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Andrews University

School of Education

THE THREE PARTS OF BABYLON: TEACHING A HISTORICIST INTERPRETATION OF THE LEOPARDLIKE, LAMBLIKE AND SCARLET BEASTS (REV 13 AND 16:19 AS REFLECTED IN REV 17) BASED UPON THE DOUGLAS WATERHOUSE CONSTRUCT

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

William C. Taggart III

June 1998

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William C. Taggart III

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Member: John Youngberg

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ABSTRACT

THE THREE PARTS OF BABYLON: TEACHING A HISTORICIST INTERPRETATION OF THE LEOPARDLIKE, LAMBLIKE AND SCARLET BEASTS (REV 13 AND 16:19 AS REFLECTED IN REV 17) BASED UPON THE DOUGLAS WATERHOUSE CONSTRUCT

by

William C. Taggart III

Chair: Dr. George Akers

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE THREE PARTS OF BABYLON: TEACHING A HISTORICIST INTERPRETATION OF THE LAMBLIKE, LEOPARDLIKE, AND SCARLET BEASTS (REV 13 AND 16:19, AS REFLECTED IN REV 17) BASED UPON THE DOUGLAS WATERHOUSE CONSTRUCT

Name of researcher: William C. Taggart III

Name and degree of faculty chair: George Akers, Ed.D.

Date completed: June 1998

Problem

In the field of religious education, a need exists for a broad teaching strategy through which the biblical three parts of Babylon (Rev 16:19) and the visual imagery of apocalyptic Babylon (Rev 13 and 17) might be taught effectively within the historicist tradition. This study was designed to present a teaching strategy based upon the historicist apocalyptic three-part construct developed principally by Douglas Waterhouse.

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The Theoretical Organizing Principle of Geographic Relationships

The concept that helped guide and bring together this study was the understanding that Rev 17 is based on personification which were well known in the contemporaries of John the Revelator. In this sense, Rev 17 was viewed as a unified picture which encompassed a universal worldview. Each symbol had its own unique contextual interrelationships with one another. Only then, was it seen that geographical relationships were critical. Three geographical relationships were identified by the study. Together with Babylon's role in history, these geographic relationships serve as a "key" which unlock a biblically rooted teaching strategy for correctly explaining Babylon as an apocalyptic symbol.

Pedagogical Theses

The three geographic relationships function as the hermeneutical foundation of the broad teaching strategy. They are biblically and historically rooted within the historicist school of interpretation: and they provide a systematic and logical pedagogical procedure for teaching the three parts of Babylon within the historicist tradition.

Conclusions

A teaching strategy on apocalyptic Babylon within the historicist tradition was developed. The three major parts of Babylon dominating Rev 13 within a historical setting are biblically represented by the Leopardlike Beast, the Lamblike Beast, and the Sea underneath the Leopardlike Beast. Within the plague setting in Rev 17, the previous three iconographic images have the following corresponding identities, though under

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alternate guises: the Harlot/Woman/City imageries, the Daughter Cities, and the Scarlet Beast. Further, questions in teaching the Scarlet Beast imagery were resolved according to the Waterhouse construct. The life span of the Scarlet Beast with its seven heads was seen existing during the seven last plagues (Rev 17:1). Subsequently, the seven heads of the Scarlet Beast could not be identified with past historical political powers, nor with the seven heads of the Leopardlike Beast. Further, this study concluded that the Harlot of Rev 17:3 was not sitting upon the Leopardlike Beast (as is generally assumed).

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To
Kenneth A. Strand
(Professor Emeritus at Andrews University)
Without his unwavering support, this dissertation
would never have been completed

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PREFACE

In Rev 18:4 the written Word of God calls all the saints to leave Babylon. This is the last command to the saints before the return of Christ (The Living Word of God). In order for the saints to leave Babylon, they need to identify what constitutes Babylon in the current age according to the written Scriptures.

The unpublished works of S. Douglas Waterhouse are the foundational material of this dissertation. His biblical identification of the three parts of Babylon (Rev 16:19) is considered by this study as unique, profound, and a major contribution in the advancement of biblical escatological understanding. This identification forms the theological base upon which this study is developed. Further, as a committee member of this dissertation, his contributions, his patience, and his willingness to open his personal, private collection were essential for the success of this study.

The works of Dr. Kenneth A. Strand, most notably his chiastic structure of the book of Revelation, were a major contribution. Further, in my many years of association with Dr. Strand before his death, he was a mentor and tremendous supporter of this work.

The works of Dr. Hans K. LaRondelle, especially related to biblical hermeneutics governing escatology, form a strong hermeneutical foundation to this study. I further owe my early foundational theological training to Dr. LaRondelle, who taught me the great significance of biblical hermeneutics when seeking to interpret escatological sections of Scripture.

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The work of John Mason in developing an artistic drawing of the imagery of Rev 13 for this study was appreciated by the entire committee involved in this study.

The works of Scott M. Fitzgerald for developing artistic drawings of Rev 17 and related pictures also were greatly appreciated. These depictions contribute visually to the understanding of the biblical exodus being encouraged by this study.

The work of committee members of this dissertation who, through many long hours over many years, guided in the written clarification of this work was extremely beneficial. Here I consider myself very fortunate in having an exceptionally fine and dedicated committee, with each member contributing significantly to the written development of this work as well as the conceptual clarification. Without their strong commitment to this work, it is highly doubtful that this work would ever have been properly written.

Finally, Brady Hart, a local pastor of some thirty years, a personal friend, and one I consider a mentor, contributed to this study tremendously, before his death, through his probing biblical questions which resulted in a firmer rooting of this study within biblical hermeneutics.

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CHAPTER ONE

INTRODUCTION

Background

In the field of religious education, a renewed interest has arisen in the understanding of the iconographic imagery within Revelation as it relates to Babylon.[1] According to Were,

> two cities in the book of Revelation stand out in bold relief as centers of two opposing powers: the cities of Jerusalem and Babylon. . . . A thorough understanding of the imagery employed concerning Jerusalem and Babylon is essential to an understanding of the book of Revelation. Babylon is set in opposition to Jerusalem. . . . Thus the Lord emphasizes the fall of Babylon in connection with His last day Message.[2]

In this study, Babylon is identified with the world civilization of man apart from God.[3] It is in the context of binary opposition to Jerusalem, symbol of Christ's kingdom

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[1]Othmer Keel, "Iconography and the Bible," The Anchor Bible, ed. D. N. Freedman (New York: Doubleday, 1992), 3:358-374.

[2]F. Were, The Fall of Babylon in Type and Antitype (Victoria, Australia: By the Author, n.d.), 7.

[3]A powerful and vivid anthropological definition of the apocalyptic/worldwide kingdom of Babylon can be seen in the Taker-Leaver approach of Daniel Quinn. In his work, biblical Babylon can be identified with the Taker mentality of mankind which develops the "mother culture" (i.e., all civilization of mankind, past, present, and future) which seeks to dominate the natural cosmos to its own demise (compare to Jer 51:17-18) and the destruction of its own environment (compare to Jer 51:25). Contrasting this was the Leaver mentality which seeks for harmony with the cosmos by subordinating the will of man to the greater good of nature and by rejecting the confrontative or dominating

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(the Church), that the identity of Babylon stands forth.[1] In apocalyptic symbolism, Babylon is a figurative designation for the kingdom of Satan. Both Jerusalem and Babylon, personified as Women (one pure, the other fallen), are not defined by literal geographical or temporal boundaries,[2] but designated as a "kingdom" in both Rev 1:6 and 5:10, whose "citizens" are defined by their beliefs (Gal 4:25-26). Babylon, termed "City of Chaos" (Isa 24:10), is composed of "worldlings," that is, "the children of the devil" (1 John 3:1, 10). In contrast, Christ's followers are not "of the world," against whom the world is at enmity (John 15:18-19). Here, Babylon, as the kingdom of Satan, also refers to the various cultural elements (i.e., the social, economic, political, scientific, and medical

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approach of the "mother culture" (compare to Jer 51:19). Quinn identified all of the civilization of mankind from its very inception during the agricultural revolution through the industrial age to the space age as Babylon. Ultimately, this "mother culture" (i.e., the entire civilization of mankind) along with the Taker mentality will self-destruct (compare to Jer 51:33, 47-49). Daniel Quinn, Ishmael (New York: Bantam Books, 1993), 49-63, 69-70, 73-75. LaRondelle noted that "in the time of the end both Babylon and Israel will be universal, their territorial scope worldwide." Hans K. LaRondelle, How to Understand the End-Time Prophecies of the Bible (Sarasota, FL: First Impressions, 1997), 388.

[1]According to Johnsson, "In the OT, two cities play a leading role--Jerusalem and Babylon. They stand for more than political and national entities. They represent the religion of Yahweh and the false, counter religious system. In Revelation . . . Jerusalem and Babylon again reappear. Jerusalem now it the new city, the abode of the redeemed, where the gates are never shut, and the Lord is the light. Babylon by contrast, is the world-system that is doomed to come to naught at the Second Coming." William G. Johnsson, "The Saints' End-Time Victory Over the Forces of Evil," in Symposium on Revelation (Silver Spring, MD: Review and Herald Publishing Association, 1992), 2:35.

[2]According to LaRondelle, when considering biblical hermeneutics in eschatology, the significance of literal and geographic boundaries of Old Testament imageries disappears when these same imageries reappear in the New Testament. Hans K. LaRondelle, "Interpretations of Prophetic and Apocalyptic Eschatology," in A Symposium on Biblical Hermeneutics (Washington, DC: Review and Herald Publishing Association, 1974), 229.

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elements)[1] along with all the created artifacts which, due to their mixture of good and evil either in their creation or in their use, bring destruction to the creation of God.[2]

An increasing amount of literature regarding apocalyptic Babylon seeks to establish the relevancy of this biblical imagery to the modern world. Much has been written on Rev 13, where the Leopardlike Beast (vss. 1 and 2) and the Lamblike Beast (vss. 11-12) are portrayed, and on the Harlot imagery found in Rev 17:1-6. Considerably less has been written on the Scarlet Beast imagery of Rev 17:3.

In the field of religious education, the educator is confronted with the growing concern regarding the relevancy of this material to the present age.[3] Thus an awareness

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[1]Babylon has been identified in terms of a "corporate personality, the embodiment in a single person of a whole sociopolitical entity." Jean-Pierre Ruiz, Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16, 17-19, 10 (New York: Peter Lang, 1989), 373.

[2]Babylon is a kingdom dominated by confusion. Death and destruction are the result of the mingling of good and evil. See Prov 5:3-13; 23:30-32; Jer 51:35, 49; Rev 17:2, 5-6, 18; 18:11-14; Were, The Fall of Babylon in Type and Antitype, 22; E. G. White, Patriarchs and Prophets (Mountain View, CA: Pacific Press Publishing Assn., 1940), 124; A. Hislop, The Two Babylons (Neptune, NJ: Loizeaux Brothers, 1959), 4; Seigfried H. Horn, The Spade Confirms the Book (Washington, DC: Review and Herald Publishing Association, 1957), 33; R. Cottrell, The Triumph of Archaeology (Mountain View, CA: Pacific Press Publishing Association, 1953), 21.

[3]In E. Hartill, Biblical Hermeneutics (Grand Rapids, MI: Zondervan Publishing House, 1947), 44, the relevancy for students of a greater clarity of the Word of God and the Babylonian imagery is the concern found in transformed hermeneutics and felt fusion. According to Elizabeth A. Frykberg, from an "educational perspective, the nature and extent of the initial 'fusion' is critical because the desire educationally is for students to be participants, not just spectators subjectively invested in the hermeneutical (learning process). . . . There needs to be 'felt' fusion, not just objective fusion with the text. The closer a text comes to the core of the student's ego functioning, the better. This is because confrontation with the truth concerning one's existential condition is more likely to occur the more 'felt' the fusion." "Transforming Study Transformed," Religious Education 88, no. 2 (Spring 1993): 183.

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on the part of some religious educators is increasing to understand this apocalyptic imagery of Babylon and to teach it clearly.[1] Here the educator is confronted with developing a correct biblically rooted theological content,[2] while at the same time teaching the Babylonian imagery.[3]

The Problem

The primary reason for this study is to fulfill the need for a biblically based, historicist,[4] teaching strategy in the field of religious education. It will enable the broad

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[1]In E. Hartill, the relationship between a correct understanding of content and proper teaching is identified through the application principle. The application principle is "the principle by which an application of truth may be made only after the correct interpretation has been learned. . . . You must first seek the proper interpretation of the text. . . . Then you may apply it to the life of an individual, of a community, etc. . . . There may be many applications, but there is only one correct interpretation" (44).

[2]Though the educational program of a church should be pedagogically sound, it is more essential that content be biblical. See O. Gangel, Leadership for Church Education (Chicago: Moody Press, 1970), 19-20. From a pedagogical standpoint, "Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies, when they do not have a knowledge of the important Bible truths they try to explain to others." Ellen G. White, Fundamentals of Christian Education (Nashville, TN: Southern Publishing Assn., 1923), 45.

[3]According to Gerhard F. Hasel, "Principles of Biblical Interpretation," in A Symposium on Biblical Hermeneutics, ed. G. M. Hyde (Washington, DC: Review and Herald Publishing Assn., 1974), 170, the goals of biblical interpretation include three things: "One, to determine what the inspired writer understood himself; Two, to understand the fuller impact and deeper meaning of the words of the prophet and three, to translate and transmit these aspects to modern man by making them relevant to the historical situation of our times."

[4]There are three basic schools of interpretation: "(1) Preterism, the belief that the major portion of the book of Revelation was fulfilled long ago; (2) historicism, the belief that the events of Revelation have been fulfilled all through history, with some having been fulfilled, others being fulfilled, and still others yet to be fulfilled in the future; and (3) futurism, the belief that what is predicted from Rev 4 onward is yet to take place; nothing has been fulfilled, nor will it be fulfilled until just before the end of the age." Don F.

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iconographic imagery of apocalyptic Babylon as depicted in Rev 13 and 17 to be taught.

Here a teaching strategy is defined differently from an inductive or deductive approach or teaching method. It is seen as a broad instructional framework through which a variety of more specific religious content can be taught concerning the larger Babylonian imagery setting. No attempt is made here to restrict content material or to provide a syllabus or a specific plan for instruction. The need for a biblical teaching strategy can be identified in four different ways within the religious educational field.[1]

First, a considerable divergence of opinion exists among religious educators regarding the relationship of key imageries depicted within the Babylonian setting of Rev 13 and 17. This concerns primarily the relationship between the beasts of Rev 13 and their counterparts on Rev 17.[2]

Second, a considerable divergence of opinion exists among religious educators regarding the identity of the Great City imagery referred to in Rev 16:19 (in which the

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Neufeld, "Biblical Interpretation in the Adventist Movement," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde (Washington, DC: Review and Herald Publishing Assn., 1974), 109.

[1]Referring to teaching techniques, C.H. Betz noted, "A hodge podge of ideas, however stimulating, will not induce efficient learning. For retention and comprehension, the lesson must be held together by ideas that are related." Teaching Techniques for the Adult Sabbath School (Westlake Village, CA: Pacific Union Sabbath School Department, 1980), 21. The pedagogical value for this construct is its potential for organizing the religious content of Babylonian imagery into three main categories. Potentially, the relationships of the elements can be brought out more explicitly to enhance retention and comprehension. See General Conference of S.D.A.,Committee on Problems in Bible Translation, "Principles of Biblical Interpretation," in Problems in Bible Translation (Washington, DC: Review and Herald Publishing Assoc., 1954), 113.

[2]In religious education, understanding such relationships is vital, for through such relationships comprehension is easier for the learner. Milton Gregory, The Seven Laws of Teaching (Grand Rapids, MI: Baker Book House, 1964), 6, 16, 20.

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Great City is said to have been split in three parts).

Third, a systematic, sequential, step-by-step teaching approach is needed for teaching Babylonian imagery within the historicist tradition. Such an approach will facilitate a logical, biblical, and hermenuetical thought process which will teach systematically the three parts of Babylon and the Scarlet Beast imagery.

Fourth, an understanding of the relevancy of the imagery[1] of the three parts of Babylon within the religious educational framework of the modern world is a central issue.[2] For the learner, it is a question of the value.[3] Religious education needs to be pragmatic.[4]

Therefore, while this study is centered on presenting a biblically based teaching strategy within the historicist tradition (as explained and defined in chap. 2), it is primarily concerned with teaching systematically the imagery of the three parts of Babylon according to the Waterhouse construct. This construct is discussed in chapter 3.

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[1]Here the religious educator reflects Gregory's fifth rule for teachers: "Find the relation of the lesson to the lives of the learners. Its practical value lies in these relations." Ibid., 20.

[2]According to Betz (104), true religious education is for the purpose of causing a change.

[3]John B. Youngberg, Transmitting the Religious Heritage: A History of Religious Education (Berrien Springs, MI: Department of Teaching and Learning, Andrews University, 1994), 70, says, "The sin problem has altered both the nature of the learner as well as the learning environment, and has created a whole new set of challenges and needs. For education to be truly relevant and effective, then, it cannot stop at the level of the abstract, it must provide students (in this case the whole human race) with tools to meet their concrete needs."

[4]In education, pragmatics is important. What is the value of the education obtained to the learner? See Gregory, 20-21.

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The Purpose

This dissertation investigates, within the historicist school of interpretation, the iconographic imagery of the Scarlet, Leopardlike, and Lamblike Beasts and their counterparts of Rev 17 and 13 as the three parts of Babylon. The study is based upon the Douglas Waterhouse construct and is designed to formulate a teaching strategy for presenting this imagery.

The Delimitations of the Study

Due to the vast amount of available material, certain delimitations are made. They are:

1. The study is focusing primarily on the development of a teaching strategy within the historicist school of interpretation.[1] However, writers from the other schools of thought (i.e., the preterist and futurist)[2] frequently are used where they contribute to a

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[1]The reformers were primarily historicists. According to Ladd, "the 'historical' type of interpretation with its application of the Antichrist to papal Rome so dominated Protestant study of prophetic truth for three centuries that it has frequently been called 'the Protestant' interpretation." George Eldon Ladd, The Blessed Hope (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1956), 32. According to Olsen, "The Reformation began with a reappraisal of the principles of biblical interpretation and grew into a revolt against current hermeneutics and the creation of new exegetical tools by which true biblical theology and NT Christianity could be restored." V. Norskov Olsen, "Hermeneutical Principles and Biblical Authority in Reformation and Postreformation Eras," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde (Washington, DC: Review and Herald Publishing Association, 1974), 109.

[2]According to Neufeld, "Futurism originated with Ribera, the Spanish Jesuit who in 1590 published a commentary of Revelation. In the early 19th century futurism took root among Protestants. Today it dominates the portion of the Protestant scene that is most vocal in the area of prophecy and its fulfillment." Neufeld, 111. Finally, "with futurism dominating Protestant prophetic interpretation, Seventh-day Adventists today are about the only ones championing the historicist view." Ibid., 115.

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better understanding of the historicist approach.

2. No attempt is made to exegete[1] individual texts. Texts are used only to establish their relational significance to the teaching strategy being presented.

3. This study does not define the seven heads of the Scarlet Beast of Rev 17:3. Only the distinction between the Scarlet Beast and the Leopardlike Beast of 13:1 is developed.

4. Since this present study focuses on Rev 13 and 17, where all three parts of Babylon are depicted, Rev 12 (with its seven-headed Red Dragon) is, for purposes of clarity, excluded from the discussion. This does not mean, however, that Rev 12 is not important. The reason for this exclusion is: (a) not all of the geographical relations found in Rev 13 and 17 can be found within Rev 12; (b) not all of the three parts of Babylon found in Rev 13 and 17 can be identified within Rev 12; and (c) since the study primarily seeks to develop a pedagogical strategy for teaching the three parts of Babylon, the focus is on Rev 13 and 17 where all three parts are depicted, not on Rev 12. For those interested in a more complete delineation of how Rev 12 is related to both Rev 13 and 17, see Appendix II.

The Importance of the Study

The pedagogical method developed by this study reflects the dual concern of

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[1]According to Douglas Stuart, Old Testament Exegesis (Philadelphia: Westminster Press, 1980), 1, "An exegesis is a thorough, analytical study of a biblical passage done so as to arrive at a useful interpretation of the passage." In Biblical hermeneutics, Kaiser noted five different analyses necessary for exegesis: contextual analysis, syntactical analysis, verbal analysis, theological analysis, and homiletical analysis. See Walter C. Kaiser, Jr., Toward an Exegetical Theology (Grand Rapids, MI: Baker Book House, 1981), 60-145.

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biblical accuracy and the teaching approach. (See Fig. 1.)

First, reliance upon biblical hermeneutics is essential when developing a biblical lesson plan.[1] "The only safe ground for any of us to take is to accept the Bible as it reads and allow it to be the only basis of our beliefs."[2] Thus one religious educational concern is to formulate religious content which is biblically rooted[3] for pedagogical use.[4]

Hermeneutical principles constitute a basic requirement for an exegetical teaching strategy. For without firm principles of interpretation, one is lost in a "sea" of speculative theories and conflicting interpretations.[5] When formulating the lesson plan, biblical

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[1]According to Dederen, "Biblical hermeneutics is the science of correctly understanding the Scriptures, of observing principles whereby God's Word can be correctly and profoundly read." Raoul Dederen, "Introduction to Hermeneutics," in A Symposium on Biblical Hermeneutics (Washington, DC: Review and Herald Publishing Association, 1974), 2.

[2]Norman R. Gully, "The Battle for Biblical Eschatology in the End Time," Journal of the Adventist Theological Society 1(1990): 29.

[3]In Myths in Adventism (Washington, DC: Review and Herald Publishing Assn., 1985), George Knight says "accurate theological knowledge is both necessary and important, since religious experience cannot take place in a cognitive vacuum. Theological knowledge gives direction to religious experience and provides a framework for testing its validity" (180).

[4]Another writer, Roy Zuck stated, "If we have not accurately determined the meaning of the passage for the initial hearers, we may not accurately apply that meaning to today." A historicist in his approach, Zuck saw the necessity of establishing "roots of meaning" for meaning which would be applicable for today. Basic Bible Interpretation (Wheaton, IL: Scripture Press Publication, 1991), 282. The same importance of knowing what to teach was brought out by Gregory, 15; Arnold Gordon, Christianity, Crime Against Humanity (Galesburg, IL: 5 Star Pub., 1992), 32-33; Were, The Fall of Babylon in Type and Antitype, 9, 11.

[5]According to Dederen, "hardly any study could be more important than the science of hermeneutics as applied to the Scriptures, for they alone are able to instruct us for salvation. In its absence, a crass literal interpretation of the Bible without regard to idiom, context, or literary form in which a statement has been made is often the result." Dederen, "Introduction to Hermeneutics," 2.

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THE IMPORTANCE OF THE STUDY

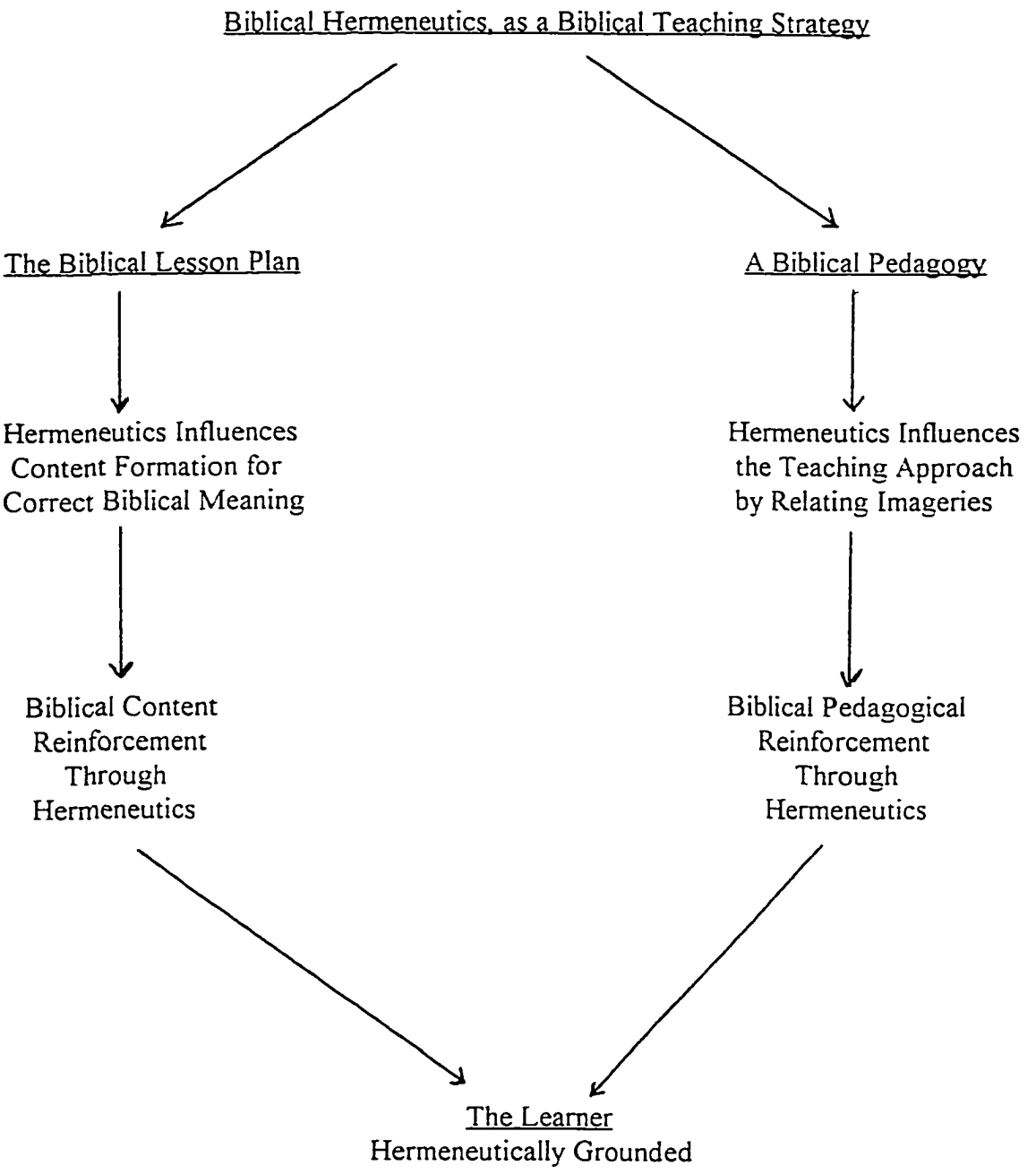

Fig. 1. Biblical hermeneutics in religious education.

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hermeneutics enhances the biblical accuracy of the content by providing a logical, structured approach[1] which is rooted biblically.

It is a matter of Scripture interpreting Scripture through internal construction.[2] The lesson plan needs to reflect this approach structurally.[3]

> The Bible shows that God has spoken to men in more than words. . . . But the meaning of these nonverbal forms is interpreted only because of other revelations in words.[4] . . . The same may be said of objects that communicate. . . . It is important to realize, that while the Bible describes non-verbal revelations, it retains

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[1]The importance of systemizing education cannot be overemphasized. See Betz, 21; Gregory, 6, 20. Students need to master lower levels of understanding before moving on the higher levels. See Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Assoc., 1952), 234. "A study of ancient religious systems can recover the 'value' of an eastern symbol, but only Scripture can provide a true 'interpretation'." D. Waterhouse, Syllabus for RELB305 Studies in the Book of Revelation, Andrews University, Berrien Springs, MI, n.d., 15; hereafter referred to as "Studies in the Book of Revelation." Here our study recognizes that the Scriptures provide not only the understanding but a systematic construct for pedagogical purposes as well.

[2]Scriptural understanding is obtained by the comparison of different texts. Here all of Scripture as a whole can be seen beneficial for developing further understanding. See Isa 28:10 and compare to Eph 4:12 and 2 Tim 3:16-17.

[3]Closely connected to an accurate theological knowledge is an understanding of biblical hermeneutics. This study recognizes that it is essential "to learn the scriptural teaching on hermeneutics as a basis for constructing a theology that is faithful to Scripture. A theology that is to be fully biblical depends upon a totally biblical hermeneutic." Richard M. Davidson, "Interpreting Scripture: An Hermeneutical 'Decalogue'," Journal of the Adventist Theological Society 4 (Autumn 1993): 95.

[4]It has been noted that truth is progressive or continually unfolding. "Without such progressive revelation, the unfolding of inspired truth building on truth previously revealed and never denying it," the church would not exist. P. Damsteegt, "Seventh-day Adventist Doctrines and Progressive Revelation," Journal of the Adventist Theological Society 2 (1991): 77. Here progressive revelation is not evolutionary in nature, where more advanced ideas are considered superior to previous ideas that are to be discarded. This should be rejected. Earlier ideas should not be considered outmoded or discarded. Past ideas are not to be considered outmoded as development occurs. See Gerhard F. Hasel, "The Totality of Scripture Verses Modernistic Limitations," Journal of the Adventist Biblical Society 2 (1991): 39.

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> the right to interpret them. When you look for the meaning of an act or symbol, you will find that meaning in Scripture. Revelation is not left open to careless or subjective explanations.[1]

Second, this study suggests that a teaching strategy for developing the biblical lesson plan already exists within the Scriptures, and it needs to be brought to the attention of religious educators of today who are concerned with teaching the exodus from the Babylonian system according to the Word of God.[2] Through internal construction, Scripture guides the religious educator in developing a lesson plan.[3] Here the formulation of religious educational content can find its biblical roots within biblical hermeneutics.[4] Thus religious educational methodology finds its biblical roots within hermeneutics.[5]

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[1]Lawrence O. Richards, Creative Bible Teaching (Chicago: Moody Press, 1976), 44-45.

[2]The religious pedagogical concern for teaching the exodus from the Babylonian system is seen by this study stemming from such biblical texts as Rev 18:4 ("Come out of her, my people, that ye not partake of her sins, and that ye receive not of her plagues") and Jer 51:6, 45 (Flee out of the midst of Babylon, and deliver every man his soul"). These texts, as prophetic texts within the Babylonian imagery setting, are seen contributing to an understanding of the purpose and direction of religious education in general according to the Word of God. Here separation from Babylon is seen connected to the question of obedience to the Word of God.

[3]E. G. White noted that it is Christ Jesus (The Word of God) Who is to direct the teaching work. No human element must be allowed to interfere. Fundamentals of Christian Education, 110. "Spiritual work invariably flows with the current of the Holy Spirit." Watchman Nee, The Spiritual Man, vol. 2 (New York: Christian Fellowship Publishers, 1968), 49.

[4]White says, "We are to teach the words given to us in the lessons of Christ. 'I have given unto them the words which Thou gavest Me.' We have our work, and every instructor . . . in any capacity is to receive in a good and honest heart what God has unfolded and recorded in His holy word in the lessons of Christ, meekly to accept the words of life." Fundamentals, 272.

[5]"What makes the structure of Revelation so uniquely significant for interpretation is the fantastically complex interweaving of visions, symbols, and ideas. . . . Therefore, if the book is to be correctly interpreted, it is critical to identify the relationship that a given

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Theological-Educational Presuppositions

Now that the problem, the purpose, and the importance of the study have been stated, we can consider the presuppositions of the study. These are divided into the hermeneutical and pedagogical presuppositions which reflect the dual concern of content and teaching methodology.

The Hermeneutical Principles/Presuppositions

The hermeneutical presuppositions adopted by this study are summarized as follows:

1. The Bible stands unique and supreme as the sole guide and rule of faith and action (the sola scriptura principle). It is to be seen as an organic whole inspired by the same Spirit.[1]

2. Apocalyptic understanding finds its meaning in relationship to the "Christ Event"

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passage has to the complex overall structure of the Apocalypse." Jon Paulien, "Allusions, Exegetical Method, and the Interpretation of Revelation 8:1-2" (Ph.D. dissertation, Andrews University, 1987), 159. See also Kenneth A. Strand, Interpreting the Book of Revelation (Worthington, OH: Ann Arbor Publishers, 1976), 54; S. Sinclair, Revelation, A Book for All the Rest of Us (Berkeley, CA: Bible Press, 1992), 59; Waterhouse, "Studies in the Book of Revelation," 10.

[1]Don Neufeld, 118-119; Waterhouse, "Studies in the Book of Revelation," 10; Raoul Dederen, "Revelation, Inspiration, and Hermeneutics," in A Symposium on Biblical Hermeneutics, ed. G. M. Hyde (Washington, DC: Review and Herald Publishing Assn., 1974), 4; Hasel, "Principles of Biblical Interpretation," 184; idem, "Reflections on the Authority and Trustworthiness of Scripture," in Adventist Theological Society Occasional Papers, ed. Frank Holbrook and Leo Van Dolson (Berrien Springs, MI: Adventist Theological Society Publications, 1992), 213; Committee on Problems in Bible Translation, 53; White, Fundamentals, 433; Betz, 118; Dennis Bennett and Rita Bennett, The Holy Spirit and You (Plainfield, NJ: Logo International, 1971), 194-201; Gully, 19.

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of history. Revelation and all of Scripture is Christ centered.[1]

3. Any theological discussion of Revelation must consider the literary structure of the book.[2]

4. Inspiration used the imagery of the current vernacular of the writers to express spiritual truths relevant today.[3]

5. The book of Revelation is filled with symbols placed in antithetical contrasts and binary opposition. Each symbol may thus be more easily understood by a comparison to its opposite, reverse correspondent.[4]

6. The meaning of the symbols found in Revelation is found in the Scriptures.[5]

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[1]Waterhouse, "Studies in the Book of Revelation," 10; Frank B. Holbrook, "New Testament Uses and Interpretation of the Old Testament," in A Symposium on Biblical Hermeneutics, ed. G. M. Hyde (Washington, DC: Review and Herald Publishing Assn., 1974), 130; Hans K. LaRondelle, Chariots of Salvation (Washington, DC: Review and Herald Publishing Assn., 1987), 62-63; Paulien, 38-49; R. Marle, Introduction to Hermeneutics (New York: Herber & Herber, 1967), 14; J. M. Vogelgesang, The Interpretation of Ezekiel in the Book of Revelation (Ann Arbor, MI: University Microfilms International, 1985), 306, 337, 343, 397-398.

[2]Strand, 54; Waterhouse, "Studies in the Book of Revelation," 10; Paulien, "Allusions," 159; Sinclair, 59. For an excellent structural comparison to Ezekiel see Vogelgesang, 68-69.

[3]Paulien, 21-22, 32-38; Waterhouse, "Studies in the Book of Revelation," 15; Vogelgesang, 69-70.

[4]Douglas Waterhouse, interview by author, Nov. 3, 1996; La Rondelle, 69.

[5]Neufeld, 119; Hasel, "Principles," 168-169; Waterhouse, interview, Nov. 3, 1993; W. G. C. Murdoch, "Interpretation of Symbols, Types, Allegories, and Parables," in A Symposium on Biblical Hermeneutics, ed. G. M. Hyde (Washington, DC: Review and Herald Publishing Assn., 1974), 212.

This is a reflection of "the First Mention Principle" which is defined as "that principle by which God indicates in the first mention of a subject, the truth with which that subject stands connected in the mind of God . . . examples: Gen 3:1. This is the first time the serpent is mentioned and the characteristic mentioned is subtlety. All through the Book you will find Satan to be subtle. Expect subtlety every time you meet him . . . II Cor

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Scriptural interpretation must consider the context of the biblical passage.[1]

7. The literal and local application of Old Testament prophecies to literal Israel is to be seen spiritually and worldwide applied Christocentrically to Spiritual Israel--the church of today.[2]

8. "Thing signification" is the foundation of "sign signification." This dissertation is concerned with identifying biblical things. According to Augustine, a thing is an object, which may or may not have meaning itself, whereas signs are words or sentences which give meanings to things.[3] This classical Augustine distinction is considered as a foundational hermeneutical principle used by this dissertation.

9. The historical and comparative iconographic imageries within the archaeological field as well as biblical verities are foundations for the typological method of interpretation within the historicist tradition.[4]

11:3." See Hartill, 70.

[1]J. H. Mulholland, "Principles for the Eschatological Interpretation of the Apocalypse" (Doctoral dissertation, Dallas Theological Seminary, 1955), 316; L. Berkhof, Principles of Biblical Interpretation (Grand Rapids, MI: Baker Book House, 1952), 53; Hartill, 79; Paulien, "Allusions," 159; Strand, 52; Betz, 118; Kaiser, 87; O. Richards, 44-45; H. LaRondelle, "Interpretation of Prophetic and Apocalyptic Eschatology," 231-232.

[2]Were, The Fall of Babylon in Type and Antitype, 8; La Rondelle, Chariots of Salvation, 13-28, 82-84; Murdoch, 215; Waterhouse, Studies in the Book of Revelation, 10; Holbrook, 134; Paulien, "Allusions," 14; Roy C. Naden, "Revelation," unpublished Ms, Berrien Springs, MI, 1994, 24; Vogelgesang, 306, 131, 166; LaRondelle, "Interpretation of Prophetic and Apocalyptic Eschatology," 229.

[3]Saint Augustine On Christian Doctrine 8-34.

[4]Richard M. Davidson, "Typological Structures in the Old Testament" (Ph.D. dissertation, Andrews University, 1981), 32; Waterhouse, "Studies in the Book of Revelation," 11-15; Holbrook, 132-132; Hasel, "Principles of Biblical Interpretation," 175; Berkhof, 143.

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10. According to the historicist tradition, the prophecies of Revelation are being fulfilled in historical time between the days of John the Apostle and the final establishment of the kingdom of God.[1]

These ten hermeneutical principles form the hermeneutical foundation for the teaching strategy of the three parts of Babylon this study seeks to develop.

The Pedagogical Presuppositions

The pedagogical presuppositions of this study are stated as follows:

1. The inspiration of Scripture is an essential presupposition in religious education. Accordingly, the Scripture is equated with the Word of God in this dissertation acknowledging the Bible to be a theological unity not otherwise available to the human interpreter.[2] When that inspiration is violated pedagogically or theologically, the direction for religious education is lost.[3]

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[1]Kenneth A. Strand, "Foundational Principles of Interpretation," in Symposium on Revelation (Silver Spring, MD: Review and Herald Pub. Assn., 1992), 4-6.

[2]This is in contrast to the historical Critical Method and higher criticism. Johann J. Semler (1771), in his work titled "On the Free Investigation of the Cannon," separated Scripture from the Word of God and as such was the father of the higher critical method of Bible interpretation. See Gerhard Maier, The End of the Historical Critical Method (St. Louis, MO: Concordia, 1977), 8, 61.

[3]Gordon, 32-33; Bruce Burgess, An Invitation to Religious Education (Mishawaka, IN: Religious Education Press, 1975), 60-61; Waterhouse, "Studies in the Book of Revelation," 15; Gerhard F. Hasel, New Testament Theology: Basic Issues in the Current Debate (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 19-21; L. O. Richards, 44-45; Betz, 116.

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2. Symbolistic understanding has a natural order which moves from the simple to the complex in a hierarchal fashion.[1]

3. Symbolistic understanding is acquired by finding relational patterns to other more well-known symbols within Scripture.[2]

4. Truth is taught through known truths.[3] Unknown truths are understood by their relationship to known truths.

5. Seeing and hearing, pictures and verbal expression together enhance learning and imagery understanding.[4]

6. True imagery studies reveal "present truth" (according to the Protestant tradition) which motivates the learner for greater study and interaction.[5]

7. Christian education needs to draw from a wide spectrum in order to present the imagery within the historicist tradition.[6]

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[1]Gregory, 6, 20.

[2]Ibid., 5-6, 16; Betz, 21; Were, The Fall of Babylon in Type and Antitype, 30-31, 38.

[3]Gregory, 5-6, 62.

[4]Betz, 87-88; Gregory, 20-21, 50; Saint Augustine 8; Brady Hart, "Signs and Symbols of Hearing and Seeing," unpublished Ms, Berrien Springs, MI, n.d., 3; LaRondelle, Chariots of Salvation, 164.

[5]L. O. Richards, 52-62; Gregory, 20-21, 89; Beatrice Neal, "The Concept of Character in the Apocalypse With Implications for Character Education" (Ph.D. dissertation, Andrews University, 1981), 57; Betz, 104; La Rondelle, Chariots of Salvation, 169-171; A. Elwood Sanner and A. E. Harper, eds., Exploring Christian Education (Kansas City, MO: Beacon Hill Press, 1978), 17; Were, The Fall of Babylon, 22; Ellen G. White, Early Writings (Washington, DC: Review and Harold Publishing Assn., 1945), 258.

[6]George R. Knight, Philosophy and Education: An Introduction in Christian Perspective (Berrien Springs, MI: Andrews University Press, 1989), 19; Sanner and

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8. The phenomenological technique,[1] utilized within a typological framework which is grounded in archeology and the grammatical-historical exegesis, is within the Protestant-historicist tradition of interpretation.[2]

9. When teaching imagery, distinctions need to be made where the Word of God makes a distinction. Unfortunately, modern Western minds have a tendency to break up an iconographic Scriptural presentation into a series of unrelated metaphors. It thus becomes important to take note of the ancient conceptual framework of images and personifications found in the book of Revelation.[3]

These nine pedagogical principles form the methods foundation. The very structure of the study is influenced primarily by these presuppositions.

Methodology

While this study is eschatological and hermeneutical, it is primarily concerned with how to interpret biblical scenes depicted in Rev 17 and 13. Thus history is subordinated to the eschatological message in order to reflect the eschatological nature of the study. The Word of God is not interested in just recording history. It gives a message through

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Harper, 10; Burgess, 60-61, 168-170; Gregory, 21.

[1]The phenomenological technique is an approach which attempts to comprehend a given religious expression by studying the religious archeological evidences as well as the characteristic structures of religious phenomena found in history and Scripture.

[2]Gregory, 61; Paulien, "Allusions," 19-22, 32-38, 161, 164-165; Hans LaRondelle, The Israel of God in Prophecy: Principles of Prophetic Interpretation (Berrien Springs, MI: Andrews University Press, 1983), 44-45; S. Douglas Waterhouse and Richard T. Barker, "The Seven-Headed Dragons of Revelation," unpublished Ms, Douglas Waterhouse Private Collection, Berrien Springs, MI, December 5, 1988, 1.

[3]Hartill, 30.

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the historical record to the present age.[1] In short, it uses historical Babylonian events within the imagery of Revelation to convey an eschatological message.[2] Thus, the teaching of the Babylonian imagery should be focused more on teaching Scripture[3] than recorded history.[4]

Since this study is within the historicist tradition, it recognizes that an understanding of the historical patterns within the imagery (the type-to-antitype relationship) is beneficial for comprehending the eschatological message presented to the world.[5] Here, the historical record can be used pedagogically by the religious educator to

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[1]According to Ruiz, "What is involved, on the side of Revelation, is nothing less than a transformation of prophetic language. On the side of its addressees, there is at work an invitation to reappropriate biblical metaphors through the lens of Revelation itself" (223).

[2]E. S. Fiorenza saw eschatology as the "proper horizon for the understanding of Revelation." The Book of Revelation: Justice and Judgment (Philadelphia: Fortress Press, 1985), 46-56. Fiorenza also noted that "previous scholars have nevertheless considered and developed history rather than eschatology as the main motive and formal structural priniciple of the book" (56).

[3]Our approach should be "primarily the biblical contextual exegesis of each apocalyptic passage before any historical application is undertaken." LaRondelle, How to Understand the End-Time Prophecies of the Bible, v.

[4]Religious teaching needs to be focused on teaching Scriptures and not history. "Because it is truth, and because God's Word is truth, effective education must teach the Word of God." G. Downs, Teaching for Spiritual Growth: An Introduction to Christian Education (Grand Rapids, MI: Zondervan Publishing House, 1994), 135.

[5]According to Davidson, there are five basic elements (or characteristics) of typology in Revelation. They are as follows: (1) The historical element: Typology is rooted in history, (2) The prophetic element: The OT type prefigures the corresponding NT antitype, (3) The eschatological element: The OT realities are linked to an end-time fulfillment, (4) The christological (Christ-Centered)-soteriological (Salvation Centered) element: The OT types are salvation realities which find their fulfillment in the person or work of Christ and/or in the gospel realities brought out by Christ, (5) The ecclesiological (Church-Related) element. The OT types point to three possible aspects of the church that may be involved in the typological fulfillment: the individual worshipers, the corporate

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reinforce the biblical escatalogical message conveyed by the Word of God.[1]

Moreover, this study is hermeneutical in nature, so it recognizes the central role which biblical hermeneutics plays within the field of religious education. In order to keep the biblical aspect foremost, religious educators need to be proficient in understanding and using biblical hermeneutics within religious instruction.

This study uses primarily the deductive approach in developing the teaching strategy which moves from the general to the specific. First, a biblical and historically verifiable iconographic picture of the kingdom of Babylon is presented. From this picture three specific geographical relationships are deducted which play a major role within the teaching strategy. These three geographical relationships are used as biblical hermeneutical relationships. Through such an analysis, the historical record can reinforce the record of the Written Word by identifying the same three geographic relationships.

Chapter 1 introduces the study, while chapter 2 presents the literature review. Chapter 3 discusses of the Waterhouse construct. Chapter 4 introduces three geographical relationships which conceptually and historically lay the parameters of the study and through which the rest of the study flows. In chapter 5, the same geographic relationships are used to present an interpretation of the three parts of Babylon, rooted to

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community, and/or the sacraments. Richard M. Davidson, "Sanctuary Typology," in Symposium on Revelation (Silver Spring, MD: Review and Herald Publishing Association, 1992), 2:101-2.

[1]LaRondelle noted that, "the name 'Babylon' is chosen intentionally to disclose the theological connection of type and antitype with Israel's archenemy during the old covenant. The historic fall of the Neo-Babylonian Empire, as predicted by Isaiah, Daniel, and Jeremiah, is ordained to be the prototype of the fall of end-time Babylon. This typological connection clarifies the understanding of end-time Babylon and its 'fall'." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 344.

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the Word of God[1] and reflecting the Waterhouse construct. Chapter 6 focuses on using the Waterhouse construct as a teaching mechanism, and chapter 7 summarizes the study.

The primary biblical text used is Rev 17 which is compared to Rev 13. Other critical biblical passages include Rev 14; 16:19; 18, Jer 50; 51, Prov 1-5; Ezek 18, Isa 13; 14; 46; 47, Hos 13:9-10; 14:2, and John 6:27-63; 17:14-15. A familiarity of these main texts by the reader would facilitate the understanding of this study.

This study uses primarily the phenomenological technique[2] within a typological[3] setting along the Protestant historicist tradition.[4] The phenomenological

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[1]The three parts of Babylon are mentioned in Rev 16:19.

[2]Waterhouse and Barker noted, "The conceptual framework of (the) phenomenological technique found in the book of Revelation is mirrored in the contemporary visual language of John's day, preserved in such items as coins, ornaments, statuettes, etchings, mosaics, reliefs and paintings. Although the literary images found in the book of Revelation are based on other portions of Scripture, particularly the OT, at the same time these 'images' may be seen reflecting commonly understood personifications of various phenomena in human society and the natural world. . . . While the Bible rejects the idolatry which the pagan world saw as inherent in these personifications, these 'images' and their visual language were retained as symbols which speak of God, but are not equal to God." Waterhouse and Barker, 1.

[3]J. McQuilkin, An Introduction to Hermeneutics, Understanding and Applying the Bible (Chicago: Moody Press, 1983), 221, identified a "type" as a "prophetic symbol." L. Berkhof stated, "A symbol is a sign, while a type is a pattern or image of something else. A symbol may refer to something either past, present, or future, while a type always prefigures some future reality" (144). "In the New Testament, typology is characterized by both a historical and a theological correspondence between type and antitype." La Rondelle, The Israel, 44-45; idem, Chariots of Salvation, 159. In eschatology (the end-time study) "the historical type may be local and incomplete, but in the eschatological antitype will be worldwide and complete in its results." Idem, How to Understand the End-Time Prophecies of the Bible, 7.

[4]According to LaRondelle, "the continuous-historical interpretation of the major apocalyptic series provides the more adequate approach for the challenging task of understanding the biblical end-time perspective." LaRondelle, How to Understand the End-Time Prophecies of the Bible, v.

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technique does not interpret the Scriptures. It only illuminates the biblical imagery. The interpretation of biblical imagery is discovered by means of the grammatical-historical context[1] according to the historicist Protestant tradition, and this in its typological usage,[2] not the phenomenological technique.[3] However, the phenomenological technique broadens the grammatical-historical understanding of the biblical context by presenting the ancient vernacular meaning of the imagery used.[4] This reinforces the grammatical-historical understanding where a common imagery technique is used by inspiration in the same way it was used by the common vernacular of the ancients.

This study is grounded in the grammatical-historical foundation[5] thereby reflecting typology,[6] according to the historicist tradition. This study, then, draws from a wide

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[1]The grammatical-historical principle identifies such a context within eschatology. This principle "indicates that a passage is to be understood in its historical context and its natural grammatical sense." Frank B. Holbrook, "Inspired Writers' Interpretation of Inspired Writings," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde (Washington, DC: Review and Herald Publishing Association, 1974), 132.

[2]The typological usage of biblical imagery can be seen through the five elements of typology: (1) the historical element, (2) the prophetic element, (3) the eschatological element, (4) the christological (Christ-Centered)--Soteriological (Salvation Centered) element, (5) the ecclesiological element. Davidson, "Santuary Typology," 101-102.

[3]See Appendix I.

[4]See Waterhouse, "Studies in the Book of Revelation," 15.

[5]Kaiser noted, "The aim of the grammatico-historical method is to determine the sense required by the laws of grammar and the facts of history. . . . The grammatical sense is the simple, direct, plain, ordinary, and literal sense of the phrases, clauses and sentences. The historical sense is that sense which is demanded by a careful consideration of the time and circumstances in which the author wrote" (87).

[6]According to Hasel,"among the key literature on the subject of typology are the following: L. Goppelt, Typos: Die typologische Deutung des Alten Testaments, 2nd ed.; Darmstadt, 1966); idem, 'Typos,' Theological Dictionary of the New Testament 8 (1972), 246-259; A. Schulz, Nachfolgen und Nachahmen (Munich, 1962), 309-331; Ellis, Paul's

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spectrum: (1) the biblical text, (2) the historical context, (3) the archeological context, and (4) principles of hermeneutics and of teaching.[1]

It also draws from various theological writings, especially current Adventist writers, in order to reinforce or expand thoughts within the main text. The main concern is to broaden the understanding and teaching of the biblical text. The study does not necessarily give a full explanation of any particular writer's theological position.

Numerous pictures and diagrams reflect both hearing and seeing,[2] words and pictures.[3] These pictures and diagrams in the main text are presented for clarification[4] of

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Use of the OT, 126-139; Larcher, L'actualite chret. de l'At, 489-513; G. W. H. Lampe and J. J. Woolcombe, Essays on Typology (London, 1957); P. Fairbairn, The Typology of Scripture (Grand Rapids, Mich., n.d.); W. Eichrodt, 'Is Typological Exegesis an Appropriate Method,' EOTH, 224-245; G. von Rad, 'Typological Interpretation of the Old Testament,' EOTH, 17-39; idem, Old Testament Theology, II, 364-374; P. A. Verhoef, 'Some Notes on Typological Exegesis,' New Light on Some OT Problems (Praetoria, 1962), 58-63; H. D. Hummel, 'The OT Basis of Typological Interpretation,' Biblical Research 9 (1964), 38-50; J. H. Stek, 'Biblical Typology Yesterday and Today,' Calvin Theological Journal 5 (1970), 133-162; N. H. Ridderbos, 'Typologie,' Vox Theologica 31 (1960/61), 149-159." See Hasel, New Testament Theology: Basic Issues in the Current Debate, 190.

[1]Here it is important to note that the field of Religious Education is an interdisciplinary study which "'looks in many directions for guidance', even while it holds steadfast to its unique message and methods as an agency of the Christian Church in carrying out the Great Commission." Elwood and Harper, 17.

[2]Brady Hart, after pastoring for 35 years, noted that learning occurs best when hearing (for understanding) and seeing (for knowing) are combined (p. 3). See also La Rondelle, Chariots of Fire, 164; and Saint Augustine On Christian Doctrine 8; Gregory, 20-21; and Betz, 87.

[3]One religious educator wrote, "It was Jon Amos Comenius (who often is called the first modern educator 1592-1670) that wrote the first textbook to employ pictures as a teaching device. Whenever he could not bring into the classroom the actual object that was to be the subject of discussion, he used pictures, charts, diagrams, maps and models." Lois E. Le Bar, Education That Is Christian (Westwood, NJ: Flemming H. Revell Company, n.d.), 46. This first textbook to employ pictures was called the "World in

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the material presented.[1] They form a critical part of the teaching strategy developed by this study. Further, they are important in the use of the phenomenological technique with its reliance upon imagery pictures for teaching.[2] Here the three parts of Babylon are taught more clearly through these pictures and diagrams.

Chapter 2 presents the literature review. In developing a strategy for teaching the Babylonian imagery of Rev 13 and 17, the first question is, "What already exists within the field of religious education?"

Picture." See Youngberg, 3-4. In this study, the world of Babylon can be seen depicted in Scripture through pictures. "What we have in the apocalypse is a statement from Jesus in 'many, many pictures.' . . . As the rest of the New Testament, the history and teachings of the Old Testament are applied to a new situation in the light of the Christ event." Paulien, "Allusions," 32-38.

[4]In the field of Religious Education, "many years of study have shown that persons learn most when the largest number of their senses and abilities are involved. . . . If we want to reclaim education for the Church, we must use teaching/learning activities that insofar as possible involve the whole person in the action." W. Eastman and E. Goddard, Reclaiming Christian Education (Philadelphia, PA: United Church Press, 1976), 83.

[1]Writing within a religious educational pedagogical framework, Betz gave three reasons for using visual aid reinforcement: (1) to secure attention, (2) to hold the interest, and (3) to cause reinforcement teaching long after the lesson period is over (88).

[2]According to Gregory, "There is speech also in pictures. From rough sketches on the blackboard to paintings that are works of art, teaching by pictorial representation is swift and impressive." Gregory, The Seven Laws of Teaching, 50.

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CHAPTER TWO

THE LITERATURE REVIEW

Having introduced the study and noting its importance and its theological-educational presuppositions, one must now consider what previous writers have had to say. Literature within the field of Religious Education for teaching the three parts of Babylon reveals lack of general consensus.

The Two Questions

Due to the complex number of possible approaches to this topic, this study addresses two fundamental questions which are directly related to teaching biblically the relationship of the three parts of Babylon and developing the pedagogical strategy.

The first question considers the general confusion regarding the relationship of the key imageries depicted within the Babylonian setting of Rev 13 and 17, namely the Leopardlike, Lamblike, and Scarlet beasts. Our central focus concerns the teaching of the three parts of Babylon referred to in Rev 16:19, where the city falls into three parts. What does the literature reveal about teaching the three parts of Babylon? This is a broad question, since it includes the three parts of Babylon referred to in Rev 16:19.

Further, it reflects the parameters of this study, since the pedagogical teaching strategy presented is built on teaching all three parts biblically. This necessitates a clear biblical understanding of the three parts of Babylon. Thus, the literature review of Rev

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16:19 must include the teaching of all the three parts of Babylon.

The second question addresses the same problem considered in question one through a more pointed approach. Here the central focus is primarily on teaching the seven heads of the Scarlet Beast depicted in Rev 17. What does the literature reveal regarding the teaching of that beast? This is a much more narrow question since it addresses only the relationship between the Scarlet Beast and the Leopardlike Beast of Rev 13, both of which have seven heads.

Hence, one must recognize that any teaching of the three parts of Babylon must deal with their relationship. When teaching the Babylonian imagery, the instructor should focus on how all three parts are related to each other in order to teach the individual identity of each individual part. Unquestionably, much has been written, especially with regard to the Leopardlike and Lamblike beasts and their relationship.

Considerably less, however, has been written on the Scarlet Beast with its seven heads and the Leopardlike Beast and its seven heads. Here, the Scarlet Beast generally remains a mystery to the academic world. A focus on the literature of the latter reveals the general lack of consensus which exists concerning the three parts and their relationships. At the same time, it presents the main instructional approaches used when teaching the identity of the Scarlet Beast. Due to the limitations of space and time, this study considers this sampling of the larger body of literature as an adequate basis for establishing the general lack of consensus which, in turn, establishes the need for this study.

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The Format

The literature review is divided into two main sections. The first focuses on the first question which concerns the teaching of the three parts of Babylon spoken of in Rev 16:19. Here, basic teaching approaches are presented along with selected sources.

The second section concerns the teaching of the identity of the heads of the Scarlet Beast through which the relationship between the Leopardlike and the Scarlet beasts can be revealed more readily. Again, fundamental teaching approaches are presented along with selected source material.

Finally, before beginning the literature review, a brief discussion of the three fundamental schools of thought, i.e., futurism, preterism, and historicism is warranted. According to Shea:

> The historicist view (also known as the 'continuous historical' view) sees the prophecies of Daniel and Revelation unfolding in historical time from the days of these respective prophets until the establishment of God's eternal kingdom. . . . Reformation preaching of the apocalyptic prophecies of Daniel and Revelation had a telling affect on Europe. It tended to center on the Christian apostasy which had arisen within Christendom whom the Reformers saw symbolized in the little horn (Dan 7), the leopard beast (Rev 13), and the woman seated on the scarlet beast (Rev 17). In the late sixteenth century counter-reformation Rome, rising to the challenge, sought to divert the thrust of these applications. . . . The Futurist system wipes the Christian era clean of any prophetic significance by removing the bulk of the prophecies of Revelation (and certain aspects of Daniel) to the end of the age by their fulfillment. The Preterist system accomplishes the same objective by regulating the prophecies of both books to the past. Revelation is not allowed to extend farther than the sixth century A.D.[1]

This counter against reformation preaching was primarily a difference of time perception. LaRondelle noted:

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[1]William H. Shea, Selected Studies on Prophetic Interpretation (Washington, DC: Review and Herald Publishing Association, 1982), v.

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> The problem of the interpretation of Revelation is basically one of application to church history. . . . 'The legacy of time is the most difficult part of the book. To what time do the symbols refer? And this is where, of course, the battle takes place. Does the symbol refer to the past? Does it refer to the present? Does it refer to the future and if so, when?' (Ray F. Robbins, In Revelation: Three Viewpoints, p. 154).[1]

Shea further developed this time difference between the three fundamental schools of thought by writing:

> The preterist view of apocalyptic prophecies and their time elements essentially leaves the whole Christian era, with the exception of a very small initial fraction, without any direct historical or prophetic evaluation by God upon the course of history. . . . The futurist interpretation of apocalyptic poses a similar problem. It also leaves most of the historical of the Christian era unaddressed by God except in general spiritual terms. After this lengthy historical and prophetic vacuum, futurists then see the prophetic voice again taking up a concern for the last seven years of earth's history.[2]

Finally, LaRondelle noted the significance of this time controversy between these three fundamental schools of thought when he wrote:

> Only from the perspective of a continuous-historical development can the antichrist of Daniel, 2 Thessalonians, and the Apocalypse be located in the stream of history.[3]

Thus the understanding of the time frame of the various prophecies can be seen having a major impact upon the interpretation found.[4] This study being a historicist study follows the continuous-historical development.

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[1]LaRondelle, How to Understand the End-Time Prophecies of the Bible, 315.

[2]Shea, Selected Studies on Prophetic Interpretation, 57.

[3]LaRondelle, How to Understand the End-Time Prophecies of the Bible, 319.

[4]For further reading see George E. Vandeman, Showdown at Armageddon (Boise, ID: Pacific Press Publishing Association, 1987).

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From here, the study is ready to begin the literature review by looking at the first question, that of how to teach the three parts of Babylon.

Teaching the Three Parts of Babylon (Rev 16:19)

The literature concerning the three parts of Babylon in Rev 16:19 reveals two different problems. First, there is little agreement on teaching the 'great city' which falls into three parts.[1] Second, there is little agreement on the teaching of the three parts of that city.

Jerusalem is identified with the great city by many writers.[2] Here, the great city, as

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[1]See Robert H. Mounce, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1977), 17:303.

[2]See: Henry Jacobs, ed., The Lutheran Commentary (New York: Christian Literature Company, 1898), 12:223-224; John T. Dean, The Book of Revelation (Edinburgh: T. & T. Clark, 1915), 163; Philip Carrington, The Meaning of the Revelation (London: Society for Promoting Christian Knowledge, 1931), 271-272; Robert Lewis Thomas, "The Argument of the Book of Revelation" (Doctoral dissertation, Dallas Theological Seminary, 1959), 250; W. Robertson Nicoll, ed., The Expositor's Greek Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1956), 449; Archbishop Averly of Jordanville, The Apocalypse of St John, An Orthodox Commentary (Platina, CA: Valaam Society of America, 1985), 169; Randolph O. Yeager, ed., The Renaissance New Testament (Gretna, LA: Pelican Publishing Company, 1985), 18:308; John Quincy Adams, His Apocalypse (Dallas, TX: Prophetic Society of Dallas, 1924), 301; John A. Bengal, Bengal's New Testament Commentary (Grand Rapids, MI: Kregel Publications, 1981), 2:907; Donald Grey Barnhouse, Revelation (Grand Rapids, MI: Zondervan Publishing House, 1971), 308; J. E. Leonard, Come Out of Her My People (Chicago: Laudemont Press, 1991), 121-136; William R. Newell, The Book of the Revelation (Chicago: Grace Publications, 1941), 262; Quinton J. Everest, Messages from Revelation (South Bend, IN: Your Worship Hour, 1965), 187; David Keppel, The Book of Revelation Not a Mystery (New York: Methodist Book Concern, 1918), 49-54; Clarence Larkin, The Book of Revelation (Philadelphia, PA: Moyer Lotter Printers, 1917), 146-147; Charles Caldwell Ryrie, Revelation (Chicago: Moody Press, 1968), 98, 102; Robert Owen Robbins, What the Righteous Desire to See (Winfield, KS: E.T.M. Publishing, 1990), 328; Martin H. Franzmann, The Revelation of John (St. Louis: Concordia Publishing House, 1976), 112-119; Vernard Eller, The Most Revealing Book of the Bible:

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Jerusalem, is distinguished by some of the literature from the rest of the cities of the world, the Gentile cities.[1] Much of the literature does not address specifically the three parts.[2] However, some writers teach the three parts as the three political parties, which existed at the downfall of Jerusalem during the Roman destruction,[3] as three physical divisions caused by a physical earthquake,[4] or as the three religious groupings found within the city today, i.e., the Jewish, Christian, and Samaritan which, themselves, are divided by future judgments into the pious, impious, and sinners.[5]

Rome, as a second interpretation found within the literature, is identified with the great city of Rev 16:19.[6] Much of this literature does not teach specifically the three

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Making Sense out of Revelation (Grand Rapids, MI: Wm. B. Eerdmans, 1974), 152.

[1]For an example of this contrast between the Jewish city of Jerusalem and the rest of the cities of the world see: Dean, 163; J. B. Smith, A Revelation of Jesus Christ (Scottdale, PA: Herald Press, 1961), 237.

[2]Examples of the identification of the great city as Jerusalem without an interpretation of the three parts can be seen in Revere Franklin Weidner, "Annotations on the Revelation of St. John the Divine," The Lutheran Commentary (New York: Christian Literature Co., 1898), 12:223-224; Dean, 163; Bengal, 2:907; Franzmann, 112-119.

[3]See Carrington, 271-272.

[4]For a physical three-part division of Jerusalem, see Barnhouse, Revelation, 308; Larkin, 146-147; Robbins, 328; Ryrie, Revelation, 98, 102.

[5]See Archbishop Averly of Jordanville, 169.

[6]For a selection of the literature which identifies the great city as Rome, see Charles R. Eerdman, The Revelation of John (Philadelphia: Westminster Press, 1936), 126; W. J. Ferrar, The Apocalypse Explained (London: Society For Promoting Christian Knowledge, 1936), 80; Henry Alford, The New Testament for English Readers (Boston: Lee and Shephard, Publishers, 1875), 2:1065; Elmer E. Flack, "The Revelation of John," New Testament Commentary, ed. H. C. Alleman (Philadelphia: Muhlenberg Press, 1944), 702; Ronald Knox, A New Testament Commentary (New York: Sheed & Ward, 1956), 3:226; William Barclay, The Revelation of John (Philadelphia: Westminster Press, 1976), 134; T. F. Glasson, "The Revelation of John," The Cambridge Bible Commentary, eds.

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parts.[1] However, some have taught the three parts as three physical parts created by a physical earthquake.[2] This study also found one writer who taught that the three parts were the dragon, the beast, and the false prophet of Rev 13.[3] Finally, a number of writers taught that Rome was representative of the entire world.[4]

Mystical Babylon is a third identification of the great city of Rev 16:19 taught by scholars.[5] A number of scholars taught that the great city was the literal historical

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Achroyd, Leaney, and Packer (Cambridge: At the University Press, 1965), 94; Henry E. Jacobs, Critical and Exegetical Handbook to the Revelation of John (New York: Funk and Wagnalls, Publishers, 1887), 424; James L. Blevins, Revelation (Atlanta: John Knox Press, 1973), 82; idem, Revelation as Drama (Nashville, TN: Broadman Press, 1984), 105; Barclay, 2:134; M. Eugene Boring, Revelation (Louisville, KY: John Knox Press, 1989), 176-178; Joseph Rhymer, The End of Time (Middlegreen, England: St. Paul Publications, 1992), 122; Frederick A. Tatford, The Final Encounter (Sidney, Australia: Christian Outreach Book Services, 1983), 467; David H. Van Daalan, A Guide to the Revelation (London: SPCK, 1986), 138; Ted Grimsrud, Triumph of the Lamb (Ontario: Herald Press, 1987), 120, 123; J. W. Roberts, The Revelation of John (Austin, TX: Sweet Publishing Company, 1974), 132.

[1]For an example of some literature which identifies the great city as Rome, but fails to identify the three parts, see Glasson, 94; Eerdman, 126; and Barclay, 2:134; Blevins, Revelation As Drama, 105; Grimsrud, 120, 123; Jacques Ellul, Apocalypse (New York: Seabury Press, 1977), 183-187.

[2]See Barclay, 134; Tatford, 467; Blevins, Revelation, 82; Roberts, 132.

[3]See Alford, 2:1065.

[4]See Cady H. Allen, The Messages of the Book of Revelation (Nashville: Cokesbury Press, 1947), 121-122; M. Robert Mulholland, Jr., Revelation (Grand Rapids, MI: Francis Asbury Press, 1990), 273-279; George R. Beasley-Murray, Highlights of the Book of Revelation (Nashville, TN: Broadman Press, 1972), 54; Charles Leslie Venable, A Reading of Revelation (Philadelphia: Muhlenberg Press, 1947), 74-75; Ellul, 183-187.

[5]For examples of this interpretation see "Divided into Three Parts" [Rev 16:19], Seventh-day Adventist Bible Commentary, ed. Francis D. Nichol (Washington, DC: Review and Herald Publishing Association, 1980), 7:847; Eerdman, 124; J. B. Johnson, A Commentary on the Revelation of St. John (London: Skeffington & Son, 1904), 184; Ernst Wilhelm Hengstenberg, The Revelation of St. John (Edinburgh: T. & T. Clark, 1907), 181; Henry Sawtelle, Commentary on the Epistles of John (Valley Forge: Judson

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Babylon,[1] and still others that the great city was Babylon, which in turn is taught as the worldwide papal system centered at Rome.[2] Again, much of the literature has not taught specifically the three parts.[3] In this third teaching approach (the great city as Babylon), the three parts were taught by some as the papacy, apostate Protestantism, and modern spiritism;[4] the devil, the flesh, and the world;[5] the dragon, the beast, and the false prophet;[6] and three parts of the city caused by a physical earthquake.[7] On a lighter note, one writer taught that the three parts of Babylon (Rev 16:19) resulted from a physical earthquake which caused one wall to fall to the right, the opposite wall to fall to the left, and the roof

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Press, 1888), 228; Albert Barnes, Notes on the Book of Revelation (New York: Harper & Brothers, Publishers, 1872), 416; Geoffrey B. Wilson, Revelation (Welwyn, England: Evangelical Press, 1985), 135; W. Leon Tucker, Studies in Revelation (Grand Rapids, MI: Kregel Publications, 1980), 334; Gary G. Cohen, Understanding Revelation (Chicago: Moody Press, 1978), 105; Herbert H. Wernecke, The Book of Revelation Speaks to Us (Philadelphia: Westminster Press, 1952), 129; Robert G. Pratcher, A Translator's Guide to the Revelation to John (London: United Bible Societies, 1984), 134; John M. Court, Myth and History in the Book of Revelation (London: SPCK, 1979), 79.

[1]Examples of this approach can be seen in Wernecke, 129, and W. Leon Tucker, 334.

[2]See J. B. Johnson, 184; Arno C. Gaebelein, Revelation (New York: Publications Office "Our Hope," 1915), 97-98; John A. Copeland, A Study of the Revelation (Abilene, TX: Quality Printing Co., 1971), 77, 80.

[3]An example of this would be Sawtelle, 228; Eerdman, 124; Robert G. Bratcher, A Translator's Guide to the Revelation to John, (London, England: United Bible Societies, 1984), 134; Court, 79; Cohen, 105.

[4]See "Divided Into Three Parts" [Rev 16:19], 7:847.

[5]See J. B. Johnson, 184.

[6]See Hengsenberg, 181.

[7]See W. L. Tucker, 334.

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to fall between them.[1] A number of writers taught a close connection between the Babylonian identification and world imagery in general.[2]

A world-imagery identification as a fourth and final approach to the great city imagery can be identified within the literature.[3] One writer taught the significance of the commerce of Babylon.[4] Others taught that the city was the worldwide kingdom of the antichrist[5] or the world of sin.[6] Much of this literature, which teaches Babylon as a world

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[1]See Wernecke, 129.

[2]See "Divided Into Three Parts" [Rev 16:19], 7:847; Eerdman, 124; Sawtelle, 228.

[3]Some writers noting the world imagery significance of the great city of Babylon are Sawtelle, 228; Eerdman, 124; "Divided Into Three Parts" [Rev 16:19], 7:847; F. F. Bruce, "Dirge over Babylon (Rev 18:1-24)," A New Testament Commentary, ed. G. C. D. Howley (Grand Rapids, MI: Zondervan Publishing House, 1969), 659; R.C.H. Lenski, The Interpretation of St. John's Revelation (Minneapolis, MN: Augsburg Publishing House, 1963), 484; J.P.M. Sweet, Revelation (Philadelphia: Westminster Press, 1952), 250-251; Martin Kiddle, "The Revelation of St. John," The Moffatt New Testament Commentary, ed. James Moffatt (London: Hodder and Stoughton, 1952), 17:332-333; Philip Schaff, ed., Popular Commentary on the New Testament (Edinburgh: T. & T. Clark, 1883), 4:123; Roy Allen Anderson, Unfolding the Revelation (Mountain View, CA: Pacific Press Publishing Assn., 1961), 160; Eugenio Corsini, The Apocalypse (Wilmington, DE: Michael Glazier, 1983), 308; Robert J. Wieland, The Gospel in Revelation (Paris, OH: Glad Tidings Publishers, 1989), 129; J. L. Tucker, Study Notes on the Book of Revelation (Redlands, CA: The Quiet Hour, n.d.), 160-162; Esther Onstead, Courage for Today; Hope for Tomorrow (Minneapolis, MN: Augsburg Publishing House, 1974), 62-63; Ray F. Robbins, The Revelation of Jesus Christ (Nashville, TN: Broadman Press, 1959), 192; Eduard Schick, The Revelation of St. John (New York: Herder and Herder, 1971), 53; Clyde C. Cox, Evangelical Precepts of the Revelation (Cleveland, TN: Pathway Press. 1971), 84-86, 152; Richard Whitwell, The Apocalypse (London: A.T. Hamblin, 1954), 94-95; John Guimond, The Silencing of Babylon (New York: Paulist Press, 1970), 81-83.

[4]See Cox, 84-86, 152.

[5]See Schick, 53.

[6]See Guimond, 81-83; Onstead, 62-63; Whitwell, 94-95.

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imagery, does not specifically teach the three parts.[1] Some works taught that the three parts were symbolic in meaning representing total destruction.[2] Others taught that the three parts represented the threefold nature of civilization, i.e., the social, intellectual, and commercial[3] or the spiritual, the mental (psychic), and the physical embodiment of civilization.[4] One writer taught that the three parts were Ecclesiastical Babylon (the woman of Rev 17), the Common Market (Rev 18), and the political division of the seven kings (Rev 19).[5]

Clearly the literature review of Rev 16:19 finds innumerable variations to the teaching approaches with little agreement about the identity of the three parts and the city which divides into three parts. This confusion reinforces the need for a biblical teaching strategy to provide a systematic approach for teaching the three parts of Babylon (Rev 16:19 and the Babylonian imagery of Rev 13 and 17).

Teaching the Scarlet Beast's Heads (Rev 17:3)

This review section, based on the Scarlet Beast's heads, is divided into three main parts. The first part includes teaching approaches to the Scarlet Beast's heads by selected commentaries. The second part includes selected non-Adventist writers. The third part

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[1]For an example of such, see Bruce, "Dirge over Babylon," 657; Sweet, 250-251; Guimond, 81-83; Schick, 53.

[2]Schaff, 4:123; Kiddle, "The Revelation of St. John," 17:332-333; Lenski, 484; Ray F. Robbins, 192.

[3]See Onstead, 62-63.

[4]See Whitwell, 94-95.

[5]Cox, 84-86, 152.

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considers writings from selected Seventh-day Adventists. Since it is impossible to consider all the instructional approaches of apocalyptic writers, only those representing general trends of teaching the Scarlet Beast imagery have been included. The focus of the literature review here is to note the recent trends of teaching the Scarlet Beast's heads and how they relate to the problem and direction of this study.

Selected Commentaries

The interpretive approaches of the commentaries fall into three broad categories: (1) those that reflect the preterist influence; (2) those that reflect the historicist influence, and (3) those that reflect the idealistic influence. Though some commentaries state varying positions of one or more of these categories, the general tendency is to show a preference for one which helps in their categorization.

The Preteristic Influence

When considering the preterists, one must recall that, in general, they taught that the Scarlet Beast was ancient Rome. Gaebelein's Concise Commentary teaches that the seven heads are different forms of governments of the Roman empire.[1] The five fallen heads are seen as kings, consuls, dictators, decemvirs, and military tribunes. The imperial form existed during John's day. The final form is not identified as it was yet to come. The beast that is the eighth, but is of the seven, is taught as the little horn of Daniel, a man who is to lead the final stage of the Scarlet Beast imagery.

Matthew Henry's Commentary on the Whole Bible utilizes the same approach

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[1]Arno C. Gaebelein, Gaebelein's Concise Commentary (Neptune, NJ: Loizeaux Brothers, 1985), 1221.

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except that the seventh head is seen as the Christian emperor who was to come.[1] Barnes on the New Testament agrees with identifications of the first six heads, but identifies the seventh head as a dukedom, since Rome was reduced to a dukedom under the exarchate of Ravenna after the decline of the imperial power and before the rise of the papal power.[2] Barnes teaches the eighth head as the papal power, which was seen restoring the beast.

Shifting to a more direct teaching of the heads as emperors, The International Critical Commentary identifies the harlot as the city of Rome and the beast as the empire.[3] The heads represent Augustus, Tiberius, Caligula, Nero, Vespasian, and Titus. The International Bible Commentary and A Bible Commentary for Today agree with this approach.[4] A Commentary on the Holy Bible, by Dummelou, teaches a dual interpretation.[5] The seven heads represent the seven hills of Rome which the city sat upon, and the seven rulers were identified as the previous emperors already mentioned. Domitian is seen as the reincarnation of Nero and is identified with the eighth head. The

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[1]William Tong, "An Exposition With Practical Observations of the Revelation of St. John the Divine," Matthew Henry's Commentary on the Whole Bible, ed. Matthew Henry (Old Tappan, NJ: Fleming H. Revel Company, n.d.), 6:1173.

[2]Albert Barnes, ed., Barnes on the New Testament Revelation (Grand Rapids, MI: Baker Book House, 1954), 20: 387-392.

[3]R. H. Charles, "A Critical and Exegetical Commentary on the Revelation of St. John the Divine," The International Critical Commentary, ed. Driver, Plummer, and Briggs (Edinburgh: T. and T. Clark, 1959), 43:Part 2; 62-64, 69.

[4]F. F. Bruce, "Rev 17:1-19," The International Bible Commentary, ed. F. F. Bruce, Ellison, and Howly (Grand Rapids: MI: Zondervan Publishing House, 1986), 1620-1621; and F. F. Bruce, "Revelation," A Bible Commentary for Today, ed. G. C. D. Howley (London, England: Pickering and Inglis, 1979), 1703-1704.

[5]J. R. Dummelow, ed., A Commentary on the Holy Bible (New York: Macmillan Company, 1940), 1087.

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Biblical Encyclopedia gives this same identification for the heads.[1] The Concise Bible Commentary agrees with this approach but recognizes that this position often is being challenged.[2]

Some commentaries note the difficulties facing the preteristic approach. For example, The Anchor Bible Commentary on Revelation recognizes the problem of deciding where the calculations of the emperors should begin.[3] One questions whether one should choose Julius Caesar, Augustus, or even Galba as the starting point. The Anchor Bible chose Julius Caesar, omitted the three interim emperors, and identified Vespasian as the seventh with Titus as the eighth. The Broadman Bible Commentary expands upon the difficulties facing the preterists[4] by noting that only five emperors, Julius Caesar, Augustus, Claudius, Vespasian, and Titus, were deified by the Roman senate. In addition, Julius Caesar officially did not have the title of emperor. A third note points out that Galba, Otto, and Vitellius were mere pretenders to the throne. With these considerations, the Broadman favored starting with Augustus; the three pretenders are omitted. Nero is seen as the fifth, Vespasian as the sixth, and Titus as the seventh head. Finally, Domitian is the eighth head as the reincarnation of Nero.

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[1]James Gray and George Adams, eds., The Biblical Encyclopedia (Cleveland, OH: F. M. Barton, 1903), 721.

[2]W. K. Lowther Clark, Concise Bible Commentary (New York: Macmillan Company, 1953), 948.

[3]J. Massyngberde Ford, Revelation, Anchor Bible, ed. William Foxwell Allbright and David Noel Freedman (Garden City, NY: Doubleday 1975), 38:288-290.

[4]Morris Ashcroft, "Revelation," The Broadman Bible Commentary, ed. Clifton J. Allen (Nashville, TN: Broadman Press, 1972),12:332.

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The Cambridge Bible for Schools and Colleges brings out another difficulty facing the preteristic identification of using Rome as the city upon seven hills.[1] It is noted that Rome in her days of greatness covered more than seven hills. Rome supposedly covered the Palatium, the Germalus, the Cispius, Oppius, Fagutal, Velia, and Suburra. Yet the city also covered the hills of Palatine, Capitol, Aventine, and the Janiculum and Vatican on the other side of the Tiber. In addition, four ridges, the Caelian, Esquilino, Quirinal, and Viminal ridges, were covered as well. Actually the latter two ridges were higher than any of the hills, yet, inexplicably, they were never counted among the "seven" mountains. A footnote gives a plausible explanation that identifies the heads as the four kingdoms of Daniel as Egypt, Assyria, Rome, and the modern kingdom of Europe. The commentary favors an emperor interpretation starting with Augustus, followed by Tiberius, Gaius, Claudius, Nero, Vespasian, and Titus, with Domitian as the eighth head.

In A Catholic Commentary on Holy Scripture the heads are initially identified from a historicist viewpoint as Assyria, Egypt, Babylon, Persia, Rome, and a future kingdom yet to come--the emperor identification has preference.[2] Here John is seen as picking up afresh the symbolism and pointing to individual rulers starting with Augustus and ending with Domitian.

The Moffatt New Testament Commentary tends to move away from specific

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[1]William Henry Simox, "The Revelation of John," The Cambridge Bible for Schools and Colleges (Cambridge: University Press, 1921), 57:104-106.

[2]C. C. Martindale, "Apocalypse," A Catholic Commentary on Holy Scripture, ed. Dom Bernard Orchard (London, England: Thomas Nelson and Sons, 1951), 1205-1206.

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emperor-head identification.[1] Instead, seven conveys the complete line of emperors. That five had fallen implies that the line of emperors was nearing its end. Harper's New Testament Commentaries teach that specific-emperor identification probably is the wrong solution and agrees with the numerical significance of seven indicating the total imperial line.[2] Again John is seen as pointing out the nearness of the end of the imperial order and the emergence of a new monstrous Nero, and an eighth, who was one of the seven.

In other words, we find considerable confusion among the ranks of the preteristic commentaries regarding the teaching of the heads of the Scarlet Beast. Yet, like the preterists viewed in the non-Adventist category, we find here the preterist commentaries falling into the same three main variations, i.e., the governmental approach, the specific-emperor approach, and the more general, numerical-value approach of the number seven.

The Historicist Influence

Recalling that historicists generally teach the specific heads as historical empires, The Preacher's Homiletic Commentary identifies them as Egypt, Assyria, Babylon, Persia, Greece, Pagan Rome, and Christian Rome.[3] Another commentary, An Interpretation of the English Bible, agrees with the first six heads but teaches that the seventh is the Holy

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[1]Kiddle, 17:350-351.

[2]C. B. Caired, "The Revelation of St. John the Divine," Harper's New Testament Commentaries (New York: Harper and Row, 1966), 218-219.

[3]Robert Tuck, The Preacher's Homiletic Commentary (New York: Funk and Wagnalls Company, 1943), 31:555.

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Roman Empire.[1] Papal Rome is taught as the eighth head which is part of the seven. The New Bible Commentary Revised notes that John fused two symbols to convey his message, that of the chaos monster and that of the Nero redivivus.[2] The Scarlet Beast is taught as representing various godless historical empires. During John's day, it was Rome which was to return in the resurrected Nero.

The Expositor's Bible recognizes that both Babylon and Jerusalem sat upon seven hills.[3] Babylon represents the woman and city imagery. Defined as the world in the church, Babylon can be seen wherever unspiritual and earthly elements prevail in the church. The Scarlet Beast is taught as the different forms of historical empires. These included Egypt, Assyria, Persia, Greece, and Rome, but the last was not identified. Whereas the woman imagery deals with the unseen and eternal powers, the beast only lends her the material strength needed.

In The Christian Worker's Commentary, we find a different approach.[4] Here, the seven heads of the Scarlet Beast are taught as the monarchy of Nimrod, the theocracy of Israel, the despotism of Nebuchadnezzar, the aristocracy of Persia, the military monarchy of Alexander, the empire of the caesars, and the constitutional monarchies of modern

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[1]B. H. Carroll, An Interpretation of the English Bible (Grand Rapids, MI: Baker Book House, 1986), 6:193-195.

[2]G. R. Beasley-Murray, "Revelation," The New Bible Commentary Revised, ed. D. Guthrie (London: Inter-Varsity Press, 1970), 1300.

[3]William Milligan, "The Book of Revelation," The Expositor's Bible, ed. W. Robertson Nicoll (New York: Eaton and Mains, 1889), 296-298.

[4]James M. Gray, Christian Worker's Commentary (London: Fleming H. Revell Co., 1915), 441.

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Europe. This commentary further teaches that ecclesiastical Babylon is the papacy and apostate Protestantism. In The New Testament of Our Lord and Savior Jesus Christ Commentary, the woman represents the Latin church sitting over the whole German empire.[1] In the sixteenth century, the electorates overthrew her authority. A later updated version of the commentary (1938) teaches that the heads were different governmental forms of the Roman empire.

Finally, The Seventh-day Adventist Bible Commentary notes that some teach the "was" period of the Scarlet Beast as Rome.[2] The "is not" phase often is seen as the brief period between the pagan persecution and the beginning of the papal persecution. The "yet is" period is taught as Papal Rome (Rev 17:8). Others equate the "was" period with the Scarlet Beast, the "is not" period with the interval between the wounding of the seventh head and the beast's revival as the eighth. Here the "yet is" period is seen as the revival of the beast when it becomes the eighth head.

When one looks more specifically at the heads of the Scarlet Beast, one finds three different pedagogical approaches are mentioned:

1. The seven heads represent all political opposition.

2. Seven specific nations are mentioned--identified as the four empires of Dan 2 and 7, the little horn of Dan 7 and 8 (which seems related to the Leopardlike Beast of Rev 13), the beast of Rev 11:7, and the two-horned beast of Rev 13:11. (A second ordering

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[1]Adam Clark, The New Testament of Our Lord and Savior Jesus Christ (New York: Phillips and Hunt, 1883), 619.

[2]"The Beast That Thou Sawest" [Rev 17:8], Seventh-day Adventist Bible Commentary, ed. Francis D. Nichol (Washington, DC: Review and Herald Publishing Assn., 1976), 7:853-855.

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lists Babylon, Persia, Greece, the Roman empire, the Papacy, Revolutionary France, and the United States along with a world organization.)

3. The seven heads are identified by some as seven major persecuting powers identified as Egypt, Assyria, Babylon, Persia, Greece, Rome, and the Papacy. Concluding its analysis of the Scarlet Beast, the SDA Commentary considers the evidence as insufficient for specific-head identification.

Like the preteristic commentaries, here the historicist commentaries reveal numerous pedagogical approaches to the Scarlet Beast imagery--a reflection of the general confusion within the field. It appears none of the commentaries specifically address the difficulty of the timing and setting of Rev 17, which more recent Adventist writers are noting. Even so, by recording some of the variations of interpretations, both under the preteristic and the historistic influence, these commentaries reinforce indirectly the dilemma of teaching the heads of the Scarlet Beast and the need for further clarification.

The Idealistic Influence

Commentaries in the idealistic category tend to move away from teaching a specific interpretation of the seven heads. Reflecting the idealistic influence, they tend to generalize their teaching approach by emphasizing universal principles applicable to all generations and not to specific historical periods or empires.

In The Interpreter's Bible the picture of a world organization disloyal to the God of Righteousness and of kings without moral purpose or spiritual understanding expresses

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something which is worthy of thoughtful men of every age.[1] The Pulpit Commentary teaches that the beast is moral error.[2] Moral error is seen as the beastifying force in human nature. Its end is lamentable. It arose from the bottomless pit, the fathomless abysses of impure lusts. The seven-hills imagery suggests that the supports of moral soil are unstable. Moral error is seen more specifically as the aggregate of wrong in all its elements and operations.

In the New Century Bible Commentary, the woman of Rev 17 is taught as the anti-Christian city and the Scarlet Beast as the anti-Christian empire.[3] The symbolism of the seven heads was not created by John to fit the Roman historical situation; it was an eschatological dogma with roots reaching into past millennia. Seven was taught as the number of completeness. Thus of the complete line of emperors that fall into view, the majority had appeared, the sixth was then reigning, and the seventh was yet to come.

The Biblical Illustrator emphasized the scarlet color of the beast, which indicated the regal character of the Man of sin.[4] Identifying him with the Leopardlike Beast imagery of Rev 13, the Illustrator teaches that the beast would be a king with widely extended rule who received his power from the dragon. Though identified as an individual, this

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[1]Lynn Harold Hough, "The Message of the Book of Revelation," The Interpreter's Bible, ed. George Arthur Buttrick (Nashville: Abingdon Press, 1989), 12:598-600.

[2]B. C. Caffin, "Rev 17:1-6," The Pulpit Commentary, ed. H. D. M. Spence and Joseph S. Exell (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1977), 22:428-430.

[3]G. R. Beasley-Murray, "The Book of Revelation," New Century Bible Commentary (London: Marshall, Morgan and Scott, 1974), 252, 257.

[4]Joseph Exell, The Biblical Illustrator (Grand Rapids, MI: Baker Book House, 1959), 528-529.

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commentary also teaches the significance of this imagery to any sinner. The woman of Rev 17 is considered as corrupt Christianity. Here, three evils are pointed out: she was politically subservient, revealed qualities of worldly proclivity, and showed religious intolerance.

Though heavily influenced by the preterists, The Eerdmans Bible Commentary also recognizes the number seven as the number of completeness.[1] The Expositor's Bible Commentary teaches the same numerical significance.[2] The value of seven as representing completeness is taught to reveal three conditions to be considered in the interpretation process: (1) the heads belong to the beast--thus, any interpretation must relate to the Scarlet Beast and not the Babylonian imagery; (2) the kind of sovereignty exercised by Christ and His followers is the antithesis of the sovereignty of the beast; and (3) since kings are related to the mountains, any teaching of these kings must clarify the nature of the relationship. In the Holy Bible with Commentary of the Anglican Church different interpretations of the heads involving emperors and kings are presented, along with an allegorical explanation.[3] Here the seven heads are taught as representing the seven capital vices: pride, avarice, luxury, gluttony, envy, anger, and sloth.

Thus the commentaries reveal a great diversity of interpretations which can be considered a reflection of the general confusion surrounding the identity of the heads.

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[1]G. R. Beasley-Murray, "The Revelation," The Eerdmans Bible Commentary, ed. D. Guthrie (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1987), 1300.

[2]Alan Johnson, "Revelation," The Expositor's Bible Commentary, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1981), 12:557.

[3]F. C. Cook, ed., Holy Bible with Commentary of the Anglican Church (London: John Murray, Albemarle Street, 1881), 12:744-745, 755-757.

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Non-Adventist Writers

The instructional approaches of non-Adventist writers to the Scarlet Beast fall into four broad categories: (1) those that reflect the preterist influence; (2) those that reflect the historicist influence; (3) those that reflect the idealist influence, and (4) those that have a layered or multilevel approach. Here the study is not concerned with categorizing the general works of each author into the four categories. Instead, only their writings pertaining to this study are categorized.

Group One: The Preterist Influence

When considering the preterists, one must recall that, in general, they taught that the Scarlet Beast was ancient Rome and its seven heads were the seven emperors of Rome.[1] Thus Henry Barclay Swete taught that the beast of Rev 17 was the Roman Empire, and its seven heads were emperors.[2] M. Robert Mulholland, Jr., taught that the entire Roman Empire was a historical particularization of the beast.[3] T. F. Glasson, writing more directly on the heads, noted there were twelve emperors.[4] Naturally, this

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[1]Preterists consider 12 emporers. They are: Julius Caesar (died 44 B.C.), Augustus (31 B.C.-A.D. 14), Tiberius (A.D. 14-37), Gaius or Caligula (A.D. 37-41), Claudius (A.D. 41-54), Nero (A.D. 54-68), Galba (A.D. 68-69), Otho (A.D. 69), Vitellius (A.D. 69), Vespasian (A.D. 69-79), Titus (A.D. 79-81) and Domitian (A.D. 81-96). See G. B. Caird, "The Revelation of St. John the Divine," Harper's New Testament Commentaries, ed. Henry Chadwick (New York: Harper and Row, Publishers, 1966), 217.

[2]See Henry Barclay Swete, The Apocalypse of St. John (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1951), 214, 220.

[3]See Mulholland, 281.

[4]See T. F. Glasson, The Revelation of John (Cambridge: At the University Press, 1965), 98-99.

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created problems for teaching the heads as emperors, since only seven heads are on the Scarlet Beast. Since Glasson believed that Julius Caesar was not an emperor, he started with Augustus followed by Tiberius, Caligula, Claudius, and Nero. These, he noted, had died at the time the vision was recorded. After Nero died, three emperors, Galba, Otho, and Vitellus, rose and fell within one year. The fourth, Vespasian, ruled for a longer time. Because the first three had such a short reign, Glasson dismissed them from the reckoning and continued with Vespasian as the sixth head. Later, he developed his position further, stating that neither Augustus nor Tiberius were religious fanatics in the matter of emperor worship. Instead, Caligula provoked the crisis. Thus, Glasson concludes his identification of the heads by starting with Caligula, followed by Claudius and Nero. He ignored the three short reigns as before and identified Vespasian as the fourth, Titus as the fifth, and Domitian as the sixth.

Continuing the preterist influence, Thomas Whittemore wavered between two different orderings.[1] The first included Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, and Galba. The second ordering he noted was Augustus, Tiberius, Caligula, Claudius, Nero, Galba, and Otho. Herschel H. Hobbs, like Glasson, also ignored Julius Caesar and began with Augustus.[2] The second emperor was Tiberius, followed by Caligula, Claudius, and Nero. Though Galba, Otho, and Vitellius each held the throne for a few months in A.D. 69, they were never recognized as emperors in the provinces. Thus,

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[1]See Thomas Whittemore, A Commentary on the Revelation (Boston: James M. Usher, 1849), 291-292.

[2]See Herschel H. Hobbs, The Cosmic Drama (Waco, TX: Word Books, 1971), 158-160.

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he continued with Vespasian as the sixth, Titus as the seventh, and Domitian as the eighth emperor, when the beast is revived. Wilfried J. Harrington and William Barclay taught the same position as Hobbs except that Harrington taught that the ten kings were yet future.[1] Hubert J. Richards also agreed with Hobbs, but he failed to designate an eighth head for the revived empire.[2] Sean P. Healy noted the general confusion regarding the teaching of the heads as emperors.[3] He suggested that only the most odious emperors should be taught for the first five emperors with Domitian as the sixth. Thus he suggests Caligula, Claudius, Nero, Vespasian, and Titus as the five preceding rulers.

With the general confusion over which emperor is which head, numerous writers chose not to teach the heads as emperors. Yet many continued to reflect the preterist pedagogical approach. Among these is found John Phillips who taught that the seven heads were seven individuals, five of which were fallen.[4] According to Phillips, one is not told who they are nor is there any way of finding out who they were. He did teach that Domitian was the current or sixth head at the time of the recording, but he did not know who would be the future seventh ruler, or even if he had yet lived.

Tim F. La Haye taught the same view as Phillips, but he projected the seventh head into the future during the middle of the tribulation period where it is to arise only to face

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[1]See Wilfrid J. Harrington, Understanding the Apocalypse (Washington, DC: Corpus Books, 1969), 211; Barclay, 2:146-147.

[2]Hubert J. Richards, What the Spirit Says to the Churches (New York: P. J. Kennedy and Sons, 1967), 108-109.

[3]See Sean P. Healy, The Apocalypse of John (Wilmington, DE: Michael Glazier, 1987), 102-103.

[4]See John Phillip, Exploring Revelation (Chicago: Moody Press, 1974), 224.

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perdition.[1] J. W. Roberts moved even further away from the preterists' position by rejecting any teaching of the heads with emperors.[2] Instead, he generalized by teaching that John's main point was that the line of Roman emperors had only a little time remaining until a reincarnated Nero was to emerge. This is the so-called "Nero myth" which crops up in numerous teaching approaches. This reincarnation, he felt, was best described by the ancient Rahab dragon imagery found in the Old Testament.

A final approach reflecting the preterist influence is that of Arno C. Gaebelein who taught that the heads were not emperors but forms of government which occurred during the Roman era.[3] These he identified as Kings, Consuls, Dictators, Decemvirs, Military Tribunes, the Imperial form, and the final form yet to be revealed.

While other approaches for teaching the seven heads could be included in the preterist category, those selected show the major trend of the preterist influence with its main variations, i.e., emperor teaching approach, generalization teaching approach, and governmental-form teaching approach.[4]

Group Two: The Historicist Influence

Historicists generally span all of history in their approach to teaching the heads of

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[1]See Tim F. La Haye, Revelation, Illustrated and Made Plain (San Diego, CA: Family Life Seminars Publications, 1973), 314.

[2]See Roberts, 140-141.

[3]See Gaebelein, Revelation, 99-100.

[4]For a more thorough study on the Preterist teaching approach see Kenneth A. Strand, "The Seven Heads: Do They Represent Roman Emperors," in Symposium on Revelation (Silver Spring, MD: Review and Herald Pub. Assn., 1992).

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the Scarlet Beast. Thus, writers included in this group tend to reflect a broader historical view. Like the previous group, a multitude of writers fall within this category. No claim is made to include all the writers of the field; only selected writers representing the main trends of this teaching approach are included.

Looking at the heads of the Scarlet Beast as religious symbols, John Wesley taught that the heads were the popes who reigned on the seven hills. He identified the first four as Gregory VII, Boniface VIII, Paul II, and Paul V. He believed the fifth, sixth, and seventh heads had not yet been revealed. William A. Spurgeon taught that the heads represented all ecclesiastical authority vested in all the ruling powers that have been identified with the church.[1] Johann Albrecht Bengel believed the heads were seven successive periods of the papal reign and that the beast itself was connected to the Leopardlike Beast of Rev 13.

In the historical tradition, William Milligan taught that the heads were successive eras of oppression suffered by the people of God.[2] He thought that the heads were Egypt, Assyria, Babylon, Persia, Greece, Rome, and a seventh, the revived Roman empire built by the ten horns. This last empire would cover the whole earth. David Hocking used the same approach but differs by stating that the last empire would arise around the Mediterranean Sea.[3] From this last empire, a world leader would arise, who would be the

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[1]See Wm. A. Spurgeon, The Conquering Christ (Muncie, IN: Scott Printing Co., 1936), 244.

[2]See William Mulligan, The Book of Revelation (New York: Eaton and Mains, 1889), 284.

[3]See David Hocking, The Coming World Leader (Portland, OR: Multnomah Press, 1981), 249-250.

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eighth head. Robert Lewis taught the heads were Egypt, Nineveh, Babylon, Persia, Greece, Rome, and the seventh--a revived Roman empire.[1] Donald Grey Barnhouse, relying on Daniel's and Isaiah's prophecies, taught that the heads were Assyria, Egypt, Babylon, Medo Persia, Greece, Rome, and a revived Roman empire.[2] George Elden Ladd taught a succession of kingdoms but did not specify any except to say Rome was the sixth kingdom.[3]

Hal Lindsey noted that the heads referred to the great world empires from the time of original Babylon of Nimrod's day which had been dominated by the false occultic religion of Babylon.[4] To him the heads were Assyria, Egypt, Neo-Babylon, Medo-Persia, Greece, Rome, and a revived Roman empire yet to be revealed. He taught that the eighth head, which is of the seven and goes into perdition, is the European Economic Council with ten nations which would form the last great world empire. George G. Weber, after teaching that the Leopardlike Beast of Rev 13 is the same beast as the Scarlet Beast of Rev 17, taught that the seven heads were the Old Babylon of Nimrod, Assyria, New Babylon of Nebuchadnezzar, Persia, Greece, Rome, and an unknown seventh kingdom.[5] Henry M. Morris thought that because Babylon, Egypt, Assyria, Persia, Greece, and

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[1]See Thomas, 256.

[2]See Donald Grey Barnhouse, Revelation: An Expository Commentary (Grand Rapids, MI: Zondervan Publishing House, 1971), 329.

[3]See George Elden Ladd, A Commentary on the Revelation of John (Grand Rapids, MI.: William B. Eerdmans Publishing, 1972), 229.

[4]See Hal Lindsey, There's a New World Coming (Santa Ana, CA: Vision House Publishers, 1973), 236.

[5]See George G. Weeber, The Consummation of History (Minneapolis, MN: Augsburg Publishing House, 1978), 237, 239.

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Rome were all strongholds of the world religion of evolutionary pantheism and idolatrous polytheism, they represented the first six heads.[1] The seventh he taught as a ten-kingdom alliance which would not last very long. B. H. Carroll taught that the heads were Egypt, Assyria, Babylon, Persia, Greece, Rome, and the Holy Roman Empire.[2] The eighth head he taught as the Papal Power.

Moving away from historical empires being used to identify the heads, Roser W. Cowley reflected the traditional interpretation of the Ethiopian Orthodox Church by teaching that the heads were specific leaders of historical empires.[3] Thus, he saw the first five as Pharaoh, Sirusayde, Nebuchadnezzer, Sennacherib, and Diocletian. The sixth head was the Roman empire, and the seventh head was the kingdom of the Muslims.

This literature review noted that numerous writers recognized the general confusion in the teaching of the heads, and therefore omitted specific identities for the heads. Even so, they still reflected the historicist influence in their writings and can be included in this grouping. Thus, after teaching that the Scarlet Beast was the same as the Leopardlike Beast, Larry W. Fogle taught that a conglomerate of kingdoms--five from the past and no longer in existence, one in existence during the vision recording (probably the

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[1]See Henry M. Morris, The Revelation Record (San Diego, CA: Creation Life Publishers, 1983), 337.

[2]See Carroll, 6:193-194.

[3]See Roser W. Cowley, The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church (Cambridge: Cambridge University Press, 1983), 330-332.

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Roman empire), and one yet in the future--were the heads of the Scarlet Beast.[1] Clearly reflecting the historicist influence, Fogle stated that the beast was not just an end-time phenomenon, but that these eight empires were spread out in time from early history to the coming of Jesus. Jon Phillips, who taught that the Scarlet Beast was the the final stage of a Gentile-world empire headed by an individual, the beast, who embodied all its characteristics, ambitions and powers, saw the woman imagery precariously perched on top.[2] He humorously, though seriously, referred to an ancient limerick which he quoted:

> A smiling young lady from Niger
> Took a ride on the back of a tiger.
> They came back from the ride
> With the lady inside
> And a smile on the face of the tiger.[3]

Thus as with the preterists, the historicists reveal considerable variations in their teaching approach. Three broad instructional approaches were found among the historicists which were as follows: the religious approach, the historical empire approach, and finally a more general approach which still reflected the historicist influence.

Group Three: The Idealist Influence

Idealists moved away from the historicist position which looked for fulfillment in history. Instead, they sought to generalize, preferring to emphasize broad principles which have personal value throughout all the ages.

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[1]See Larry W. Fogle, Revelation Explained (Plainfield, NJ: Logos International, 1981), 229,232.

[2]See Phillip, 212-216.

[3]Ibid., 216.

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When looking for a main interpretation, the idealistic influence often uses numbers as symbols representing concepts. Thus, Charles R. Erdman does not specifically teach the identity of the seven heads. He recognizes that the number seven means completeness and the number ten is a world number.[1] Even so, he reflected both the historicist and preterist influence by teaching that, when considering Daniel and Roman history, it was more or less impossible to determine whether the seven kings refer to empires or emperors. He thought the beast corresponded with the little horn of Daniel.

William A. Spurgeon, though included in the historicist influence group, seems to be a bridge into this category as well.[2] He taught that the beast typified all secular governments that at any time should assume a carnal relationship with the church, or that sought to usurp the position of the church, or control the church. For him, the seven heads symbolized all ecclesiastical authority claimed by the apostate church; the ten horns, all secular executive power claimed by Rome. Seven was taught as a sign number which related to the church and meant all. Ten was taught as a sign number which related to secular government and also meant all.

Homer Haily seems to bridge into all three groupings discussed here.[3] He listed three different pedagogical approaches for teaching the heads: the emperor approach, the historical-empire approach, and the idealistic approach where numbers are used as

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[1]Eerdman, 128-129.

[2]Wm. A. Spurgeon, An Interpretation of Revelation (Muncie, IN: Press of Scott Printing Company, 1936), 242-245.

[3]Homer Hailey, Revelation: An Introduction and Commentary (Grand Rapids, MI: Baker Book House, 1979), 349-354.

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symbols. He preferred the latter approach. Thus, he taught the seven kings as a symbolic number which represented all kings or kingdoms--past, present, and future--that would oppose the kingdom of God.

Using numbers to represent meanings besides their numerical value, H. Harold Kent taught that number seven was perfect deviltry and eight was resurrected deviltry.[1] Hanns Lilje said these numbers were not to be taken in a mathematical sense, but metaphorically.[2] For him, seven was the perfect number, five denoted imperfection, and eight denoted excess. Eugenio Corsini taught that the seven heads probably were an indication of the domination exercised by the totality (seven) of evil spirits on the human and physical sphere.[3] The five which had fallen represented the demons of the first five millennia which precede the coming of Christ. The one who is would represent the "king" of the sixth millennium, and the seventh would be the seventh king of the seventh millennium. John P. Newport taught that seven indicates completeness or wholeness.[4] For him the seven heads of the Scarlet Beast symbolized fullness of blasphemy and evil. The falling of five heads thus conveyed a significant victory over the beast.

When considering the broader influence of idealism, Ray Frank Robbins taught

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[1]H. Harold Kent, The Unveiling of Jesus Christ (Toronto, Canada: G. R. Welch Company, 1978), 148-150.

[2]Hanns Lilje, The Last Book of the Bible (Philadelphia: Muhlenburg Press, 1957), 226.

[3]Corsini, 324-325.

[4]John P. Newport, The Lion and the Lamb (Nashville, TN: Broadman Press, 1986), 272.

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that the Scarlet Beast was world power.[1] To him the scarlet color expressed sin, violence, cruelty, and worldly preeminence and power. (Compare to Rev 13 where the heads are identified with blasphemy.) He believed John used numbers and language symbolically. Thus, mountains symbolized strength; seven represented universality and the number five symbolized supernatural power and control over the fate of man. Rejecting a literal approach, Robbins taught that the seven kings were world power exhibited by successive nations, as many as have been or would be. Thus, the kings were seen as describing world power as it exists throughout all ages.

John Guimot taught that the Scarlet Beast was the same as the Leopardlike Beast.[2] He saw it as a beast of human power or structures which claimed either to speak for God (capitalism) or to be God (communism). He felt that the seven heads should be taught as representing all human or scientific knowledge. The hills symbolized human pride and arrogance without limits because they are seven in number.

Finally, a number of writers in this category reflect a heavy preteristic influence. For example, Robert M. Mounce taught that the number seven was primarily symbolic and stood for the power of the Roman empire as a historic whole.[3] For him, John was not interested in a careful tabulation of the past; he was declaring only the nearness of the end using a commonly accepted numerical scheme. G. R. Beasley-Murray taught that the seven heads not only depicted the Roman historical era but were an eschatalogical dogma

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[1]Ray F. Robbins, 196-199.

[2]Guimond, 86.

[3]Robert A. Mounce, The Book of Revelation (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), 316-317.

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with roots reaching into past millennia.[1] He also taught that seven was the number of completeness. Thus, for him, the complete line of emperors falls into view--the majority (five) had appeared, the sixth was reigning, and the seventh, when he came, would remain only a little while.

Generally, idealists have avoided the specific head approach. This review concludes, for the most part, that idealists sought to generalize. In this grouping, two basic pedagogical approaches are noted: (1) the pedagogical approach where idealists utilize numbers to represent meanings other than their mathematical value, and (2) the pedagogical approach idealists use to emphasize not only the symbolic nature of numbers but of the language itself. Finally, it can been noted that there is a considerable overlapping of both the preteristic and the historicist influence in the idealistic group, making lines of demarcation difficult to set up between this group and the two previous groups.

Group Four: The Layered Influence

Writers who prefer to be more inclusive than exclusive reflect a multilevel teaching approach in their interpreting the heads of the Scarlet Beast. Such writers tend to teach different identities of the heads within different levels of understanding. Joseph M. Getty taught that the harlot and the beast were to be identified with Rome.[2] This he saw in reference to the first-century Christians. In a layered sense, he saw the harlot and beast

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[1]G. R. Beasley-Murray, Revelation, The New Century Bible Commentary (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1992), 257.

[2]Joseph M. Gettys, How to Study the Revelation (Richmond, VA: John Knox Press, 1946), 87.

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representing the agents of Satan and the organized center of Satan's activity in any given generation as evil ones go forth to incite rebellion and suffering. Esther Onstead noted that the imagery possibly could refer to Rome since tradition says Rome was built on seven hills.[1] Yet Onstead admitted the imagery could refer also to successive historical kingdoms which had been hostile to Christianity. Here, five had fallen, one (Rome) was in power during John's day, and one was yet future. She concluded with the idealist approach by teaching that since the number seven meant completeness, the seven heads and seven hills refer not only to Rome but to all the world's kingdoms and rulers which have opposed Christ and His kingdom.

M. Eugene Boring taught four levels of interpretation: (1) the symbolism taught a resurgence of the powers of chaos held in check at creation, (2) the symbolism represented the beastly empires of Daniel's vision, (3) the seven heads represented the cultic power of imperial Rome with its emperors, and (4) the heads represented human culture in its totally depraved form.[2]

Walter A. Elwell presented both the preterist and the historicist views in teaching this imagery and warned against specifically naming the emperors as the seven heads.[3] For him, the seven hills represented the place where evil reigns and the heads as rulers in that evil place.

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[1]Onstead, 66-67.

[2]M. Eugene Boring, Interpretation: A Bible Commentary for Teaching and Preaching Revelation (Louisville, KY: John Knox Press, 1989), 180-182.

[3]Walter A. Elwell, "Revelation," Evangelical Commentary on the Bible, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book House, 1989), 1223.

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When one considers the teaching of these and other writers, one notes that often the restatements of early pedagogical approaches were combined with a new angle for teaching. This results in a layered approach which pretty much leaves the reader to decide the validity of the various positions being presented.

Seventh-day Adventist Writers

Seventh-day Adventist interpreters can fall into two major groupings: (1) writers who reflect a limited preteristic approach, preferring to identify the heads as forms of government in the Roman historical era, and (2) writers who are influenced by the historicist approach.

Group One: The Limited Preterist Influence

In the earlier days of the Adventist movement, Adventist writers preferred the preteristic view, that is, of identitying the seven heads as governmental forms of the Roman historical era. Thus they limited the historical period covered by the heads to the ancient Roman period which had long since disappeared. Hence, these writers are considered preterists in their pedagogical approach because they taught an explanation of the heads which was limited to ancient historical Rome.

Two specific writers represent this group: Uriah Smith and Stephen N. Haskell. Smith believed the heads were kingly power, consular power, decemvirate power, dictorial power, triumvirate power, imperial power, and papal power.[1] He noted the eighth head as a rebirth of the papal power, thus growing out of the seventh. Haskell reflected this same

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[1]Uriah Smith, Thoughts Critical and Practical on the Book of Daniel and the Revelation (Battle Creek, MI: Review and Herald Publishing Association, 1883), 747-753.

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identification in his writings.[1] Though these men were influential at first, they and the group they represented declined rapidly as the historicist influence increased within the ranks of the early and later writers of the Adventist church.

Group Two: The Historicist Influence

The majority of Adventist writers, both in the early years of the church and more recently, fall within the historicist category. It must be noted that though varying degrees of the preterist and futurist approach can be observed among the writers, they are historicist primarily in their pedagogical approach to the Scarlet Beast.

One of these with a more general pedagogical approach which reflects the historicist influence was John N. Andrews. He taught that the Red Dragon of Rev 12, the Leopardlike Beast of Rev 13, and the Scarlet Beast of Rev 17 were the same beast within different historical time periods.[2] According to Andrews, the seven heads of all three beasts were the same heads which extended over all history. He identified the dragon before the 1260 years, the Leopardlike Beast during the 1260 years, and the Scarlet Beast developing after the healing of the deadly wound and existing until the close of sin. Specifically, he noted that the heads were successive civil powers, but he did not identify them.

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[1]Stephen N. Haskell, The Story of the Seer of Patmos (Nashville, TN: Southern Publishing Association, 1905), 265-298.

[2]John N. Andrews, Three Messages of Revelation 14 (Battle Creek, MI: Review and Herald Publishing Co., 1892), 76-77.

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A more general, yet different approach was taken by Louis Were.[1] He suggested that the Leopardlike Beast of Rev 13 combined the later woman and Scarlet Beast imageries found in Rev 17. The woman imagery was noted as the religious aspect of the Leopardlike Beast; the Scarlet Beast imagery was the civil or state power of the Leopardlike Beast. Later in Rev 17, the imagery separated the woman from the state in order to teach the deceptive part played by the false teachings of Babylon in encouraging the persecution of the saints.

Raymond Cottrell was more specific with the head interpretation. He noted that the heads were Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Papacy.[2] The Leopardlike Beast of Rev 13 was taught as the seventh head of the Scarlet Beast which was identified as Papal Rome. A more recent writer, R. J. Wieland agreed with this approach.[3] Roy Allen Anderson differed with Raymond Cottrell and dropped Egypt and Assyria.[4] He began with Babylon, and followed with Persia, Greece, Pagan Rome, Papal Rome, and republicanism or democracy. He thought the seventh head was the last confederacy of the Scarlet Beast which is to be destroyed. George McCready Price

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[1]Louis Were, The Woman and the Resurrected Beast (Blackburn, Victoria, Australia: A. F. Blackman, 1952), 167.

[2]Raymond F. Cottrell, "An Analytical Study of Revelation Seventeen," Paper presented to the Bible Research Fellowship, October 1945, Andrews University Heritage Center, Berrien Springs, MI, 8. See also idem, Beyond Tomorrow (Nashville, TN: Southern Publishing Association, 1963), 216, and idem, "Daniel and the Revelation Visualized," Paper presented to the Bible Research Fellowship, November 12, 1950, Andrews University Heritage Center, Berrien Springs, MI, 4-5.

[3]R. J. Wieland, Revelation (Kendu Bay, Kenya: Africa Herald Publishing House, n.d.), 202.

[4]Anderson, 176.

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identified the heads as Babylon, Medo-Persia, Greece, Rome, Papal Rome, America, and the image of the beast which is to come.[1] Edwin R. Thiele agreed with Cottrell, but listed Babylon before Egypt and Assyria.[2] Dallas Young taught that the heads were Greece, Persia, Babylon, Assyria, Egypt, Rome, and Papal Rome.[3] G. Burnside interpreted the heads as Babylon, Persia, Greece, Pagan Rome, Papal Rome, the USA as the two-horned beast of Rev 13, and Communism.[4] The last head, Communism, he saw as the beast from the bottomless pit. C. Mervyn Maxwell listed the heads as Babylon, Persia, Greece, the empire of Rome, Christian Rome, Christian Rome under the deadly wound, and Christian Rome restored.[5] Hans K. La Rondelle considered the Leopardlike Beast as the Scarlet Beast but saw the single identity within two different historical time periods.[6] Relying upon Daniel's historical vision, he identified the first four heads as Babylon, Medo Persia, Greece, and Imperial Rome. Relying upon Rev 13 he saw Papal Rome as the fifth head, the Christian Age as the sixth head, and the Papal power revived as the seventh.

C. L. Nicholas taught that the seven heads of the Scarlet Beast (Rev 17) occurred

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[1]George McCready Price, A New Commentary on Daniel and Revelation (Loma Linda, CA: By the author, 1951), 2:189-192.

[2]Edwin R. Thiele, Outline Studies in Revelation (Berrien Springs, MI: Emmanuel Missionary College, 1954), 257-258.

[3]Dallas Young, The Drama of Revelation Series ([S.I.]: By the author, 1979), 7:71.

[4]G. Burnside, Revelation's Wonders Unfold (Payson, AZ: Leaves of Autumn Books, 1985).

[5]C. Mervyn Maxwell, God Cares (Boise, ID: Pacific Press Publishing Assn., 1985), 2: 458.

[6]Hans K. La Rondelle, Babylon as Antichristian Empire, Part II (Berrien Springs, MI: By the author, 1988), 2, 7, 9-10.

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after the mortal wound upon the fifth head of the Leopardlike Beast (Rev 13), since Rev 17 textually is found after Rev 13. He saw the seven heads of the Scarlet Beast as pope-kings that ruled after the restoration of the Vatican City State by the Lateran Treaty in 1929. Since the reestablishment of the papal state power, five pope-kings have ruled. These he identified as Pius XI (1922-1939), Pius XII (1939-1958), John XXIII (1958-1963), Paul VI (1963-1978), and John Paul I (33 days in 1978). John Paul II as the present living pope represents the sixth head. The seventh pope who is yet to come he felt would be Satan in person.[1]

Desmond Ford shifted away from the specific-head approach to a more general approach.[2] Though he listed Egypt, Assyria, Babylon, Medo Persia, Greece, Rome, and Rome revived as possibilities, he taught that it was more important to see the meaning of the number seven than to name individual empires. Seven represented completeness.

Larry Wilson also recognized the association of the number seven with completeness.[3] Further, he noted that hills were reserved as places of worship or dwellings of deities. Thus the seven heads, as seven mountains, were considered seven historical religious systems or kings that had subjects that obeyed their respective systems as a way of serving God. Wilson further noted that five of these heads or religious systems were exposed as false at the first advent of Christ. Thus he taught that

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[1]C. L. Nicholas, The Bridegroom Is Coming (Coloma, MI: Double A. Publishing, 1995), 296-299.

[2]Desmond Ford, Crisis (New Castle, CA: Desmund Ford Publications, 1982), 670.

[3]Larry Wilson, Revelation about to Be Fulfilled (Brushton, NY: Teach Services, 1991), 105-108; idem, 18 End-Time Bible Prophecies (Brushton, NY: Teach Services, 1984), 162.

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Heathenism, Atheism, Judaism, Eastern Mysticism, and Islam were the fallen entities. Catholicism was in the formative stage during John's day, and finally, Protestantism was the seventh head yet to come.

The shift by a single author from the specific-head approach to a more symbolic-interpretive approach yet still reflects the historicist approach is obvious in the works of Roy C. Naden.[1] In 1981, he initially taught the heads as Egypt, Assyria, Babylon, Persia, Greece, Rome, and the church of the Dark Ages. In his unpublished manuscript (1993-1994), he moved away from the specific-head approach but still saw them as successive, major historical civil powers used by Satan. Now the primary meaning of the numerical seven heads was taught as referring to the beast's powers which extended throughout all the ages from the beginning to the eternal Sabbath rest.

A significant contribution by Naden to this study is his view of the sea-river imagery under the harlot-city imagery of Rev 17. He connected this to the sixth bowl of the seven last plagues where the Euphrates River dries up. In making this connection, he identifies the sea as a worldwide confederacy of religious and political forces in opposition to the faithful remnant. Specifically, he noted the universal dimensions of this water imagery of Rev 17 with its fourfold designation of peoples, multitudes, nations, and tongues. He believed this emphasized the worldwide scope of this particular imagery.[2]

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[1]Roy C. Naden, Studies in Revelation Seminar (Siloam Springs, AR: Concerned Communications, 1981), 6, 9; idem, Revelation, 304, 306-307.

[2]This fourfold worldwide dimension of the Euphrates River was also seen by LaRondelle. "The angel's universal application of the Euphrates in Revelation 17 serves to guard us against a relapse in the Middle East application of Babylon's river." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 388.

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This idea is developed more fully in chapters 3 and 4 where a pedagogical-imagery approach to the Scarlet Beast imagery is presented.

A final major contribution by Naden to this dissertation was the identification of the clustering technique within Scripture. He found that the various spiritual gifts identified within Scripture fell into distinct clusters or groupings.[1] Being aware of this clustering technique was beneficial when studying the three parts of Babylon. As is shown in chapter 5 of this study, the imageries of Rev 13 and 17 also fall into distinct clusters. Here such clustering is very useful for understanding and teaching.

Other influential interpretations bring us to Kenneth A. Strand who noted a difficulty facing historicists within the chiastic structure of the book of Revelation.[2] He taught that Rev 17 was within the apocalyptic or future section of the chiasm while Rev 13 was within the historical section of the chiasm, a distinction most historicists have failed to notice. To use the historical setting of Rev 13 as a pedagogical approach for teaching the heads found in Rev 17 he saw as illogical since the historical setting existed prior to the future Scarlet Beast's heads found in the apocalyptic setting of the chiasm.[3] It is important to recognize the significance of what Strand is saying. The Leopardlike Beast of Rev 13 is within the historical section of the chiasm; the Scarlet Beast of Rev 17 is in the future apocalyptic section of the chiasm. By the very nature of the chiasm, these two

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[1]Roy C. Naden, Your Spiritual Gifts: Making the Discovery, TMs, Heritage Room, James White Library, Andrews University, 1989, 1-30.

[2]Strand, Interpreting the Book of Revelation, 52,54. See also idem, The Open Gates of Heaven (Ann Arbor, MI: Braun-Brumfield, 1970), 49.

[3]Strand, Interpreting the Book of Revelation, 54.

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imageries could not be combined as one without violating the chiastic structure of Revelation.[1] In short, Strand taught that the historical heads of the Leopardlike Beast of Rev 13 could not be used to identify the future heads of the Scarlet Beast of Rev 17--a major observation which is developed further chapters 3 and 4.

The most influential writer to this study is Douglas Waterhouse. He developed further this distinction identified by Strand.[2] Not only did Waterhouse recognize the distinctive nature of the Scarlet Beast from the Leopardlike Beast imagery, but he taught relational connections between the imageries of Rev 13 and Rev 17.[3] Within the historicist tradition of seeing prophecy fulfillment within history, he connected the leopardlike imagery of Rev 13 to the woman and city imageries of Rev 17. The sea entity beneath the Leopardlike Beast in Rev 13 was understood to be an alternative guise to that of the Scarlet Beast (a personified river-entity) beneath the Harlot of Rev 17. Similarly, the Lamblike Beast of Rev 13 was understood as having a homologous relationship, corresponding in position and character to the daughter "cities" of Rev 17:5.

Further, the sea, Scarlet Beast, and water were taught as being distinct from the Leopardlike Beast, the woman, and the city in terms of their time setting. This three-part

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[1]Any theological discussion of Revelation must consider the literary structure of the book. See hermeneutical principle #3 and its corresponding footnote in chapter 1 of this study.

[2]S. Douglas Waterhouse and Richard T. Barker, "The Seven Headed Dragons of Revelation: Is the Scarlet Beast Identical with the Leopard-like Beast?" Douglas Waterhouse Private Collection, 1988, 3; Waterhouse, "Studies in the Book of Revelation," 1.

[3]See Douglas Waterhouse, "The River Dragon: Its Meaning in Scripture," The Archaeology of Jordan and Other Studies, ed. Lawrence T. Geraty and Larry G. Herr (Berrien Springs, MI: Andrews University Press, 1986), 621-638.

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construct of Babylon developed by Waterhouse is the central theological position taken by this study, and it is reinforced through the development of a systematic teaching strategy for this imagery. Of all the literature, Waterhouse contributed the most significant theological insight to this study. This is expanded later in chapters 3, 4, and 5 of this study along with the development of a teaching strategy.

Lesser yet significant works on this topic include the unpublished works of Richard T. Barker who approaches the unique identity of the Scarlet Beast through ancient historical symbolism as well as through the archeological field.[1] A final work by myself written under the guidance of both Strand and Waterhouse approaches the unique identity of the Scarlet Beast from a more theological and grammatical analysis.[2] Here the central feature is the development of the sitting relationship between the imageries. This relationship is developed further in chapters 4 and 5.

Among Adventist religious educators, a gradual progression appears to be developing in the teaching approach that presents the Scarlet Beast imagery within the historicist tradition. The more recent scholars have revealed a growing awareness of the biblical grammatical complications that face the historicist when teaching the Scarlet Beast imagery within a historical setting. These complications were most notably brought out by Strand and Waterhouse. This study seeks to resolve this difficulty by addressing more

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[1]Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 3; Richard T. Barker, "The Scarlet Beast of Revelation 17: A Structural and Symbolic Approach from the Seventh-day Adventist Perspective," TMs [photocopied], Berrien Springs, MI, Andrews University, 1985, 7-8.

[2]William C. Taggart III, "The Scarlet Beast, A Unique Identity" (Masters project, Andrews University, Heritage Room, 1981), 22-24.

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explicitly the development of a pedagogical-imagery approach for teaching the unique identity of the Scarlet Beast as one of the three parts of Babylon.

Summary of Review

Though every interpretational variation is not presented, the general review of the literature reveals the lack of unity of interpretation of the three parts of Babylon, through which the identity of the Scarlet Beast imagery can be seen more explicitly. Not only is there no agreement on the three parts of Babylon, but there is no agreement on the identity of the great city which falls into three parts.

Further, the literature review revealed a problem in recognizing biblical time. Whereas many writers recognize the plague setting of Rev 17, when interpreting the Scarlet Beast and its seven heads this distinctive quality of time found in Rev 17 was not considered in their Scarlet Beast interpretation. However, more recent Adventist writers, such as Stand and Waterhouse, have begun to recognize this difficulty when interpreting the Scarlet Beast imagery.

Therefore, this study seeks to clarify the following difficulties raised by the literature review: (1) identifying the great city imagery, (2) identifying the three parts of Babylon within the biblical texts (Rev 13 and 17), (3) suggesting a plausible Scarlet Beast identification which considers the time frame distinction found between Rev 13 and 17 as brought out by the works of Strand and Waterhouse, and (4) to provide further direction for a possible solution to the identity of the heads of the Scarlet Beast imagery. This study seeks to clarify these four points by presenting a systematic approach for teaching the broader Babylonian imagery which is governed by biblical hermenuetics.

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First the study needs to develop the foundations of this strategy. This leads to chapter 3 where the three-part construct of Babylon developed by Waterhouse is analyzed. This three-part construct is the theological foundation of this study for developing a teaching strategy. In short, a central question addressed in this study is whether or not the three-part construct developed by Waterhouse can be taught biblically and whether, through its use as a teaching mechanism, the problems presented by the literature review can be dealt with.

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CHAPTER THREE

THE WATERHOUSE CONSTRUCT OF THE THREE PARTS OF BABYLON

Introduction

Now that we have considered the divergence of teaching used to present the three parts of Babylon and the heads of the Scarlet Beast, we can turn our attention to our main problem. Here, we can address the theological interpretation of the three parts of Babylon referred to in Rev 16:19 and describe which teaching strategy we should use to inform students.

Although a number of writers have provided various insights into the interpretation of the three parts of Babylon, the present study, in this chapter, focuses primarily on the Waterhouse[1] construct of the three parts of Babylon.

The Historical Development of the Waterhouse Construct

The Conceptional Development

In 1973, Douglas Waterhouse and Richard W. Coffen corresponded concerning a

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[1]For an overview of the professional chronology of Dr. S. Douglas Waterhouse, see Appendix IV.

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contract for Waterhouse to work on a book on Revelation.[1] Though the book was never completed, it was through Waterhouse's personal studies for this book that he became aware of the problems involved in identifying the three parts of Babylon as referred to in Rev 16:19. Subsequently, his study led to the eventual development of the "Waterhouse construct."[2]

The development of his idea of three parts came from a number of sources. First, in archeological comparative data, Waterhouse noted that much of the pictures, imageries, and various historical artifacts often depicted ancient city/kingdoms in three parts. Thus the ancient city-state of Dura is seen represented in three parts in a relief dedicated in A.D. 159. Also, the city-kingdom of Palmyra was depicted in three parts in another relief shortly after A.D. 159.[3] Other examples or artifacts that depict three-part imagery include a Phoenician, four-sided stone bowl from Sidon which dates back to the ninth century B.C.,[4] the god Mithra's kingdom, as depicted in a Bononia relief dating back to the third century A.D.; the kingdom of ancient Egypt, represented on a great granite stele set up by

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[1]See Richard W. Coffen to Douglas Waterhouse, November 27, 1973; May 2, 1974; and April 23, 1975, Douglas Waterhouse Private Collection, Berrien Springs, MI. Evidence of this effort is shown in a letter (May 24, 1979) from Kenneth Strand, Professor of Church History at the Seventh-day Adventist Theological Seminary, to Douglas Waterhouse, Douglas Waterhouse Private Collection, Berrien Springs, MI. See Appendix III.

[2]Douglas Waterhouse, interview by author, December 2, 1996, Berrien Springs, MI.

[3]See Waterhouse, "Studies in the Book of Revelation," 3. The two examples cited by Waterhouse appear in Clark Hopkins, The Discovery of Dura-Europos (New Haven: Yale University Press, 1979), 220-221.

[4]See Douglas Waterhouse, "The Motif of the 'Three Parts'," TMs [Photocopy], 1996, Douglas Waterhouse Private Collection, 1, 4. See Appendix VII.

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Amenhotep III during the fifteenth century B.C., and the Assyrian Tree Motif of Life from the reign of Tukulti-Ninurta 1 of Assyria during the middle of the second millennium B.C.[1]

Ancient tyche imagery (found in paintings, pictures, and etchings) of the Greek goddess of Fortune, in particular, was helpful in identifying the biblical imagery of Rev 17, particularly, the Scarlet Beast water imagery as one of the biblical three-part kingdom imageries of mystical Babylon.[2] Frequently, water personifications in ancient tyches were depicted as part of the kingdom imagery.[3] In an iconographic relief which represents the city-state of Palmyra in A.D. 159, the three major parts of the kingdom include the central figure of a woman seated over waters which are portrayed as a single personified-figure emerging from the ground.[4] A painting dating back to the second century A.D. shows both the Tyche of Palmyra and the Tyche of Dura-Europos depicted as women (cities) with crowns on their heads sitting over personifications of water.[5] Another relief of the Tyche of Antioch portrays the woman (city) of Antioch sitting with her right foot resting on the personification of the river Orontes.[6] Thus within ancient iconographic imagery, water was often personified and depicted within the kingdom imagery setting.

In comparative studies of ancient Near Eastern iconographical data, three parts are

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[1]Ibid.

[2]Waterhouse, "The River-Dragon," 621-638.

[3]For an example of water personification in ancient tyche kingdom imagery, see Appendix I, "Is the Woman of Revelation 17 a Hellenistic Tyche' Figure?"

[4]See Waterhouse, "Studies in the Book of Revelation," III: 3.

[5]Ibid.

[6]Ibid. See also Douglas Waterhouse, "Suhr and Metzger on the Tyche of Antioch," Douglas Waterhouse Private Collection, n.d..

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often observable. "When Christ died on the Cross, He was flanked by two others on crosses. One was upbeat (who will be in the kingdom), the other downcast (he will be lost). They not only witness but partake in the passion scene."[1] Comparing this scene with Campbell's Mithraic Iconography and Ideology,[2] Waterhouse noted: "There are two witnesses of the passion scene (the slaying of the cosmic bull). The one on the right is hopeful, his torch is raised. He stands by a barren tree (representing the winter tree at Spring-time). The other witness is downcast, his torch is lowered. He stands by the tree of full fruit in Autumn."[3] Obviously, when one compares ancient iconographic passion imagery of the Mithriatic age to the Word of God, the three-part structure is seen again and again within ancient iconographic imagery.[4]

Second, within the coat of arms of historical kingdoms a three-part structural arrangement often is present. The royal arms of Great Britian, for example, depicts a crown over a shield flanked by a lion and a unicorn.[5] Numerous Scottish clans have a

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[1] See Waterhouse, "The Motif of 'Three Parts'," 4 (Appendix VII).

[2]See Leroy A. Campbell, Mithriac Iconography and Ideology (Leiden: E. J. Brill, 1968), 342.

[3]Waterhouse, "The Motif of 'Three Parts'," 4 (Appendix VII).

[4]Waterhouse, interview, December 2, 1976.

[5]See Barbara G. Walker, The Woman's Dictionary of Symbols & Sacred Objects (San Francisco: Harper & Row, 1988), 279, 381; J. C. Cooper, An Illustrated Encyclopedia of Traditional Symbols (London: Thames and Hudson, 1978), 183; J. E. Cirlot, A Dictionary of Symbols (New York: Philosophical Library, 1983), 294; Willy Hartner, "The Earliest History of the Constellations in the Near East and the Motif of the Lion-Bull Combat," Journal of Near Eastern Studies 24 (January-April 1965): 1-16. These sources are quoted by Douglas Waterhouse and Richard T. Barker, in "The Tripart Kingdom as Expressed in the Heraldic Coat of Arms of Great Britian (The Royal Arms)," TMs [Photocopy], Douglas Waterhouse Private Collection, Berrien Springs, MI, 1996, 1. See Appendix VIII.

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three-part structured coat of arms. An interesting example would be the coat of arms of Struan Robertson, Chief of the Clan Donnachaidh. It has a serpent on one side and a dove on the other side of a central figure dressed in armor with a crown over his head.[1] In Hawaiian thought, Ku, the male, is identified with the right side of the body, whereas Hina, the female, is identified with the left.[2] These are but a few of the numerous examples that reveal a three-part structure within the coat of arms of historical kingdoms.

Third, in the temple, synogogues, and places of worship a three-part structural arrangement is often portrayed. For example, when one looks at the temple one sees

> (1) the pillar of Boaz, to the right of the congregation facing the temple porch, was the place where the king stood, at his coronation (2 Kg 11:14; 2 Chr 34:31; Pss 89:36; 61:7). Chr 23:13 locates the pillar at the temple entrance. (2) Through the central portal-gate, behind the second veil, was the ark, the symbol of the throne of God (Num 7:89; Ps 80:1; Isa 37:16). . . . (3) The pillar of Jachin, to the right of the king, next to the entrance-door of the temple, was the place where the High Priest was inaugurated for his office (Lev 8:4,33; I Chr 29:22; Zech 6:13; 4:12). . . . The place of the priest is at the right hand of the king (in the Old Greek text of

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[1]See Sir Iain Moncrieffe of That Ilk, The Highland Clans (New York: Clarkson N. Potter, 1967), 41. An interesting comment brought out by Waterhouse was the possibility that this last coat of arms could possibly be a distant reflection of the original three-part kingdom setting of God prior to the fall of Lucifer. Lucifer (who later in scripture is identified with serpent imagery) originally had been in the priestly position next to the throne of God, whereas Christ (the dove imagery) stood originally in the kingly position next to the throne of God. Douglas Waterhouse, interview by author, December 9, 1996. Refer to Appendix VIII.

[2]See Mary Kawena Pukui and Samuel H. Elbert, Hawaiian Dictionary (Honolulu, 1971), cited in Douglas Waterhouse, private card file filed under Hawaiian Customs, Douglas Waterhouse Private Collection, Berrien Springs, MI, n.d., handwritten.

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Zech 6:13).[1] Priesthood is at Yahweh's right (Ps 110:1).[2]

Again note the following quote by Waterhouse:

> "The ancient synagogue was a replical of the Temple,[3] having features which corresponded to the spiritual emblems of the Temple.[4] . . . Built into the front wall on the inside of the synagogue, and facing the congregation, was a large rounded recess, or niche,--here called the apse.[5] The apse was central for the worshipers. . . . Flanking the central apse were two small niches, each containing a Sanctuary lampstand. Hence, two seven-branched candelabra stood on either side of the central Torah Shrine. The niche on the right side was called the 'seat of Moses'. The niche on the left was called the 'seat of Elijah'.[6] The synagogue was believed to have three crowns: the crown of the Torah (in the apse), the crown of the priesthood (left niche) and the crown of the kingdom (right niche).[7]

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[1]The importance of this priestly location was also noted by Ryan Kyungsoo Choi, "A Study of the Porch and the Pillars in Solomon's Temple and Their Application in the Sanctuary Typology," TMs, 1991, 6-12, Douglas Waterhouse Private Collection, Berrien Springs, MI.

[2]Waterhouse, "The Motif of 'Three Parts'," 8.

[3]See Wallace Llewellyn Amundson, "Who Are The Two Witnessess of Revelation 11:4?" Honor's Project, James White Library, Andrews University, Berrien Springs, MI, 1991, 8-15.

[4]See Conrad A. Reichert, Jr., "The Synagogue Origin of the Early Christian Church," TMs, Douglas Waterhouse Private Collection, Berrien Springs, MI, 1991, 2-9, 15.

[5]The apse represented the Most Holy Place (Heb 6:19). See Douglas Waterhouse, "The Christian Liturgy as Reflected in the Imagery of Revelation," TMs, Douglas Waterhouse Private Collection, Berrien Springs, MI, n.d., 3.

[6]This same three-part imagery can be seen in a pictorial plate of a Jewish synagogue located in Poland before WW II. In this picture, Moses and Aaron are seen standing in their respective spots with the Torah being handled in the center before the great central alter over which is depicted a crown centered with two lions on each side. See Isaiah Shackar, "Iconography of Religions XXIII, 3," in The Jewish Year, Institute of Religious Iconography, State University (Groningen, Leiden, Holland: E.J. Brill, 1975), plate 19.

[7]Joseph Cutmann, "Programmatic Painting in the Dura Synagogue," The Synagogue: Studies in Origins, Archaeology and Architecture, ed. Joseph Cutmann (New York: Ktav Publishing House, 1975), 211. On the two seats in the synagogue, see

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Quoting Cutmann, Waterhouse further noted that in the synagogue ritual,

> in the Jewish synagogue, the service would begin at the seat of Moses (Matt 23:2). A person playing the role of Moses would read a passage of Scripture written by Moses. The service would then continue from the seat of Elijah, where a parallel passage from the prophets would be read (Acts 13:15, 17; 15:21).[1]

The significance of this is that there is a clear three-part imagery incorporated within the Jewish ritual found in the synagogue.

Fourth, in Christianity, the symbolism of the temple and synagogue imagery was transmitted[2] in the form of the apse.[3] "Within this throne room sat the visible presence of Christ: the enthroned Word. . . . The word 'cathedral' comes from the Latin word cathedra, meaning a chair or throne. . . .[4] In recent history, two lecterns and an altar or bishop's chair were seen in the cathedral where Cardinal Bernardin lay in state.[5]

Fifth, the writings of Ellen White, in reference to the kingdom of Satan, a three-

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Kenneth G. C. Newport, "A Note on the 'Seat of Moses'," AUSS 28, no. 1 (Spring 1990): 53-58; L. Y. Rahmani, "Stone Synagogue Chairs: Their Identification, Use and Significance," IEJ 40/2-3 (1990): 192-214, Quoted in Waterhouse, "The Motif of 'Three Parts'," 9.

[1]Waterhouse, "The Motif of Three Parts," 7.

[2]Christian symbolism continues the three parts of the historical temple as well as the Jewish synogague. See Amundson, "Who Are the Two Witnesses?" 27-30. See also Douglas Hagan, "The Influence of the Jewish Synagogue in the Early Christian Church," TMs, Douglas Waterhouse Private Collection, Berrien Springs, MI, 1985, 8.

[3]See Reichert, "The Synagogue Origin," 3-6.

[4]See Waterhouse, "The Motif of 'Three Parts'," 13 (Appendix VII).

[5]For a recent example of this three-part structure, see the pictorial presentation of the cathedral in Chicago where the funeral mass for Cardinal Bernardin was held. Chicago Tribune, November 20, 1996, A1, 12 (See Appendix VII).

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part form of expression was frequently used.[1] According Waterhouse, Ellen White essentially says that:

> Papists (1), Protestants (2), and worldlings (3) will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.[2]

Another example where Ellen White reveals a three-part structure concerning dragon imagery was when she wrote:

> 'Kings and rulers and governors have placed upon themselves the brand of the antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus.' (Rev 12:17) (TM 39).[3]

In the preceding two quotes, a three-part expression is used by White to present the wicked. Whereas in the former quotation, Papists, Protestants, and worldings refer to a broad spectrum of the people, in the latter quotation, Kings, rulers, and governors are represented by the more narrow dragon imagery, one of the three parts of Babylon.[4]

Richard T. Barker, in a college term paper, points out that Ellen White's emphasis on the three parts to Satan's kingdom is in agreement with the scriptural understanding of the threefold nature of Babylon (Rev 16:13-19) and to references that speak of Babylon

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[1]Though not specifically identified as one of the three specific parts of Babylon, each of the three parts of Babylon identified by the Waterhouse construct can be seen within the writings of Ellen White. See Waterhouse, "Studies in the Book of Revelation," III: 7-8.

[2]Douglas Waterhouse, "Ellen White Statements on the 'Three Parts of Babylon'," in "Studies in the Book of Revelation," 11; and compare to E. G. White, Great Controversy (Phoenix, AZ: Inspiration Books, 1967), 588-589, and idem, 4SP 406.

[3]Waterhouse, "Studies in the Book of Revelation," 11.

[4]Douglas Waterhouse, interview by author, July 19, 1997, Berrien Springs, MI..

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and her daughters in the same sense (cf. Jer 51: 33-35).[1]

In Mark 9:1 it is stated that some will not die till they have seen the kingdom. This was fulfilled as Ellen White points out. The kingdom of God being manifested in three parts at the mount of transfiguration was seen by three of the disciples before their death.

> The Saviour's promise to the disciples (Mark 9:1) was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,--Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. (DA 421-422) Note that Moses is a kingly figure (Exodus 7:1) and Elijah, a direct descendant of Aaron, is a priestly figure. These three emblems, representing in miniature the kingdom of Christ, already were found in the Temple and in the synagogue. The Christian Church, the daughter of the synagogue (with all its symbolic imagery), originally retained these emblems.[2]

Sixth, in the Old Testament imagery, a three-part kingdom structure was also identified by Waterhouse pertaining to the kingdom of God. Thus:

> Fire and flame are depicted as God's ministers which accompany His cosmic chariot. They are flaming lamps. See Psalm 104:4--Anchor Bible. '. . . two minor divinities in the Canaanite pantheon, 'fire and flame' have been demythologized and reduced to servitors of Yahweh.' CF. Ps 97:3 and Joel 2:3. 'Before him fire devour, and behind him blazes flame.' (p. 35, M. Dahood, Psalm II, 1970).[3]

Thus within the Old Testament kingdom imagery, a three-part structure can be identified as well.

Seventh, within the New Testament, a three-part presentation of kingdom imagery

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[1]See Richard T. Barker, "A Study from the Writings of Ellen G. White Concerning Selected Symbolism of the Seventeenth Chapter of Revelation," TMs, Douglas Waterhouse Private Collection, Berrien Springs, MI, 1984, 6.

[2]See Waterhouse, "The Motif of 'Three Parts'," 8.

[3]Waterhouse, interview, December 9, 1996; Waterhouse index card filed under Under Ancient World - Two Witness, Douglas Waterhouse Private Collection, Berrien Springs MI.; Douglas Waterhouse, Syllabus for RELG 360 Comparative Religions, Andrews University, Berrien Springs, 1996, 1-15.

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is identified. Thus in John 5:32, 33, 35, where John the Baptist is identified by Christ as a shining lamp (a witness in the pattern of Elijah) to the greater light, the kingship of Christ (vss. 34, 36-37), while the Scriptures (vs. 39), the works of Christ (vs. 36), and the words of Moses (vs. 46) are a second witness to the greater light (vs. 46). In short, according to Waterhouse, Christ in witnessing to the Jews of His day utilized a three-part structured approach.[1]

Finally, within the Revelation-sanctuary setting, Waterhouse identifies the three-part structure commonly found both within the Jewish and Christian liturgy.

> In the imagery of chapters 4-6 of the book of Revelation, the Throne of God is in the antitypical apse, dwelling place of the Shekinah. . . . The two witnesses (Rev 11:3-6), which are identified as two lamps which stand before the Lord (11:4), are the two lecterns, the 'seats' of Moses and Elijah (11:6 with Matt 23:2), from which the Old and New Testaments were liturgically read.[2]

This observation of three-part imagery within these various sources led to a scriptural search of the three parts of Babylon (Rev 16:19) and its subsequent biblical identification. Waterhouse's search is evident in his private notes that recorded the triad synagogue analogy of the city of Dura with a note to

> compare the symbols on the kingdom on the Mount of Transfiguration: heavenly Lord in the center, flanked by the kingly figure of Moses and the priestly figure of Elijah. In Revelation 17 is the central personified city of Babylon. Flanking this Harlot are on one side the priestly daughters and on the other side the kingly horns of the dragon.[3]

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[1]Waterhouse, interview, December 9, 1996.

[2]See John Wilkinson, Ancient Churches Revealed, ed. Yoram Tsafrir (Washington, DC: Biblical Archaeology Society, 1993), quoted in Waterhouse, "The Christian Liturgy as Reflected in the Imagery of Revelation," 1.

[3]Douglas Waterhouse and Richard T. Barker, "Triad Synagogue Analogy: Priest and King Flank the Kingdom, file card, Douglas Waterhouse Private Collection, Berrien

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Closely connected to the conceptual development of the three-part construct was the idea of collecting iconographic pictures and comparing them within Revelation studies. Here the work of Ron E. Ruskjer, as a "reader" for Dr. Waterhouse from 1968 to 1971, was extremely helpful in furthering the process of development.[1]

The idea of pictorially portraying Rev 17 according to the Word of God probably found its roots during this time, since a natural next step beyond Ruskjer's work would be the pictorial portrayal of the biblical chapter. That step took place gradually in the late seventies and early eighties.

A Brief History of the Development and Critique of the Construct

As a result of his observations and biblical studies, Waterhouse began to include the three-part Babylon in the 1979 class syllabus. Further, he included a write-up of the three parts of Babylon in his class syllabus along with pictures in the Spring quarter of 1979.[2] Through the subsequent interactive dynamics of teaching, the three-part construct was developed further resulting in further modifications of the class syllabus.

A major contribution to the syllabus by Robert C. Johnson, another reader for Waterhouse, was the development (in July of 1978) of a central imagery picture of Rev 17

Springs, MI, n.d.

[1]Ron E. Ruskyer worked for Dr. Waterhouse from 1968 to 1971. See letter from S. Douglas Waterhouse to Attorney R. William Hale, February 11, 1994. Refer to Appendix III.

[2]See Waterhouse, "Studies in the Book of Revelation."

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which depicted the three parts of Babylon.[1] This picture appears to be the earliest visual presentation in pictorial form of the three parts of Babylon. (See Fig. 2.) This picture was included in a defense given by Robert Johnson at his senior honors research presentation on the Scarlet Beast, given for the interdisciplinary Honors Seminar on July 6, 1978.[2] Figure 2 is taken from Robert Johnson's 1978 senior honors research project. The central city represents Babylon/the harlot (Rev 17:5) surrounded by her daughter/colony-hamlets, in the midst of which flows the river Euphrates; the threefold division of the great city-state Babylon as portrayed symbolically in Rev 17.

In Waterhouse's Revelation class syllabus, Spring Quarter of 1979, a picture was included (Fig. 3) which advances the pictorial portrayal of Rev 17 by including the seven mountains (17:9) as headwaters for a personified Euphrates River.[3] This version became the final development stage of the central imagery picture of Rev 17. It is used in this study in chapters 4 and 5.

During 1984-1985, Richard T. Barker, another reader for Dr. Waterhouse, as a result of working on his honors research project, provided another version (Fig. 4). In this picture, the scene as given in Rev 17 is closely compared to cognate, Hellenistic

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[1]See Robert C. Johnson, "Identification of the Beast of Revelation Seventeen" (Honors project, Andrews University, 1978).

[2]One of the requirements for graduating with honors is that the student "demonstrates the ability to propose, carry out, and successfully present the results of significant research or project work in an area of specialization." See Andrews University Bulletin: The Undergraduate Colleges, 1995-1996 (Berrien Springs, MI: University Press, 1995), 48.

[3]The 1979 syllabus appears to be lost, but a copy of this picture with the date survives. See Barker, "A Study from the Writings of Ellen G. White," 15.

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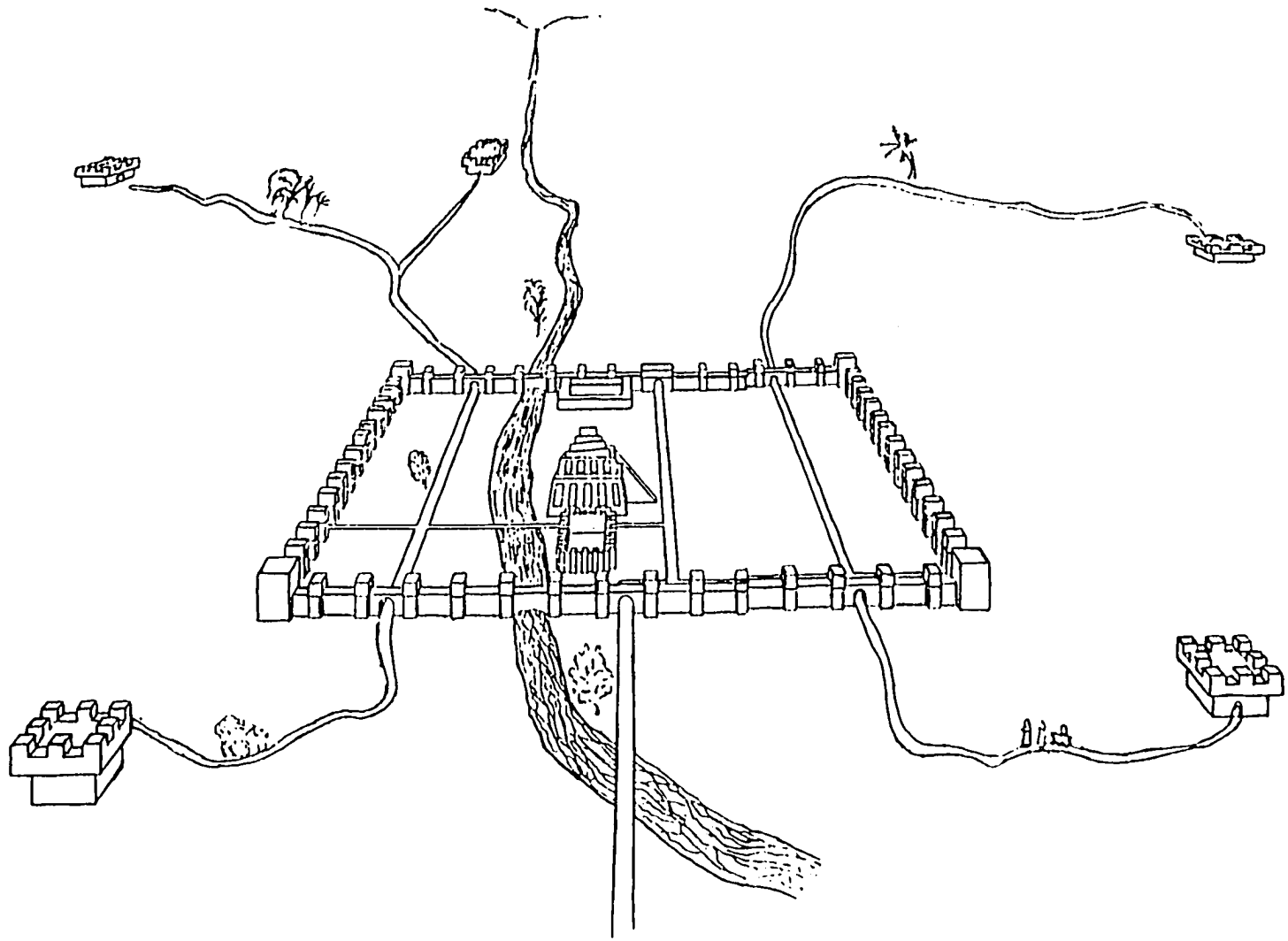


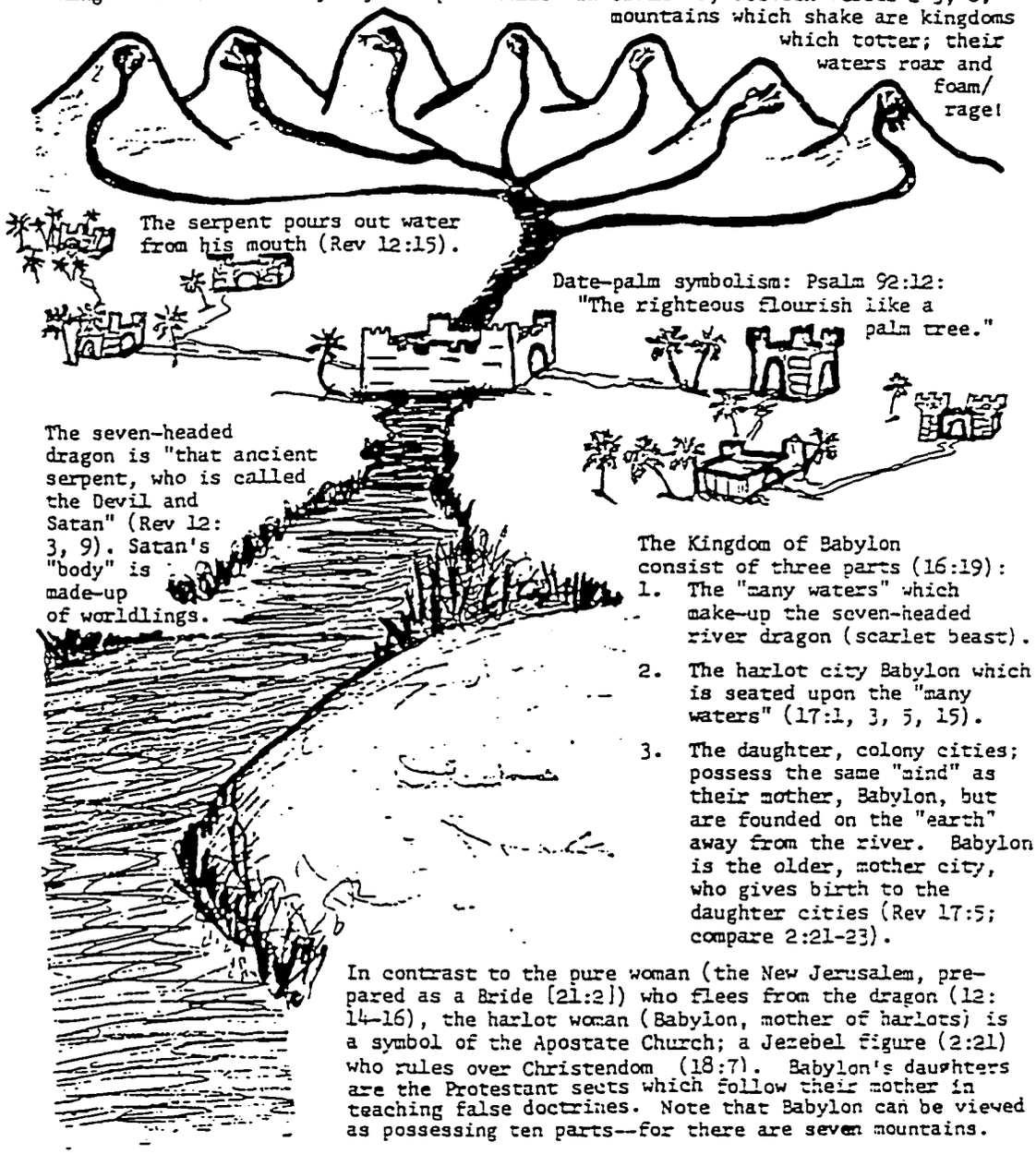
Taken from: Robert C. Johnson,
"Identification of the Beast of Revelation Seventeen,"
(Unpublished MSS: Honors Symposium, Andrews University,
July, 1978).

Fig. 2: A picture of Revelation 17 by Johnson .

"...the source of a river is known in Hebrew, Arabic, and Accadian as its head....the spring from which a stream flows is called eye in all Semitic languages..." Theodor H. Gaster. Thespis (Garden City, 1961), p. 171.

UNDERSTANDING THE IMAGERY OF REVELATION 17

Babylon is a harlot (17:5); a great city which sits upon the Euphrates river. The river, described as "many waters" (17:1), is a snake-dragon with seven heads (17:3). The seven heads of the scarlet beast are identified with seven mountains (17:9); the heads consisting of the sources of the river-dragon. The harlot city Babylon thus is seen seated upon a river-beast. But she also is spoken of as seated upon seven mountains. The waters forming the city's foundation gain their strength from the steady flow of the seven tributary streams. Furthermore, the "many waters" of the river-snake are mystical: "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues" (Rev 17:15). The mountains, from which flow the waters, represent "kingdoms." Note the synonymous parallelism in Psalm 46, between verses 2-3, 6;



The Kingdom of Babylon consist of three parts (16:19):

1. The "many waters" which make-up the seven-headed river dragon (scarlet beast).
2. The harlot city Babylon which is seated upon the "many waters" (17:1, 3, 5, 15).
3. The daughter, colony cities; possess the same "mind" as their mother, Babylon, but are founded on the "earth" away from the river. Babylon is the older, mother city, who gives birth to the daughter cities (Rev 17:5; compare 2:21-23).

In contrast to the pure woman (the New Jerusalem, prepared as a Bride [21:2]) who flees from the dragon (12: 14-16), the harlot woman (Babylon, mother of harlots) is a symbol of the Apostate Church; a Jezebel figure (2:21) who rules over Christendom (18:7). Babylon's daughters are the Protestant sects which follow their mother in teaching false doctrines. Note that Babylon can be viewed as possessing ten parts--for there are seven mountains.

Fig. 3: The imagery of Revelation 17 by Waterhouse.

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Taken from: Richard T. Barker, "The Scarlet Beast of Revelation 17: A Structural and Symbolic Approach from the Seventh-day Adventis Perspective." (HONS 495, Independent Study, Andrews University, Honors Interdisciplinary Presentation, Berrien Springs, MI, May 23, 1985) Figure xvi.

Fig. 4: The Harlot of Revelation 17 by Barker.

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iconography, in which a city-state is personified as a woman, who simultaneously is situated both on mountains and upon personified waters. Hence, in Barker's version, Babylon is seen as a "fallen" Harlot; her satellite villages personified as her Daughters.[1] The Euphrates is seen identified as the Scarlet Beast; a River Dragon with seven tributaries flowing from the Beast's heads/"headwaters."[2] Richard Barker's depiction (Fig. 4) was defended in a presentation given at the interdisciplinary Honors Seminar on February 19, 1985.

Simultaneous to the development of the visual pictures of Rev 17, opportunity was provided for public presentation of the three-parts-of-Babylon construct. This imagery was presented in the New Testament class on May 12, 1977, in the Seventh-day Adventist Theological Seminary.[3] In May 1978, Waterhouse presented his studies on the book of Revelation again in the Seventh-day Adventist Seminary.[4] Another presentation was made in March 1982.[5] In these two presentations, the three parts of Babylon were presented

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[1]According to Barker, "The imagery is that of a 'mother' city, who gave 'birth' to dependent colonies." See Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 14.

[2]Ibid.

[3]See William G. Johnsson to Douglas Waterhouse, May 13, 1977, in Appendix III.

[4]In a letter (dated May 21, 1978) from Kenneth A. Strand, Professor of Church History at the Seventh-day Adventist Theological Seminary, Andrews University, to Dr. Waterhouse, Strand expressed his appreciation for the presentation. Douglas Waterhouse Private Collection, Berrien Springs, MI. See Appendix III.

[5]A letter confirming the lecture appointment of Monday, March 8, was sent to Dr. Waterhouse. Douglas Waterhouse Private Collection, Berrien Springs, MI. A letter dated March 15, 1982, dictated March 10, 1982, from Dr. Strand, expresses appreciation for that lecture. Here is more evidence of updating the material as development continued in refining the three-part construct of Babylon. See Appendix III.

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dealing with the Rev 17 imagery. Later, another presentation was made in Dr. William Johnsson's Seminary class. Here Waterhouse received a standing ovation for his presentation on water imagery and the three parts of Babylon.[1] Other presentations were made in the seminary classes of Dr. Hans LaRondelle and Dr. W. G. C. Murdoch.

In 1981, with Waterhouse and Strand as my advisers, I wrote a master's thesis titled "The Scarlet Beast, a Unique Identity."[2] This work dealt primarily with the relationship between the Leopardlike Beast of Rev 13 and the Scarlet Beast of Rev 17, from a biblical perspective. This work reinforced one of the critical relationships of the three-parts-of-Babylon construct, namely, the Leopardlike Beast relationship as being distinct from that of the Scarlet Beast.

Later, I continued this topic under the tutelage of Roy Naden, professor of Religious Education. Here I wrote a three-part seminar titled "The Three Parts of Babylon." This work was statistically field tested for teaching effectiveness for an advanced Religious Education seminar class.[3]

A series of presentations on Revelation was made by Waterhouse in May 1982 in the Ann Arbor SDA Church.[4] In February 19, 1985, Richard T. Barker, with Waterhouse as adviser, presented an Honor's Interdisciplinary Symposium presentation titled, "What

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[1]Waterhouse, interview, December 2, 1996.

[2]Taggart, "The Scarlet Beast, a Unique Identity," 22-24.

[3]See William Taggart III, "The Three Parts of Babylon," TMs, in my possession, n.d. Also see Appendix XII.

[4]A copy of the Ann Arbor SDA Church Bulletin dated May 8, 1982, announces three seperate presentations along with study materials for 30 individuals. Douglas Waterhouse Private Collection, Berrien Springs, MI. Refer to Appendix XI.

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Do the Scarlet Beast and Its Seven Heads, in Revelation 17, Represent?" Again, the uniqueness of the Scarlet Beast imagery from that of the Leopardlike Beast was defended reinforcing the Waterhouse three-part construct.

A Description of the Three-Part Construct

The Waterhouse construct is essentially composed of two parts, that is, before and after the close of probation (see Fig. 5). The first identifies the three parts of Babylon in Rev 13 during the historical period. In Rev 13, Babylon's three parts are represented as (1) a Leopardlike Beast (13:1-2), (2) a Lamblike Beast (13:11), and (3) a personified Sea, underneath the Leopardlike Beast (Rev 13:1).[1] Waterhouse writes:

> The three parts of the triad as they appear in Revelation 13: The power who finds her support upon the sea (Rev 13:1-2)(The Leopardlike Beast) . . . The power which arises from the earth and is garbed in Christ-like garments (The false prophet) . . . The sea personified to represent a dragon (Rev. 13:1-2) (The worldlings).[2]

In the second part of the construct, the three parts of Babylon can be seen in Rev 17 during the time of the plagues. When teaching this chapter, Waterhouse wrote:

> The Kingdom of Babylon consists of three parts (16:19): 1. The "many waters" which make-up the seven-headed river dragon (scarlet beast). 2. The harlot city Babylon which is seated upon the "many waters" (17:1, 3, 5, 15). 3. The daughter, colony cities; possess the same "mind" as their mother, Babylon, but are founded on the "earth" away from the river. Babylon is the older, mother city, who gives

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[1]See Waterhouse, "Studies in the Book of Revelation," 111: 5, 12, 17.

[2]See Waterhouse, "The Three Parts of the Triad As They Appear in Revelation 13," 2:12. In another work Waterhouse stated, "The trinity of adversaries against the Lamb . . . in the instance of the first appearance of this hostile trinity, the Sea . . . provides . . . the leopard bodied beast, with a 'seat.' The third party, the false prophet Elijah, emerges . . . nearby." See Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 18.

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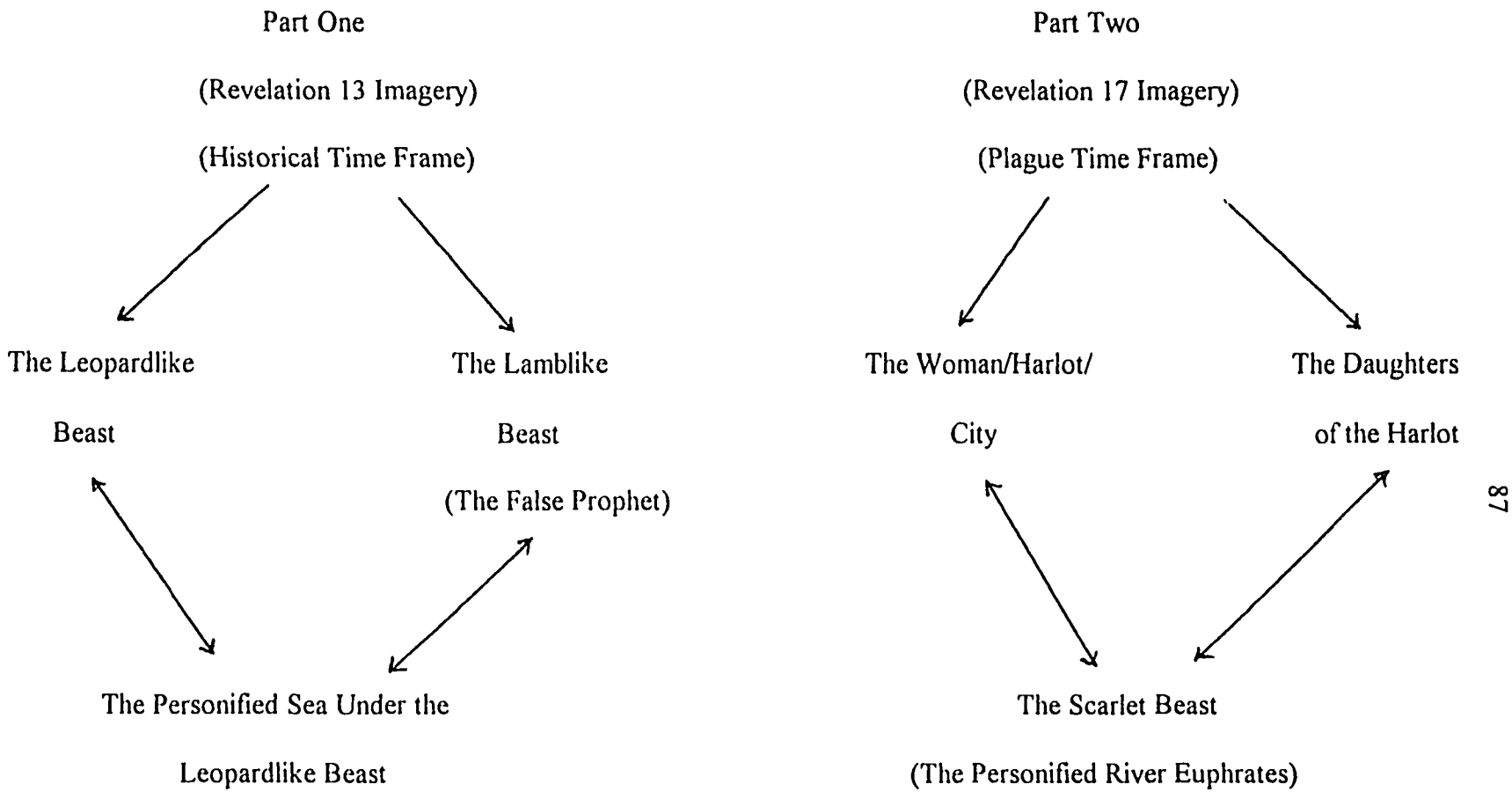

Fig. 5. An Illustration of the Waterhouse Construct of the three parts of Babylon.

birth to the daughter cities (Rev 17:5; compare 2:21-23).[1]

Thus the three parts of Babylon referred to in Rev 16:19 were identified as the harlot of Rev 17:1 (also depicted as a woman imagery and great city imagery), the Scarlet Beast of Rev 17:3, and the daughters of the woman as revealed by the biblical fact that Babylon is the "Mother of Harlots" (Rev 17:5).[2]

According to the construct, the same three parts of Babylon were depicted in both chapters using different symbols within two different time periods. In Rev 13, the symbols used represent historical elements before the time of the plagues. In Rev 17, the three parts of Babylon are depicted during plague time--something which is to occur in the future. The theological importance of this time distinction is noted by Waterhouse. He writes:

> This futuristic time-frame cautions against an identification of the heads of the Scarlet Beast with ruling powers who held sway prior to, or during John's own day.[3]

Continuing the discussion of the time frame of Rev 17 and its relationship to the interpretation of the Scarlet Beast's heads (as personification of the headwaters of the Euphrates River), Waterhouse writes:

> The plague-angel showing John the harlot 'Babylon' in the wilderness (17:1), is the angel of the sixth plague, when the mystical river Euphrates is about to be dried up (16:12). The withdrawal of the foundational water-support from the mystical city Babylon is alternatively described in 17:16 as the scarlet beast (=the river-dragon) turning against the harlot to "devour her flesh." That five plagues have already fallen is indicated by

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[1]See Waterhouse, "Studies in the Book of Revelation," 2:4.

[2]Ibid., 4.

[3]Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 12.

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> reference to the destruction of five hills (containing five of the heads of the scarlet river monster). "Five are fallen, one is [time of the arrival of the sixth head upon the scene], the other [the seventh head] is not yet come."[1]

Here Waterhouse saw all seven heads of the Scarlet Beast existing during the time period of the seven last plagues.

> While the plague angels strike each of the heads of the scarlet beast, possibly a reminisce of the promise of Gn 3:15, "He shall bruise you [the serpent] on the head," the angel of the sixth bowl "of the wrath of God" arrives to accompany John (17:1). That this is the sixth angel of the series is made evident by the reference to the destruction of five of the mountains during the harlot's wilderness experience. "Five are fallen, one is" (17:10); that is, five of the head-waters have been adversely visited--each in sequence--by the angels bearing the first five plagues. It would of course be the sixth mountain head-waters toward which the heavenly companion of John, the sixth angel, is directing his visitation. It is at this momentous occasion that the scene filling chap. 17 unfolds to view; at the very moment when the personified "mystical" Euphrates is at the verge of having his body (=waters) afflicted by being dried up (16:12).[2]

Each individual plague angel is here seen directing its respective plague upon one of the seven heads of the Scarlet Beast during the judgment of the plague period. By giving the riddle of the heads in Rev 17:9-10, the sixth plague angel, who is speaking, not only identifies himself to John, but reveals the particular time setting of Rev 17 as just prior to the pouring out of the sixth plague, which the angel holds in the plague vial (Rev 17:1).[3]

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[1]See Waterhouse, "Studies in the Book of Revelation," Section 1, pp. 1-9; Section 2, p. 1. Compare Strand, Interpreting the Book of Revelation, 52.

[2]Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 13.

[3]LaRondelle noted that "Rev 17 which further explains the punishment of Babylon (see verse 1), does not follow chronologically after Rev 16, where Babylon has been destroyed already." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 267. He does not state that the angel speaking to John (17:1) is the 6th plague angel holding the unpoured sixth plague in the bowl between his hands, as suggested by Waterhouse. However, he does recognize that Rev 17:19 enlarges upon both the sixth and the seventh plagues. Ibid., 398.

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Further, the three individual parts of Babylon in both chapters can be correlated since Rev 13 is seen as an earlier development of the Rev 17 imagery.[1]

First, the Leopardlike Beast of Rev 13 is seen as an earlier development of the woman/city imagery of Rev 17.[2] Reflecting this transforming relationship, Waterhouse writes: "The leopard-bodied beast has reappeared in the guise of the personified city of Babylon."[3]

Second, the Lamblike Beast of Rev 13 is seen as an earlier development of the daughters of the harlot.[4]

> The false prophet situated on the "earth" presumably may be identified with what would be his homologue; the eschaton, satellite colony-cities (=daughters) of Rev. 17:5. Such an equation would situate the daughters on the "earth" in contrast to their mother, the waterborne city of "Babylon."[5]

Third, the sea underneath the Leopardlike Beast was an earlier development of the Scarlet Water Beast of Rev 17:3.[6]

> For it is the scarlet "River" which not only is a homologue {corresponding in position, structure, and character} to the personified "Sea" (13:1), but also is specifically spelled out in the text (17:1, 3, 15) as a corporate entity who (in keeping with the "animated" river imagery of Isa 8:7) symbolizes an army of worldlings (=waters) and their rulers (=horns).[7] By the time of chap. 17, the Sea-

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[1]See Waterhouse, "Studies in the Book of Revelation," Section III, pp. 6, 7.

[2]Ibid.

[3]Ibid., 19.

[4]Ibid.

[5]Ibid.

[6]See Waterhouse, "The River Dragon," 621-638; Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 15.

[7]Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 15.

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> body of the red dragon[1] [i.e., the sea of Rev 13] had become transformed into an "image" which would reduplicate the purpose of the leopard-like beast.[2]

In short, the imagery of Rev 13 is transformed into different imageries in Rev 17. The imageries of both chapters still depict the same three parts of Babylon, but in a different time period, which is reflected in the chiastic work done by Strand.[3]

Finally, Waterhouse identified the Scarlet Beast of Rev 17 with the Dragon of Rev 12.

> The river also is the collective body of that "ancient serpent, who is the Devil and Satan" (12:9; 20:2). . . . Several reasons for identifying the scarlet beast of chap. 17 with the red dragon of chap. 12 may now be put forth more cogently. First, the river dragon, that is, the corporate body of worldlings with their rulers, is the only other seven headed monster in Revelation which parallels the experience of the red dragon who survives (as a redivivus figure) the millennium. . . . A second reason for identifying the dragon of chap. 17 with the one of chap. 12, is the obvious antithetical relationship which exist between these two chapters. . . . In other words, the dragon, whether appearing in chaps 12 or 17, represents the same hostile power, namely Satan, or his "body" of followers mirrored in a configuration to symbolically reflect his likeness and actions. . . . Thirdly, there is the conceptual framework of the imagery of chap. 13, a framework which precludes an identification of the scarlet beast with the seven-headed leopard-bodied beast.[4]

Though identifying this last relationship between the Red Dragon of Rev 12 and the Scarlet Beast of Rev 17 in the works of Waterhouse,[5] this study does not develop this relationship in the development of the teaching strategy for teaching the three parts of

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[1]For a development of the relationship between the Red Dragon of Rev 12 and the sea of Rev 13, see Appendix II.

[2]Ibid., 23.

[3]Here the influence of Strand's chiasm can be seen. See Strand, Interpreting the Book of Revelation, 52, 54; idem, Open Gates of Heaven, 49. Compare with Waterhouse, "Studies in the Book of Revelation," 1.

[4]Waterhouse, "Studies in the Book of Revelation," 16-18.

[5]For a further analysis of this relationship see Appendix II.

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Babylon. There are several reasons for this.

1. The study is focusing on teaching all three parts of Babylon, all of which are presented in chaps. 13 and 17.

2. The study does not include Rev 12 within the teaching strategy for teaching the three parts of Babylon. Unlike chaps. 13 and 17, chap. 12 does not reveal all three parts of the Babylonian imagery.

3. The geographical relationships which are introduced and developed in the next chapter deal with the inter-relationships of the imageries of chaps. 13 and 17 and not chap. 12 where some imageries are omitted.

4. An understanding of the Red Dragon imagery of Rev 12 is not considered vital for understanding the three-part Babylonian imagery of chaps. 13 and 17. When teaching the three parts of Babylon, chaps. 13 and 17 can be presented pedagogically apart from chap. 12 without violating the biblical settings of the imageries taught.

The Significance of the Three-Part Construct

I consider the development of this three-part construct by Waterhouse as a major breakthrough eschatologically, not only in the relational understanding of the beast imageries of Rev 13 and 17, but for a better understanding of the Babylonian imagery in general. These are my reasons:

1. From a eschatological standpoint, the relational connecting of the Leopardlike Beast imagery to the harlot woman imagery broadens one's understanding of the Leopardlike Beast imagery. It also helps pedagogically since biblical traits of the Leopardlike Beast can now be compared to biblical traits of the harlot-woman imagery for

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further biblical analysis. This idea is developed more fully in chapters 4 through 6 of this study.

2. From a eschatological standpoint, the relational connecting of the sea of Rev 13 to the Scarlet Beast and Euphrates River imageries in Rev 17 appears to be a unique contribution by Waterhouse. This connection brings with it additional interpretive insight into the meaning of water imagery within the Babylonian imagery setting of Scripture. It further aids in the pedagogical clarification of the Scarlet Beast imagery. This is developed more fully in chapters 4 through 5 of this study.

3. From an eschatological standpoint, the relational connecting of the Lamblike Beast of Rev 13 to the daughter imagery of Rev 17 brings additional interpretive insight into the meaning of the false prophet imagery within the Babylonian imagery setting of Scripture. Again, this is developed more fully in chapters 4 through 6.

The time frame of chap. 17, as occurring during the period between the falling of the fifth plague and the pouring out of the sixth plague by the angel speaking to John the Revelator, is unique and helps pedagogically to set the general time frame of the Babylonian imagery in general. This is developed more fully in chapters 5 and 6 of this dissertation.

I find this three-part construct by Waterhouse as a major breakthrough in the field of religious education as well. His construct creates an educational tool which enhances teaching the imageries of Rev 13 and 17, in particular, and in the presentation of the broader imagery, in general. The key here is teaching biblical relationships between imageries. By establishing biblical relationships between the imageries of Rev 13 and 17, the three-part construct provides the religious educator with a valuable teaching strategy

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for structuring content. This is Waterhouse's major contribution to this study which is concerned with developing a teaching strategy of the three parts of Babylon.

A second important breakthrough for teaching this imagery was the connection that Waterhouse made between the ancient Tiches found in archaeology and the imagery of Rev 13 and 17. By so doing, both the interpretation and the teaching of this imagery can be seen rooted archaeologically and historically within the historicist tradition.

Finally, I believe the three-part construct is an essential tool for the learner when applying the lessons of Scripture in the personal "felt fusion" process.[1] The three-part construct confronts the individual's personal existential condition thereby enhancing the possibility for felt fusion within, according to the biblical text. Here the call for separation given by the Word of God in Rev 18:4 can act as the biblical stimulous for interaction and felt fusion. This theme is developed in chapter 6.

Recognizing this construct raises a fundamental teaching question for the religious educator, Can Waterhouse's construct be taught biblically according to the historicist tradition? This question leads to chapter 4 where the three geographical relationships are introduced. These are to play an important part in the teaching process. These same three geographical relationships are used pedagogically in chapter 5 to teach the Waterhouse construct.

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[1]Felt fusion not objective fusion needs to be experienced by the learner with the biblical text if behavioral changes are to occur. See Frykberg, 183.

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CHAPTER FOUR

A STRUCTURAL ANALYSIS OF THREE GEOGRAPHICAL RELATIONSHIPS IN THE BABYLONIAN IMAGERY OF REVELATION 13 AND 17 AS BASED UPON THE WATERHOUSE CONSTRUCT

Introduction and Overview

This chapter is primarily a structural analysis of visual biblical imagery, or iconography.[1] By using this approach, the study deals with imagery pictures which are rooted within the Holy Scriptures.[2] Here a major point to remember when using the

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[1]One may approach the study of Revelation in numerous ways. Tenney touched on six: (1) the structural approach, (2) the climatic approach, (3) the chronological approach, (4) the eschatological approach, (5) the word-study approach, and (6) the current-age-signification approach. In his chronological approach he discussed the three major schools of thought, i.e., the preterists, futurists, and historicists. See Merril C. Tenney, Interpreting Revelation (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 135-144. Within Tenney's scheme of approaches, this study would be considered an eschatological approach within the historicist school of thought. Here, the study recognizes that "eschatology should be considered the proper horizon for the understanding of Revelation." Fiorenza, 46-56.

[2]Within Scripture, "what we have in the apocalypse is a statement from Jesus in 'many, many pictures' . . . . As with the rest of the New Testament, the history and teachings of the Old Testament are applied to a new situation in the light of the Christ event." Paulien, "Allusions," 161.

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iconographic approach is to remain within Scripture exclusively when formulating an interpretation.[1]

In this chapter, three geographical relationships are deducted from both the Rev 17 and the Rev 13 visual organizers (Fig. 3 and 13 iconographic pictures). They are introduced as biblical conceptual aids for teaching the Babylonian imagery.

From a theological perspective, these three geographical relationships are seen as biblical hermeneutical devices. As such, they help visually in relating the various elements of the mystical Babylonian imagery. Here, biblical hermeneutics provides the structure for theological understanding. Such understanding through a biblical hermeneutic is a prerequisite for teaching these imageries.

The three geographical relationships are pedagogically significant because they provide a structure through which the Babylonian imagery may be taught. The three relationships function as a teaching strategy for presenting similarities and distinctions of the mystical Babylonian imagery.

The unity-of-Scripture presupposition discussed in chapter 1 is critical to this study. This presupposition is portrayed pictorially[2] where elements of the Babylonian

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[1]Keep in mind that "Christian education must focus on teaching Scripture. Because it is truth, and because God's Word is truth, effective education must teach the Word of God. Interaction with Scripture is essential to the Spiritual health." Perry G. Downs, Teaching for Spiritual Growth, An Introduction to Christian Education (Grand Rapids, MI: Zondervan Publishing House, 1994), 135.

[2]The first theological presupposition of the unity of the Scriptures as an organic whole (introduced in chapter 1) combined with the sixth presuppostion (also found in chapter 1) together reveals that "the meaning of symbols found in Revelation are found in the Scriptures" and that "scriptural interpretation must consider the context of the biblical passage." These are the foundational presuppositions for the pictorial unity of the Scriptures, and are considered by this study as basic assumptions which are fundamental to

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picture found in one setting are identified also throughout the Scriptures in similar contextual settings.[1] Table 1 shows the parallel terminology. This indicates the unity of selected elements of the Babylonian imagery scattered throughout Scripture.

Just as Scripture presents a broad, unified central message, so Babylonian imagery scattered throughout Scripture portrays a consistent theme.[2] By bringing pictorial elements of the Babylonian imagery together, one gains a more thorough understanding of the three parts of Babylon.

Based upon the Waterhouse Rev 17 construct, a general visual organizer of Rev 17 (as a visual pedagogical tool) is presented in this chapter (see Fig. 6). Here the study uses the visual approach to pedagogy which reflects the biblical and historical settings of the mystical Babylonian judgment theme according to the historicist tradition.

Three geographical relationships are deducted from this visual imagery organizer. They are: (1) the water-tiered relationship, where an imagery is portrayed over water, (2) the land-tiered relationship, where there is an imagery portrayed over land, and (3) the

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the historicist school of interpretation. The importance of these presuppositions to pictorial imagery studies is that they establish such studies as a part of Biblical studies within the historicist tradition.

[1]Reflecting a reliance upon the unity presupposition, one notes that our faith must be established by the types and prophecies of the Old Testament. Ellen G. White, Desire of Ages (Mountain View, CA: Pacific Press Publishing Assn., 1943), 799.

[2]In apocalyptic studies, history finds its significance from the future. In short, the scriptural presentation of Babylonian historical data is for conveying an apocalyptic (climatic)-eschatological (end-time) message which pertains to the people of God. "Eschatology should be considered the proper horizon for the understanding of Revelation. . . . The author of Rev. does not seek to comfort the persecuting Christian community with reference to past and future history, but with reference to the eschatological reality of God's kingdom." Fiorenza, 46-56. For an excellent presentation of the role of history within apocalyptic studies see ibid., 35-57.

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TABLE 1

SELECTED BIBLICAL ELEMENTS OF BABYLONIAN IMAGERY

JEREMIAH 50-5	REVELATION 13, 14, 17, 18	ISAIAH 13, 14, 44, 47, 48
1. Judgment of Babylon (50:1-2) (51:1-3)	Judgment of Babylon (14:8) (17:1) (18:2-3)	Judgment of Babylon (13:1, 6) (14:22-23) (47:1)
2. World Imagery (50:23) (51:7, 25)	World Imagery (13:7-8) (14:8) (18:3, 24)	World Imagery (13:11) (14:7, 26)
3. Dwells on Many Waters (51:13)	Dwells on Many Waters (17:1, 15, 18)	Dwells on Many Waters (44:27)
4. Destroyed by the Medes (51:11, 28)	----------	Destroyed by the Medes (13:17)
5. Babylon as Woman Imagery (51:33)	Babylon as Woman Imagery (17:1, 5, 18) (18:7)	Babylon as Woman Imagery (47:1, 5, 7)
6. Babylon Destroyer of the Saints (50:11, 17) (51:35)	Babylon Destroyer of the Saints (13:7, 15) (17:6)	Babylon Destroyer of the Saints (14:3) (47:6)
7. Saints to Flee From (50:8) (51:6, 45)	Saints to Flee From (14:9, 10) (18:4)	Saints to Flee From (48:20)
8. Sea Imagery Depicted (51:42)	Sea Imagery Depicted (13:1) (17:1, 15, 18)	Sea as Many Waters (51:10, 11, 15)

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Table 1--Continued.

JEREMIAH 50-5	REVELATION 13, 14, 17, 18	ISAIAH 13, 14, 44, 47, 48
9. The Cup Imagery (51:7)	The Cup Imagery (17:2, 4)	The Cup Imagery (51:17, 22, 23)
10. Waters Dried Up (50:38) (51:36)	Waters Dried Up (16:12)	Waters Dried Up (44:27)

Fig. 6. The imagery of Rev 17.

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flowing-water-defense relationship. (See Table 2.)

Further, if one compares the water-tiered relationship with the land-tiered relationship, the land-water distinction is revealed.

In this context a key question to be asked is: What are the relationships governing the imageries of Rev 13 and 17 according to the biblical imagery context? Apparently, an intentional ordering or structuring by the biblical author of the Babylonian imagery must be considered by the interpreter when teaching this imagery. Thus a general visual imagery organizer of Rev 13 will be presented next, accurately summarizing the imagery of Rev 13.

Finally, the same three geographical relationships deducted from the visual organizer of Rev 17 are deducted also from the Rev 13 visual construct. This visual similarity between Rev 17 and 13 is foundational to the teaching strategy being developed.

The chapter concludes by summarizing and analyzing the significance of the three geographical relationships introduced.

A General Visual Imagery Organizer of Rev 17 (The City/Kingdom of Babylon)

First I present a central imagery picture of the city/kingdom of Babylon as adopted from the Waterhouse construct. (See Fig. 6.)

The New Testament Roots

The New Testament sources of this picture are found in Rev 17 and 16. The

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TABLE 2

DESCRIPTION OF FOUR RELATIONSHIPS OF REVELATION 13 AND 17

Relationship	Description
1. The Water-tiered Relationship	Here an imagery is being identified as tiered over water (i.e., in Rev 17 the city is portrayed over many waters; in Rev 13, the Leopardlike Beast is pictured rising up over the sea; in Rev 17:1, the Harlot is pictured over many waters.) Compare Fig. 6 to Fig. 16.
2. The Land-tiered Relationship	In this case an imagery is portrayed pictorially tiered over land. In Rev 13, the Lamblike Beast is portrayed rising up upon the earth; in the Rev 17 pictorial construct, the daughter cities of Babylon are implied over land. Compare Fig. 16 to Fig. 6.
3. The Flowing-water Defense Relationship	Water imagery is seen in a defensive and foundaitonal role. The active flowing of the water supports the wall defenses of the city. This contrasts with the drying up of the waters within the biblical and historical setting. The flowing water relationship is an active and continual relationship which must not stop if the defensive and supportive role of the water is to continue. Were the active flowing to cease or be diverted, the supporting role of the water would cease as well. Compare Fig. 6 to Fig. 7.
4. The Land/Water Distinction: (Comparing the water-tiered and land-tiered relationships)	In Babylonian imagery, Scripture supports Augustine's teaching regarding "thing Signification." The two things, "land" and "water" are distinct things. This is reflected in the scriptural portrayal of the Leopardlike Beast over water while the Lamblike Beast is portrayed over land in Rev 13. What helps to bring out the "thing signification" between these two beast imageries is the "thing significance" of land being distinct from the "thing significance" of water.

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Harlot imagery (Rev 17:1) is called Babylon[1] and is pictured as a "great city" which sits over many waters.[2] The concept of the "great city" representing world imagery, or the world community-city, becomes historical in the historicist tradition.

> The city of Rome spreads from seven small hills on the Tiber to encompass an Empire of several million square miles. . . . Rome became the most cosmopolitan of cities, while the cities of Syria, North Africa and Gaul became lesser Romes, connected by a common bond of government and a great network of highways . . . 300 major roads throughout the empire. In the words of a poet, Rome had 'made one City, where once was a World'.[3]

The "great city" where Christ was crucified (Rev 11:8) would at first reading seem to be Jerusalem and it is so identified frequently by commentators.[4] Such an interpretation, however, has several disadvantages. In Revelation, Jerusalem and Babylon stand in sharp and striking contrast: one as the holy city (11:2) and the other as a habitation of sin (17:5). How can the "great city" of 11:8 be Jerusalem and, thus, the recipient of a plague from God (11:13)? Compare Rev 16:19 where Babylon--termed a "great city"--is the recipient of Divine judgments.

The ancient idea of a "great city" is based on the old concept of the city-state. To

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[1]Within Scripture, the harlot is defined as Babylon in Rev 17:5. Babylon is mentioned six times in Revelation: Rev 14:8, 16:19, 17:5, 18:2, 18:10, and 18:21. In the Old Testament 13 of the 39 books refer to Babylon: 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Micah, and Zechariah. See James Strong, The New Strong's Exhaustive Concordance of the Bible (Nashville, TN: Thomas Nelson, 199), s.v. "Harlot."

[2]This part of the imagery is seen when one compares Rev 17:1 to Rev 17:15.

[3]Moses Hades, Imperial Rome (New York: Time-Life Books, 1965), 17.

[4]See Jacobs, The Lutheran Commentary, 12:223-224; James Moffatt, "Rev 16:18," The Expositor's Greek Testament, ed. W. Robertson Nicoll, 449; Archbishop Averly of Jordanville, 169 and Bengal, 2:907.

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illustrate, Paul, the evangelist, was born in Tarsus of Cilicia. Nevertheless he is considered a citizen of the city of Rome. Hence, while Christ was crucified at a place called Jerusalem, the crucifixion historically took place within the great city-state of Rome, "spiritually called Sodom and Egypt" (Rev 11:8)--a city identified with mystical Babylon (Rev 17:9) by many writers.

Rome, referred to in the New Testament as Babylon (1 Pet 5:13), can then be considered an apocalyptic representative of the evil-world Babylonian empire in Revelation. (Compare Rev 17:18 to Rev 16:19.) Notice that the term "great city" appears in both texts which biblically reinforce the "great city" of Rev 16:19 being identified as mystical Babylon, not Rome or Jerusalem.

Further reinforcement for this identification is found in the biblical reality that both Rev 16:19 and Rev 17 depict world imagery during the plague time period just prior to the close of the history of sin. Finally, in Rev 14:8, where judgment is pronounced against Babylon, the term "great city" is used again for Babylon during a judgment setting.

The many waters (Rev 17:1) portray the Euphrates River[1] which flows under the great city. Historically, the first time the Euphrates dried up was when the city of Babylon fell to the Medes and Persians. Cyrus diverted the waters of the river away from Babylon, thereby exposing holes in the walled defenses. Then his army, under the

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[1]Biblically, the "great waters" being identified as the Euphrates River is reinforced in Jer 51:13 where the study recognizes Babylon being portrayed as a city which dwells over "many waters." Hermeneutically speaking within the imagery or pictorial setting, "many waters" is seen again within a Babylonian judgment setting, with the city being identified as historical Babylon which was built over the Euphrates River. See Horn, 38-39; Gerhard A. Krodel, Augsburg Commentary on the New Testament Revelation (Minneapolis, MN: Augsburg Publishing House, 1989), 292.

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command of Ugbaru (Gobryas), governor of Guti, entered and took the city. These waters will be dried up again, apocalyptically (Rev 16:12),[1] before the fall of the "great city" into three parts (Rev 16:19).[2]

It is important to recognize the plague angel speaking in Rev 17:1 when interpreting Rev 17. This Angel sets the stage for the entire chapter within the plague setting. As will be seen later, this plague setting influences the interpretation. From a textual standpoint, Barker noted:

> Because of the sanctuary setting of Revelation seventeen and its placement in relationship to other accounts within Revelation, immediately following the accounts of the seven plagues and immediately preceding the description of the plagues falling upon Babylon, a setting of the seven last plagues is suggested for the time frame of this chapter.[3]

Thus within the biblical imagery of Rev 16 (where the seven last plagues are presented) and Rev 17 (the pictorial time frame of the plagues), the apocalyptic (mystical) harlot city of Babylon is pictured sitting over the Euphrates River which is dried up

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[1]See Ellen G. White, Prophets and Kings (Mountain View, CA: Pacific Press Publishing Assn.), 1943; M. A. Dandamaev, "Neo-Babylonian Society and Economy," The Cambridge Ancient History, ed. John Boardman (Cambridge: Cambridge University Press, 1991), 3(2): 249-272; Hugo Winckler, The History of Babylonia and Assyria (New York: Charles Schribner's Sons, 1907), 326; Robert William Rogers, A History of Babylon and Assyria (New York: Abingdon Press, 1915), 573; James Alexander Craig, The History of Babylon and Assyria (New York: Charles Schribner's Sons, 1907), 326.

[2]Compare Rev 16:12 to Rev 16:19 and Rev 17:15, 18.

[3]See Barker, "The Scarlet Beast of Revelation 17"; Fiorenza, 66; Were, The Woman and the Resurrected Beast, 88; Strand, Interpreting the Book of Revelation, 52, 54; Price, 2:190; "Divided into Three Parts" [Rev 16:19], 7:848; Douglas Waterhouse, "I Will Tell You the Mystery of the Woman, and of the Beast with Seven Heads and Ten Horns That Carries Her," in Studies in the Book of Revelation, 1; Krodel, 291.

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(symbolically speaking) a second time[1] before the city/kingdom falls into three parts during the seventh plague.

When considering the mystical aspect of Babylon, Ryrie points out:

> Her name is called a mystery (Note that the word 'mystery' is not an adjective--'mystical Babylon'--but a noun in apposition with Babylon--'mystical Babylon'). The Christian will realize by the use of this word 'mystery' that this Babylon is not the [literal] city on the Euphrates but a secret use of the word.[2]

As a biblical concept, the word mystical is presented in two important ways. First, it always appears through a miniature literal model, such as the historical Babylonian setting of the Old Testament. Second, the mystical is universal in scope, such as the mystical Babylon of the Revelational setting.[3]

Harlotry should be understood in relationship to spiritual divorce. When looking for a definition of spiritual divorce within Scripture, note 2 Thess 2:3, which uses the language, "a falling away." In Greek the term is he apostasia.[4] Here the Greek word apostasion means a certificate of divorce, from aphistemi, to seperate, to put away. The

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[1]The historical type occurred during the fall of historical Babylon. The future fall of mystical Babylon will follow the pattern of the historical type in having a mystical drying up of the Euphrates prior to the fall of mystical Babylon in the antitype. This follows the type/antitype relationship of historicist biblical hermeneutics as well as the biblical understanding of the word "mystical," which is seen through a model in miniature and is always seen in the antitype as universal in scope.

[2]Charles Caldwell Ryrie, Babylon (Chicago: Moody Press, 1968), 101.

[3]For another example of these two ways working together, see Ellen G. White, Gospel Workers (Hagerstown, MD: Review and Herald, 1915), 254-255. She relates the mount of God where Moses spoke with God to the individual's altar with God. "In short, it is in the mount of God [mystical Mount Sinai] . . . that we are to contemplate His glorious ideal for humanity."

[4]"A Falling Away" [2 Thess 2:3], 7:269.

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English word "apostasy" comes from the same root.[1]

The church which was married to Christ has fallen away into apostacy. The unfaithfulness of the church to Christ, shown in permitting her confidence and affection to be turned from Him and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. That is why she is called an adulterous.[2]

The lesser towns in the central imagery picture reflect the biblical text where Babylon is called "the mother of harlots" (Rev 17:5). In this central picture, the daughters, like the mother, are pictured as cities.[3] Writing on daughter imagery, Hopkins stated:

> In Psalm 48:11, it has been noted, 'Let Mount Zion rejoice, let the daughters of Judah [the rural satellites] be glad'. . . . And Psalm 97:8 says 'Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.' . . . Joshua 15:47 refers to 'Ashdod with her daughters and her villages, Gaza with her daughters and her villages' [The word translated villages is hatzar, meaning a rural settlement of village size]. . . . Sometimes daughters (banot) is translated as the

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[1]"Depart" [2 Tim 2:20], 5:338.

[2]The sin of Israel in departing from the Lord is presented under this figure. "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown" (Ezek 16:15). "As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord" (Jer 3:20); "As a wife that committeth adultery, which taketh strangers instead of her husband" (Ezek 16:32). In the New Testament, language very similar is addressed to professed Christians who seek friendship of the world above the favor of God. Thus the apostle James stated, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? (Jas 4:4a KJV). The woman (Babylon) of Rev 17 is called the mother of harlots. "It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupted herself in like manner." White, The Great Controversy, 381-382.

[3]Krodel noted that "the designation of cities as harlots has its antecedent in the Old Testament (cf. Isa. 1:21; 23:16-18; Ezek. 16:15-21; 23:1-2; Nah. 3:1-4)." See: Krodel, 291. He also wrote that the "mother of harlots" is specifically identified as "the great city." See Rev 17:18, and compare to Rev 17:1.

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> equivalent of iyr (see I Chronicles 2:23; Judges 11:26; I Chronicles 7:28) in the King James Version. . . . "That I may recount all thy praises that in the gates of the daughter of Zion I may rejoice in thy deliverance' (Psalm 9:14). . . . Isaiah 1:8; 10:32; Zechariah 2:10 all of which cite Zion as the city that has 'daughters' [Zion as Jerusalem--see Ps 48:12]; Psalm 45:12 in which Tyre has 'daughters'; Psalm 137:8 and Zechariah 2:7 [Rev 17:5] in which Babylon has 'daughters' . . . a poetic usage for a settlement of some kind . . . rural villages which were commercially, politically, and socially dependent on a larger city that dominated the region. It is this descent and dependency which is implied in the Biblical text by the use of a word which also means daughter(s). In modern terminology we might call these daughters 'rural centers.' The banot are settlements which derive from the city and also depend on it.[1]

These daughter cities, lesser cities and towns, help to form the New Testament imagery of the kingdom of Babylon, the great city, which apocalyptically dominates the whole earth.[2]

Finally, the seven mountains of Rev 17:9 are portrayed in the central imagery picture. Thus, the New Testament roots of the central imagery picture are identified by the same elements (i.e., city, waters, Euphrates, daughter cities, and mountains) which are found in Rev 17.

The Old Testament Roots of the Central Imagery Picture (Jer 50-51)

The Old Testament roots of the central imagery picture are identified in Jer 50 and 51 where the Babylonian imagery is portrayed within a judgment setting. Scripture combines the historical imagery of the Chaldean city/kingdom[3] with apocalyptic prophecy

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[1]Ian W. J. Hopkins, "The 'Daughters of Judah' Are Really Rural Satellites of an Urban Center," BAR 6 (September-October 1980): 44-45.

[2]Biblically, the "great city" as the dominant city of the kingdom is pictured dominating the whole earth in Rev 17:18.

[3]In biblical hermeneutics, it is important to note that "the primary phenomenon of comprehension is not comprehension of language but comprehension through language. The word itself has 'a hermeneutical function.' . . . The purpose of hermeneutics is to

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concerning the future "mystical" Babylon.[1] When considering future apocalyptic Babylonian imagery, one must consider what Wernecker noted, namely, that "in contrast with the never-dying life of God, the invincibility of his cause and kingdom, the world empire is constantly passing away, to be reborn in new forms which in their turn perish."[2] Though the historical city of Babylon passed away long ago, "mystical" Babylon continues by changing its form through various rebirths which ultimately will lead to final (apocalyptic) destruction.[3]

In Jeremiah, the city of Babylon is portrayed sitting over "many waters"--

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effectuate that the word of the past, preserved in documents, becomes the living word that leads us into the future, that is, that it becomes once more a real word, thus regaining its full meaning." Marle, 76.

The historical city/kingdom of Babylon is identified in Jer 50:1 where the prophecy against the literal-historical and the apocalyptic "mystical" Babylon begins. For further examples of the historical data, see: Jer 50:8 (the land of the Chaldeans); Jer 50:9 (the invasion of northern enemies which are later identified as the Medes in Jer 51:39, 57), and the captivity of historical literal Israel by Babylon in Jer 50:17. These are but a few of the examples.

[1]For biblical examples of the future apocalyptic prophecies of mystical Babylon which involve the whole world, see Jer 50:4, 5 (notice the words, "in those days" and "in that time" and the "perpetual covenant that shall not be forgotten"); Jer 50:18-20 (again notice the words "in those days" and "in that time" when no sin is found in Israel); Jer 50:23 (the whole earth is being judged and "mystical" Babylon has become desolate); Jer 51:7, ("Mystical" Babylon has made all the nations drunk with her polluted wine); and Jer 51:25 ("Mystical" Babylon is identified as the one that has destroyed the whole earth). Though the term "mystical" is taken from Rev 17:5, its application here seems justifiable since Babylon is being portrayed within a judgment setting which is both future and world-wide within these Old Testament texts.

[2]See Wernecke, 134. The author continues his identification of mystical Babylon by saying that "the truth that underlies the apocalyptic imagery [is] that whatever and whoever sets himself up against God must come to destruction." Ibid., 140.

[3]This idea of the ever-changing nature of the harlot Babylonian city/kingdom imagery is reinforced in Proverbs where the imagery of the harlot's ways is described as movable, yet which led to destruction. See Prov 5:4-6.

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historically, the Euphrates River. Further, also in within Jeremiah, the Euphrates River is portrayed as drying up,[1] and the lesser towns and cities which help to make up the kingdom of Babylon are all mentioned.[2] Thus, the Old Testament roots of the central imagery picture are identified by the same elements found in Jer 50-51.

The Historical Roots of the Central Imagery Picture of the City of Babylon

The city of Babylon, as a historical root of the central imagery picture, should be noted as well.[3] The city of Babylon, archaeologically, was laid out in a rectangle.[4] (See Fig. 7). The old city on the east side of the Euphrates River was completely surrounded by water and walls. It had a defense wall the full length of the river. The newer city to the west was surrounded on three sides by water and walls; the Euphrates was on its fourth side.[5] The city walls themselves were actually two sets of walls separated by

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[1]Compare Jer 50:38; 51:36 with Rev 17:1, 5, 18. The historical drying up occurred during the invasion of Babylon but a future apocalyptic drying up of the waters is yet to come.

[2]Compare Jer 50:40; 51:43 with Rev 17:5. Historically, the central city of Babylon dominated the smaller towns round about, and, apocalyptically, "mystical" Babylon is the mother city of daughter cities.

[3]In the historicist school of interpretation, "besides requiring a thorough knowledge of Scripture, the historicist method demands also a thorough knowledge of history." Neufeld, 113.

[4]When considering the contrast of the city of Babylon to the city of "New Jerusalem," it is interesting to note that the ancients remembered Babylon as "a vast city in the form of a square." The Word of God pictures New Jerusalem coming down as a cubed city (Rev 21:16). See Herodotus The Histories, Intro. and trans. Aubrey de Selincount (Baltimore, MD: Penquin Books, 1954), 85.

[5]See in Horn, 38. The "Eastern New Quarter" which also was built by Nebuchadnezzar had the Euphrates as a defense on one of its three sides.

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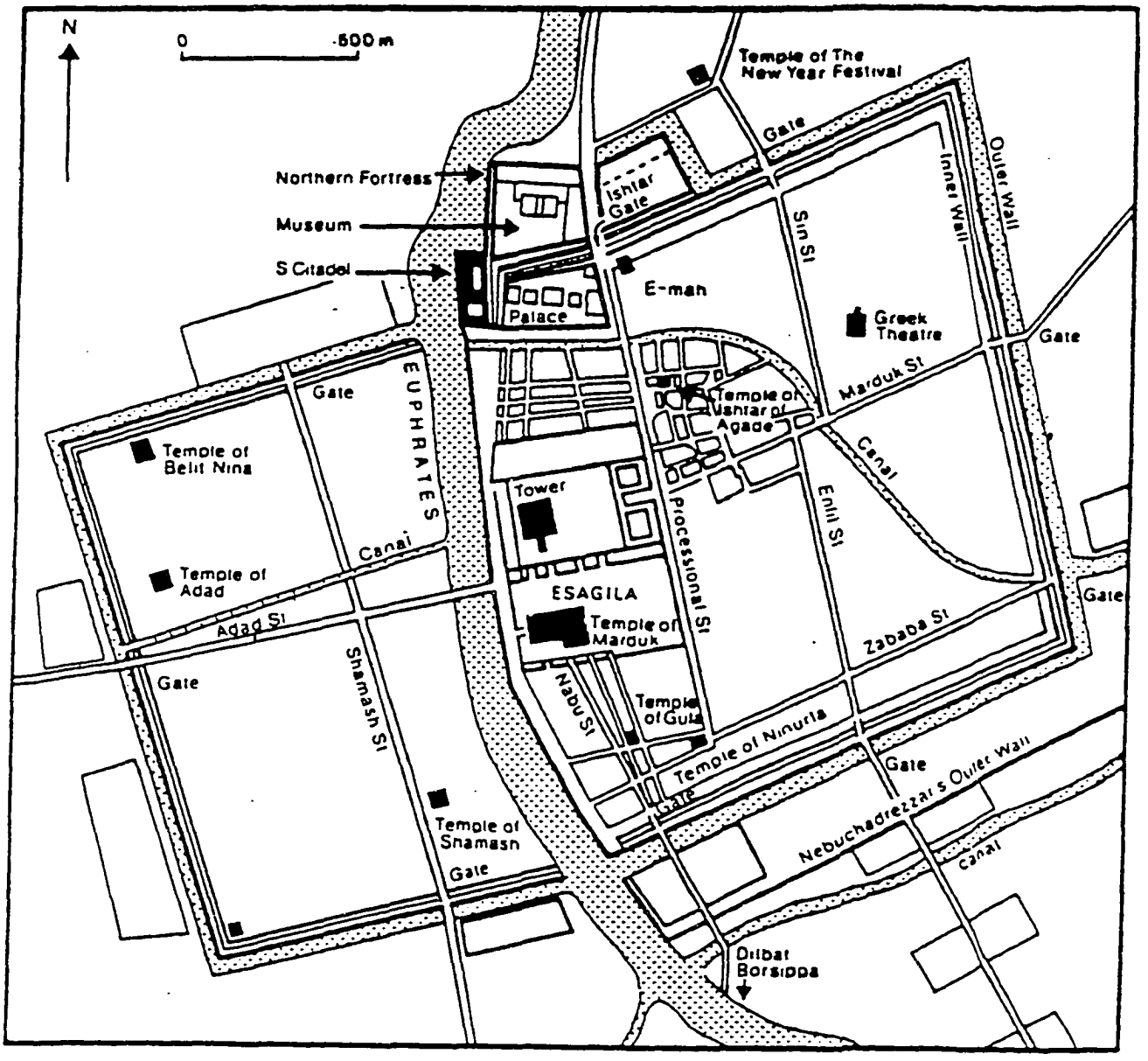
THE INNER CITY OF BABYLON



Plan of Babylon in the time of Nebuchadrezzar II. (After A 694, 148, fig. 100.)

Fig. 7. The inner city of Babylon.
Source: John Boardman, ed., The Cambridge Ancient History, vol. 3, part 2 (Cambridge: Cambridge University Press, 1991), 237.

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barren land and moats fed by the Euphrates River.[1] The outer walls also had moats adjacent to them as well. The main body of the Euphrates River flowed through the center of the city of Babylon and was central to the defense of the historical city.[2]

The kingdom of Babylon, as a historical root, was a formidable power. Stretching from the southern desert to the northern mountains, and from the Mediterranean Sea to the Persian Gulf, the neo-Babylonian empire of Nabopolasser and Nebuchadrezzar II (known biblically as Nebuchadnezzar) was the golden age for Babylon.[3] (See Fig. 8.) As

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[1]The walls of the city extended some 13 miles. The outer wall was thicker than the inner wall. Evidence indicates a 26' thickness for the outer wall and 24' thickness for the inner wall. The height of these walls has not been determined archaeologically since only parts of them remain. See Kenneth Strand, Brief Introduction to the Ancient Near East (Ann Arbor, MI: Braun-Brumfield, 1969), 202.

Noting the walls, "Babylon's circumference of ten miles compares favorably with the seven-and-one-half-mile circumference of Nineveh, the capital of Assyria's empire; or the walls of imperial Rome, which were six miles long; or the four miles of the walls of Athens at the height of its history in the fifth century. . . . Babylon was the largest and greatest of all ancient capitals, though it was much smaller than the classical writers wanted us to believe it had been." See Horn, 41; Cottrell, The Triumph of Archaeology, 70.

[2]Not only did the river flow through the city by passing underneath the defenses of walls, but it also was the defensive barrier on one side of the eastern new quarter of the city where there was no wall. Horn noted, "There was apparently no wall along the river from the Summer Palace to the old palace area, so we must conclude that the river was considered a sufficiently strong protection against any enemy attack from the outside. See Horn, 39.

[3]This golden age of Babylon was alluded to by one writer who noted that after the death of Nebuchadnezzer, "he left no son like himself, and the Chaldean people were unable to produce another man worthy to sit upon his throne and sway his scepter." See Rogers, 544. Compare this to the vision of Dan 2: 31-37. According to historicist interpretation, the Lord through Daniel the prophet identified Nebuchadnezzer as the head of gold. See also Winckler, 320. Compare also Jer 51:7 to Jer 51:13; Isai 13:19 ("the glory of kingdoms"); Isa 47:7-8, 10.

Historically, "no capital in the world has ever been the center of so much power, wealth, and culture for a period so vast." See Rogers, 73; compare with Strand, Brief Introduction to the Ancient Near East, 200.

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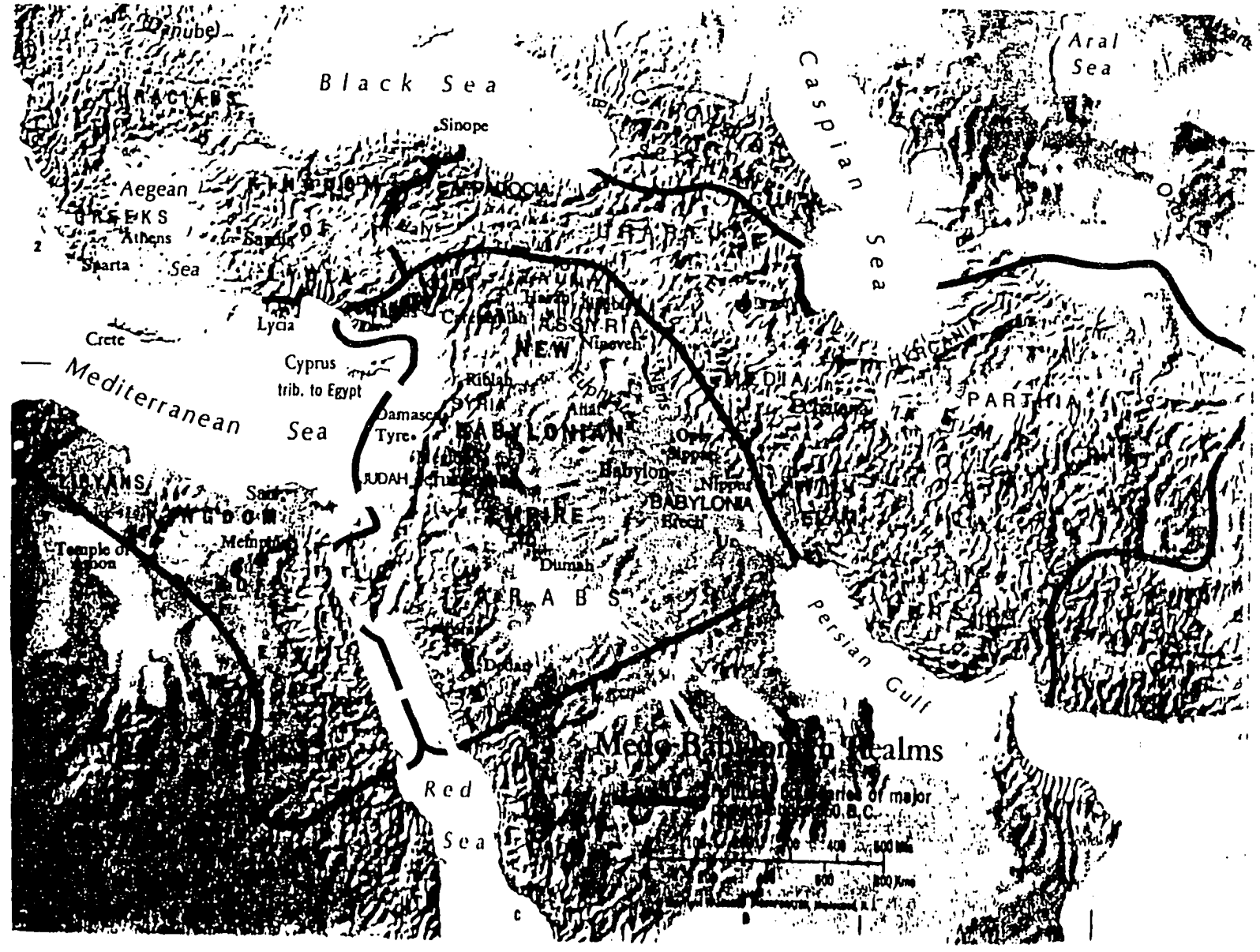

Fig. 8. The kingdom of Babylon about 560 B.C.
Source: Harry Thomas Frank, ed., Atlas of the Bible Lands
(New Jersey: Broadman Press, 1990), 17.

in the city setting of Babylon, the Euphrates River flowed through the empire of Babylon as well. The majority of cities and towns of the kingdom were built near the Euphrates River or its tributaries. In both the city imagery and the historical kingdom imagery, the river was vital not only for defense[1] but for the nourishment of the whole empire.[2]

The historical Chaldean empire of the Old Testament was set up by Nabopolasser, the father of Nebuchadnezzar. He along with Cyaxares I captured Nineveh in 612 B.C. This ended the Assyrian empire, which was divided into two parts. The Medes took the northern and eastern portions of the Assyrian empire, and Babylon took the westward and more southern civilized flatlands of southern Mesopotamia.[3] Nebuchadnezzar expanded the Babylonian kingdom by subjecting Palestine and neutralizing the Egyptians to the south. He further carried out military campaigns against Tyre.[4] After Nebuchadnezzar died in 562 B.C., the kingdom passed into the hands of lesser rulers[5] and, eventually, fell[6] during the dual reign of Nebonidus and Belshassar to the Medes and Persians

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[1]Historically this can be seen when Nebonidus with the help of Nebuchadnezzar's 'Median Wall' converted his entire Babylonian empire into an island for defense against Cyrus. See Winckler, 137 and 316-317. See also J. A. Brinkman, Prelude to Empire (Philadelphia: Occasional Publications of the Babylonian Fund, 1984), 24-25.

[2]See Winckler, 136-137.

[3]Rogers, 482; Winckler, 323.

[4]See Rogers, 499-523; 525-528.

[5]See Winckler, 320-323; White, Prophets and Kings, 522.

[6]The historical records reveal that Babylon yielded to a Persian army under the lead of Ugbaru (Gobryas). When Cyrus entered the city some four months later, he was proclaimed king. See Winckler, 326; and Rogers, 573.

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under Darius the Mede and Cyrus the Great.[1]

The historical data of the kingdom of Babylon, like the historical data of the city of Babylon, are very significant in terms of understanding biblical imagery and are, in part, the roots of this study. Notice that the Medo-Persian kingdom is to the North and East of the city and to the kingdom of Babylon.[2] Thus the judgment of the city and kingdom of Babylon came from the north and east.[3] It is important here to underscore the fact that historical Babylonian civilization served as a worldwide biblical imagery (Jer 51:25; 47-48). One writer noted that the "Babylonian civilization was not confined to a single people--on the contrary, it was enjoyed and transmitted by peoples, of different homes and blood, who entered in succession the great plain of the Tigris and Euphrates and there,

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[1]Darius the Mede presided over the entire Media-Persian Empire and stood first in the kingdom. According to the Scriptures, Darius the Mede took over the kingdom after the city fell to Cyrus's army. See Dan 5:31. Darius had chosen Cyrus the Great to command the forces against Babylon and eventually made him co-ruler of the empire. See Appendix V, titled "Why Was Darius the Mede Expunged from History?"

[2]Babylon was also called Babylonia, a name that "designates the territory lying along the Euphrates and Tigris from the point where they approach nearest to each other to the Persian Gulf, having Mesopotamia (Aram) and Assyria on the North and Arabia on the west. Babylon was its chief city. As Babylon became the center of an Asiatic empire, it was all called 'Babylonia' in a wider sense. In Hebrew, Babylonia bore the name of Shinar (the name always found upon native inscriptions), or 'the land of Shinar'; while 'Babylon,' and the 'land of the Chaldeans', seemed to signify the empire of Babylon." See George Henry Whitney, Handbook of Bible Geography (New York: Phillip and Hunt, 1871), 53.

[3]In Scripture we read: "For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast" (Jer 50:3). Darius the Mede as king of Media located his throne to the north of Babylon and appointed Cyrus, a vassal king to the east of Babylon, to head the Medo-Persian armies. See also Jer 51:11, 48; 50:8, 41 and Isa 41:25.

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under the influence of its dominant culture, started upon a fresh career."[1]

Regarding the judgments of Babylon, historically, Darius the Mede, from the north, gave instructions to Cyrus the Great, originally from the east (Anshan in Persia).[2] It is helpful to note that the historical Chaldean city of Babylon was judged basically three times as Whitney shows: "After a tedious siege the city was taken by Cyrus in 538 or 539 B.C. It was stormed a second time during an insurrection by Darius Hystaspes, after a siege of nineteen months. Darius razed the walls, filled the trenches, and depopulated the city. Xerxes plundered the Temple of Belus."[3] All these geographical/historical relationships are quite significant when viewing the coming judgments of future apocalyptic Babylon in the book of Revelation.[4]

The significance here is that the historical roots of the central imagery picture help to bring validity to the central imagery picture. Pictorially, the existence of the mountains, the river, the city of Babylon, and the lesser cities within the Word of God, the history and

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[1]See Craig, 6-7. Also see Winckler, 133, 319. Thus, historically, the Babylonian culture as a type of the later worldwide antitype culture was a creation of different peoples, tongues, and nations (see Rev 17:15), which together created what historically became known as the Babylonian civilization.

[2]Cyrus originally came from Anshan. He advanced from Elam, which is to the east of Babylon. See Winckler, 325. In Isa 46:11, the Lord calls a man from the East to do His will. This is immediately followed by a prophecy concerning the judgment of Babylon in Isa 47:1-15.

[3]See Whitney, 45. See Appendix VII.

[4]In biblical hermeneutics, Old Testament types and shadows foreshadow aspects of Christ or His kingdom in the New Testament setting. "The natural inference surely is, that the one stands to the other in relationship of type and antitype." See Hislop, 4; LaRondelle, The Israel of God in Prophecy, 44-45; idem, Chariots of Salvation, 159; Paulien, "Allusions," 14; Horn, 33.

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the central scene, bring validity to the whole within the historicist tradition of interpretation.

The Significance of the Central Visual Imagery Organizer of Rev 17 (The Rev 17 Picture)

The significance of the imagery construct of Rev 17 is in how closely the various elements of the Babylonian imagery relate to a specific relational order both historically and biblically. Such visualization helps to teach the Babylonian imagery, especially the apocalyptic imagery portrayed in Revelation.[1]

Of particular importance is the ability of this central visual organizer to clarify the geographical relationships that exist between the different elements of the Babylonian imagery.[2] In this central picture and within the biblical text, the elements of the Babylonian imagery (i.e., the city of Babylon, the river, the mountains, and the daughter

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[1]Visual aids are vital in the religious pedagogical use of "confrontative hermeneutics." One religious educator notes that the horizon of the student and the horizon of the text need to be brought together. Where "Scripture must have primacy and precedence over human ideas, thoughts, and convictions, confrontation with the contemporaneous Jesus Christ is facilitated by means of the text. Such confrontation necessarily reveals the sinful human condition. . . . Students move imaginatively into the horizon of the text, effectively distancing themselves from their own philosophical orientation as they seek to be 'of' the text. By imaginatively moving into the 'world' of Scripture, students are freed from felt needs to defend their lived world and are more succeptable to the influences of the imaginative world of Scripture . . . where the Spirit judges self-constructed 'world' and recreates persons in God's own image as a positive function of God's relational existence." See Frykberg, 184-185.

[2]When one considers the heavy significance historicists place upon a typological approach rooted in the historical, archaeological, and biblical dimensions, one can see why Sir Robert Anderson states, "'The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and as many of our great theologians are admittedly ignorant of typology, we need not feel surprised if they are not always the safest exponents of the doctrines.'" Hartill, 45.

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cities) are depicted within a certain geographical relationship.[1]

It is due to the presence of the Old Testament allusions and historically rooted relationships found between the different elements that imagery pictorial studies of the Babylonian imagery can be established within the historicist tradition.[2]

This study suggests that only through a careful analysis of these geographical relationships, rooted within Scripture, and the relationships between the different elements of the Babylonian imagery picture, can the imagery become clearly understood.[3]

Introducing the Geographical Relationships

Three geographical relationships are identified by the study: the water-tiered relationship, the land-tiered relationship, and the flowing-water-support relationship. The spacial land-water distinction is deducted by comparing the water-tiered relationship and the land-tiered relationship with each other. These three geographical relationships, along with the land/water distinction, help to facilitate an understanding of the imagery by

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[1]According to Sands, "the relationships seen in the realm of nature and found in the Scripture enable meaningful study into the Christian life." See William Clyde Sands, Jr., "Nature as a Biblical Hermeneutical Device: The Role and Use of Light in the Experience and Writings of Ellen G. White" (Master's thesis, Andrews University, 1989), 12.

[2]In biblical hermeneutics, it is important to have a correct understanding of the historical setting of the imagery in order to "accurately apply that meaning to today." See Zuck, 282.

[3]See the eighth theological presupposition on p. 44 above. First, relationships (as things) need to be established between the elements before their sign significance (according to Scripture) can be analyzed. See Thomas Aquinus Suma Theologias 1.1.10, quoted in Davidson, "Typological Structures in the Old and New Testaments," 26. Also see Saint Augustine On Christian Doctrine 8.

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relating the different elements of the Babylonian judgment setting to certain relationships within the pictorial setting.

The First Geographical Relationship (The Water-Tiered Relationship)

Within the city imagery of Rev 17, the water-tiered relationship, as the first geographical relationship, is seen where the city of Babylon was constructed over the flowing Euphrates River. (See Table 3 and Fig. 9.)[1] In short, historical and biblical Babylon are pictured dwelling upon the Euphrates River.[2] This is very significant for imagery studies. In the ancient iconographic evidence found in archaeology, cities were frequently pictured as women sitting over bodies of water; i.e., the Tyche Antiocheia, where the woman personifying a walled city is seen dwelling over waters, which likewise is personified.[3] This relationship was important historically since it assured not only an adequate supply of water during periods of conflict, but the very flowing action of the water was itself incorporated into the defenses of the city through the creation of the various moats and canals fed by the flowing river. Thus from an imagery perspective,

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[1]See Whitney, 42.

[2]Biblically this relationship can be seen when comparing Rev 17:18 (the woman as the city) to Rev 17:15 (the woman over the waters) and Rev 17:1 (the harlot that sitteth upon many waters). In the ancient iconographic evidence found in archaeology, cities were frequently pictured as women sitting over bodies of water; i.e., the Tyche Antiocheia, where the woman personifying a walled city is seen dwelling over waters which likewise are personified. See A Dictionary of Greek and Roman Biography and Mythology (London 1880), 3:1194, a note taken from Douglas Waterhouse's Personal Collection..

[3]See Leonhard Schmitz, "Tyche," A Dictionary of Greek and Roman Biography and Mythology (1880), 3:1194, a note taken from Douglas Waterhouse's Personal Collection.

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TABLE 3

COMPARATIVE WATER RELATIONSHIPS IN REV 17 SYMBOLISM

The Water-Tiered Relationship
(In Three Verses, KJV)

Rev 17:1	Rev 17:3	Rev 17:18
Come, I will show you the judgment of the great harlot	And I saw a woman	And the woman which you saw is a city which has
[WHO IS SEATED]	[SITTING]	[DOMINION]
upon many waters.	on a Scarlet Beast which was full of blasphemous names.	over the kings of the earth.

The Water-Tiered Relationship
(In The Full Chapter)

Rev 17:1	Rev 17:3	Rev 17:5-6	Rev 17:15	Rev 17:18
Great Harlot	Woman	Mother of Harlots Babylon the Great	Harlot	City
[UPON]	[SITTING]	[SITTETH]	[SEATED]	[DOMINION]
many waters	Scarlet Beast	seven heads, seven mountains, seven kings	peoples, multitudes of nations	kings of the earth

Note: In Rev. 17:15, 18 peoples, nations, and kings are connected textually to water imageries. Rev 17:1, 3 reveal the waters being personified as the Scarlet Beast.

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THE TEXTUAL SEQUENCE FOUND IN REV 17

THE GREAT HARLOT	THE GREAT CITY
SITTETH UPON	HAS DOMINION OVER
MANY WATERS (Rev 17:1)	Kings of the Earth (Rev 17:18)
THE WOMAN	THE HARLOT
SITS UPON	SITS UPON
THE SCARLET BEAST (Rev 17:3)	WATERS AS PEOPLE (Rev 17:15)

(THE WATER CHIASM OF REV 17)

The Great Harlot --- Many Waters (Rev 17:1)	(A)		(B)	The Woman (As City Imagery) --- The Scarlet Beast (As King/Kingdom Imagery) (Rev 17:3)
The Harlot --- Waters as Peoples (As King/Kingdom Imagery) (Rev. 17:15)	(B')	(A')		The Great City --- Water as Kings of the Earth (Rev. 17:18)

Fig. 9. The water-tiered chiastic relationship.

both biblically and historically, Babylon can be seen as sitting over the Euphrates River.

The iconographic-tiered relationship is seen in paintings, murals, and statues where cities are personified as women seated upon waters, springs, or the sea which likewise are personified as peoples or the nation. A good example is the Tyche Antiocheia.

> We may translate the Tyche Antiocheia, or the famous allegorical stature, which personified the city. . . . It represented Antioch as a female figure, seated on the rock Silpius [Mount Silpius arises directly above the city Antioch] and crowned with towers, with ears of corn . . . with the river Orontes at her feet. This figure appears constantly on the later coins of Antioch . . . [and] sometimes decorated the official chairs of the Roman praetors in the provinces, in conjunction with representations of Rome, Alexandria, and Constantinople.[1]

Within the kingdom imagery of Rev 17, the geographical data reveal the same water-tiered relationship. As the city of Babylon was built over the Euphrates River, so now the kingdom of Babylon is seen straddling the entire Euphrates River from its headwaters in the mountains to its mouth in the Persian Gulf. In the historical kingdom imagery, the Chaldean kingdom like the historical capital city of Babylon gained its strength, its sustainment from the river.[2] Notice that the major cities of the kingdom sat next to the river or near its headwaters (see Fig. 10). This naturally reflects the close relationship between the river and the prosperity of the peoples within these lesser-walled

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[1]Waterhouse, "Suhr and Metzger on the Tyche of Antioch." The engraving here is from a statue of the time of Septimius Severus [A.D. 193-211]. William Smith, A Dictionary of Greek and Roman Geography (London: n.p., 1878), 1:146. See also, Smith, A Dictionary of Greek and Roman Biography and Mythology, 3:1194; Peter Bamm, The Kingdoms of Christ (New York: McGraw-Hill, 1959),175.

[2]Reflecting the importance of the dependency of commerce upon the flowing Euphrates for economic gain and growth by the Chaldeans, one historian noted that "because they controlled most of the course of the Euphrates through Babylonia as well as the marshes at the head of the Persian Gulf, the Chaldeans were in a position to regulate a substantial portion of international and domestic trade." See Brinkman, 15.

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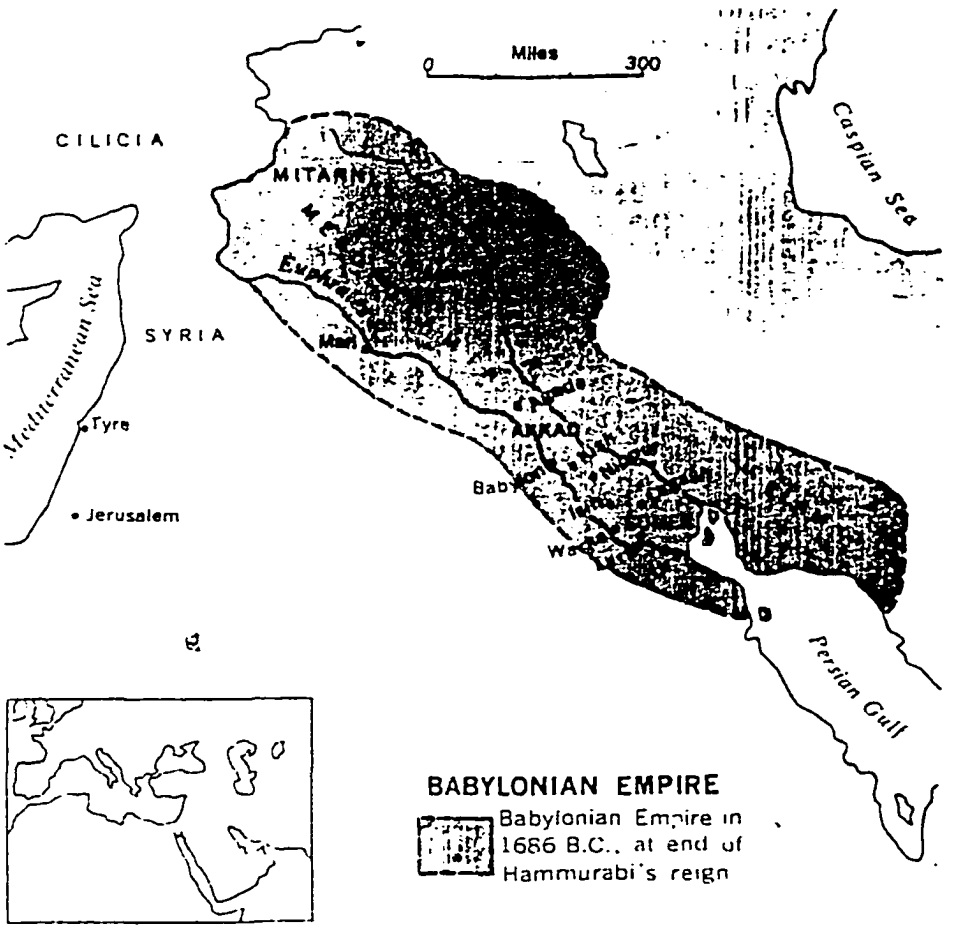

Fig. 10. The Babylonian Empire. From: Encyclopedia Americana (Danbury, CT: Grolier, 1994), 3:9.

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cities. By securing virtually the total river within its boundaries, the empire, like the capital city, secured a major source of water within its boundaries from which it drew its strength.[1]

From an imagery standpoint, the city is tiered (sits) over both the Euphrates River and the dry earth, which consists of the mountains and the plain below. This leads into a discussion of the land-tiered relationship.

The Second Geographical Relationship (The Land-Tiered Relationship)

Within the city imagery of Rev 17, the land-tiered relationship is seen within the central picture where the city of Babylon is tiered over both the river and the dry land (historically the plain and the mountains). This is verified historically where the city actually was built. For example, Rev 17:9 speaks of the harlot city which sits over many waters (Rev 17:1) while at the same time sitting over seven mountains (Rev 17:9).[2]

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[1]Reflecting this dependency of the historical Babylonian civilization, especially during its earlier development, one historian noted, "In the climate of the Orient, where rain falls seldom, the lands through which the rivers (the Euphrates and Tigris) coursed were the only ones which in the initial stages of cultivation promised an adequate return to the tiller of the soil." See Winckler, 132.

[2]The iconographic double-tiered relationship can be seen in various murals, paintings, and statuettes where cities or gods are seen tiered over both mountains and waters. The following relevant quotation is located in the private card file collection of Dr. Waterhouse: "'Baal sits enthroned, (his) mountain like a dais, Haddu the shephard, the Flood dragon, In the midst of his mount, Divine Sapon, On the mount of (his) victory' Compare Psalm 29:10 . . .Yahweh sits enthroned on the Flooddragon,' and Job 36:30: . . . 'his throne is on the roots of Sea.' . . . 'Roots of Sea' are primordial mountains. Compare Psalm 46:3, and the 'teats of Tiamat' used of mountains in Enuma elis (Tablet 5). (Pages 147-148 and note 4 in Frank Moore Cross, Canaanite Myth and Hebrew Epic, Cambridge, 19730 . . . Baal's enthronement (Text 603 [RS 24.245])." S. Douglas Waterhouse index card file, Douglas Waterhouse Private Collection, 1995.

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Within the Babylonian kingdom imagery of Rev 17, the land-tiered relationship is identified as well. Here the kingdom which straddled the entire Euphrates River from its headwaters to the sea is seen straddling the dry ground or plain of Shinar. From an imagery standpoint, a visual observation by the interpreter of a typical historical map verifies the biblical and historical reality that the Babylonian kingdom was tiered over both the Euphrates River and the land.

One must make distinctions which are historically verifiable. The daughter cities of Babylon were tiered only over land. They did not straddle the Euphrates River like the city of Babylon. Instead, the daughter cities were built near the Euphrates. Only the city of Babylon straddled the river. Thus the mother city can be distinguished from the daughter cities by its nature of straddling both water and land.

In identifying the water-tiered relationship and the land-tiered relationship within a pictorial setting, the groundwork is now laid for deducting the land/water distinction.

The Spacial Land/Water Distinction

In Rev 13, the Scriptures explicitly make a distinction between land imagery and water imagery when identifying the beast imageries (compare Rev 13:1 to Rev 13:11). The Leopardlike Beast, which is tiered over water, is distinguished geographically as distinct from the Lamblike Beast, which is tiered over land. Thus when considering the beast imageries of Rev 13, one should note a spacial land/water distinction (see Fig. 11). The distinction between the Leopardlike and Lamblike beasts is that the former is water based and the latter is land based.

The distinction between land and water is less explicit in Rev 17. However,

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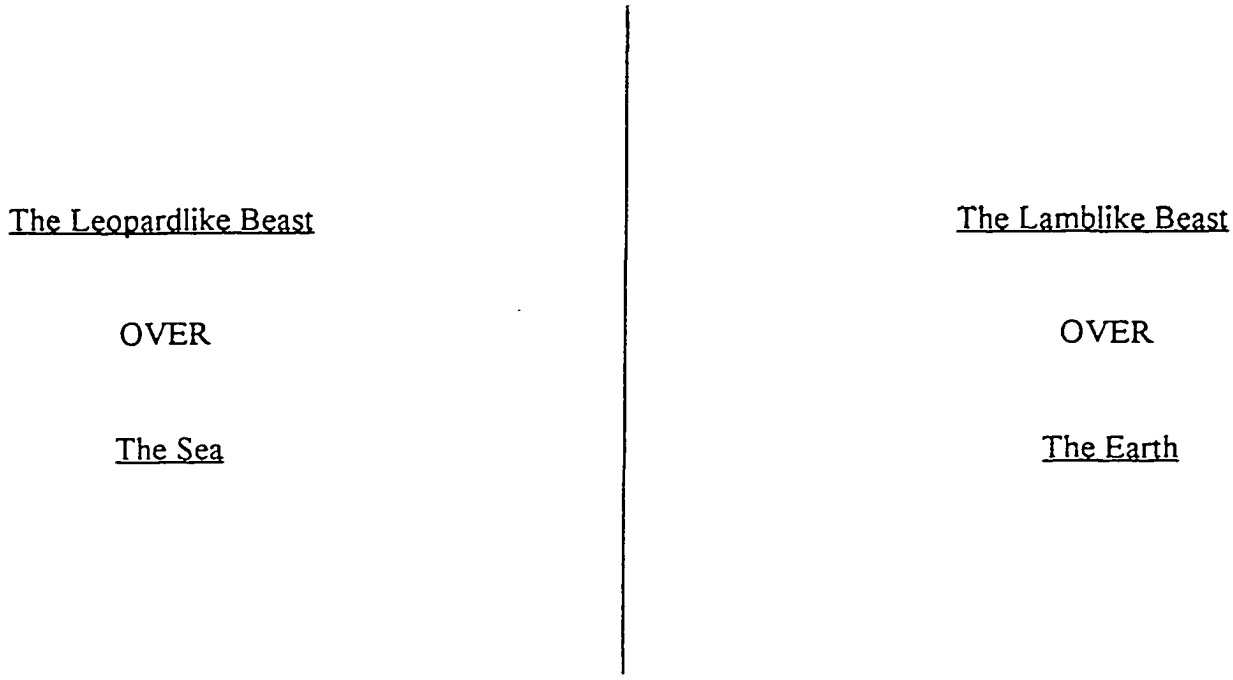

Fig. 11. The spacial land/water distinction in Rev 13.

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pictorially, the distinction still exists. The waters of the Euphrates are portrayed as distinct from the earth, which supports and shapes the course of the river.[1]

Within the city imagery of Rev 17, the spacial land/water distinction can be noted in the dry earth, the massive city walls made from the earth, and the Euphrates River. The dry earth, from which the walls were made, essentially shapes and supports the flowing waters of the Euphrates River.[2] Thus, the walls and various earthen canals guided the flowing waters around the city.

From an imagery perspective, these two separate entities work together to constitute the defenses of the city of Babylon. Thus, the massive wall structures of dry earth combined with the flowing action of the Euphrates River made the city of Babylon apparently impregnable to any outside invaders.[3]

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[1]In biblical hermeneutics, the carrying over of the land/water distinction from chap. 13 to 17 can be justified because the book of Revelation is progressive, building pictorially from one chapter to the next. See Damsteegt, 77.

Within the typological method of interpretation, where typology is based on historical connections and bound to the historical sense of Scripture, the carrying over of the land/water distinction can be justified as well. See Hasel, "Principles of Biblical Interpretation," 187.

Within the laws of teaching, the carryover approach can be justified as well. With the imagery, when moving from Rev 13 to 17, there is a "need for relating new truths to old and familiar scenes and objects and experiences" (seen in this study as the historical setting and the older Rev 13 picture which precedes the Rev 17 picture within the Babylonian imagery sequence). This carryover approach seeks to "flash light from the old upon the new." Gregory, 62.

[2]Reflecting on the distinction between land and water, one historian wrote, "The entire wall was surrounded by a deep trench filled with water from the river." Whitney, 42.

[3]The historical feeling of impregnability resulting from the combined walls (earth) and flowing Euphrates River (water) defenses was noted by E. G. White. Writing about Belshazzar, co-ruler with Nabonidus, she notes that "within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and

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Within the kingdom imagery of Rev 17, the same spacial land/water distinction found in the historical city setting also is identified. In the empire setting, the land, as a distinct identity, holds up, shapes, and supports the entire Euphrates from its headwaters in the mountains to the main body which flowed through the city of Babylon on the plain below.

The physical mountains, as part of the dry earth, are seen more explicitly in their relational setting within the historical/geographical imagery of historical Babylon. As part of the land mass, the mountains are distinct from the flowing headwaters of the Euphrates River. Here the mountains are seen holding up and shaping the headwaters of the Euphrates River. In short, the mountains, as a "thing" identity, are distinct from the identity of the waters of the Euphrates and its tributary heads. Here we recognize the distinctive qualities between the "thing" signification of water from the "thing" signification of dry earth.[1] This necessarily implies a different interpretation of the mountains from that of the headwaters in the imagery, something which is preserved in the imagery of Rev 17.[2]

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stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry." White, Prophets and Kings, 523. See also Rogers, 534-536.

[1]See Saint Augustine On Christian Doctrine 8.

[2]Rev 17 states: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev 17:9-10). When considering the land/water distinction, this study identifies land imagery and water imagery as distinctive. The mountains are part of land, and the kings in the apocalyptic imagery are identified with water (see Rev 17:15, 18). Thus the seven mountains are not seen as the same as the seven kings. However, in the riddle, the woman imagery is seen dwelling over both the headwaters and the mountains (Rev 17:9b).

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So in the kingdom imagery of Rev 17, the land/water distinction is more noticeable. In the iconographic construct of Rev 17, the city of Babylon is pictured as sitting upon the Euphrates River whereas the daughter cities are depicted sitting upon dry land round about the mother city. From a historicist perspective, a land/water distinction is clear between the mother city of Babylon (dwelling over the waters of the Euphrates River) and the daughter cities (sitting over the land) (see Fig. 12).

As within the historical city imagery setting, the two distinct entities of land and water brought together by the will of the inhabitants constituted the defenses of the kingdom as well as the city of Babylon.

The Third Geographic Relationship (The Geographical Flowing-Water Support)

Within the city imagery, the geographical flowing-water support (the flowing action of the water) is a third geographical relationship identified in the historical city imagery setting. The water is moving round about the walled city and through large holes in the walls. The very action of a continual flow through the city supports and defends the city by completing its defenses.[1] In short, the natural flowing action of the water is what constitutes a major portion of the city defenses. For this study, this action of flowing water is identified as the flowing-water foundation. This foundation is an important relationship since it reflects the vital active element which requires continual action for the

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[1]Whitney, 42.

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The Harlot / Woman / Great City	The Daughter (cities) of the Woman
OVER	OVER
Many Waters	Land

THE CITIES ARE SEPARATED BY
THE SPACIAL LAND/WATER
DISTINCTION
(Compare to Fig. 10.)

Fig. 12. The spacial land/water distinction in Rev 17 kingdom imagery.

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city to maintain its defenses. When this active element ceases to function, the city is vulnerable to outside invaders.[1]

Within the kingdom imagery, the flowing-water foundation also is found. The continual flow of water is part of the creation of God. This natural flow supported the historical defenses of the city of Babylon. In the larger empire setting, the continual action of the flowing water was vital for the prosperity and defenses of the empire.[2] Whereas the earthly defenses constructed by man were static in nature, it was the natural motion of the Euphrates River which aided in the strengthening of the kingdom and helped to sustain and defend it.[3]

Culturally, the influence of the extension of the flowing water from city to

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[1]History supports this in the takeover by Cyrus. See White, Prophets and Kings, 531.

[2]On the historical importance of the Euphrates and its marshes in defending the Babylonian empire, Brinkman said: "Babylon under Assyrian stress became more adept at exploiting its natural resources . . . especially its hydrological features . . . for offensive and defensive purposes. The utilization of marshes as basis for mobile raiding parties and the deliberate shifting of watercourses (either to put pressure on unsympathetic cities or for defensive flooding around tribal towns) evinced a heightened awareness of the tactical potential of the environment in resisting a militarily superior enemy" (24-25).

[3]By using the Median Wall which had been built by Nebuchadnezzar and the supplementary works south of Babylon, the last King of Babylon inundated the kingdom of Babylon, thereby bringing a brief respite from the invasion of Cyrus. "The country round about was turned into a marsh, as Holland was in more modern times under similar circumstances." Winckler, 325-326.

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kingdom imagery can be seen.[1] The military,[2] political, scientific, cultural, and religious expansion of historical Babylon relied on the presence of the flowing-water foundation[3] within the natural setting of the historical, local-city imagery which extended outward to the natural setting of the larger kingdom.[4] Thus, physically within the natural order set by God, this cultural expansion followed the pattern of the flowing water which extended beyond the city boundaries.[5]

It was the imitation or modeling of the mother city, on the part of the daughter cities especially during the earlier days of Nimrod, which helped to spread the Babylonian culture across the region.[6] The ancient world marveled at

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[1]This extension of wealth and power outwardly from the city of Babylon to the kingdom of Babylon was touched upon by one historian who wrote, "Financial prosperity not only filled the coffers of large banking firms in Babylon, but encouraged the founding of new towns in the countryside and the revitalization and expansion of old urban centers." Brinkman, 1.

[2]Here one historian notes that "though Babylon's forces were inferior to that of the Assyrian Empire, it was an 'environmentally based defense' the Euphrates with its swamps that aided the Babylonian kingdom." Ibid., 50.

[3]Reflecting the strong dependency of Babylonian commerce upon the Euphrates River one writer notes, "Commerce was carried on to a considerable extent by means of the larger navigable rivers and canals, which opened on the west the trade of Syria and Asia Minor, and of Persia, Arabia, and India on the east." The New Biblical Atlas (Philadelphia: American Sunday-School Union, 1855), 20.

[4]For more on this dependency, see Winckler, 132; and Brinkman, 1, 9, 15.

[5]This dependency upon the Euphrates by the lesser cities of the kingdom was reflected by Brinkman who notes that with the shifting of the major Euphrates courses around the first millennium B.C., "to the west of the Old Nippur Urik axis--and so outside the area covered by the intensive surveys" would indicate that "the principle band of contemporaneous Euphrates--based settlements would be expected to lie to the west of the surveyed zone" (9).

[6]Scripture states: "Cush became the father of Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the LORD; therefore it is said, 'like

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Babylon.[1] Through such modeling, the qualities of the sinful city of Babylon were passed on to the other cities thereby developing the culture today known as the Babylonian empire.[2] Hence, when the lesser walled cities sought to model themselves according to the sinful "mother city," the sinful culture of the "mother" extended further outward in the garden of God, both physically and culturally.[3] The water-flowing relationship, the

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Nimrod a mighty hunter before the LORD.' And the beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria and build Nineveh, Rehoboth-er, Calah, and Resen, between Ninevah and Calah; that is the great city" (Gen 10:8-11 RSV).

[1]According to one writer, "No capital in the world has ever been the center of so much power, wealth, and culture for a period so vast." See Rogers, 73.

Cottrell writes: "We know that Babylon was indeed a mighty city, even when judged by modern standards; that the Hanging Gardens, rising terrace upon terrace, existed in all the unmatched grandeur with which legend has invested them; that its palaces were majestic, one three and a half, and the other eight miles in circumference; that its temples, mansions, and pleasure grounds were magnificent; and that this queenly metropolis was indeed a 'golden city,' 'the beauty of the Chaldees' excellency'." The Triumphs of Archaeology, 70.

[2]The historic outward expansion of Babylon is described by one writer as follows: "Babylonian civilization and history was not confined to the region watered by the Tigris and Euphrates. . . . Thus we see, even in remote antiquity, Babylon reaching out toward Palestine, Armenia, Elam, and even Arabia. Her merchants went forth in the pursuit of commerce, her soldiers to war and victory. The products of her artists and artisans were laid in foreign markets. Her superfluous population found homes on alien soil. . . . Generally speaking, therefore, the history of the outlying countries and peoples is vitally connected with the history of Babylonia." Winckler, 5; see also Rogers, 574-575.

[3]It is important to note that physical man, as part of the natural creation, was created by the Lord in harmony with the total natural order. Biblically, this can be seen in the garden of Eden setting where the physical natural man along with all creation brought glory and honor to the Creator. See White, Education, 22. However, sinful man violated this order and chose to build cities instead. Thus White notes that "those who departed from God built for themselves cities, and, congregated in them, gloried in their splendor, the luxury, and the vice that makes the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills." Ibid., 33. Within the Bible, sinful Cain is recorded as having built the first city which he named after his son Enoch. See Gen 4:16-17. In historical literature, Hislop notes that Nimrod, who

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natural, active, continual flowing element which the Lord alone created, is necessary for the city and kingdom to survive and grow. If this course dried up or was diverted, the very foundation upon which the Babylonian kingdom/city was established would be destroyed.

A General Visual Imagery Organizer in Rev 13

When we consider the imagery of Rev 13, we see the same imagery picture found in Rev 17; however different imageries are used. Here, in both chaps. 13 and 17, Scripture maintains the same geographical relationships found historically and used in the central imagery picture of Rev 17. The symbols used to present an earlier version (a pre-plague view of 17 in 13) are changed. In Dr. Strand's biblical chiasm (Fig. 19), Rev 13 appears in the historical section of the chiasm whereas Rev 17 appears in the apocalyptic (end-time) section of the chiasm. He recognized a clear distinction in time between these

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discovered fire, utilized his scientific knowledge in a religious manner to establish his own kingdom and power apart from God by being the first to gather mankind into communities. See Hislop, The Two Babylons, 226-227, 230. Quinn noted that, contrary to Leaver mentality with its dependence upon the Gods for sustentation (compare to Matt 6:25-34), the taker mentality, which rejects a dependency upon the gods (compare to Matt 6:32), had to learn how to manipulate his environment. "This was the turning point (compare to Gen 3:17, 19, 23). The world had been made for man (taker mentality), but he was unable to take possession of it until this problem (of food) was cracked. The limitations of the hunting--gathering life had kept man in check for three million years. With agriculture, those limitations vanished, and his rise [the rise of the mother culture] was meteoric. Settlement gave rise to division of labor. Division of labor gave rise to technology. With the rise of technology came trade and commerce. With trade and commerce came mathematics and literacy and science, and all the rest." Quinn, 69. Contrasting this, Quinn noted that Leavers historically also tried settling down, seeking "to achieve settlement that is in accord with the law" of nature. They however wound up "abandoning one civilization contraption after another." Ibid., 119-120.

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two chapters when considering the biblical setting of both chapters.[1] In short, Rev 13 should be considered an earlier development of the later Rev 17 picture.[2]

A Visual Imagery Construct of Rev 13

The imagery construct of Rev 13, developed in the Waterhouse construct, portrays the Leopardlike Beast (Rev 13:2) rising up out of the Sea (Rev 13:1) while the Lamblike Beast (Rev 13:11) stands upon the dry earth (Rev 13:11). See Fig 13. It is important to notice that the Leopardlike Beast comes first and later is followed by the Lamblike Beast (compare Rev 13:1-10 to Rev 13:11 where it states, "And I beheld another beast . . ."). Note, too, that the Lamblike Beast comes to the aid of the Leopardlike Beast (Rev 13:12-14), causing the inhabitants of the world to worship the first beast (i.e., the Leopardlike Beast of Rev 13:1; see also vs. 12). Both beasts have power of life and death over the saints, and both beast imageries stand opposed to the will of God.[3] Thus, in Rev 13, the Waterhouse construct suggests that the beast imageries apparently portray elements of the kingdom of Satan which, in turn, stands in opposition to the work and will of God.

The contextual setting of the Rev 13 picture needs to be identified. Though Rev 13 sequentially follows Rev 12 and precedes Rev 17, the events of a new line of prophecy

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[1]See Strand, Interpreting the Book of Revelation, 52, 54.

[2]According to Damsteegt, Revelation is progressive. The key to understanding this progression is realizing "the unfolding of inspired truth building on truth previously revealed and never denying it" (77). See also Hasel, "The Totality of Scripture Verses Modernistic Limitations," 30-52.

[3]Compare Rev 13:7 to 13:15 and see 13:4 where the dragon (biblically defined as Satan in Rev 20:2) gives his power to the first beast, which the second beast supports. Compare this to Ps 73:22 where the individual ignorant of the Lord is called a beast.

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Fig. 13. The imagery of Rev 13.

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begin with Rev 12 and run through to Rev 22.[1] Within this broad prophetic setting, chap. 13 is paired with chap. 14[2] while chap. 17 is paired with chap. 18.[3] See Fig. 14.

Thus, in both pairs, the former chapter depicts the evil world led by Satan while the latter chapter depicts the saints, angelic messages, and an indictment of the Babylonian system. Within both pairs, the study identifies a conflict setting between the kingdom of Satan (the kingdom of Babylon in chaps. 13 and 17) and the kingdom of God (chaps. 14 and 18). Also within both pairs, judgment is pronounced against the kingdom of Babylon (chaps. 14 and 18).

The pairing of the chapters is considered significant when considering Babylonian imagery. Here both pairs of chapters, contextually, are seen connected to each other:

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[1]See Nicholas, 296.

[2]In theology, it has been noted that "in vital aspects Revelation 13 and 14 are counterparts each inexplicable without consideration of the other. . . . Our structure indicates that chapters 13 and 14 are counterparts, with chapter 12 providing the introduction, backdrop, and summary of their content." William G. Johnsson, "Revelation 12-14, The Saints' Victory in the End-time," Adventist Review, November 3, 1994, 2-3. According to La Rondelle, "Revelation 13 thus forms the necessary counterpart of the final warning message in Revelation 14. Both chapters contitute an unbreakable unit. Each chapter can be understood only in connection with its counterpart." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 292.

[3]In theology, it has been noted that "John ties together chapter 17 and 18 through seven common references. They are the designation of Babylon as a city (17:1-7, 9, 15-16, 18:3, 7, 16); the claim that kings prostitute themselves with the woman (17:2, 18:3, 9); earth dwellers drunk with the wine of adulteries (17:2, 18:3, 9); the burning of Babylon with fire (17:16, 18:8-9, 18); the judgment of the harlot (17:1, 18:20); and the mention of the blood of the saints (17:6, 18:24). These common phrases and designations join the chapters together as a literary unit." John E. Stanley, "Revelation," Asbury Bible Commentary, ed. Eugene Carpenter and Wayne Mc Cosin (Grand Rapids, MI: Zondervan Publishing House, 1992), 1238. LaRondelle saw these two chapters as "two sides of the same coin. . . . Only by uniting Rev 17 and 18 do we become aware of the urgency and timeliness of the final warning message." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 421.

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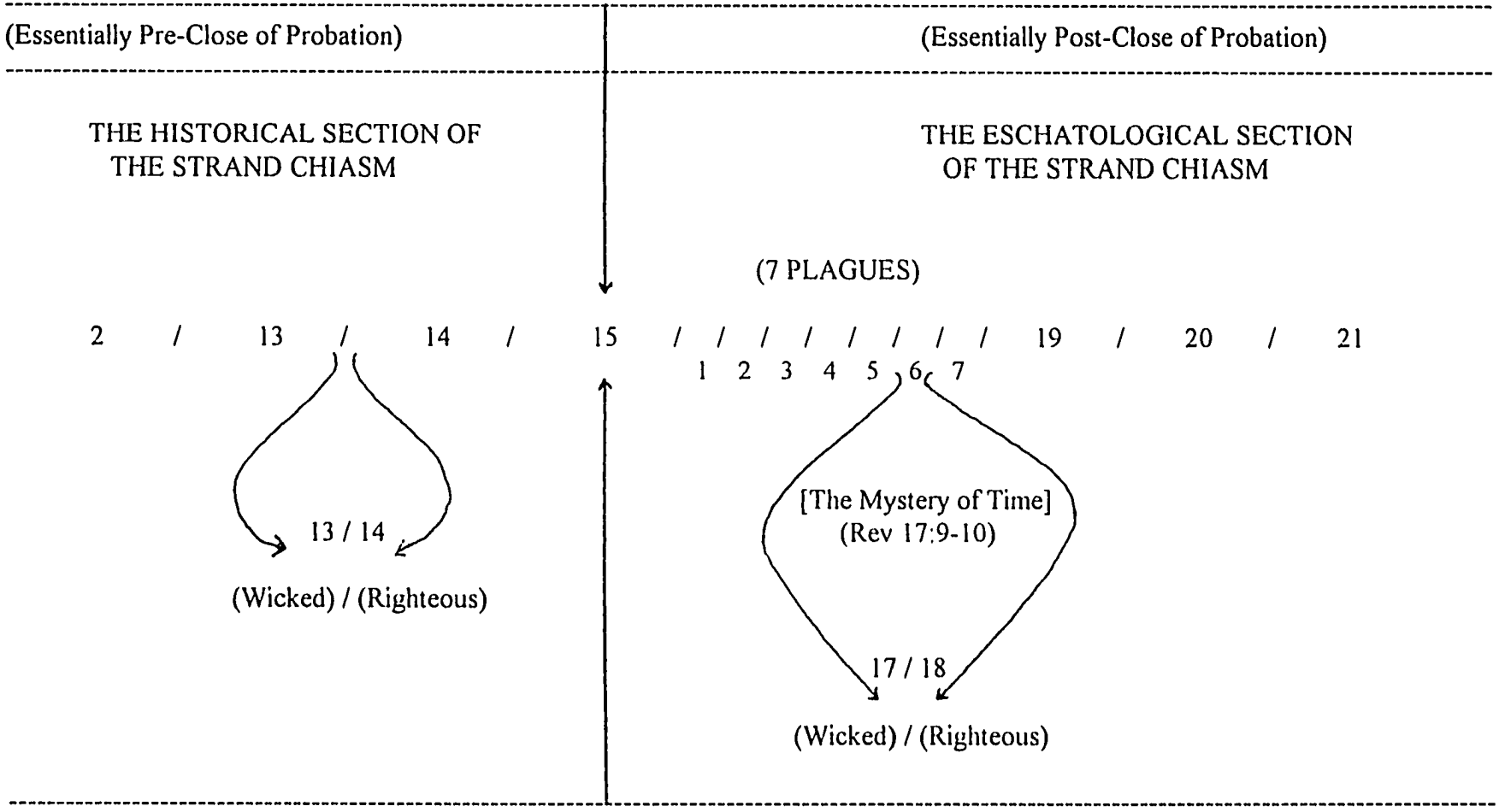

Note: The first chapter of each pair essentially presents the wicked worldview. The second chapter of each pair essentially presents the righteous worldview.

Fig. 14. Comparing paired chapters: 13 and 14; 17 and 18.

1. The contrast between the former chapters and the latter chapters of both pairs is similar in nature, and aid in the identification of the "mystical" Babylonian system.[1] In each pair, the two chapters stand in opposition to each other with the first chapter presenting the evil worldview and the second the Divine worldview.[2]

2. Both pairs reveal aspects of the Babylonian indictment being pronounced by the angels.[3] The pairs set a contrast between what is of evil and what is of God.

The contextual connection between both pairs of chapters comes out most explicitly between chaps. 14 and 18 where the second angel's message states that "Babylon is fallen" (Rev 14:8) and is repeated in Rev 18:2, where another angel states, "Babylon the great is fallen." See Fig. 15.[4] Such similarity of content of the angelic

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[1]LaRondelle, How to Understand the End Time Prophecies of the Bible, 321, 421.

[2]Here chaps. 13 and 17 reveal the wickedworld view through the use of beast, harlot, city, and water imagery. Note also the connection between the Leopardlike Beast imagery of Rev 13 to Babylonian imagery in Rev 14:8-10 and compare to the similar wording of Rev 13:12, 14, and 16. Here, in both texts, the worshipping of the beast, the image of the beast, and the mark of the beast are spoken of thereby reinforcing the contextual notion that Rev 13 is a portrayal of the wicked, world Babylonian imagery.

In chaps. 14 and 18, the Divine worldview is presented by the angelic messages, the voice from heaven, and a viewing of the 144,000 along with an indictment of the Babylonian world.

[3]In chap. 14, Babylon is seen fallen, having polluted the whole earth, having created an image, and being falsely worshiped. In chap. 18, Babylon again is seen fallen, having polluted the whole earth through her delicacies, the wine of her fornication, and, finally, being guilty of the blood of the saints.

[4]Here it is important to recall that "the angel's words, 'Fallen! Fallen is Babylon! Were shouted first by Isaiah when he announced to Jerusalem that Babylon had fallen into the hands of Cyrus, the King from the East (Isa. 21:9). That was good news for God's people then; it is the same good news for God's church now. Here is the typological connection of Rev 18 with Israel. The ancient situation on a national scale is the prophetic type of the worldwide situation regarding Christ's church." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 422.

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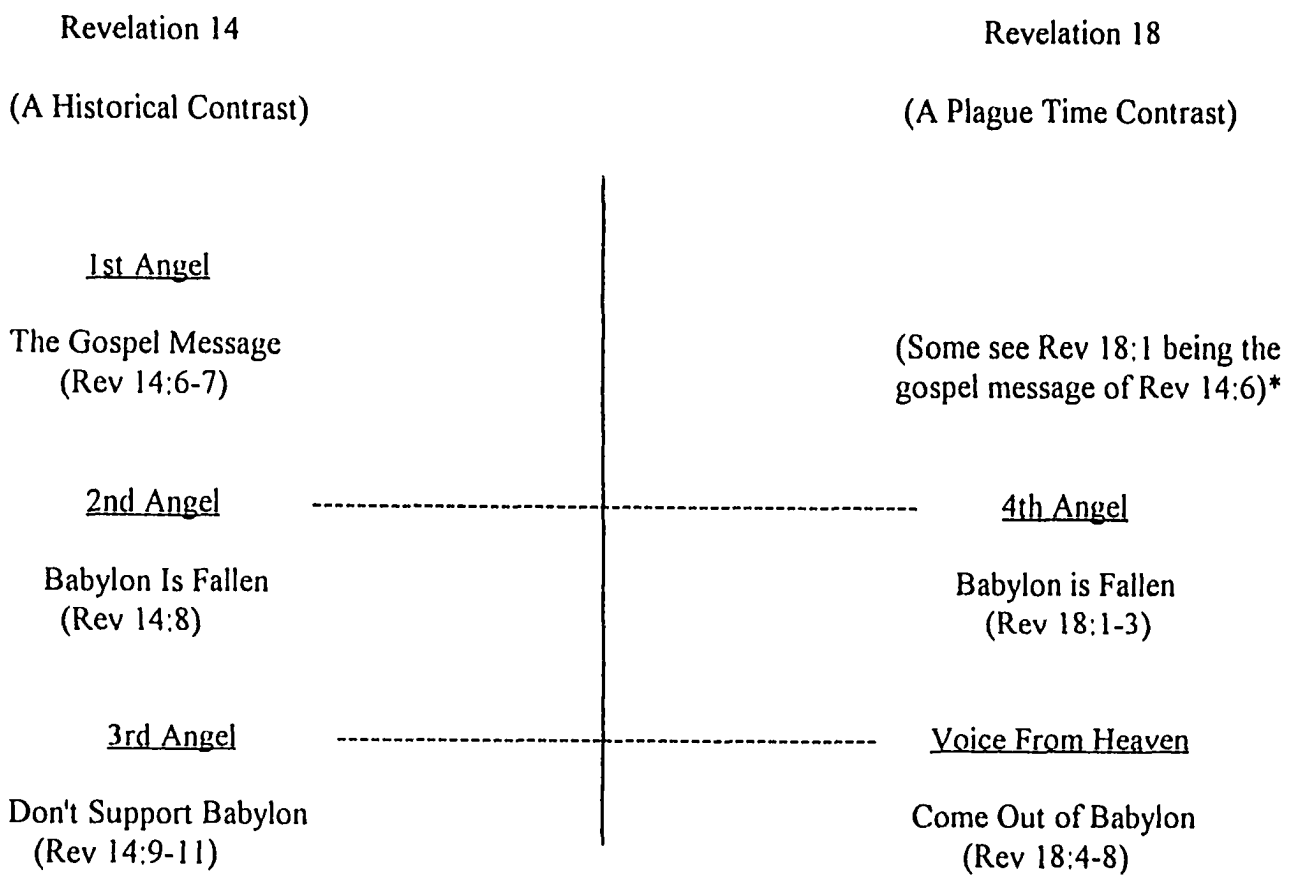

* See White, Selected Messages, 2:16, 104, 105.

Fig. 15. The angelic connections between Rev 14 and 18.

messages of both latter chapters in the two pairs indicates that both pairs of chapters are dealing with the Babylonian kingdom.

Further, the similarity between the latter chapters of both pairs reinforces the contextual need for seeing 13 as an earlier development of 17. This, scripturally, is sensible, since both latter chapters in each of the pairs point dramatically back to the preceding chapter in their condemnation of Babylon. The need for seeing 13 as an earlier development of 17 is further reinforced by the observation that the first pair (13/14) is found in the historical section of the Revelation chiasm, whereas the second pair (17/18) is found later in the apocalyptic section of the chiasm of Revelation.[1]

The significance of the pairs from a religious educational standpoint is that they provide a biblically based structural approach in analyzing the Babylonian imagery for transference of knowledge from one set of Babylonian imageries (i.e., chap. 13) to another set of imageries (i.e., chap. 17). The similar contextual settings of these two pairs (within a Babylonian indictment setting) as well as the similar handling of the Babylonian judgment being pronounced within both pairs lay a biblically rooted pedagogical foundation for the transference of knowledge from Rev 13 imageries to Rev 17 imageries.[2]

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[1]See the chiasm as presented by Strand, Interpreting the Book of Revelation, 52, 54. When considering Rev 17:1, Price notes that "the request 'come hither' implies that the angel means to transport John 'in spirit' away from his own day and age and carry him down to the very time when God is about to pour out the seven last plagues upon Babylon. It is from this point of time from which everything given here is seen by the apostle, not his own day under Roman persecution." Price, 190.

[2]Educationally speaking, the transference of knowledge is enhanced when a common handling of the material as well as a common structured approach is used within two different settings of the pairs (settings in time). See Daniel Tanner and Laurel N. Tanner, Curriculum Development (New York: Macmillan, 1980), 322.

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Thus, through the similar contextual setting of both pairs within a conflict setting of good and evil (separated only by time), the text of Revelation provides a structural pedagogical framework for transferring knowledge from one period of time (the historical time of Rev 13) to another period of time (the plague setting of Rev 17) through the comparison of 13 to 17 and 14 to 18.[1] This is very useful to the religious educator concerned with justifying a pedagogical approach taken when presenting Babylonian imagery. When combined with the chiastic setting of Revelation, these paired chapters help to lay a firm biblical foundation for any Babylonian-imagery presentation within the historicist tradition.

The Three Geographical Relations In Rev 13

Though crucial for the justification of a possible pedagogical structured approach in presenting the Babylonian imagery, the structured pairs approach is less significant than the geographical relationships discussed earlier. The same geographical relationships found in chap. 17 are also found in Rev 13. This similarity between the chapters is an extremely crucial point for this study, which helps to establish the biblical roots for identifying the three parts of Babylon, and which hermeneutically helps to root biblical imagery studies within the historicist tradition of interpretation.

The water-tiered relationship is seen in Rev 13 where the Leopardlike Beast rises

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[1]Here the vision can be seen as progressive in nature. The imageries of Rev 13 progress through time and are transformed into the imageries of Rev 17. This could be seen as an example of one of the basic presuppositions of the NT writers who saw Divine revelation as progressive in nature. See Holbrook, "Inspired Writer's Interpretation of Inspired Writings," 128. See also Damsteegt, 77.

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up over the waters of the sea,[1] something which this study recognizes as an earlier reflection of the later chap. 17 picture where "mystical" Babylon is portrayed over many waters.[2] Both in chaps. 17 and 13, the water-tiered relationship of a symbol is seen over many waters. See Fig. 16. As the city of Babylon is seen tiered over the many waters in chap. 17, so now in the earlier historical setting, the Leopardlike Beast is depicted tiered over (rising over) the many waters of the sea. Thus, in both chapters, the study recognizes the water-tiered relationship presented with the use of different imageries.

The land-tiered relationship is also seen in Rev 13. The Lamblike Beast, rising up out of the earth is seen as an earlier historical reflection of the daughter harlot cities which reside upon the earth around the mother city of Babylon in Rev 17 during the time of the seven last plagues. Again, in both Rev 13 and 17, symbols are used in a tiered relationship over the dry earth. Whereas in chap. 17, the central imagery picture, the daughter cities are observed tiered over the dry earth, in Rev 13 it is the Lamblike Beast that is tiered over the dry earth.

Further, in both chaps. 13 and 17, the imagery tiered over the earth lends indirect support to the imagery tiered over the sea. In Rev 13 the land-tiered Lamblike Beast indirectly supports the water-tiered Leopardlike Beast by causing the peoples of the world to worship (to indirectly support) the Leopardlike Beast and to create an image to the beast. In Rev 17, the land-tiered daughter cities indirectly strengthen the water-tiered city of Babylon by helping to nourish and defend the "great city" which is directly supported

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[1]Rev 13:1. Compare this rising up of the Leopardlike Beast to the action of the Lord Who sets "his hand also in the sea, and his right hand in the rivers" (Ps 89:25).

[2]Rev 17:1, 15, 18.

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THE WATER-TIERED RELATIONSHIPS OF REV 13 AND 17
(Same Relationship/Parallel Imageries)

(Revelation 13)	(Revelation 17)
The Leopardlike Beast (Rev 13:1)	The Mother City of Babylon (Rev. 17:1,3, 5-6, 15, 18)
Rises Up Over	Sits Over
The Sea	Many Waters/Scarlet Beast/ Peoples/Kings

THE LAND-TIERED RELATIONSHIP OF REV. 13 AND 17
(Same Relationship/Parallel Imageries)

(Revelation 13)	(Revelation 17)
The Lamblike Beast (Rev 13:11)	The Daughters of the Harlot (Rev 17 Iconographic Construct)
Rises Up Over	Pictured Over
The Earth	The Earth

Fig. 16. The water-tiered and land tiered relationships of Rev 13 and 17.

by the Euphrates River. Thus it is the indirect support of both the Lamblike Beast/ Daughter imageries as land-tiered imageries that encourage the peoples of the world to directly support the water-tiered Leopardlike/Great City imageries.

The spacial land/water distinction seen within the Rev 13 picture shows where the water's edge divides the sea boundary from the dry earth. Just as the dry earth shaped and supported the "many waters" of the Euphrates River in the central imagery picture of Rev 17, here in chap. 13 the earth shapes and supports the "many waters" of the entire sea. This study recognizes that in supporting both the many waters of the sea and the many waters of the Euphrates, the earth as a distinct "thing" identity is significant and distinct from the waters which it shapes and supports.[1] Further, this position would be verifiable within the historicist tradition where, historically, nature reinforces this distinction along with the Bible.[2]

The significance of the land/water distinction is that it divides the land-tiered imagery from the water-tiered imageries within both chaps. 13 and 17. See Fig. 17. This is very crucial for imagery understanding.

Looking first at Rev 13, the significance of the land/water distinction is brought out most explicitly by the Word of God. The Leopardlike Beast, as a water-tiered imagery over the sea, is separated from the Lamblike Beast imagery tiered over dry land.

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[1]In imagery studies this is consistent with Augustine's concept of "thing" signification being identified first, before "sign" signification can be achieved. See Augustine On Christian Doctrine 8-34.

[2]As religious educators, the value of the natural and the spiritual being combined in the studies of the people of God can be seen most clearly. See White, Fundamentals of Christian Education, 375. The natural and the spiritual tend to reinforce each other. See White, Education, 120, 128.

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REVELATION 13

The Leopardlike Beast	The Lamblike Beast
Over	Over
The Sea	The Land

REVELATION 17

(Same Relationship/Different Imageries)

The Harlot/Mother City	The Daughters
Over	Over
Many Waters (The Scarlet Beast)	The Land

Fig. 17. The spacial land/water distinction divides the imageries of Rev 13 and 17.

(Compare Rev 13:1 to 13:11.) By distinguishing between the land and the water dimensions of the total imagery picture of chap. 13, the Leopardlike Beast is distinguished from the Lamblike Beast through the spacial land/water distinction.

The same distinction between the land and water dimensions is seen in Rev 17, but with different imageries. In chap. 17, the harlot or city imagery, tiered over both many waters (or the Euphrates River) and the dry earth, is separated from the daughter cities, which are tiered over the dry land around the mother harlot city (see Fig. 6). Again, it is the spacial land/water distinction which separates the woman city imagery from the daughters (cities), something which historically can be verified as well within the historicist tradition.[1]

The flowing-water-support relationship, as the final geographical relationship previously discussed within the Rev 17 central imagery picture, is seen also in Rev 13 where the sea is depicted.[2] Here it is important to note that, generally, in sea imagery the unruly waters of the sea need to be controlled by the voice of God.[3] Thus the Word of

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[1]See Horn, 38-39; Krodel, 292, and Boardman, 237.

[2]In imagery studies, for an excellent discussion of the constant struggle between the sea imagery and land imagery within Scripture see: M. K. Wakeman, God's Battle with the Sea Monster: A Study in Biblical Imagery (Ann Arbor, MI: University Microfilms, 1970). Here water in biblical imagery is seen as having a variety of meanings with one of those meanings being its use for representing peoples or nations which oppose God or His people. See also Pss 93:3-4; 77:16; 32:6; and 182:15-17 and compare with Rev 17:15 where the harlot city is pictured sitting over the wicked multitude.

[3]"Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them" (Ps 89:9). (Compare to Matt 8:24-27 where Christ spoke to the angry sea and it became calm.) Further, Scripture is to rule the multitudes of the world, not the will of various rulers of mankind or the will of man in general. See Rev 19:11-13, 15. According to White, "'The way of man is not in himself: it is not in man that walketh to direct his steps'." Prophets and Kings, 421.

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God divides the sea imagery of the Old Testament[1] into different beast imageries[2] in the New Testament.[3] This is developed more fully in chapter 5.

Further, it is interesting to note that Scripture points out that to "seek after" the "harlot imagery," that is, to long for and to follow the harlot, is to have woe and tribulation[4] and to be as one who "lieth down in the midst of the sea."[5] This is developed more fully in chapters 5 and 6.

More specifically, the flowing-support relationship is observable where the waters of the sea support the rising Leopardlike Beast (in Rev 13:1). As already noted above, a similar relationship is found within chap. 17 where the waters support the city of Babylon.

Thus in both chapters waters can be seen supporting a water-tiered imagery.[6] In the case of chap. 17, the waters of the Euphrates support the City and Harlot imageries. In Rev 13, it is the sea that directly supports the Leopardlike Beast. Without the continual flowing water, the supported imagery would fall in their respective chapters or, as the biblical imagery would portray, lay down in the midst of the sea.[7] Thus in both chapters,

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[1]The Old Testament states that: "He divideth the sea with his power, and by his understanding he smiteth through the proud" (Job 26:12).

[2]The Old Testament also says: "So is this great and wide sea, wherein are things creeping innumerable both small and great beasts" (Ps 104:25).

[3]For a diagram of the textual dividing of the Sea by the Holy Scriptures, see Appendix XVI.

[4]Compare Prov 23:27 to Rev 17:1; see also Prov 23:29.

[5]See Prov 23:34, and compare to Ps 69:1-3. The saints in calling upon the Lord are rescued from the sea. See Pss 18:3-4, 13-21; 124:1-8; and 144:7.

[6]Compare Rev 13:1 to 17:1, 15 and 18.

[7]See Prov 23:34.

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the flowing-water relationship, as an active relationship, is vital for the survival of the water-tiered imagery.

The Significance of the Geographical Relationships

The three geographical relationships found in both Rev 13 and 17 are considered foundational to this study within the historicist tradition of interpretation. A number of factors should be considered.

Their Divine Origin

One theological significance of the three relationships is that as scriptural patterns they reflect the natural order of creation as well as the historical setting of the ancient kingdom of Babylon.[1] The same source of the natural creation is the same source of the Word of God.[2] Man can take no credit[3] for these geographical relationships of the creation.[4] Likewise the Bible, which was inspired by the Spirit of God which moved men

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[1]It is important to realize that "the natural and the spiritual are to be combined in the studies of our schools. . . . The same principles run through the spiritual and the natural world. . . . The author of nature is the author of the Bible. Creation and Christianity have one God." White, Fundamentals of Christian Education, 375.

[2]Biblically, this can be observed even in the words of Jesus who stated, "For I have not spoken of myself, but the Father which sent me, he gaveth me a commandment, what I should say, and what I should speak" (John 12:49). See also Jer 51:15-16.

[3]The idea that man can take no credit for the creation of nature can be seen in the book of Job where the Lord directly addressed Job by saying, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:4). Compare to vss. 38:8-40:2.

[4]According to Winckler, "the low land of the Euphrates . . . was once the most fruitful portion of the earth" (131). Baly noted that the Mesopotamian Valley formed the largest section of what is known as the 'Fertile Crescent'. The second largest section was the Nile Valley with both being connected by the third section, the Levant Coast or

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to speak of things unknown, glorifies the Lord as its source.[1] Thus, the will of man can take no credit for making Scripture.[2] This means that only the glory of God glorifies God in the final analysis.[3] Moreover, there is unity between the created works of God and the Word of God.[4] This study also recognizes this aspect through the workings of the geographical relationships within the Babylonian imagery.[5]

Thus, the connecting patterns for relating the imageries through pedagogy are seen as having a divine origin since they are found in nature as well as Scripture. This is very

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Palestine. To the east and north were mountains, and to the south was the desert and to the west was the Mediterranean Sea. It was also noted by the author that the Levant Coast, where historical Israel resided, was the bridge through which all the major trade routes went between Egypt and Mesopotamia, as well as a bridge for three continents: Africa, Europe and Asia. See Denis Baly, The Geography of the Bible (New York: Harper and Brothers Publishers, 1957), 6-7.

[1]Biblically this was revealed by Jesus where it is written, "My doctrine is not mine, but his that sent me. . . . He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and not unrighteousness is in him" (John 7:16b, 18).

[2]Biblically this can be seen in the words of Jesus where it is written, "I have many things to say and to judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him" (John 8:26). Compare to "then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28). Compare to John 8:38.

[3]Concerning this point Jesus says, "the Word made flesh," John 1:14, which spoke of the Heavenly Father (John 8:27), received glory from the Word which "was God." See John 1:1 and compare to John 17; Luke 9:29-35; Mark 9:2-7; and Matt 17:2-7.

[4]According to White, "Since the book of nature and the book of revelation bear the impress of the same mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths." Education, 128.

[5]White noted that "many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guidance of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure house of the word." Ibid., 120.

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useful to the religious educator concerned with validity of both the religious content, and the pedagogical method used.

The Geographic Relationships Reveal Two Similar Chapters (Rev 13 and 17)

The same geographical relationships identified in chaps. 13 and 17 are significant when formulating Babylonian imagery content for pedagogical purposes. When combined with the similarities of the two sets or paired chapters, and when considering the Babylonian indictment which occurs in both pairs, this study recognizes a strong biblical structural foundation for analyzing chaps. 13 and 17 imagery together.

Thus, the three geographical relationships found in both chapters help to construct and to bind the visual constructs of both chapters to each other. From a pedagogical standpoint this is useful for teaching.[1] This is developed and used more fully in chapter 5 where the teaching strategy is more fully developed.

The Geographical Relations Assist in the Transfer of Knowledge

As a mechanism for the transference of knowledge, the geographical relationships are of major importance to the religious educator concerned with teaching the Babylonian imagery. Here the geographical relationships contribute significantly to the pedagogical portfolio of the religious educator. This is possible since, historically, they can be seen as

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[1]In religious education, teaching through such identical relationships facilitates student comprehension. "Facts stand linked together in classes, groups, and systems; associated by likeness, by causation, by contact and environment. Each fact is related to innumerable other facts; each is a part of some larger truth which includes and explains it." Gregory, 70.

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a mechanism through which the voice of God, through the prophets, uttered pictorially to the ancient peoples of that day the future fall of the historical city and kingdom of Babylon. Today, these same relationships are used by inspiration to convey the message of the fall or judgment of apocalyptic (mystical) Babylon (Rev 17).[1]

These geographical relationships are considered here as constant and unchanging in their ability to relate the various elements of the Babylonian imagery. In the type and antitype relationship according to the historicist tradition, the geographical relationships remain constant and unchanging, thereby providing the "strong binding fiber" which provides concreteness to an interpretation of the Babylonian imagery. In using these relationships, the study combines the natural truths of the geographical relationships with the judgment picture of historical and apocalyptic Babylon.[2]

From a pedagogical standpoint, the same pattern of expression, through the use of the geographical relationships within both the Old and New Testaments, allows for the transference of Old Testament (historical) knowledge found in the Old Testament

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[1]See White, Education, 128. From an educational standpoint, for any occurrence of the transference of knowledge, the content (i.e., the Babylonian imagery in the Old and New Testaments) and the pedagogical method of handling the content (the usage of the geographical relationships in both Babylonian imagery settings) must be similar in nature for transference to occur. See Tanner and Tanner, 322. In education, the use of Babylonian imagery as signs is reflected in the second rule for teachers where analogies to more familiar facts and principles become signs or mechanisms for teaching unknown truths. Gregory, 20-21.

[2]The geographical relationships, as part of history, form the background from which exegesis draws out the permanent spiritual values. See Donald Guthrie, New Testament Introduction, Hebrews to Revelation (London: Tyndale Press, 1964), 295. Combining the natural laws of the geographical relationships with the central imagery picture of the city/kingdom of Babylon is a reflection of the pedagogical approach spoken of by White, who writes: "The natural and the spiritual are to be combined in the studies of our schools." Fundamentals of Christian Education, 375.

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Babylonian imagery to the New Testament (apocalyptic) setting of Rev 17 which is relevant to the learner today.[1] Transference can be seen occurring when the religious instructor moves from the known to the unknown through the process of relating items known to the items unknown.[2] Within this study, transference occurs when the familiar historical Babylonian imagery is utilized as the starting point from which the study moves to the unknown apocalyptic imagery through the familiar geographical relationships which are found in both the Old and New Testament settings.

Reflecting this approach Gregory states:

> Figures of speech, such as similes, metaphors, and allegories [here the study adds symbolism] have sprung out of the need for relating new truths to old and familiar scenes [here the study notes the Babylonian historical imagery] and objects [symbols such as cities, waters, the Euphrates River, etc.] and experiences [such as the historical judgment of Babylon by the Medes and Persians]. They are but so many attempts to reach the unknown [an understanding of the apocalyptic imagery of "mystical" Babylon]. They try to flash light from the old upon the new,[3]

In light of Gregory's statement, inspiration, in order to reveal the unknown through the known, relies upon objects and familiar scenes of the past "to flash light from the old upon the new."

As religious educators, these geographical relationships provide validity to religious instruction of Babylonian imagery within the historicist tradition while at the

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[1]In education, transference of knowledge requires that the content and method of handling the content needs to be the same if transfer is to occur. See Tanner and Tanner, 322.

[2]See Gregory, 6.

[3]Ibid., 62.

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same time laying a foundation for the transference of historical knowledge into the present-day reality of the learner.

The Geographic Relationships Act as Scriptural Ties

As scriptural ties connect different sets of imageries together through common relationships, a final significance of the geographical relationships shows they are powerful biblical hermeneutical tools for interpreting and understanding the Babylonian imagery. See Fig. 18.[1] By consistently connecting the different elements of the Babylonian imagery found within a judgment setting, these relationships provide stability to imagery interpretation while connecting different textual settings within the historicist tradition.

By connecting different textual settings, the geographic relationships reveal relational similarities and distinctions among the differing textual iconographic symbols. This allows for relational analysis of the various elements of mystical Babylon. This is crucial in teaching when beginning to relate the various individual elements to more well-known imageries for understanding.[2] In short, these three relationships should be used pedagogically to present the imagery of mystical Babylon in a systematic way which helps to facilitate an understanding of the three parts of the Babylon of Revelation.[3]

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[1]In biblical hermeneutics, this reflects the typological method of interpretation where typology is based on historical connections and is bound to the historical sense of Scripture." Hasel, "Principles of Biblical Interpretation," 187.

[2]See the fourth pedagogical presupposition in chapter 1. Also see Gregory, 5-6, 16.

[3]In teaching, in order to have retention and comprehension on the part of the learner, "the lesson must be held together by ideas that are related." Betz, 21.

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The Water Tiered Connection:

The Leopardlike Beast (Rev 13:1-3)	Harlot, Woman, City (Rev 17:1, 3, 15, 18)

The Direct Water Support Connection:

The Sea (Rev 13:1)	Many Waters, Scarlet Beast, Waters as Peoples, Kings (Rev 17:1, 3, 15, 18)

The Land Tiered Connection:

The Lamblike Beast (Rev 13:11-15)	The Daughters of the Harlot (Rev 17:5)

The Distinctive Land/Water Connection:

The Leopardlike Beast over water (Rev 13)	The Harlot/City/Woman over water (Rev 17)
The Lamblike Beast over land (Rev 13:11)	The Daughters of the Harlot over land (Rev 17 Pictorial Imagery)

Fig. 18. The geographical relationships as imagery connectors.

As hermeneutical tools within the Babylonian imagery, the study recognizes that the geographical relationships remain the same while the flowing imagery itself may change its form. This is seen most specifically later in this study when comparing Rev 17 to 13, where the same geographical relationships found in chap. 17 are used by inspiration to relate a different set of Babylonian imageries within a different contextual setting of time and place.

A Biblical Teaching Strategy Revealed

When recognizing the biblical contextual relationship that exists between chaps. 13 and 17, the significance of the geographical relationships found in both chapters, as hermeneutical devices, becomes paramount from a pedagogical standpoint because these three relationships are seen as connectors of imageries within the total Rev 13 and 17 setting. Here, the geographical relationships should be used as a teaching strategy for presenting the Babylonian imagery.

Such an approach is biblically sound because in both chapters the same geographical relationships relate the imageries of each chapter into clear and distinct biblical/contextual settings. By doing this consistently in both chapters with different sets of imageries, the geographical relationships as hermeneutical devices should be used as a teaching strategy. They provide a strong biblically rooted binding structural foundation for relating the imageries of chaps. 13 to 17 or vice versa within the historicist tradition. Chapter 5 seeks to develop this further.

It is also biblically sound to pedagogically use these geographical relationships from a hermeneutical standpoint as well. Waterhouse's technique of connecting the

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archeological tyches figures to Rev 13 and 17 helps to establish the geographical relationships within the historicist tradition by revealing their archeological as well as historical roots. In religious education, this is most beneficial when seeking to validate a biblically rooted teaching strategy, something which chapter 5 seeks to develop further as well.

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CHAPTER FIVE

TEACHING THE INTERNAL TEXTUAL IDENTIFICATION OF THE THREE PARTS OF MYSTICAL BABYLON (REV 16:19) WITHIN REVELATION 13 AND 17

Introduction

The geographical relationships are used pedagogically in chapter 5 as hermeneutical devices to identify five similar relational patterns between the imageries within both chaps. 13 and 17 of Revelation. These new relational patterns along with the geographical relationships become the basis for a comparative approach for teaching the identification of the three parts of Babylon (Rev 16:19).

This chapter is divided into five main sections. Each one should be considered a progressive step toward teaching the three parts of Babylon.

The first section discusses (1) the distinction and similarities between Rev 13 and 17, (2) the time distinction between chaps. 13 and 17, (3) the elements of Rev 13 that depict Babylon prior to the seven last plagues and those of Rev 17 that depict Babylon during the plague period, and (4) the five similar biblical patterns between Rev 13 and 17 identified as the water-tiered pattern, the direct-water support pattern, the land-tiered pattern, the indirect-support pattern, and the land/water distinction pattern. Two similar separation patterns in both chaps. 13 and 17--the land/water separation and the tiering separation--close out this section.

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The second section presents a description of three distinct biblical clusters or groupings of the imagery found in both Rev 13 and 17 which fall into one of three distinctive clusters: the water-tiered cluster, the direct-support water cluster, and the indirect-support (land-tiered) cluster.

Here one must ask, How are the imageries of Rev 13 and 17 categorized according to the biblical imagery context? An intentional categorization of the imagery of mystical Babylon must be considered in any teaching of this imagery.

The third section considers the distinctive identity of the Scarlet Beast from that of the Leopardlike Beast. The unique textual setting of the Scarlet Beast is important to the overall teaching of the Babylonian imagery.

The fourth section presents a pedagogical concern regarding the drying up of the mystical Euphrates River. Though there is a withdrawal of support from the city, the waters remain, something educators need to reflect in their teaching.

The fifth section completes the broad biblical teaching strategy of the three parts of Babylon both historically (Rev 13) and apocalyptically (Rev 17).

Throughout this chapter, the hermeneutical nature of the geographical relationships found within both Revelation chapters gives unity to this study within the historicist tradition. It is here that these three geographical relationships can be used pedagogically as hermeneutical devises in analyzing chaps. 13 and 17.[1]

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[1]In biblical hermeneutics, the repetition of the same geographical relationships found in Rev 13 and Rev 17 with different imageries reflects the "Repetition Principle," "that principle under which God repeats some truth or subject already given, generally with the addition of details not before given." Hartill, 95. This repetition can be seen also as a reflection of the "recapitulation approach" where repetition as well as a reflection of the "Progressive Mention Principle" where "God makes the revelation of any given truth

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From a pedagogical standpoint, the three geographical relationships provide a broad teaching strategy for structuring the imagery material into a systematic, logical sequence which reflects the biblical text.[1] Here biblical hermeneutics guides the religious educator in developing a hermeneutically sound interpretation of the identity of the three parts of Babylon while at the same time aiding in structurally developing a teaching strategy which is rooted within the historicist tradition.[2]

Also an awareness of the biblical hermeneutical nature of the geographical relationships on the part of the learner firmly establishes an understanding of Babylonian imagery instruction within Scripture according to the historicist tradition. This should be a primary goal for the religious educator.

Teaching according to the Word of God cannot be overstressed.[3] The primary focus of this chapter is on chaps. 13 and 17 of Revelation with the historical elements and

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increasingly clear as the Word proceeds to its consummation." Ibid., 73.

[1]When using the geographical relationships as organizers of the various biblical imageries, it is important that "Christian education is most effective when it is carried out in systematic ways. . . . There is also a need for logical curriculum development geared to the logical unfolding of the content being learned." Downs, 135.

Further, this study recognizes that for religious education to be a biblically based education, the teaching strategy also must be rooted biblically. Here the geographical relationships themselves as organizers of the various biblical imageries found within the Scripture help to assure the religious educator of a biblically based teaching strategy.

[2]In biblical hermeneutics this is a reflection of the fact that exposition (or communicating the meaning of a text) is built upon pedagogy which in turn was built upon theological correlation (content), exegesis (comprehending the content), observation (seeing the content), and hermeneutics (principles for comprehending the content). See Zuck, 20-21.

[3]This study uses biblical hermeneutics as a primary foundation for this type of study. Note the first pedagogical presupposition presented in chapter 1 and compare to Isa 28: 9-10.

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the iconographic pictures acting as reinforcement.

Teaching Distinction and Similarities Between Rev 13 and 17

When using the three geographical relationships as hermeneutical devices in analyzing both chaps. 13 and 17 of Revelation, a certain distinction and a number of similarities can be taught.

Teaching the Distinction of Time

The distinction of time can be taught in two specific ways.

The Strand Chiasm (see Fig. 19), through a structural textual approach, teaches that Rev 13 occurs prior to Rev 17 in timing. This is done by showing that Rev 13 is structurally found within the historical section of Revelation whereas Rev 17 is within the apocalyptic (end-time) section. Thus, Rev 13 is within a historical sequence of events that begins with chap. 12 and ends with Rev 16, where the seven last plagues are described. Rev 17 occurs textually after the seven last plagues have been described in chap. 16.

The significance of the Strand chiasm is that Rev 13 should be taught as an earlier development which is parallel to Rev 17 within the structural chiasm. Timewise, this is interesting. According to this chiasm, Rev 13 is a pre-plague view of the kingdom of Babylon: Rev 17 depicts the same kingdom of Babylon but later, during the plague-time period of the apocalypse.

The Angel of Rev 17:1 is the second textual evidence for teaching the distinction of time. The words, "And there came one of the seven angels which had the seven vials," reveal that the angel showing the apostle Rev 17 is a plague angel who is revealing the future "judgment of the great whore," something which, according to the biblical text,

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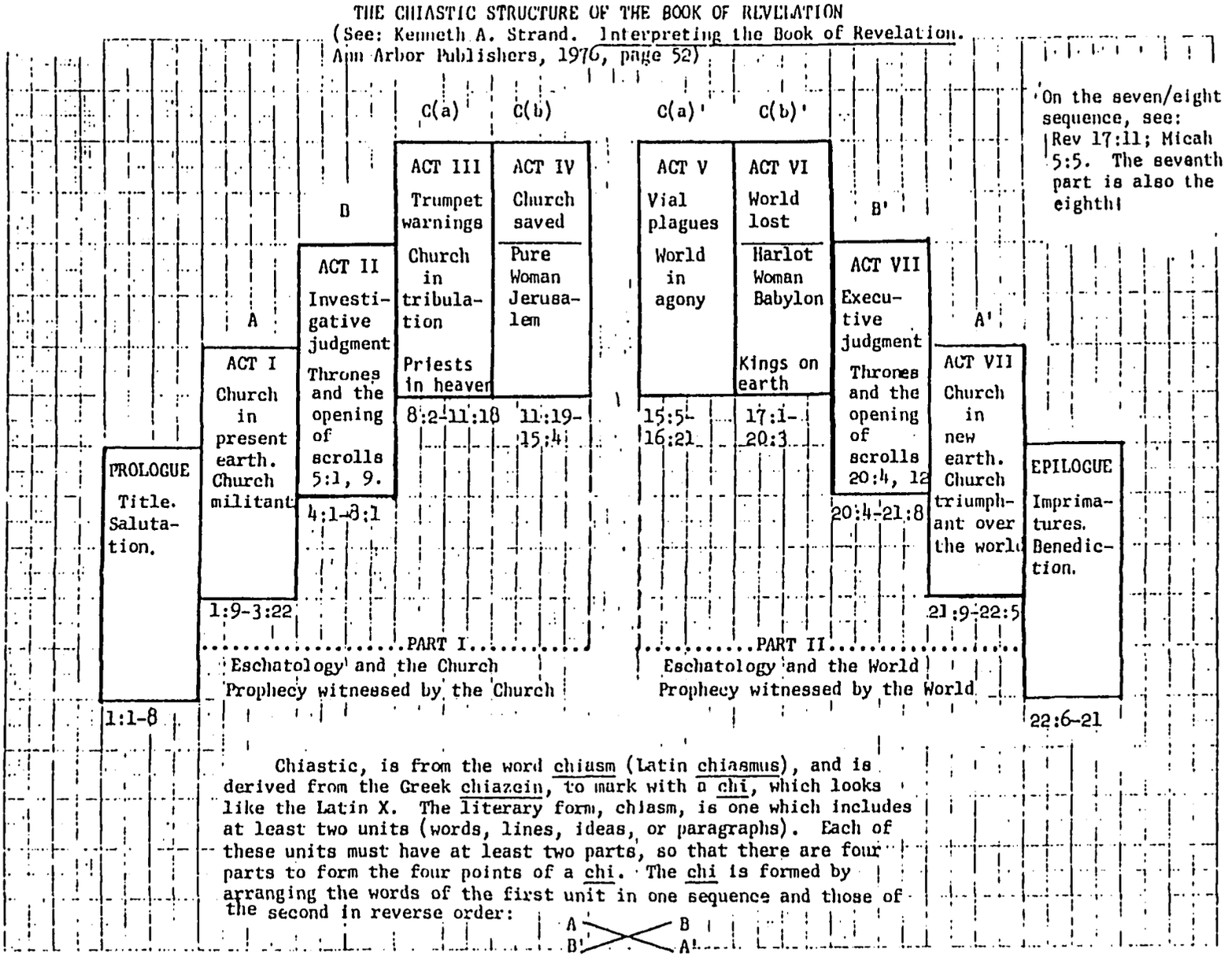

Fig. 19. The chiastic structure of the book of Revelation.

occurs during the seventh plague (Rev 16:17-19).

This plague setting of Rev 17 is quite a contrast to Rev 13, where John beheld the rise of the Leopardlike Beast over the Sea. Here in Rev 13, neither the plague period nor the angel of the seven last plagues is mentioned.

What is important about this distinction of time between Rev 13 and 17 is that the imageries in Rev 13 (Fig. 13) should be taught as historical imageries prior to plague time, whereas the imageries in Rev 17 (Fig. 6) should be taught as plague-time imageries. When seeking to identify the three parts of Babylon pedagogically, the time distinction should be kept in mind. Rev 13, as a historical pre-plague view of the kingdom of Babylon, should be taught as depicting the three parts of Babylon prior to the plagues. Rev 17, as a plague-time view of the kingdom of Babylon, should be taught as depicting the three parts of Babylon during the plague period.[1] This time difference helps students to understand the nature of both chapters as well as the similarities and differences of the imageries involved.

Teaching the Similarities between Rev 13 and 17

The three geographical relationships reveal five similar relational patterns in both chaps. 13 and 17. See Fig. 20. These relational patterns aid the interpreter to identify the imagery. For the religious educator, these relational patterns help to facilitate a teaching

[1]According to LaRondelle, "Rev. 17 provides a dramatic explanation of the sixth and seventh plagues of Rev. 16." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 389.

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(Revelation 13)	(Revelation 17)
The Water-Tiered Pattern	The Water-Tiered Pattern
The Leopardlike Beast over the Sea	The Woman (City) over Many Waters
The Direct-Water-Support Pattern	The Direct-Water-Support Pattern
The Sea directly supports the Leopardlike Beast	The Many Waters directly support the Woman City imagery
The Land-Tiered Pattern	The Land-Tiered Pattern
The Lamblike Beast over land	The Daughters (Cities) of the Harlot over land
The Indirect (Land-Tiered) Support Pattern	The Indirect (Land-Tiered) Support Pattern
The land-based Lamblike Beast indirectly supports the water-supported Leopardlike Beast	The land-based Daughter Cities (The personified satellite colonies) indirectly support the harlot/mother/city over many waters
The Land/Water Distinctive Pattern	The Land/Water Distinctive Pattern
Land and water are seen as distinct.	Land and water are seen as distinct.

Fig. 20. The five relational patterns (same patterns, different imageries).

strategy for presenting this imagery through a biblically based comparative-teaching procedure.[1]

The water-tiered pattern is the first similar relational pattern revealed between chaps. 13 and 17. Chapter 4 of this study notes that the Leopardlike Beast of Rev 13:1, the Harlot = Woman = the City (or, the Harlot/Woman/City) symbols of Rev 17:1, 15, 18 are all water tiered, that is, they find their foundational base upon waters[2] (Fig. 16, top). Thus in Rev 13:1 the Leopardlike Beast is portrayed rising up over the Sea. Likewise, the Harlot of Rev 17:1 is portrayed over Many Waters. Therefore, Rev 13 and 17 have water-tiered imageries as a biblical similarity.[3]

This water-tiered pattern found in both chapters can be taught as a pattern that connects imageries of chap. 13 relationally to imageries of chap. 17 (Fig. 18). Keep in mind the distinction of time already discussed; the top imageries consisting of the Leopardlike Beast and the Woman can be taught parallel to each other. Second, the Sea of Rev 13:1 can be taught parallel to the many waters of Rev 17:1.

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[1]Here it is important to recognize that truth is taught through known truths. See the fourth pedagogical presupposition presented in chapter 1.

[2]The water-tiered pattern in Rev 17 has been noted by others, though their identification of the Scarlet Beast imagery tends to differ with this study. One good example is the following: "The main distinction within Babylon is between the city and the waters, between Babylon and the Euphrates, between the harlot and the beast with the ten horns." Hans K. LaRondelle, "Contextual Approach to the Seven Last Plagues," in Symposium on Revelation (Silver Spring, MD: Review and Herald Publishing Association, 1992), 2:146-147. LaRondelle continued by identifying the harlot imagery part of Babylon with apostate catholic systems while the Scarlet Beast he saw as the civil power of Babylon. Ibid. This identification was similar to the position taken by Louis Were, The Woman and the Resurrected Beast, 1952.

[3]See Appendix XV.

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The water-tiered pattern can be taught historically also. When observing the central imagery picture of Rev 17 (Fig. 6), one should note that the historical city of Babylon was situated over the Euphrates River.

Further, when considering the historical setting of Rev 13 along with its iconographic picture (Fig. 13) (within the historical section of the Strand chiasm, Fig. 19), the Leopardlike Beast can be taught as a historical identity which is water tiered.

Thus within both Rev 13 and 17 iconographic pictures, according to the historicist tradition, one can teach a water-tiered pattern where the Leopardlike Beast (Rev 13:1) and the city of Babylon (Rev 17), as historical symbols, are tiered over water. In other words, the Leopardlike Beast and the Harlot/Babylon possess a homologous relationship, corresponding in their position, structure, and character.

The direct-water-support pattern is the second similar relational pattern that the geographical relationships reveal between chaps. 13 and 17. It can be taught through both chapters that the foundational "waters" directly support other symbolic figures which are tiered over them (Fig. 18 and 21). In Rev 13:1 the Sea supports the water-tiered Leopardlike Beast. In Rev 17:1,15, the Many Waters and waters of people directly support the Harlot of Rev 17:1. Thus, a second biblical connecting pattern is found between Rev 13 and 17 since both chapters have water symbols that directly support their respective water-tiered imageries.[1]

Within the historicist tradition, the direct-water-support pattern can be taught

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[1]For the religious educator concerned with teaching the direct-water-support pattern, the water-tiered pattern and the flowing-water-support pattern (both discussed in chapter 3) can be used.

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historically. When viewing the central imagery picture of Rev 17 (Fig. 6) from a historical perspective, the city of Babylon is supported directly by the waters of the Euphrates River which flow under the walls of the city.

Further, when considering the direct-support pattern and the historical setting of Rev 13, along with its iconographic picture (Fig. 13) within the Strand chiasm (Fig. 19), it can be taught that the iconographic pictures of both chapters depict water imageries which directly support their respective water-tiered imageries (Fig. 18) within the historicist tradition.

The land tiered pattern is the third similar relational pattern that the geographical relationships reveal between Rev 13 and 17 (Fig. 16, bottom). In the Rev 13 iconographic picture (Fig. 13), the Lamblike Beast (Rev 13:11) is exclusively land tiered. In the scene presented in Rev 17 (Fig. 6), the daughter-hamlets of the mother-city Babylon are tiered over land. While this is not explicitly said to be the case in Rev 17, such a conclusion is made evident, not only because the Lamblike Beast and the Daughters are homologous, but also because only the Harlot is said to be situated upon "waters" (Rev 17:1). Furthermore, within the Hellenistic, iconographic tradition of personifying a city as a Woman, the Woman (Hellenistic Tyche) almost invariably is placed upon "waters," while in every case, her associated attributes are place on land. (Compare the illustrations of tyches appended to Exhibit A.) Thus both chapters have land-tiered imageries.

This land-tiered relationship can be taught historically as well, for as the daughter cities of the ancient kingdom of Babylon were built near the river, the capital city of Babylon actually straddled the river, allowing it to flow through the city walls.

The indirect support pattern is a fourth similar relational pattern that the

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geographical relationships reveal between Rev 13 and 17. In Rev 13, the physically land-based Lamblike Beast (13:11) through its words and actions indirectly lends its support (13:12) to the physically sea-based Leopardlike Beast (13:1). Indirect implies support through words or deeds in contrast to direct support, which consists of a physical foundational support. In the Rev 17 iconographic picture, the land-based daughter cities, as homologues of the Lamblike Beast, may also be thought of as indirectly supporting their mother Babylon as "colonies," which help to expand and strengthen the central position of the mother-metropolis (see Fig. 21). Here, both chapters have land-based imageries that indirectly support their respective water-tiered imagery which resides over water.

This indirect-support pattern can be taught historically. Note that the historical Babylon, which straddled the Euphrates, was indirectly supported by the Daughter Cities which themselves sat on dry land round about Babylon, forming the kingdom of Babylon.[1]

The land/water distinctive pattern is a fifth similar relational pattern which the geographical relationships provide between Rev 13 and 17. Both chapters reveal a distinction between land and water in the imagery of the kingdom of Babylon.

This pattern can be taught through a recognition of the land/water "thing" signification. Rev 13 presents the "thing" signification of land from water (Fig. 11). Land

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[1]The key to understanding the indirect-support pattern is to comprehend the distinction between land-based imageries and water-based imageries, something which the historical record and the biblical record both reveal. Historically, the city of Babylon was unique from the lessor towns of Babylon in that it straddled the Euphrates River, something the other cities did not do. It is this distinction, which is carried over into the imagery by the Word of God, that makes the mother of harlots unique from the daughter harlots within the biblical iconographic pictorial imagery of Rev 17. (Compare the iconographic picture of Rev 17 to Rev 17:1, 5, 15, 18).

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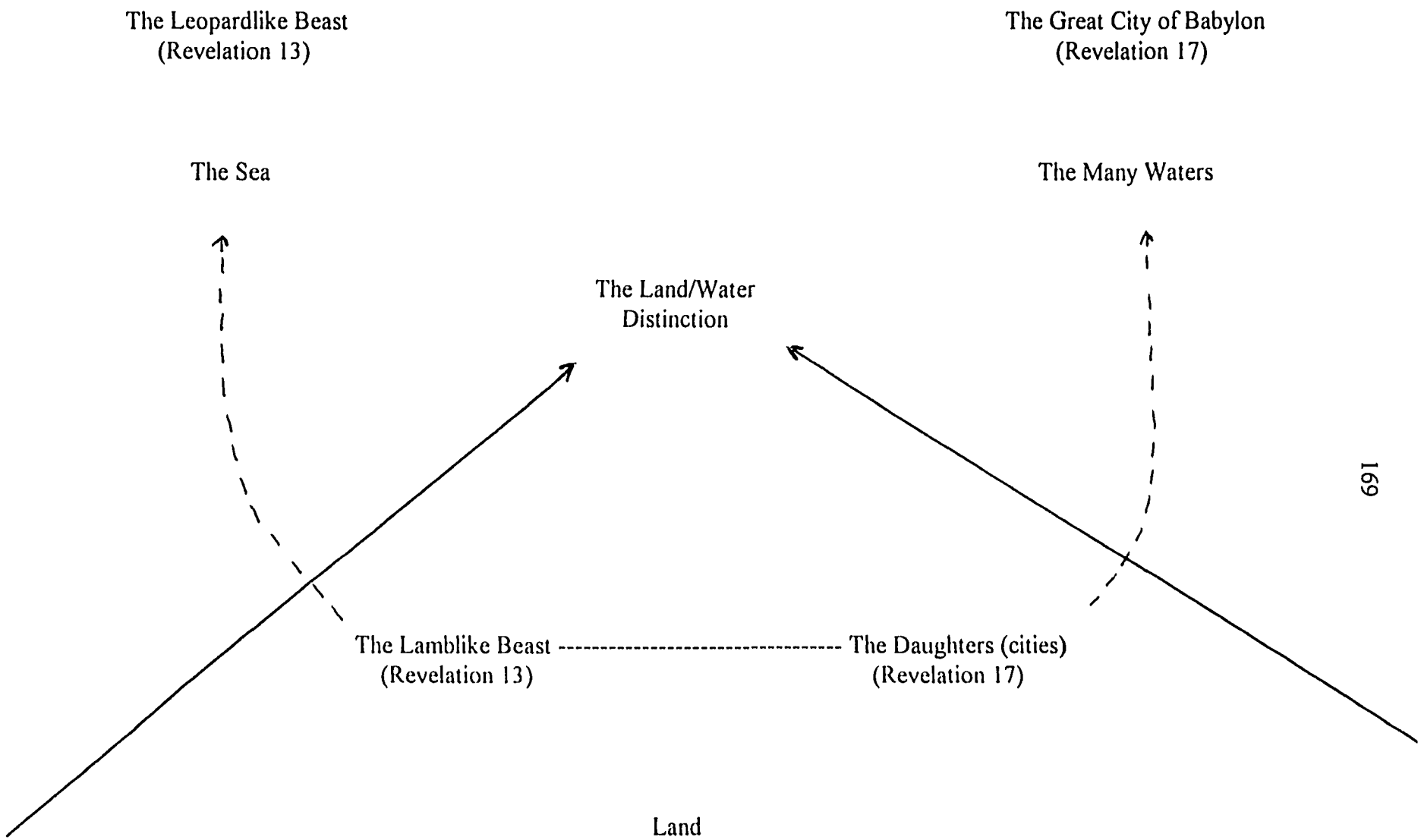

Fig. 21. The indirect support pattern and the land/water distinction pattern.

and water are distinctive imageries that cannot be combined.[1] When looking at land and water imagery itself biblical separation is made between the water over which the Leopardlike Beast rises (Rev 13:1) and the land over which the Lamblike Beast rises (Rev 13:11). Here the study recognizes the thing significance of water imagery from that of land imagery.[2]

It is the "thing" signification of land from water that separates the Lamblike Beast from the Leopardlike Beast, and the mother city from the daughter cities. Here the study suggests that the land/water distinction found in both chaps. 13 and 17 needs to be considered when teaching the textual setting of the various imageries of Babylon.

Within the historicist tradition, the land/water distinctive pattern can be taught historically. This pattern can be taught historically by observing the central Rev 17 picture (Figs. 6, 7) and comparing it to a map of the historical kingdom of Babylon (Fig. 10). It is the land/water distinctive pattern which helps to distinguish the mother city of Babylon which resided over the Euphrates River and dry land from the daughter cities which were land based.

Further, when considering the land/water distinction and the historical setting of Rev 13 within the historical section of the chiasm advocated by Dr. Strand (Fig. 19), one can teach that both chapter iconographic pictures (as historical pictures) divide water-based imageries from land-based imageries within the historicist tradition.

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[1]Compare Rev 13:1 to 11. Also note Rev 12:15-16 where the Earth is a personification who fights the "waters."

[2]In biblical hermeneutics, this approach reflects the influence of the "Discrimination Principle." One must make a distinction where the Word of God makes a distinction. See Hartill, 30.

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The Pedagogical Importance of the Similar Connecting Patterns

These five similar relational patterns of the imageries found within the Scriptures (Fig. 20) are very significant from a pedagogical standpoint. First, from the biblical and the historicist tradition, they reinforce the notion of comparative teaching of chaps. 13 and 17 to aid comprehension.

Second, the five similar relational patterns actually divide the imageries of both chapters the same way.

The land/water separation as the first division is caused by the land/water distinction which actually divides all the imageries of Rev 13 and 17 into two specific groupings--land or land supported and water or water supported (Figs. 11, 12, 21). Here land and water can be taught as distinctive elements which themselves support distinctively different imageries.[1] See Fig. 22. Both distinctions are pedagogically significant when teaching the contextual setting of the particular imagery found in Rev 13 and 17.

The tiering separations as the second division are caused by the land/water distinction. The land/water distinction actually divides certain water-tiered imageries from land-tiered imageries. See Fig. 23. This distinction is significant when teaching the contextual setting of a particular imagery concerned.

So far this chapter presents five distinctive connecting patterns (Fig. 20): (1) the water-tiered pattern, (2) the direct-water-support pattern, (3) the land-tiered pattern, (4)

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[1]This approach reflects the influence of the "Discrimination Principle." See Hartill, 30. The distinction between water and land made within the Babylonian imagery in Rev 13 cannot be ignored when analyzing the Babylonian imagery of Rev 17.

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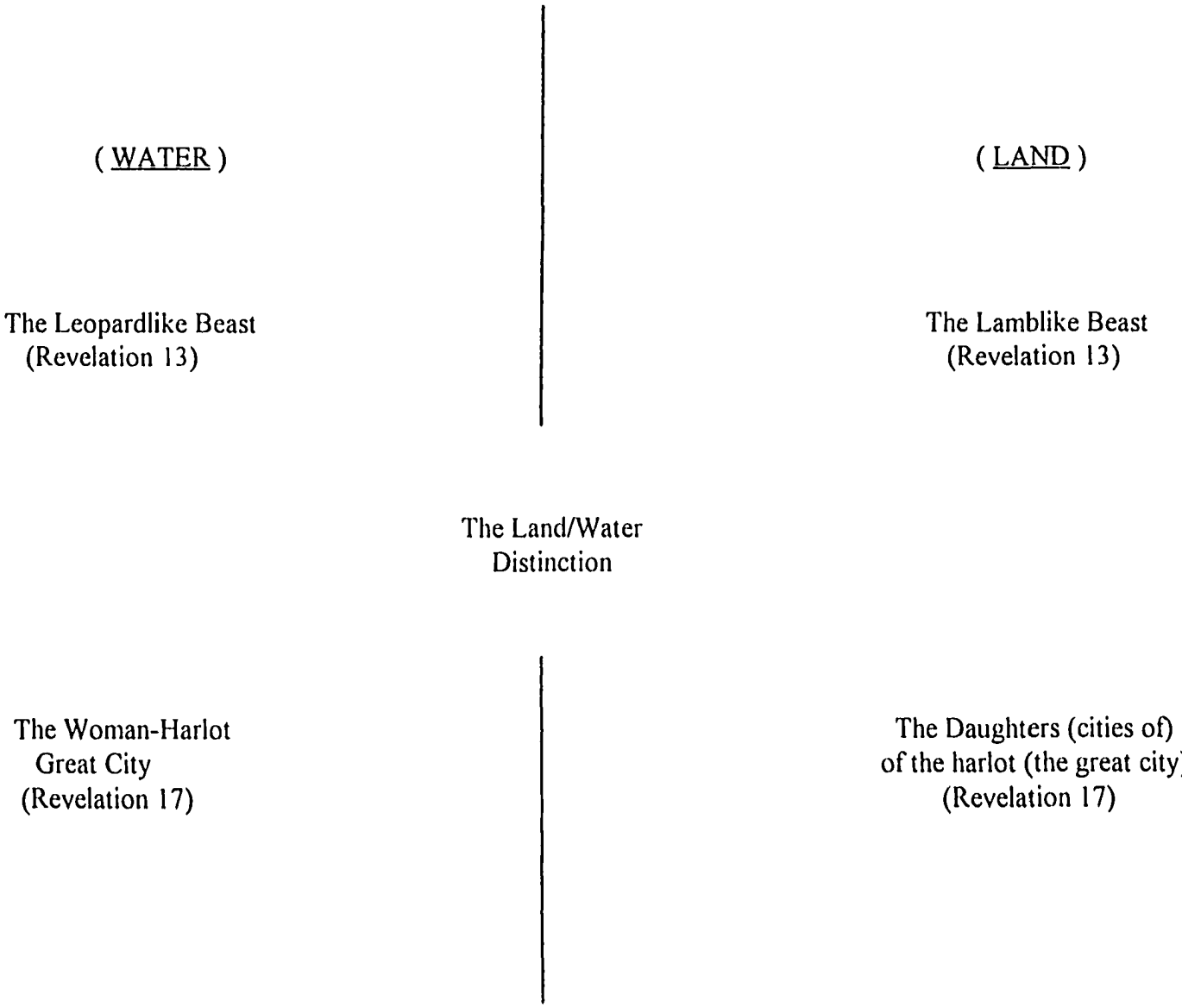

Fig. 22. Water-based imageries/land-based imageries (within the Rev 13 and 17 iconographic pictures).

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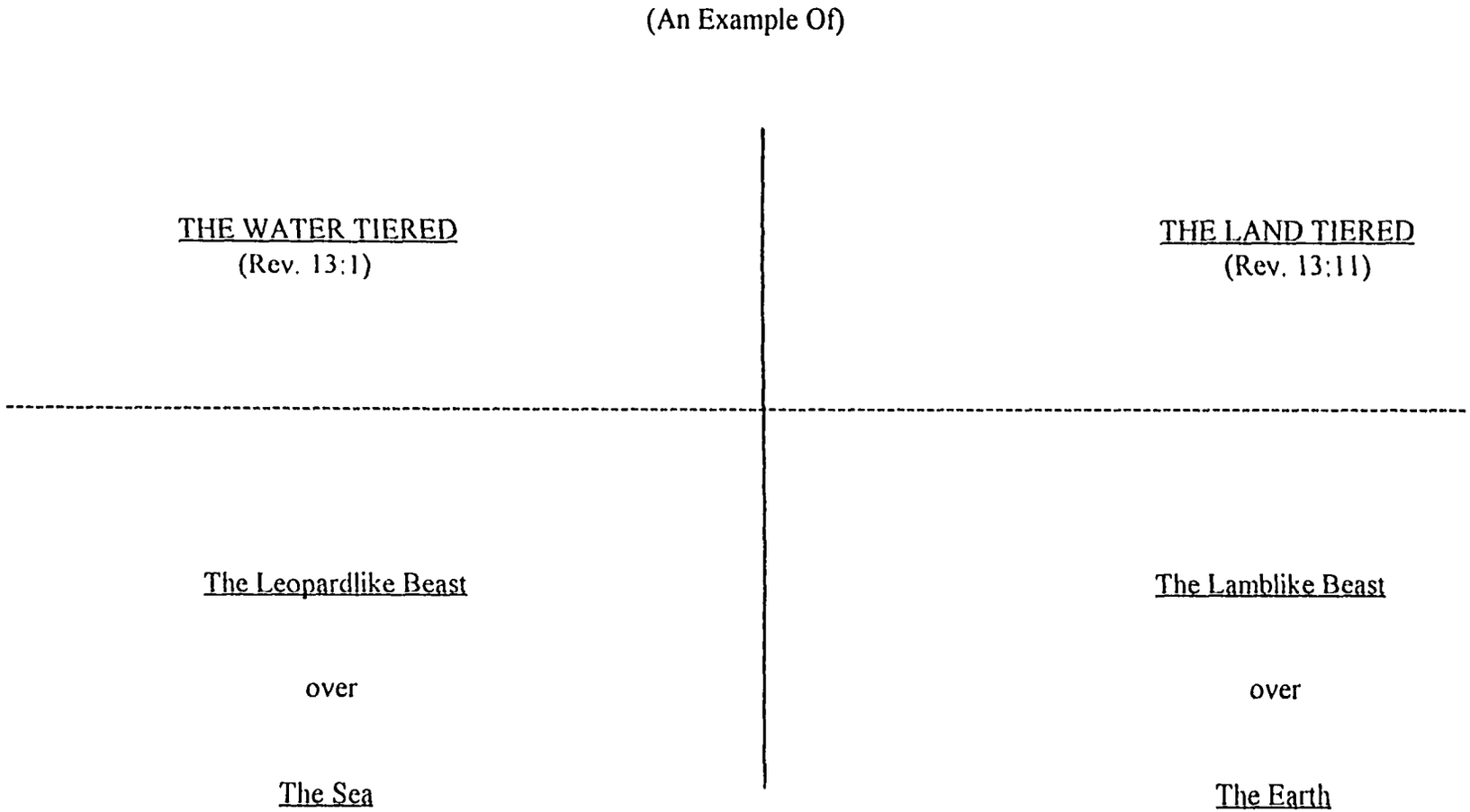

Fig. 23. An example of the tiering separation caused by the land/water distinction.

the indirect-land-tiered-support pattern, and (5) the land/water distinctive pattern.

Through these five similar patterns, two distinctive separative qualities, preserved by the three geographical relationships, were presented: (1) the land/water separation and (2) the tiering separation.

When we recognize these five similar patterns along with the two distinctive separative qualities, I suggest that, where interpretation and pedagogy are primarily based upon the biblical text, Christian religious education is distinguished from the broader field of education in content and procedure.[1] Also, biblical hermeneutics should be considered an essential component for Christian religious education.

Now we are ready to use these relationships as hermeneutical devices to group the imageries of Rev 13 and 17 into three main clusters for analysis.

Three Main Clusters for Categorizing the Mystical Babylonian Imageries

The three geographical relationships, the five similar patterns, and the two distinctive patterns, as hermeneutical devices, aid pedagogically in identifying three main clusters within which all the individual imageries of Rev 13 and 17 can be placed. See Fig. 24. In this section we observe that these three clusters can be taught from the biblical text and the central pictorial constructs of both chapters (Figs. 6, 13).

A Description

The water-tiered cluster, as the first cluster for categorizing these Babylonian

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[1]The Word of God here is considered the foundation which guides in interpretation and pedagogy. Compare 2 Tim 3:16-17 and Prov 4: 20-21, 1: 23 and the first pedagogical presupposition presented in chapter 1.

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The Water-Tiered Cluster:

(Leopardlike Beast)	(The Harlot)	(The Woman)	(The Great City)
over sea, over 13:1	over many waters, over 17:1	over scarlet beast, over 17:2	over waters-kings, over 17:15,18

The Direct (Water) Support Cluster:

(The Sea)	(The Many Waters)	(The Scarlet Beast)	(Multitudes, peoples)
directly supports Leopardlike Beast 13:1	directly support the great harlot 17:1	directly supports the woman 17:2	directly support the harlot 17:15

The Indirect (Land Tiered) Support Cluster:

(The Lamblike Beast)	(The Daughters/lesser cities of Babylon)
over land Indirectly Supports Leopardlike Beast 13:12	over land Indirectly Support the Harlot, Woman [See The Central Imagery Picture and compare to Rev 2:20-23]

Fig. 24. The three clusters: The "Harlot," the "Woman," and the "Great City" found in Rev 17 constitute a single entity, a single figure.

imageries, separates the Leopardlike Beast (Rev 13:1) and the Great City (Rev 17:18) from the other imageries through the water-tiered pattern discussed above (Figs. 6, 13, 20). Only the top imagery of the water-tiered pattern is included in this cluster. All imageries found in this cluster are water tiered over water imageries.

In the biblical text, the Harlot of Rev 17:1, 15 (tiered over water) = the Woman of 17:2 (water tiered over the Scarlet-Water-Beast) (Table 3). These two imageries are the only imageries of Rev 13 and 17 besides the Leopardlike Beast and Great City imageries which are portrayed by Scripture as being water tiered (compare Table 3 to Fig. 20, and Fig. 6 to Fig 13). Thus these two imageries are included in the water-tiered cluster, i.e., the Leopardlike Beast (13:1), the Harlot (17:1, 15), the Woman (17:2), and the Great City (17:18).

The direct-water-support cluster, as the second cluster for categorizing these imageries, separates the Sea of Rev 13:1, the Many Waters of Rev 17:1, 15 (portrayed as the Euphrates River in the central picture and personified as the Scarlet Beast), and the Scarlet Beast of Rev 17:3, 7 from the rest of the imageries (Fig. 24). These (Sea, Many-Waters/River/Scarlet Beast) constitute "water-foundations": the Leopardlike Beast tiered above the Sea and the Harlot tiered above the personified Euphrates River (Fig. 16, upper half).

All imageries found in this cluster can be taught as being directly underneath their respective water-tiered imageries (Table 3, Fig. 9). Thus, the Sea, which directly supports the Leopardlike Beast (Rev 13:1), and the Scarlet Beast, which directly supports the Woman (Rev 17:3), and the Many Waters, which directly support the Harlot (Rev

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17:1, 15), are found in the direct-support cluster. It is important to see the Scarlet Beast here as a water imagery.[1]

This cluster reflects the biblical and historical direct-support pattern already discussed. Each imagery in this cluster can be taught biblically and historically to support directly their respective water-tiered imageries.

The indirect support (land-tiered) cluster separates the Lamblike Beast of Rev 13:11 and the Daughters (lesser towns) of the harlot-mother city of Babylon (the Daughters being implied in Rev 17:5) from the rest of the imageries, since only they are portrayed in Scripture as being tiered over land and indirectly supporting their respective water-tiered imageries (Fig. 21). No other imageries within chaps. 13 and 17 fit this cluster (Fig. 16, bottom half).

This cluster reflects the biblical and historical indirect-support pattern discussed above. Each land-based imagery found in this cluster can be taught biblically and historically as indirectly supporting their respective water-tiered imageries. The Lamblike Beast over land supports indirectly the Leopardlike Beast, which rises up over the sea in

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[1]It is important to realize that water imagery within the Word of God can represent beast or dragon personifications or multitudes of peoples or nations. See Rev 17:15; also, Wakeman, God's Battle with the Sea Monster: A Study in Biblical Imagery. Thus, the scarlet dragon beast is a personification of water, a water imagery which moves over the land. The ancients customarily personified bodies of water as dragons. See Waterhouse, "The River Dragon," 621-638.

In ancient Norseman mythology, "a 'fire-breathing dragon' was a serpentine-shaped procession of the enemy on horseback coming down out of the hills through the mist while carrying flaming torches. During the battle the torches were used to set fire to the Norsemen's villages." Dawn Gordon, The Historical Significance of Beowolf (Galesburg, IN: By the author, 1994), 2. This is quite interesting when pictorially comparing Rev 17:15 where waters are defined as peoples, multitudes, nations, and tongues, to Rev 16:2, where the River Euphrates flows under the city of Babylon.

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Rev 13:1, and the daughter cities over land support indirectly the mother of harlots sitting over many waters in Rev 17:1, 5, 15, 18 (Fig. 21).

The land/water distinction discussed above pedagogically distinguishes this land-tiered, indirect-support cluster contextually from the other two clusters in two ways. First, the water/land distinction divides imageries over water from imageries over land (Figs. 17, 11, 12). Whereas the water-tiered cluster consists of imageries over water and the direct-water-support cluster consists of water imageries that directly support their respective water-tiered imageries, the indirect-support cluster consists of land-based imageries that support indirectly the water-tiered imageries of the first cluster (Fig. 21).

Second, the land/water distinction, by dividing water from land, can be used pedagogically to divide the Scarlet Beast (located in the direct-water-support cluster) from the Lamblike Beast (located in the indirect-support cluster) (Figs. 24, 25, 17). The Scarlet Beast, as a water beast (Figs. 27, 28), can be distinguished, pedagogically, by the identification of the Lamblike Beast portrayed as rising up over land (Fig. 13), whereas the Scarlet Beast can be taught geographically within the water imageries and directly underneath the woman imagery which is portrayed also sitting over many waters.[1] See Fig. 25. A systematic way to teach the identity of the Scarlet Beast is

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[1]Here an understanding of water imagery personified as beasts, combined with the distinction of the Lamblike Beast rising up out of dry land, and an understanding of the land/water distinction helps to separate these two beast imageries and to perceive them visually within their respective proper settings within the broad Babylonian imagery. This coupled with the fact that the Lamblike Beast indirectly (Rev 13:12) supports the double-tiered Leopardlike Beast, and the Scarlet Beast is seen directly (Rev 17:3) supporting a double-tiered imagery helps to distinguish their imagery settings. Finally, the Scarlet Beast is found among the water imagery in the direct-support cluster; the Lamblike Beast is found in the indirect-support cluster.

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THE WATER-TIERED CLUSTER				THE INDIRECT-SUPPORT CLUSTER
Leopardlike	Harlot	Woman	Harlot	Lamblike Beast
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Sea	Water	Scarlet	Many Waters	Over Land
(Rev 13:1)	(Rev 17:1)	(Rev 17:3)	(Rev 17:15)	(Rev 13:11)

Rev. 13:1,11

In biblical hermeneutics, one must consider "the discrimination principle." This is "that principle by which we should divide the Word of Truth, so as to make a distinction where God makes a difference. Failure to do so leads to confusion." J. Edwin Hartill, D.D., Biblical Hermeneutics (Grand Rapids, MI: Zondervan Publishing House, 1947) 30. In Rev 13 this study recognizes that the Leopardlike Beast is distinguished from the Lamblike Beast by the land/water distinction (compare 13:1 to 13:11). Further, since the Scarlet Beast is identified by the study as a water imagery, and connected to the Sea of Rev. 13, and the waters under the Harlot, this study likewise recognizes that the Scarlet Beast also is separated from the Lamblike Beast by the land/water distinction.

Fig. 25. The land/water distinction divides the beast imageries.
Note: The Harlot, Woman, Harlot imagery found in Rev 17:1, 3, 15 constitute a single entity, a single figure.

developed further in the third section of this chapter.

Having presented three distinctive clusters, I must point out that they are smaller groupings of the larger Babylonian imagery picture. As such, these clusters can be taught as three main, biblically defined, distinctive groupings of the symbols. While each cluster is distinctive, together they complete the total Babylonian imagery picture given in Scripture.

Pedagogically, these clusters should be taught distinctively from the other clusters because of their unique biblical identification and characteristics. In short, any imagery study of this type should consider these three clusters individually and collectively in order to achieve understanding and to teach biblically the Babylonian imagery of Rev 13 and 17.

The Distinctions of the Clusters

The distinctive textual setting of each cluster can be taught in three specific ways.

1. Only the water-tiered cluster has imageries that are located over water. The Leopardlike Beast, the Harlot, and City, all are located over water imagery (Table 3, Figs. 9, 16-upper half, 18).

2. Only the direct-water-support cluster has imageries that directly support a water-tiered imagery. Further, only this cluster consists of water imageries. (Here the Scarlet Beast is seen as a water imagery.) The Sea, the Many Waters, the Scarlet Beast, and the Euphrates River, directly support the Leopardlike Beast, the Harlot, the Woman, and the Great City respectively (Figs. 24, 25).

3. Only the indirect-support cluster has imageries that indirectly support a water-tiered imagery. Further, when considering the land/water distinction, only this cluster has

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imageries which are land based. The land-based Lamblike Beast indirectly supports the water-based Leopardlike Beast, and the land-based Daughters of the Harlot indirectly support the water- and land-based Great Harlot/City of Babylon (Figs. 21, 6, 13).

The significance of the three main clusters is that they group the total imagery of Rev 13 and 17 into three categories which reflect three distinct parts of the mystical Babylonian kingdom (Fig. 24). By grouping in clusters, the similarities and distinctions found between the three parts can be taught more readily. This is crucial when beginning to teach the three parts of Babylon.

Theological and Pedagogical Significances of the Three Distinctive Clusters

The three main clusters are pedagogically important because they link the two-chapter pictures. See Fig. 26. The linking of the Rev 13 and 17 iconographic pictures through the clusters can be taught in a number of ways.

Only one water-tiered imagery per picture is found in each chapter's imagery pictures (Figs. 6, 13). These imageries are found in the first cluster which is identified as the water-tiered cluster. In the picture of Rev 13 (Fig. 13), the Leopardlike Beast (Rev 13:1) is depicted water tiered, whereas in the Rev 17, the central imagery picture (Fig. 6), the mother city of Babylon, is water tiered.

The pictorial biblical reality that these two imageries are the only water-tiered imageries found within both Babylonian pictorial settings lends strong contextual credence for linking the Leopardlike Beast imagery (Rev 13:1) to the Great City imagery (Rev

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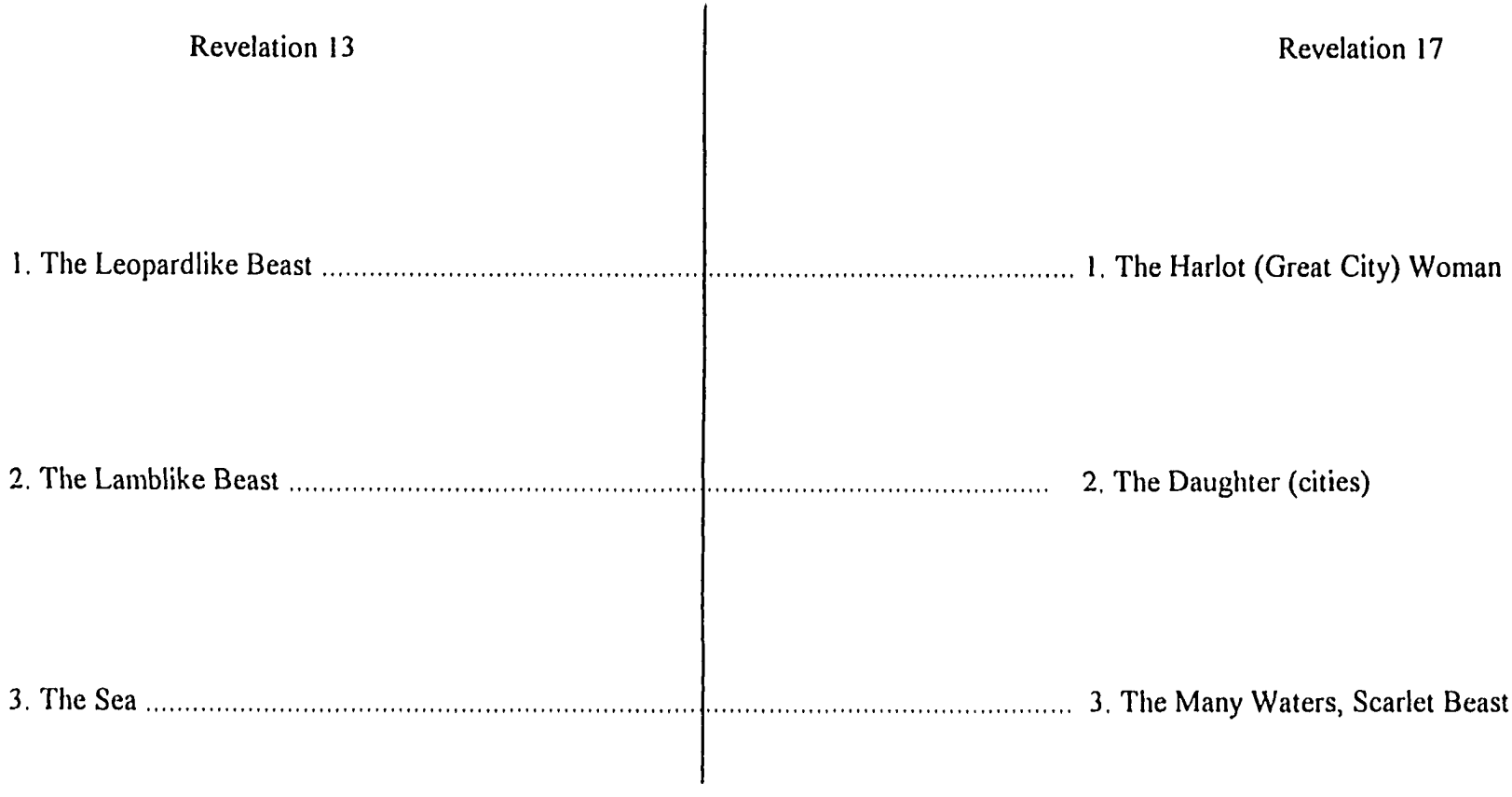

Fig. 26. The theological and pedagogical influence of the clusters as imagery connectors.

17:18) (compare Fig 26. to Figs. 24, 20, and Appendix XV).[1]

The systematic connecting of the Leopardlike Beast to the Great City imagery can be justified biblically through the use of the three geographical relationships (Table 2) in both chaps. 13 and 17 (Figs. 13, 6) and the five similar patterns already discussed above (Fig. 20). Thus this study recognizes that the Leopardlike Beast and the Great City possess a homologous position due to their corresponding geographical position and their parallel position as part of a trinity in opposition to God.

Only one-tiered imagery over land can be taught in each iconographic chapter picture, when taking into account the spacial land/water distinction (compare Figs. 6 and 13 to Figs. 24 and 25).[2] These are found in the indirect-support cluster (Fig. 24). In the Rev 13 picture (Fig. 13), the spacial land/water distinction (seen pictorially as the boundary line between the sea and the dry land) separates the water-tiered Leopardlike Beast from the land-tiered Lamblike Beast (Figs. 17, 23). In the Rev 17 central imagery picture (Fig. 6), the spacial land/water distinction (implied pictorially as the banks of the Euphrates) can be taught dividing the water-tiered Mother City from the land-tiered Daughter Cities which sit over the dry land round about the Mother City (Fig. 17).

This is significant because it helps to provide contextual and relational credence for linking the land-tiered Lamblike Beast imagery of Rev 13:11 pedagogically to the land-

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[1]Within biblical imagery hermeneutics, the relationships found in the realm of nature and the Word of God are critical. See Sands, 12. See also Berkhof, 120; White, Education, 22, 120.

[2]This approach reflects the influence of the "Discrimination Principle." It is important to make a distinction where the Word of God makes a distinction. Here, in both chapters, the same distinction is made between a water-tiered imagery and a land-tiered imagery by the spacial land/water distinction. See Hartill, 30.

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tiered Daughters (cities) of Rev 17, both of which are tiered over dry land and which indirectly support the water-tiered imagery of their respective chapters (Fig. 26).[1]

From a pedagogical standpoint, a systematic linking of the Lamblike Beast imagery of Rev 13 to the Daughter (cities) of Rev 17 can be justified biblically through the three geographical relationships (Table 2) found in both chapters (Figs. 6, 13) and the five similar patterns discussed above (Fig. 20).

The significance of the land/water distinction which separates imageries explicitly in Rev 13, and more implied in Rev 17, has not been recognized by the majority of eschatological writers. Note the following concerning Rev 13:3, 8:

> Here the earth is placed as the complement of the sea, without any geographical restrictions. (See also Rev. 10:2). Both 'earth' and 'sea' apparently have a world wide range.[2]

LaRondelle correctly identified the universal aspect of this imagery, thereby avoiding the more local literalistic Mid-Eastern Interpretation, but failed to clarify the significance of the biblical separations brought out by the distinction between land and water. This study suggests that where Scripture makes a separation within the setting of particular imageries, there is a significance which affects the interpretation of that imagery within its contextual relational setting to other imageries.[3] When considering the contextual

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[1]This is a reflection of "The Context Principle." It is "that principle by which God gives light upon a subject through either near or remote passages bearing upon the same theme. . . . Every verse must be studied in the light of its context. Never take a verse out of its setting and give it a foreign meaning." Hartill, 79.

[2]LaRondelle, How to Understand the End-Time Prophecies of the Bible, 303.

[3]Hartill, 30, 79.

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approach, Scripture does present a geographical separation here in Rev 13 which affects imagery interpretation.

Only one water imagery, can be taught in each chapter picture (Figs. 6, 13). These are found in the direct-water-support cluster since they directly support a water-tiered imagery. In the Rev 13 scene (Fig. 13), the multitudes of waters or the Sea[1] is portrayed supporting the Leopardlike Beast. In the Rev 17 scene (Fig. 6), the Euphrates River is supporting the Great City. Only these two water imageries, in their respective chapter iconographic pictures, support a water-tiered imagery.

This similarity of water imagery seen within both of the Babylonian imagery pictorial settings lends strong biblical contextual credence for linking the Sea imagery of Rev 13:1 (Fig. 13) pedagogically to the Euphrates River imagery found in the Rev 17 iconographic picture (Fig. 6) for further analysis (Figs. 18, 25, 26).[2] The linkage of the Sea and Euphrates River imageries can also be justified through the three geographical relationships (Table 2) and the five similar patterns discussed in this study (Fig. 20).

Further pedagogical reinforcement also can be found in the biblical understanding

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[1]Rev 13:1.

[2]Both within Scripture and ancient works, strong support exists for connecting sea imagery to river imagery. The entry into Canaan by historical Israel through the Jordan traces back to the Exodus through the sea (Ps 114:3). "In Ugaritic poetry Prince Sea turns out to be the same as Judge River. (CTA 2.4.11-27)." William Henry Propp, Water in the Wilderness (Atlanta: Scholars Press, 1987), 24. Note Ps 89:25. In Ugaritic, river appears always in parallelism with sea, except in the description of El's dwelling. "Chase Sea from his throne, River from the seat of his dominion (UT, 69:13)." Wakeman, God's Battle with the Monster, 92-97, 111. "In Hebrew the word yam means '(large) river' and 'freshwater lake' as well as 'sea' in the English sense. . . . We find tehom (etymologically identical with ti>amtu), yam, 'sea', and naharu, 'river,' . . . described as dragons." William Foxwell Albright, Archaeology and the Religion of Israel, 4th ed. (Baltimore: Johns Hopkins Press, 1956), 149.

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of the meaning of the sea symbol; a symbol which in Scripture is interpreted as representing "peoples and multitudes and nations and tongues" (Rev 17:15) in opposition the Divine Will.[1] In Rev 13:1 these people are personified as the Sea (cf. Isa 17:12-13; 60:5; Ps 46:3, 6) who support the Leopardlike Beast.

Finally, the connection between the Sea imagery and the Euphrates River imagery leads to a discussion of the major contribution of the geographical relationships--their usefulness in helping to teach the Scarlet Beast identity.

Teaching the Scarlet Beast Identity

By revealing three clusters within the Rev 13 and 17 imagery, the geographical connections identify the Scarlet Beast imagery as unique within a specific contextual setting. Here, two major points are brought to light. First, the Scarlet Beast, as a water beast, should be taught as the personification of the mystical river Euphrates (waters = peoples, Rev 17:15) which flows under the mystical city (Figs. 13, 25). Second, the Scarlet Beast should be taught as a different, distinct entity from that of the Leopardlike Beast of Rev 13. These are two major pedagogical contributions clarified by the three geographical principles (Table 2, Fig. 18) and the three clusters (Fig. 24).

Teaching the Scarlet Beast as a Water Beast

The Scarlet Beast as a water beast--the personification of the mystical Euphrates River--presents a number of factors we should note.

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[1]Water in biblical imagery has a variety of meanings. One of those meanings is as a symbol of peoples or nations which oppose God or His people. See Pss 93:3-4, 77:16, 32:6, and 18:17. For an analysis of the water imagery, see: Wakeman, God's Battle with the Sea Monster: A Study in Biblical Imagery.

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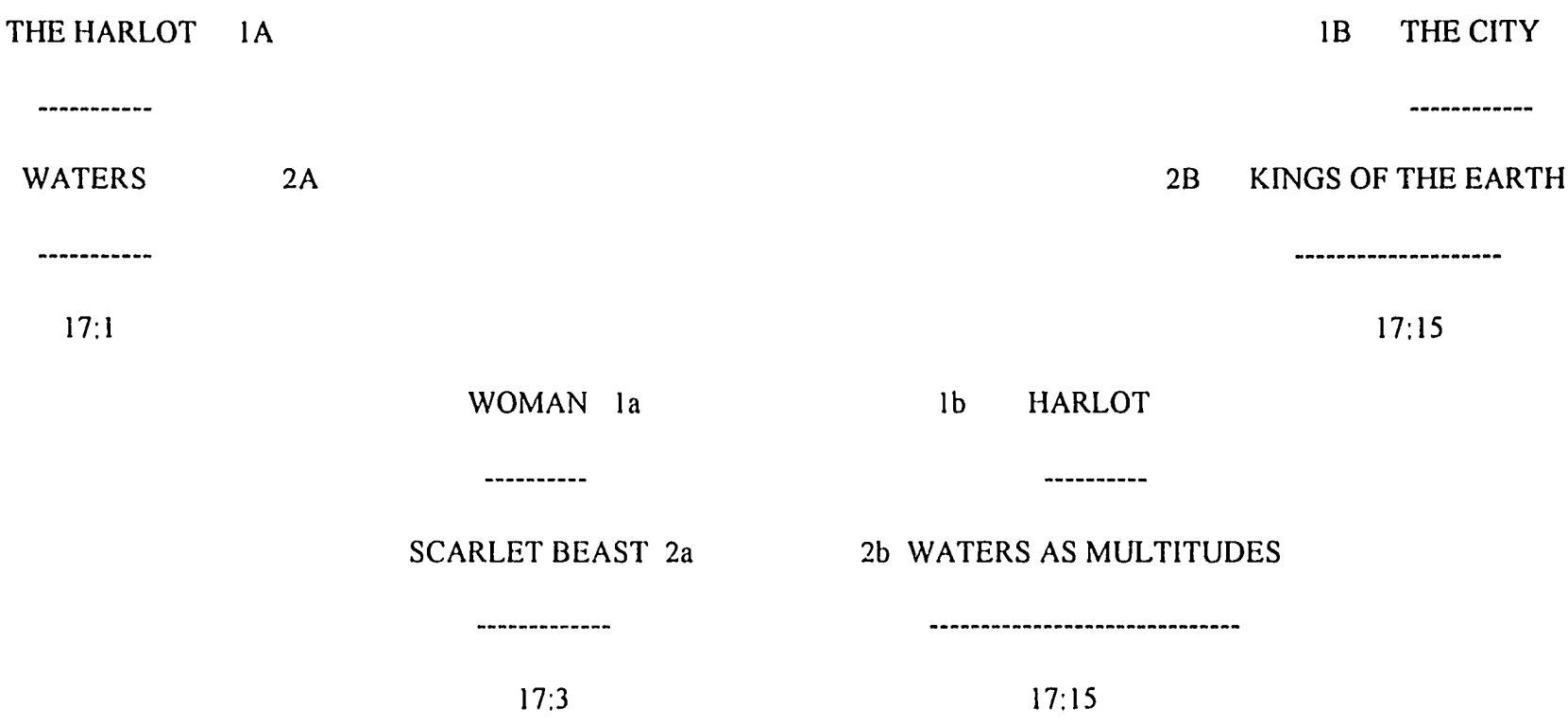

Note the following:

1. The relationship of the Harlot to City (1A to 1B) and compare to such biblical texts as Jer 3:6, 20 and Ezek 16:1, 15-32.
2. Tthe relationship of the Woman to Harlot imagery (1a to 1b).
3. The relationship of the waters to the kings of the earth (2A to 2B).
4. Tthe relationship of the Scarlet Beast to waters as multitudes of people (2a to 2b).
5. All (1) items should be taught together and all (2) items should be taught together.

Fig. 27. The water imagery chiasm of Rev 17, the Scarlet Beast a water imagery.

Appendix XV). Fig. 27 shows that the Scarlet Beast is located within the biblical text geographically among the water imagery (i.e., waters, waters as multitudes, and kings of the earth). The geographical placement of the Scarlet Beast among water imagery by this biblically based chiasm found within the text lends strong credence for teaching that the Scarlet Beast is the embodiment of waters, a personified River.

2. Through simple substitution, i.e., by noting the parallel correspondence between vss. 1 and 3 of Rev 17, the nature of the Scarlet Beast as a personification of the waters can be demonstrated. See Fig. 28. Within the biblical imagery, the many waters and the Scarlet Beast can be taught holding up the same woman imagery over the land. Thus, within Scripture, the same woman portrayed sitting over many waters (vs. 1) is found sitting upon the Scarlet Beast (vs. 3) and later upon Many Waters (vs. 15).[1] By simple imagery substitution and re-substitution, Scripture identifies the Scarlet Beast as a water imagery which directly supports the Woman and City imageries. Thus the biblical reality that the Scarlet Beast supports the same Harlot as that supported by the Many

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[1]Here the study assumes that the woman imagery over the Scarlet Beast is the same woman identified as a harlot over many water or waters. (Compare Rev 17:3 to Rev 17:1, 15.) Many studies seem to reinforce this assumption in part, yet run into trouble when dealing with the Scarlet Beast as a distinct symbol from that of the Leopardlike Beast. For a typical example, see Jan Marcussen, National Sunday Law (Thomsonville, IL: Amazing Truth Publications, 1983), 15-22.

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Harlot		Woman		Harlot	City
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waters	(substitute)	scarlet	(substitute)	waters	multitudes/Euphrates
(Rev 17:1)		(Rev 17:3)		(Rev 17:15)	(Rev 17:15,18)

Fig. 28. The substitution principle (the Scarlet Beast, a water beast).

Waters lends strong relational credence for connecting the Scarlet Beast to the Many Waters and the Euphrates River.[1]

In short, the Scarlet Beast which supports the Woman should be taught as a personification of the Euphrates River which flows under the Mystical City (Fig. 6). This is very important in light of the drying-up process of the Euphrates River below.

3. Through the cluster categorization of the imagery the Scarlet Beast also can be taught as a water imagery. As noted above, the Scarlet Beast falls into the direct-water-support cluster because it directly supports the water-tiered Woman imagery (Fig. 24). This cluster consists of the Sea, the Many Waters, and Multitudes of Peoples, all water imageries. The textual relational grouping of the Scarlet Beast within the direct-support cluster lends strong credence for pedagogically connecting the Scarlet Beast to the Many Waters and the Euphrates River.

From a biblical standpoint, the imagery connection established by the geographical relations between the Scarlet Beast and the water imagery is significant (Fig. 26). In short, the Scarlet Beast should be taught as a personification of the waters (peoples, Rev 17:3, 15) which support the harlot city of Babylon. Further, the Scarlet Beast imagery should be taught from a contextual and biblical pictorial standpoint as the personification

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[1]In mythology, ancient pictorial dragon imagery was used to picture the enemy coming down from the hills to the plain. The description was similar to a flowing river from the mountains. Paraphrasing "Eaters of the Dead" by Michael Crighton, one writer noted that "a 'fire-breathing dragon' was a serpentine-shaped procession of the enemy on horseback coming down out of the hills through the mist while carrying flaming torches." Gordon, The Historical Significance of Beowolf, 2. Compare this with Rev 17:15 where waters are defined as peoples, multitudes, nations, and tongues, to Rev 16:12 where the river Euphrates flows under the city of Babylon.

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of the multitudes of people (Rev 17:15) that support the evil "mystical" Babylonian system (Fig. 28).

Teaching the Scarlet Beast as a Unique Identity

When teaching the Scarlet Beast as separate from the Leopardlike Beast of Rev 13, a number of factors should be noted.

1. The seven heads of the Scarlet Beast are distinct from the seven heads of the Leopardlike Beast. This can be taught through the use of clusters (Fig. 24): the Scarlet Beast to be taught as a direct-water-support imagery and in the direct-water-support cluster; the dominating Leopardlike Beast to be taught as a water-tiered imagery and in the water-tiered cluster.[1] The biblical contextual setting of these two imageries is different, something that should be brought out.

Thus the seven heads of the Leopardlike Beast are distinct from the seven heads of the Scarlet Beast due to the difference within the biblical setting. Scripture presents two different sets of seven heads which represent different things due to their distinctive setting within the biblical imagery.

2. This distinction between the Leopardlike Beast and the Scarlet Beast can be reinforced by the distinctive activities between water-tiered imageries and water imageries. Imageries found in the water-tiered cluster should be taught as dominant imageries, since

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[1]"Although the Leopardlike Beast of Rev 13 and the Scarlet Beast of Rev 17 both have seven heads and ten horns, they are different yet parallel entities. The Leopardlike Beast has crowns on each of its ten horns. The Scarlet Beast has no crowns at all! Compare Rev 13:1 to Rev 17:3.

"The harlot sits on the Scarlet Beast. She would not be sitting on herself. A support system is indicated." John Youngberg, "Family Going Home," TMs, n.d., n.p.

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they all are dominant over water. The Leopardlike Beast, being dominant, is water tiered. Imageries found in the direct-support cluster are more supportive. Thus the direct-supporting Scarlet Beast is a water imagery in the direct-water-support cluster, not the water-tiered cluster.

3. The biblical-imagery, relational setting of the Leopardlike and Scarlet beasts--considering the geographical relationships and the three main clusters--seems to suggests a picture where a seven-headed dragon is supported by another seven-headed dragon. From a pictorial standpoint, this can be taught since the Scarlet Beast is a supporting imagery whereas the Leopardlike Beast is a dominant, water-tiered imagery (Figs. 24, 25).

Thus from the biblical, geographical relational point of view, the seven heads of the Scarlet Beast are not the same as the heads of the Leopardlike Beast. This is reinforced by Strand's chiasm of Rev[1] (Fig. 19) which separates both beast structurally by placing the Leopardlike Beast with all of its heads in the historical section (Act IV of Fig. 19), while revealing the Scarlet Beast with all of its seven heads during the plague-time period when Babylon is to be judged (Act VI of Fig. 19). The following list provides reasons for seeing the Scarlet Beast as distinct from the Leopardlike Beast.

a. The three geographical relations place the Leopardlike Beast in the water-tiered cluster and the Scarlet Beast in the direct (water) support cluster.

b. The three geographical relationships distinguish the Scarlet Beast as primarily a supportive imagery which directly supports, rather than the more dominant

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[1]The work done by Strand shows the entire book of Revelation to be highly structured in the form of a literary chiasm, where major sections of the script fall into contrasting positions within the historical and the apocalyptic sections. Strand, Interpreting the Book of Revelation, 54; idem, The Open Gates of Heaven, 49.

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Leopardlike Beast which acts supremely over other imageries. There is a clear distinction in the function or activities of the two beasts.

c. The geographical relationships along with the location of the Scarlet Beast within the water chiasm of Rev 17 indicate that the Scarlet Beast is a water imagery which is a personification of the Sea imagery of Rev 13, instead of being a later personification of the Leopardlike Beast which is over the Sea in Rev 13.

d. According to the Strand Chiasm, within the biblical text, the Leopardlike Beast with all seven of its seven heads is portrayed in historical time, whereas the Scarlet Beast with all of its seven heads is portrayed in plague (apocalyptic) time.

e. The Leopardlike Beast is water tiered whereas the Scarlet Beast is land tiered.

4. The Scarlet Beast is the image beast which comes alive in Rev 13:14, 15. Here we consider both chaps. 13 and 17, and some factors already discussed are noted.

For example, we already have noted that the Leopardlike Beast as a water-tiered imagery should be connected to the Harlot, Woman, and City imageries of Rev 17, all of which likewise are tiered over water and all of which are in the first cluster.

Further it has already been pointed out that the Sea imagery, which supports the Leopardlike Beast, should be connected to the Many Waters and the Euphrates River which flow under the Woman and City imageries, all of which are in the direct-support cluster. Here the "Sea" constitutes a corresponding homologue to the "Many Waters"/Euphrates River. As previously emphasized, both "Sea" and "Waters" have parallel roles--both being placed below a dominant entity.

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The Scarlet Beast, through a simple imagery substitution within the tiered imageries, should be taught as a later development (personification) of the Sea of Rev 13.[1]

With all these relational points in mind, one can teach that the many waters of the Sea of Rev 13 is caused by the land imagery of the Lamblike Beast (also in 13) to become an image beast, which is biblically identified (personified) as the Scarlet Beast (Rev 17:3), complete with seven heads[2] and ten horns.[3] Thus, when moving from Rev 13 to 17, the imageries go through a transformation while at the same time keeping their similar patterns of inter-relationships (Fig. 21).

Thus the waters under the Leopardlike Beast, which personify multitudes of peoples that support the Leopardlike Beast (which themselves begin to reflect the image of the Leopardlike Beast) are then personified as the Scarlet Beast during the plague

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[1]This is a reflection of the "Progressive Principle" where studies "should follow a certain subject through Scripture. You will find that it becomes complete through a steady growth. There are great highways in Scripture, and we ought to travel them just as we travel other highways. We will thus accumulate knowledge." Hartill, 73. This current study moves from Rev 13 to Rev 17 in its analysis of the broader Babylonian imagery and the water (sea) imagery in particular.

[2]Though this dissertation does not seek to develop the identity of the seven heads, "one evangelical scholar makes this perceptive comment: 'the land beast is the antithesis for the two prophets of Christ symbolized by the two witnesses in chapter II' (A.F. Johnson, Rev., p. 133). If the sign of 'fire' of God's witnesses refers to their gifts of the Holy Spirit (see Acts 2:3,4; Heb. 2:4), then the use of 'fire' by the false prophet 'would be a reference to pseudo-charismatic gifts that create a counterfeit church community whose allegiance is to the antichrist.' (A.F. Johnson, I6., p.134)." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 306-307.

[3]Taking this imagery development to a higher level, one notes that "the scarlet beast in reality is a personification of the river Euphrates, upon which the woman, herself a personification of the city Babylon, sits" Waterhouse and Barker, "The Seven-Headed Dragons of Revelation." 3. In my opinion, this interpretive position is reinforced by the geographical relationships found within the Word of God which govern the contextual settings of the various apocalyptic Babylonian imageries of Rev 13 and 17.

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period in Rev 17. The very fact that the Scarlet Beast is so similar to the Leopardlike Beast reinforces the biblical notion that the Scarlet Beast, as a unique identity, is the image of the Leopardlike Beast which comes alive during the period of the last plagues.

The Pedagogical Importance of Biblically Implied Geographical Relationships

It is the biblically implied geographical relationships that provide a systematic structuring for presenting pedagogically the Scarlet Beast imagery as well as the broader Babylonian imagery. The first three sections of this chapter have considered the relational value of the geographic relationships in systematically organizing the Babylonian imagery for pedagogical purposes.

The relational value of the geographic relationships and the three clusters as connectors have the ability to present certain steadfast relationships among the imageries of the Babylonian picture which are consistent in both chaps. 13 and 17. This naturally facilitates understanding, since transference of knowledge can occur among related imageries. See Fig. 29.

First, the Leopardlike Beast of Rev 13, and the Harlot, the Woman, and the City of Rev 17, should be taught as water tiered. Further, these imageries should be linked together pedagogically because of their water-tiered qualities (Figs. 18, 28 and Appendix XV).

Second, the Sea under the Leopardlike Beast should be linked pedagogically together with the Many Waters under the Harlot, which are portrayed as the Euphrates River underneath the Great City (Figs. 19, 6).

Third, the Lamblike Beast and the Daughters of the Harlot City should be linked

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The Water-Tiered Relationship:

The Leopardlike Beast (Rev 13:1-3) ---------- Harlot, Woman, City (Rev 17:1,3,15,18)

(The Flowing-Water-Support Relationship)

The Sea (Rev 13:1) ---------- Many Waters, Scarlet Beast, Waters as Peoples, Kings (Rev 17:1,3,15,18)

The Land-Tiered Relationship:

The Lamb-like Beast (Rev 13:11-15) ---------- The Daughters of the Harlot (Rev 17:5)

The Land/Water Distinction:

There Is a Distinction Between Water-Tiered and Land-Tiered Imageries.
The Leopardlike Beast Is Not The Same As The Lamblike Beast.
The Woman, Mother City Is Not The Same As The Daughter Harlots.

There Is a Distinction Between Water Imageries And Land-Tiered Imageries.
The Scarlet Beast Is Not The Same As The Lamblike Beast.

There Is a Distinction Between Water Tiered Imageries and Water Imageries.
The Leopardlike Beast Is Not The Same As The Sea.
The Leopardlike Beast Is Not The Same As The Scarlet Beast.

Fig. 29. The geographical relationships as imagery connectors.

pedagogically together since both are portrayed over land (Fig. 19). This linkage has been hidden to the majority of scholars since they did not recognize the hermeneutical significance of the land-tiered relationship as a hermeneutical principle for identifying the three parts of Babylon.[1]

Fourth, the water-tiered Leopardlike Beast should be taught as a distinctive entity from that of the land-tiered Lamblike Beast (Figs. 18, 29).

Fifth, the Woman, Harlot, and Great City imageries should be taught as distinctive from the Daughters of the Harlot (Figs. 18, 29).

Sixth, the Scarlet Beast should be taught as distinctive from the Lamblike Beast (Figs. 25, 29).

Seventh, the Leopardlike Beast should be taught as distinctive from the Sea (Fig. 29).

Eight, the Leopardlike Beast should be taught as distinctive from the Scarlet Beast (Fig. 29).

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[1]It is interesting to note that the significance of this land-tiered relationship is lost among most eschatological writers. Note the following: "The designation that the two-horned beast 'came out of the earth' (13:11) has become an occasion, however, for various speculative interpretations. Some expositors see no particular significance in this phrase other than John's way to distinguish the two beasts from the start (I. Bechwith, A. Johnson). They point to the fact that even the beasts in Daniel 7 are said to rise not only out of the sea but also 'from the earth' (Daniel 7:3,17). A few take 'the earth' as a symbol of satanic inspiration, 'from beneath', from the underworld (J. A. Seiss, W. Hendriksen). Others take 'the earth' in a restricted geographical sense: 1) Palestine (J.M. Ford); or 2) Asia Minor (R.H. Charlse; H.B. Swete; Jerome Bible Com.); Or America (the Sabbatarian Adventists since 1851, Froom, PF IV:118). But such geographical restrictions remain conjectures. Even the general inference that 'the earth' in Rev 13:11 refers to 'a sparsely settled region', in contrast to the multitudes of people ('the Sea') is admitted to be not more than a 'reasonable assumption' (S.D.A. Bible Com., VII:820)." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 302-303.

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Finally, the Scarlet Beast should be identified as the many peoples, nations, tongues, and kings of the earth which support the mystical Babylonian Kingdom.

One more element needs to be explored in order to complete the imagery setting of the three parts of Babylon--an understanding of the drying up of the "mystical" Euphrates spoken of in Rev 16:12, which must occur before the city falls into three parts (Rev 16:12).[1]

Teaching the Drying Up of the Euphrates

The drying-up process of "mystical" Euphrates[2] is significant because, through that process, the three parts of the mystical kingdom of Babylon can be taught more readily.

A Description

Now we must consider the teaching of the characteristics of the drying-up process and the biblical significance within the historical setting of literal Babylon (the type)[3] in

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[1]This same ordering of events where the Euphrates dries up before Babylon falls can be seen historically in the literal fall of literal Babylon when Cyrus turned away the waters of the Euphrates before taking the city.

[2]Note that "in harmony with this worldwide range of Babylon, the angel of Rev. 17 applies Babylon's river, the Euphrates, also worldwide: 'The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages' (Rev. 17:15). Those that insist the apocalyptic Euphrates represents only the people living in the geographic location of the Euphrates are bound to follow the same interpretation with Babylon, Israel, Mount Zion, etc. These interpreters fail to grasp the Christocentric character of biblical typology. The gospel of Jesus Christ delivers us from the restrictions of ethnic and geographic literalism for the Christian Era." Ibid., 388.

[3]LaRondelle noted that the "sudden 'drying up' points back to the historical sequence in Israel's history: the sudden drying up of the Euphrates, followed by the fall of Babylon and the coming of the kings from the East. This sequence requires a careful reconstruction of the fall of the Neo-Babylonian Empire as foretold by Isaiah (chs 44-47) and Jeremiah (chs 50-51). . . . The apocalypse transforms the ancient plot of Babylon's

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order to understand how to teach the drying-up process of "mystical" apocalyptic Babylon.[1]

1. The river remained, but was turned away from the city of literal Babylon. Historically, the Euphrates River did not disappear. It was turned away from the city walls of Babylon. Since the study already recognizes the type-to-antitype relationship of the historical Babylonian imagery to the apocalyptic "mystical" Babylonian imagery within the historicist tradition, it follows that the antitype drying-up process does not eliminate the "mystical Euphrates" but merely turns away the mystical waters of the Euphrates from the mystical city. When one teaches the drying-up process of the Euphrates River, one should teach the process as a diversion, not a disappearance of the waters.

2. The Word of God people directed the drying-up process. In the historical setting, according to the Old Testament, it was Cyrus (a type of Jesus Christ) who did the Lord's pleasure (Isa 44:28) in drying up (diverting) the Euphrates River (Isa 44:27). In the NT, Jesus Christ (the Living Word, John 1:14; Rev 19:13) again does the pleasure of the Lord (Prov 8:20-36) in drying up (turning away) the "mystical" Euphrates (Rev 16:12).[2] The key point here is that the liberator of God's people should be taught as the

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fall by means of the drying up of her Euphrates waters into a prophetic type for the church age." Ibid., 386-387.

[1]We are not concerned with recorded history but the biblical record of history and the significance Scripture places upon the historical event.

[2]Historians have noted that Cyrus was viewed as a liberator when he entered the literal city of Babylon. See Rogers, 574; Winckler, 326-327. Cyrus was seen by the Jewish nation of that day as the deliverer promised by inspiration. See White, Prophets and Kings, 551-552. Also compare Isa 43:14 to Jer 50:17-19, 33-34; 51:4-5, 24, 33-36, 49.

The historicist use of typology rooted in the historical, archaeological, and biblical

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Word (Rev 19:13) Who directs the turning away of both the literal and the mystical Euphrates River from Babylon (Jer 51:36; Rev 19:13, 15-16).[1]

3. The drying-up process has to occur before the city falls. Historically, this can be seen in the physical taking of the literal city of Babylon by the Medo-Persian army, led by Ugbaru, which was able to enter the city of Babylon through the dry river bed which ran beneath the city walls. The waters had to be diverted first before entrance could be achieved. Apocalyptically, the drying-up process occurs in the sixth plague (Rev 16:12). The "mystical" city falls into three parts in the seventh plague (Rev 16:19). In both cases, the drying-up process should be taught preceding the fall of the city of Babylon.[2]

4. The drying-up process is a turning away of support from the city. Historically, this can be taught in several ways. Most notable was the historic, physical withdrawal of the waters from under the historical city.

A second way in which the withdrawal of support can be taught is the exodus of

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roots can be seen as a reflection of the "Double Reference Principle." This "is that peculiarity of the writing of the Holy Spirit, by which a passage applying primarily to a person or event near at hand, is used by Him at a later time as applying to the Person of Christ or the affairs of His kingdom. Human writers may not have had this in mind, but the Spirit knew." Hartill, 105.

[1]Though working through various agencies, it was the Lord of Hosts who was behind the destruction of historical Babylon in order to rescue His people. White, Prophets and Kings, 532, 535. Finally, as a type-to-antitype relationship, it is the same Lord of Hosts Who will be behind the destruction of Apocalyptic "mystical" Babylon. Ibid., 537.

[2]According to LaRondelle, "Wherever God dried up a literal body of water or a 'flood' of enemies in Israel's history–it always signified a providential judgment on the enemies of God's people. The drying up of Babylon's great river during the future sixth plague (Rev. 16:12) will be no exception!" LaRondelle, How to Understand the End-Time Prophecies of the Bible, 388.

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God's people out of the city in obedience to the Word of God revealed through Jer 50: 8, 51:6, 45). At one time, the people of God were told to go to Babylon (Jer 21:9; 29:28; 38:2, 20). Now they are told by the Word of God to leave Babylon, and not to support it, lest they suffer as well (Jer 50:46; compare to Rev 18:4).

5. Finally, the withdrawal of support (the drying-up process) can be taught as pertaining to the people of Babylon who failed to see the gravity of the situation and thus failed to defend the city against the invaders. Scriptures state that the Lord would make the leaders drunken (Jer 51:57) thereby rendering them incapable of defending the city, prophecy fulfilled by Belshazzar who conducted a great feast on the night Babylon fell to Cyrus and his army (Dan 5). The great fortifications of the city were not defended.[1]

The Significance of the Drying-up Process to Pedagogy

The five points above that concern the drying-up process of the Euphrates should be taught primarily as a turning away of the support from the city of "mystical" Babylon caused by the Word of God which undermines the Babylonian system and causes it to fall into three parts. The key point is that one should teach that the waters still exist; they merely are diverted. In the same way, one should teach that the Living Word of God (Rev 19:13) will cause the mystical waters to stop supporting the mystical kingdom of Babylon, but that will not eliminate the water's existence.

The continual existence of the water imagery also can be taught in Rev 17:1, 16, where the Scarlet Beast (identified as a personification of the mystical Euphrates River)

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[1]The lack of defense has been noted by historians. See Winckler, 326; Rogers, 573-574; White, Prophets and Kings, 531, 552.

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initially supports the woman but then turns on her (Rev 17:16) and destroys her while it remains in existence.[1] Though the Scarlet Beast initially supported the Harlot in Rev 17:3; it later removed that support (Rev 17:16), but it is still around in Rev 19 where it comes under judgment.[2] One can teach this by comparing Rev 17:14, where the Scarlet Beast's horns (identified as kings in Rev 17:12) make war with the Lamb, to Rev 19:19, where the kings of the earth along with their armies are defeated by the same Lamb.

Within the pictorial imagery of apocalyptic Babylon (type-to-antitype), this study recognizes the continued existence of the "mystical" river Euphrates (personified as the Scarlet Beast) even though it no longer supports the city walls of "mystical" Babylon. This significant point needs to be taught within the imagery if the three parts of Babylon are to be taught more clearly.

Now that we have the suggestion that the mystical waters, though diverted, still remain in the drying-up process, we are now ready to present the three distinct parts of the mystical kingdom of Babylon.

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[1]According to LaRondelle, "such an abrupt withdrawal of the allegiance of all peoples and nations from Babylon is signified by the sudden 'drying up of the waters' of Babylon, the Euphrates, as the sixth plague (Rev 16:12)." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 390. See Fig. 30. Waterhouse noted that biblical evidence of the continual existence of the waters of the mystical Euphrates can be seen in Rev 19:21 where the rest (the Scarlet Beast), the multitudes that supported the first beast and the false prophet, were slain. Waterhouse and Barker, "The Seven-Headed Dragons of Revelation," 14.

[2]LaRondelle noted, "When the harlot has been judged, the partners of the prostitute are still alive and present their laments (18:9). . . . The funeral laments of 18:9-19 indicate that these groups, the kings, merchants and seafarers of the earth are profoundly shocked by Babylon's doom. The S.D.A. Bible Commentary suggests that this mourning 'may imply the realization that they must soon share Babylon's fate (cf. Isa. 47:13-15)' (VII:863)." LaRondelle, "How to Understand the End-Time Prophecies of the Bible," 429.

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Teaching the Three Distinct Parts of the Mystical Kingdom of Babylon Imagery

We are now concerned with what is left of the central imagery picture of Rev 17 when the "mystical" Euphrates River is diverted. See Fig. 30. In this picture, the city of Babylon and her daughter cities remain as depicted in the central imagery picture of Rev 17. However, the Euphrates River no longer is pictured as a river of water but as a river of peoples moving in and out of the city of Babylon.[1] This pictorial revision is based on Rev 17:15, where the Word of God identifies the waters under the city as peoples. This interpretive picture is quite revealing since here the Scarlet Beast, as a water beast (connected to waters and the Euphrates through the geographical relations), is portrayed as a dragon imagery of peoples coming down from seven mountains into the city of Babylon.[2] One can teach that the continual support of these people is what feeds the security of the "mystical" Babylonian system within this imagery picture. Were this flowing of support to stop, the city (kingdom) of Babylon would fall into three parts as suggested by Rev 16:19.

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[1]Here religious education is distinguished from education and historical studies. The Word of God leads the religious educator, interpretively speaking, by defining meaning to imagery. In short, history is used by inspiration to present a message which can only be seen through the Word of God, not historically. Apocalyptic studies use history in an inspired sense to present a futuristic message to the saints. The religious educator needs to be aware of the preeminence of the eschatological approach over and above the historical approach, according to the Word of God. See Fiorenza, 45-56.

[2]This pictorial presentation of the Scarlet Beast as a seven-headed dragon is quite similar to Norseman mythology where the human invaders from the hill country are depicted as a fire-eating dragon. See Gordan, The Historical Significance of Beowolf, 2.

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Fig. 30. The Scarlet Beast, a river of people.

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Some Factors of Importance When Identifying the Three Parts

Before identifying the three parts, certain biblical hermeneutical points need to be recalled.

1. A difference of time between the historic and the apocalyptic imagery pictures, discussed in the first section of this chapter, exists between Rev 13 and 17. Rev 13 is historical time, before the time of judgment sentence, while Rev 17 is apocalyptic end-time, when the sentence is meted out at the final eschaton (Figs. 5, 14, 19).

2. The progressive principle of typology often used when moving from the Old to the New Testament[1] needs to be kept in mind. See Fig. 31.

In the OT historical record, typological imageries possessing ethnic and geographical limitations lose their limitations through the Cross experience and become antitype worldwide imageries within the New Testament worldwide dimension.[2] Thus while maintaining Old Testament terminology and imagery, the book of Revelation removes their ethnological and geographical limitations. The Cross of Christ is the

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[1]Within Scripture, "What we have in the apocalypse is a statement from Jesus in 'many, many pictures'. . . . As with the rest of the New Testament, the history and teachings of the Old Testament are applied to a new situation in the light of the Christ event." Paulien, "Allusions," 161.

Considering hermeneutics, this principle is identified as progressive since it reflects the fact that Revelation is progressive, building pictorially from one chapter to the next. Damsteegt, 77.

[2]From a hermeneutical standpoint, though dealing with the wicked kingdom of Babylon instead of the kingdom of God, this hermeneutical approach taken by the study is a reflection of numerous writers in their handling of the kingdom of God imagery. See Were, The Fall of Babylon in Type and Antitype, 8; La Rondelle, Chariots of Salvation, 13-28, 82-84; Murdoch, "Interpretation of Symbols, Types, Allegories, and Parables," 215; Waterhouse, Studies in the Book of Revelation, Section 1, 10; Holbrook, "New Testament Uses and Interpretation of the Old Testament," 134; Paulien, "Allusions," 14.

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Type	Antitype
The Old Testament (Historical) Setting	The New Testament (Worldwide) Setting
+ Ethnic & Geographical limits (e.g., The House of Israel located in the Middle East.)	- Ethnic & Geographical limits (e.g., The House of Israel as the Church of Jesus Christ

The Same Pattern Found In The Book Of Revelation

type	Antitype
Revelation 13 (Historical) Setting	Revelation 17 (Worldwide) Setting
+ Ethnic & Geographical Limits (e.g., The United States located in North America)	- Ethnic & Geographical Limits (e.g., Apostate Protestantism As the Daughters of the Harlot)

Fig. 31. The progressive principle of typology.

division line between the literal and the spiritual, between the realm of local, normal geography, and the worldwide dimension of the spiritual/mystical.[1]

Likewise, when moving from the historical setting of Rev 13 to the worldwide plague setting of Rev 17, imageries found in the historical setting are transformed from historic imageries with their respective geographic and ethnic boundaries into worldwide imageries without ethnic and geographic limitations.[2] As world imagery, Rev 17 imagery tends to lose its regional and ethnic limitations and takes on a global value without regard to ethnic and geographic limitations.

3. The three clusters found within Rev 13 and 17 need to be kept in mind as they aid in the relational understanding between the various imageries within the context (Fig. 24).

4. The Scarlet Beast imagery as a water-imagery personification of the people of Babylon also needs to be kept in mind (Figs. 25, 28). Though withdrawing its support from the Harlot, this water beast still remains in existence, similar to the waters of the Euphrates River after they ceased to support historic Babylon (Fig. 30).

With this background we are now ready to approach the teaching of the three parts of Babylon.

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[1]La Rondelle, Chariots of Salvation, 13-28, 82-84.

[2]A good example of this can be seen in the indirect support cluster where the Lamblike Beast is identified by numerous Adventists as the United States, while the daughter cities of Babylon are identified as apostate Protestantism throughout the entire world. Compare Uriah Smith, Daniel and Revelation (Washington, DC: Review and Herald Publishing Association, 1944), 574-583; and White, The Great Controversy, 439-440 to Smith, Daniel and Revelation, 647-648, and White, The Great Controversy, 382-383.

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Teaching the Mystical Three Parts Historically and Apocalyptically (Rev 13 and 17)

How then should the identity of the three mystical[1] apocalyptic parts of Babylon during the plague time be taught? This can be seen best through the Rev 17 picture which depicts the plague-time setting of the kingdom of mystical Babylon.

1. The First Mystical Part, if the waters of the "mystical" Euphrates were diverted (dried up) from mystical Babylon in the Rev 17 picture, could be taught as the large Mother City of Babylon which formerly was water tiered. This imagery is the first major part of the overall Babylonian kingdom picture which would be left. The City still remains, to be conquered later by the "mystical" kings of the east, just as historical Babylon remained to be conquered by the historical king (Cyrus) from the east (originally from Anshun, which is east of Babylon).

In the total imagery picture of Babylon found in both Rev 13 and 17, one must consider the drying-up process in both chapters. Whereas the Euphrates River would be dried up in the picture of Rev 17, within the iconographic picture of Rev 13 it would be the Sea imagery. Within the Rev 13 setting, the Leopardlike beast, as a water-tiered

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[1]In the New Testament understanding of the term, the mystery concerns that which had been secret (as in the OT figures and shadows) but has now (this side of the Cross) been revealed as a higher, spiritual truth (e.g., Col 1:26-27). Early Christians came to use the word sacramentum ("sacrament") as the Latin equivalent of the Greek mysterion. It is in this special biblical sense that a Christian may speak of the "mystical" body of Christ (Col 1:18), or of the "mystical" harlot Babylon, who is situated upon the "mystical" Euphrates. The mysterion previously was a secret but is now revealed to the Christian as having a universal application. (The mystical in only to be understood through a type and it always has a universal application.)

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imagery, also can be taught as one of the three parts left within that particular historic imagery setting.

In short, the imageries found in the first cluster, the water-tiered cluster, can be taught as representing the first part of the kingdom of Babylon, historically and apocalyptically, were the "mystical" Euphrates waters or the Sea diverted. All these would lose their water-tiered status were the waters directly underneath them dried up (diverted).

2. The Second Mystical Part of the broader Babylonian picture of Rev 17 that would remain, were the "Mystical" Waters diverted away from the Mother City, would be the land-based Daughters (Cities) of Babylon which indirectly supported the Mother City. Within the Rev 17 imagery picture, were the river Euphrates diverted, the smaller towns and cities which sat round about the Mother City upon dry ground would still remain.

Likewise, in Rev 13, the land-based Lamblike Beast, which indirectly supported the former water-tiered Leopardlike Beast, can be taught as a second major part of the historic kingdom of Babylon,[1] which would remain within the Babylonian imagery picture of Rev 13 were the Sea imagery "dried up."

In short, the imageries of the indirect-support cluster can be taught as representing a second major part of Babylon. Here, the Daughter Cities and the Lamblike Beast as land-based imageries are found indirectly supporting the former water-tiered imageries of the first cluster in their respective chapters. Thus the indirect-support cluster imageries which support the former water-tiered cluster imageries should be taught as representing

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[1]Here the study recognizes chap. 13 being within the historical section of the Strand chiasm and not the apocalyptic section.

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historically and apocalyptically a second major part of the kingdom of Babylon.

3. The Third Mystical Part of the Babylonian kingdom/city imagery that would be left, were the "mystical" Euphrates dried up, would be the remaining people, personified as the Scarlet Beast imagery, who remain after turning away from directly supporting the city of Babylon. Here several points made above need to be kept in mind in order to teach the Scarlet Beast as a third part of the kingdom of Babylon in Rev 17.

a. The Scarlet Beast as a water imagery needs to be taught as the personification of the Many Waters under the Harlot and the Euphrates River under the city (Figs. 8, 6, 30).

b. The Scarlet Beast imagery of Rev 17 needs to be taught as reflecting the historic quality of the Euphrates River in initially supporting the Woman imagery (Rev 17:3) (Figs. 6, 27) and later stopping that support (Rev 17:16) while yet remaining in existence itself (Fig. 30).

c. It can be taught that a withdrawal of support by the Scarlet Beast (which occurs in Rev 17:16) would have the same effect upon the water-tiered Woman, as would a withdrawal of support of the Sea from the Leopardlike Beast and the Many Waters of the Euphrates River from the City of Babylon. In all three cases, water-tiered imageries can be taught as falling as the direct support underneath them "dries up."

d. The waters of the Euphrates River (personified by the Scarlet Beast) did not disappear; they only were diverted away from supporting the historical city of Babylon (Fig. 6). The same pattern should be taught with regard to the Scarlet Beast imagery which ceased to support the Harlot but did not disappear in Rev 17

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(Fig. 30). This was discussed in the fourth section above..

In short, the water imageries of the direct-support cluster, which directly support a water-tiered imagery, should be taught as representing a third part of the kingdom of Babylon historically (Rev 13) and apocalyptically (Rev 17). Further, it should be further taught that it is the withdrawal of the support of the direct-support cluster which leads to the downfall of the kingdom of Babylon.

Summary of Chapter

This chapter presented and analyzed three distinct imagery clusters (Fig. 24) found within the imagery of both Rev 13 and 17 (Figs. 13, 6). In so doing, it used the three geographical relationships of chapter 3 of this study (Fig. 18) and the iconographic pictures of Rev 13 and 17 (Figs. 13, 6). Reflecting the historicist tradition, these three clusters (i.e., the water-tiered cluster, the direct-water-support cluster, and the indirect-support cluster) can be taught within their biblical geographical setting and setting of time as defined by the Strand chiasm (Fig. 19).

Each cluster can be taught as distinctive units, possessing unique qualities, which distinguishes each from the other two clusters. Further, when brought together pedagogically as a whole unit, these three clusters together present the overall historical and mystical Babylonian kingdom imagery found in Rev 13 and 17 (Fig. 24).

Each cluster should be taught as only one part of the three parts of Babylon within the historical and the mystical period during the plague-time period. Here the study recognizes the time significance between Rev 13 (seen as historic according to the Strand chiasm), and the plague-time setting of Rev 17 (Figs. 19, 14). By including imageries

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from both chaps. 13 and 17, each cluster contains historical and mystical elements of their unique part of Babylon.

After noting the unique characteristics of each cluster, the clusters are used pedagogically to identify the three parts of Babylon found within both chap. 13 (which depicts the three historical parts of Babylon) and chap. 17 (which depicts the three mystical plague-time-period parts of Babylon). Here, each cluster can be taught as possessing imageries of one of the three parts of Babylon portrayed in both chapters.

This chapter concludes by presenting the three parts of Babylon within the historical time and plague-time settings of Rev 13 and 17, respectively. See Fig. 32. Thus the three parts of Babylon can be taught as follows:

1. (Historical Time--Rev 13)
    a. The Leopardlike Beast of Rev 13:1
    b. The Lamblike Beast of Rev 13:11
    c. The Sea under the Leopardlike Beast
2. (Plague Time--Rev 17)
    a. The Harlot Woman (Great City) of Rev 17:1, 18
    b. The Daughters (Daughter Cities) indirectly referred to in Rev 17:3
    c. The Scarlet Beast of Rev 17:3

These three parts, identified historically and apocalyptically, can be taught as the three parts of the historical and mystical kingdom of Babylon. Yet the question remains, so what? What is the significance of teaching this identification in the field of religious education and of what importance is this material to the individual learner? These questions lead to chapter 6.

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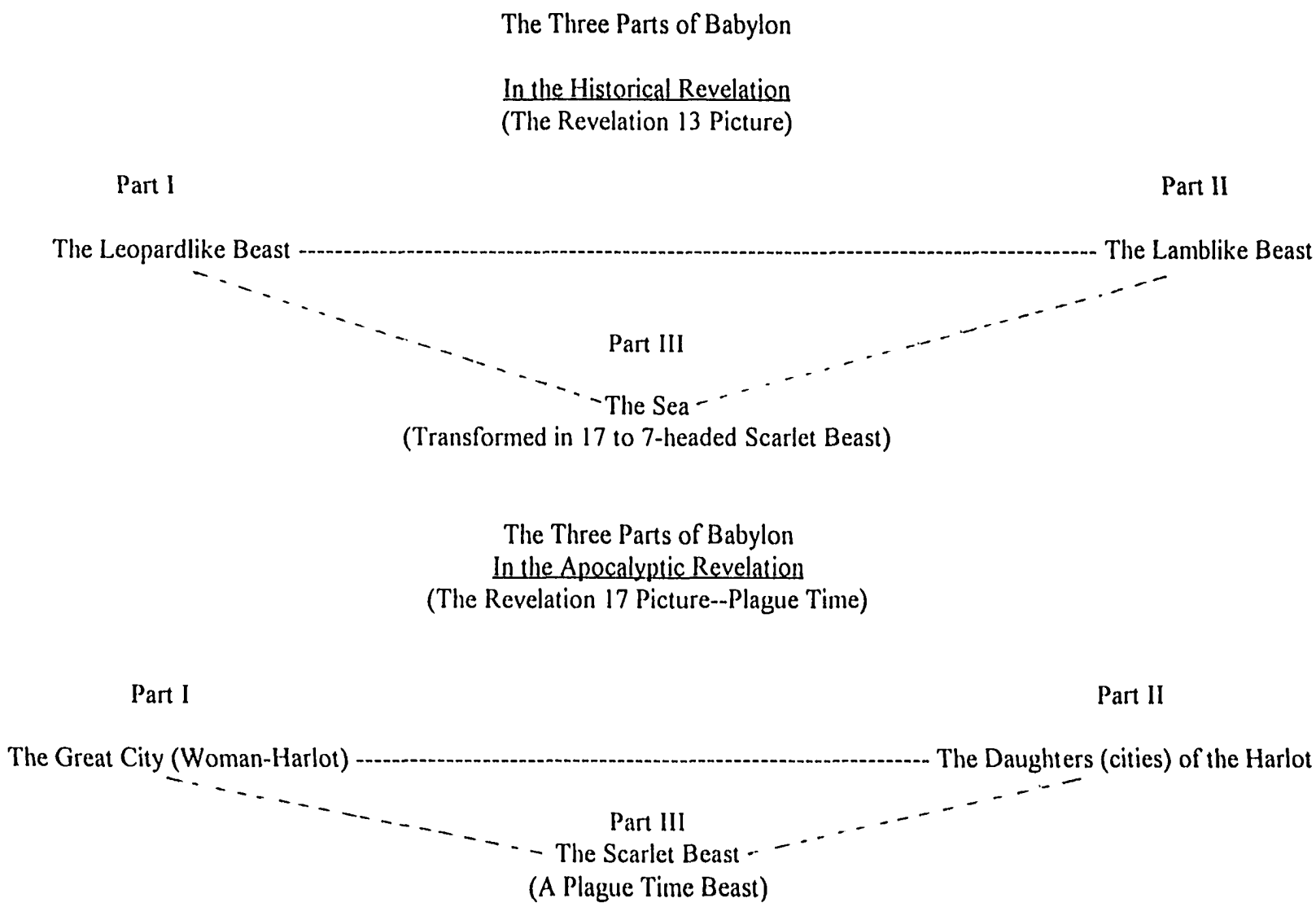

Fig. 32. The three parts of Babylon depicted by both Rev 13 and 17.

CHAPTER SIX

TEACHING FOR TRANSFER

Introduction

So far in this study we have considered the Waterhouse construct, analyzed the three geographical relationships, and discussed a teaching strategy of the three parts of Babylon presented in Rev 13 and 17 by using the three geographical relationships.

In this chapter, we establish the significance of teaching the three parts of Babylon in the field of religious education. (1) Why is it important to use the three-part construct of Babylon in the teaching process? (2) Why is it theologically important to teach the three-part construct of Babylon in Religious Education? (3) Finally, why is the teaching the three parts of Babylon important to the individual learner?

In education, the question of teaching content matter is always important.[1] In religious education (Christian education), the teaching of content matter should be determined by the Word of God.[2] Here biblical hermeneutical relationships, seen as

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[1]White noted that "our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. . . . It has to do with the whole being, and the whole period of existence possible to man." Education, 13.

[2]The Word of God is the standard of truth. It "should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, The Redeemer, as they are revealed in the sacred word." Ibid., 17.

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pedagogical constructs or a teaching strategy, can be very useful to the religious educator concerned with biblical teaching.[1]

A teaching strategy here is identified differently from an approach or method. It is the broad instructional framework through which the religious educator can present religious instruction concerning the Babylonian imagery. The study makes no attempt to present specific content. Neither is any attempt made to create a specific syllabus or a specific curriculum. Rather, a broad instructional strategy, framework, or setting is created (i.e., the three-part Babylonian construct) as the biblical background and structure through which more specific religious educational information may be taught by others.

It is not just comprehension of the Word, but comprehension through the Word that counts.[2] When one teaches Babylonian imagery according to Scripture, one questions how the Word of God wants the religious educator to teach the message of Rev 18:4 to encourage comprehension through the Word.

This chapter is divided into three sections, each of which can be seen as a progressive step toward understanding the significance of the three-part construct of Babylon as a teaching tool to be used by the religious educator concerned with teaching the Rev 18:4 message that God's people should leave Babylon.

The first section addresses the first question regarding the importance of the

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[1]Reflecting the importance of modeling Scripture when teaching in religious education, White notes that "as Jesus gave us His word [the Bible record] so now we are to present His word to the world." Fundamentals of Christian Education, 272.

[2]The Word of God itself has a hermeneutical function. Biblical hermeneutics encourages comprehension through the Word. See Marle, 76. For the religious educators concerned with biblical teaching, the learner's comprehension through the Word is essential for making relevant the Word of God to their students.

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construct to the teaching process. Here the significance of the construct of the three parts of Babylon as a pedagogical tool for teaching transfer in the field of religious education is discussed.

The second section addresses the second question dealing with the theological significance of teaching the construct of the three parts of Babylon in the field of religious education. Here two main points are presented: (1) the construct reveals a world deception, and (2) the physical manifestations of the kingdom of Babylon may be identified through the construct.

The third section identifies the significance of the three-part construct of Babylon to the learner: (1) the construct providing biblical guidance for escaping Babylon, and (2) the construct helping learners to identify Babylonian manifestations that should be avoided.[1]

Throughout the entire discussion, it is the biblical, hermeneutical three-part nature of the construct that provides the pedagogical justification for its use as a strategy for teaching transfer in religious education.

The Significance of the Three Parts of Babylon as a Broad Teaching Strategy for Transfer

Rev 18:4, where God's people are given warning to leave Babylon, should be closely connected to the formulation of biblically rooted content for pedagogical purposes.

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[1]Here it is important to note that "the student of the Bible should be taught to approach it in the spirit of the learner. We are to search its pages not for proof to sustain our opinions, but in order to know what God says." White, Education, 189. In approaching the biblical three parts of Babylon, we should seek to understand what Scripture reveals to us and to apply in our lives what is requested by the Spirit of Truth.

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The knowledge of the three parts of Babylon presented here as a hermeneutical teaching strategy could influence the educator's pedagogical approach as he/she formulates a lesson plan for presenting different types of religious information.[1]

Here teaching for transfer is important. Teaching for transfer is a concern for the religious educator who desires to make the Holy Scripture relevant to the life of today's learners.[2] The notion of transfer reflects one of the goals of religious education--to translate and transmit historical, biblical heritage to modern man by making it relevant to the historical situation of the modern age.[3] The three parts of Babylon, a biblical hermeneutical construct of three parts, structurally governs the transfer process of different elements from the biblical historical setting to the biblical apocalyptic setting. An instructor's selection of content may vary, but the three-part structure remains constant as a biblical guide for organizing information for transfer.

Transfer is never automatic. It requires organization of the curriculum with the purpose of transfer as a goal.[4] The transference of knowledge occurs only where a

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[1]"A teacher's focus will color his entire lesson preparation." Betz, 108. In these last days the teacher's focus should be to encourage the learner to exit out of the present-day Babylonian system according to Rev 18:4. Where the biblical three-part construct brings focus to the religious educator, it will color the entire lesson preparation of the educator.

[2]One notes that "since no program, no matter how thorough, can teach everything, the task of all education is to cause a maximum amount of transfer." Tanner and Tanner, 326.

[3]The religious educational methodology used needs to be directed toward enhancing transfer as a goal. Tanner and Tanner, 326. See also Hasel, "Principles of Biblical Interpretation," 170.

[4]Tanner and Tanner, 326.

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common content[1] or method[2] is used within the biblical and current world settings.[3]

Within the Babylonian imagery, the Word of God provides this commonality within the Babylonian pictorial settings where similarities between the Old and New Testaments[4] lay the foundation for transferring biblical information from one testament to another and from the historical to the apocalyptical (see Table 1).[5] Transfer of knowledge occurs when common Babylonian traits found in the Word of God are identified within both the biblical and the world setting by the same three-part pedagogical approach which the teaching strategy provides, thereby facilitating learning through relating.[6]

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[1]Common content for transfer between the OT and NT may be noted. Compare Prov 6:23-26 to Rev 17:4, 5, 7. In Proverbs, the commandments of God as a lamp and the law of God as light, along with the reproofs of God, keep the saints away from the Harlot, the strange woman, which in Rev 17 is also identified as the world Babylonian system. Here biblical knowledge moves from the narrow setting of Proverbs to the world setting of Babylon found in Revelation through the common symbol of the Harlot, thus binding these texts together for further understanding. Proverbs, then, adds understanding to the world Babylonian system described in Revelation, while Revelation provides the relational structure through which Proverbs is funneled.

[2]Common methods for transfer between the OT and NT can be noted. One noted such between Rev 17 and Ezek 16:23. "The general sense of Rev. 17 corresponds to Ezekiel 16:23, where there is a consideration of the evil deeds of the whore, then a verdict reached, and punishment proclaimed." Vogelgesang, 30.

[3]Tanner and Tanner, 322.

[4]Reflecting such similarities, the term harlot "and its derivatives are used nine times in Jeremiah, twenty-one times in Hosea, and forty-nine times in Ezekiel." Vogelgesang, 30.

[5]Not only must the content be similar, but the pedagogical method of handling the two different contents must be similar in nature for transference to occur. Tanner and Tanner, 322.

[6]This can be seen in education in general where the instructor begins with what is known and moves to the unknown through the process of relating items known to the items unknown. See Gregory, 6.

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The strategy's function of relating imageries and information into three specific groupings or clusters (Fig. 24), which reflect the three parts (Fig. 32), helps the religious educator to teach certain existing relationships (Fig. 26)[1] which are hermeneutically constant (Fig. 29).[2]

Here teaching for transfer is firmly rooted within the biblical context, since these relationships themselves are seen in the facts of Scripture and the historical record,[3] according to the historicist tradition[4] of interpretation.[5] Such biblical rooting of

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[1]Linking unknown truths to more well-known truths is to enhance learning through relationships. "The pupil, instead of seeing a fact alone, should see it linked to the great body of truth, in its fruitful relations." Ibid., 16.

[2]The understanding of structure and fundamental principles is vital for transfer. See Tanner, and Tanner, 325.

[3]A basic assumption for historical interpretation is that "the Word of God originated in a historical way, and therefore, can be understood only in the light of history. . . . It is impossible to understand an author and to interpret his words correctly unless he is seen against the proper historical background. . . . The place, the time, the circumstances, and the prevailing view of the world and of life in general, will naturally color the writings that are produced under those conditions of time, place and circumstances." Berkhof, 114.

[4]To divorce an interpretation from its historical background makes it more subjective although it may yet have spiritual value. "A surer exegesis will want to draw out the permanent spiritual values against the historical background." Guthrie, 295. See also Tenney, 146.

[5]There are numerous ways to approach Revelation for interpretation. Among scholars, three main schools of thought have been identified: preterism, futurism, and historicism. Preterists tend to interpret Revelation within the historical period of the Roman Empire. Futurists look to the future beyond the present or historical past for fulfillment, whereas the historicist sees the whole history of mankind involved within the apocalypse. Some good works covering these differing schools of thought are: Strand, The Open Gates of Heaven, 11-12; "Issues in Revelation: Darcom Report," in Symposium in Revelation, 175-176; Vandeman, 55; Strand, "Foundational Principles of Interpretation," 4-6; Were, The Fall of Babylon in Type and Antitype, 29-30, 36, 42-43; Guthrie, 295; Tenney, 135-146; Douglas J. Simpson, The Apocalypse (Nashville, TN: Randall House Publishing Assn., 1975) 1; Hartill, 45, 105; Berkhof, 114;

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pedagogical transfer is crucial when hermeneutically justifying the relational usage of biblical imageries[1] in religious instruction today.[2]

The educational value of this three-part structure for transfer is its continual action of identifying and relating the three parts of Babylon and their respective influences at all levels of religious instruction through the ages.[3] This is critical when one realizes that the Babylonian ways constantly are changing in the world setting.[4]

Zuck, 27-33, 44-50, 56-57; McQuilkin, 23-26; Davidson, "Typological Structures in the Old and New Testaments," 21.

[1]LaRondelle states, "The widespread confusion evident among modern interpreters of biblical prophecies which pertain to 'last-day' events is largely due to a lack of clearly defined principles of prophetic interpretation." The Israel of God in Prophecy: Principles of Prophetic Interpretation, 6.

[2]The historicist use of typology rooted in the historical, archaeological, and biblical roots can be seen as a reflection of the double reference principle. "It is that peculiarity of the writing of the Holy Spirit, by which a passage applying primarily to a person or event near at hand, is used by Him at a later time as applying to the Person of Christ, or the affairs of His kingdom. The human writer may not have had this in mind, but the spirit knew." Hartill, Biblical Hermeneutics, 105.

[3]The educational value of this construct to the learner is that it makes relevant the Word of God to the individual's world setting of time and place. This is important since all religious content needs to find its relevancy to the world setting of the learner of today. See Gregory, 5, and Knight, Philosophy and Education, 19. Christian thinking is not just resisting secularism's assault upon personal morality and the life of the soul but also its perverted view of the meaning of life and the purpose of the social order. Christian thinking is not only comprehensive but continual for the Christian. See Harry Blamires, The Christian Mind (Ann Arbor, MI: Servant Books, 1963), 189-190. In identifying the Babylonian system, the construct continually shapes the thinking of the individual saint. See Prov 2:10-12, 16-20.

[4]"Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them" (Prov 5:6). The construct as a biblical structure constantly identifies the "movable Babylonian ways" through its structural influence. From a historicist perspective, "past historic confrontations serve as types of recurring threats. . . . 'The church must always seek the antiChrist as a reality in her present situation or consider him as a threatening possibility in the immediate future.' (Althaus, Die Letzen Dinge, p. 283; own tr.)." LaRondelle, How to Understand the End-Time Prophecies of

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Thus, the three-part structure of the teaching strategy is a biblical pedagogical method used by God's Word for continually identifying the Babylonian system through transfer.[1] By using the same three-part structural approach today, the religious educator imitates the teaching style of Scripture. He/she relies on a biblically based method to transferring knowledge from one content to another.[2] This is significant when one seeks to justify its use as a pedagogical method.

The Significance of Teaching the Three-Part Construct in Religious Education

A current world deception can be exposed biblically when one understands the three parts of Babylon as a biblical construct for transfer.[3] Both the Old and New

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the Bible, 318. "It is of little value to recognize the antichrist in the past or future, because that requires no personal involvment. . . . It remains a reality that the medieval antichrist has altered and still opposes the covenant of God and the apostolic gospel of salvation which is the Word of God and the Testimony of Jesus." Ibid., 319.

[1]The Word of God has a hermeneutical function. "The purpose of hermeneutics is to effectuate that the word of the past, preserved in documents, becomes the living word that leads us into the future, that is, that it becomes once more a real word, thus regaining its full meaning." Marle, 76.

[2]Vogelgesang noted another example in biblical imagery where biblical transfer of knowledge occurs in that "Rev 18, the lamentation over Babylon, compares with the lamentation against Tyre, Ezek. 26,28. . . . Taunt songs proclaiming judgment against cities other than Jerusalem, partly with similar motifs, are also found in Isa 23, Isa 47, and Jer 51, and details of these passages also appear en masse in Rev 18" (31).

[3]It is critical to note that "education, like other human activities, cannot escape the realm of metaphysics. Metaphysics, the study of ultimate reality [which includes the study of cosmology, theology, and anthropology], is central to any concept of education, because it is important that the educational program of the school be based upon fact and reality rather than fancy, illusion, or imagination." Knight, Philosophy and Education, 19. "The Bible reveals the true philosophy of history." White, Education, 173.

One must realize that "the Bible is like a fountain. The more you look at it, the deeper it appears. The grand truths of sacred history possess amazing strength and

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Testaments use the elements of the historical Babylonian picture[1] to present a world picture[2] depicting the wickedness of man.[3] For the religious educator, any worldview taught in religious pedagogy must be theologically and biblically grounded.[4] By clarifying the biblical worldview further through the transfer of the biblical characteristics of the sinful Babylonian world system into three main parts, the Word of God provides the framework or pedagogical construct of a world focus for religious education which is not only biblically based, but historically based as well.[5] This can be seen in two ways.

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beauty, and are as far reaching as eternity." White, Fundamentals of Christian Education, 393. This study recognizes the ever-deepening dimension of biblical Babylonian imagery studies which have been touched only lightly so far.

[1]Of the 39 books in the Old Testament, 13 refer to Babylon: 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Micah, and Zechariah. See Strong, Strong's Exhaustive Concordance of the Bible. Babylon is mentioned six times in Revelation: Rev 14:8; 16:19; 17:5; 18:2; 18:10; and 18:21.

[2]Religious education needs to present the whole picture, teaching the big-idea concept, which holds the facts together in a cohesive whole. Betz noted, "Attitudes would grow out of these concepts, and these in turn will effect behavior" (9-10).

[3]"In a time like this when the last prophecies concerning this world's history are being fulfilled, it is worth while to ponder over the marvelous fulfillment of the prophecies regarding ancient world powers. As predictions were fulfilled that dealt with the fate of Assyria and Babylonia, others will be completely fulfilled that deal with the last events of this sinful world." Horn, 33. When looking at the typology of the Babylonian imagery, numerous writers have noted the type-antitype relationship between the historical and the apocalyptic Babylonian imagery of Rev 17. See Hislop, 4; and LaRondelle, The Israel of God in Prophecy, 44-45.

[4]See Knight, Philosophy and Education, 19; Gordon, 32-33; Burgess, 60-61; Waterhouse, Studies in the Book of Revelation, Section I, 15; Hasel, New Testament Theology: Basic Issues In The Current Debate, 19-21; Richards, Creative Bible Teaching, 44-45; Betz, 116; Zuck, 282.

[5]Such a worldview is important for religious education concerned with "fact and reality rather than fancy, illusion, or imagination." Knight, Philosophy and Education, 19. The biblical construct also reflects the greater nature of the Word of God, as a sword,

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The Construct of the Three Parts of Babylon Reveals a Three-Part World Deception

The false supreme power[1] as a characteristic of the first part (the water-tiered cluster) of the historical and apocalyptic Babylon construct reveals the substitution of divine authority with that of man over man.[2] Thus blasphemy is spoken (Rev 13:5-6; 17:3), saints are killed (Jer 51:35; Rev 13:7; 17:6), and dominance over the whole creation of God (Jer 51:25) is part of the characteristics of imageries found in this first part portrayed by the water-tiered cluster.[3]

The theocracy of God leaves no room for the ultimate rule of man over man in any civil or religious form.[4] Religious educators need to oppose this false supreme power of the Babylonian system by exposing this substitution in the world today. Ultimately man

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which divides truth from error. See Eph 6:17 and compare to Heb 4:12. Thus, through the construct, Scripture interprets the world setting of the individual today.

[1]All the imageries of the first cluster (the water-tiered cluster) seek for supremacy over their respective supporting water imageries. Thus the Leopardlike Beast is seen rising up over the Sea (Rev 13:1) and dominating the world (Rev 13:4,7). The Woman/ Harlot/Great City of Rev 17 are seen dominating the Many Waters/Scarlet Beast/ Multitudes of Peoples, Nations, Tongues by sitting on them (Rev 17:1, 18). Further, all of these imageries are worshiped as God (Rev 13:4; 17:2-5). See also Jer 51.

[2]In the type-to-antitype relationship, historically, the people worshiping the image of King Nebuchadnezzer are a type-to-antitype where the people of Babylon worship the Leopardlike Beast, a personification of the supreme part of Babylon the Great. Compare Dan 3 to Rev 13:1-4, 14.

[3]According to Quinn, "the disaster (the usurpation of Divine Authority) occurred, when, ten thousand years ago, the people of your culture (the "mother culture" of the Taker mentality) said, 'Were as wise as the gods and can rule the world as well as they'. When they took into their own hands the power of life and death over the world, their doom was assured." Quinn, 166.

[4]According to Holy Scripture, the leaders of men are like children, or women, who cause the people to error, and destroy the paths which lead to life. Compare Isa 3:12, 14 to Prov 2:1,8 and Hos 13:9-10.

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was not to rule over man.[1] Historic Israel sinned against the Lord when they asked for a king of flesh.[2] It is the Lord of Hosts, a spiritual Being, Who is to rule mankind (Hos 13:9-11,14), not physical mankind.[3] Here, the Word of God is clear: "Ye cannot serve God and mammon" (Matt 7:24b).

Basically, the imagery portrays a substitution problem, the rule of physical man

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[1]"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowmen." Ellen G. White, Testimonies to Ministers and Gospel Workers (Boise, ID: Pacific Press Publishing Association, 1962), 366-367. Compare this to "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy King: where is any other that may save thee in all they cities? and thy judges of whom thou saidst, Give me a king and princes?. . . I will ransom them from the power of the grave; I will redeem them from death" (Hos 13: 9-10,14a). "As soon as man begins to harness and drive men according to his own mind, he dishonors God and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God, and no human being is righteous any longer that he has faith in God and maintains a vital connection with Him." White, Testimonies to Ministers and Gospel Workers, 367.

[2]This error regarding Israel's desire for a king of flesh is recorded in 1 Sam 8:4-20. Compare 1 Sam 8:4-20 to Hos 13:9-11, 14.

[3]Historical Israel forgot Who their maker and Lord was and failed to realize that it is the Spirit God who should be their king and not a physical king of flesh like the heathen nations (1 Sam 8:5,19-20; compare to Hos 13:10). No other king could save them from destruction. See Hos 8:14 and 13:9-10. Within the Old Testament typological setting, ancient Israel was admonished to return to their Spiritual King. See Hos 14:1-2. This is significant when compared to Rev 22:17 where again the Spirit calls for His people. See also Rev 14:4-5; 15:2-3; 18:4; and compare Rev 22:1-3.

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over physical man[1] instead of the rule of a spiritual God over physical man.[2] It is this sinful substitution of physical man ruling over physical man instead of the Divine spiritual rule[3] that the imagery portrays in Rev 13 and 17 at the end of the ages, when the world of

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[1]Note this comment on the historical Chaldean civilization: "A man who should gain the title of king of Babylon or king of Summer and Accad would stand so much above his fellow-princes among the Chaldeans that he might well be called by the lesser title of king of Kaldi. This fact goes far to explain the constant attempts of Chaldean princes upon Babylon. They were not moved by a sentimental appreciation of the glories of Babylon and its ancient royal titles. . . . They thirsted for power over the Babylonians because it brought wealth and ease, and with these headship among their own Chaldean peoples." Rogers, 489.

[2]The message of the angel of Rev 14:6 can be seen as countering this substitution of supreme authority by apocalyptic Babylon. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made the heaven and earth, and the sea, and the fountains of water" (Rev 14:6-7).

[3]"Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of Inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon's fall and of the fall of many another kingdom since the world began: 'Ye eat the fat and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them.' Ezekiel 34:3, 4." White, Education, 178. This study recognizes that all nations of the world, Babylon included, failed to feed God's people with the "bread of life" which heals (Prov 4:20-22 KJV) and binds and restores the lost. Compare this to Hos 13:9-10, 14 where the Lord identifies Himself as the only one Who can provide such care and Who asks the reader if there is any other among man's cities or kingdoms or rulers or judges who can do the same. The civilizations of man with their variety of forms of knowledge should not be emphasized. Only the learning that discerns and encourages obedience to the will of God should be taught. Only then is there true education which leads to life eternal. Ibid., 127.

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sin will end[1] and the Divine patterns are restored.[2] Using this imagery, religious educators need to encourage the spiritual rule of the Word of God (Rev 19:13) over man as opposed to the physical rule of man over man.[3]

The false priestly power,[4] as a characteristic of the second part of the historical and apocalyptic Babylon (the indirect-support cluster), reveals the substitution of teaching the

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[1]In ignoring the will of God moment by moment in their lives, sinful men "fail to understand what God has revealed, and disregard His explicit commandments and aspire after wisdom, independent of God, and seek to understand that which He has been pleased to withhold from mortals. They are elated with their ideas of progression and charmed with their own vain philosophy, but grope in midnight darkness relative to true knowledge. They are ever learning and never able to come to the knowledge of truth." Ellen G. White, The Story of Redemption (Hagerstown, MD: Review and Herald, 1974), 34. Sinful man can develop a culture and accumulate knowledge, but in ignoring the "source of truth" as a catalyst of his actions, mortal man lays the seeds of his own destruction and demise (Prov 5:22-23).

[2]Here the will of man is seen as distinct from the purposes of God for man set at creation. In light of this, "Had he [man] remained loyal to God . . . he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have reflected the Creator's glory." White, Education, 15. Compare ibid., 127, where the life of Enoch is discussed. This is quite a contrast to the effect of the historical civilization of Babylon, which in glorifying itself became discordant with the creation and purposes of God, thereby bringing ruin and destruction to humankind. Compare Rev 18:4 and Jer 51:6, 45 where the Word of God urges mankind to leave such a system that is to be judged.

[3]The Lord "will put His burdens upon His burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God." White, Fundamentals of Christian Education, 530.

[4]Within Quinn's Taker and Leaver approach, the Lamblike Beast/the false-priestly power can be identified as all of the various organized or unorganized religious systems of the world which, through their missionary zeal to primitive leaver cultures, wind up converting them to the taker mentality and the further development of the "mother culture" with its dominance and destruction of the garden of the gods. Quinn, 85.

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Word of God (the Lamb of God being the Living Word) with that of teaching the words of the Lamblike Beast.[1] It is a question of who is the high priest for man, the Lamblike Beast or Jesus Christ, the living Word of God; the words of the Lamblike Beast, or the written Word of God, the Holy Bible. Jesus Christ (the living Word of God) is the true Lamb of God and the eternal high priest.[2] His written words, the Holy Bible, are the truth which stands in opposition to the deceptive words spoken or written by the Lamblike Beast which supports the Leopardlike Beast and its "mother culture."[3] Religious educators need to oppose this false lamblike power of the Babylonian system by exposing this substitution throughout the world by teaching of the written Word of God in opposition to the words of the Lamblike Beast,[4] and Jesus Christ, as the living Lord in

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[1]"The will of God is revealed in His written word, and this is the essential knowledge." White, Fundamentals of Christian Education, 186-187. Again, "It is not the pleasure of the Lord Jesus that the subjects of His kingdom for whom He died, shall be educated in such a way that they will be led to place the wisdom of men in the forefront, and delegate to the wisdom of God, as revealed in His holy word, a place in the rear." Ibid., 328.

[2]This is a very serious deception, since "the Bible is the only book giving a positive description of Christ Jesus; and if every human being would study it as his lesson book, and obey it, not a soul would be lost." Ibid., 382.

"We must have implicit trust in God's word, or we are lost. The word of men, however great they may be, are not able to make us perfect." Ibid., 189. It is not within the power of man to know what to do. Prov 3:5-6.

[3]Scripture clearly states that it gives correct instruction and it "leads in the way of righteousness in the midst of the paths of judgments" (Prov 8:10-20). Also see vss. 22-36. Here the Word of God calls upon the saints to hearken unto its counsel in order to preserve physical life.

[4]In his opposition to false religions that support the "mother culture" of sinful man (a reflection of the Lamblike Beast that supports the culture of Babylon), Quinn noted that the most fundamental of the fundamentalists religious groups "plug their ears when Jesus starts talking about the birds of the air and lilies of the field. . . . Far and away the most futile admonition Christ ever offered was when he said, 'Have no care for tomorrow.

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opposition to the leadership of the Lamblike Beast.[1]

The Lamblike Beast, being a beast imagery, would also imply civil authority being exercised in opposition to Divine authority. However, the key point is that this state civil (beastly) authority seeks to be Christlike in nature.[2] In short, where the first part of Babylon represented pagan religious civil authority, here a reforming, lamblike, religious civil authority is presented which stands in opposition to the Word of God by supporting the pagan civil-state power of the first part through its words and actions.[3]

Don't worry about whether you're going to have something to eat. Look at the birds of the air. They neither sow nor reap nor gather into barns, but God takes perfect care of them. Don't you think he'll do the same for you?'" In following Christ (Rev 14:4) by leaving Babylon (Rev 18:4) it would seem that this question implies that God would care for His people. Yet Quinn continued by writing, "In our culture [the Taker culture] the overwhelming answer to that question is, 'Hell no!' Even the most dedicated monastics saw to their sowing and reaping and gathering into barns." For Quinn, such actions taken supported the "mother culture" and were a refutation of the words of Christ [Who spoke as a Leaver]. Thus Quinn continued by stating, "They know damn well he's just yarning, just making pretty speeches" (228). Compare to Luke 12:16-33.

[1]The question was asked, "Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, 'No man can serve two masters'. Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis; but the attempt has proven a failure; for we cannot serve God and mammon." White, Fundamentals of Christian Education, 181.

[2]Early Adventist writers often identified Protestant America as the Lamblike Beast imagery of Rev 13. White, The Great Controversy, 439-440. Having earlier identified the United States as the Lamblike Beast, Ellen White noted that many people coming to the new world sought to establish a reformed form of religious and civil powers in the new nation which reflected Christlike principles. Ibid., 443.

[3]Quinn recognized this same relationship between religions which (though appearing to be good, lamblike) actually supported the destructive "mother culture" of the Taker mentality. Thus he wrote: "One of the most striking features of Taker culture [the culture of the Leopardlike Beast] is its passionate and unwavering dependence on

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It appears that the Word of God in the historical setting of Rev 13 distinguishes between civil paganism and civil Protestantism.[1] Whereas the former part was not concerned about being lamblike, the latter part was.[2] This is a very significant distinction which helps the reader of the Word of God to internalize[3] the significance of the Lamblike Beast imagery from other beast imageries within the historical and apocalyptic setting when viewing the entire apocalyptic world setting.

Here the Lamblike Beast's location upon dry land (Fig. 13) (which can be seen pictorially in Rev 17 [Fig. 6] as the daughters of the harlot upon dry land) can be taught as

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prophets. . . . What makes it so striking is the fact that there is absolutely nothing like this among the Leavers." Quinn, 85.

[1]This distinction between a civil pagan power and the lamblike qualities of the Christian civil power can be seen in Babylonian imagery in Daniel. From an imagery personification perspective, Nebuchadnezzar, in creating an image of himself and demanding that the subjects of his kingdom worship that image, reflected historically the civil pagan power which he wielded, and the fact that his subjects also worshiped him as well. Biblically, this fact recorded in the book of Daniel is a type of the antitype qualities of the Leopardlike Beast which seeks to be the supreme authority of the world and also is worshiped by the wicked people of the world. Compare Dan 3 to Rev 13:1-4. The key point here is that as in Daniel so in Revelation, no attempt is made to be Christlike within this imagery setting. Instead, only the search for civil power and being idolized is sought by the first part of Babylon.

[2]Looking at the Lamblike beast imagery, "the 'lamb' is the symbol par excellence in the apocalypse. Twenty eight times it portrays Christ as the Lamb of God, making it the central symbol and coordinating principle of the entire book. The Lamblike appearance of the earth beast indicates the nature of the ultimate deceit in the final test of faith. The earth beast wants to be taken as Christlike, but its words reveal the lies, the heresies, and murderous plans of the dragon and of the antichrist-beast." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 305.

[3]Youngberg noted that, "in the process of internalization, an individual adopts the desired behavior or value . . . for its own sake, because he or she has come to believe in and genuinely treasure the new value and its consequences. Internalization is the priority goal of the religious socialization process." Youngberg, Transmitting the Religious Heritage, A History of Religious Education, 19.

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a false reflection of the wilderness setting of John the Baptist who, as a true prophet, pointed mankind to Christ.[1] In both cases, these two prophets functioned under the light of the Word of God, though one is a false prophet and the other a true prophet.[2]

Though one pedagogical, hermeneutical approach for teaching the Lamblike Beast imagery is presented in chapter 5, many potential, hermeneutical ways can be used to expose this deception pedagogically. Further biblical study and development of biblical hermeneutical approaches for teaching the Lamblike Beast imagery need to be explored within the field of religious education to assist religious educators to expose this second substitution of Babylon.

The false will power as a characteristic of the third part of the Babylon construct (the direct-support cluster) reveals the substitution of the will of the Lord by the self-actualization of the individual will.[3] Religious educators need to oppose the influence of self-actualization of individual will by exposing this substitution. It is not in the power of man to know what to do (Prov 3:5-6).[4] The will of man needs the direction of the will of

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[1]Here the type-to-antitype relationship needs to be applied to the realm of nature. The physical sun cannot shine where the physical waters are (the deep waters of the ocean, in particular), just as in the antitype (when using personification) where paganism is, the Word of God is not. For an excellent doctoral work on this concept, see Wakeman, God's Battle with the Sea Monster: A Study in Biblical Imagery.

[2]The Protestant religious-civil-power personification as the Lamblike Beast was identified by early Adventist writers. See White, The Great Controversy, 440-443.

[3]Self-actualization must cease. "To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God." White, Fundamentals of Christian Education, 387.

[4]Quinn saw this same difficulty in the Taker's "mother culture" which argues that "man's destiny was to conquer and rule the world, and that is what he's done--almost. . . . The problem is that man's conquest of the world has itself devastated the world. And in

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God for proper self-actualization, according to the plan of creation (Hos 13:9-10).

Individuals have a choice of what they personally want to do or what God wants them to do. God's children have a choice of where they personally want to go or where God wants them to go. Here self-expression apart from the will of God must perish.[1] Either individuals are servants of self, and the Babylonian system which results, or they are servants of Jesus Christ, the Living Word of God, through Whom all things were created (compare Josh 24:15 to Luke 16:13) and His kingdom. The choice for the individual is only which master is to be served (compare Rom 6:16 to Luke 16:13).[2]

The uniqueness of the direct-water-support cluster is that the Word of God brings together into this third cluster, water imageries (the Many Waters, the Scarlet Beast, and the Euphrates River) which personify groupings of people (Rev 17:15). It is this congregation of the people of the world who through their collective wills choose to support Babylon.

The Word of God calls all the saints to leave Babylon (Rev 18:4). The saints are

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spite of all the mastery we've attained, we don't have enough mastery to stop devastating the world--or to repair the devastation we've already wrought." Quinn, 80. Directed more to the individual, Quinn noted, "And yet you do destroy it, each of you. Each of you contribute daily to the destruction of the world." Ibid., 25. Compare Fig. 6 to Fig. 33.

[1]This is contrary to Taker mentality which seeks to fulfill the "destiny of man." "As the Takers see it, the gods gave man the same choice they gave Achilles: a brief life of glory [the Taker's approach] or a long uneventful life in obscurity [the Leaver's approach]. And the Takers chose a brief life of glory." Ibid., 75.

[2]The Youngbergs stated this choice nicely when they wrote, "So all through history, the question is repeated. Whom will we obey and follow? Will it be the creature or the Creator? Man or God?" Millie Youngberg and John Youngberg, Unbroken Circle (Nampa, ID: Pacific Press Publishing Assoc., 1997), 187.

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not to remain in or to reform Babylon, because Babylon will not be reformed (Jer 51:9).[1] The choice is simply to leaving Babylon according to the Divine instruction given in Rev 18:4 or remaining within a system that destroys the saints (Jer 51:35).[2]

Whereas in the first part of Babylon discussed above, the emphasis is on pagan civil government or rulership, and whereas in the second part of Babylon, the emphasis is on a false lamblike priestly civil and religious authority and leadership, here in the third part the emphasis is on the individual choice and their particular support or lack of support of the Babylonian system.[3] The first part of Babylon substitutes a false physical

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[1]Reforming the Babylonian kingdom would be an attempt to reform the Taker mentality which ignores the Creator and seeks to dominate the creation despite possible consequences. However, the problem is deeper. "The Leavers and the Takers are enacting two separate stories, based on entirely different and contradictory premises." Quinn, 42. These two approaches are in direct opposition to each other. Thus "throughout history, the only way the Takers have found to tear them [the Leavers] away from that life [the Leaver mentality] is by brute force, by wholesale slaughter. In most cases, they found it easiest just to exterminate them." Reformation of Taker mentality would require a total revision of their story and premise, in short a conversion back to Leaver mentality. In his work, Quinn does not advocate a revision of Taker mentality, but a rejection of it. (See 248.)

[2]The Holy Scriptures state, "My people are destroyed for lack of knowledge." (Hos 4:6a). Notice the words, "my people" and compare to Jer 51:35,49 and Rev 17:6. Here the saints in addition to the martyrs are slain by the Babylonian system since their flesh is destroyed and they are forced into the grave with the hope of the resurrection because they do not have a correct biblical knowledge of how to live. In Scripture, it is Jesus Christ (A Leaver in true form, see Matt 6:24-34) Who calls us to leave Babylon (Rev 18:4) and follow him in order to live (Rev 14:4). Compare Hos 4:6a to Ezek 18 and John 17:15-17.

[3]According to Quinn, the choice is between a Leaver lifestyle or a Taker lifestyle. Within this conflict setting, the Taker "mother culture" depicts the nomadic life of the Leaver lifestyle as a grim struggle, of being on the knife-edge of survival where the individual continually has to struggle to keep from falling off. Yet "far from scrabbling endlessly and desperately for food, hunter-gatherers are among the best-fed people on earth, and they manage this with only two or three hours a day of what you would call work--which makes them among the most leisured people on earth as well--And

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supreme power in place of the Supremacy of the Word of God (Christ being the Living Word). The second part substitutes the words of the Lamblike Beast in place of the words of Jesus Christ (the Holy Bible being the written Word). In the third part, the will of man is substituted in place of the will of the Creator God.

These three basic distinctive substitutions on the part of the three parts of mystical Babylon need to be exposed pedagogically by religious educators who are concerned with furthering the internalization of values for those seeking to exit the Babylonian system in the last days according to the Word of God.

The Three Parts of Babylon as a Pedagogical Construct Reveal the Physical Elements of the Kingdom of Babylon

It appears that the Word of God is teaching a complete separation both historically and apocalyptically, even from the physical things of Babylon. This is evident in a number of ways.

1. In the OT during the historical exodus of Israel from sinful Egypt, the example of Achan (a type of the antitype water imagery of Babylon) reveals a biblical setting which required separation from the material things of a sinful society (i.e., Jericho in Josh 7). When he chose to keep a "Babylonish garment" (vs. 21) and some silver and gold, Achan brought tribulation upon the people of Israel and, ultimately, destruction upon himself.

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incidentally, predation of man is practically nonexistent" (220). This study does not advocate the hunter aspect of Quinn's definition of Leaver style, but does see a correspondence between the nomadic Leaver lifestyle and Rev 14:4 where the saints follow Christ wherever He is going. Rev 14:4 can also be seen as the anti-type of the type in the Old Testament where Elijah followed the Lord from city to city. (Notice this Divine leading in 2 Kgs 2:1-9.)

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2. In the time of the historical Babylonian judgment, the Babylonian works were judged as being works of "vanity, the work of errors" which "in the time of their visitation" would perish (Jer 51:17-18, 47, 52). Thus the great works of Babylon which cluttered the garden of God were turned to dust and ashes. Centuries later, they have been identified in archeological sites as silent witnesses to a past glory when historic sinful Babylon cluttered the earth with its physical manifestations.[1]

3. In Rev 18, where apocalyptic Babylon is noted, again its material items are listed extensively (Rev 18:11-13) and the promise of permanent destruction given (Rev 18:14).

The artifacts of apocalyptic Babylonian can be taught through an understanding of the biblical characteristics of the three parts of historical Babylon.[2] Through proper biblical identification and transfer of the artifacts of biblical historical Babylon to the present apocalyptic Babylonian setting, the religious educator can present an appeal for physical separation[3] from the things of Babylon.[4] For the educator the issue becomes one

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[1]Mother nature helps to identify the physical Babylonian works in its fight to eradicate them from the Divine creation along with the dominating "mother culture" of the Taker mentality. Thus "what man built up, the wind and the rain tore down. The fields he cleared for his crops and his villages, the jungle fought to reclaim. The seeds he sowed, the birds snatched away. The shoots he nurtured, the insects nibbled. The harvest he stored, the mice plundered. The animals he bred and fed, the wolves and foxes stole away. Quinn, 73.

[2]In this study, the construct is seen aiding the individual in identifying distinctive elements of the Babylonian system of the world in accordance to the distinctions brought out by the Word of God thereby allowing the individual to apply the discrimination principle where God makes a difference. Hartill, 30.

[3]In biblical hermeneutics, Hartill identified this relationship between content and application through the application principle. He defined it as "the principle by which the application of truth may be made only after the correct interpretation has been learned. . . .

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of exposing the physical mingled fruits or artifacts of each of the three parts of Babylon that ought to be avoided by the learner concerned with separation from the evil world system.

The material artifacts of the water-tiered cluster as a first part of Babylon can be seen in the archeological digs of the historical city of Babylon in the Middle East. In these digs are to be found the great walls, the palaces, the archives, libraries, governmental buildings, transportation facilities, and administrative and military artifacts of a past period of sinful history where the supremacy of man ruled.

Here, this study recognizes these artifacts of historical Babylon, found within the dust and ashes of the Divine creation, as relics of the past glory of sinful man and his kingdom which stood in opposition to the Divine plan for the creation of mankind. From a historicist perspective, this destruction of the historical artifacts will be repeated in the future when all three parts of apocalyptic Babylon come into judgment along with all their artifacts to be destroyed and never rise again.[1] (Compare Fig. 3 to 33.)

The material artifacts of the indirect-support cluster, as a second part of Babylon, are found in the archeological digs of historical Babylon. These digs reveal the great towers of worship, various idols of worship, and physical evidences of religious historical

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You must first seek the proper interpretation of the text. . . . Then you may apply it to the life of the individual, of a community, etc. . . . There may be many applications, but there is only one correct interpretation." Hartill, Biblical Hermeneutics, 44.

[4]In biblical hermeneutics, when building application on interpretation, religious educators need to "be sure the application stems directly out of proper interpretation. . . . Sound interpretation is the only adequate basis for relevant application." Zuck, 282.

[1]Reflecting this final overthrow, White notes, "The final overthrow of all earthly dominions is plainly foretold in the word of truth." White, Education, 179.

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support for the supreme civil power of a past period where false religion (as a type of the anti-type Lamblike Beast) misled the people into supporting an evil system.

As the destruction of the artifacts occurred within the historical setting so again it will occur in the future apocalyptic setting.[1] From a historicist perspective, the artifacts of the second part of apocalyptic Babylon are to be destroyed in a future judgment, as type meets antitype, within the final judgment setting of the three parts of apocalyptic Babylon.[2]

The material artifacts of the direct-water-support cluster as a third part of Babylon can be seen in the archeological digs of historical Babylon as well. In these digs are to be found evidences of the great achievements of individuals (i.e., their literary, musical, scientific, medical, political, military, and economic achievements) which brought wealth, power, and prestige to the ancient city of Babylon.

It has been noted that the artifacts of this third part of historical Babylon are also literally found within the dust and ashes of the Divine creation. From a historicist perspective, the destruction of the artifacts of the historical third part reflects the future destruction of the artifacts of the third part of apocalyptic Babylon, when all three parts of apocalyptic Babylon come into judgment never to rise up again.[3]

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[1]Naden made an astute observation when he wrote, "The symbol shows that while those in Christ are looking to the heavenly temple, where He sits on the throne, Babylon is bent on building and maintaining its opposition temple, where men and women will come to worship the dragon who wants to be God." Roy Naden, The Lamb Among the Beasts: Finding Jesus in the Book of Revelation (Hagerstown, MD: Review and Herald Publishing Association, 1996), 254.

[2]See Rev 18:14, 21-23 and compare to Jer 51:43, 47, 58.

[3]Ibid.

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The Significance of the Construct of the Three Parts of Babylon to the Learner

When considering the value of the three-part construct to the learner, perhaps the most practical value is its influence as a biblical guide to the learner for separating from sin.[1]

When one exposes the biblical Babylonian system of sin as a type, the Babylonian-type sin prevalent today as antitype is likewise exposed by the Word of God.[2] This helps the learner seeking to live the gospel to separate from all sin.[3]

Through the same three-part structured approach, the Word of God teaches that

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[1]According to White, "God intends that to the seeker truths of His word shall ever be unfolding." White, Education, 170. Here the Word of God can be seen as a seal upon the mind of the dependent learner who continually relies upon the Word to identify the Babylonian system and to receive guidance on how to escape. Such continual reliance and unfolding of truth (i.e., the correct identification of Babylonian influences) results in continual preservation from evil and the preservation of life. Compare John 17:14-15 to Prov 1:23, 30-33; 2:1-5, 16-22; 3:1-2, 16. See also Nee, The Spiritual Man, 215, and compare to White, Education, 127.

[2]According to Were, "the fall of Babylon is so inextricably woven into the warp and woof of the prophetic outline of God's last day Message, that it becomes not only a privilege but a positive duty to understand the significance of the words 'Babylon is fallen, is fallen'." The Fall of Babylon in Type and Antitype, 25. Along the same line, Horn notes, "As predictions were fulfilled that dealt with the fate of Assyria and Babylonia, others will be completely fulfilled that deal with the events of this sinful world" (33).

[3]"In the highest sense the work of education and the work of redemption are one. . . . Under changed conditions, true education is still conforming to the Creator's plan, the plan of the Eden school." White, Education, 30. The idea of separating from all sin in order to live by the saints also is taught in Ezek 18, i.e., "Cast away from you all your transgressions, whereby ye have trangressed; and make your a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek 18:31-31). Here it is important to keep in mind that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim 3:16-17).

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which is of God and that which opposes the Divine will within the biblical world setting and within the current world setting.[1] Religious educators need to do the same.

For religious education to be relevant to the learner, it must provide the structure for transferring relevant truth from the Bible which is useful to the learner in dividing truth from error in this present modern age.[2] Where the three-part teaching strategy is true to its biblical foundations, it provides the structure for transfer of knowledge in any age.[3]

This construct is important for the religious educator who desires to implement change in the learner.[4] By continually identifying and relating the three parts of Babylon

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[1]The biblical world contexualization of Babylonian imagery can be seen when comparing Isa 3:11 to 13:1; Isa 14:7 to 14:4; Jer 51:25, 49; Rev 17:1-2, 18; and Rev 18:3, 9, 11-19, 23-24. The relevancy of Scripture and especially the Babylonian imagery can be seen in Revelation where it indicates that the revelation was given because "the time is at hand" (Rev 1:3).

[2]Knight notes that all theological truth has relevance to a world lost in sin. Knight, Myths in Adventism, 180. The Living Word of God (Christ) came to undo all the work of evil. "He has the power to invigorate and to restore." White, Education, 29.

Here we also have a reflection of a transformed hermeneutic and felt fusion. The knowledge being taught here fuses with the core of the student's ego function. This knowledge causes a confrontation with truth concerning one's existential condition, thereby encouraging a change, a separation from the Babylonian system. The closer the text comes to the core of the student's ego function, the greater the influence and the better chance for change. See Frykberg, 183.

[3]The religious educator needs to be aware of the context principle. It is "that principle by which God gives light upon a subject through either near or remote passages bearing upon the same theme. . . . Every verse must be studied in the light of its context. Never take a verse out of its setting and give it a foreign meaning." Hartill, 79.

[4]Character development is one of the prime motives for studying the book of Revelation, while the drive for separation from Babylon, morally speaking, is one of the highest and strongest incentives for study. See Neal, 57. Character is closely tied to the sealing process of the saints and the final test. La Rondelle, Chariots of Salvation, 169-171. Historically, within the ancient Israel, "Jewish education was from early childhood on, character education." Youngberg, Transmitting the Religious Heritage: A History Of Religious Education, 41. The loud cry message of Rev 18:4 (to leave Babylon) in my

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to daily life, the religious educator can use the construct as a pedagogical means to challenge the learner to separate from Babylon in all aspects of life.[1]

The construct is not merely for the transmission of theoretical knowledge separate from life. Rather it is to unfold life today by giving it guidance and purpose.[2] Here, hopefully, the construct will fuse[3] with the individual learner's understanding of life and facilitate a change that will continue eternally.[4] The construct would become a

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mind is a character education experience as the Word of God educates and guides the learner to escape the Babylonian system of today.

[1]This would be a reflection of the application principle which is defined as "the principle by which an application of truth may be made only after the correct interpretation has been learned." Hartill, 44. When considering the construct as part of the Word of God, Scripture through its use can be seen keeping the saints away from the Babylonian harlot. See Prov 5:1-12, compare to Rev 17:1-6.

[2]In this way, teaching is synonymous with life. See Youngberg, Transmitting the Religious Heritage: A History of Religious Education, 86.

[3]Reflecting the concept of felt fusion in Revelation, it was noted, "The major function of this use of language is to evoke feelings, attitudes, and meanings. . . . Readers with a knowledge of the symbols would have a profound emotional understanding of John's message." Vogelgesang, 121.

[4]"A new grasp of the 'eternal gospel' (Rev 14:6) in its end-time setting of Rev 10 and 14 will create a new remnant people! The revival of the unadulterated gospel is central to the determined plan of God (Mark 13:10). LaRondelle, How to Understand the End-Time Prophecies of the Bible, 331. "Since Christ has conquered death, believers need not die though they may yet die. It is the same as the fact that Christ condemned sin in the flesh so that believers need not sin any more even though they may yet sin. If a Christian's goal is not to sin, then to die should likewise be his goal. As his relationship with sin is regulated by the death and resurrection of Christ, so must his connection with death be regulated by them." Nee, The Spiritual Man, 215. Compare to John 17:15. The experience of Enoch walking from the world dominated by death to a world dominated by life without seeing a physical death is available to all individuals in all walks of life through a reliance upon the Word of God. White, Education. 127. "When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul." White, Fundamentals of Christian Education, 183. Compare this footnote in its entirety to Appendix XIV.

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"hermeneutic of reconstruction"[1] which alters behavior as the learner begins to choose a life pattern for separation from Babylon.[2] By continually exposing the Babylonian system at all levels of understanding in a broad spectrum of religious content, the construct, as an educational tool, can provide both the religious educator and the learner with valuable

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[1]This is an example of a transformed hermeneutic where the fusion of the Word of God with the learner's understanding of his/her existential condition leads to a continual confrontation with truth which leads to an altered lifestyle. Frykberg, 183.

According to Frykberg, a hermeneutic of reconstruction is seen as "a dialogue between the interpreter and the text where alternatives are released and both are altered, leading to the emergence of new truth and a new social order. . . . This hermeneutic treats the Bible as both a classic text [where meaning is created] and a sacred text [where respectful attention and response is drawn to it]." Vogelsang, 167-171. For Vogelsang, the "meaning comes from the interplay of the text and the interpreter." Ibid.

Here a caution must be noted by this study. Though Fryberg beautifully identified the vibrant interactive relationship between the Word of God and the individual, the idea that the Scriptures are altered through such an interplay is not accepted by this writer. Scripture is seen by this writer as constant. It stands as a classic text which endures through the ages. However, the relevancy of texts may change from situation to situation with new meanings found from the same versus without an apparent conflict with older established truths.

[2]Neal notes: "The book of Revelation, in the typical dualistic fashion of apocalyptic literature, describes two types of characters: likeness to God, personified in Christ, the lamb: and likeness to Satan, personified in the dragon, the beast and the prophet. . . . In the final eschatological warfare between the lamb and the beast, all mankind will be found on one side or the other, with one mark or the other" (57). Though using primarily Rev 13 beast imagery, for Neal, character development was one of the prime motives for studying the book of Revelation, while the drive for separation from Babylon, morally speaking, was one of the highest and strongest incentives for study. See also La Rondelle, Chariots of Salvation, 169-171.

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biblical information and viewpoints[1] which urge the individual[2] to separate from Babylon.[3] Thus the construct is a vital biblical pedagogical tool for teaching the loud cry message of Rev 18:4 for separation from evil.[4]

Note here that this study recognizes the relevance of the book of Revelation, in particular,[5] and the Word of God, in general,[6] within the life experience of the individual.[7] Within the biblical imagery presented by the Word of God, the historical and present world systems of the Babylon kingdom are brought together for both the educator and the

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[1]According to Youngberg, "The word Didaskein ("teaching") means the giving of instruction--mainly to believers already convinced about the faith of Jesus Christ. Those who have accepted the kergma ['proclamation' or 'preaching'] of the Crucified Christ, need the didaskein to confirm them in the lifestyle of that gospel." Transmitting the Religious Heritage: A History of Religious Education, 84.

[2]It is important to realize that Christian educators themselves are subject to the Word of God and "must be learners in the school of Christ." White, Fundamentals of Christian Education, 275. See also: Watchman Nee, The Normal Christian Worker (Hong Kong: Hong Kong Church Book Room, 1971), 9-10; Hasel, "Reflections on the Authority and Trustworthiness of Scripture," 213; and Dederen, "Revelation, Inspiration and Hermeneutics," 12-13.

[3]This would be a reflection of the application principle. See Hartill, 44.

[4]In the Word of God, within the Babylonian imagery, the saints are being urged to separate from the entire evil Babylonian system. Compare Prov 4:26-27 to Rev 18:4; Ezek 18; and John 17:15.

[5]About Revelation, White states: "But I saw that this book is indeed a revelation given for the special benefit of those who should live in the last days, to guide them in ascertaining their true position and duty." Early Writings, 231.

[6]All Scripture is valuable in dividing truth from error within the hearts of men. See Heb 4:12 and compare to 2 Tim 3:16-17.

[7]"Holiness manifests itself in holy conduct. . . . In the Bible, God is the ground for ethics, and God's true people live a life of godliness, a life of holiness, because they are a 'holy people' (Exodus 19:6; 1 Peter 2:9)." Gerhard F. Hasel, "The Distinction Between Clean and Unclean Animals in Lev 11: Is It Still Relevant?" Journal of the Adventist Theological Society 2, no. 2 (1991): 119.

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learner. Thus historical and biblical imagery come alive with present meaning to direct the individual educator and learner[1] to escape the Babylonian system so prevalent in the world today.[2]

Biblical guidance for living can be identified through the use of the construct as a transfer mechanism.[3] Thus the Word of God actively educates the individual saints as they seek to escape the Babylonian system.[4] This should be seen at every level or stage of life.[5]

Because of the relevancy of the Word of God for living, personal Bible study

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[1]According to LaRondelle, "Revelation 17 must be considered as one of the most important visions of encouragement for the people of God in the end-time." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 413. See also Appendix III, Postcard, Donavan Moon to Doug (S. Douglas Waterhouse), 5-13-1982.

[2]"The most powerful story the teacher can ever tell is the story of his own experience with God." Youngberg, Transmitting the Religious Heritage: A History of Religious Education, 82. Religious educators need to experience the ongoing process of separation from Babylon themselves if they are to teach effectively the loud-cry message of Rev 18:4. The Word of God is a road map that guides all the saints to heaven. See White, Fundamentals of Christian Education, 383.

[3]All education in our schools "should be to prepare a people for the future, immortal life." White, Fundamentals of Christian Education, 383. True religious education is for causing a change. "Truth must bring about a change in life practice. A mere intellectual understanding of the word of God will not be sufficient to influence the habits of life, for the life is regulated by the condition of the heart. . . . [Religious educators] should not cease their labor until they have evidence that the precepts of heaven are not only accepted by the understanding of the pupil, 'but written upon the heart'." Betz, 104.

[4]The Holy Scriptures are seen as "the perfect standard of truth and as such should be given the highest place in education." White, Education, 17. I concur. The educator needs to be aware continually of the fact that the biblical identification of the Babylonian system of today needs to be formulated within the context of religious experience. See Knight, Myths in Adventism, 182.

[5]"God intends that to the earnest seeker the truths of His word shall ever be unfolding." White, Education, 170. Compare with Education, 127, where biblical Enoch had such an experience. See also Prov 4:18; 10:16; 11:19; 19:23; 22:17-21.

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becomes a living necessity.[1] Through the use of the biblical three-part construct, instructions for personal action can be found continually to help the individual to escape the three-pronged clutches of Babylon.[2] The written Word of God becomes a living connection between the individual and the Living Word, Jesus Christ.[3] Here the three-part construct as part of the Word of God should become internalized within the individual thereby causing behavioral changes.[4]

More specifically, through such categorizations, specific courses of actions to be avoided are revealed to the individual seeking to escape. Through a relational hermeneutical function by the biblical construct, biblical imageries come alive with meaning, their characteristics are revealed,[5] and biblical advice and Babylonian imageries

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[1]The Word of God urges the individual saints to study the Word of God and experience its life-filling power. See Prov 5:15-17. Compare to Prov 4:20-23.

[2]A continual reliance upon the words of God is necessary for escaping the harlot. See Prov 4:20-22 and compare to Prov 6:20-23; 22:17-21; 7:1-5; and 2:1-12, 16-22. It is the duty of every Christian to recognize that Babylon is fallen, and to get out of it today. Were, The Fall of Babylon in Type and Antitype, 25.

[3]It is a matter of "felt fusion" as the Word of God leads the individual out of all the entanglements of the Babylonian system today. See Frykberg, 183. Compare to Rev 19:11-14 and Rev 14:4. According to one writer, "The Word did not turn into flesh, instead the Word which was God entered **into** flesh. . . . Paul wrote, 'God (Almighty Spirit) was manifest **in the flesh** (of the man Jesus) justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory'. I Timothy 3:16." See Arnold Gordon, The Voice of Bible Truth (Galesburg, IL: The Five Star Publishing Co., 1995), 6-7. See also John 6:57, 63 and 17:6-7, 14, 21-23.

[4]"In the process of internalization, an individual adopts the desired behavior or value . . . for its own sake, because he or she has come to believe in and genuinely treasure the new value and its consequences. Internalization is the priority goal of the religious socialization process." Youngberg, Transmitting the Religious Heritage: A History of Religious Education, 19.

[5]According to Dr. Waterhouse: "It was Erwin R. Goodenough who coined and defined the concept of a 'lingua franca' of 'live' Greco-Roman religious symbols. He

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are brought together for the learner[1] within a worldview setting relevant to the individual.[2] This is a major reason for presenting a biblical construct of the three parts of Babylon. The construct practically assists the learner to identify the escape route[3] from the Babylonian system through personal behavior modification according to the Word of God.[4] This can be seen in two principal ways.

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defined a 'live' symbol as a symbol which retained its 'value' (in the Hellenistic world) by its commonly understood 'emotional impact'. The verbal 'explanations' given by believers to such a religious symbol, on the other hand, could differ, depending on the religion. See the discussions and reservations by Morton Smith, 'Goodenough's Jewish Symbols in Retrospect,' JBL 86 (March 1967): 53-68; and Jonathan A. Goldsteins' remarks in JNES 28 (July 1969): 212-218." Waterhouse and Barker, "The Seven-Headed Dragons of Revelation, 5. See also Waterhouse, Studies in the Book of Revelation, Section I, 15.

[1]One religious educator noted that bible teaching, though often correct in the content, frequently failed to be productive. For this educator there was a need to cause "internal reactions" in one's students. "In every truth God Himself meets and speaks to us. And in every truth is a fitting response, made to the Lord Himself." For the author, the Word of God comes alive with life transforming power where the individual brushes with Divinity and responds. See L. O. Richards, Creative Bible Teaching, 52-56. To encourage the influence of the live aspect of the Word of God, in Bible teaching, Richards urged teachers to focus on learner response, which he saw as essential to transformation.

[2]Reflecting the influence of a live Word of God, one theologian wrote: The Word of God no longer confronts me as external to myself, as an object to be analyzed and dissected. It is a living arrow that pierces my heart. . . . The Word of God ceases to be an object, a thing. I see it as something alive. In and through the Word, God addresses me personally, not simply as an echo of the past but as Word speaking now." Dederen, "Revelation, Inspiration and Hermeneutics," 12-13. See also Hasel, "Reflections on the Authority and Trustworthiness of Scripture," 213. The significance of the live Word of God in religious education is that the religious educator themselves must submit to the Word of God, before teaching others. See Youngberg, Transmitting the Religious Heritage: A History of Religious Education, 82.

[3]The Word of God is what leads the saints on right paths away from the pit of death into life eternal. See Prov 2:8; 3:21-23, 26; 4:11-13, 18, 26; 8:20, 32; 16:17 and compare to Hos 13:9-10, 14; 14:2.

[4]The Word of God is to guide the actions taken by the saints in escaping from Babylon. See Prov 4:12, 18, 20, 22, 26. Any saint desiring to know and to do the will of God can do so through the Word of God. See White, Fundamentals of Christian

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Avoiding the Three Main False Substitutions of Babylon

The substitution of God's supremacy must be avoided. The Word of God utilizes the water-tiered cluster imageries to present the pagan civil authority of mankind in opposition to the supreme civil religious authority of the Word of God. In calling the saints out of Babylon (Rev 18:4), Jesus Christ calls for a loyalty check, a choice, between His civil and religious authority which is presented by the written Word of God over the authority of the Leopard, the Harlot, and the Great City imageries with their respective civil and religious authority.[1]

The substitution of the Word of God must be avoided. The imageries of the second part of Babylon, the indirect-support cluster, seek to substitute the Word of God (The Living Christ) with other teachings which appear Christlike or lamblike, but actually reflect dragon qualities. This is the very reason that the Lamblike Beast is identified by the Word of God as a false prophet in Rev 19:20.

In this second part of Babylon (Rev 18:4), the Word of God calls for a loyalty check, a choice between His Word of authority which is presented by Jesus Christ (the living Word) and the Bible (the written word) or the authority of the Leopard, the Harlot, and the Great City imageries which the Lamblike Beast seeks to establish through its

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Education, 125.

[1]Writing on Rev 19 where Jesus Christ (the Living Word of God) returns, LaRondelle stated, "As the King-Messiah (see Rev 5:5), He comes to claim our planet as His rightful domain. On His head are 'many crowns' (19:12). Neither the dragon with his seven crowns (12:3) nor the beast with his ten crowns (13:1) have recieved authority from the Creator to rule mankind. Christ returns as the rightful 'King of kings, the Lord of lords' (19:16). He alone is authorized by God the Father to govern the earth." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 442.

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words. The message of the second angel of Rev 14:8 is directed against the false wine of Babylon that made the whole world drunk.[1] This is critical. The Written Word of God, as the pure wine, stands in direct opposition to the false wine (words) of the false prophet.[2]

The substitution of the will of God for man must be avoided. The imageries of the direct-water-support cluster are portrayed as willingly supporting their respective water-tiered imageries. Here the will of man rejects the supreme will of God for man and chooses the dictates of the imageries of the first cluster. This substitution of the will of God with the will of the first cluster must be avoided by God's people. In calling the saints out of Babylon, the Word of God calls for a submission of the will of the individual to the will of God governing man's personal destiny as revealed through His Written Word. The primary choice here is between submission to the self-actuating will of the individual or to the will of God governing man's destiny as revealed through Holy Scripture.[3]

In addition to avoiding these three substitutions, the individual is confronted with a

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[1]White noted, "In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal." White, Prophets and Kings, 170.

[2]The false prophet (the Lamblike Beast of Rev 13) through his speech (Rev 13:14) stands in opposition to the Jesus Christ, the Word made flesh (John 1:14) and his written word, the Holy Bible. Whereas the Lamblike Beast deceives the world (Rev 13:14) Christ as the Word made flesh speaks the truth (Prov 8:20-36) through the Scriptures (Prov 4:10-13, 20-22). Compare to Deut 32:33 and Ps 58:4.

[3]Reflecting from an anthropological perspective the biblical call out of Babylon, Quinn noted that Takers are those who reject Divine authority, choosing instead to rely upon themselves and their knowledge of good and evil for their continued existence. "Thus, Takers are those who know good and evil, and the Leavers are those who live in the hands of the gods" (229). Quinn further rejects the Taker mentality and urges all to "spit out the fruit of that forbidden tree. You must absolutely and forever relinquish the idea that you know who should live and who should die on this planet." Ibid.

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physical separation from the Babylonian system. Here the Word of God through an understanding of the three parts of Babylon reveals in part the practical side of separation from the Babylonian system by identifying the physical wealth of Babylon as well.[1]

Avoiding the Babylonian Works

The Babylonian works are identified by the biblical construct. This is very important for the individual learner seeking to produce the fruit of life[2] while escaping the Babylonian system, which brings death.[3] The Word of God states that by works mankind is judged.[4] The mingled fruits are a product of Babylon which combines truth and error

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[1]The Holy Scriptures have listed some of these belongings of Babylon. Thus it is written, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods and the veils" (Isa 3:18-23). "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all" (Rev 18:11-14).

[2]In the Bible, fruits are often interchangeable with works within the imagery setting. The Tree of the Knowledge of Good and Evil (Gen 2:9, 17; 3:3-18) which produced mingled fruits of good and evil can be compared to the bad trees (mankind) which bring forth bad fruit (works) which lead to judgment (Luke 3:8-9). See also Luke 6:43-45 and Matt 12:33, 35.

[3]The harlot's system clearly destroys or consumes the flesh. See Prov 5:8-11. Compare Jer 51:34-35,49.

[4]See 2 Cor 11:15; 2 Tim 4:14; Rev 2:23. Thus the wicked eat the fruit of their own desires and are filled with their own devices which lead to death. See Prov 1:31-33,

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either in the procedure used in its production or the use made of the product. A life (or story according to Quinn)[1] influenced by Babylon produces mingled fruits, with elements of truth and error.[2] Such a mingling, no matter what proportion of evil to good, ruins the fruits' value for living.[3] In time, these fruits are judged for their error, which results in their destruction[4] and the destruction of the individuals depending on them in everyday life.[5]

The major significance in identifying the Babylonian fruit through the Word of God is that it allows the individual saint to separate from the Babylonian system by choosing to reject the Babylonian fruit and replace it with the fruit which comes through the Word of

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compare Rev 18:12-14 and Jer 51:17-18, 52. In Ezek 18, the Word of God clearly identifies the relationship of the works of mankind to the issue of life or death. Here the choice between life and death is left to the individual to decide. Note Ezek 18:32.

[1]Quinn, 41.

[2]In Prov 23: 28-32, the Harlot (Babylon, Rev 17) is pictured with mingled wine which results in the death of those who partake of it. In Jer 51:17-18, the works of Babylon are judged for their mingled content, i.e., their elements of error. Quinn recognized that the utilization of the material things of Babylon by Taker mentality results in "the price of enacting a story that casts mankind as the enemy of the world. . . . We've poured our poisons into the world as though it were a bottomless pit--and we go on pouring our poisons into the world. We've gobbled up irreplaceable resources as though they could never run out--and we go on gobbling them up. Its hard to imagine how the world could survive another century of this abuse. . . . Yet the taker mentality keeps advancing the mother culture even if it means . . . the destruction of the world." Quinn, 75, 80-81.

[3]The Word of God teaches in a parable that the least amount of evil ruins the whole. See 1 Cor 5:6 and Gal 5:9.

[4]Jer 51:18.

[5]Those individuals dependent upon works of evil for living will die in these works. See Ezek 18:10-13, 20, 24, 26, and compare to Ezek 18:14, 21, 23, 26-28, and Hos 13:9-10, 14, and 14:2.

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God (the Source of Life).[1] One must realize that God will not restore without the cooperation of the will of man.[2] Humans must choose not to sin before God can cause a transformation.[3] This is why the biblical construct of the three parts of Babylon is so important for religious educators today.[4] The biblical construct assists individuals to identify the mingled fruits of Babylon, so they can choose[5] to reject these fruits which bring death or destruction to the flesh.[6] For the saints, the issue is to possess biblical wisdom and understanding in order to live (Prov 3:13, 18, 21-22; 12:28)[7] according to the

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[1]The Word of God is the Source of Life. See Prov 3:18. Compare to 8:19-30; Rev 19:13; John 6:32-33, 48-51, 58; 8:51. See White, Education, 127.

[2]According to Quinn, man has two choices. "Given a story to enact that puts them in accord with the world [the Leaver mentality], they will live in accord with the world. But given a story to enact that puts them as odds with the world, as yours does [the Taker mentality], they will live at odds with the world. Given a story to enact in which they are the Lords of the world, they will act like lords of the world. And given a story to enact in which the world is a foe to be conquered, they will conquer it like a foe, and one day, inevitably, their foe will lie bleeding at their feet, as the world is now." Quinn, 84.

[3]See White, Fundamentals of Christian Education, 132. See also Ezek 18:21-23, 27-28, 30-32.

[4]In religious education, the construct aids in finding the relational significance of the identity of the Babylonian works to the lives of the learners seeking to escape and live. This is a reflection of the fifth rule for teachers which states, "Find the relation of the lesson to the lives of the learners. Its practical value lies in these relations." Gregory, 20.

[5]Humans have been called to choose between life and death. See Ezek 18:21-23, 27-28, 32.

[6]The mingled nature of the Babylonian fruit destroys the flesh of the saints (Prov 23:29-35 and 9:2-5 and compare to Jer 51:35).

[7]See also Prov 4:13, and 20-22. This power of renewal and preservation of the life of the saints on the part of the Word of God is evident in the writings of White. "The creative energy that call the worlds into existence is in the word of God. This word imparts power, it begets life. Every command is a promise, accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God." Education, 126. Compare to John 6:49-51, 63;

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Word of God (the Source of Life).[1] Without knowing which fruits are mingled and which are not according to the Word of God, individual saints would be destroyed in the flesh by the Babylonian system.[2]

The biblical construct identifies the works of Babylon by using its structure to categorize Babylon's works into three broad areas, designated in this study as the three parts of Babylon. By categorizing these Babylonian fruits, the construct brings understanding to the saints.[3] The mingled nature of Babylonian fruits is exposed through a comparison of the Divine scheme of things revealed through the Word of God.

Here Scripture comes alive with present meaning as the works of Babylon are rejected by the saints who change their behavior to escape Babylon, according to the

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8:51; 11:25. The command to leave Babylon (Rev 18:4) is the gospel experience that "accepted by the will, received into the soul," will bring to the individual the life of the Infinite One. Compare to John 17:15; 8:51; 6:27, 47-51, 58, 63; Prov 3-4, especially 4:20-22; Hos 13:9-14, 14:1-2,9; and Ezek 18.

[1]"Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings." White, Fundamentals of Christian Education, 111. The issue of physical life or death as a matter of choice for mankind is discussed in the written Word of God. Compare Ezek 18 to Prov 4:10-13, 20-22; John 7:12, 31-32; John 8:51, and Prov 7:1-5. The Word of God frees us from the Babylonian system of death. See John 8:31-32, compare to John 8:51.

[2]"My people are destroyed for lack of knowledge" (Hos 4:6a) Notice the words, "my people" and compare to Jer 51:35, 49 and Rev 17:6. Saints in addition to martyrs are slain by the Babylonian system. Compare Hos 4:6a to Ezek 18. The written Word of God reveals that Babylon destroys the fleshly body of the saints. See Jer 51:35 and compare to Rev 17:6 and Prov 5:3-4, 8-11. The destruction of the flesh by Babylon is biblical. Compare Jer 51:35, 44 and Rev 17:6; 18:24. Contrast this with the fact that the Word of God is for the healing of all flesh, Prov 4:20-22. See also Prov 9:11; 10:16-17, 27, 30; 11:4-6, 19 and compare to White, Education, 127, and Nee, The Spiritual Man, 215.

[3]Relating a truth to a more well-known truth is important when seeking to facilitate understanding on the part of the learner. See Gregory, 16; Betz, 21.

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Word of God.[1] Thus another importance reason for teaching the biblical construct of the three parts of Babylon is its potential for helping to identify the works of Babylon so individual saints can reject these works and live[2] as they escape the Babylon of today.[3]

This is why it is so important to internalize this three-part construct and to obey the Holy Scriptures by leaving Babylon (Rev 18:4) through a separation from its mingled wine (Prov 6:23-28; 7:22-24). The Holy Scriptures are clearly calling the living saints to start the exodus out of Babylon (Jer 51:45, Rev 18:4). When one realizes that the soul of man is a combination of dust of the earth and the breath of God, which together produce a living soul (compare Gen 2:7 to Eccl 3:18, 19, 20; 12:6-7), one can see the great importance of this call by preserving the flesh from the Babylonian system which brings evil and death. The preservation of the fleshly body is vital to the soul's existence since it consists of a physical body of dust within which resides the breath of life from God. It is the desire of Jesus Christ that the righteous remain in the land of the living

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[1]The saints do not trust their knowledge, only the Word of God. See Prov 3:5-8, 26; 4:5-14, 20-22. The Word of God only will lead the saints out of Babylon. See Rev 18:4; compare to Hos 13:9-10, 14; 14:2; Prov 8:8-10, 20-32; and Prov 1:23; 2:1-8.

[2]When considering Quinn's Taker--Leaver approach in Gen 3:19, it is interesting to see that the physical death of man is connected to the taker mentality of controlling (by agriculture) the garden of the gods in defiance to the will of the gods. Old Testament Babylon did this when developing the "mother culture" historically. Thus Scripture reveals that man works in opposition to thorns, an thistles, by the sweat of his brow till he "returns unto the ground" (Prov 16:26). This is contrasted in Scripture by the Leaver mentality (Luke 12:22-32) and following Jesus Christ (Rev 14:4) without regard to food, clothing, money, etc. (see Matt 3:25-34), by obeying the Word of God and thereby living continually in the land (Prov 4:20-22). Notice also that the saints are to remain in the land (Prov 2:21; 10:29-30; 12:28).

[3]The primary purpose of "the message of present truth is to prepare a people for the coming of the Lord." See White, Fundamentals of Christian Education, 530.

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(compare Prov 2:21; 10:30 to John 17:15). This is why the Word of God adds years to the lives of the saints (Prov 3:1-2, 16-18, 26; 4:10, 13-22; 9:6; 10:16; 11:4-6 and Ezek 18: 5, 9, 21-23, 27-28, 32). Here the choice for life and death is man's to make.[1]

Summarizing this chapter, it has been noted that the construct of the three parts of Babylon is important to the teaching process in religious education because of its usefulness as a biblical structure for transfer teaching. Second, the importance of teaching the three-part construct within religious education is its usefulness in identifying the present-day three-part deception of mystical Babylon. Finally, the three-part construct of Babylon, as a biblically rooted guide, assists the learner to continually identify through biblical transfer the current Babylonian deception thereby allowing for the opportunity to avoid that deception and continue living physically in the garden of God.

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[1]In Scripture, all mankind as sinners are called by God to turn from all sin that they might live. See Ezek 18:21, 27-28, 32 and compare to John 17:14-15.

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Fig. 33. A picture of the Garden of God.

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CHAPTER SEVEN

SUMMARY AND CONCLUSIONS

Summary

In chapter 1 we noted a lack of a biblically based teaching strategy for teaching the three parts of Babylon. To meet this challenge, such a teaching strategy was developed according to the Waterhouse interpretation within a historicist tradition.

The literature review of chapter 2 presented the general diversity of teaching approaches that exist with regard to the three parts of Babylon (Rev 16:19), the Great City, and the seven heads of the Scarlet Beast. Such a diversity in the field of religious education emphasizes the need to develop a biblically based strategy for teaching the three parts of Babylon.

In chapter 3, the Waterhouse construct of the three parts of Babylon, as the theological foundation, was analyzed. This chapter concluded that this construct is a major breakthrough eschatologically for two reasons: (1) it identifies the three parts of eschatological Babylon, and (2) it identifies the difference between the historical setting of chap. 13 and the plague setting of Rev 17.

Chapter 4 introduced and analyzed three geographical relationships. These were the water-tiered relationship, the land-tiered relationship, and the water-support relationship along with the land-water distinction. Chapter 4 concluded that these three

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geographical relationships along with this distinction not only govern the imagery relationships of Rev 13 and 17, but pictorially are within the historicist tradition of interpretation. As biblical hermeneutical structures, this study considered these essential in any approach for teaching the three parts of Babylon according to the Word of God.

Chapter 5 uses the geographical relationships to present a biblical-teaching strategy of the three parts of Babylon historically (Rev 13), and apocalyptically (Rev 17). This chapter concluded that the geographical relationships can be used pedagogically to identify three clusters of imageries which represent the three parts of Babylon historically and apocalyptically.

In chapter 6, the significance of the three-part construct as a teaching strategy was discussed: (1) it was seen as a vehicle for transfer teaching; (2) the construct reveals a three-part world deception; (3) the construct helps to identify the material artifacts of Babylon; (4) the construct is relevant to the learner; it facilitates biblical guidance to the student by revealing what to avoid through transfer learning; and (5) it continually identifies the physical manifestations of the Babylonian works, or artifacts, which clutter the "garden of God," which are by-products of truth mingled with error.

Conclusion

In this study, five differences between the Waterhouse construct and other approaches which interpret Rev 13 and 17 were analyzed. First, a major difference between the Waterhouse construct and other approaches used for interpreting Rev 13 and 17 was seen when interpreting the Scarlet Beast imagery. The popular view is that the Harlot of Rev 17 is to be thought of as seated upon the Leopardlike Beast of Rev 13. Put

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differently, there is a widespread assumption that the Leopardlike Beast (13:2) and the Scarlet Beast (17:3) are identical creatures.[1] However, this ignores the biblical context which states that the Great Harlot is seated upon many waters (17:1) as well as upon the Scarlet Beast.

The Waterhouse construct offers a solution to this apparent contradiction about the Harlot seated upon Waters and on a Beast by realizing that the "Many Waters" are personified as the Scarlet Beast.[2] Here the Waterhouse construct is based not only on literary allusions found elsewhere in Scripture, but on the phenomenological approach, which takes note of cultural and linguistic patterns of thought and feelings that were current when the book of Revelation was written (see Appendices I and II). More directly, the Scarlet Beast is not the same as the Leopardlike Beast, but is the personification of the "many waters" underneath the Leopardlike Beast. Thus (in Rev 13) the Leopardlike Beast is seen emerging upon the Sea (the latter being later personified as the Scarlet Beast in Rev 17 upon which the great Harlot rides).

A second major difference between the Waterhouse construct and other approaches taken is its roots can be found in biblical hermeneutics. Of particular importance is the type-to-antitype approach found in the historical school of thought. The exodus from historical and literal Babylon (as recorded in the Old Testament) was seen

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[1]The Harlot is pictured, for example, seated on the Leopardlike Beast on the cover of Were's book, The Woman and the Resurrected Beast; and in Maxwell, God Cares, 2:472. See Appendix IX.

[2]In ancient Near Eastern literature, "Sea" and "River" are alternate names given to a personified water monster. An Ugaritic text reads: "Chase Sea from his throne, River from the seat of dominion." UT 68.13. See also Waterhouse, "The River Dragon," 625.

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serving as a background (a type) to the Revelation setting (the antitype) which presented God's people as making a spiritual journey out of "spiritual" and apocalyptic Babylon (see Table 1).[1]

Further, the Waterhouse construct was seen as a study of hermeneutical relationships found within Scripture, which provide structure to any interpretive approach. Thus the Waterhouse construct recognized that biblical relationships help to convey the interpretation of biblical imagery by relating unknown imageries to more well-known imageries. This study developed this relational approach more fully in chapters 4 and 5 where three geographical relationships were introduced. Later these same geographical relationships were used in presenting a teaching strategy of the three parts of Babylon. In short, there appears to be a direct relationship between accurate biblical understanding and accurate hermeneutical understanding of relationships found in Scripture.

A third major difference between the Waterhouse construct and other approaches was its recognition of the correspondence between Rev 13 and 17. This study showed that the three major figures who dominate chap. 13 (the Sea, the Leopardlike Beast, and the Lamblike Beast) find a corresponding identity, though under new guises: in chapter 17, the Euphrates River, the Harlot, and her Daughters.

Both the Leopardlike Beast (Rev 13:1-2) and the Harlot (17:1) are situated over water. Both the Lamblike Beast (13:11) and the Harlot's Daughters (17:5), in contrast, are located on land. Finally, both the personified Sea (13:1) and the Scarlet Beast, the

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[1]The command to leave apocalyptic Babylon (Rev 18:4) is a reflection of the historical setting of the Old Testament where the Lord instructed historical and literal Israel to leave the historical city of Babylon. (Compare Jer 50:8 to Rev 18:4.)

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embodiment of "Many Waters" (17:1, 3), possess a supporting role, serving as a foundational support for the Beast and the City. Which is to say, the Leopardlike Beast of 13 reappears under a new guise: that of a Harlot/City, in 17. The new guise for the Lamblike Beast is that of the Harlot's Daughters. The third figure, the Sea, re-emerges in 17 as a personified River, the Scarlet Beast.

A fourth major difference between the Waterhouse construct and other approaches was the recognition of the time difference between Rev 13 and 17. Rev 13 was seen presenting a pre-plague view of the three parts of Babylon's kingdom, while Rev 17 portrayed these same three parts during the seven last plagues.

The time difference between 13 and 17 also affects one's understanding of the seven heads of both the Leopardlike Beast and the Scarlet Beast (Rev 13:1, 17:3). The seven heads of the Leopardlike Beast exist within the "intermediary time" covered by the book of Revelation, that is, the time between the historical first advent of Christ, and ends with the second advent of Christ. In contrast, the heads of the Scarlet Beast are introduced to view as all existing at a future time, during the seven last plagues (Rev 17:1). Thus, the two sets of seven heads represent different things. The seven heads of the Scarlet Beast should not be taught as the same as that of the heads of the Leopardlike Beast.

Finally, a fifth major distinction between the Waterhouse construct and other approaches was the identification of the Scarlet Beast as the image which comes alive. The Scarlet Beast with its seven heads is to be understood not only as an alter ego to the Sea of Rev 13:1, but as "waters" which have been transformed so as to mirror-image the Leopardlike Beast. The "image" which the Lamblike Beast is to make, so that the

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Leopardlike Beast may find its reflection, is completed at the end of the eschaton. The completed "image" turns out to be the Scarlet Beast--its seven-headed structure reflecting the shape and character of the first Beast of Rev 13. The amorphous Sea, which had been shapeless, is at end-time in complete agreement, imaging the designs and purposes of the Leopardlike Beast. The Sea, in re-emerging in a new guise as a River-Dragon, nevertheless retains its original role as a foundational support, holding up the entity above it.

When looking at Religious Education in general, a number of significant points were identified by this study. First, biblical hermeneutics needs to be seen as biblical pedagogy, to be modeled by the religious educator. Biblical hermeneutics, as an essential component of religious education, should become a major pedagogical approach in the field of Religious Education. The Word of God itself is a teacher that uses a certain hermeneutical structure (in this study, the three-part construct identified by Waterhouse) to present a Divine message to the world. Religious educators need to do the same by reflecting the teaching model of the Holy Scriptures.[1]

In other words, the content of biblical imagery studies needs to be developed and structured through biblical hermeneutics. The Word of God teaches signs and symbols within a specific hermeneutical setting of place and time. This the religious educator cannot ignore. Hermeneutical structures are seen within the Babylonian imagery where the chiastic structures, the three clusters, the three geographical relationships, and the distinction of time between Rev 13 and 17 help to identify the unique setting of the differing Babylonian imageries. Here the written Words of Jesus Christ, the Supreme

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[1]Religious educators need to teach biblical truths "as they are revealed in the sacred word." White, Education 17.

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Teacher of all mankind, teaches the religious educator how to distinguish imageries pedagogically through the use of hermeneutical structures found within the biblical text.[1] To correctly teach biblical imagery, these hermeneutical structures of place and time must be considered in order to achieve biblical accuracy and to make a biblical impact.

Second, religious educators need to reflect and teach obedience to the Word of God. With the coming of the last days, the final command given to the saints (Rev 18:4, to leave Babylon) needs to become a central focus for all religious educational activities as the nearness of the end time approaches.[2] Religious educators, concerned with preparing a people for the Second Coming, will find that the teaching of the three parts of Babylon according to the Scriptures is an essential ingredient in encouraging the Rev 18:4 exodus.[3]

Third, religious educators need to teach the exodus from apocalyptic Babylon within the gospel setting. The exodus experience is a saving and restoration experience! The exodus from apocalyptic Babylon needs to be seen and taught as a gospel message of deliverance from sin and death, not just the destruction of the world.[4] Pedagogical emphasis needs to be place upon the process of renewal, of preservation, and the

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[1]The self-explanatory nature of the Word of God can be seen in the writings of Ellen White where she states that "the Bible is its own expositor. Scripture is to be compared to Scripture. The student should learn to view the word as a whole, and see the relationship of its parts." (190). "One scripture is the key to unlocking other scriptures." White, Fundamentals of Christian Education, 390.

[2]The importance of this material, biblically, is seen in that Rev 13, 14, 16, 17 and 18 all deal with the final scenes of apocalyptic Babylon. To have 5 out of 22 chapters devoted to this topic in Revelation indicates a major emphasis by the Spirit of Inspiration.

[3]The message of Rev 18:4 combined with the third angel's message of Rev 14:9-11 is the final warning given to the world. White, The Great Controversy, 603-604.

[4]Nee, The Spiritual Man, 215.

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transformation of dying saints into living saints as separation from evil and death occurs through the personal exodus experience out of Babylon.[1] It is a positive interactive process, a living faith between the Word of God and the individual, that needs to be taught through the exodus process. The learner's faith needs to become an active faith by becoming more fully established in the bedrock of "It is Written" as the exodus experience is fully realized on a personal level.

To leave apocalyptic Babylon successfully is to separate from all mingled wine where good and evil are mixed, something which brings certain death like the bite of an adder (Prov 23:32). Here the Word of God, as the pure wine, is essential to the individual. Such an exodus experience, based upon the Word of God, is for the transformation and preservation of the saints. As White wrote:

> The creative energy that called the worlds into existence is in the word of God. The word imparts power, it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.[2]

Finally, the three parts of Babylon should be taught historically (as depicted in Rev 13), and apocalyptically (as revealed in Rev 17). Thus in Rev 13, the Leopardlike Beast, the Sea underneath the Leopardlike Beast, and the Lamblike Beast should be taught as representing biblically the historical kingdom of Babylon prior to the plague period. In

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[1]According to Youngberg and Youngberg, "the point of these 'calling out' messages, as well as many other biblical narratives, was not primarily geographical. It was a message of deliverance from bondage, slavery, and death into the freedom of worshiping and walking with the true God. God's first interest has never been in real estate but rather in the experience of His chosen people. He desires His people to be free from sin, decay, and death." Unbroken Circle, 187.

[2]White, Education, 126. See also Prov 4:20-22; 13:14; Hos 13:9-10, 14, 14:2; John 6:3, 8:51, 11:25-26; and Nee, The Spiritual Man, 215.

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Rev 17, the Woman (or Harlot/City imagery), the Scarlet Beast, and the Daughters of the Harlot should be taught as representing biblically the three parts of the kingdom of Babylon during the plague period.

Where does one go from here? The value of this eschatological work can be seen in numerous ways. First, evangelists may wish to incorporate the unique identity of the Scarlet Beast imagery in their interpretation as they present the three parts of Babylon as part of their loud-cry message for this end-time age (according to the historicist perspective).

Second, teachers not only need to develop a view of biblical hermeneutics as a critical pedagogical component, but they likewise need to develop religious content to reflect more readily the three-part structure and the Scarlet Beast identity. Here there is a need for religious educators to develop and teach the personal importance of this three-part structure to the religious experience of their students within the gospel setting.

Third, biblical researchers need to identify biblically the seven heads of the Scarlet Beast. Such will require further development and understanding of biblical hermeneutics, which provide the biblical structure for developing an interpretation that is biblically sound. There is also a need to further the understanding of the fall of Babylon (there is evidence there are three judgments, one for each part) and its gospel significance to the personal religious experience of the saints.

Fourth, the Church body in general needs to develop a new focus on Rev 18:4 as the primary religious objective of the Church. This biblical verse reveals the final command of Jesus Christ to the Church. The Church needs to seek for a fuller understanding of the biblical exodus from Babylon, as well as for experiencing the exodus

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personally. Here pastors need to be trained to lead out by encouraging a greater personal participation through lifestyle changes that reflect the biblical exodus.

Finally, the general tone of the Church leadership and laity needs to move away from the negative judgmental focus of the end-time world period to the positive gospel experience of the personal transformation which the biblical 144,000 are to experience in the final days of the world of sin. Rev 18:4 (along with Rev 13 and 17) needs to be seen within the gospel experience more so than a judgmental setting. For the living saints, obedience to Rev 18:4 along with a deepening understanding of Rev 13 and 17 is a gospel experience which leads to the preservation of life. This will require extensive Bible study, prayer, and a practical life trial-and-error experience based upon a living faith in the written Word of God as well as in Jesus Christ, the Living Word of God.

In closing, one might recall the writings of William Maxwell who wrote:

> To the modern mind much of this symbolism may seem unreal, but it was not so to the eastern mind; and it provided a means of contact with the living Lord which for many was more real and went deeper than any mere words could have done, serving to open up vast reaches of devotion and rapture. Symbolism is meaningless only to the uninstructed or unimaginative mind.[1]

Thus, we are confronted with the final great command: "Come out of her my people, that ye not partake of her sins, and that ye receive not of her plagues" (Rev 18:4).[2] It is

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[1]William D. Maxwell, A History of Christian Worship: An Outline of Its Development and Forms (Grand Rapids, MI: Baker Book House, 1982), 88.

[2]According to LaRondelle, "there seems to be a universal consensus that the basic motif of the apocalypse is that of the Exodus [The Old Testament Exodus]. . . . This correspondence of God's ancient exodus call and God's final call to flee from Babylon shows how God leads His wayward people out of a corrupt society, ripe for judgment, and invites them to proceed to the promised land." LaRondelle, How to Understand the End-Time Prophecies of the Bible, 378, 423.

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through a biblical teaching strategy of the three parts of Babylon that the Word of God invites all mankind to obey[1] and to experience its life-sustaining and preserving power (Rev 22:17) which Jesus Christ (the Living Word of God) alone can provide.

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[1]Quinn noted that the "Leavers and the Takers are enacting two separate stories (scenarios interrelating man, the world, and the gods), based on entirely different and contradictory premises." Quinn, 41-42. It seems that in choosing to obey Rev 18:4, the Spirit of God will create a new mind-set (a Leaver mentality as seen in Luke 12:16-32) in each individual, as well as a spiritual reading lense, through which the written Word of God may become a practical guide for each individual in escaping the Babylonian system. Here in Rev 14:4, the choice is for the making, life or death; submission to the Lord of Hosts and His written word, by leaving Babylon for life (Hos 13:10, 14; Rev 14:4; John 8:51; 10:27-29) or choosing the will of self unto destruction (Ezek 18) by remaining in the Babylonian system which destroys the flesh (Jer 51:35; Rev 17:6) and by accepting the words of the Lamblike Beast.

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APPENDIX

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APPENDIX I

IS THE WOMAN OF REVELATION 17 A HELLENISTIC TYCHE FIGURE?

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Is The Woman Of Revelation 17 A Hellenistic Tyche Figure?
By S. Douglas Waterhouse

Modern exegetes correctly recognize that NT writers consistently drew liberally from OT themes and figurative imagery. By using such literary allusions from the OT, NT writers were able to remind readers of larger concepts. For by quoting or paraphrasing a single phrase, the NT author could pull more broadly based OT contexts into his discussions. It is an observation that reinforces the hermeneutical principle that Scripture is its own interpreter. Unfortunately, however, modern readers are not as well versed as were the ancient Jewish-Christians in the Scriptural technique of using "catchphrases" to bring to mind a whole OT concept. Nor are today's readers familiar with eastern concepts and hoary imageries which no longer possess commonly understood "values".

There is, however, another way, beyond that of Scriptural comparisons, which may help to unlock the enigma of NT symbolic imagery. And that is the phenomenological approach, which attempts to comprehend a given religious expression by studying the characteristic structures of religious phenomena. By noting the similarities and structural "echoes" found throughout the Greco-Roman world, a feel, or framework is provided which brings an understandable background to the Scriptural imagery which was current in John the Revelator's day. Can such an approach be of help in identifying what is meant by the figurative Woman of Revelation chapter 17?

That the Woman of Revelation 17:5 and her companions (Daughters and the Scarlet Beast) were none other than recognizable personifications for the early Christian

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readers of Revelation is made clearly evident when the phenomenological approach is used. The Woman of Rev. 17 turns out to be of the familiar class of Fortune, or Tyche figures, which represented city-states during Hellenistic times. By way of illustration, a famous engraving of the Tyche of Antioch (Figure 1) can be used as a starting point in making a comparison with the imagery found in Revelation 17.[1] The similarities turn out to be striking; too striking to be dismissed as accidental:

1. Seated upon Mount Silpius, the Tyche uses the river Orontes as a footstool. The river, upon whom her right foot rests, is personified in the shape of a youthful head and torso of a man. The man stretches out his arms as he swims, for he is a part of as well as the embodiment of the Orontes. The close analogy with the scene in Revelation 17 is immediately apparent. In both cases, the Hellenistic goddess and the Harlot of Revelation are emblems of kingdoms (Antioch and "Babylon" respectively). Both are female figures who are presented as seated upon the tops of mountains as well as finding support upon waters (cf vss. 1, 9). Just as the youthful swimmer is the embodiment of the river Orontes, so too, following the symbolic analogy, one would expect that the Scarlet Beast of Revelation also would be a personification of the river Euphrates. This, indeed, seems

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[1]Peter Bamm, The Kingdoms of Christ From the Days of the Apostles to the Middle Ages (New York: McGraw-Hill, 1959), pp. 37, 351.Bruce M. Metzger, "Antioch-On-The-Orontes", Biblical Archaeologist 11 (December 1948):75, and fig. 3. J. S. Howson, "Antiocheia" A Dictionary of Greek and Roman Geography 1:146. Leonhard Schmitz, "Tyche," A Dictionary of Greek and Roman Biography and Mythology, 3 vol., ed. by William Smith (London: John Murray, 1880), 3:1194. There was a long-standing antecedent to the Hellenistic Tyche which personified cities as feminine figures of "destiny." An Egyptian Eighteenth Dynasty inscription from Semna speaks of various Syrian city-states as though they were women. For example, one city was derisively referred to as a slave girl (which was what the Egytians wished her fate to be). Donald B. Redford, Akhenaten the Heretic King (Princeton: Princeton University Press, 1987), p. 237.

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to be the case. For the Harlot is spoken of as not only seated upon waters (vs. 1), but she also is seated upon the Scarlet Beast (vs. 3). There is no contradiction here, once it is realized that the Scarlet Beast is a personified River-Dragon.

2. The Tyche purposely was fashioned to portend the future grandeur which destiny (the city's "fortune") would endow. This is why the goddess was known in Latin as "Fortuna," though becoming more popularly known in the Hellenistic world under her Greek designation "Tyche" (destiny's "lot"). While a tyche-figure embodied a city-state's glorious predestined-fate, the Harlot of Revelation is an embodiment of Babylon's terrible end; a fate which is in antithetical reverse of what would be expected of a Tyche! The future destiny for Babylon reveals her in a desolate wilderness full of abominations (vss.3-4), her dismal state portending an even more dreadful fate: the reception of further plague-judgments from God (vss. 1, 16).

3. Both the Tyche of Antioch and the Harlot of Revelation bear their identities as cities on their foreheads. Upon the Tyche's head is a crown bearing Antioch's projecting turrets and crenelated walls (the so-called "high polos" headdress). In like manner, the Harlot of Rev. 17:5 wears on her forehead the identifying inscription "Babylon."

4. Also of interest, for comparative purposes, is the Tyche of Dura-Europos (Figure 2, right-hand side), who has as an attribute a side companion: a small figure of a standing child; the Tyche's left hand resting upon the top of the child's head.[1] Babylon,

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[1]Figure 2 is taken from Marie-Henriette Gates, "Dura-Europos: A Fortress of Syro-Mesopotamian Art," Biblical Archaeologist 47 (September 1984):170. The classical author Pausanias (vii. 26.8) speaks of a Tyche he saw which had as an attribute the small boy Eros beside her, "designed to show that love is determined by fortune rather than beauty." Elmer G. Suhr, The Spinning Aphrodite (New York: Helios Book, 1969), p. 146.

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too, also is seen next to children, as her title "mother of harlots" (vs. 5) implies. In keeping with OT imagery which speaks of dependent colonies as "daughters" of a "mother" city (as, for example, in Jos 15:45; "Ekron with her daughters..."), it would seem that the daughters of the city of Babylon are to be understood as personified satellite villages.[1] The imagery is that of a "mother" metropolis, who gives "birth" to dependent colonies.

The figurative Woman of Revelation 17 of course, does have a Scriptural antecedent that takes the reader back to Jeremiah 51:6-9, 12-14, where Babylon is personified as both a Woman and a Golden Cup, from which nations drink of her wine. The Jeremiah passage even includes the description of Babylon as dwelling by many waters and facing a dreadful judgment by God. But a much clearer picture of the nature of this symbolic Woman is provided once it is realized that she also is a tyche-figure, sharing the attributes and "values" of a popularized emblem, easily recognized in the ancient Hellenistic world of John the Revelator's day.

The singular imagery of the Woman Babylon situated both on a personified river Euphrates and upon seven hills (Rev 17:1,5,9), turns out not to be so singular. The imagery not only closely mirrors contemporary tyches, but especially mirrors the Tyche Roma, the personification of the city of Rome. For during the Emperor Vespasian's reign (A.D. 69-79), she similarly was depicted as seated on the Seven Hills of Rome with her

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[2]Translations frequently err when they render Jos 15:45: "Ekron with her surrounding settlements," instead of following the literal Hebrew which reads: "Ekron with her daughters even her villages." They miss the animated personifications in the passage. Cf. W. J. Hopkins, "The 'Daughters of Judah' Are Really Rural Satellites of an Urban Center," Biblical Archaeology Review 6 (Sept-Oct 1980):44-45.

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right foot touching the anthropomorphic figure of the river god Tiber. In light of this correspondence, it has been suggested that the imagery presented in Revelation "uses a contemporary piece of propagandistic Roman art as an allegorical vehicle for a forceful condemnation of Rome".[1]

The book of Revelation, however, is using its own internal, spiritually defined symbols. Babylon, the Great Harlot, clothed in purple and scarlet, in chapter 17, is to be understood in the context of being in antithetical contrast to the New Jerusalem, Bride of the Lamb clothed in bright, pure, fine linen (19:7-8; 21:2). The New Jerusalem, an emblem of Christ's Kingdom, is composed of citizens who are members of the Christian Church (Rev 1:6; Gal 4:26). Since the city-state (=Kingdom) of the heavenly Jerusalem is not defined by literal geographical or temporal boundaries, but rather by a belief system, it follows that the Bride's binary opposite, the Harlot, likewise is to be interpreted in the same spiritual manner. Indeed, her very name "Mystery Babylon" (Rev 17:5) confirms such a conclusion.

That the Harlot's "adultery" is not to be considered literal is indicated by the symbolic immorality of her alter ego Jezebel (Rev 2:20). Those who accept the teaching of Jezebel (or her partners in leadership) are described as those who commit adultery with her. James 4:4 defines spiritual "adultery" in terms of unfaithful church members who are in unholy alliance with worldly powers. Hence, the defiled and fallen "Mystery Babylon" is an apostate Christendom, who fosters poisonous doctrines, the wine of error (Rev 14:8;

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[1]David E. Aune, "Intertextuality and the Genre of the Apocalypse," in Society of Biblical Literature 1991 Seminar Papers, ed. By Eugene H. Lovering, Jr. (Atlanta, GA: Scholars Press, 1991), pp. 158-159.

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2:20). Babylon's daughters, her "dependent satellites," are her followers; that is, fallen churches who cling to their mother's erroneous doctrines. As dependent city-states, they too are to be understood as metaphorical kingdoms defined by belief systems.

In conclusion, it may be said that the Greco-Roman tyches are extremely useful for a correct understanding of thought patterns which were current during John the Revelator's day, particularly in regard to the emotional impact which these tyches conveyed. Nevertheless, it needs to be added that the Scriptural explanations of these well-known, symbolic images are to be found within the contextual understanding of the book of Revelation. Biblical writers were not borrowing from other cultures. Rather, they used a common vernacular of imagery which may be referred to as "live symbols." "Live symbols" retain their commonly understood value, but they are interpreted by differing explanations. Israel, the priestly nation (Ex 19:6; Rev 1:6), points the religious yearnings, as are so poignantly expressed in "live symbols," to their true, spiritual meaning. The tyches, from the ancient, classical world, surely fall into the category of "live symbols."

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FIGURE 1

Represented as a female figure, the Tyche Antiocheia sits upon the mountain Silpius. Crowned with Antioch's walls and turrets, the personified city holds in her right hand ears of corn, while her right foot touches the anthropomorphic figure of the river-god Orontes. This symbol of the future grandeur of the city Antioch on the Orontes, appears constantly on Roman coins of the city.

FIGURE 2

This painting in the temple of Palmyrene gods, dating to around A.D. 239, shows two seated Tyches: Dura-Europos (on the right) and Palmyra (on the left). The personified city of Dura-Europos sits on a throne with a nimbus behind her head. Her headdress is the high polos, representing the likeness of the city which she embodies. Her right hand holds corn while her right foot is on the personified river Euphrates. Dura's attribute, on her left hand side, is the little boy Eros, who brings order and harmony among the conflicting elements.

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APPENDIX II

DOES THE RED, SERPENT DRAGON OF REV 12:9 REAPPEAR IN ALTERNATE FORM AS THE SEA OF REV 12:1?

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Appendix II

DOES THE RED, SERPENT DRAGON OF REV 12:9 REAPPEAR IN ALTERNATE FORM AS THE SEA OF REV 13:1?

by S. Douglas Waterhouse

The dramatis personnae of the book of Revelation frequently appear under differing, alternative guises. Jesus, for example, takes on a variety of forms; appearing as High Priest (Rev 1:13), as a Lion (Rev 5:5), a Lamb (Rev 5:6), or is portrayed as a warrior King riding upon a horse (Rev 19:11, 16). It therefore should not be surprising that the red sky-dragon of chapter 12 also has an alternate guise. Bizarre as it first may appear to modern western minds unacquainted with ancient eastern thought, the red dragon reemerges in chapter 13:1 as the Sea!

"Sea" is capitalized here on purpose, for the sea is not to be understood as an inanimate object, but rather, in keeping with typical eastern thought, is personified as "Sir Sea," who turns out to be one of Revelation's dramatis personnae. The evidence is cumulative, as the paragraphs below will demonstrate; the evidence being drawn from (1) the prevalent understanding of the ancients, (2) the antecedent imagery found in Old Testament Scriptures, and finally, most importantly, (3) the internal identity of "Sea" as a personage in the book of Revelation itself.

(1) It has long been recognized that all cosmic sources of water were conceived in the mythological imagery of the ancient world as personified dragons.[1] The god of the

[1]To ancient eastern-peoples, the "Sea" was a well-known persona, the embodiment of the serpent-monster of darkness and pre-creation chaos. See Theodor H. Gaster, Myth,

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sea, in an extended sense, was thought to be manifested not only in the ocean, but also in all lakes, rivers, and other inland expanses of waters;-- all thought to be fed by the upsurging of the subterranean Sea.[1]

In the Babylonian "Epic of Creation" (Enuma Elish), Tiamat, occasionally portrayed in ancient art as a monster possessing seven heads,[2] is the personification of the unruly Sea of pre-creation chaos, a hostile obstacle to life. Only by slaying this imposing enemy "Sea" (the meaning of Tiamat's name), can the hero-god Marduk produce the "artful works" of creation (Fig 3). When victory occurs, Marduk splits open the defeated, prone body of Tiamat "like a shellfish into two parts." Half the Sea's body is placed in the sky to form the celestial vault of the heavens (Enuma Elish IV.138),[3] while the other remaining part is placed as nether-waters, which would be hostile to life, unless kept confined and subdued. Meanwhile, the tears which copiously wells from Tiamt's eyes, flows forth, producing the river Euphrates (Enuma Elish V.53-58).[4] Most interestingly,

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Legend, and Custom in the Old Testament (New York: Harper & Row, Publishers, 1969), pp. 576-577. S. Douglas Waterhouse, "The River-Dragon: Its Meaning in Scripture" in The Archaeology of Jordan and Other Studies, eds. Lawrence T. Geraty and Larry G. Herr (Berrien Springs, MI: Andrews University Press, 1986), pp 621-638.

[1]Theodore H. Gaster, Thespis: Ritual, Myth, and Drama in the Ancient Near East. Second Revised Edition (Garden City, NY: Doubleday & Company, Inc., 1961), p. 125.

[2]Theodore J. Lewis, "CT 13.33-34 and Ezekiel 32: Lion-Dragon Myths," Journal of the American Oriental Society 116/1 (January/March 1996):29.

[3]James B. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament (Princeton, NJ: Princeton University Press, 1955), p. 67.

[4]James B. Pritchard, ed., The Ancient Near East Supplementary Texts and Pictures Relating to the Old Testament (Princeton, NJ: Princeton University Press), 1969, pp. 501-502. Marduk actually created three levels of the universe by slicing the body of Tiamat. There are the heavens, formed from the belly of Tiamat; the terrestrial landscape formed by Tiamat's body and breast (the mountains are built upon Tiamat's head and breasts, and

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the ancients believed that Tiamat not only has an extended identity as the destructive floods of the river Euphrates, but also is a cosmic entity; a celestial serpentine-River who marks the high dome of the universe. Lying at the furthest edge of creation, the River serves as a border to the outer darkness that lies beyond creation.[1]

In this connection, it needs be emphasized that the gods of antiquity were believed to be both terrestrial and celestial. In Babylonian thought, earth-life frequently was considered a reflection of the higher sphere. Marduk, for example, was the thunder cloud personified, who controlled the winds, lightning and fertile rains, but he also was believed to have a more lofty existence in the guise of the luminous planet Jupiter.[2]

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the Euphrates and Tigris are released through Tiamat's eyes); and the deep, the immensity of waters surrounding the whole, which flowed from the veins of the slain Tiamat; compare the remarks by Luis I. J. Stradelmann. The Hebrew Conception of the World. Analecta Biblica 39 (Rome: Biblical Institute Press, 1970), p. 16.

[1]Roger Beck, "Interpreting the Ponza Zodiac: II," Journal of Mithraic Studies 2/2 (1978), pp. 90-91 and ns. 42 (pp.137-138) and 72 (p. 141). In an ancient Mesopotamian epic about the killing of a dragon called the Labbu, the dragon is said to have been created by the Sea. The god "Enlil in heaven" then drew its picture in the sky. Some have thought that this myth explains the origin of the Milky Way, or the Dragon constellation called Draco. See the discussion in Lewis, op. Cit., p.31, n. 23 and p.33, n. 38; Alexander Heidel, The Babylonian Genesis (Chicago: The University of Chicago Press, 1951), p. 142, n. 4. Interestingly, it is believed that depictions of great serpents, which decorate the outer rims of both ancient bowls and shields, were used to represent the outer rim of the ordered universe. Clark Hopkins, "Astrological Interpretations of Some Phoenician Bowls," Journal of Near Eastern Studies 24/1-2 (January/April 1965):31. Some have thought that the constellation of Draco, the Great Dragon, is the sky embodiment of Tiamat and served as the symbol for the primeval serpent in Revelation 12. Draco falls from the night sky at Spring's dawning, at the time of the rise of Aries and the Pleiades. The fall is said to occur when Hercules plants his right foot on the coiling Serpent's head! Jacques M. Chevalier, A Postmodern Revelation: Signs of Astrology and the Apocalypse (Toronto: University of Toronto Press, 1997), p. 341.

[2]Thorkild Jacobsen, "The Battle Between Marduk and Tiamat," Journal of the American Oriental Society 88/1 (January/March 1968):106; Stadelmann, op. cit., p. 92.

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That such personifications of the phenomena of nature still remained very much in vogue during the time when the book of Revelation was written, may easily be demonstrated. A relief found on the Altar of Peace (the Ara Pacis), dedicated in Rome by Caesar Augustus in 13 B.C., provides a revealing example. While the relief's left hand side depicts a flying swan, a personification of Air, the opposite right hand side portrays a large serpentine dragon, partially emerging from the Sea, reflecting the long held view which identified the dragon as being part of, as well as symbolizing the "many waters" of the Sea.[1]

(2) While personifications within the ancient world illustrate patterns of thought and feelings which at times would resonate with NT writers, the multi-headed dragons encountered within the pages of Revelation find their true antecedent in the striking symbols provided by the Old Testament. In Psalm 74:13-14, the Red Sea at the time of the Exodus is personified as the embodiment of a monster, serving as a symbol; figuratively playing the role of the multi-headed dragon of pre-creation chaos. By dividing the sea-dragon Leviathan (the "Coiling" One) into two parts (v. 13) and crushing its heads (v. 14), the Creator brings forth not the creation of the earth, but rather the "creation" of God's chosen people Israel. A similar passage in Isaiah 51:9-10 speaks in the same highly figurative language. The Red Sea again is personified and is envisioned as a hostile monster, which at the time of the Exodus is cut asunder by God (51:10), thus forming a way in the midst of the divided Sea for the redeemed

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[1]Peter Croft, Roman Mythology (London: Octopus Books Limited, 1974), pp.35-37.

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Israelites to escape Egyptian bondage.[1]

As in the ancient mythologies, the Sea is an obstacle which must be defeated and cut open in order for the "artful works" of creation to emerge. The Scriptural imagery, however, is based not on fable, but upon what God did in history. The symbols employed find their explanation in Scripture. The waters that form the body of the monster are not literal waters, but serve as an emblem representing the hostile Egyptian army (Ps 89:9-10; Jer 46:7-8; compare Isa 8:7-8; 17:12-13).[2] The "coiling" serpentine monster not only is reminiscent of the Enemy in the Garden of Eden (Gn 3:1-5), but is explicitly identified as "that ancient serpent, who is called the Devil and Satan" (Rev 12:9). Interestingly enough, Jewish traditional thought, recorded in the cabbalistic Book of Raziel, remembered Leviathan as a cosmic entity dwelling among the stars. He is identified as the dragon who borders the vault of heaven, associated with the twelve signs of the zodiac which are suspended from his body.[3] Leviathan thus was remembered as a celestial Being of darkness as well as having a corporate, terrestrial "body" (=the enemies of Israel) symbolized by the Red Sea.

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[1]S. Douglas Waterhouse, "The River-Dragon: Its Meaning in Scripture," p. 635.

[2]Hostile armies against Israel are often depicted as overflowing waters upon the dry earth. See M. K. Wakeman, God's Battle with the Sea Monster Leiden: E. J. Brill, 1973), 129. Just as the cosmic ruler above created an ordered realm by subduing the chaotic Sea (The Tiamat of Babylonian mythology), so too, the terrestrial ruler below creates his empire by driving back and reducing the figurative "sea"...the enemy host described as the "seed of Tiamat" in an Assyrian inscription. See George E. Mendenhall, The Tenth Generation, the Origins of Biblical Traditions (Baltimore, John Hopkins University Press, 1974), p.45.

[3]Beck, op. cit., p. 91.

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(3) In like manner, the sky dragon of the book of Revelation also is to be thought of as possessing a terrestrial corporate "body," made up of those who pattern their lives after their master's likeness. For is this not the dragon who attempts to prevent the Woman from giving birth to the Messiah (Rev 12:4)? The terrestrial body of the sky-dragon thus becomes an apt Scriptural symbol of the cruel soldiers of King Herod who sought to prevent the appearance of God's Anointed One by slaying "all the male children who were in Bethlehem" (Matt 2:16).

Similarly, the celestial Woman of Revelation 12 also is an entity in the sky who at the same time exists under a different guise on the earth. She appears as "a great portent...in heaven" (vs. 1), but her earthly guise consist of her "offspring" on earth (vs. 17). The Woman, the personified New Jerusalem, is, of course, the emblem of Christ's Kingdom in heaven (21:9-10). Meanwhile, however, the Kingdoms's citizens, the "offspring" of the City, are terrestrial (1:6; 5:10; Isa 54:12-13). Such mirror correspondence is more clearly set forth in Hebrews 12:22, which speak of Christians traveling here on earth, though in a figurative sense, they are said to be arriving at "the heavenly Jerusalem!" Ellen White, a writer who familiarized herself in eastern, Scriptural imagery, writes in the same vein: "As eyewitnesses of His majesty we may exalt and praise His holy name. We are with Him in the holy mount." (MS 7a, 1896; compare Rev 14:1).

Christ dwells in heaven, but it turns out that His Body also exists on earth in an alternate guise as the Church (Eph 4:12-16; 1 Cor 12:27). Similarly, the terrestrial body of Satan is represented symbolically as many waters, which in turn are identified as "worldlings" (Rev 17:15; John 15:18-19; 1 John 3:1). It is Satan's earthly "body" the Sea, which alternates in Scripture as the River (Pss 24:2; 66:6; 80:11; 89:25; 114:3; Isa 50:2;

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Nah 1:4; Hab 3:8), who provides a throne upon the waters for the leopard-like creature (Rev 13:1-2). No wonder then, that the Sea at the final eschaton is perceived as a malignant personality, who in defeat is forced to surrender his prisoners, the dead (Rev 20:13). Significantly, it is this very same Sea who is forever banished from having any future part in a new heaven and new earth (Rev 21:1).

Is there a mirror correspondence which equates the astro-symbol of the sky-dragon (Rev 12:3) with that of the terrestrial Sea on earth (Rev 13:1)? Whatever can be concluded, without equivocation, is that the figurative language of Scripture poetically understood both the Sea and the dragon as one and the same entity. This is why "Sea" and "Serpent/Dragon" are so often equated as homologous in the parallelism of Hebrew poetry, as the following lines from Psalm 68:22 illustrate: "Yahweh said: 'I shall bring back the Serpent. I shall bring back the Sea from the abyss.'"[1] As is typical in ancient Semitic poetry, the first thought of the first colon is then repeated as a parallel thought in the second colon, but using different words. Hence the parallel equation between "Serpent" and "Sea." Similarly, in Job's thinking, to curse the "Sea" (Ym) is the equivalent of arousing Leviathan (Job 3:8) "the fleeing serpent" (Isa 27:1).[2]

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[1]Although bashan means "Serpent" in ancient Semitic languages, including Hebrew, ancient and English versions wrongly render "Bashan" as a place. Hence modern translations of Psalm 68:22 miss the parallelism between "Serpent" and "Sea." See J. Gray, "A Cantata of the Autumn Festival Psalm LXVIII," Journal of Semitic Studies 22/1 (Spring 1977): 2-26, see especially p. 24. This passage in question should be translated: "My Lord has declared, I shall bring back the Serpent (bashan: ancient and English versions wrongly render 'Bashan' as a place); I shall bring back the Sea from the abyss..."

[2]Compare Henry Rowold, "Leviathan and Job in Job 41:2-3," Journal of Biblical Literature 105/1 (March 1986):104-109; p. 105. The allusion to Leviathan in the second line demands a change of vowel from yom "day," to yam "Sea," which makes the parallelism as a whole point to God's conflict with the Sea (Job 26:12-13).

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Old Testament poetic parallels equating "Sea" and "Sea-monster," also is made apparent in Jonah 2:1-3, where the belly of the sea-monster that swallowed Jonah (Jonah 2:1) turns out to be the "belly of Sheol," even " the "heart of the waters" (Jonah 2:3). Job succinctly makes the same equation: "Am I the Sea or the Dragon (tnn) that you set a guard over me?" (Job 7:12; Anchor Bible) More to the point, Job also calls the "sea" a "serpent" (Job 26:12-13; Anchor Bible):

> By his power he quelled the Sea
> By his cunning he smote Rahab
> By his wind he bagged the Sea,
> His hand pierced the fleeing Serpent

Rahab, the name for the personified Sea-monster (as in Isa 51:9), is poetically identified, in the above quote, with both "Sea" and "Serpent."

While a cursory reading of chapter 12 and 13 of the book of Revelation provides no inkling that the "ancient serpent" (12:9), appearing as a great portent in the high heavens (12:3), is nothing less than an alternate manifestation of the "Sea" (13:1). Yet, in biblical times, however, the recognition would be immediate. To ancient eastern-peoples the "Sea" was a well-known symbol representing the Abyss, an embodiment of the serpent-monster of darkness and pre-creation chaos.[1] It was because the "ancient serpent, who is called the Devil and Satan" (12:9) was a part of and symbolized by the "Sea," that Revelation 20:13 identifies the "Sea" with the double name: Death and Hades," a personified entity whom God will finally destroy (21:1)!

In light of the above discussion, may it not be concluded that there is a mirror

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[1]Theodor H. Gaster, Myth, Legend, and Custom in the Old Testament. (New York: Harper & Row, Publishers, 1969), 576-577.

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correspondence which equated the astro-symbol of a Serpent in the sky (Rev 12:3) with that of a terrestrial Sea on the earth (13:1)? In other words, Satan in the lofty firmament appears in the guise of a serpent (Rev 12:9), but he also possesses another guise for his "body", a body which consists of "many waters," representing the citizens of his kingdom (Rev 17:15).

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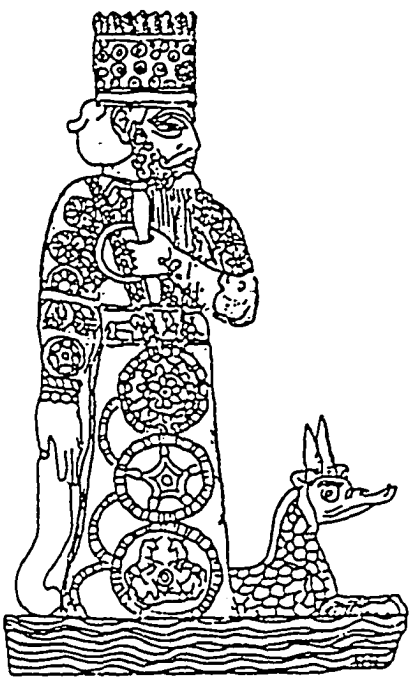

FIGURE 3

With a crown of feathers and bearing the accouterments of rulership --sword, staff, and ring--, the god Marduk is depicted at the moment of his victory over Tiamat, the Flooddragon. An ancient cuneiform text from Babylon explains the scene thusly: "Tiamat is the seat of Bel (=Lord Marduk) on which Bel dwells." An Ugaritic text speaks of the goddess Asherah in her aspect as the "Dawn," as the one who conquers the Underworld-Sea. Her victory gains her the title: "She who treads upon the Sea(dragon)."

The Sea as a symbol of God's enemy also is proclaimed in the Psalms: "The Lord sits enthroned over the Flood(dragon)" (Ps 29:10); and in Job: God "trampled the back of the Sea dragon"(Job 9:8; RSV note q). During His earthly ministry Jesus made a point of walking on the Sea, proclaiming his victory over the powers of darkness and death (Mark 6: 45-52; Matt 14:28-31). The significance of the Sea as a symbol of Death and Hades (Rev 20:13) is especially found in the meaning of Baptism. For the descent into the baptismal waters turns out to represent a descent into the maw of the Sea-monster. Coming forth from the watery-grave symbolizes, in turn, the final victory over Sea (Matt 12:40; Rom 6:3-4; Rev 20:13).

Sources: The picture is from James B. Pritchard, The Ancient Near East in Pictures Relating to the Old Testament. Second edition with supplement (Princeton: Princeton University Press, 1969), p. 177, figure 523. The cuneiform text is from: W.G. Lambert, "The Great Battle of the Mesopotamian Religious Year: the Conflict in the Akitu House," Iraq 25 (1963):189-190. The Ugaritic text on Asherah is from: W.F. Albright, Yahweh and the Gods of Canaan (London: the Athlone Press, 1968), p. 105.

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APPENDIX III

LETTERS

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SOUTHERN PUBLISHING ASSOCIATION P.O. Box 59 Nashville, Tn. 37202 (615) 254-0636

November 27, 1973

Dr. Douglas Waterhouse
Department of Religion
Andrews University
Berrien Springs, MI 49104

Dear Doug:

Thank you for taking the time out of your busy schedule to talk with me week before last. I always enjoy visiting Andrews University.

Although I feel bad that I took so much of your time, I must admit that I enjoyed talking with you very much and found our visit very illuminating. I do hope that in the not too distant future you will at least send to or three sample chapters to us from your book on the Revelation. Then perhaps after that we can do something on the covenant.

Thanks again for spending so much time with me. I also enjoyed meeting your wife and little boy.

Sincerely,

Richard

Richard W. Coffen
Book Editor

sc

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SOUTHERN PUBLISHING ASSOCIATION P.O. Box 59, Nashville, Tn. 37202 (615)889-8000

May 2, 1974

Dr. S. Douglas Waterhouse
Department of Religion
Andrews University
Berrien Springs, MI 49104

Dear Doug:

Just a note to express my appreciation for the time you spent with me the other week when I visited Andrews. My visits to the campus are always rewarding not only to Southern Publishing Association but also to me personally.

I especially appreciate your help in answering the questions I brought along with me. It helps me clarify my thinking.

Perhaps I should reaffirm my interest in the book manuscript idea we discussed together. Perhaps by next fall you'll have at least some part of a finished manuscript in our hands.

Should you ever travel through Nashville, be sure to stop off at the new SPA. We'd be glad to take you on a tour of our new facilities.

Thank you again for your cordiality.

Sincerely,

Richard W. Coffen
Book Editor

sc

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SOUTHERN PUBLISHING ASSOCIATION P O Box 59. Nashville. Tn 37202 (615)889-8000

April 23, 1975

Dr. S. Douglas Waterhouse
Department of Religion
Andrews University
Berrien Springs, MI 49104

Dear Doug:

It was good to chat with you last week, and I want to thank you for taking the time to talk with me. I always enjoy my visits to Andrews and find them productive.

Again, we talked about a manuscript on the book of Revelation. I'm very pleased that you have already begun some work on it.

Writing is often a difficult task when one has much time at his disposal. When time is at a premium, writing can be very arduous. Therefore, I'm not setting any deadline for you. However, SPA is interested in publishing a book on Revelation.

Thanks again for visiting with me and for your willingness to work on a book manuscript for us.

Sincerely,

Richard

Richard W. Coffen
Book Editor

sc

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Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Seventh-day Adventist
Theological Seminary

May 13, 1977

Douglas Waterhouse
CAMPUS

Dear Doug:

This is just a brief note in appreciation of your visit to my John class yesterday. Your lecture on the symbols of Revelation is very informative and I know that a number of students are interested in following up your suggestions. I hope we can get together again in the future.

Sincerely yours,

Bill C.

William G. Johnsson
Associate Professor of New Testament

jlv

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CAMPUS COMMUNICATION

ANDREWS UNIVERSITY
Berrien Springs, Michigan

To: Dr. S. Douglas Waterhouse Date: May 21, 1978

From: Kenneth A. Strand Subject: APPRECIATION

This is to express my deep gratitude for your excellent lecture on symbolism to my class in Revelation. I hope that we may plan a similar lecture when I teach the exegesis course in Revelation next year. Thank you ever so much, Doug, for your fine contribution to our class.

jj

Sincerely,

Kenneth

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Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Religion Department

October 25, 1978

Daniel Augsburger

Dear Dan,

It was so good to hear from you--and that you are enjoying yourself. It especially makes it enjoyable when your wife can be there with you!

I am mailing this in haste. Bob Johnson had done some work, under my direction, on identifying the three parts of Babylon. To do this, he had to work with the imagery of Babylon in the Old Testament. While I am not completely happy with his work, it is worth something and does have a bibliography at the end--which is useful. Also included are two small papers I have made out on the subject of Babylon. Do hope your student finds this material useful. There is really no authoritative work on Babylon as presented in the Old Testament.

Am busy teaching and working with students. But I would have it no other way. If I can do more for you, let me know.

Much affection,

Doug

Douglas Waterhouse

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Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Seventh-day Adventist
Theological Seminary

May 24, 1979

Dr. Douglas Waterhouse
Religion Department
Campus

Dear Doug:

This is to say "Thanks so much" for your excellent presentation to my class in the book of Revelation. It was indeed greatly appreciated.

Also, may I encourage you once more to get to writing--as quickly as possible!--that book which Southern Publishing Association is looking for from you on the subject.

Thanks again. And best greetings.

Yours sincerely,

Kenneth Strand
Professor of Church History

jj

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CAMPUS COMMUNICATION

ANDREWS UNIVERSITY
Berrien Springs, Michigan

To: S. Douglas Waterhouse Date: March 19, 1980

From: Kenneth A. Strand Subject: Thanks!

Belated as this is, I do want to express my deep gratitude and thanks for the lectures you provided for my course in Theology of the Apocalypse. It was especially kind of you to come for two full periods. The material, as usual, was most helpful and greatly appreciated.

Thanks again.

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CAMPUS COMMUNICATION

ANDREWS UNIVERSITY
Berrien Springs, Michigan

To	Dr. S. Douglas Waterhouse Campus	Date:	February 10, 1982
From	Kenneth A. Strand	Subject:	Lecture to Revelation Class

This is simply to confirm the lecture appointment in my Revelation course at 4:00 p.m. on Monday, March 8, in Seminary Hall Room 130. I am most grateful for your willingness to take this sort of appointment again this year, and wish to thank you in advance for the excellent presentation which I know you will give (and which I personally look forward to hearing again).

Kenneth A. Strand

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Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Seventh-day Adventist
Theological Seminary

March 15, 1982
(Dictated March 10)

Dr. S. Douglas Waterhouse
Campus

Dear Doug:

This is simply to express in a more formal way my deep appreciation and thanks for the lecture you provided for our Theology of the Book of Revelation class last Monday. It was greatly appreciated by the class, and I herewith convey their gratitude too.

It is most kind of you to be willing to come to give these special lectures each time I offer the course, and I trust that it will fit into your schedule next year to do it for us again, if you are willing. In fact, what I would like to do next year is to allow two class periods, if this is possible for you.

Also, I want to let you know that I am very grateful for the way that you update the material each time. It is evident that you go to much more work in preparing these lectures than I would want or expect--especially since I do not want these special favors for my class to interfere with your regular heavy duties. But I notice that you go that "second mile" just the same, and I do appreciate this very, very much.

Again, many thanks!

Yours sincerely,

Kenneth

Kenneth A. Strand
Professor of Church History

jj

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5-13 1982

Dear Doug,

It's been one great week. Last Sabbath's learning was the best experience for the Spirit I've had in quite a while. To begin with I've worked on Rene 17 & 12. Chapter 17 has been one of the greater challenges in the past. These readings now have a lot of action. They aren't just paragraphs engraved in wood - lived as it were.

I'm much more comfortable talking about myself and my life with friends, neighbors and strangers. I'm also better at handling the tension between patience of the saints and urgency of the second coming. D.M.

Made in Beverly, Mass., U. S. A.

Kristin Elliott

Donavan Moon

SEND TO

Doug & Rosemary Waterhouse
140 Hillcrest Dr
Berrien Springs, MI
49103

296

DELAND SEVENTH-DAY ADVENTIST CHURCH
711 N. FRANKFORT AVE.
DELAND, FL 32720

March 20, 1985

Religion Department
Andrews University
Berrien Springs, Michigan

Attn: Mr. D. Waterhouse

Dear Mr. Waterhouse:

This is to confirm your discussion with Don Figge concerning a seminar on "The Sanctuary".

We, the DeLand SDA Church, wish to extend to you a formal invitation to come to DeLand, Florida and present a seminar on "The Sanctuary and its relationship to our doctrines & beliefs as Seventh-Day Adventists"--something along the lines of the old "Christian Beliefs" & "Daniel & Revelation" classes--or "New & Improved" versions.

Our campmeeting takes place from May 24 through May 31st, so any time after that would be fine.

We will provide your transportation both ways, and your room and board while you are here.

Just let us know when you can come, how long you would like to stay, and what you would like to do with the seminar--ie: a series over the week-end, a series during the week, or whatever you feel comfortable with.

You may reach us by phone or mail. Please contact the 1st Elder:

Don Figge
109 S. Trafford Ave.
Orange City, FL 32763
(904) 734-2270 8AM - 5 PM
(904) 775-4608 After 5PM

He will co-ordinate this program with you.

We are looking forward to hearing from you.

Yours in Christ,

DeLand Seventh-Day Adventist Church

Jack Marshall

Jack Marshall, Pastor

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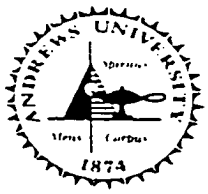

ANDREWS
UNIVERSITY

Religion Department
Feb. 11, 1994

Attorney R. William Hale
2411 Parallel Lane
Silver Spring, Maryland 20901

Dear Attorney Hale:

As a teacher in Andrews University, I came to know Ronald Ruskjer not only as an accomplished student, but as one who was particularly interested in the subject matter of my classes, when he first enrolled in the Undergraduate College in 1967. He soon became my office "reader;" and in following years (1968-1971) was involved in worthwhile campus activities, such as editing and compiling a special religious edition of our local campus paper "The Student Movement." Ron was very well thought of by the campus community and had a positive, helpful influence on others. I have always found Ron to have been responsible and conscientious in his duties and assignments, and in his personal comportment.

Most sincerely yours,

S. Douglas Waterhouse

S. Douglas Waterhouse
Professor of Religion

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APPENDIX IV

PROFESSIONAL CHRONOLOGY OF

DR. S. DOUGLAS WATERHOUSE

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Dr. S. Douglas Waterhouse
Chronology of Main Events in His Professional Life

1931	Born in Honolulu, Hawaii, July 20, to George S. Waterhouse (President of First Hawaiian Inc.) and Gertrude Gordon Waterhouse (a Registered Nurse).
1949	Graduated from Hawaiian Mission Academy.
1951-1953	Served as a medic in the Korean War (with the 180th Regiment, 45th Infantry Division). Participated in 16 combat patrols into enemy territory. Awarded: the Korean Service Medal, two Bronze Service Stars, one combat Medical Badge, and a United Nations Service Medal.
1956	Graduated from La Sierra University, B.A., with a major in History. Also took all the pre-Seminary requirements, including 2 yrs of Greek.
1957	Graduated with an M.A. (Cum Laude) from the Theological Seminary (Andrews University). M.A. thesis: "Did Pharaoh Ikhnaton Worship the True God?" Major subject: Archaeology and History of Antiquity (under Siegfried H. Horn). Minor: Church History (under Dr. Daniel Walther). During the summer of 1957 traveled with Dr. Horn in visiting archaeological museums and sites in both Europe and the Middle East.
1957-1959	Took graduate studies at the Oriental Institute, University of Chicago, in biblical Hebrew, ancient Near Eastern history and archaeology.
1959-1963	Continued graduate studies at the University of Michigan, Ann Arbor. Majored in ancient Near Eastern languages, literatures and cultures.
1963	Began teaching in both the History and Religion Departments of Andrews University as an Instructor in the College.
1965	Graduated with a Ph.D. in Near Eastern Studies from the University of Michigan. Ph.D. dissertation: "Syria in the Amarna Age: A Borderland Between Conflicting Empires" (chaired by George E. Mendenhall). SDW passed a final exam in five areas: (1) Ancient History, (2) Biblical History, (3) Hebrew and Northwestern Semitic Languages, (4) Akkadian cuneiform, and (5) Near Eastern Archaeology.
1968	Received a Certificate of Ordination in the SDA Church. Taught for the First Session of the Seminary Extension School's Summer classes (June 9 to July 11), in Newbold College, England. The remainder of the Summer was spent as a staff member of the Heshbon Archaeological Expedition in Jordan (six weeks).
1969	Became a member of the Honors Committee and active in the Andrews Honors Program. SDW remained continuously involved with this Committee until his retirement in 1996.
1970	Appointed Associate Professor of Religion. Toured the archaeological remains of the "seven churches of Revelation" in western Turkey.
1971	Participated in a "Prophecy Seminar" at Akron, OH. Taught for the Seminary Extension School in Newbold College, England. Later, that same Summer, served as Supervisor of Areas E and F ("the tombs") at the archaeological "dig" at Heshbon, Jordan.
1973	During the Summer, SDW served as a Supervisor of the Heshbon Expedition's Topographical Survey (in which a Roman road was traced).

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1974 Gave a Friday evening and Saturday afternoon talk: on "Eschatology" at the Warren SDA Church, MI. Gave a slide presentation to the Lawrence SDA Church, MI on "The Bible and Archaeology."

1975 Gave a talk on "Eschatology" at the West Spanish SDA Church, Chicago, IL. Received the tenth annual "Teacher of the Year Award" from the Student Association.

1976 Gave a Friday evening and Saturday afternoon talk: on "Revelation" at the Warren SDA Church, MI. Spoke on "The Sanctuary and Eschatology" Friday evening and Saturday afternoon at the LaCrosse SDA Church, WI.

1977 Became a full-time teacher in the Religion Department.

1978 Participated in the Geo-Science Tour (led by Robert Brown, Richard Ritland, and Harold Coffin of the Geoscience Research Institute) of several Western States ("Geology Field Study Conference").

1981 Spoke on the "Sanctuary Question" at the Hastings SDA Church, MI. Was a participant in a panel discussion at the Pioneer Memorial Church on the Sanctuary Questions raised by Dr. Desmond Ford.

1982 Was appointed Professor of Religion at Andrews University. Was a participant in a Revelation Seminar at the Ann Arbor SDA Church, MI.

1985 Held forth on a series of meetings at the Deland SDA Church, FL, on the subject of "Eschatology."

1990 Spoke on the "Agricultural Year in Prophecy" at the Potato Creek Prophecy Conference, at Liberty, IN.

1991 Spoke on the "Symbolic Considerations in Interpretion of the Seals" in a Conference on Eschatology, at Hagarstown, MD,

1992 Served with the "Madaba Plains Project" in Jordan. Supervised the excavation of the Bronze Age Cemetery on "Boot Hill."

1993 Honored with a plaque for "Thirty Years of Service" at Andrews. Was a participating speaker at the "Heshbon Expedition XXVth Anniversary: 1968-1993" (March 20-21; Horn Archaeological Museum).

1994 Chosen as November's "Teacher of the Month."

1996 The following printed syllabi, authored by SDW, were available and sold at the College Bookstore, at the time of retirement, September 1:

(1)	RELT210	Biblical Backgrounds
(2)	RELB214	Law & Writings of the Old Testament
(3)	RELT300	Studies in the Sanctuary
(4)	RELB304	Studies in Daniel
(5)	RELB305	Studies in Revelation
(6)	RELG360	Comparative Religions
(7)	RELB380	Biblical Symbolism
(8)	RELB380-50	Honors in Religion: Covenants

Other classes which SDW taught, include:

(9)	RELB104	Understanding the Old Testament
(10)	RELB205	Christian Beliefs 1
(11)	RELB220	Life and Teachings of Jesus
(12)	BIBL421	Hebrew
(13)	HIST321	Ancient History
(14)	HIST322	Classical Civilizations
(15)	HIST467	Islamic Civilization
(16)	0600	Problems in Archaeology and History of Antiquity
(17)	0610	Problems in Old Testament Introduction

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1997 Honored by the presentation of the "Abigail Kawananakoa Award" by the Alumni Association of Hawaiian Mission Academy (May 25).

1998 Finished the editing of volume 10 of the Hesban Series in April: The Necropolis of Heshbon: A Catalogue of the Tombs and Their Contents.

PROFESSIONAL TRIPS TO THE NEAR EAST:

1957 Visits to museums in Europe (London, Paris, Collonges, Geneva, Bern, Milan, Florence, Rome, Naples, Pompeii, Athens and Corinth) and Near East archaeological sites (Cairo, Luxor, Sinai, Beirut, Damascus, Baghdad, Babylon, Nineveh, Petra, Jerusalem and environs) during the Potomac University Bible Lands Tour conducted by Siegfried H. Horn. The trip was published by Leona Running in her book: From Thames to Tigris: Diary of the 1957 Seminary Bible Lands Tour (Takoma Park, MD: Washington Press, 1958).

1968 Staff member (associate Square supervisor for Area C on the western slope) of "Andrews University Heshbon Expedition" (the first archaeological campaign at Tell Ḥesbân, Jordan).

1970 Andrews University "minibus tour" with Lawrence T. Geraty of the archaeological remains of the "seven churches of Revelation" in western Turkey. Also toured Athens and Istanbul.

1971 Supervised excavations of Areas E and F (the Roman-Byzantine cemeteries) during the second campaign at Tell Ḥesbân).

1973 Headed the archaeological and topographical survey team which explored the area around Tell Ḥesbân. A major task was tracing a Roman road from Heshbon to Livias (modern Tell er-Rameh) in the Jordan Valley.

1992 Served as a supervisor in the excavation of a Bronze Age Cemetery; with the "Madaba Plains Project" in Jordan.

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PUBLISHED WORKS: JOURNALS, MAGAZINES, BOOK

SCHOLARLY JOURNAL PUBLICATIONS AND ARTICLES IN BOOKS:

Waterhouse, S. Douglas.

1963 "A Land Flowing with Milk and Honey," Andrews University Seminary Studies 1:152-166.

1968 Review of Siegfried J. Schwantes: A Short History of the Ancient Near East, Andrews University Seminary Studies 6, no. 2:224-227.

1973 "Heshbon 1971: Areas E and F," Andrews University Seminary Studies 11, no. 1:113-125.

1974 "Where Will You Fit in the Exodus of the Remnant?" Pp. 51-57 in Ellen G. White Prophet of the Last Days, ed. Ronald E. Ruskjer. Mountain View, CA: Pacific Press Publishing Association.

Waterhouse, S. Douglas and Ibach, Jr., Robert.

1975 "Report of the Topographical Survey of the 1973 Heshbon Expedition," Andrews University Seminary Studies 13, no. 2: 217-233.

Waterhouse, S. Douglas.

1982 "The Planetary Week in the Roman West." Pp. 308-322 in The Sabbath in Scripture and History, ed. Kenneth A. Strand.

1986 "The River-Dragon: Its Meaning in Scripture." Pp. 621-638 in The Archaeology of Jordan and Other Studies, eds. Lawrence T. Geraty and Larry G. Herr. Berrien Springs, MI: Andrews University Press.

1994 "Tomb Types in the Roman and Byzantine Cemeteries of Hesban." Pp. 283-299 in Hesban After 25 Years, eds. David Merling and Lawrence T. Geraty. Berrien Springs, MI: Institute of Archaeology/ Horn Archaeological Museum.

1997 "Why Was Darius the Mede Expunged from History?" Pp. 173-190 in To Understand Scriptures: Essays in Honor of William H. Shea, ed. David Merling. Berrien Springs, MI: Institute of Archaeology/ Horn Archaeological Museum.

BOOK:

Waterhouse, S. Douglas (ed.).

1998 The Necropolis of Heshbon: A Catalogue of the Tombs and Their Contents. Hesban 10. Berrien Springs, MI: Institute of Archaeology/ Andrews University Press.

MAGAZINE ARTICLES:

Waterhouse, S. Douglas.

1958 "Polytheism as Expressed by the Serapeum," The Ministry 31, n. 1 (January): 15-17, 45.

1969 "Impressions of the Heshbon Dig," Focus, Supplent, No. 9 (August/ September):8.

1973 "The Exodus of the Remnant," Student Movement. Special edition (February 6):14.

1974 "The Work of the Heshbon Survey Team, 1973," The Ministry 47, no. 2 (February):20-21.

1996 "Has the Calendar Changed?" Insight, February 24, p. 11.

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APPENDIX V

WHY WAS DARIUS THE MEDE EXPUNGED FROM HISTORY?

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S. Douglas Waterhouse, "Why Was Darius the Mede Expunged from History?" in To Understand the Scriptures: Essays in Honor of William H. Shea, ed. by David Merling (Berrien Springs, MI: Institute of Archaeology Siegfried H. Horn Archaeoloical Museum, Andrews University, 1997), pp. 173-189.

14 Why Was Darius the Mede Expunged from History?[1]

S. Douglas Waterhouse
Professor of Religion (retired), Andrews University, Berrien Springs, MI.

The name "Darius the Mede," well known to the readers of the book of Daniel, has not yet been found in any extra-biblical inscription of pre-Christian times. Not only do both Greek and Babylonian sources not mention a Median king named "Darius," but they leave no room for his existence! By official Babylonian-Persian reckoning, the reign of Cyrus in Babylon began immediately after the city's fall. The cuneiform tablets confirm the fact that regnal year 1 of Cyrus, king of Persia, began at New Year's Day in the spring of 538 BC, after his capture of Babylon in October, 539 BC. The book of Daniel, on the other hand, states that one known as Darius the Mede "received" the Chaldean kingdom of Belshazzar (Dan 5:30, 31). Seemingly the only way he could have enjoyed a first regnal year (mentioned in Dan 9:1), would have been to have ruled concurrently with Cyrus. Given his non-existence in contemporary official records, the temptation is either to dismiss Daniel's Darius or to assign his status as a minor figure of non-importance; perhaps a sub-ruler, a mere "shadow king," who ruled only by the courtesy or policy of the ruling suzerian known to history as "Cyrus the Great."

Before reaching such a conclusion, however, it is prudent to assess the historical memory of the Israelites, which was not limited to the book of Daniel. In very sharp contrast to the classical and cuneiform sources which speak of the Persians as the conquerors of Babylon, the Old Testament writers speak of the Medes as the primary movers who caused the overthrow of the Neo-Babylonian Empire. The Old Testament testimony is explicit:

> See, I am stirring up the Medes against ... Babylon, the glory of the kingdoms ... the Chaldeans, will be like Sodom and Gomorrah when God overthrew them[2] (Isa 13:17, 19).

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> Go up, O Elam, lay siege, O Media; all the sighing she (Babylon) has caused I (God) bring to an end (Isa 21:2).
>
> The LORD has stirred up the spirit of the kings of the Medes, because his purpose concerning Babylon is to destroy it ... Prepare the nations for war against her, the kings of the Medes, with their governors and deputies, and every land under their dominion (Jer 51:11, 28).
>
> That very night Belshazzar, the Chaldean king, was killed. And Darius the Mede received the kingdom, being about sixty-two years old. It pleased Darius to set over the kingdom one hundred twenty satraps, stationed throughout the whole kingdom (Dan 5:30; 6:1).

The phrase "... the law of the Medes and the Persians" (Dan 6:8, 12, 15) implies a formal coalition in which the Medes are listed in the prominent first position. Compare the significant reversal in order in the same phrase in Esth 1:19: "the laws of the Persians and the Medes." The implication of the above quotes from both Daniel 5 and 6 is that Cyrus is subordinate to Darius.

In the eighth chapter of Daniel, the political union of the Medes and Persians is put in a different way. There the angel Gabriel explains the meaning of the ram with two horns which Daniel saw in vision: "As for the ram that you saw with the two horns, these are the kings of Media and Persia" (Dan 8:20). In other words, both Medes and Persians were a coalition, sharing power at the time of Babylon's fall, but Dan 8:3 goes on to state that one horn later became higher: "... a ram ... had two horns; both were tall, but one taller than the other, and the one that rose the higher was the second" (The *Jerusalem Bible* translation). The Persians, the second of the listed powers in coalition (Dan 8:20), triumphed and succeeded over the Medes, an event which did not take place until later, when the reign of Darius came to an end and Cyrus then came to rule over "all the kingdoms of the earth" (Ezra 1:2; 2 Chr 36:20).

Intertestamental Jewish writers do not deviate from this Scriptural scenario. In the apocryphal 1 Esdras, Cyrus is found in command of Babylonia while his overlord, Darius the Mede is in his palace in far away Media. The passage in question (1 Esd 3:1-3; 4:42-44, 57, 61) speaks of both Darius and Cyrus as having made joint plans for the attack on Babylon, both making vows to return to Jerusalem the sacred vessels which had been carried away from the Jewish temple by the Chaldeans (*cf.* Torrey 1946: 10).[3] In like manner, Josephus, the famed Jewish historian, in his *Antiquities of the Jews*, speaks of Babylon as having been taken by Darius with the help of his kinsman Cyrus (Book X,11.4).

In summary, the Jewish sources remember the Medes as playing a major role as conquerors of Babylon, a position which is in stark contrast to standard historical textbooks which know nothing of a Median invasion of Babylonia, or that there was a Median domination of that area. The Old Testament, of

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course, knew that the conquest of Babylon was not the work of the Medes alone, and that a Persian king named Cyrus deserved a significant share of credit for the city's fall (Isa 41:25; 44:27-45:1), but as C.C. Torrey has put it: "In Chronicles-Ezra-Nehemiah Cyrus is never thought of as the conqueror of Babylonia, and in first Esdras ... Cyrus is plainly subordinate to Darius" (Torrey 1946: 7).

When the book of Daniel labels Darius as "king," the term is found in the context of overlord and not as vassal. Any attempt to solve the conflicting sources by suggesting that Darius the Mede was a governor, or a vice-regent ruling only over a limited "realm of the Chaldeans," is to ignore the Biblical understanding that the Median empire existed between the Babylonian and Persian empires both in the interpretation of the dream of Dan 2:31-45 and the vision in 7:3-7, 15-18—that it was a Median king named Darius who was the supreme suzerain who incorporated Chaldea/Babylonia into his vast Medo-Persian empire in the year 539 BC (Dan 5:31), previous to the establishment of a Persian empire.

The explanation of why Darius the Mede, who made such an imprint in Hebrew literature, fails even in having a small place in secular history, is found in a series of events which occurred during the shifts in political power during the Achaemenid dynasty in ancient Persia. Hostile animosity against Cyrus on the part of the Persian royal house is the underlying cause for the retelling and distortions to be found in ancient historical sources concerning Cyrus and the end of the Median kingdom. It began in 559 BC, when Cyrus not only ascended the throne of the city-state of Anshan (part of the Fars region of Maliyan), but also when he extended his hegemony over the remainder of Persia (the modern province of Fars). This extension of power was done at the expense of the then ruling Persian monarch Arsames, who was deposed from his throne, but allowed to retain his life and liberty. Arsames, who understandably lost no love on Cyrus, was still alive 61 years later when his grandson Darius I restored his family's fortunes by seizing the Persian throne in 522 BC (Kent 1946: 210-211; Cameron 1955: 90). Arsames was present to remind his grandson that unlike the intrusive interloper Cyrus, who was half Median (Herodotus I. 107), the line of Arsames was of pure Persian descent—the possessor of Persia's royal prerogatives. Cyrus was to be blamed for preventing both the legitimate king Arsames and his son Hystaspes from occupying their rightful inherited positions as the true rulers of Persia.

In 518 BC, Darius I erected his famous Behistun relief and inscription (in Old Persian, Elamite, and Akkadian) as a victory monument on an imposing cliff overlooking the royal road from Persia to Mesopotamia. He is at pains to stress his legitimate Persian descent: "I am ... a Persian, son of a Persian, an Aryan, having Aryan lineage" (Cameron 1955: 88). The old order of confusion and injustice was now proclaimed to have been replaced by a new order of equity and truth. The king had restored the royal line of Achaemenes to its

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rightful place. While Cyrus is named in the inscription, nothing is said of his reign, and of Cyrus' son, Cambyses, only that little is told which implies his unfitness to rule. The purpose of erecting the Behistun inscription with its accompanying relief was to disseminate state propaganda—propaganda which aimed at discrediting the "Median dynasty" (the house of Cyrus and his son Cambyses), while at the same time proclaiming the reigning monarch's right of succession (Cameron 1955: 89; Levit-Tawil 1983: 76, n. 21).

State propaganda directed against Cyrus became even more blatant as a result of events that occurred during the years 404 to 401 BC. In 405 BC, Darius II, the great-grandson of Darius I, died, leaving his throne to his son Artaxerxes II, who had to contend with the enmity of his brother Cyrus "the Younger." In an attempt to take the crown away from Artaxerxes, Cyrus led ten thousand Greek mercenaries into the heart of the Persian Empire. At a battle in the plains of Cunaxa, in 401 BC, the Greeks were on the verge of winning, when their leader, Cyrus, having pressed himself forward into the center of the conflict, was killed by one of the king's bodyguards (Xenophon *Anabasis* I. 8).

In the eyes of the Persian victor Artaxerxes, this was yet another attack against the royal house of Persia by "Cyrus"! The very name Cyrus meant treason and rebellion. Had not Cyrus the Younger attempted to usurp the throne in the same treasonous manner as Cyrus had done one hundred and fifty-eight years earlier?

Feeling that there was a need to discredit the name Cyrus, especially as it pertained to the Elder Cyrus, Artaxerxes used two methods to vilify and distort the origins of Cyrus. The first method consisted of erecting a series of monuments, with attached inscribed gold tablets, at the old Median palace in Ecbatana, the royal capital most connected with the Elder Cyrus. Two extant examples survive, inscriptions purportedly written by Arsames and his father Ariaramnes. These, however, were forgeries made to glorify the sovereignty of Artaxerxes' ancestral line whom he felt had been eclipsed from their true honor by the usurpation of the Persian throne by Cyrus the Great; an event which a Cyrus *redivivus* had tried to emulate (Kent 1946: 211; Cameron 1955: 96). That the tablets represent a form of political propaganda is made evident by the fact that they ostensibly were written at a time when the Medes and Persians were illiterate and unable to write. For it was only after the conquest of Babylon in 539 BC that the unlettered Cyrus the Great used Babylonian scribes to commemorate his victory (in Akkadian). Although the Old Persian syllabary did not come into use until late in the reign of Cyrus, nevertheless Darius I boasted that he was the inventor, stating that the Aryan (Persian) system of writing "formerly (had) not been both on clay tablets and on parchment" (paragraph 70 of the Behistun text: Cameron 1955: 88; Hallock 1970: 54, 55).

The second method used by Artaxerxes to bring discredit upon Cyrus was

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the commissioning of the King's own personal physician, a Greek named Ctesias who had witnessed the battle of Cunaxa (Xenophon *Anabasis* I.8), to write a history of Persia. Although Ctesias' work, entitled *Persika*, survives only in quoted fragments, his story of Cyrus (an uncritical mixture of invention and credulity) has been preserved by Nicolaus of Damascus (Kent 1946: 211, 212: Drews 1974: 391). Cyrus is said not to have come from a privileged royal line (in contradiction to Herodotus I.111; Xenophon *Cyropaedia* I. 2.1), but rather was the son of an ignominious pauper who supported himself by highway robbery. Cyrus' mother allegedly was a humble goat-herdess. While still a child, Cyrus was adopted out of pity by the superintendent of the royal estate of Astyages, the suzerain of the Medo-Persian empire. The young man's first assignment was to work with a crew of gardeners, but later Cyrus was promoted to serve in the palace as a cupbearer to the king (Drews 1974: 389-392). Eventually Cyrus staged a *coup d'etat*, elevating himself to kingship and exiling the deposed Astyages to the position of a sub-governor in the far-off borders of Hyrcania (Mason 1880: 389). As presented by Ctesias, the rise of Cyrus, as master of the Persian Empire, permanently ended the Median royal house who thereafter have no role to play during the later life of Cyrus.

Since the disparaging of the reputation of Cyrus already had begun during the days of Arsames and his grandson Darius I, it comes as no surprise that the famous Greek historian Herodotus, writing within a century after the time of Cyrus (and some 30 years previous to Ctesias' *Persika*), heard unfavorable reports about both Cyrus and his son Cambyses. Collecting what the Persians passed on to him, Herodotus describes Cambyses as an epileptic lunatic (III.33); a description which modern historians rightly discount. Concerning the rise of Cyrus to prominence, Herodotus heard four different tales (I.95). Unfortunately, the account which Herodotus did choose to pass on to posterity,

> all the way from the circumstances surrounding his birth to his conquest of the Medes reads like a fairy tale rather than a history, a tale with resemblances to the familiar story of Romulus and Remus and many others (I.107-130) (Brown 1973: 37).

The story, as recorded by Herodotus, tells of a dream of king Astyages which forewarned the Median monarch that if his soon to be born grandson (the future Cyrus) was allowed to live, the child would overshadow him and become master of Asia. Alarmed, and wanting to prove the dream wrong, Astyages, as soon as the birth took place, gave the infant over to an attendant with orders to kill the child. The baby, however, was not killed, but instead was taken by a herdsman who reared the child as his own son. With his attainment to manhood, Cyrus became influential enough to call together the Persians and lead them in a revolt against the Median supremacy. The result was the defeat of Astyages, who was taken prisoner, but allowed to live.

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Henceforth the Medes were forced to accept Cyrus as their king; the supremacy had passed from the Medes to that of the Persians.

Both Herodotus and Ctesias, in their accounts of how Cyrus rose to power over the Medes and the Persians, share a number of points in common, namely that Cyrus was abandoned by parents, raised as a lowly commoner, and then became king.

The fabrication of Ctesias, however, notably progresses this demeaning presentation so that Cyrus is supposedly from inferior stock, the offspring of a bandit-father. As a number of scholars have observed, the sequence-pattern of an unwanted child who becomes a renowned ruler, suspiciously bears the same imprint as the Greek legend of Oedipus and the story of the rise of Sargon of Agade in the 23rd century BC (Drews 1974: 387-389; Jones 1967: 87, 88; Yamauchi 1990: 80).

While Herodotus and Ctesias are in agreement that Astyages was the last and final king of an independent Media, both accounts are intertwined with an obviously fictitious biography of Cyrus. Should not then Xenophon's account, another Greek historian, be considered? An Athenian of the upper class, Xenophon also has left an account of this very time, found within his work called *Cyropaedia*, or "Education of Cyrus." Xenophon's writings are of pertinence in the discussion for he is in agreement with the Danielic assertion that there was a Median supremacy over Persia up to the time of the taking of Babylon in 539 BC.

Before the 20th century AD, Xenophon's *Cyropaedia* was considered by many to contain the true history of Cyrus. "And ... I think him to have been an historian of much better credit in this matter than Herodotus" (Prideaux 1848: 130). Those remarks were first penned by Humphrey Prideaux in 1716. Since that time, Xenophon's account of Cyrus has been looked upon with increasing scepticism. Among the reasons why modern historians generally discount Xenophon is because: (1) he asserts that there reigned an additional Median monarch, Cyaxares II, the son of Astyages, an assertion otherwise unknown in history; (2) there is no known conquest of Egypt, ascribed to Cyrus by Xenophon (I.1.4); and (3) Xenophon is the only historian who speaks of a peaceful passing of Cyrus (VIII.7.28). In defense of Xenophon, it may be pointed out that (1) Cyaxares II could well turn out to be an historical figure who otherwise is known as Darius the Mede; (2) Cambyses, the son of Cyrus, went immediately to an Egyptian war, following the passing of his father; a war, which Xenophon states was started by Cyrus (VIII.6.20); (3) if Cyrus was killed in a battle against the Massagetae, as reported by Herodotus (I.214), why did Cambyses, upon his succession to Cyrus, not go forth with an army to avenge his father's death? Incidentally, the tomb of Cyrus is located at Pasargadae, some thousand miles from the place where he supposedly was slain. Herodotus also gives a disclaimer, reporting that "many stories are related of Cyrus' death ..." (I.214). The final words of Cyrus, as reported by

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PERSIA	ANSHAN	MEDIA
Achaemenes		
Teispes		Cyaxares I (634-594 BC)
Ariaramnes	Cyrus I	Astyages (594-559 BC)
Arsames	Cambyses I — (marriage) —	Mandane Cyaxares II (559-537 BC)
Hystaspes	Cyrus II (559-530 BC)	
	Cambyses II (530-522 BC)	
	False Bardiya (522 BC)	
Darius I (522-486 BC)		
Xerxes I (486-465 BC)		
Artaxerxes I (465-423 BC)		
Darius II (423-405 BC)		
Artaxerxes II (404-359 BC) — (brother) — Cyrus the Younger		

Table 14.1. The genealogy of the founding Achaemenids and the Median royal house (with chronological revisions suggested in the accompanying text).

Xenophon, have marked parallels with Darius' inscription at Naqsh-i Rustam (Sancisi-Weerdenberg 1985: 459-471).

The background of Xenophon is significant. Serving under the direction of Cyrus the Younger at the Battle of Cunaxa (Brown 1973: 77), he became an admirer of the Younger Cyrus and antagonistic to Artaxerxes II. The fact that he read Ctesias' *Persika* and "yet gives no hint of this story in his idealized life of the Elder Cyrus" is indicative that "he was seeking to counteract the propagandistic history of Ctesias" (Kent 1946: 212).

Even as Artaxerxes II sought to discredit the name Cyrus by disparaging the origins of Cyrus the Elder, so in like manner, Xenophon in his *Cyropaedia*, sought to enhance the memory of Cyrus by endowing virtue, courage, and wisdom to his biography of Cyrus the Great. Xenophon, like Herodotus, reports that Cyrus was the grandson of Astyages (I.2.1), but says that when Astyages died he was succeeded on the Median throne by his son Cyaxares II (I.5.2; see table 14.1). Among the several pretenders to the throne mentioned in the great Behistun inscription of Darius I (518 BC), were two who claimed the right to be legitimate rulers over Media because they were of the royal seed

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of Cyaxares (Yamauchi 1990: 51, 146, 147). Median independence and glory seemed to have been associated with invoking the name "Cyaxares."

Cyrus, the nephew of the newly installed monarch, had in his youth been brought up in his grandfather's court (I.3.1), and thus was well-known to the Medes. So when the newly coronated King Cyaxares II learned that his realm was threatened by a potential Assyrian invasion, the Median monarch called upon his talented and trusted nephew Cyrus to take charge of all military defenses (I.5.4, 5). When Cyrus later was to invade Babylonia, Xenophon speaks of him as the commanding general of the combined armies of the Medes and Persians, at the forefront of affairs, while Cyaxares, his Median overlord, remains obscurely in the distant background at home. With the fall of Babylon in 539 BC, Cyrus assumed for himself the power and royal prerogatives of an independent sovereign at Babylon (VII.5.37: 57). Nevertheless, Cyrus selected a palace in Babylon for his nominal suzerain, Cyaxares, to be an "official headquarters, so that he (Cyaxares) might occupy a residence of his own whenever he came there" (VIII.5.17). Upon the triumphant return of Cyrus to Media, Cyaxares officially acknowledged the elevation of Cyrus to the position of co-ruler over the newly won empire. A golden crown was placed on Cyrus' head. To this coronation ceremony, Cyaxares added these words: "... my own daughter I offer you as well, Cyrus, to be your wife. ... And with her I offer you all Media as a dowry, for I have no legitimate male issue" (VIII.5.18-19).

Thus, according to Xenophon, upon the death of his uncle, Cyrus fell heir to Cyaxares' throne, apparently becoming sole ruler over the empire for an additional seven years (VIII.7.1; *cf.* Prideaux 1848: vol.1: 142).

Interestingly, there was a Jewish response to Xenophon's interpretation of history. Josephus, writing toward the end of the first century of the present era, was among those who believed that Darius the Mede was none other than the Cyaxares II of Xenophon. This is made transparent by his identification of Darius as "the son of Astyages," who was a "kinsman" of Cyrus, and who was known by "another name among the Greeks" (*Antiquities* X.11.4). Since it is Xenophon's "Cyaxares" who is the son of Astyages and an uncle to Cyrus (*Cyropaedia* I.5.2), this must be the name, according to Josephus, by which Darius the Mede was known among the Greeks.

Josephus was not the only Jew of antiquity to associate the name Cyaxares with that of Darius the Mede. Apparently the apocryphal book of Tobit equated Ahasuerus, the royal ancestor of Darius the Mede (Dan 9:1),[4] with Cyaxares I, the illustrious grandfather of Cyaxares II. The equation is based on the fact that while the capture and destruction of Nineveh in 612 BC is reported by Herodotus as having been accomplished by Cyaxares I, king of the Medes (I.106), the very same momentous event in Tobit 14:15 is said to have been the result of the conquest of "Ahasuerus." The Tobit passage taken alongside Josephus's comments, indicate that Jewish writers associated

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Xenophon's statements on Cyaxares II as a confirmation of what the book of Daniel had to say about Darius the Mede. It may even be that the Hebrew form of Ahasuerus, *Achashwerosh* (אחשורוש, pronounced *Achashthera* in the *LXX* Cod. A), might possibly be a rendering of *Huvachshatara*, the old Persian spelling of Cyaxares I, which might account for the use of the title "Ahasuerus" as a designation for Cyaxares I (see especially Torrey 1946: 7, 8). Ahasuerus is the Hebrew rendering of Xerxes I of Persia, when the latter came to the knowledge of the Jews. R. N. Frye makes the point that "Xerxes (=Ahasuerus) is not a name, but an ancient Iranian royal title (Frye 1966: 122).

The Jews of the Greco-Roman world were not the only ones who held Xenophon in high regard. Cicero, the outstanding figure of Roman literature, believed that Xenophon was to be placed among the World's classics, but while all the ancients numbered Xenophon among the great Greek historians (Shotwell 1950: 114, 115), modern critical scholarship is of a different opinion. Xenophon's *Cyropaedia*, generally thought of today as a historical romance, is discounted by 20th century historians because of the perception that Xenophon perpetrated violence to historical facts. It is now a dogma among modern scholars that Media was subdued by the treachery and force of Cyrus during the lifetime of Astyages. The main stay for the almost unanimous rejection of Xenophon's view that Cyrus did not overthrow Astyages is that the contemporary cuneiform testimony from the Babylonians (the Nabonidus Chronicle, Oppenheim 1955: 305; the Sippar Cylinder, Fish 1961b: 89, 90) and from Cyrus himself (the Cyrus Cylinder, Fish 1961a: 92-94; Oppenheim 1955: 315, 316) seemingly give credence to Herodotus' account (I.127-130) and the later classical writers (Strabo XV.3.8: Ctesias, cited in Diodorus Siculus II.34.6, 7).

Two major difficulties, however, are to be found in the cuneiform record. The first major obstacle is that the people whom Cyrus overcame, supposedly the Medes, are invariably identified, whether it be the Nabonidus Chronicle, the Sippar Cylinder or the Cyrus Cylinder, not as Medes, but as the "Umman-Manda!" Many scholars believe that the Umman-Manda are not the Medes, but rather constitute a reference to the Scythians! The Umman-Manda, possibly meaning the "many (barbarian) hords" (Frye 1966: 93), previously had been among the participants in the destruction of Nineveh in 612 BC, and later in the capture of Harran in 610 BC (Babylonian Chronicle: Oppenheim 1955: 304, 305). It remains quite probable that these Manda-tribes in 612 BC and 610 BC were the Scythians who arrived as allies of the Medes and Babylonians against the Assyrians and the Egyptians (Herodotus I.104-106) at the time of the final decline of the Assyrian empire (Avi-Yonah 1962: 125; Malamat 1950: 219, 220). If the Umman-Manda are identified as Scythians in 612/610 BC, should they not still be so identified some 57 years later in the time of Cyrus? Unfortunately, a "considerable controversy has raged over

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whether this word refers to the Scythians or whether it simply is another designation for the Medes" (Yamauchi 1990: 55)[5].

The Scythians were a prominent people. Back in the days of Cyaxares I, they had conquered Media, and had overcome all "Upper Asia" (Herodotus I. 104; IV.I). The tribes of Central Asia, namely, the Hyrcanians, Parthians, and Bactrians, long continued to be linked in a dependent relationship to the Scythians. Possibly this perceived Scythian suzerainty over the region may have been the reason why the Nabonidus Cylinder from Sippar (Fish 1961a: 90) characterized "Cyrus, king of Anshan," as a "youthful servant," that is, a client-vassal, to Ishtumegu, king of the Umman-Manda.[6]

The second difficulty, in accepting the classical understanding that Media lost her independence during the days of Astyages, is a more serious one and has to do with the question of chronology. The Babylonian texts which tell of Cyrus' victory over the Umman-Manda, place that event either in 554/3 or 553/2 BC (Drews 1969: 2, 3). If the Umman-Manda are the Medes and Ishtumegu is the cuneiform equivalent of Astyages, their last king, how then is it that some seven or eight years later the "king of the Medes" not only is still in existence, but is considered by Nabonidus a significant power to be reckoned with; ranking in equal standing alongside the great rulers of that day: the king of Egypt and the king of the land of the Arabs (Oppenheim 1969: 562)?[7] This apparent anomaly has elicited the comment that the "text of Nabonidus from Harran which refers to the 'King of the Medes' in 546 B.C. reopens the whole question of the historicity of this Median ..." (Wiseman 1961: 83).

The chronological difficulties do not end here. The classical sources say that Cyrus reigned for about thirty years (Herodotus. I. 214; Cicero, *De Divinatione* I. 46). Since Cyrus died in 530 BC (Parker and Dubberstein 1956: 14), the implication is that Astyages lost his throne 30 years previously, in 559 BC.[8] This is a problem which may be dismissed by pointing out that the memory of Cyrus' regnal years included those years when Cyrus began to rule as a vassal king of Anshan, before he overthrew Astyages. Yet it remains significant that there is no ancient tradition that would begin the counting of Cyrus' reign from 554 or 553 BC. Curiously, there is no mention in the Greek world that Cyrus had been suzerain for some 24 years.[9] Nor does Cyrus ever give recognition to a victory over Astyages by calling himself "king of Media."

The cuneiform record of Cyrus' titularies is meaningful. By 547 BC, the famed monarch is listed no longer as simply "king of Anshan," but as "king of Parsu" (Nabonidus Chronicle; Oppenheim 1955: 306). His conquest and victory over the Umman-Manda seemed to have earned Cyrus the international recognition that he was the king of Persia. With the fall of Babylon, the economic contract tablets within that city lists Cyrus' accession year and most of his first year of rule (539-537 BC) as carrying the limited title "king of Lands." It is only after his first 14 months in Babylon that Cyrus became

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known by the additional prestigious title: "king of Babylon" (Shea 1982: 235-237). When he commemorated his victory over Babylon in the so-called "Cyrus Cylinder," the monarch became expansive on his titles:

> I am Cyrus, king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth), ... king of Anshan ... I entered Babylon as a friend and I established the seat of the government in the palace of the ruler under jubilation ... (Oppenheim 1955: 316).

One can't help but notice that the record of these titularies dovetails strikingly with Xenophon's report that while Cyrus assumed royal prerogatives of sovereignty over Babylon in 539 BC, nevertheless, he was not officially acknowledged as king of Babylon until he later returned to Media and there received the crown in a coronation ceremony under the auspices of Cyaxares II (*Cyropaedia* VII.5.37.57; VIII.5. 18, 19).

Placing the information already gathered into perspective, the following picture emerges in understanding the historical framework of Daniel 9 and 10. Cyrus had been king of Persia before his capture of Babylon, but his position was that of being in the service of the Medes (even though he was the one who remained in charge of both the Median and Persian armies). With the conquest of the famed Babylonian citadel, however, Cyrus's prestige became immeasurably increased. He had now become master of the mother-city of ancient Semitic civilization. Victory had won him the position of co-regent of the Medo-Persian empire. This momentous event had elevated both Darius the Mede (Xenophon's Cyaxares II) and Cyrus from being mere provincial rulers over illiterate rural tribes to that of occupiers of new thrones in urban, ostentatious Babylon. Not surprisingly, the first year of control over the great city became a "first year" for Darius the Mede (Dan 9:1) and also a "first year" for Cyrus (as the Babylonian cuneiform text testify).

Since a first regnal year was traditionally an inaugural occasion, frequently highlighted by the king granting amnesty and release of prisoners (*cf.* 1 Kgs 25:27-29), Daniel, during the first year of Darius the Mede (538/7 BC), made supplication to his God, praying earnestly that his fellow Jews would be released from Babylonian exile (Dan 9:1-3). With the recent fall of Babylon and the establishment of new rulership, Daniel is portrayed as being hopeful that the 70 years mentioned by Jeremiah (Jer 25:11, 12; 29:10), during which the Jews were to serve the Babylonians, would be nearing an end (Dan 9:2).

The transitional shift of recording the first year of Darius the Mede (Dan 9:1) to that of the third year of Cyrus (Dan 10:1), indicates that the Median suzerain had died sometime during his second regnal year (537/6 BC). Again, the correlation with Cyaxares II is striking. For he too passed off the scene of action some two years after the fall of Babylon, that is, seven years before the demise of Cyrus (*Cyropaedia* VIII.6.22).

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The First and Third Years of Cyrus

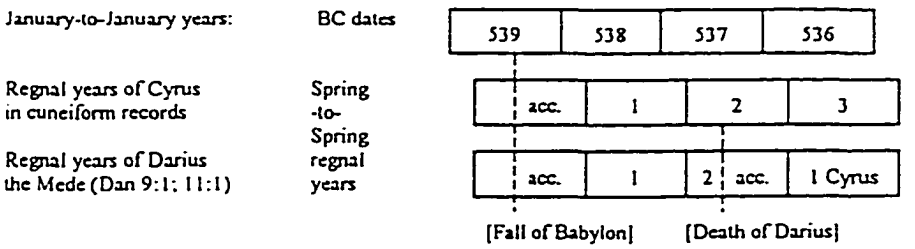

Table 14.2. A comparison of calendar dates, the regnal years of Cyrus, and those of Darius.

If the start of the 70-year captivity, mentioned by Jeremiah, began in 606/5 BC (autumn-to-autumn), when Daniel and other Hebrews are said to have been taken to Babylon in the third year of Jehoiakim, king of Judah (Dan 1:1-4), then the end of the 70th year would be 536/5 BC This turns out to be the same year that Cyrus ascended the throne as sole ruler. The regnal power had now shifted from the Medes to the Persians.[10] This is why 2 Chronicles states that the Jews remained in Babylonian exile "until the establishment of the kingdom of Persia ... to fulfill seventy years. In the first year of Cyrus of Persia, in fulfillment of the word of the LORD spoken by Jeremiah, ..." (2 Chr 36:20-22).

Josephus's statement is clear: "In the first year of the reign of Cyrus which was the seventieth from the day that our people were removed out of their own land into Babylon" (*Antiquities* XI.I.I).[11] If Josephus is to be taken seriously, the establishment of the kingdom of Persia was defined when Cyrus took up the reigns of government as the sole sovereign, thus beginning a new phase in his tumultuous career.

The issuing of a decree of justice and freedom traditionally was associated early in the reign of a new king and was tied to the concept of giving birth to a new era (Sweet 1986: 581, 582, 600; Lewy 1958: 29, n. 76). Hence, when Cyrus issued his decree permitting the Jewish exiles the freedom to return to their homes in Judea (Ezra 1:1-4; Isa 45:13), the decree would be spoken of as his "first year," rather than what would be to the ancients a meaningless "third year." See table 14.2 regarding the regnal years of Cyrus and Darius the Mede.

The crisis in Daniel 9, found in Daniel's beseechment for an early end to the predicted 70-years of Jewish captivity, was not then resolved. The crisis thus lingered, to become even more troublesome with the arrival of

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the third year of Cyrus (Dan 10:1), for Daniel 10 dates to 536/5 BC, the very final 70th year. This is why Daniel, perceiving that his fellow Jews still remained in exile, began a three week period of mourning and fasting (Dan 10:2, 3), and this is why the angel Gabriel, speaking during the third year of Cyrus, makes reference to the first year of Darius the Mede (Dan 11:1); for that was when, in Daniel's mind, the crisis began to trouble his spirit. This time, however, the crisis is to be resolved (Dan 10:13, 14). Cyrus was to issue his famous decree, allowing the Jews to return and rebuild their Temple in Jerusalem.

The realization that the third year of Cyrus could also have been his "first year,"[12] in inaugurating a new era of justice and freedom, is here suggested as a key which might unlock the mystery of the nature of the crisis of Daniel 10 and a true understanding of the 70-year period, which constituted a focal point of Daniel's interest (Dan 9:2), but this can only be made possible if the true position of Darius the Mede is properly understood. That is why it is imperative to come to grips with this enigmatic figure known as Darius the Mede.[13]

Notes

1. It gives me much pleasure to have a part in a volume dedicated to William H. Shea, with whom I have enjoyed a long friendship and collegial association. I have continually appreciated his original insights, his contagious enthusiasm, his prodigious pen, and his commitment, which has been so beneficial, to the field of biblical studies.

2. All biblical citations are from the *NRSV* unless otherwise noted.

3. Modern commentators tend to identify the Darius in the "Story of the Three Bodyguards" (1 Esd 3:1-4:63) as Darius I Hystaspes (522-485 BC). The present author, however, is impressed with the analyses of Charles C. Torrey. Not only does the Darius of this apocryphal passage rule over Media and Persia (3:1), with Media listed in the significant first position, but Darius reigns in an eastern capital, while Cyrus is in command of Babylonia. This is shown by the fact that the youth who is the hero of the episode leaves the court of Darius to journey to Babylon (4:61). "One of his missions is to see that the purpose of Cyrus regarding the vessels of the temple of Jerusalem, a purpose well known to Darius, is carried out" (4:43, 44, 57; Torrey 1946: 10).

4. The assertion that Darius the Mede was the "son of Ahasuerus" (Dan 9:1), probably is to be understood in the broader sense that he was a "descendant" of Ahasuerus. The term "son" was used by Semitic speakers to mean a descendant of the first degree, or also a more remote offspring. Christ, for example, was the "son of David," and David was the "son of Abraham" (Matt 1:1).

5. For a discussion on the identity of the Umman-Manda, see especially D.J. Wiseman 1956: 15, 16 with full bibliography. Among those who identify the Umman-Manda with the Scythians are M. Avi-Yonah, C.J. Gadd, E. Dhorme, J. Lewy, and A. Malamat. That Cyrus fought against the Scythians and subdued Scythia is documented in the Behistun inscription. Darius I lists Scythia as already under Achaemenid rule before the erection of his famous cliff inscription in 518 BC (Yamauchi 1990: 84).

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6. The critical part of the Sippar Cylinder from Harran reads: "Marduk said to me (Nabonidus), 'The Umman-manda of whom thou speakest, he, his land, and the kings who go at his side, will not exist for much longer. At the beginning of the third year (of Nabonidus's reign), Cyrus, king of Anshan, his youthful servant, will come forth. With his few forces he will rout the numerous forces of the Umman-manda. He will capture Ishtumegu, the king of the Umman-manda, and will take him prisoner to his country' ..." (Fish 1961a: 90).

7. The text in question speaks of those kings who would welcome the proposed return of Nabonidus from self-imposed exile in Tema back to his homeland in Babylonia: "... and the king of Egypt, the Medes and the land of the Arabs, all the hostile kings, were sending me messages of reconciliation and friendship." Outside the cuneiform literature there are tantalizing hints of a historical Darius the Mede. The first coin mentioned in the Bible is the gold "Daric" (*LXX*: *dareikos*) which was used in connection with Cyrus (Ezra 2:69). Since the name "Daric" presumably is derived from "Darius," it is noteworthy that Harpocration, the author of a Greek dictionary (dating possibly to around AD 354), reports that the author of this coin was not Darius I Hystaspes, as some have imagined, but an ancienter Darius! (Smith 1845: 338; Prideaux 1848, vol. 2: 142). According to Herodotus, the defenses of Babylon were built to protect the great citadel from "the rulers of Media," who were "powerful and unresting ..." (I.185).

8. If Astyages died in 559 BC, his 35 year reign (Herodotus I.130) would have begun in 594 BC, rather than 585 BC. The solar eclipse of May 28, 585 BC, that supposedly occurred during the reign of Cyaxares I (Herodotus I.74), turns out not to be usable for dating purposes (Neugebauer 1962: 142, 143).

9. Herodotus actually gives Cyrus 29 years of rule (I.2124), while Sulpicius Severus in his *Historia Sacra* II.9, gives 31 years. Berosses, the Babylonian priest, recorded that "Cyrus ruled over Babylon nine years" (from 539 to 530 BC, as is known from cuneiform texts); evidently the same 9 years for Cyrus listed by the so-called Ptolemaic Canon (Burnstein 1978: 29, 38). Cicero reports that Cyrus was 40 years old when he became king (559 BC), and "lived to his seventieth year" (530 BC); *De Divinatione* I.46. If this holds true, then Cyrus was 61 years of age at the time when Babylon fell. If Darius the Mede is to be identified as Cyaxares II, the uncle of Cyrus, then there would be only a year difference between them, for Darius was 62 in 539 BC (Dan 5:31). This could very well have been the case; the author of this chapter has a nephew who is a year older than he!

10. The time of the transference of the Median empire to the Persians should thus be dated to 536 BC. This may have been the very time when the cities of Media refused to submit to Cyrus, who only reduced them to obedience after a long and obstinate resistance. Xenophon places this Median revolt against Cyrus as taking place "at the time when the Medes lost their empire to the Persians ..." (*Anabasis* III.4).

11. The Cyrus Cylinder Inscription confirms Cyrus' benevolence. The Persian monarch allowed captives in Babylon to return to their former habitations, so that they could rebuild their ruined temples. He also ordered that "all gods of Sumer and Akkad whom Nabonidus has brought to Babylon," be returned to their former chapels (Oppenheim 1955: 316). Anciently, a 70 year period was considered "an appropriate period of punishment" (Isa 23:15; Borger 1959: 74). The decree of Cyrus setting the Jewish exiles free (Isa 45:13) is recorded no fewer than three times in Scripture (2 Chr 36:22, 23; Ezra 1:1-4; 6:3-5).

Isa 23:15(-18)

12. An example from antiquity of a king, who more than once started a new count of his regnal years, is the case of Pharaoh Mentuhotep. It was only in comparatively recent times that Egyptologists began to recognize that Mentuhotep I, II, and III, was not three rulers, but a single monarch who ruled for 51 years. Three separate royal titularies, previously attributed to three distinct Pharaohs all bearing the name Mentuhotep, turned out to belong to one sovereign, each titulary reflecting a different stage in his career (Gardiner 1961: 120).

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13 In this endnote I would like to express my enduring appreciation to my former history teacher, Prof Wilfred J Airey (retired from La Sierra University), who was the first to inspire my interest in the vexing problem of the non-existence of Darius the Mede in modern secular history

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APPENDIX VI

THE CHRISTIAN LITURGY AS REFLECTED IN THE IMAGERY OF REVELATION

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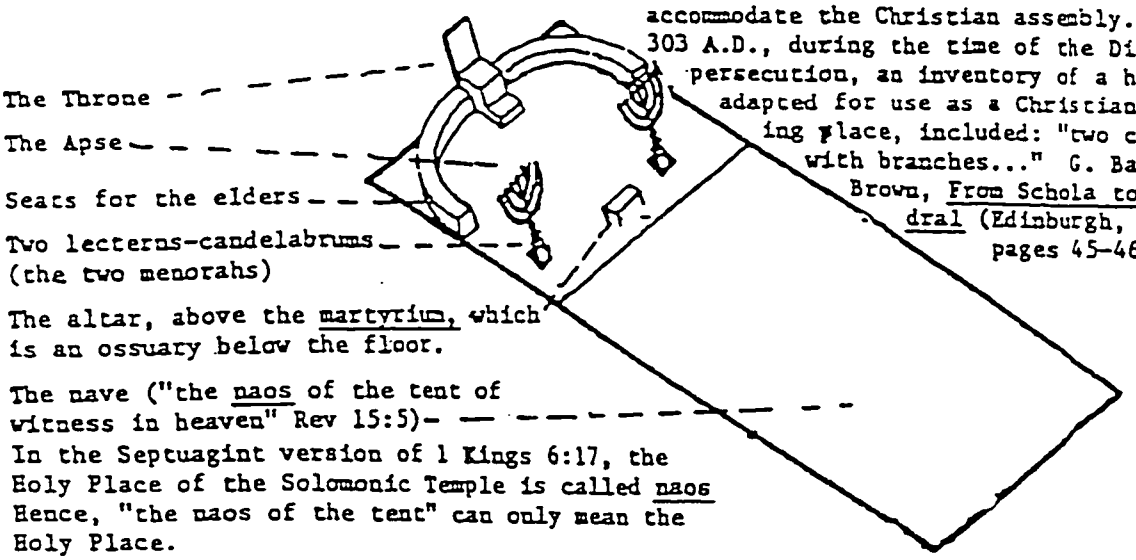

Originally, homes were restructured to accommodate the Christian assembly. In 303 A.D., during the time of the Diocletian persecution, an inventory of a house adapted for use as a Christian meeting place, included: "two candelabra with branches..." G. Baldwin Brown, From Schola to Cathedral (Edinburgh, 1886), pages 45-46.

In A.D. 316 Eusebius of Caesarea preached at the dedication of the new church at Tyre. Eusebius understood three levels of analogy operating in the building of this new church: that (1) the earthly Temple of the Hebrews was (2) symbolized by the Christian Church, which in turn (3) represented the Temple in heaven "built without hands" (Mark 14:58), the true spiritual Temple.

In James 2:2 the word employed for the place of Christian worship is not "ecclesia," but rather "synagogue." Christians modelled their worship upon the structure and content of the Jewish services in the synagogue. The architecture of the church, like that of the synagogue, had a symbolic meaning. The throne-room, or Apse, represented the Most Holy Place. The part of the building corresponding to the nave represented the Holy Place, where the priesthood of believers (Rev 1:6; 5:10) gather to worship in "the naos of the tabernacle of witness in heaven" (Rev 15:5; compare 11:1 and 7:15). It is the Psalmist supplication that in the day of trouble, Yahweh will conceal him in His Tabernacle (sukkah). The Psalmist would seek to live out his days in the House of Yahweh, "and to inquire in His hekhal"(the Holy Place, or First Apartment); see Psalm 27:4-5.

In the imagery of chapters 4—6 of the book of Revelation, the Throne of God is in the antitypical apse, dwelling place of the Shekinah. In the early Church, Christ's presence was indicated by a codex of the Gospels open on the throne (Rev 19:13, 16). The seats of the elders (Rev 4:4) reflect the place reserved for the presbyters on either side of the throne within the apse. Those of the clergy who were not actually engaged in the service sat in a bench set against the wall and following its curve. The Lamb (Rev 5:6) would be the Word, the consecrated bread and wine. The scroll taken by the Lamb (Rev 5:7) would be the Torah by which one is judged or saved. The refrains might reflect Christian hymns (the Sanctus appears in 4:8). The Amen (5:14) is the congregation's response to all prayers.

The two witnesses (Rev 11:3-6), which are identified as two lamps which stand before the Lord (11:4), are the two lecterns, the "seats" of Moses and Elijah (11:6 with Matt 23:2), from which the Old and New Testaments were liturgically read.

The altar was the table on which the Lord's Supper is celebrated; a central furnishing of a church building, symbolic of the meeting of God and the congregation. The altar represented the Cross of Christ. Below the altar was Christ's Sepulchre; the crypt of the church, where worn-out scriptural scrolls were buried along with those who were maryred because of their faith in the Word (Rev 6:9).

Sources: On Eusebius' sermon, see: John Wilkinson. Egeria's Travels to the Holy Land. Revised edition. Warminster, England: Aris & Philips, 1981. Page 301. On the synagogue symbolism of early Christian worship see John Wilkinson in Ancient Churches Revealed. Edited by Yoram Tsafrir. Washington D.C.: Biblical Archaeology Society, 1993.

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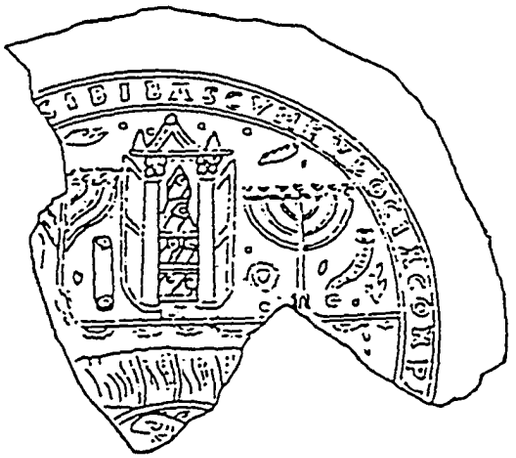


Third-fifth century date. Depiction on a gold glass vessel.

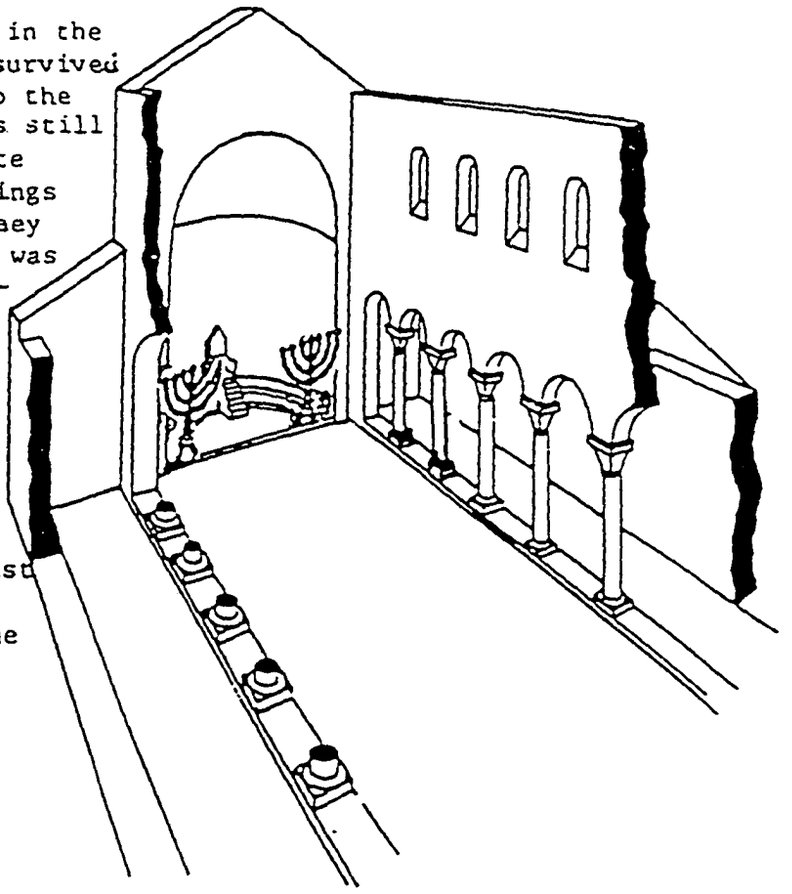
The word "cathedral" comes from the Latin word cathedra, meaning a chair or throne, because it was the WORD of God from the throne of early churches which taught the Christian way of life; illuminating the path one should follow. Paul, in 2 Thess 2:3-4, predicted that the "Man of Sin" would "take his seat in the temple of God, proclaiming himself to be God" (a paraphrase of Dan 7:25 and Eze 28:2).

Jesus is the WORD from heaven.....John 1:1, 14; Rev 19:13.

Jesus is the enthroned King.....Rev 19:16; 3:21

The Church as a "Synagogue" represented the Temple.

The stellar orientation in the orientation of temples survived in the Masonic code into the Middle Ages, when it was still the practice to orientate sacred and public buildings to sunrise on the day they were founded. The date was determined by astrological considerations to attract the appropriate influences. Christian churches were orientated toward the point of sunrise on the feast day of their patron saint. The sunrise on the horizon, on the feast day in question, would then be in line with the church's axis.



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A BRIEF GLOSSARY OF CHRISTIAN LITURGICAL TERMS:

Altar.....The table on which the Lord's Supper is celebrated. The "high altar" is the principal altar of a church having more than one altar; so called from its being raised above the level of the nave.

Ambo.....A platform approached by a flight of steps from which the lessons were read and litanies conducted. In some churches the ambo is one of a pair. The ambo is the elevated pulpit found in the church's main hall.

Apse.....A semicircular termination of a church building originally at the east end of the church. This semicircular recess is always behind the bema.

Baptistery.....A room in a church or nearby building containing the space where Baptism is administered. Older churches had large pool-sized fonts within the Baptistery for baptism by immersion. The Didache, or the Teaching of the Twelve Apostles (from the first or second century) says: "Baptize...in running water. But, if you have no running water, baptize in any other..." Roman Catholic editors of this work have added as a footnote: "Baptism was usually by immersion of the whole body." See: Henry F. Brown. Baptism Through the Centuries (1965):9-10.

Bema.....Hebrew term for the raised platform which constitutes the "Sanctuary" (where only the clergy were allowed) in early churches. In Eastern churches it is enclosed by a screen (iconostasis) which is ornamented with icons of the saints. The Bema is that part of the church containing the high altar and the "Presbyterium,"--the place of the priests.

Chancel.....The space at the liturgically east end of the nave; containing the choir and the "Sanctuary/Presbyterium."

Choir.....That part of the church building between the nave and the "Sanctuary" with places for the clergy and the singers.

Crypt....."Hidden." The room or vault, originally under the Bema, used for burial or to inter relics.

Lection.....A reading of Holy Scripture appointed for the services of the church. The "Lectionary" is a book (or table of lessons) containing the Scriptural lessons for the church year. There also is a three-year cycle of lessons.

Martyrium.....Later called "Confessio" ("testimony"). A crypt beneath the high altar containing the burial place or relics of a saint (in an ossuary below the floor). Cf. Rev 6:9. This follows the Synagogue custom: After the Witness (the Word) deteriorated in physical condition, then the Word was laid to rest in the geniza beneath the Bema.

Nave.....Latin navis, "ship." The principal portion of a church, between the Narthex and the Choir or Crossing (formed by the intersection of the nave and the transepts). This central "hall" of the church is called "nave" because the church is the ship of salvation. The ship's "anchor" is in the Apse, representing the Most Holy Place (Heb 6:19). Ankura (anchor) is a pun on en kurio, "in the Lord."

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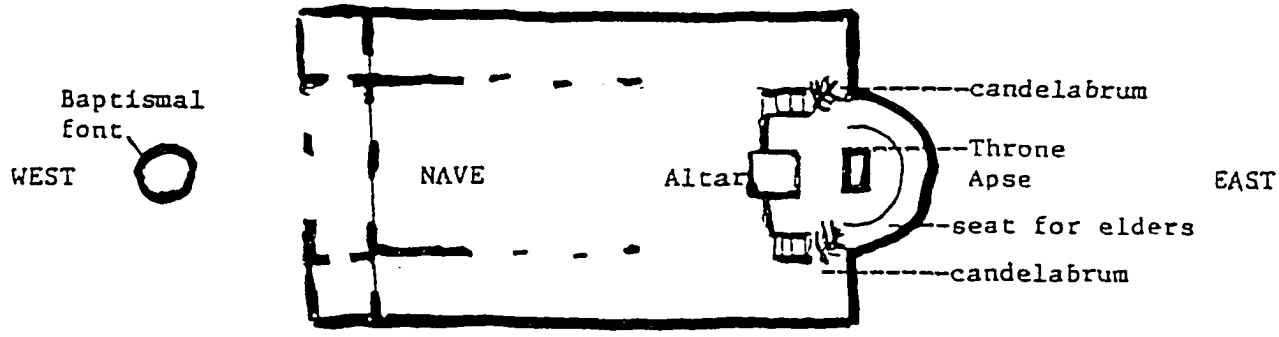
THE TEMPLE SYMBOLISM OF THE EARLY CHRISTIAN PLACE OF WORSHIP



BAPTISMAL FONT: The symbolism of the Altar and Laver is found in the sacrament of Baptism (Col 2:12; Rom 6:3-4, 6; Eph 5:25-26; Rom 12:1). The baptismal font always was outside the entrance to the early Church; usually to the west, positioned in front of the main axis of the building. Sometimes the baptistry was a separate building, or a nearby river was used. Baptism was a "gateway experience" which brought the believer into the "covenant" community of Christ's followers. In the early Latin Church the front court was called the atrium, and the central fountain for baptism was termed cantharus.

THE ALTAR OF BURNT OFFERING: At the eastern end of the Church, at least 2 steps higher than the floor of the Nave (Latin navis, Ship of Salvation), was the Christian altar; a simple table recalling that employed by Christ and His disciples at the Last Supper; the place where the broken body and shed blood is assimulated by believers.

The space beneath the altar represented the Sepulchre of Christ. Worn out Scriptures were "buried" here as well as the bones of those who had suffered death because of their Christian faith. This ossuary below the floor of the altar was called the martyrium. "I saw under the altar the souls of those who had been slain" (Rev 6:9). Since the Altar of Incense of the Temple was considered a miniature duplication of the Altar of Burnt Offering, the Christian high altar could also be associated with the symbolism of that smaller altar beyond the first veil.

JACHIN AND BOAZ: These two lamp-pillars at the Porch of the Solomonic Temple, which symbolically marked the gateway into Heaven, was represented in the early Christian synagogue as two candelabra with branches (Sanctuary Lampstands). These candelabra flanked the front of the Apse of the Church. The two candelabra also were associated with seats, or lecturns, where sacred Scriptures, which were to be used for the worship services, were placed. These two "seats" for Scripture placement, were termed the seats Elijah (on the north) and Moses (on the south side); compare Revelation 11:4-6. The Pillar Boaz was the spot where the Hebrew kings were customarily coronated (2 Ki 11:14 with 2 Chr 23:13), and Jachin was where the High Priest was installed into his office (Lev 8:33, 35; I Chr 29:22; Zech 6:13).

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MOST HOLY PLACE: The Apse, raised above the level of the Nave, and sometimes known as the presbyterium represented the Most Holy Place of the Sanctuary. This area was reserved for the clergy, and those not actually engaged in the service sat on a bench set against the wall and following its curve. In the center, immediately behind the altar was the Throne, upon which "sat" the Word of God. Note Rev 19:13, 16, where Christ is the Word and wears the diadem emblem of rulership (He is King of kings and Lord of lords). Traditionally the Apse was pointed toward the east, so that the congregation faced the sunrise. This is because the "mother" church of Zion (founded on the site of the Pentecostal upper room experience), faced east toward the mount of Olives in reference to Zechariah 14:4, "And His feet shall stand in that day upon the mount of Olives." Those words were combined with those of Psalm 132:7, "Let us worship at His footstool." The Church faced the coming spiritual "sunrise" of Malachi 4:2.

The adoption of the architectural convention of the Apse in churches as the focal point of worship came from the influence of the apsidal synagogue. This was where the Holy Ark (as symbolized by the Torah Shrine which housed the Scriptural scrolls) was placed at the apse end of the building. Above the Ark was a decorative shell, representing the Shekinah-glory found in the Most Holy Place. Traditionally, an "eternal light" hung over the shell. This synagogue symbolism was followed by the early Christians in their places of worship. The description of the 24 elders seated around God's throne, within the Most Holy Place, in Revelation 4, had its reflection in the seating arrangement of ecclesiastical authorities in the earthly liturgy of John the Revelator's time.

DOCUMENTATION QUOTES:

"It is now clear that our forebearers regarded their houses of worship... Jewish and Christian, as the successors to the Temple of Jerusalem..." Page 26 in Eric M. Meyers and Carol L. Meyers, "Finders of a real Lost Ark," Biblical Archaeology Review 7/6 (November/December 1981):24-39.

James 2:2 offers a NT example to show that synagogues could also be used in the Christian sense. The Gentile editor of the Testaments of the Twelve Patriarchs calls Gentile Christian churches sunagogai of the nations in Testament B. 11.

"From the outset Christians had believed themselves as a community to constitute a new Temple "built without hands" (Mark 14:58), with the corollary that Christian worship formed the legitimate successor to the worship of the Jews....in about 316 A.D...a sermon which Eusebius of Caesarea preached.... based on an analogy operating at three levels, for he refers to the building of the Tabernacle and Temple of the Old Testament, to the new church at Tyre, and at the same time to the still greater spiritual Temple..." John Wilkinson, Egeria's Travels to the Holy Land. Revised Edition (Warminster, England, 1981), page 301.

QUOTES FROM ELLEN WHITE:

"The church of God below is one with the church of God above. Believers on the earth and beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly

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anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam." (6T 366)

"From the two olive trees [Zech 4] the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and light to the path." (COL 408).

"The ordinances of baptism and the Lord's supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God." (Evangelism 273).

"The two witnesses [Rev 11:4] represent the Scriptures of the Old and the New Testament." (GC 267).

"Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light" (Colporteur Evangelist 37)

The word "cathedral" comes from the Latin word cathedra, meaning a chair or throne, because it was the WORD of God from the throne of early churches which taught the Christian way of life; illuminating the path one should follow. Paul, in 2 Thess 2:3-4, predicted that the "Man of Sin" would "take his seat in the temple of God, proclaiming himself to be God" (a paraphrase of Dan 7:25 and Eze 28:2).

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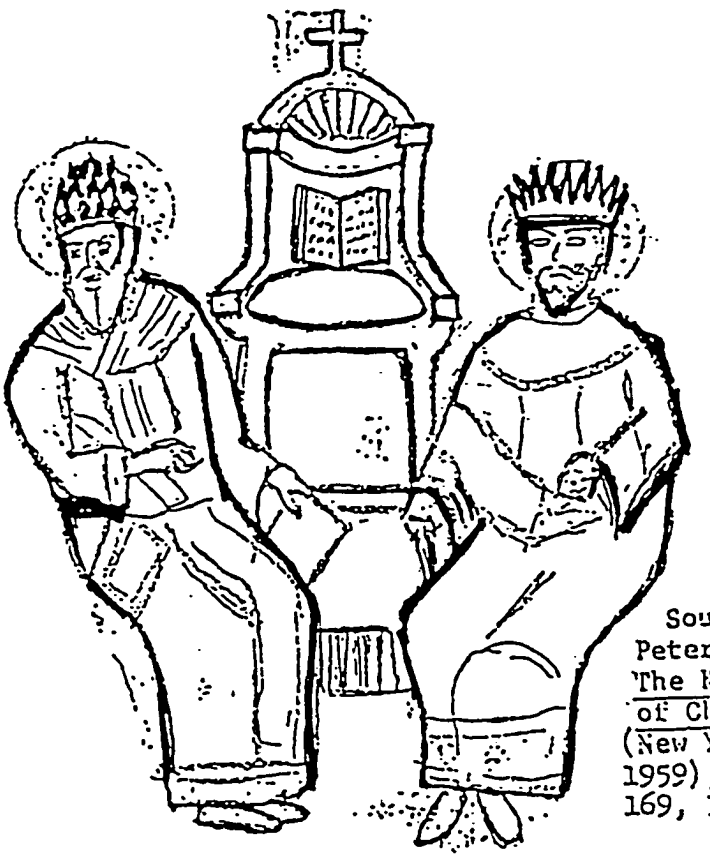

Source: Peter Bamm, The Kingdoms of Christ (New York, 1959), pp. 169, 355.

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APPENDIX VII

THE MOTIF OF "THREE PARTS" AS KINGDOM IMAGERY

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(December 3, 1996)

THE MOTIF OF THE KINGDOM BEING REPRESENTED BY "THREE PARTS"

Babylon is presented as having three parts in Scripture: Revelation 16:19; compare 16:13 (the dragon, beast, and false prophet).

Historically Babylon fell three times:

1. Fall of the kingdom to the Medes and the Persians in 539 B.C. (Dan 5:31-6:1).
2. Fall of the priesthood in 521 B.C. (the magophonia: "killing of the magi"). See: Herodotus iii.79 and Josephus, Antiquities of the Jews, xi.3.1. The slaying of both Babyloniand Iranian polytheistic-priests by the Zoroastrians under Darius I also is clebrated on the rocks of Behistun (William Foxwell Albright, From the Stone Age to Christianity. Second edition. Garden City, NY, 1957, page 360 and M.J. Vermaseren, Mithras the Secret God, New York, 1963, pp. 20-21).
3. Fall of temples and idols: Xerxes I destroyed Babylon's temples, including her great temple of Esagila. The eight-hundred pound, eighteen-foot gold statue of the chief god Marduk was melted into bullion. Xerxes further prohibited the worship of polytheistic gods/idols. Carey A. Moore, Esther. The Anchor Bible volume 7B, New York, 1971, pages xxxviii-xxxix.

ANCIENTLY, KINGDOMS WERE REPRESENTED AS HAVING THREE PARTS:

The city-state of Dura is represented in a relief dedicated in A.D. 159.
(1) On the right is the military costumed founder of the city, Seleucos Nicanor who presents a laurel crown (symbol of victory) to a
(2) seated central figure: a personification of the spirit-guardian of the city (Gad in Semitic; Tyche in Greek; Fortuna in Latin). On the left side shows
(3) a priest (named Hairan) who makes an offering at a small altar; he is the one who dedicated the relief.

Note the three parts: the figure of kingship/victory on the right. The personification of the city of Dura in the center--represented as a woman seated on a throne. The third part is the priestly figure on the left.

Another relief, dating shortly after A.D. 159, represents the city-kingdom of Palmyra in three parts:
(1) On the right stands a personification of Victory; a woman figure holding a palm branch in her left hand, while her right hand is strechted out to crown the central figure with a laurel wreath.
(2) In the center is the Gaddé (Semitic title for fortune or guardian spirit of the city-state). She wears a mural crown which represent the walls of Palmyra.
(3) On the left side is the priest who takes incense from an ornamented box. The altar at the side of the priest has been destroyed on the relief.

For the two examples above, see Clark Hopkins. The Discovery of Dura-Europos. New Haven: Yale University Press, 1979, pages 220-221.

A Phoenician four-sided stone bowl from Sidon, dating to the ninth century B.C., celebrates the return of Melkart (Milk-qart: "King of the City"), the solar deity who rules the city of the underworld (W.F. Albright, Yahweh and the Gods of Canaan. London edition. London, 1968, page 126). One scene on the stone bowl shows two draped figures flanking a flaming cauldron on a high base resting on a podium. The figure on the right wears "horns"--representing the bull horns of Taurus, the Spring constellation. He holds a sceptre surmounted by a "morning star." On the left is a female figure wearing sackcloth (garment of mourning). She holds a sceptre surmounted by an "evening star." She represents Autumn. The three reliefs on the other sides of the bowl show the central symbol as a tomb and as a place where the burning Melkart makes his entrance at the time of the Spring equinox. (See R.D. Barnett, "Ezekiel and Tyre," Eretz-Israel 9 (W.F. Albright volume), pages 9-10 and Plate IV. Jerusalm: Israel Exploration Society, 1969).

The Kingdom of the God Mithra also is shown in three parts:
The Bononia relief (Roman, from the third century) shows:
(1) On the right is a figure with raised torch, standing by a barren tree. He represents Spring, ascending light with barren winter tree at the Spring equinox.

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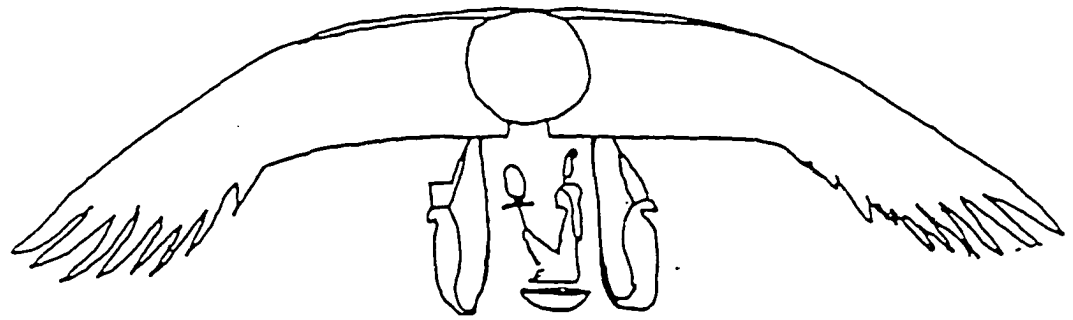
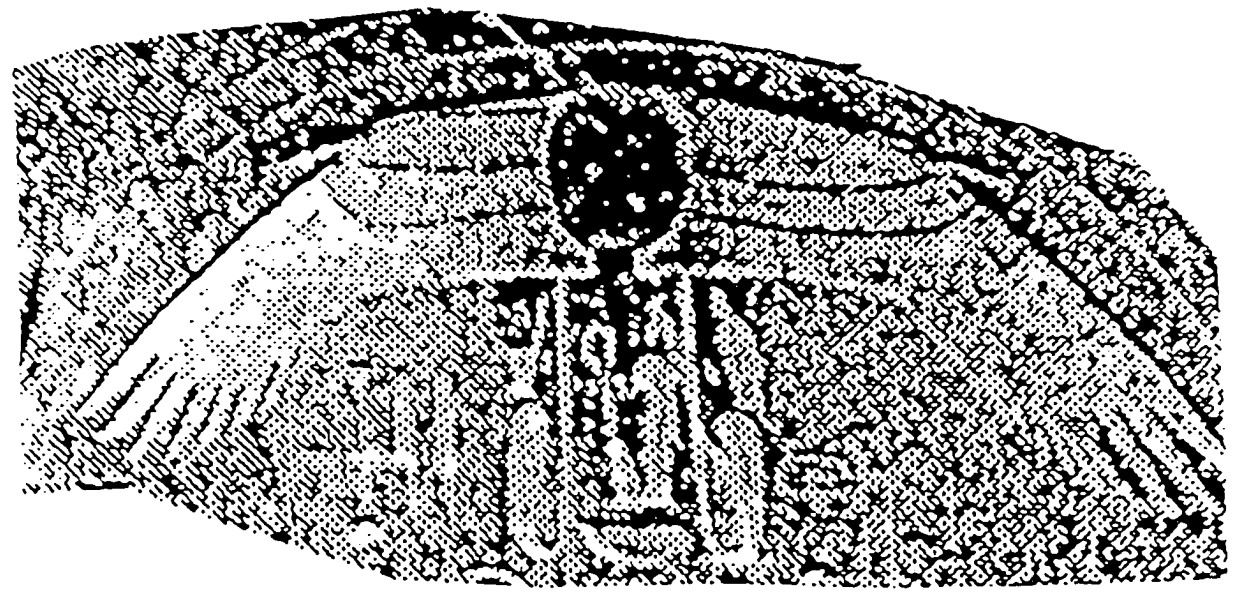
(2) The central figure is the god Mithra, the personification of Light. He slays Tuarus the Bull, the Spring constellation. The flowing blood represents the spring rains.
(3) The figure on the left is downcast, his torch of light is lowered. The tree next to him is the Autumn tree in full fruitage. He is the symbol of the Autumn equinox.

See: Leroy A. Campbell, Mithraic Iconography and Ideology. Leiden, 1968, page 342 and Plate XVII. See also: David Ulansey. The Origins of the Mithraic Mysteries. Oxford: Oxford University Press, 1989.

An Egyptian emblem representing the kingdom of Re the Sun-god, shows:
(1) A cobra-snake (the uraeus) hanging down on the right from a winged sundisk. The cobra bears the crown of Upper Egypt.
(2) In the center is the sundisk with outspread wings. In association with the sungod Re is his daughter Ma'at (the Egyptian goddess of cosmic order and social harmony) Maat carries in her hand the ankh sign, which is the hieroglyphic symbol for "life" which she grants to Re's kingdom.
(3) On the left hand side is another cobra hanging down from the sun-disk. On his head is the crown of Lower Egypt





From a great granite stele set up by Amenhotep III (fifteenth century B.C.). Manfred Lurker, The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary. London: Thames and Hudson, 1986. See page 104.

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In heraldic arms, the kingdom is usually symbolized by three major figures. Below, in an ancient Mesopotamian cylinder seal, the sun-god Shamash rises above the mountains of the eastern horizon. He makes his entrance through the doors of heaven, opened by two guards facing in opposite directions. The attributes of the guards are cedar trees.

Page 18. *Fig. 10.* Mesopotamian cylinder seal: Shamash rises above the mountains of the eastern horizon; door of heaven is opened with its two guards; cedars of the Forest of Cedars on mountains

Source: Jack Lindsay. Origins of Astrology. New York: Barnes & Noble, Inc., 1972.

When Christ died on the Cross, He was flanked by two others on crosses. One was upbeat (who will be in the Kingdom). The other is downcast (he will be lost). They not only witness but partake in the passion scene.

In the above picture, there are two witnesses of the passion scene (the slaying of the cosmic bull). The one on the right is hopeful, his torch is raised. He stands by a barren tree (representing the winter tree at Spring-time). The other witness is downcast, his torch is lowered. He stands by the tree of full fruit in Autumn.

Source: Plate VII in Leroy A. Campbell. Mithraic Iconography and Ideology. Leiden: E.J. Brill, 1968. Compare the marble relief of tauroctony from Rome; page 7 in David Ulansey, The Origins of Mithraic Mysteries. New York: Oxford University Press, 1989.

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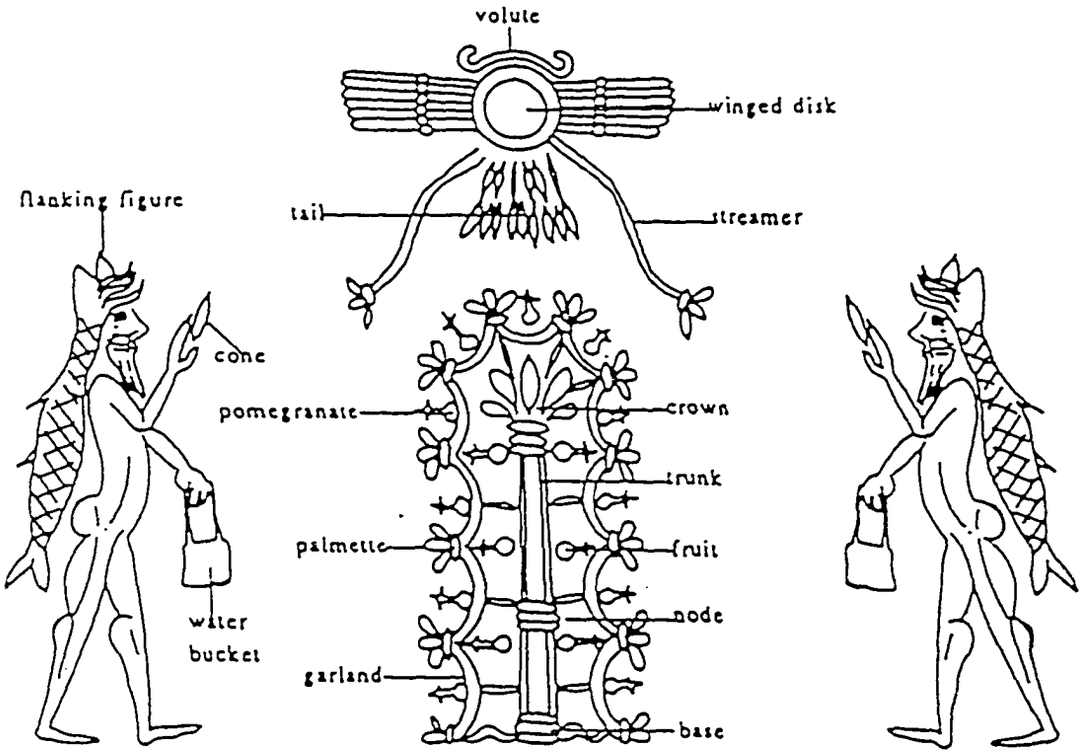

FIG. 1.—Structural elements of the Assyrian Tree Motif

Source: Simo Parpola, "The Assyrian Tree of Life: Tracing the Origins of Jewish Monotheism and Greek Philosophy," Journal of Near Eastern Studies 52/3 (July 1993):161-199. See page 162 for the above figure.

The so-called Late Assyrian Tree of Life (from the reign of Tukulti-Ninurta I of Assyria--middle of the second millennium B.C.). A winged disk hovers above the Tree with flanking figures. The pinecones and pomegranates were traditionally symbols of unity. The flanking figures are protective genies of the kingdom and the king. The Tree relates to fertility and world order. The god Assur is embodies in the winged disk hovering above the Tree. The Tree also represents the king--portrayed as a flourisng tree offering shelter to his subjects (much like the imagery in Daniel 4).

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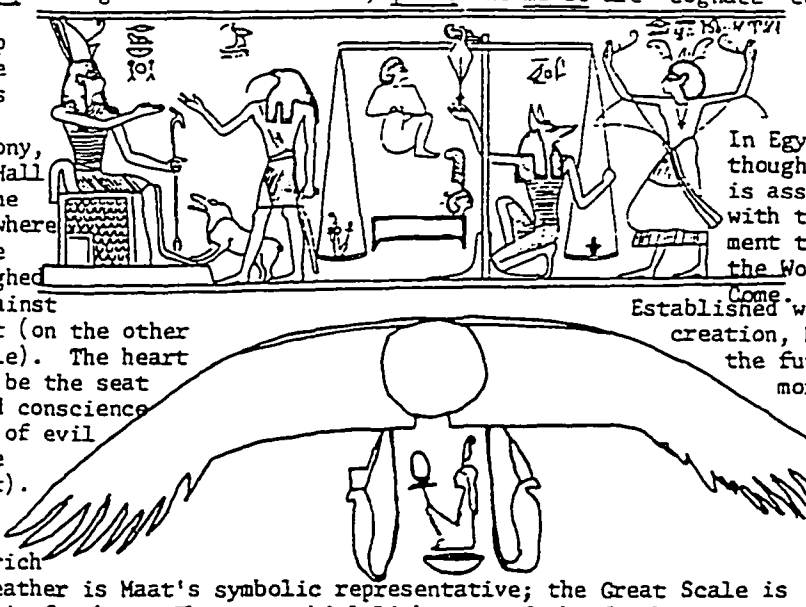
THE PARALLEL USE OF HEBREW SEDEQ IN ANCIENT EGYPTIAN CULTURE

The concept of Ma'at in pharaonic Egypt parallels the use of the Canaanite-Hebrew word Sedeq to a great extent. Indeed, sedeq and ma'at are "cognate" concepts.



Here, at the top right, Maat, the Egyptian goddess of cosmic order and social harmony, is seen in the Hall of Judgment. The Great Scale is where the heart of the deceased is weighed and balanced against the goddess Maat (on the other side of the scale). The heart was believed to be the seat of intellect and conscience and if innocent of evil it would balance with truth (Maat). Note that the hieroglyph for Maat is the ostrich feather. The feather is Maat's symbolic representative; the Great Scale is balanced on Maat's feather. The proverbial lightness of the feather—so sensitive that held to the lips of a dying man it betrays whether he is still breathing or not--is the aspect which the ancient Egyptians associated with hairbreath balance between truth and lying. The second, lower picture presents Maat accompaning her father Re, the winged sun-disk. On either side of her is a cobra representing the crowns of the two kingdoms of Upper and Lower Egypt. The two crowns hold up the wings of the sun-disk. Maat carries with her the "looped cross" (the ankh sign); the hieroglyphic symbol for the "life" which is granted from her father Re, the sun-god.

In Egyptian thought, Maat is associated with the judgment time of the World-To-Come. Established with creation, Maat is the fundamental moral basis (order, justice, and truth) of society

Note the "cognate" usage in Scripture:

1. Sedeq is associated with a life-giving sun with wings: "But for you who fear My Name the Sedeq sun shall arise with healing in her wings" (Mal 4:2). Sedeq appears associated with two figures: Moses and Elijah (Mal 4:4-5).

2. Sedeq is seen in the Hall of Judgment: "With Sedeq He shall judge the poor and with Equity He will decide for the lowly of the earth" (Isa 11:4). [Miyšor, "Equity" (Akkadian mišarum) was a royal act of equity]

3. Sedeq is a balance on the Great Scale: "Let Him weigh me in the scales of Sedeq and let God know my innocence" (Job 31:6).

4. Sedeq clothes the one who escapes the second death: "I put on Sedeq and He clothed me," (Job 29:14). "Sedeq will be the girdle of His waist" (Isa 11:5). "...reward you with a Sedeq habitation" (Job 8:6). In Egyptian thought, if the heart and truth (Maat) did not balance each other the grim Chaos monster Amenuit (part lion part crocodile), shown above at the feet of Osiris (the ruler of the Hereafter), brings a second death to the deceased. (For the second death in Scripture, see: Rev 2:11; 20:6, 14; 21:8). If, on the other hand, the heart balances with Maat, the deceased is arrayed with feathers; covered with Maat's attributes. Note the deceased with feathers on the right.

5. Sedeq is an end-time restoration: "As for me, in Sedeq I will look on Your Face; in resurrection (awaking) I will be satiated by Your Glory" (Ps 17:15; note the parallel between sedeq and awakening from the dead). "...in the balances they [all who die] go up; they are together lighter than a breath" (Ps 62:9). "...then the Sanctuary shall be Sedeq" (Dan 8:14). "Thy right hand is filled with Sedeq...rejoice because of Thy judgments" (Ps 48:10-11).

Arnet C. Mathers assisted in the research for this page

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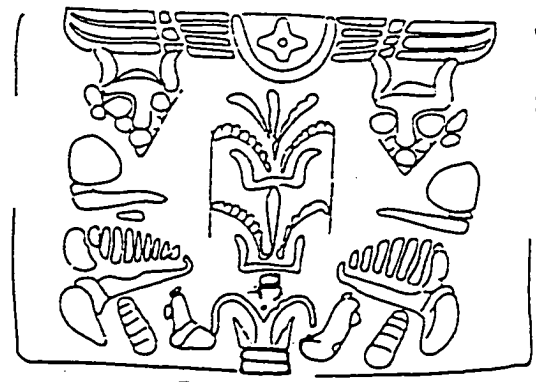
THE IMAGERY BEHIND MALACHI, CHAPTER 4.



The theme of bull men flanking a formal plant,-the plant and bull men being overshadowed by a winged sun disk,-was a common artistic theme in the ancient Near East. The sun disk rises above the formal plant, its wings upheld by the bull men. The scene represents the Spring Equinox. The flanking pair of bulls symbolize the heliacal rising of the constellation Taurus. About March 21, marking the time when the sun crosses the plane of the earth's equator, making night and day all over the earth of equal length (vernal equinox), the Pleiades (the point of the Bull's left or Western horn) rise above the horizon nearly coincident with the sun--while yet being visible (heliacal). The yearly cycle of the sun was conceived of as a "great day;" Spring being the time of "sunrise." The concomitant rise of the Pleiades (Bull emblem) and the Sun on the horizon brought rejuvination to the forces of nature. The world is reborn; the agricultural season commences. The central Sacred Tree, standing at the axis mundi, the navel of the earth, represent the awakened life-forces of the earth, responding to the healing recreation power of the rising Spring Sun. Literature: E.A.S. Butterworth. The Tree at the Navel of the Earth (Berlin, 1970). Willy Hartner, "The Earliest History of the Constellations in the Near East," Journal of Near Eastern Studies 24 (1965):1-16. Helene J. Kantor, "Oriental Institute Museum Notes, No. 9," JNES 16 (1957):145-162.

The Imagery of Malachi 4: Verse 1. The dawning of God's day brings destruction to the wicked, who are symbolized by earth's cosmic tree. The Day comes burning as an oven; the world tree is destroyed, both root and branch.
Verse 2. Under the Sedeq-Sun, which rises with "healing in its wings," are the leaping calves; released from their Winter stall. From March onwards the oxen need not spend the night in the stable any longer. During one month, from the middle of March to the middle of April (month of Taurus the Bull), they may graze the meadows. After that they are put to work in the fields and on the threshing-floor. Calves are born at the time of the Winter Solstice; while the time for mating of the oxen was in the month of Taurus. The Sedeq-Sun defeats the forces of Winter and brings rebirth and healing to the awakening agricultural world.
Verse 3. The triumphant Spring-yield puts under its feet the Winter forces of darkness (compare Josh 10:24; Ps 110:1; I Ki 5:3; Isa 41:2).
Verse 4. Under one of the outstretched wings of the rising Sun is the Torah of Moses. The Messenger of the Lord, who is in the role of Moses, with the Torah in his mouth (Mal 2:7), is the second of the two Messengers mentioned in Chapter 3:1. "The Messenger of the Covenant in whom you delight, behold He is coming, says the Lord of hosts."
Verse 5. Under the other outstretched wing of the Sun is the figure of Elijah the prophet. He is the first Messenger spoken of in 3:1: "Behold, I send my Messenger to prepare the way before Me..."
Summary: The Sedeq-Sun of Spring-time rises above the smitten world tree. The dead tree of Winter is consumed by the Sun's heat (compare Luke 23:31). The bull men under the healing wings of the ascendant Sun are the eschatological figures of Moses and Elijah.

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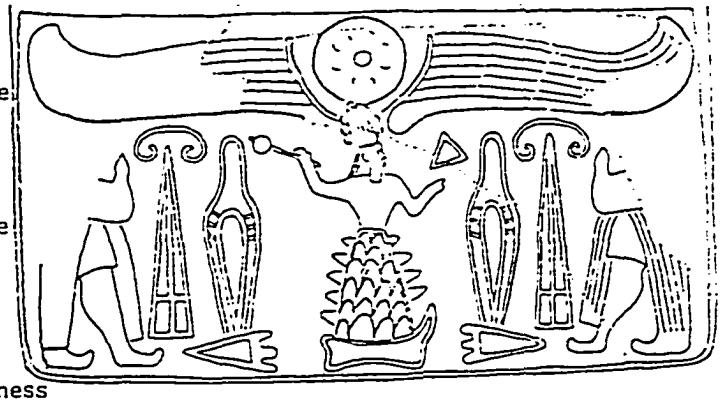
THE ANCIENT CONCEPT OF THE TWO PILLARS AT THE TEMPLE GATE

The hieroglyphic royal cartouche of the Hittite king Tudḫalia IV (thirteenth century B.C.) set over his palace gate.



Gate inscription of Tuthaliya IV.

The entrance gate to a temple or palace in antiquity was assumed to have its analogue in the heavenly gate of the Sun-god. The place of the Sun's arrival, at dawn on the eastern horizon, was assumed to be a heavenly gate. Just as the Sun makes its appearance at the threshold of the gate of the universe, at the moment of victory, when darkness is defeated, so too, the earthly king, in mirror reflection of the celestial event, appears at his gate. The king's moment of victory usually is associated with his coronation,--in imitation of the Sun-god's coronation at the first sunrise on the day of creation. (Each morning the Sun defeats darkness and chaos, as he did on the day of creation and does, every year, on New Year's Day. These three moments coalesce; the ancients felt them to be essentially the same).

On either side of the Hittite king, pictured above, are two pillars, resembling Ionian columns (the two outermost flanking columns). While they indeed are presented as pillars, holding up the wings of the sun, they are also hieroglyphic characters. The "capitals" on the top mean "great;" the columns holding up the "capitals" mean "king." The columns were regarded as emblems of the king's headdress--a pointed cap/crown. The crown itself is a symbol of the "mooring post" upon which the sun finds support. If the "mooring post" is removed, the whole universe would be thrown into chaos! Immediately flanking the king are emblems that look like large "daggers." The flanking "daggers" are pictured as driven into signs meaning "la." They are hieroglyphic characters that represent the royal title "Labarna,"--the name of the first Hittite king, and the title of all succeeding kings. The whole picture reads: "My Sun, Great King Labarna Tudḫaliya." The monarch frequently was referred to as "My Sun" by his contemporaries.

Literature: Thomas M. Güterbock, Guide to the Ruins of Boğazkale (Boğazköy), privately published, 1966, pp. 36, 40-41. Kurt Bittel. Hattusha the Capital of the Hittites (New York, 1970), p. 89.

The winged sun-disk , supported by hieroglyphic characters which form a gate and also spell out the name and title of the earthly ruler, illustrate how the ancients viewed the gateway to the house of the god. The entrance gate into the Temple in Israel was thought of as representing the portal into heaven. The ruler in Israel also represented the heavenly King. "I have set My king on Zion, My holy hill" (Ps 2:6). (Notice in the above picture how the Hittite king is shown in close relation to the cosmic mountain). "The God of Israel, under whose wings you have come to take refuge" (Ruth 2:12).

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"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." (DA 417; Mark 9:1)

...a manifestation of the glory He had with the Father before the world was, that His kingdom may be revealed to human eyes....His countenance now shines "as the sun," and His garments are "white as the light." (cf. Mark 9:2-3)....
Beside Him are two heavenly beings, in close converse with Him. They are Moses ...and Elijah....

(1) Moses, upon the mount of transfiguration was a witness of Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just.
(2) In the center was the transfigured Jesus, manifesting the glory of God; the glory of the kingdom of heaven.
(3) Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be changed...at the last trump"

The Saviour's promise to the disciples (Mark 9:1) was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,--Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones. (DA 421-422)
Note that Moses is a kingly figure (Exodus 7:1) and Elijah, a direct descendant of Aaron, is a priestly figure.

These three emblems, representing in miniature the kingdom of Christ, already was found in the Temple and in the synagogue. The Christian Church, the daughter of the synagogue (with all its symbolic imagery), originally retained these emblems.

THE TEMPLE:

(1) The pillar Boaz, to the right of the congregation facing the temple porch, was the place where the king stood, at his coronation (2 Ki 11:14; 2 Chr 34:31; Pss 89:36; 61:7). 2 Chr 23:13 locates the pillar at the temple entrance.
(2) Through the central portal-gate, behind the second veil, was the ark, the symbol of the throne of God (Num 7:89; Ps 80:1; Isa 37:16). Above the Mercy Seat was the abode of the Shekinah-glory, representting the kingly figure of God (I Sam 4:4; 2 Sam 6:2; 2 Ki 19:15).
(3) The pillar Jachin, to the right of the king, next to the entrance-door of the temple, was the place where the High Priest was inaugurated for his office (Lev 8:4,33; 1 Chr 29:22; Zech 6:13; 4:12) According to the Temple scroll (column 15), the consecration of a High Priest follows what is set forth in Lev 8:4. The place of the priest is at the right hand of the king (in the Old Greek text of Zech 6:13). Priesthood is at Yahweh's right (Ps 110:1

On the Temple Scroll, see: Johann Maier, The Temple Scroll. Journal for the Study of the Old Testament Supplement Series 34. Sheffield, England, 1985, pages 23-24; 77-78. On the Old Greek text of Zech 6:13, see: David M. Hay, Glory at the Right Hand: Psalm 110 in Early Christianity. Society of Biblical Literature Monograph Series, Volume 18. Nashville: Abingdon Press, 1973. Page 55. Interestingly, Yahweh also is located at the king's right hand (Ps 110:5), for Yahweh is the central figure. Both priest and king flank Yahweh.

The two pillars of Jachin and Boaz (1 Ki 7:15-22, 41-42) were a memorial to the pillar of cloud by day and the pillar of fire by night (Ex 13:21-22), remembering the time when the shekinah-cloud stood at the door of the tabernacle when God directly communicated with Moses in front of the people (Ex 33:9-11; Num 12:5; Deut 31:15). The Dura-Europos Synagogue (A.D. 244/245) represented the pillar cloud and fire by two free standing Corinthian columns, one red and one black, standing side by side (C. Hopkins, The Discovery of Dura-Europos. New Haven, 1979, pp. 149-150). Early Christians also represented the cloud that led Israel as an architectual column in the sky, with flame of fire on its top. See the picture from the Via Latina catacombs in BAR 6/3 (1980):26-27, and the comments by E. Goodeno

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in "Catacomb Art," JBL 81 (1962):121.

In summary, the Kingdom of God was represented by three parts in the Temple. The kingly figure on the right (symbol of Christ the ruler of Israel within the guiding pillar of cloud). The priestly figure on the left (symbol of the heavenly high priest of Israel). And in the center, within the hidden Most Holy Place, resided the living Shekinah-glory of God's presence.

THE SYNAGOGUE:

The ancient synagogue was a replica of the Temple, having features which corresponded to the spiritual emblems of the Temple.

Built into the front wall on the inside of the synagogue, and facing the congregation, was a large rounded recess, or niche,--here called the apse. The apse was central for the worshippers. At the top of the apse was the emblem of a scallopshell (sometimes molded into the wall) which represented the shekinah-glory within the Most Holy Place (W. Wirgin, "The Menorah as Symbol of After-Life,"IEJ 14 (1964):102-104). Below the scallop shell was the symbol of the Ark of the Covenant (the Torah Shrine) containing God's Word. (Within the Torah Shrine were the Torah Scriptural Scrolls). In early Christian churches a throne would be placed in the center of the apse (representing the Mercy Seat). Upon the throne would be placed the Word of God (John 1:1; Rev 19:13, 16). See: Eric M. Meyers and Carol L. Meyers, "Finders of a Real Lost Ark," BA 44/4 (Fall 1981):237-243.

Flanking the central apse were two small niches, each containing a Sanctuary lampstand. Hence, two seven-branched candelabra stood on either side of the central Torah Shrine. The niche on the right side was called the "seat of Moses." The niche on the left was called the "seat of Elijah." The synagogue was believed to have three crowns: the crown of the Torah (in the apse), the crown of priesthood (left niche) and the crown of kingdom (right niche). Joseph Gutmann (ed.). The Synagogue: Studies in Origins, Archaeology and Architecture (New York, 1975), p. 211. On the two seats in the synagogue, see: Kenneth G.C. Newport, "A Note on the 'Seat of Moses'," AUSS 28/1 (Spring 1990):53-58; and L.Y. Rahmani, "Stone Synagogue Chairs: Their Identification, Use and Significance," IEJ 40/2-3 (1990):192-214).

The threefold parts of the early Christian synagogue (James 2:2) is emphasized in Revelation 11:3-6. Two witnesses, spoken of as two olive trees (Ps 52:8) and two lampstands, stand before the Lord of the earth (Rev 19:13, 16). The two witnesses are described as having the power of Elijah and Moses (Rev 11:6). The two witnesses are actually the Old and the New Testaments. The OT began the service by being read at the lampstand which stood in the seat of Moses. The service later continued with a reading from the NT at the seat of Elijah. (Compare GC, page 267). In the Jewish synagogue, the service would begin at the seat of Moses (Matt 23:2). A person playing the role of Moses would read a passage of Scripture written by Moses. The service would then continue from the seat of Elijah, where a parallel passage from the prophets would be read (Acts 13:15, 17; 15:21).

Hence, in the synagogue, the three parts of the kingdom as portrayed on the mount of transfiguration (Mark 9:1-3) were to be seen every Sabbath:

(1) The kingly figure of Moses on the congregation's right, at the lamp. This was the symbolic place of the coronation-throne--at Boaz in the Temple.
(2) In the center was the Torah-shrine. The Torah scrolls were always crowned. The Word of God was the suzerain (Rev 19:13, 16).
(3) The priestly figure of Elijah was at the other lamp. Represented the place at the pillar Jachin (where the high priest was inaugurated in office).

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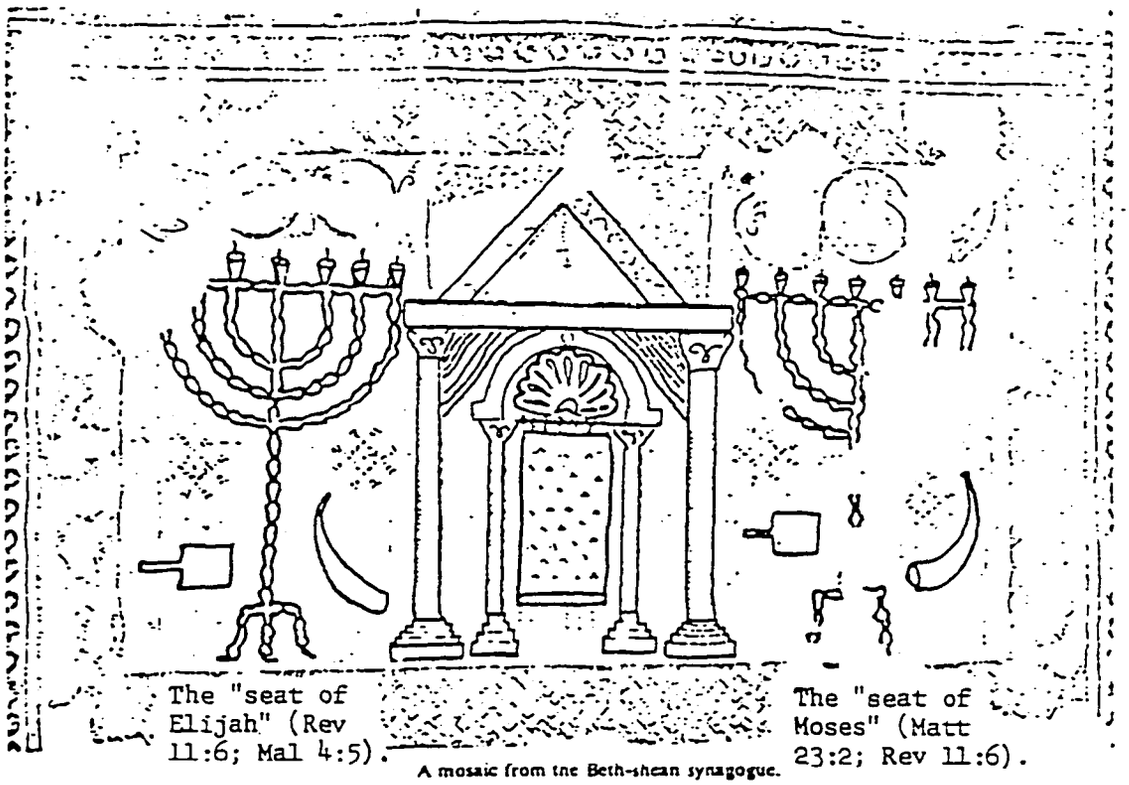
THE BACKGROUND FOR UNDERSTANDING THE TWO WITNESSES IN REVELATION 11:3-6



The "seat of Elijah" (Rev 11:6; Mal 4:5).

The "seat of Moses" (Matt 23:2; Rev 11:6).

A mosaic from the Beth-shean synagogue.

"And I will grant my two witnesses [Old and New Testaments] power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth. These are two olive trees [compare Ps 52:8] and two lampstands [where parallel Scriptures were read] which stand before the Lord of the earth [compare John 1:14; Rev 19:13]...They have power to shut the sky, that no rain may fall during the days of their prophesying [I Ki 17:1; the power of Elijah], and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire [Ex 4:9; 7:1; the power of Moses]." (Rev 11:3-4, 6). "After the reading of the Law and the Prophets....which are read [in the Hebrew synagogue] every Sabbath" (Acts 13:15, 17). "The scribes and Pharisees sit on Moses' seat [where the Torah was read from the right-hand lampstand]" (Matt 23:2). "Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues" (Acts 15:21). "...and He went to the synagogue, as His custom was, on the Sabbath day. And he stood up to read [from the chair of Elijah at the left-hand lampstand]; and there was given to Him the book of the prophet Isaiah....And He said, 'Truly,...no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months...and Elijah was sent to none of them but only to Zarephath..." (Luke 4:16-17, 24-26). "For the lips of a priest should guard knowledge, and men should seek Torah from his mouth, for he is the messenger of the Lord of hosts" (Mal 2:7). "Remember the Torah of my servant Moses....Behold, I will send you Elijah..." (Mal 4:4-5). "For a Lamp is a Commandment, even the Torah is a Light" (Prov 6:23). "Thy Word is a Lamp to my feet and a Light to my path" (Ps 119:105). "...in the midst of the lampstands One like the Son of Man" (Rev 1:13). "...and the name by which He is called is the Word of God" (Rev 19:13).

"Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness will then appear in the shame of their own nakedness" (PK 188). "The mission of the two anointed ones [Zech 4:14] is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and light to the path" (COL 408). "The two witnesses [Rev 11:4] represent the Scriptures of the Old and the New Testament" (GC 267).

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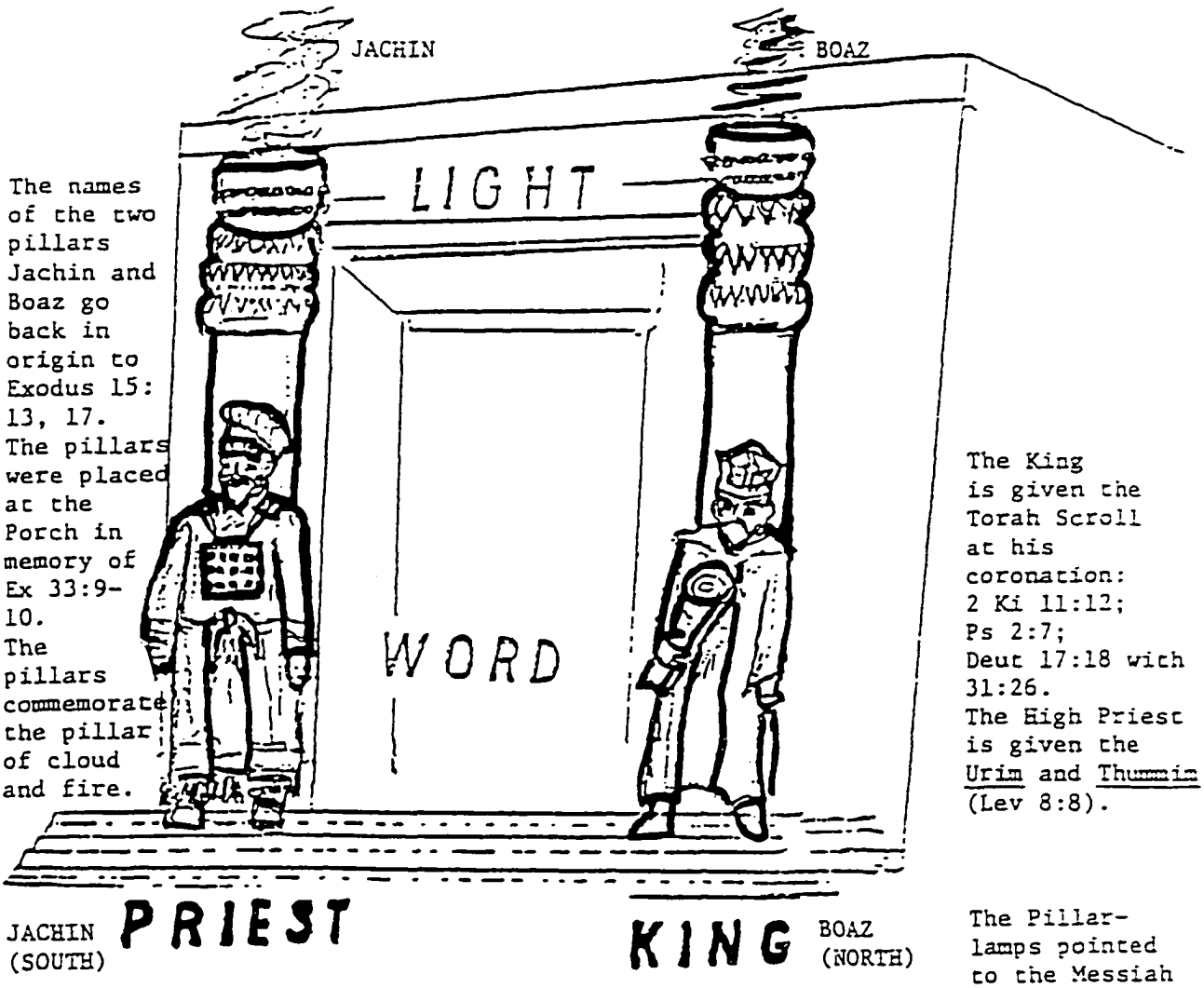
TEMPLE AND SYNAGOGUE IMAGERY



The names of the two pillars Jachin and Boaz go back in origin to Exodus 15: 13, 17. The pillars were placed at the Porch in memory of Ex 33:9-10. The pillars commemorate the pillar of cloud and fire.

The King is given the Torah Scroll at his coronation: 2 Ki 11:12; Ps 2:7; Deut 17:18 with 31:26. The High Priest is given the Urim and Thummim (Lev 8:8).

The Pillar-lamps pointed to the Messiah

THE PLACE WHERE THE KING WAS CORONATED (AT THE TEMPLE PORCH, NEXT TO BOAZ)

2 Ki 11:14.....During the coronation ceremony the king remains "standing near the pillar, as the custom was."

2 Chr 23:13....."the king standing by his pillar" at the entrance to the Temple [at Boaz, one of the entry pillars; 1 Ki 7:15-22].

2 Ki 23:3....."And the king stood by the pillar and made a covenant before Yahweh."

2 Chr 34:31.....The king stands "at his place;" the place reserved for royalty. This is a parallel passage to 2 Ki 23:3.

Ezek 46:2.....The prince's station is at the "doorpost of the gate;" at the entry Porch to the Temple. Compare Ezek 40:49.

Pss 89:36; 61:7....The Hebrew king's throne is located before God (who dwells within the Most Holy Place of the Temple).

THE PLACE WHERE THE HIGH PRIEST WAS INSTALLED IN HIS OFFICE (NEXT TO JACHIN)

Lev 8:4, 33.....The investiture of Aaron as High Priest is at the entrance door of the Tabernacle.

I Chr 29:22.....Both the King and the High Priest are anointed together.

Zech 6:13.....The reserved place for the High Priest is by the King's throne. The text of the Old Greek places the priest at the right hand of the king (at the pillar Jachin).

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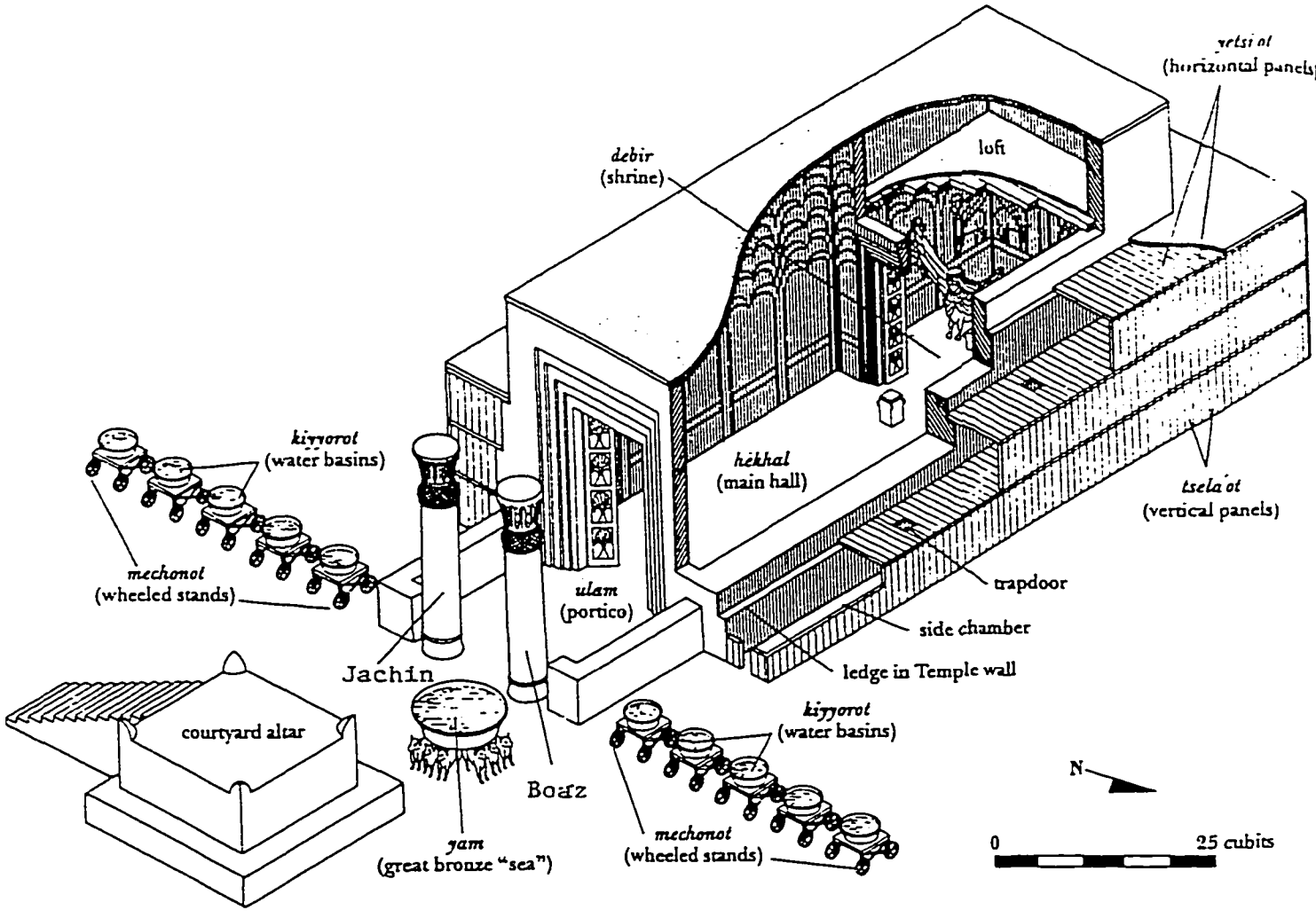

Note the three parts of the kingdom (representing a miniature of the Kingdom of Christ) as revealed in the Temple in Jerusalem:

1. At coronation time, the king of Israel stood by the pillar "Boaz" at the right hand of the congregation (2 Ki 11:1-14; 1 Ki 1:32-48; 1 Chr 23:1; 29:22; 2 Chr 23:11-13). Boaz, the lamp of Jerusalem, repreeented a symbolic sun which shone upon God's people.

2. In the center was the door that led to the greater light, the Shekinah-glory enthroned within the Most Holy Place.

3. Jachin, the other pillar (which also represented a pomegranate tree), was the place where the inauguration of the high priest took place. While the king received the eduth (Testimony/Covenant) as the symbol of kingship at his coronation (2 Ki 11:12; Ps 89:39 parallels eduth with berith "covenant"), the high priest received the Urim and Thummim (Ex 28:30; Lev 8:8) at his installation to office. The king was to uphold the Law/Torah, while the priestly function was interpretive: the Urim and Thummim answering questions posed by the king. The will of God was made known through the high priest by the two stones.

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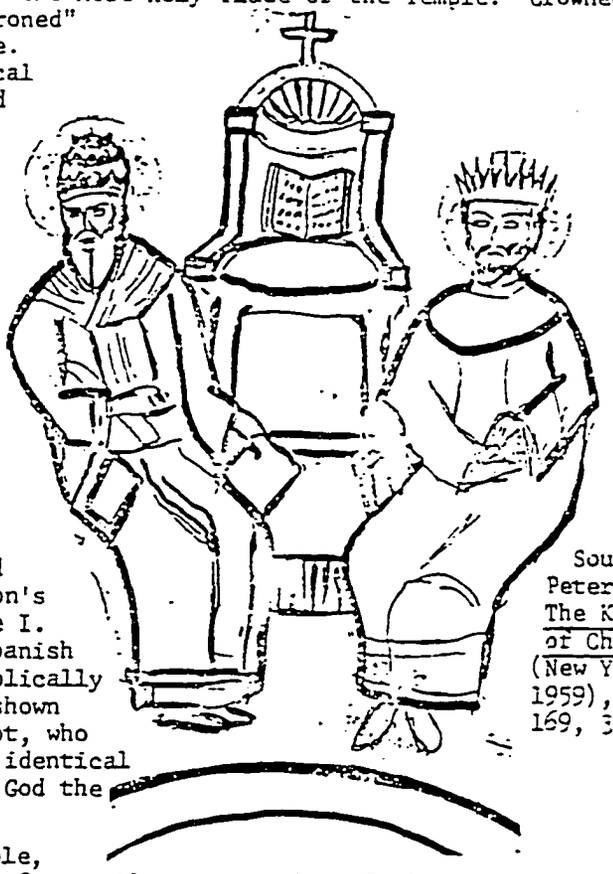
'HE "MAN OF SIN" WHO EXALTS HIMSELF BY SITTING IN GOD'S TEMPLE (2 Thess 2:3-4)

'he Hebrew synagogue's sacred niche, with recessed scallop-shell (symbol of :he Shekinah glory), represented the Most Holy Place of the Temple. Crowned :crolls of Scripture were "enthroned" .n the Holy Ark within the niche. 'he symbolism of this sacred focal)oint of worship was transmitted :o Christianity in the form)f the apse. Within this :hrone room sat the visible)resence of Christ: the enthroned Word. Jesus 'is called Faithful and Crue [Witness]....the name)y which He is called is The Word of God....He has a name inscribed, King of kings and Lord of lords" (Rev 19:11, 13, 16). Compare the picture on the right which depicts (as a painting) the first Council of Nicaea (A.D. 325). Within the central Church Apse is the Lord of the earth: the enthroned Word of God. At the congregation's right is the Emperor Constantine I. To the Emperor's right is the Spanish Bishop Hosius of Cordoba. Symbolically buried beneath their feet (not shown here) is Arius, a priest in Egypt, who declared that Christ was not of identical substance (consubstantial) with God the Father.



Source: Peter Bamm, The Kingdoms of Christ (New York, 1959), pp. 169, 355.

The indwelling Glory of the Temple, which issues forth the Word, was frequently presented as feminine. She is seen as Wisdom, in Proverbs 8, which guides men, governs the Covenant Community, and is the personified power of God's creative activity (8:5-30). The scallop-shell, representing God's visible Glory, was a well-known symbol of Dawn; an emergent Light which destroys the powers of darkness.

The word "cathedral" comes from the Latin word cathedra, meaning a chair or throne, because it was the Word of God from the throne of early churches which taught the Christian way of life; illuminating the path one should follow. Paul, in 2 Thess 2:3-4, predicted that the "Man of Sin" would "take his seat in the temple of God, proclaiming himself to be God" (a paraphrase of Dan 7:25 and Eze 28:2). In A.D. 503 a Roman Synod bestowed the title "Vicar of Christ" upon the Bishop of Rome; in 533 the Emperor Justinian recognized the Bishop of Rome as the "Head of all the holy Churches;" which was militarily enforced in 538. Pope Vigilius was seated on the papal chair in 538 by Justinian, who as Emperor then amplified papal power by the Pragmatic Sanction of 554 which allowed the all powerful bishop to speak and act in the name of the Emperor. By this time the Pope had not only usurped the throne, from which the Word should have spoken, but also had received the throne of ancient Rome (see Rev 13:2). From the throne room of every cathedral came the false doctrines of the bishops; the bishop of Rome annunciating church dogma by speaking ex-cathedra!

"The noontide of the Papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. ...the papist leaders hated the light which would reveal their sins. God's law...having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed." (E.G. White, The Story of Redemption, p. 334).

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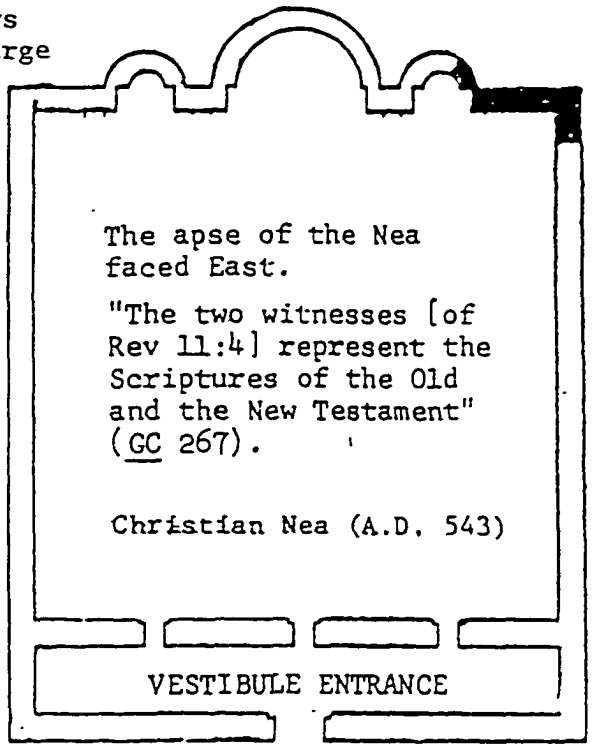
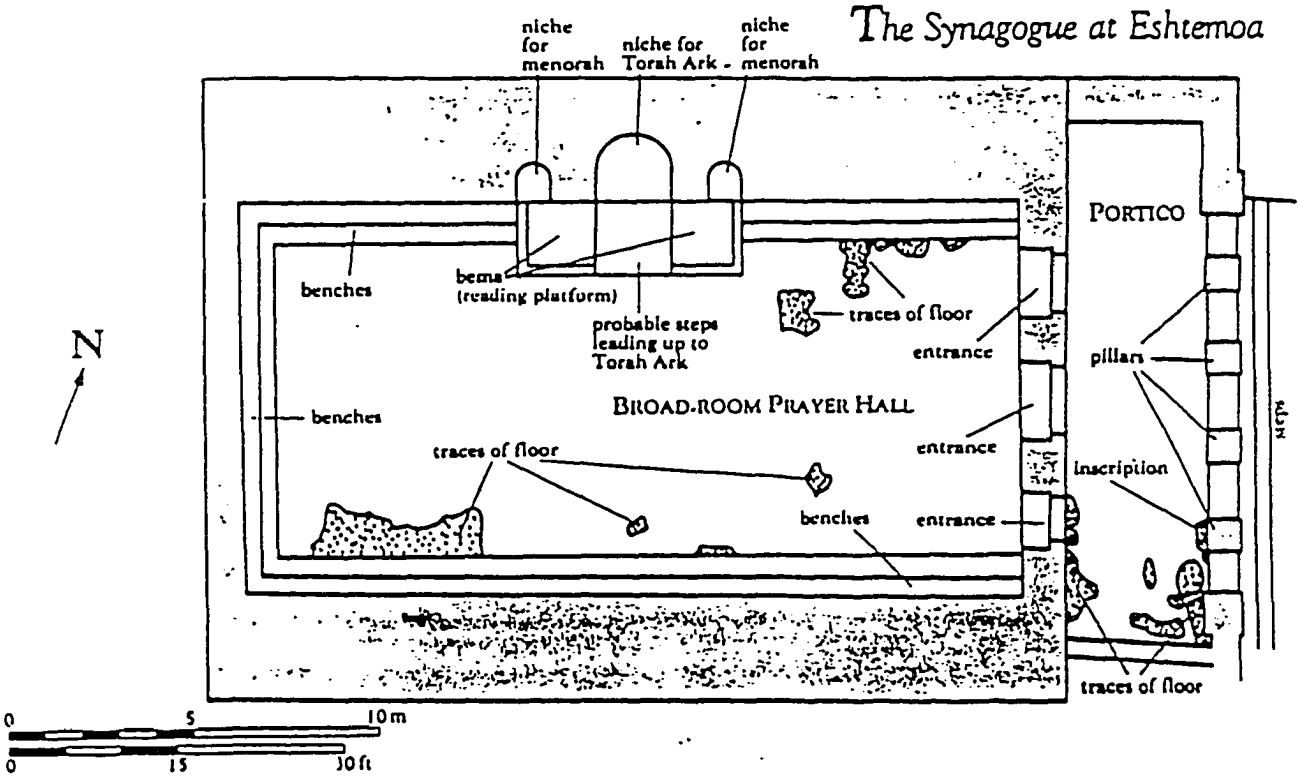
The Christian Byzantine church on the right follows the synagogue plan of having three niches. The large niche in the center was where God's Word was enthroned. This center apse represented God's throne room in heaven (the Most Holy Place). The two flanking niches were the places where Sanctuary lamps were placed. The service would begin at the right hand side (the "seat of Moses") where the Old Testament was read. The service would continue on the left hand side (the "seat of Elijah") where the parallel passage from the New Testament was read.

Below is a Jewish synagogue with its three niches, representing the Kingdom of God.





Top: Plan of the Christian Nea ("New" Church), Byzantine structure at Jerusalem. This church was consecrated on November 20, A.D. 543. Biblical Archaeology Review 4/1 (March 1978):48.
Bottom: the Eshtemoa Synagogue dates from the third or fourth century A.D. BAR 13/6 (Nov/Dec 1987):41. Compare Hachlili, BASOR 223 (1976):43.

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AND PAGEANTRY

nturies tradition

thousands of mourners have paid
Cardinal Joseph Bernardin,
icago for the last 14 years,
day Wednesday's funeral mass
the last stages in a tradition-rich
rite that weaves the ancient
clothing and words with
and song.

Holy Name Cathedral

◆ THE MASS

The funeral mass will begin at noon
Holy Name Cathedral.

8:30 a.m. : Visitation ends.

9 a.m.: Liturgy of morning prayer. Open to

Noon: FUNERAL MASS Admission by invitation

PROGRAM:

Prelude music

Procession of Ministers
Ministers from throughout the U.S. who have been touched by Bernadin's life.

Greeting
Given by Cardinal Roger Mahony.

Opening prayer

First reading
From the Old Testament

Second reading
From the New Testament

Reading from the Gospel
From any of the first four New Testament books.

Homily
Sermon given by Monsignor Kenneth Velo.

Liturgy of the eu
The ritual
hymns a
ing of wine a
brought to the
senting the bo
of Christ.

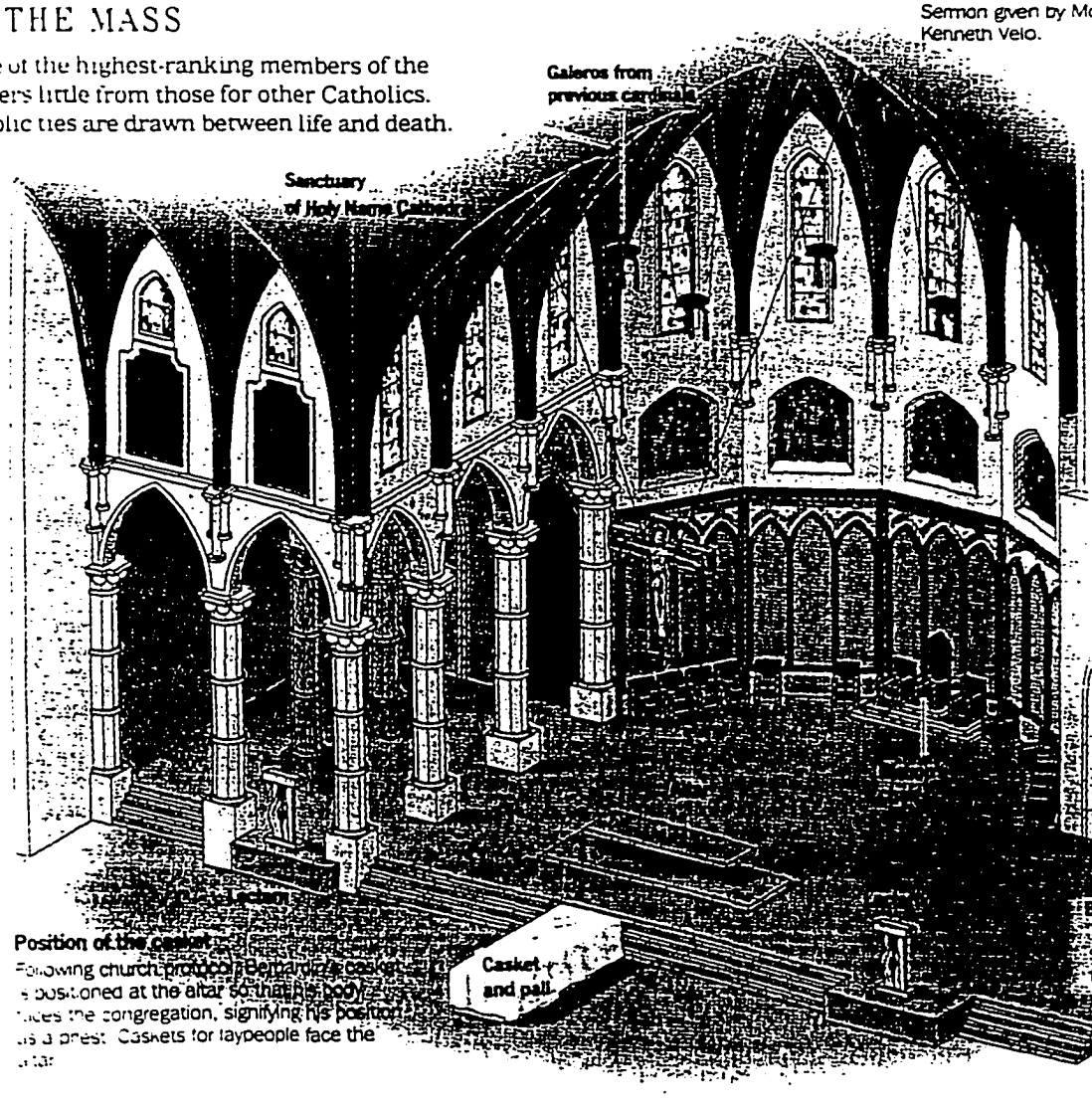
Communion pro
Members of
up to the alt
bread of
and

Final commend.
and farewell
Final prayers a
before leaving
the cemeter

LIVE TV COVERA
WFLD
WMAQ
WBBM

ISM IN THE MASS

was one of the highest-ranking members of the
mass differs little from those for other Catholics.
Less symbolic ties are drawn between life and death.



Raising the galero
For centuries cardinals
presented with a galero
their church rank. Some
Bernardin's funeral mass
raised to the sanctuary
among four others be
cardinals of the Chicago

Bernardin's coat of arm
The galero also
atop Bernardin's
coat of arms or
shield. Two dancing
bears, symbols from
his native Italian
family, are on the
right half of
Bernardin's shield. On
half is a phoenix, recre
rebuilding of Chicago's
Fire. At the bottom is
motto, "As Those Who
was taken from the Go

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APPENDIX VIII

THE TRIPART KINGDOM AS EXPRESSED IN THE HERALDIC COAT OF ARMS OF GREAT BRITAIN (THE ROYAL ARMS)

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THE TRIPART KINGDOM AS EXPRESSED IN THE HERALDIC COAT OF ARMS OF GREAT BRITAIN (THE ROYAL ARMS)

The Royal British Coat of Arms

1) In the center is the shield, on top of which rests the crown of the kingdom. The fact that the royal coat of arms is emblazoned upon a shield implies that the identity of the kingdom will be defended in the hour of peril. The Arms provide the symbols of the Name and allude to the basic coat borne by the king. The shield is flanked by the two supporters; the guardians of the kingdom.

2) Unicorns are sometimes depicted on either side of the Tree of Life as guardians. The lion and the unicorn as heraldic figures are shown contending in profile on the British coat of arms. Among other things, they are symbols of union: paired opposites (in order to complete the circle/ the yin-yang). The unicorn is the feminine principle with the lion as the male; the unicorn represening the qualities of the moon and the lion, the qualities of the sun. The lion is the ruler and the unicorn is the emblem of the British people. The moon reflects the glory of the sun.

   The heraldic unicorn underwent centuries of development, beginning with Babylonian and Egyptian animal-symbols of the seasons depicted in profile. Anciently, it was the bull of spring that reared up against the arrival of the lion of summer (Taurus and Leo). The bull was sometimes replaced by a goat or gazelle. Thus the unicorn retains a goatlike beard and sometimes cloven hooves as well.

3) The lion is symbolically always associated with the sun (Leo of the summer season) and the crown. The crown originally represented the horned rays of the sun. Lions, anciently, were throne guardians; protectors of the entrance-way to the central throne (compare 1 Ki 10:20). As a sun-emblem, the lion represented royal power and royal status, as well as royal might. The lion is the summer season of brightness and glory. The unicorn is the sign of the birth of spring; the time of renewal and rebirth in the world of nature. The heraldic emblems of the lion and the unicorn go back to such emblems as those on either side of Solomon's throne: lions in the front, and a bull in the back (1 Kings 10:19-20).

Sources: Barbara G. Walker, The Woman's Dictionary of Symbols & Sacred Objects (San Francisco: Harper & Row, 1988), pp. 279, 381. J.C. Cooper, An Illustrated Encyclopaedia of Traditional Symbols (London: Thames and Hudson, 1978), p. 183. J.E. Cirlot. A Dictionary of Symbols (New York: Philosophical Library, 1983), p. 294. Willy Hartner, "The Earliest History of the Constellations in the Near East and the Motif of the Lion-Bull Combat," Journal of Near Eastern Studies 24/1-2 (January-April 1965):1-16.

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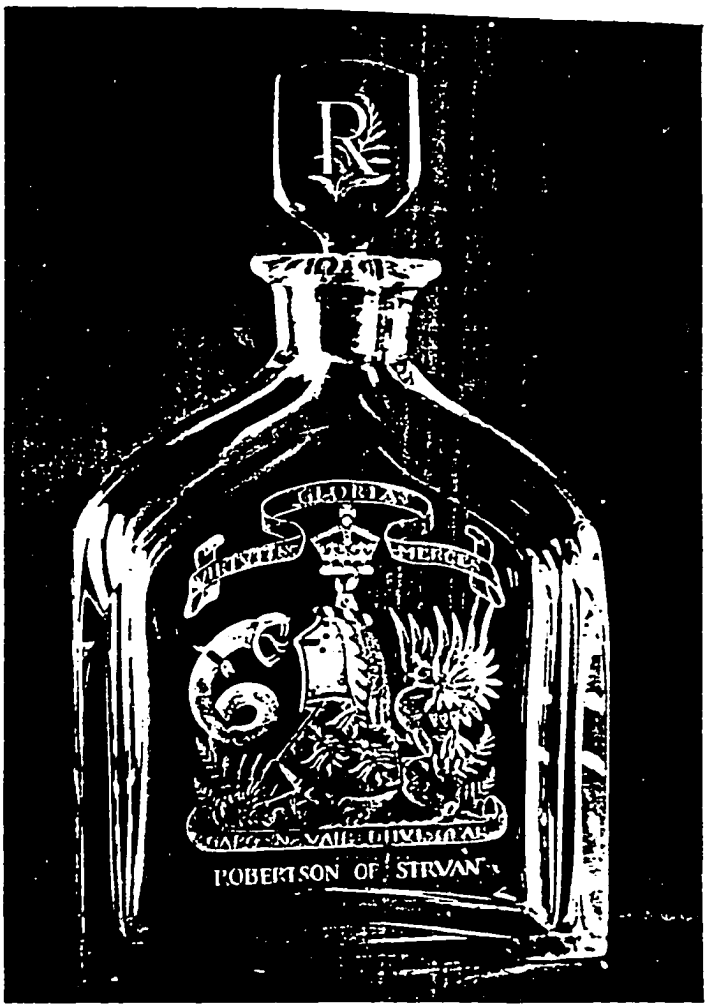

The coat-of-arms of Struan Robertson, Chief of the Scottish Clan Donnachaidh. The central uplifted crown is above the symbols of the Clan-Name. The clan's supporters, the Serpent (on the left) and Dove (on the right), allude to the clan belonging to the Kindred of St. Columba.

Page 41 in Sir Iain Moncreiffe of that Ilk, The Highland Clans (New York: Clarkson N. Ptter, Inc. 1967).

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APPENDIX IX

THE WOMAN OF REV 17 FALSELY PORTRAYED

OVER THE LEOPARDLIKE BEAST

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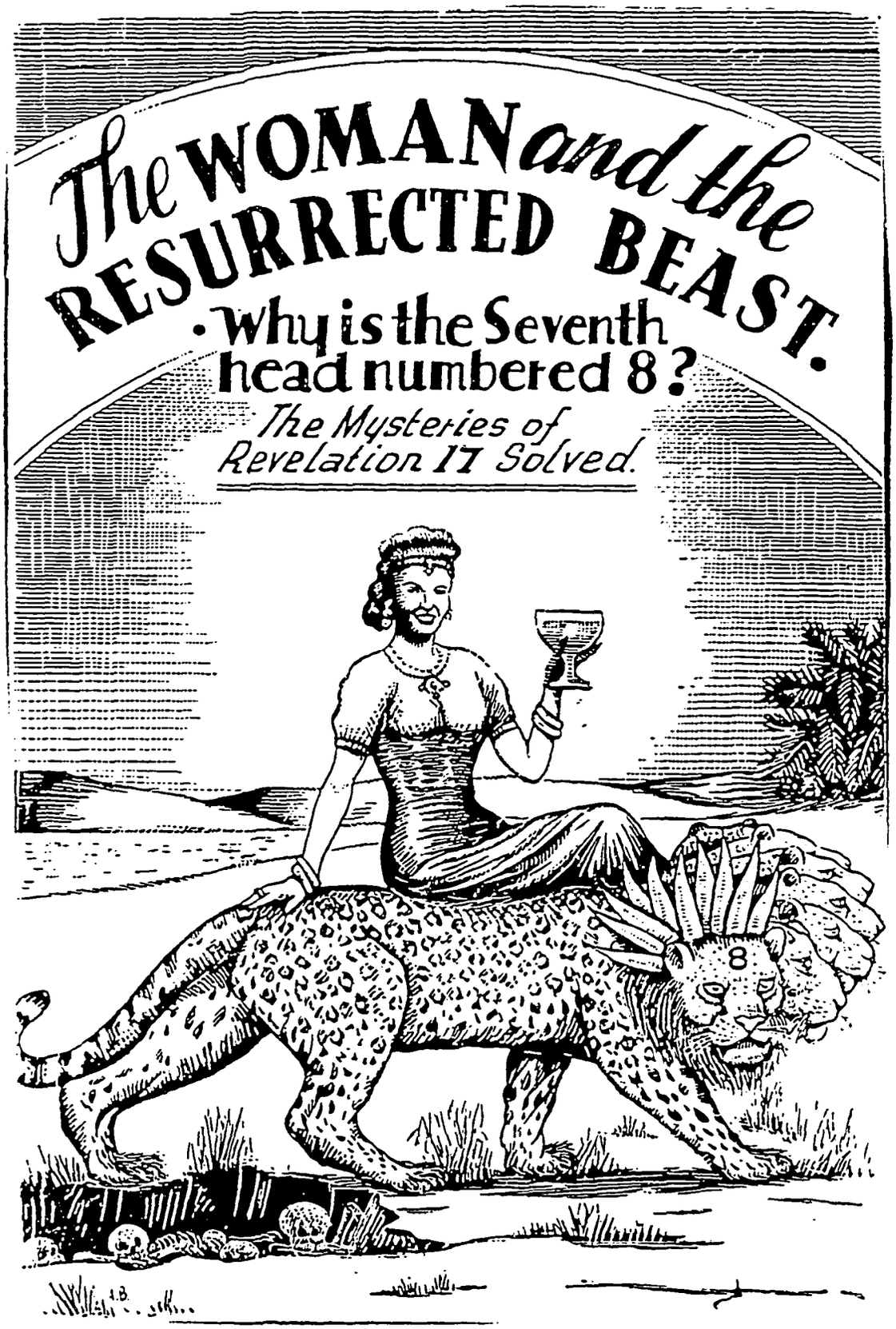
Picture on the cover of Louis F. Were's book: The Woman and the Resurrected Beast (Blackburn, Victoria, Australia: A.F. Blackman, Printer, 1952).



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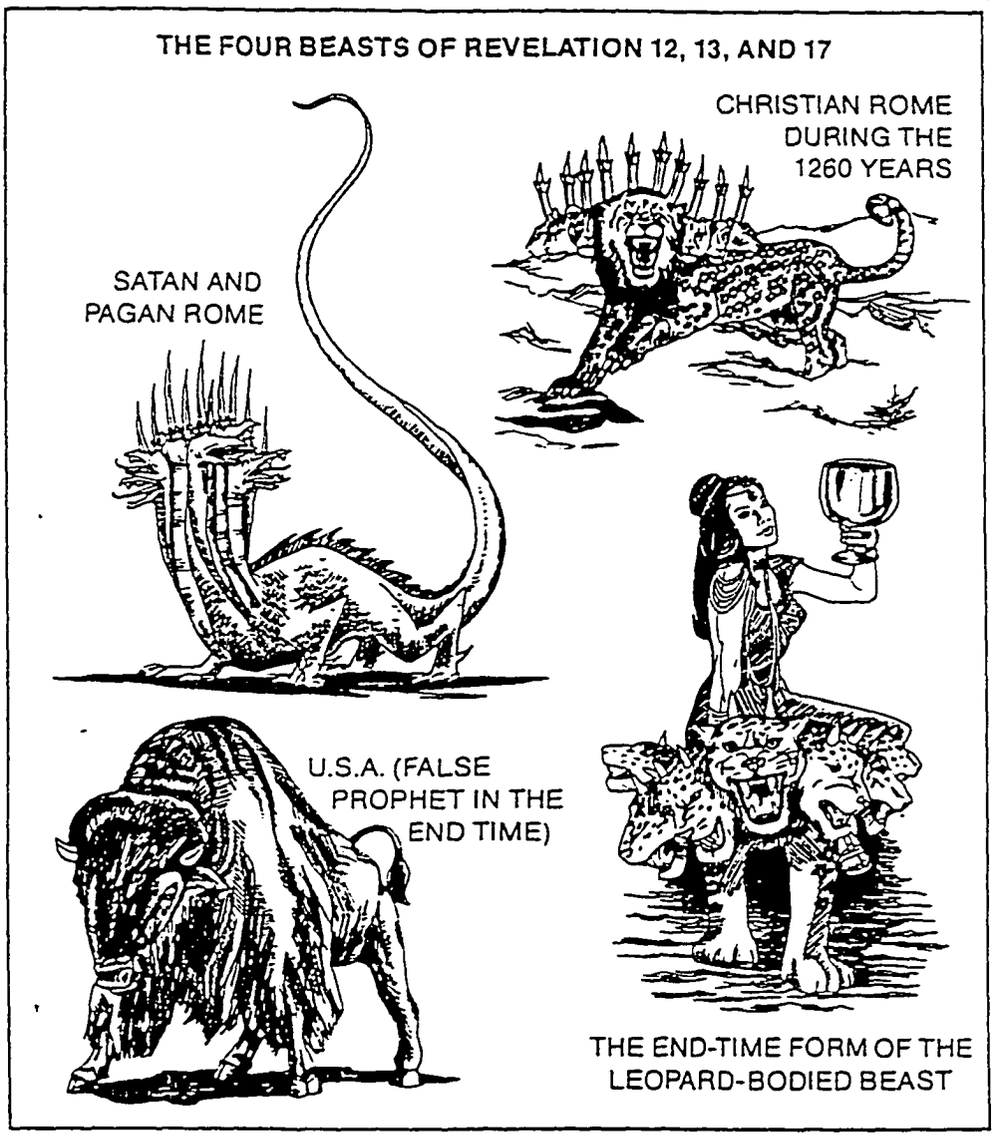

Page 472 in C. Mervyn Maxwell, God Cares: The Message of Revelation For You and Your Family (Boise, Idaho: Pacific Press Publishing Association, 1985).

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APPENDIX X

STATEMENT OF AGREEMENT

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November 4,]997

Statement of Agreement:

I have read over William Taggart's dissertation and am in agreement with his thesis, which is grounded upon the "Douglas Waterhouse Construct." Mr. Taggart's approach, however, is completely original and is set forth according to his own original insights.

S. Douglas Waterhouse
Professor of Religion, Emeritus

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APPENDIX XI

BULLETINS

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WORSHIP CELEBRATION
September 24, 1988
10:50 a.m.

PRELUDE	Donovan Moon
PASTORAL GREETING (A Time for Sharing)	Alvaro C. Sauza
CALL TO WORSHIP	Denise Down
INVOCATION	Denise Down
INTROIT	Donovan Moon
PERSONAL MEDITAION AND PRAYER (All are invited to kneel)	Congregation
HYMN OF PRAISE "Come, Thou Almighty King"	No. 71
PASTORAL PRAYER	Cleveland Thomas
GIVING OUR TITHES AND OFFERINGS	Bill Down
DOXOLOGY "Praise God, From Whom All Blessings"	No. 694
PRAYER OF THANKSGIVING	Bill Down
CHILDREN'S CORNER	Alvaro C. Sauza
SERMON "What Does Scripture Say About the Future?"	Douglas Waterhouse
HYMN OF CONSECRATION "We Are Living, We Are Dwelling"	No. 617
BENEDICTION	

* * * * * * * * * *

CALL TO WORSHIP

With thee, O Lord, I have sought shelter,
let me never be put to shame.

DELIVER ME IN THY RIGHTEOUSNESS; BOW DOWN AND HEAR ME, COME QUICKLY TO MY RESCUE;

Be thou my rock of refuge, a stronghold to keep me safe.

all) THOU ART TO ME BOTH ROCK AND STRONGHOLD; LEAD ME AND GUIDE ME FOR THE HONOR OF THY NAME.

Psalms 31:1-3 (T.E.V.)

Ann Arbor Seventh-day Adventist Church
2796 Packard Road

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Sept 24, 1988. SERMON AT THE ANN ARBOR CHURCH

WHAT DOES SCRIPTURE SAY ABOUT THE FUTURE?

SCRIPTURE TEXT: John 11:45-54. "So the chief priests and the Pharisees gathered the council, and said, 'What are we to do? For this man performs many signs, If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation.' But one of them, Caiaphas, who was high priest that year, said to the, 'You do not understand that it is expedietn that one man should die for the people, and that the whole nation should not perish.'....So from that day on they took counsel how to put him to death."

What does Scripture say about the future? It is the book of Revelation that particularly tells us of the spiritual warfare that will culminate the great controversy between Christ and Satan. AND IT IS THIS BOOK OF REVELATION THAT I AM TURNING TO IN THIS MORNINGS MESSAGE.

I. THE POINTER PRINCIPLE (THE HERMENEUTIC OF THE CATCHPHRASE)

Of the many principles which aid us in unlocking a true understanding of Scripture, one of the most interesting is what I call the "pointer". Let me explain. Frequently New Testament writers quote a single phrase or sentence from the Old Testament as a pointer --pointing back to the whole context found in the Old Testament passage. Following the lead of the pointer, and going back to the OT larger context, provides the key for unlocking what the New Testament writer had in mind.

EXAMPLE: 2 THESS 2:3-4 speaks of the man of sin who takes his seat in the Temple of God. This passage, written by Paul, points back to Eze 28:2--and especially to Daniel 7:25 which speaks of one who will rule over God's Kingdom on earth, and shall wear out the saints and change the sacred times and the Law of God.

Indeed, it is thrilling to give a close study to 2 Thess 2:3-7 in relationship to an understanding of the prophecies of Daniel chapters 7 and 8. By following the pointer indicated by the New Testament writer, Paul, we can discover that the Man of Sin is the Little Horn of the book of Daniel.

II REVELATION 13 AND THE POINTER PRINCIPLE

1. The POINTER of the seven headed beast from the sea (Rev 13:1-2) who is like a leopard, feet like a bear's; mouth like a lion's mouth. The pointer here points back to DANIEL 7 where we have beasts (lion, bear, leopard) who not only come forth from the SEA but all together have seven heads and ten horns.

In Rev 13:11. There is another beast--a RAM (two horns like a lamb--a year old ram). And this beast is from the earth. Well this is like the ram beast of the earth from the next chapter in Daniel--Daniel 8.

WHAT CAN WE MAKE FROM THIS POINTER? Let us first take Daniel 8. The Ram of of Dan 8, identified with the Medo-Persian Empire, has an interesting role as far as God's people are concerned.

The identity of the Ram from the earth is given in Daniel 8:20--the Ram's two horns are the kings of Media Persia.

AND WHAT DID THE RAM DO? It first aided God's people in restoring the nation Israel (Ezra 1:1-4), and rebuilding the Temple (Ezra 6:14).

BUT WHAT DID THE RAM LATER DO? (Esther 3:13)--to destroy, to slay, and to annihilate all Jews, young and old, women and children.

THE SIGNIFICANCE OF THE EARTH AND THE SEA

The sun represents Scripture--Ps 119:105; Prov 6:23; John 5:35, 39; Rev 1:16 with 19:13). The sea represents the arena of non light (Isa 17:12; Rev 17:15)

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DOES THE RAM-LIKE CREATURE OF REV 13:11 act like the ram of Daniel 8?
Is the creature with lamb-like horns the Medo-Persian Empire?
No--it is the role, the character persona of the creature of Daniel 8 which gives us a foretaste of the creature of the LAST DAYS in Revelation 13.

Same thing with the seven heads and horns that arise from the sea in Daniel 7. They portent--they are a figure, a shadow, giving the persecuting role of the beast from the sea in Revelation 13:1.

THE LAMB POINTER--points to Jesus--a false Christ

2. THE POINTER OF AN ELIJAH FIGURE--fire comes down from heaven (Rev 13:13) "even making fire come down from heaven to earth in the sight of men"
THIS IS A FALSE ELIJAH. Indeed, this creature is called a False prophet in Rev 16:13; 19:19-20.
THIS ELIJAH DOES THE REVERSE OF THE OLD TESTAMENT ELIJAH--who sought to slay the pophets of Baal. For we want to note Rev 20:4 (the souls of those who are beheaded).

3. THE DEADLY WOUND POINTER OF Rev 13:3. This points back to the time of the deadly wound given to Christ on the cross.

WAS THERE A FALSE PROPHET WHO AROSE FROM THE EARTH AT THE TIME OF THE TRUE DEADLY WOUND? The figure of Caiaphas who as the high priest arose from the earth. But then he gives from his mouth the death decree to Christ.

THE LATTER DAY FALSE PROPHET (WITH LAMB LIKE QUALITIES) OPENS HIS MOUTH AND SPEAKS LIKE A DRAGON.

4. Apostate Protestants arise from the earth. But they will give a death decree.

ANOTHER WAY OF ILLUMINATING THE END TIME EVENTS IS TO LOOK AT THE NEW TESTAMENT FIGURE OF ELIJAH. John the Baptist was Elijah (Luke 1:17; Matt 17:11-13; John 5:33

> His role was that of a forerunner, preparing the way for the coming Messiah.
> THE LAST DAY ELIJAH (Mal 4:5) that prepares the way for the coming of our Lord plays the same character role

AND HOW DID ELIJAH MEET HIS DEATH.

1. The harlot Queen--Herodias
2. The king--Herod
3. The daughter Salome

REVELATION 17:

1. The harlot Queen Babylon
2. Her daughters
3. The kings (as horns of the scarlet beast)

WHAT BROUGHT ON THE DEATH OF ELIJAH. ARE WE READY TO STAND UP FOR OUR FAITH? DO WE KNOW WHERE WE STAND? I GIVE THIS NOT TO PRESENT FEAR, BUT TO TELL US THAT THE BIBLE IS OUR GUIDE, GOD IS WITH US AND GOD WILL SAVE US.

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THE CHURCH AT STUDY — 9:20 A. M.

April 11, 1970

SONG SERVICE — Kenneth Eager
SILENT PRAYER — Congregation
WELCOME — Catherine Hartman
OPENING SONG: "To God Be the Glory" — 647
PRAYER
WORSHIP IN SONG
MISSION APPEAL — Br. Hulman Sinaga
LESSON STUDY: "My God Is Concerned" — By Classes
WORSHIP WITH MUSIC
CLOSING PRAYER

A N N O U N C E M E N T S

WELCOME GUESTS - May our fellowship together be a real source of inspiration to you. May the message of the morning and the friendliness of the church give you the blessing you have wanted.

TODAY - 3:00 P. M. Baptismal class meets at church.

MONDAY - April 13, 7:30 P.M. - CHURCH BOARD.

TESTIMONY COUNTDOWN - Wednesday, 7:30 P.M. We will be discussing Volume 6. Be sure to read the assignment. This will make Testimony Countdown a success in your life.

NEXT SABBATH - Adelphian Academy students will conduct our morning worship service.

CHURCH BUDGET - March was a very poor month, our treasurer informs us. Please be faithful in your giving for your church budget. Your church counts on your faithfulness in caring for its financial obligations. Christ depends on you in your demonstration of your interest in His church.

DIAL-A-FRIEND - for daily inspiration: 971-1301.

Sunset today: 7:10 — Next Friday: 7:17

THE CHURCH AT WORK — 10:50 A. M.

Organ Meditations
Lay Activities

THE CHURCH AT WORSHIP — 11:00 A. M.

PRELUDE

THE CALL TO WORSHIP
Seven Chimes
Introit
"Gloria Patri"
Invocation

THE PASTOR SPEAKS TO THE PEOPLE

THE PREPARATION OF THE HEART
Hymn of Praise: "Tell It to Every Kindred" — 543
Scripture Reading: Isa. 44:24-28, 45:1-6, 13.
Pastoral Prayer
Worship in Song: Vocal Duet
Lois Stephens and Lynn Sleeth — 357

THE DEDICATION OF TITHES AND OFFERINGS
Call to Worship in Sacrifice (Andrews University)
Offertory
"Now Thank We All Our God" — 90
Offertory Prayer

THE MINISTRY OF THE WORD
Worship in Song: "O Lord, Thou Hast Searched Me Out" — Bennett
Rosemary Waterhouse, Soloist

Sermon: "THE KINGS FROM THE EAST"
Dr. Douglas Waterhouse

THE BENEDICTION
Hymn of Consecration: "Christ the Lord is Risen Today" — 134
Prayer of Benediction
Postlude

Ann Arbor Seventh-day Adventist Church
2796 Packard Road

APPENDIX XII

A CRITIQUE OF BILL TAGGART'S PRESENTATION

FEBRUARY 7, 1984

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A CRITIQUE OF BILL TAGAART'S PRESENTATION
Feb. 7, 1984

What Bill is doing is very fruitful—going into biblical symbols. When presented correctly, there is nothing which arouses such great interest as symbols, especially biblical figures and imagery. And everyone at the presentation seemed interested. We all came out of the session knowing much more than when we first sat down "at Bill's feet." Indeed, Bill showed a degree of skill as a potential teacher.

The greatest drawback of the presentation was that too much was given to be digested at one sitting (a common fault of beginning teachers; experience will correct this). As a result, the presentation "ran overtime." It was, however, interesting. In speaking to students afterwoulds, they responded positively. In the future, the subject matter should be reduced--thus making the presentation more concise.

Douglas Waterhouse
Professor of Religion

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APPENDIX XIII

A GREAT TEACHER RETIRES

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GREAT TEACHER RETIRES

The summer issue of *Focus* reported that Dr. Douglas Waterhouse is retiring from his long-time position as professor of religion. I was fortunate to be on the AU campus from 1973-1979, and during that time I took every class Dr. Waterhouse taught.

He was a tremendous inspiration to me spiritually, and he expanded my biblical thought process by quantum leaps. He had the ability to make the Bible come alive, and his thoughts still touch my life 20 years later as a legislator in Georgia. I wish him well in his retirement. However, my sympathy goes out to the thousands of future AU students that will never experience his amazing teaching skills.

Randy J. Sauder '79
State Representative
29th District of Georgia

Focus: The Andrews University Magazine, 33/1 (Winter 1997):5.

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APPENDIX XIV

THE FULL GOSPEL

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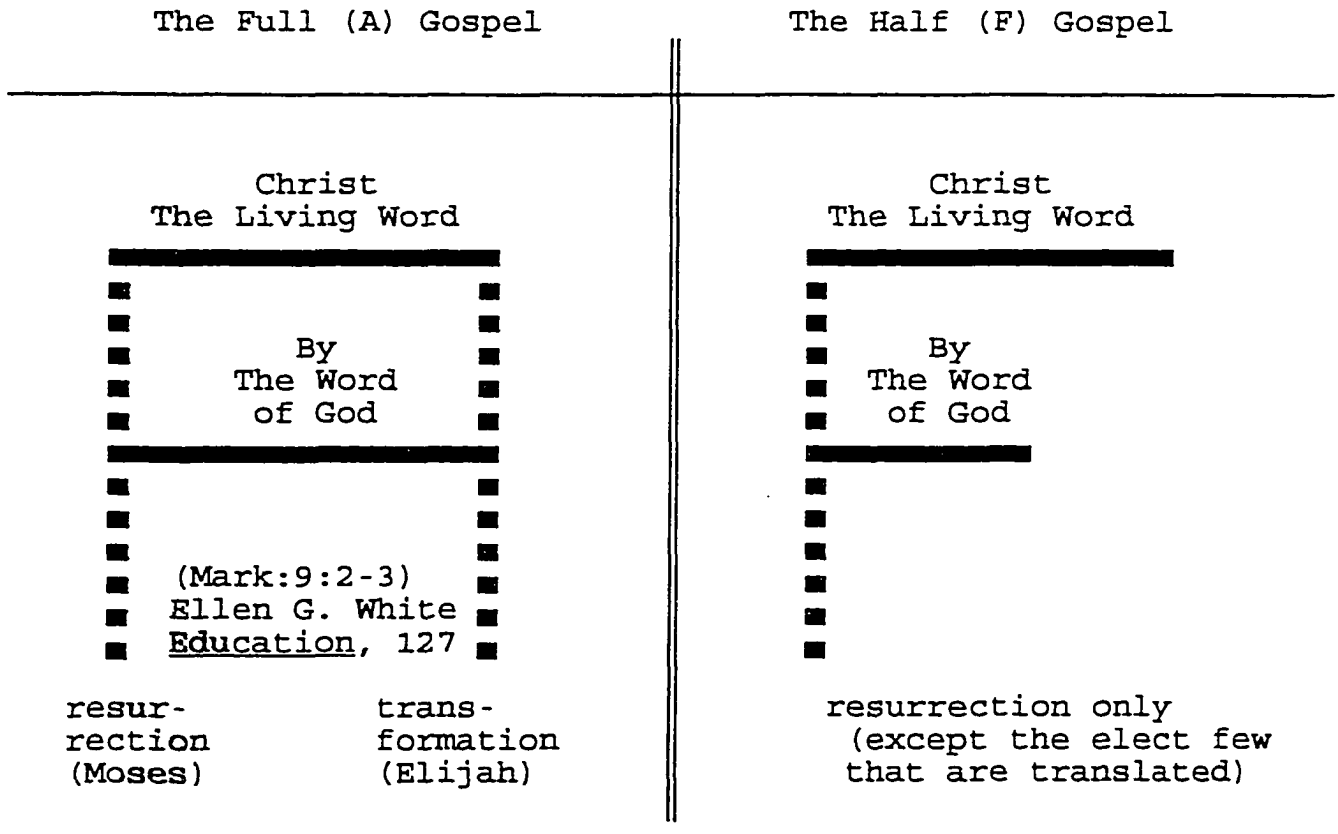
Appendix One:

The Full Gospel

Religious educators today have the choice to teach a full gospel or only half the gospel. The full gospel includes deliverance from sin and physical death whereas the half gospel teaches only deliverance from sin but not the physical death.[141] Both the full gospel and the half gospel teach resurrection, but it is the victory over physical death (physical transformation) in the present fleshly body that distinguishes the two approaches. Note the following diagram:



[141]See Watchman Nee, The Spiritual Man, vol. III, 215 and compare to Ellen G. White, Education, 127.

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APPENDIX XV

THE SITTING RELATIONSHIP OF REV 13 & 17

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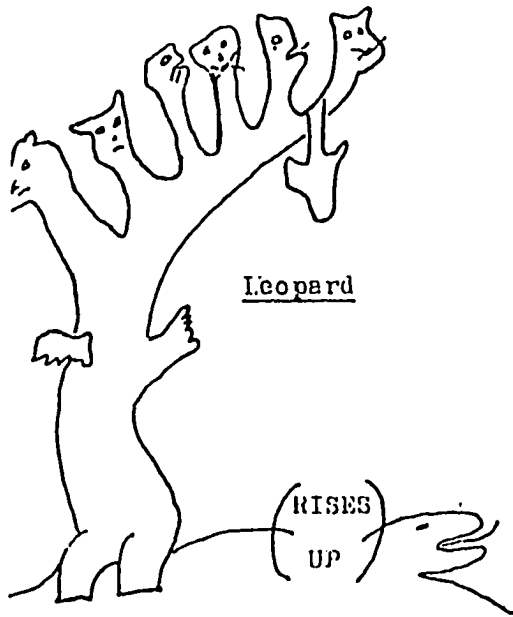
THE SITTING RELATIONSHIP OF REVELATION 13 & 17

(Symbol Substitution)



Leopard	Great Whore	Woman	Whore	City
RISES UP	SITTETH UPON	SIT UPON	SITTETH ON	REIGNETH OVER
THE SEA	WATERS	SCARLET BEAST	PEOPLES NATIONS TONGUES	KINGS OF THE EARTH
And I stood upon the sand of the sea, and saw a beast rise up ********** out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. (Rev. 13:1)	And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth ******** upon many waters: (Rev. 17:1)	So he carried me away in the spirit into the wilderness: and I saw a woman sit ******** upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. (Rev. 17:3)	And he said unto me, The waters which thou sawest, where the whore sitteth, ********* are peoples, and multitudes, and nations, and tongues. (Rev. 17:15)	And the woman which thou sawest is that great city, which reigneth ********* over the kings of the earth. (Rev. 17:18)

APPENDIX XVI

SEA (FLOOD) SYMBOLISM OF REVELATION

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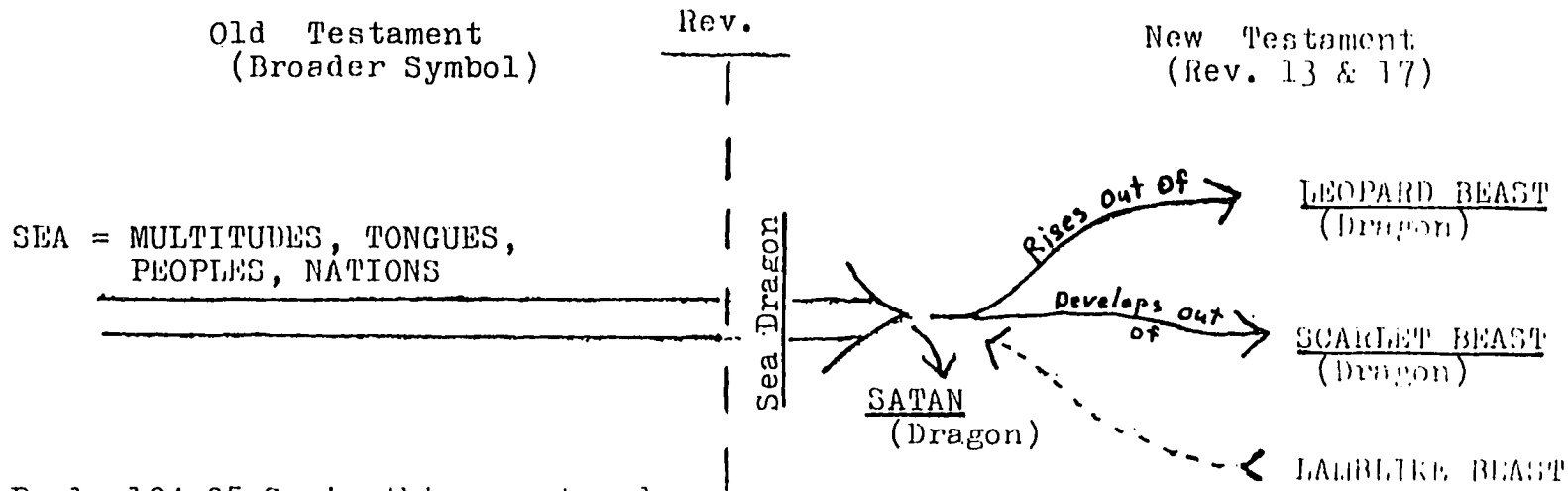
S E A (F L O O D) S Y M B O L O F R E V E L A T I O N



Psalm 104:25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

Isaiah 27:1 In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

****

Psalm 89: 8-9 O Lord God of Hosts, who is a strong Lord unto thee? or to thy faithfulness round about thee? Thou rulest the raging sea: when the waves thereof arise, thou stillest them.

James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Typed By: William C. Taggart

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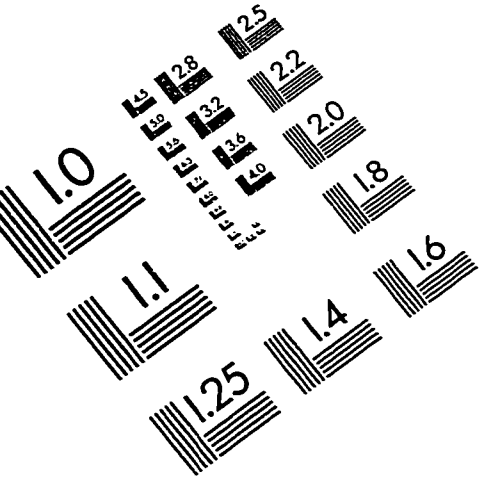

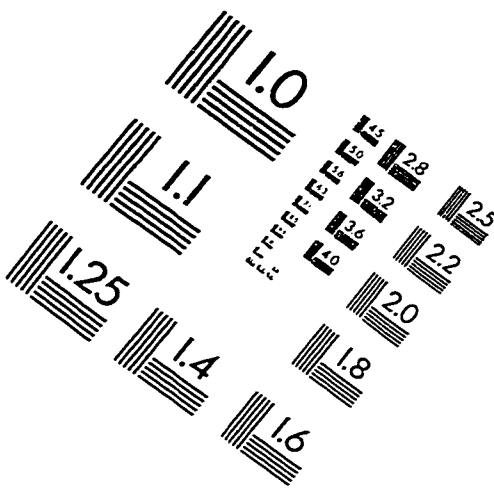

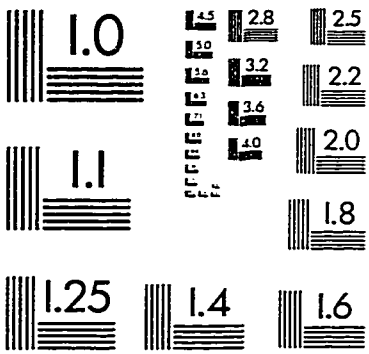

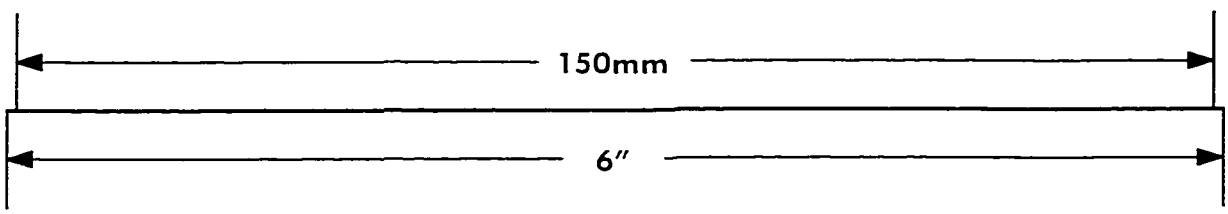

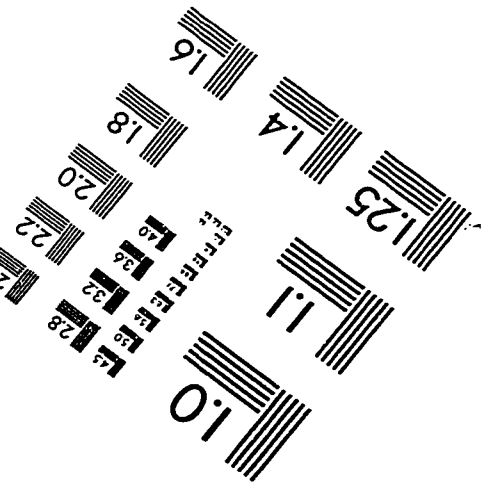

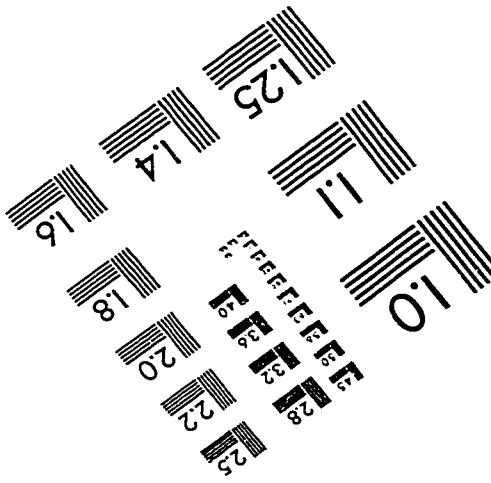

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