

CHAPTER IV. THE CONQUEROR MOTIF REFLECTED IN THE CHRISTOLOGICAL PERSPECTIVE

IV.1. Introduction

The aim of this section is to research the christological perspectives in the book of Revelation because of the christological importance within the book of Revelation that occurs from chapter 1 to chapter 22. As Bauckham (1993b:73) suggested, the christological understanding of Christ as conqueror is a fundamental message to give hope and victory in Revelation. As I dealt with in the promise statement given to the conquerors of the seven churches, the basis of conquering to the Christians was grounded in the suffering and victory of Christ (Barr, 1986:256). That is why the present experience of the Christians is expressed as the tribulation, kingship, and steadfast endurance, characterized as in Christ (Boring, 1986:267).

As one opens the book of Revelation, the first thing one is confronted with is the christological statement dealing with “the revelation of Jesus Christ” (Rev. 1:1; Ἀποκάλυψις Ἰησοῦ Χριστοῦ). Christ as conqueror is the glorified ruler of church and universe and provides the central characteristic in Revelation (Du Rand, 1997a:303). The prominent characteristic of the christological title in Revelation is that Christ is the one who executes salvation to the conquerors and judgment to the defeated (Du Rand, 1997a:313). That is why the author begins the book of Revelation with the statement of Christology, as this was the main topic he wanted to share with his audiences or readers.

The first emphasis of the book by the author intended to reveal the particular truths to his readers or audiences (cf. Guthrie, 1994:398). Although the book of Revelation consisted of many other themes, for example judgment, anger, repentance, praise and glory, the christological implication throughout the book was a very important topic. This allows us to have a proper grip on the text of Revelation. Without understanding the christological statement, it is not easy to understand what the author’s intention was, as well as what the true content of the text was. If one determines the function and role of the christological

identity or image in the book of Revelation, the message becomes clearer and provides us with a greater understanding.

By way of this christological research, I intend to demonstrate the christological function in the text of Revelation, as connected with the conqueror motif. As it is clear throughout the text of Revelation, the christological focus relates to the “exalted Christ” (Talbert, 1999:171; cf. Charles, 1975:1.cxi) through his death and resurrection. His past redemptive work for his people forms the most important element in order to properly understand the meaning of the prophetic message of John. It is dependant on Christ’s death and resurrection as exerted in the past event, and guarantees the security of the people of God in terms of a symbolic universe. Therefore, this implied story of Christ consists of a past, a present, as well as a future (Matera, 1999:203) and it guarantees the secure life of the people of God. To study the christological statement is a very useful instrument in order to reveal the meaning of the text. It is through this text that I will try to demonstrate a possible heavenly perspective in contrast with the earthly point of view.

In pursuit of this christological perspective, my research will focus on the titles of the ‘Son of Man’ (Rev. 1:12-16 and 14:14), ‘the Lamb’ (5:5-14; 14:1-5; 17:14) and the ‘Divine Warrior’ (19:11-21). These three christological titles in Revelation are enough to reveal what the function/role of Jesus Christ is and what his identification is, having a multi-dimensional aspect as both Saviour and Judge. That is, the Son of Man is associated with God as the ultimate ruler, who has a heavenly origin (Charles, 1975:1.27; cf. Slater, 1999:97). The Lamb refers to the death and resurrection of Christ who has conquered (ἐνίκησεν, cf. 1:5; 5:5) the evil forces in terms of the earthly aspect . The sacrificial image of the Lamb as the conqueror reflects the liberation of the people from sin through death (Bauckham, 1993b:74). The Divine Warrior executes salvation and judgment of cosmic drama as the cosmic ruler (cf. Gilbertson, 2003:109-142).

First of all, one must regard the christological titles throughout the book of Revelation as closely related to the visions in chapters 1-22. In the case of chapters 2-3, the christological titles that appear in the introductory section of the chapters 2-3 are closely linked with the visions in chapters 1-22. For example, the figure of the one who holds seven stars in his

right hand (1:16, 20) can be linked with the church of Ephesus in 2:1 and with the church of Sardis in 3:1 and with 22:16 introduced with the bright Morning Star. Still another example is the sharp double-edged sword in 1:16 that has a connection with 2:12. In 19:15 a sharp sword coming out of the mouth of the divine warrior will strike down the nations. It means that the book of Revelation consists of a structural and thematic unity.

It reveals that structurally and thematically the Revelation has a strong internal unity in terms of form and content and function (cf. Aune, 1986:86-91; Hellholm, 1986:13-54; Ford, 1998:207-229). The research of the various titles and characteristics of chapter 1 about Christology will reveal the specific problems and situations the first Mediterranean Christians confronted according to their own situation (cf. Murphy, 1994b:187-190). The most important message sent to the first Christians, as Reddish (1995:215) noted, is that the Christology of the Revelation must be regarded as the most important theme.

In the book of Revelation, numerous titles are used to describe the characteristics of Christ, and the christological titles are closely connected with the fully developed whole of the book (cf. Cook, 1962:20-58). The christological titles in Revelation are as follows: Jesus (1:1); Christ (1:1); the faithful witness (1:5; 3:14; 19:11); the first born of the dead (1:5); the ruler of the kings of the earth (1:5); the Son of Man (1:13; 14:14); the first and the last (1:17); the living one (1:18; 2:8); the Amen (3:14); the root of David (5:5); the Lamb (5:6-8; 12, 13; 6:1, 16; 7:9-10); the one who has the sharp, two-edged sword (1:16; 2:12; 19:15); King of kings and Lord of lords (17:14; 19:16).

The reason I try to deal with only three christological titles notably the Lamb, the Son of Man, and the Divine Warrior, is based on their christological importance, which is connected with the theme of this dissertation, the 'conqueror motif'. The importance lies especially in that these three titles show us how to regard various theological aspects among christological titles in terms of the heavenly and earthly dimensions. It is necessary to give theological confidence to the community in order to encourage them and to give them hope by providing them with the 'conqueror motif' (cf. Barr, 1986:243-256; Bauckham, 1993b:66-108).

In the case of the title ‘Son of Man’, John has used symbolism from Daniel (cf. Da. 7:13-14) and has elaborated his functional role in the situation of the community. Indeed, John reveals the heavenly origin of the Son of Man and the priestly and kingly office (cf. Rev. 1:5-6) and his present sovereign control to the people who participate in the blessing of the Danielic kingdom (cf. Beale, 1984:154-177; see Rowland, 1997:33-45). It means that the title ‘Son of Man’ focuses on the pastoral care (Slater, 1999:13) as the exalted Christ or Judge (1:13-16; 2:16; 14:14-20), focused on the church that was confronted by various problems such as persecution, suffering, and compromise under Roman authority rule.

The title of the one like a son of Man is an “exalted title of majesty and judgment” (Rudolph, 2005:134). The figure of the ‘Son of Man’ in 1:13-16 demonstrates the function and the role of the one like a son of Man as a heavenly conqueror who cares for his church and who judges the enemies of God. His image as the one like a son of Man is none other than “the Messiah as ruler of this universe” (Kistemaker, 2001:95), executing divine salvation and judgment. That is, the one like a son of Man executes the eschatological salvation to the people of God as the conquerors and the condemnation and punishment to the enemies of God as the defeated (cf. Maddox, 1974:186-204).

In the case of Aune (1997:90-93; 1998a:840-842), the references to the Son of Man in Revelation 1:13; 14:14 (ὅμοιον υἱὸν ἀνθρώπου] are closely connected with Daniel 7:13 (כְּבָר אֲנִישׁ), and Ezekiel 1:26 (דְּמוּת כְּמוֹתָא אָדָם) in that the Son of Man can be identified as the Ancient of Days. Daniel 7:13 (LXX: ὡς υἱὸς ἀνθρώπου) and Ezekiel 1:26 (LXX: ὁμοίωμα ὡς εἶδος ἀνθρώπου) with Revelation 1:13 (ὅμοιον υἱὸν ἀνθρώπου] and 14:14 (ὅμοιον υἱὸν ἀνθρώπου] have very similar lexical meaning. The characteristics of Ezekiel 1:26 and Daniel 7:13 can be identified with the divine being who is sitting on a throne and is coming with the clouds to execute the divine salvation and judgment (Beale, 1999:209). The combination of sitting and coming through Ezekiel 1:26 and Daniel 7:13 might be connected with Revelation 14:14 as “logical textual development” (Aune, 1998a:841). Rudolph (2005:134) is of the opinion that the one like a son of Man “is the revelation of God and of God’s conquering power to the world.” Therefore, one can suppose that the one like a son of Man can be regarded as a divine conqueror that performs the function of salvation to the conquerors and of judgment to the defeated (Aune, 1997:92). Slater

(1999:100) is of the opinion that the one like a son of Man executes God's eschatological salvation and judgment as the heavenly conqueror.

The Lamb Christology among many christological titles is the dominant title in Revelation (e.g. 5:6-8, 12-13; 6:1, 16; 7:9-10, 14, 17; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22-23, 27; 22:1, 3). By using the Lamb Christology, John deals with the 'conquering motif' as being a slain lamb (e.g. ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον:5:6; ἐν τῷ αἵματι τοῦ ἀρνίου:7:14; τὸ αἷμα τοῦ ἀρνίου:12:11], indicating the Passover lamb (Beasley-Murray, 1992:125). By the blood of the Passover lamb, just as Israel has been delivered by the hands of its enemies, the Christians are enabled to conquer by the blood of the Lamb (e.g. 1:5-6; 5:9-10; 12:11) through which eschatological salvation would be embodied (cf. LaRondelle, 1989:73).

While the Exodus was the key salvation event of God's people, the image of the Lamb is depicted as the new eschatological Exodus through the blood of the sacrificial lamb (Bauckham, 1993b:70-72). One should keep in mind that the new eschatological Exodus has been done by the blood of the Lamb and that a victory over the enemy has been achieved by the sacrificial death and resurrection of the Lamb (cf. Beasley-Murray, 1992:34). Therefore, the image of the Lamb could be connected with the victory or conquering motif "to communicate the shock, irony, and ethical import of his message that *the Conquering One conquers by being a slain lamb*, not a devouring lion" (Johns, 2003:159). That is why the Lamb as the symbol of conquering in Revelation is linked with the death of the Lamb in terms of irony and ethical meaning that the conquerors must follow (cf. Cook, 1962:124-158; Aune, 1996:269-283).

The divine power of Christ to conquer has already been described in 1:16 and 2:12, 16. The sharp, double-edged sword is not based on the military term, like the lion of the tribe of Judah, (cf. 5:5) but on the image of conquering and judgment through the word of God (cf. Strand, 1990:237-254; Talbert, 1999:169). The same metaphor continues in 17:14 and 19:15 as the Divine-Warrior motif. A victorious Divine-Warrior of conquering and judgment in 17:14 and 19:15 appears as an eschatological judge who vindicated all the faithful conquerors and judged all the wicked people. One should keep in mind that the

victory of the Divine-Warrior is not based on the military, but on the blood of the Lamb (17:14; Beasley-Murray, 1992:259) and his sword (word) coming from his mouth (19:15; Slater, 1999:218). The Divine-Warrior motif might give hope and encouragement to the conquerors that were struggling under Rome. The message of hope, encouragement, and victory for the first Christians is not directed for the future but for the present (cf. Aune, 1997:93). Therefore, it could be said that the image of the Divine-Warrior as conqueror “is the basic principle of composition in the Apocalypse” (Collins, 1984:130) in terms of victory/conquering and judgment. Beale (1985:619) is also of the opinion that the use of divine title κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων in 17:14 like 19:15 describes the absolute deity and the kingship of the messianic Lamb in contrast with Caesar’s title or claim.

On the one hand, the christological titles of the Son of Man and the Lamb as the conquerors, through Christ’s death and resurrection, provide the message of hope and encouragement. On the other hand, however, the image of the Divine-Warrior might give victorious assurance to the conquerors because of Christ’s victory seen in his riding of a white horse and carrying of a sharp sword as Judge/Conqueror (e.g. 19:11-16). This is not explained with a real battle scene, but with a very ironical scene through Christ’s own blood, implying Christ’s death and resurrection (cf. Wall, 1991:226-234). Some scholars understand this scene not as by Christ’s own blood, but the enemy’s blood (see Mounce, 1977:345; Michaels, 1997:216; Johnson, 2001:270).

So far, I have described the christological titles, such as the Son of Man, the Lamb, and the Divine Warrior, which are associated with a victory or conquering. Even though they are used with different titles in order to deliver the message of victory or conquering to the conqueror/church, one should be careful in interpreting these titles in isolation from the rest because of the inter-relationship or unity in Revelation (see Giblin, 1994:81-95; contra Jauhiainen, 2003:543-559). That is, John wanted to give a message of victory (νικῆ) and conquering as a “rhetorical force” (Johns, 2003:176). Cook (1962:57) is quite right that from chapter 1 to chapter 22, the consistent structuring of the christological titles provides evidence of thoughtful planning and a developmental concept from a relatively unexpanded form to John’s full development. It is essential that these christological titles

such as the Son of Man, the Lamb, and the Divine-Warrior, even though they are described in different images and perspectives, are absolutely depicted to give the message of victory to the conqueror or judgment to the defeated (cf. Law, 1988:24-35). In terms of the conquerors, the research of these three christological titles will reveal the identity of the Son of Man (1:13-16; 14:14-20) as the exalted Christ, the sacrificial Lamb (5:6-13; 7:14-17), and the victorious judge as the Divine-Warrior (1:16; 17:14; 19:11-21). These christological titles would be useful to reveal the real characteristics of conqueror rather than other christological titles that are spread throughout Revelation as a whole.

IV.2. The Son of Man Christology

The christological perspective is a crucial key to interpreting the text itself because of the rhetorical positions within the texts in which the christological titles are used (cf. Prévost, 1991:1-11). Various christological titles such as Jesus Christ (1:1), the faithful witness (1:5), the first-born from the dead (1:5), the ruler of the kings of the earth (1:5), the Son of man (1:13), the first and the last (1:17) and the Living one (1:18), in chapter 1 especially, reveal the central position of Christology throughout the rest of Revelation. As Tenney (1957:117; cf. Coetzee, 1993:288) pointed out, this christological perspective is one of the most important motifs to help understand the meaning of Revelation. In the case of Du Rand (1997a: 313-316), emphasizing the framework of the christological acts in the book of Revelation, Revelation can in the light of its christological aspect be divided into three parts as follows: Act 1 - Christ in the church (Rev. 1-3), Act 2 - Christ in the cosmos (Rev. 4-11) and Act 3 - Christ in history (Rev. 12-22). Even though it is not easy to divide the christological acts into three parts exactly as he did, his emphasis is as a whole correct.

Revelation is heavily indebted to and related to the Old Testament because of the reciprocal interpretative relationship between the Old Testament and the New Testament (Beasley-Murray, 1992:36; cf. Swete, 1977:cxl-clviii). Although the Old Testament quotations in Revelation form a very important element in revealing the meaning of the text, the Old Testament must be reinterpreted through the lens of the 'New Perspective' of the New Testament. As Moyise (1995:19) suggested, since the context is an essential element for the meaning of the text, one could not assume that a quotation can represent

the same meaning in a new context as it did in the old. In other words, it means that the Christ-event indicating the death and resurrection of Jesus in Revelation must be an interpretative key that is used to understand the meaning of the Old Testament text. Through this point of view, the Son of Man Christology (Rev. 1:13 and 14:14) must be reinterpreted in the light of the ‘New Perspective’, which is based on the new context.

IV.2.1. Daniel 7:13

One of the most important christological titles in Revelation is the vision of the one “like a Son of man” among the lampstands (e.g. Rev. 1:12-16; 14:14). The debate about the Son of man-Christology is still a contentious issue among scholars, as on the synoptic Son of man. Yet, in contrast with the synoptic Son of man, in Revelation the christological title of the Son of man did not attract the attention of the scholars who mainly intended to explore the christological title in the synoptic Gospel. For this problem, I want to demonstrate what kind of nuance the vision of the one “like a Son of man” gave to the audiences who listened to the prophetic message of John in terms of the Old Testament frame of reference.

It is certain that the vision of the one “like a Son of man” in Revelation (Rev. 1:13; 14:14) could be derived from Daniel 7:13. The questions one should ask are the following: (1) What did the vision of the one “like a Son of man” in Daniel 7:13 originally mean? (2) To whom does it refer? (3) What is the function of the one “like a Son of man” in this text? (4) What is the relationship between Daniel 7:13 and Revelation 1:13 and 14:14? These four questions are closely interrelated with each other and can’t be separated, and one shall study them together to better understand the issued text.

IV.2.1.1. The vision of the one “like a Son of man” in Daniel 7:13

Generally speaking, conservative scholars accept that Daniel 7:13 could only be understood properly if interpreted from a messianic perspective. Amongst these scholars there is a mutual agreement that the historical setting for Daniel is the Babylonian exile of the 6th century B.C. In Daniel 7:13, the Son of man is pictured as the Christ Messiah, rather than as an angelic figure (Walvoord, 1971:167). For Walvoord (1971:168), the Son of man

could not be an angel, nor could it be the body of saints, but it is similar to other Scriptures, in terms of the messianic title¹⁰⁹, that Christ will rule over all nations (e.g. Ps. 72:11; Rev. 19:15-16). Walvoord's suggestion that the Son of man indicates the Messiah Christ needs a more detailed exegesis, because of his weak point that the Old Testament must literally be reinterpreted in terms of the New Testament.

Other scholars, who intend to look for an alternative background to the Jewish one, focus on the ancient Near Eastern parallels. Kvanvig (1988:346) suggests the background of the image of Daniel 7, including the Son of man that is derived from an Akkadian vision of the nether world and closely related traditions. According to him, the most important element to emphasize is the literary-critical or tradition-critical characteristic (see Kvanvig, 1988:349).¹¹⁰ Collins (1977:101) argues that the image of Daniel 7:9-14 was derived from a Canaanite enthronement scene in which Baal, as the rider of the clouds, approaches El, the white-haired father of years who confers kingship on him (cf. Ps. 2; 110).¹¹¹ Day (1985:152) is also one of scholars who support a Canaanite background of the "One like a Son of man" in Daniel 7:13. In terms of the material that was considered earlier, he suggests that the motif of the turbulent sea hostile to God and the imagery of the One like a Son of man enthroned by the Ancient of Days must have a Canaanite origin.¹¹² In spite of various attempts to connect Daniel 7:13 to some pagan origins, still many commentators,

¹⁰⁹ In contrast with Walvoord (1971:168), Kim (1983:15) denies the messianic title of the One like a Son of man, because what Daniel saw was not "the Son of man", but one "like a Son of man." He suggests that the figure that Daniel sees has a human form or likeness. Slater (1999:68-69) emphasizes the comparative point of one "like a Son of man", which is not the titular "Son of man". Collins (1977:124) regards the phrase "One like a Son of man" not a title here, but the name of the well-known figure. One should, thus, keep in mind that when one considers this phrase, the one "like a Son of man", such a comparison should be emphasized within its context.

¹¹⁰ The study method of Kvanvig (1988:353) could be divided into three main parts. The first one is that in order to get a part of the background of Daniel 7, he analyses two Akkadian dream-visions. The second one is that in order to get a similarity, he analyses the comparison between the Akkadian visions and the vision in Daniel 7. The third one is that in order to get a cultural adaptation, the Mesopotamian material is reinterpreted by its Jewish adapters.

¹¹¹ According to Collins (1977:105-106), the eruption of chaos with the emergence of the beasts and the conferral of kingship on the "One like a Son of man" are not isolated motifs, but are part of a pattern based on the Canaanite myth. He divides the sequence of events in the Canaanites myth in connection with Daniel 7: (a) the revolt of Yamm, sea, who requests the surrender of Baäl and kingship over the gods; (2) the defeat of Yamm by Baäl; (3) the manifestation of Baäl's kingship. I wonder whether Daniel was indeed influenced by the Canaanite myth.

¹¹² Colpe (1972:8.419) is one of the scholars insisting that the Canaanite background is related to the "One like a Son of man" in Daniel 7. His argument is that the transfer of dominion from the Ancient of Days to the Son of man could be connected with the wresting of power from an old god by a young one, which was handed down in Canaanite mythology. In spite of his argument, it is not easy to find the similarity between these two texts (contra see Slater, 1999:70).

who are based on the biblical exegesis, try to look to the biblical tradition itself.

In Daniel 7:13, his vision begins with the following: “In my vision at night I looked and there before me was One like a Son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.” The problem remains as to what and who the Hebrew expression כְּבֶר אִנְשׁ (LXX: $\omega\varsigma \upsilon\iota\delta\varsigma \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon\varsigma$, NT: $\upsilon\iota\omicron\varsigma \tau\omicron\upsilon \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon\varsigma$) indicates. One can go further to determine the meaning and origin according to the Greek $\upsilon\iota\omicron\varsigma \tau\omicron\upsilon \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon\varsigma$ into בַּר נִשָּׂא (*barnasha*), which is Aramaic. Here the term *bar*, being Aramaic, means “son”, which is equivalent to *ben* (son) in Hebrew, with *nasha* meaning man (see Casey, 1995:164-182). Cullmann (1963:138) suggests that *barnasha* should simply be translated as a $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$, that is, a man. The weak point in Cullmann’s argument is that he missed some point used to emphasize a heavenly figure by Daniel. The figure that Daniel sees in Daniel 7:13 is not a man, but like a man who has a human form or likeness (cf. Kim, 1983:15). The text of Daniel 7:13 states: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven.” The figure Daniel sees is, therefore, a divine or heavenly figure appearing in “human form or likeness” (Kim, 1983:15). Hooker (1967:11) also argues that the phrase “Son of man” in Daniel 7:13 is used as a comparison for what else he may or may not be, and that he therefore is not a mere “Son of man”.

When one considers the comparative point used within the one “like a Son of man” and the context of Daniel 7:13, it is clear that the phrase the one “like a Son of man” would indicate a heavenly figure expressed in the form or likeness of man. The fact that he is coming with the clouds, the symbol of theophany (cf. Walvoord, 1971:167) in the Old Testament (e.g. Ex. 13:21; 16:10; 19:9, 16; Lev. 16:2; Nu. 9:15-22; 12:5; Dt. 1:33; 2 Sa. 22:12; 23:4; 1 Ki. 8:10-11), indicates that he is a divine figure. It is also implied after the death of the beast (Da. 7:26), where the “One like a Son of man” receives everlasting dominion (Da. 7:27). He that receives everlasting dominion is the divine figure in Daniel 7:13. Therefore, the Son of man is no actual human being, but a figure in human form symbolizing a non-human reality, underscored by the preposition כְּ in Daniel 7:13 as a comparison (Caragounis, 1986:61).

IV.2.1.2. Who is the “One like a Son of man”?

If the “One like a Son of man” in Daniel 7:13 does in fact not actually indicate a human being, but a heavenly figure symbolized as a non-human reality, who is the “One like a Son of man”? Among scholars, there are many arguments to reveal the identity of the “One like a Son of man”. What should be determined is why “One like a Son of man” must be described in a passage like this? What is the intention of the appearance of the “One like a Son of man” in the text? In the case of Hooker (1967:27-29), the Son of man clearly represents in some way the saints of the Most High. That is, the Son of man represents the faithful remnant in Israel to whom dominion and authority belong in the midst of the conflict between the people of Israel and their enemies. Although Hooker’s argument has good insight, he fails to identify the use of comparison between a Son of man and the “One like a Son of man”. Therefore, Caragounis (1986:61) is quite correct in stating the following:

If the symbol of the ‘SM’ stands for human beings then the obvious language to use is to speak of a son of man without the preposition כְּ . If, however, the symbol stands for something essentially different, it is readily understood why “like a human being” is used in order to approximate its character.

One can suppose that the “One like a Son of man” in Daniel 7:13 is more than the faithful remnant or the saints of the Most High, which is supported by Hooker (1967:27-29).¹¹³ Like Hooker (cf. Charles, 1929:187; Manson, 1950:175-176), Casey (1979:24-25; contra Caragounis, 1986:71-73) argues that in connection with Daniel 7:18, 22, 27, the man-like figure acts as a symbol of the Saints of the Most High. In fact, Casey (1979:25-31) recognizes the meaning of a symbol over the man-like figure. For him, the man-like figure is not a real being but the Jewish people, especially the faithful Jews attacked by Antiochus Epiphanes. Although Casey (1979:27, 28) recognizes the application of כְּ as a comparative

¹¹³ Dunn (1980:69-75) suggests the chief candidates of the “One like a Son of man”: Messiah, the original man (Adam), Wisdom or an angel. He denies that these chief candidates of the “One like a Son of man” have no clear points of contact in Daniel 7:13 and there are no good reasons for the hypothesis that Daniel or his readers would have understood the human figure of his vision as a particular individual. With these reasons, he argues that in Daniel 7:13, the “One like a Son of man” is simply the appropriate symbol for Israel, in contrast to Israel’s savage enemies. His analysis offers good insight, but he also overlooks the comparative point between a Son of man and the One like a Son of man.

point indicating “the like of”, he fails to evaluate the “comparative expressions” (Slater, 1999:69). That is, the “One like a Son of man” is not a human being or representative figure symbolized by the man-like figure, but a description of another being, implying a heavenly being expressed as a human figure (cf. Slater, 1999:72).

On the basis of the Jewish Inter-Testamental works according to the angelic saviour figure, Collins (1977:144-147; 1992:448-451)¹¹⁴ explains that the figure of the “One like a Son of man” represents the archangel Michael (contra Lindars, 1975:56), who receives the kingdom on behalf of his host of holy ones. His argument depends on the prominence of Michael in Daniel chapters 10-12 in that the figure of Michael stands for the “the One like a Son of man” in chapter 7. The objection to this argument could be explained from the statement of Daniel 12:1 in the following: “at that time Michael, the great prince who protects your people.” That is, the identity of Michael is definitely stated with the great prince, not with the “One like a Son of man”. It might not seem compatible to compare Michael with the “One like a Son of man” in these two texts. Therefore, the argument of Collins could not be accepted. Davies (1985:106) correctly insists that in chapter 7 and chapters 10-12, the argument that “Son of man” and Michael are same ignores the different situational ways in which chapter 7 and chapters 10-12 consider.

Who then is the “One like a Son of man” in Daniel 7:13? Could it be indicating an angel or the faithful remnant in Israel, or something else? As mentioned above, the statement that he is coming with clouds, a symbol of theophany, may indicate the characteristic of the “One like a Son of man” as an exclusively divine characteristic or divine being (Charles, 1929:186) who is on the side of the divine category. Thus, in this text the clouds can be expressed as “the bearers of the divine presence” (Caragounis, 1986:74; cf. Carrell, 1997:38) that could distinguish the “One like a Son of man” as a divine figure with human form or likeness.

In Daniel 7:14, the statement that “He was given authority, glory and sovereign power; all

¹¹⁴ For Collins (1977:144-147), there are two possible interpretations concerning the “One like a Son of man”. The “One like a Son of man” may be a symbolic figure, representing the angelic host collectively, or their leader, that is, the archangel Michael. Between these two options, he chooses the “One like a Son of man” as an archangel, Michael, who leads and represents both the heavenly host and their human counterparts, the faithful Jews.

peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away and his kingdom is one that will never be destroyed”, portrays the power of a heavenly figure that could be identified with God. This means that in Daniel 7:13-14, the statement that explains the “One like a Son of man” could be marked as a heavenly figure accompanying the theophany-cloud-symbolism (cf. Ferch, 1979:168). Therefore, the “One like a Son of man” is an individual, transcendent, eschatological being, which executes messianic heavenly powers (Ferch, 1979:174).¹¹⁵ Accordingly, one can consider the “One like a Son of man” in Daniel 7:13 as a heavenly, or divine figure in contrast to animal figures in Daniel 7:3-8.

IV.2.1.3. The function of the “One like a Son of man”

The “One like a Son of man” in Daniel 7:13 could be connected with Daniel 7:18, 27 symbolizing the forthcoming triumph that was achieved by divine intervention (cf. Casey, 1979:40). It could also be connected with Daniel 7:9-10 that mentions the thrones (כְּרִסְיִן), assumed an active role of the judgment over the “One like a Son of man” (Collins, 1992:458). The Ancient of Days (שֶׁתִּיק יוֹמִין) is a unique expression in the Old Testament and clearly refers to God (Ferch, 1979:150; cf. Casey, 1979:23; Carrell, 1997:36-37). It is certain that the statement regarding the flames of fire (שִׁבְיָבִין דִּי-נִיר)¹¹⁶ derived from a throne that might be explained in terms of the eschatological judgment. The notion of fire surrounding the deity is deeply rooted in the Old Testament, where fire often either precedes or surrounds God when God comes to judge his people (Ferch, 1979:151; cf. Ps. 50:3; 97:1-4; Isa. 30:27-28; Mal. 3:2).

Collins (1993:127-128) is quite right in stating that it is reasonable to assume that he has in some way triumphed over it. The importance of the judgment scene here may be related to

¹¹⁵ After a careful exegesis of Daniel 7, Caragounis (1986:80-81) explains that the “One like a Son of man” is portrayed as a heavenly Being with honour and power expected from God and a Messianic figure of God’s viceregent on earth. Kim (1983:18) who uses Daniel 7; 1 Enoch 37-41; 4 Ezra 13 also insists that the figure in Daniel 7:13 is understood not as a human figure, but rather as a heavenly, divine figure.

¹¹⁶ In the Bible, especially in the Old Testament, fire can have two images. The first one is an entirely positive image connected with light, protection, and guidance (e.g. Ex. 13:22; 40:38; Dt. 1:33). The second one could be connected with a negative image linked to an awesome, dangerous and destructive element (e.g. Ge. 19:24; 22:6; Nu. 21:6; Ps. 79:5; Jer. 4:4; 38:23). When one studies the context of these texts, one could find that the fire in Daniel 7:9-10 as a negative element of destruction, also correlates with a natural symbol of judgment.

the growing importance of the idea of final judgment in the apocalyptic literature of the Hellenistic period. Hence, the scene in Daniel 7:9-10, in contrast to Daniel 7:3-8, is depicted as pertaining to the elements much in common with other Old Testament scenes of judgment or eschatological battles with the primeval powers of chaos such as the sea (cf. Collins, 1993:126).

From Daniel's perspective in a historical scene, it could be supposed that the struggle between the enemies of the people of God and the people of God might be an embodiment of a universal struggle between the chaotic powers of the sea and the rider of the clouds (cf. Collins, 1993:136). The divine books in Daniel 7:10 indicate the execution of judgment to the world (cf. Ex. 32:32; Ps. 69:28; Isa. 29:11; Rev. 5:1-5), because the execution of judgment begins with the opening of the books (cf. Casey, 1979:23). One can, thus, infer that the text in Daniel 7:9-14 demonstrates the divine judgment over the four beasts (Da. 7:3-8) and the victory of the "One like a Son of man" (cf. Da. 7:18, 27). As Casey (1979:24) correctly stated, it is most likely that the destruction of the fourth beast in Daniel 7:2-8 and 15-27 is the essential element of the judgment scene (cf. Rissi, 1966:57), as well as an essential preliminary to the passing of sovereignty to the man-like figure in verses 13-14.

IV.2.1.4. The relationship between Daniel 7:13 and Revelation 1:13 and 14:14

In order to reveal the meaning of Revelation 1:13 and 14:14 concerning "the One like a Son of man" (ὁμοιωσὺν ἄνθρωπου], one has recognized that the background of Daniel 7:13 regarding כְּבָר אִינִשׁ ("the One like a Son of man") was a very important. The statement of the "One like a Son of man" (ὁμοιωσὺν ἄνθρωπου] in Revelation 1:13; 14:14 uses a comparison, in contrast to the synoptic (ὁ υἱοῦ τοῦ ἀνθρώπου), which does not use a comparison.¹¹⁷ Just as the "One like a Son of man" in Daniel 7:13 executes divine judgment and victory to the hostile world, the word "One like a Son of man"

¹¹⁷ Even though in Revelation 1:7, the application of the "One like a Son of man" doesn't literally show us, one can infer that Revelation 1:7 alludes both to Daniel 7:13 and to Zechariah 12:10, implying the "One like a Son of man" as a judge (Da. 7:13) and His coming as a universal event (Zec. 12:10). Mounce (1977:72) explains that these two prophetic texts are closely connected by John, and are explained to describe the impending advent of the victorious Christ and the response of a hostile world to the revelation of his universal ruling. See Collins (1996:159-167).

introduced in Revelation 1:13 and 14:14-20 demonstrates the role of the “One like a Son of man” in Daniel 7:13 as ‘Judge and Conqueror’. That is, the “One like a Son of man” executes the divine judgment, although the application of Daniel 7:13 is verbally not the same with Revelation 1:13.

As Slater (1999:99; cf. Moyise, 1995:19) said, John does not simply quote older traditions, but reinterprets them as an instrument to deliver his new prophetic message. The author of Revelation borrowed the concept of this divine figure as the “One like a Son of man” from the Daniel 7:13 and reinterpreted the divine figure as the “One like a Son of man” into his new context in order to give some new meaning. The attire and appearance of the “One like a Son of man” of Revelation 1:13-16 provide many suggestions such as “the long robe of priesthood” (Harrington, 1969:79; cf. Rissi, 1966:57; Beckwith, 1967:438; Johnson, 1983:34; e.g. Ex. 28:4; 29:5) and “the majesty and the terror of the Almighty God” (Michaels, 1997:61).

The author of Revelation wanted to reveal Christ’s appearance as an exalted conqueror, having a divine authority or power to rule over the whole world such as Daniel 7:13. To various primary Christians who faced many a crisis in Revelation, “mythological maintenance strategies” (Slater, 1999:94), as well as “symbolic transformations” (Barr, 1984:41) in their own context might provide the symbolic messages of hope and consolation to encourage the conquerors in their conflict. It is closely connected with a victory and judgment of the “One like a Son of man” in Daniel 7:13 (cf. Aune, 1987:240-246). One should, therefore, keep in mind that the quotation of the Daniel 7:13 in Revelation 1:13; 14:14 was inevitably necessary to deliver the author’s prophetic message to the first receivers, having been familiar with the Old Testament. One will at a later stage clarify this argument.

IV.2.2. The Son of man in the Mark’s and John’s Gospel

The designation of the “Son of man” in the christological titles is one of the essential points of debate of the synoptic gospels. Even though there have been various attempts among scholars to find the origin and function of the title of the Son of man, it is not clear

who the Son of man is. Its solution must depend on what the text says and implies.

First of all, it is true that the figure of the Son of man in the synoptic gospels is identified with Jesus, and is used only by Jesus, but the figure of the Son of man must be explained beyond the earthly work of Jesus. For example, Hooker (1967:191) argues that the title of the Son of man is limited only during the earthly work of Jesus. Bultmann (1963:150-163) regards Jesus the Son of man as the Messiah and the heavenly judge of the world through his death and resurrection. When one looks at the title of the Son of man in the synoptic gospels, the function of the Son of man should be regarded “as being eschatological judgment” (Ciholas, 1981:18). The function of the Son of man can be linked with a Davidic messianic figure in terms of the eschatological judge. Therefore, one can also suppose that the Son of man statement in the synoptic gospels might be connected with Daniel 7:13, executing the coming salvation and judgment as judge and heavenly exalted conqueror (e.g. Mk. 8:38; 13:26; 14:62) even though the influence of Daniel 7:13 is not obvious (cf. Casey, 1979:157-219).

In terms of the function or role of the Son of man, the Son of man can be described as a divine figure coming with the cloud (ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ) and conducting the judgment. The apocalyptic and prophetic discourse in Mark’s gospel (cf. Mk. 1:1-20; 3:20-35; 4:1-34; 13:5-6, 21; 14:62) could be connected with apocalyptic and prophetic text such as Daniel 7, revealing the apocalyptic implication of Mark’s gospel (see Robbins, 2002:11-44). Robbins (2002:44) is quite right that “Markan discourse interweaves apocalyptic, miracle, wisdom, and suffering-death discourse into prophetic discourse.” Mclean (1996:109-233) tries to find out some comparative points to substantiate the parallels between the synoptic and Revelation, as well as between Daniel and the Revelation.

IV.2.2.1. The Son of man in Mark's Gospel

The question regarding the authenticity of the ‘Son of man’-statement is an issue of major debate. I currently do not intend to engage in an expanded argument concerning the history pertaining to the authenticity of the ‘Son of man’-statements, because it is beyond the

scope of my research. Therefore, I want to discuss the meaning and the use of the Son of man in the Gospel. The ‘Son of man’-statements understood by the people and used for himself are our main focus in this regard in Mark 14:62.

In Mark's Gospel, the occurrence of the 'Son of man'-statements is found fourteen times (e.g. Mk. 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(x 2), 41, 62). In the beginning of his public ministry, Jesus called himself “the Son of man” (Mk. 2:10; ὁ υἱὸς τοῦ ἀνθρώπου) and at the end of his public ministry, he also called himself “the Son of man” in front of the Sanhedrin (Mk. 14:62; τὸν υἱὸν τοῦ ἀνθρώπου). Jesus used this self-designation throughout his public ministry from the beginning to the end and it became a characteristic of his speaking throughout Mark’s Gospel (Lambertson, 1980:15). In order to analyze these ‘Son of man’-statements, one should examine three stages: (1) Jesus’ earthly life and ministry (Mk. 2:10, 28) (2) Jesus’ suffering and death (Mk. 8:31; 9:9, 12, 31; 10:33, 45; 14:21 (x 2), 41) (3) Jesus’ exaltation or future coming in glory (Mk. 8:38; 13:26; 14:62; cf. Hooker, 1967:81-173).¹¹⁸ In this section, I intend to deal with only one of the passages within each section, in order to reveal the meaning and use of the “Son of man” as used by Jesus himself.

IV.2.2.1.1. Mark 2:10 (cf. Mt. 9:6; Lk. 5:24)

This saying of the “Son of man” is included in the miracle story of the healing of the paralytic (Mk. 2:1-12) within the large boundary of the ‘conflict stories’ (Mk. 2:1-3:6). In the midst of this conflict setting with the scribes, Jesus said to the paralytic; “Son, your sins are forgiven” (Mk. 2:5) and said that the “Son of man” has authority on earth to forgive sins (Mk. 2:10; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς]. In this text, what one should ask is what ἐξουσίαν (authority) does Jesus have. It was the authority of forgiveness of sins that would be seen as a sin of blasphemy to God in the sight of the scribes, because in the Old Testament, God alone can forgive sins (cf. Kim, 1983:2). Thus, the authority of the forgiveness of sins exerted by Jesus is the point to

¹¹⁸ Lindars (1983:101-102) has also divided the synoptic ‘Son of man’- sayings into three groups. These were as follows: (1) sayings concerning the present, earthly position of Jesus (e.g. Mk. 2:10, 28); (2) the passion sayings; (3) the future coming of the Son of man (e.g. Mk. 8:38; 13:26; 14:62). In order to compare these, see Caragounis (1986:145-147).

which one should give attention.

During the earthly ministry of Jesus, he reveals himself to the people as the “Son of man”, who has a divine characteristic or a divine prerogative. One can consider that the act of healing and the forgiveness of sins were the demonstration of a divine act, as the “Son of man” (Caragounis, 1986:188) and a sign of the coming of God’s kingdom. It is a demonstration on the one hand that Jesus himself as the Son of man is the One who can claim the divine prerogative. On the other hand, Jesus himself as the Son of man is the One who could bring an eschatological new era as an eschatological divine figure.

The self-understanding of Jesus regarding the Son of man might be rooted in Daniel 7:13 כְּבֶר אֱנִשׁ (LXX: ὁ υἱὸς ἀνθρώπου). Through this text, the self-understanding of Jesus as the Son of man is demonstrated by the identity of the Son of man, being a divine figure, whom Daniel saw in a vision in Daniel 7:13. According to Moule (1977:14), Jesus alludes to “the (well-known Danielic) Son-Man” in this verse. One can, thus, verify that Jesus’ self-understanding or identity as the ‘Son of man’ might be deeply rooted in Daniel 7:13, which executed the divine judgment and conferred the kingdom of God on the saints. This characteristic can be compared with Jesus’ divine characteristic through the demonstration of forgiveness of sins in Mark 2:10¹¹⁹ (Lindars, 1975:69; contra Hay, 1970:71-73).

IV.2.2.1.2. Mark 8:31 (cf. Mt. 16:21; Lk. 9:22)

The first major prediction of the passion (cf. 9:31; 10:33) that predicted the suffering, death, and resurrection of the Son of man must be interpreted in the context of the immediate texts. In vv. 27-30, Peter’s confession at Caesarea Phillippi is based on Jesus’ understanding as the Messiah. Jesus did not want to use the word Messiah because of its political implications and revolutionary tone (cf. Jn. 6:15). It is based on 2 Samuel 7:12-16, where Israel expected a political king having an eschatological characteristic (Cullmann, 1963:114-115). Accordingly, the Messiah in Judaism, as the anointed by God, has been

¹¹⁹ The important roles of the Son of man in the synoptic gospel that speaks of the future coming or his unique function at the final judgment, the suffering and resurrection, and his present ministry on earth (Hay, 1970:70) could be compared with the message of Revelation. When one compares the relationship between these texts, one must first of all consider the real context, in which they were written.

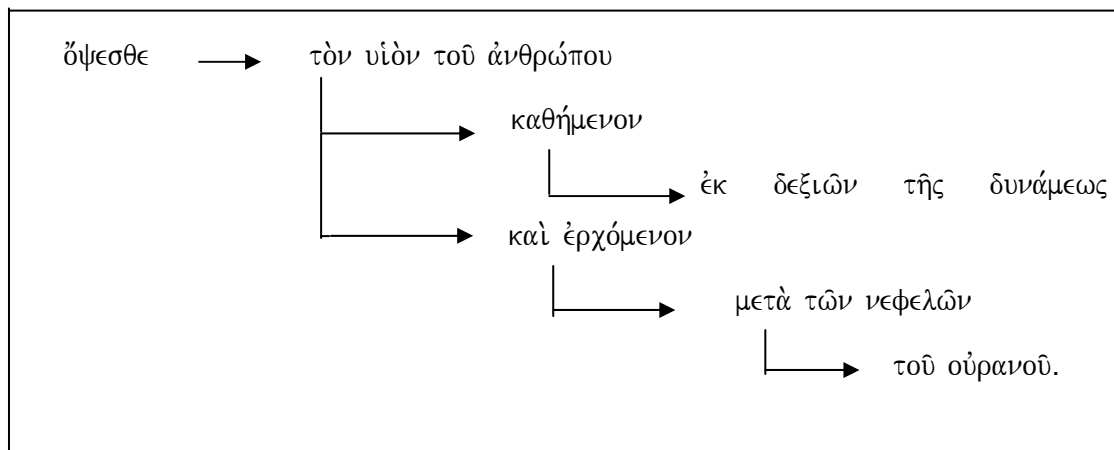
thought of as a military or political Messiah, who was a descendant of David. However, Jesus was not a military or political Messiah who bore a prevalent messianic expectation, but the suffering Messiah - having been the distinctive Messianic title of Jesus (Cullmann, 1963:122, 126). That is why Jesus strictly forbade his disciples from talking about him, (Mk. 8:30) to avoid a messianic misunderstanding (cf. Moule, 1977:32-33).

Instead of the application of the Messianic title referring to a military or political Messiah, Jesus used the statements of the Son of man (τὸν υἱὸν τοῦ ἀνθρώπου) that related to Daniel 7:13 (cf. Lindars, 1983:107). The “One like a Son of man” in Daniel 7:13 should be interpreted just as “that Man” in Mark (ὁ υἱὸς τοῦ ἀνθρώπου; cf. Collins, 1987:406). The destiny of the Son of man is to suffer during and as a consequence of the earthly ministry. The term δει expresses a conviction that his suffering and death are related to the will of God (Hooker, 1967:107) as the victorious event on the cross.

I agree regarding the function of the Son of man who was to experience certain and extreme suffering. It is not enough to limit the function that the Son of man had to fulfill the suffering and death. The most important thing is the exaltation or resurrection of the Son of man through the suffering and death, which can be connected with the book of Revelation from a christological point of view. After his death and resurrection, Jesus will come back as the Judge, after which the kingdom of God will be established (cf. Mk. 9:1). When one connects this function of the suffering of the Son of man with Revelation in the light of the thematic unit, the function and concept of the Son of man seem to be well matched with Revelation 5:6 (ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον). Only the Lamb, looking as if it had been slain, can open the scroll. The function of the Lamb is only possible through his death, seeming as if he had indeed been slain. The Lamb is the exalted Lord through his death and resurrection (Beasley-Murray, 1992:124), implying his heavenly exaltation status through his earthly ministry as the suffering Son of man, conqueror (cf. Mk. 8:38; cf. Ford, 1968:264-265). One does find here references towards an ethical motif, as to what it entails to truly be a disciple of Jesus. As with Jesus, for the disciples of Jesus the exaltation presupposes the suffering of the disciples, who must suffer in this world, in order to be ultimately exalted. This is the message, which seems clear from the passion narrative contained in Mark. 8:31.

IV.2.2.1.3. Mark 14:62 (cf. Mt. 26:64; Lk 22:69)

This verse portrays the trial of Jesus in front of the high priest (Mk. 14:53-65). This is the answer to the question of the high priest, “are you the Christ, the Son of the Blessed one” (σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;)? Concerning the question regarding the Messiah- (Christ) title of the high priest, Jesus replies with the statement regarding the Son of man in Mark. 14:62: “You will see the Son of man sitting at the right hand of the Mighty One and coming on the clouds of heaven”: ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. This verse can be analyzed as follows:



The diagram above reveals the characteristic of the Son of Man who is sitting at the right hand of the Mighty One and coming on the clouds of heaven. Two participles καθήμενον and ἐρχόμενον indicating τὸν υἱὸν τοῦ ἀνθρώπου imply what the identity of the Son of Man is. Who can be seated with the Mighty One and come on the clouds of heaven? It means that in fact, the Son of Man is none other than a divine being (cf. Aune, 1997:90-94) who can execute divine power of salvation and judgment as only God can do. To sit at the right hand of someone and to come with the clouds of heaven were familiar images, implying the occupation of the place of highest honour and divine authority as conqueror, judge (Kistemaker, 2001:94-95). It is closely related to the book of Revelation in terms of victory and judgment.

As noted above, one can see that Jesus intentionally avoids the Messianic title, having a military or political nuance in that time. But he distinctively uses the title the Son of man

and reinterprets the role of the Son of man with a ‘New Perspective’ on the basis of Psalm 110:1 and Daniel 7:13, indicating the enthronement and parousia or coming. In these two texts, it is explained with that “my lord” (Ps. 110:1) and כְּבֹר אֲנִי (Da. 7:13) exalted to God’s right hand or to a heavenly throne next to God. That means that being seated at the right hand of power claims a share in the authority or dignity of God (cf. Hooker, 1967:173). When Jesus referred to this statement quoted in Psalm. 110:1 and Daniel 7:13, one can recognize that he wanted to reveal his divine dignity or divine authority as well as his highest position as the Son of man. It is appropriate that he has obtained certain divine dignity or divine authority (cf. Php. 2:5-11) or “exaltation” (Hooker, 1967:166), or divine power, which God possesses. The Son of man having a divine dignity or divine power (τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως) will come with the clouds (ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ), which refers to the glorious coming as a judge for judgment and vindication between the good and the evil.

The meaning of the combination of these two texts between Psalm 110:1 and Daniel 7:13 could be explained by Hooker (1967:171): “the Son of man is God’s agent in judgment and it is only as he is revealed as sharing God’s authority in judgment, (whether this is expressed in terms of sitting on God’s throne or at his right hand) that the Son of man can ‘come with clouds’ or be fully vindicated.” That is, the Son of man is the one who has the divine dignity or authority and executes a judgment as the eschatological figure coming with the clouds. Thus, it can’t be denied that the prophetic and apocalyptic statements in the synoptic Son of man title as a heavenly being and judge are widely spread in order to show the heavenly identity of Jesus as in the case of Revelation as conqueror and judge (Collins, 1987:401-403).

IV.2.2.2. The Son of man in the Gospel of John

Among the many christological titles appearing in the Gospel of John, the Son of man Christology is a very distinctive one, as one compares it to the synoptic gospels. It especially adds the Logos (Jn. 1:1, 14) and the pre-existence Christology (Jn. 3:13; 62), which is lacking in the synoptic gospels (Moule, 1977:18). It would be simplistic to say that the ‘Son of man’-statements between the synoptic gospels and John’s gospel are one

and the same, because they have their own context and *Sitz im Leben* (cf. Casey, 1996:60). As Harris (1994:117) correctly stated, the term the Son of man in this gospel should be studied on its own, in its own right and with an open mind. The reason that John prefers to use the Son of man title rather than other titles is that the designation of the Son of man can reveal Jesus' distinctive self-understanding and identity with some creative intention as an earthly and heavenly figure (cf. Kysar, 1993:39).

Moloney (2003:252-259; 257n87) rejects a heavenly characteristic of 'Son of Man', as limiting 'Son of Man' to the earthly career of Jesus and denying the function of the preexistent or postexistent 'Son of Man'. In contrast with Moloney, Brown (2003:252-259) argues that on the basis of verses such as 1:51; 3:14; 6:27, 53; 8:28; 12:34; 13:31-32, the Son of man should be regarded as a heavenly figure that died and rose again. Actually, when one investigates the words of the Son of man through several texts, one can find out the divine or heavenly identity of the Son of man as Brown argues. Throughout Jesus' distinctive self-understanding/identity of the designation of the Son of man, the 'Son of man'-statements that appear thirteen times (e.g. 1:51; 3:13, 14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34 (x 2); 13:31) will be dealt with as mainly focusing on the identity of the Son of man.

IV.2.2.2.1. The Son of man in John 1:51

In 1:51, Jesus tells his disciples that they will see the angels of God ascending and descending on the Son of man. The ascending and descending motif that occurs in three separate contexts (e.g. 1:51; 3:13; 6:62) is clearly of such great importance that 1:51 could be connected with Genesis 28:12 in the Old Testament (Carson, 1991:163). It refers to the dream of Jacob at Bethel: "He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven and the angels of God were ascending and descending on it." The distinctive one, however, between John 1:51 and Genesis 28:12 shows the ascending and descending motif that the image of the ladder set up between earth and heaven in Genesis 28:12 is changed into the image of the Son of man in John 1:51. This

implies a new framework and some new theological construction (Carson, 1991:164).¹²⁰

John 1:51 could be divided into two parts, namely “you shall see heaven open” (1:51a; ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα), and “the angels of God ascending and descending on the Son of man” (1:51b; τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου). In the first part, the application of ἀνεωγῶτα (to open) as a perfect participle need not be limited to a single event of divine revelation. The ascending (ἀναβαίνοντας)/descending (καταβαίνοντας) as a present participle demonstrates a continuous and permanent activity (cf. Harris, 1994:118). It indicates that through the opened heaven, the interrelationship between the divine or heavenly characteristic and an earthly or human characteristic has been made available. Only the Son of man can establish communication between earth and heaven, which is now open (Jn. 1:51).

For Freed (1967:406), the figure of the Son of man in this scene reveals his heavenly and divine origin. In the apocalyptic theme, the characteristic of the opened heaven as in Daniel 7:2-14 and Revelation 4:1 reveals the origin of the Son of man as a heavenly figure associated with other heavenly figures (Painter, 1993:323-328). Through this activity, one can consider that the Son of man title, which could make possible the interrelationship between earth and heaven, shows the identity of Jesus’ heavenly origin and destiny (Dodd, 1960:243; Ashton, 1991:340). According to Painter (1993:187-188), what is demonstrated in 1:51 is a vision of the heavenly Son of man whose exaltation to heaven by way of the cross is the main key in this gospel.¹²¹

Through the ascending/descending motif of the Son of man that could be connected

¹²⁰ In Genesis 28:12, the interpretation of the Hebrew וְעָלָה (upon; LXX: ἐπ’ αὐτῆς) makes it difficult to decide what this word indicates. It could mean either, ‘on Jacob’ or ‘on the ladder’. Whether it indicates upon the ladder (Barret, 1962:156) or on Jacob (Beasley-Murray, 1987:28), the intention of this statement of John is that the movement of the angels guarantees the contact between the heavenly creatures and earthly figures (cf. Barret, 1962:156).

¹²¹ In contrast to most scholars who insist that the heavenly character or divine origin of the Son of man in the gospel of John seems prevalent, Casey (1996:61) insists that while the title Son of man indicates Jesus’ human nature, in order to refer to Jesus’ divine nature, the title ‘Son of God’ is used. Pamment (1985:59; 62; 64) also emphasizes that by referring to Jesus as the Son of man, the gospel once again draws attention to Jesus’ human nature. However, their arguments could not be supported by many passages, which imply the heavenly characteristic or divine origin of the Son of man (e.g. Jn. 1:51; 3:13-14; 6:62; 13:31-32). Therefore, beyond his public ministry as the Son of man having a human nature, the Son of man ascending / descending between heaven and earth proves his divine or heavenly characteristic.

between heaven and earth as a mediator, one can see Jesus' oneness with God through the exaltation and glorification on the cross (cf. Dodd, 1960:247). Therefore, the Son of man would be called a heavenly figure connecting between heaven and earth, giving the disciples a "new vision of the divine reality" (Van der Watt, 2000:104). As with the synoptic gospels, even though it is not easy to find out the appearance of the Son of man coming with the clouds as judge or divine agent upon the basis of Daniel 7:13, the heavenly conqueror and origin of the Son of man could not be denied in terms of the function or role of the Son of man in this scene.

IV.2.2.2.2. The Son of man in John 3:13-14

One could find the ascending/descending motif in this section in a similar way with the previous verse. The focus on ascending and descending is upon the Son of man as a heavenly conqueror, connecting heaven and earth with his earthly ministry. These verses are one of three 'Son of man'-statements regarding the act 'to lift up' (ὑψώω): 3:14 (ὑψώσεν], 8:28 (ὑψώσητε), 12:32, 34 (ὑψωθῶ, ὑψωθήναι). In the context of 3:13-14, it is that the main intention of 'lifting up' of the Son of man is to provide eternal life to the conquerors (Carson, 1991:202-203; Jn. 3:15). For the Son of man, 'to lift up' on the cross is the way of salvation for other people and the glorification of Jesus as the Son of man. As Harris (1994:121) argued, to lift up, to hoist up, or to elevate (ὑψοῦν) are distinctive terms in the Fourth Gospel's theological presentation, indicating the death of Jesus on the cross (cf. Dodd, 1960:306-307). Accordingly, when John refers to the 'lifting up' of the Son of man, it immediately intends suffering as lifting up on the cross and glorification as the Son of man (cf. McMahon, 1982:31-34; De Boer, 1996:164). It could be said that 'lifting up' and 'glorification' can be connected with each other. It is a part of John's literary technique to express his intention with one word that has two meanings, both that of a literal and a symbolic meaning. It is to say that John prefers to make word-play with terms containing a double meaning (Kysar, 1993:41). Thus, the hour of Jesus' lifting up on the cross is also the hour of glorification for Jesus – through this dishonour and extreme pain he experienced on the cross (cf. Meeks, 1986:156; Burkett, 1991:120-128; Painter, 1993:325-328).

In conjunction with these concepts of ‘lifting up’ and the ‘glorification’ of Jesus on the cross, these two terms ‘lifting up’ and ‘glorification’ could be connected with the identity of the Son of man, executing his earthly ministry as well as his returning to heaven as a divine figure. With support from the rabbinic exegesis, Dodd (1960:247) supports the quotation of Isaiah 52:13 in John 3:13-14 on the basis of the linguistic connection, indicating ‘to lift up’ between Isaiah 52:13 (LXX: ὑψωθήσεται) and John 3:14 (ὑψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου). For Dodd, it is suggested that the word ὑψωθήναι in John 3:14 was understood in primitive Christianity as the exaltation of Christ sitting at the right hand of God. He also suggests that Isaiah 52:13 is linked with Isaiah 53:7-8 in the light of the suffering Servant.

Dodd’s suggestion is quite correct in terms of the suffering and exaltation of Jesus Christ. But when one considers John 3:18, talking about the ones who are condemned to judgment and the ones who are not condemned to judgment, his argument is not good enough. The reason for this is that in John’s gospel John explains something more than the suffering and exaltation of Jesus Christ. In relation to judgment, who can execute this judgment? It is only God. Only God can execute judgment to those who reject believing in Jesus. Through the gospel of John, it is quite apparent that the unity of God and Jesus is emphasized (cf. 4:34; 5:19; 6:29; 7:16, 29; 8:16; 10:30; 12:44-45; 14:10, 20; 17:2, 3, 7, 10, 23). The role of God is the role of Jesus as the Son of man. An example of the role of God in John 3:18 is a matter of judgment. The Son of man judges on behalf of God as his Father (Kysar, 1993:43). The role of judgment transfers from God to the Son of man, implying his divine characteristic. Therefore, the Son of the man could also be connected with Daniel 7:13 as “the One like a Son of man, coming with the clouds of heaven” (ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου). This implies the role of the judge as one having a divine characteristic that is the identity of the Son of man in John 3:13-14.

As Borgen (1977:253) stressed, it is certain that John 3:13 implies the idea in Daniel 7:13 that the One like a Son of man came, with/on the clouds of heaven to God’s throne, in order to show the heavenly nature/identity and divine origin of the Son of man. Therefore, Son of man in John 3:13-14 is no more than a heavenly figure, executing judgment on those who do not believe in Jesus on the basis of Daniel 7:13. This is also seen in the

exaltation or glorification of the Son of man through the suffering on the cross on the basis of Isaiah 52:13. Carson (1991:165) suggests “no glorification without the cross.” Therefore, John 3:13-14 based on Daniel 7:13 and Isaiah 52:13 emphasizes the role of a judge, having a heavenly origin. It can closely be linked with the book of Revelation in terms of victory through suffering and judgment as the exalted heavenly figure.

IV.2.3 The Son of man in Revelation

Most of the research pertaining to the Son of man is mainly limited to the gospels. In contrast to the research of the Son of man in the gospels, the research of the Son of man in Revelation was relatively small and therefore ignored by scholars (cf. Talbert, 1999:166). When one sees Revelation in this christological perspective, from the beginning to the end, one can easily recognize that the book of Revelation is filled with christological titles, especially focusing on the death, resurrection and exaltation or coming of Jesus (Carrell, 1997:129-219; Ford, 1998:207-229; Slater, 1999:66-235).¹²² It means that the source of conquering and judgment of Christ is mainly focused on the death, resurrection, and exaltation as the One like a Son of man, the Lamb, and the Divine-Warrior. Therefore, these christological designations as conquerors would reveal the meaning of the message, which was written for the first century Christians of Asia Minor.

IV.2.3.1 The Son of man in Revelation 1:13

In Revelation 1:9-20, the calling and commissioning of John to write down the “revelation of Jesus Christ” appears. In verses 9-11, John describes himself and his commission to write. Verses 12-20 can be divided into two parts, namely the explanation of the vision of the “Son of man” (12-17a) and the commission and the explanation by the Son of man, given to John (17b-20). The reason that the Christology of Revelation is one of the most important themes is that the basic christological characteristics given in chapter 1 are set

¹²² For more information regarding the christological motif in Revelation, see Cook (1962:20-158); Holtz (1962:27-54, 109-137, 166-185); Edward (1982:139-154); Laws (1988:24-35, 52-79); Weber (1988:1-55); Bauckham (1993b:54-108); Guthrie (1994:397-409); Reddish (1995:212-222); Stuckenbruck (1995:207-265); Talbert (1999:166-171). Among the christological titles which Tabert suggests, it is strange to miss the Son of man Christology (Rev. 1:13; 14:14-16), because it is a very important christological title in order to realize the function or role of the Son of man as the exalted Lord. As Talbert (1999:171) said, it is clearly that the focus is on the exalted Christ (cf. Guthrie, 1994:406).

forth in connection with a figure or idea in chapters 2-3 or even to whole chapters (Cook, 1962:20-58).¹²³ The other christological titles, as well as the Son of man Christology, are connected with the churches within chapters 2-3, and with the whole chapters. It indicates that the role or function of the Son of man as well as other christological titles must be interpreted within the relevance of the context of churches (see Aune, 1990:182-204).

In 1:13, the appearance of the “One like a Son of man” (ὅμοιον υἱὸν ἀνθρώπου] is introduced and explained in verses 14-16, explaining exactly what he looks like. In verses 13b-16, the clothing and the appearance of the One like a Son of man are described to explain the role or function and divine characteristic of the one like a Son of man. The description of the clothing reaching his feet, and the golden girdle,¹²⁴ and of hair, eyes, feet, voice, and face¹²⁵ are based on the Daniel 7:9 and 10:5-6. It shows us that the divine appearance applied to the Ancient of Days in Daniel 7:9 and to the angelic being in Daniel 10:5-6 transferred to the One like a Son of man as an exalted divine figure (cf. Edwards, 1982:152). As noted above, one has seen that the designation of the One like a Son of man is not a title, but “a comparison” (Slater, 1996:148).

In contrast to the synoptic gospels, which include the definite article (ὁ υἱὸς τοῦ ἀνθρώπου), the description of One like a Son of man (ὅμοιον υἱὸν ἀνθρώπου] in Revelation 1:13 has no definite article. When one considers the One like a Son of man (כְּבָר אֲנִשׁ) in Daniel 7:13, he appeared to have been “a human-like messianic figure who liberates the elect of God” (Slater, 1993:350) not as a title, but as a comparison just as Slater

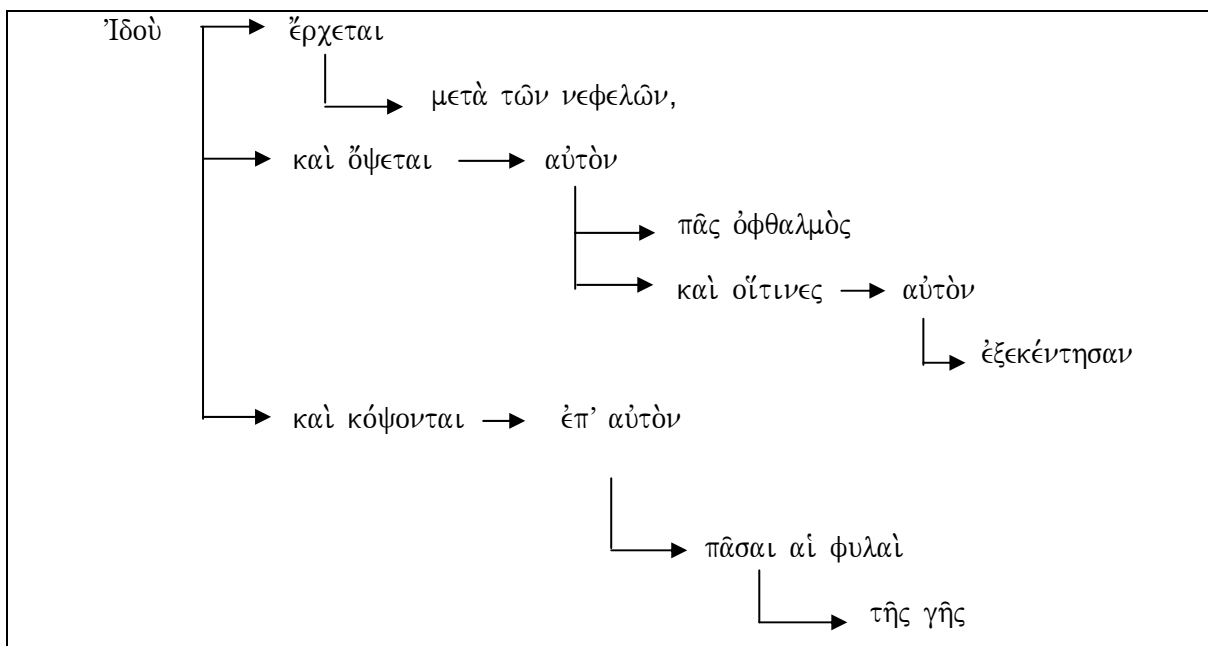
¹²³ The argument of the unity of Revelation has been argued by a number of scholars. I do not intend to deal with this problem here, even though there are many arguments regarding the unity of Revelation. When one considers the unity of Revelation through an exegetical and structural analysis, it seems evident that one can't deny the literary unity of Revelation (cf. Beckwith, 1967:221).

¹²⁴ The description of the attire reaching his feet and the golden girdle is drawn from Daniel 10:5 (cf. Ex. 28:4; Ezk. 9:2). Most commentators recognize that the description of the attire reaching his feet (ἐνδεδυμένον ποδήρη) is no more than an outward robe of the high priest (cf. Mounce, 1977:78; Josephus, Ant. 3.151-154). One doesn't have any reason to limit this attire to the robe of the high priest. As Fiorenza (1991:52) pointed out, in New Testament times the function of the high priest executed a cultic role as well as a kingly function and honour. This emphasizes the function of both the royal and the cultic of the “one in Human Likeness.”

¹²⁵ The description that his white hair was like white wool is an allusion to Daniel 7:9 (cf. 1 Enoch 46:1), in which the statement regarding “the Ancient of Days” is described. The descriptions of the eyes, face and voice are an allusion to Daniel 10:6. The description of the One like a Son of man in Revelation 1:7 and the similar characteristic that is closely connected with the “Ancient of days” in Revelation 1:13-16 indicates the divine characteristic of the One like a Son of man as a unity with the Almighty God. Thus, the change of attributes from the judicial figure of the Ancient of Days (cf. Da. 7:9-12) to Christ also implies his role as divine judge, which is also clear 19:12 (Beale, 1999:209).

emphasized. In contrast to the heavenly origin or divine characteristic of the One like a Son of man, Seiss (1974:37) emphasizes the essential elements and prominence of the human factor of the Saviour’s characteristic, because it is in his human characteristic that the redemption work of the one like the Son of man is executed and his victories accomplished. On the basis of Zechariah 1:11 as well as Daniel 7:9 and 10:5-6 and Revelation 1:13-16, Carrell (1997:150, 173-174) suggests a possibility that John recognized a correspondence between Jesus and the angel of the Lord as presented in Zechariah. Collins (1996:175-177) also suggests that on the basis of the similarities between Revelation 1:12-16 and Daniel 10:5-6 as well as the analogies between their respective contexts, the One like a Son of man in Revelation 1:13 must be an angelic figure. For her, the One like a Son of man in Daniel 7:13 was understood to be an angel.

Accordingly, Seiss, Carrell and Collins do not recognize this distinctive descriptive comparison as the One like a Son of man in Revelation 1:13. These comparisons were traditional expressions of depicting “heavenly beings” (Slater, 1999:97) rather than to describe the human being. Then, what is the role or function of the One like a Son of man in Revelation 1:13? The One like a Son of man will come with the clouds (Rev. 1:7; Ἴδοὺ ἔρχεται μετὰ τῶν νεφελῶν) to execute divine judgment against people who belong to the earth. A characteristic of the judgment is connected with the announcement of the future coming (cf. Rev. 1:7; Mt. 24:30). This verse of Revelation 1:7 can be analyzed as follows:



As a combination of Zechariah 12:10 and Daniel 7:13, the prophetic message of Christ in Revelation 1:7 announces the future coming of the One like a Son of man to execute divine judgment. Through this analysis, one can find out that the purpose of Christ coming with the clouds is to execute divine judgment. The judgment is expanded to the all people who are expressed as the people of earth, implying evil people (Beale, 1999:196-197). In conjunction with this judgment scene, the appearance of the One like a Son of man executing a divine judgment is explained in verses 13-16. The appearance of the One like a Son of man underlines the relationship of the affinity with God. That is, it is clearly said that the One like a Son of man (ὅμοιον υἱὸν ἀνθρώπου] is like that of the “Ancient of Days” in Daniel 7:9.

As Rissi (1966:57) pointed out, this similarity between God and the Son of man expresses clearly the real homogeneity, and transfers to the Son of man the attributes of the divine judge of the world. “A sound of the trumpet” (Rev. 1:10) was used as the instrument to announce the judgment of God in the Old Testament. A flame of fire (Rev. 1:14) associated with judgment and a sharp double-edged sword (Rev. 1:16) are all appropriate biblical images to announce the coming judgment (cf. Davis, 1992:77-78). The image of the sharp double-edged sword is especially used as a military term, which implies Christ’s authority to judge the world as a conqueror (Kistemaker, 2001:97; cf. Isa. 11:4; 49:2; Rev. 1:16; 2:12, 16; 19:15). Therefore, Christ as the One like a Son of man is the conqueror, achieving victory with his sharp double-edged sword protruding from the mouth against the enemy.

IV.2.3.2. The Son of man in Revelation 14:14-16

In Revelation 14:14-16, the statement of the second, One like a Son of man, is described as the image of the final judgment of God, that might borrow from Joel 3:13 (cf. Charles, 1976:2.22; Isa. 63:3). The One like a Son of man (Rev. 14:14) that is seated in the clouds, is the symbolic instrument of *theophany*. On his head, the One like a Son of man who wears a crown of gold implies divine glory, victory, and honour. In his hand, the One like a Son of man carries a sharp sickle, symbolizing judgment (Cook, 1962:120-121; Boring, 1989:170-171). Through this statement, one can recognize that he is a heavenly figure

executing judgment as the conqueror against the world and the enemies. In that case, who is this One like a Son of man? What is the role or function of One like a Son of man in Revelation 14:14-20? Fiorenza (1991:90) suggests that the image of the One like a Son of man sitting on a white cloud alludes to Daniel 7:13. It clearly marks the figure as identical with the figure of the *parousia* Christ in Rev. 1:7 and 19:11. Similarly, Wall (1991:188) states that this identification implied by the additional metaphors of cloud and crown, refers to none other than Christ's exalted status in heaven (cf. Phillips, 1974:194; Beasley-Murray, 1992:229; Buchanan, 1993:379).

In contrast to this statement that the One like a Son of man is none other than the Christ or Messiah himself, Zahn (1986:524) states that “die auf einer weißen Wolke sitzende Gestalt ist nicht Christus, sondern vielmehr ein Engel.” As with scholars who insist that the One like a Son of man is an angel, Morris (1999:178-179; cf. Kiddle, 1940:285; Glasson, 1965:87; Talbert, 1994:66) also states that the Son of man who holds the sickle can be regarded as an angel.¹²⁶ On the basis of the exegetical and contextual analysis it is not appropriate to regard the One like a Son of man as an angel. Charles (1976:2.19-20) argues that because in the apocalyptic vision an angel is simply called a man, hence the words ‘like a man’ just as ‘like an angel’ indicate a supernatural character, but not an angel (cf. Cook, 1962:121).¹²⁷

The One like a Son of man is transported on the cloud as a symbol of *theophany* (cf. Ps. 97:2; Isa. 14:14; 19:1; Jer. 4:13; Ezk. 10:4; Mt. 17:5; 24:30; Acts. 1:9) and he comes to execute salvation to the predestined people of God and judgment against the evil people. Those who insist that the One like a Son of man is an angel, overlook the comparison concerning the One like a Son of man. He is not a “son of man but one like a son of man” (Slater, 1999:154; ὅμοιον υἱὸν ἀνθρώπου]. One can, therefore, verify that this belongs to

¹²⁶ For them, the one important reason to regard the One like a Son of man as an angel is that the angel commands the figure on the cloud to swing the sickle for the harvest of the earth. When one considers the command of the angel to the One like a Son of man in 14:15, the fact that the angel came out of the temple (ἐξῆλθεν ἐκ τοῦ ναοῦ) in heaven, implying most holy place of the presence of God (cf. Kiddle, 1940:289) indicates that the angel is none other than the messenger of God.

¹²⁷ Beale (1999:770-771) insists that the One like a Son of man does not correspond with an angel, but none other than the divine Christ with the precise application and same wording as used in Daniel 7:13 (LXX: ὡς υἱος ἀνθρώπου; Rev. 14:14: ὅμοιον υἱὸν ἀνθρώπου]. Therefore, we must distinguish between the characteristic of the One like a Son of man and the angels in Revelation (cf. Rev. 1:1; 1:13-18; 19:11-16).

none other than the messianic function, but not the function of an angel (cf. Knight, 2001:44). The One like a Son of man on the cloud is the Messiah coming to execute both salvation and judgment (cf. Rev. 1:7; 14:14-20; 19:11-16). Then what is the role or function of the One like a Son of man in Revelation 14:14-20?

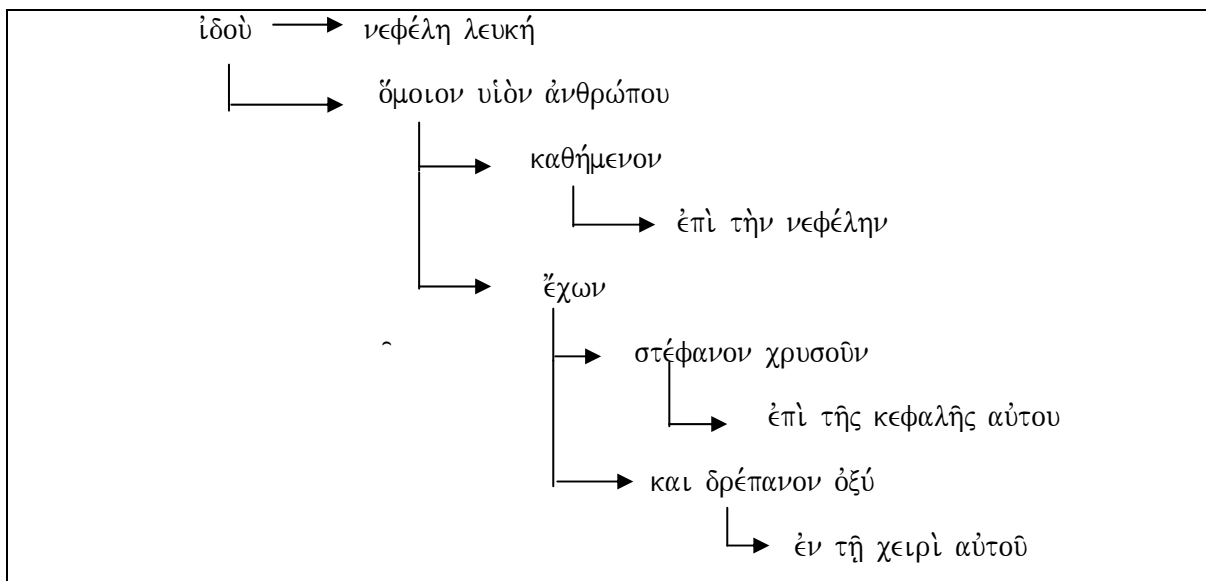
In 14:14-20, the activity of the One like a Son of man could be divided into two parts, namely the grain harvest and the great winepress of God's wrath. This image comes from Joel 3:13 and uses this image to describe two aspects: positive and negative. When one sees verses 14-16, one can't find any implication of judgment. The activity of the One like a Son of man in 14:15-16 appears to reap the grain harvest in only one action (Bauckham, 1993b:96). These verses are connected with previous verses 14:12-13, regarding the exhortation of the saints. Through this connection between the two sections, one could recognize that this grain harvest indicates salvation of the conquerors rather than judgment (cf. Ford, 1975:250; Fiorenza, 1991:90). Thus, the conquerors in this section are those who are characterized with words such as patient endurance (ἡ ὑπομονὴ τῶν ἁγίων) and blessing (μακάριος) and grain harvest (ὁ θερισμὸς). It could be systemized as follows:

- A: 14:1-5: The redeemed people of God: the proclamation of the salvation (Καὶ εἶδον)
 B: 14:6-11: The impending judgment: the proclamation of the judgment (Καὶ εἶδον)
 A': 14:12-16: The patience of the saints and the gathering of the saints
 B': 14:17-20: The judgment of the enemies of God

The original context in Daniel 7:13 that Revelation 14:14 quoted could be divided into two parts of different meaning. The first part is that the saints of the Most High will receive the kingdom and will possess it forever, (Da. 7:18, 22) as a positive meaning to the conquerors. The second one is that the enemies of God will be destroyed forever, (Da. 7:26) as a negative meaning. These verses in Daniel 7:13-26 demonstrate the victory or exaltation of the conquerors and the judgment of the enemies of God. One doesn't need to regard these statements (Rev. 14:14-20) as one judgment expressed as two images. That is, whereas reaping is a positive image to gather the people of God into his kingdom (cf. Mt. 3:12; Mk. 13:27; Jn. 4:35-38), the two actions of gathering the grapes into the winepress and treading the winepress are a representation of the image of judgment (cf. Isa. 63:3). As Bauckham

(1993b:98) clearly pointed out, “John depicts the outcome of history in two contrasting images – the positive ‘harvest of the earth’ and the negative ‘vintage of the earth’.”¹²⁸

As from Daniel 7:13, the One like a Son of man in Revelation 14:14 as a divine figure sitting on the cloud is the conqueror executing salvation and judgment to the people upon the position of the exaltation through his suffering (cf. Isa. 53:3-6; Rev. 19:11-16). This theme is very implicit in the text of Revelation 14:14-20. The verse concerning the One like a Son of man in 14:14 can be analyzed as follows:



The diagram above reveals what the role of the One like a Son of man is. Two participles *καθήμενον* and *ἔχων* indicating *ὅμοιον υἷον ἀνθρώπου* provide two images of the One like a Son of man: salvation to the conquerors and judgment to the defeated. According to Charles (1975:1.58), the crown is regarded as something that is offered to the conquerors in the games. Stevenson (1995:257-272) expands the use of the golden crown (cf. 4:4; 9:7;

¹²⁸ Most scholars insist that the two visions in Revelation 14:14-20 represent the one message through the two images (Rev. 14:14-20). The one message would be an eschatological judgment message on the world or the wicked people. But in contrast to this argument, here one can find out two contrasting images: that is, 144,000 as the community of God’s people (14:1-5), the destruction of the enemies of God (14:6-11) personified as Babylon, the patience and gathering of the saints (14:12-16), the destruction of the enemies of God (14:17-20). Therefore, it is better to see this image as a positive meaning to the saints and a negative meaning to the enemies of God. For the advocates who see these two images (Rev. 14:14-20) as one judgment relating to the enemies of God, see Mounce (1977:279-283); Collins (1979:105); Johnson (1983:142-144); Morris, (1983:272-279); Boring (1989:171); Wall (1991:187-190); Hendriksen (2000:154-156); Poythress, (2000:152).

14:14) into victory, royalty, Divine glory, and honour. In terms of a positive perspective, the One like a Son of man is described as conqueror or victor in conjunction with Daniel 7:13 and is introduced as the one who executes a divine judgment to the wicked with a sharp sickle from a negative perspective (cf. Hendriksen, 2000:155-156).

VI. 2.4. Summary

The purpose of this section is to investigate the christological title, the One like a Son of man, in Revelation 1:13 and 14:14-16 in terms of victory and judgment. In this study, I dealt with Daniel 7:13 and Mark's gospel (Mk. 2:10; 8:31; 14:62), as well as John's gospel (Jn. 1:51; 3:13-14) in order to understand the use of the One like a Son of man in Revelation 1:13 and 14:14-16.

In conjunction with Revelation 1:13 and 14:14-16, Daniel 7:13 is a very important reference in the light of the thematic link. The issue in Daniel 7:13 is how to interpret the Hebrew expression כְּבָר אֲנִי (LXX: ὡς υἱὸς ἀνθρώπου, NT: υἱὸς τοῦ ἀνθρώπου). Even though Cullmann (1963:138) interprets כְּבָר אֲנִי (*barnasha*) as a ἄνθρωπος, he misses some points such as כְּ as comparison. Hooker (1967:11, 27-29) recognizes 'Son of man' in Daniel 7:13 as a comparison, but he fails to see the One like a Son of man as a divine or heavenly figure and sees the One like a Son of man as "the saints of the Most High." In contrast with Hooker, Kim (1983:15) is quite right to see כְּבָר אֲנִי as a divine or heavenly figure appearing in "human form or likeness." The One like a Son of man in Daniel 7:13 doesn't indicate a human being but a heavenly figure symbolized as a non-human reality.

Unlike Cullmann (1963:138) who sees the One like a Son of man as a man, and Hooker, (1967:27-29) who sees the One like a Son of man as the faithful remnant in Israel, the One like Son of man in Daniel 7:13 implies a heavenly being expressed with a human figure (Slater, 1999:72). As Charles (1929:186) insists, the One like a Son of man in Daniel 7:13 can be defined as an exclusively divine character or divine being in contrast with animal figures in Daniel 7:3-8. By the mentioning of throne and clouds (Da. 7:9-13), the One like a Son of man indicates a divine being, which is a unique expression referring to God in the Old Testament.

The statement of the flaming fire (שִׁבְיִן דִּי-נִיר) in Daniel 7:10 is described in terms of eschatological judgment. That is, the eschatological judgment image through the images of the throne, clouds, and fire is clearly connected with the theme of the forthcoming triumph and judgment achieved by a divine intervention and authority. The theme of victory and the judgment scene might be linked with Daniel 7:3-8 and Daniel 7:18, 22, 26-27 (cf. Rissi, 1966:57). That is why the One like a Son of man coming with the clouds can be called a conqueror who executes salvation to the people of God and judgment to the wicked, implying a thematic similarity with the book of Revelation.

In Mark's gospel, the Son of man-statement can be divided into three parts: (1) Jesus' earthly life and ministry (Mk. 2:10, 28), (2) Jesus' suffering and death (Mk. 8:31; 9:9, 12, 31; 10:33, 45; 14:21 (x 2), 41), (3) Jesus' exaltation or future coming in glory (Mk. 8:38; 13:26; 14:62). These three characteristics have a logical and thematic similarity with the book of Revelation in what reveals the characteristics of the One like a Son of man as a heavenly figure. That is, the One like a Son of man as conqueror comes with the clouds and executes a divine victory to the people of God and judgment to the wicked (Beasley-Murray, 1992:228; cf. Boring, 1989:168-172). As Hay (1970:70) argued, the role of the Son of man through the earthly ministry, suffering, and resurrection in the synoptic gospels can be connected with the book of Revelation.

Unlike the use of Daniel 7:13, in Mark's gospel, the use of the Son of man can be distinguished with the use of the definite article to the Son of man. That is, the Son of man in Mark's gospel is the 'that Man' (ὁ υἱὸς τοῦ ἀνθρώπου; cf. Collins, 1987:406) who executes a salvation and judgment which is the demonstration of a divine act. The exaltation or resurrection of the Son of man will occur through his suffering and death. After that, he will come back as conqueror and judge to execute salvation and judgment in conjunction with the thematic similarity to the book of Revelation. The One like a Son of man should be interpreted as 'that Man', as conqueror who executes a divine salvation and judgment through his suffering and death, just as in the case of Revelation.

In John's gospel, Jesus' self-understanding and self-identity have a particular form. The motif of ascending and descending in John 1:51 provides a new theological point of view

concerning the Son of man. Who is the Son of man here? He is the one who is ἀναβαίνοντας καὶ καταβαίνοντας, between the heaven and the earth, indicating the sphere of God and the sphere of earth. The communication between the heaven and the earth through the opened door (cf. Rev. 4:1) is only possible for someone who has a divine or heavenly characteristic. It means that the Son of man is none other than a divine or heavenly figure, having a heavenly origin (Ashton, 1991:340).

As Freed (1967:406) argued, the Son of man in this scene can be regarded as the one who has a divine and heavenly origin. In the case of Painter (1993:187-188), the Son of man in 1:51 is a heavenly Son of man exalted to heaven by the way of the cross. The heavenly origin and being of the Son of man through the cross is revealed in a scene of the divine victory and judgment in John 3:13-14, implying the thematic similarity with the book of Revelation (cf. Rev. 1:5, 7; 2:8; 5:6, 12; 7:14; 12:11). The lifting up (3:14: ὑψωσεν, 8:28: ὑψώσητε, 12:32, 34: ὑψωθῶ, ὑψωθήναι] of the Son of man on the cross means the way of salvation/victory for the people of God in contrast with judgment for the wicked. In conjunction with Daniel 7:13 as the heavenly conqueror and judge, and Isaiah 52:13 as the suffering servant, the figure of the Son of man in John's gospel has a thematic link with the book of Revelation in terms of victory and conquering through suffering.

The references to the One like a Son of man appear in Revelation 1:13 and 14:14. Both verses introduce who he was and what he did within this situation to give some message to the recipients of Revelation. The explanation of 1:13-16, describing the figure of the One like a Son of man, is based on Daniel 7:9 and 10:5-6 while 14:14-20 is based on Joel 3:13 (cf. Isa. 63:3). Here, the One like a Son of man is introduced as the one who executes a divine salvation and judgment, depicted as the grain harvest (14:14-16) and the great winepress of God's wrath (14:17-20).

In 1:13-16, the One like a Son of man is depicted as a heavenly conqueror coming with the clouds to execute divine judgment against the people who belong to the earth. The images of blazing fire and a sharp double-edged sword are all appropriate biblical images to express a divine judgment against the wicked (cf. Davis, 1992:77-78). The explanation of the judgment scene of the One like a Son of man in 1:13-16 is performed in 14:14-20 with

two images, the grain harvest and the great winepress of God's wrath (14:17-20). That is, the One like a Son of man performs similar divine functions to the ones that God had performed, bringing salvation and judgment to the people (Johnson, 2001:212). He, as conqueror, proclaims a salvation to the people of God (cf. 2:7, 11, 17, 26, 28; 3:5, 12, 21; 7:4, 14-17; 14:1, 4; 15:2; 19:7; 20:4; 21:4) and a judgment to the wicked (cf. 1:7; 2:5, 12, 14, 16, 20-24; 3:1, 16-17; 6:16-17; 9:20-21; 11:13, 18; 14:17-20; 16:19-21; 19: 17-21; 20:7-15). The figure of the One like a Son of man as saviour and judge might provide a "symbolic transformation" (Barr, 1984:41). This symbolic transformation depicts him as the Lord of the universe, who can control the whole universe as conqueror (cf. Slater, 1999:155-160) and provides a symbolic message of hope and encouragement for those who faced various problems. As a result, the One like a Son of man indicates the divine figure coming with the clouds as an eschatological Messiah, namely conqueror.

IV.3. The Lamb Christology

The Lamb Christology in Revelation is the one of the most important christological titles (cf. Barrett, 1954-55:210-218; Hillyer, 1967:228-236; Guthrie, 1981:64-71; Fiorenza, 1985:144-165; Whale, 1987:289:295; Charles, 1991:461-473; Bauckham, 1993b:54-108; Johns, 2003:108-205). This is because the references to the Lamb are the most widely spread throughout this book (cf. Rev. 5:6-13; 6:1,16; 7:9-17; 12:11; 13:8-11; 14:1-10; 15:3, 17:14; 19:7-9). It must thus be sure that through this christological title, John offers the confidence or encouragement and victory to the conquerors who were under pressure from Rome and from their own problems. Only the Lamb can reveal the secret of the world's history (cf. Rev. 5:1-10) and can provide the major "symbolic universe" (Fiorenza, 1985:24) to the people of God as a minor group. Accordingly, the title 'Lamb' is often taken to be the centerpiece of John the seer's Christology (Guthrie, 1981:65; cf. Edwards, 1982:142-146).

In Revelation, the reference to the Lamb (*ἀρνίου*) appears 29 times (e.g. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14 (x 2); 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3). Except for one appearance in 13:11, which refers to the beast coming from the

earth,¹²⁹ all the other 28 references are the Christ-Lamb Christology. This Christ-Lamb is not a defeated Lamb on the cross in the hands of the enemies, but the redeeming Lamb as conqueror through the power of the cross (Aune, 1997:352; cf. Summers, 1951:98). Through the symbolic language of the Lamb, John attempts to deliver the ironical message of victory and conquest through the image of the Lion of the tribe of Judah, the Root of David, implying the ‘New Perspective’ of the image of the Lamb.

When one especially regards chapters 1-3 and 4-5 in the scheme of these related sections, there is no doubt that the symbolic figure of the Lamb is the most prominent image, as a mediator between God and the people of God. One of these interrelated images in Revelation is the throne image, which appears in 3:21 (θρόνω), 4:2 (θρόνος), and 5:1 (θρόνου), 7 (θρόνου). It, however, means that the importance of the One seated on the throne could be transferred to the Lamb and the saint, especially the Lamb “not so much the Lamb’s nature as the sacrificial role he plays” (Charles, 1991:463).

IV.3.1. The Lamb in 5:5-14

To begin with, in order to understand chapter 5:5-14 with reference to the Lamb, chapter 5:5-14 must be related to chapter 4. Whereas chapter 5 describes only the conquering Lamb with the christological implication, chapter 4 describes the enthroned God as Creator surrounded by all living creatures. This means that God must be the focal point of chapter 4 as the One who sits upon the throne.

IV.3.1.1. God, Creator

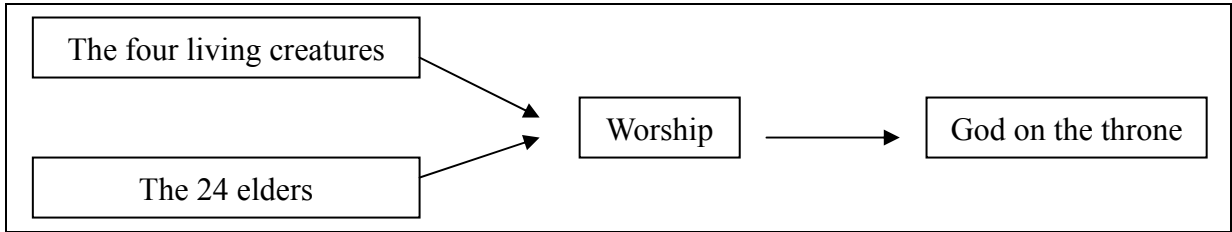
Chapter 4 begins with “μετὰ ταῦτα εἶδον, καὶ ἶδον”, implying a new vision of special

¹²⁹ The appearance of the second beast from the earth in 13:11 is very similar to the explanation of the One like a Son of man (cf. Rev. 1:13; 14:14; Da. 7:13). One can suggest that the One like a Son of man indicates the divine figure coming with clouds as an eschatological Messiah who is sitting upon the throne with God (cf. Barrett, 1954-55:215-217). It is very interesting that the One like a Son of man in Revelation 1:13 and 14:14 as well as Daniel 7:13 used a comparison to explain the divine characteristic of the One like a Son of man. The appearance of the second beast coming from the earth is also used as a comparison (ὅμοια ἀρνίῳ, ὡς δράκων] to reveal the Satanic figure as an imitation of the One like a Son of man. Here, one can consider the false-nature of the second beast coming from the earth, implying the Satanic nature in contrast to the divine-nature.

importance (Swete, 1977:66). John saw a throne as a symbol of God's sovereignty. God is worshipped by all creatures (4:11), including the 24 elders and the 4 living creatures because he is God of creation. The four living creatures¹³⁰ give some respect to the One who seated upon the throne: "ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος." This response indicates God's eternity and God's sovereignty to the world created by God as Creator. It means that God is in control throughout human history in terms of an earthly perspective as well as a heavenly perspective, which symbolizes God's rule (Bauckham, 1993b:30-35). As Creator, God is worthy and deserves to be worshipped by all creatures (Giblin, 1998:502).

John introduces the 24 elders who were seated on the 24 thrones in chapter 4:4. They are clothed with white garments and have golden crowns upon their heads. They render their praise to the One who is seated upon the throne: "ἄξιός ἐστι, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν." They worship God, because He is Creator (Letseli, 2001:152) of the whole world. In this context, the role or function of the 24 elders, including the four living creatures, is to worship God as the One who is and who is to come.

¹³⁰ The identity of four living creatures that are described as being in the midst (ἐν μέσῳ) and around (κύκλῳ) is a debatable issue. The question is who are they and what is their role or function in this context? Malina and Pilch (2000:76-77; 85-86) identify them with constellations called Leo (lion), Taurus (bull), Scorpio (the human face) and Pegasus (the flying eagle). It is not clear whether John had an interest concerning the stars or not. Seiss (1974:106) connects the four living creatures with the insignias of the representative four tribes, which had their own positions on the camp. The insignias for these tribes were presented: a lion for Judah, a young ox for Ephraim, a man for Reuben, as well as an eagle for Dan. Their chief positions in the camp of Israel were situated in the following areas: Judah in the east, Reuben in the south and Ephraim in the west, with Dan in the north (cf. Davis, 1992:133). If it is true, it is very strange to insert the tribe Dan in this list, because in the description of 144,000 as the number of people in 7:5-8, the Dan tribe is omitted by John due to a theological problem. Owing to this reason, to insert the tribe of Dan in this list is not a proper interpretation regarding the four living creatures. Swete (1977:71) suggests that the four living creatures indicate the noblest, strongest, wisest and swiftest in animate Nature (contra Mounce, 1977:138). When one considers a symbolic number in Revelation, number 4 means the universal number implying the whole world (cf. Summers, 1951:22; Rev. 7:1). It would accordingly be a more proper interpretation to state that these living creatures, implying some category of wholeness, will represent the entire animate creation (cf. Beasley-Murray, 1992:117; Beale, 1999:329-330). As the representative of the whole created order of animate life, the living creatures participate in the adoration and praise of the One in chapter 4 who is seated upon the throne, because God is the Ruler and Creator of the whole world.



* Revelation 4:9,11

The 24 elders¹³¹ as well as the four living creatures worship God in heaven, implying some definite liturgical setting (cf. Ford, 1975:79-80). In connection with 3:21, the statement regarding God's throne (ὁ θρόνος τοῦ θεοῦ)¹³² might give the audience a certain contrasting image regarding the throne of the Satan (cf. Rev. 2:13: ὁ θρόνος τοῦ σατανᾶ, see Thomson, 1986:147-170; Coutsoumpos, 1997:23-27).¹³³ Thus, the throne of the emperor or imperial cult is used for propaganda purposes, as a symbol of authority (cf. Summers, 1951:131; Boring, 1989:103; Fiorenza, 1991:58-59). This is actually an illusion. What John wanted to discuss is who the real God of this world is. Who is worthy of receiving worship from all the people of the world? Who is the real conqueror in this world in terms of the heavenly aspect? He is God who is seated upon the throne, because he is Creator of the world. That is why he is worthy of being worshipped by the four living creatures and the 24 elders. As Summers (1951:134) emphasized, the incomparable sovereign and authority of God as the centre of activity is emphasized in this chapter as the main idea.

IV.3.1.2. The Lamb, Conqueror

¹³¹ The identity of the 24 elders is one of the debatable issues in Revelation. Who are they? Krodel (1989:155) is of the opinion that these elders are not human beings who have been exalted to heaven, but certain angelic beings that were the heavenly angelic counterparts of patriarchs and apostles (cf. Beckwith, 1967:498; Charles, 1975:1.130; Mounce, 1977:135-136; Ladd, 1979:75; Boring, 1989:106; Beasley-Murray, 1992:114; Morris, 1999:86-87; Barker, 2000:123). Ford (1975:80-81) understands the 24 elders to be the leaders of Israel who kept the covenant and acknowledged the theocracy of Israel. On the basis of 1 Ch. chapters 23-26, Davis (1992:123) insists that the 24 elders indicate none other than temple priests who executed the priestly ministry in the temple (cf. Josephus. Ant. 7.363-367; Buchanan, 1993:137). Swete (1977:68-69) is quite correct in stating that the 24 Elders represent the church, but the ideal church is therefore seen as already clothed in white, crowned and enthroned in the Divine Presence. When one connects this scene with the promise statement that was given to the Laodicea church, it must be the people of God as the conquerors who conquer the difficulty of their life-setting in terms of an earthly aspect.

¹³² Cf. Rev. 1:4; 3:21; 4:2, 4, 5, 6, 9, 10; 5:1, 6, 7, 11, 13; 6:16; 7:9-11, 15, 17; 8:3, 11:16; 12:5; 14:3; 16:17; 19:4-5; 20:4, 11-12; 21:5; 22:1, 3.

¹³³ Cf. Rev. 2:13; 13:2; 16:10.

When one consults chapter 5, the focus has been altered from the One who is seated upon the throne, to the Lamb, the Redeemer. Chapter 5 starts with καὶ εἶδον in which the logical connection appears with chapter 4. Hurtado (1995:199-200, 207) is thus quite correct to connect 4:1-11 and 5:1-14. Therefore, one must read chapter 5 as a continuation of the scene of chapter 4 (cf. Guthrie, 1981:64; Davis, 1992:134; Letseli, 2001:155). John first wept in 5:4, because no one was found who was worthy to open the scroll or look inside, but one of the elders said to John that the Lion of the tribe of Judah, the Root of David has triumphed and he is able to open the scroll and its seven seals. What John first saw was the Lion of the tribe of Judah, the Root of David. The title, the Lion of Judah, the Root of David must be derived from Genesis 49:9 and Isaiah 11:1. These two terms were conventionally interpreted from a messianic perspective (Laws, 1988:27), implying a military aspect of the Davidic king as an eschatological characteristic, in order to bring peace upon the oppressed Israel.

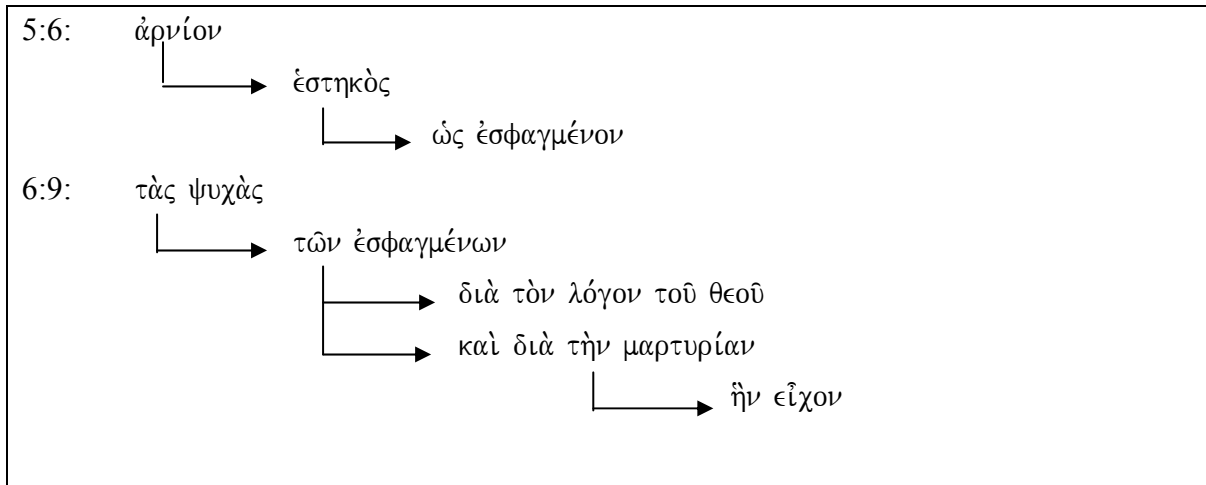
This concept in the Old Testament is applied to the New Testament to deliver a newly transformed symbolic concept. John did not intend to portray Christ as a military Messiah who would liberate them from the hands of the enemies (cf. Guthrie, 1994:400). When John used this imagery to express his intention to the audiences from the Old Testament, he didn't just borrow the imagery of the Lion of Judah, the Root of the David from the Old Testament. John reinterpreted this imagery into a 'New Perspective', from a heavenly point of view. According to Fiorenza (2001:9; cf. Johns, 2003:155-158), it can be expressed as making an "alternative world of vision and symbolic universe."

IV.3.1.2.1. The suffering Lamb

What John saw, however, was the Lamb looking as if it had been slain. This transition, from hearing to seeing, is a transition from the familiar to the new that is not familiar to the audiences (Laws, 1988:28, 57). In 5:6, the term being slain (ὡς ἐσφαγμένον) implies the death of Jesus and it can be connected with 6:9 in which the souls of those who had been slain (τῶν ἐσφαγμένων) are under the altar. On these two occasions, the same words such as ἐσφαγμένον and ἐσφαγμένων are used. It means that the conquering or victory of the Lamb who died on the cross is closely linked with the death of the conquerors (Pattemore,

2004:79) that is based on their death in connection with the violent acts of the Roman Empire. Therefore in 5:6 and 6:9, the conquerors are linked with martyrs who had been slain (Strand, 1990:243; Bauckham, 1993b:76-80).

It is John's intention that when he describes Christ as the Lamb, a conqueror, he explains the image as a term being familiar within the Christian community (cf. Laws, 1988:30).¹³⁴ In this context, the Lamb¹³⁵ is understood as a sacrificial symbol (cf. 5:6, 12; 7:14) introduced by the vision of Christ to his final victory. That is, the victory or conquest is revealed through suffering and the crucifixion of Christ (Mounce, 1977:144; Thompson, 1986:151). These two verses of 5:6 and 6:9 describing the death of the Lamb and the conquerors as the saints are compared as follows:



¹³⁴ According to Laws (1988:30-31), the Lamb is none other than Christ himself (cf. Dodd, 1960:231). She divides the image of Christ into three dimensions: the traditional imagery of Messiah is connected with the imagery of God, and secondly in terms of the historical Jesus, and thirdly the image of the rider in Revelation 19:11. In contrast to Laws, Edwards (1982:142-146) suggests that in the apocalypse the Lamb is not Jesus and sometimes he represents the true Israel or most frequently he symbolizes the Davidic Messiah of the Jewish eschatological expectation. It is true that the title Lion of Judah, the Root of David, has some Davidic messianic implication of Jewish eschatological expectation. John did not want to remain as they were. He changed this concept into a new concept, one familiar to Christians. That is why after describing the Lion of Judah the Root of David, John introduces the Lamb, looking as if it had been slain.

¹³⁵ The New Testament word for Jesus as Lamb is ὁ ἄμνος. This word is used in John 1:29 (ὁ ἄμνος): 1:36 (ὁ ἄμνος); Acts 8:32 (ὡς ἄμνος), and 1 Pe. 1:19 (ὡς ἄμνοῦ). These verses could be connected to a suffering Lamb, who will blot out the sin of the world by the expiatory efficacy of his blood on the cross (cf. Isa. 53:6-7). Thus, the use of the Lamb ὁ ἄμνος in these four verses indicates that the death of Jesus as the Lamb, ὁ ἄμνος, fulfills the role of a suffering servant. In connection with this explanation, Jeremias (1968:1.340) expresses three things in describing Jesus as ἄμνος: 1. the patience of his suffering (Acts. 8:32) 2. his sinlessness (1 Pe. 1:20) and 3. the efficacy of his sacrificial death (Jn. 1:29, 36; 1Pe. 1:19). In contrast with Jn. 1:29, 36; Acts 8:32; 1 Pe. 1:19, in the book of Revelation the word for Lamb is used as ἀρνίον. If ἄμνος is connected with the suffering servant in Jn. 1:29, 36; Acts. 8:32; 1 Pe. 1:19, in Revelation ἀρνίον could be connected with 'the conquering Lamb' through the death and resurrection of Christ.

When one sees the diagram above, even though the reason for the death of the Lamb is not very clear, it is revealed with the expression ἐν τῷ αἵματι σου in 5:9. One can suppose that the reason for the death for the Lamb is based on his death on the cross. This symbolic image provides a ‘New Perspective’ about conquering or victory by the sacrificial death on the cross (Bauckham, 1993a:215). A ‘New Perspective’ by the symbolic transformation might give the audiences and readers a heavenly point of view to resist the reality of the earthly point of view, namely the Roman Empire. Howard-Brook and Gwyther (1999:230) are quite correct to say:

Revelation’s war on the myth of *victoria* involves a radical shift in the cultural understanding of victory. In empire’s myth, military success and the quelling of dissent made for victory. Revelation’s apocalyptic insight unveiled victory as the preparedness to lay down one’s life in resistance to empire, and the willingness to live the way of God for the long haul.

In conjunction with the death of the Lamb, the deaths of the martyrs who had been slain are very clear when one analyzes the above diagram. The death of conquerors is due to the word of God and the testimony they have maintained. In Revelation, what is the meaning of death? The death of the Lamb and the saints makes it possible for them to be conquerors because victory comes through death. According to Pattemore (2004:95), victory can have two kinds of modes. The first mode of victory depends on the blood of the Lamb and the second mode, the saint’s own death-defying witness. In terms of the Lamb and the saints, to be a conqueror is to die.

In the case of John 1:29, 36 (cf. Acts. 8:32; 1 Pe. 1:19), the use of the Lamb ἄμνος could be connected to the suffering servant in conjunction with Isaiah 53:6-7. But the use of the Lamb ἄρνιον in Revelation could be linked with two possible meanings: (a) a Lamb sacrificed for the salvation of his people (cf. 1:5; 5:9; 7:10; ἐσφαγμένον) as well as (b) a conquering Lamb (Aune, 1997:352; cf. 2:26-27; 17:14), making war against the enemies of the people of God and overcoming them with his blood (1:5; 5:9; ἐν τῷ αἵματι αὐτοῦ]. Dodd (1960:232) is quite correct in stating that “The Lamb is the Messiah, and primarily the militant and conquering Messiah; but in the Christian writing, which has in view the

historical crucified Messiah, the bell-wether of God's flock is fused with the lamb of sacrifice." Therefore, the Lamb is the eschatological conqueror of God's people as the conquering Messiah and suffering servant. According to Barrett (1954-1955:215-216), the Lamb is practically linked with the Messiah as a technical term, relating to the supernatural Messiah.

IV.3.1.2.2. The conquering Lamb

In conjunction with the Lion of Judah, the Root of David has a conquering messianic or military characteristic in 5:5 (cf. Fiorenza, 1991:60), seeming very strange as the Lamb. This implies that the Lamb introduced with the Lion of Judah, the Root of David is indeed the conquering Lamb. This is seen as being the reinterpreted conqueror, not through military conquest or political liberation from the enemies of the people of God, but through his sacrificial conquest with the death of Jesus and through his resurrection from death (cf. Summers, 1951:135; Cook, 1962:128; Guthrie, 1981:65; Weber, 1988:18-21; Wall, 1991:102). One should, however, remember that even though the Lamb seems as if it had been slain (ὡς ἐσφαγμένον), it is not yet dead, but is still alive and standing (ἔστηκός) among the people of God. These words such as ἐσφαγμένον and ἔστηκός in 5:6 imply victory through suffering (Charles, 1991:466-469; Court, 2000:225-227).

Then, from where is this victory of the Lamb derived, and what is the result of that victory? As noted above, it can be connected with God as Creator who in chapter 4 is seated on the throne. Because he is Creator, he is worthy (ἄξιός) enough to conquer everything that he has made, even the devil itself, as well as death which is the last weapon of Satan. It means that "God *himself* is the resource of victory" of the Lamb (Rosscup, 1982:264; cf. 1 Jn. 4:4). The victory of God as Creator in chapter 4 is transferred and reinterpreted into the victory of the Lamb as Saviour in chapter 5. The word ἄξιός in 4:11 and ἄξιός in 5:2 ascribed to God and the Lamb imply the victory of the Lamb, conqueror as well as of God, Creator. Johns (2003:163) is also of the opinion that worthiness (ἄξιός) is therefore connected with νικάω, denoting an important meaning of victory.

The effect of the Lamb conquering through death is that it brings a "new exodus and

redemption” (Ford, 1998:217), reflected through the Exodus event in the Old Testament (cf. Ex. chaps.14-15). This makes the conquerors into a kingdom and priests (βασιλείαν, ἱερεῖς τῷ θεῷ: Rev. 1:6; 5:9-10; 11:15). This introductory statement to kingdom and priest reoccurs in 5:10 and 11:15. In 5:10, the expression of ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς indicating the aorist or past tense can closely be connected with Christ’s redemptive death (Mounce, 1977:71-72, 149). It means that the result of the victory through Christ’s redemptive death as conqueror can make saints to be a kingdom and to be priests. As Johns (2003:169) rightly points out, “Jesus’ death is consistently tied to the language of witness and of victory in the Apocalypse.”

The message of Revelation has a ‘reversal effect’ (Laws, 1988:24-35) in that the death of Jesus and of his follower (e.g. the death of Antipas; 2:13) is not a real death – the real death will be upon the enemies of God (cf. 19:17-21; 20:11-15). This ‘reversal effect’ of Revelation helps his audiences or readers “to see the world differently, to view it through the spectacles of heavenly realities” (Smith, 2002:109) in contrast with earthly realities. It is reasonable to see 5:10 as an “inaugurated eschatology” (Bandstra, 1992:23), the completed victory through self-sacrificial death.

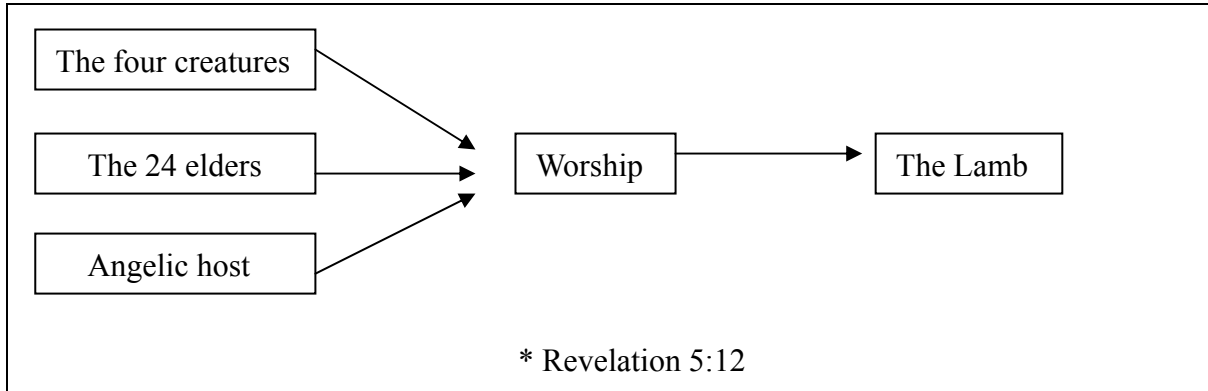
Chapter 11:15 is expressed in two tenses: ἐγένετο ἡ βασιλεία (past tense) and βασιλεύσει (future tense). The use of these two tenses is well balanced with the theological framework of ‘already but not yet’. While the Christians are already under the rule of God through the victory of the Lamb, the ultimate victory over the earth will be absolutely executed in the eschatological future (Fiorenza, 1985:45). The result of the victory in terms of the heavenly perspective lies in that the conquerors will inherit the kingdom of God, and be priests in the kingdom of God. This certainty of victory might therefore be a good message to the people of God who were oppressed, or who were discriminated against as a minority group. This could also evoke the desired ethical motif in the community, because the Lamb is the conqueror of the world through his death. For Maier (2002:196; cf. Morton, 1985:202), the cause of victory for Christ is based not on military might, but on a glorious defeat, both of the Lamb and of his followers. In this way, Barr (1984:41; cf. Cook, 1962:128n6) is quite right to say the following:

John is also making a bold theological assertion: the Lamb is the Lion. Jesus is the Messiah, but he has performed his messianic office in a most extraordinary way, by his death. Yet his death is not defeat, for it is just this that makes him worthy to open the scroll revealing the will of God. ... John asks us to see both that Jesus rejects the role of Lion, refuses to conquer through supernatural power, and that we must now give a radical new valuation to lambs; the sufferer is the conqueror, the victim the victor.

IV.3.1.2.3. The doxology to God and the Lamb

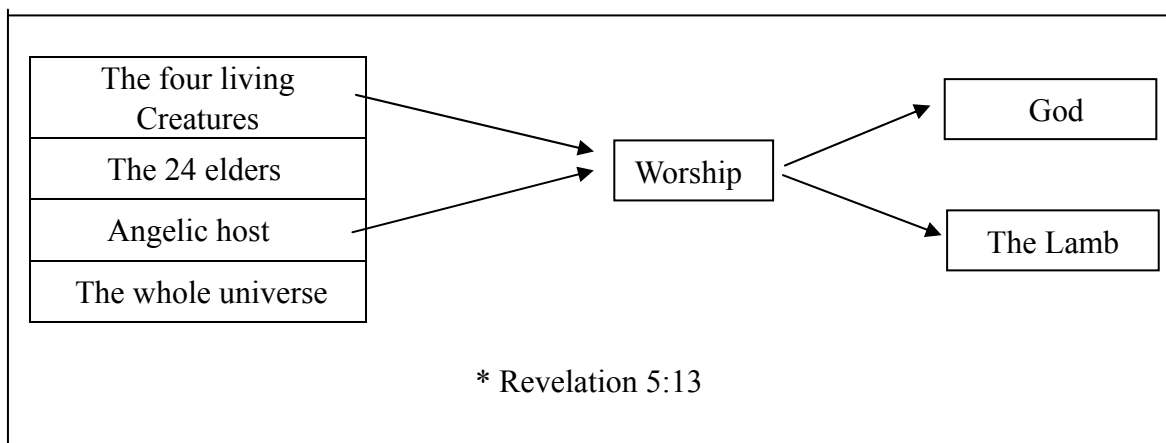
Christ is the Lamb, portrayed as the powerful Lamb with seven horns, as a symbol of complete power and authority (cf. Collins, 1979:41; Davis, 1992:140; Morris, 1999:95; Hendriksen, 2000:90; Poythress, 2000:110), with seven eyes as a symbol of complete omniscience (cf. Harrington, 1969:118; Boring, 1989:110; Slater, 1999:170). Hillyer (1967:231) emphasizes that the image of the Lamb is, however, not based on an image of weakness but on an image of absolute power. He does currently have “seven horns” — symbolic of absolute power, authority (Ps. 75:4-7), and royal dignity (Zech. 1:18-21) and “seven eyes”, indicating omniscience, namely perfect knowledge and perception. That is why the Lamb is worshipped as the conqueror by all creatures, with the redeemed people of God singing a new song (ὡδὴν καινὴν) in 5:9.

The death of the Lamb has created an atmosphere within the new community of the people belonging to God, in order to worship the Lamb with a new song. According to Revelation 14:3, no one could learn the song except the 144,000, who had been redeemed from the earth. One can thus determine that the people who sing the new song are the people of God redeemed by the blood of Christ. Just as the hymn in 4:11 praises the Creator God who is sitting upon the throne in 5:9-10 and 12-13, the Lamb is worthy to receive praise and worship by all creatures, because he as conqueror redeemed all his people through his death as well as through his resurrection (Beale, 1999:365). The suffering of the Lamb implies the conquering Lamb who is worthy to be worshipped by all creatures. It can be illustrated as follows:



This scene is to be applied to the Lamb who was slain. Whereas the One who is seated upon the throne is worshiped by the living creatures, with *δόξαν, τιμὴν, and εὐχαριστίαν* (4:9) and by the 24 elders with *δόξαν, τιμὴν, and δύναμιν* (4:11) as Creator, the Lamb is worshipped by the living creatures, elders, and the angelic hosts, with *δύναμιν, πλοῦτον, σοφίαν, ἰσχὺν, τιμὴν, δόξαν, and εὐλογίαν*, implying his perfection as the conquering Lamb. The conquering Lamb is able to open the book and brings about God’s redemptive purpose of conquering through his death (Sweet, 1979:125).

Owing to the redemption of the total people of God through the Lamb as an agent of God (cf. Fiorenza, 1991:61), the whole universe praises God while recognizing the Lamb’s kingly authority and rule (cf. Rev. 5:9-10). The scene encompasses a hymn towards God and the Lamb, in order to worship God and the Lamb, demonstrating a progressive development towards a climax (Mounce, 1977:150). Whereas the first two hymns in 4:8, 11 are focused on God, the third and fourth in 5:9-10, 12 are focused on the Lamb. The last hymn in 5:13, which is focused on both, implying the whole universe as well as the living creatures and the 24 elders, praises God and the Lamb (Letseli, 2001:168, 175-177).



From this diagram, it seems clear that the Lamb as conqueror and God as Creator are proclaimed by the four living creatures, the 24 elders, angelic host, and the whole universe as Lord of lords and King of kings (Rev. 17:14). In a liturgical setting, the Lamb as well as God is worthy to receive worship by all creatures because God created and the Lamb redeemed in contrast to the worship of the beast and the dragon (cf. 12:3, 13:1-8, 11-18). Indeed, the honest worship of believers demonstrates that Jesus is God, the true test of faith for a first-century Christian and hence a crucial key in John's Christology (Charles, 1991:464-465). It could be said that chapter 5 is the most important part in Revelation, which connects the whole text (Krodel, 1989:168).

IV.3.2. The Lamb in 14:1-5

John sees the Lamb and the 144,000 in 14:1-5 that stand on Mount Zion. The Lamb's followers have his name and his father's name written on their foreheads (Rev. 14:1). The saints sing a new song¹³⁶ that no one except the 144,000 who had been redeemed from the earth could sing (14:3). These are those who did not defile themselves with the woman and who were redeemed from humanity as the first-fruit of God and to the Lamb (14:4). The text 14:1 starts with *καὶ εἶδον*, indicating a new section and a reversal of the previous section. This section should therefore be understood in relation to the previous chapter, because one will find a predominantly contrastive image (cf. Farrer, 1964:159; Fiorenza, 1985:144-145). If one is not aware of this contrastive image between chapter 13 and 14:1-5, one might be missing the focal point of this section.

IV.3.2.1 Mount Zion

John observes the Lamb and the 144,000 that stand on Mount Zion (14:1; ἐπὶ τὸ ὄρος Σιών). For Israel, Zion was thought to be the place of deliverance or of the Almighty

¹³⁶ The *ᾠδὴν καινὴν* used in Rev. 5:9 for 'new song' could be distinguished from *νέος*. Behm (1965:3.447) insists that while "νέος is new in time and origin..., καινός is what is new in nature, different from the usual, impressive, better than the old, superior in value or attraction." If one agrees with that the word 'new' is a recurring theme in Revelation, implying the qualitative change into new nature, it makes sense that the new name in 2:17 (*ὄνομα καινόν*); 3:12 (*τὸ ὄνομά μου τὸ καινόν*), the new Jerusalem in 3:12 (*τῆς καινῆς Ἱερουσαλήμ*), new heaven and new earth in 21:1 (*οὐρανὸν καινὸν καὶ γῆν καινὴν*), making all things new in 21:5 (*καινὰ ποιῶ πάντα*) mean the qualitative change of the new nature in contrast to the old nature as a whole (cf. Morris, 1999:96-97).

God's presence (Krodel, 1989:260; Ps. 2:6; 1Pe. 2:6; Heb. 12:22). As the Holy place, in which God dwells for his people, in the Old Testament Zion is also considered to be the site of a mighty *theophany*, where Yahweh will defeat the evil powers of chaos (cf. Isa. 14:32; 17:12-14; 18:1-6; 29:1-8; 31:4-9; Ezk. 38-39; Joel 2:1; 3:21; Am. 1:2; Zec. 12:1-9; 14:3; 12-15). It may otherwise indicate that Mount Zion was regarded as the temple Mount and applied to the heavenly temple in the present (Rev. 11:19) as the place of "victory and rest" (Michael, 1997:169) and also applied to the New Jerusalem of the future (21:2), a hope expected by nearly all ancient Jews, who looked for the restoration of Jerusalem and its temple (cf. Fiorenza, 1985:149).

In contrast to the Lamb and the 144,000 that stand on Mount Zion, in Revelation 13 one takes note of a beast rising out of the sea (ἐκ τῆς θαλάσσης θηρίου ἀναβαῖνον: 13:1) and a beast coming out of the earth (θηρίου ἀναβαῖνον ἐκ τῆς γῆς: 13:11), implying the Roman empire (see Friesen, 2004:281-313). One may probably suppose that these are the adversaries of the Lamb as well as the people of God, because in the ancient world, the sea could have been regarded as evil (Mounce, 1977:249-250). The earth in Revelation was regarded as implying the pagan world or the inhabitants of Palestine (Ford, 1975:213). As the contrastive image with the Lamb or a parody of the Lamb,¹³⁷ a beast coming out of the sea and a beast coming out of the earth are given their authority to deceive the world from the dragon (Rev. 13:4). Just as the dragon stood on the shore of the sea to fight with the people of God, the Lamb stands on Mount Zion with the 144,000.

In the case of 14:1, who are these 144,000? It is clear that they are the followers of the Lamb, because they had the Lamb's name and his Father's name written on their foreheads (cf. Ezk. 9:4). The mark on the foreheads indicates the stamp of loyalty to "the kingdom of the Lord and his Anointed" (Farrer, 1964:160), "God's property, and .. God's protection" (Charles, 1975:1.196; cf. Krodel, 1989:256; Johnson, 2001:201), "a symbol of basic allegiance" (Mounce, 1977:268), "marks of genuine membership in the community of the redeemed" (Beale, 1999:735), "the mark of Christian baptism" (Barker, 2000:245; contra

¹³⁷ In Revelation 13:3, the image of a beast coming out of the sea (Rev. 13:3) is predominantly contrasted with the image of the Lamb (Rev. 5:6). Just as the Lamb looking as if it had been slain, is used in the phrase ὡς ἐφαγμένον (to slaughter), a beast who seemed to have had a fatal wound is used in the phrase ὡς ἐφαγμένην. The application of the same participle from the verb σφάζω (cf. Laws, 1988:41n 6) in Rev. 5:6 and 13:3 indicates that the characteristic of both the Lamb and the beast is predominantly contrasted.

Farrer, 1964:160).¹³⁸

This mark could be contrasted with chapter 13:16-17 in that everyone, small and great, rich and poor, free and slave, receive the mark of the beast on their right hand or on their foreheads and no one could buy or sell unless they had the mark. First of all, one must consider what the function of these two beasts is. The purpose of two beasts is to deceive all the people, making them believe in these beasts. The inhabitants of the earth will be forced to worship these two beasts. It is accordingly clear from this context that receiving the mark of the beast will imply total devotion or allegiance to the beast (cf. Collins, 1979:96; Ladd, 1979:185; Poythress, 2000:147).

IV.3.2.2. The Virgin, Conqueror

The 144,000 who stand with the Lamb on Mount Zion have the Lamb's name as well as his Father's written on their foreheads, indicating their dedication or devotion or allegiance to the Lamb (cf. Ellul, 1977:95-97; Wall, 1991:179; Beale, 1999:734). They have received the name because they did not defile themselves with the women in contrast with the worshippers of the beast. One should, however, ask who are these women? In which way should one interpret her, literally or symbolically?

To begin with, the 144,000 are called the *παρθένοι* (virgin)-male virgins, thus, if one thinks about this one in a literal way, it doesn't make sense (cf. Charles, 1976:2.8). The arguments regarding the issue as to who these virgins are have attempted to solve this by way of an ascetic element. Collins (1979:100) insists that the conduct of celibacy is derived from the Israelite traditions of the holy war and priesthood, which required a temporary sexual abstinence before going to war (cf. Swete, 1977:179; Ex. 19:15; 1 Sa. 21:4). According to Kiddle (1940:267-268), the word 'virgin' is closely linked with widows who lived a life of purity and devotion. He interprets this word quite literally (cf. contra Farrer, 1964:160-161; Charles, 1976:2.8-9). In the case of Caird (1966:179), this

¹³⁸ Barclay (1983:2.102-103) explains that a mark in ancient times could represent five different things: 1. it represents ownership just as the slave was branded with his owner's mark. 2. it represents loyalty in the case of a soldier. 3. it represents security in life and in death. 4. it represents dependence, implying the relationship between the patron and the client. 5. it represents safety given to the devotees of god. According to Louw & Nida (1993:1.60-61), *σφραγίς* (seal) usually means ownership, approval or closure of something.

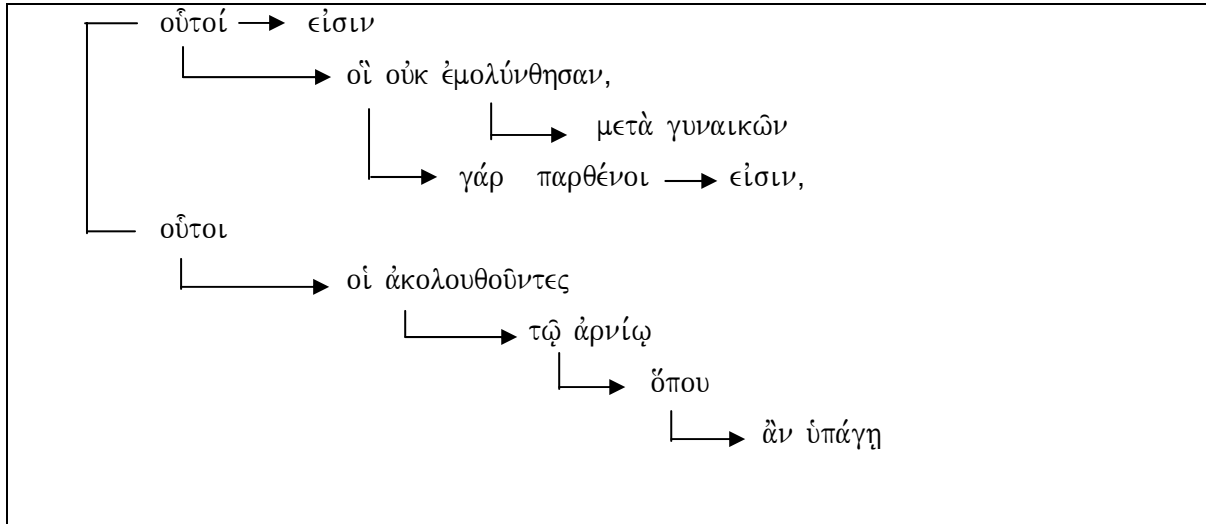
virgin image is clearly applied within a military setting, which is derived from the Deuteronomic regulations for holy war (e.g. Dt. 20; 23:9-10; 1 Sa. 21:5; 2 Sa. 11:11). In ancient Israel, war was initiated with a religious ceremony, and soldiers needed to keep their ceremonial purity (cf. Grimsrud, 1987:105). In contrast with the scholars that are mentioned above, Olson (1997:500) interprets ‘virgins’ as good angels, standing in opposition to the fallen angels that are based on the “book of the Watchers.” In this case, it is not easy to find any textual evidence for considering ‘virgins’ as good angels.

A certain application and combatant terminology is applied to Revelation in an endeavour to deliver the message of Jesus Christ as the Lamb. The conquerors that are followers of the Lamb fight with the forces of the beast on the earth. In connection with this section, in Revelation chapters 12-13, there are several statements with a certain reference towards a military implication. These statements are stated: the dragon went off to make war against the rest of the woman’s offspring (12:17; ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς): who can make war against him? (13:4; τίς δύναται πολεμῆσαι μετ’ αὐτοῦ): to make war against the saints (13:7; ποιῆσαι πόλεμον μετὰ τῶν ἁγίων).

Therefore, the 144,000 who did not defile themselves with the woman¹³⁹ could be called God’s soldiers, fighting not with the sword or spear, but with the Word of God and the testimony of Jesus Christ (cf. Rev. 1:2; 19:13; 22:7). With the emphasis on the military setting as soldiers of God (Aune, 1996:274), ceremonial purity must be emphasized in contrast with the worshippers of the beast, who defiled themselves with the beasts (e.g. Rev. 13:3-4, 12, 14-15). This has an implication and reference to emperor-worship or imperial-worship (cf. Bauckham, 1993b:37-38; Morris, 1999:168; Hendrikson, 2000:149-150). Contrary to the worshippers of the beasts, the 144,000 stand as the new community

¹³⁹ Pippin, (1992:80) who is a feminist, thinks that Revelation does contain from its perspective only negative and male-dominated images of woman. According to her, woman in the Apocalypse is regarded as victims of war and patriarchy, and the Apocalypse is not a safe place for woman. She insists that the Biblical text referring to the end of time is so male chauvinistic, that she continued to be shocked by its blatant voice (cf. contra Mounce, 1977:269-270; Ladd, 1979:192). Just as the 144,000 are a symbolic number indicating the new community of God or the “representative of the whole of the redeemed people of God” (Guthrie, 1981:67), the woman with whom the 144,000 did not defile themselves, indicates a symbolic image personified as the great harlot of Rome (cf. Rev. 17). Generally speaking, Revelation sometimes uses the word ‘woman’ to indicate the ‘church’ (cf. Rev. 12:1-2; 19:7; 21:2, 9) or the great harlot Rome (cf. Rev. 14:4; 17:1, 3-7, 9, 15, 18; 19:2). It is accordingly not good to consider Revelation as containing words of ill-treatment concerning woman.

of God’s people, who keep their purity in this world as faithful witnesses of Christ (cf. Rev. 1:5, 9). Wall (1991:180) states that the community’s sexual chastity can be regarded as a pure relationship with God that should keep and maintain in order to resist evil. The topic of the virgin conqueror in 14:4a can be structured as follows:



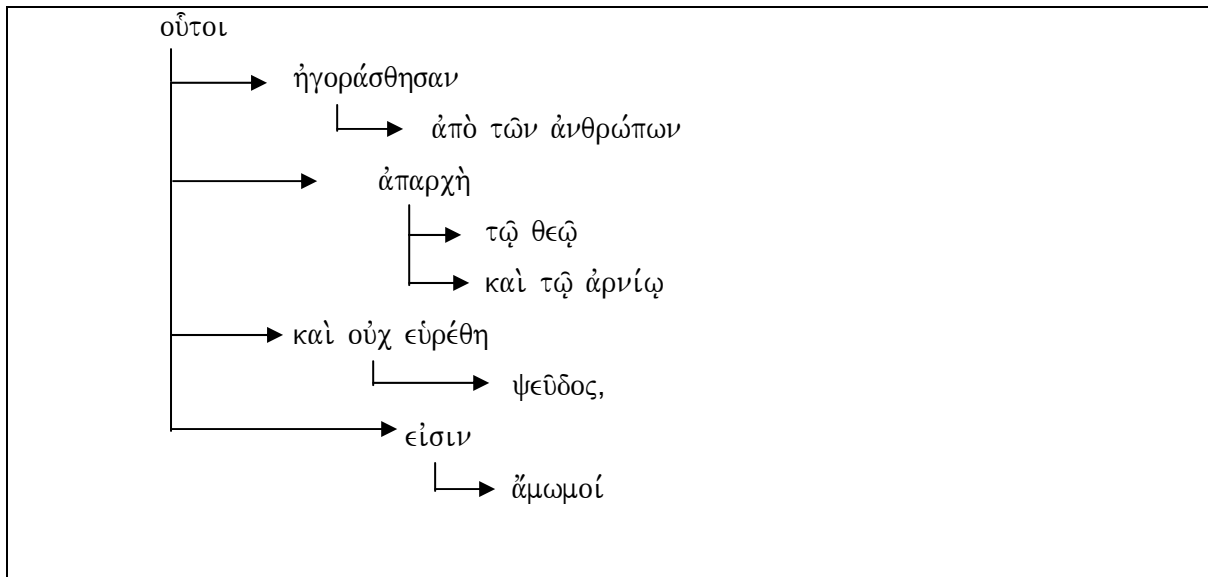
This diagram above indicates who the conquerors expressed as οὗτοι are. On the one hand, these are those who did not defile themselves with the woman, implying the great harlot Rome (e.g. 14:4; 17:1, 3-7, 9, 15, 18; 19:2). In the Bible, virginity means an image of faithfulness to God (cf. Jer. 14:17). That is, virginity as conqueror indicates that they are faithful people of God, even enduring death. On the other hand, these are the followers of the Lamb. The use of the present participle ἀκολουθοῦντες means following the teaching and commandments of the Lamb no matter what he says (Aune, 1996:275). Therefore, the conquerors can be defined as virgins who are faithful to God and as the followers of the Lamb who follow him even unto death.

IV.3.2.3. The first fruit

Owing to their victory, power, and purity through the death of Christ (cf. Newman, 1968:85), they are offered as first fruits (*ἀπαρχή*) to God and the Lamb (Rev. 14:4). In the Old Testament, first fruits (*ἀπαρχή*) are used as the first fruits of the field or flocks, which are offered to God as well as to men belonging to God (Delling, 1968:1.485; Ro. 16:5; 1 Co. 16:15). These were regarded as holy, separated for divine use and were consecrated

unto God (Bauer, 1979:81; cf. Lev. 23:9-14). The first fruits were, thus, regarded as “the peculiar property of God” (Ford, 1975:246), as “the harvest of salvation” (Krodel, 1989:265), as “the best of the harvest” (Slater, 1999:192), indicating the particular eschatological people as the conquerors who belong to God and the Lamb. They are the chosen people of God, redeemed from the earth (cf. Bauckham, 1993b:96), implying the sacrificial language of the Old Testament (Aune, 1996:276; Ex. 23:19; Nu. 28:26-27).

On the basis of this context, the first fruits as the followers of the Lamb can be called conquerors who overcame the false teaching and deception of the Roman Empire. It should accordingly be clear that the 144,000 as the first fruits represent the new particular community of God who devoted their lives to the Lamb as conqueror, while fighting against the beast. The fact that they are referred to as virgins does give us an indication of the victory and power obtained through the death of the Lamb, as well as their ceremonial purity. The structure of 14:14b-15 for the first fruit is as follows:



This diagram shown above provides us with who the real conquerors are in the present situation the first Christians faced. The conquerors are delivered from the people who belong to the earth, introduced as a hostile power against God and his people (cf. Beagley, 1987:91; e.g. 3:10; 6:10; 8:13; 11:10, 18; 13:8, 12, 14; 14:6; 17:2, 8; 18:3, 11; 19:2). The verb ἀγοράζω provides a religious implication of Christ redeeming the people of God (Kistemaker, 2001:403). In fact, they are conquerors redeemed by the blood of the Lamb

(cf. Beale, 1999:737-738). In contrast with the people who belong to the beasts (13:1-18), the conquerors can be identified with a fourfold meaning in the above diagram: the redeemed people of God, the first fruits, indicating a particular new community of God and the Lamb, and the people who are truthful and blameless. According to Kistemaker (2001:406), these characteristics indicate the people of God and the saints who are able to conquer the evil ones. When the One like a Son of man executes his divine judgment in 14:14-20, the destiny of the conquerors and the people who belong to the earth is divided into two parts: salvation (14:14-16) and judgment (14:17-20).

IV.3.3. The Lamb in 17:14

This verse (17:14) could be included within the macrostructure of 17:1-18. John sees a vision of the great prostitute in 17:1, who was called Babylon the great (v. 5). The woman, that is a symbolic image of Rome, (cf. Summers, 1951:191; Reddish, 1982:207) was drunk with the blood of the saints, the blood of those who bore testimony regarding Jesus (v. 6). The identity of the woman and the beast as an oppressive force is revealed (vv. 7-13). The victory of the Lamb (τὸ ἀρνίον νικῆσει) against the woman and the beast indicates that the Roman Empire has been defeated by the Lamb, because the Lamb is Lord of lords and King of kings (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων: v. 14; cf. 19:16).

The description of the judgment of Babylon¹⁴⁰ already announced in chapter 14:8 as well as in chapter 16:17-21 will be fulfilled in chapter 19:11-21. The relevance between 14:8 and 17:2 could be connected closely with each other as follows: she made all the nations drink the maddening wine of her adulteries (ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη: Rev. 14:8) and intoxicated with the wine of her adulteries (ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς: Rev. 17:2). The description concerning the beasts in chapter 13 is mainly focused on the military and the religious power of the Roman Emperors

¹⁴⁰ The references occur regarding the appearance of Babylon in Revelation: 14:8; 16:19; 17:5; 18:2, 10, 21. There are two interpretations concerning the possibility that Babylon has some symbolic meaning, referring to either Rome or Jerusalem. While most scholars (cf. Phillips, 1974:213; Barclay, 1983:142; Metzger, 1993:85; Roloff, 1993:1966; Howard-Brook & Gwyther, 1999:157) suggest that the Babylon in Revelation chapters 17-18 is none other than Rome, Beagley (1987:92-102) insists that Babylon can be applied better to Jerusalem than Rome, by quoting Mt 23:35 and Rev. 11:8. It is, however, very doubtful that for the Christians in Asia Minor, who were composed of both gentiles and Jewish Christians, this prophetic message from John regarding the destruction of Jerusalem would not be persuasive enough for them.

towards both the people who were Christians as well as those of the earth (cf. Bauckham, 1993b:35; Court, 1994:59-60). But the great Babylon as the symbol of Rome in Revelation 17 is mainly focused on the economic power of Babylon (Bauckham, 1993b:36).

Bauckham (1993b:35-39) does insist that while chapter 13 is primarily focused on the political aspect, the focus of chapters 17-18 is mainly economic, but in both cases also deeply religious. It is, however, not easy to divide respectively between religion, politics, military power, and the economy of the ancient world, because these are closely related to each other. In chapters 17-18 one can substantially find many implications, indicating religious, political, and military as well as economical implications, as stated in the following: the wine of her adulteries¹⁴¹ (τοῦ οἴνου τῆς πορνείας αὐτῆς: Rev. 17:2) – referring to political and religious implications, the filth of her adulteries (τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς: Rev. 17:4) – religious and moral implications (cf. Mounce, 1977:309), and the blood of the saints (τοῦ αἵματος τῶν ἁγίων: Rev. 17:6] – religious, political, and military implications. The people of God that fight with the enemies of the earth and heaven, ultimately Satan himself, faced with various contexts (see Harland, 2000:99-121). The reason why the blood of certain faithful Christians must be shed by the woman symbolizing Rome's oppressive power is that they are witnesses of Jesus (τῶν μαρτύρων Ἰησοῦ: Rev 17:6) even unto death.

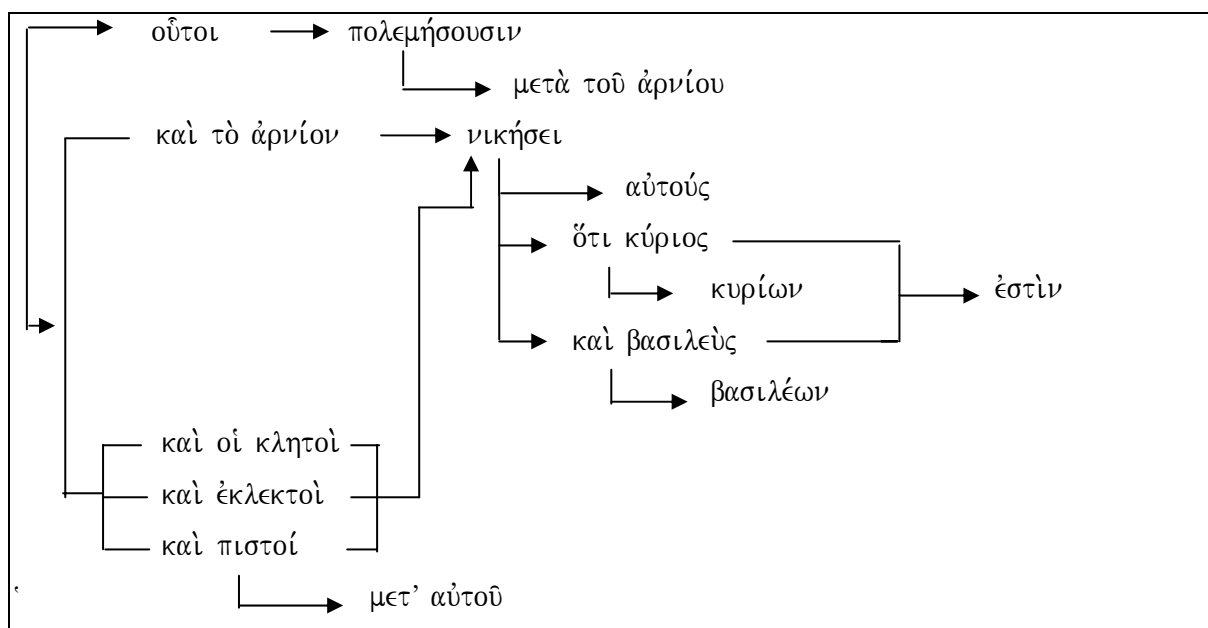
IV.3.3.1. Lord of lords and King of kings (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων)

To be a witness of Jesus (τὴν μαρτυρίαν Ἰησοῦ) could be interpreted in two possible ways: an objective genitive translated as 'the witness about Jesus' or 'the witness to Jesus' and a subjective genitive as 'the witness borne by Jesus'. In the present context, it is appropriate to regard the objective genitive interpretation, meaning 'the witness about Jesus' or 'the witness to Jesus' (Vassiliadis, 1985:129-134; Aune, 1996:282; contra Mazzaferri, 1988:114-122).

¹⁴¹ In the Old Testament, the term 'harlotry' is mainly linked with Israel's unfaithfulness and a certain political disloyalty to God as the people that are under the covenant relationship with God (Court, 1979:140), who is the real object of worship. Concerning Israel's unfaithfulness to God, the prophet Hosea (cf. 2:2-5; 4:12-15, 17; 5:4; 6:10; 7:4; 9:1, 10; 13:2) reveals the unfaithfulness of the people of Israel through the marriage between God and Israel (cf. Hauck & Schulz, 1973:6.587). As covenant people, the people of Israel failed to keep their loyalty to God, by following pagan gods and proving themselves to be disloyal towards God (cf. Court, 1994:64-65).

Just as Jesus himself is called and confirmed as the faithful witness (ὁ μάρτυς, ὁ πιστός; 1:5) through his death, “er mit seinem Tod sein Zeugnis besiegelt hat” (Satake, 1966:114). This passage echoes a social context where the conquerors have faced oppression by way of certain imperial cults or emperor worship (cf. Perrin, 1983:144; Slater, 1999:196). Aune (1996:283) writes that paradoxically, the term victory is an ironical term, implying a victory achieved through apparent defeat and death. The exalted Christ as the conqueror must clearly be regarded as an example for Christian followers

In 17:14, the Lamb is introduced as the conqueror over the great ‘harlot’, beasts and the kings (Rev. 17:14). In this war with the great ‘harlot’, beasts, and the kings, the Lamb will conquer the enemies in Revelation 19:11-21 through the image of the Divine-Warrior. The application of the future tense πολεμήσουσιν, and νικήσει in 17:14 indicates that the war between the great harlot, beasts, and the kings and the Lamb will occur in the future that will be completed in 19:11-21 (cf. Mounce, 1977:317). The statement in 17:14 reveals the message of the whole book that the Lamb will conquer his enemies (Guthrie, 1981:68) because he is the Lord of lords and King of kings (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων). On the basis of 1 Enoch. 9:4 and Daniel. 4:37 (LXX), Beale (1985:618) regards the title “Lord of lords and King of kings (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων)” as the divine power that removes the rule of evil kings. The syntactic analysis of 17:14 will be helpful to understand the identity of the conquerors.



The diagram above shows us that just as the conqueror, Christ overcame the enemies through the image of the warring Lamb, the community of the people of God who are called (*κλητοί*), the chosen (*ἐκλεκτοί*) and faithful followers (*πιστοί*) will overcome through the power of the warring Lamb the enemies who threatened their daily life in their social context (cf. Dyer, 1987:305-316). In other words, just as Jesus Christ as conqueror is a faithful witness (cf. 1:5: *μάρτυς, ὁ πιστός*; 3:14: *ὁ μάρτυς ὁ πιστός*; 19:11: *πιστός*) to God even at the cost of his life, the conquerors who have been called (*κλητοί*), the elected (*ἐκλεκτοί*) and faithful followers (*πιστοί*) must keep their identity as faithful witnesses to the Lamb under any situation. These three terms as the conquerors are related to the people of God who are faithful, steadfast, and loyal to God the Lamb even unto the death (Charles, 1976:2.75; Slater, 1999:196). That is why they who have been called (*κλητοί*), the elected (*ἐκλεκτοί*) and faithful followers (*πιστοί*) can stand as conquerors like the Lamb who was faithful, steadfast, and loyal to God (Michaels, 1997:199). It is clear that the situation of the Christians under persecution, social and political, and economical threats will ultimately be reversed into the victory of the people of God as conquerors.

IV.3.4. Summary

In Revelation, the Lamb Christology is a prominent title, which has several important christological implications. These christological implications are spread out in various texts to deliver some important messages to those who were in a very difficult situation, because of the name of God and the Lamb, and of the testimony over God and the Lamb.

The references to the Lamb (*ἀρνίου*) appear 29 times (cf. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14 (x 2); 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3). Through this symbolic image, one can find out that the Lamb image provides an ironical message in the victory and conquering that only the conquerors can achieve (Du Rand, 1993a:243-248). In 5:5-6, the symbolic transformation of the Lamb is clear from the Lion of Judah, the Root of the David to the slain Lamb. The traditional messianic expectation, reflecting military or political expectation (cf. Edward, 1982:142-146) is transformed into a 'New Perspective' that an alternative victory is provided. The Lamb is not a Davidic messianic figure who Jewish people expected as a military and political figure. The victory

of the Lamb is achieved through the symbol of death (cf. Guthrie, 1981:65). This ‘New Perspective’ reveals a ‘reversal effect’ (cf. Laws, 1988:24-35) and a ‘rhetorical effect’. In 5:5-6, the Lamb-Christology suggests that a victory is not achieved through military or political expectations but through suffering (Aune, 1996:271-272). That is why the Lamb-Christ can be called the conqueror that overcame the whole world against God and the people of God.

The Lamb in 14:1-5 stands with the 144,000 on Mount Zion as the place of salvation. This section is mostly focused on the conquerors as the people of God, expressed as the 144,000 rather than the Lamb. The people of God are contrasted with the people of the beasts who have the mark. The judgment of the beasts and their followers is announced in 14:8 and accomplished in 19:11-21. In contrast with the defeated, the conquerors in 14:1-5 are introduced as the 144,000 who stand with the Lamb as conquerors on Mount Zion. For what reason, can the 144,000 be called conquerors? There are, in fact, several reasons why they can be called conquerors. Firstly, they have the name of the Lamb and God against being coerced to receive the mark of the beasts. Secondly, they are virgins who are not soiled by the women. This image is based on a military setting (Caird, 1966:179), derived from the image for holy war (e.g. Dt. 20; 23:9-10; 1 Sa. 21:5; 2 Sa. 11:11). This image is reinterpreted with a ‘New Perspective’ that does not fight with the sword or spear in terms of the military background, but with the word of God and the testimony of Christ. This image has a ceremonial purity that is required for the conquerors. Finally, They are the first fruits that are offered to God as the first fruits of the field or flocks (Delling, 1968:1.485), reflecting the sacrificial language of the Old Testament (e.g. Ex. 23:19; 34:26; Nu. 28:26-27). They devoted their lives unto God and the Lamb as the new eschatological community of God. That is why they can be called conquerors who devoted their lives to God and the Lamb rather than the beasts (cf. 13:1-17).

Unlike the Lamb, looking as if it had been slain in 5:6, in 17:14, the Lamb appears as the universal figure that fights against the beasts and their followers. The war between God and the people of God and the beasts and their followers occurs. But the Lamb conquers them because he is the Lord of universe (Beasley-Murray, 1992:259). Beale (1985:618) is of the opinion that the title “Lord of lords and King of kings (κύριος κυρίων ἐστίν καὶ

βασιλεὺς βασιλέων)” reflects the divine power that removes the rule of evil kings. Just as the Lamb conqueror as the Lord of universe, those who have been called (*κλητοὶ*), the elected (*ἐκλεκτοὶ*) and faithful followers (*πιστοὶ*) can be called conquerors that were faithful, steadfast and loyal towards God and the Lamb. Therefore, the symbolic transformation of the slain Lamb to the warring Lamb might provide some intentional purpose to persuade Christians to remain faithful as revealing the universal characteristic of the Lamb (cf. Slater, 1999:203).

IV.4. The Divine-Warrior as Conqueror in Revelation 19:11-21

In Revelation one often encounters the Divine-Warrior motif (e.g. Rev. 1:16; 2:16, 26; 6:2; 12:7-12; 14:17-20; 17:14; 19:2). But among these verses, the clearest use of the Divine-Warrior motif is in Revelation 19:11-21. According to Aune (1998b:1046-1047), this section reveals the Divine-Warrior motif as conqueror, executing the judgment of the enemies of God. Bauckham (1993a:233) also emphasizes the Divine-Warrior motif as conqueror who fights with his enemies militarily. In contrast to previous disasters (seals: 6-8:2; trumpets: 8:7-18; bowls: 16:2-21), expecting the final judgment of Christ’s second coming, these verses show a fuller picture of Christ’s final judgment on the evil ones during the last battle. Looking at the Divine-Warrior motif in 19:11-21, one could assume that it is not possible to separate this section (19:11-21) from the previous chapters (17:1-19:10). This section is a realization or the fulfillment of the previous chapters that predicted the destruction of the evil ones such as the great harlot, the beasts and the kings. One can recognize that the final victory of Christ as a Divine-Warrior will provide us with various crucial principles necessary in order to obtain the final victory (Collins, 1984:130). When one regards the implication of the Old Testament in Revelation in terms of victory or conquest, the motif of the Divine-Warrior can be linked with the implication of the Old Testament (cf. Paulien, 2001:113-129), reflecting the victory of the Divine-Warrior.

In the Old Testament, one finds various stories concerning God as a Warrior against the enemies of Israel. According to the event in Exodus 15, Israel proclaims the power of God as a Warrior against his enemy in the following way: “the Lord is a Warrior” (Ex. 15:3), “Your right hand, O Lord, was majestic in power, Your right hand, O Lord, shattered the

enemy” (Ex. 15:6). The victory by Yahweh over the forces of chaos in Exodus was praised in the liturgical context of Israel’s redemption (Casey, 1982:155; cf. Ps. 74:12-19; Isa. 51:9-10). Therefore, the event of Exodus provides a crucial biblical typology concerning God’s act of salvation towards his chosen people and the warring God as a divine warrior against Israel herself, as well as the enemies of God’s people (cf. Day, 1985:97-101; Nysse, 1987:192-201). One can suppose that God as a divine warrior is the main character who leads a war into victory (cf. Longman III, 1982:292), even though there were some actions of war on the side of the human being.¹⁴²

The holy war belonged to God and was initiated by God (e.g. Ex. 14:13-14; 17:16; Dt. 20:4), never by Israel, because God as the divine Warrior will intervene to help his chosen people. That is, it was regarded that God’s action could be connected with the theology of the holy war. Many historical narratives in the Old Testament reveal the meaning of the holy war to the people of God, which is based on the religious covenant relationship or cultic ceremony between God and Israel (cf. Lind, 1980:85-87). As von Rad (1991:51) writes, one can, indeed, regard holy war as a prominent cultic ceremony that is prescribed and sanctioned by fixed, traditional, sacred rites and observances. Therefore, in the case of Israel, the meaning of holy war could be divided into three parts such as pre-war, war, and post-war (cf. Kang, 1989:215-222; Longman III & Reid, 1995:33-47), which indicate the presence of God among his people from the beginning to the end.

IV.4.1. The Divine-Warrior in Revelation 19:11-21

Revelation 19:11-21 presents various contrasting images, compared to the previous chapters (17:1-19:10). It is divided into three parts.

1. Christ’s appearance as a Divine-Warrior in 19: 11-16 (the anti-image with the great harlot: a desert (17:3) ↔ heaven (19:11); a scarlet beast (17:3) ↔ a white horse (19:11); blasphemous names (17:3) ↔ Faithful and True (19:11); seven heads and seven horns

¹⁴² According to Kang (1989:42-48; 56-72; 98-107; 215-222), the three stages of the divine wars are suggested: before battle, battle, and post-battle. Through his thorough research, one can reach some common points: 1) Prior to the battle: the first task prior to battle was the divine consultation, and the prior approval of the gods, 2) Battle: according to the divine oracle, the kings conducted their campaign, 3) Post-battle: the final stage of the divine war was to treat the spoils which were taken from the enemy and to erect a monument or boundary stone to remember the victory of the battle and the praise of the divine warriors.

(17:3) ↔ many crowns (19:12); Babylon the great (17:5) ↔ King of kings and Lord of lords in 19:6).

2. Great supper of God for the birds in 19:17-18 (the anti-image of the wedding of the Lamb in 19:7-9: the wedding feast of the Lamb and the saints wearing fine linen:19:7-8) ↔ the feast of death of all the people who are involved with the earth (19:17-18).

3. The punishment into the fiery lake of burning sulphur of the beast, the false prophet and his followers in 19:19-21 ↔ an invitation to the wedding supper of the Lamb in 19:9.

As Wall (1991:229) insists, if the image of this future “war on earth” is the same symbol system of the earlier “war in heaven” (12:7-12) begun by Michael and the heavenly host, the victory of Christ as a Divine Warrior in 19:11-21 expects the final defeat of Satan, Death, and Hades in 20:1-3, 7-10. That is, one can assume that chapter 19 is central to interpreting both the previous, as well as following section in terms of victory and judgment (cf. Shea, 1984:251).

IV.4.1.1. Faithful and True

Chapter 19:11 starts with the explanation of a rider called Faithful and True who rides upon the white horse through the opened heaven. It is significant that the rider was called Faithful and True. The term Faithful and True (πιστὸς καὶ ἀληθινός: e.g. 1:5; 2:10, 13; 3:7, 14; 21:5; 22:6) is a familiar term in Revelation that expresses the relationship between God and Christ and between Christ and the saints (Kistemaker, 2001:519). The term Faithful and True could be connected with 21:5 (πιστοὶ καὶ ἀληθινοί) and 22:6 (πιστοὶ καὶ ἀληθινοί), revealing God’s faithful and true words, and apocalypse (Beale, 1999:950). The Faithful and True nature of God as a real Creator and Christ as a real Saviour to the audiences who listened to the prophetic message of John make them verify the words of God and Christ as it is (Mounce, 1977:344). In contrast to these terms, Faithful and True, the great harlot has blasphemous names (Rev. 17:3). It explains that what God and Christ have said until now (from the first to the end) is true and real.

The term Faithful and True could be connected with 2:10 (πιστὸς) and 2:13 (ὁ μάρτυς μου ὁ πιστός μου) that reveal the exhortations to the conquerors to remain faithful. This

message that Christ as a Faithful and True witness to God is exalted to the throne with God (e.g. 5:6) is the message of encouragement, hope, and religious conviction for the conquerors (cf. Miller, 1998:312-314). This is to ensure that the conquerors stay true to Christ even though they lived under a dangerous social setting (cf. Trites, 1973:72-80). Accordingly, it is quite correct to say that the intent of John was to encourage the conquerors to be faithful witnesses and to give them eschatological hope so that, if necessary, they will be willing to prove their faithfulness even in death. By so doing they would maintain the victory of the cross. John, therefore, illustrates the image of victory in depicting the conquering Christ as the martyred Christ (Reddish, 1995:219).

One has concluded that Jesus' testimony as faithful and true witness to God and to the people of God is really trustworthy. What one should ask next is for what reason his clothing was dipped in blood and if it was, is this rider's blood, the saint's or his enemies' (Rev. 19:13)? On the basis of Isaiah 63:2-3, some scholars (cf. Mounce, 1977:345; Reddish, 1982:157; Metzger, 1993:91; Roloff, 1993:218 Slater, 1999:224 Poythress, 2000:174-175; Johnson, 2001:270) insist that it is the blood of Christ's enemies. According to them, it makes more sense that the robe dipped in blood symbolizes the blood of Christ's enemies expressed in vv. 19:11, 15, 17-21 (cf. Kistemaker, 2001:521).

However, in contrast with their argument, other scholars (cf. Lenski, 1943:554; Rissi, 1972:24; Sweet, 1979:283; Grimsrud, 1987:149-150; Boring, 1989:196; Krodel, 1989:323; Wall, 1991:231; Court, 1994:32; Morris, 1999: 224; Barker, 2000:308) firmly believe that the robe dipped in blood symbolizes none other than the blood of Christ. It seems a plausible interpretation to me. He dressed in a robe dipped in blood, and his name is the word of God (e.g. 19:13). Christ is called the word of God (cf. 1:2, 9; 6:9; 20:4). When Christ fights with the enemies of God, his weapon is not a literal sword, but the Word of God received from God (Rev. 1:1). That is, Christ as Divine-Warrior defeats the enemies with the sharp sword coming from his mouth (Rev. 19:15; cf. 1:16; 2:12, 16; Isa. 11:4; 49:2; Eph. 6:17; Heb. 4:12), indicating the word of God and the testimony of Jesus for judgment (cf. Mounce, 1977:346). Therefore, the robe dipped in blood is not the blood of his enemies but Christ's own martyr blood to be shed on the cross (Boring, 1989:196).

Through this argument, one is able to interpret the structure of Revelation consistently. Christ as Divine-Warrior is the Lamb looking as if it had been slain (5:6). Owing to his blood, he could open the sealed scroll that no one in heaven or on earth or under the earth could open or even look inside it (5:3). For that reason, he could be called conqueror in front of the world. Likewise, the Divine Warrior wearing the robe dipped in blood overcomes the enemies with his blood. In this sense, the supreme manifestation of the Messiah's glory is not political power, but self-sacrificial passion (Bauckham, 1993b:104-106). Ironically, it is at the *parousia* of the slain Lamb expressed as Divine Warrior that the eschatological age will come to its final conclusion (Wall, 1991:231). One can, thus, conclude that Christ as Divine-Warrior conquers the enemies through the blood, shed on the cross and the word of God or the testimony of himself.

IV.4.1.2. Divine Judgment

In 19:15, one can see the judgment theme: the iron sceptre (ἐν ῥάβδῳ σιδηρᾷ), the wine press of the fury of the wrath (ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς). The image of the iron sceptre could closely be linked with 2:27 in that the conquerors receive the promise statement from Christ to rule his enemies with an iron sceptre, and with 12:5 in that the Messiah's birth and exaltation are introduced. The context of these passages has some common features. It has a military motif¹⁴³ fighting with the nations and a judgment motif on the nations who do not follow the word of God and the testimony of Jesus.

The other judgment image in 19:15 is that he tramples the winepress of the furious anger of God Almighty (πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος). That this scene is an absolute image of judgment could be seen through 14:17-20 in which the divine judgment is introduced. As I noted above, in 14:17-20 the great winepress of God's wrath (ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν) is a natural symbol

¹⁴³ Bauckham (1993b:67-73) divides the theme of Revelation into three stages. The first is the theme of the messianic war. This takes up the Jewish hope for a Messiah who is a descendant of David, anointed by God as king and military leader of his people. The second is that of the eschatological exodus. Since the exodus was the key salvation event of the history of Israel, it was naturally the model for prophetic and apocalyptic hopes of another great salvation event in the future. The third theme is that of witness. It is primarily Jesus' and his followers' witness to the true God and his righteousness. His division into three stages concerning the theme of Revelation shows good insight, but it is not easy to divide the theme of Revelation into just three stages because there are a lot of detailed and important themes in Revelation, for example Christology, Ecclesiology, and Eschatology for the future that the first Christians longed for.

for ultimate judgment (Court, 1994:52). In order to portray the judgment image, John uses the judgment image of the Old Testament against the nations in Isaiah 63:3 and Joel 3:13.¹⁴⁴ Here, Christ as Divine-Warrior is described as judge who fights with his enemies that will ultimately lead the Divine-Warrior as conqueror and his followers to victory, because he is the King of kings and Lord of lords.

The titles ‘King of kings’ and ‘Lord of lords (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων)’ explain that the supreme lordship of the Lamb confirms his victory over the enemies (Beckwith, 1967:701). The universal sovereignty of the warrior Christ lies in his eschatological victory over all the enemies of God (Mounce, 1977:347; cf. Rev. 17:14; 1 Ti. 6:15; Dt. 10:17). However, when one considers the context of Revelation in 17:14 and 19:15, the titles ‘King of kings’ and ‘Lord of lords’ demonstrate Christ’s universal sovereignty (cf. Fiorenza, 1991:106) through the death of the Lamb and the judgment of the Divine-Warrior. Two christological titles can be combined: on the one hand, the Lamb Christology (cf. Rev. 17:14) described as that of fighting against the great harlot, beasts and the kings through the death of the Lamb (cf. Caird, 1966:246), and on the other hand, the Divine-Warrior Christology executing the divine judgment through the winepress of the fury of the wrath of God. One can assume that the titles ‘King of kings’ and ‘Lord of lords’ are the sum of the previous (19:11-15) and following scene (19:17-21), explained as the function and role of the Divine-Warrior in his final *parousia*.

With the figure of Divine Judge, Christ as the Divine-Warrior wears many crowns, characterizing him as ruler of the world (19:12) and no one but Christ himself knows Christ’s true name (cf. Fiorenza, 1991:105). The sword that is coming from the mouth implies his faithful testimony (Maier, 2002:188) that he will strike down the nations (19:15). The appearance of the Divine-Warrior as judge explained above could be best connected with the next two visions in 19:17-21.

¹⁴⁴ Isaiah 63:3 and Joel 3:13 are known as familiar judgment images in the Old Testament, especially if connected with Revelation 14:17-20 and 19:15, also implying a judgment image. In Isaiah. 63:3 and Joel 3:13, God tramples the winepress in anger as a symbolic act to judge the nations and sometimes Israel herself when Israel doesn’t obey the word of God. Therefore, the application of θυμός and ὀργή in Isaiah 63:3, 5-6 (LXX) and ληρός in Joel 3:13 (LXX) indicates the meaning of God’s judgment against the nations. The same is true of the parallel passages in 19:15 as well as in 14:17-20, indicating God’s wrath as a symbol of judgment evil (cf. Slater, 1999:228).

IV.4.1.3. The great supper

The great supper of God in 19:17-18 is an opposite image to the wedding of the Lamb in 19:7-9. In contrast with the conquerors who were followers of Christ the Lamb, and attended the wedding feast of the Lamb, an angel shouts to all the birds flying in midair to “Come, gather together for the great supper of God and eat on the flesh of the fallen.” This judgment reveals the true status of people whether they are the followers of Christ or the followers of the beasts (Grimsrud, 1987:150). The symbolic image of birds eating the flesh of all rebellious people might be derived from the Ezekiel 39:17-20 in that the image of birds and all the wild animals eating the flesh of all rebellious people appears here. Although there are some similarities between the two texts, one can also see some differences.

In Revelation 19:17-18, while all the birds flying in midair just eat the flesh of all the rebellious people, in Ezekiel 39:17-20 the birds and all the wild animals eat the flesh and drink the blood of all rebellious people. Ezekiel 39:17-20 confines the boundary of the judgment mainly to those of the higher social and economical and political status. Revelation 19:17-18 expands its boundary to include all people, even slaves as well as the high and mighty (cf. Sweet, 1979:285; Boring, 1989:199; Slater, 1999:228).¹⁴⁵ Therefore, the image of messianic divine judgment indicates the boundary of the judgment expanding to all rebellious people as a whole, implying the universal judgment of all the evil ones (Morris, 1999:226; Gilbertson, 2003:134-135). Accordingly, the image of divine judgment, that is expanded into the boundary of all rebellious people, denoting judgment of the whole universe is well explained in 6:15 and 19:18 as follows: 6:15 ⇒ “the kings of the earth, the princes, the generals, the rich, the mighty, every slave and every freeman”, 19:18 ⇒ “kings, generals, mighty men, horses and their riders, the flesh of all people, free, slave, small and great.”

¹⁴⁵ In Ezekiel 39:17-20, the lists are as follows: mighty men, princes, horses, riders, and soldiers. But in Revelation 19:17-18, the lists are as follows: kings, generals, mighty men, horses, riders, free, slave, small, and great. Even though Revelation 19:17-18 adduces Ezekiel 39:17-20, John reinterprets this message into his context in which the first audiences can understand. Thus, this message that John wanted to deliver might have been meaningful to the first Christians.

IV.4.1.4. Final salvation and final judgment

The last image of this section (19:11-21) is the description of the beast and kings of the earth and their armies gathered together to make war against the rider on the horse and his army (v.19). Without any battle between Christ the rider on the horse and his army, the beast and the false prophet were captured and thrown alive into the fiery lake of burning sulphur (v. 20). And the rest of them were killed with the sword that came out of the mouth of Christ and the birds ate until they become full (v. 21).¹⁴⁶ This scene where the evil forces are defeated is a realization of the nature of reality, indicating that this section describes the final victory of Christ as the Divine-Warrior conqueror and his army over those of the beasts, the false prophet and all the rebellious people (cf. Collins, 1979:138). This eschatological combat image can be connected with 12:1-12 of the previous section and 20:1-6 of the following section.

In there, Satan was hurled to the earth (ἐβλήθη εἰς τὴν γῆν;12:9) and an angel seized the dragon or Satan and bound him for a thousand years and threw (ἐκράτησεν, ἔδησεν, ἔβαλεν) him into the Abyss. The defeat of Satan in these two images is based on the final victory that derived from the victory of the Divine Warrior (see Mckelvey, 2001:85-100). The most interesting thing in these verses is that these words are used with the aorist tense rather than the future tense. That is, the image of combat-victory in these sections is explained as the result of Christ and the martyrs' death, reflecting the past event on the cross (Collins, 1976:234).

In terms of the pattern of the combat myth, Collins (1976; cf. Hanson, 1975:402-413) explains the motif of combat-victory between God as conqueror and Satan as the enemy of God, especially focusing on chapter 12. For her, the repeated pattern of the structure in

¹⁴⁶ In order to understand this section better, Michaels (1997:218) suggests a kind of chiasm concerning this section as follows: (a) the birds of the sky are invited to feast (v. 17), (b) the doomed armies are described (v. 18), (c) the beast gathers these armies for battle (v. 19), (c') the beast and false prophet are captured and thrown into the lake of fire (v. 20), (b') the armies are killed by the sword of the rider on the white horse (v. 21), (a') the birds feast on their flesh (v. 21). Even though it is good suggestion to make understanding this section through this diagram, it is not enough to show the role of Christ as the Divine-Warrior who fights to destroy the evil ones as a whole. Thus, I want to suggest a kind of ring composition in the following way: (a) the great feast of God for birds (v. 17), (b) the destiny of the all rebellious people (v. 18), (c) the victory of Christ as the Divine-Warrior against all evil ones (vv. 19-20a), (b') the destiny of the beast and the false prophet (v. 20b), (a') the great feast for birds (v. 21). Through this kind of analysis, the role of Christ as the Divine-Warrior that fights against all evil ones is revealed much better.

Revelation is deeply rooted to the victory that is derived from the framework of the ancient myths of combat. She compares the motif of combat-victory in Revelation with the ancient myths of combat, expressed as combat between the forces of order or good and those of chaos or evil. Her argument gives us insight to help interpret the Revelation in terms of victory and conquest. For Collins (1976:44), the primary impact on the first-century Christians is based on the motif from persecution to salvation through combat-victory.

It is also a realization of 16:17 when a great voice from the throne proclaims that “it is done (*γέγονεν*).” It declares that this is the manifestation of the completed judgment of Christ (Krodel, 1989:288-289) as the Divine-Warrior against all the rebellious people, as well as the beast and the false prophet. The fact that the beast and the false prophet were thrown into the fiery lake of burning sulphur implies the punishment by fire, and the confinement of a rebellious foe (cf. Collins, 1979:137; Barker, 2000:312-313; Dt. 32:22; Da. 7:11; Mt. 3:12; Lk. 16:24; Rev. 17:16; 18:8-9, 18) and indicates their final judgment by Christ as the Divine-Warrior.

In this section of Revelation (19:11-21), the familiar military symbolism expresses the victory of Christ, the conqueror as the Divine-Warrior and of his army over the beast, the false prophet, and their allies through various military images. Summers (1951:201) is of the opinion that this implies the complete victory of Christ as the Divine Warrior over all the enemies, not just in John’s age, but in any age of the world’s history. That may be so, but the primary emphasis is on the victory over the false pagan religion of Asia Minor in A.D. 95. The message of this section explains the true status of Christians in the greater Roman society, where the suffering and suppression of Christians through various elements were a central concern (cf. Slater, 1999:229).

As for encouragement, hope and resistance against evil forces, the message of the victory of Christ as the Divine-Warrior and of his followers (19:11-21) is well matched with the wedding feast of the Lamb (19:7). This is evaluated as being a frequent method for the expression of apocalyptic eschatology after the defeat of all the evil-doers in 17:1-18:24. The attending of the wedding feast of the Lamb will be connected with the everlasting blessing of 21:1-22:5 in that “God’s justice within history is vindicated” (Mckelvey,

2001:99) for his chosen people.

IV.4.2. The Conquerors as the followers of Christ the Divine-Warrior

IV.4.2.1. The 144,000 as Conquerors in 7:4-8

The issue of who the 144,000 in Revelation are, is very important. When one does actually regard only this text as it is without considering its immediate context, some problems could arise. In order to interpret some texts, it is necessary to consider the immediate context, together with the Jewish culture and tradition (cf. Gonzalez, 1999:40-68). I want to deal with the 144,000 in 7:4-8 to find its application, as well as within the immediate context, even though to avoid repetition I will not deal with Revelation 14:1-5.¹⁴⁷

IV.4.2.1.1. Interlude or expansion?

Chapter 7 could be divided into two parts: verses 1-8 speak of the 144,000, and verses 9-17 describe the innumerable multitude. The 144,000 are described as 12,000 chosen from each of the 12 tribes of Israel and the innumerable multitude is described as those who come out of the great tribulation (7:14). Before one considers the development of this theme, it is necessary to examine the immediate context of 7:4-8. In form and content, it is possible that chapter 7:1-8, which connects chapter 6 and chapter 8:1-5, could be regarded as an interlude¹⁴⁸ as most of scholars suggest (cf. Warren, 1983:123; Fiorenza, 1991:65). However, I agree with Müller (1994:251) that even though many scholars define chapter 7 as an interlude, the term ‘expansion’ is better than the term ‘interlude’. The reason is that chapter 7 does not interrupt the flow of the seals and trumpets and does not introduce

¹⁴⁷ The statements regarding the 144,000 in Revelation 7:1-8 and 14:1-5 must obviously be the same group (cf. Collins, 1979:99; Ladd, 1979:189; Fiorenza, 1991:87). Revelation 7:1-8 parallels 14:1-5 as follows: (1) both verses are connected with the Lamb who is conqueror (7:10 and 14:1, 4), (2) both refer to the salvation of the chosen people of God against the evil ones (7:4 and 14:1) and the chosen people of God who have a seal on the foreheads of the servants of God (7:3) and have the name of the Lamb and his father’s name written on their foreheads (14:1), (3) both refer to the saints who follow the Lamb-Christ (7:14 and 14:4; cf. Slater, 1999:193). The context in which Revelation 7:1-8 and 14:1-5 are considered indicates the 144,000 as a symbolical image of the faithful people of God (cf. Beckwith, 1967:650).

¹⁴⁸ The scholars who regard this section as an interlude are: Mounce, 1977:164; Boring, 1989:127; Metzger, 1993:60; Poythress, 2000:117. But in contrast with them, Mazzaferri (1989:335) insists that even though chapter 7:1-8 appears as answer to the closing question of chapter 6:17, this does not make chapter 7 as part of the sixth seal. One doesn’t have any reason to deny the connection between chapter 6:17 and chapter 7:1-8.

totally unrelated material into the following section (cf. Strand, 1989:202).

The 144,000 in 7:1-8 fall within the seven seals sequence (6:1-8:1). The opening of the first four seals (6:1-8) shows us the four horsemen, indicating the destruction of the earth from an earthly perspective. However, when one gets to the five seals (6:9-11), the scene changes to a heavenly perspective in that John saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. After that, the eschatological disaster falls upon the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man (6:15). In 6:17, the question is asked: “For the great day of their wrath has come, and who can stand”? The answer to this question is now given in 7:1-8 as an “expansion” (Müller, 1994:251) over the previous section, with a contrastive image. While 6:15-17 describes people who can’t survive on the day of the wrath of God and the Lamb, 7:1-8, in contrast, describes people who can survive on the day of the wrath of God and the Lamb.

The security of the people of God is confirmed through the four angels standing at the four corners of the earth who hold the four winds of the earth. This refers to a destructive force in the Old Testament (cf. Caird, 1966:94; Fiorenza, 1991:66; Ps. 11:6; Isa. 41:16 Jr. 49:36; Da. 7:2), implying a state of being sealed (cf. Müller, 1994:257; 7:1). A seal on the foreheads of the servants of God is regarded as a sign of God’s protection (Bullinger, 1909:281; Reddish, 1982:173; Krodel, 1989:181; Ulfgard, 1989:74) or the baptism of identifying oneself with God (Grimsrud, 1987:64; Kraybill, 1996:140) or the victory of the people of God (Farrer, 1964:110).¹⁴⁹ In contrast with those who have been marked with the seal of the beast (Rev. 13:16), those who have been marked with God’s seal could be protected against these plagues fallen upon the wicked people. The image of the 144,000 as the people of God provides “special pathos” (Carey, 1999:140) for John’s audiences who are now able to cross the boundaries between the earthly and the heavenly perspective.

¹⁴⁹ The most obvious parallel to the sealing in the Old Testament is found in Ezekiel 9:1-8. In this section, before God destroys the wicked of Jerusalem, he sends out a man to put a mark upon the foreheads of the faithful Israelites in order to save their lives and spare them from the impending judgment. In this case, the seal means a symbol of “divine protection or God’s property” (Krodel, 1989:182) over them from the judgment of the city. According to Schippers (1992:3.497-501), seals were widely used very early (3rd millennium onwards) in Mesopotamia and the real meaning of the seal is a legal one: the owner puts his mark on his possessions, his beasts, his slaves in order to protect his property against theft. For more useful information, see Fitzer (1975:7.939-953).

This section could be connected with 9:4 in that the seal of God's people with a mark upon their foreheads can guarantee their protection by the plague of demonic locusts. Charles (1975:1.196, 243) explains the meaning of the seal as a security of the faithful against demonic forces. Through the text of 7:3 and 9:4, one can suggest that the seal upon the foreheads of God's people is the guarantee and sign of the spiritual or physical security (cf. Newman, 1968:66; Beasley-Murray, 1992:140; Barker, 2000:159-163) of God's people in the time of eschatological judgment upon the wicked people.

IV.4.2.1.2. The twelve tribes of Israel and the innumerable multitude

IV.4.2.1.2.1. The twelve tribes of Israel

Then, the question that one could ask is who are the 144,000 in Revelation 7:4-8? The issue of the identity of these 144,000 is hotly debated. The 144,000 in Revelation 7:4-8 are explained as 12,000 from each of the 12 tribes of Israel. On the basis of the conjecture that 7:4-8 is derived from a Jewish or Jewish-Christian source, Charles (1975:1.193; cf. Ladd, 1979:112-113; contra Lenski, 1943:254; Summers, 1951:148) insists that the 144,000 were Jews or Jewish-Christians, indicating a certain Jewish particularism.

As with Charles, Bauckham (1993b:76-80) observes in these verses two contrasting images. That is, on the one hand, the 144,000 from the twelve tribes of Israel (7:4-8) implies that the 144,000 Israelites are the followers of the Davidic Messiah in terms of a nationalistic image. On the other hand, the innumerable multitude (7:9) as people of the slaughtered Lamb indicates those who are ransomed from every nation (5:9).¹⁵⁰ One should actually reject these theories that the 144,000 indicate Jewish Christians or the followers of Davidic Messiah in terms of a nationalistic image, because there are not enough statements to limit the protection of the seal to these groups (cf. Collins, 1979:52; Warren, 1983:130).

¹⁵⁰ Reddish (1982:168) argues, however, that such cannot be John's use of the tradition. John does not distinguish between Jewish and Gentile Christian. The entire church is the New Israel in which radical distinctions play no part. The intention of John to send his prophetic message is not to make a distinction between Jewish Christians and Gentile Christians, but to reveal God's will to the eschatological people of God in order to give encouragement, hope, and God's purpose to those who are on the side of God, even under persecution.

Collins (1979:52-53; 99) describes the 144,000 as a particular group within the faithful, that is, the martyrs (cf. Kiddle, 1940:133; Caird, 1966:95). But, she regards the innumerable multitude as the ultimate, complete salvation and triumph of all the faithful (7:9-17). However, one doesn't have any reason to limit the 144,000 to the martyrs. It is doubtful that through the enumeration of the tribes of Israel, just the 144,000, martyrs were to be protected and through the innumerable multitude, all the faithful Christians were to be saved as distinctive and particular distinguished groups.

In the New Testament times, the twelve tribes of Israel were not a historical, but a theological entity (Fiorenza, 1981:92; cf. Strand, 1984:318) as the new eschatological Israel of God.¹⁵¹ Just as the 'twelve' in Mark are thus understood as the disciples encompassing a wider range in meaning than merely the twelve, one shouldn't necessarily regard the 144,000 as Jewish Christians or chosen minor martyrs. But one can consider 144,000 as a symbol for the eschatologically newly saved Israel beyond historical reference (cf. Ellul, 1977:168; Ulfgard, 1989:72-73). Here, one faces another symbolic transformation (Barr, 1984:39-50) such as the parallel between the Lion and the Lamb in 5:5-6. Just as in 5:5-6, the word λέγει (heard) has been transformed into εἶδον (saw), the image of the 144,000 (ἡκουσα;7:4) has also been transformed into the innumerable multitude (εἶδον;7:9).

The description of 'the twelve tribes' list confirms a symbolic meaning of this section because it does not follow the usual pattern of this list (cf. Ladd, 1979:115). Unlike other texts (e.g. Ge. 35:22-26; 49:2-28; Nu. 1:5-15; 1 Ch. 2:1-2; Ezk. 48), Judah is mentioned first and Dan is omitted (cf. Winkle, 1989:58-67) while Manasse is replaced.¹⁵² The order

¹⁵¹ In the New Testament, the 'Israel' or 'the twelve tribes' could be reinterpreted as the new community of the people of God. For example, Gal. 6:16 mentions the Israel of God. Here, it is not necessary to limit the Israel of God to the empirical and national Israel (cf. Ridderbos, 1984:227), but it means the new Israel as a community of God's people. In the case of James, the statement regarding the twelve tribes (Jas. 1:1) appears. This term is used here figuratively to denote the whole Christian church, which receives the letter of James (cf. Adamson, 1984:49-50). Thus, it is clear that the application of term 'Israel' or 'the twelve tribes' in the New Testament denotes the new community of God's people (cf. Boring, 1989:131).

¹⁵² Unlike other texts, in Revelation 7:4-8 the Judah is mentioned first. It is related to the intention of John because the Judah tribe is the tribe from which Jesus, the Messiah, came. It could be connected with Rev. 5:5 in that the Lion of the tribe of Judah, the Root of David, as conqueror has triumphed, that is, built on biblical tradition (cf. Winkle, 1989:58). The omission of the Dan tribe is a debatable issue. But, it is a persuasive suggestion to combine two theories. That is, the reason for the omission of Dan is a tradition that on the one hand, the Anti-Christ would come forth from that tribe as proposed by Irenaeus (Adv. Here. 5, 30, 2; cf. Peake, 1919:279; Collins, 1979:52-53; Boring, 1989:130) and on the other hand, it was infamous for its idolatry (cf. Lenski, 1943:254; Fiorenza, 1981:92; e.g. Lev. 24:11; Jdg. 18; 1 Ki. 12:29). Thus, one can

of the twelve tribe' list in this section does not follow the historical sequence, but it reflects the theological intention of John, implying the eschatologically saved, that is, God's spiritual people who conquered the temptation of the world. Accordingly, one must exclude the historical relevance that tries to connect with Israel's historical tribes. As a symbolic meaning the 144,000 as the conquerors could be regarded as the new eschatological Israel of God who avoided the wrath of the Lamb (6:17). How can they be called the conquerors? It depends on the seal on their forehead and the name of God and the Lamb, which only the conquerors have (cf. Thompson, 1998:107). This section expresses who the conquerors are from an earthly perspective. That is why they as the 144,000 are introduced as the conquerors, implying the new community of God. The image of the conquerors in 7:2-8 is contrasted with the defeated ones who have a mark of the beast on their right hand and their forehead in 13:16.

IV.4.2.1.2.2. The innumerable multitude

Who is the innumerable multitude in Revelation 7:9-17? John observed a great multitude that was represented by every nation, tribe, people and language (ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν). Regarding the fourfold formula in this text, Bauckham (1993a:326) is quite correct that John's intent was to use formulas and variations deliberately. Through a detailed study of this formula, one can recognize how John has embodied his central prophetic conviction regarding the conversion of the nations in his literary composition. That is, when one connects this section with the previous section (7:1-8), one can find some similarities between two sections, composed very carefully according to John's intent. One of those similarities is the number 'four', implying totality or universality or the number of the world (Summers, 1951:22; Prévost, 1991:33, 89; Bauckham, 1993a:326).¹⁵³

suppose that the tribes' list reflects of John's intention to deliver his message to his audiences and also it is built throughout the biblical tradition and social-historical backgrounds faced by the first Christians under the Rome.

¹⁵³ When one compares other examples that are quoted in other texts, it will be much clearer to regard the number four as the number of totality or the whole of the world. In Rev. 4:8, the praise of the four living creatures to the one who is sitting upon the throne indicates the praise of the whole world to worship God (cf. Letseli, 2001:152). In 6:2-8, the four horses execute the divine judgment on the wicked world. Even though this divine judgment is limited to the nature (cf. Ladd, 1979:98), the power or boundary of judgment means

In section 7:1-8, the four angels, who are God's perfect agents to perform his divine will, stand at the four corners of the earth, implying the inclusion of all of the earth. They hold back the four winds¹⁵⁴ of the earth, symbolizing the divine retribution towards the wicked world (cf. Jr. 49:36; Da. 7:2). It means that except for the 144,000 from the tribes of Israel who were sealed, the universal judgment on the whole wicked world would take place by way of applying his wrath through the angels - stating a negative perspective.

In contrast with this section (7:1-8), in 7:9 there is a great multitude that no one could count that comes from every nation, tribe, people and language. They stand before the throne and in front of the Lamb while wearing white robes and holding palm branches in their hands. This section also has the fourfold formula, that is, expressed as every nation, tribe, people and language (ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν). When one regards white robes and palm branches as symbols of victory (Krodel, 1989:184; Ulfgard, 1989:81-85, 89-91; Beasley-Murray, 1992; 145-146; Slater, 1999:180), a great multitude is expressed to indicate the victorious people of God from a positive perspective as applied to the fourfold formula.

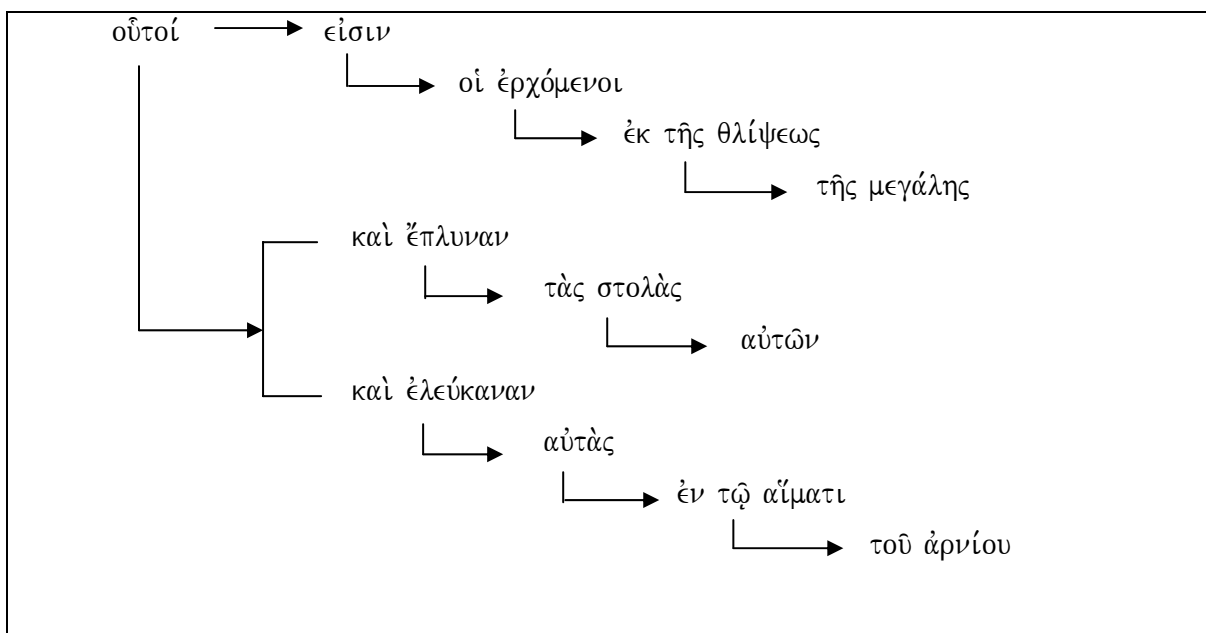
The other similarity between the two sections is based on the fact that the 144,000, who are sealed on their foreheads, could correspond to those who have washed their robes and made them white in the blood of the Lamb (7:14). This idea is based on the Exodus pattern. When Israel left Egypt, Israel was saved from Egypt through the protective sign of the blood of lambs (Ex. 12:7). Likewise, the great multitude who have come out of great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης) have washed their robes (ἔπλυναν τὰς στολὰς αὐτῶν) and made them white in the blood of the Lamb (ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου] and will be saved through the protective sign of the blood of the Lamb (7:14). Therefore, I strongly believe that the two terms for the 144,000 and the great multitude refer to the same identity, indicating the same eschatological people of God, namely the conquerors (Kistemaker, 2001:245, 252-253; contra Johnson, 2001:131).

the perfect destruction of creation. Thus, it must be certain that the number four implies the totality or the whole of the world.

¹⁵⁴ In the Old Testament, the wind as the destructive power or element to God's judgment is a prominent idea. Cf. Job. 38:24; Ps. 11:6; Isa. 41:16; 64:6; Jer. 4:11-13; 10:13; 13:24; 22:22; 49:36; 51:16; Ezk. 5:2; Da. 2:35; Hos. 4:19; 8:7; 12:1.

The difference between 7:1-8 and 9-17 lies in competing point of views or perspectives (cf. Boring, 1989:131; Ulfgard, 1989:73). The 144,000 (7:1-8) is expressed in terms of an earthly perspective. The great multitude (7:9-17) is expressed in terms of a heavenly perspective through the throne and the Lamb who are in heaven. The division of these two sections can be absolutely identified with μετὰ ταῦτα εἶδον introducing a new vision (cf. Kelly, 1986:289-292; Rev. 4:1). One can accordingly conclude that the description of the 144,000 and the great multitude refers to the same identity, which indicates the new eschatological people of God. Whereas the 144,000 as conquerors will be sealed safely through persecution or ordeal or tribulation, the heavenly perspective presents the conquerors as people who will be saved by the blood of the Lamb.

Ulfgard (1989:102) is of the opinion that while John hears in 7:1-8 those who will be protected by God, expressed through the 144,000, John sees in 7:9-17 those who will be saved by the Lamb, expressed as an innumerable multitude. The 144,000 and the multitude are visualized as the victorious conquerors. This message had “therapeutic functions” (Slater, 1999:181) for the Christians who lived under the threat of social ostracism and deprivation. It encouraged his readers and audiences to remain faithful even until death. Mclean (1996:194) is correct in saying that for a therapeutic function, John describes the final picture of the faithful saint by putting them with the Lamb. In order to understand who the conquerors are, one can analyze 7:14 as follows:



This diagram clearly shows us that the reason for victory or conquest is to endure the great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης) that was the destiny of the Christians in those days and to wash and make their garments white with the blood of the Lamb to be conquerors. The use for the second time of aorist (ἔπλυναν, ἐλεύκαναν) indicates that the blood of the Lamb made the saints the conquerors as had already happened on the cross.

IV.4.3. The martyrs as Conquerors in 6:9-11

One can suppose that the theme of martyrdom in Revelation is one of the more well-known themes, because the story about the blood and tribulation of Christ and the saints is widely spread (e.g. 1:5, 9; 2:10, 13; 6:9-11; 7:14; 11:7; 12:11; 16:6; 17:6; 18:24; 19:2, 13). It must be certain that the martyrdom of Jesus Christ as conqueror is a central message in John's Christology. That is why he is worthy of being called conqueror. The role of Christ as conqueror is to complete his messianic mission, not by a military struggle, but through his sacrificial death (ἐσφάγης) on the cross as a martyr (cf. Scott, 1940:118). As Scott (1940:120) says, "the Great Avenger of the martyrs had Himself been the supreme Martyr." As the proto-martyr, the image of Christ has a particular role in providing a role modal in his portrayal in Revelation.

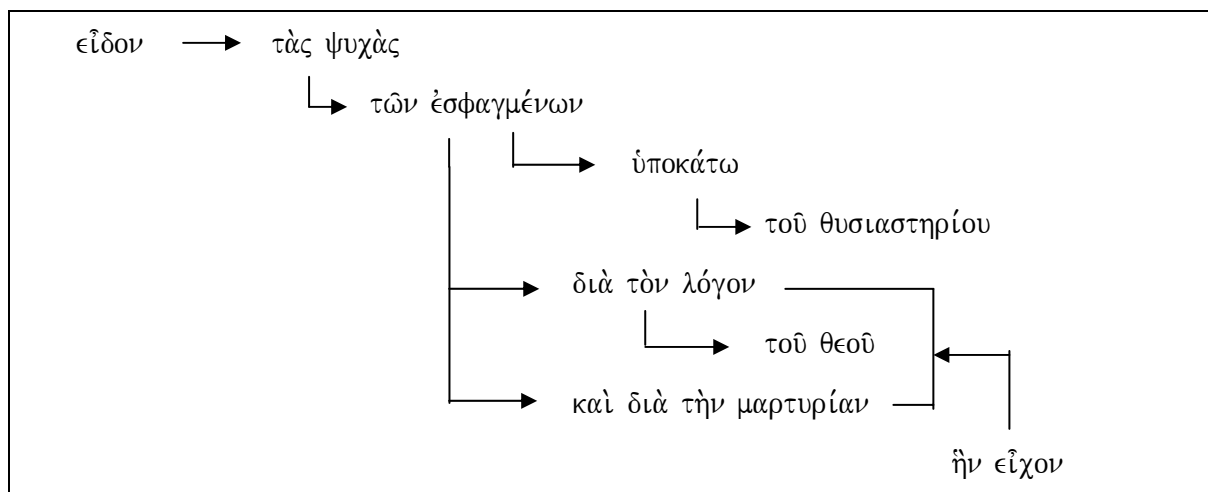
IV.4.3.1. The word of God and testimony

Section 6:9-11 is connected with the seven seals sequence (6:1-8:1). Concerning the opening of the first four seals, the four horsemen explain the judgment of God on the people because of their human self-indulgence and rebellion. These are manifested through the persecuting Roman power (cf. Boring, 1989:122; contra Chilton, 1987:67) or in a socio-political critique of imperial rule (Fiorenza, 1991:63) from an earthly perspective. The perspective is here transformed from an earthly perspective to a heavenly perspective. It clearly indicates the statement regarding the altar (θυσιαστηρίου)¹⁵⁵ where John saw the

¹⁵⁵ Cf. 6:9; 8:3(x 2), 8:5; 9:13; 11:1; 14:18; 16:7. The image of the altar in Revelation shows us the heavenly perspective. The important role of the altar in Revelation is suggested by Resseguie (1998:94): (1) it is a place of refuge where the believers gather who have lost their lives on earth, (2) it is from the altar that the word of God is given to angels to bring about the end, (3) it is at the altar that the prayers of the saints intertwined with the smoke of the incense are offered to God. Accordingly, the altar in terms of a heavenly perspective must be the place for the people of God and the place where God dwells.

souls of those who had been slain, because of the word of God and the testimony (διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον) they had maintained. The souls of those who had been slain could be connected with the case of John in 1:9 (διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ), the case of the saints in 12:11 (διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν) and 14:12 (τὰς ἐντολάς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ), and the souls of those who had been beheaded in 20:4 (διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ).

In the case of each verse, they are conquerors triumphing because of the word of God and the testimony they had maintained whether they were martyred or not. According to Gilbertson (2003:112-113), to keep (τηρέω) the word of God and testimony is closely linked with νικάω. Therefore, keeping the word of God and maintaining the testimony of Jesus are crucial points to be a conqueror in the present context. One can see that the book of Revelation was written to encourage and to assure as a “maintenance strategy” (Slater, 1999:179) the Christian community who faced life-threatening persecution for their faith. Thus, the intention of John was to deliver this prophetic message to his audiences to remind them of God’s promise to those who remain faithful witnesses. Since events in heaven are sometimes descriptive of earthly events, at other times, events on earth are determined by heavenly events (Resseguie, 1998:86). The vindication of those who are under the altar as the martyr (6:9) is to assure and to guarantee their ultimate protection and salvation from the hands of their enemies (cf. Beale, 1999:391-392). Greek text of 6:9 clearly shows us the theme of conqueror.



That the souls of those who had been slain are under the altar reflects that they are people of God who were slain in terms of the sacrificial death of the martyrs (cf. Pattemore, 2004:76-82). This sacrificial death of the martyrs (ἐσφαγγμένων) is connected with the death of the Lamb (ἐσφαγγμένον) in 5:6. The reason for the death of souls who had been slain depends on the word of God and testimony about the Lamb. To bear the word of God and the testimony is closely related to suffering or even death. Pattemore (2004:97) is of the opinion that “ the martyrs, then, are conquerors whose victory is both dependent on and modelled on the victory through suffering and death of the Lamb.”

The victory of the martyrs in 6:9-11 is revealed through the giving of a white robe to the martyr, as noted above, because the image of a white robe indicates victory (Harrington, 1969:125; Boring, 1989:126) or purity (Buchanan, 1993:173), and the righteousness (Morris, 1983:120) of the Christians. The statement regarding a white robe might be connected with 7:14 in that the innumerable multitude have washed (ἐπλυναν) their robes and made them white (ἐλεύκαναν) in the blood of the Lamb. The object of these two Greek words is closely linked with ἐν τῷ αἵματι τοῦ ἀρνίου. In both these verses (6:9 and 7:14), the description of the white robe indicates victory of the conquerors martyred from a heavenly perspective rather than in purity or righteousness, as some scholars suggest.

When one carefully considers both verses (6:9 and 7:14), one will find that they have some similarities. First of all, they describe a heavenly environment (e.g. altar, throne, angels, elders and four living creatures) in contrast to an earthly environment of the previous section (6:1-8 and 7:1-8). The earthly environment of the conquerors who suffered, even to the point of death, could be determined by a heavenly perspective that their martyrdom will be vindicated by God’s intervention (cf. Caird, 1966:61; Boring, 1989:126). According to Resseguie (1998:43), “The *above* may overturn, modify, or add to the limited perspective of *below*.” Another similarity in both sections is the ‘seeing’ formula in contrast to the previous section having a ‘hearing’ formula (cf. Enroth, 1990:598-608). In the case of Sweet (1979:125-126; cf. Caird, 1966:73), what is heard represents the inner reality, but what is seen represents the outward, the flesh. Even though he doesn’t overlook the importance of the ‘seeing’ formula, the weight of his argument rests on the ‘hearing’ formula translating the ‘seeing’ formula.

In 6:1-8, the judgment of the people who belong to the earth begins with a ‘hearing’ (καὶ ἤκουσα) formula. When the fifth seal is opened, John saw (εἶδον) the souls of those who had been slain under the altar. What John saw, in contrast to the divine judgment of the earthly people, is the vindication of the martyrs who died for the word of God and the testimony they had maintained. Those who have been killed are conquerors in terms of the heavenly perspective even though they are defeated in terms of the earthly perspective. This section (6:9-11) will help to assure and guarantee the victory of martyrs as conquerors who died for the word of God and their testimony. Therefore, Scott (1940:127) says that “Martyrdom, for John, is not only the decisive test of fidelity, but is a positive achievement which helps forward Christ’s victory.”

IV.4.4. Two witnesses as Conquerors in 11:3-13

As with the case where the breaking of the seven seals has an interlude (7:1-8:1),¹⁵⁶ the seven trumpets also have an interlude section (Bauckham, 1993b:82; 10:1-11:13). In the case of this section, it is much better to view it as an expansion or enlargement because this section (10:1-11:13) doesn’t break the flow of the trumpets. The sixth trumpet in 9:13-21 is similar to the sixth seal in having some expansion or enlargement.

The sixth trumpet explains the judgment of one-third of mankind who don’t have the seal of God upon their foreheads (9:4). Although this terrible plague afflicted one-third of mankind, they did not repent (οὐ μετενόησαν). One can assume that the function of the sixth trumpet is to lead the people who do not have the seal of God upon their foreheads to repentance (cf. Müller, 1994:351). In response to the people who did not repent between the sixth and seven trumpets, an expansion or enlargement (10:1-11:13) is described as the preparatory to the seventh trumpet (11:15-19).

IV.4.4.1. Little scroll

The scholars (cf. Summers, 1951:160-167; Beckwith, 1967:573; Collins, 1979:160; Boring,

¹⁵⁶ Here, I have not called it an ‘interlude’ but an ‘expansion’ following Müller (1994:250-251) or an ‘enlargement’ because the term expansion or enlargement explains the concept better than the term interlude when one considers the flow of the seals and the context of the text.

1989:139-148; Müller, 1994:352-353) divide Revelation 10:1-11:13 into two parts, namely the little scroll section (10:1-11) and the measuring of the temple and the two witnesses (11:1-13).¹⁵⁷ The issue in the first section (10:1-11) is the relationship between the scroll (βιβλίον) of chapter 5¹⁵⁸ and the little scroll (βιβλαρίδιον) of chapter 10. The scholars, insisting that the scroll (βιβλίον) in chapter 5 and the little scroll (βιβλαρίδιον) in chapter 10 are the same, consider the lexiconic approach of the two words and the numerous parallels between them.

As with Mazzaferri (1989:267-279), Bauckham (1993a:243-257) argues that βιβλίον and βιβλαρίδιον can be used interchangeably, implying that the diminutive forms in Revelation do not seem to be intended to be diminutive in meaning (cf. Mazzaferri, 1989:267-279). He takes full account of the Old Testament source that was derived from Ezekiel 2:8-3:3 both for the scroll in chapter 5 and for the scroll in chapter 10. His argument is based on the fact that the statement of the scroll in chapter 5 and chapter 10 is thoroughly indebted to Ezekiel 2:8-3:3. His argument also depends on the appearance of a mighty angel (ἄγγελον ἰσχυρὸν) in 10:1 who is the same mighty angel (ἄγγελον ἰσχυρὸν) appearing in 5:2. Therefore, he suggests that the two scrolls in Revelation 5:2-3 and 10:2, 8 must be regarded as the same scroll (Holwerda, 1999:150-153).

In contrast to Bauckham (1993a:243-257), Beale (1999:530-532) argues that even though he recognizes that to regard the two books as the same ones is plausible, he rejects the notion for the following reasons: 1) to say that βιβλαρίδιον has lost its diminutive meaning

¹⁵⁷ Krodell (1989:217-218) emphasizes the continuity between two sections (10:1-11 and 11:1-13) as follows:
 A (10:8-11): the symbolic action of eating the little scroll
 B (10:11): the commission
 A' (11:1-2): the new prophetic action of measuring the temple
 B' (11:3-13): the commission and fate of the two witnesses

But in contrast to Krodell, one must recognize the difference between the two sections (10:1-11 and 11:1-13).

¹⁵⁸ In Revelation, the word βιβλίον occurs 23 times (cf. Schrenk, 1968:1.615-620): 1:11; 3:5; 5:1, 2, 3, 4, 5, 8, 9; 6:14; 10:8; 13:8; 17:8; 20:12 (x 3); 21:27; 22:7, 9, 18 (x 2), 19 (x 2). Concerning the contents and meaning of the sealed βιβλίον, Stefanović (1996:2) suggests a variety of proposals: the OT, the entire Scripture, the book of judgment, the memory of God, Christ himself, the symbol of Divine providence, Revelation itself or part of it, the book containing God's decrees, the bill of divorce, the future history of the church, prophecy, the book of God's secret purposes, the transcript of God's mind, the book of God's covenant, the New Covenant, a part of Daniel's prophecy, the book of the history of humankind, the antitype to the tables of the Law, a magical scroll, a will or testament, a title-deed of sale, the book of Christ's inheritance, the book of redemption, the OT Torah, a double inscribed contract-deed, a certificate of debt or guilt, a *mancipatio*, the book of Life, the book of destiny, etc.

or nuance is possible, but not necessarily an inference, 2) most of the major lexicons support the idea that βιβλαρίδιον means “little book,” especially in Revelation 10, 3) the little book in 10:2 is introduced without a definite article. It has some nuance that John saw for the first time (cf. Michaels, 1997:133), 4) above all, John has chosen to use βιβλαρίδιον only here and nowhere else in the Apocalypse, where he uses βιβλίον about twenty times (cf. Michaels, 1992:60-61; Aune, 1998a:558, 570-572).

When one compares these two sections in detail, one can find some dissimilarity between the two. First of all, chapter 5 begins with the one who is sitting on the throne (τοῦ καθημένου ἐπὶ τοῦ θρόνου) who holds the scroll in his the right hand (5:1). Even though the mighty angel is present at this scene with many angels, the living creatures, and the elders, only the Lamb (ἀρνίου) is able to open the scroll and its seven seals (5:5). It happens in heaven and one can’t hear any voice speaking ‘to take it and eat’ to John. In contrast to this section (chapter 5), chapter 10 begins with a mighty angel (ἄγγελον ἰσχυρὸν) coming down from heaven (10:1), implying the transfer of the place from heaven to earth. The one who is holding the scroll is not God but an angel (ἐν τῇ χειρὶ τοῦ ἀγγέλου) and John hears “Go, take the scroll that lies open in the hand of the angel.” And John is also told to eat the little scroll from the angel’s hand (10:10).

As Michaels (1992:61) argues, while John’s visions in chapters 1-11 are introduced as a heavenly mystery, the dramatic events of chapters 12-20 realize the plan of God. The identification of the two scrolls of chapter 5 and chapter 10 is not the same, but is plausible. This little scroll in chapter 10 speaks of John’s prophetic renewed commission to proclaim the Gospel to the people who did not repent (e.g. 9:20-21) and to give glory to God (cf. Holwerda, 1999:154). This emphasizes both judgment to those who did not repent and salvation to those who are the people of God. That is, John must prophesy again (δεῖ σε πάλιν προφητεῦσαι) to many peoples, nations, languages and kings for their salvation on the one hand, and judgment on the other hand (Bauckham, 1993b:80-84).

The content of the little scroll that condemns people, who did not repent, is, in spite of the woes of the trumpet, to reveal God’s plan of salvation for the whole world (cf. Rissi, 1966:43). Through chapter 11:1-13, the content of the little scroll (cf. Schrenk, 1968:1.619;

Charles, 1975:1.260; Bauckham, 1993b:83-84; contra Harrington, 1969:161; Beasley-Murray, 1992:168, 171) presents the temple measuring (11:1-2) and the two witnesses (11:3-13), thereby implying a prophetic renewed commission to the church for the unrepentant world related to 9:20-21. The temple measuring symbolizes the protection and the security from destruction for the conquerors (cf. Warren, 1983:133-137; Strand, 1984:324-325; Krodell, 1989:217-221; Beale, 1999:557-559) or “God’s promised protection of his church” (Holwerda, 1999:154).

IV.4.4.2. Prophet witness

Then, who are the two witnesses in 11:3-13? Should this section be interpreted literally as it is? Or should this section be interpreted as a statement that is applied to the martyrs in the church? In 11:4, the two witnesses are described as ‘two olive trees and two lamp-stands that stand before the Lord of the earth’. Two olive trees derived from Zechariah 4 symbolize Zerubbabel as the king and Joshua as the priest from a historical background. Some expect that in 11:5-6 the two witnesses are Elijah (e.g. 1 Ki. 18:38; 2 Ki. 1:9-16) and Moses (e.g. Ex. 7:14-24). Beckwith (1967:595) offers that even though he does not expect the reappearance of the historical figures such as Elijah and Moses, the appearance of prophets who will perform the function executed by Elijah and Moses in the Old Testament is expected (cf. Glasson, 1965:66).

Reddish (1982:178-187) argues that whereas verses 1-2 of chapter 11 are concerned with the entire church, verses 3-13 are concerned with some limited figures within the church – the martyrs (cf. Caird, 1966:133-140). But it doesn’t seem to be John’s intended meaning for the two witnesses. One doesn’t have any reason to limit the two witnesses to the martyrs, who represent the members of the church that are called to witness and die for their faith (cf. Reddish, 1982:183). Only two of the seven churches were to suffer martyrdom (churches of Smyrna and Philadelphia; Caird, 1966:134; contra Beale, 1999:572-573). That is why specific groupings in the church such as “Christian prophets” (Fiorenza, 1991:78) and “martyrs” (Caird, 1966:134; Reddish, 1982:180, 183) are not technically emphasized as a special group differentiated within the church (cf. Gnatkowski, 1989:43). The function of the two witnesses is to witness the word of God and the

testimony of Jesus to the world as the conquerors. Who can witness the word of God and the testimony of Jesus to the world? They are none other than the conquerors as Christ who overcame the world with the word of God and testimony. Therefore, one can't agree that the identity of the two witnesses is none other than martyrs who are called to witness and die for their faith. This is the role of all the conquerors who are called to witness and die for their faith if necessary.

It seems more likely that they do not indicate the two individuals literally, but as a symbol of the witnessing church in the world during the time of the church's persecution (Mounce, 1977:223; cf. Resseguie, 1998:147, 162, 182). John, in his application of the Old Testament, uses a free quote rather than the literal one. That is, the meaning of two olive trees that is quoted from Zechariah 4 is transformed eschatologically into God's people, the church in the New Testament. Zechariah's symbol of the two olive trees is applied to the royal-priestly role of the church (cf. Holwerda, 1999:157). Further, it is clear that the two lampstands symbolize the church because the lampstands have been used to indicate the seven churches in Revelation 1:20, symbolizing the whole universal church.

Then, why is the number seven changed into two? One could ask what it means? For John, the number two is a number of confirmation and of valid testimony (cf. Wall, 1991:144; Resseguie, 1998:10-11). The trustworthy and valid testimony of the number two symbolized as the two lampstands is based on Deuteronomy 19:15 (cf. Dt. 17:6; Mt. 18:16; Jn. 8:17; 2 Co. 13:1; 1 Ti. 5:19; Heb. 10:28), echoing valid legal witness. The number two, as the number of valid legal witnesses, is also applied to the church that must witness the word of God and the testimony of Jesus to the world, even under persecution. The two olive trees have the royal and priestly role applied to the church. Mounce (1977:224) rightly points out that by these two metaphors, John emphasizes the role of the faithful truth of the conquerors that the church under persecution and threat in this world must proclaim.

The most important thing to consider concerning the two witnesses does not depend on their identity as historical figures such as Moses or Elijah, but on their function or role in executing prophetic commissioning to the nations who refuse to repent (e.g. 9:21). One

may suppose that through this section 10:1-11:13, the ultimate function or role of the two witnesses is the role of witnessing, having a function of judgment to the evil ones and salvation to the conquerors. This duty has a prominent emphasis in Revelation (cf. Stevenson, 2001:257-258). As Beale (1992:375) argues, this framework is that of the inaugurated eschatological judgment against cosmic forces and the establishment of God's eternal kingdom. One can, therefore, recognize that the transference from the kingdom of the world to the kingdom of God is only possible by the prophetic function or role of the two witnesses through the death, resurrection and ascension of the two witnesses as the conquerors (11:7-8, 11-12: cf. Stevenson, 2001:262). As a result of that witnessing, the inhabitants of the earth were terrified and gave glory to God (11:13: οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ).

How is it possible to witness in this world as two witnesses? It could be compared with Jesus' ministry as a faithful witness. Just as Jesus as conqueror died and rose from the dead and ascended to heaven, the prophetic witnessing of the church, symbolized as two witnesses, is very similar to the life of Jesus. They are killed (11:7: ἀποκτενεῖ αὐτούς), stood on their feet (11:11: ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν) and went up to heaven in a cloud (11:12: ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ). That is, just as Jesus has achieved his victory as conqueror through suffering and death, the two witnesses as church also achieve their victory as the conquerors through suffering and death¹⁵⁹ in the sight of the

¹⁵⁹ The place "where also their Lord was crucified" could be interpreted as having literal or symbolic or figurative meaning. The arguments of scholars who insist on a literal interpretation (cf. Bratcher, 1984:90; Aune, 1998a:619; Thompson, 1998:127) depend on their interpretation of verse 8 "where their Lord was crucified" as Jerusalem. When one regards this section 11:1-13, one can easily find that it is full of symbolic elements. Therefore, it makes sense that the mention of "where their Lord was crucified" doesn't indicate Jerusalem as it is. Wall (1991:146) is of the opinion that he does not move from symbolism to literalism to speak of the city of Jerusalem. He says something about the theological significance of the death of the "two witnesses." The symbolic interpretation of this section insists that the term Jerusalem (11:8) conveys a spiritual meaning, not as earthly Jerusalem. Thus, there are only two cities, indicating holy city in that the people of God live with God, namely, the spiritual Jerusalem of the saints and the profane city in which the enemies of God's people live (cf. Kistemaker, 2001:333-334). Morris (1999:146: cf. Metzger, 1993:70: Johnson, 2001:168-169) argues that the 'great city' is every city and no city. This interpretation is a suitable interpretation of the book of Revelation, which is full of symbolism. But, it overlooks the socio-historical setting of the book of Revelation, which was written to the people who were under persecution and were in danger. At this point, De Villiers (1988:132) is quite correct to say that the social life-world behind the Apocalypse of John is ultimately connected with the symbols, because symbols are completely integrated into this social life world. A literary analysis of symbols can't be divided by a social analysis. According to him, the great city refers to none other than Rome because the only real threat to the community would be the Roman state. Thus, it is reasonable to assume that the place "where their Lord was crucified" is not a literal Jerusalem, but Rome, which is matched with their socio-historical setting and religious and imperial cult (see

inhabitants of the earth. It makes sense that the prophetic witness of the church is thereby modeled on the prophetic witness of Christ (Stevenson, 2001:262). That is why the two witnesses are called as the conquerors, not in terms of a worldly perspective, but in terms of a heavenly perspective. This is why they must act in this world as prophetic witnesses and conquerors.

IV.4.5. Summary

The theme of the Divine-Warrior in Revelation is a prominent christological title revealing salvation and judgment (e.g. Rev. 1:16; 2:16, 26; 6:2; 12:7-12; 14:17-20; 17:14; 19:2). This picture provides a full image of Christ's final judgment on those who persecuted the people of God. The Divine-Warrior is described with the figure of conqueror that rides the white horse and executes the divine judgment. Interestingly, when he executes the divine judgment, his war is not like other military wars. He is called Faithful and True, which reveals the characteristic of God. It demonstrates the justification of the divine judgment to evil ones because the divine judgment is done by the Faithful and True one (cf. Rev. 2:10, 13; 21:5; 22:6).

What is his weapon to judge the evil ones? To reveal the meaning of this verse (19:13), it is important to understand the theme of Revelation. The Divine-Warrior wears the robes dipped in blood. Even though many scholars see this robe with the blood of the enemies (Metzger, 1993:91; Johnson, 2001:270), the robe that the Divine-Warrior wears is the blood of Christ himself (Grimsrud, 1987:149-150; Barker, 2000:308). This statement is confirmed by saying that his name is the word of God. When the Divine-Warrior fights the enemies of God, his weapon is not a literal sword, but the word of God that is received from God (Rev. 1:1) and comes from his mouth (Rev. 1:16; 2:12, 16; Isa. 11:4; Eph. 6:17; Heb. 4:12). It means that the Divine-Warrior, like the Lamb looking as if slain, conquers the evil ones with his blood shed on the cross and with the word of God and testimony. This is the distinctive way of conquest or victory, which the symbolic transformation occurs through the Revelation. On the basis of the blood of Christ and the word of God and testimony, the Divine-Warrior can be called conqueror.

Botha, 1988:87-102).

The 144,000 (7:2-8) have the same identity as the innumerable multitude in 7:9-17. But, they are explained from a different perspective, namely the earthly and heavenly perspective. The 144,000 have the mark of God, indicating God's protection (Reddish, 1982:173; Ulfgard, 1989:74) against the wrath of God (6:12-17). In contrast with the image of eschatological judgment, the number 144,000 expressing the people of God, delivers some 'rhetorical effect' to guarantee and secure the people of God who were under threat of the wicked people (Beasley-Murray, 1992:140).

Then the 144,000 are changed into the innumerable multitude. Why can they be called the conquerors? There are several reasons. Firstly, they come out of great tribulation. The tribulation is another expression for victory, conquest, and kingship in Revelation (Thompson, 1986:153). Secondly, they washed their robes with the blood of the Lamb. Just as the foundation of victory of Jesus as conqueror firmly depends on his blood shed on the cross (Rev. 1:5), the victory of the people of God depends on the blood of the Lamb to be conquerors (cf. Ex. 12:7). Finally, they worship God day and night. It is closely related to the four animals, 24 elders, and innumerable angels who worship God and the Lamb in 5:11-13. Who can worship God and the Lamb in heaven? They are none other than conquerors who endured the great tribulation and washed their robes with the blood of the Lamb. Therefore, one can suppose that the 144,000 and the innumerable multitude are the same people of God who can be called the conquerors.

The theme of martyrdom in Revelation is a prominent theme. The section 6:9-11 is a good example. To the Christians who lived daily under the threat of death, to keep the word of God and testimony over the Lamb was to give up their lives in a hostile world. The reason for the death of those who had been slain (6:9) was their witness to the word of God and the testimony they kept. But in contrast with their death, the vindication of the martyrs is to secure and guarantee their ultimate protection and salvation against the wicked people (cf. Beale, 1999:391-392). This well-organized prophetic message provides the "maintenance strategy" (Slater, 1999:179) to the Christian community in a difficult time. That is why the souls who had been slain can be called the conquerors because they keep the word of God and the testimony even under the threat of death. It is closely linked with the role of two witnesses who must prophesize to the wicked world.

IV.5. Conclusion

Until now, I have studied the role or function of the Christology of the “one like a Son of man” in Daniel, and Mark’s and John’s gospel and Revelation, and of “the Lamb”, and of “the Divine Warrior”. The survey of the Christology ascertains that these christological images demonstrate their distinctive contextual circumstance of the seven churches to give evocative messages. Slater (1999:13) distinguishes these titles as follows: the title of the ‘one like a son of man’ as a pastoral role; the Lamb as pastor, role model, liberator; and the Divine Warrior as an eschatological judge. Even though these christological implications may function differently to some degree, they demonstrate the present context and the future salvation of the conquerors and judgment of the defeated.

The one like a Son of man is introduced as the divine and heavenly being. When one describes the One like a Son of man, here the One like a Son of man was used not as a title but as a comparison to express a heavenly being in human likeness (Slater, 1999:155-160). It could be drawn from Daniel 7:13 where the One like a Son of man is sitting on the cloud. Here, the term ‘sitting’ has a theological and political implication, indicating an image of enthronement and divinity (Rossing, 1999:67). It is worth noting that in Daniel 7:13, the One like a Son of man wasn’t used to indicate ‘a Son of man’, implying human being, but the One like a Son of man was used to indicate a divine figure or heavenly being (cf. Beale, 1984:154-177) who executes the divine salvation and judgment as an application comparison (like:ִּוְ).

Within the micro-structure in Daniel 7:9-14, the coming of the One like a Son of man in Daniel 7:13 as a divine and heavenly figure is to provide salvation to the saints of God and judgment to the enemies of God. As Casey (1979:22) pointed out, in this section the divine judgment and the triumph of the one like a Son of man are, indeed, emphasized even though the victory or conquest motif through suffering and death scarcely appears. The description of the one like the Son of man (Da. 7:14; cf. 10:5) to whom authority, glory, and sovereign power were given, explains his heavenly nature or divine origin as conqueror (Caragounis, 1986:80-81). He has already won his victory against the enemies (cf. 7:18-27). Put differently, the features of the one like a Son of man refer to none other

than Christ as the heavenly conqueror.

In the case of Mark and John's gospel, the title of the Son of man focuses mainly on the Messiah and the heavenly being through the death and resurrection of Christ. Whereas Hooker (1967:191) limits the title of the son of man within the earthly work of Jesus, Bultmann (1963:150-163) considers Jesus, the Son of man, as the Messiah and the heavenly judge of the world. But one must combine the title of Son of man into Jesus' earthly life, suffering, and his exaltation and coming. The proofs of the texts about the Son of man (cf. Mk. 13:26; Mt. 26:64) indicate what the identity of the Son of man is. He is none other than the messenger of the coming salvation and judgment as judge and heavenly exalted being (cf. Järvinen, 1999:194-198).

In comparison to Daniel 7:13-14, the description of the one like the Son of man is clearly depicted with the feature of the heavenly conqueror (cf. Da. 10:5-6). In the gospels, the characteristic of the Son of man is dealt with as three categories: Jesus' earthly life and ministry (cf. Mk. 2:10, 28; Mt. 9:6; Lk. 5:24), Jesus' suffering and death (cf. Mk. 8:31; 9:9, 12, 31; 10:33, 45; Mt. 16:21; Lk. 9:22), and Jesus' exaltation or future coming in glory (cf. Mk. 13:26; 14:62; Mt. 26:64; Lk. 22:69). It means that Jesus' earthly life and work as conqueror through suffering and death on the cross (Barr, 1998:146) is closely linked with his exaltation and glorification as a heavenly and divine being. In Mark 14:62, the Son of man who is sitting at the right hand of the Mighty One and coming on the clouds of heaven can be regarded as a heavenly being, executing salvation and judgment (Hooker, 1967:171).

In the Gospel of John, the Christology of the Son of man is a useful instrument to reveal the identity of Jesus. Whereas Moloney (2003:252-259; 257n87) emphasizes the earthly life of the Son of Man and denies the role of the preexistent or postexistent Son of Man, Brown (2003:252-259) regards the heavenly characteristics of the Son of Man. The 'ascending and descending' and 'lifting' motifs of the Son of Man especially reveal the identity of Jesus as a heavenly being. These pictures of the 'ascending and descending' and 'lifting up' provide a heavenly characteristic of the Son of Man, connecting the heaven and earth and indicating the exaltation (Dodd, 1960:247).

In conjunction with this quotation of Daniel 7:13, the One like a Son of man in Revelation 1:13, 14:14 also uses a comparison like ὅμοιον υἱὸν ἀνθρώπου. That is, the description of One like a Son of man doesn't have a definite article. This title is used as "comparison" (Slater, 1995:192). Through this comparison, one can recognize that the author of Revelation wanted to reveal the identity of the One like a Son of man not as a human being, but a divine figure or heavenly being. The characteristics of the One like a Son of man as a heavenly or divine being are mainly introduced as the one who is coming on the clouds (e.g. Rev. 1:7; 14:14-16) to execute divine judgment and as the one who possesses the attributes of God (e.g. 1:13-16). The scene of these texts puts together OT images of judgment such as Daniel 7:13, Zechariah 12:10, and Joel 3:13 "as a means of reminding the hearers of God's thoroughgoing commitment to tread down the ungodly" (Desilva, 2002:225).

The characteristics of the One like a Son of man in 1:13-16 provide his divine and heavenly origin or feature to encourage the people who were in difficulty with choices between Christ and Caesar and rich and poor and suffering and assimilation (see Kraybill, 1996). The One like a Son of man having a divine and heavenly origin executes the work of conqueror and judge against the people who are held in his right hand. The seven churches (1:16-20) implies the role of the One like a Son of man as the Lord of the seven churches, even as the Lord of the whole world's churches, as well as the Lord of the cosmos and human history (Beasley-Murray, 1992:66-67). The victory of Christ as conqueror to the churches might give the churches a unity with Christ and strong power to resist the problems in the midst of suffering, poverty, compromise, and persecution. Because the victory of the conquerors had already been completed and guaranteed by Christ, the prophetic message of hope and encouragement might motivate the life of the conquerors as faithful witnesses.

The exaltation of the One like a Son of man could be connected with the suffering on the cross as conqueror (Reddish, 1995:222; cf. 1:5, 7, 9, 18; 2:8; 5:6, 9, 12; 7:14 etc). The features of the One like a Son of man as conqueror through his faithful testimony and his blood (Rev. 1:2, 5, 18) are reflected in the message of the eschatological salvation and judgment. The characteristics of Christ as exalted heavenly and divine being through

suffering and death provide the unity of God's people with Christ. It made the Christians the conquerors through death (θάνατος) or faithful testimony (ὁ μάρτυς, ὁ πιστός) under social threat, suffering, persecution, and compromise (Stevenson, 2001:283).

The Lamb-Christology in Revelation reveals a very important function, that of both death and victory because the references to the Lamb are spread throughout this book (e.g. Rev. 5:6-13; 6:1,16; 7:9-17; 12:11; 13:8-11; 14:1-10; 15:3; 17:14; 19:7-9). One can say that to understand the meaning of the Lamb is to understand the meaning of Revelation as a whole. As the eschatological agent of God, only the Lamb can reveal the sealed book (ch.5), containing God's eschatological promise to the conquerors and to the defeated. The victory of the Lamb, in contrast to their expectations, has achieved through the death of the Lamb salvation to God's faithful people, namely the conquerors. The sacrificial death of the Lamb can bring salvation for the righteous and judgment for the unrighteous (Du Rand, 1995:209).

This image over the Lamb is expressed in various symbolic pictures. First of all, on the one hand the Lamb is expressed through the image of a sacrificial Lamb "looking as if it had been slain" (Rev. 5:6; cf. Johns, 2003:127-149). Owing to the death of the Lamb, the Lamb can open the sealed book and bring salvation to the community of the people of God. The Lamb is worthy of worship and to take the scroll and to open its seal because the Lamb was slain. Through the symbolic transformation from the tribe of Judah, the root of David, to the slain Lamb, he reveals his identity as conqueror by being slaughtered, and dying (Beasley-Murray, 1992:124-125) and redeeming people.

Charles (1991:463) writes that the central feature in chapter 5 is based not on the Lamb's nature, but on the sacrificial role he performs. The sacrificial death of the Lamb guarantees the victory of God's people, whatever the context of God's people is, and confirms the destruction of the enemies of God's people. Through the sacrificial death of the Lamb, one can verify that the victory of the Lamb as conqueror will be obtained through suffering as a symbol of strength (Reddish, 1995:217).

As Johns (2003:159) argued, the Lamb standing as slaughtered (5:6) "lies at the theological

heart of the Apocalypse. It is specifically designed to communicate the shock, irony, and ethical import of his message that *the Conquering One conquers by being a slain lamb*, not a devouring lion.” Therefore, the victory of the Lamb through death brings the rhetorical effect to the conquerors, implying “victory means that they (like their Lord) must be killed” (Aune, 1996:272). Owing to the rhetorical reverse of the victory through the death of the Lamb, the Lamb can be called conqueror and worshipped by the whole world. According to Du Rand (1993a:246), “By the symbolic transformation or remodelling of their thinking through apocalyptic rhetoric, in their belief and convictions the readers move out of their precarious situation into a world where a Lamb conquers and where the oppressed are the victors.”

Apart from the image of victory through suffering, another important image is the image of warring Lamb, Divine Warrior who is God’s eschatological divine agent (e.g. Rev. 17:14; cf. Bauckham, 1993b:66-76). The Divine Warrior makes war against the great harlot, beasts, and the kings of earth, and defeats and overcomes them. The function of the Rider on the white horse, who is called Faithful and True, is divided into two parts: vindication or salvation to the conquerors and judgment or punishment to the defeated. This image will be completed in Revelation 19:11-21 as the Divine-Warrior motif that will be fighting with the enemies of God’s people on earth. The image of the Divine Warrior is to reveal Christ “as God Almighty’s eschatological judge, a divine agent” (Slater, 1999:212). One should keep in mind that the image of the Divine Warrior is the characteristic of the warring Lamb, executing salvation to the conquerors and judgment to the defeated (e.g. 19:11-21), rather than the suffering Lamb (e.g. 12:7-12; 14:1-5). As Barr (1998:138) comments, “John is showing how the death of Jesus has the power to destroy evil, using the graphic imagery of holy war.”

The Divine Warrior will conquer the enemies of God’s people, because the Divine Warrior is the King of kings and the Lord of lords (κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων: e.g. 17:14; 19:16; cf. Longman III & Reid, 1995:182) fighting for his people who faced dangerous situations. Whereas Babylon in chapters 17-18 is depicted as political and economic images of the power of Rome (Rossing, 1999:70), the Divine Warrior image in chapters 19-20 is transformed into nonviolent resistance in terms of faithful witness and

the testimony unto death. Bauckham (1993a:233) argues that the image of holy war transforms the holy war in military terms into non-military meaning of victory over evil power. Just as the Divine Warrior as a faithful witness against evil's forces has won victory, the faithful conquerors of God are called as faithful witnesses against the forces of evil's power (cf. Rev. 1:5; 2:10, 13; 3:14; 19:11; 21:5; 22:6). Therefore, Reddish (1995:215) is quite correct to say that in Revelation, Christ can be expressed as more than a sacrificial victim and as the slain Lamb. He is, paradoxically, the powerful, conquering martyr who leads his army of martyrs to victory as he did (cf. Collins, 1996:206-207).

Accordingly, in the case of the Divine-Warrior Christology, Christ is described as judge who fights against his enemies and for his people. Even though this Christology is used by way of certain militant terminology, his battle with the forces of evil was not executed by way of usual military means, but through divine power (cf. Collins, 1998:277-278). His only weapon is the sword that comes out of his mouth (e.g. 19:15; cf. 1:16; 2:12). It is, accordingly, a very prominent theme that the Divine-Warrior as judge will execute the divine judgment over the forces of evil, and the divine salvation to the conquerors in terms of his faithful witness (Bauckham, 1993b:104-106).

The clearest use of the Divine-Warrior motif in Revelation 19:11-21 will reveal the divine victory in terms of "his death and resurrection" (Johns, 2003:185). This characteristic shows a fuller picture of Christ's final judgment to the evil ones by his word and testimony during the last battle. One can, accordingly, recognize that the final victory of Christ as a Divine-Warrior will provide us with various crucial principles necessary to obtain the final victory over the evil ones (cf. Collins, 1984:130).