find it*; they will desire to **die**, and death will flee from them”<sup>136</sup>

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<sup>131</sup>The apocalyptic horseman who brings famine to the earth is sent by Jesus to vindicate the justice of God against man’s rebellion (Rev 6:5). But the context of the parallel correspondence encourages the believer to remember that Jesus was mindful of the hunger of His people in the wilderness and that He is able to supply whatever they need.

<sup>132</sup> It is instructive that Jesus fled the honor of man just as much as the wicked will flee the wrath of God. The irony of the earthly perspective, when contrasted with the heavenly, is a major theme revealed by a companion reading of the two Johannine books.

<sup>133</sup> The pattern of unique correspondences between John 6 and Revelation 6-7 should be noted. In both books the people of God are delivered from the wind and the sea, that is, from elemental chaos. Their security is the seal of God.

<sup>134</sup> The pattern of promise and fulfillment is set forth in this correspondence.

<sup>135</sup> This correspondence, like the one in John 6:35 and Rev 7:16, expresses a promise-fulfillment pattern.

<sup>136</sup> The religious leaders’ curious remark, wherein they suspect that Jesus will kill Himself (J 8:21-22) , is ironically juxtaposed to the inability of the wicked in judgment to find death (R 9:6). The wicked, who are

9:25, 27 “Though I was blind, now I **see**...I told you (the Pharisees)...and you did not **hear**”

9:20 The wicked are like their idols “which can neither **see** nor **hear**”<sup>137</sup>

10:27 “My sheep **hear** My **voice**, and I know them, and they *follow* Me”

10:4, 8, 9 “I **heard** a **voice** from heaven...Then the voice which I **heard**...spoke...and said, ‘Go...’ *So I went...*”<sup>138</sup>

11:14-15 “Lazarus is *dead*, and I **rejoice** for your sakes that I was not there that you might believe... So when Jesus came, he (Lazarus) had been in the **tomb** *four days*”

11:9-10 “(they) will see their *dead bodies* (the two witnesses) for *three and a half days*, and not allow their *dead bodies* to be put into a **tomb**. And those who dwell on the earth will **rejoice** over them”

11:43-44 “with a **loud voice** He cried out, ‘Lazarus, *come forth!*’ And *he who had died came out* bound hand and **foot**”

11:11-12 “Now...*the breath of God entered them* (the witnesses), and they stood on their **feet**...and they heard a **loud voice** from heaven saying... ‘*Come up here!*’”<sup>139</sup>

11:48 “if all men believe in Him...they will take away our (the religious leaders’) **place**”

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”<sup>140</sup>

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dead in their sins, will suffer a torment that will not die. Once again, the irony is fully appreciated only by a companion reading of the two Johannine book.

<sup>137</sup> The Gospel describes the religious leaders who are blind to the Light of the World and deaf to the Word of God. The revelation of their true character is given in the Apocalypse. They are idol worshippers these religious leaders of the second temple. And the temple of Jerusalem has become an idol sanctuary. It is a bitterly ironic aspect to the Johannine polemic against apostate Judaism.

<sup>138</sup> The example of John’s heavenly obedience may be intended as an illustration of the Lord’s teaching.

<sup>139</sup> There are striking correspondences between the resurrection of the two witnesses in Revelation and the resurrection of Lazarus in the Gospel. There are also, as we have noted, striking correspondences between John the Baptist and Jesus and the two witnesses. But there are also significant distinctions between the two witnesses and the Baptist, Jesus, and Lazarus. Clearly more evidence will be required to conclude with confidence who the two witnesses of Revelation are.

<sup>140</sup> The earthly temple represented the heavenly sanctuary (cf. Heb 9:11). The religious leaders feared that they might lose their earthly sanctuary due to the wrath of Rome. But their rejection of Jesus brought the wrath of God upon them, and their place in the heavenly sanctuary was taken away. Their judgment is to be contrasted with the believers of the Gospel, for whom Jesus is preparing a “place” (J 14:2).

**12:13, 15, 19** “The next day a great multitude...*cried out*, ‘Hosanna! Blessed is *He* who comes in the name of the **Lord!**’ The **King** of Israel!... ‘Behold, your **King** is coming’... The Pharisees therefore **said**... ‘Look, the **world** has gone after *Him!*’”

**12:10** “Then I heard a *loud voice* in heaven, ‘Now...the **kingdom** of our God, and the authority of His *Christ* have come.’” “And there were *loud voices* in heaven, **saying**, ‘The **kingdoms** of this **world** have become those of our **Lord** and His *Christ*” (11:15)<sup>141</sup>

12:25 “He who *loves* his **life** will *lose* it”

12:11 “they did not *love* their **lives** to *death*”

**12:28-31** “then a **voice** came from **heaven**...the people who **heard**...said it **thundered**. Others said an **angel** spoke... ‘Now the ruler of this *world* (Satan) will be **cast** out.’”

**12:9-10** “and Satan, who deceives the whole *world*...was **cast** to the earth, and his **angels**...and I **heard** a loud **voice** in **heaven**... ‘Now has come salvation.’” “there were...**thunderings**” (11:19)<sup>142</sup>

12:32 Jesus says: “And I, if I am *lifted up* from the earth, will draw **all** peoples to Myself”

12:5 “She bore a male Child who was to rule **all** nations with a rod of iron. And her Child was *caught up to God* and His throne”<sup>143</sup>

13:29 Judas, who controlled the purse, should “**buy** those things that we need” Judas challenges: “Why was this fragrant oil not *sold*...?” (12:5)

13:17 The beast controls all who “**buy** and *sell*”<sup>144</sup>

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<sup>141</sup> The cry of the multitude at the triumphal entry is echoed by the cry of the multitude in heaven. Heaven and earth alike declare the kingdom authority of Jesus. We will later see the significance of the shout of the people of God before the walls of the Old Jerusalem as Jesus, the true Joshua, enters into the decisive conflict with the wicked city. The battle on earth against Jerusalem, described in the Gospel, is being simultaneously waged in heaven against Babylon, as depicted in Revelation. This conflict is a major thematic parallel between the two Johannine books. The correspondence between the two cities of destruction, Babylon and Jerusalem, is a major thematic equipoise between the Gospel and Revelation.

<sup>142</sup> These verses constitute the literary axis of the Johannine books. The thunderous voices of the heavenly angels are heard on earth as the dragon is cast out of heaven to earth. This consecutive correspondence is like an open window between the Gospel and the Revelation through which those on earth are permitted to hear the war in heaven (Rev 12:7).

<sup>143</sup> The cross foreshadows the victory of the ascension, when Jesus in His “lifted up” glory will draw all nations to Himself as a community of worshippers. Ruling the nations with a rod of iron is drawn from Psalm 2, where the Son is promised the reward of the nations as His inheritance.

**14:6** “I am the **way**, the **truth**, and the **life**”

**15:3, 7** “just and **true** are Your **ways**...God who **lives** forever”

14:15 “If you love Me, you will **keep** My **commandments**”

14:12 “Here is the perseverance of the saints who **keep** the **commandments**”

**15:1-6** “I am the **Vine**, your are the branches...If anyone does not abide in Me, he is **thrown out** as a branch and is **dried up**, and they *gather* them and **throw** them into the **fire**”

**14: 15, 18-19** “the harvest of the earth was **dried up**...and another angel who had authority over **fire**... called... ‘*gather* the clusters of **the vine** of the earth, for her grapes are **fully ripe**.’ And the angel threw out his sickle...*gathered* the **vine**...**threw** into the winepress”<sup>145</sup>

16:8 “He will judge of sin, **righteousness**, and **judgment**”

16:7 “true and **righteous** are Your **judgments**”

16:33 “I (Jesus) have **overcome** the world”

17:14 “the Lamb will **overcome** them”<sup>146</sup>

**17:12** Judas is “the son of **perdition**”

**17:8, 11** “(the beast) will go to **perdition**”<sup>147</sup>

17:24 “Father, I desire that they also, whom You have given Me...**from the foundation of the world**”

17:8 “And those whose name had not been written in the book of life **from the foundation of the world**”

18:11 “the **cup** which My Father has given”

18:6 the harlot Babylon has a “**cup** of abominations” (17:4)

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<sup>144</sup> This parallel correspondence between Judas and the beast is reinforced by the juxtaposition of John 17:12 and Revelation 17:8, 11, set forth below.

<sup>145</sup> This pattern of unique vocabulary indicates a thematic interdependence. The judgment in Revelation is upon the wild grapes, the apostate of Israel (cf. Isa 5:7), all those who did not “abide” in Jesus.

<sup>146</sup> The verb “overcome” in the Gospel is a prophetic perfect. Its realization is in the eschaton of Revelation.

<sup>147</sup> We have already seen the bestial character of Judas in John 12:5 and 13:29 in light of Revelation 13:17. This parallel is significant due to the unique occurrence of the word “perdition.”

18:38 “Pilate said to Him, ‘What is **truth?**’” 19:11 “and He...was called ‘Faithful and **True**’”<sup>148</sup>

**19:2** “they **clothed** Him in a **purple robe**” **18:16** the harlot Babylon “was **clothed in purple**”<sup>149</sup>

19:5 “Jesus therefore came out wearing the *crown of thorns* and a *purple robe*. . .**Behold, the Man!**” 19:11 “**behold**. . .*He who was called Faithful and True*. . .and on His head were many *diadems*, and His **robe** was *dipped in blood*”<sup>150</sup>

19:13 Pilate “**sat** upon the judgment seat” to “**judge**” (18:31) 20:11-13 “I saw a great white throne, and He who **sat** upon it. . .**judged** every man”<sup>151</sup>

19:19 “Pilate **wrote** a title. . .it was **written**, ‘JESUS OF NAZARETH. THE **KING OF THE JEWS**.’” 19:16 “On His outer garment. . .a name was **written**, ‘**KING OF KINGS AND LORD OF LORDS**’”<sup>152</sup>

19:23 “when they crucified Jesus, they took His **outer garments**” 19:16 “On his **outer garment**. . .a name was written, ‘**KING OF KINGS**’”

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<sup>148</sup> Pilate’s question in the Gospel is answered in Revelation. The irony of Pilate’s question is astonishing.

<sup>149</sup> In a striking juxtaposition, Jesus in his suffering is paralleled to the harlot Babylon. Both have a loathsome cup to drink, and both wear a purple robe. Moreover, Jesus suffers the indignity of false accusations of blasphemy (John 10:33) and fornication (John 8:41), crimes which John charges against the whore (Rev 17:2-3). Shocking as it may seem, it is clear that John’s portrait of Jesus in the Gospel has the Lord taking upon Himself the reproach of the whore of Babylon, as depicted in Revelation. Jesus’ suffering in the place of the whore suggests a truth no less wonderful for its being obvious: the Gospel is setting out the ground in justice for the redemption of Revelation’s Babylonian whore!

<sup>150</sup> Arguably the climax of the Gospel is the presentation of the reviled Jesus by Pilate, who invites all Jerusalem to see his mockery of Christ’s royal claim. The Roman judge brings Jesus forth, crowned in thorns and arrayed in royal purple, announcing, “Behold, the Man!” The contrast with the Revelation could not be more striking. John invites us to “Behold the Son of Man!” crowned with kingly diadems and clothed in a robe dipped in blood. Once again *we* behold John’s iconic imagination. We also observe the remarkable syncretical equipose of Johannine literary art.

<sup>151</sup> The climactic judgment on earth is being judged in heaven. It is an ironic and unseen remedy to the injustice of earth.

<sup>152</sup> Both of John’s books climax in the judgment of Jesus. Upon earth He is condemned by Pilate, who writes a title to mock His kingdom. But in heaven the Lord God vindicates the kingship of Jesus, writing Him a glorious name.

19:28, 30, 40, 42 “Jesus, knowing that all things were now **finished**...said, ‘It is **finished!**’ ...and they took the body of Jesus and **bound** it...and *placed it in a tomb.*”

20:2, 3, 5 “He laid hold of the dragon...and **bound** him, and *shut him in the abyss*...that he should deceive the nations no more until the thousand years were **finished**...and the rest of the dead did not live again until the thousand years were **finished**”<sup>153</sup>

20:15 “Jesus said... ‘Woman, why are you *weeping?*’”

21:4 “and He shall wipe away every tear from their eyes”<sup>154</sup>

20:17 “Jesus said to her, ‘Do not hold to me yet, for I have not yet **ascended** to My Father...to My **God** and your **God.**’”

21: 2 “Then I, John, saw the holy city, New Jerusalem, **descending** out of heaven from **God**, prepared as a bride adorned for her husband...”<sup>155</sup>

**20:27** “Be not **unbelieving** but believing”

**21:8** “But the fearful and **unbelieving**”

21:15 “Feed my **lambs**”

19:9 “the wedding *supper* of the **Lamb**”<sup>156</sup>

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<sup>153</sup> The career of Satan counterfeits the earthly history of Jesus. Satan is bound and placed in the abyss just as Jesus was bound and placed in a tomb. Lest he deceive the nations (Rev 20:3, cf. Matt 27:63), Satan is sealed in the earth (Rev 20:3, cf. Matt 27:66). Afterward, Satan imitates the resurrection in being “released” from the abyss (Rev 20:3).

<sup>154</sup> The Gospel concludes with a woman and Jesus in an earthly garden (John 20:15). Jesus tells Mary that He must ascend to His Father (John 20:17). The Revelation concludes with the bride descending from the Father to be received by her Groom (Rev 21:9-10), coming to a heavenly garden with the river of crystal and the tree of life (Rev 22:1-2). The Gospel’s picture of the bride, corresponding to the bride of Revelation, is Mary Magdalene. Now the choice of this Mary to represent the bride is remarkable due to her reputation within the Christian community as the one from whom the Lord had cast out seven demons (Luke 8:2). Consequently, one who had known every form of demonic defilement (cf. Luke 11:26) is chosen by John to represent the bride of Jesus. When read thematically in parallel with Revelation, the redemption of Mary Magdalene is juxtaposed to the redemption of the whore of Babylon, who becomes the bride of Christ. Once again, the parallel maintains a perfect thematic equipoise with Revelation.

<sup>155</sup> The marriage imagery in the Gospel is an implicit Adam typology, with the Lord awakening in the garden tomb as a new Adam. His wounded side (J 19:34) having been healed, Jesus beholds Mary Magdalene, who has become the new Eve. However, the time of Mary’s joy must await the day when she will be presented to the Son of Man by Father God (R 21:2). Mary thus elicits the comment that the time of the wedding banquet is not yet (20:17). She is thus the second Mary to anticipate the wedding of the Lamb out of season (cf. J 2: 4). She is corrected, not reproved by the Lord. The same is true of the Lord’s earlier correction of His mother (J 2:40), which appears to be chiasmatically associated with this second correction of Mary (J 20:17).



21:24 “this is the disciple who...**wrote** these things; and we know that his *witness* is **true**”

21:5 “And He said to me, ‘**Write**, for these words are *faithful* and **true**’<sup>157</sup>

21:25 “And there are many other things that Jesus did, which **if** they were **written** one by one, I suppose that even the world itself could not contain the **books** that would be **written.**”

22:18-19 “**if** anyone takes away from the words of the **book** of this prophecy, God shall take away his part...from the things which are **written** in this **book.**”

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<sup>156</sup> The parallel is striking. The pastoral oversight of Peter is made emblematic of the wedding supper of the Lamb.

<sup>157</sup> These remarks constitute the seal of John as a faithful witness to all he has written.

## Chapter Summary

Before we proceed to a consideration of Johannine typology, which will provide further substantiation of the thesis that the Fourth Gospel and Revelation are companion works,<sup>158</sup> it would be helpful to summarize the conclusions that we have thus far drawn. We have sought to understand the significance of the last great vision of Revelation, which contrasts the two alternative cities that represent the two human ethical possibilities, the whore Babylon and the bride Jerusalem.<sup>159</sup>

The last great vision of the Apocalypse was demarcated by the inclusionary verses in Revelation 17:1 and 21:9-10, introducing the whore (R 17-18) and the bride (R 21-22). These antithetical portraits of the two women were separated by the vision of the exalted Christ in Revelation 19:11-16.<sup>160</sup> We noted the evidence of an elaborate ecphrasis in the vision as a whole, its unity constructed around a chiasmic pattern that portrayed a ladder of stairs uniting the earth with heaven.

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<sup>158</sup> The two books are connected by an elaborate pattern of typological elements that constitute complete antitypological portraits only when the two Johannine books are read together. These patterns will be the subject of the following chapter.

<sup>159</sup> See Barbara Rossing, *The Choice between Two Cities*, 161-165.

<sup>160</sup> Barbara Rossing correctly claims that the message of Revelation is hortatory, setting forth Christian ethical choice as a judgment between two radically different cities under the *topos* of a choice between two women. *Ibid.* We will see that the choice between these two women will figure prominently in Johannine typology. For example, the two women, Babylon and Jerusalem, one unattractive and one lovely, will recreate for Jesus the dilemma of Jacob in his choice between Leah and Rachel. The Lord Jesus, who is greater than Jacob (J 4:12), will show a love for the whore, the antitype of the uncomely Leah, that will transform her uncomeliness into comeliness, making her into a lovely bride, the antitype of Rachel. Moreover, the presence in Revelation of two harlots, Jezebel and Babylon, will recreate for Jesus the judgment scene of Solomon. But Jesus has a greater wisdom than Solomon, and He will identify the true mother of the sons of promise, redeeming her and taking her to Himself as a bride.

The Seer's use of chiastic patterning in Revelation 17:1-22:9-10, along with the evidence of inclusions occurring throughout Revelation,<sup>161</sup> suggested that the entire Apocalypse might be chiastically constructed. We first observed the patterns of inclusion between the last vision of the seven angels along with its vision of the exalted Christ (R 17:1-21:9) and the inaugural vision of Jesus along with the letters to the seven angels of the churches (R 1:10-3:22). These patterns confirmed the presence of chiastic-type concentric features in the beginning and ending of Revelation, while establishing the surprising fact that the seven churches of Roman Asia conformed to the portraits of both the bride and the whore from the last vision of the Apocalypse. This identification of the seven churches with Babylon and New Jerusalem created an ambiguity regarding the destiny of the Babylonian whore and the possibility of her redemption.<sup>162</sup> We also noted that the whorish Jezebel of Thyatira (R 2:20), although she is in the church, did not appear to be redeemed. Having refused her time of repentance, she is threatened with death and the extinction of her seed (R 2:21-23). The juxtaposition of these portraits within the description of the seven churches thus created an ambiguity regarding the true identity of the whore of Babylon.

Reinforcing this ambiguity was what appeared to be a dramatic reenactment of Joshua's battle against Jericho in the Apocalypse.<sup>163</sup> We noted that the context of a holy

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<sup>161</sup> See Bauckham, *The Climax of Prophecy*, 22-29.

<sup>162</sup> The Babylon of the whore is certainly judged and destroyed, the people of God rejoicing over the expression of God's justice against her (R 18:19-20). On the other hand, the people of God are called out of the wicked city that they might not be partakers in her sins and suffer with her in judgment (R 18:4). The precedent of the two destinies of the family of Rahab and the rest of the people of Jericho comes to mind. Clearly, then, there is mercy for some of those who had been characterized as the people of Great Babylon, namely, all those who will, like Rahab, leave the city appointed for destruction.

<sup>163</sup> The recent surveys of Revelation for literary allusions to the OT have generally focused on text citations and comparisons. Dramatic recreations of entire OT episodes have largely been left unexplored.

war, the sounding of a trumpet septenary, the shout of the people of God, and the fall of a wicked city constituted a major template for both the book of Joshua as well as Revelation. But the pattern continues in the book of Joshua as the whore, identified by her scarlet, is delivered from the fall of the wicked city.<sup>164</sup> The possibility of a Joshua typology in Revelation, with its account of the redemption of a whore, combined with the whorish portraiture of the seven churches, puts in jeopardy the traditional understanding of the whore of Babylon as Rome.

Further, we deduced the chiastic-type concentric structure to Revelation by observing a pattern of inclusions uniting the beginning and the ending of Revelation. Similar verbal inclusion patterns were also noted between the vision of the exalted Christ (R 19:11-16) and the beginning and ending of the Fourth Gospel. Upon examination, the inclusion pattern between the ending of Revelation and the beginning of the Fourth Gospel was discovered to be a part of a larger chiastic-type concentric pattern of correspondence that extended inversely throughout both books. Similarly, the inclusion patterns between the ending of Revelation and the ending of the Fourth Gospel were discovered to be a part of a parallel correspondence pattern sustained *seriatim* throughout both Revelation and the Fourth Gospel.

Having determined that the Fourth Gospel and Revelation were interwoven “at every point,” to use Austin Farrer’s expression, we noted that there was extensive communication between the earthly realm of the Gospel and the heavenly realm of Revelation. This correspondence was signaled especially by the language of “ascending

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<sup>164</sup> According to the NT tradition, the whore of Jericho became a bride, marrying into the seed royal of Judah (Matt 1:5).

and descending” that extends throughout both books. The literary effect of a companion reading of the Fourth Gospel and Revelation is to create an entire cosmos of the heaven and earth, bounded by the first creation (J 1:1-3) and the last (R 21:1).<sup>165</sup> It creates a canvas both expansive and comprehensive, stretching over all of the lengths of space and time.<sup>166</sup>

Further, we noted a pattern of thematic equipoise between the two great Johannine books. The chiasmic-type pattern juxtaposed the contrasting portraits of the whore and the bride from the end of Revelation with the depictions of Nicodemus and the Samaritan woman in the beginning of the Gospel, also representing syncritically contrasting figures. Moreover, the call of the Risen Christ across the waters to the seven discouraged disciples at the end of the Gospel appears to balance the call of the exalted Christ across the waters to the discouraged disciples of the seven churches at the beginning of Revelation.

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<sup>165</sup> The Gospel of John begins with an allusion to the creation depicted in the first book of Moses (Gen 1:1, cf. J 1:1), while Revelation ends with an allusion to the close of the fifth book of Moses (Deut 29:19-20, cf. R 22:18-19). See Beale, *The Book of Revelation*, 1150. This feature, as we will see, suggests an underlying Moses typology.

<sup>166</sup> Dante’s *Commedia* borrows much from Revelation in its powerful imagery and imaginative vision. The cosmos depicted in the *Divine Comedy* descends to the depths of Inferno and ascends up the steps of Mount Purgatory to the highest reaches of Paradise. Remarkably, the Inferno and Purgatory display chiasmic-type concentric features arrayed according to the seven sins. For example, pilgrim Dante descends into Inferno by way of the circles of the lustful and the gluttonous. He comes at last to the summit of Mount Purgatorio by reaching the levels of gluttony and lust.

Parallel correspondence also appears to have been incorporated into the poetic strategy of the *Comedy*. The sixth canto of each canticle addresses political conditions: of Florence (Inferno), of Italy (Purgatorio) and of the Empire (Paradiso). That is, there is a movement from the particular to the universal as the pilgrim progresses from the earthly to the heavenly perspective. Similarly, there appears to be a parallel correspondence between the ninth cantos of each of the three canticles. All three of these cantos represent a liminal demarcation in the *Comedy*, reflecting a deliberate numerology, possibly representing the significance of the number nine to Dante in his relationship to Beatrice. The ninth canto of the Inferno describes the gates of Dis. The ninth canto of the Purgatorio represents the gates of purgatory proper. The ninth canto of the Paradiso brings the pilgrim to the circle of the sun.

Interestingly, in an imaginative cosmopoesis that appears to borrow so much of its imagery from Revelation, Dante’s pageant of the earthly paradise (Purgatorio) represents the church by an “ungirt whore” (canto 32) and the bride, by a lovely vision of Beatrice (canto 30).

Likewise, the parallel pattern of correspondence describes a battle against Babylon the Great that reaches its climax at the end of Revelation, juxtaposed to the Lord's great struggle with Old Jerusalem that reaches its climax at the end of the Fourth Gospel. Moreover, the surprising redemption of the whore in Revelation appears to be balanced in the Gospel by the equally surprising redemption of Mary Magdalene.

The verbal and thematic patterns that we have observed "at every point" between the Fourth Gospel and Revelation suggest that the two great books of John constitute a literary diptych. Consequently, neither book can be correctly interpreted wholly in isolation. When read together, however, the traditional identification of Great Babylon in Revelation does not appear to find a correlative in the Rome of the Fourth Gospel. Rather, the wicked city that stands opposite the New Jerusalem in Revelation is clearly the Old Jerusalem of the Gospel.

But John is not portraying a facile anti-Jerusalem polemic. In fact, when speaking to the Samaritan schismatic the Lord insists that "salvation is of the Jews" (J 4:22). Rather, it is against the spiritual darkness of the apostasy of the second temple that John directs the ire of God (J 3:2). Old Jerusalem had become the antitype of all the chaos powers of the OT (cf. R 11:8), and John the Seer describes her idolatries and adulteries under the imagery of Babylon the Great. Consequently, the ecumenical city of the New Jerusalem, resting upon the foundation of apostles to the Gentiles and set with the gates of the patriarchs of Israel (R 21:12-14), was anticipated in the conjunction of Nicodemus, who comes to the light in abandoning the idolatry of second temple Judaism, and the woman of Samaria, who leaves behind the immoralities of her Gentile past.

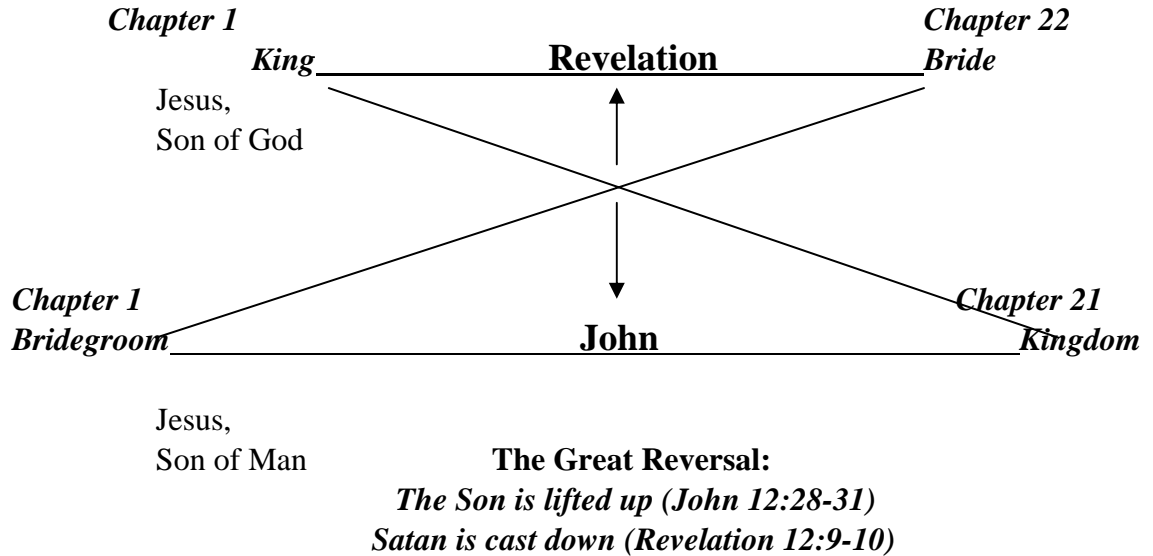
Having shown the origin of the Christian community in idolatry and immorality, John deploys his vision of the whore and the bride as a parenetic appeal to the seven churches. The characteristics of the whore are still too much with the seven churches, so John encourages them by setting their bridal destiny before their eyes, while warning them of their moral jeopardy due to their past in idolatry and immorality. Consequently the entire Johannine enterprise constitutes an ethical appeal to the new Christians to actualize their bridal destiny and renounce their idolatrous and adulterous past. The love that will transform them is represented in the portrayal of the exalted Christ in the vision of the seven last angels (R 19:11-16). It is Christ that unites heaven and earth, Jew and Gentile, male and female, old and new. This great Johannine vision of Jesus will be the subject of the following two concluding chapters.

## **The Kerygmatic Imagination of St John**

The verbal patterns of concentric and parallel correspondence reviewed above suggest that John's Gospel and Revelation constitute a literary diptych. Consequently, they are intended to be read together. They complete each other. As John's Gospel and Revelation are read together, a remarkable story emerges. At the opening of his Gospel, John declares that the Lord who was fully God in the beginning has come to tabernacle with man in His earthly sojourn (J 1:1-14). Climactically at the end of Revelation, a loud voice in heaven rejoices that the tabernacle of God is with man forever (R 21:3). Redemption's climax of God dwelling with His people becomes the frame of these two books in telling the love story of a heavenly Groom and an earthly bride.

The story is dramatically recounted in the concentric pattern joining the two books. It is bolstered by key elements from the parallel pattern. Each crosspiece of the chiasmic-type concentric structure develops a portion of the story the two books tell. Likewise the parallel pattern emphasizes the communication between the two realms of heaven and earth. The following chart summarizes the story line that appears to be the emphasis developed in each crosspiece of the chiasm. Moreover, the actual center of Revelation, which describes Satan being cast down from heaven and the divine Child being caught up to heaven, appears to parallel the literary center of the Gospel, which likewise describes Satan being cast down from heaven and the Son of Man being lifted up. This parallel correspondence is labeled "The Great Reversal." It is also set forth on the chart:





The *first crosspiece* combines the opening chapters of the Gospel and the closing chapters of the Revelation to tell the story of the Son of Man as a Heavenly Bridegroom who leaves His Father's house to dwell among mankind in search of a bride. He finds her in a wilderness and woos her to Himself, at last taking her to a pleasant garden in the city of God. The Gospel presents the Bridegroom; the Revelation introduces the bride. This crosspiece is rich with wedding imagery. At the opening of the Gospel, Jesus and His disciples are invited to a wedding in Cana. At the close of Revelation, blessing is pronounced on all who are invited to the wedding of the Lamb. At the opening of the Gospel, John the Baptist rejoices to hear the voice of the Bridegroom (Jesus) who has the bride (the church). At the close of Revelation, Babylon is judged when the voice of the Bridegroom and bride is no longer heard. Jesus makes wine in both settings. First, He serves the good wine of the Gospel at Cana. Then in Revelation, when the harlot and her people are drunk, He serves the wine of the wrath of God (cf. J 2:10). The good wine of the Gospel is served before the wine of fierce wrath in the Revelation.

The *second crosspiece* joins the opening of Revelation with the close of John's Gospel. It tells of the heroic Son of God, who comes from heaven as a Warrior King to conquer death and encourage His people who are discouraged in their warfare. The Lord encourages His people under the figure of the seven Hellenistic churches of Asia at the beginning of Revelation. At the end of the Gospel, Jesus encourages His people under the figure of the seven Hebrew disciples of Galilee. The "Prince of the kings of the earth" at the beginning of Revelation (1:5) is declared the "King of the Jews" at the end of the Gospel (19:19). An ecumenical kingdom becomes the theme of the second crosspiece.

The *pivot of both the parallel and the concentric structure* (J 12; R 12), which is the thematic center of the story told by the two books, describes the great reversal that takes place as the Son is lifted up and Satan is cast down. John 12:28-31 and Revelation 12:9-10 are anchored by word combinations that occur nowhere else in either book. These passages constitute the literary axis of the two Johannine books. Both passages concern the announcement of Christ's kingdom. In John 12, Jesus rides into Jerusalem upon a donkey. The crowds proclaim Him "*King of Israel*" and the Pharisees worry that "*the world has gone after Him*" (J 12:13,15,19).

The Revelation passage that corresponds to the Triumphal Entry of the Gospel opens with the announcement that "*the kingdoms of the world have become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever*" (R 11:15; cf. R 12:10). In John 12:32, the Son is lifted up. The matching declaration of Revelation 12:9 is that the dragon is cast down to earth. As noted on the chart, both John and Revelation speak of Satan being cast out of heaven.

## Johannine Typology

A further pattern of correspondence between the two books of John is the Apostle's depiction of the life of Jesus as an elaborate and dramatic<sup>167</sup> retelling of the lives of OT prophetic heroes. Throughout the Gospel and Revelation John portrays Jesus as redemptively reenacting the lives of OT patriarchs, prophets, and kings. When read as companion volumes, the Gospel and Revelation portray composite and detailed accounts of Jesus fulfilling and augmenting the significance of these biblical figures through elaborate verbal and thematic correspondence with the OT. When read together, the two books of John complete these patterns, but when the Gospel and Revelation are read in isolation, the patterns are incomplete. These typological patterns, as we shall see, provide quite remarkable contextualizations of Great Babylon and the New Jerusalem, understood as whore and bride.

Before we present some illustrations of Johannine typology, we should consider the nature of the typological project. We have noted the verbal and thematic patterns of symmetry between the Gospel and Revelation identified as concentric and parallel correspondence. Each of these patterns presuppose a measured symmetry between the books arranged according to a logical<sup>168</sup> or a chronological<sup>169</sup> sequence. Consequently,

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<sup>167</sup> Several students of Revelation have observed the character of the book as drama, while the narrative quality of the Gospel is well recognized. Noteworthy studies of Revelation that have compared the book to formal Greek drama are E.W. Benson, *The Apocalypse: Structure and Principles of Interpretation* (London: 1900) 37, J. W. Bowman, "The Revelation of John: Its Dramatic Structure and Message" *Interpretation* 9, 1955, 436-453, and J.L. Blevens, "The Genre of Revelation," *Review and Expositor* 17, 1980, 393-408.

<sup>168</sup> The concentric pattern is related to the verbal or spatial center of the Gospel and Revelation identified by juxtaposing the beginning and ending of each of the books.

both of these patterns are based upon a principle of balance arrayed around a central axis of space or time.

The phenomenon of a central axis likewise describes the nature of biblical typology. In an illuminating afterword to John Breck's book about chiasm in the Scriptures, Charles Lock makes the following observation about the relation of the chiasm to typology:

Typology and Chiasmus are both structured around a center: as Fr. Breck notes, the shape of chiasmus is properly a helix. The sentence spirals, from A to B and inwards and upwards to the center of the conical helix...and then outwards and upwards to B' and at last to A'.... We may compare this with typology, which describes that which comes before as figures or shadows or types, and that which comes after as fulfillment, presence, realization. The mid-point, the neck of the hour-glass, is the Incarnation, the moment when Prophecy becomes Revelation. The Bible in its entirety clearly has the structure of a conical helix, with the New Testament serving not only as a reflection of but also an increment over the Old Testament. The Incarnation is the mid-point of the conical helix, whose outer- and upper-most point will be the last and pleromatic "what's more" of the Eschaton....That being so, we might wonder whether chiasmus is not on the local level, the level of syntax and exposition, a model of typology on the level of the collection of books.<sup>170</sup>

It is with the incarnation, the point Lock calls the "moment when Prophecy becomes Revelation," that the evangelist John begins his enterprise (J 1:14). Throughout both the Gospel and Revelation, John portrays Jesus as fulfilling the pattern of OT heroes in a complete and yet *greater* fashion. It is this "increment," to use Lock's term, or "*Steigerung*," as suggested by Leonhard Goppelt,<sup>171</sup> that is the key to understanding the kerygmatic typology of John–Revelation. Jesus not only reduplicates the prophetic lives

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<sup>169</sup> The parallel pattern emerges from a linear or temporal tracking between the books reading consecutively from beginning to ending.

<sup>170</sup> John Breck, *The Shape of Biblical Language*, 362.

<sup>171</sup> Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig (Grand Rapids: Eerdmans, 1982) 199.

of the OT heroes, He does so in a manner that is markedly *greater*. The comparative quality of Johannine typology is implied in the answers the reader is prompted to give to the question of the Samaritan woman to Jesus, “Are You *greater* than our father Jacob?” (J 4:12), and to the question of the religious leaders to Jesus, “Are You *greater* than our father Abraham?” (J 8:53).

The extent of the typology of John–Revelation is at this juncture merely a matter of speculation. Because John’s project is so comprehensive, spanning all the lengths of time (from “in the beginning” of the Gospel to “the ending” of Revelation) and extending over all of space (from the first creation of the Gospel to the new creation of Revelation), it would be remarkable if John has not restated all the major characters of the OT canon in his typological portrait of Jesus.<sup>172</sup>

For purposes of this discussion, we will limit ourselves to the Johannine typological portraiture that relates to the two cities that are the subject of this study: Babylon and Jerusalem. Consequently, we will consider in detail the typological collage in the Fourth Gospel and Revelation that portrays Jesus as the One *greater* than Adam, Jacob, Joseph, Moses, Joshua, David, and Solomon. We will first of all present a

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<sup>172</sup> Consistent with a cosmographical canvas that stretches over all the lengths of time and space, the two great works of John tell their story by employing each of the four classical genres that describe the various gestures of the soul. Cf. Aristotle, *Poetica*, 1447a. That is, John–Revelation constitutes an entire “psychography” as well; it is a map of the soul.

We have already noted the epic character of the cosmopoetic drama of the warfare of the Child of the woman against the dragon of chaos (R 12:1-17), a theme that retells all of redemptive history through the prophetic imagery of the oracle of destiny first uttered in Genesis 3:15. We have likewise noted the comedic character of the vision of the seven last angels in Revelation, as well as the generalized movement from the wilderness of the beginning of the Gospel to the paradise at the end of Revelation. The tragic genre is clearly present in the drama of the crucifixion and the talionic judgment to come upon the second temple. These two great judgments are anticipated in the iteration in both books of the coming of the “hour,” a judgment that transpires within “one circuit of the sun,” according to the classic formulation. Aristotle, *Poetica*, 1449b. Finally, there is a noteworthy dithyrambic character to the hymnody of Revelation and to the comfort passages from the “upper room” discourse of the Gospel, as well as a lyrical feature to the descriptions of the new creation at the conclusion of both the Gospel and Revelation.

complete sketch of the OT type and the Johannine antitype in order to demonstrate the interdependence of the Fourth Gospel and Revelation. We will then consider each of these patterns as they relate to the redemption foreshadowing Babylon becoming the New Jerusalem, that is, the whore who becomes the bride.<sup>173</sup>

Each of these seven typological characters represents a choice between two women, as John develops his typology consistent with the hortatory theme of the last vision of Revelation.<sup>174</sup> The pattern of the choice between two women, set forth antithetically at the end of Revelation as the choice between the fallen woman and the redeemed, is first anticipated in Johannine typology through Adam's acceptance of the innocent bride of the garden and his rejection of the fallen Eve.

The choice between two women confronts Jacob in the domestic conflict between the uncomely Leah and the beautiful Rachel.

It confronted Joseph in his rejection of the immoral wife of Potiphar and his marriage to the daughter of Potiphara, the priest of On.

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<sup>173</sup> While there are clearly other typological patterns in John-Revelation, we have chosen these seven as representative of John's major themes respecting the New Jerusalem, the city of God. The Adam and Jacob typologies together describe the ecumenicity of the heavenly city founded upon the apostles to the nations, the children of Adam, and whose gates are the twelve sons of Jacob, the children of Israel. Moreover, Joseph represents the wisdom that works the reconciliation of peace within the city, the ruling virtue by which the bestial enmity in the brothers (Gen 37:33) is overcome as they embrace at last in unity and fellowship around Joseph (Gen 45:4), a prefiguration of the embracing gates of the holy city ruled by a divine wisdom (R 21:12). Finally, Moses, Joshua, and David anticipate the epic struggle against draconic chaos in their respective warfare against Egypt, Jericho, and the Jebusite fortress of Jerusalem. Moses and Solomon, however, build the tabernacle/temple, thus completing the epic cycle as the dragon-slayer becomes the temple builder so that God might dwell in the midst of His people to preserve the newly created cosmic order.

<sup>174</sup> Barbara Rossing has the best discussion of the political import of the Johannine choice between the two regimes of the soul under the figure of two cities. She identifies this "choice" as a critical component of Johannine literary strategy. Cf. *The Choice between Two Cities: Whore, Bride, and Empire in the Apocalypse*, 1-59. This study of John's typology will demonstrate something of the pervasiveness of the theme of the choice between the two women in the Fourth Gospel as well as Revelation.

It is represented in Moses and Joshua in that Moses gave the law that would stone the adulteress, but grace to the harlot and truth to the covenant promise that spared Rahab came through Joshua.<sup>175</sup>

The same choice between two women confronted David in his adultery and murder, for his sin transformed the innocent wife of the loyal Uriah into the widowed adulteress bereaved of her son.<sup>176</sup>

Finally, the choice anticipates the wisdom of Solomon in judging between the two harlots to determine the affection of the true mother. Moreover, according to the tradition, it is Solomon who exhorts his son to refuse Lady Folly and to choose Lady Wisdom.

As we will see, it is in the economy of the household, as each of these seven typological characters from the OT confronts the feminine, that his wisdom or folly is manifested. The Lord's wisdom in His redemption of the fallen woman is a major biblical theological theme developed in the antitypology of John–Revelation.<sup>177</sup> Similarly, it is as the reader of John–Revelation relates to the whore and the bride of the vision of the seven last angels (R 17:1-21:10) that the reader will be confronted with his or her own choice between wisdom or folly.

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<sup>175</sup> In the Pauline tradition, the choice between two women was anticipated figuratively with Moses after the fashion of Abraham, in the choice between Hagar (flesh) and Sarah (spirit), that is, between Sinai and Zion (Gal 4:21-31). John develops the same theme, however, by juxtaposing the choices of the law of Moses and the grace of Joshua. Another perspective on Moses' choice between two women was suggested by Irenaeus. Moses took a foreign wife against the wishes of his sister. Because the prophet marrying a foreign woman was a prefiguration of Jesus taking a Gentile bride, the matter of Miriam's objection was great sin. Irenaeus noted that the choice of a foreign (black) bride was despised by Moses' Jewish sister, who was consequently struck with leprosy (white). This judgment was because the Lord was displeased who "sanctifies the unbelieving wife by the believing husband" (1 Cor 7:14). *Adv. Haer.* 4.20.12.

<sup>176</sup> Cf. Jezebel's children are under the sentence of death in Revelation 2:23. Cf. also the dead son of the harlot judged by Solomon in 1 Kings 3:19.

## Jesus, Greater than Adam

“In the beginning...the Word became flesh”  
John 1:1,14

We have observed that both the beginning of the Gospel and the ending of Revelation are filled with wedding imagery, the opening of the Gospel introducing Jesus as the Bridegroom (J 3:29) and the end of Revelation introducing the community of faith as the bride (R 21:2). Moreover, the introduction of the Bridegroom takes place in the context of the wedding of Cana (J 2:1-11), while the wedding of the Lamb is the context for the introduction of the bride (R 19:7).

The connection between the beginning of the Gospel and the ending of Revelation was represented in the graph on page 91 as the first crosspiece of the chiasmic correspondence between the two Johannine books. The theme of this crosspiece is the eschatological wedding, and the context in both the Gospel and Revelation recalls the earthly paradise of Eden, the place of innocent beginnings for the first nuptial love of Adam and Eve.

In the development of the love story told in the first crosspiece of the Johannine chiasm, the Apostle establishes the link to Adam and the Edenic garden by the manner in which he begins his Gospel. The first words of the Gospel (“*In the beginning...*”) are taken from Genesis 1, as is the imagery of light and darkness. Jesus is introduced as the Word. John then announces that this One who is the Word, the Light, and the Creator God of Genesis became authentically Man, like Adam in Genesis 2, “*the Word became flesh*” (J 1:14). The Son of God became the Son of Man. Consequently, the statement of

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<sup>177</sup> In spite of the neglect of many modern commentaries, these themes are explicated extensively in the typology of the fathers of the church.



Father God concerning Adam in Genesis 2 now also becomes applicable to His only-begotten Son, Jesus: “*It is not good for the man to be alone*” (Gen 2:18). Even for a Son as perfect as Jesus, once He is made Man, it is not good for Him to be alone. He must have a bride. So John the Baptist introduces Jesus as the Bridegroom who has come from heaven in search of a bride (J 3:29-31).<sup>178</sup>

Now at the end of Revelation, John describes the glorious bride of the New Adam as she is brought to a setting reminiscent of Eden in a new creation (R 21:1).<sup>179</sup> The bride descends to a paradisiacal garden. There is a river that gives drink to the tree of life (R. 22:1-2, cf. Gen 2:9-10). The curse that had been pronounced in Eden is removed (R. 22:3, cf. Gen 3:17), and death is destroyed (R. 21:4, Gen 3:19). The first Adam had named his bride “Eve” because she was to become “*the mother of all living*” (Gen 3:20). She was thus a picture of the New Jerusalem, the holy city represented as a bride where all those dwell “*who are written in the Lamb’s book of life*” (R 21:27).

The first Adam had been given a bride in all the purity of her first innocence. But afterward Adam charged her with causing his own sin when she fell into temptation, because she had given him the fruit of the tree (Gen 3:12). Contrariwise, the last Adam took His bride’s sin upon Himself, suffering the fruit of her sin upon the tree, and restoring her to her original purity. It is in His redemptive love that the last Adam is *greater* than the first. The climax of Revelation celebrates the victory of the Bridegroom’s redeeming love. The tragedy of Genesis 3 is reversed, the curse of sin and death is removed (R 21:4, 22:3), the paradise of Genesis 2 is restored (R 22:1-2),

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<sup>178</sup> Astonishingly, most modern commentary misses the Adamic typology in the Gospel of John. Barnabas Lindars rejects the possibility out of hand. *The Gospel of John*, 36.

<sup>179</sup> See Irenaeus, *Adv. Haer.* 5.35.

redemption is accomplished, and the marriage of the Lamb and His bride is sealed forever. Jesus, who is the New Adam and the Bridegroom of the beginning of the Gospel, is united with His gloriously redeemed bride at the conclusion of the Revelation.

While the chiasmic crosspiece connects the Groom of the Gospel with the bride of the Revelation, the Adam typology is bolstered as well by themes developed from the parallel pattern of correspondence. There are significant details of the Johannine Adam typology that are depicted through correspondences set forth at the end of the Gospel and the end of the Revelation. We should round out our study of John's Adamic typology by considering these parallel correspondences to see how they complete the pattern between the books.

John parallels God's provision of a bride for Adam with the provision of a bride for Jesus, the New Adam. When God said that it was not good for Adam to be alone, *He caused Adam to fall into a deep sleep. Adam's side was opened, and he suffered wounding even though he was as yet without sin. Out of the wounded and bloody side of this innocent man, God took the substance from which He fashioned the bride. Then God healed Adam's wound, and awakened the man to behold his bride in all her purity and perfection* (Gen 2:21-23).

As a New Adam, Jesus likewise required a bride. So John described how Father God brought upon Jesus the sleep of death. *Even though He was without sin, His side was opened, and from the wound flowed blood and water – blood for the bride's purchase and water for her purification* (J 19:34). *Father God then healed Jesus' wound, and awakened His Son from death to receive His bride in all her purity and perfection.*

Corresponding to the bride of the Lamb and *the garden of the new creation* in Revelation (R 21:2, 22:1-2) is *the garden* tomb of the Gospel (J 19:41), and the tender love of Mary Magdalene for Jesus (J 20:16-17). Just as *Jesus shall wipe away every tear from the eyes of His bride* (R 21:4), so *He removes the cause of Mary's weeping* (J 20:15). Mary's cleaving to Jesus is noted to be premature, for the Son has not yet *ascended to the Father* (J 20:17), and the bride has not yet *descended from the Father* to the Son (R 21:2).

Before we conclude our study of Adam typology, we should not overlook the significance of John's picture of Mary Magdalene as the woman in the garden with the new Adam. Clearly Mary has been given the place of the new Eve (J 19:41, 20:15), and her intimate familiarity with the Lord anticipates the marriage of the Lamb (J 20:17).

The pattern of parallel correspondence between the Gospel and Revelation suggests that there should be a thematic parallel in the Gospel to the redemption of Lady Babylon in the Revelation. But what redemption at the end of the Gospel could possibly correspond to the magnitude of the transformation of the Babylonian whore into the bride of Christ? John's depiction of Mary Magdalene is perfectly suited, as we shall see, to correspond literarily within the Gospel to the redemption of the Babylonian whore of Revelation, providing a wonderful thematic equipoise between the two Johannine books.

According to the Synoptic tradition, Mary Magdalene had known the defilement of seven demons;<sup>180</sup> that is, she had experienced the utmost degradation implied by the worst state of demonic possession.<sup>181</sup> But Jesus had cast out the demons and restored her

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<sup>180</sup> Luke 8:2

<sup>181</sup> Luke 11:26

purity. John's portrayal of Mary's role in the resurrection story is carefully crafted to highlight her transformation by comparing her to the bride of the Lamb.

In sum, John describes the transformation of a demonically defiled woman into a state of virginal purity in the innocence of the garden with Jesus. She is changed into the image of the righteously adorned pure bride of Christ, who is presented to the Son by Father God at the end of Revelation.

### Parallel Correspondence and Mary Magdalene As the "New Eve"

"My beloved has gone to his garden, to the beds of spices"  
Song of Songs 6:2

"And they took the body of Jesus, and bound it with linen strips and spices...Now in the place where He was crucified there was a garden, and in the garden a new tomb, in which no one had yet been laid...Now the first day of the week Mary Magdalene went to the tomb"  
John 19:40-20:1

We have already largely described the picture John presents of Jesus as the New Adam. That pattern, as we observed, was drawn from both concentric and parallel points of reference between the two books of John. But there are also strong thematic correspondences between the end of the Gospel and the end of Revelation, which we did not develop previously, that are useful as background to this discussion of John's portrayal of Mary Magdalene as the "bride of Christ."<sup>182</sup>

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<sup>182</sup> The pattern of correspondence between Mary Magdalene and Eve was noted by Gregory of Nyssa (AD 394): "For since, as the Apostle tells us, 'the woman, being deceived, was in the transgression,' and was by her disobedience foremost in the revolt from God, for this cause she (Mary Magdalene) is the first witness of the resurrection, that she might retrieve by her faith in the resurrection the overthrow caused by her disobedience." *Cont. Eunomius* 12. Trans. from *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, vol. V, ed. By Philip Schaff and Henry Wace (Edinburgh: T&T Clark, 1988) 242.

Both the Gospel and the Revelation conclude with the claim that Jesus as the New Adam has restored all that was lost by the First Adam in Eden. In the Gospel, Jesus met with the disciples after the resurrection and “He breathed on them, and said, ‘Receive the Holy Spirit’” (J 20:22). In other words, just as Adam had the breath of life breathed into him by Father God (Gen. 2:7), so Jesus, as the God-man, imparts the Holy Spirit in order to create a new humanity. Similarly, His work is described at the end of the Revelation as making a new heaven and a new earth (R 21:1), a paradise with the river of life and the tree of life in a renewed Eden (R 22:1-2). Christ at the end has removed the curse and death caused by the fall of man in Genesis (R 21:4; 22:3). As the first Adam made a garden into a grave, so the Last Adam makes a grave into a garden!

It is in this context of a garden that John presents his portraiture of Mary Magdalene. We have seen that the Johannine Adamic typology described Jesus, like Adam, suffering a deep sleep brought upon Him by the Father, whereupon His side was wounded. But as the pattern continues, just as Father God healed Adam’s wound and awakened him in the garden to behold his bride in all her purity (Gen 2:21), so the Father healed the pierced side of the True Adam. Then He awakened His Son in resurrection in the garden. In the good providence of the Father to His beloved Son, it is Mary Magdalene in all her purity whom Jesus beholds (John 20:14-15)! Mary is clearly given this great honor as one who loved so much because she had been forgiven so much. She was chosen by John to represent in the Gospel the holy bride, the New Jerusalem, who is presented to the Son by the Father at the end of Revelation (R 21:2).

In language that makes unmistakable this great honor given to her, John records Jesus’ word to Mary, who anticipated prematurely the hour of her union with Him. “Do

not cling to Me, for I have not yet *ascended to My Father*” (John 20:17). That glorious day must await the consummation of all things, when the bride herself will “*descend from the Father*” (R 21:2), when the bride has made herself ready!

What is then the kerygmatic theme of the Adamic typology? Father God gave Adam a bride in all her innocence and purity. But the bride fell into sin by partaking of the fruit of the tree in disobedience. Adam, who had delighted in his bride in her purity (Gen 2:23), rejected her in her state of sin, charging his bride before God with giving him the fruit of the tree that brought judgment and death (Gen 3:12). The Last Adam showed a *greater* love for His bride, whom the Father had given Him. Finding her in a state of sinful disobedience, the New Adam took her disobedience to Himself upon the tree of judgment and death. Cleansing her sin by water and blood, the Last Adam shows her a *greater* love, a love that can transform defilement into purity, and the guilt of sin into the innocence of justification.

## Jesus, Greater than Jacob

“Are You greater than our father Jacob, who gave us this well?”  
John 4:12

The second typological pattern we consider likewise depicts the story of a bridegroom from Genesis.<sup>183</sup> Jacob’s love for Rachel is recorded in Genesis 28-32, that is, between the vision of Bethel, when Jacob left his father’s house to seek his bride, and the theophany of Peniel, when Jacob returned home with his beloved Rachel. John’s Gospel opens with an account of the true Bethel (J 1:41-51) and Revelation concludes with a vision of the true Peniel (R 19:11-16). In order to trace the Johannine typology, we should begin with a recounting of the significant facts associated with Jacob’s divine encounters at Bethel and Peniel. We begin with Bethel.

The first divine encounter occurs when Jacob *leaves his father’s house and the enmity of his brother* (Gen 27:41) *to travel to a far country* where his father sent him *to find a bride* (Gen 28:2). On his journey, he stopped for the night and *slept in the open* (Gen 28:11). He took a *stone* and used it as a pillow (Gen 28:11). As he slept, he dreamed of a *ladder or stairway, extending from heaven to earth, on which he saw angels ascending and descending* (Gen 28:12). *The Lord God stood in heaven at the top of the stairway*, and promised blessing to Jacob and his descendants, and ultimately all the families of the earth (Gen 28:12-15). When Jacob awoke, he took the stone on which

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<sup>183</sup> The New Jerusalem, the bride of the Lamb, is an ecumenical city constituted of twelve foundations, the apostles of the Lord, and twelve gates, the patriarchs of Israel (R 21:12,14). In other words, the city is composed of both Gentiles and Jews. The bridegroom stories of Adam and Jacob are deployed to anticipate the bridal city New Jerusalem. They are thematically designed to anticipate the ecumenicity of New Jerusalem: the nations represented by their kinship to Adam, and the tribes of Israel represented by their kinship to Jacob. The blending of these typological figures along the first crosspiece of the chiasm between the Gospel and Revelation constitutes an open invitation to everyone – Jew and Gentile – to participate in the ecumenical city, consistent with the free invitation expressed by the Spirit and the bride in Revelation 22:17. It is the evangelist’s claim that none need despair of the good mercy of God.

he slept and set it up as a pillar of witness, anointing it with oil, and naming the place “Bethel,” which means “*the house of God*”(Gen 28:16-19).

Continuing on his journey, *Jacob* arrived in Haran where he found *a well* (Gen 29:2). *As Jacob waited by the well*, the beautiful virgin daughter of Laban, *Rachel*, came out of the city to the well at “*high day*” (Gen 29:7-9). When Jacob saw her, *he gave her water from the well* (Gen 29:10). Rachel then *left the well and ran into the city to tell her father that their kinsman Jacob had come* (Gen 29:12). *At her word, Laban came out of the city to the well to greet Jacob and to welcome him into his own house*. Then *Jacob agreed to stay with Laban for a short while* (Gen 29:13).

As John’s Gospel opens, Jesus has *left His Father’s house in heaven* (J 14:2-3, 17:5) to seek *His bride* (J 1:14). He is immediately confronted with *the rejection of His brethren* (J 1:11, 7:5). John introduces Jesus as a New Jacob in His calling of the twelve disciples. The nation Israel consisted of twelve tribes, descended from the twelve sons of Jacob. By selecting twelve disciples, Jesus identifies Himself as a New Jacob, the founder of the new Israel. Jesus appears to be *staying in the open*, having no place to lay His head (J 1:38, cf. 7:53). As Jesus calls out the twelve, John singles out His selection of Peter and Nathanael<sup>184</sup> to link Jesus specifically to the story of Jacob at Bethel.

John focuses attention on the new name given to Peter, one of the twelve disciples. Jesus renames Simon “Cephas,” meaning *stone*. Later Jesus announces that upon that stone He who is the True Jacob would build His church, which is the true house of God,

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<sup>184</sup> The Jacobite typology supports the view that Nathanael was one of the twelve disciples. Ancient tradition identified him with Bartholomew.



the true *Bethel* (J 1:42).<sup>185</sup> When Jesus gives Peter a name meaning “stone,” He is figuratively setting up a *stone* pillar of witness in the house of God, as Jacob did at Bethel.

The most striking connection of Jesus with Jacob at Bethel, however, comes in the story of Nathanael. After describing Nathanael as a “*true Israelite in whom is no guile*,”<sup>186</sup> Jesus promises him that he will see Jacob’s vision of Bethel. “*Hereafter you will see heaven opened, and the angels of God ascending and descending upon the Son of Man*” (J 1:51).

As the Gospel continues, John the Baptist hears the voice of the Bridegroom (J 3:29). Then Jesus comes to *the well of Jacob* (J 4:6), which he had given to *Rachel’s* son (J 4:5).<sup>187</sup> As Jesus *waits by the well*, a Samaritan woman *comes out of the city at “high day”* (J 4:6). When *Jesus* sees her, He speaks lovingly to her, and *offers her “living water”* (J 4:10). The woman then *leaves the well and runs into the city to tell her people that one related to their father Jacob has come* (J 4:12). At her word, *the men of Sychar*<sup>188</sup> *come out of the city to the well to greet Jesus and to welcome Him into their*

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<sup>185</sup> The Petrine “Bethel” theology is noted by Matthew (16:17-19). Paul calls Peter a “pillar” in the church (Gal 2:6-9). In his first epistle, Peter describes the church as a house of God (Bethel), built of living stones (I Pet 2:4-5).

<sup>186</sup> The contrast with Jacob, who was full of guile (Gen 27:35), shows that Nathanael was like Jacob in his maturity as “Israel.”

<sup>187</sup> The Gospel is clearly recalling the elements of Jacob’s encounter with Rachel at the well of Haran.

<sup>188</sup> Sychar is in the region of Shechem. The Old Syriac Gospels read “Shechem” in place of Sychar. This identification recalls the offense of the sons of Jacob against the Gentile inhabitants of the same region over the matter of circumcision. The *guile* of Simeon and Levi (Gen 34:14 LXX) in abusing of the covenant sign to disable the Gentiles, whose prince was seeking covenant marriage with a defiled daughter of Jacob, brought death to the Shechemites and disrepute to Jacob. It is thus a great reversal for Jesus, the true Jacob, in whom there is no guile, to seek a spiritual and covenant marriage with a defiled daughter of Shechem, the woman of Samaria. Instructively, these twelve disciples, who correspond to the twelve sons of Jacob, will decline to require circumcision of the Gentiles (cf. Acts 15:5-19), understanding the obedience of Christ to the law of circumcision to be sufficient for His “bride.” Implied in this typology is the claim that

city (J 4:30, 40). Then *Jesus agrees to stay with the Samaritans for a short while* (J 4:40).

Now the chiasmic pattern directs us from the beginning of the Gospel to the ending of Revelation to see the fulfillment of the “Bethel” themes from John 1. In so doing we note first that Peter, who was given a name meaning “*stone*” in the Gospel (J 1:42) is now one of the precious foundation “*stones*” upon which is built the New Jerusalem (R 21:14,19), the true “house of God.”

The most striking chiasmic connection is between the vision promised to Nathanael in the Gospel (J 1:51) and the vision described in Revelation (R 17:1-21:10). The promise that “*you will see heaven opened*” in John 1:51 is fulfilled in Revelation 19:11. These are the only passages where John speaks of seeing heaven opened. Significantly, each context also describes “*angels ascending and descending upon the Son of Man.*” Nathanael’s vision is therefore the final vision of the Revelation. *Heaven opens* and we see Jesus flanked by three pairs of corresponding *angels*—two in heaven (R 18:21; 19:17-18), two midway between heaven and earth (R 18:1; 20:1), and two on earth (R 17:1,8; 21:9-10)—all representatives of the authority of Christ, *ascending and descending* on Him.

We have already noted the significance of the portrait of the exalted Jesus in the vision of the seven last angels in Revelation (17:1-22:10). But it is instructive to note that the description of Jesus at the top of the stairway of angels connects Jesus with Peniel and Jacob’s second divine encounter as he returned home to the land of his father.

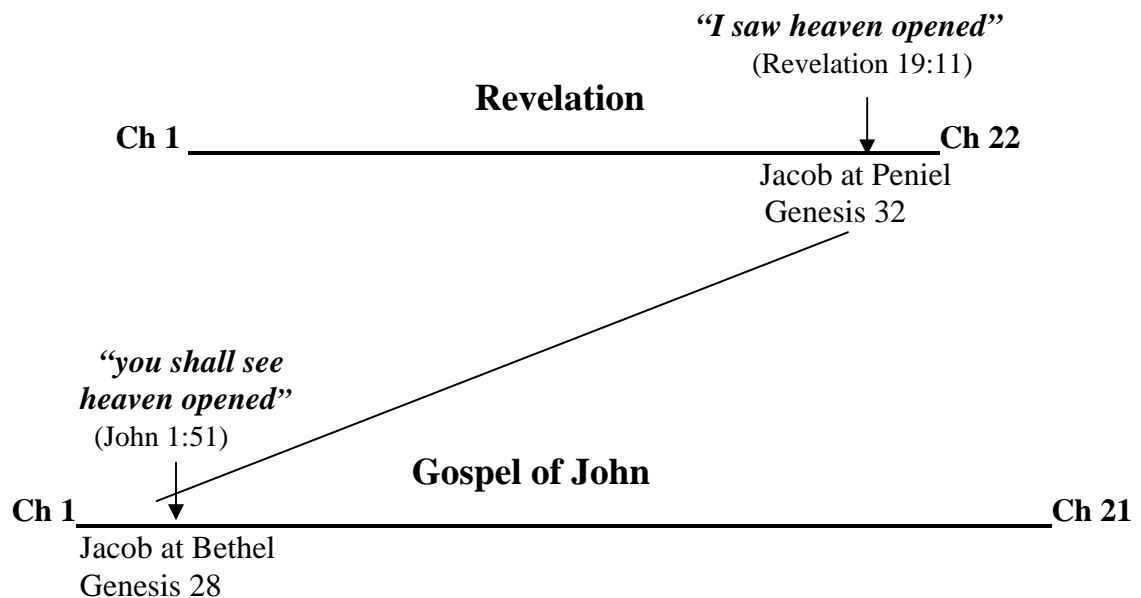
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Jesus is *greater* than Jacob, because His “sons” have sought peace and reconciliation with the nations, unlike the sons of Jacob, who gave them an offense (Gen 34:30).

We should consider this correspondence by recounting the significant facts associated with Jacob’s divine encounter at Peniel.

On the night before Jacob entered the land, while he was alone, a divine Man came and wrestled with him until daybreak (Gen 32:24). When the Man did not prevail, He dislocated Jacob’s hip, disabling the *thigh* (Gen 32:32), and causing Jacob to walk thereafter with a limp. But Jacob would not let go of the Man until he received a blessing. Finally, the Man gave Jacob a new name, “*Israel*,” or “*he who strives with God*.” Jacob asked the Man His *name*, but *He would not tell him* (Gen 29). At daybreak, Jacob named the place “*Peniel*,” or “*the face of God*,” saying, “*I have seen God face to face, yet my life has been preserved*.” (Gen 32:30).

As noted above, the last vision of the Revelation is *connected chiastically* to the Bethel vision promised to Nathanael at the beginning of the Gospel. But the depiction of Jesus in the center of this vision is *connected typologically* to the story of Jacob at Peniel. The following graphic shows the structure of the Jacobite typology in John–Revelation.



The open heaven of Revelation 19 reveals Jesus sitting on a white horse. His eyes are like a flame of fire, on His head are many crowns, and out of His mouth proceeds a sharp sword (R 19:12,15). Eyes, head, mouth...this is the true Peniel! John is describing *the face of God in the face of Jesus!* Moreover, this One called Faithful and True has another *name that He will not reveal* (R 19:12), just as He would not tell Jacob His name. But He is *greater* than Jacob. Jacob's thigh became the testimony of his weakness. But written on *Jesus' thigh is His banner of strength!* (R 19:16).<sup>189</sup> He is the King of Kings and Lord of Lords as He wrestles with the kings of the earth and prevails!

Now we saw that John's Adam typology of the chiastic crosspiece was bolstered by the parallel pattern of correspondence at the end of the Gospel, thus completing the details of the typology. We now note the same literary phenomenon in the Jacobite typology.

The parallel of Jesus and Jacob continues at the end of John's Gospel. We will begin by recounting the story of Peniel. When Jacob returned from Haran, he heard the troubling report that his brother Esau was coming to meet him with *400 armed men* (Gen 32:6).<sup>190</sup> This news made him fearful, and he prayed in anguish that God would deliver him. When he was left alone, Jacob *wrestled in the night* with the divine Man at Peniel. Afterward he *crossed the brook Jabbok to meet his estranged brother. Jacob went out before his family to protect them* (Gen 33:3), and put himself at the mercy of Esau.

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<sup>189</sup> This is the only occurrence of the word "thigh" in the NT.

<sup>190</sup> Irenaeus develops a Jacobite typology by comparing Revelation 6:2 and John 19:15. *Adv Haer.* 4.20.11. By juxtaposing these concentrically related passages, Irenaeus develops the theme of the religious leaders who despised Christ as following after the pattern of Jacob's elder brother Esau. Consequently, the Jews of the second temple are dispossessed of both their birthright and their blessing.

Corresponding to Jacob's wrestling with God in the night is the agony of Jesus in the Garden of Gethsemane, praying to the Father. Jesus is in "*agony*"<sup>191</sup> as He anticipates the crucifixion, and He is left alone as He prays fervently for God to deliver Him. *He has crossed over the brook Kidron where He will meet Judas, his estranged disciple* (J 18:1). Judas is accompanied by *a cohort of soldiers, about 400 armed men* (J 18:3). *Jesus goes out before His followers to confront Judas in order to protect His disciples* (J 18:4, 8).<sup>192</sup>

John clearly wants his reader to understand that Jesus is a New Jacob.<sup>193</sup> But He is also *greater* than Jacob. When Jacob went forth to meet Esau, he had the hope that he would be delivered from his brother, even though he met him limping on his thigh. Jesus, however, went to face Judas knowing that He would not be delivered from the first death. He too wrestled with God, but without the hope that His life would be spared. His own kinsman, who received Him not, delivered the New Jacob over to the death of the cross.

Nevertheless, in the corresponding heavenly vision in Revelation, this death is viewed as Jesus' greatest victory. It is the sacrifice of Jesus on earth that is the foundation for His triumph in heaven, where He sits astride the white horse of victory,

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<sup>191</sup> The Greek word for wrestler is "agon." Cf. Luke 22:44.

<sup>192</sup> The Synoptics Matt (26:49) and Mark (14:45) describe the kiss of Judas with the verb "kataphileo," the same verb used in the LXX at Genesis 33:4 that describes the kiss of Esau. Although the kiss of Judas is noted in the Synoptic tradition, it does not constitute a feature of the typology of John.

<sup>193</sup> In the good blessing of God, Jacob went out with only his staff from his father's house, returning with *two companies* (Gen 32:10). A similar yet *greater* providence provided *two companies* for Jesus, composed of Jews and Gentiles, which he combined into one flock (J 10:16).

and His thigh proclaims His triumphant strength. Jesus is presented as King of Kings and Lord of Lords!

What is then the kerygmatic theme of the Jacobite typology? Father God directed a providence that gave Jacob the godly but unlovely Leah for a wife. But the old Jacob delighted in the beauty of the eye, and set all his affection upon Rachel, the lovely and virginal daughter of Laban. Consequently, Jacob's love was divided between his duty to Leah and his love for Rachel.<sup>194</sup>

But Jesus' love is *greater* in that from the beginning He has given His affection to only one bride, and His love has transformed her from a woman like Leah, unlovely and forsaken, into a woman like Rachel, lovely and beloved! The evangelist gives us a picture of this love as Jesus, like Jacob, sits by the well of Samaria. Jacob had waited by the well of Haran where he had first seen the beautiful and virginal daughter of Laban. But the one who is greater than Jacob was sitting by the well of Samaria. What daughter of the city of Sychar would Father God give to His beloved Son? Who would represent all the beauty and innocence of Rachel? Who could excel Rachel in beauty and innocence as much as Jesus excelled Jacob in worthiness?

Suddenly, at the appointed hour, out of the city she comes. All of heaven is watching to behold her beauty. But when at last they see her, they marvel (J 4:27, R 17:6). She is not lovely like Laban's daughter. And she is certainly not a virgin. Nonetheless Jesus receives her as the good gift of Father God. He gives His affection

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<sup>194</sup> Genesis suggests that Jacob's bigamy was the talionic consequence of his own deceit in stealing his brother's blessing. Jacob had guilefully taken the advantage of his father's blindness in order to pass the younger son off as the elder, thus enriching himself with the blessing of his brother (Gen 27:1-35). Correspondingly, Laban took advantage of the blindness of Jacob in the nighttime to pass his elder daughter off as the younger, all in order to enrich himself with the stolen labor of Jacob (Gen 29:21-27). It is as a consequence of his sin, therefore, that Jacob had two wives. But the True Jacob was without sin. Consequently, His love for the spouse God has given Him is undivided.

wholly to her, promising her living waters. And His love transforms all the uncomeliness of her infidelities into a bridal beauty. Truly Jesus shows a *greater* love than Jacob!

## Jesus, Greater than Joseph

“He said, ‘I am the bread that came down out of heaven.’ And they were saying, ‘Is this not Jesus, the son of Joseph?’”<sup>195</sup>

In order to appreciate the beauty and the breadth of the Joseph typology in John–Revelation, we should rehearse briefly the story as given in Genesis. Joseph was a *shepherd boy, the beloved son* of Jacob (Gen 37:2-3). His father gave Joseph preeminence among all his brethren, signifying this love by a *many colored coat* (Gen 37:3).<sup>196</sup> *Joseph’s brothers hated him, however, because he witnessed against their evil deeds to their father* (Gen 37:2, 50:20) and because he dreamed that his brothers, along with his father and his mother – under the figure of *the sun and moon and eleven stars* – would *bow down to him* (Gen 37:9-10). As a consequence the brothers *plotted to kill Joseph* (Gen 37:18), selling him into bonds in Egypt. They then took his *coat and dipped it in the blood* of a goat in order to deceive Jacob into despairing of his son (Gen 37:31).

In Egypt Joseph was a faithful servant in the house of Potiphar. But Potiphar’s wife *falsely accused* him of *immorality*, whereupon Joseph was put into the *bonds* of the prison house (Ps 105:17-18). Again Joseph was a faithful servant in the prison house of Egypt. In the course of those years he interpreted the dream of pharaoh’s cupbearer favorably, telling him that he would once again *serve wine* to pharaoh (Gen 40:11). But he interpreted the dream of pharaoh’s baker unfavorably, telling him that *his flesh was to be devoured by the birds of prey* (Gen 40:19).

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<sup>195</sup> Joseph sold bread to all the earth (Gen 41:57). Jesus gives heavenly bread to all the earth. The context suggests that Jesus is more than the Son of Joseph of Nazareth. The title “son of Joseph” is an example of Johannine ambiguity.

<sup>196</sup> The MT suggests that the coat was a full-length robe. The LXX rendered the adjective modifying robe by *poikilon*, which is given by Moulton and Milligan as “variegated,” especially “many colored.” *The*



Upon a day pharaoh dreamed of a great famine to come upon the earth. When Joseph interpreted the dream, pharaoh saw that *the Spirit of God was upon him* (Gen 41:38), and *Joseph was lifted up* from the dungeon in Egypt and made *second only to pharaoh upon his throne* (Gen 41:40). Joseph was given *a linen garment and a golden collar* (Gen 40:42), and everyone *bowed the knee before him* (Gen 41:43). In spite of the all that he had suffered, *Joseph was made a fruitful bough* in Egypt (Gen 41:52, 49:22), and God made him *forget all his trouble* (Gen 41:51).

In the course of those years, Joseph increased greatly, When the years of drought came, the famished people came to pharaoh, and he told them, “*whatever he (Joseph) tells you, do.*” (Gen 41:55). Because the famine was severe, *Joseph sold bread to all the hungry from all the earth* (Gen 41:56-57).

In those years Joseph’s brothers came to him to buy bread. Joseph’s wisdom proved them, bringing to their remembrance all that they had done against their brother. He showed them that their arrows would have *pierced him* (Gen 49:23), and that God had remembered all their enmity (Gen 42:28), how they had been like *the wild beast that would have devoured Joseph* (Gen 37:33). Nonetheless, in mercy and grace Joseph disclosed himself to them (Gen 45:3), calling *the eleven sons of Jacob close to himself that he might embrace them in forgiveness and peace* (Gen 45:4). Joseph told them that *they should comfort themselves and not be troubled* (Gen 45:5), for what they had intended for evil, God had ordained for good (Gen 50:19-21). For *God had sent Joseph ahead to prepare a safe place for them* (Gen 45:7-10), and *to give them bread without cost* (Gen 43:23) and *dwelling places in the best portions of all the land of pharaoh* (Gen

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*Vocabulary of the Greek New Testament: Illustrated from the Papyri and Other Non-literary Sources*, (Grand Rapids: Eerdmans, 1972) 523.

47:6). And so at the command of pharaoh, *Joseph sent for Jacob and all the house of the family of faith, and brought them to himself that they might dwell together with him* (Gen 45:19-28).

But just as Jesus taught, all the Scriptures testify about Him. And Jesus is the True Joseph. Now Jesus was a good *Shepherd* (J 10:11), *the beloved son* of Father God (J 3:16). To show his preeminence above all men, Jesus was given a heavenly throne, surrounded by a rainbow of *many colors* (R 4:3, 22:10). Nonetheless, *Jesus' brothers hated Him because He testified that their deeds were evil* (J 1:11, 7:3-7), and so in glory He wears a *coat dipped in blood* (R 19:13). But Jesus was to be *exalted* above His family, for He was figuratively begotten by a woman clothed with *the sun and the moon and a crown of twelve stars*, after which He was to be *caught up* to heaven (R 12:1-2, 5). But again, Jesus' brothers had *plotted to kill Him* (J 11:50), having *falsely accused* Him of being begotten of *immorality* (J 8:41). And He had been led away *in bonds* (J 18:12).

When His people had needed wine, Jesus' mother told the servants, "*Whatever He (Jesus) tells you, do.*" (J 2:5). Yet *the birds of prey devoured the flesh of His enemies* (R 19:17-21). Now John the Baptist had testified that *the Spirit of God was upon Him* (J 1:32). *Upon a day Jesus was lifted up* from the earth and *caught up to God and to His throne* (R 12:5). He appeared to John with His armies *dressed in linen* (R 19:14). *He had a golden sash about His breast* (R 1:13). And when John saw Him, *he fell at His feet* (R 1:17).

In spite of all He had suffered, *Jesus was made a fruitful Vine* (J 15:1-8), and *He taught His people not to let their heart be troubled* (J 14:1). And Jesus was *greater* than Joseph, because Joseph sold the bread of pharaoh, but *Jesus gave His heavenly bread*

*freely to the sons of Israel and to all the earth* (J 6:35). He offered His bread even to those who *pierced Him* (J 19:37), for God had *delivered Him from the wild beast that would have devoured Him* (R 12:4).

At the end of all His redemptive work, Jesus built His city of peace and *surrounded Himself with the gates of the twelve tribes of Israel, all embracing one another in forgiveness and peace* (R 21:12). But Jesus is *greater* than Joseph, for Joseph's wisdom had united the sons of Jacob in the bonds of fellowship, but the wisdom of Jesus united the sons of Israel with the children of all the nations in an everlasting covenant of peace (R 21:14). And until that day is seen upon the earth, Jesus told His disciples that *they should not let their heart be troubled* (J 14:1). *Father God was sending Him ahead to prepare a place for them* (J 14:2) where they should *hunger no more* (R 7:16), a place where their *dwelling places* will be *in the house of God* (J 14:2). And just as He had promised, one day *He will come again for His people, and receive them to Himself* (J 14:3), *that they might dwell together with their true Joseph forever* (J 17:24).

What is then the kerygmatic theme of the Joseph typology? Joseph is faithful to his duty both to God and to his master in refusing the allurements of the immoral woman. He refuses the wife of Potiphar. In the providence of God and the kindness of his new master, Joseph is given for a wife the daughter of Potiphara, the priest of On. Joseph's wife is made the fruitful mother of sons. Manasseh causes Joseph to forget all his former sorrow and Ephraim makes him fruitful in the land of his affliction. But Jesus is *greater* than Joseph, for although He likewise refuses the allurement of Babylon, He shows her a love that causes her to forget all her whoredoms. He then makes her fruitful as the

mother of all the children of promise, and she builds up the gates of New Jerusalem upon the foundations of the nations.

## Jesus, Greater than Moses

“For the law was given by Moses, but grace and truth came by Jesus Christ”  
John 1:17

The Moses typology is pervasive throughout both the Johannine Gospel and Revelation. The great work of Moses, the exodus from Egypt, is reenacted by Jesus in a *greater* deliverance of His people from the antitype of Egypt, the Old Jerusalem. The identification of Jerusalem with the ancient place of the oppression of God’s people is taught explicitly in Revelation, “...the great city which is spiritually called Sodom and Egypt, where also their Lord was crucified” (R 11:8),<sup>197</sup> and implicitly in the Gospel, where the True Passover Lamb is sacrificed in Jerusalem, “not a bone of His should be broken” (J 19:36, cf. J 1:29 and Exod 12:46). Once again, we should consider the exodus of the True Moses by a brief rehearsal of the account of the deliverance of the first Moses. Because of the extent of this pattern, we will consider it in segments, noting the correspondences in the books of Moses to John–Revelation. We begin with the account of the birth, commissioning, and deliverance of Moses.

During the oppression of God’s people in Egypt, *pharaoh issued a decree that his people should destroy any son born to Israel* (Exod 1:22). A Hebrew woman from one of the *twelve* tribes conceived and *gave birth to a son* (Exod 2:2). *The child was delivered from death, however, and lifted from bondage to be adopted into the royal house of pharaoh* (Exod 2:5-10). Afterward *the child was rejected by his own brethren* (Exod 2:14), and so *he went to a far country and sat by a well* (Exod 2:15). *At the well he met*

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<sup>197</sup> Both Sodom and Egypt saw the deliverance in haste of God’s people from catastrophic judgment. It is instructive that Babylon is also depicted by the prophets as the place of the oppression of God’s people from which God delivered them in a second exodus. See Warren Austin Gage, *The Gospel of Genesis: Studies in Protology and Eschatology*, 69-70.

*the daughters of Reuel. Moses drew water for the women, and one of the seven daughters became his wife (Exod 2:21). Then Moses became a shepherd (Exod 3:1).*

*Now while Moses was in exile (Exod 3:1), he saw a burning fire, and God appeared to him in a thorn bush in the wilderness (Exod 3:1-2). Moses turned to see the sight, and took his sandals off his feet. God spoke to him saying, "I am the God of your fathers" (Exod 3:3-6). The Lord told Moses that He had heard the cry of His people in bondage, for He knew their suffering (Exod 3:7). So God sent a deliverer to His people to bring them out of Egypt and into a good land flowing with milk and honey (Exod 3:8).*

*Moses returned to Egypt and stood with Aaron against pharaoh. Aaron cast his staff down before pharaoh and it became a serpent (Exod 7:10). Moreover, Moses and Aaron were given power over the waters of Egypt to turn them into blood, even the water in stone vessels (Exod 7:19). And Moses was given great plagues to bring upon Egypt, such that the Egyptian magicians were silenced by the finger of God (Exod 8:19). And so the land was made foul with frogs (Exod 8:2-14). Great sores were upon men (Exod 9:9). The hail came (Exod 9:22), and then locusts (Exod 10:12-15), so that all the trees and everything green in the land was destroyed (Exod 10:15).*

*Moreover, a great darkness was brought on the land of Egypt (Exod 10:22), only in Goshen was light given to the people of God (Exod 10:23). Finally, the Lord went into the midst of Egypt, and brought death to the first-born son of the divine pharaoh (Exod 12:29). But the Lord made a distinction between the Egyptians and the Hebrews, and He passed over the houses of those who feasted upon the passover lamb, whose blood was made a sign of protection, yet whose bones were not broken (Exod 11:7, 12:13, 46).*

*Thus the Lord brought the children of Israel out of Egypt, as it were on the wings of eagles (Exod 19:4). And He told them to sanctify themselves and to put the sign of the Lord on their hand or on their forehead (Exod 13:9), for they served the Lord God, of whom they said, "The LORD is a Man of war... Who is like You among the gods, O Lord?" (Exod 15:3,11).*

*Nevertheless pharaoh was wrathful against Israel, and pursued them into the wilderness (Exod 14:3). But the Lord helped Israel, and they passed through the sea on dry land (Exod 14:22) while the sea swallowed up the hosts of Egypt, and everything in the sea died (Exod 14:30). And so the people believed in the Lord and in His servant Moses (Exod 14:31). Then Moses and the children of Israel sang a song to the Lord, in faith looking for the sanctuary which the Lord would prepare in the mountain of His inheritance (Exod 15:1, 17). And so Moses brought the twelve tribes of the sons of Jacob out of Egypt to the mountain of God (Exod 19:2).*

*Now in Revelation John saw a woman with a crown of twelve stars who was with Child (R 12:1-2). And a great dragon stood before the woman so that when she gave birth he might devour the Child (R 12:4). But the Child was delivered from death and caught up to God and to His throne (R 12:5). This Child had been rejected by His own brethren (J 1:11). During the days of that rejection, Jesus traveled to a far country and sat by a well (J 4:6). At the well He met a woman, offered her water (J 4:10), and He became the seventh love in her life (J 4:18, 29). Now Jesus was a shepherd (J 10:14).*

While John was in exile on Patmos, the Lord Jesus appeared to him in a vision of burning lampstands (R 1:12).<sup>198</sup> His face was shining like the sun, His eyes were like a flame of fire, and His feet were glowing like bronze in a furnace (R 1:1:12-15). John turned to see the One speaking to him (R 1:12), and he fell at His feet (R 1:17). Then the Lord spoke to him, saying, “I am the first and the last” (R 1:17). Then the Lord told John that He knew the sorrows and tribulation of His people (R 2:2, 9, 13, 19, 3:1, 8, 15), and He would deliver them from the oppression of the city that is spiritually called Egypt (R 11:8) and bring them into a paradise where He would give them to eat from the tree of life (R 2:7).

Now as Jesus approached Jerusalem, the serpent was cast down from heaven (J 12:31, R 12:9). And the two witnesses of God were given power over the waters of the earth to turn them to blood (R 9:8 and 11:6 and 16:3-4), although Jesus was greater than Moses, having the power to turn water into wine, even the water in stone vessels (J 2:6, 9).<sup>199</sup> And God gave great plagues against the city that is spiritually Egypt (R 11:6-8), such that the religious leaders of the temple were silenced by the finger of God (J 8:6-9). So the whole earth was made foul with frogs (R 16:13). Great sores were upon men (R 16:2). The hail came (R 8:7 and 16:21), and locusts were upon the earth (R 9:3), so that the trees and everything green were destroyed (R 9:4).<sup>200</sup>

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<sup>198</sup> John’s typology portrays Jesus as both the true Moses and as the LORD of the burning bush.

<sup>199</sup> Moses brought signs of plague. Jesus brought signs of healing. Moses turned water into blood, the emblem of judgment and death. But Jesus turned water into wine, the symbol of fellowship and joy.

<sup>200</sup> There is some evidence that the plague of locusts described in Revelation 9 corresponds to the crowd of Jewish religious leaders who cried out against Jesus before Pilate in John 18-19. Jesus’ trial before Pilate takes place at “about the sixth hour” (J 19:14). Likewise, the locusts described in Revelation 9 come forth shortly before the sounding of the sixth trumpet, which releases angels prepared for the hour (R 9:13,15). Just as it is not lawful for the Jewish leaders to kill a man (J 18:31), so the locusts are not permitted to kill anyone, but only to torment (R 9:5). Moreover, the Jews that rejected Christ as King (J 19:21) claimed that they had only one king, that is Caesar (J 19:15). In the Apocalypse, the locusts “have as king over



Moreover, *a great darkness was brought on all the earth* (R 8:12 and 16:10), only *the Lord separated out His people that their enemies might know that He loved them* (R 3:9-10). Finally, *the Lord Jesus went into the midst of Jerusalem, and death came to the only begotten Son of God* (J 3:16). But *the redeemed were sanctified by the blood of the Lamb* (J 1:29, R 5:12), although *not a bone of His was broken* (J 19:36).

*Thus the Lord Jesus delivered His people from old Jerusalem, as it were on the wings of the eagle* (R 12:14). And *they were sanctified, all who did not receive the mark of the beast on their hand or on their forehead* (R 13:16, 14:9, 20:4), that is, all those who did not worship the beast, saying, “*Who is like the beast, and who can make war with him?*” (R 13:4).

Nevertheless *the dragon was wrathful against the woman who had given birth to the Child, and he went to make war with her and the rest of her children* (R 12:17) *as she fled into the wilderness* (R 12:14). And the serpent would have overcome her with a flood like a river, but *the earth swallowed up the river before her* (R 12:15-16). And *everything remaining in the sea died* (R 16:1). And so the Lord comforted His people, and He charged them saying, “*You believe in God, believe also in Me*” (J 14:1). So they stood upon a *sea of glass and sang the song of Moses and the song of the Lamb* (R 15:3), seeing *the tabernacle of the temple opened in heaven* (R 15:5). And so the Lord brought His people out of the old Jerusalem, and He promised to bring them *to the mountain of God, and to the sanctuary city whose gates are named for the twelve tribes of Israel* (R 21:10, 12).

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*them the angel of the abyss*” (R 9:11). This interpretation places Joel’s day of the Lord, described in Joel 1, during the crucifixion of Jesus, just before the events described in Joel 2 that are applied by the apostles to Pentecost (Acts 2:14-21).

The Moses typology in Revelation, as we have seen, depicts the Lord's battle against Jerusalem as a reenactment of the judgment on Egypt. While sharing several of the same exodus themes, the Gospel emphasizes the wilderness aspect of the Moses typology, characterizing the Lord's battle against Jerusalem as a reenactment of the war against Amalek at Rephidim. Once again we begin with a restatement of Moses' provision for the people of God during the forty years of their wilderness wandering.<sup>201</sup>

Both the Gospel and Revelation begin with the claim that Jesus is greater than Moses. The Gospel states explicitly that while the law came by Moses, grace and truth came by Jesus (J 1:14). Moreover, although Moses was not permitted to see God, Jesus lies in the bosom of the Father. Consequently, Jesus' revelation is greater (J 1:17-18).<sup>202</sup> Similarly, Revelation depicts Jesus as appearing to John on Patmos, His face shining like the sun in its strength (R 1:16). The comparison to the fading splendor of the shining face of Moses is unmistakable (Exod 34:29-35).

*Now after the Egyptians drove the Hebrews out of the land because of their fear that the whole nation was being destroyed (Exod 12:33), Moses led Israel to the mountain of God (Exod 19:2). To provide for His people as they went, the Lord God gave them bread from heaven, even after they had grumbled against Moses and Aaron in the wilderness (Exod 16:3-7). Moreover, He brought forth water from the rock to satisfy all their thirst, even after they grumbled against Moses and would have stoned him (Exod*

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<sup>201</sup> One implication of corresponding the exodus events to the crucifixion is that after forty years (that is, by AD 70) all the generation of unbelief would be consumed (1 Cor 10:1-12).

<sup>202</sup> By opening his Gospel in the trans-Jordan by Jericho, John reminds us of the limits of the great prophet Moses, who because of his sin was not permitted to enter the land. Jesus is not only a greater Prophet, He is also the new Joshua who will cross the Jordan and supplant the "Canaanites" in order to distribute their inheritance to the new Israel of God.

17:4-7). And to guide His people while they were encamped in booths (Lev 23:42), the Lord sent a pillar of cloud before them. At night the cloud became a pillar of fire to give light that they might not walk in darkness (Exod 13:21).

*During the days of their wandering in the wilderness, they were afflicted by serpents and scorpions (Numb 21:6, Deut 8:15), yet the Lord delivered them to safety. Moses lifted up the serpent in the wilderness so that everyone who looked at the serpent found healing (Num 21:6-9). Moreover, the prophet Balaam was hired by Balak to curse Israel and to tempt the people into immorality (Numb 25:3), but his curse was made a blessing (Numb 24:10), and the encampment of the twelve tribes in the wilderness was made to look like the garden city of God, planted by the rivers of cedar (Numb 24:5-6).*

But the Amalekites also came and fought against Israel at Rephidim (Exod 17:8-16). And so Moses charged Joshua to lead the armies of Israel against the Amalekites while he went up on a hill with Aaron and Hur. Now as Moses lifted up his hands, Aaron and Hur standing one on either side (Exod 17:12), Joshua prevailed over the Amalekites so that they were utterly defeated (Exod 17:13). And Moses built an altar and named it “The Lord is My Banner” (Exod 17:15).

Now Moses was a prophet (Deut 18:18), and he built a tabernacle for the Lord in the wilderness (Exod 25:8), that His glory might be in the midst of the people (Exod 40:34), although Moses was not permitted to see God (Exod 33:20), and could not behold the glory of God’s presence (Exod 40:35).

So Moses first made an altar where the sacrificial animals were offered (Exod 27:1-8). Then he made a laver filled with water for ceremonial purification of the priests (Exod 30:17-21). Entering the Holy Place, to the right he made the table of showbread

*with its twelve loaves for the tribes of Israel (Exod 25:23-30), and to the left, he placed the lampstand, which gave light in the tabernacle (Exod 25:31-40). Before the Most Holy Place in front of the veil Moses made an altar of incense, where the high priest would offer up a sweet savor representing his prayers on behalf of God's people (Exod 30:1-8). Finally, Moses set out the Holy of Holies. Only the high priest, the holiest man in Israel, could enter into the place of the Ark of the Covenant, which represented the throne of God who dwelt between the cherubim (Exod 25:10-22, 30:10, Psa 80:1). Now the cherubim sat over the mercy seat, one at the head and the other at the foot of the holy ark (Exod 25:10-22, 37:7-9). Upon the mercy seat between the angels, the high priest sprinkled the blood of the atonement for the sins of the people, putting away their sin (Lev 16:15).*

*Now after the religious leaders drove the followers of Jesus out of the temple of Jerusalem, which is spiritually called Egypt (J 9:22, 35, R 11:8), because of their fear that the whole nation was being destroyed (J 11:50), Jesus brought His people to the mountain of God (R 21:10). To provide for His people as they went, the Lord God gave them bread from heaven (J 6:31-35), the hidden manna (R 2:17), even as they grumbled against Jesus (J 6:41, 43, 61, 7:32). Moreover, Jesus brought forth living water to satisfy the thirst of His people (J 7:37-39), even though they would have stoned Him (J 8:59, 10:31). And to guide His people during the Festival of Booths, Jesus became the Light that they might not walk in darkness (J 7:2, 8:12).*

*During the days of their wandering in the wilderness (R 12:14), the people were afflicted by the serpent (R 12:14-15) and the scorpion (R 9:5), yet the Lord delivered*

them to safety. But *just as Moses lifted up the serpent in the wilderness, so the Lord Himself was to be lifted up* (J 3:14), with two others, *one on either side* (J 19:18), so that *everyone who looked to Him might find healing* (J 1:14, 29, 51, 6:40, 12:21, 16:16, 17:24, 19:35, R 1:7, 17, 19:11, 22:4).<sup>203</sup> Moreover, *there were some who held to the teaching of Balaam, who with Balak would curse the people of God and cause them to commit immorality* (R 2:14). Nevertheless *the curse was made no more* (R 22:3), *neither was there any longer an abomination* (R 21:27, R 22:15). And *the encampment of the twelve tribes* (R 21:13) *was made like the garden city of God* (R 21:10), *planted by the river of the tree of life* (R 22:1-2).

But *the religious leaders of the temple made war against Jesus* (J 11:53, 57). And *so the Lord went up on a hill called the Place of the Skull, and His hands were outstretched* (J 19:18, cf. 21:18) *between two others* (J 19:18). Thus the Lord went forth, the armies of heaven following Him (R 19:14), and on His thigh He wore *the banner of His strength* (R 19:16).

Now *the Lord Jesus was a prophet like Moses* (J 6:14, 7:40), and so *He became a Tabernacle* (J 1:14) *in the midst of the people in the wilderness* (cf. J 1:31, 3:14), *that they might behold His glory* (J 1:14).

As His earthly ministry began, *Jesus was called the “Lamb of God who takes away the sin of the world”* (J 1:29). Thus He *became the sacrifice of God*. As Jesus spoke with Nicodemus in John 3, He described His crucifixion as the gift of God’s love to man,

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<sup>203</sup> Justin Martyr understood Moses’ posture of prayer at Rephidim to be a type of the cross. *Dia. Trypho* 90, 91. Irenaeus combined the lifting up of the brazen serpent in the wilderness with the outstretched arms of Moses at Rephidim into his Christological typology. *Adv. Haer.* 4.24.1. See Tertullian, *Test.* 2.21.89, *Adv. Marc.* 3.18.6. See also T.F. Glasson, *Moses in the Fourth Gospel*, SBT 40 (London: Scm Press, 1963) 40-44.

when He should be “lifted up” (J 3:14; cf. J 12:32-33). *Jesus thus built the Altar of Sacrifice for the Lamb of God* (John 3:14)<sup>204</sup>

Then Jesus spoke to a woman of Samaria about living water that could purify from sin. *And so He built a Laver of Cleansing, offering her the purification of the priests* (J 4:14-15).<sup>205</sup>

Next Jesus spoke of the Bread of Life as He miraculously fed the multitude of Israel in the wilderness. *Twelve baskets of bread were left over, like the twelve loaves on the Table of the Presence* (J 6:11-13, 35).

Then Jesus became the Light of the World. He healed a man born blind, giving him sight in the temple. *And so Jesus made a heavenly Lampstand, shining in the darkness* (J 8:12; 9:1-38).

Next Jesus offered His intercessory prayer on behalf of the disciples as their High Priest. *Jesus thus made an Altar of Incense* (J 17:1-26).

Finally, Mary Magdalene came to Jesus’ tomb on the third day following His crucifixion. As she looked into the tomb, she saw “*two angels in white sitting, one at the head, and one at the foot, where the body of Jesus had been laid*” (J 20:12). *Jesus had made the tomb into the heavenly mercy seat, with the angels at the head and the foot. The grave clothes of Jesus, sprinkled with blood, became the place of propitiation. But Jesus is greater than Moses, for He made the grave, the place of the corruption of sin and death, into the throne of His glory, having triumphed over sin and the grave. Jesus thus*

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<sup>204</sup> In truth this most beloved text of Scripture (J 3:14-16) is the high altar of the New Testament. Surely more sin has been unburdened in this passage than in all the rest of the Bible. What a testimony it is to the literary skill and spiritual power of John’s literary art!

<sup>205</sup> The temple upon Mount Zion of old Jerusalem could only offer the waters of jealousy to the Samaritan woman (Numb 5:11-31), while the waters of the well of Jacob by Mount Gerizim were likewise unable to

made the grave into *the Ark of the Covenant*, and he has made Mary Magdalene to see what only the high priest of Israel was permitted to see by Moses. For *Jesus made all His people into a kingdom of priests to His Father*, praising His glory and dominion forever and ever (R 1:6).

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quench her thirst. But as the Samaritan woman met Jesus, and drank from the well of Living Waters, she was completely satisfied, forgot her waterpot, and left it by the well (J 4:28).

## Jesus, Greater than Joshua

“For the law was given by Moses; grace and truth came through Joshua”  
John 1:17

In the context of the Lord’s quarrel with the Jews after He claimed to be the Bread come down from heaven, Jesus’ opponents express their unbelief by saying, “Is this not Jesus, the *son of Joseph*, whose mother and father we know?” (J 6:42). The claim of Jesus that He will give bread to any who hunger (J 6:35) recalls the generosity of Joseph the son of Jacob who fed the world during the famine of old (Gen 41:56-57). Consequently, the charge of the Jews that Jesus was merely the son of Joseph is very likely an example of Johannine ambiguity, the irony being that Jesus is not only the Son of Joseph of Bethlehem but also, in the exercise of His gracious provision for the world, the “son” of Joseph of Egypt.

A similar Johannine ambiguity is very likely at play in the prologue to John’s Gospel cited above. The English language distinguishes between the names Joshua and Jesus, a difference not heard in either Hebrew or Greek. The translation given above recaptures the force of the original in contrasting the Moses and the Joshua of the exodus. The traditional translation preserves the contrast between Moses and Jesus. Both contrasts are very probably implied.<sup>206</sup>

The major contrast between the Moses and the Joshua of the exodus, to which the evangelist makes appeal in the context of his Gospel, is once again found in the “choice

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<sup>206</sup> See Tertullian, *Adv. Marc.*, 3.16.1. See also Eusebius on the significance of Moses giving Hoshea the name Joshua (Jesus). *Hist. Eccl.* 1.3.4. It is noteworthy that Joshua’s original name was Hosea, which would afterward be the name of the prophet instructed to marry a woman of immorality (Hos 1:2). On the typology of Jesus leading His people into paradise like Joshua led Israel into Canaan, see Augustine, *Cont. Faustum* 12.322.



between two women.” Moses’ law required that the immoral woman should be put to death (J 8:5, cf. Lev 20:10, Deut 22:22). But Joshua showed grace to the whore of Jericho, and truth to the covenant that spared all Rahab’s house (Josh 6:17, 25).<sup>207</sup>

Now John opens his Gospel in the trans-Jordan, in the region that recalls the limits of the ministry of Moses,<sup>208</sup> the region opposite Jericho before the crossing of the Jordan under Joshua (J 1:28, 3:22-23). As the Gospel unfolds, after Jesus’ baptism in the Jordan, the True Joshua will confront the wicked city of Jerusalem. This conflict against a wicked city corresponds in Revelation to the war waged against Great Babylon, whose sins were “piled up as high as heaven” (R 18:5). Such description corresponds to the fortified walls of the Canaanite cities (Deut 9:1) and to the titanic pride of the Babel of old (Gen 11:4, cf. Isa 14:4, 13-14). Just as John has seen Jerusalem to be the culmination of Sodom and Egypt (R 11:8), so he represents the Jerusalem of the second temple in the whorish masquerade of Babylon the Great.

The Johannine presentation of Jesus as the True Joshua by the river Jordan recalls the crossing of Israel under the Joshua of old. In the OT, Joshua led the people safely across the river, taking *twelve stones* from the dry ground of the *riverbed* and erecting *a perpetual memorial to the community of the covenant, each tribe represented by one of the twelve stones* (Josh 4:1-8). In the Gospel, Jesus is presented as calling out His disciples (J 1:35-49), *twelve apostles who are to become, like Peter, a foundation of twelve precious stones of the city of God, watered by the river of life* (R 21:14, 19-20, 22:1). The memorial of the twelve stones from the riverbed of the Jordan thus becomes

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<sup>207</sup> See Justin Martyr, *Dia. Trypho* 91.

<sup>208</sup> Once again, the context suits the theme that Joshua is greater than Moses, for Moses was unable to traverse the Jordan due to his sin by the waters of strife. The opening of the Gospel suggests that the

an emblematic foretelling of the work of the *greater* Joshua, whose *everlasting memorial is to be the great city of twelve precious gems, watered by the river of crystal*.

Now the retelling of the battle of Jericho is quite explicit in Revelation. It is told consecutively, and thus parallels the campaign in the Gospel that climaxes in the Lord's battle against Jerusalem. We will consider the work of the Greater Joshua in sequence.

The battle against Jericho began with an *unexpected theophany* to Joshua (Josh 5:13-15). After *safely crossing the waters of the Jordan*, Joshua *restored the people of God to their faithfulness to the covenant* respecting the law of circumcision and observance of Passover (Josh 5:1-12). Having thus *prepared the people for holy war against Jericho*, Joshua was anticipating the struggle when he lifted up his eyes, and behold, a *divine Man was standing by him with a drawn sword*. The Man identified Himself as the Captain of the hosts of the Lord. So Joshua *fell on his face to the earth* and was told to remove his sandals from his *feet* (Josh 5:14-15).

As the Gospel opens Jesus *comes forth from the baptismal waters of the Jordan* (J 1:29-33). In Revelation, John receives an *unexpected theophany* (R 1:10-17). Before the great battle against Babylon, the Lord Jesus appears to John with the attributes of the Ancient of Days (Dan 7:9) and arrayed as *a Warrior brandishing a two-edged sword* (R 1:16). The *divine Man* tells John *to recall His people to covenant obedience* (R 2:1-3:22) in order *to prepare them for the holy war to come against Babylon*. At His word, John *fell at His feet* (R 1:17).

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ministry of Joshua, who conquered the land because of his obedience, will be retraced. But if Joshua was greater than Moses, Jesus is greater than Joshua, as we shall see.

As we have noted, Joshua began his conquest of Canaan *in the valley of the Trans-Jordan across from Jericho* (Josh 1:11). *The city of wickedness that opposed him* is notable for its great wall of fortification (Josh 6:5). Jericho was also a city that sustained a commercial relationship with *Babylon of Shinar* (cf. Josh 7:21 and Gen 10:10).<sup>209</sup> Moreover, Jericho was notable because of *the whore who dwelt there; the one who was delivered by a scarlet cord* (Josh 2:18). In attacking Jericho, Joshua commanded the people *to encircle the city once a day for seven days, and then on the seventh day to encircle the city seven times* (Josh 6:3-4). On the seventh day *seven trumpets were to sound before the city, whereupon the people were to shout out against her* (Josh 6:8, 20). At the sounding of the seven trumpets and the great shout of the people, *the wall of Jericho fell* (Josh 6:20). *While the entire city was put to the sword, the whore of Jericho with all her house were saved* (Josh 6:25). Afterward, *the whore of Jericho became the bride of Salmon, who was of the royal lineage of Judah* (Matt 1:5).<sup>210</sup>

As John's Gospel opens, Jesus is *in the valley of the Trans-Jordan* (J 1:28). He is beginning His public ministry that will bring Him into conflict with *the wicked city of Jerusalem*.<sup>211</sup> In the Revelation, Jesus goes to war against Great Babylon, a city of wickedness in which there sits *a whore arrayed in scarlet* (R 17:4-5). As John depicts Jesus' battle against Babylon, *the Lord unseals seven seals of judgment* (R 5:1, 9, 8:1-2),

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<sup>209</sup> Achan's covetousness for the "Babylonish garment" brought upon him the judgment of Jericho (Josh 7:21). Like Lot's wife (Gen 19:26), his true allegiance is to the city of wickedness.

<sup>210</sup> See Irenaeus, *Adv. Haer.* 4.20.12.

<sup>211</sup> The heavenly Zion is also an antitype of Jericho as suggested in Psalm 48:12-14.

*the seventh seal causes seven trumpets to sound* (R 8:2).<sup>212</sup> At the conclusion of the seventh trumpet, *loud voices are heard in heaven announcing that the kingdoms of the world have become the kingdom of Christ* (R 11:15).<sup>213</sup> As a result of this claim, *Babylon the Great falls* (R 18:2).<sup>214</sup>

The pattern of predicates suggested by the Joshua typology teaches that *the whore of Babylon is delivered from the destruction of her city, while all those who will not come out of the city are destroyed* (R 18:4).<sup>215</sup> Consistent with the tradition that the whore of Jericho became the bride of Salmon, marrying into the royal lineage of Judah (Matt 1:5),

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<sup>212</sup> It is very probable that the “telescopic” pattern in Revelation, whereby the seventh seal becomes seven trumpets (R 8:1), is based upon the pattern in Joshua, where the seven trumpets are sounded on the seventh day (Josh 6:3-4).

<sup>213</sup> The consecutive correspondence in the Gospel tells of the seven signs whereby the claims of Jesus against Jerusalem are stated. The shout of the people at the Triumphal Entry anticipates the judgment that will come against Jerusalem, the true Jericho, and her temple, the true whore, of which it is stated that “not one stone will be left upon another” (Matt 24:2). The suffering and death of Jesus make the destruction of the temple certain, according to John. The Lord’s judgment against Jerusalem, which He began by taking a scourge against the temple (J 2:15), was understood to be a prediction of the temple’s destruction (J 2:18-20). The chiasmic correspondence in the Gospel is Pilate’s commanding the body (temple) of Jesus to be scourged (J 19:1). Consequently, the destruction of Jesus’ temple in the crucifixion foreshadowed the destruction of the second temple of Jerusalem, the Great Babylon of the Revelation.

<sup>214</sup> St Cyril of Jerusalem (AD 444) made explicit typological connection between the destruction of Jericho and the ruin of the second temple of Jerusalem. He wrote: “But Jesus, son of Nave, was a type of Him in many things; for when he began to rule the people, he began from the Jordan; thence also did Christ begin to preach the Gospel after He was baptized. The son of Nave appoints the twelve to divide the inheritance; and Jesus sends forth the twelve Apostles, heralds of truth, into the whole world. He who was the type saved Rahab, the harlot, who had believed; the True Jesus on the other hand says: ‘Behold, the publicans and the harlots are entering the kingdom of God before you’ (Matt 21:31). With but a shout, the walls of Jericho collapsed in the time of the type; and because of these words of Jesus: ‘There will not be left here one stone upon another’ (Matt 24:2), the temple of the Jews just opposite us is fallen.” *Catechesis 10, The Works of Saint Cyril of Jerusalem*, vol. 1, trans. by Leo McCauley and Anthony Stephenson (Washington: Catholic University of America Press, 1969) 203.

<sup>215</sup> The typological pattern of the redemption of the whore of Babylon, as a new Rahab, does not lead to a salvific universalism. Only those coming out of the great city, like Rahab, are delivered (R 18:4).

so the whore Babylon becomes the bride of Jesus, the True Joshua of the royal lineage of Judah (R 21:9).<sup>216</sup>

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<sup>216</sup> St Gregory of Elvira (AD 396) made explicit the typological identification of Joshua's destruction of Jericho with John's account of the judgment of Great Babylon in Revelation. The pattern that would suggest the redemption of the whore of Babylon as a new Rahab is clearly present in this fourth century witness from Spain. While the *editio princeps* was not available to me, a translation of the relevant passage occurs in Daniélou's *From Shadows to Reality: Studies in the Typology of the Fathers*, trans. Dom Wulstan Hibberd (London: Burns and Oates, 1960). The following quotation is from page 257: "Just as the Church made up of many nations is called a harlot, so, as a type of the Church, we see Rahab welcoming the Saints. The fall of Jericho prefigures those last days when the destruction of this world will be brought about and the seven plagues through the seven trumpets or the seven angelic vials will strike the human race together with Antichrist. Then no one will be saved except those shut up in Rahab's house, that is, the Church."

## Jesus, Greater than David

“I am the root and offspring of David”  
Rev 22:16

The David typology developed by John centers upon his battle against the Jebusite fortress that was to be rebuilt into Jerusalem, the City of David. The Canaanite city that resisted the anointed son of Jesse thus foreshadows the resistance of the Jerusalem of the second temple against the anointed Son of David. We will once again examine the account of David in the OT, noting apparent Johannine correspondences in the account of Jesus, the Son of David.

*David first appears as a shepherd boy who risked his life for the sheep in fighting against the lion and the bear (1 Sam 16:11, 17:34-36). He was despised by his brethren, although he was anointed to be king (1 Sam 16:11,17:28). Now David was the only warrior courageous enough to stand against the blasphemies of Goliath, even though he was regarded as only a child (1 Sam 17:33). Nonetheless, the Giant and the enemies of Israel were defeated, and their flesh was fed to the birds of the air (2 Sam 17:46). Yet because the people were going after David, Saul hated him and would have pierced him with a javelin, but David escaped from the king (1 Sam 18:11).*

After Saul's death *David* became king over Israel, and *set out to battle against the Jebusite fortress in Jerusalem (2 Sam 5:6-10)*. The Canaanite defenders taunted him, however, saying that *even the lame and the blind would be sufficient to confound his assault (2 Sam 5:6)*. David countered by promising a reward to the first into the city *he would send by way of the water tunnel, any who would slay the lame and the blind, those whom the soul of David hated (2 Sam 5:8)*. David at last prevailed over the city (2 Sam

5:7). *He filled in the rampart to make the city secure (2 Sam 5:9). Then he built his palace with the cedars of Lebanon sent to him by Hiram of Tyre (2 Sam 5:11).*

Because of David's sin with Bathsheba, however, the prophet said that *the sword would not depart from his house (2 Sam 12:10). David was then forced to flee Jerusalem before his rebellious son, Absalom (2 Sam 15:14). David and his little band of loyal followers crossed over the brook Kidron (2 Sam 15:23), and David went up on Olives (2 Sam 15:30) to pray that the Lord would confound the treachery of Ahithophel (2 Sam 15:31). When David was cursed, he received it as the judgment of the Lord (2 Sam 16:10). Then Absalom, the son of David, took Jerusalem (2 Sam 16:15) but was thereafter himself defeated (2 Sam 18:7). As he fled, the son of David was caught in the branches of an oak tree and hung between heaven and earth (2 Sam 18:9). When Joab saw him, he thrust a spear into Absalom's side (2 Sam 18:14), and the son of David died (2 Sam 18:15).*<sup>217</sup> Thereafter Jerusalem was restored to David, *the city where his wives had been defiled in a tent upon the palace roof in the sight of all (2 Sam 16:21-23).*<sup>218</sup>

Now just as David was a shepherd who risked battle with the lion and the bear in order to protect his sheep, *the Lord Jesus is likewise a Good Shepherd, who put His life in jeopardy against the wolf that would have devoured His own (J 10:11-12). He was likewise despised by His brethren (J 1:11, 7:5, 19:21), although He was the Anointed*

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<sup>217</sup> John's typology understood that on the cross Jesus became "an accursed thing" as a part of the humiliation of His suffering. Consequently, the apostle describes Jesus as a "serpent lifted up" in John 3:14. It is reasonable, then, to understand the rebellious Absalom, hanging as an accursed son of David upon a tree and pierced in his side, as a prefiguring of the crucifixion of Jesus.

<sup>218</sup> The roof of David's palace was the site of the defilement of his wives by Absalom (2 Sam 16:22). It was also, ironically, the place from which David first cast down his lustful glance upon Bathsheba (2 Sam 11:2). Whenever the people "looked up" to the roof of the royal palace after these things, they would recall the defilement of the house of David. What a redemption for the house of David when John describes the holy city "coming down" from above in virginal purity in the sight of all (R 21:10)!

*King of the Jews* (J 19:19, R 19:12). *Now the Lord Jesus was only a Child to stand against the dragon* (R 12:4-7). *Nonetheless the Accuser was defeated and the enemies of the people of God were destroyed and their flesh fed to the birds of the air* (R 19:17-18), although *His own people pierced Him* (J 19:37, R 1:7).

Now *the great battle of Jesus was against the second temple of Jerusalem*. To show his authority over the temple, *the Son of David healed the lame* (J 5:1-9) and *the blind* (J 9:1-7). The lame man was healed *by the pool of Bethesda near the temple, and the blind man was sent to the pool of Siloam, which is fed by a water tunnel near the temple*. Then they testified against the religious leaders *to the healing love of the Son of David for the lame and the blind* (J 5:10-17, 9:13-34), *the Royal King who was to build a New Jerusalem with both the children of Israel and the children of the nations* (R 21:12,14).<sup>219</sup>

Now because of Jesus' faithfulness, *He commanded the sword to be put away* (J 18:11). This was just after *He had fled Jerusalem with His little band of disciples*. As *they crossed over the brook Kidron* (J 18:1), Jesus went up Olives to a garden (J 18:1). *Jesus decided to receive the cup which the Father had given Him* (J 18:11). *The Son of David was then lifted up upon a tree to die* (J 19:18), whereupon *His side was pierced with a spear* (J 19:34), He to whom *the New Jerusalem was to be given as a pure bride descending from above in the sight of all* (R 21:9-10).

What is then the kerygmatic theme of the David typology? David took the covenanted wife of another and defiled her purity, putting to death her husband, the good

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<sup>219</sup> This typology is truly remarkable. The Jebusites taunted David, telling him that they were so secure in their redoubt that even the lame and the blind could confound him. The True David takes the lame and the blind from the second temple, heals them, and then enlists them to confound the religious leaders of the second temple!



Gentile Uriah. But the Son of David was faithful to His covenanted Gentile bride, and suffered Himself to be put to death in order to take away her sin. Consider in how many ways the Son of David excels His sire!

For if David was ruddy and of a good complexion (1 Sam 16:12), is the Son of David not greater in beauty, whose coat is crimson (J 19:2, R 19:13) and whose face shines like the sun in its strength? (R 1:16) If the son of Jesse was glorious in slaying Goliath the giant (1Sam 17:51), is the Son of David not greater, He in whom the Lamb has slain the dragon? (J 1:29, R 12:7-8, 20:3, 22:1) And if the daughters of Zion sang of the first David, that though Saul had slain his thousands, David had slain his tens of thousands (1Sam 18:7), will their song not yet be sweeter as they celebrate the Son of David, who has saved His ten thousands of ten thousands? (R 5:11)<sup>220</sup> And if David was wedded to his people, and the twelve tribes of Israel boasted that they were like a bride of his own bone and flesh (2 Sam 5:1), is the Son of David not greater, whose bride is joined to Him from every tribe and tongue and people and nation? (J 12:20-21, R 5:9) And if David was a man of blood and war, and so was unable to build the house of God (1Chron 28:3), is the Son of David not greater, He who has the keys of death and David (R 1:18, 3:7), and who is Himself the sanctuary (J 2:21, R 21:22) of the city whose gates are never shut before an enemy (R 21:25), and whose fair towers will only ever know peace (R 21:27)? And if David was the lamp of Israel (2 Sam 21:17), is He not greater who stands in the midst of seven inextinguishable lampstands (R 1:12-13), and whose Lamp of Light outlasts the sun (R 21:23)?

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<sup>220</sup> The link between 1 Samuel 18:7 (LXX) and Revelation 5:11 is the Greek word “myriad.”

## Jesus, Greater than Solomon

“He who overcomes I will make a pillar in the temple of My God...the New Jerusalem which comes down out of heaven from My God” Rev 3:12

The Johannine Solomon typology is centered upon the building of the temple. Once again, we should consider the elements of the reign of Solomon and how they are incorporated into the theme of John–Revelation. We will begin with the depiction of Solomon’s reign in general, comparing it to the depiction of Jesus by John, and then we will consider the admiration of the queen of Sheba for all of Solomon’s wisdom, especially as seen in the temple that he built.

Solomon was anointed the king of Israel when *his brother was attempting to usurp the throne of David* (1 Kgs 1:11). *At the direction of Nathan the prophet, Solomon rode into Jerusalem upon a mule to the praise of the people, thus claiming the throne of David* (1 Kgs 1:32-40). *Solomon prayed to the Lord God, asking for a heart of wisdom to judge the people of God, although he believed himself to be but a little child for such a throne* (1 Kgs 3:6-9). *The Lord delighted in his prayer and gave him not only wisdom, but riches and honor as well* (1 Kgs 3:12-13).

*Solomon’s wisdom was especially seen in his judgment between two women – in the judgment between two harlots. While both women claimed to be the mother of the living son, Solomon distinguished out the true mother from the mother whose son had died* (1Kgs 3:16-28). *Moreover, Solomon’s wisdom surpassed all the sons of the east and all the wisdom of Egypt* (1 Kgs 4:30). *And he spoke three thousand proverbs, and his songs were a thousand and five* (1 Kgs 4:32). *And Solomon built Jerusalem anew, making the cedar as ordinary as the sycamore, and silver as common as stones* (1 Kgs 10:27).

Just as Solomon's brother sought to usurp his throne, so *Jesus' claim to be the successor of David (R 5:5, 22:16) was refused by the religious leaders of the second temple (J 7:42)*. Nonetheless, *Jesus rode into Jerusalem on a donkey to the acclaim of the people, in the fashion of a king according to the prophet (J 12:12-15), although He was but a Child caught up to the throne of God (R 12:5)*. And as Solomon had prayed for wisdom, and was given wisdom and riches and power, so *Jesus gave a spirit of wisdom to all His people (J 20:22), and He was given power and riches and wisdom and might and honor and glory and blessing (R 5:12)*.

Solomon's wisdom distinguished out the true mother among two harlots, and he restored her son to her. But *Jesus' wisdom gave mercy to the true Rahab, separating her out of the Jezebeline harlotries of Babylon, whose sons were assigned to death (R 2:20-23)*. *Jesus took the harlot out of Babylon and restored purity to her, making her His bride, the New Jerusalem, the true mother of all the sons of promise (R 21:2).*<sup>221</sup> And just as Solomon's wisdom excelled that of the sons of the east and of Egypt, and his songs were a thousand and five, so *they were astonished at Jesus, whose wisdom surpassed all the sons of men, for "Never spoke a man like that Man," (J 7:46)*. Moreover, *He has given a new song to myriads of thousands of all those who surround the throne of His glory (R 5:9-12, 15:3)*. And if Solomon renewed Jerusalem with cedar and silver, *Jesus builds a New Jerusalem, planting her river with the tree of life, and making all her pavement stones of gold (R 21:21, 22:2)*.

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<sup>221</sup> St Augustine interpreted Solomon's judgment between the two harlots as prefiguring the judgment of Jesus between the synagogue and the church. He wrote: "For the synagogue is convicted of having killed Christ her son, born of the Jews according to the flesh, in her sleep; that is, by following the light of this present life and not perceiving the revelation of truth in the sayings of the Lord." *Sermon 10. The Works of Saint Augustine, Part III – Sermons*, vol. 1, ed. by John E. Rotelle, trans. Edmund Hill (Brooklyn:New City Press, 1990) 283.

Now when the queen of Sheba heard about the wisdom of Solomon, she came to prove him. But when she saw the temple that he had built, the food of his table, the seating of his servants, the attendance of his waiters and their attire, his cupbearers, and the stairway by which he went up to the temple of the Lord, she was breathless before such divine wisdom (1 Kgs 10:4-5).

*Solomon's temple was truly great, the work of his hands in the midst of the people. Nonetheless Solomon knew that if the highest heaven could not contain God, how much less the house he had built (1 Kgs 8:27). But the wisdom of Jesus builds a new heaven for God to dwell in, and a new earth that has no need of a temple, for the Lord God, the Almighty, and the Lamb, the true Shekinah, are its temple (R 21:22). Moreover, Solomon built his temple with the finest cedars of Lebanon, and perfect stones hewn from the quarries of kings. But Jesus in a greater wisdom builds His temple using plane trees and flawed stones (J 1:42).<sup>222</sup> Solomon lamented after all his work that all is vanity, for he said, "there is nothing new under the sun" (Eccl 1:3,9). But the True Solomon answers back, "Behold, I make all things new!" (R 21:5).*

Moreover, *Solomon set a gracious table before the queen of the south, his wisdom appointing a splendid supper set with all manner of pleasant foods and garnished with many delightful things. But Jesus gives His people the fruit of the tree of life in the paradise of God (R 2:7, 22:2), and drink from the river of life, clear as crystal (R 22:1). He satisfies all His people with hidden manna (R 2:17) and inner springs of living water (J 7:38). Thus they shall hunger no more, neither shall they thirst again (R 7:16). For*

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<sup>222</sup> It is a wonder to this author that the Lord Jesus would ever use a "stone" as flawed as he is. Surely Jesus' is a greater wisdom than Solomon's, He who gives to all His people the hope to be made into glittering gems, one day to beautify the community of the celestial city (R 21:19-20).

*the bread of His table satisfies all their desire (John 6:11), and the best wine is always that which He sets forth (John 2:10).*

Moreover Solomon set his table in grace, *the royal king of Israel making room for all his servants. But Jesus sets a table for all the world, inviting all those who hunger or thirst to come without cost to the wedding supper of the Lamb (R 19:9, 22:17). And Solomon set his table in humility, seating his servants in splendid array even with their master in all his royal glory. But the True Master rose from His table and laid aside His royal attire. Girded with a towel like a Servant, He began to wash the disciples' feet and to dry them with the towel with which he was girded (J 13:4). Truly Solomon, in all his glory, was not arrayed as was this One!*

Moreover, *Solomon instructed his cupbearers in wisdom that nothing hurtful might harm his guests, that no sour wine should spoil his supper. But Jesus has borne the loathsome cup for all His own (J 18:11), and drained away the sour wine (J 19:30), leaving only the sweet (J 2:10).*

Finally, *Solomon in wisdom built a wonderful stairway that was breathtaking in beauty to lead up to the temple of the Lord. But Jesus has opened up the way to the New Jerusalem, the city of the heavenly temple. And He shows us how to see the heaven open, and angels ascending and descending upon the stairway of the Son of Man! (J 1:51, R 17:1-22:10).*

Solomon asked, *“Will God indeed dwell on the earth?” (I Kgs 8:27). And to answer him the Word was made flesh and tabernacled among us (J 1:1, 14), and the heavenly voice cried out, “Behold, the tabernacle of God is among men, and He shall dwell among them!” (R 21:3).*

## Chapter Summary

According to the political philosophy of Socrates, the virtue of the soul is best seen in the city, which is like “the soul writ large.”<sup>223</sup> Moreover, as Socrates assured Glaucon, there is city that exists in word<sup>224</sup> if not in deed, whose “pattern is laid up in heaven” and by whose measure the soul can be rightly ordered.<sup>225</sup> The Apostle John presents his reader with a vision of the heavenly city, created by the Word, and contrasted with the earthly city full of ills.<sup>226</sup> It is by a comparison of these cities, the whorish Babylon and the bridal New Jerusalem, that the reader is invited to judge the ethical nature of his own soul.

We have examined the typology of John–Revelation, seeing how the apostle reveals the soul of various OT figures as they confront an ethical choice between two women. In each case the Lord Christ confronts the same ethical choice in the antitypology of John, and in each case His choice is *greater*, consistent with the nature of NT typology. But the reason that the Lord’s choice is greater is the key to understanding the typology of John–Revelation. Ethics, according to the classical formulation, is concerned with the nature of the soul, while politics is concerned with the cure of the soul. The choices that the Lord Christ makes in the Johannine antitypology are greater in the sense that they are directed to the cure of the soul that is ethically deficient. As we will see, the Lord reveals a greater *political* choice, healing the deficiencies of His people by establishing in their

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<sup>223</sup> See Plato, *Rep.* 368b.

<sup>224</sup> “en logo.” Ibid. 592a-b.

<sup>225</sup> Ibid. 592b.

souls the virtues of His own soul, the virtues that secure the serenity of the Holy City, New Jerusalem.

While the first Adam accepted his bride in the innocence of her creation, he rejected her in her disobedience, accusing her before God of causing his own sin that brought exile from the garden and inevitable death. But the True Adam found His bride in a wilderness under sentence of death. In a greater love He took her death upon Himself, creating in her the virtue of *eternal life* and restoring her to the pleasant garden.

Similarly, the first Jacob rejected the unlovely Leah, giving himself only to the beautiful Rachel. But when the True Jacob likewise received an unlovely bride from Father God, He so loved her that He transformed her uncomeliness into *beauty*.

The first Joseph rejected the immoral wife of Potiphar, but his wisdom was not sufficient to reform her even though he had charge of all his master's house. In other words, although Joseph preserved his personal rectitude, his wisdom was insufficient to cure the immorality of his master's wife. But the True Joseph called His spouse to return to her first love (R 2:4), showing a wisdom that transformed the immorality of His bride into covenant *faithfulness*.

The first Moses gave the law that required the immoral woman to be stoned. But the True Moses released the woman from the law that condemned her, and welcomed her into the holy presence of the King,<sup>227</sup> like Mary Magdalene to stand in the place of the High Priest of Israel before the sacred ark, the throne of all glory. Thus He changed her harlotry into *holiness*. And as the True Joshua, He extended *mercy* to the one under the sentence of death.

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<sup>226</sup> Ibid. 473d.

The first David was appointed the shepherd of Israel (2 Sam 7:8), but his own evil choice deprived his loyal subject Uriah of his beloved ewe lamb as well as his life (2 Sam 12:4) and transformed Bathsheba into a woman of immorality. But the True David by His own death redeemed His immoral spouse, brought her Husband back from the grave, and transformed her into a state of perpetual *grace*.

Finally, the first Solomon judged between the two harlots, showing a wisdom that restored the living son to the true mother. But the True Solomon not only showed a wisdom that distinguished between two harlots, He also took the harlot given to Him by Father God and espoused her to Himself. Restoring her *fertility*, He has made her the mother of all the children of promise.

By His heavenly wisdom, John's True Bridegroom has thus redeemed His espoused bride from all her immoralities, adorning the New Jerusalem with His own virtues of life, beauty, faithfulness, holiness, mercy, grace, and fertility. It is the rhetorical purpose of John-Revelation to invite the reader to share in the blessings of this bridal city. But to do so, it is first of all requisite for the reader to make a choice between two representative cities, Babylon the Great and the New Jerusalem. To make this choice requires ethical instruction and political wisdom. Johannine political wisdom requires the reader to identify the whore by rightly judging the readers's own ethical nature. Once this identification is made, John will provide the requisite images to transform the soul, conforming it to the soul of the Son of Man.

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<sup>227</sup> The mercy extended to Mary Magdalene at the open tomb reenacts the mercy extended to Esther by the king (Esther 5:2), and suggests something of the beauty that her Lord sees in Mary.



***“Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, and they are seven kings; five have fallen, one is, and the other has not yet come.” Revelation 17:9-10***

## **The Iconic Imagination of St John**

Like an elaborately detailed oriental tapestry, John's Gospel and Revelation are intricately interwoven to present a composite picture, epic in scope and immortal in theme. Elaborate patterns portray the marvel and mystery of the heavenly Son of God who leaves the riches of His Father's court in quest of an earthly bride and a heavenly kingdom. The Gospel opens with the Spirit descending out of heaven like a dove upon the Son of Man. Revelation ends with the bride of Christ descending out of heaven, made ready for her Groom, and adorned in all the graces of the Spirit.

Upon closer examination of John's tapestry, we find that this bride has been won only by a great warfare involving all of heaven and earth. We behold angels ascending and descending to carry forth the battle. We hear the dread sound of fearful trumpets. Terrible beasts emerge from earth and sea to struggle in blood and death. Angels pour out golden bowls of wrath upon the world below. Thunder and storm in the heavens echo upon the earth, causing the earth dwellers to tremble. This warfare takes place in a fiery fabric of love and treachery and forgiveness and death. The combat is finished at last with the final victory of the heroic Lamb of God as He triumphs over the ancient Dragon, the serpent of old.

These books together celebrate a love that spans all the lengths of time. We begin with the love of the Father for His Son before the foundation of the world. We survey all the ages, coming at last to the victorious wedding supper of the Lamb and the love of the bride for her Husband at the beginning of eternity future. The Gospel of the Bridegroom opens in a wilderness, but the bride of Revelation is brought at last to a pleasant garden.

The darkness that struggled to overcome the Light has now been banished forever. Eternal dawn shines forth, unobscured, clear, and golden. The stones gathered of old by the banks of the Jordan are seen in this Light, by the banks of the river of crystal, to have been built into a vast city of glittering gems. And the bride is lovely in this Light. She is made ready for her Groom arrayed in the finest linen of heaven, white and pure. But as we admire her beauty, we remember that she can be dressed in white only because her Groom's robe was dyed in deepest red.

Such is the power of John's literary art that the reader (or hearer) is enabled to visualize the scene described. As E. F. Scott stated, John was "able to turn everything into a picture, and the pictures are so vividly drawn that we seem to be seeing the thing itself."<sup>228</sup> The visual power of the written word was perhaps better understood in antiquity. In order to understand these two great books of John, we must accommodate ourselves to an iconic imagination. The comments of Charles Lock on the visual nature of ancient writing are instructive here:

Linearity of reading is the fundamental principle by which the text is established in modernity as a text. That is to say, when we read a text we do not see an image: the type and size of font, the disposition of words on the page, the very look of the page, are entirely accidental features. A text might be defined as that which, while being visual, is entirely independent of image, scale and perspective. Yet texts were not always thus. We have learnt to speak of the interaction between text and image in medieval illuminated manuscripts. It might, however, be more accurate to say that before modernity — and especially before the development of printing — there was no fixed distinction between text and image. Both text and image were to be read, as they were likewise each to be *written*: the

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<sup>228</sup> E. F. Scott, *The Book of Revelation* (London:SCM Press, 1940) 183. We might also compare Quintilian's comment on the visual power of ecphrasis, which we have noted in Revelation 17:1-22:10, *Inst. Orat.* 9.2.33, as well as Aristotle's discussion of the "visual" impact of metaphor upon the hearer's imagination, *Rhet.* 3.11.

Greek verb *graphein* exemplifies the unity of what we now take to be separate activities of writing and drawing, the one pictorial, the other textual.<sup>229</sup>

A striking example of the iconic imagination of St John is represented in the correspondence between the Gospel's account of the cross of Jesus, erected on Golgotha in the Old Jerusalem, and Revelation's vision of the tree of life, planted upon the mountain of God in the New Jerusalem. Nowhere are the contrasts between Babylon and New Jerusalem set in bolder relief. The verbal correspondence is as follows:

**J 19:17-18** Golgotha, “where they crucified Him, and two others with Him **on either side**, and Jesus **in the midst**”

**R 22:2** “**in the midst** of the street (of Paradise), **on either side** of the river was the tree of life”

The phrasing “on either side” does not occur elsewhere in either the Gospel or Revelation. Moreover, the conjunction of this unique phrase with the focus statement “in the midst” reinforces the literary link between these passages.

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<sup>229</sup> Charles Lock, “Some Words After Chiasmus,” from John Breck, *The Shape of Biblical Language*, 365. There are several remarkable possibilities that come to mind when “envisioning” the two books of John. Revelation is less than half the length of the Fourth Gospel. When Revelation is understood as depicting heaven, and imagined as spatially “above” the Gospel, which is grounded in the earthly ministry of Jesus, a pyramidal structure emerges much like those we have suggested in describing the consecutive and parallel correspondences between the two books. When the pattern of the “deltaforms” (as described in Appendix 1) is superimposed upon such a structure, the many towers of the pyramidal city of New Jerusalem become visible to the iconic imagination. Moreover, when the deltaform patterns are viewed throughout both books, they describe an “omegaform.” The numerous and concentric patterns of intermittent correspondences, differing in their illuminative power by various orders of magnitude, and all converging in a cluster in the center, can describe to the iconic imagination something like a *galaxy*, the Greek word for the “milky way.” When the deltaform and the omegaform are taken together, we can “see” the cosmic city of New Jerusalem in these two books.

Charles Lock expressed hesitation in pressing too far the possibility that the chiasmus figure could describe a cruciform pattern to the ancient imagination. Breck, *The Shape of Biblical Language*, 366. But following others, he notes that the shape of chiasmus is properly a helix, *ibid.* 362. Fiorenza describes the pattern of Revelation as a “conic spiral,” *Revelation: Vision of a Just World*, 36. But what does it signify when the message far exceeds the competence of the messenger? Could it be possible that a first-century fisherman from Galilee could weave together his two books about the Living Word in a literary structure that resembles the dance of a double helix?

This parallel correspondence is surprisingly inviting a comparison between the Golgotha of the Old Jerusalem and the Paradise of the New. We should compare the picture of Calvary, as John saw it when he stood before the cross (J 19:26), with the picture of Paradise, as described in Revelation (R 22:1-2).

John's depiction of Calvary in the Gospel begins with Pilate's inscription at the highest point. On the top of the cross we see a writing mocking the *kingship of the Son of God*, whom John the Baptist had called the *Lamb of God* (J 1:36, 19:19). On the central cross, **in the midst** of the other crosses, we see Jesus, whose wounded side *pours forth blood and water* (J 19:34). Two other crosses **on either side** stand like *trees of death*, bearing the weight of crucified criminals (J 19:18).

How different, yet how strangely similar, is John's vision of the heavenly New Jerusalem. At the summit of John's picture is the *throne of God and the Lamb* (R 22:1). The river of *the water of life flows forth from the throne* (R 22:1). **In the midst** of the river, and **on either side** is the tree of life, bearing living fruit.

What is then the instruction offered by John's iconographic picture linking the Old Jerusalem and the New? How is it that John invites his reader to look at Calvary's cross — and in that hellish scene to see a picture of heaven itself? The answer can only be one thing, howsoever startling it may be. Heaven, for St John, is wherever Jesus is— even if that place is a cross on Calvary. For to look upon the One lifted up is to find healing for all the deadly venom of poisonous serpents. It is to find life in the midst of death. For in this King perfect love and fullness of wisdom entirely coincide, and all the ills and evils of cities are made to cease before a golden-sceptered justice and a throne of everlasting truth.

## **APPENDIX I**

## On the Textual Integrity of John–Revelation

Two passages from the Gospel of John important to this study are typically challenged by textual critics. They are the account of the angel who descended to trouble the water of the pool of Bethesda (5:4) and the adultery pericope (7:53-8:11). Moreover, the text of Revelation is replete with variant manuscriptural witnesses. Their citation is itself a monumental undertaking.<sup>230</sup> This discussion will identify a figure of speech<sup>231</sup> found in both the Gospel and the Apocalypse<sup>232</sup> that offers much promise in resolving the questions of the textual critics who have unsuccessfully attempted a reconstruction of the NT text for well over two hundred years. We will begin by identifying the figure, and then considering its utility in establishing the text of John-Revelation.

### The Identification of the Deltaform

In his excellent book on Revelation, Richard Baukham makes the following observation regarding the text:

A remarkable feature of the composition of Revelation is the way in which very many phrases occur two or three times in the book, often in widely separated passages, and usually in slightly varying form. These repetitions create a complex network of textual cross-reference, which helps to create and expand the meaning of any one passage by giving it specific relationships to many other passages. We

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<sup>230</sup> See Hoskier, H.C., *Concerning The Text of the Apocalypse I-II* (London: Quaritch, 1929).

<sup>231</sup> I am grateful to Randy Beck for identifying this figure of speech, which we have called the “deltaform.” As far as I am aware, this figure has (astonishingly) not heretofore been identified. It offers, however, enormous promise in both textual criticism and biblical exegesis.

<sup>232</sup> We have found hundreds of examples of the deltaform in the Gospels of Matthew and Mark. It is likewise observed extensively in Luke-Acts. We will give several examples of this phenomenon from these other NT books in an attempt to demonstrate the utility of the figure in textual criticism, although our focus will be on John-Revelation.

are dealing here not with the writing habit of an author who saved effort by using phrases more than once, but with a skillfully deployed compositional device.<sup>233</sup>

Baukham proceeds to catalogue a considerable number of synonymous and parasynonymous literary phrases throughout the Apocalypse.<sup>234</sup> He suggests the literary phenomenon he is describing is similar to the Jewish exegetical technique of observing repeated phrases, known as *gez r w*.<sup>235</sup>

Now the patterns Baukham identified are literary in character. They are similar to the verbal correspondences he also noted between Revelation 17:1-3 and 21:9-10, called “inclusion.”<sup>236</sup> As we have noted, the inclusion often marks the presence of a chiasmic figure which we can identify by triangulating to the center of the text between the inclusion passages and working backward to mark correspondences equidistant from the center, or pivot, of the *inclusio*. The application of this procedure demonstrates that the network suggested by Baukham is far more elaborate than he described. Numbers of inclusions appear to be stacked together to constitute an elaborate and finely graduated chiasmic “pyramid” within the text.

We will now present an example of this figure. We have “measured” the distance of particular verses from the pivot verse by counting the number of verses separating them. We must certainly acknowledge that verse division is a wholly arbitrary means of dividing the text and that it was never intended by its thirteenth century inventor to calibrate the text in any scientific fashion. Clearly a better means of textual stichometry

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<sup>233</sup> Richard Baukham, *The Climax of Prophecy*, 22.

<sup>234</sup> Ibid. 23-27.

<sup>235</sup> Ibid. 29.

<sup>236</sup> Ibid. 4.



is necessary, but for now we will use the traditional versification and appeal to the law of averages to even out individual verse disparities. We have found that the error margin for measurements from the beginning to the ending of the text, when compared to the actual text, is not remarkable.

Consider the following pyramidal structure that occurs when arranging synonymous or parasynonymous phrases and thematic correspondences around the pivot verses found in Revelation 2:5-6. The pivot was identified by taking Bauckham’s parallel passages found in Revelation 1:14-15 and 2:18<sup>237</sup> and identifying the midpoint.

<b>Revelation 2:5-6 “Remember therefore from where you are fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place – unless you repent. But this you have, that you hate the doctrine of the Nicolaitans, which I also hate.”</b>	
(2:2) “ <b>I know your works</b> , your labor, and your patience...and you have tested <b>those who say they are apostles and are not</b> ” (3)	(2:9) “ <b>I know your works</b> , tribulation and poverty...and I know the blasphemy of <b>those who say they are Jews and are not</b> ” (3)
(1:19) “ <b>write these things</b> ” (6)	(2:12) “To the angel of the church at Pergamum, <b>write</b> , ‘ <i>These things...</i> ’” (6)
(1:16) “Repent, or else I will come quickly, and fight against you with the <b>sword of My mouth</b> ” (9)	(2:16) “He had in His right hand seven stars, and out of His <b>mouth</b> went a sharp, two-edged <b>sword</b> ” (10)
(1:14-15) “His <b>eyes are like a flame of fire</b> ; His feet were like fine brass” (10-11)	(2:18) “These things says the Son of God, who has <b>eyes like a flame of fire</b> , and His feet like fine brass” (12)
(1:7) “Behold, <i>He</i> is <b>coming</b> with clouds” (19)	(2:25) “But hold fast until <i>I come</i> ” (19)
(1:6) “ <i>He has made us kings</i> ” (20)	(2:26-27) “ <i>to him I will give power over the</i>

<sup>237</sup> Ibid. 23.

	<i>nations, and he shall rule them with a rod of iron” (20-21)</i>
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We should proceed by applying the same method to two other inclusion passages that appear at approximately equal distances from the beginning and the ending of Revelation, namely the claim that Jesus is the “Alpha and Omega” (1:8 and 22:13). The pivot so identified, which appears to be the precise center of the book, is Revelation 12:9-10. The following chart will display something of the comprehensiveness of the pyramidal structure we have called the “deltaform”:

<b>Revelation 12:9-10 “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven saying, ‘Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.’”</b>	
(12:9) “And the great dragon was <b>thrown down</b> , the serpent of old who is called <i>the devil and Satan</i> , who deceives the whole world; he was <b>thrown down</b> to the earth, and his angels were <b>thrown down</b> with him.”	(12:10) “And I heard a loud voice in heaven saying, ‘Now the salvation and the power, and the kingdom of our God and the authority of His Christ have come, for <i>the accuser</i> of our brethren has been <b>thrown down</b> , who accuses them before our God day and night.’”
(12:8) the devils “ <i>did not prevail</i> ” (1)	(12:11) the martyrs “ <i>overcame them</i> ” (1)
(12:7) “war broke out in <b>heaven</b> ...with the <b>dragon</b> ” (2)	(12:12-13) “rejoice O <b>heaven</b> !...the <b>dragon</b> was thrown to earth” (2-3)
(12:6) “And <b>the woman fled into the wilderness</b> where she had a <b>place</b> prepared by God, so that she might be <b>nourished there</b> ” (3)	(12:13-14) “And when the dragon saw that he was thrown down...he persecuted <b>the woman</b> ...and wings...were given to <b>the woman</b> that she might <i>fly into the wilderness</i> to her <b>place</b> , where she was <b>nourished there</b> ” (3-4)
(12:5) “And <i>she gave birth to</i> a Son, a	(12:13) “ <i>The woman gave birth to</i> the

male Child” (4)	male Child” (3)
(12:4) “His ( <i>the dragon’s</i> ) tail drew away a third...and threw them to <b>the earth</b> ...and he stood before <b>the woman</b> ...to devour” (5)	(12:15-16) “And <i>the serpent</i> poured out of his mouth...that he might cause her to be swept away...but <b>the earth</b> helped <b>the woman</b> ” (5-6)
(12:3) “And <b>behold</b> , a great red <i>dragon</i> having seven heads and ten horns, and on his heads were seven diadems” (6)	(13:1) “And I saw a <i>beast</i> ...having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names” (8)
(11:18-12:3) “and the nations were enraged...a woman was <i>with child</i> ...and a dragon” (6-10)	(12:17) “and the <b>dragon</b> was enraged with the woman...and <i>her offspring</i> ” (10)
(11:16-17) “And the twenty-four elders...worshipped God, saying ” (11-12)	(13:4) “And they worshipped the beast, saying “ (11)
(11:15) the praise of the elders (13)	(13:6) the blasphemy of the beast (13)
(11:9-11) martyred witnesses raised from death (17-19)	(13:12) the beast is healed of his deadly wound (20)
(11:8) Sodom and Egypt both saw fire come down from heaven (20)	(13:13) the beast makes fire come down from heaven (21)
(11:3) “they will prophesy 1260 days” (25)	(13:18) “his number is 666” (26)
(10:9) “ <i>sweet as honey</i> in the mouth” (30)	(14:5) “and in the mouth was found <i>no deceit</i> ” (30)
(10:7) “He preached the gospel to His servants” (32)	(14:6) “having an eternal gospel to preach to those who live on the earth” (31)
(10:6) “swore by Him...who made heaven...and the earth...and the sea” (33)	(14:7) “worship Him who created the heaven and the earth and sea” (32)
(10:1) “an angel...clothed with a cloud, and a rainbow upon his head” (38)	(14:14) “a white cloud...and the Son of Man, having a golden crown upon His head” (39)
(9:16-17) “the heads of the horses...out of their mouths proceed fire...the number was <i>myriads of myriads</i> ” (43-44)	(14:18-20) “angel...has power over fire...up to the horses’ bridles, for a distance of <i>1600 stadia</i> ” (43-45)
(9:11) “they have as king...his name in	(15:3-4) “Thou King of the nations...who

Hebrew” (49)	will not fear Thy <b>name</b> ?” (48-49)
(9:9) “they had <i>breastplates of iron</i> ” (51)	(15:6) “girded around their <i>breasts with golden girdles</i> ” (51)
(8:12) “ <b>And the fourth angel</b> sounded, and a third of <b>the sun</b> ” (61)	(16:8) “ <b>And the fourth angel</b> poured out his bowl upon <b>the sun</b> ” (61)
(8:10) “And the third angel” (63)	(16:10) “And the fifth angel” (63)
(8:8) “And the second angel” (65)	(16:12) “And the sixth angel” (65)
(8:2-3) “And I saw <i>seven</i> angels...the golden altar before <b>the throne</b> ” (70-71)	(16:17) “And the <i>seventh</i> angel...and a voice came out...of <b>the throne</b> ” (70)
(7:17) “And the Lamb will lead them to <i>fountains of living waters</i> ” (73)	(16:19) “And Great Babylon...was given <i>the cup of the wine of the wrath</i> ” (72)
(7:13) “who are these <b>arrayed in white robes</b> ?” (77)	(17:4) “the woman was <b>arrayed in purple and scarlet</b> ” (78)
(7:12) the blessing of the righteous (78)	(17:5) the blasphemy of the whore (79)
(6:15-16) “ <b>the kings of the earth</b> ...say, “ <b>Fall</b> on us and hide us” (91-92)	(17:18-18:2) “the great city which reigns over <b>the kings of the earth</b> ...Babylon is <b>fallen</b> ” (92-94)
(6:13) “And the stars of the sky <b>fell</b> to the earth” (94)	(18:2) “ <b>Fallen, fallen</b> is Babylon” (94)
(6:10) “How long, O Lord...until You <b>judge</b> and <i>avenge</i> ...?” (97)	(18:6-8) “ <i>Give her back as she gave</i> ...her plagues will come in one day...the Lord God <b>judges</b> her” (98-100)
(6:6) “a quart of <b>wheat</b> for a <i>denarius</i> ...and barley...and do not harm the <b>oil and wine</b> ” (101)	(18:12) “merchandise of gold and <i>silver</i> ... <b>wine and oil</b> ...and <b>wheat</b> ” (104)
(5:12) “worthy is the Lamb to receive <b>riches</b> ” (109)	(18:17) “For in one hour such great <b>riches</b> have been laid waste” (109)
(5:6) “a Lamb standing, as if <b>slain</b> ” (115)	(18:24) “all who have been <b>slain</b> upon the earth” (116)
(4:10-5:1) “ <b>the twenty-four elders will</b>	(19:4) “ <b>the twenty-four elders</b> and the

<p><b>fall down</b> before Him who sits on <b>the throne, and will worship</b> Him...and cast their crowns before <b>the throne, saying</b>” (120-122)</p>	<p>four living creatures <b>fell down and worshiped</b> God, who sits on <b>the throne, saying</b>” (120)</p>
<p>(4:9) “the living creatures <b>give glory...to Him</b> who sits on the throne” (123)</p>	<p>(19:7) “Let us...<b>give glory to Him</b> (123)</p>
<p>(4:4) “twenty-four elders <b>sitting clothed in white</b> garments, and golden <i>crowns</i> on their <b>heads</b>” (128)</p>	<p>(19:11-13) “behold, a <b>white</b> horse...and He who <b>sat</b> upon it...and <b>upon His head</b> are many <i>diadems</i>...and He is <b>clothed</b> with a robe” (127-129)</p>
<p>(4:1) “and <b>I saw and behold</b>, a door was <b>opened in heaven</b>” (131)</p>	<p>(19:11) “and <b>behold, I saw heaven opened</b>” (129)</p>
<p>(3:20) “I will come into him and <b>sup</b> with him” (134)</p>	<p>(19:17) “Come and gather together for the <b>supper</b> of the great God” (133)</p>
<p>(3:16) “I will vomit you <b>out of My mouth</b>” (138)</p>	<p>(19:21) “and the rest were killed with the sword that proceeded <b>out of the mouth</b> of Him” (137)</p>
<p>(3:12) “the <b>city</b> of My <b>God</b>, the New Jerusalem which <b>comes down from God out of heaven</b>” (142)</p>	<p>(20:9) “they surrounded the beloved <b>city</b>, and fire <b>came down from God out of heaven</b>” (146)</p>
<p>(3:5) “He who overcomes shall be clothed in <b>white</b>...I will not erase his name from <b>the book of life</b>” (149)</p>	<p>(20:11-12) “I saw a great <b>white</b> throne...and another book was opened, <b>the book of life</b>” (149)</p>
<p>(3:1-2) “You have a <b>name</b>...for I have <b>not found</b> your deeds complete” (152-153)</p>	<p>(20:15) “And if anyone’s <b>name</b> was <b>not found</b> written in the book of life” (152)</p>
<p>(2:26) “and <b>he who overcomes</b>... to him <b>I will give</b> authority” (157)</p>	<p>(21:7) “<b>he who overcomes I will give</b> these things” (159)</p>
<p>(2:17) “I will give him a white <i>stone</i>, and on the <i>stone</i> a new <b>name written</b>” (166)</p>	<p>(21:12-14) “and <b>names were written</b> on them...and the city had twelve foundation <i>stones</i>” (164-166)</p>
<p>(2:7) “I will give to eat of <b>the tree of life</b>” (176)</p>	<p>(22:2) “on either side of the river was <b>the tree of life</b>” (181)</p>
<p>(2:1) “He who walks <b>in the midst</b> of the</p>	<p>(22:2) “<b>in the midst</b> of its street...the tree</p>

seven lampstands” (182)	of life” (181)
(1:19) <b>“the things which shall take place”</b> (184)	(22:6) <b>“the things which must take place”</b> (185)
(1:17) <b>“and when I saw Him, I fell at His feet”</b> (186)	(22:8) <b>“and when I heard and saw, I fell down to worship at his feet”</b> (187)
(1:8) <b>“I am the Alpha and the Omega, the beginning and the end”</b> (195)	(22:13) <b>“I am the Alpha and the Omega... the beginning and the end”</b> (192)
(1:3) <b>“blessed is the one who reads or hears the words of this prophecy”</b> (200)	(22:18) <b>“to everyone who hears the words of the prophecy of this book”</b> (197)
(1:1) <b>“the things which must happen quickly”</b> (202)	(22:20) <b>“I am coming quickly”</b> (199)

Having noted the comprehensiveness of the deltaform, the question of the pervasiveness of this figure of speech arises. Consider the following examples of deltaforms from widely separated verses in Revelation that suggest a remarkably complex and interrelated network of inclusions:

<b>Revelation 18:4-6 “And I heard another voice from heaven saying, “Come out of her, My people, that you may not participate in her sins and that you may not receive of her plagues; for her sins are piled up as high as heaven, and God has remembered her iniquities. Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her.”</b>	
(18:3) <b>“the kings of the earth have committed acts of immorality with her, and the merchants are rich by the wealth of her luxury”</b> (2)	(18:7-9) <b>“she lived luxuriously...and the kings of the earth who committed acts of immorality and lived luxuriously with her”</b> (2-4)
(17:18) <b>“and the woman whom you saw is</b>	(18:10) <b>“Woe, woe, the great city,</b>

the great city” (5)	Babylon” (5)
(17:12) “they receive authority...for <b>one hour</b> ” (11)	(18:17) “For in <b>one hour</b> such great wealth has been laid waste” (12)
(17:6) “I saw the woman drunk with <b>the blood of the saints</b> and <b>the blood of the martyrs</b> ” (17)	(18:24) “and in her was found <b>the blood of the prophets and saints</b> ” (19)
(17:1-2) “Come and I will show you the <b>judgment of the great harlot</b> ...with whom the kings of <b>the earth</b> committed <b>immorality</b> , and those who dwell on <b>the earth</b> were drunk...with <b>her immorality</b> ” (21-22)	(19:2) “Because His <b>judgments</b> are true and righteous; for He has <b>judged the great harlot</b> who was corrupting <b>the earth</b> with <b>her immorality</b> ” (21)
(16:15) “Blessed is he who <i>keeps his garments</i> , lest he walk naked” (29)	(19:8) “and to her it was granted <i>to be arrayed in fine linen</i> ” (27)
(16:14) “to gather them together for the <b>war</b> of the great day of God” (30)	(19:11) “in righteousness He judges and wages <b>war</b> ” (30)
(16:10) “and <i>they gnawed their tongues because of the pain</i> ” (34)	(19:15) “now <i>out of His mouth goes a sharp sword</i> ” (34)
(16:9) “and they blasphemed the <b>name of God</b> ” (35)	(19:16) “and on His thigh a <b>name</b> written, ‘ <i>King of Kings and Lord of Lords</i> ’” (35)
(16:8) “and the fourth <b>angel</b> poured out his bowl upon <b>the sun</b> ” (36)	(19:17) “and I saw an <b>angel</b> standing in <b>the sun</b> ” (36)
(16:6) “for they poured out the blood of saints, and prophets, and <i>Thou hast given them blood to drink</i> ” (38)	(19:18) “in order that you may <i>eat the flesh</i> of kings and the flesh of commanders and mighty men” (37)
(16:4) “and <i>the rivers and springs of water became blood</i> ” (40)	(19:20) “these two were cast into <i>the lake of fire</i> ” (39)
(15:4) “for all <b>the nations</b> will come and worship before Thee” (48)	(20:8) “and he will come forth to deceive <b>the nations</b> ” (48)
(15:2) “and I saw a <i>sea of glass</i> , and those who had been delivered from <b>the beast</b> ” (50)	(20:10) “and the devil...was thrown into the <i>lake of fire</i> ...where <b>the beast</b> ” (50)
(15:1) “ <b>then I saw</b> another sign in heaven,	(20:11) “ <b>then I saw a great</b> white throne”

<b>great</b> and marvelous” (51)	(51)
(14:19) “the angel...gathered the clusters...and <b>threw</b> them <b>into</b> <i>the great wine press of wrath</i> ” (53)	(20:14) “and death and Hades were <b>thrown into</b> <i>the lake of fire</i> ” (54)
(14:10) “ <i>he shall drink the wine of wrath</i> ...and he will be tormented with <b>fire and brimstone</b> ” (62)	(21:6-8) “I will give freely of <i>the fountain of the water of life to him who thirsts</i> ...but their part will be in the lake of <b>fire and brimstone</b> ” (61-63)
(14:8) “Babylon is <i>fallen</i> ...that <b>great city</b> ” (64)	(21:10) “and he showed me the <b>great city</b> , the holy Jerusalem, <i>coming down</i> ” (65)
(13:11) “and he had two horns like a <b>lamb</b> ” (79)	(21:23) “and its lamp is the <b>Lamb</b> ” (78)
(13:8) “everyone <b>whose name was written</b> ... <b>in the book of life of the Lamb</b> ” (82)	(21:27) “only those <b>whose names are written in the Lamb’s book of life</b> ” (82)

<b>Revelation 10:4 “Now when the seven thunders uttered their voices, I was about to write, but I heard a voice from heaven saying to me, ‘Seal up the things which the seven thunders uttered, and do not write them.’”</b>	
(10:2) “he set his right foot on the <b>sea</b> and his left foot on the <b>land</b> ” (2)	(10:5-6) “angel...standing on the <b>sea</b> and on the <b>land</b> ... the <b>earth</b> ...and the <b>sea</b> ” (1-2)
(10:1) “I saw still another mighty <b>angel</b> ” (3)	(10:7) “in the days of the sounding of the seventh <b>angel</b> ” (3)
(9:18-19) “the fire and the smoke and the brimstone that came out of their <b>mouths</b> , for their power is in their <b>mouth</b> ” (6-7)	(10:9-10) “Take and eat it...it will be as sweet as honey in your <b>mouth</b> ...and it was sweet as honey in my <b>mouth</b> (5-6)
(9:18) “By these plagues a third of <i>mankind</i> was killed” (7)	(10:11) “You must prophesy again about many <i>peoples, nations, tongues, and kings</i> ” (7)
(9:11) “And they had as king over them the angel of the <b>bottomless pit</b> ” (14)	(11:7) “the beast that ascends out of the <b>bottomless pit</b> will make war against them” (14)
(8:13) “Woe, woe, woe to the inhabitants	(11:18) “your wrath is come...that You



of the <b>earth</b> " (25)	should destroy those who destroy the <b>earth</b> " (25)
(8:8) "a <b>third</b> of the sea became blood" (30)	(12:4) "his tail drew a <b>third</b> of the stars of heaven" (30)
(8:6) "the seven angels who had the seven trumpets <b>prepared</b> themselves to sound" (32)	(12:6) "she has a place <b>prepared</b> by God" (32)
(8:5-6) "the <b>angel</b> took the censer, filled it with fire from the altar, and <b>cast</b> it to the <b>earth</b> ...So the seven <b>angels</b> ... prepared themselves" (32-33)	(12:7,9) "Michael and his <b>angels</b> fought with the dragon and his <b>angels</b> fought...So the dragon was <b>cast out</b> ...he was <b>cast</b> to the <b>earth</b> , and his <b>angels</b> were <b>cast out</b> " (33,35)
(8:2) "and I saw the seven angels who stand <b>before God</b> " (36)	(12:9) "the accuser of our brethren, who accuses them <b>before our God</b> " (36)
(8:1) "there was <i>silence in heaven</i> for about half an hour" (37)	(12:10) "the accuser...who <i>accused</i> them before our God <i>day and night</i> " (36)
(7:17) "the <b>Lamb</b> ...will shepherd them and lead them" (38)	(12:11) "they overcame him by the blood of the <b>Lamb</b> " (37)
(7:11) "All the angels <b>stood</b> around the throne" (44)	(12:18) "then he <b>stood</b> on the sand of the sea" (44)
(7:10) "salvation belongs to our God who sits on the <b>throne</b> " (45)	(13:2) "the dragon gave him his power, his <b>throne</b> , and great authority" (45)
(7:5) " <b>tribe</b> of Judah... <b>tribe</b> of Reuben... <b>tribe</b> of Gad..." (50)	(13:7) "authority was given him over <i>every tribe</i> " (50)
(7:1) " <b>I saw</b> four angels standing at the four corners of the <b>earth</b> " (54)	(13:11) "And <b>I saw</b> another beast coming out of the <b>earth</b> " (54)
(6:15) "the <i>great</i> men, the <b>rich</b> and the mighty, every <b>slave</b> and <b>free</b> man, hid themselves in caves" (57)	(13:16) "He causes all, both small and great, <b>rich</b> and poor, <b>free</b> and <b>slave</b> , to receive a mark" (59)
(6:11) "the number of their fellow servants and their brethren who would be <b>killed</b> was completed" (61)	(13:15) "speak and cause as many as would not worship the beast to be <b>killed</b> " (58)
(6:8) "authority was given to him over a	(14:3) "the 144,000 who were redeemed

fourth of the <b>earth</b> to kill...by the beasts of the <b>earth</b> " (64)	from the <b>earth</b> " (64)
(6:1) "Now I saw when the <b>Lamb</b> opened one of the seals" (71)	(14:10) "tormented with fire and brimstone...in the presence of the <b>Lamb</b> " (71)
(5:14) "elders fell down and <b>worshipped</b> Him who lives <b>forever and ever</b> " (72)	(14:11) "the smoke of their torment ascends <b>forever and ever</b> ...who <b>worship</b> the beast" (72)
(5:11) " <b>Then I looked</b> " (75)	(14:14) " <b>Then I looked</b> " (75)
(5:6) "seven Spirits of God sent out into all the <b>earth</b> " (80)	(14:19) "the angel thrust his sickle into the <b>earth</b> , and gathered the vine of the <b>earth</b> " (80)
(4:9) "the <b>living creatures</b> give glory and honor and thanks to Him who... <b>lives forever and ever</b> " (88)	(15:7) "one of the four <b>living creatures</b> gave...bowls full of the wrath of God who <b>lives forever and ever</b> " (88)
(4:8) "Lord <b>God Almighty</b> " (89)	(15:8) "the glory of <b>God</b> and His <i>power</i> " (89)
(3:19) "therefore be zealous and <b>repent</b> " (100)	(16,9,11) "they did not <b>repent</b> and give Him glory...they did not <b>repent</b> " (98, 100)
(3:16) "I will vomit you <b>out of My mouth</b> " (103)	(16:13) "unclean spirits...coming <b>out of the mouth</b> of the dragon, <b>out of the mouth</b> of the beast, and <b>out of the mouth</b> of the false prophet" (102)
(3:17-18) "you do not know who you are... <b>naked</b> ...buy...white <b>garments</b> ...that the <b>shame</b> of your <b>nakedness</b> may not <i>be revealed</i> " (101-102)	(16:15) "blessed is he who watches, and keeps his <b>garments</b> , lest he walk <b>naked</b> and they <i>see</i> his <b>shame</b> " (104)
(3:14) "the <b>angel</b> of the church of the Laodiceans (seventh church)" (105)	(16:17) "the seventh <b>angel</b> poured out his bowl" (106)
(3:12) "a pillar in the <b>temple</b> of My God...the New Jerusalem which comes down out of <b>heaven</b> " (107)	(16:17) "a loud voice came out of the <b>temple of heaven</b> " (106)
(3:10) "hour of trial on the <i>whole inhabited</i>	(16:20) " <i>every island</i> fled away, and <i>the</i>

<i>earth</i> " (109)	<i>mountains were not found</i> " (109)
(3:6) "let him hear what the <b>Spirit</b> says" (113)	(17:3) "he carried me away in the <b>Spirit</b> " (113)
(3:5) "He who overcomes shall be <b>clothed</b> in white garments" (114)	(17:4) "the woman was <b>clothed</b> in purple and scarlet" (114)
(3:4) "you have a few <b>names</b> even in Sardis" (115)	(17:5) "on her forehead a <b>name</b> was written" (115)
(3:1,5) "you have a <b>name</b> that you are <b>alive</b> , but you are dead...I will not blot his <b>name</b> from <b>the Book of Life</b> " (114, 119)	(17:8) "whose <b>names</b> are not written in <b>the</b> <b>Book of Life</b> " (118)
(2:29) "let him hear <i>what the Spirit says</i> " (119)	(17:9) "here is the mind which has <i>wisdom</i> " (119)
(2:27) "they shall be <i>dashed to pieces</i> " (121)	(17:11) "the beast... <i>is going to perdition</i> " (121)
(2:26) "he who overcomes, and keeps My works until the end, to him will I <b>give</b> <b>authority</b> over the nations" (122)	(17:12-13) "they receive <b>authority</b> ...they will <b>give</b> their <b>authority</b> to the beast (122- 123)
(2:20) "you allow that <b>woman</b> Jezebel...to teach and seduce My servants to <b>commit</b> <b>fornication</b> " (128)	(17:18, 18:3) "the <b>woman</b> ...is that great city...all the nations have drunk of the wine of the wrath of her <b>fornication</b> , the kings...have <b>committed fornication</b> with her" (128, 131)
(2:16) " <i>Repent</i> or else I will <b>come</b> to you" (132)	(18:4) " <b>Come</b> out of her... <i>lest you share in</i> <i>her sins</i> " (132)
(2:7) "To him who overcomes, I will give to <i>eat from the tree of life</i> " (141)	(18:14) " <i>the fruit that your soul longed for</i> has gone from you" (142)
(1:15-16) "His <b>voice</b> as the <b>sound</b> of many waters...His countenance like the sun <b>shining</b> in its strength" (152-153)	(18:23; 19:1) "The light of the lamp shall not <b>shine</b> in you anymore, and the <b>voice</b> of bridegroom and bride shall not be heard in you...After these things I heard a loud <b>voice</b> " (151, 153)
(1:10) " <b>I heard</b> behind me a <b>voice</b> " (158)	(19:6) " <b>I heard</b> , as it were, the <b>voice</b> of a great multitude" (158)
(1:9) "I, John, your <b>brother</b> ...on	(19:10) "I am...of your <b>brothers</b> , who

Patmos...for <b>the testimony of Jesus Christ</b> " (159)	have <b>the testimony of Jesus</b> " (162)
(1:5) " <i>Jesus Christ</i> , the <b>faithful</b> witness" (163)	(19:11) " <i>He</i> ...was called <b>Faithful</b> and True" (163)
(1:5) "To Him...who washed us from our sins in His own <b>blood</b> " (163)	(19:13) "clothed in a robe dipped in <b>blood</b> " (165)
(1:2) John "bore witness to <b>the Word of God</b> " (167)	(19:13) "His name is called <b>the Word of God</b> " (165)

The deltaform is not peculiar to Revelation. Consider the following example from the Gospel of Matthew. We have not included the entirety of the deltaform for reasons of space.<sup>238</sup> But the fact of this chiastic-type patterning between the beginning and the ending of the Gospel is apparent from the close tracking set forth below:

<b>Matthew 16:20 "Then He warned the disciples that they should tell no one that He was the Christ"</b>	
(6:31) "therefore take no thought saying, 'What shall we <b>eat</b> ...?" (379)	(26:17) "the disciples...said, 'Where do You want us to prepare to <b>eat</b> the Passover...?" (379)
(6:9) "after this manner <b>pray</b> ..." (401)	(26:39) "He fell on His face and <b>prayed</b> ..." (401)
(6:7) "when you <b>pray</b> ..." (403)	(26:41) "watch and <b>pray</b> ..." (403)
(6:6) " <b>pray</b> to your <b>Father</b> in secret..." (404)	(26:42) "He went away a second time, and <b>prayed</b> , saying, 'O My <b>Father</b> ..." (404)
(5:33) "you shall not <b>foreswear</b> yourself.	(26:63) "I <b>adjure</b> You by the Living

<sup>238</sup> We have adopted the convention of showing incompleteness by empty cells at the beginning or ending of the deltaform, wherever we have begun or left off displaying the pattern.

But shall perform to the lord your oaths” (425)	God...” (425)
(4:6) “and he (Satan) said to Him, ‘ <b>If You are the Son of God</b> , cast Yourself <b>down...</b> ’” (477)	(27:40) “save Yourself, <b>if You are the Son of God</b> , come <b>down</b> from the cross” (477)
(4:3) “he (Satan) said, ‘ <i>If You are the Son of God</i> , command these stones be made bread’” (480)	(27:43) “for He said. ‘ <i>I am the Son of God</i> ’” (480)
(3:17) “and behold, a <b>voice</b> from heaven, saying, ‘ <i>You are my beloved Son</i> ’” (483)	(27:46) “Jesus cried with a loud <b>voice</b> , saying, ‘ <i>Eli, Eli, lama sabachthani?</i> ’” (483)
(2:19) “ <b>an angel of the Lord</b> appeared to Joseph” (504)	(28:2) “ <b>an angel of the Lord</b> descended out of heaven” (505)
(2:10-12) “they (the wise men) rejoiced with very <b>great joy...they fell down and worshipped Him...they departed...</b> ” (511-513)	(28:8-9) “and <i>they</i> (the women of Galilee) <i>departed</i> quickly from the tomb with... <b>great joy...and they held His feet and worshipped Him</b> ” (511-512)
(2:9) “and hearing the king, <b>they</b> (the wise men) <b>went, and behold...</b> ” (514)	(28:11) “now as <b>they</b> (the women of Galilee) <b>went, behold...</b> ” (514)
(2:6) “out of you (Bethlehem) shall come forth a <b>Governor</b> , who shall rule My people Israel” (517)	(28:14) “and if this (the report of the missing body) come to the <b>governor’s</b> ears, we will persuade him, and secure you” (517)
(2:2) “we (the wise men) have seen his star in the east, and are come to <b>worship Him.</b> ” (521)	(28:17) “and when they (the disciples) saw Him, they <b>worshipped Him</b> ” (520)
(1:23) “they shall call His name Emmanuel, which is interpreted, ‘ <i>God with us.</i> ’” (525)	(28:20) “ <i>I am with you</i> always” (523)

A further noteworthy aspect of this literary phenomenon may be illustrated by observing what happens when the deltaform exhausts itself at the beginning or ending of Luke-Acts. Remarkably, the pattern picks up and continues at the opposite end of the companion book. We have called this literary figure the “omegaform.” Because this

pattern is too extensive to display in its entirety, we have simply shown the transition between the two books anchored in the quotation from Psalm 110:1 found in Luke 20:42-43 and Acts 2:34-35. The pivot is identified in Luke 23:28.

<b>Luke 23:28</b> “But Jesus turning to them said, ‘Daughters of Jerusalem, weep not for Me, but for yourselves and for your children.’”	
<b>(Luke 23:23)</b> “but they insisted with great voices, asking <b>Him to be crucified</b> ” (5)	<b>(Luke 23:33)</b> “when they were come to the place called Calvary, there they <b>crucified Him</b> ” (5)
(23:22) “and he (Pilate) said to them a third time, ‘Why? <b>What</b> evil did He <b>do</b> ?’” (6)	(23:34) “then Jesus said, ‘Father forgive them; for they know not <b>what they do</b> .’” (6)
(23:15) “No, not even Herod; for he sent Him back to us and behold, <b>nothing worthy of death has been done by Him.</b> ” (13)	(23:41) “and we (the thieves) indeed (suffer) justly...but <i>this Man has done nothing amiss.</i> ” (13)
(23:6) “when Pilate heard of <b>Galilee</b> , he asked whether the Man was a Galilean.” (22)	(23:49) “and the women who followed Him from <b>Galilee</b> , stood afar off” (21)
(22:52) “Jesus said to <b>the chief priests</b> ... ‘Do you come out as <i>against a robber</i> ...?’” (47)	(24:20) “ <b>the chief priests</b> ...delivered Him to be <i>condemned to death.</i> ” (48)
(22:30) “you (the disciples) will <b>eat</b> and drink at My table in My kingdom” (69)	(24:41-42) “and while they did not yet believe for joy, He said to them, ‘Do you have any food?... and He <b>ate</b> .’” (69-70)
(22:21) “but behold, the <b>hand</b> of him who betrays Me is at the table.” (78)	(24:50) “and He lifted up his <b>hands</b> , and blessed them.” (78)
(22:15) “and he said to them, ‘I have greatly desired to eat this Passover with you <i>before I suffer.</i> ’” (84)	<b>(Acts 1:3)</b> “to whom (the disciples) He presented himself alive <i>after His suffering</i> by many infallible proofs” (84)
(22:3) “then Satan entered <b>Judas</b> surnamed Iscariot, being one of the twelve” (96)	(1:16) “David spoke beforehand concerning <b>Judas</b> , who was a guide to

	those who took Jesus” (97)
(21:28) “when these things come to pass, then <i>look up</i> , and <i>lift up</i> your heads, for your redemption draws nigh.” (109)	(2:2) “and suddenly there came <i>from heaven</i> a sound as a mighty rushing wind” (109)
(21:11) “and there shall be fearful sights and great <b>signs from heaven</b> ” (126)	(2:19) “I will show wonders in <b>heaven</b> above, and <b>signs</b> in the earth beneath” (126)
(21:8) “many shall come in My <b>name</b> , saying, “I am Christ...”” (129)	(2:21) “whoever shall call upon the <b>name</b> of the Lord shall be saved” (128)
(21:7) “what <b>sign</b> shall there be when these things come to pass?” (130)	(2:22) “Jesus of Nazareth, a Man approved of God among you by miracles, wonders, and <b>signs</b> ” (129)
(20:42-43) “ <b>David himself...said, ‘The Lord said to my Lord, ‘Sit on My right hand, until I make Your enemies Your footstool’</b> ” (142-143)	(2:34-35) “ <b>David...said himself, ‘the Lord said unto my Lord, ‘Sit on My right hand, until I make Your enemies your footstool’</b> ” (141-142)

Similarly, the Gospel of John and Revelation appear also to be interconnected by the omegaform pattern. As such, the two books of the Apostle John constitute something like the seamless robe of Jesus, woven throughout from top to bottom (J 19:23).

Consider the following pattern pivoted on John 20:29 and anchored by the quotation from Zechariah 12:10.

<b>John 20:29</b> “Jesus said to him, ‘Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.’”	
(John 20:27) “be not <b>unbelieving</b> , but <b>believing</b> .” (2)	(John 20:31) “but these have been written that you might <b>believe</b> .” (2)
(20:26) “ <b>after eight days Jesus came</b> ” to the disciples (3)	(21:1) “ <b>after these things Jesus showed Himself</b> again to the disciples” (3)

(20:22) “and when <b>He said</b> this, He breathed on <b>them</b> and said, ‘Receive the Holy Spirit.’” (7)	(21:6) “and <b>He said to them</b> , ‘Cast the net on the right-hand side of the boat, and you will find.’” (8)
(20:20) Jesus recognized by His wounds: “and... He showed them His hands and His side. The disciples therefore rejoiced when they saw the Lord” (9)	(21:7) Jesus recognized by His word: “That disciple therefore whom Jesus loved said to Peter, ‘It is the Lord.’” (9)
(20:11) Mary grieved over the loss of Jesus: “Woman, why are you weeping?” (18)	(21:17) Peter grieved over the loss of his relationship with Jesus: “Peter was grieved because He said to him the third time, ‘Do you love Me?’” (19)
(20:8) John goes into the tomb <i>after</i> Peter: “So the other disciple who had first come to the tomb entered then also” (21)	(21:21-22) Peter to precede John in death: “Peter...said, ‘Lord, what about this man?’ Jesus said to him, ‘If I want him to remain until I come, what is that to you?’” (22-23)
(19:38) Joseph asks for the body of Jesus to prepare it for burial (implying that he washed away the blood according to the custom) (33)	<b>(Rev 1:5)</b> “To Him who loves us and loosed us from our sins by His blood” (32)
(19:37) “they shall <b>look on Him whom they pierced.</b> ” (34)	(1:7) “every eye will <b>look on Him, even those who pierced Him</b> ” (34)
(19:35) John’s testimony: “and <i>he who has seen</i> has borne <b>witness</b> , and his <b>witness</b> is true” (36)	(1:9) “ <i>I, John...</i> because of the word of God and the <b>witness</b> of Jesus.” (36)
(19:30) “And He bowed <b>His head</b> , and gave up His spirit.” (41)	(1:14) “and <b>His head</b> and His hair were white like wool” (41)
(19:28) “after this... <i>Jesus said, ‘I thirst.’</i> ” (43)	(1:15) “and <i>His voice was as the sound of many waters</i> ” (42)
(19:27) Jesus speaks to John: “then He said to the disciple, ‘Behold your mother!’” (44)	(1:17) Jesus speaks to John: “and He ...said unto me, ‘Do not be afraid...’” (44)
(19:18) The cross as the tree of life: “there they crucified Him, and two others...with Jesus <b>in the midst</b> ” (53)	(2:7 M) Jesus as the tree of life: “ I will give (him) to eat of the tree of life <b>in the midst</b> of the paradise of God.” (54)
(19:10) “Pilate therefore said to Him, ‘You do not <i>speak</i> to me? Do You not know that	(2:16) “Repent therefore, or else... I will make war with them with <i>the sword of My</i>



I have the power to...crucify You?" (61)	mouth" (63)
(19:8) "when Pilate <b>heard</b> this, he was the more afraid..." (63)	(2:17) "he who has an ear, let him <b>hear</b> " (64)
(19:4) "I find no fault in Him" (67)	(2:20) "but I have this against you..." (67)
(18:37) "everyone who is of the truth <b>hears My voice.</b> " (76)	(2:29) "he who has an ear, let him <b>hear what the Spirit says</b> to the churches" (76)
(18:25) "You are not one of His disciples, are you? He <b>denied it</b> and said, 'I <b>am not</b> '" (86)	(3:8-9) "you...have not <b>denied My name</b> ...the synagogue of Satan, who say they are Jews, but <b>are not.</b> " (84-85)
(18:18) "having made a charcoal fire, for it was <b>cold</b> ...and Peter also was... <i>warming himself</i> " (93)	(3:15-16) "I know your deeds, that you are neither <b>cold</b> nor <i>hot</i> " (91-92)

As a further aspect of this phenomenon, we observe that verses we have identified as concentrically corresponded between the two books of John are likewise often pivots of deltaforms. Consider the pattern from Revelation 19:11 and John 1:51:

<b>Revelation 19:11 "And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness he judges and wages war."</b>	
(19:9) "Blessed are those who are <b>called</b> ...These are <b>the Words of God</b> " (2)	(19:13) "and His name is <b>called 'The Word of God'</b> " (2)
(19:8) "and it was given her to <i>clothe</i> herself <b>in fine linen, bright and clean</b> ; for the <b>fine linen</b> is the righteous acts" (3)	(19:14) "and the armies which are in heaven, <i>clothed in fine linen, white and clean</i> , were following Him" (3)
(19:6) "Hallelujah! For the Lord our <b>God, the Almighty</b> reigns" (5)	(19:15) "and He treads the wine press of the fierce wrath of <b>God, the Almighty</b> " (4)
(18:24) "and in her was found the blood of the saints" (10)	(19:21) "and all the birds were filled with their flesh" (10)

(18:22-23) “the sound of harpists...will <b>not</b> be heard in you <b>any longer</b> ...because all <b>the nations were deceived</b> by your sorcery” (12-13)	(20:3) “so that he should <b>not deceive the nations any longer</b> ” (13)
(18:17-18) “as many as make their living by <b>the sea</b> ...saw the smoke of her <b>burning</b> , saying, ‘What <b>city</b> is like the great <b>city</b> ?’” (17-18)	(20:8-9) “the number of them is like the sand of <b>the sea</b> . And they surrounded...the beloved <b>city</b> ...and <b>fire</b> came down” (18-19)
(18:15) “the fear of her <b>torment</b> ” (20)	(20:11) “and they will be <b>tormented</b> day and night” (20)
(18:14) “and the men will <b>no longer find them</b> ” (21)	(20:11) “and <b>no place was found for them</b> ” (21)
(18:9) “the smoke of her <b>burning</b> ” (26)	(20:15) “the lake of <b>fire</b> ” (25)
(18:7) “for she says... ‘I will <b>never see mourning</b> ’” (28)	(21:4) “there shall <b>no longer</b> be any <b>mourning</b> ” (29)
(18:3) “the kings of the earth have committed <b>fornication</b> with her” (32)	(21:8) “but the... <b>fornicators</b> ...part will be in the lake of fire” (33)
(17:18-18:1) “and the <b>woman</b> ...is the <b>great city</b> ...after these things I saw another <b>angel coming down from heaven</b> , having <b>great</b> authority, and the earth was illumined by his <b>glory</b> ” (34-35)	(21:9-11) “and one of the seven <b>angels</b> ...said, ‘Come and I will show you the <b>wife</b> of the Lamb’... and he carried me away...to a <b>great</b> and high mountain...the holy <b>city</b> ... <b>coming down out of heaven</b> from God, having <b>glory</b> ” (34-36)
(17:14) “these will make war with <b>the Lamb</b> ” (39)	(21:14) “the names of the twelve apostles of <b>the Lamb</b> ” (39)
(16:15) “ <b>Behold, I am coming</b> like a thief. <b>Blessed is the one who stays awake</b> ” (59)	(22:7) “And <b>behold, I am coming</b> quickly. <b>Blessed is he who heeds</b> ” (59)
(16:6) “for they have shed the blood of the saints... <i>You have given them blood to drink</i> ” (68)	(22:17) “and let him who thirsts come. <i>Let him who desires take the water of life freely</i> ” (69)

<b>John 1:51 “And He said to him, ‘Truly, truly, I say to you, you shall see heaven opened, and the angels of God ascending and descending on the Son of Man’”</b>	
(1:47) “ <b>Jesus</b> saw Nathanael... <b>and said of him</b> , ‘Behold, an Israelite indeed’” (4)	(2:4) “ <b>And Jesus said to her</b> , ‘Woman, what do I have to do with you?’” (4)
(1:41) “He found <b>first</b> his own brother Simon, <b>and said to him</b> ” (10)	(2:10) “ <b>and said to him</b> , ‘Every man serves the good wine <b>first</b> ’” (10)
(1:39-40) “ <b>they stayed</b> with Him that <b>day</b> ...(including) Peter’s <b>brother</b> ” (11-12)	(2:12) “He went down...and His <b>brothers</b> ...and there <b>they stayed</b> a few <b>days</b> ” (12)
(1:24-26) “Now they had been sent from <b>the Pharisees</b> ...among you stands One whom you do not <b>know</b> ” (25-27)	(3:1-2) “Now there was a man of <b>the Pharisees</b> , named Nicodemus... ‘We <b>know</b> You have come from God’” (26-27)
(1:15) “John <b>bore witness</b> of Him” (36)	(3:11) “we... <b>bear witness</b> of that which we have seen” (36)
(1:12) “the <i>children</i> of God, even to those who <b>believe in His</b> name” (39)	(3:14-15) “the <i>Son</i> of Man must be lifted up; that whoever <b>believes in Him</b> may have eternal life” (39-40)
(1:9-10) “There was the true light...coming <b>into the world</b> ...he was in <b>the world</b> , and <b>the world</b> was made <b>through Him</b> , and <b>the world</b> did not know Him” (41-42)	(3:16-17) “For God so loved <b>the world</b> ...For God did not send His Son <b>into the world</b> to condemn <b>the world</b> , but that <b>the world</b> should be saved <b>through Him</b> ” (41-42)
(1:5-9) “And <b>the light</b> shines in the <b>darkness</b> , and the <b>darkness</b> did not comprehend it...that he (John) might bear witness of <b>the light</b> ...he was not <b>the light</b> , but came that he might bear witness of <b>the light</b> . There was <b>the true light</b> , which <b>coming into the world</b> enlightens” (42-46)	(3:19-21) “and this is the judgment that <b>the light</b> is come <b>into the world</b> , and men loved <b>darkness</b> rather than <b>the light</b> ...for everyone who does evil hates <b>the light</b> , and does not <b>come to the light</b> ...but he who practices <b>the truth comes to the light</b> ” (44-46)

While the deltaform offers much exegetical promise by enabling us to compare passages in widely separated parts of the text, a particular value is suggested to the work of the textual critic. This power of the deltaform is derived largely by the prevalence of its occurrence within the text. While it will take many years to chart these literary

patterns and their interrelations, the prevalence of the deltaform is such that it appears that quite often every other verse may constitute a pivot. That being the case, it would be hard to imagine a textual problem that we could not control by the juxtaposition of a deltaformic correspondence. Note the following deltaform pivoted on John 3:34, and the suggestion it makes regarding the textual integrity of John 5:4:

<b>John 3:34 “For He whom God has sent speaks the words of God, for God does not give the Spirit by measure”</b>	
(3:27) “a man can receive nothing unless it has been <b>given</b> him” (7)	(4:5) “He came to Sychar...near the plot of ground which Jacob <b>gave</b> to his son Joseph” (7)
(3:25) “there arose a dispute between John’s disciples and <b>the Jews</b> about purification” (9)	(4:9) “‘How is it that You, being a <b>Jew</b> , asks a drink of me, a Samaritan woman?’ For <b>the Jews</b> have no dealings with Samaritans” (11)
(3:23) “Now John was baptizing near Aenon (Spring) near Salim, because there was much <b>water</b> there” (11)	(4:10) “If you knew who...says, ‘give Me a drink, you would have asked of Me, and I would have given you living <b>water</b> ’” (12)
(3:18) “ <i>He who believes in Him is not condemned, but he who does not believe is condemned already</i> ” (16)	(4:13-14) “ <i>whoever drinks of this water will thirst again, but whoever drinks of the water I will give him shall never thirst</i> ” (15-16)
(3:17) “For God did not send His Son into the world to condemn the world” (17)	(4:17-18) “You have well said, ‘I have no husband,’ for you have had five husbands, and the one you now have is not your husband; this you have said truly” (19-20)
(3:11) “we speak <b>what we know</b> and testify <b>what we have seen</b> , and you do <b>not</b> receive Our witness” (23)	(4:22) “you worship <b>what you do not know</b> ; <b>we know what</b> we worship” (24)
(3:10) “Are you the teacher of Israel, and you do not know these things?” (24)	(4:25) “I know that Messiah is coming ...He will declare all things to us” (27)

(3:7) “do not <b>marvel</b> that I said to you, ‘you must be born again’” (27)	(4:27) “At this time His disciples came, and they <b>marveled</b> ” (29)
(3:5) “unless one is born of <b>water</b> and the Spirit” (29)	(4:28) “and the woman left her <b>waterpot</b> , and went into the city, and said, ‘Come’” [cf. R 22:17] (30)
(3:2) “This man <b>came to Him</b> by night and said to Him, ‘ <b>Rabbi...</b> ’ (32)	(4:30-31) “Then they... <b>came to Him...</b> His disciples urged Him saying, ‘ <b>Rabbi...</b> ’” (32-33)
(2:9-12) “when the wedding master tasted <b>the water that was made wine...</b> this beginning of <b>signs</b> did <b>Jesus in Cana of Galilee...</b> afterward He went down to <b>Capernaum</b> ” (47-50)	(4:46-48) “So <b>Jesus</b> came again to <b>Cana of Galilee</b> where He had <b>made the water wine</b> . And there was there a certain nobleman...at <b>Capernaum...</b> ‘Unless you see <b>signs...</b> ’” (48-50)
(2:4) “My <b>hour</b> has not come” (55)	(4:53) “So the father knew that it was at that same <b>hour</b> (when his son was healed)” (55)
(1:51) “you shall see...the <b>angels</b> of God ascending and <b>descending</b> ” (59)	(5:4) “For an <b>angel descended</b> at a certain time into the pool to stir the water” (60)
(1:41) “He first <b>found</b> his brother” (69)	(5:14) “Afterward Jesus <b>found</b> him in the temple” (70)
(1:34) “And I have seen and testify that this is <i>the Son of God</i> ” (76)	(5:18) “He also said that <i>God was His Father</i> , making Himself equal with God” (74)
(1:19) “and this is the <b>witness</b> of <b>John</b> when the Jews <b>sent to</b> him priests and Levites” (91)	(5:33) “you have <b>sent to John</b> , and he has borne <b>witness</b> to the truth” (89)
(1:18) “ <b>No one has seen God</b> at any time. <i>The only begotten Son...has declared Him</i> ” (92)	(5:37) “And <i>the Father...who sent Me</i> , has testified of Me. You have neither heard His voice, <b>nor seen Him</b> ” (93)
(1:17) “For <i>the law</i> was given by Moses, <i>but grace and truth came by Jesus</i> ” (93)	(5:39) “you search <i>the Scripture...</i> and <i>these are they which testify of Me</i> ” (95)
(1:11) “He <b>came</b> unto His own, and His own did <b>not receive Him</b> ” (99)	(5:40-41) “But you are not willing <b>to come</b> to Me that you might have life. I do <b>not receive</b> honor from men.” (96-97)

(1:3) “all things were made through Him” (107)	(6:5) “and seeing the great multitude...He said... ‘Where shall we buy bread, that these may eat?’” (108)
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Similarly, consider the following deltaform pivoted on John 8:7, a verse within the disputed text of John 7:53-8:11.

<b>John 8:7”But when they persisted in asking Him, He straightened up, and said to them, ‘He who is without sin among you, let him be the first to throw a stone at her.’”</b>	
(8:6) “But <b>Jesus stooped down</b> , and with His finger <b>wrote on the ground</b> ” (1)	(8:8) “And again <b>He stooped down</b> , and <b>wrote on the ground</b> ” (1)
(8:4) “They <i>said to Him</i> , “Teacher, this <b>woman</b> has been caught in adultery... what then do you say?” (3)	(8:10) <i>Jesus said to her</i> , “ <b>Woman</b> , where are they? Does no one accuse you?” (3)
(8:3) “a <b>woman</b> caught in adultery, and having set her <b>in the midst</b> ” (4)	(8:9) “He was left alone, and the <b>woman</b> , where she was, <b>in the midst</b> ” (2)
(7:53-8.1) “Every one went to his home, but Jesus went to the Mount of Olives” (Jesus alone) (6-7)	(8:13) “The Pharisees...said to Him, “You were bearing witness of Yourself. Your witness is not true.” (Jesus alone) (6)
(7:51) “Our Law does not <b>judge</b> a man, unless it first hears from him and knows what he is doing, does it?” (9)	(8:16) “But even if I do <b>judge</b> , My judgment is true” (9)
(7:44-46) “and some of them wanted to <b>seize Him</b> , but <b>no one laid hands on Him</b> ...the officers said, ‘Never did a man <b>speak as that Man.</b> ’” (14-16)	(8:20) “These words <i>He spoke</i> in the treasury...and <b>no one seized Him</b> , because His hour had not yet come” (13)
(7:41-42) “Surely <i>the Christ</i> is not going to come <b>from Galilee</b> , is He? Has not the Scripture said that the Christ comes... <b>from Bethlehem?</b> ” (18-19)	(8:23) “and He was saying to them, “You are <b>from below</b> , <i>I am from above</i> ...” (16)
(7:39) “But this <b>He spoke of the Spirit</b> ” (21)	(8:27) “They did not realize that <b>He had been speaking</b> to them <i>about the Father</i> ” (20)

(7:35) “The <b>Jews therefore said</b> to one another” (25)	(8:31) “Jesus <b>therefore was saying</b> to those <b>Jews</b> who had believed in Him” (24)
(7:30) “They were <b>seeking</b> therefore <i>to seize Him</i> ; and no man laid his hand on Him, <b>because</b> His hour had not yet come” (30)	(8:37) “I know that you are Abraham’s offspring; yet you <b>seek to kill Me, because</b> My word has no place with you” (30)
(7:25) “Is this not the man they are seeking to <b>kill</b> ?” (35)	(8:44) “You are of your Father, the devil...He was a <b>murderer...</b> ” (37)
(7:18-20) “He who speaks from himself <b>seeks</b> his own <b>glory</b> ...The multitude answered, ‘ <b>You have a demon</b> . Who seeks to kill You?’” (40-42)	(8:48-50) “The Jews...said, ‘Did we not rightly say that <b>You</b> are a Samaritan and <b>have a demon?</b> ...’ ‘But I do not <b>seek My glory</b> ’” (41-43)
(7:3-4) “Show Yourself to <b>the world</b> ...Go into Judea that Your disciples may behold <i>Your works</i> ” (56-57)	(9:3-5) “that the <b>works of God</b> might be manifested in him. While I am in <b>the world</b> , I am the Light of <b>the world</b> ” (55-57)
(6:69) “and we have believed and come to know that <b>You are the Holy One</b> of God” (62)	(9:9) “Others were saying, ‘This is He,’ still others said, ‘No, but He is like Him.’ He was saying, ‘ <b>I am the One.</b> ’”(61)
(6:67) “Jesus said therefore to the twelve, “You do not want to <b>go away</b> , also, do you?” (64)	(9:11) “He answered...and said to me, ‘Go to Siloam, and wash’; so I <b>went away</b> and washed, and I received sight” (63)
(6:52) “The Jews therefore began to argue with one another, saying, ‘ <b>How can this Man give us His flesh</b> to eat?’” (79)	(9:26) “They said therefore to him, ‘What did He do to you? <b>How did He open your eyes?</b> ’” (78)
(6:46) “Not than any man has seen the Father, except the One who is <b>from God</b> ; He has seen the Father” (85)	(9:33) “If this Man were not <b>from God</b> , He could do nothing” (85)
(6:45) “It is written in the prophets, ‘And they shall all be <b>taught of God.</b> ’ Everyone who has <b>heard</b> and learned from the Father, comes to Me” (86)	(9:31-33) “We know that <b>God</b> does not <b>hear</b> sinners; but if anyone is <b>God-fearing</b> , and does His will, He <b>hears</b> him ... They answered and said to him, “You were born entirely in sins, and are You <b>teaching</b> us?” (83-85)

(5:35) “He was a lamp that was burning and was shining and you were willing to rejoice for a while in his <b>light</b> ” (143)	(11:9) “If anyone walks in the day, he does not stumble, because he sees the <b>light</b> of the world” (144)
(5:28) “Do not marvel at this; for an hour is coming, in which all who are <b>in the tombs</b> shall hear His voice” (150)	(11:17) “So when Jesus came, He found that he had already been <b>in the tomb</b> four days” (152)
(5:21) “For just as the Father <i>raises the dead</i> and gives them life, even so the Son also gives life to whom He wishes” (157)	(11:21-23) “Martha therefore said to Jesus, ‘Lord, if You had been here, my brother would not have <b>died</b> ’...Jesus said to her, ‘Your brother shall <i>rise again</i> ’” (156-158)
(4:53) “So the father knew that it was at the hour in which Jesus said to him, “ <i>Your son lives</i> and he himself <b>believed</b> , and his whole household” (179)	(11:43-45) “And when He had said these things, He cried out with a loud voice, “Lazarus, come forth”... <i>He who had died came forth</i> ...Many therefore of the Jews, who had come to Mary and beheld what He had done, <b>believed</b> in Him” (180)
(4:48) “Jesus therefore said to him, “Unless you people see <b>signs</b> and wonders, you simply will not <b>believe</b> ” (184)	(11:47-48) “for this Man is performing many <b>signs</b> . If we let Him go on like this, all men will <b>believe</b> in Him” (182-183)
(4:30) “ <b>They</b> went out of the city, and <b>were coming to Him</b> ” (202)	(12:9) “The great multitude therefore of the Jews learned that He was there; and <b>they came</b> , <i>not for Jesus’ sake only</i> , but that they might also see Lazarus, whom He raised from the dead” (201)
(4:14) “But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to <b>eternal life</b> ” (218)	(12:25) “He who loves his life loses it; and he who hates his life in this world shall keep it to <b>life eternal</b> ” (217)
(3:11) “ <b>Truly, truly, I say to you</b> , we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness” (257)	(13:16) “ <b>Truly, truly I say to you</b> , a slave is not greater than his master, neither is the one who is sent greater than the one who sent him” (258)
(3:5) “Jesus answered and said to him, <b>Truly, truly, I say to you</b> , unless one is born again, he cannot see the kingdom of God” (265)	(13:20) “ <b>Truly, truly, I say to you</b> , he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me” (262)



(3:3) “Jesus answered, “ <b>Truly, truly, I say to you</b> , unless one is born of water and the Spirit, he cannot enter the kingdom of God” (263)	(13:21) “When Jesus had said this, He became troubled in spirit, and testified, and said, “ <b>Truly, truly, I say to you</b> , that one of you will betray Me” (263)
(1:51) “And He said to Him, “ <b>Truly, truly, I say to you</b> , you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man” (294)	(14:12) “ <b>Truly, truly, I say to you</b> , he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father” (292)
(1:38) “And they said to Him, “Rabbi (which translated means <b>Teacher</b> ), where are You staying?” (307)	(14:26) “But the Helper, the Holy Spirit, whom the Father will send in My name, He will <b>teach</b> you all things, and bring to your remembrance all that I said to you” (306)
(1:17) “For the <b>Law</b> was given through Moses; grace and truth were realized through Jesus Christ” (328)	(15:17) “This I <b>command</b> you, that you love one another” (328)
(1:14) “And <b>the Word</b> became flesh, and tabernacled among us” (331)	(15:20) “Remember <b>the word</b> that I said to you, “A slave is not greater than his master.” If they persecuted Me, they will also persecute you; if they kept My <b>word</b> , they will keep yours also” (331)
(1:6-9) “There came a man, <b>sent from God</b> , whose name was John;...He came for a witness, that he might <b>bear witness</b> of the light, that all might believe through him; ...He was not the light, but came that he might <b>bear witness</b> of the light;...There was the <b>true</b> light which, coming into the world, enlightens every man” (336-339)	(15:26-27) “When the Helper comes, whom I will <b>send</b> you <b>from the Father</b> , that is the Spirit of <b>truth</b> , who proceeds from the Father, He will <b>bear witness</b> of Me;...And you will <b>bear witness</b> also, because you have been with Me from the beginning” (337-338)
(1:2) “He was in <b>the beginning with God</b> ” (343)	(16:4) “And these things I did not say to you at <b>the beginning</b> , because I was <b>with you</b> ” (342)

## Excursus: Deltaformic Analysis Applied to the Question of the Longer Ending of Mark

The deltaformic patterns we have examined have consistently (and surprisingly, we should add) supported the Majority Text in the Gospels, Acts, and Revelation. To demonstrate the value of the application of this method to textual critical analysis, we will apply the deltaform to the question of the longer ending of the Gospel of Mark. Note the following examples of deltaforms that demonstrate the integrity of the disputed text found in Mark 16:9-20. We have been selective in the choice of correspondences from remote pivots for reasons of economy of space:

<b>MARK 9:38 “And John said to Him, ‘Teacher, we saw someone casting out demons who does not follow us, and we forbid him, because he did not follow us’”</b>	
(8:35) “whoever <i>loses</i> his life <b>for My sake and the gospel’s</b> shall <i>find</i> it” (41)	(10:29-30) “no one has <i>left</i> house or brothers or sisters or mother or father or children or fields <b>for My sake and the gospel’s</b> but who shall now <i>receive</i> a hundredfold” (40-41)
(8:35) “whoever <i>loses</i> his life <b>for My sake and the gospel’s</b> shall <i>find</i> it” (41)	(10:29-30) “no one has <i>left</i> house or brothers or sisters or mother or father or children or fields <b>for My sake and the gospel’s</b> but who shall now <i>receive</i> a hundredfold” (40-41)
(8:31) “And He began to teach them that <b>the Son of Man</b> must suffer many things and be rejected by the elders and <b>the chief priests and the scribes</b> , and be <b>killed</b> , and <b>after three days rise again</b> ” (45)	(10:33-34) “ <b>The Son of Man</b> will be delivered to <u>the chief priests and the scribes</u> . . .and they will <b>kill</b> Him, and <b>after three days He will rise again</b> ” (44-45)
(8:18) “Having eyes do you <i>not see</i> ?” (58)	(10:46) “ <i>blind</i> Bartimaeus sat by the way” (58)
(4:38) “And <b>He</b> was in the stern of the ship <b>sleeping</b> ” (215)	(14:37) “And <b>He</b> came and found them <b>sleeping</b> ” (215)

(3:18) “and <b>Simon</b> the Canaanite” (270)	(15:21) “ <b>Simon</b> , a Cyrenian” (271)
(2:12) “and he (the paralytic) <b>arose</b> . . .so that they were all <b>amazed</b> , and glorified God” (304)	(16:6-8) “He is <b>risen</b> . . .and they were <b>amazed</b> ” (303-305)
(2:5-6) “And Jesus seeing their <b>belief</b> said to the paralytic, ‘My son, your sins are forgiven.’ But there were some of the scribes sitting there and reasoning in their <b>hearts</b> .” (310-11)	(16:14) “He reproached them for their <b>unbelief</b> and hardness of <b>heart</b> , because they had <b>not believed</b> those who had seen Him after He had risen.” (311)
(2:2) “and He was <b>speaking</b> the word to them” (314)	(16:17) “they will <b>speak</b> with new tongues” (314)
(1:45) “But he <b>went out</b> and began to <b>proclaim</b> it freely and to spread <b>the word</b> about . . . and they were coming to Him from <b>everywhere</b> .” (316)	(16:20) “And they <b>went out</b> and <b>proclaimed everywhere</b> , while the Lord worked with them, and confirmed <b>the word</b> by the signs that followed.” (317)

<b>MARK 11:15 “And they came to Jerusalem. And he entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and seats of those who were selling doves”</b>	
(11:11) “ <i>He departed for Bethany with the twelve, since it was already late.</i> ” (4)	(11:19) “And whenever it became <b>late</b> , <i>they would go out of the city.</i> ” (4)
(11:3) ““ <i>Why are you doing this?</i> ”” (12)	(11:28) ““ <i>By what authority are You doing these things?</i> ”” (13)
(10:35) “And James and John . . . <i>came up to Him, saying to Him, ‘Teacher, we want You to do for us whatever we ask of You.’</i> ” (32)	(12:14) “And they <i>came</i> and <b>said to Him</b> , ‘ <b>Teacher</b> , we know that You are truthful, and defer to no one; for <i>You are not partial to any.</i> ’” (32)
(10:32) “and <i>Jesus</i> was walking on ahead of them; <i>and they were amazed</i> ” (35)	(12:17) “ <i>And they were amazed at Him.</i> ” (35)

<p>(10:29-31) “no one . . . has left . . . <b>brothers</b> or . . . <b>children</b> . . . for My sake . . . but that he shall receive a hundred times as much . . . <b>brothers</b> and . . . <b>children</b> . . . But many who are <b>first</b>, will be <b>last</b>; and the <b>last, first.</b>” (36-38)</p>	<p>(12:19-22) “if a man’s <b>brother</b> dies . . . and leaves no <b>child</b>, his <b>brother</b> should take the wife, and raise up offspring to his <b>brother</b>. There were seven <b>brothers</b>; and the <b>first</b> took a wife, and <b>died</b>. . . . <b>Last</b> of all the woman died also.” (37-40)</p>
<p>(10:19-21) “‘You know the <b>commandments</b>,’ . . . . And looking at him, Jesus felt a <b>love</b> for him” (46-48)</p>	<p>(12:28-30) “‘What <b>commandment</b> is the foremost of all?’ . . . ‘Hear, O Israel! The Lord our God is one Lord; and you shall <b>love</b> the Lord your God’” (46-48)</p>
<p>(10:17-18) “‘<i>Good Teacher</i>, what shall I do to inherit eternal life?’ And Jesus said to him, ‘Why do you call Me <i>good</i>? <i>No one is good except One, God.</i>’” (49-50)</p>	<p>(12:32) “‘<i>Good, Teacher</i>, You have truly stated that <i>He</i> is <b>One</b>; and there is <i>no one else besides Him</i>’” (50)</p>
<p>(10:14-15) “But <b>when Jesus saw</b> this, He was indignant and <b>said to them</b>, ‘. . . Truly I say to you, whoever does not receive <b>the kingdom of God</b> like a child shall not enter it at all.’” (52-53)</p>	<p>(12:34) “And <b>when Jesus saw</b> that he had answered intelligently, He <b>said to him</b>, ‘You are not far from <b>the kingdom of God.</b>’” (52)</p>
<p>(9:1) “<b>Truly I say to you</b>, there are some of those who are standing here who shall not <i>taste</i> death” (118)</p>	<p>(14:18) “And as they were reclining at the table and <i>eating</i>, Jesus said, ‘<b>Truly I say to you</b> that one of you will betray Me” (117)</p>
<p>(8:29) “<b>Peter</b> answered and <b>said to Him</b>, ‘Thou art the Christ.’” (128)</p>	<p>(14:29) “But <b>Peter said to Him</b>, ‘Even though all may fall away, yet I will not.’” (128)</p>
<p>(8:18) “Having <b>eyes</b>, do you <i>not see</i>?” (139)</p>	<p>(14:40) “And again He came and found them <i>sleeping</i>, for their <b>eyes</b> were <i>very heavy</i>” (139)</p>
<p>(7:23) “All these <i>evil things proceed from within and defile</i> the <b>man.</b>” (171)</p>	<p>(14:71) “But he (Peter) began to <i>curse and swear</i>, ‘I do not know this <b>man</b> you are talking about!’” (170)</p>
<p>(7:9-10) “He was also <b>saying to them</b>, ‘You nicely set aside the commandment of God in order to keep your tradition. For Moses said, ‘Honor your father and mother’; and, ‘He who speaks <b>evil</b> of father or mother, <i>let him be put to death</i>’” (184-85)</p>	<p>(15:13-14) “And they shouted back, ‘<i>Crucify Him!</i>’ But Pilate was <b>saying to them</b>, ‘Why, what <b>evil</b> has He done?’ But they shouted all the more, ‘<i>Crucify Him!</i>’” (184-85)</p>

(7:6) “ <i>This people honors Me with their lips, but their heart is far away from Me.</i> ” (188)	(15:17-18) “And they dressed Him up in purple, and after weaving a crown of thorns, they put it on Him; and <i>they began to acclaim Him, ‘Hail, King of the Jews!’</i> ” (188-89)
(6:29) “And when his (John’s) disciples heard about this, they came and took away his body and laid it in a <b>tomb.</b> ” (221)	(16:3) “And they were saying to one another, ‘Who will roll away the stone for us from the entrance of the <b>tomb?</b> ’” (221)
(6:16) “But when Herod heard of it, he kept saying, ‘John, whom I beheaded, has <b>risen!</b> ’” (234)	(16:14) “they (the eleven) had not believed those who had seen Him after He had <b>risen</b> ” (232)
(6:13-14) “And <b>they were casting out</b> many <b>demons</b> and were anointing with oil many <b>sick</b> and <i>healing them.</i> And King Herod heard of it, for <i>His name</i> had become well known” (236-37)	(16:17-18) “[I]n <b>My name they will cast out demons . . .</b> they will lay hands on the <b>sick</b> , and <i>they will recover</i> ” (235-36)
(6:12) “And <b>they went out and preached</b> that men should repent.” (238)	(16:20) “And <b>they went out and preached</b> everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.” (238)

<b>MARK 12:38-40 “And in His teaching He was saying: ‘Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets, who devour widows’ houses, and for appearance’s sake offer long prayers; these will receive greater condemnation.’”</b>	
(12:19-23) “Moses wrote for us that if a man’s <b>brother dies</b> , and leaves no <b>child</b> , his <b>brother</b> should take the wife and raise up offspring to his <b>brother</b> . . . In the <b>resurrection, when they rise again</b> , which one’s wife will she be?” (15-19)	(13:11-12) “And <b>when</b> they arrest you and deliver you up, do not be anxious. . . . And <b>brother</b> will deliver <b>brother</b> to <b>death</b> , and a father his <b>child</b> ; and <b>children</b> will <b>rise up</b> against parents and have them put to <b>death.</b> ” (15-16)
(12:1-2) “ <b>A man</b> planted a vineyard . . . and went <b>on a journey.</b> And at the harvest <b>time</b> he sent a <b>slave</b> to the vine-growers” (36-37)	(13:33-34) “you do not know when the appointed <b>time</b> is. It is like <b>a man</b> , away <b>on a journey</b> , who [leaves] his house and [puts] his <b>slaves</b> in charge” (37-38)

(10:28) “ <b>Peter</b> began to say to Him, ‘Behold, we have left everything and <b>followed You.</b> ’” (95)	(14:54) “And <b>Peter followed Him</b> at a distance, right into the courtyard of the high priest” (95)
(10:19) “Do not bear false <b>witness</b> ” (104)	(14:63) “And tearing his clothes, the chief priest said, ‘What further need do we have of <b>witnesses?</b> ’” (104)
(9:31) “and when He has been <i>killed</i> , He will <i>rise</i> <b>three days</b> later” (142)	(15:29-30) “You who are going to <i>destroy</i> the temple and <i>rebuild</i> it in <b>three days</b> , save Yourself” (141-42)
(9:5-6) “And <b>Peter</b> answered and said to Jesus, ‘Rabbi . . . .’ For they <i>did not know what to answer</i> ; for they became exceedingly <b>afraid.</b> ” (167-68)	(16:7-8) “But go, tell His disciples and <b>Peter</b> , . . . [A]nd <i>they said nothing</i> to anyone, for they were <b>afraid</b> ” (167-68)
(9:4) “And Elijah <i>appeared</i> to them along with Moses” (169)	(16:9) “He first <i>appeared</i> to Mary Magdalene” (169)
(8:34-36) “let him deny himself, and take up his cross, and <b>follow</b> Me. . . . [W]hoever loses his life for My sake and <b>the gospel</b> ’s shall save it. For what does it profit a man to gain <b>the whole world</b> , and forfeit his soul?” (175-77)	(16:15-17) “Go into <b>all the world</b> and preach the <b>gospel</b> to all creation. . . . And these signs will <b>follow</b> those who have believed. . . .” (175-77)
(8:32) “And <i>He spoke the word</i> plainly.” (179)	(16:19-20) “when <i>the Lord Jesus</i> had <b>spoken</b> to them, He was received up into heaven . . . and confirmed <b>the word</b> by the signs that followed.” (179-80)

<b>MARK 13:17 “But woe to those who are with child and to those who nurse babes in those days!”</b>	
(13:4) “Tell us, when will these things be, and what will be the sign when <b>all these things</b> are going to be <i>fulfilled</i> ” (13)	(13:30) “Truly I say to you, this generation will not pass away until <b>all these things</b> <i>take place</i> ” (13)
(11:18) “And <b>the chief priests</b> and the scribes heard this, and <b>sought</b> how to <i>destroy Him</i> ” (76)	(14:55) “Now <b>the chief priests</b> and the whole Council <b>sought</b> testimony against Jesus to <i>put Him to death</i> ” (75)

(10:51) “And <b>answering</b> him, Jesus said, ‘What do you want Me to do for you?’” (95)	(15:4) “And Pilate was questioning Him again, saying, ‘Do You <b>answer</b> nothing?’” (96)
(10:42) “You know that those who are recognized as <i>rulers of the Gentiles</i> lord it over them” (104)	(15:12) “Then what shall I do with Him whom you call <i>the King of the Jews</i> ?” (104)
(10:34) “And they will <b>mock Him</b> and <b>spit upon Him</b> and scourge Him, and <i>kill Him</i> ” (112)	(15:19-20) “And they kept . . . <b>spitting at Him</b> , and kneeling and bowing before Him. And after they had <b>mocked Him</b> , they took the purple off. . . . And they led Him out to <i>crucify Him</i> ” (111-12)
(9:45) “it is better for you to enter life lame, than having <b>two feet</b> , to be cast into hell” (151)	(16:12) “He appeared in a different form to <b>two</b> of them, while they were <i>walking</i> along” (151)
(9:38) “Teacher, we saw someone <b>casting out demons in Your name</b> , and we tried to hinder him, because he was not <b>following</b> us.” (158)	(16:17) “And these signs will <b>follow</b> those who have believed; <b>in My name</b> they will <b>cast out demons</b> ” (156)
(9:35) “And <b>sitting down</b> , <i>He</i> called the twelve and <i>said</i> to them, ‘If anyone wants to be first, he shall be last of all, and servant of all’ (161)	(16:19) “So then, when the <i>Lord Jesus had spoken</i> to them, He was received up into heaven, and <b>sat down</b> at the right hand of God” (158)

<b>MARK 15:5 “But Jesus made no further answer; so that Pilate was amazed.”</b>	
(14:65) “And some began to <b>spit</b> at Him, and to blindfold Him, and to <i>beat</i> Him with their fists, and to say to Him, ‘Prophecy!’” (12)	(15:19) “And they kept <i>beating</i> His head with a reed, and <b>spitting</b> at Him, and kneeling and bowing before Him.” (14)
(14:28) “But after I have been <b>raised</b> , <b>I will go before you into Galilee</b> ” (49)	(16:6-7) “He has risen. . . . But go, tell His disciples and Peter, ‘ <b>He is going before you into Galilee</b> ’” (48-49)
(14:18-20) “And <b>as they were reclining</b> and eating, Jesus said, ‘Truly I say to you that one of you will betray Me’ . . . And He said to them, ‘It is one of <i>the twelve</i> , one who dips with Me in the bowl.’” (57-59)	(16:14) “And afterward He appeared to <i>the eleven</i> themselves <b>as they were reclining</b> (at a meal)” (56)

<p><b>MARK 15:12-14</b> “And answering again, Pilate was saying to them, ‘Then what shall I do with Him whom you call the King of the Jews?’ And they shouted again, ‘Crucify Him!’ But Pilate was saying to them, ‘Why? What evil has He done?’ But they shouted all the more, ‘Crucify Him!’”</p>	
(15:13) “And <b>they shouted</b> again, ‘ <b>Crucify Him!</b> ’” (0)	(15:14) “But <b>they shouted</b> all the more, ‘ <b>Crucify Him!</b> ’” (0)
(15:12) “And answering again, <b>Pilate was saying to them. . .</b> ” (0)	(15:14) “But <b>Pilate said to them. . .</b> ” (0)
(15:11) “But the chief priests stirred up <b>the multitude</b> to ask <i>him</i> to release <b>Barabbas to them</b> ” (1)	(15:15) “And wishing to satisfy <b>the multitude</b> , <i>Pilate</i> released <b>Barabbas to them</b> ” (1)
(15:9) “Do you want me to release for you the <b>King of the Jews?</b> ” (3)	(15:18) “and they began to acclaim Him, ‘Hail, <b>King of the Jews!</b> ’” (4)
(14:69-70) The maiden and the “bystanders” accuse Peter (15-16)	(15:29) Those “passing by” hurl abuse at Jesus (15)
(14:66) “one of the maidservants of the <b>chief priest</b> ” charges Peter (18)	(15:31) “the <b>chief priests</b> also, along with the scribes, were mocking Him” (17)
(14:66) “And Peter was <b>below</b> in the courtyard” (18)	(15:32) “Let this Christ, the King of Israel, now come <b>down</b> from the cross” (18)
(14:65) “And some began to spit at Him, and to <i>blindfold</i> Him” (19)	(15:33) “And when the sixth hour had come, <i>darkness</i> fell over the whole land” (19)
(14:63) “And the high Priest <b>rent</b> his clothes” (21)	(15:38) “And the veil of the temple was <b>rent</b> in two” (24)
(14:61) “But He kept silent, and made no answer” (23)	(15:37) “And Jesus uttered a loud cry, and breathed His last.” (23)



(14:61) “Are You the Christ, the <b>Son of the Blessed One?</b> ” (23)	(15:39) “Truly this Man was the <b>Son of God!</b> ” (25)
(14:58) “We heard Him say, ‘I will <i>destroy</i> this <b>temple</b> . . .’” (26)	(15:38) “And the veil of the <b>temple</b> was <i>torn</i> in two from top to bottom” (24)
<b>(14:52)</b> “But he left the <b>linen cloth</b> behind, and escaped naked” (32)	<b>(15:46)</b> “And Joseph bought a <b>linen cloth</b> , took Him down, wrapped Him in the <b>linen cloth</b> and laid Him in a tomb” (32)
(14:43) “And immediately while He was still speaking, Judas, one of the <i>twelve</i> ” (41)	(16:7) “But go, tell His <i>disciples</i> and Peter, ‘He is going before you into Galilee’” (40)
(14:42) “ <b>Arise</b> , let us <b>go</b> ” (42)	(16:6-7) “He has <b>risen</b> . . .But <u>go</u> , tell His disciples and Peter, ‘He is <b>going</b> before you into Galilee’” (39-40)
(14:41) “Are you <b>still</b> ( <i>loipon</i> ) sleeping and taking your rest?” (43)	(16:13) “And they went away and reported it to the <b>others</b> ( <i>loipois</i> )” (who were in a spiritual torpor) (46)
(14:37-41) Jesus comes to Peter, James, and John three times; He rebukes them for sleeping; their eyes are heavy. (43-47)	(16:9-14) Jesus appears three times to different groups of disciples; He rebukes the eleven for their unbelief; their hearts are hard. (42-47)
(14:34-36) “My soul is deeply grieved to the point of <b>death</b> . . . Father, all things are possible for You; <i>remove this cup</i> from Me” (48-50)	(16:18) “if they <i>drink</i> any <b>deadly</b> poison, it shall not hurt them” (51)
(14:32) “And they came to a place named Gethsemane; and He said to His disciples, ‘ <b>Sit</b> here until I have prayed.’” (52)	(16:19) “So then, when the Lord Jesus had spoken to them, He was received up into heaven, and <b>sat</b> down at the right hand of God.” (52)

<b>MARK 15:28</b> “And the scripture was fulfilled which says, ‘He was numbered with the transgressors.’”	
(15:26) “the superscription of His accusation was “The <b>King of the Jews</b> ” (2)	(15:32) “Let Christ the <b>King of Israel</b> descend now from the cross” (4)
(15:22) “Golgotha, <b>which is interpreted</b> , the place of the skull” (6)	(15:34) “‘Eli, Eli, lama sabachthani?’ <b>which is interpreted</b> , ‘My God, My God, why have you forsaken Me?’” (6)
<b>(15:19)</b> “And they struck Him on the head with a <b>reed</b> ” (9)	<b>(15:36)</b> “And a certain one ran and filled a sponge with vinegar, and put it on a <b>reed</b> ” (8)
(15:11) The people ask Pilate to release Barabbas (17)	(15:45) Pilate releases the body of Jesus to Joseph of Arimathea (17)
(15:1) “Now <b>early in the morning</b> the chief priests held a consultation with the elders and scribes” (27)	(16:9) “Now rising <b>early in the morning</b> on the first day of the week” (28)
(14:72) Peter “ <b>wept</b> ” (28)	(16:10) Jesus’ disciples “mourned and <b>wept</b> ” (29)
(14:68) Peter denies the testimony of the maiden of the High Priest (32)	(16:11, 14) The disciples reject the testimony of the women (30, 33)
(14:64) “and they (the Chief Priest and the elders) all <b>condemned</b> Him to death” (36)	(16:16) “he that does not believe shall be <b>condemned</b> ” (35)
<b>(14:62)</b> “Jesus said, ‘I am. And you shall see the Son of Man <b>sitting on the right hand of Power</b> , and coming in the clouds of <b>heaven</b> ’” (38)	<b>(16:19)</b> “So after the Lord had spoken to them, He was received up into <b>heaven</b> , and <b>sat on the right hand of God</b> ” (38)

MARK 16:1(a) “Now when the sabbath was passed. . .”	
(15:47) “And <b>Mary Magdalene and Mary the mother of <i>Joses</i></b> ” (1)	(16:1(b)) “ <b>Mary Magdalene and Mary the mother of <i>James</i></b> ” (0)
(15:46) Joseph of Arimathea “ <b>rolled a stone against the door of the tomb</b> ” (2)	(16:3) “And they said among themselves, ‘Who will <b>roll away the stone</b> for us <b>from against the door of the tomb?</b> ’” (3)
(15:43) “Joseph. . . <b>went in to Pilate</b> ” seeking an honorable burial for the body of Jesus (5)	(16:5) The women “ <b>went in to the tomb</b> ” seeking to anoint the body of Jesus for burial (5)
(15:41) “And when He was in <b>Galilee</b> , <i>they</i> (the women). . . followed Him to Jerusalem” (7)	(16:7) “He goes before <i>you</i> into <b>Galilee</b> ” from Jerusalem (7)
(15:40) “ <b>Mary Magdalene</b> ” (8)	(16:9) “ <b>Mary Magdalene</b> ” (9)
(15:32) “And those who were crucified with Him <b>reproached Him</b> ” (16)	(16:14) “and He <b>reproached</b> them for their unbelief and hardness of heart” (13)
(15:34) “and there was darkness over <i>the whole world</i> ” (14)	(16:15) “Go into <i>all the world</i> and preach the gospel” (15)
(15:31) “He <b>saved</b> others; Himself He <i>cannot save</i> ” (17)	(16:16) “He that believes and is baptized shall be <b>saved</b> ; but he that does not believe shall be <i>condemned</i> ” (16)
(15:27) “And they crucified two thieves with Him, one on His <b>right hand</b> ” (21)	(16:19) “He was received up into heaven, and sat at the <b>right hand</b> of God” (19)

## Mark 16:9-20 Summary

In the following chart we use the English text to summarize the deltaformic evidence we have seen that suggests the textual integrity of the longer ending of Mark's Gospel. Underlined words have been identified as part of a deltaform structure anchored to the body of the Gospel. Double underlining means that the word or phrase appears in two different deltaform structures, *i.e.*, it is "double-anchored" to the undisputed portions of the text. If a word constitutes part of three or more deltaforms, it is double underlined and presented in bold italics.

- 9 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.
- 10 She went and reported to those who had been with Him, while they were mourning and weeping.
- 11 And when they heard that He was alive, and had been seen by her, they refused to believe it.
- 12 And after that, He appeared in a different form to two of them, while they were walking along on their way to the country.
- 13 And they went away and reported it to the others, but they did not believe them either.
- 14 And afterward He appeared to the eleven themselves as they were reclining; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.
- 15 And He said to them, "Go into all the world and preach *the gospel* to all creation.
- 16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.
- 17 "And these signs will follow those who have believed: in My *name* they will *cast out demons*, they will speak with new tongues;
- 18 "they will take up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover."
- 19 So then, when the Lord Jesus had spoken to them, He was received up into heaven, and *sat down at the right hand* of God.
- 20 And they went out and preached everywhere while the Lord worked with them, and confirmed the word by the signs that followed.<sup>239</sup>

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<sup>239</sup> There is a typological pattern present in Mark's Gospel describing Jesus as the True Elijah, which likewise argues for the inclusion of the longer ending that records the Lord's "ascension" after the manner

of Elijah’s translation. The Elijah cycle from First and Second Kings is constituted of six events, five of which are accounted for within the undisputed portion of the Gospel. The ascension of Jesus, recorded in Mark 16:19, is required, however, to complete the pattern. See the chart following:

<b>MARK</b>	<b>THE LXX</b>
(1:6) “John was clothed in camel’s <i>hair</i> , with a <b>leather belt</b> <i>around his loins</i> ”	(2 Kgs. 1:8) “He (Elijah) is a <i>hairy</i> man with a <b>leather belt</b> <i>about his loins</i> ”
(1:12-14) “Immediately the Spirit drove Him into the <b>wilderness</b> . . . and He was there <b>forty days</b> . . . and <b>angels</b> ministered to Him”	(1 Kgs. 19:4-8) “And he (Elijah) went . . . into the <b>wilderness</b> . . . and the <b>angel</b> of the Lord said, ‘Arise and eat.’ . . . and he went <b>forty days</b> . . . to Horeb”
(3:22) “the scribes said, ‘He . . . has <i>Baalzeboul</i> ( <b>Beelzebub</b> )”	(2 Kgs. 1:2) “He (Ahaziah) said . . . ‘Go, inquire of the <i>Lord of the flies</i> , the God of Ekron . . .’ (MT 2 Kgs. 1:2 reads “ <b>Baalzebub</b> ”)
(4:41) Jesus calms the storm at sea. “And they (the disciples) became afraid, and said, ‘What manner of Man is this, that even <i>the wind</i> and <b>the sea</b> obey Him?”	(1 Kgs. 18:43,45) Elijah brings the storm from the sea. “He (Elijah) said to his servant, ‘Go and look toward <b>the sea</b> ’ . . . and the heavens grew black with cloud and <i>wind</i> . . . .”
(7:24-25M) “He . . . went to the borders of Tyre and <b>Sidon</b> . . . and a certain <b>woman</b> . . .” Jesus heals the Sidonian woman’s daughter.	(1 Kgs. 17:9-10) The Lord commanded Elijah, “Arise and go to Zarephath of <b>Sidon</b> . . . I have commanded a <b>woman</b> who is a widow. . . .” Elijah heals the Sidonian woman’s son.
(12:1-7M) “A certain man planted a <b>vineyard</b> . . . at him (the lord’s servant) they <b>cast stones</b> . . . “This is the heir; come, let us <b>kill</b> him, and the <b>inheritance</b> shall be ours”	(1 Kgs. 20:1-10) “And Naboth . . . had a <b>vineyard</b> . . . Naboth said to Ahab, ‘God forbid that I should give my <b>inheritance</b> ’ . . . (Jezebel wrote) ‘let them . . . <b>stone</b> him that he might <b>die</b> ”
(14:12-14) “The Teacher says, ‘Where is the guest room in which I may eat the Passover with My disciples?’ And he will show you a large <i>upper room</i> <i>furnished and ready</i> .”	(1 Kgs. 17:19) Elijah lives as a guest in an “upper room;” cf. (2 Kgs. 4:10) Elisha is provided with “a little <i>upper room</i> (furnished with) <i>a bed. . . a table, a chair and a lampstand</i> ; and it shall be that when he comes to us that he can turn in there”
(15:25,31-39) “and it was the <i>third hour</i> when they crucified Him . . . the chief <b>priests</b> . . . were <i>mocking</i> Him . . . and when the <i>sixth hour</i> had come, darkness fell over the whole land until the <i>ninth hour</i> . . . ‘Let us see whether <b>Elijah</b> will come . . .’ Jesus cried out with a <b>loud voice</b> . . . when he (the centurion) saw . . . he said, ‘ <b>Truly</b> this Man was the Son of <b>God!</b> ”	(1 Kgs. 18:26-39) “and they (the priests of Baal) called upon the name of Baal from <i>morning till noon</i> . . . and it came about at <i>noon</i> , that <b>Elijah</b> <i>mocked</i> them (the “ <b>priests</b> ”) and said, ‘Call out with a <b>loud voice</b> . . .’ and they raved until the time of the <i>evening sacrifice</i> . . . and when all the people saw it . . . they said, ‘ <b>Truly</b> the Lord is <b>God!</b> ”
(16:19) “after He <b>spoke</b> to them (His disciples) He <b>was received up</b> into <b>heaven</b> ”	(2 Kgs. 2:11) “and they (Elijah and Elisha) were <b>talking</b> . . .and Elijah <b>was received up</b> . . .into <b>heaven</b> ”

## **APPENDIX II**

## **Concentric and Parallel Correspondence in Luke-Acts**

We have set forth evidence of textual interleaving between the Gospel of John and Revelation that suggests the two major works of the Apostle John are related by patterns of verbal and thematic correspondence “at every point,” as posited by Austin Farrer.<sup>240</sup> But before we can claim that the two volumes constitute a literary diptych, like Luke-Acts, we will have to demonstrate on exegetical grounds that the Lukan books show a similar literary and theological architecture, according to Elizabeth Schüssler Fiorenza.<sup>241</sup> We will set forth that evidence in this appendix.

We will begin by displaying the exegetical evidence that the patterns of concentric and parallel correspondence are operative between and throughout the two Lukan treatises, just as we have seen with John-Revelation. We will once again begin with the chiasmic-type concentric correspondence pattern, just as we did with John-Revelation. We will then present the parallel correspondence pattern. We would note, however, that while the concentric pattern appears to be the dominant correspondence scheme between the Fourth Gospel and Revelation, the parallel pattern appears to be the dominant format in Luke-Acts. However, both patterns, like the warp and woof of an elaborate tapestry, are evident in Luke-Acts just as we have observed them in John-Revelation.

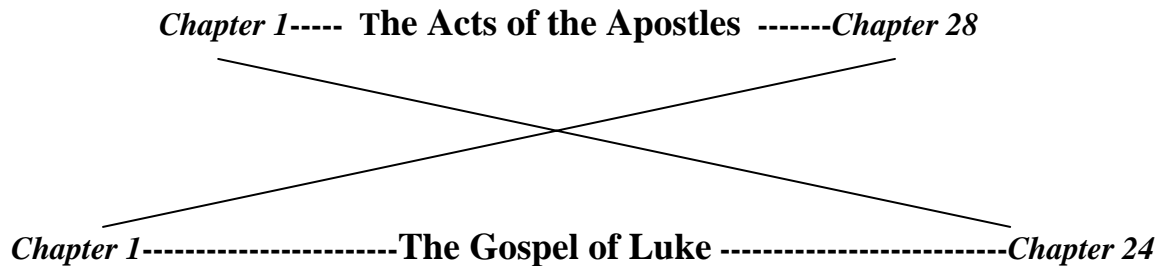
The following graphic displays the chiasmic-type concentric pattern between the Lukan books. It is similar to the one we described with John-Revelation. We will once

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<sup>240</sup> Farrer, *The Revelation of St. John the Divine*, 48.

<sup>241</sup> Fiorenza, *The Book of Revelation: Justice and Judgment*, 93.

again respect the same conventions of presentation. Bold type is reserved for correspondence showing the same Greek root, italic will suggest thematically, if not verbally, related texts, and verse addresses will be given in bold when the corresponded word or word cluster is unique to the two passages from Luke and Acts that are juxtaposed.



### Luke-Acts Concentric Correspondence Chart

#### The Gospel of Luke

1:2 “those who from the beginning were *witnesses* and **servants**”

**1:17,22** “He (John) shall...turn...the **disobedient** to the wisdom of the just...they (the people) understood that he (Zacharias) had seen a **vision** *in the temple*.”

#### The Acts of the Apostles

26:16 “I appointed you a *witness* and a **servant**”<sup>242</sup>

**26:19** “Whereupon, O king Agrippa, I (Paul) was not **disobedient** to the *heavenly vision*”<sup>243</sup>

<sup>242</sup> The chiastic framework of the Lukan books appears to coincide with their respective geographical descriptions. The action in the Gospel moves generally toward Jerusalem (via Galilee of the Gentiles and Samaria to Judea), while the action in the Acts generally moves away from Jerusalem (via Judea and Samaria to the uttermost ends of the Gentile world).

<sup>243</sup> These verses constitute a triangular pattern when conjoined with Acts 2:17, “and your young men will see *visions*.” We have noted this same literary architecture in John-Revelation.



1:21 “and the people were **expecting** Zacharias, and they marveled that he delayed so long in the temple”

28:6 “but they **expected** him (Paul bitten by the viper) to swell and fall down”

2:1 “a decree from Caesar *Augustus* (L)”

27:1 “the *Augustan* (G) cohort”<sup>244</sup>

2:9 “the glory of the Lord **shone around** them”

26:13 “a heavenly light **shone around** me”

2:30,32 “Let Your bondslave depart in peace...for my eyes have seen Your **salvation...a light to the nations**”

28:28 “Let it be known to you that this **salvation** of God has been sent to the **nations**”<sup>245</sup>

2:32 Simeon celebrates “**a light** of revelation **to the nations** and the glory of Israel”

26:23 Paul proclaims “**a light** to the people *of Israel* and **the nations**”<sup>246</sup>

2:36-37 “and Anna...of the **tribe** of Asher...**served God...night and day.**”

26:7 “to which our twelve **tribes**, earnestly **servng God night and day...**”

3:7,9 John warns the generation of “**vipers**” that is in jeopardy of being cast into the “**fire**”

28:3,5 Paul shakes the “**viper**” into the “**fire**”<sup>247</sup>

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<sup>244</sup> There is a remarkable *inclusio* framing the beginning of the Gospel and the end of the Acts. The dynamic unleashing the action in the Lukan material is the decree issuing from Caesar Augustus that all the inhabited world should be enrolled (Luke 2:1). The conclusion of the Gospel and the beginning of the Acts appear to constitute a reflex upon the Roman decree, for the disciples are commanded to bring the gospel to the inhabitants of all the nations (24:47 and 1:8). Corresponding to the Augustan decree going forth *from Rome* at the beginning of the Gospel is the account of the Apostle Paul coming *to Rome* at the end of Acts, wherein Luke notes that he was conducted by a centurion of the Augustan band named Julius (27:1), in order that he might testify before Caesar (28:19).

<sup>245</sup> The ecumenical vision of the evangelical kerygma is made an *inclusio* to the entire Lukan enterprise.

<sup>246</sup> Acts does not give an account of Paul’s death. But juxtaposing the words of Simeon with those of Paul (L 2:30,32 and A 26:23 and 28:28) is Luke’s sweet way of suggesting that the time of the great Apostle’s “departure” is at hand.

3:8 John requires “*fruit worthy of repentance*”

26:20 Paul requires “*deeds worthy of repentance*”<sup>248</sup>

**3:20** “he (Herod) **shut up John in prison**”

**26:10** “many of the saints did I (Paul) **shut up in prison.**”<sup>249</sup>

**4:28** “they were **filled with wrath**” against Jesus

**19:28** “they were **filled with wrath**” against Paul

6:13 “He called His **disciples**, of whom He chose **twelve**”

19:1,7 “Paul...found some **disciples**...and all the men were about **twelve**”

7:29 “having been baptized with the **baptism of John**”

18:25 “acquainted only with the **baptism of John**”

7:30 “the Pharisees and lawyers rejected **the council of God**”

20:27 “For I (Paul) have not kept back from declaring all **the council of God**”

**7:38,44** “and she (the woman with the alabaster jar) stood...**weeping**, and began to wash His feet with her **tears**...and **kissed** His feet... ‘she has washed My feet with her **tears.**’”

**20:19,31,37** “Serving the Lord with all humility of mind, and with many **tears**...I (Paul) did not cease to warn everyone (in Ephesus) day and night with **tears**...and they (the Ephesian elders) **wept**, and fell on his neck and **kissed** him.”<sup>250</sup>

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<sup>247</sup> John the Baptist identified the religious leaders of Jerusalem as the “vipers” who, because of their opposition to the Christ, were to suffer the wrath to come, and like a fruitless tree were to be “cast into the fire” (Luke 3:7, 9). In this light the events upon Malta appear to constitute an emblematic restatement of the prophetic word of John the Baptist. The apostle suffered the sting of the viper upon his hand, but he thereupon shook the serpent into the fire, no harm coming to him (Acts 28:5).

<sup>248</sup> Although the major comparison in Luke-Acts is between Jesus and Paul, as the evangelist traces their respective journeys to Jerusalem, the chistic-type concentric pattern allows correspondences between John the Baptist and Paul.

<sup>249</sup> Paul’s activity as a Pharisee is compared to the cruelty of Herod. Luke, like John, carries out his polemic against apostate Judaism by means of striking juxtaposition.

**8:1** “He **passed through** every city and village”

**17:1** “They **passed through** Amphipolis and Apollonia to Thessalonica”

8:33 “and the demons...entered the swine, and the herd **ran violently** down a steep place into the lake”

19:29 “and the whole city was in confusion (against Paul),..and they **ran violently** with one mind into the theater”<sup>251</sup>

8:37 “And **they asked** Him... **to depart** from them”

16:39 “**they asked** him (Paul) **to depart** from the city.”

8:44 “A woman with an issue of blood...touched *the border of His garment.*”

19:12 “So that *handkerchiefs or aprons* were carried from his (Paul's) body to the sick”

9:5 “if they do not receive you, **shake off** the dust of that city from your feet”

18:6 “he (Paul) **shook out** his garments (against the Jews of Corinth)”

9:32 “but Peter and those who were with Him were heavy with **sleep**”

20:9 “a young man named Eutychus had fallen into a deep **sleep**”

9:33 “Let us **make three tabernacles**”

18:3 “for by trade they (the *three*, Priscilla, Aquilla, and Paul) were **tent makers**”<sup>252</sup>

**9:41** “Faithless generation, how long shall I be with you...**endure** you?”

**18:14** Gallio said, “If it were a matter of a crime or evil, O Jews, I would rightly **endure** you...”

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<sup>250</sup> This pattern of correspondence suggests the poignancy of the love of the Ephesian elders at Paul's parting from them.

<sup>251</sup> Luke's comparison of the Ephesian mob to a demonized herd of swine is graphic imagery.

<sup>252</sup> There is a Lukan fascination with “three tabernacles.” He also recounts the three tabernacles Stephen recited to the elders of Israel (A 7:43-44,46), the three-fold restoration of the tabernacle of David prophesied by James (A 15:16), and notes Paul's encounter with the brethren from Rome at the town of Three Taverns (A 28:15, G. “three tabernacles”).

**9:43** “and they were all amazed at the **magnificence** of God”

**19:27** Paul destroys “the **magnificence** of the great goddess Diana”

9:45 “but they (the disciples) were **ignorant** of this saying (that Christ should suffer)”

17:23 Paul taught the Athenians, “Whom therefore you **ignorantly** worship, Him I declare to you.”

9:61 “Lord, I will follow You, but first let me first go and **bid** them **farewell**...”

18:18,21 “Paul...**bid** them (the brothers in Ephesus) **farewell**”

**10:3** “I send you as lambs in the midst of **wolves**”

**20:29** “grievous **wolves** will arise among you, not sparing the flock”

**10:6** “and if the son of peace be there...and if not, it **shall return** to you”

**18:21** “I (Paul) **will return** to you again, if God wills.”

11:43 “Woe to you Pharisees! For you love the chief seats **in the synagogues**, and greetings **in the markets**”

17:17 “Therefore he (Paul) disputed **in the synagogue...and in the market**”

14:21 “*Go* out quickly into the lanes and **streets** of the city, and bring in the poor and the maimed, the halt and the blind”

9:11 “and the Lord said to him (Ananias), ‘Arise and *go* to the **street** called Straight...’”

18:22 “*sell all that you* (the rich ruler) *have and give it to the poor*, and you shall have treasure in heaven, **and come**, follow Me.”

7:3 “and He said to him (Abraham), ‘*Go forth from your country, and from your kindred, and come* into the land I will show you.’”<sup>253</sup>

**20:11** “and he (the lord of the vineyard) sent another servant, and him they **shamefully mistreated**”

**5:41** “and they (the disciples) departed from the council, rejoicing that they were...**shamefully mistreated**”

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<sup>253</sup> The Lord's challenge to the "rich ruler" is to follow in the faith of Abraham.

**20:17** “the **stone**, *which* the **builders rejected**, **has become the head of the corner**”

**4:11** “This is the **stone** *which was despised* by you **builders**, **which has become the head of the corner**.”<sup>254</sup>

**20:43** “The Lord said to My Lord, Sit at My right hand until I make Your enemies a footstool for Your feet”

**2:35** “The Lord said to My Lord, Sit at My right hand until I make Your enemies a footstool for Your feet”

**21:15** “I will give your mouth wisdom, which all your adversaries will not be able to withstand or **contradict**”

**4:14** “and beholding the man who was healed, they could **contradict** nothing”

**21:25** “and there shall be **signs in the sun and the moon**”

**2:20** “**the sun** *shall be turned into darkness*, and **the moon** *into blood* before the ...day of the Lord.”<sup>255</sup>

**22:8** “And He sent **Peter and John**, saying, ‘Go and prepare us the Passover”

**3:1** “Now **Peter and John** were going up to the temple”

**22:37** “and He was reckoned among the **lawless**”

**2:23** “Him...you have taken, and with **lawless** hands have crucified and slain.”

**23:4** “And **Pilate** said... ‘*I find no fault in this Man*”

**3:13** “You delivered (Jesus) up and denied Him in the presence of **Pilate**, when *he had decided to release Him*”

**23:11** “and Herod with his soldiers **set Him at naught**”

**4:11** “This is the Stone who was **set at naught** by you builders”

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<sup>254</sup> The quotation from Psa 118:22 is read as an implicit rejection of the second temple in both contexts.

<sup>255</sup> These verses, with A 27:20 (“neither sun nor stars appeared for many days”), constitute a triangular pattern.

23:14 Pilate said, “You (the high priests) brought me this Man as One who **turned away** (to injustice) the people...”

3:26 Peter said, “God...sent Him to bless you, to **turn away** everyone from his iniquities”

23:18-19 “Barabbas...for **murder** was cast into prison.”

3:14 “You asked that a **murderer** (Barabbas) be granted unto you”

23:33 “and when they came to the place called Calvary, they **crucified** Him”

2:36 “God has made Jesus, whom you **crucified**, both Lord and Christ”

23:34b “they (the soldiers) cast **lots**”

1:26 “they (the disciples) gave their **lots**”<sup>256</sup>

24:9 “they reported to **the eleven**”

2:14 “Peter took his stand with **the eleven**”

24:33 “they found **the eleven** gathered together”

1:26 “he was reckoned with **the eleven**”

**24:35** “and they (the Emmaus disciples) told ...how He was known to them **in the breaking of bread.**”

**2:42** “and they continued in the apostle's doctrine and fellowship, and **in the breaking of bread.**”

24:44 “all the things which must be fulfilled, which were **written in...the psalms** concerning Me.”

1:20 “For it is **written in the book of psalms**, ‘Let his habitation be desolate...’”

24:48 “and **you** are **witnesses** of these things.”

1:8 “and **you** shall be My **witnesses**”

24:49 “behold, I send you **the promise of the Father**”

1:4 “He commanded them...to wait for **the promise of the Father**”

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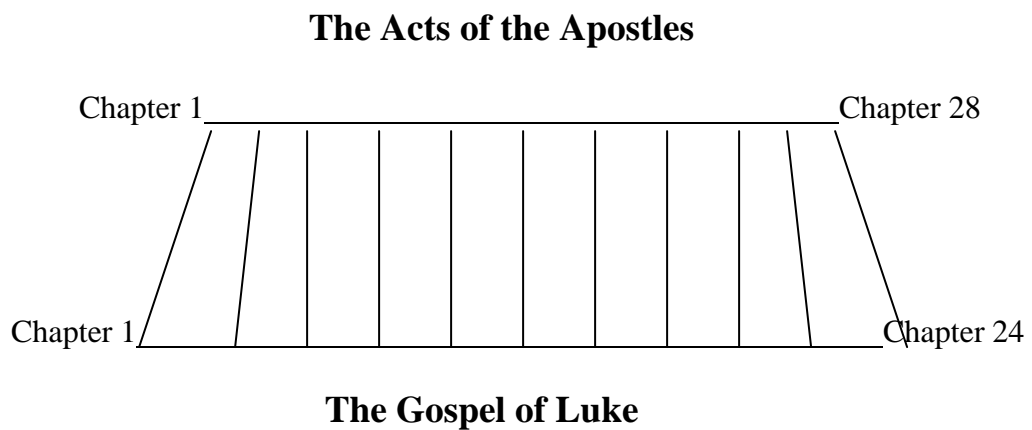
<sup>256</sup> These verses constitute a triangular pattern with L 1:9.

24:51 “While *He blessed* them, *He parted from them*”

1:9 “When *He had spoken* these things, while they beheld, *He was taken up*”

24:52 “**they (the disciples) returned to Jerusalem**”

1:12 “**they (the disciples) returned to Jerusalem**”



### Luke-Acts Parallel Correspondence Chart

#### The Gospel of Luke

**1:3** I (Luke) investigated everything “From the **beginning**” and wrote an orderly account to you, “most excellent **Theophilus**”

#### The Acts of the Apostles

**1:1** “In my former treatise, **Theophilus**, I wrote about all that Jesus **began** to do and to teach”<sup>257</sup>

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<sup>257</sup> The Lukan books are clearly paralleled thematically. The Gospel focuses in order upon the accounts of John the Baptist, who preaches the gospel of repentance to Israel, and Jesus, who journeys to Jerusalem, where the gospel of repentance is rejected. The Acts, correspondingly, focuses upon the accounts of Peter, who again preaches the gospel of repentance to Israel, and Paul, who also journeys to Jerusalem, where the gospel of repentance is finally rejected. The elaborate correspondence of the accounts of John the Baptist with Peter along with the paralleled narratives of Jesus and Paul appear to constitute the consecutive framework underlying the two treatises addressed to Theophilus.

1:2 things delivered to us, “who **from the beginning** were *eyewitnesses*”

1:22 “**beginning** from the baptism of John... a *witness*”

1:9 Zacharias “was *chosen by lot*” to priestly service

1:26 “they *cast lots*, and *the lot fell* to Matthias”

1:10 “**All** the multitude of the people were **praying**”

1:14 “**all** continued with one accord in **prayer**”

1:15 John “is *not to take wine or strong drink*, but he will be *filled with the Holy Spirit*”

2:15-17 “These men are *not drunk*,” rather, God has “*poured out His Spirit*” upon them<sup>258</sup>

1:17 John will “turn the hearts of the fathers to the **children**”

2:39 Peter assures that “the promise is to you and to your **children**”<sup>259</sup>

1:22 Zacharias saw a “*vision*” in the temple

2:17 “Your young men will see *visions*, your *old men* will dream dreams”

1:26 ff God sent the angel Gabriel to Nazareth, “a town in **Galilee**” to announce the *advent* of Jesus

1:10-11 Two angels dressed in white appear and say, “Men of **Galilee**...This same Jesus...will *return*”

1:27 “and the virgin's name was **Mary**”

1:14 “and **Mary** the mother of Jesus” was there<sup>260</sup>

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<sup>258</sup> The outward manifestation of the ecstasy of the Spirit is to be distinguished from intoxication in both contexts.

<sup>259</sup> Peter’s Gospel of repentance to Israel, announced at Pentecost, is clearly a republishing of the repentance preached by John the Baptist. The messages largely correspond in content, and they evoke the same response upon the part of the people and the religious leaders.

<sup>6</sup> The mention of the presence of Mary at the birth of the church appears to suggest a deliberate correspondence between her conception of Christ narrated in the Gospel and the spiritual “conception” of



**1:32** The Lord God will give Jesus “the **throne** of His father **David**”

**2:29-30** “**David**” knew that God would place one of his descendants on his “**throne**”

1:35 “And the angel said, ‘**The Holy Spirit** will come upon you’”

1:8 “you will receive power when **the Holy Spirit** has come upon you”

1:38 Mary, whom the Spirit was to overshadow, said, “behold the **bondservant** of the Lord”

2:18 “even upon My **bondservants**, both men and women, I will pour forth My Spirit”

**1:49** “For the *Mighty One* has done **great things**”

**2:11** “we hear them speaking of the **great things** of *God*”

1:41, 67 “Elizabeth (later, Zacharias) was filled with the Holy Spirit”

2:4 “they were all **filled with the Holy Spirit**”

1:64-67 Zacharias was “**filled with the Holy Spirit**” and his “**tongue** was loosed.” The neighbors were asking, “What is this child going to be?”

2:4-7,12 “All of them were **filled with the Holy Spirit** and began to speak in other **tongues**...The people said, ‘What does this mean?’”<sup>261</sup>

1:65 “And **fear** came on all”

2:43 “everyone felt **fear**”

**1:70** Zacharias said, “He **spoke by the mouth of His holy prophets from of old**”

**3:21** Peter said, “God **spoke by the mouth of His holy prophets from of old**”

1:71 “that we should *be saved from our enemies*”

2:35 “until I *make Your enemies a footstool* for Your feet”

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the new Christian community described in the Acts. The correspondence between Luke 2:52 and Acts 2:47, set forth below, confirms this pattern.

<sup>261</sup>This striking correspondence suggests that the coming of the Spirit upon Zacharias anticipated Pentecost. On both occasions the Spirit had a remarkable effect on the tongue.

**1:73** Zacharias said, “The **oath which He swore** to Abraham our father”

**2:30** Peter said, “God **had sworn an oath**” to David

1:77 Zacharias said, “to give knowledge of salvation to His people by **the remission of their sins**”

2:38 Peter said, “Repent and be baptized...for **the remission of sins**”

2:11 The angels said, “for today in the city of David there has been born for you a Savior, who is **Christ the Lord**”

2:36 Peter said, “let all the house of Israel know that God has made Him both **Lord and Christ**”

**2:15** “let us (the shepherds) go...and see this thing...which *the Lord* has **made known** to us.”

**2:28** Peter said, “*You* have **made known** to me the ways of life.”

**2:25** “there was a *man in Jerusalem* whose name was Simeon; and he was just and **devout**”

**2:5** “there were **devout men**, Jews living in **Jerusalem**”

**2:27,29** “and when the parents brought in the **child Jesus**...he (Simeon) said, ‘**Release**, now Your servant’”

**3:13** “God...glorified His **child Jesus**...when Pilate would have **released** Him.”

2:47 “And **all** (the teachers in the temple) who heard Him **were amazed**”

2:7 “they (those in the temple) **were all amazed** (at the Galileans)”

**2:52** “And Jesus grew in wisdom and stature and in **favor with God and men**”

**2:47** The believers were “praising **God** and enjoying the **favor** of all the *people*”<sup>262</sup>

3:1 “**Pontius Pilate** being governor...and **Herod** being tetrarch”

4:27 “both **Herod and Pontius Pilate**”

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<sup>262</sup> One of the Lukan themes is that the life, passion, death, and resurrection of Jesus are all reduplicated in the lives of the saints, as illustrated especially by Stephen, Peter, and Paul.

3:2 The word of God came to John during the “ <b>high priesthood of Annas and Caiphas</b> ”	4:6 “ <b>Annas the high priest</b> was there. And so was <b>Caiphas</b> .” Peter testifies to them.
3:3 John the Baptist preached “a <b>baptism of repentance</b> for the <b>forgiveness of sins</b> ”	2:38 Peter said “ <b>Repent</b> and be <b>baptized...for the forgiveness of sins</b> ” <sup>263</sup>
3:4 John was “the <b>voice</b> of one crying”	2:14 Peter “lifted up his <b>voice</b> ” <sup>264</sup>
3:5 John: “And the <b>crooked</b> shall become straight”	2:40 Peter: “Be saved from this <b>crooked</b> generation”
3:6 John: “ <b>all flesh</b> shall see the salvation of God”	2:17 Peter: “I will pour forth My Spirit upon <b>all flesh</b> ”
<b>3:10</b> “ <b>What shall we do?</b> ” the crowd asks John	<b>2:37</b> The people ask Peter, “ <b>What shall we do?</b> ”
3:11 John advised, “The man who has two tunics should <i>share with him who has none</i> , and the one who has food should do the same”	2:45 Peter advised so that, “selling their possessions and goods, they <i>gave to anyone as he had need</i> ” <sup>265</sup>
3:16 John said, “He will baptize you with the <b>Holy Spirit</b> and with <b>fire</b> .”	2:3-4 “And there appeared...tongues of <b>fire</b> ...and they were all filled with the <b>Holy Spirit</b> .”

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<sup>263</sup> The pattern of parallels between the ministry of John the Baptist and Peter is quite elaborate, as seen in the verses that follow.

<sup>264</sup> The significance of the “voice” is derived from Isaiah 40:2-6. Note also how the “crooked” is made straight in the next verses, a metaphor derived from Isaiah 40:4.

<sup>265</sup> The response of the people is the same for Peter as it was for John. They ask, “What shall we do?” The response of Peter is the same as the response from John. They are to bring forth the fruit of repentance, doing works of charity.

3:18 “And **with many other words** John **exhorted** the people”

2:40 “**With many other words** (Peter)... **exhorted** them”

3:22 “and a voice came **out of heaven**” at the baptism of Jesus

2:2 “and suddenly there was a sound **out of heaven**” at the baptism of the church

4:18 Jesus said, “the Spirit of the Lord is upon Me, because He has **anointed** Me to preach the gospel”

4:27 Peter said, “Your holy Child, Jesus, whom You **anointed**”

**5:14** “and He **charged** him (the cleansed leper) *to tell no one...but...the priest*”

**5:28** “Did we (the chief **priests**) not **charge** you *not to teach in His name?*”

5:17 “as He was teaching, the **Pharisees** and the **teachers of the law** were sitting by”

5:34 “a **Pharisee**, named Gamaliel, a **teacher of the law**”

**5:18** “and **they brought** (to Jesus) a man **in a bed** who was *a paralytic*”

**5:15** “**they brought...the sick...on beds...to Peter**”<sup>266</sup>

**6:16** “and Judas Iscariot, who was the **betrayed**”

**7:52** “the Just One, of whom you (the Jews and Gentiles) have been the **betrayed** and murderers”

**6:18** “and they that were **vexed with unclean spirits...He healed**”

**5:16** “they who were **vexed with unclean spirits...were healed**” by Peter

6:23 “for in the same way their **fathers** used to **treat the prophets**”

7:52 “Which of **the prophets** did your **fathers** not *persecute?*”<sup>267</sup>

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<sup>266</sup> Peter does not only reduplicate the life of John the Baptist. He also retraces the preaching, miracles, and passion of Jesus.

<sup>267</sup> In John-Revelation we noted several patterns of correspondence that were outside of the parameters of proportion we required for the charting. The following chart illustrates the same phenomenon in the comparison of the suffering and death of Jesus and Stephen.

6:39 “Can the blind **guide** the blind?”

8:31 Philip asked the eunuch, “ ‘Do you understand...?’ ‘How can I, unless someone **guide** me?’”

**7:4 -5** The Jewish elders said, “This (**centurion**) is worthy, for he loves our **nation** and he built our synagogue”

**10:1,4, 22** The angel “said to him (the **centurion**), ‘Your prayers and alms have ascended as a memorial to God’”...for Cornelius was “well spoken of by the entire **nation** of the Jews” <sup>268</sup>

**7:15** “and *he* (the widow of Nain's son) *that had been dead* **sat up**”

**9:40** “and turning to the body (Dorcas), he (Peter) said, ‘Tabitha, arise!’ And *she* *opened her eyes*, and...**sat up.**”

8:1 “He went through every city and **village...preaching the gospel**”

8:25 “When they had testified and *preached...the gospel* to many **villages** of the Samaritans”

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## Luke

**22:41** “And He withdrew from them about a **stone’s throw**, and **He kneeled down**” *to pray*

**22:66** “the **elders** assembled with the chief priests and the **scribes**, and **they led Him to the Council**”

23:34 Jesus prayed, “*Father, forgive them...*”

**23:34** “they (the centurion and the soldiers) **cast** lots, dividing His **garments** among themselves”

## Acts

**7:59-60** “they **stoned** Stephen...And **he kneeled down...**” *to pray*

**6:12** “And they stirred up the people, the **elders**, and the **scribes...and they led him** (Stephen) **to the Council.**”

7:60 Stephen prayed, “*Lord, do not lay this sin to their charge...*”

**7:58** “they **cast** stones at him (Stephen), and the witnesses laid their **garments** at the feet of a young man named Saul”

<sup>268</sup> The evangelist describes mercy accorded to “good” centurions for deeds of kindness done for the people of God.

8:33 “and the herd (of swine) **ran violently** down a steep place into the lake, and were drowned”

7:57 “then they (the Jews) cried out...and **ran violently** against him (Stephen)”<sup>269</sup>

**8:47** “and she (the woman with the issue) saw that she was not hidden, she came **trembling**”

**9:6** “and **trembling**, he (Paul) said, ‘Lord, what will You have me do?’”<sup>270</sup>

8:52 “and they all **wept** and bewailed her (the daughter of the ruler of the synagogue)”

9:39 “and all the widows were **weeping** (over Dorcas)”

**9:22** “**it is necessary** for the Son of Man to **suffer** many things”

**9:16** “**it is necessary** for him (Paul) to **suffer** for My name”<sup>271</sup>

**9:26** “the Son of Man...when He comes... in the glory of the **holy angels**”

**10:22** “Cornelius...was admonished by a **holy angel**”

11:39 “you Pharisees make **clean** the outside of the cup and platter...”

11:9 “that which God has **cleaned**, call not common”

12:22 “take no thought for your life...for the body, what you should **put on**”

12:21 “and Herod **put on** his royal apparel (before he died)”<sup>272</sup>

12:24 “consider the *ravens*...are you not better than **the fowl**?”

11:6 Peter saw the *unclean* “**fowl** of the air.”

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<sup>269</sup> There is bitter irony in comparing the Jewish assailants of Stephen to the “swine.” We noted the same comparison of the swine to the Gentile Ephesian mob in comparing L 8:33 and A 19:29.

<sup>270</sup> The comparison of Saul the Pharisee to an unclean, hemorrhaging woman, constitutes a bitter irony.

<sup>271</sup> This striking correspondence begins a remarkable pattern of correspondences between the ministries of Jesus and Paul. Both accounts describe a “passion journey” to Jerusalem, conflicts with the Jewish religious leaders, hearings before the Sanhedrin, one of the Herods, and officials of Rome. See Charles Talbert, *The Genre of Luke-Acts*, p. 16.

<sup>272</sup> Once again there is remarkable irony in the juxtaposition of these verses within the consecutive correspondence pattern.

12:27 “Solomon in all his glory was not **arrayed** as one of these”

12:8 “and he (the angel) said to him (Peter), ‘**Array** yourself and follow me!’”

**12:35-38** “And be like men who wait for their lord...that when he comes and **knocks**, they may **open** to him immediately...he will **gird** himself...and if he come *in the second or third watch*”

**12:6, 8, 14** “*That same night* Peter was sleeping...And the angel said, ‘**Gird** yourself’...and Peter **knocked** on the door...but she **opened** not for gladness”

13:14 “there are six **days** in which a man shall **work**”

13:41 “I **work** a **work** in your **days**, which you shall in no wise believe”

13:31 “Herod wants to *kill* You”

12:23 “and the angel of the Lord *smote* him (Herod)”<sup>273</sup>

13:34 Jerusalem “**stones** those sent to her”

14:19 Those of Lystra “**stoned** Paul”

15:17 “How many of my father's servants have bread **abounding**?”

16:5 “and the churches were established...and **abounded** daily”

16:9 “make friends of the mammon of unrighteousness, that when it fails you might be received into eternal **tabernacles**”

15:16 “I will rebuild the fallen **tabernacle** of David”

**16:19** “There was a **certain** rich man, who was clothed in **purple** and fine linen...”

**16:14** “And a **certain** woman named Lydia, a seller of **purple**...”

16:21 “and (Lazarus) desiring to be fed with the crumbs that fell from the rich man's **table**, moreover the dogs came and *licked*

16:33-34 “and he (the Philippian jailor) *washed their stripes*, and bringing them (Paul and Silas) into his house, he set a **table**

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<sup>273</sup> Although the Herod of the Gospels is Antipas and the Herod of the Acts is Agrippa II, it appears probable that Luke has juxtaposed them. As we will see, the Gospel writers appreciate a providence in the similarity of names and titles independent of identity of persons. Once again, the irony of this pattern of corresponded verses should be noted.

*his sores.”*

for them”<sup>274</sup>

16:25 “Lazarus received **hurtful things**”

16:28 “Do no **hurtful thing** to yourself (the Philippian jailor)”

16:26 “beside all this, between us and you there is a great gulf fixed, and they who would **pass over** from hence to you cannot”

16:9 “there stood a man from Macedonia (in a vision), and besought him (Paul) to **pass over** (the Aegean sea)...and help us”

17:25 “He (Jesus) **must suffer** many things, and be rejected of this generation”

17:3 “Christ **must suffer**, and rise from the dead”

19:20 “Lord, here is your talent, which I have laid up in a **handkerchief**”

19:12 “So that from his body (Paul's) were brought unto the sick **handkerchiefs...**”

**19:28** “And after He had said **these things**, He was **going** on ahead **to Jerusalem**”

**19:21** “Now after **these things** were finished, Paul purposed in spirit **to go to Jerusalem**”

19:35 “and they brought it (*the colt*) to Jesus...and **sat** Jesus **upon** it (to ride into Jerusalem)”

23:24 “and they provided *a beast*, that they might **set** Paul **upon** it and bring him safely to Felix (out of Jerusalem)”<sup>275</sup>

19:41 “and seeing **the city** (Jerusalem), *He wept over it*”

17:16 “when he (Paul) saw **the city** (Athens) wholly devoted to idolatry, *his spirit was agitated within him*”<sup>276</sup>

19:39-40 “And some of the Pharisees...said, ‘Teacher, rebuke Your disciples!’ And He

19:35-41 The town clerk of Ephesus must *silence* the multitude.”<sup>277</sup>

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<sup>274</sup> There are striking correspondences between the Lazarus narrative of the Gospel and the account of the Philippian jailor.

<sup>275</sup> Luke thus stylizes a reverse of the Triumphal Entry!

<sup>276</sup> Paul, like Jesus, grieves over the unbelief of a great city.



said, ‘I tell you that if these should *become silent...*’”

19:45-46 “And He entered the temple and began to cast out those who were selling, saying to them, ‘It is written, ‘My house shall be a *house of prayer*, but you have made it a den of *robbers*.’”

19:24-27,37 Paul opposed by those who profit from the temple of Artemis. “For you have brought these men here who are neither *robbers of temples* nor blasphemers of our goddess.”

19:47 “(Jesus) was *teaching daily* in the temple”

19:9 “(Paul) was *lecturing daily* in the school of Tyrannus”<sup>278</sup>

20:4 Jesus: “Was the **baptism of John** of heaven?”

19:3 Paul: “‘Unto what were you baptized?’ And they said, ‘Unto **John's baptism**.’”

20:20 The chief priests plot “so as to deliver Him to the **governor**”

24:1 Ananias, the chief priest, plans to inform “the **governor** against (Paul)”

**20:27** “the **Sadducees** came, who say **there is no resurrection**” (Jesus sets the Sadducee party against the scribes)

**23:8** “The **Sadducees** say **there is no resurrection**” (Paul sets the Sadducee party against the Pharisees)<sup>279</sup>

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<sup>277</sup> Luke stylizes the riot in Ephesus after the “triumphal entry” of Jesus into Jerusalem. The temple purging in Jerusalem follows closely upon the triumphal entry, when the Pharisees are insistent that the cry of the crowd celebrating the messianic mission of Jesus must be *silenced* (Luke 19:37-40). Clearly the merchants who were selling in the temple perceived Jesus’ action as a threat to their livelihood (19:45). Moreover, Jesus’ teaching that they had made the *temple* into a ‘*robber's den*’ would have been understood as a threat to the religious leaders’ reputation (19:46).

Corresponding to the Jerusalem rejection of Jesus is the riot instigated by Demetrius against Paul in Ephesus, which the town clerk (or scribe, *grammateus*) found necessary to *silence* (Acts 19:34-35). The threat to the livelihood of the silversmith guild was the occasion of Demetrius’ riotous instigation (19:25-28). The town clerk ultimately quieted the crowd by assuring them that Paul was not a *temple robber* (19:37). Although the juxtaposition is shocking, it seems clear that Luke regards the temples of Jerusalem and Ephesus as moral equivalents in their idolatry. Moreover, idolatrous Jerusalem is no different from Ephesus in terms of the oppression of pagan darkness, and the teaching at the temple is juxtaposed to the philosophizing at the “school” of Tyrannus.

<sup>278</sup> Luke devalues the second temple of Jerusalem by this juxtaposition.

21:12 “they (the persecutors) shall **lay hands on you** (the disciples)”

21:27 “the Jews...stirred up the people, and **laid hands on him** (Paul)”

**21:18** Jesus promises: “not a **hair** of your **head will perish**”

**27:34** Paul assures: “not a **hair** of the **head** of any of you **will perish**”

22:1 “the feast of **unleavened bread** drew near”

20:6 “we sailed from Philippi after the days of **unleavened bread**”

22:2 The chief priests (in Jerusalem) were seeking Jesus to “**kill Him**”

25:3 The priests sought to summon (Paul) to Jerusalem, plotting to “**kill him**”

22:5 “and they (the religious leaders) were glad, and **covenanted** to give Him (Judas) money”

23:20 “the Jews have **covenanted** to ask you (the chief captain) to bring Paul tomorrow to the council (in order to kill him”

22:19 “**He took bread, and having given thanks, He broke it** and gave it to them, saying, ‘This is My body’”

27:34-35 “ ‘This is for your salvation’... And **taking bread, he** (Paul) **gave thanks** to God, and **breaking it** he began to eat”<sup>280</sup>

**22:42** Jesus said, “nevertheless not My **will**, but Yours **be done**”

**21:14** “When (the Ephesian elders) could not persuade (Paul) they said, ‘Let the **will** of the Lord **be done**’”<sup>281</sup>

**22:51** “and touching the **ear** He **healed him** (Malchus)”

**28:27** Paul said, “lest they hear with their **ears**, and I should **heal them**”

22:54 “and they **arrested Him**...and brought Him to the high priest's house”

26:21 “for these causes the Jews **arrested me** (Paul) in the temple”

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<sup>279</sup> The hostility of Jerusalem toward Jesus is once again experienced by Paul.

<sup>280</sup> This is the evangelist’s correspondence in the life of Paul to the Last Supper.

<sup>281</sup> This is the Pauline experience of Gethsemane.

22:55 “they **kindled a fire...**” (cf. John 18:18, “because it was cold”)

28:2 “Having **kindled a fire...**because it was cold”<sup>282</sup>

22:64 The servants of the high priest “**struck Him on the face**”

23:2 The high priest “commanded them to **strike** (Paul) on the mouth”

22:66 “the **Council of the Elders**” assembled against Jesus

22:5 Paul might appeal to the “**Council of the Elders**”

22:71 The high priest condemned Jesus, “What further need do we have of **testimony?**”

22:18 Jesus told Paul in a trance, “Get out of Jerusalem, for they will not receive your **testimony** about Me.”

23:11 Pilate “sent Him to **Herod**”

23:35 The governor “commanded him (Paul) to be kept in **Herod's** judgment hall”

23:15 Pilate said, “**nothing worthy of death** has been done by Him”

26:31 Agrippa and Festus said, “this man (Paul) has done **nothing worthy of death**”

23:18 The crowd cried out regarding Jesus, “**Away with this One!**”

21:36 The multitude cried out regarding Paul, “**Away with him!**”

23:20 “Pilate called to them, wishing to **release Him**”

26:32 “Agrippa said to Festus, “This man might have been **released**””

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<sup>282</sup> Paul’s experience on Malta is stylized by the evangelist to correspond to the crucifixion-resurrection narrative of the Gospel. In the Gospel account, *a fire was kindled* during the trial of Jesus, where Peter warmed himself (Luke 22:55). The Lord was crucified *like a criminal*, regarded as *justly worthy of death* (23:41). During the execution *the sun was darkened* (23:45). Even though Jesus was buried in a tomb, *death had no power over Him*, and after *three days* He was raised from the grave (24:36), whereupon *He received worship* (24:52).

In the Acts, a shipwreck occurred after *the sun did not appear* for many days (Acts 27:20). After reaching Malta, *a fire was kindled* because it was cold (28:2), and Paul was bitten on the hand (a stigmatic wounding) by a deadly viper (28:3). When the natives saw Paul suffering the sting of the poisonous viper, they supposed that he was *a criminal justly worthy of death* (28:4). But when Paul *suffered no mortal harm* (28:5), the islanders *reckoned him a god* (28:6) with the power of life and death. Thereupon they feasted with Paul for *three days*, after which he healed their infirmities (28:7-10).

23:21 The Jews “**cried out** against Him”

22:24 “they (the Jews) were **crying out** against him (Paul)”

**23:22** Pilate said, “I have found *nothing worthy of death* in Him. I will therefore flog Him and **let Him go.**”

**28:18** Paul reported that the Romans “would have **let me go**, because there was *no cause of death* in me.”

**23:41** “this Man has done **nothing amiss**”

**28:6** “**nothing amiss** happened to (Paul)”

23:45 “and the **sun** *was darkened*”

27:20 “and *neither the sun* nor stars *appeared* for many days”

23:47 “**the centurion**, when he saw what was done, glorified God”

27:43 “**the centurion**, wishing to save Paul...”

24:12 “they would **not believe.**”

28:24 “others did **not believe.**”

**24:27** “beginning at **Moses** and all **the prophets** He **solemnly testified** from the Scriptures concerning Himself”

**28:23** Paul was “**solemnly testifying** concerning Jesus from the law of **Moses** and **the prophets**”

24:47 Jesus commanded “that **repentance** should be *proclaimed to* all **the nations**”

26:20 “**to the nations** I (Paul) *announced* **repentance**”

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