

CHAPTER VI. THE CONQUEROR MOTIF AS THE FULFILLMENT OF THE PROMISE STATEMENT IN REVELATION 21-22

VI.1. Introduction

In chapter 3, it is noted that the promise statements, which were given to the conquerors, were studied within chapters 2-3 in terms of historical, topographical, and social realities. Revelation as a prophetic message must be considered in the historical, topographical, and social realities as well as in an apocalyptic context because the empirical reality of human world-building is always on the basis of a social one (Berger, 1969:7).

If one agrees that Revelation is constructed as a unified work, one must remember that chapters 2-3 and chapters 21-22 must be regarded as having a thematic unity of promise and fulfillment. Even when one considers the New Jerusalem in chapters 21-22, one cannot deny the socio-historical reality of that time as far as the image of the New Jerusalem is concerned. Just as the historical churches in chapters 2-3 were clearly rooted on the socio-historical reality with which the first century Christian was confronted, the image of the New Jerusalem is deeply rooted within the context of social and historical realities. That is, it is given to exhort and encourage its audiences to come out of Babylon (e.g. 17:1-18:24) and to dwell in New Jerusalem (e.g. 21:1-22:5; Howard-Brook & Gwyther, 1999:157-159). The image of the New Jerusalem could be interpreted as a social and historical reality rather than just a place waiting for one's own death or the end of the world (cf. Rossing, 1999:144-147). That is why one can see the book of Revelation as a framework of promise and fulfillment, having a concentric structure (Fiorenza, 1985:159-177).

The promise statements about the conquerors in chapters 2-3 can be matched with the fulfillment statements given to the conquerors in chapters 21-22. Through chapter 6, I try to focus on both salvation and victory in terms of the conquerors and the defeated. These two contrasting images, namely the New Jerusalem and the Babylon, can be regarded in the light of victory and judgment and promise and fulfillment.

As Wilson (1996:258) comments, the fulfillment statements accomplish the promise

statements given to the conquerors, confronting various problems. According to Koester (1989:123), the imagery of the New Jerusalem also fulfills the promise statements in the letters to the seven churches of Asia Minor (chaps. 2-3), who were the intended recipients of the apocalypse. Fekkes III (1994:92; cf. Vanni, 1991:348-372) is also of the opinion that the manifestation of divine fulfillment and reward demonstrated in Rev. 21:1-22:5 was already presupposed in the promise statements of chapters 2-3 given to the conquerors. Through this structural unit between chapters 2-3 and chapters 21-22, one can suppose that Revelation was written as a structurally cohesive work (cf. Raber, 1986:296-301). In order to understand the New Jerusalem theme as fulfillment of the promise given to the conquerors (chaps. 2-3), it is necessary to investigate how the book of Revelation is structured and how the section of Babylon judgment is contrasted with the conqueror's fulfillment statements. Two-contrasting images of salvation and judgment upon the conquerors and the evil forces will reveal the identity of the conquerors and the defeated.

VI.2. Structural analysis in Revelation 21-22 as promise and fulfillment

One of the main debates of the book of Revelation is how it must be interpreted, namely as recapitulation or chronological progression. Even though this issue is not my concern in this section, it is clearly connected with the structure of Revelation as both promise and fulfillment. In order to reveal the theme of New Jerusalem, the structural analysis of Revelation should be examined.

To begin with, the chronological progression view of Revelation could be connected to the futurist interpretative approach, indicating progressive development of the events from the first to the end. That is, the seals, trumpets, and bowls are regarded as explaining different events in terms of chronological progression. According to Jauhiainen (2003:543-559), John sees his prophecy as covering the time from Christ's enthronement to the end, having a chronological progression view (contra Tenny, 1957:37; Howard-Brook & Gwyther, 1999:158). The seals portray the beginning of the birth pains and the trumpets represent the warning of impending judgments on the earth-dwellers. The bowls destroy the destroyers of the earth, the beast and his forces. Jauhiainen doesn't regard the septets as providing a blueprint for the future or for one-to-one correspondence between individual elements of

the septets and events in the real world. But this chronological progression view overlooks the structural analysis and linguistic marker that have prevailed in Revelation. Revelation wanted to deliver the message of hope and encouragement to those whose situation is desperate in terms of social and historical realities.¹⁷⁵ This means that the hope for the future New Jerusalem must be interpreted as the present reality as well as the past reality (Barr, 1998:121).

Tenny (1957:32-41) had tried the structural analysis of the repeated phrase like the linguistic marker “in the Spirit (ἐν πνεύματι)” in that he has developed his structural analysis. Each occurrence of this phrase can be located in a different place: Patmos (1:9-10), heaven (4:2), a wilderness (17:3), and a mountain great and high (21:10). On the basis of these four phrases, he refers to the structural analysis of Revelation as follows:

Prologue:	Christ Communicating	1:1-8
Vision I :	Christ in the Church	1:9-3:22
Vision II:	Christ in the Cosmos	4:1-16:21
Vision III:	Christ in Conquest	17:1-21:8
Vision IV:	Christ in Consummation	21:9-22:5
Epilogue:	Christ Challenging	22:6-21

Through the repeated phrase ‘in the Spirit: ἐν πνεύματι’ (e.g. 1:10; 4:2; 17:3; 21:10), Tenny (1957:33) divides these four phrases into two pairs of contrast and comparison: the first pair contrasts Patmos with heaven, and the second, the wilderness with the mountain, the harlot and the bride, corruption and purity, doom and destiny, despair and delight. Even though he uses the useful phrase “in the Spirit” to interpret the book of Revelation (cf. Bauckham, 1993a:1-37; Smith, 1994:373-393), this division doesn’t reveal the relationship

¹⁷⁵ Through the study of the first-century Eastern Mediterranean that provided the dimension of human experience on the mental maps of most people of ancient times, Malina (1989:1-17) emphasizes the present-oriented character of the first-century Eastern Mediterranean. According to him, in the ancient world, there was no one, neither Greek nor barbarian, who might have been future-oriented. The presupposed future-orientation categories of the Bible are in fact not based on the future-oriented at all, but present-oriented. Thus, it is a crucial point to see that when one regards the book of Revelation in terms of recapitulation or chronological progression, the image of New Jerusalem should also be regarded as having a present-orientation characteristic as well as having a future-orientation characteristic to achieve mental catharsis for its audience who suffered.

between chapters 2-3 and 21-22 as promise and fulfillment.

According to Lambrecht (1980:85-95), the structure of the Revelation has a definite linear development as well as elements of recapitulation. He regards both recapitulation and progression between the seals, trumpets, and bowls as a unit. His important contribution to the structural analysis is that the outline of 4:1-22:5 means a visual presentation of the principle of encompassing. That is, it depends on the fact that the two seven-series of seals and trumpets contain all of the following content: seals: 4:1-22:5, trumpets: 8:1-22:5, bowls: 11:15-22:5. His structural analysis of 4:1-22:5 is as follows:

A 4-5: Introductory Vision of the Scroll

B 6-7: First Six Seal

C 8:1-22:5: Seventh Seal and Trumpets

A 8:1-6: Introduction

B 8:7-11:14: First Six Trumpets

C 11:15-22:5: Seventh Trumpets and Bowls

A 11:15-16:1: Introduction

B 16:2-16: First Six Bowls

C 16:17-22:5: Seventh Bowls and Completion

Even though he (:88-89) attempts progressive repetition movement in structural analysis, he doesn't include chapters 2-3 in this structural analysis. They are important parts in explaining the rhetorical context of Revelation as a whole and the fulfillment structure of the New Jerusalem. Therefore, although his important contribution to the structural analysis of Revelation couldn't be overlooked, unfortunately he didn't regard the structural repetition of chapters 2-3 and 21-22 as a promise and fulfillment framework (Lee, 1998:180-183).

Fiorenza (1985:159-177) suggests that the structural analysis of chapters 2-3 and 21-22 as a promise and fulfillment framework has a concentric outline. For her, means of achieving a unitary pattern of Revelation are regarded as the author's use of a common stock of symbols and images because the main symbols and images prevail throughout the book. That is, the author of Revelation uses various symbols and images to achieve the unitary

characteristic of Revelation (cf. Giblin, 1994:81-95). The techniques of composition in Revelation are pre-announcements and cross-reference (:171; e.g. chaps. 2-3 and 21-22 and 14:6-20 and 17-20). The structural analysis of Fiorenza (:175) can be divided as follows:

- A. 1:1-8: Introduction
- B. 1:9-3:22: The inaugural vision and the letter scepter
- C. 4:1-9:21; 11:15-19: The seven sealed scroll
- D. 10:1-15:14: The small prophetic scroll
- C' 15:1, 5-19:10: The seven sealed scroll
- B' 19:11-22:9: The visions of judgment and salvation
- A' 22:10-22-21: Conclusion

This concentric ABCDC'B'A' pattern of Revelation shows that the whole book is patterned after the epistolary framework which represents an inclusion (:176). It is insightful to reveal the parallelism between A, B, C and A', B', C'. The parallelism between chapters 2-3 and 21-22 particularly provides the most important structural outline in the book of Revelation. As Fiorenza (:175) suggests, the first unit (*chaps. 2-3*) and the last unit (*chaps. 21-22*) of Revelation are closely connected with each other as promise and fulfillment.¹⁷⁶ Even though one finds that Fiorenza's structural analysis is flawed and contradictory in the detailed parts, she provides an important contribution to seeing the structural analysis of Revelation in terms of promise and fulfillment.¹⁷⁷

Until now, I have surveyed the structural analysis suggested by three scholars. As noted above, the structural analysis showed us that the structural analysis has both strong and weak points. The structural analysis must complement each other to interpret the message of Revelation according to the author's literary intention. In fact, even though the three scholars' approach tried to show the unity and cohesive characteristic to provide the structural analysis of the Revelation, one find their limitations or shortcomings in providing their structural outlines. Even though Fiorenza's suggestion has a weak point and can't be accepted in the detailed parts, one can't deny that Fiorenza's structural pattern as promise and fulfillment in chapters 2-3 and 21-22 provides a crucial structural outline to

¹⁷⁶ Italics in the bracket are mine.

¹⁷⁷ For more information about the concentric approach in terms of recapitulation and the literary coherence of Revelation, see Giblin (1991:12-18; 1994:81-95) and Lee (1998:164-94).

revealing the final salvation and fulfillment given to the conquerors.

VI.3. Babylon and the New Jerusalem as promise and fulfillment

This section can be divided into two parts: 1) 17:1-19:10 and 19:11-22:5. These two images of Babylon the harlot and New Jerusalem the bride have a prominent contrasted pattern as city (e.g. 17:18; 18:2, 10, 16, 18-19, 21 and 21:2, 10, 12-25) and woman (e.g. 17:1, 3-7, 9, 15-16, 18; 18:7 and 21:2, 9), symbolized as victory and judgment. When one accepts the combination of place and image in the Revelation as the one of prominent features (cf. Barr, 1986:245-246), the place and image of Babylon and New Jerusalem as city and woman can be related to other related messages or images as a whole.

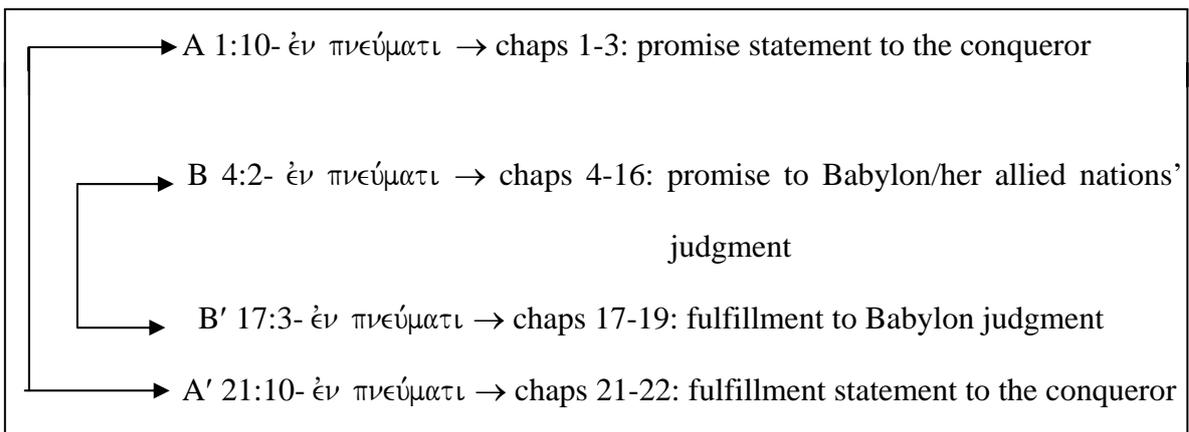
VI.3.1. Ἐν πνεύματι

One of the most important elements in 17:1-19:10 and 19:11-22:5 is the phrase “in the Spirit”. This phrase is noted by Tenny (1957:32-41) although he has missed very important points. Ἐν πνεύματι (in the Spirit) appears four times in Revelation (e.g. Rev. 1:10; 4:2; 17:3; 21:10). Four occurrences of this phrase ‘ἐν πνεύματι’ can be described as follows: 1) 1:10- I was in the Spirit (ἐγενόμην ἐν πνεύματι) 2) 4:2- I was in the Spirit (ἐγενόμην ἐν πνεύματι) 3) 17:3- carried me away in the Spirit (ἀπήνεγκέν με ἐν πνεύματι) 4) 21:10- carried me away in the Spirit (ἀπήνεγκέν με ἐν πνεύματι).¹⁷⁸ The interesting thing is the different expressions of ἐγενόμην ἐν πνεύματι (e.g. 1:10 and 4:2) and ἀπήνεγκέν με ἐν πνεύματι (e.g. 17:3 and 21:10). These expressions are well suggested by Bauckham (1993a:152, 157) that in 1:10; 4:2, the expression ἐγενόμην ἐν πνεύματι, though not precisely attested elsewhere, is best understood as a technical term as well as a conventional term for the visionary’s experience and for visionary transportation (e.g. 17:3

¹⁷⁸ Following Tenny (1957:32-41), Bauckham (1993a:1-37, 150-173) explains the structural outline in the phrase ‘in the Spirit’ as a linguistic marker. For him, the whole of the book between prologue (e.g. 1:1-8) and epilogue (e.g. 22:6-21) can be explained in the relationship with these visionary experiences. Thus, the technical phrase ἐγενόμην ἐν πνεύματι (1:10) indicates the beginning of this whole visionary experience and at 4:2 the same phrase as in 1:10 is introduced as the inaugural vision of heaven (chaps. 4-5) from which develops the whole sequence of judgments down to the end of chapter 16. And in 17:3 and 21:10, these two sections form the climax towards which the whole book had aimed. Even though his insight and analysis are important, involving various detailed structural analyses, he fails to see chaps 2-3 and 21-22 as a promise and fulfillment framework.

and 21:10).¹⁷⁹ Here, my concern is to focus on 17:3 and 21:10. Therefore I will deal with these two verses.

The description of Babylon, the harlot, and the New Jerusalem, the bride, are constructed as a climax of Revelation in terms of promise and fulfillment. These sections were written as parallel units, but also as a promise and fulfillment framework. Just as the first phrase ἐν πνεύματι from 1:10 to 3:21 has a structural unity with the third phrase ἐν πνεύματι extending from 21 to 22 as promise and fulfillment, in 17:3 ἐν πνεύματι also has a structural unity as promise and fulfillment that most commentators missed. To see the structural unity between chapters 2-3 and 21-22 and chapters 4-16 and 17-19 as a promise and fulfillment framework is crucial to the apocalyptic interpretation that stands at the heart of Revelation (Howard-Brook & Gwyther, 1999:159). It can be systematized as follows:



Just as the above diagram shows, one can see that the Babylon/her allied nations' judgment of chapters 17-19 is closely connected with the previous chapters as promise and fulfillment in 14:8 and 16:19.

VI.3.1.1. The judgment of Babylon

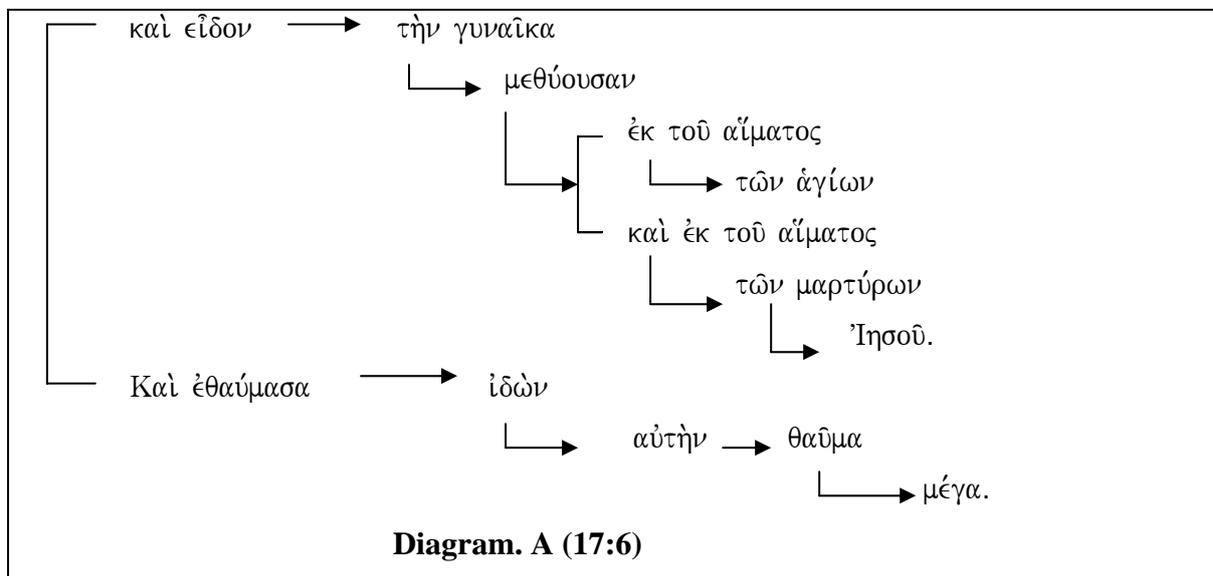
The first reference to Babylon's judgment appears in 14:8: "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries." The central message of this verse may be divided into two parts: salvation to the conquerors and

¹⁷⁹ Italics in the bracket are mine.

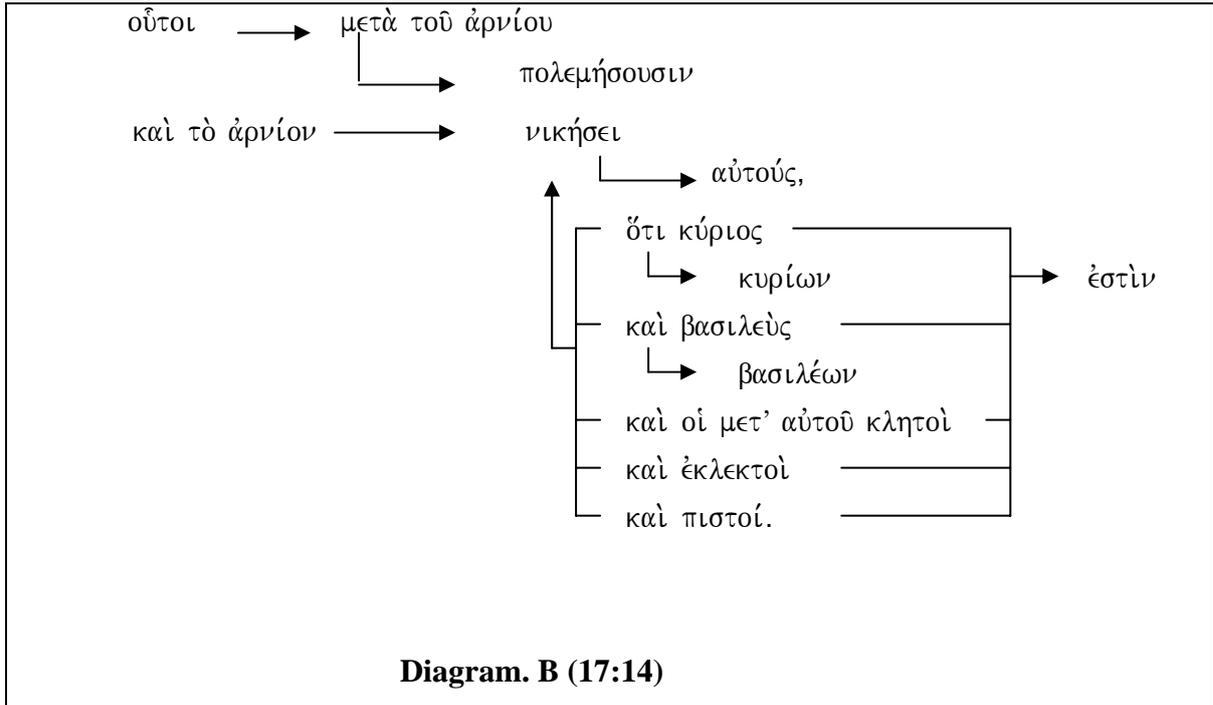
judgment to Babylon and her followers (cf. Wall, 1991:184-185).¹⁸⁰ Repeating “fallen” twice (ἔπεσεν ἔπεσεν), the prophetic aorist active indicative of πίπτω emphasizes the solemn judgment declaration to reveal the certainty of Babylon’s fall (Robertson, 1933:6.411; Beale, 1999:754).

The linguistic parallels in chapter 14:8 and chapters 17-18 show the structural unity as promise and fulfillment (Kistemaker, 2001:486). The description of ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη in 14:8 corresponds with εσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη in 18:2 and ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς in 14:8 to ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς in 17:2 and ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς in 18:3 and πεπότικεν πάντα τὰ ἔθνη in 14:8 to πέπωκαν πάντα τὰ ἔθνη in 18:3. The linguistic unity between 14:8 and 17-18 explains that the prelude to the final outpouring of wrath on Babylon can be connected with the judgment of Babylon in chapters 17-18 as fulfillment (Aune, 1998b:987).

The contrasting image in chapter 17:6 and 17:14 reveals who the conquerors are and who the defeated are. Both verses can be analyzed as follows:



¹⁸⁰ This image in Revelation 14:8 may be derived from Isa. 21:9 (cf. Jer. 51:7-8): “Babylon has fallen, has fallen.” The destruction of the idols and false religions of Babylon in Isa. 21:9 is predicted as judgment to the world empire. When John as author quotes this verse from the Old Testament, the judgment of the idolatrous and false religious system of the world empire might be in mind (cf. Beale, 1999:754).



When one compares the two diagrams suggested above, the identity of the two contrasted images, namely the conqueror and the defeated, is absolutely depicted. The woman is introduced as drunk with the blood of the saints. Here, John describes the woman's unquenchable thirst against the saints who want to follow the Lamb. The identity of the woman in diagram A (17:6) is revealed with the word μεθύουσαν, indicating the woman to be drunk with the blood of the saints and the blood of those who bore testimony of Jesus. The debate about τῶν μαρτύρων ἰησοῦ whether this one indicates the subjective genitive or objective genitive can closely be linked with martyrs who died or suffered because of their witness (Vassiliadis, 1985:129-134; contra Mazzaferri, 1988:114-122). The unquenchable thirst of woman for the people of God is based on the witness of the conquerors to a hostile world that is also reflected in the testimony of two witnesses (see Considine, 1946:377-392; Du Rand, 1997b, 73-74). That is, the death of two witnesses in 11:7 is based on their μαρτυρία (Trites, 1973:78), implying the victory of the two witnesses. As in this case, just as the irony of this victory for the conquerors can be achieved through death, the shedding of the blood by the woman is the same witness that accomplishes victory in terms of the conquerors (Lee, 1998:187-188).

In contrast with the saints who are conquerors, the woman symbolizes the Roman Empire

in opposition to the Christianity in the light of her economical, political, and religious oppressions (cf. Talbert, 1994:82; Court, 2000:208-218, 256-257; contra Boxall, 2001:51-68). She is depicted with the evil Roman imperial power as defeated, shedding and drinking the blood of the people of God. The identity and destiny of her and her followers explained in 17:16 is contrasted with the explanation of 17:14 that depicts the conquerors. When one compares diagram A and diagram B, diagram A shows that the identity of the enemy of God is opposed to conqueror's identity because the woman was drunk and satisfied with the blood of the saints. It means that she is none other than the object of God's judgment (Mounce, 1977:306) and she can be contrasted with the blood of the saints who are called conquerors.

In contrast with diagram A, diagram B clearly reveals the identity of the conquerors that conquer the beast. The subject of diagram B is οἱ τοῦ, those who are μετὰ τοῦ ἀρνίου. The conquering figures in diagram B can be explained in two groups: the Lamb and the called and elect, and faithful (Mounce, 1977:318). Οἱ τοῦ as the plural pronoun indicate the people of God as the called, elect and faithful, as well as the Lamb. The victorious assurance of the people of God is based on the death of the Lamb who died and rose (cf. Kistemaker, 2001:475). Therefore, μετ' αὐτοῦ, the called, elected and faithful witness will conquer the enemy of the people of God. The use of the word νικήσει, indicating the future tense, "is not merely a prophecy but also a guarantee of what is going to happen" (Kistemaker, 2001:475) that will be accomplished in chapters 21-22.

The second reference to Babylon's judgment appears in 16:19, which is the part of the seven bowls (16:1-21). The seven bowls are poured out on the land (16:2), sea (16:3), river and springs of water (16:4), sun (16:8), throne of the beast (16:10), and the great river Euphrates (16:12). When the seventh angel pours out his bowl into the air, out of the temple comes a loud voice from the throne, saying, "It is done (γέγονεν)!" The intimate relationship between 16:19 and 17-18 can be found through the structural unity of the angels (16:1-17) and the angel (17:1) who had the seven bowls (Beale, 1999:847). When one considers the agent of judgment as an angel, it suggests that both sections are closely intertwined with each other. The crucial theme of both sections is the wine of the fury of his wrath (Rossing, 1999:62-66). The mentioning of wine of the fury of wrath (τοῦ οἴνου

τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ) in 16:19 corresponds to τοῦ οἴνου τῆς πορνείας αὐτῆς in 17:2 and τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς in 18:3.¹⁸¹ Here, ‘wine of wrath’ and ‘wine of adultery’ can be used interchangeably or oppositionally as different expressions of the same theme, indicating judgment against Babylon and her allied nations (Aune, 1998b:932-933).

Fekkes III (1994:86-91) provides insight into the relationship between 14:8, 16:19, and 17-18. According to John’s presentation of Babylon and her judgment, he provides these sections in three stages: 1) 14:8-11 → a preliminary warning 2) 16:1-21 → the fall of Babylon 3) 17:1-19:4 → and the characteristic and judgment of Babylon. He (:88) argues that the announcement of the prophetic statement in 14:8, ‘fallen, fallen is Babylon’, emphasizes the righteous proclamation of God and anticipates its actual fulfillment in 16:19, but not 18:2. He is quite correct in regarding 14:8 as a promise statement of Babylon’s judgment that will eventually be fulfilled. But his problem is that he expects its actual fulfillment in 16:19. If one accepts this verse 16:19 as a fulfillment saying regarding Babylon’s judgment, it will make the message of Babylon’s judgment too simple.

In terms of a structural perspective, chapter 16:19 might be an introductory warning of a fulfillment statement of the Babylon’s judgment because 17:1 begins with the statement of one of the seven angels who had the seven bowls (Beasley-Murray, 1992:248), who is saying “I will show you the punishment of the great prostitute (δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης).” The judgment of Babylon the harlot and her allied nations has been announced only, and not described in full in 16:19 (cf. Collins, 1980:192). Rather the actual fulfillment saying of 14:8 is fulfilled in 17:1-19:2. For this, Collins (1980:189) is quite correct to say that chapters 17-19:10 depict and represent the meaning of the bowls (cf. Beckwith, 1967:670). Therefore, the promise statement concerning the judgment of Babylon and all the allied nations in 14:8 can be defined as a proleptic judgment announcement. That is why one can confirm that the structural unity of ἐν πνεύματι between 4:2 and 17:3 can be regarded as having structural unity of promise and fulfillment

¹⁸¹ The image of ‘wine of wrath or adultery’ and ‘cup of wrath’ can be derived from prophetic traditions in which the wine of wrath and the cup of wrath are judgment images to all foreign nations against God (e.g. Isa. 51:17; Jer. 25:15; 51:7). The reason for judgment against Babylon does not refer to sexual activity, but rather to the seductive characteristic of Rome in terms of political, economical, and religious involvements.

as well as thematic unity.

The throne image in Revelation is one of the crucial central images. Surprisingly, the two ἐν πνεύματι references are closely connected to the throne (θρόνος) image, which indicates the judgment, power, splendour, authority, and “God’s sovereignty” (Beale, 1999:172). As Strauss (1964:126) pointed out, Revelation is the “throne book” of the Bible. Thrones often speak of judgment, and there are divinely inspired prophecies of coming judgments upon the living wicked and the wicked who have already died (cf. Minear, 1967:228). The references to the throne and the temple, like the thunderstorm-and-earthquake expressions, emphasize the heavenly origin and characteristic of the eschatological judgment (Lambrecht, 1980:95). These judgment announcements, through each of three series, are finished with a loud voice from the throne (θρόνος) in 16:17, which is the seventh bowl judgment, saying, “it is done (γέγονεν)!” Knight (1999:114) recognizes that the final judgment of the enemies of God and his people has been undertaken through this judgment announcement (cf. Boring, 1989:178). Therefore, the judgment scene as fulfillment to Babylon and her allied nations in chapters 17-18 can be connected with the previous chapters 4-16 (cf. Fiorenza, 1991:95) which are bound up with “ἐν πνεύματι” as a whole.

VI.3.2. Babylon versus the New Jerusalem as a city and woman

Babylon and New Jerusalem have prominent images being expressed respectively as the harlot and the bride, indicating the contrasting image of judgment/negative and salvation/positive. It means that this prophetic message is fulfilled as a negative judgment and positive salvation (cf. Rissi, 1966:49). The introductory and contrasting statements of these two images appear in 16:17 (γέγονεν) as judgment and in 21:6 (γέγοναν) as salvation. The use of this formula describes the judgment of Babylon and her allied nations as the hostile forces of God and the victory of the New Jerusalem as fulfillment, expected in the previous chapters 2-3 and 4-16 (Giblin, 1994:90).¹⁸²

¹⁸² Malina (1998:77; 2000: 69, 153, 201, 243) divides the book of Revelation into four major scenes. According to him, the first scene describes the fate of Judea and Jerusalem (chaps. 4-11) and the second the antediluvian situation of creation (12-16) and the third the fate of the first postdiluvian city of humankind, Babel/Babylon (17-20) and the fourth the celestial Jerusalem to be wedded to the Lamb in the presence of

VI.3.2.1 Babylon as a woman and city

The image and language depicting Babylon as a great harlot and great city, are, in fact, deeply dependent on the Old Testament in order to criticize the political, religious, and economic tyranny of Rome in the first-century context (cf. Beale, 1999:76-99, 849-850). While John does not directly quote biblical traditions (Beale, 1998:68), he regards the book of Revelation as a prophetic reinterpretation of the Old Testament. That is, it delivers his prophetic message in terms of rhetoric, primarily having a critique of Babylon/Rome's real identity. One can suppose that the image and language depicting Babylon as the great harlot and city have a special rhetorical device to reveal the identity of Rome as the centre of emperor-worship, religious oppression, and economical exploitation. For that reason, Babylon the great harlot, and the New Jerusalem, the bride, are structured with contrasting image and language in chapters 17-22 according to rhetorical device (Mounce, 1977:371).

VI.3.2.1.1. Babylon as a woman

The reason for Babylon's judgment can mainly be divided into three spheres: religious, political, and economic. To begin with, the great harlot who sits on many waters is depicted in a powerful religious, political, and economical terminology which is derived from Jeremiah 51:13 (LXX: Jer. 28:13). In Jeremiah 51:13 Jeremiah predicts Babylon's judgment in religious, political, and economic aspects. The judgment of the great harlot in Revelation 17:1 is fulfilled and expanded as predicted in the previous chapters 4-16. Here the 'sitting (*καθήμενης*) reveals an important political and religious feature of Babylon the harlot (e.g. 17:1, 3, 9, 15; 18:7). In Revelation, the terminology 'sitting' has a theological-political meaning as an image of enthronement and divinity (Rossing, 1999:67; cf. Aune, 1998b:930). Thus, the image of "sitting" must be regarded as a crucial element in revealing the nature or reality of Babylon the harlot as woman.

God (21-22). His analysis about Revelation that is based on the ancient astronomical/astrological document and these structural analyses cannot be accepted according to the intention of the author and the text itself. The author does not provide information on the stars, but deals with the words of God as revelation which were delivered from Jesus. This structural analysis also does not fit the intention of the author or the text itself because the insistence of Malina does not reveal various linguistic markers (e.g. 1:10; 4:2; 17:3; 21:10), structural unity as recapitulation (e.g. 4:5; 8:5; 11:19; 16:18), and literary coherence as a whole.

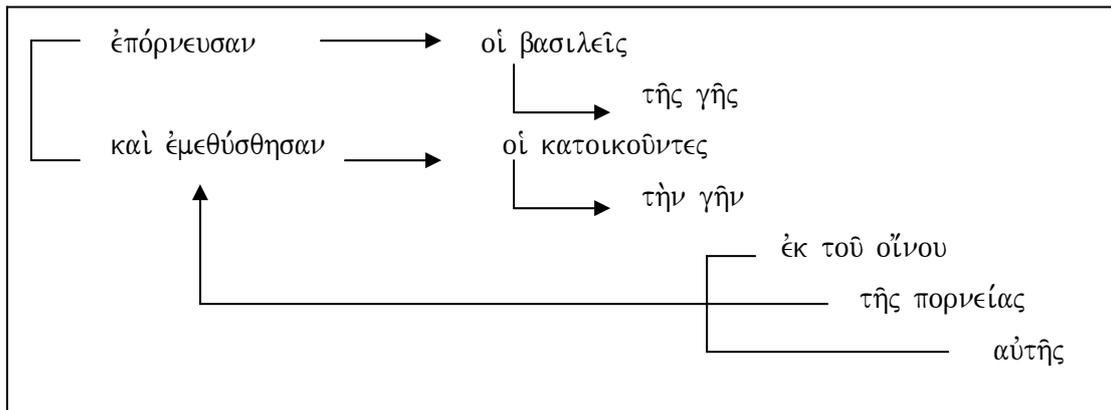
Babylon the harlot is sitting on many waters (καθημένης ἐπὶ ὑδάτων πολλῶν), the identity of which is revealed as peoples, multitudes, nations, and languages in 17:15. The role of Babylon the harlot sitting on many waters is to lead the kings of the earth and the inhabitants of the earth to commit adultery and to intoxicate them with the wine of her adulteries (ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς). A woman¹⁸³ sitting (καθημένην) on a scarlet beast is called ‘Babylon the great, the mother of prostitutes and of the abominations of the earth’ (17:3, 5). A scarlet beast is introduced in 13:1-8. His role on earth leads people to worship (προσεκυνέω) the dragon and beast by using political and religious powers in the context of emperor-worship or the imperial cult (Rossing, 1999:68-69). The harlot expands her influence to the economic, political and religious spheres. That is, they are closely connected. (Bauckham, 1993b:36).

The harlot indicates the city of Rome (Court, 1979:125) and refers to total control in terms of political and religious dominations over the kings of the earth and inhabitants of the earth. Contrary to the feminist reading of Revelation, it is not natural sexual contact that leads the kings astray and the inhabitants of the earth but spiritual fornication against God. As Beale (1998:268) points out, the king’s and the nations’ compromise over fornication represents not literal immorality, but figurative acceptance of the religious and idolatrous demands of the ungodly world. In the Old Testament, fornication or prostitution implies infidelity to God (e.g. Ex. 34:14-17; Isa. 1:21; 47:1-3; 57:3-5; Ezk, 16:15-22, 26-34; Hos. 1:2; 2:2-7; 4:12-14). By making a covenant with the inhabitants of the earth, the people of Israel accepted their cult and culture. The prophets in the Old Testament expressed Israel’s political and religious compromises with foreign pagan neighbours in terms of prostitution.

As these examples in the Old Testament, Revelation sees this long-standing critique of

¹⁸³ Concerning the image of woman in Revelation, Selvidge (1992:157-167) suggests that in chapter 14:8, Babylon the Great as woman must be understood in terms of her sexual abilities and influences and of an unquenchable sexual desires which extend to all of the nations. Selvidge (:164) regards the death of a great prostitute as rape (ἡρμηωμένην). As materialist-feminist, Pippin (1992:57-58) also regards the death of Whore/Goddess/Queen/Babylon as a sexual murder. The feminist reading of Revelation is far from the intention of the author and the text itself. The sexual image like fornication or harlotry that John intended here is unfaithfulness to God in terms of religious, political, economic, and spiritual aspects (cf. Morris, 1983:325). Thus, the feminist reading in Revelation could not be accepted as the intention of the author and of the text itself.

imperial compromise with Rome as prostitution or fornication from political and religious views (Howard-Brook & Gwyther, 1999:166-169). The angel’s proclamation, that announced the judgment of Babylon the harlot, can be regarded as the fulfillment of the result of unfaithfulness to God. The analysis of 17:2 would be helpful to understand what the identity of Babylon the harlot and the foundation of her fornication are.



Babylon the harlot leads the kings of the earth and the people who dwell in the earth astray to make herself drunk on the wine of her fornication. The role of Babylon the harlot characterized with these words ἐπόρνευσαν καὶ ἐμεθύσθησαν. Πλανιάω (‘lead astray, deceive’) reveals the characteristic of the evil forces that “is intentional and associated with an evil purpose” (Song, 2003:165). In contrast with the conquerors who were shed their blood for the word of God and testimony of Jesus, Babylon the harlot as deceiver was drunk with the blood of God’s people. Here, one can see the irony that “true meaning reverses what appears” (Thompson, 1990:48). Therefore, the true meaning of this section is based on the fact that whereas Babylon the harlot is defeated, the people of God who shed their blood for God’s word and testimony of Jesus were really the conquerors.

‘Prostitution (πορνεία)’ in 17:2, 4-5; 18:3 is a similar image in 2:14 (πορνεῦσαι) and 2:20 (πορνεῦσαι) which were in the seven letters. The examples of ‘Balaam’ and ‘Jezebel’ who enticed the people of God to commit sexual immorality, reveal metaphorically their real nature as the defeated in terms of religious and political aspects (Selvidge, 1992:159-161). John criticizes their religious and political compromises as Christians, implying the worship of Satan’s throne (2:13) and emperor-worship or the imperial cult (2:20-21, 24).

VI.3.2.1.2. *Babylon as a city*

While in chapter 17 Babylon is introduced as a woman, the harlot in political and religious terms, in chapter 18 Babylon is introduced as the great city, implying an economic characteristic (e.g. 18:2, 10, 16, 18-19, 21). A reference to the woman as the great city appears in 17:18 with the emphasis on economic, political and religious aspects. But both chapters are closely related (contra Bauckham, 1993b:35-39).

The first reference to the great city (ἡ πόλις ἡ μεγάλη) symbolized as Rome (cf. Talbert, 1994:83; Garrow, 1997:97; Garrett, 1998:472; Marshall, 2001:171) is introduced in 11:8 in which two witnesses were killed. Therefore, the first reference to the reason for the great city's judgment in 11:8-13 and 16:6 is fulfilled as a proleptic result of the shedding of the blood of the Lord and his witnesses and the saints. The second reference to the great city Babylon is introduced in 14:8 in which the judgment of Babylon also appears as a proleptic result of making all the nations drink the maddening wine of her adulteries. The combination of chapter 11:8, 16:6 and 14:8 as the proleptic judgment statement of Babylon can be found in 18:3 and 24 as the completion of judgment of Babylon (cf. Rossing, 1999:62-66).

In chapter 18, the sphere of judgment of Babylon expands to her excessive luxuries as well as the shedding of the blood of the Lord, his witnesses, and the saints (and the spiritual fornication). The place of the shedding of the blood of the Lord and of the two witnesses in 11:8 is introduced as Sodom and Egypt that reflects figuratively the great city, Rome (Mounce, 1977:226). The shedding of the blood of the saints and of the prophets (αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν) in 16:6 corresponds with αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς in 18:24. But 18:24 is shown in a more expanded form as the final judgment's fulfillment. In 14:8 the fornication of the great harlot that made all the nations drink the maddening wine of her adulteries (ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέποτικεν πάντα τὰ ἔθνη) corresponds with ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς in 18:3 (Aune, 1998a:831-832). But just as in the case above, 18:3 is shown in a more expanded form as an addition of οἱ βασιλεῖς τῆς γῆς and

οἱ ἔμποροι τῆς γῆς (Kistemaker, 2001:487). The expanded form compared to the previous statement means that the universal judgment, without exception, over the enemies of God includes the economic, political and religious spheres (cf. Collins, 1980:200-203).

The judgment of the wealth of Babylon as a city can closely be connected with chapters 2-3 given to the defeated (e.g. 2:10, 18-20; 3:14-21). Of the Laodicean church, the Lord describes their present situation as ‘wretched, pitiful, poor, blind, and naked’ even though they are rich. This statement about the church of Laodicea is closely related to a desire to improve their economic situation, reflecting economic, political and religious compromise (Beale, 1999:304-305). Their compromise with wealth as Christians is already criticized as a proleptic judgment statement and the judgment of Rome as the source of their wealth is fulfilled as the completion of the promise in chapter 18. While John criticizes the economic sphere of Babylon as the economic exploiter’s city, John provides an alternative ideal city, namely the New Jerusalem (Duff, 2001:83-84, 89), in chapters 21-22. As Marshall (2001:165) points out, “The persuasive project of the Apocalypse may be understood as revealing Rome-the center of economic, political, and ritual power-as negative in every sense and replacing orientation to that centre with orientation to the New Jerusalem.” Therefore, one understands that the judgment of Babylon as a city is deeply rooted as fulfillment to the promise statement, which will be given to the conquerors.¹⁸⁴

VI.3.2.2. The New Jerusalem

In terms of the contrasting imagery between the two cities, one notes that the image of Babylon and the New Jerusalem is closely related. Between two contrasting images, even though there is a transitional part in 19:11-20-15, one cannot deny that the contrasting image between Babylon, the great harlot and the New Jerusalem, the bride has a structural unity (Fekkes III, 1990:269-274, 283-287). These two cities are determined as judgment upon the defeated and salvation or victory upon the conquerors. These two images of the Babylon and the New Jerusalem must be understood as dramatic pictures drawn in terms of the conquerors and the defeated, to which is given reward and judgment (Hendriksen,

¹⁸⁴ In terms of the kings, merchants, and mariners who lament their great loss, chapter 18 described Babylon as a great city, closely connected with Old Testament prophecies, indicating the fall of Babylon (Jer. 50-51) and the fall of Tyre (Ezk. 26-28).

2000:166, 196-198).

VI.3.2.2.1. The New Jerusalem as a bride

The bride image in 21:2 is not a new one here. The bride image as the New Jerusalem could be connected with 19:7-9. These two sections in 19:7-9 and 21-2 have thematic and verbal parallels (Lee, 2001:240-241). One can recognize that ἡ γυνὴ αὐτοῦ ἠτοιμάσεν ἑαυτήν in 19:7 parallels ἠτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς in 21:2. In terms of thematic parallel, the wedding of the Lamb and the preparation of his bride in 19:7-9 was the result of the judgment of Babylon the great harlot (e.g. 17-19:2).

The appearance of the New Jerusalem as a bride is also due to the judgment of all evil forces (Sharkey, 1986:269-270): two beasts and false prophets are thrown into the lake of fire (19:20), Satan or the dragon is thrown into the lake of burning sulphur (20:10), and those whose names could not be found in the book of life are thrown into the lake of fire (20:15). In light of the thematic and logical sequence, the appearance of the wedding of the Lamb after the judgment of Babylon and of the New Jerusalem after the judgment of all evil forces in these contexts reveals the structural parallel of these sections. Fekkes III (1990:269) insists that a variety of parallels between the Babylon section (chaps. 17-18) and the New Jerusalem section (chaps. 21-22) should be regarded as adopting similar introductory phraseology, thematic sequences, and verbal patterns according to John's intention.

The image of the bride is closely related to Isaiah 54:5 and 61:10. In these verses, the relationship between God and Israel is expressed as a husband and a wife and a bridegroom and a bride (cf. Isa. 62:5; Hos. 2:2, 19-20; Mt. 25:1-13; 2 Co. 11:2; Eph. 5:22-33). In the Old Testament, the nuptial image is closely linked with the covenantal relationship between God and his people (Thompson, 1998:173). In Revelation, the image of the New Jerusalem as a bride is closely linked with the eschatological covenantal restoration between God and his people.¹⁸⁵ As Wall (1991:246) argued, John's creative

¹⁸⁵ The identity of the image of the New Jerusalem as a bride is hotly debated. In the case of Rossing (1999:137), the bride is regarded as the good-woman figure of the two-woman tradition, which is based on the wisdom texts as Sir 15:2-6 and Wis 8:2-16. But this idea is not enough to be supported by text itself.

combination of the New Jerusalem and marriage typologies is matched with his theological and rhetorical purpose, since it speaks of restoration as an intimate relationship. In fact, the fulfillment statement of the eschatological covenantal restoration of the people suffering with the present evil's problem will constitute an evocative power or symbolic world (Bauckham, 1993b:129) to the first-century Christians.

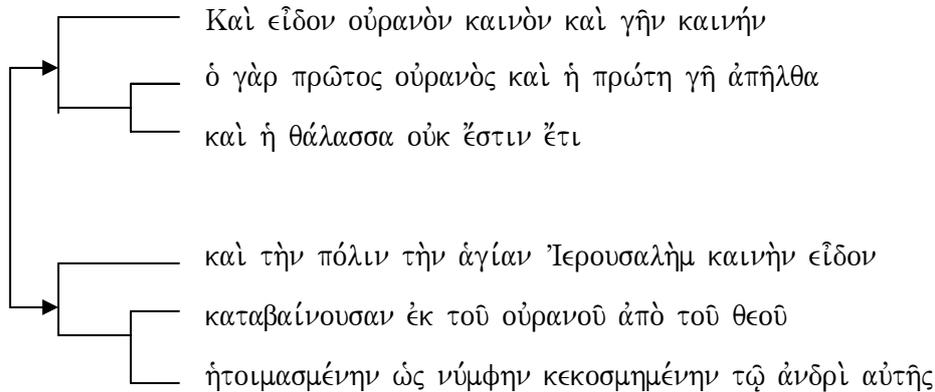
VI.3.2.2.2. New Jerusalem as eschatological fulfillment statement in 21:1-8

While the 21:1-8 section is mainly involved in chapters 21-22:5, it can be treated as an introductory section (Lee, 2001:267), like the introductory proclamation of Babylon's judgment in 16:17-17:2. The first prominent linguistic marker to distinguish both these sections into introductory sections is 'έν πνεύματι'. Just as 16:17-17:2 has been treated as an introductory proclamation of Babylon's judgment, 21:1-8 can be treated as an introductory section of the New Jerusalem section of 21:9-22:5 (cf. Fekkes III, 1994:93).

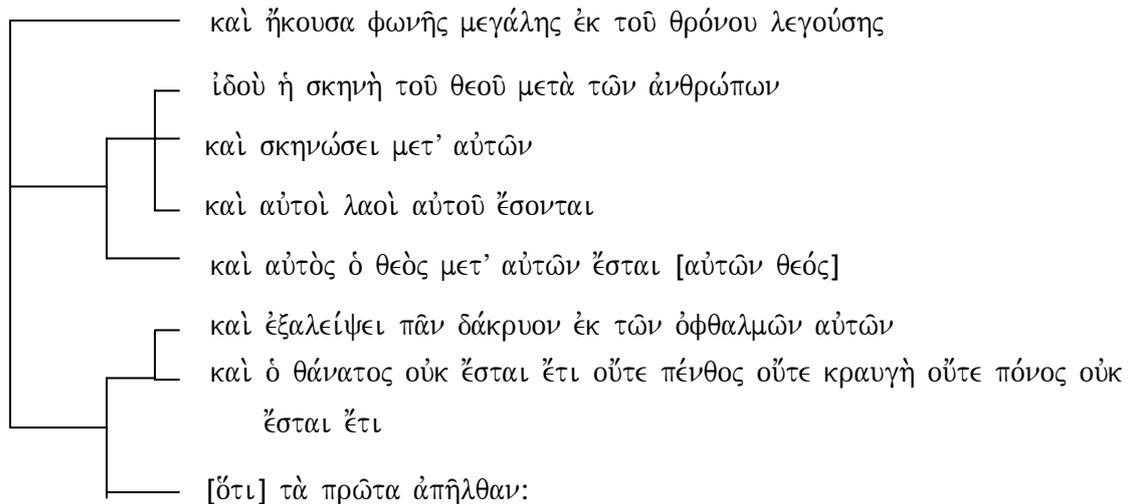
The second linguistic marker is the use of 'γένονεν' in 16:17 and 'γένοναν' (it is done!) in 21:6. In the first case, γένονεν can be connected with the announcement of Babylon's judgment, completed in the fall of Babylon in 17:3-19:2. In the second place, γένοναν can also be connected with the eschatological fulfillment announcement to the New Creation and New Jerusalem, completed in 21:9-22:5 (cf. Bauckham, 1993a:7). The use of 'γένονεν' in 16:17 and 'γένοναν' in 21:6 might be closely linked with the theme of judgment given to the defeated and of victory given to the conquerors. That is, the use of 'γένονεν' in 16:17 and 'γένοναν' in 21:6 is the same expression about victory and judgment, but depicted with different aspects (Johnson, 2001:306; cf. Sweet, 1979:299; Aune, 1998b:1126). The structural analysis as an introductory announcement of the New Creation and New Jerusalem in 21:1-8 is as follows:

Malina (2000:45-65) regards the New Jerusalem as a sky city and connects this city to the fundamental doctrine of astrology/astronomy concerning the regular figures in the zodiac. But this argument of Malina is also not to be supported by text itself and one must keep in mind that Revelation is not a book on astrology/astronomy, rather a book which delivers God's prophetic message to the people who long for God's intervention in history. Therefore, the insistence of Malina must be rejected on the basis of text itself. According to Bauckham (1993b:126-143), it can be considered in its three aspects: place, people, and presence of God. The image of the New Jerusalem filling as symbolic language is explained by Bauckham's insight regarded as place, people, and presence of God on the basis of exegetic or interpretive insight.

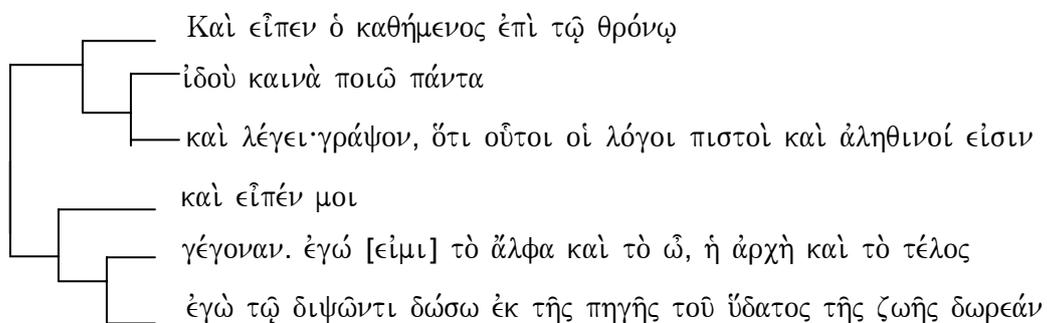
*** Phase 1 (v. 1-2): New Creation/New Jerusalem**

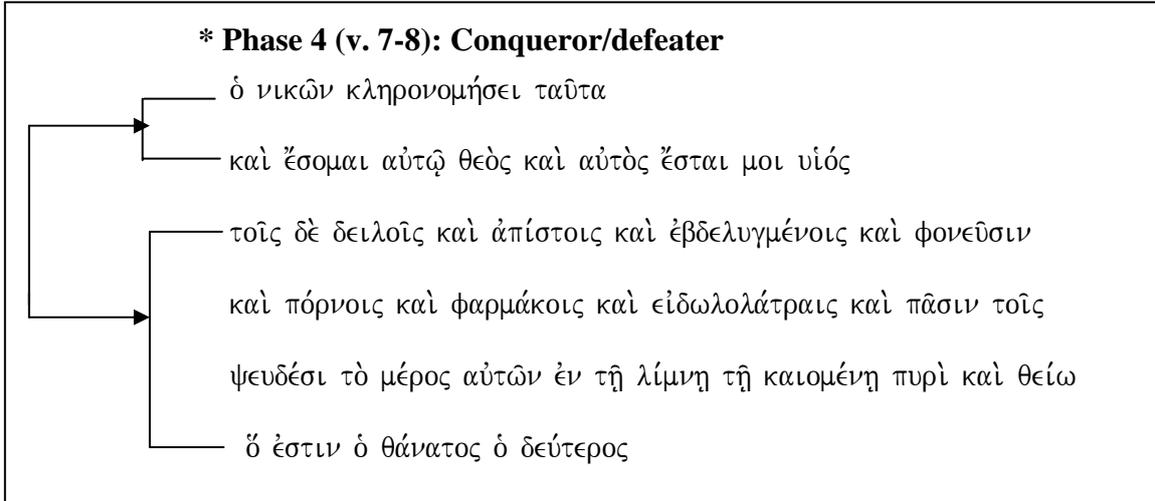


*** Phase 2 (v. 3-4): New Creation/New Covenant**



*** Phase 3 (v. 5-6): New Creation/New Covenant**

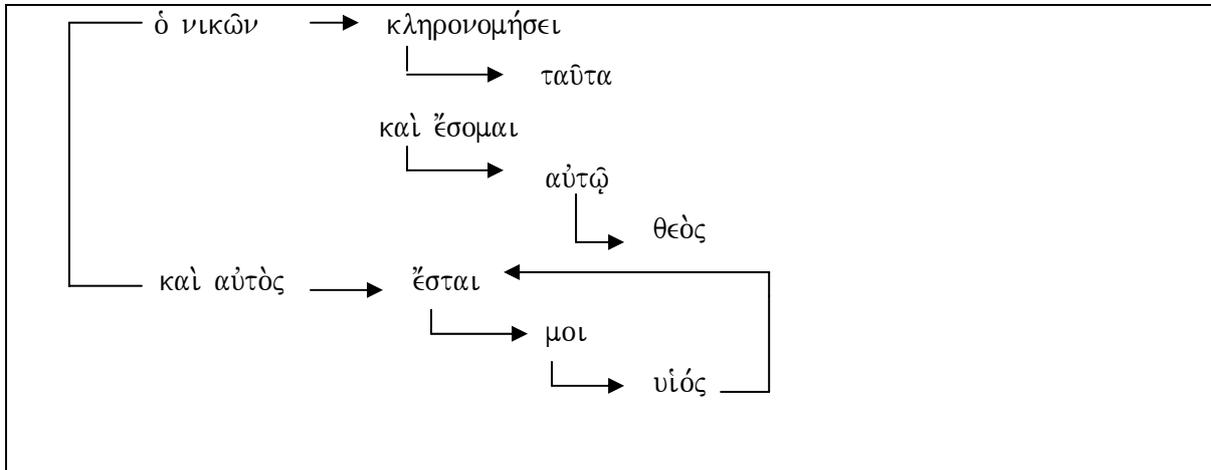




When one looks into these structures, one can find some characteristic aspects that this introductory composition in 21:1-8 has carefully structured that are related to parallelism, cause and result, contrast and chiasm. There are some rhythms within this section that consist of various formulas: 1) the repetition of *καινὸν, καινήν* and *καινα* in 21:1, 5 has an inclusion formula in terms of New Creation and New Covenant. The use of *καινὸν, καινήν* in 21:1a has a prominent contrasting image with *πρῶτος, πρώτη* and *οὐκ ἔστιν ἔτι* in 21:1b, c (cf. Wall, 1991:244), 2) the use of *θρόνου, θεοῦ,* and *θεὸς* in 21:3 in terms of New Creation contrasts with the use of *θάνατος, πένθος, κραυγή,* and *πόνος* in 21:4 in terms of Old Creation, 3) the mentioning of *καινὰ, ἄλφά,* and *ἀρχὴ* and *γένεσθαι, ὦ,* and *τέλος* in 21:5-6 makes an inclusion in terms of New Covenant/Creation, 4) *νικῶν, θεὸς,* and *υἱός* have an antithetic parallelism with *ὁ θάνατος ὁ δεύτερος*.

These structural formulas reveal a structural and thematic characteristic that is the fulfillment theme of salvation and judgment (Poythress, 2000:183-184) expressed as New Creation and Old Creation in this section. That is, the use of *οὐρανὸν καινὸν καὶ γῆν καινήν* in 21:1 is closely related to *ὁ θάνατος ὁ δεύτερος* as a contrasting image, implying the fulfillment statement of victory to the conquerors and fulfillment statement of judgment to the defeated in 21:1-8. As the introductory announcement of 21:9-22:5, it is true that this section 21:1-8 has enough eschatological fulfillment formulas to give the message of victory and judgment to the conquerors and the defeated (cf. Giblin, 1991:195-196; Roloff, 1993:237-238).

The most interesting thing is the contrasting image between the conquerors and the defeated in 21:7 and 21:8. The analysis of 21:7 is as follows:



When one looks at the diagram above, the greatest privilege of the conquerors is based on the relationship with God and Christ. On the basis of 2 Samuel 7:14 “I will be his father, and he will be my son”, only the conquerors will inherit (κληρονομήσει) the eschatological blessing in 21:4 that is expressed as no more death, mourning, crying, and pain (Aune, 1998b:1129). As Beale (1999:1057) insists, “The purpose of this verse, and the whole of 21:1-22:5, is to encourage true Christians to persevere through hardship in order to inherit the fullness of God’s blessings.” But in contrast to the conquerors in 21:7, 21:8 introduces a list of those who do not participate in the eschatological blessing as defeated. To be a conqueror means to have a righteous relationship with God and Christ under any circumstance.

VI.4. The fulfillment statement given to the Conquerors of the seven churches

The promise statements given to the conquerors in chapters 2-3 were surveyed in light of the historical context of the seven churches. The promise statements in chapters 2-3 have a proleptic expectation given to the conquerors that is deeply rooted in historical context according to various situations of the seven churches. It is also very important to notice that the New Jerusalem and Millennium sections of 20-22 have many eschatological fulfillment statements in terms of the promise-fulfillment formula. It means that this promise-fulfillment formula between Revelation 2-3 and 21-22 helps us understand the

book of Revelation as a unified work. As Fiorenza (1985:175) pointed out, while the letter corresponds with the last section, 19:11-22:9, the first unit and the last unit of Revelation are connected to each other as promise and fulfillment.

The continuity between chapters 2-3 and 21-22 reveals the structural unity as promise and fulfillment. That is, the messages of the promise and fulfillment formula are the messages of the judgment given to the defeated and of the victory given to the conquerors for prophetic exhortation and critical evaluation (Muse, 1986:155; Koester, 1989:120). Through this promise-fulfillment formula, one can suppose that the promise-fulfillment formula of chapters 2-3 and 21-22 is intended to give evocative power and to present a symbolic world to the first-century audience who were in various dangerous situations (cf. Howard-Brook & Gwyther, 1999:192-195).

VI.4.1. The Ephesus fulfillment statement given to the Conquerors

In the promise statement given to the conquerors of the church of Ephesus, the conquerors are given the right to eat from the tree of life. This promise statement is fulfilled in the light of an eschatological blessing in 21-22. These eschatological fulfillment statements are more expanded and specific than the promise statement in 2-3. In order to understand the promise-fulfillment formula, it is necessary to link the reciprocal relationship between the two sections.

VI.4.1.1. The tree of life

The references to the tree of life appear in 22:2, 14, 19. These three references to the tree of life can be treated as a fulfillment of the promise given to the conquerors, even though 22:14 is treated as a positive blessing and 22:19 is treated as a negative curse. In order to see how the fulfillment statement is completed, it is necessary to survey each of them.

VI.4.1.1.1. The tree of life in 22:2

This verse is paralleled with 22:1 in that the river of the water of life is mentioned. That is,

in 22:1-2 the sections of the river of the water of life (ποταμὸν ὕδατος ζωῆς] and the tree of life (ξύλον ζωῆς) are paralleled with a blessing of the New Jerusalem given to the conquerors because the river of the water of life and the tree of life signify an image for the “blessings of the eternal state” (Mounce, 1977:386) or for “renewed Paradise” (Kistemaker, 2001:581). The images of the springs of living water (ζωῆς πηγᾶς ὑδάτων) in 7:17 and of the spring of the water of life (πηγῆς τοῦ ὕδατος τῆς ζωῆς] in 21:6 in connection with 22:1 also provide an ‘eschatological salvation’ or ‘renewed covenant’ between God and his people. As Wilson (1996:262) pointed out, John uses the image of water to symbolize the restored covenant between the conquerors, the new remnant Israel, and God.

In contrast to the Artemis-shrine as a place of salvation for the suppliant of Artemis, the tree of life in 22:2 provides the divine origin as a place of salvation for the people of God. Here, the river of the water of life in 22:1 and the tree of life can be connected with the throne of God and of the Lamb (θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου),¹⁸⁶ implying the sovereignty of God and the Lamb. The river of the water of life flowing from the throne of God and the Lamb and the tree of life signify the “Holy Spirit’s resurrection life” (Johnson, 2001:321) or “the spiritual life of God’s servants” (Beckwith, 1967:764). These are the blessings of the eschatological fulfillment, which will be given to the conquerors who belong to God and the Lamb.

The image of the tree of life is mentioned in Ezekiel 47:12 (cf. Zec. 14:8; 4 Ezra. 8:52; 1 Enoch. 25:4-5) in that it speaks of water issuing from the threshold of the sanctuary and of the vision of the renewed land. Even though the similarity between both texts (e.g. Ezk. 47:12 and Rev. 22:2) is a prominent picture, one can also find differences in both texts. In Ezekiel 47:1, he sees water coming out from under the threshold of the temple. Fruit trees of all kinds that will bear their fruit every month will grow on both banks of the river and their leaves will not wither, nor will their fruit fail because of the water flowing from the sanctuary. Their fruit will serve for food and their leaves for healing. In conjunction with

¹⁸⁶ The image of the throne of God and the image of the Lamb standing in the centre of the throne can be found in chapters 4-5: in chapter 4, God as Creator and in chapter 5, the Lamb as Redeemer. But in 22:1, the combination of the throne of God and the Lamb in the final eschatological fulfillment scene has a theological intention for John. That is, John wanted to deliver his message to his audience/reader in terms of the fulfillment of Creation and Redemption in the New Jerusalem. It means “the universal authority of the kingdom of God” (Fekkes III, 1994:101).

Ezekiel 47:12, Revelation 22:2 has a more detailed addition and more eschatological characteristic (Aune, 1998b:1177-1178). In contrast to the origin of water flowing from the threshold of the sanctuary in Ezekiel 47:1 (τοῦ οἴκου: LXX), in Revelation 22:1 the river of the water of life (ποταμὸν ὕδατος ζωῆς] flows from the throne of God and the Lamb (ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου).¹⁸⁷ It indicates the divine origin of the river of the water of life that is the source of the eternal life and salvation in the New Jerusalem (Hendriksen, 2000:206; cf. Minear, 1962:32-33) and that is given to the conquerors.¹⁸⁸

In Ezekiel 47:12, fruit tree of all kinds will bear their fruits every month and their fruit will serve for food and their leaves for healing (ὁ καρπὸς αὐτοῦ τῆς καινότητος αὐτοῦ πρωτοβολήσει, ἔσται ὁ καρπὸς αὐτῶν εἰς βρώσιν καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν:LXX). In contrast to Ezekiel 47:12, in Revelation 22:2 the fruit of the tree of life will bear twelve crops of fruit, yielding its fruit every month (ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδόν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν). The fruit of the tree that will bear their fruits every month in Ezekiel 47:12 is transformed into twelve fruits that will bear every month in Revelation 22:2 (Beale, 1999:1107).

Just as the number twelve is used to point out a symbolic number as the completion or perfect fullness (Du Rand, 1997a:252; cf. Resseguie, 1998:10-12), also in the New Jerusalem section, the number twelve is repeatedly used to speak of twelve gates (21:12, 21), twelve angels (v. 12), twelve tribes of Israel (v. 12), twelve foundations (v. 14), twelve apostles (v. 14), and twelve pearls (v. 21). The symbolic number twelve in these verses indicates the perfect security or perfect blessing of the eschatological God's people or of the New Jerusalem. Therefore, the tree of life bearing twelve fruit every month provides

¹⁸⁷ In Zec. 14:8, Zechariah writes as follows: "On that day living water will flow out from Jerusalem." In the case of both texts (e.g. Ezk. 47:1 and Zec. 14:8), the image of temple in Ezk 47:1 and Jerusalem in Zec 14:8 is transformed into the image of the throne of God and the Lamb. It signifies the eschatological fulfillment phase in New Jerusalem in the mind of the author because in New Jerusalem God and the Lamb are the temple itself.

¹⁸⁸ The throne image of God and of the Lamb (ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου) in 22:1 can be linked with the term 'heaven'. In the New Jerusalem section, the combination of heaven and God is found in 21:2 as follows: "I saw the Holy City, the new Jerusalem, coming down out of heaven from God" (καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ). In this case, the use of the phrase 'out of heaven' and 'from God' indicates "the ultimate source of the new creation or the ontological ultimacy of this heaven" (Minear, 1962:32). In other words, the phrase 'out of heaven' and 'from God' means the divine origin of New Jerusalem that is coming from 'above'.

“everlasting life” (Kistemaker, 2001:581; cf. Mounce, 1977:387; Knight, 1999:139) to those who eat the tree of life in terms of an eschatological scheme. It can be connected with John’s theological intention to state the eschatological fulfillment statement through the number twelve as a rhetorical device. The tree of life bearing twelve fruit every month will provide the perfect eternal life to God’s people in the New Jerusalem. Those who receive the perfect life in the New Jerusalem are those who conquer the practices of the Nicolaitans and hardships for Christ’s name.

In Ezekiel 47:12, while the leaves are mentioned for healing, in John 22:2 the leaves of the tree (cf. Ge. 2:9; 3:22) are mentioned for the healing of the nations (εἰς θεραπείαν τῶν ἐθνῶν). This section is connected with the Garden of Eden in Genesis 2:9 and 3:22 in which the first Creation is mentioned. After Adam and Eve’s crime, indicating the Genesis story about old creation, John’s vision as New Creation completes the restoration of old creation, implying the fulfillment of the promise statement. The healing leaves signify the “complete absence of physical and spiritual want” (Mounce, 1977:387) or a “picture of total peace and well-being” (Hughes, 1990:231). That is, the healing leaves for the nations provide ‘eternal life’ to the conquerors who could enter the New Jerusalem (cf. Beale, 1999:1106-1108) because it can be linked with chapter 22:3 in which “no longer will there be any curse (καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι).” According to Bauckham (1993a:316), κατάθεμα does not refer to the thing which is cursed but to the curse itself. Thus, the healing leaves for the nations indicate the perfect condition of the eschatological redeemed conquerors in the New Jerusalem (cf. Beckwith, 1967:766).

According to Rissi (1972:80-81; contra Rowland, 1982:519n108), life and healing are, in fact, expanded to all nations, implying ‘universalism of salvation’ (cf. Bauckham, 1993a: 311-313). This universalism of salvation for the nations, according to Rissi, could not be supported from Revelation. Revelation does not support universal salvation for all nations, but provides the dualism of salvation/judgment and the mark of God/the mark of Satan. This statement can be limited to the eschatological people of God who can be called conquerors.

In Ezra 7:123, the fruit of Paradise and healing are linked with the meaning of the source

of perfect satisfaction and healing (cf. Aune, 1998b:1178). When one considers the symbolic and figurative language of this section, it does not refer to “therapeutic properties” (Swete, 1977:300) or mean the appropriateness of such a yield to the “nourishment of his twelvefold Israel” (Farrer, 1964:222). Instead, it means the eternal life of God’s redeemed people in the New Jerusalem (Kistemaker, 2001:582) who are free from all the physical and spiritual destitution. Hendriksen (2000:206) believes that all these items (*e.g. tree of life, the leaves for healing, fruit*)¹⁸⁹ symbolize the perfect character of our salvation and blessing.

VI.4.1.1.2. *The tree of life in 22:14*

The second reference to the tree of life appears in 22:14, which is in the midst of the seventh and final beatitude.¹⁹⁰ The fact that the blessed are those who wash their robes (Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν) corresponds to the conqueror (τῷ νικῶντι) which is in chapter 2:7 (Charles, 1976:2.177). In both these passages, the reward for the blessed (22:14) and the conqueror (2:7) are given as a privilege to partake of the tree of life that is the eschatological spiritual food, namely, eternal life. The action of those who wash their robes (οἱ πλύνοντες τὰς στολὰς αὐτῶν) is connected with 7:14 (ἔπλυναν τὰς στολὰς αὐτῶν), indicating the saint’s redemptive victory or moral and spiritual purity (Beale, 1999:436-438) through the blood of the Lamb (cf. Isa. 1:18; 64:6; Zec. 3:3-5). The action of washing their robes is closely linked with two parts as a reward to the blessed one and the conqueror: ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς and καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

The use of the future indicative ἵνα ἔσται and subjunctive καὶ .. εἰσέλθωσιν can be paralleled with each other (cf. Robertson, 1933:6.484; Seiss, 1974:518-519). If it (ἵνα] is to be distinguished in meaning from the conjunctive (καὶ)¹⁹¹, it may point to the certainty, the actuality, of the result, while the conjunctive suggests that there are conditions which must be fulfilled first (Swete, 1977:308). The washing of their robes guarantees the right to the tree of life and to the gates into the city, symbolizing eternal life and valid access to the

¹⁸⁹ Italics in the bracket are mine.

¹⁹⁰ The seven beatitudes in the book of Revelation are as follows: 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14.

¹⁹¹ The italics in the bracket are mine.

New Jerusalem (Aune, 1998b:1222). Who are those who wash their robes? Here, the washing in the blood of the Lamb is the same expression of faith of the conquerors under the great tribulation (Mounce, 1977:174). Therefore, these two verses suggest that they are none other than the conquerors.

Even though Caird (1966:285) sees the reward of 22:14 as a promise given to the Christian martyrs, this interpretation is not supported by the text of Revelation because this fulfillment statement given to the conquerors is not limited only to the martyrs. But, it includes all God's redeemed people, namely the conquerors, who do not compromise with the imperial cult or emperor worship and have washed their robes through the blood of the Lamb in the end. Therefore, one can suppose that this fulfillment statement was given as a blessing for the eschatological conquerors.

VI.4.1.1.3. The tree of life in 22:19

The last reference to the tree of life appears in 22:19. Here, the use of the tree of life is functional as a negative meaning in the light of judgment of the evil forces. Surprisingly, this verse 22:19 (ἀφελεί ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας) contrasts with the previous verse of 22:14, reflecting the destiny of the two different groups, namely, the conquerors/the defeated. In contrast to the conquerors in 22:14, to the defeated, God will take away his share (τὸ μέρος) in the tree of life and in the holy city. This warning is aimed against false teachings or false teachers who distort the book's message either by adding or by subtracting (Mounce, 1977:395; cf. Rev. 1:3; Dt. 4:2; 12:32). This prophetic message of warning as fulfillment statement can be connected with the members of the seven churches of Asia where the book of Revelation intended to be read aloud (cf. Beckwith, 1967:778-779).

In conjunction with the conquerors who inherit the tree of life and enter into the city of God (e.g. 2:7; 3:12), these warnings are mainly directed to the members within the church community who followed the false teaching of Balaam, Nicolaitans, and Jezebel. Whereas the conquerors who overcome their teaching inherit the tree of life and participate in the city of God, symbolized as eternal life, the defeated will be thrown away for eternal

judgment. As Kistemaker (2001:594) argues, the judgments include eternal separation from the living God as well as temporal judgments (cf. Plumptre, 1884:78-83).

VI.4.2. The Smyrna fulfillment statement given to the Conquerors

The Smyranean promise statement given to the conquerors is found in 2:11 and is a promise of not being hurt at all by the second death. Whereas the first death related to physical death temporally, the second death, in conjunction with the first death, related to eternal death (cf. Glasson, 1965:26; Johnson, 1983:46) to be inflicted upon the defeated. That is, the second death can be defined as the final penalty against the enemies of God in contrast with the people of God.

VI.4.2.1. The second death

The ‘second death’ as a fulfillment statement given to the conquerors of the church of Smyrna is found in chapters 20-21: 20:6, 14; 21:8. Through the exegetical analysis, I want to reveal how they work within their own context.

VI.4.2.1.1. The second death (ὁ δεύτερος θάνατος) in 20:6

The second death in 20:6 is found in the midst of the fifth beatitude. Blessed and holy are those who have part in the first resurrection. The second death has no power over them (ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν). The mentioning of the second death in 20:6 is connected with the section of Millennium in 20:1-6 in that the dragon is seized for a thousand years and the saint reigns with Christ a thousand years and the first resurrection is mentioned. The second death (ὁ δεύτερος θάνατος) in 20:6 is contrasted with the first resurrection (ἡ ἀνάστασις ἡ πρώτη; Poythress, 2000:180). The first resurrection occurs to the people who have been beheaded because of their testimony for Jesus and for the word of God (διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ) and have not worshipped

the beast or his image and have not received his mark on their foreheads or their hands.¹⁹²

When one examines the text, one can see that the first resurrection connects with the people who died for Jesus and the word of God. Many scholars (e.g. Lenski, 1943:586; Walvoord, 1972:279; Ford, 1975:350; Mealy, 1992:115; Michaels, 1997:225) argued that the first resurrection implies a second resurrection. In fact, John never speaks of a second resurrection. One should identify John's intention by analyzing context.

The first resurrection is given to the people who died because of their testimony for Jesus and because of the word of God and for those who suffered because they did not worship the beast or his image. This image is absolutely a metaphorical expression implying a new life through union into Christ's resurrection (Ulfgard, 1989:63) or "spiritual exaltation" (Song, 2003:331) or "spiritual resurrection" (Beale, 1999:1013; cf. Mounce, 1977:356) of the conquerors or the faithful Christians. The first resurrection cannot indicate the intermediate state of the soul (cf. Ladd, 1979:266). Wall (1991:239) is correct to say that the interpreter should understand the first resurrection as a symbol for the eschatological priority God accords to the remnant community of Christian conquerors. John refers to this idiom as an exhortation for those in his embattled audience to conquer evil.

In conjunction with the first resurrection that provides the perfect blessings of eternal life for the conquerors, the second death as eternal suffering or spiritual death (Beale, 1999:1005) has a contrasting image with the first resurrection as an image of eternal life.¹⁹³ The message of the second death given to the church of Smyrna might be a meaningful one as a present reality in the lives of Christians who were in the midst of life and death. As

¹⁹² In the case of Morris (1999:230-231), the first resurrection can occur to the literal martyrs. He suggests the death of martyrs as the first resurrection and the general resurrection of all the saints as the second resurrection. For Beckwith (1967:740-741), the first resurrection means the resurrection of all Christian martyrs who can be contrasted with that of all others at the general resurrection. But in this context, one doesn't have any reason to limit the first resurrection to the martyrs because very few people were actually beheaded (cf. Lenski, 1943:581). Thus, one can't accept the theory of Beckwith and Morris that limits the first resurrection only to the martyrs.

¹⁹³ According to Ulfgard (1989:63), the first resurrection means a metaphorical expression for receiving life and royal dignity with Christ and for baptism into Christ. On the one hand, his idea about the first resurrection is quite correct but on the other hand, his idea as baptism into Christ is not supported by the text. In the case of Giblin (1999:555), the climatic, millennial heavenly bliss in 20:4-6 is regarded as the 'first/prior resurrection' in terms of the theme of the priestly kingdom, both the vertical and the horizontal aspects of the eschatology of Revelation.

Rissi (1966:123) explains, this expression (*the second death*)¹⁹⁴ suggests a connection with the “first death situation.” The contrasting images of the first resurrection as eternal life or spiritual exaltation and the second death as eternal death provide a rhetorical device for encouragement and hope to the conquerors who have to conquer their life situation. While participation in the first resurrection points out the fulfillment of the promised crown of life, the second death is the final judgment of the defeated – an eternal death in the lake of fire (Wilson, 1996:276).

VI.4.2.1.2. *The second death (the lake of fire) in 20:14*

The second reference to the second death is situated in 20:11-15 where the last judgment is depicted. The scene demonstrates the last judgment of Christ at the end of history. In this section, the most important image is the throne (θρόνος) in 20:11, implying victory or sovereignty. The throne image can be connected with Revelation 4:2 and 5:1 and 5:7 (cf. Ezk. 1:26-28; Da. 7:9). While the throne images¹⁹⁵ in chapters 4-5 imply the inaugurated reign of God as transcendent sovereign who executes his power over the whole world, the throne image in 20:11-15 depicts the execution of the final judgment that is the climax of all the previous judgments (Beale, 1999:1031).

The interesting thing in 20:11-15 is the use of the throne image¹⁹⁶ in conjunction with the throne image in 20:4-6. In this section, it is linked with the first resurrection (ἡ ἀνάστασις ἡ πρώτη) as eternal life or spiritual exaltation that will be given to the conquerors. While the throne image in 20:4-6 deals with the positive aspect of the conquerors, this section (20:11-15) starts with the throne image (εἶδον θρόνον μέγαν λευκόν) where two adjectives ‘great white’ (μέγαν λευκόν) are added. The addition of two adjectives ‘great and white’

¹⁹⁴ Italics in the bracket are mine.

¹⁹⁵ According to Aune (1997:277-278), the throne image functions in one of six ways: (1) Enthronement scene (Da. 7:13; 4 Ezra 2:42-48) (2) Judgment scenes (Ps. 82:1-8; 1 Enoch 25:3; 45:3) (3) Commission scenes (1 Ki. 22:19-22; Isa. 6:1-13) (4) Eschatological heavenly festal gathering scenes (Heb. 12:22-24; 4 Ezra. 2:42-45) (5) Vision of God as the goal of Merkavah mysticism (3 Enoch 1:6-12) (6) Literary throne scenes (2 Ki. 22:19-20). Even though he suggests a broad sketch about the throne image, it is not easy to connect the throne image in Revelation to one of the six ways that Aune suggests. Therefore, one must approach the throne image in Revelation in the contextual dimension.

¹⁹⁶ The throne image in Revelation has two functions: vindication and judgment. It is the place of vindication (e.g. Rev. 6:9-11) for the Christians and of judgment (e.g. Rev. 4:5; 8:3-5; 11:19; 16:17-21) for the evil ones. According to Minear (1967:274), the throne-heaven is regarded as the realm where the unlimited power and love of God are fully revealed.

indicates the divine power and divine authority executing judgment as the sign of victory or vindication of the conquerors to the evil ones (Poythress, 2000:183). Whereas the first resurrection in 20:4-6 implies eternal life or spiritual exaltation of the conquerors, 20:11-15 reflects the judgment of the evil ones (cf. Boring, 1989:212) according to what they had done (κατὰ τὰ ἔργα αὐτῶν).

The reason why τὰ ἔργα αὐτῶν must be interpreted in a negative sense appears in 20:13 where the sea gives up the dead and death, and Hades gives up the dead for the judgment image. According to Aune (1998b:1102), these ἔργα are sinful deeds and the record books in which records of sins were written.¹⁹⁷ The context of 20:12-13 will support the judgment scene of the evil ones as a negative side of the same scene at the end of history, because death and Hades were thrown into the lake of fire, which is called the second death, implying eternal death. The destiny of death and Hades (ὁ θάνατος καὶ ὁ ᾄδης] is already determined in the redemptive act of Jesus Christ in chapter 1:18 as follows: “I am the Living one; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.” The dialectic of life and death between these two sections 20:4-6 and 20:11-15 delivers the destiny of the conquerors and of the defeated in terms of eternal life and eternal death. Rissi (1972:36) is quite correct to say:

Since, according to 20.4-6, the first resurrection has already brought God’s church to eternal life, one must assume that the seer is here thinking exclusively of those whose names are not written in the book of life, which is the book of the Lamb (13.18). The ἔργα are, therefore, in all likelihood to be understood only in the negative sense as *sinful ‘work’* and the ‘books’ as *registers of sin*.

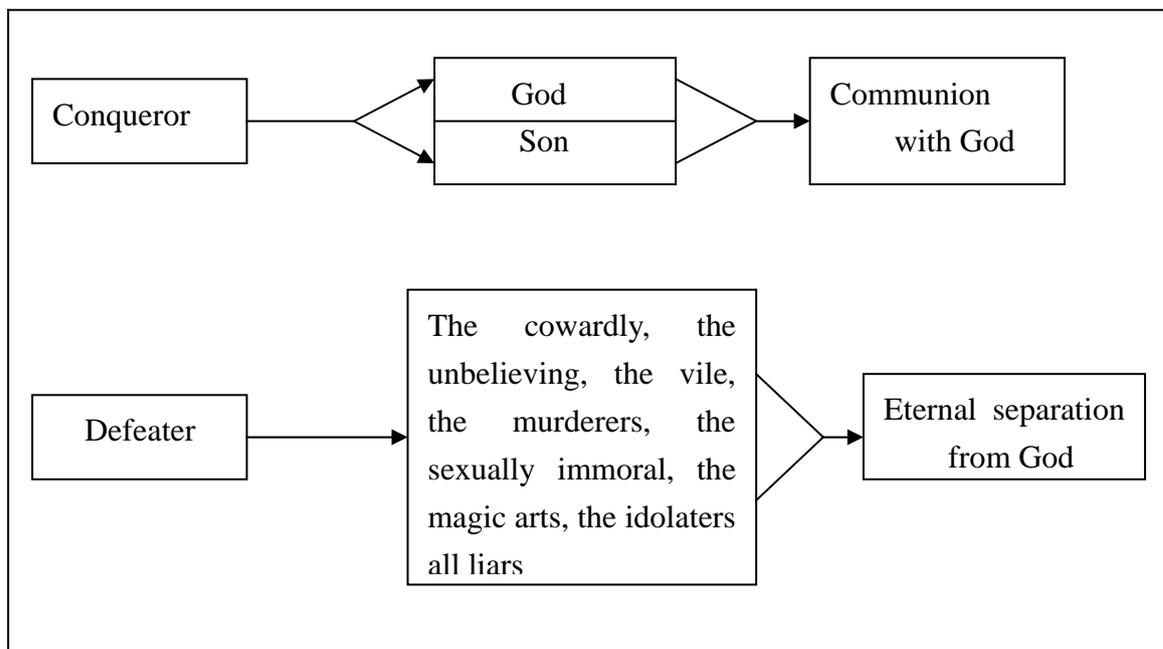
Mealy (1992:169) is also of the opinion that Rev. 20:4-6 and 20:11-12 refers respectively to the positive and negative sides of the parousia as the judgment of those who have died. That is, 20.4-6 sees the judgment of Daniel 7 as the vindication of the lives (ψυχαί) of

¹⁹⁷ In Jewish literature, the judgment scene in conjunction with the heavenly record is often described. In 1 Enoch 89:70, it is written that “I saw that writer in my vision-how he writes down that which was destroyed by those shepherds, every day, and (how) he elevates, puts down, and shows the whole book to the Lord of the sheep; everything that each one has done; everything that each and every one of them has eliminated; and everything that they have given over to destruction.” In 2 Baruch 24:1, it is written that “for behold, the days are coming, and the books will be opened in which are written the sins of all those who have sinned.”

those who have been martyred (through their resurrection and reception of the kingdom), whereas Rev. 20:11-12 sees the same scene as the conviction of the dead. In terms of eternal life and eternal death, 20:11-15 refers to the negative side of the judgment of the evil ones at the end of history. Through these two sections, we can assume that the destiny of the conquerors and the defeated will be revealed in the light of victory and judgment.

VI.4.2.1.3. The second death in 21:8

In contrast to the conqueror motif that will inherit the eschatological blessing in 21:7, in 21:8 there are some ‘vice lists’ which are not part of God’s kingdom. One accepts that the conqueror motif in 21:7 is the fulfillment statement of the promise statement of the previous chapters 2-3 (e.g. Rev. 2:7, 11, 17, 26; 3:5, 12, 21). Vice lists in 21:8 mainly show failures of Christians who faced the threat, compromise, and persecution (cf. Raber, 1986:300-301) because vice lists imply a “summary of typical sins” (Beale, 1999:1059). The use of δὲ in 21:8 shows the contrasting picture between both verses, namely 21:7 and 21:8 (Beale, 1999:1059). The picture of 21:7 and 21:8 can be systemized as follows:



The diagram above shows us the direction of two radical patterns, which are eternal

communion with God as conqueror and eternal separation with God as defeated. The second death in 21:8 indicates the eternal separation or eternal judgment from God of the people who compromise their faith under the threat and reality of persecution (Kistemaker, 2001:560-561).

VI.4.3. The Pergamum fulfillment statement given to the Conquerors

The Pergamum promise statement given to the conquerors appears in 2:17 in that the hidden manna, a white stone, and a new name will be given to the conquerors. In fact, although one could not find the reference to manna in the fulfillment statement, scholars like Caird (1966:42) connect the heavenly manna with the messianic banquet (cf. Beasley-Murray, 1992:87-88). Wilson (1996:277) also recognizes that one could not find the image of manna in the fulfillment statement, but he tries to link this manna image with the image of water in 7:16-17 and 21:6. However, the text with which one is trying to connect this image with other images, does not support these insistences, because it does not have enough text- proof to connect 7:16-17 and 21:6.

VI.4.3.1. The white stone

The white stone in the promise statement given to the conquerors in the church of Pergamum can be defined as having two meanings: in the first place, lasting and imperishable in contrast to temporary and perishable, and in the second place, the conqueror's token of admission for the messianic banquet. In the fulfillment statement, the architectural characteristics of the New Jerusalem might be divided into three parts: wall, foundations, and gates. In 21:19-20, the twelve stones form the twelve foundations of the heavenly city. Even though the New Jerusalem is depicted as a physical building, material is used to explain the characteristic of the New Jerusalem and it must be interpreted symbolically (Lee, 2001:276-277). The stone image in 21:19-20 is derived from Exodus 28:17-21 and 39:10-13 in which the twelve stones indicate the high priest's breastplate. In these texts, the twelve stones symbolize the people of God (Poythress, 2000:190-191)¹⁹⁸,

¹⁹⁸ The image of twelve stones can have three possible alternatives: 1) the high priest's breastplate (Ex. 28:17-20) 2) the jewels on the dress of the king of Tyre (Ezk. 28:13) 3) the sign of the Zodiac. Charles (1976:2.165-169; cf. Sweet, 1979:306; contra Morris, 1999:245) connects these twelve stones with the sign

but in 21:19-20 the twelve stones are changed into the twelve apostles, implying the eschatological people of God, namely the church.

The use of the number twelve about walls, stones, and gates that are part of the New Jerusalem reflects a symbolic and intentional use of the number twelve by the author. Because the number twelve is a number of completeness, the accumulation of the number twelve provides the blessed city with a meaning of sublime completeness and perfect harmony (Resseguie, 1998:65). The mentioning that twelve foundation stones bear the names of the twelve apostles of the Lamb indicates the number of eschatological redeemed people of God who endure various conflict situations unto death. This verse is contrasted with the harlot Babylon who is adorned with gold, precious stones, and pearls in 17:4 and with those whose names were not found in the book of life in 20:15. These contrasting images of the New Jerusalem with the harlot Babylon reveal the essential characteristic of the New Jerusalem as God's city, namely the church (Sharkey, 1986:276-282; cf. Gundry, 1987:254-264). Therefore, just as the white stone means a lasting, imperishable thing and the conqueror's token of admission for the messianic banquet in the promise statement, the twelve stones in the fulfillment statement show us the complete people of God, implying "the perfect unity of God's people", namely the conquerors (Lee, 2001:281). It is not surprising that while the image of the white stone in the promise statement is changed into the image of twelve stones, in the New Jerusalem section and in the fulfillment statement, this image is greatly expanded and has a fuller perfect meaning.

VI.4.3.2. The new name in 22:4

As noted above, the name (ὄνομα) especially is connected with the name, person, and work of Jesus Christ. In 22:1-5, the eschatological blessings of God's people are depicted in this section. In the Old Testament, the presence of God was mainly situated in the temple of Israel (e.g. Lev. 20:3; Ps. 11:4; 27:4; 73:17; 102:19; Isa. 63:18; Jer. 51:51; Ezk. 48:10), whereas now the eschatological people of God will see God's face and his name (ὄψονται

of the Zodiac. Also, even though Josephus (Ant. III.186) connects the twelve stones with the Zodiac, when John writes the book of Revelation, and especially the New Jerusalem section, it is not certain that John considers linking the image of the twelve stones with the sign of the Zodiac. In conjunction with the Old Testament and the New Testament, implying the eschatological people of God, one can say that the stones point to the high priest's breastplate (Morris, 1999:245).

τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ), indicating a direct “intimate bond” with God (Morris, 1999:238). That is, the mark of the divine name on the foreheads of the conquerors implies that the people of the New Jerusalem belong to God, and they are the conquerors of his kingdom (Kistemaker, 2001:583). Therefore, the fulfillment statement given to the conquerors who did not receive the mark and the name of the beast even under persecution, confirms these various eschatological blessings in the New Jerusalem section.

VI.4.4. The Thyatira fulfillment statement given to the Conquerors

The promise statement in the church of Thyatira is connected with the fulfillment statement in the millennial kingdom and the New Jerusalem section. As Giblin (1994:91) suggests, this scene of a heavenly blessing is the climatic recapitulation of the major theme. The fulfillment statement is none other than that the conquerors will inherit and share the sovereignty and authority of Jesus Christ through his death and resurrection (cf. Plumptre, 1884:148).

VI.4.4.1 Authority over the nations

This phrase is found in 20:4, which is the millennial kingdom section. The authority over the nations will be given to the conquerors and to those who keep the testimony of Jesus and the word of God (τὴν μαρτυρίαν Ἰησοῦ καὶ τὸν λόγον τοῦ θεοῦ). This phrase is repeatedly depicted by John who was on the island of Patmos because of the word of God and the testimony of Jesus (τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ) in 1:9, and also by those who had been slain because of the word of God and the testimony they had maintained (τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν ἣν εἶχον) in 6:9. These verses are closely linked with each other (Bauckham, 1993b:119). One can assume that the life, death, and victory of the conquerors are closely connected with the word of God and the testimony of Jesus that they had maintained.

As Vos (1965:209) argues, the word of God and the testimony of Jesus are based on the teachings, sayings, and revelation that Jesus delivered to his followers. In conjunction with the church of Thyatira, the fulfillment statement will be given to those who keep the word

of God and the testimony of Jesus as a proleptic achievement of the messianic kingdom as well as the eschatological life of the conquerors. Just as Jesus received the authority over the nations through his death and resurrection, the victory and authority of the conquerors over the nations can be possible as participating in the life of witness (cf. Bauckham, 1993b:118-125).

VI.4.4.2. The morning star

In conjunction with the promise statement, the fulfillment statement of the church of Thyatira appears in 22:16 saying ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. In the fulfillment statement in 22:16, the words ἡ ῥίζα καὶ τὸ γένος Δαυίδ, and λαμπρὸς are added. The Root of David (ἡ ῥίζα Δαυίδ) is adapted from Isaiah 11:10 (ἡ ῥίζα τοῦ Ἰεσσαί: LXX) in that the Messiah will come forth from the Root of Jesse. The Root of David is none other than a descendant of David's line (τὸ γένος Δαυίδ: cf. Jer. 23:5; 33:15; Zec. 6:12) who will reign as king and implement law and justice on earth (cf. Ford, 1975:92-93).

The adaptation of these images from the Old Testament implies the unique identity of Jesus in the New Testament (Johnson, 2001:328). Bauckham (1993a:324) is of the opinion that by calling Jesus ἡ ῥίζα καὶ τὸ γένος Δαυίδ, he (*John*)¹⁹⁹ depicts him as the Messiah, the Davidic king who will include all the nations in the kingdom of God. How can it happen? The image concerning ἡ ῥίζα καὶ τὸ γένος Δαυίδ can be connected with ἡ ῥίζα Δαυίδ in 5:5 who is able to open the scroll and its seven seals. In there, the Root of David that is closely related to Isaiah 11:1, 10 is reinterpreted with the Lamb, looking as if it had been slain (Beale, 1999:1146). In the Old Testament, there is some expectation that the Messiah who is to be a descendant of David will fight a war against the gentile oppressors, liberating Israel and establishing the kingdom of God. In the New Testament it is reinterpreted that the Messiah Christ will conquer the enemies through his death and resurrection and with the word of God and the testimony of Jesus (Coetzee, 1993:296-298; cf. 1:2, 9; 6:9; 12:11; 20:4). Therefore, the use of ἡ ῥίζα καὶ τὸ γένος Δαυίδ in 22:16 reveals the identity of the eschatological Messiah, namely Jesus Christ, who will bring the

¹⁹⁹ Italics in the brackets are mine.

blessing and victory to the eschatological people of God. It indicates the theme of messianic victory and blessing to the conquerors, reinterpreted through his death and resurrection.

The addition of λαμπρὸς (bright) in the morning star (τὸν ἀστέρα τὸν πρωΐνον: Rev. 2:28) can have a special meaning in the New Jerusalem section because the bright motif in the New Jerusalem section is often depicted. In 21:23-4 and 22:5, the city does not need the sun or the moon because the glory of God gives it light and the Lamb is its lamp. Thus, Jesus is the bright Morning star, which indicates the “brightest of the stars” (Bauckham, 1993a:325) in 22:16. The bright Morning star (ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωΐνός) in 22:16 is connected with Isaiah 60:3 (λαμπρότητί: LXX), which is intended for the glory of the restored new age. He contains the promise of all that is to come as “the Light of the world” (Charles, 1976:2.219). Therefore, Revelation 22:16 combines two prophetic texts of Isaiah, 11:10 and 60:3, in order to give John’s own prophetic message to the conquerors.

On the one hand, Jesus is a descendant of David who is reinterpreted with the Lamb looking as if it had been slain, and on the other hand, he is the light of the restored new day in terms of eschatological fulfillment. As the bright morning star, Jesus will bring a new eschatological blessing or the “dawn of eternity” (Wilcock, 1989:218) or a “new day” (Morris, 1999:253) to the conquerors. As a weak and marginalized minor group who were under the threat and the compromise of the trade-guild, the common meal, and pagan ceremony, the fulfillment statement is offered as eternal eschatological blessings of hope and encouragement.

VI.4.5. The Sardis fulfillment statement given to the Conquerors

The church of Sardis in 3:1-6 deals primarily with life and death. The use of ἔργα (vv. 1 and 2) implies that one couldn’t find any persecution from the Roman authority or Jewish community. But one can see the attitude of spiritual idleness, spiritual debauchery, and the spiritual crisis of the Sardis Christians. To the Sardis Christians who faced various spiritual difficulties, Christ promises that the conquerors will be dressed in white, and their names will never be erased from the book of life, and that they will be acknowledged before the

Father and angels.

VI.4.5.1. The white garment

White garment (ἱματίοις λευκοῖς) in 3:5 is used several times throughout Revelation. The use of ἱματίον is found in 19:13 and 19:16 and the use of στολή is found in 22:14 in the fulfillment statement section. According to Charles (1975:1.187; cf. Ulfgard, 1989:81), the use of ἱματίον and στολή in Revelation can be regarded as a synonym. In 19:13, 16, the rider on the white horse is dressed in a robe (ἱμάτιον) dipped in blood and inscribed on his robe and on his thigh as “King of kings and Lord of lords.” The identity of the rider on the white horse is revealed with a robe that is dipped in blood. He is none other than the Divine Warrior Christ (Slater, 1999:214), through his blood on the cross and his resurrection. That robe was not dipped with his enemies’ blood but with his own that was shed on the cross – the reason for his victory and conquest.

The final beatitude (22:14) is explained with a blessing on those who wash their robes (Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν). Charles (1976:2.177) suggests that this phrase is the same expression spiritually of οἱ νικῶντες. To those who wash their robes, the promise statement will be fulfilled in two ways: on the one hand, authority to have the right to the tree of life and on the other hand, the authority to go through the gates of the city. The image of the tree of life contrasts with the image of Adam and Eve who were driven out of the Garden of Eden in Genesis 3:24. Now, those who wash their robes (οἱ πλύνοντες τὰς στολὰς αὐτῶν) through the blood of the Lamb will inherit eternal life, which was lost in the Garden of Eden in Genesis 3:24. The authority to share in the tree of life indicates eternal life given to the conquerors (Lee, 2001:290-291) who washed their robes in the blood of the Lamb.

The authority to go through the gates of the city is linked with Isaiah 62:10, which mentions the saint’s salvation image. This verse can be contrasted with the following verse in that individual outsiders are depicted. The blessing of the conquerors and the destiny of the wicked are contrasted in 22:14 and 22:15, indicating they are inside of the city or outside of the city. While the conquerors will possess eternal life, the wicked will be out of

the city, implying eternal separation from God (cf. Howard-Brook & Gwyther, 1999:187-189). The eternal separation from God is closely paralleled with 21:8 in that the doom of the wicked will be in the fiery lake of burning sulphur that is the second death. The result for those who wash their robes (οἱ πλύνοντες τὰς στολάς αὐτῶν) and those who do not wash their robes in the blood of the Lamb can be seen as both positive and negative. It means that eternal life and eternal death will be given according to how they responded to the blood of the Lamb (cf. Johnson, 2001:299).

VI.4.5.2. The book of life (ἡ βιβλος τῆς ζωῆς)

The mentioning of the book of life in the fulfillment statement is found in 20:12, 15, and 21:27. The first two verses are included in the great white throne judgment in which all the dead stand before the throne. In these contexts, books are depicted as negative metaphors for judgment (Aune, 1997:224). In 2 Enoch. 52:15, it is said that all these things will be weighed in the balances and exposed in the books at the great judgment. In a similar way, 1 Enoch 98:8 explains that all your injustices, which you have committed, are written down every day until the day of your judgment. Just as books indicate negative judgment metaphors, the book of life implies a negative judgment metaphor. If anyone's name was not found written in the book of life, he or she would be thrown into the lake of fire. In conjunction with the judgment on the wicked in 20:12, even though eternal life for the conquerors is not mentioned in 20:15, this nuance implies that the conquerors who were written in the book of life are spared from the judgment (Beale, 1999:1037).²⁰⁰

In these verses, one can suppose that the image of judgment (ἐκρίθησαν οἱ νεκροὶ: 20:12 and ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός: 20:15) is the fulfilled image or even an expansion of chapter 11:18 (ὁ καιρὸς τῶν νεκρῶν κριθῆναι). In there, the final judgment and the joy of the redeemed are introduced (Hendriksen, 2000:34-36). In 11:15-18, whereas the execution of the judgment of the wicked and the rewarding of people of God is introduced, in 20:11-15 the scene of the final judgment is vividly described and expanded as an eschatological fulfillment. The mentioning of the book of life in 20:11-15 describes the

²⁰⁰ Daniel 12:1 has a similar positive statement in conjunction with Rev. 20:15. Daniel 12:1 says: "at that time your people-everyone whose name is found written in the book- will be delivered." (cf. Da. 7:10; 10:21).

book of life as a symbol of a citizen-register of God's kingdom in contrast to the Greek-Roman citizen-register of that world (Rossing, 1999:154; cf. Warren, 1983:187). Only the names of the conquerors would be written as a reward for eschatological salvation and victory.

The fuller title for the book of life is found in 21:27 as the book of life of the Lamb (ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου). Chapter 13:8 also explains the identity of the book further as the book of life of the Lamb who was slain (ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου). In both cases, the use 'of the Lamb' (τοῦ ἀρνίου) indicates a genitive of possession. That is, only those who belong to the Lamb (Mounce, 1977:256; Kistemaker, 2001:385, 385n16; cf. Beale, 1999:702) can be written in the book of life as a guarantee of eternal life. That is why the book of life can be connected with the Lamb who died as conqueror. Through his death, just as the Lamb became the conqueror, the followers of the Lamb whose names are written in the book of life can inherit the new heaven and new earth in chapters 21-22 (cf. Sharkey, 1986:283-287; Wilson, 1996:293). Swete (1977:167) is quite correct that "the Divine Register is represented as belonging to 'the Lamb that was slain,' i.e. the crucified but now risen and exalted Christ, Who purchased the Church for God with His Blood."

VI.4.6. The Philadelphia fulfillment statement given to the Conquerors

The promise statement given to the church of Philadelphia is that the conquerors would become pillars in the temple of their God. When one considers the geographical weak point due to earthquakes, the promise statement to become a pillar in the temple of their God would provide safety and security and intimate communion with God. Even though one could not deny the importance of the geographical point of view, the temple motif still has literary, symbolic, and religious significance, as well as geographical significance, to the image of the temple. As Stevenson (2001:16) argues, a temple was considered an important social and political place, but above all, it was a religious place. When one contemplates being a pillar in the temple of God, it is necessary to consider the theological and religious aspects as well as the geographical and literary aspects.

VI.4.6.1. The pillar in the temple

Firstly, one must recognize that the promise statement of 3:12,²⁰¹ like other promise statements should clearly be understood as symbolic and figurative language. The fulfillment statement about the New Jerusalem in chapters 21-22 functions as a symbolic replacement for the old Jerusalem. As Collins (1984:99) argues, images about a heavenly temple and the New Jerusalem are given as replacements for the destruction of the earthly temple and the city as a symbolic centre.

In the fulfillment statement, the New Jerusalem is coming down out of heaven (καταβαίνουσιν ἐκ τοῦ οὐρανοῦ), revealing the heavenly origin. The actual meaning of the New Jerusalem is God's presence (αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται) among his people (Bauckham, 1993b:140-141). In contrast to old Jerusalem that was destroyed earlier, it is now called the *New (καινή) Jerusalem* that will fulfill God's promise given to the conquerors. That is, the New Jerusalem section in 21-22 provided a fulfillment statement to the conquerors or the Christian community that faced various problems. As Court (2000:260) suggests, these are "powerful metaphors of transcendence."

Throughout the section on the New Jerusalem, one doesn't find any references to the temple (ναὸν οὐκ εἶδον ἐν αὐτῇ) in 21:22. Even though one could not find any verbal correspondence between 3:12 and 21:22, one came across a thematic correspondence between the two verses about the temple. In 3:12, the phrase τοῦ θεοῦ μου is used as a subjective genitive. It means that God himself is the temple (Roloff, 1993:245). In the case of 21:22, there is no temple in the city because the Lord God Almighty and the Lamb are its temple (ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν καὶ τὸ ἀρνίον).

²⁰¹ Stevenson (2001:244-251) suggests five common backgrounds for the image of being a pillar in the temple: 1) the language of 3:12 derives from the subsequent statement in Isaiah 22:23, which is an image of stability and permanence 2) the promise is related to the two pillars which were called Jachin and Boaz (1 Ki. 7:15-22; 2 Ch. 3:15-17) 3) the pillar in the temple refers to the ancient "King's pillar" in Solomon's temple 4) the image of the pillar expresses permanence and stability 5) the practice of a provincial priest setting up a statue in the temple precinct at the end of his term and inscribing his name, his father's name, and his hometown on it. Apart from these five common backgrounds, Stevenson (Ibid, 247-251) insists that the pillar in the temple must be regarded as the practice of sculpting human figural pillars in sacred architecture. But it is not certain whether any sculptured human figural pillars existed in Philadelphia city. Thus, Stevenson's suggestion must be rejected.

The transfer from the visible temple to the invisible temple (Aune, 1998b:1168) does not indicate the removal of the temple, but implies the transformation of the idea of the temple (cf. Stevenson, 2001:268-272). The New Jerusalem has God and the Lamb as a temple (ναός) instead of a real building. It means that the fullness of God's presence, as well as the direct and actual presence of God as eschatological fulfillment, is given to the conquerors (Roloff, 1993:245). The promise statement in chapter 21:22 that the Lord will make the conquerors pillars confirms the security of the conquerors through God and the Lamb's perfect presence as the temple itself.

The promise statement that the conquerors will never go out of (ἔξω οὐ μὴ ἐξέλθῃ) the temple of God can be contrasted with 21:27 and 22:15 in that nothing impure will ever enter (οὐ μὴ εἰσέλθῃ) into the city and the sinners will be kept out of (ἔξω) the city. The contrasting images of 'inside and outside' and 'the sacred and the profane' reveal the destiny of the conquerors and the sinners (Stevenson, 2001:223). That is, these distinctions between the 'inner and outer' or the 'pure and impure' throughout the book of Revelation establish the boundary of people of God and people of Satan in the heavenly sphere as well as in the earthly sphere. The boundary of the inside and the outside of the city or temple is given with the security, blessing, and stability of eternal life to the conquerors, but the doom of eschatological judgment to the sinners. As Rissi (1972:71) argued, the combination of the holy city and of the place of judgment would be an essential part of the prophecy of the New Jerusalem (cf. Gundry, 1987:254-264).

VI.4.7. The Laodicea fulfillment statement given to the Conquerors

The image of the throne (θρόνος) in Revelation is a primary one. It is not surprising that the conquerors in the church of Laodicea will be seated with Christ on his throne as promise statement because the image of the throne emphasizes the centrality of God and the Lamb's sovereignty. As Fiorenza (1991:58) suggests, the throne image (Rev. 4:2-6, 9-10; 5:1, 6-7, 11, 13) is introduced repeatedly as a prominent symbol throughout the book (cf. Bauckham, 1993b:31). In connection with the fulfillment statement, it is necessary to give thought as to how the image of the throne is emphasized in front of the audience or reader.

VI.4.7.1. The divine throne

When John was in the Spirit, the first thing he saw was the image of the throne. The use of ‘μετὰ ταῦτα εἶδον’ in 4:1 functions to introduce a new vision in terms of the heavenly aspect (Swete, 1977:66). That is, the use of ‘μετὰ ταῦτα εἶδον’ provides a new heavenly vision in contrast with the previous section, namely 3:14-22. While the conquerors of the church of Laodicea will be seated with Christ on his throne, the sinners who accommodated and compromised with Rome and local religions will not be with God. That is why John reveals heavenly figures focusing on the throne of God and the Lamb in chapters 4-5. The image of the throne (θρόνος) in chapters 4-5 occurs 19 times out of 47 times in Revelation. It indicates that the image of the throne in chapters 4-5 is the major image used to reveal the divine purpose of God to the people (Mounce, 1977:131-133), whether they are conquerors or not. Beale (1999:172; cf. Fiorenza, 1981:72) is quite correct to say:

Chs. 4-5 introduce and overshadow all the visions in 6:1-22:5, which flow out of this introductory vision and are to be seen as the historical consequences of divine sovereignty in its exercise of redemption and judgment. God and Christ are in ultimate control of all the woes of both believers and unbelievers.

The meaning of the throne’s image is divided into two parts: positive and negative, divided between redemption or judgment, eternal life or eternal death, and victory or defeat. The throne as judgment is linked with 4:5 and is connected with the seventh in the series of judgments. God’s presence from the throne indicates the absolute execution of God’s sovereignty over the people who are against God and for God. Davis (1992:124) suggests that the image of the throne must be regarded in the light of judgment of the wicked.

In contrast with the judgment image that appears especially in 8:5, 11:19, and 16:18, the image of the throne is positive. The throne image in the New Jerusalem appears as the central image (Wilson, 1996:304), which fulfills the promise statement in chapters 2-3. Chapter 21:3 and 21:5 reveal the eschatological blessing or sovereignty as an expression of God’s presence (Mounce, 1977:371-373). God’s dwelling with his people is the natural

result of the judgment that was given to the wicked in 8:5, 11:19, and 16:18. It is the natural result of the eschatological blessing and completion that was given to the conquerors. Therefore, the image of the throne as the central picture in Revelation can be considered as two parts: positive image and negative image. Through these contrasting images of the conquerors and defeated, John encourages the life of people of God who confronted the loss of the identity of church or people of God.

VI.5. Conclusion

I agree that the book of Revelation was written in order to encourage and console and to be an evocative power and symbolic world to Christians who lived in Asia Minor (Du Rand, 1993a:245-247). That is, the prophetic message of John is not a sporadic message, but a unified work, which was intended to be read on the basis of the audience or reader's social, economic, political, and religious contexts (cf. Pilch, 1978:62-63). It is an accurate observation that the book of Revelation is constructed throughout as a contextual work with a structurally cohesive unit (cf. Sharkey, 1986:267-287). For useful information regarding the message of the book of Revelation, one should investigate how Revelation was structured.

The concentric structure suggested by Fiorenza (1985:159-177) is matched with the message of Revelation. Even though her work could not be accepted in other detailed parts, Fiorenza's concentric outline, which regards 1:9-3:22 as a promise statement and 19:11-22:9 as a fulfillment statement provides a good contextual analysis. In terms of the conqueror motif, her analysis, as a promise statement and fulfillment statement in chapters 2-3 and 21-22, helps us to understand who the conquerors are and what their rewards are. The implication and identity of the conquerors can be seen from different perspectives respectively. Why are they called the conquerors? What is the function of the conquerors? What is the reward of the conquerors? These questions are very important in understanding the message of Revelation in terms of promise and fulfillment. Therefore, one can say that the promise statement and fulfillment statement in Revelation have an important structural parallelism.

The structural parallelism of promise and fulfillment provides various symbolic messages in the New Jerusalem section: the tree of life, the crown of life, the second death, the hidden manna, a white stone, authority over the nations, the book of life, a pillar, and a throne. This structural parallelism of promise and fulfillment also provides the heavenly point of view in contrast with the earthly point of view as prophetic exhortation and critical evaluation (Muse, 1986:152) as a whole.

The fulfillment statements, for example, the tree of life, the crown of life, the second death, the hidden manna, a white stone, authority over the nations, the book of life, a pillar, and a throne provide a symbolic universe and alternative world points of view against death, sin, and conflict that were their present daily reality as a marginalized group (Sharkey, 1986:287). That is, the conquerors, even though they lived on earth as a marginalized group, would be rewarded in terms of a heavenly aspect of the fulfillment statements in chapters 21-22. Ulfgard (1989:103n442) is quite correct to say that the promises to the conquerors in the letters to the seven churches refer to various images in chapters 21-22, another way of showing how the faithful Christians share Christ's victory. Therefore, Revelation as promise and fulfillment must be treated as a work of structural parallelism that speaks about victory of the conquerors and judgment of the defeated as a whole.

The victory of the conquerors and the judgment of the defeated are introduced in 17:1-19:10 and 19:11-22:5. Two images of Babylon the harlot and the New Jerusalem the bride formulate the prominent characteristics about victory and judgment. The contrasting images between Babylon and the New Jerusalem are structured into the climax of the promise and fulfillment given to the conquerors and the defeated (Howard-Brook & Gwyther, 1999:159). As a city and woman, the judgment to Babylon appears in 14:8, and chapters 17-18 introduce the destruction of Babylon as fulfillment to the defeated (Warren, 1983:177). The book of Revelation accuses Babylon, a city and woman, of being a "deceitful illusion" (Bauckham, 1993b:36).

The image of 'wine of wrath or cup of wrath' as a central image of judgment against Babylon is inflicted upon the defeated (Rossing, 1999:63). Rossing (:85) also believes that 'drinking and blood' reveal the important images of judgment against Babylon (cf. 14:8;

17:2; 18:3; 19:2). That is, both blood and wine are associated with the expression of the blood of wrath (Aune, 1998b:938). Through John's prophetic critic, he explains the victory of the people of God, namely the conquerors and the judgment of the defeated. As Dyer (1987:305) commented, the image of Babylon provides a crucial factor of God's judgment of the defeated, the true nature of the antichristian city and woman. Therefore, the image of Babylon as a city and woman is introduced to reveal the ultimate image of warning and judgment to the defeated (Warren, 1983:190).

In contrast with Babylon, symbolizing the evil power against the conquerors, the New Jerusalem appears as "the ultimate reality" (Howard-Brook & Gwyther, 1999:184) that will be given to the conquerors. Those who conquer will partake of the water of life (21:6) and live forever in the New Jerusalem as the city of God (22:14). That is the promise that the conquerors inherit. As Stevenson (2001:300) argued, with God and the Lamb, the conquerors will experience the complete glory, power, total safety, and communion with the presence of God and the Lamb in the New Jerusalem. Various images of the New Jerusalem, for example, water of life, fruit, gates, and wall provide the New Jerusalem as an alternative image to Babylon that is the fulfillment statement to the conquerors and the defeated. The goal and climax of the New Jerusalem can be regarded as the final judgment of the defeated and the eschatological salvation of the conquerors (Fiorenza, 1985:47). Therefore, the specific image of the New Jerusalem is fulfilled as a reward to the conquerors as "God's alternative city of justice and well-being" (Rossing, 1999:165).