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## GLOSSARY

### **Aesthetic approach on Revelation**

This approach considers Revelation within the realm of art interpretation, viewing the imagery as symbols that contain depictions of timeless truths and the victory of good over evil. Also, this particular approach is applied to some of the Jewish modern history experience, including World War II, the Holocaust, and Zionism (Braiterman 2007: xvii-xxx, 3, 9, 35, 73-74, 133, 144, 154, 165, , 190-191, 199-206).

### **Astral prophecy approach to Revelation**

This approach considers that “John is an astral prophet. His prophecies were rooted in reading the sky by means of observations, sky visions” (Maier 2002:10). Revelation can be understood only within the astronomy and astrology approach (Malina 1995:12-3).

### **Attributes of sealing**

Authenticity, ownership, property, inviolability and protection are the more frequent attributes given to seals in the ancient world (see Brun, Nissen, Porada and Steinkeller, in Sibson 1977:15, 20, 21, 41-53). These attributes can also be applied in a symbolic or metaphoric way (Ex 12:7; Is 8:16; Ezk 9:4; 2 Tm 2:19; Rv 6:3; 7:3).

### **Babylonian hypothesis theory**

Supported by Higher Criticism, this theory considers Revelation as composed from Babylonian mythology. In this approach number of the beast finds its explanation in the primeval chaos.

### **βάτραχοι**

This term describes the malign Trinity of Revelation 16:13. It alludes to the plague of frogs in Exodus 8:1-15; Psalm 78:45; 105:30). It is also associated with the Egyptian frog goddess named Heqet (Horn 1995:974).

### **Constantine millennial approach**

Augustine developed this concept, extracting it from Revelation 11:15 and applying it to Constantine the Great when this emperor promoted the union of church and state (Napier 1593:2; Klassen 1992:5).

### **Collars**

A form of sealing used to identify slaves. These collars were made of thick metal and inscribed with mottos. Most of the collars found thus far are post-Constantinian. Many of these collars bore Christian iconography written in κοιλνή, such as Α, Ω and Ρ (Glancy 2002:88; Shawn 2001:51-78, 167-77). These collars also bared the name and address of the slave's owner, as well as instructions on how to return the slaves if they run away (Ehrman 207:317, 344-47).

### **Continuum**

Historicist and Recapitulist term used to refer to the prophecies in Daniel and Revelation. These apocalyptic prophecies are understood to meet their fulfillments in historical time between the days of John and the establishment of the eternal kingdom. This approach interprets the various prophecies of Revelation as going over the same ground from the prophet's own day until the end of the end time (Veloso 1998:11-226; Shea 1996:1-171).

### **Cylinder seals**

These seals originated in the Uruk period in the fourth millennium BCE and were used for more than three thousand years by the people of the Near East (Martin 1940:3).

### **Code number hypothesis**

#### **(a) ἑξακόσιοι ἑξήκοντα ἕξ [χξς]=666**

This approach considers the number 666 as a parody of perfection, imperfection upon imperfection, despite the best monstrous claims of the beast (Johnson, in Holbrook 1992b:31). The number six is associated to man (Gn 1:27, 31; Ex 20:9).

#### **(b) ἀπὸ ἀνατολῆς ἡλίου in Revelation 7:3 and 16:12-14**

According to this code number hypothesis John observes the growing of the Roman sun worship process and the gradual power instauration of the sea beast and Babylon promoting and enforcing of a Sunday law in the world. The phrase ἀπὸ ἀνατολῆς ἡλίου in Revelation 7:3 is connected with another genitive in Revelation 16:12, namely τῶν βασιλέων. From this perspective, the kings of the East represent Christ and his hosts. This approach considers that the previous genitive phrase is derived from Isaiah 44:28-45:21 where Cyrus the Great is announcing the destruction of Babylon and the setting free of the captives from the wicked city. In this sense Cyrus is a type of Christ in His second coming (Mt 24:27; 2:9; Lk 17:23-24; 2 Pt 1:19; Rv 18:1-4).

#### **(c) τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ**

The drowning of the river Euphrates, in this context, echoes the way in which Babylon was captured by Cyrus and his allies. In this historical parallelism the Euphrates means the lack of human support and ability to detain the world plagues and the sins of Babylon.

#### **(d) δράκοντος, θηρίον, ψευδοπροφήτο**

The code number hypothesis considers these three evil powers as the triple six in Revelation 13:18. The triple alliance alludes to the ancient Roman custom of *Triumvirates*. Here the concept is applied to a malign Trinity. From the perspective of this code number hypothesis the Holy Trinity is symbolized by the

verbs “blessed” (God the Father); “rested” (God the Son) and, “sanctified” (God the Holy Spirit; see Gn 2:2,3; Ex 20:11).

### **Domitian theory**

This postulate argues that John wrote the book of Revelation during his banishment to Patmos in the latter years of Domitian kingdom (90-96 CE).

### **εἰκόν**

“To be similar,” “to be like,” or “to appear.” The εἰκόνα τοῦ Θεοῦ is against the renewal of the image and the likeness of Christ in humankind (Richards 1985:351-2).

### **θηρίον**

In the imagery of Revelation, satanic and demonic powers are consistently represented as beasts (Rv 13:11-12). In Daniel they represent kingdoms (Dn 7:17, 23).

### **ἥρωον**

Literally, “shrine for a hero.” The term was associated with the beginning of the Roman Emperor cult in the East provinces of the Empire (Friesen 2006:26-27; Taylor 2009:555).

### **Futurism approach to Revelation**

This school of interpretation considers Revelation through extracted verses like Daniel 9:24 and 27 and transposed in Revelation to support what they believe is the period of the Great Tribulation. According to this approach, sealing will take place during the Great Tribulation, after the rapture (see Morris 1983:128-132).

### **Globalists**

The ones who accept geo-religion (Martin 1992:286-287; Scarone 2000:151).

### **Higher criticism approach to Revelation**

This method is a branch of literary analysis that investigates the origin of the text in terms of chronological answers about when and who wrote the text. This approach postulates that Revelation and its message happened within the first-century CE context with the genre of Jewish and Christian apocalyptic literature (Burkert and Raffan 1985:1-20; [http://en.wikipedia.org/wiki/Higher\\_criticism](http://en.wikipedia.org/wiki/Higher_criticism)).

### **δοῦλος**

The Hebrew word עֶבֶד (ebhedh) is can be translated as slave. In the New Testament the servant finds freedom, not in recovering an independent will, but in submitting his will freely and joyfully to God (Rm 1:1; 1 Cor 7:19-20,23; Gl 1:10; 2:20; Plph 1:1,21; Tt 1:1; 1 Pt 4:2; Rv 1:1;22-23).

### **Historicism as approach to read Revelation**

Prophecy is explained through history, anticipated and previewed by prophecy. It is seen as “largely predictive of actual events to occur throughout the history of Christianity, from the time of John until the return of Jesus Christ” (Elliot 1862:562-63).

### **Holistic Sabbath**

Holistic Sabbath is a term coined in this study to amplify the concept of the Sabbath. The phrase holistic Sabbath is also related to human beings in a holistic way: for emotional, physical and spiritual well-being and for an anti-xenophobic way of thinking in the sense that in the Sabbath all humankind are equal. Likewise, the concept of holistic Sabbath is applied to the balance in creation with the preservation of nature in mind and blessing of creatures. It is also a response against the theory of evolution or theistic evolution postures (Mk 2:27; Ac 17:26; Ps 33:6-7, 9; Kline 2006:19, 39, 180; Doukhan 2002:70-1; Dressner 1970:43; Wuest 1973:60-61; Magnusson 1977:59-61; Roth 1998:340; Baldwin, Brand, Chadwick and Younker 2009:37; Hull 1991:486).

## **Idealism**

The Idealistic approach does not restrict the contents of Revelation to a particular historical period, but rather sees apocalyptic symbols as multivalent in meaning and without specific historical reference (Pate et al 1998:24). The poem “Thanksgiving day” is typical on this approach (Esquivel 1982:79-81).

## **Intaglio**

An image incised into a surface of a cylinder seal.

## **Jerusalem-Babylonian approach to Babylon**

This approach renders the harlot Babylon as representing Jerusalem where the prophets were slain, and not Rome (Mt 23:29-39; Massingberde 1978:3-4).

## **κύριος**

The word expresses sovereignty and majesty and, in connection with the idea of divinity, suggests that Caesar is the beneficent god and Roman savior who dominates the whole world. Oaths were sworn per *genium Caesaris*. The great innovation of the LXX is on the religious level of this term. On the one hand, it uses κύριος to translate not only the Hebrew ארון (*‘Adh ṓn*); ארבי (*‘Adh ṓn āy*), Aramaic *m ār ē*, but specially the divine tetragrammaton יהוה (YHWH), so that the term of the God of Israel is “Lord” (Ex 7:16; 9:13; 10:3; Dt 5:6-9; 1 Ki 11:31; Ps 3:1; 6:1; 9:13; 10:1; 12:7; Is 24:16; Spicq in 2008:346-347). The word Κύριος is also found in the fourth Gospel (Jn 20:28) as the equivalent of Θεός (Jn 20:28). The word κύριος is also attested in the book of Revelation (see Rv 1:8; 4:11; 6:10; 14:13; 15:4; 16:5; 19:6).

## **χάραγμα**

In Revelation 13:11-18 it is used to describe the appearance of the second beast demanding religious recognition of its cultic image. This marking by stigmatization was common in antiquity. The branding on the right hand or the

forehead is an acceptance of the  $\chi\rho\alpha\rho\gamma\mu\alpha$  by religious signing with the mark of the beast (in Kittel 1974d:416-417).

### **Legio X Fretensis**

The Roman legion that seized and destroyed Jerusalem in 70 CE (Lk 21:20-22). Fragmented Roman seals stemming from this legion have been found in Jerusalem (Gruhalbo 1973:111).

### **Literalist approach to Babylon**

According to this approach, the Babylon of Revelation 17 and 18 does not signify any political or religious power, but is exclusively an economic entity, which oppress all men by international commercial manipulation (Thomas 1982:333-341).

### **Literalist approach to Revelation**

This approach considers the prophecy of Revelation as being literally fulfilled and ignores the concept that languages use many communications techniques such as metaphor (Rv 2:23; 5:5); hypocastasis (Rv 2:17, 22, 24, 25); metonymy (Rv 1:5, 10, 12); synecdoche (Rv 3:1, 4, 10); polysindeton (Rv 21:8, 22-27; 22:1-6,17); and asyndeton (Rv 21:18-20). These literary figures are also associated with the use of symbols which is well attested in Revelation (Mulholland 1959a:183-184,196-197,223; Chevrier 2005: 2-70).

### **Metallum**

This Latin word can be used as an external evidence for John's banishment to Patmos. The term refers to a mine or to a quarry, since Patmos has some quarries but no mines (Ramsay 1904:83).

### **Minimumlists**

The ones that assume an exclusive world and religion (Martin 1992:286-287; Scarone 2000:151).

### **Nero theory**

This theory postulates that Revelation was written in the second half of the year 68 CE.

### **Oxyrhynchus Papyrus**

The Oxyrhynchus papyrus contains p<sup>115</sup>, the earliest manuscript we have of Revelation and attest a different numerical value with regard to Revelation 13:18. The total number written in this papyrus is χζς= 616 ([www.papyrology.ox.ac.uk/](http://www.papyrology.ox.ac.uk/)).

### **Papias theory**

This theory postulates that Revelation was composed late in the first-century CE by two other authors than John.

### **Preterism approach to Revelation**

This approach understands Revelation as exclusively addressed to real churches that faced problems in the first century CE. The message of Revelation is already fulfilled in the time of the original audience. In this approach sealing is applied exclusively to the ones the escaped the horrors of the destruction of Jerusalem in 70 CE (Gentry 1989:15-19; Thomas 1992:465).

### **Recapitulation approach to Revelation**

According to this approach the prophecies of Revelation is seen as being repeated from the prophet's own day until the end time. Where the Bible and history is concerned, the Recapitulation approach has been the standard interpretation for Seventh-day Adventists. The best known example of a Recapitulation pioneer author is Uriah Smith (1977:10-259).

### **Seal**

“An instrument of stone, metal or other hard substance (sometimes a ring) on which is engraved some device or figure that is used for making an impression on some soft substance such as clay or wax, affixed to a document or other

objects as a token of authenticity” (Edwards, in Orr et al 1974a:2708). In the Bible the term seal is sometimes used figuratively (Is 8:1; Dn 12:4,9) or for political purposes (Es 2:12; 8:8,10).

### **Seal cutter**

There is not much evidence of seal cutter’s workshops in Mesopotamia, except from the tablets of Akalah (1500-1400 BCE). Seal cutting was perhaps the most difficult work to perform (Porada, in Sibson 1977:7-8, 12). Because the seal cutter made seals for many trades, his work was related with magic, religion, politics and socio-economic issues.

### **Seal letters**

In the Roman world letters were authenticated by using a seal (signet) incised in clay, by means of a summary of the letter’s content in the author’s own handwriting at the end of the letter, or by means of a word of farewell in the author’s own handwriting at the end of the letter (Richards 2004:174).

### **ἄλλο θηρίον ἀναβαῖνον ἐκ τῆ γῆς (the second beast)**

According to Historicism the second beast that comes out of the earth (Rv 13:11-15) represents the rise and power of the United States of America in the sense that this nation will promote and enforce a national Sunday law within its territory and will encourage the nations of the world to obey the first beast that is rising up from the sea (Rv 13:1). According to the Historicist approach the two horns of this earth-beast are representing the separation between church and state (White 1977: 276-285, 515-442).

### **σφραγίς**

It means sealing and is a frequent term in Revelation. It has a distinctive use in Revelation (see Rv 5:1; 6:1, 3, 5, 7, 9, 12; 7:3; 9:4; 20:3 22:10). In Revelation 7:3 it refers to the membership of God’s people or fellowship. Those sealed are God’s property (Kittel 1971b:951).

### **Symbolical-Universal Babylon approach**

This method of interpretation considers Babylon as a timeless and universal reality that embraces more than one empire or culture (Minear 1968:135-158).

### **Tattooing in the Acts of Thomas**

In this work Gunda and his brother Gad, after being converted, asks Thomas to seal them, since God knows his sheep by their seal (Kittel 1971b:952).

### **The little horn**

Preterist and Futurist writers (Walvoord 1989:185, 264, 257-266; Wallace 1973:131-137; Russell 1981:3; Strauss 1969: 244-245) consider the little horn of Daniel 7:25 and 8:10-12 as being fulfilled not in Rome as Historicism teaches, but in the person of Antiochus Epiphanes IV, the Syrian king who conducted military campaigns between 169-163 BCE in Egypt, Syria and Palestine. Historicists believe that this Syrian king which was the octave of the 26 Syrian kings that reigned in succession over that territory, cannot properly describe the *continuum* cosmic fight between the little horn and the Christ the Prince in the book of Daniel. He acted for a very short time and in a reduced geographical world territory. Newton (1922:222) says that, a horn of a beast is never interpreted in the Bible as being one person alone. This prerogative is exclusively attributed to Jesus (Lk 1:69). A horn always point to a new kingdom. Prideaux (1749:106-107) mentions that because of Antiochus Epiphanes IV behavior, he must be called “ἐπίμανες” (crazy) instead of “ἐπίφανες” (illustrious) as he was described in a pejorative manner.

### **Vicarivs Filii Dei**

This Latin ghematric name was used to affirm the 666 connection of Revelation 13:18 with the alleged ghematric presence in the papal mitra. This is a very a complex and dubious issue. The fact that the Vicarivs Filii Dei is extracted from the *Donation of Constantine*, a well-known forgery, attaches incredulity to this ghematric postulate. Another downfall on the Vicarivs Filii Dei theory is that under

the ghematric interpretation rule all the letters for the prospective ghematric name or phrase must have a numerical value. This proposed phrase does not.

### **Vorverständnis**

This term, which means, “previous intelligence or “pre-comprehension,” involves a dialogue in which the interpreter, from his personal emotive situation, asks questions to the text and, at the same time, the text questions the interpreter. This dialogue is also called the “hermeneutic circle” in which the interpreter acquires a new understanding of the text. This understanding of the text is based on the personal emotive and reasoning horizon of the interpreter. This hermeneutic process may lead to anachronistic interpretations of a text (Treiye 1996:3-6). This is the hermeneutic core of the Idealism approach.