Thesis Presented for the Degree of

DOCTOR OF PHILOSOPHY

in the Department of Religious Studies

UNIVERSITY OF CAPE TOWN

17 September 2019

It is Time: Theology of Time in the Book of Revelation as Reflected in the Interpretation of Scripture and the Temple Cult

By

Birgit Taylor

Supervised by Prof. Asonzeh Ukah

Declaration

This work has not been previously submitted in whole, or in part, for the award of any degree. I declare that it is my own work. Each significant contribution to, and quotation in this thesis from the work, or works of other people has been attributed and has been cited and referenced.

Name: Birgit Taylor
Date: 17 September 2019

Signed by candidate

Acknowledgements

Above all, I am most grateful for the capacity and strength to "Prove all things; [and to] hold fast that which is good." (1 Thess. 5:21 KJV), provided by the Father to complete this task, since the "time is near".

I am hugely indebted to Prof Asonzeh Ukah, who poured time and energy into the supervision of my thesis during a challenging time. I will always remember Prof Ukah's supervision with great respect and fondness. Thank you.

I am also grateful to a number of colleagues, friends and family who have supported me in this endeavour, such as Prof Chuck Wanamaker, Prof David Chidester, Dr Andrea Brigaglia, Dr Louis Blond, Dr Suraj Komaravalli, Rev Dr Nicholas Taylor, Rev Dave Smith, Ms Bastienne Klein, Dr Frank England, Ms Zetu Makamandela-Mguqulwa, and Ms Sandy Remmington. Many more offered encouragement, which I appreciate deeply.

Without doubt, the support, encouragement, understanding and love of my husband, Steve Taylor, has most spurred me on to complete this task. I am unendingly and deeply grateful to both my husband and my daughter, Hedwig, for their patience during many times of chaotic research and writing within their living spaces. My gratitude also extends to my son-in-law, Tom Shackle, whose witty empathy has led to much stress-relief.

May this temporal study offer timeous food for thought.

Cape Town, 17 September 2019

Abstract

The Book of Revelation is arguably viewed as the definitive eschatological text in the biblical canon. The writer was well-versed in Hebraic thought, culture, traditions and the entire Hebrew scriptures since the text is infused with allusions and direct references to the Hebrew scriptures. The Greek text also contains words that hearken back to the Semitic language either by transliteration or by the importation of descriptions, metaphors and idioms (Newport 1988). Apart from an understanding of Revelation against the backdrop of the entire biblical canon, an appreciation of time as it is applied in Revelation is essential to understand both the frightening and the encouraging aspects of Revelation. Due to the context of Revelation, the appreciation of time needs to encompass the usage of time in the remainder of the biblical canon.

Exploring the social culture of the writers of the biblical texts within their historical and geographical settings is a useful means of providing additional information towards the discussion of the nature of time. Although the prevailing post-modern and western concept of time is described as linear, various factors such as the descriptions of annually recurring feasts linked to the climatological patterns and farming and gathering of crops, point to the observation that the first-century CE Mediterranean concept of time appears to have been far more cyclical than merely linear. These annual feasts demonstrate an inherent dual meaning[1], which allows the function and role of each feast to develop over the passing of time while the annual recurrence of the feast establishes a cyclical pattern of worship. This enables a comparative appreciation of the secondary role of the feast against the backdrop of its initial function.[2] A discussion of the text also shows that these

---

[1]The Feast of Passover started by signifying the ability for the Israelites and the various mixed multitudes to stay alive while the firstborn of the Egyptians and all those who had not painted their door frames with the blood of a recently slaughtered unblemished lamb perish. Much later, Jesus Christ died on the anniversary of this event, and fulfilling several feast's steps, thereby turning Passover into a Feast of Remembrance of the death of Jesus Christ. This demonstrates an example of the dual functions of the seven feasts inaugurated in Leviticus 23 and Numbers 28 and 29. As a further example, the Feast of First Fruits has become Pentecost.

[2]Apart from the discussed dual meaning of the feasts, these feasts can also be viewed as foreshadowing Christ's redemptive process, and in this manner having been fulfilled. Colossians 2: 14-17 (cf. Eph. 2: 15) is applied to argue that the feasts fall within the categories of ordinances that have been blotted out. Here, the Ten Commandments are viewed as the law instituted at creation, and valid for all eternity, whereas the feasts and other Mosaic instructions were given to the believers to enact prior to Christ's death and resurrection in that they were meant to fore-

and other festivals kept by the early Christian believers were infused with Temple cult rituals that appear as motifs and images through rhetography within Revelation as well as the remainder of the biblical canon. Given the numerous differing interpretations of Revelation offering a gloomy and frightening scenario of the future, this dissertation seeks to offer a fresh understanding based on an examination of the nature of time by applying textual comparisons against the backdrop of the socio-historical setting of the first-century Mediterranean society. It is hoped that this fresh understanding will result in a more nuanced understanding of the concept of time in Revelation within the context of both the extant texts as well as the socio-cultural intertexture during the first century CE. The success of this endeavour would thereby allow the text of Revelation to be read afresh as a timeous message to contemporary, and hopefully, future believers. This would comply with the pastoral concerns of the author of Revelation as well as contemporary leaders of believing communities, since a fresh and nuanced understanding of time based on the text itself would deepen and enrich the interpretation of the reading. Hence, the communication between the author and the reader or believer would be improved and enriched. Pastorally, the message contained in Revelation would become clearer to the contemporary reader as well as any reader or hearer of the text. For example, the contextual backdrop of the meaning of biblical feasts, particularly the "fall feasts" (Feast of Trumpets, Day of Atonement, Feast of Tabernacles, and the Last Great Day) would deepen the appreciation of the eschatological content of the Book of Revelation. The relationship between 'chronos' and 'kairos' would shed further light on the placement of the believer within the scope of "church history" and the future events discussed in Revelation. And lastly, a more nuanced understanding of Revelation would assist the believer in positioning themselves in the present life as well as in light of the future, which would lead to the understanding of the believer's salvific position. Since these matters are foundational to the believer, this work is crucial in offering a different approach to reading and understanding Revelation.

The analytic tool selected for the task at hand is based on the socio-rhetorical interpretation introduced and elaborated upon by Vernon K. Robbins[3]. For the scope of this dissertation, two of these socio-rhetorical tools were utilised. Firstly, the text of Revelation was analysed by selecting specific terms pertaining to time, which was discussed in greater detail with the aid of inner texture, as well as intertexture, where oral-scribal intertexture was the predominant analytic in the search

---

shadow Christ's salvific actions and blotted out at the moment the veil was torn in the temple (Matt. 27: 51). Notwithstanding this different interpretation in the practice of workship, the feasts offer significant insight on the nature of time.

[3]Vernon K. Robbins has produced a significant list of monographs, chapters, and articles, one of the most prominent and early of these being *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (1996b). See the bibliography of a more comprehensive list applicable to this work.

for further layers of meaning of the selected terms. Secondly, working with intertexture, cultural and social intertexture allowed further insights into the cultural context of Revelation to assist in the clarification and enrichment of our analyses. Terms and phrases used in the text which allude metaphorically to a cultural aspect were good examples of the application of cultural intertexture as a subtexture of intertexture, whereas additional cultural information relevant to the content of the text would fall under the umbrella of social and cultural intertexture. Given that our primary focus is the text, a certain amount of cross-contamination might occur, however, a concerted effort was made to distinguish between subtextures and textures, notwithstanding the naturally occurring blending between these.

For this work, textual excerpts from the entire biblical canon as well as various apocryphal literature and Patristics, as well as writings by Eusebius and Josephus, were incorporated. The application of the second methodology, especially social and cultural intertexture, includes the discussion on comparisons between various terms or passages in Revelation to chiefly Second Temple cultic practices, to tease out further information towards a nuanced understanding of time. After applying both sets of analytics, the observations gleaned were woven together to form a fresh fabric of appreciation of time as applied in Revelation.

Apart from the observations that Revelation is to be read against the backdrop of Hebraic culture, thought, and most significantly the Tanakh, it will become increasingly clear that the general understanding of the nature of time as a foundation to the reading of Revelation can be enriched by further research, for example, by the application of socio-rhetorical interpretation. Given that the chosen analytics minimize pre-conceived notions, and further limit interpretations based on a preterist or an historicist concept, it negates the effects of a preconceived notion of a pre-millenial rapture or anything of this nature. It also casts aside interpretations produced through the lens of the replacement theory. This examination allows the text itself, by the application of the socio-rhetorical tools to offer insights based on working with different layers of the text.

The dissertation discusses the way ‘kairos’ and ‘chronos’ impact on each other, as well as the meanings gleaned from the Torah of terms such as “time”, Sabbath, week, month, jubilee, the seven feasts as well as the two other feasts based on the Book of Esther and the Books of Maccabees. The ceremonial style within Revelation combined with the textual examinations demonstrates that time appears to have been applied as a specifically and intentionally planned dimension, pointing to an intention and a specific meaning attributed to the believers’ lives in those instances.

The methodology used reveals a nuanced appreciation of time. This dissertation offers a contribution to existing scholarship and encourages further research into the Book of Revelation and its relevance to contemporary believing communities.

Table of Contents

Chapter 1

Introduction

"All the world's a stage, and all the men and women merely players: they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages."
- William Shakespeare

1.1 Introduction

Throughout history humans have conducted their lives within the framework of time, yet the nature of time itself has been perplexing. Is time to be understood as that which can be measured according to a mechanistic method? Or does time exist to measure cycles of change within a relational approach which would result in time ceasing as soon as no change occurs? Do we construct our framework of time according to experience and imaginary time or according to traditional and social events? And are our daily activities and impressions dominated by the future or by the present (Malina 1989, 4–5)? How do we experience the present moment since it is constantly changing, forming a fleeting bridge between the past and the future? And, how does the contemporary believer position their present moment in light of the past, and in particular in light of the envisioned future, and their understanding of the future events around the Second Coming of Christ?

For this study, the ensuing analysis and subsequent conceptualisations endeavours to respond to the question pertaining to the nature of time as applied in the Book of Revelation. The following analysis will not emanate via a reading of the text through prejudicial lenses such as one of the four following views to interpreting Revelation: preterist, idealist, historicist or futurist, since each of these presuppositions skew the reading and most particularly any effort at a fresh understanding thereof. A preterist reading assumes that the events described have already occurred in the past, some of those around 70 CE, although this assumption will be bracketed prior to employing the selected methodology. Similarly, suspending various preconceived beliefs pertaining to the interpretation of Revelation will not preclude the possibility of the textual analysis resulting in the

text having been written as a response to the urban and socio-political environment including the prevailing Imperial cult towards the latter part of the first century CE, if that is indeed the outcome of this study. The idealist reading spiritualizes the text by means of allegorical interpretation, thus removing the possibility of a more precise understanding of the text. An historicist reading assumes that the text covers the time from the author's life up to and including our present time with the possibility of an extension into the future. Similarly, the futurist view cannot be adopted prior to methodological investigation, since it cannot be assumed that the text can be simplistically split into past, present, and future, where the present is supposedly described in the letters to the churches during the lifetime of the author. Similar to the explanation of a preterist reading, a suspension of these interpretive lenses prior to conducting the textual analysis would not prevent any forthcoming results to fall into one or more of these categories, if that is the result of this investigation. Again, too many assumptions would be made pertaining to symbols and interpretations relevant to identification, role and sequence of events. None of the above views will be applied prior to analysis, and for the same reason the replacement theory[4], are not be applied, since any assumption that the term "Israel" is meant to denote one or many current church organisations, would affect the reading of the text. In order to maximize the present moment towards steering a purposeful path into the individual and collective future, an understanding of the past is helpful[5]. The view that Revelation does not reveal information around the future time and the Second Coming of Christ, and that Revelation is rather to be read as a socio-political commentary on the strained relationship between the Imperial Cult and the early church as well as the contemporary socio-political system by means of employing an allegorical or metaphorical interpretation (Aune 2006: 99-119; Smalley 2005: 3-4), is likewise shelved in order to liberate this study towards an unencumbered textual study. Pleket (1965: 337) observes that the tension between the believing community and the Imperial dominion lead to the creation of myths, which provided salvific hope to the community while standing firm against the pressures of the Imperial cult. Yet, the extant texts Pleket (1965) refers to, belong to the category of non-canonical pseudepigraphal works. Interestingly, Revelation is also occasionally read through the lens of mythology, for example, by linking topographical terms such as mountains to different classes within society, thereby deeming the levelling of mountains to refer to the levelling of society (Lincoln 1989: 45-50). Pseudepigraphal literature such as 1 Enoch can in large part be identified

---

[4]George W.E. Nickelsburg (2003) is an example of a scholar highlighting the necessity to re-read the New Testament against the backdrop of the Hebrew Bible, see his monograph *Ancient Judaism and Christian Origins: Diversity, Continuity, and Transformation.*

[5]The following quote by George Santayana, a Spanish-American philosopher born in the 19th century, stated, "Those who cannot remember the past are condemned to repeat it." (https://www.britannica.com/biography/George-Santayana accessed 28 December 2017).

as apocalyptic, for example, the *Book of Watchers* and the *Apocalypse of Weeks*, both of which can be identified as Jewish Apocalypses. Nevertheless, they cannot be definitively applied to one particular historical situation. The throne vision and acceptance into the heavenly realm offers an eschatological undercurrent, which becomes increasingly eschatological (Collins 1998: 48-65) Another well-known work dated around the same time within the collection of extant pseudepigrapha is what is called the *Sibylline Oracles*. This work is viewed as an "historical" apocalypse which portrays "the course of history from the perspective of supernatural forces and coming judgment" (Collins 1998: 116) While 1 *Enoch*, like Revelation, cannot be interpreted solely as reactions to the current political setting or reactionary metaphorical encouragement with regard to the Imperial Cult, it is doubtless that the writer of Revelation was affected by his setting and the Greco-Roman culture including the Imperial Cult, just as he suffered persecution from other areas. Nevertheless, the content of Revelation is lucidly eschatological and not secretively about dealing with the Imperial Cult. In the case of the Sibylline Oracles, these "must be viewed in the wieder context of the oracles of the Hellenistic age and especially the political oracles" (Collins 1998: 117). Interestingly, "Daniel 7,8,9, and 11; 1 *Enoch* 83-90,91; and the *Sibylline Oracles,* likewise 'predict' some events that are already past and some that are still future, the accuracy of the 'predictions' making the genuine prediction at the end more believable." (Clifford 1999: 14)[6]. It seems as if the oracles had been patterned after earlier pagan oracles and offered significant commentary on the socio-political society at the time with comments regarding their immediate futures. Thus, in the case of the oracles, it is conceivable that here a case of commenting on the tension with the Imperial Cult plays a role. Nevertheless, even the oracles mention a looming figure causing destruction at some later point in the future (Collins 1999: 49-150). This highlights the link between apocalyptic literature and eschatology and certainly strengthens the view that Revelation is able to portray both these forms including prophecy. Apart from removing the applicable time from the future end-time events to contemporary society and the socio-political system, this approach would address Revelation with a particular stance prior to performing the textual inverstigation. Bracketing such preconceived interpretations will enable an investigation that will yield a more nuanced understanding which will assist the contemporary believer to situate themselves within time thus allowing a tapestry of church history, dogmatics, salvation history, and eschatology to bring forth understanding based on a more subtle reading of Revelation.

---

[6]See Anders Hultgard (1999) for more detailed historical information on Persian apocalypticism, which cannot be discussed here due to the focus of this study.

Hence, in this study, the nature of time as applied in Revelation will be examined. Returning to the text, or rather the extant Greek text, and working with the text itself is a suitable means to moving closer to the intention of the writer and the intended message, and thus what the text might mean for the contemporary believing community. In respect of time itself, without an understanding of how time in general was appreciated by the author and in the author's context, the reader of Revelation cannot assume to draw intended messages from Revelation or the remainder of the biblical canon. Unless time itself is framed, specific time-related terms such as year or day, particularly in the case of "Day of the Lord", cannot be contextualised within the message of Revelation. In the current Western civilization, time appears to be viewed as an endless string of moments, which may have started at a moment in time so far in the past that it cannot be conceived nor could have any impact on contemporary human life. Science informs us that our lives are stretched out within the current space-time continuum and our four known dimensions, although more dimensions may well exist of which we are either unaware or unable to utilise at this point. It cannot be assumed that our endlessly linear view of time is applicable to the biblical texts and contexts. Likewise, it cannot be assumed that this view is a helpful backdrop to reading the Book of Revelation. If this view is not applicable, reading the text with this or similar view of time will likely yield a distorted understanding of the biblical text, especially when terms denoting time spans feature dominantly, as in the text of Revelation. Moving closer to a more nuanced and contextual reading and understanding of the Book of Revelation requires an examination of time and of the terms relating to time spans. The urgency of this matter is compounded by the fact that Revelation is known as an eschatological work (Smalley 2005: 57; Massyngberde Ford 1975: 42, 91), replete with prophetic and apocalyptic discourse. Malina (1989: 4, 28–30) observes, to appreciate eschatology, it is vital to gain the understanding of time that is instituted and applied in the biblical canon. The socio-historical context of the geographical genesis of the canon would indicate a Mediterranean time (Malina 1989: 4–5, 9–10) as opposed to a western time. Furthermore, according to Malina (1989: 17–24; Aune 2006b: 273), this would result in traditional cyclical and procedural time as opposed to modern linear separable time. Notwithstanding the benefit of verbal descriptions as opposed to mere visual aids and metaphors, the question of time thus deserves further attention by means of working with the text of the Apocalypse, although the terms "apocalyptic" and "eschatology" are not specifically linked to future events, even though it can be argued that both can indeed describe events that are reasonably imminent (Aune 2006b: 273), particularly since eschatology is the study of the last things, where eschaton refers to last item. However, as will be discussed in a later chapter, "apocalyptic" is not necessarily dependent on future events, no matter how imminent these may be.

1.2 Structure of Dissertation

The next chapter (2) provides a literature review, which will take the format of a brief historical and philosophical overview of how time has been viewed. This will provide a background towards highlighting the necessity for a better appreciation of the nature of time. A brief journey through our assumed linear history serves the purpose of an overview of the history of interpretation of the nature of time. In the third chapter, the interpretive analytic applied towards achieving a greater appreciation of time in this dissertation is discussed. Revelation is arguably written by someone who understood the Hebraic[7] approach to both the Hebrew Bible and the New Testament by incorporating a great number of references and allusions. Robinson (1950: 43) noted that it "is necessary to probe deeper into the Hebraic understanding of time, and to try and discover what really was the fundamental thing which the biblical writers sought to assert when they spoke so significantly of the *last* times and the *end* of the ages".

Two forms of analytic tools, which function as parts of socio-rhetorical interpretation (Robbins 1996a; b; c) will be introduced in this chapter. According to Aune (2006b: 120), "Intertextuality is a way of reading a text that sees it as a network of references to other texts", therefore, the first approach is largely based on inner texture and intertexture, where the latter is concentrated on oral-scribal intertexture, as well as socio-cultural intertexture as a sub-texture. Various patterns of repetition and narrative amplification will enable us to tease out a number of observations. For the framework of this dissertation, it can only be hoped to discover temporal observations pertaining to a limited number of terms used. Even so, this study lays a foundation by discussing the terms 'kairos' and 'chronos'. The second leg of the application of the analytic tool will concern itself with the socio-cultural practices of the Second Temple era including observations pertaining to the prior sacred structures of Israel. This resource falls within the area of a blending of social and cultural texture. The text evidently alludes to and refers directly to various texts found in the Hebrew Bible, as well as cultic practices performed in and around the Temple which are based on the Torah (van den Heever 2017; Aune 2006b; Nickelsburg 2003; Conzelmann & Lindemann

---

[7]Since the Septuagint is a translation of the original Hebrew Old Testament into Greek, which was well-known in the first-century Mediterranean world, it can be argued that the writers of the New Testament not only lived in a Hebrew speaking and thinking culture, but that their writings were influenced by the Greek version of an Hebrew text, thus transmitting a Hebrew mindset, as well as Hebrew idioms and descriptors. This is evident in the Temple motif as well as biblical events such as the Sabbath and the High Sabbaths (Lizorkin-Eyzenberg 2015: 33; Nickelsburg 2003: 185–186). Hence, the examination of the text will be conducted in a manner that recognizes the characteristics of the Hebrew language and culture of the time of writing as well as those leading up to the context of the writing.

1988). Although Rome was in a position of power over Judea (Bormann 2009), it is clear that the culture relating to Temple rituals was dominated by Hebrew writings and traditions. This investigation will likewise choose the Hebraic path of understanding as opposed to a Hellenistic slant, which is the spontaneous result of working with the text by using socio-rhetorical interpretation.

In chapter 4, the Book of Revelation will be introduced, focusing on authorship, possible date of composition, and socio-cultural context of reception. In the next chapter (5), the analytic tool based on inner texture and intertexture will be applied by selecting various temporal terms, such as 'kairos' and 'chronos' as well as hour, day, week, Sabbath, month, and year. In the search for a contextual discovery of their meanings and applications within Revelation, the texts in the remainder of the canon as well as other early Christian writings including Patristic literature and Eusebius will be accessed. During the Second Temple Era, time was definitively measured by the daily, weekly, monthly and annual cycles of the liturgical calendar. The Temple cultic rituals will, therefore, become essential to the forthcoming analysis of temporal terms and practices as conceptualized in Revelation. The sixth chapter will investigate the Second Temple cultic ritual practices as pertaining to the calendrical activities. Examples of priestly rituals will be discussed as well as the calendar according to what is found in the Tanakh, since this investigation deals principally with the biblical text. The feasts, as described and practised in the Torah, will be also be discussed, which, together with the priestly rituals and calendrical discussions, will provide a suitable context for the social and cultural texture of Revelation.

Within the application of the socio-rhetorical interpretation, rhetorical dialects (rhetorolects[8]) are useful, since these operate as application of language arranged via specific categories such as apocalyptic rhetorolect or prophetic rhetorolect, which are examples of the six rhetorolects found in various blended states as building blocks of the New Testament texts (cf. Robbins 2009: 7). Due to the nature of the subject, sacred texture through apocalyptic and prophetic rhetorolects blended with priestly rhetorolects may well become apparent throughout the application of social and cultural texture as well as intertextuality, although for the sake of this investigation, no detailed analyses using the sacred texture will be attempted. Notwithstanding these limits, the application of inner texture, intertexture including socio-cultural intertexture are ideal aspects of socio-rhetorical interpretation for our search of a more authentic understanding of the temporal context and applications in Revelation. As Decock (1999b: 403) writes succinctly, "The approach of

---

[8]Rhetorolects are perceived as a dialect spoken in a particular place, native to a space (DeSilva 2008: 275).

intertextuality helps us to appreciate better that biblical texts are not to be seen in an individualistic way, as texts which stand alone, and which have their meaning simply within them"

At this instance the text itself offers a message due to the number of references to an urgent expectation of an impending overthrow of various earthly conditions in the near future (Koch 1983: 25). While Revelation has been interpreted with a view that the imagery refers to the socio-political system impacting on the reader throughout church history (cf. Schüssler Fiorenza 1985: 192-199), this work attempts to bracket interpretations and specific beliefs linked to different denominations and other off-shoots. The text is investigated by using the analytic tool socio-rhetorical cricitism, which allows close textual work from different angles, producing an interwoven and rich tapestry in that the text is examined closer to the point of the author and the intention by stripping away additional meaning and the worldview of the reader. Even so, applying socio-rhetorical interpretation, such as inner texture, and intertexture, a more nuanced reading of Revelation will emerge by discussing other textual signs in the text as well as the socio-cultural signs brought out by the text itself. In this manner more of the impact and of the pre-set views of the reader or interpreter are removed so that the original message of the text can move between the author and the reader (Robbins 1996a). This enables the contemporary believer to re-connect with the author of Revelation and, as one of the believing group link back and appreciate the message conveyed to the contemporary reader. The urgency of Revelation (Rev. 1:3; 22:7, 12, 20) and the description of future events linked to the believer's final destination underline the significance of appreciating the text with a view to situating the believer's life within current and future church history and allowing a means to prepare for the imminent and somewhat distant future. It is thus hoped that the conclusions gleaned from the analyses will allow a re-interpretation of time which may, hopefully, inform a post-modern reading of Revelation since a fresh view of time as applied in the text yields a different interpretation, a differently enriched interpretation, of the text. This may enable the reader to situate the text in a fresh and differently relevant manner within their present and their futures.

Chapter 2

Towards a Conceptual Appreciation of Time: An overview of the literature

2.1 Introduction

In line with postmodern western thought, time is essentially linear with a tendency to conduct a future-oriented life. As Malina (1989: 4) observes, "people live achievement-directed lives focused on relatively distant goals". This could be represented by a straight line, where, for example, the birth of a lifetime may be the start of the line, and the death of that lifetime, the end of the straight line, similarly to an x-axis. This short line could be super-imposed against the backdrop of a much longer, perhaps, unending straight line, where the beginning might be the moment of the alleged "Big Bang" (start of the cosmos). In applying this approach, the accent would be the future, both short-term future and long-term future. According to another view, time is viewed as cyclical in the early Mediterranean society, and to serve as an illustration of contrasting constructs of time, a Greek linear construct of time has been contrasted to a supposedly Hebrew cyclical concept of time incorporating a movement towards increasing fulfilment (Cullmann 1964). Cyclical conception of time, as argued by Barr (1961), is characterized by repetitive cultic rituals, such as the annual festivals. On the other hand, Charlesworth (1982: 460) notes that time is linear, which he views as the "Jewish concept of time", that being both linear and teleological. He also states, interestingly, that it is typical of Jesus' time to see the view that the end of time is fairly close to the present time, which is something that can possibly be interpreted in the Pauline corpus (cf. 1 Thess. 4) Nevertheless, Cullman (1967: 329-330) argued that salvation history, consisting of events within the Christian life, meets with the linear time of one's existence. The Christian worship and its symbols point to the eschatological end (1967: 318-319), thus taking on an eschatological nature (cf. Bultmann 1957). As such, eschatology becomes a part of the current linear progression of time understood as "salvation history", as opposed to a "non-Christian scheme of linear time" (Cullman (1967: 62).

Returning to a modern understanding of time contrasted to that of ancient Mediterranean society, Malina (1989) devised verbal descriptions by which modern linear time is appreciated as the antithesis to traditional cyclical and procedural time, and modern abstract time is assumed to be

the opposite to the traditional experienced and imaginary time of the ancient Mediterranean society. Experienced time is then understood as a version of the extended present moment (Malina 1989: 12), extending into the relatively immediate future. Imaginary time is described as that which is in the distant future. Malina (1989: 5) writes, "the primary preference in temporal orientation at that period and place was the present, with past second and future third". Consequently, experienced world and experienced time, both rooted in the present, constituted reality for the person of antiquity (Malina 1989: 11). According to Mbiti (1971: 24), African time is understood as the arrangement of present occurrences as well as those incidents that would occur in the immediate future, which highlights the present and the past as opposed to the distant future. Thus, African time, like Mediterranean time, cannot be classified according to the postmodern linear interpretation of time. Similarly, the ancient Greeks view time as cyclical in that the future "becoming" is then that which formed a vital part of that which "became". In this manner the "becoming" or developing is changed into that which is decaying, before it changes back into that which develops in an alternating fashion (Burkert 1983: 240-241). This indicates that a great number of different ways of conceptualizing time have been posited, of those an image of a linear timeline as well as an image of a spiral may be amongst the most commonly applied metaphors (Aune 2006b: 274–275).

As Schlatter (1923: 49) writes, our lives are located within the constraints of space and time. Thus, we conduct our lives, including our understanding of God, within these same constraints even though God as creator is not limited to space and time (Gen. 1; Dan. 2:21). Erich Frank (1948: 39) observes aptly that "We are engulfed in the stream of time. Our whole being is time. Our present-day philosophers are so preoccupied with the phenomenon of time that they consider time even to be the very essence of being, the basic character of Reality itself." This view suggests the observation that history, and by extrapolation our sense of time, follows a pre-determined "orderly fashion" (Schmithals 1975: 14). The present stream of time appears to have been limited to an age that is "transient and corruptible", ensnaring the believer into sin. Within Jewish Apocalyptic, this view has led to the hope in future salvation and liberation from the current context of creation (Lebram 1983: 207).It does appear to the postmodernist, that the nature of time is interwoven in our seemingly sequential existence. Furthermore, time is endued with meaning by an increased ontological as well as teleological and eschatological appreciation.

Even though the investigation into time has philosophical merit, in large part due to the all-pervasiveness of time and our understanding and even more so our management of time, it is not the aim of this dissertation to discuss the philosophical nature of time. As discussed above, an understanding of time, which is inexorably interwoven into all levels of our existence, is crucial to

make more sense out of our individual and collective lives. But even more than this, an understanding of time is vital to appreciate the meaning in texts such as the Book of Revelation. Revelation and Genesis frame the biblical canon since Genesis describes the beginning of time in terms of creation (Gen. 1:1), and Revelation describes a change of time from a completion, or rather re-setting, of creation (Rev. 21:1) and a new means of experiencing life apart from our current physical condition when a new Jerusalem proceeds towards a new earth (Rev. 21:1-2), and "there shall be no more death" (Rev. 21:4). This is summarized succingly as, "It is done. I am Alpha and Omega, the beginning and the end" (Rev. 21:6; cf. 22:13), which demonstrates an orderly pre-planned method of achieving life on and in the new earth and the new heavens, with God residing in New Jerusalem on the new earth. These observations underline the need to appreciate the nature of time and its impact on the interpretation of the text as well as the need to forge a path towards contextualising the text for the believer in the 21st century. As a means of offering a literature review as well as an overview of the prevailing conceptions of time, the remainder of the chapter features subsections on literature overviews pertaining to specific categories for ease of appreciating not only what has been discussed over the past centuries but also to appreciate the different ways of appropriating an understanding of time. Sections of this chapter may appear to have a philosophical characteristic, and thus resemble a phenomenological approach. This overview has great merit to this work, since philosophical matters include the attempt to make sense of our existence and to expand our knowledge around the subject of existence. Particularly, since extant biblical interpretations of Revelation are bracketed as far as possible to enable a fresh and nuanced interpretation emerging from the rich tapestry of the text, a wider view of extant literature pertaining to the understanding of human existence and the meaning of such existence is vital. Furthermore, the historical understanding of time as a backdrop to the discussion of 'kairos' and 'chronos' forms a suitable frame that supports the appreciation of time resulting from this work.

2.2 Revelation as Apocalypse

Ascribing a particular time period within the future apocalyptic and eschatological literature is fraught with difficulty, particularly if the early Mediterranean society operated within the context of traditional time and is thus assumed to be present-oriented, where this is a stretched period of experienced present time with both the past and the future as imaginary periods (Malina 1989; Mbiti 1971: 24). In the first instance the terms "apocalyptic" and "eschatological" pertaining to early Christian as well as Second Temple Judaism ought to be examined. A useful working

definition of the content of an apocalypse, which is an alternative title for the Book of Revelation, is that "an apocalypse involves the communication of a transcendent, often eschatological perspective on human experience" (Aune 2006a: 2). This leads to the observation that a narrative can be apocalyptic without being eschatological, and it would seem likely that the converse is true. Yet, from a literary point of view, an apocalyptic writing is that which conveys secret messages pertaining to the spiritual world and the end times through visions or dreams (Dunn 1977: 310-311, 349-350). A body of pseudepigraphal texts gradually accumulated from the corpus of apocalyptic literature, such as *1 Enoch*, the *Ascencion of Isaiah*, *4 Ezra*, the Sibylline Oracles, 2 and *3 Baruch*, *2 Enoch*, the *Apocalypse of Abraham*, and the *Testament of Abraham* (Collins 1998: 3). An apocalypse is a mostly narrative work containing visions, otherworldly journeys, and a guide such as an angel (Collins 1998: 5). Common themes, such as in Revelation, include judgment, end-time events, restoration, certainly a form of final judgment. Interestingly the structure of the work might change, but the conceptual framework is similar and enables the reader to identify apocalyptic writing (Collins 1998: 9).[9] In the case of Revelation, the narrative appears to be concerned with the past and present in the introductory and epistolatory sections, and very much with the future in the remaining chapters, where the present would be viewed as a form of extended present time, similar to a combination of current events as well as those occurring in the immediate future. It is unclear at this stage what time frame according to the linear view forms a part of this immediate future.

To discuss the topic of apocalyptic further and given that the text of the New Testament relies heavily on the Hebrew Bible, Jewish apocalyptic and various prophetic as well as creation narratives need to be recognized. Even though, as Israel Abrahams (1924: 21) admits, the previously ignored study of apocalyptic literature by Jewish scholars needs to be re-evaluated and studied, since apocalyptic literature resembles prophetic writings (Abrahams 1924: 26–27), and apocalyptic literature has been thought to pertain to those things describing the "end of time" being eschatological events (Dunn 1977: 310), a different understanding has developed. For example, Nickelsburg (2003: 133) distinguishes between eschatology and apocalypticism by suggesting that apocalyptic writing need not necessary pertain to the end-time, though evidently, eschatology is

---

[9]The constraints of this work prohibit a detailed history of the genre of apocalyptic literature spanning different civilizations and countries, which includes a full engagement with the history of the genre. For further information along this line of investigation, see Beale 2011, Aune 2005, Smalley 2005 (6-8), Clifford 1999, Collins 1999, Hultgard 1999, Collins 1998 (1-43), Aune 1997 (ixx-xc), and Massyngberde Ford 1975 (22-28). The current study is meant to concentrate on the application of the analytic tools to tease out in-depth understanding concerning the nature of time towards reading Revelation, rather than an historic overview of apocalypticism and developments thereof, although this would be a useful subject for a different study.

concerned with the end-time. “Eschatology is the doctrine of the ‘last things’ or, more accurately, of the occurrences with which our known world comes to its end” (Bultmann 1957: 23). While we come across differing definitions pertaining to prophetic text versus apocalyptic text, it is interesting to note that prophecy and apocalyptic have been differentiated “on the ground that apocalyptic and ethics are distinct”. However, Charles (1963: 190–200) disputes such a distinction as being highly questionable since apocalyptic writing appears to contain ethics. Dunn (1977: 39, 316–317; Abrahams 1924: 32) acknowledges the need to consider apocalyptic writing in that “the recognition of apocalyptic’s historical importance has been one of the major factors in bringing apocalyptic back into the centre of biblical and theological study in recent years.” The genre of the Book of Revelation is distinctly apocalyptic which provides the challenge to discern what is disclosed in this work (Abrahams 1924: 25; cf. Yarbro Collins 1999: 384-414). Observing that Revelation demonstrates an apocalyptic nature is underscored by Rev. 1:1 describing the book as an Apocalypse. Since the content of Revelation is for the most part eschatological, Collins’ (1999: 157) supposition that apocalyptic writing around the time of the authorship of Revelation tended not to address any hopes of a contemporary revolutation but rather hope in the Second Coming and what that signifies. The point of the discussion around the apocalyptic genre with its eschatological content is that not only the time of construction of Revelation, but also the eschatological time need to be incorporated in the search for a new appreciation of time.

Apart from acknowledging the complexity of the time structures in the narrative and at the time of writing, this study applies a Hebraic perspective (Smalley 2005: 9; Yarbro Collins 1999: 384-385) in its examination of the text. The need for this perspective is based on Christianity (the term Christian first occurred in Acts 11:26, thereafter in Acts 26:28 and 1 Peter 4:16), or that form of worship described as “the Way” (e.g. Acts 24:24, NKJV) having emerged from Judaism (Chilton and Neusner 1995; Nickelsburg 2003). Fruchtenbaum (1983, 13) observes that the Apostle Paul was a Hebrew Christian and had not intended to turn Christianity into a Gentile religion (Rom. 9 – 11). This underlines the appreciation of the Hebrew Bible as the foundation of the New Testament and similarly Judaism as a foundation for Christianity. Aune (2006a: 29) supports this by arguing that the Book of Revelation was written by a Jewish apocalyptic. It must be noted that the term “Judaism” as a category of religion only emerged at a much later stage during early modernity, and conceivably developed as a Christian term to denote that from which Christianity emerged (Boyarin 2019).

2.3 Time as a theological construct

Notwithstanding the onerous task of analysing blended passages constructed through apocalyptic and prophetic rhetorolect, an overview of the history of the understanding of time is helpful, both to appreciate the necessity for a construct of time to situate individual and collective lives, as well as enabling a more nuanced interpretation of Revelation. Although this constitutes a significant narrowing down of the understanding of time, and our discussion will concentrate on the theological understanding of time, it is well worth highlighting a number of observations pertaining to time throughout history.

In the 4th century CE, St. Augustine pondered the nature of time in his *Confessions* (Book XI) (Clark 1993) and concluded that the more he attempted to decipher the nature of time, the more it became increasingly clear that he was unable to find a suitable answer. He, however, linked consciousness to time. Interestingly, a lack of consciousness leads to a lack of any experience of time since changes would not be noticed in any apparent manner. While the Judeo-Christian God is pictured as existing outside of physical dimensions as well as outside of time, rendering him timeless (Lucas 2002: 144–149) means that God is understood as existing within what can only be described as endless time or eternity. "Eternity is not the extinction of time; it is the creative unity of all times and cycles of times; of all past and future" (Tillich 1949: 74). Similarly, in Greek thinking eternity is often described as timelessness as opposed to an unlimited length of time (Cullmann 1964: 61). Indeed, "[t]he conception of eternity as timelessness was the eventual outcome of the attempt to express Christian truth within the framework of Greek metaphysics" (Colwell 1988: 688). We will, however, limit ourselves to the discussion pertaining to the nature of time as it is understood by humans and in particular by the first-century Mediterranean society — such as the writer of Revelation. Therefore, while it is inferred from the New Testament that God "alone rules over time" (Cullmann 1964: 79), this does not impact on the need to research the nature of time by examining various textual portions from the Book of Revelation.

Concerning time as experienced by humans, 20th century scholars, such as, Tillich (1949: 42) describe the concept of time as "inexhaustible as the ground of life itself". Nevertheless, 'kairos' and 'chronos' are distinguished from each other in that 'kairos' becomes the moment in the present time that is filled with prophetically christological content, thereby allowing eternity to manifest itself momentarily into the current time (Zahrnt 1966: 460). At this juncture, it is unclear whether or not 'kairos' can be described as the regular, linear time which is said to be applicable to the New Testament texts (Cullmann 1964: 15) in which it appears that time and eternity might be distinguished. The writer of Ecclesiastes informs us that "That which hath been is now; and that

which is to be hath already been; and God requireth that which is past." (Eccl. 3:15 KJV). This enthymematically conveyed cyclic nature is thought to describe the cycles of time in various ancient societies, even to some extent in the biblical culture. Unlike this cyclical characterisation of time, contemporary society seems to be calibrated along a linear and possibly more abstract view of time (Rudavsky 2000: 2; Aune 2006b: 273). According to Weinberg (1989: 54), "the Torah envisions time as our contact with reality, as the definer of our environment and our spiritual attitudes and moods, the basis of the events which comprise our history and our individual lives." Time and ritual are certainly vital elements of Judaism (Carlebach 2011: 12). Weinberg makes an interesting observation when noting that according to the Torah, time has cyclic dimensions, whereas "[t]o the nations, time is a linear flow without relation to anything external" (1989: 53) such as cyclic behaviour of the sun and moon and so forth. It certainly does seem as if "neither time nor the celestial bodies can exist without the other" (Rudavsky 2000: 21). It is also suggested that such a view of cyclic time leads to a problematic recording of history as we know it by having recorded events in a chronological fashion.[10] As mentioned above, African time accentuates the "dynamic present and an ever-increasing past - giving History a backward momentum, moving from the present to the past" (Mbiti 1971: 182). This indicates traditional time with a lack of emphasis on eschatological constructs, since "there is no notion in traditional African thoughts that the world will ever come to an end [...] What comes to an end is really what is eventually removed from the present (mituki) period of Time to the past (tene)" (Mbiti 1971: 182–183). While the cyclic nature found within the Torah highlights the significance of the past, and the religio-cultural history, the two-dimensional view of time dominating the African view of traditional time is at odds with the New Testament due to its lack of incorporating eschatology. Traditional time in the light of its cyclical dimension offers potential points of intersection with the context and understanding of the Biblical writers.

2.4 Philosophical and Phenomenological Conceptions of Time

Of philosophical conceptions of time, scholars such as Newton-Smith (1993: 168–182) argue against a definitive beginning or point of origin of time basing their observations on Aristotle's (Newton-Smith 1980) affirmation of a beginning of time at a point of change. Immanuel Kant (1956: 397), however, assumed that time exists without a point of beginning. Due to the lack of

---

[10]Thapar (2002: 27, 43–44) argues that the traditional Indian understanding incorporates both forms in that one wide-spread view pertains to four ages where the fourth age is to some extent comparable of the widely accepted Western assimilation of time as a linear form that facilitates recording history in an orderly fashion.

unquestionable data, whether directly or by means of extrapolation beyond the Big Bang, we have no clear support for asserting that time existed prior to the Big Bang or at least the first point of life existing and developing in the space-time continuum. Hence, we assume that the moment of the Big Bang may well be equivalent to a beginning of time as we experience and measure time. Even so this would not preclude the possibility of previous universes via Big Bangs and Big Crunches to have existed before this point as a "never-ending series" (Le Poidevin 2003: 75–76). Le Poidevin (2003: 77, 81) adeptly demonstrates that Aristotle's argument against a first moment of time is not sound, nevertheless he also shows Kant's logic in claiming a point of beginning of time to be incomplete. Le Poidevin (2003: 84–85) also states that cyclic time being both "*unbounded*" and "yet *finite* […] avoids the difficulty associated with the notion of a beginning of time". Clearly, several issues need to be raised if this form of time is considered, for example, the lack of direction, and the passage of time, and lastly causality (Le Poidevin 2003: 85–87). Even so, we are able to link time to change, which can be formulated as "time, […], is the dimension of change" (Le Poidevin and MacBeath 1993: 1).

The McTaggart theory on time is apposite at this junction; it is the forerunner to those theories claiming a timeless state thus concluding "that time is unreal" (Teichmann 1995: 9; McTaggart 1927). Changes necessitated by time which is logically based on changes is a valid and useful part of the McTaggart thought process (Teichmann 1995: 9–14). Heidegger (1949) makes a profound observation in that the essential *Dasein* is that which exists between one's birth and one's death and that this is intrinsically linked to temporality, which is paralleled in observing nature. This can be re-formulated by using the Cartesian quote *cogito ergo sum*[11], but for how long! This thought leads us back to the requirement for consciousness to experience a state of being and sense of change, and thereby, time. This experiential consciousness is thus linked to time (Gallagher 1998), not least by the essential awareness of being in time as a sense of successive changes and developments.

Newton (1972), for example, viewed time as a series of ordered and measurable events, whereas Kant and Leibniz (Buroker 1981) argued that time by its indiscernible nature is thus immeasurable. When extrapolating these views into modern physics, the former may lead one into numerous equations proving the viability of time travel whereas the latter prohibits any such forecasting. Kant's (1956) remarks can be interpreted as an objective observation of existence enabling a perception of time. In contrast to time as a mere series of ordered events, Nietzsche (Chapelle

---

[11]A philosophical principle expounded upon by Rene Descartes (Descartes, R, tr Maclean, 2006: 56 ff)

1993) preferred the concept of eternal recurrence, essentially indicating that the universe has been recurring and will continue to recur or repeat itself within the framework of space and time.

Another view is that we do not operate in separate states such as space and time (cf. Newtonian mechanics), but that space-time is one interrelated concept, where space is frequently viewed three-dimensionally, and time is understood as a fourth dimension. This leads to a mathematical discussion centered on Euclidean concepts, and not on an understanding of time as within the text of Revelation. Even so, the biblical text alludes to a link between space and time by narrating that day and night, i.e. time resulting from a separation from light and darkness (Gen. 1: 3-5). Yet, from a philosophical context, some scholars (such as Edmund Husserl) maintain that time is not the "now, past or future; the time-flow is not the flow of (the form of) time but of the modes of givenness of time" meaning that "time itself is a form of objects which are given in the world" (Hart 1993: 19–20). Even though the genre of the Book of Revelation is not classified as philosophical, but rather as "visionary and figurative" (Manchester 1993: 136), the inclusion of philosophical insights to unpack a concept that is linked to our *Dasein* and our consciousness is a crucial part of creating a foundational framework for our investigation (Manchester 1993: 133).

Time is described as either sacred or profane within a phenomenological framework (Eliade 1957; Balslev & Mohanty 1993: 2), where both are affected by further insights, such as philosophical understandings as well as the narrower context of the specific situation. Further phenomenological classifications can be detected by reviewing the intrinsic nature of human beings, in particular, the meaning of worldview. At this instant the differences between 'kairos' and 'chronos' are significant in that the former refers to a precise point in time which has its own import and may operate as a powerful catalyst to a significant change. The latter term, "chronos', is similar to the Western linear concept of time. Heidegger (1996: 224) describes 'kairos as *Augenblick*, (translation: moment) which he views as that present moment which is experienced at that moment in an authentic manner. The nature of time cannot be linked exclusively to either 'kairos' or 'chronos', the progression of this work will enable us to return to a deeper discussion. And for this study, these brief observations pertaining to phenomenological and ethical insights are sufficient within the overview of the history of interpretation of the concept of time.

2.5 Metaphorical Conception of time

Since metaphors impact on the way we think by their continual usage in both written and spoken language (Lakoff & Johnson 1980: 3), a rudimentary appreciation of metaphors is essential before

continuing the investigation of the nature of time. As Chia (1996: 127) notes, "writing about metaphors is always a precarious enterprise. For one thing, it is about using language to write about the phenomenon of language itself – an invitation to get oneself entangled in the problems of reflexivity." Nevertheless, one contemporary example of describing time is "time is money" suggesting the belief that time is both a limited resource as well as a valuable commodity (Lakoff & Johnson 1980: 7–9). This example demonstrates the efficacy of metaphorical language to "characterize a coherent system of metaphorical concepts and a corresponding coherent system of metaphorical expressions for those concepts" (Lakoff & Johnson 1980: 9). Further examples of metaphors used in this manner are "Someone has lived a full life" and "Live life to the fullest". These metaphors indicate a structured belief that life has a finite quality and can be measured or at least has a beginning and an end (Lakoff & Johnson 1980: 51). Therefore, these metaphors indicate a sense of helplessness when it comes to the length of a life by adding an emotional dimension to the structured concept apart from its belief content. Life is also described as a "journey" and as Lakoff and Johnson observe, "a journey defines a path" (1980: 90) thus the question one could ask is: How does the idea of a defined path or at least a pre-determined journey intersect with the notion of a contained description of the length of a life? Hence time can be described by ontological metaphors that enable comparisons between different concepts (Lakoff & Johnson 1980: 147).

Metaphors and the use of literary devices are "conceptual in nature" (Lakoff & Johnson 1980: 159), depending on the culture in which the relevant metaphors are applied and understood. Lakoff and Johnson (1980: 160) observe that most metaphors are "imposed upon us by people in power", in our context certainly religious leaders. While metaphors can be deemed to be truthful if the metaphors in question fall amongst the category of conventional metaphors (Lakoff & Johnson 1980: 172), meaning can only be conveyed accurately if it is received in the way it was meant to be received. Metaphors convey "partial truths", since the meaning depends on inherent creative insights of the speaker and the listener (Morgan 1996: 232). The challenge of interpretation increases as the amount of metaphors used increases and certainly if the speaker and listener, or the writer and reader, do not understand each other's cultural insights and colloquial metaphors. Since metaphorical language is used effortlessly and frequently (Mangham 1996: 21), the rate of misunderstandings is frequent. Speakers and writers are challenged to produce thoughts in a clear manner by conscious choices. Suffice it to say, as Morgan (1996: 239) states, we are able to view "metaphor as a distinctively postmodern concept that has an inherent tendency to deconstruct itself and the knowledge that it generates." Expressions referring to 'time marching on' and 'time flying' are commonly used, yet Heidegger's (1949: 425) observes that it is frequently

stated that "die Zeit vergeht" (comparable to time marching on and thus ceasing to exist) and do not ponder in the same manner that "sie entsteht" (referring to the creation or even accumulation and increased or perpetual existence of time). Newton's and Cullman's views (see above) of time function as a sequential series, although even Heidegger (1949: 425) writes of time as a series of unending portions of the now ("...die lediglich ablaufende, harmlose, unendliche Folge der Jetzt..."), where time cannot be held or captured, indicating that time is experienced as fleeing from us.

2.6 Scientific time

Physicists and numerous other researchers continue to investigate the nature of time, such as Minkowski's theory which was based on that of Einstein's (Stein 1968). Minkowski developed the concept of time as a fourth dimension of reality, alongside three-dimensional space (Stern 2003: 11); Barbour, Koslowski and Mercati (2014) explored the behaviour of a time-symmetric dynamical law. And Franson (2014) argued that the speed of light may well be slowing down, which would affect the original calculations around time. Incidentally, Einstein's theory initially postulated that it would be impossible to travel faster than the speed of light.[12]

Time speeds up with increased altitude, and time changes with gravity. Given the ability to change, the dimension of time is comparable to the dimensions displaying physical properties, which points to the observation that we live in a 4-dimensional continuum. Incidentally, Paul wrote to the Ephesians "[a]lso I pray that you will be rooted and founded in love, so that you, with all God's people, will be given strength to grasp the breadth, length, height, and depth of the Messiah's love, yes, to know it, even though it is beyond all knowing, so that you will be filled with all the fullness of God." (3: 17b-19), which alludes to four dimensions. Additionally, physicists have argued that we live in a 10-dimensional universe.[13] The Torah gives the phrase "God Said" ten times in the

---

[12] See https://www.britannica.com/science/relativity (accessed 29.12.2017) for Einstein's theory of relativity and special relativity. The following short limerick entitled "Relativity", which may have been authored by A.H. Reginald Buller since the first publication seems to have appeared in a London magazine called "Punch" on the 19th December 1923 (Reilly) is apt in illustrating the nature of time and space-travel:

There was a young lady of Wight,
Who traveled much faster than light,
She departed one day,
In a relative way,
And arrived on the previous night.

[13] Matt Williams, "A Universe in 10 Dimensions", *Universe Today*, December 11, 2014, http://phys.org/news/2014-12-universe-dimensions.html (accessed 29.12.2017)

first chapter of Genesis (1:3,6,9,11,14,20,24,26,28,29). Using this phrase 'and God [s]aid' Nachmanides in the 13th century said that we must live in 10-dimensions, of which only 4 are knowable (Commentary on Genesis, 1263). Particle physicists in the 20th century also state that we exist in 10 dimensions, of which 4 are directly measurable: (3 spatial + time) and the other 6 are merely inferable by indirect means (Fronczak 2005: 9).

The article "Identification of a Gravitational Arrow of Time" (Barbour, Koslowski & Mercati 2014) shares its metaphoric description with Rosenzweig's (1988: 336–337) discussion on owning or managing time. Indeed, the nature of time is often expressed as consisting of moments that disappear like the flight of an arrow or lightning. According to Rosenzweig, societies have a hold or a form of control over time by reckoning time according to their actions and customs, thereby experiencing their own time by a series of events. Thus, the reckoning of time ensures their own liveliness or sense of being alive. Rosenzweig writes that the Torah enabled the Israelites to become disentangled from time such that they did not own time, but time owned them. According to this understanding, the past remains ever present as well as being future in which case the Exodus existed in the past, although it simultaneously exists in the continuous present, as well as being a future event. In this manner, then, "[t]ime to the Torah is not only something we live within, it lives within us" (Weinberg 1989: 55). From a christological point of view, the ever-present communion with Christ overlaps the present moment with the future timeless redemption. Correspondingly, Paul states that, for him, life is the Messiah, whereas death is gain, and that the Messiah would be honoured through his (Paul's) life as well as death (Phil. 1: 20-21), in which case the latter would refer to the eternal redemption, thus bringing the future hope in towards the present moment.

Along this line of thinking, Rosenzweig (1988: 338–339) deems the reckoning of time to be timeless. He furthermore argues that the society trusts in the self-created state of time everlasting and that this understanding transcends the view of an inescapable and impending end to a certain temporal duration. Rosenzweig (1988: 322–323) posits that by extending the current moment, the time period "hour" is created, and whenever this "hour" is over, yet another "hour" is created in the sense of not only being a new hour but another hour similar to the previous one. Additionally, this "hour", consisting of extended moments, existing of past, present and future components, is in like manner able to flow into yet another "hour" in a circular fashion. This indicates a time dilation of the moments constituting the "hour" which in turn demonstrates a form of repetition. According to Rosenzweig, as these "hours" are not caused by the cosmological movements but rather by the earthly repetitions, such as rituals, humans are able to partake of the endless hereafter, which allows for the creation of meaning for the various repetitive tasks and actions. However,

Blond (2010: 57) observes insightfully that "as the foundational analogue of redemption, cyclic time remains alien to world-time or chronology, and Rosenzweig's narrative merely strengthens the distinction between the two, generating a functioning *Unheimlichkeit* in the world order."

2.7 Soteriological Time

A further distinction between "the inauthentic form" and "the authentic form" is discussed by Vaughn (1995: 159–160) in the context of a certain preparedness for the future or a future event. This preparedness is a conscious inner expectation of the future while being fully aware of the present condition. Within the New Testament context, this forms a version of the future, which, can be extrapolated onto the readiness for the *Parousia* (expectation of imminent return of Christ) thereby taking part in the *Erwartungszeit*[14] as a time of expectation of specific future events while existing consciously in the present time. Similarly, to extending the present into the future, the past historic event of Jesus' physical life in the first century CE can be experienced as a continual present moment if Christ's life on earth is viewed as a spiritual constant which is activated in the present moment by means of memory. Whether or not one might consider the present to be stretched into the past or indeed the future, the "present moment is the time of decision" (Niebuhr 1951: 246). The *parousia* is experienced primarily as the spiritual coming of Christ at Pentecost, which functions as a foreshadowing of the second physical and historical coming of Christ (Charles 1963: 420). The *parousia* is chiefly linked to the return of Jesus at a future time and thus described as the Second Coming. The crisis in the early church was caused by members' deaths prior to the expected return of Christ (Robinson 1979: 17). Moreover, the crisis was exacerbated by the requirement of Gaius Caligula to be worshiped in Jerusalem in 40 CE. This crisis likely challenged the understanding of the timing of the Second Coming resulting in a review or even an explication of the *parousia* at a future event, most probably after their own deaths (Taylor 1999: 40–41). Similar to the manner in which the Messiah is understood to have been present at the beginning of what we experience as time (John 1:1-5), this Messiah is also expected to be active in the "violent end" that is linked to the *parousia*, at which stage the evil agent and the result of its actions will ostensibly be dealt with resulting in a change or even a return to the conditions as they were intended at the beginning of creation (Chidester 2000: 44–45). This change is

---

[14]Another way of describing this period of time is by calling it "Heilsgeschichte-as-perennial-experience", a useful term since the nature of worship and life within time is a perennial experience, and this occurs within salvation history. I prefer "Erwartungszeit" since it conveys the tension of living between the present and the future as a daily experience, alleviated by the understanding of the perennial experiences of the Sabbath and other worship activities.

perceived to be a result of judgment as a part of the *parousia*, which Plevnik (1997: 11) argues is interchangeable with the expression "day of the Lord".

Nonetheless, while the exegetical and hermeneutical observations will be suspended at this point, the motif of judgement can be formulated as an intrinsic element of the expectation of the return of the Messiah for those believing in the Messiah from Nazareth as well as the expectation of the arrival of the Messiah for those adhering to the Hebrew Bible and not the New Testament. This highlights the need for the early Christians and indeed those expecting the Second Coming to evaluate the structure of time which can attribute value and scope for development to the lives of the believing community. This is particularly helpful in light of the perceived future judgement to both prepare and wait expectantly. Vaughn (1995: 161) underlines the notion that the "authentic Christian relation to the *parousia* is radically different from all 'awaiting' (Erwartung)", thus we might provisionally refer to an *Erwartungszeit*. With respect to appreciating the future time which may well be characterized as endless and timeless though not necessarily homeless (antithesis to *Unheimlichkeit* in Rosenzweig's (1988) writings), Franck (1948: 52) observes that "time is always present. It is going on all the time. It is here. We are in it now. For there is no true time if there is no present; only eternity is a real present. In the last analysis, *true* time and eternity are both one and the same." Based on these conceptualizations, it appears that the conscious choice of a newly lived present moment, which is extended into the future, may well offer a creative means of experiencing eternity.

The discussion thus far provides an overview of different understandings of time. While Augustine found the nature of time dubious, others, such as Kant, concluded that time is subjective and thus linked to one's conscious experience of being. Philosophers such as Heidegger viewed time as a series of movements or changes or present 'now' pockets. These thinkers appear to have concluded that time is a valid function, even if the application of time-related activities and certainly the categorisation of time may be vastly different. Yet, it is debatable at this point whether or not time was created at any point or whether time is all-pervasive, as an additional dimension of the universe. For example, "Maimonides and most of the classic Jewish philosophers determine, contrary to the opinion of Aristotle, that Time is a creation with a beginning."[15] If time indeed has a beginning, does it have an end? Levinas (2000: 43–44) writes that "[t]ime is the mortal being's mode of being, so that the analysis of being-toward-death will provide us with the origin of a new conception of time." Each moment is experienced in the conscious present while in tension with

---

[15]Tzvi Freeman, "What is Time: An elucidation of the Lubavitcher Rebbe's comments on the topic", www.chabad.org/library/article_cdo/aid/74335/jewish/What-is-time.htm (accessed 29.12.2017).

the expectation of approaching the end of the current state of life. This state of tension is also influenced consciously and subconsciously by the past, thereby drawing the future with its various possibilities back towards the present moment.

2.8 Time according to first-century Mediterranean Culture

The investigation into the nature of time is a complex issue. As Cullman (1964: 47) notes, "[t]he present age is limited [...] in the forward direction by the eschatological drama", thereby linking both time and the term "age" to future eschatological events. If "time must be understood not as the order of things, or as the flux of creative energy that generates a world, but as the basic concept that renders this possible", then Freeman remarks that "for G-d there is no time. Rather, we say that for G-d, Time and Non-time are parallel fictions, both of His making (- just as existence and non-existence). They are two sides of a single expression."[16] Indeed, the complex nature and the variety of interpretations of time highlight the need to unravel the nature of time based on pertinent terms and phrases in the Book of Revelation, to gain further insights into the meaning of the text. Prior to delving into matters such as the choice of methodology and context to the text selections, it is essential to briefly explore insights into the nature of time in the first-century Mediterranean society, as well as observations within the societies preceding that of the early church.

Even though, as Cullman (1964: 15) suggests, linear time based on the eschatology of the New Testament can be understood as "merely a framework, which as such was never an object of serious reflection on the part of the early Christians", this study depends on the premise that we cannot assume anything pertaining to the nature of time prior to further investigation. Neither can we adopt Barr's (1961) comments concerning a continuum of linear time without a clear beginning at this instance. "True spirituality is rooted in history." (Forsyth 1953: 48). Therefore, having eternal life through faith and hope in the Messiah as the one who lived historically in the first century CE, and the one who acted as the agent of creation (John 1:1-4), means experiencing each current moment consciously while holding the tension to the future hope of that timeless home of eternal redemption and restoration. It can also be suggested that the believer is worshipping together with a great multitude of already deceased believers (Heb. 12:1), thereby linking the present to the future eternity by experiencing a state of spiritual communion with the unseen Church (Forsyth 1953: 78). Given these glimpses of time appearing differently to the postmodern western perspective, it is imperative to extract information from the text as well as from the

---

[16]Tzvi Freeman, "What is Time?"

lifestyle rituals, particularly those centered on the Temple demonstrating how time was viewed during the first-century Mediterranean society and thus particularly by the early believers and their ancestors.

2.9 Apocalypse and Time

Since the present analysis is based on the text of Revelation, an introductory overview of the apocalyptic genre and apocalypticism is necessary at this juncture to add to the sub-categorisation of this literature review. Although the genre of Revelation will be discussed in greater detail in the next chapter, at this point a working definition is necessary. The word "apocalypticism" is derived from the Greek word meaning "unveiling", and this style of writing is found chiefly between the 2nd century BCE and the first century CE, i.e., emerging from the Second Temple Judaism. As alluded to above, apocalyptic literature does not necessarily refer to future events, although it often does. This literature often includes cosmological events (Rowland 2005: 51–53; Bauckham 1988: 33–35). Even though usually, apocalyptic writings do not appear in the style of a letter nor do they offer the name of the author, in this case, the Book of Revelation does fit the requirements of apocalyptic writings (Bachmann 2000: 358). Given the eschatological themes in the bulk of the book, excluding the letters to the churches, the apocalypticism employed incorporates messages for a time beyond the writer's time. While Koch (1971: 65) maintains that "Jesus did not follow apocalyptic ideas" due to his apparent lack of precise predictions on any calendar, the interpretation of apocalyptic literature is vital since "it was apocalyptic that attempted for the first time to go beyond the history of a particular nation to give a comprehensive view of the history of mankind". Hanson (1979: 11–12) offers an interesting definition of apocalyptic eschatology by stating that through "apocalyptic eschatology we define as a religious perspective which focuses on the disclosure (usually esoteric in nature) to the elect of the cosmic vision of Yahweh's sovereignty - especially as it relates to his acting to deliver his faithful - which disclosure the visionaries have largely ceased to translate into the terms of plain history, real politics, and human instrumentality due to a pessimistic view of reality growing out of the bleak post-exilic conditions within which those associated with the visionaries found themselves." Undeniably, apocalypticism lifts the reader out of the present state into a future replete with a myriad of metaphors painting a vivid vision of a powerful series of otherworldly events intertwined with soteriological themes such as judgment and redemption. In the case of Revelation, the apocalyptic style provides the means of communicating significant information around the Second Coming, a future significant time (the eschaton). |Assuming the book was authored towards the end of the first century CE, the author

would not have been familiar with the vocabulary to give a detailed and factual account of his vision, hence the apocalyptic style offered a powerful rhetorical style, while simultaneously unveiling unknown information concerning the end-times, the Messianic Kingdom and the renewal of the world. The Messianic Kingdom is also referred to as the Messicianic Age, where these as well as the Millenium start upon the return of Christ (Rev. 20:2-3, 7), thus all operating within the future and the end times, the eschaton, and that which acts as an ultimate restoration (Collins 1999: 152-154; Rowland 1982: 417)[17]. Therefore, an apocalyptic work can contain eschatological content. Since Revelation discusses events around the end of this world and the judgment of the dead including visions of the divine throne, it is undoubtedly an apocalypse (Collins 1998: 269), and thus the term apocalyptic eschatology is applicable.

An "apocalypse" is a "genre of revelatory literature with a narrative framework in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world" (Collins 1979: 62). The apocalyptic narrative emphasizes the "transitoriness" of the current establishments thereby pointing indirectly to the eschaton (Henze 2001: 6). Since apocalyptic writing, whether eschatological or purely prophetic, has emerged within the Hebrew Bible as well as the New Testament, it would be presumptuous to assume a pessimistic stance as the impetus leading to the creation of the literature. The Book of Daniel, for example, contains numerous apocalyptic narratives recounting visions, where the basis for the writing is not grounded on a pessimistic view of Daniel's current existence or that of his immediate future. As Henze (2001: 12) remarks, the relationship between "the Jewish sage and his heathen sovereigns occurs in an atmosphere which is best characterized as cordial and mutually supportive." Nonetheless, the assumed dating prior to 100 CE and the contextual situation of the narrative being the Greco-Roman Mediterranean societies point to a construction during a time filled with a high level of despair and much persecution. Thus, the Apocalypse may have been written to illustrate the believer's hope in the future or in that which is beyond time, while simultaneously instilling a present sense of hope. Essentially, then, a possible motive for the creation and dissemination of the Apocalypse might be the exhortation of the early believers.

---

[17]Different groups appear to have on occasion misinterpreted the Scriptures and misapplied the eschatological hope and the context around the Millenium, e.g. Bonnie Haldeman's autobiography pertaining to her time in the Branch Davidians as David Koresh's mother (Wessinger 2007).

2.10 Eschatological Time: An Overview

The dating of Revelation will be considered in greater detail in the next chapter, however, the postulation that the text was authored towards the end of the first century CE is significant in the context of the expected return of the Messiah. In the Pauline corpus, Paul encourages and comforts the believers by assuring them of the imminent return of the Messiah, although the date of this return is unspecified (see, for example, 1 Thess. 4:13-18). Additionally, believers are urged to continue with the status of their lives, for example, in their marriages, their occupations, and so forth, while readying themselves for a sudden *parousia*. It seems implausible to consider the deaths among the Thessalonian believers to be the first among early believers, thus Paul's explanation and encouragement pertaining to the *parousia* would not have been merely considered at this time as a response to a Thessalonian crisis. It is far more likely that "Gnostic interlopers" (Wanamaker 1990: 165) and various perverters of the gospel had shaken the Thessalonian believers. Caird (1955: 139) describes this crisis in the following manner: "At Thessalonica there was trouble over the Parousia, some Christians being worried about the fate of those who had died without seeing the great day, others giving way to a nervous excitement which made them neglect their daily duties." which appears to be a reasonable outcome given that Paul not only exhorts the believers to continue on with their daily lives but to do this in tandem with an ever-present expectation of the imminent return of the Messiah, by "bidding them to see their whole life, here and hereafter, in the light of their fellowship" with the Messiah (Jesus, cf. 1 Thess. 5:9ff). It is understandable that both Jesus and Paul can be viewed as apocalyptic individuals (Tabor 2012), although it might be possible to describe them as eschatological apocalyptic individuals. The believer is, therefore, encouraged to remain steadfast in hope, although simultaneously experiencing the earthly material existence within time as well as their spiritual position in the Kingdom of God through their hope in the imminent return.

As Plevnik (1997: 288) writes, "[t]he church is thus both a historical and an eschatological reality. It is not living merely from the Christ-event in the past; it is experiencing the power of the risen Christ and the Holy Spirit and looking forward to being united with Christ and sharing in his resurrection at his coming." It appears that the continual hope offered provides a means to stretch the experience of the present, thereby allowing a glimpse into that which can be called eternity, and that which may well be described as a sense of home within timelessness.[18] Within this

---

[18]As an aside, this straddling between the continuation of the current earthly experiences and the hope of the beyond-time existence in the eternity is a reminder of the Lutheran tension between faith and works.

framework, a distinction between the material now and spiritual future hope is observed, which can then be compared to the constructed distinction between faith by justification only and faith including work or activity. If such a division were possible (cf. Jas. 2:17), and particularly if a distinction between the material now and the spiritual future hope were assumed, this would lessen the authenticity of the experienced moment situated between that which has been and that which is always the very next moment. Nonetheless, according to the canon, faith and works are interrelated, similar to the way in which the inner musings of a human affect his or her speech and actions. Therefore, the believer is exhorted to live out the earthly, material life through the aid of spiritual awareness and development (as seen in the Pauline corpus such as the list of the fruit of the Spirit in Gal. 5:22-24). Having observed this, can it then be supposed that the believer's hope and glimpse of that which lies ahead at and beyond the *parousia* would be affected by the ability to live in the present? Caird (1955: 140) refers to experiencing the present while simultaneously living with a future hope, which illustrates the notion of synthesising the present with the immediate past and future.

Even the biblical feasts, for example Passover, form a bridge between past events and the present moment, thus merging the past with the present moment at which the feast is celebrated. This is done primarily through recitation and physical rituals serving as an enactment of the past as well as a rehearsal for future amplifications and possible fulfilments of the feasts. Including biblical text into liturgy concerning future events illustrates a method of merging the future expected event with the present moment. Notwithstanding our inability to evaluate this possibility of creating these meeting points at this instance, it is intriguing to note that "[t]he enthronement of God at the creation, his proclamation as King at Sinai, and the future coming of his eschatological kingdom are all gathered into one in a single ceremonial act" (Caird 1955: 185–186). This process illustrates a method of forging and highlighting the relationship between time as an age of imperfection and an age of perfection. Since the eschatological kingdom, the Second Coming, and *parousia* are generally assumed to occur after the believer's lifetime, the end-time events for most readers and believers refer to events or situations happening post death. For some, these events allude to an expected experience after being changed "in the twinkling of an eye" (cf. 1 Cor. 15:50-52), where the believer is assumed to be alive at the change into the state of post-death and more importantly in which time has changed and has morphed into a version of the eschaton. The fact that lives have a beginning and an end to the particular state these lives are lived in, can be linked to a deeper meaning of life in a noteworthy manner by the enrichment that further understanding of the canon and especially Revelation might bring. A life led in an endless manner, i.e. without death or transfiguration, could be argued that our lives would lack meaning (Berdyaev 1960: 249). It is the

end of lives and the end of time as is currently experienced, which motivates an understanding of time. Moreover, "[i]t is the problem of death, inseparably connected with that of time, that has a primary significance" (Berdyaev 1960: 249). There is a tension to be held between life and death, as well as between time and timeless eternity where this is understood as what transpires after death and the ensuing resurrection, and also between redemption and judgment.

In viewing the future as relating to the present, the "transfiguration of humanity in God's kingdom is an event of the end-time, but its future has already dawned in the message, practice and fate of Jesus of Nazareth." (Küng 1984: 266). The Pauline exhortation to undergo a continual metamorphosis through the transformation by the renewing of the mind (Rom. 12:1-2), strengthens the view that while we experience the present moment, we are simultaneously to strain towards the future redemption without ceasing. For the believer, this process is described as an inner separation or sanctification. While impacting on the material existence, this process would certainly not require a separation from the present life or else the person undergoing the process would cease to be alive in this present life. Nevertheless, as mentioned above, this process provides the challenge of simultaneous experiences by the future drawing closer to the present moment. Bruce Lincoln (1989: 49) argues that mythological narratives draw the future into the present.In the case of Revelation, if it is assumed that the book is based on myths and offers information towards the contemporary socio-political society, then it follows that the content does not offer any insights into the end-times. As stated earlier, this study chooses not to assume that Revelation is merely mythological but will allow the text to speak for itself. Beale (2011) observes that the presence of dissenters in the church towards the end of the first century CE brings the future, the eschaton, nearer towards the present as experienced by the early believers. Paul urged the Corinthians (1 Cor. 7: 29ff) by informing them of the little time left and of the world passing away (cf. Rom 8: 19, where it is written that "the creation waits eagerly for the sons of God to be revealed" followed by the joyful note that hope undergirded by perseverance will result in a glorious future). At this stage, "the time of faith cannot be calculated according to the world's scheme of time" (Bornkamm 1995: 196).

However, does this allude to an extension of the present moment into the future, or rather a backward extension into the present, or neither of these two? While this is still unclear, Bornkamm (1995: 200) observes, "time and history are the field in which faith exercises and verifies itself", which underlines the above observation that faith without deeds being of no use to existence. To some extent, this can be contrasted to the gospel message which is embodied by living for Christ through the love of Christ which then creates a gulf between the believer and the world. By remaining bound to the cross of Christ, the believer's actions and link to the present existence and

fellow human beings ought to be characterized by compassion, subjectively as well as demonstratively through actions (Käsemann 1973: 238). Even so, this seeming dichotomous gulf is experienced as a challenging position of being in the present moment while simultaneously experiencing the state of elsewhere, at least in a spiritual positioning of being seated with Christ in the heavenlies (cf. Eph. 1), which can be understood as a preview of the future expectation.

A different question is the following: could *Heilsgeschichte* then be understood in the framework of *Erwartungszeit*? The following chapters will discuss this question in that we will explore *Zeitbetrachtung* (observation of time) in a comparative and textually critical manner, and we will embark on the exploration of the *Zeitfrage* (question of time) (Römer 2000: 351) by considering the *Erwartungszeit*. Thus, experiencing the dichotomy of the present moment and the future hope as a continual point of tension does not mean that the redemptive message within the historical Jesus results in an automatic sense of eschatological reality within each present moment, similar to an existentialist interpretation. Rev. 3:20; 22:17, and 20 bring out the present invitation to the believer throughout church history. This invitation draws the salvation history through to the present moment. This indicates how salvation history impacts on the current time of the reading of these verses and projects the salvific expectation of the believer into the eschatological moment while holding in tension the present hope of the salvific expectation. Hence, these verses are placed within the context of an eschatological framework since the overarching message of the text refers to an expectation of the future redemption or the Messianic age. This demonstrates an intersection between salvation history and salvific content with eschatological content, which culminates in a celebratory promise of the changed future. All three verses offer an invitation to the believer offering close communion at the time of hearing or understanding the invitation, this offering being available from the time of authorship throughout church history and possibly into the immediate future until the New Jerusalem descends onto the new earth. The first two instances highlight the invitation to the hearer or reader, by symbolizing the Messianic feast and pointing to the end (Cullman 1967: 319), whereas the third instance repeats and mirrors this by assuring the reader of Jesus' imminent Second Coming, thereby highlighting the hopeful prospect of the eschatological events yet to occur. Proceeding towards a timeless sense of eternity would theoretically be possible if the process of time was different to the mechanics of time as experienced currently while physically alive. This would assume the acceptance of the Platonic view that eternity is absolutely timeless. This study demonstrates that it would be inappropriate to agree with Aristotle's interpretation of a sense of endless continuation of time (von Leyden 1964). The investigation of the nature of time based on the Book of Revelation, and the context of the New Testament canon, demands an awareness of the *eschaton* (last thing) and as such the end-time

descriptions. An understanding of eschatology relating to the present time and the future time also forms a part of a contextualized understanding of time.

Although a form of "sich realisierende Eschatologie" (eschatology which continues to make itself more known in a real and experiential manner) is relevant, this is problematic since the redemptive future cannot be distinguished to that extent from the present moment. *Heilsgeschichte* alludes to a chronological sense of historical events even though each builds on the preceding event, moving forward to the *eschaton.* If, as Braaten (1974: 10–11), suggests, eschatology is merely time running on and on in an endless fashion towards eternity, then we cannot honor the study of the last things due to a lack of last things. Eschatology assumes that something changes at a specific point, which forms a part of our discussion on time pertaining to Revelation. Without a hope for a significant change in that the current state of pain, suffering, death and outworkings of evil such as terrorism will be changed into a state of sinless perfection, beauty and harmony, eschatology would be non-existent. The drive and need to have the hope and belief in the future redemption offers a means to experience the present moment with a joyful expectation and possibly a degree of sanity. Thus, one could argue for the intrinsic necessity of hope within eschatology (Moltmann 1993: 19). Pertaining to a term relating to our current state in view of the expectation of change and last things, *Erwartungszeit* may be more appropriate by signifying an active and thus realising eschatological expectation experienced in the current time frame without neglecting the present moment and the historical context.

2.11 Time in Hebraic Thought

James Tabor argues for a Jewish rather than Christian origin of the Book of Revelation, which is supported by the knowledge that Jesus of Nazareth is undeniably an historically Jewish man, raised as Jewish Galilean.[19] Jesus, otherwise referred to as Yeshua, is described as the prophet of the coming kingdom and a rabbi who announces the will of God in the law, thereby combining the teaching of the will of God with that of the kingdom of God (Bornkamm 1956: 51; Chidester 2000: 23-27). Even though the will of God is to be manifested through the believer in the present, according to the canon, and especially Revelation, it will be fulfilled in the hoped-for future, i.e., in the end-time, which will thus end in salvation or judgment (Bornkamm 1956: 52). Vermes (1983: 223) argues that Jesus "did not belong among the Pharisees, Essenes, Zealots or Gnostics,

---

[19]James D. Tabor "How Christian is the New Testament Book of Revelation?" 23 January 2014, www.huffing-tonpost.com/james-d-tabor/how-christian-is-the-new- b 4093870.html (accessed 29.12.2017).

but was one of the holy miracle-workers of Galilee". Hence, Jesus was raised according to Jewish tradition and customs. For example, he was circumcised on the eighth day, he was a Bar Mitzvah at the age of twelve, and he attended the Festivals, including the Feast of Dedication (Hannukah). According to Meier (1991: 7-9), Jesus marginalized himself upon embarking on his brief public ministry prior to the crucifixion and resurrection by removing himself from daily social routines and becoming a poor itinerant. Indeed, his frequent travels and the calling of his disciples away from their daily work implies a degree of self-imposed marginality. Crossan (1998) describes Jesus as a poor idealist, thus agreeing with Meier's view. The issue of Jesus' status in the culture of the time is not significant at this point. It needs merely be noted that the continual practice of Hebraic culture, for example, observing the weekly sabbaths and the high sabbaths (the feasts, cf. Lev. 23; John 2:23) combined with the accordance between the Hebrew Bible and Jesus' actions point to a Messiah who continued with the most meaningful parts of Hebraic culture. It may be possible to suggest margininalisation by the observation that Jesus straddled the earthly and the spiritual worlds. Thus, it seems rather apt to describe Jesus as being wholly within the Hebraic culture, and within the Jewish culture, although without the additional or counteracting views and expectations of the various parts of Jewish society (Matt. 3:7). Incidentally, the early believers did not differentiate between the historical and the glorified version of Jesus (Käsemann 1970: 126), which can be seen by a reading of the Book of Revelation as well as various letters. Thus, the gospels, the Pauline corpus, the pastoral letters and the Book of Revelation are centered on an essentially Jewish redeemer.

The New Testament canon is flavoured by Hebraic thought and Jewish narrative technique, particularly in the gospels (Nickelsburg 2003: 27). The geneaology provided for Jesus (Matt. 1 and Luke 3) and the described heritage of Paul (Acts 22:3) attest to the fact that the New Testament is impacted on by the prevailing culture of the Hebraic first-century Mediterraneans and their forebears. Timothy, to whom Paul addressed two letters, is said to have been raised by a Jewish mother, "a certain woman, which was a Jewess, and believed" (Acts 16:1). Evidently, the characters portrayed, some of whom authored the various writings, were influenced by the Hebraic culture.

Furthermore, as will be brought out in this investigation, the Book of Revelation employs a great deal of Hebraic temple and worship motifs (cf. Ben-Daniel & Ben-Daniel 2003, Barker 2000). For example, Rev. 1:12 discusses seven golden candlesticks. This description is similar to seven lamps in Ex. 25:37 and Zec. 4:2 which discuss golden candlesticks and seven lamps. A further example is the "flame of fire" in Rev. 1:14 which reminds the reader of another incident in which the Lord is described as a "flame of fire", this time in Exo. 3:2. The symbol of a tree (Rev. 2:7, 22:2,14) is

frequently observed in Jewish art (Goodenough 1965: 137-138), and also found as a "tree of life" in Genesis 2 and 3. The Book of Revelation is replete with descriptions, concepts and Hebraisms (Smalley 2005: 8-10; Yarbro Collins 1999: 385-386; Bauckham 1993a: x-xi)), which demonstrate a link to the Hebrew Scriptures and thus the practise of these Scriptures. The early believers used the Hebrew Bible or its Greek translation, the Septuagint, as their Holy Scriptures (Nickelsburg 2003: 21–22; cf. Hengel 1979: 49, 90). The Septuagint (LXX) is the oldest translation of the Hebrew Old Testament into Greek. The LXX was highly respected by the Jews, for example, Philo and Josephus referred to it readily. Not only was the LXX used as the foundational holy scriptures in the diaspora but early Christians referred to the LXX as their "Bible". (Rahlfs 1935: vi-viii; cf. Dines 2004: 135; Grabbe 1992: 200-201; Koester 1982: 222-255). Although the Septuagint emerged from a translation of the Hebrew Old Testament, in order to work with the oldest and most authentic version with regard to textual analyses, it is prudent to work with the Hebrew Old Testament.[20] Dunn (1991: 182) observes the following concerning Jesus and Christianity versus Judaism: "...Jesus himself still stood well within the boundaries of second Temple Judaism at the point of Jewish monotheism. For all the ferment he caused, this Jesus could have been absorbed and retained within a Judaism which did not become Christianity."

Therefore, it is vital to firstly have a grasp of the Tanakh (the Hebrew Bible), and secondly, to be able to read the New Testament canon from a refreshed Hebraic perspective. Hengel (1979: 10, 15, 33) underlines the significance of applying knowledge gleaned through a study of the Hebrew Bible to appreciate the New Testament. As mentioned above, most of the authors of the New Testament canon were Jewish. While the extant text has been found in Koine Greek, the style of writing and the thought process, and above all, the vast corpus of quotations from the Hebrew Bible demonstrates that the text has been written from a Hebraic perspective, based on the Hebrew Bible. Beale (2011) discusses a variety of forms by which New Testament eschatology and redemption is located within the Hebrew Bible. It is even possible to surmise that the New Testament writers use eschatology to further enrich their understanding of the Hebrew Bible (Beale 2011: 4). Furthermore, various parashot (from the Torah and the Haftorah portions) foreshadow numerous portions in the New Testament. In some cases, an occurrence will have a latter or second meaning ascribed to it which is a form of duality, and in many cases the New Testament acts similarly to midrashic commentaries, hence the parables and even the sermons found in the letters.

---

[20]While the choice of the Hebrew Old Testament, in favour of the Septuagint, is made due to its origin and historicity, a further study on the differences between this work and a textual comparison between the Greek New Testament and the Septuagint would be worthwhile. Such a comparison would certainly recognize the complexity of the literary production within the context of religion (cf. Stone 1984).

Pertaining to the Second Coming, “the coming of Jehovah as spoken of in the Old Testament is differentiated in the New Testament as a first and a second appearance of Christ. The latter is the final end, yet also the beginning of the end.” (von Hofmann 1959: 230) This is an example of the text in the Hebrew Bible pointing towards that in the New Testament, while offering a foreshadowing (cf. Isa. 24-26, and Rev. 19). Hence, the Hebrew Bible and the New Testament are intertwoven and one cannot be read without the other augmented by a Messianic perspective.

Although this work is centered around the text of Revelation as opposed to the socio-politcal developments during the first century, it is worth mentioning that the New Testament canon demonstrates the emerging of the original Christianity (as recounted in the Book of Acts) from the prevailing Judaism practised at the time. Several converts from non-Jewish cultures became Christian converts (e.g. the Egyptian eunuch in Acts 8, Cornelius in Acts 10, and Lydia in Acts 16). Numerous letters were written to a combination of Hebrews in the Diaspora, e.g. the letter by James and the first letter by Peter, as well as those who had not been Jewish. This time period of emergence from Judaism is labelled as Jewish Christianity. Whether or not this term is apt, it is evident that Christianity in the first-century Mediterannean society and the exant text (New Testament canon) are formed to a large extent by the Judaism that was practised as well as the Hebraic texts and culture (Taylor 2018: 262). The use of Hebraic in this context refers to all of the descendants of Jacob (re-named “Israel in Gen. 32:28), including the multitude that left Egypt with the Israelites during the time of the Exodus. The descendants of the tribes of Judah, Benjamin and to a large extent Levi became know as Judah which was morphed into Jew. It would be possible to argue that Hebraic culture was practised before Jacob, for example, in that Abraham brought tithes to Melchizedek, whose name means king and priest in Gen. 14:18. Interestingly, the king and priest reappear in the New Testament, see Rev. 1:6 and 5:10. Even the record of the re-creation (from Gen. 1:2 onwards) alludes to the Sabbath, certainly a 7-day week, which is the foundation of biblical observances. While the development into Christianity has been viewed by some as a change into pure Christianity with a clear break from Judaism (Kee 1957: 316-317), it is clear that this is not the case. Both the main protagonist and the surrounding context attest to the fact that early Christianity is undoubtedly formed and informed by the prevailing Judaism and its rituals (van den Heever 2017; Vermes 1983). Hence, the entire Old Testament (aptly known as the Hebrew Bible) as well as the New Testament display Hebraic thought and culture.

Various scholars have debated the impact and influence of Hebraic culture and the Old Testament on the New Testament. A significant subset of these, rather than observing the Old Testament symbols, metaphors and evident references to the Feasts of the Lord (Lev. 23), highlight the apparent link between the content of the Book of Revelation to the Imperial Cult and to the imperial

opposition to the church (Aune 2006: 99-119; Smalley 2005: 3-4). This immediately questions the eschatological significance of Revelation which would not negate the historical context of the author, since the author lived through times of intense upheavals post the destruction of the Temple, and the impact of various Roman emperors. However, these facts do not stipulate that the text is merely to be understood as applicable in the past, e.g. the context of the Imperial cult at the time of writing, or only as an overview of church history. As Bauckham (1993a: xiii) observes, "Revelation should not be reduced, by simplistic application of sociological theory, to a sociologically determined function." In this work, apart from bracketing any preconceived notions such as moving the timing of the bulk of Revelation from the future to either the contemporary world or even further into the past, the text will be allowed to speak for itself. And since the text illuminates its link to the Old Testament and Hebraic culture, that will be the position taken in this work, which will generate an understanding that provides information concerning the future as well as being significant to contemporary believers by offering hope based on the expectation of future events, thereby illuminating choices that can be made from a salvific point of view.

2.12 Calendrical Nature of Time

Although the Book of Revelation pertains to the Second Coming of the Messiah, at this point any specific observations concerning the timing of events cannot be given without further analysis. It has been argued that the message of Jesus contains no information hinting at any time calculations as opposed to allusions to specific time periods appear in earlier Jewish apocalyptic writings such as the Book of Daniel (Schweizer 1971: 23). In chapter five these sections in Daniel will be compared to specific portions of Revelation. At this instance, it can be stated that the Messiah is seen as the charismatic redeemer of the end-time. However, just as in the first century CE, it is likewise unclear of the timing of the apocalyptic events (Zahrnt 1992: 165–166). And as in previous centuries, the anticipation of the future Jesus can be alleviated by the continual experiential presence of the spiritual risen Jesus and the *Paracletos*. Jesus' actions, such as healing and exorcism as well as miraculous feeding added to his teaching, demonstrated a present and quite real portion of the apocalyptic times and specifically the future complete Kingdom of God. Both the reader as well as those who experienced Galilee and Judaea during the early first century CE are given the ability to peer into the Kingdom of God as if through cracks in a door. This results in a somewhat fuzzy definition of Jesus as a pure apocalypticist (Schweizer 1971: 23) which Ehrman (1999) contests by clearly describing Jesus as an apocalyptic prophet. According to Acts

3:22 and 7:37 it can be argued that Jesus was a prophet, which does not preclude other offices such as ultimate redeemer and judge relating to the Second Coming.

2.13: Time and Transience

During the first century CE the gospel had hardly been preached to all nations, thus the concern around the *parousia* may well have dropped off after the construction and dissemination of the Thessalonian and Corinthian letters.[21] A further matter complicating the understanding of *Parousia* is a number of terms and events that are linked to it, such as the last judgement, or the ingathering of the elect (Matt. 24:31), or the time of the end (Dan. 12:4). At this point, it is firstly unclear what these terms refer to, and secondly, how these terms fit together, assuming they are not synonymous. Even the nature of the *parousia* is somewhat unclear. If the *parousia* is understood as "the expectation of the coming of Christ from heaven to earth in manifest and final glory" (Caird 1955: 18), how would the transformation from corruptible into incorruptible in the twinkling of an eye (1 Cor. 15:51-54) fit into this picture? Where does the being caught up in the air (1 Thess. 4:16-17) fit? And which day is meant, when the believer is urged to be pure and blameless for the day of the Messiah (Phil. 1:10)? Is this what is meant by "the accomplishing of the goal of all things is close at hand" (1 Pet. 4:7)? James 5:7-8 states: "So, brothers, be patient until the Lord returns. See how the farmer waits for the precious 'fruit of the earth' - he is patient over it until it receives the fall and spring rains. You too, be patient; keep up your courage; for the Lord's return is near." The believer is left with a daily existence hanging between the already occurred resurrection of Christ and the not yet occurred resurrection of the believers and metaphorically the world (Venetz 1975: 174–175). Yet, it is the premise of the resurrection of Christ which propels the believing community into the future expectation of a global resurrection leading to a fully formed Kingdom of God.

In the above sections, a future coming of Christ is assumed, based on numerous passages, e.g. in Matt. 24, Mark 13, Luke 21, Acts 1:11, 1 Cor. 1:7, 1 Thess. 2:19, 3:13, 4:15, 5:23, 2 Thess. 2:1, 8-9, Jas. 5:7, 2 Pet. 3:12, 1 Joh. 2:28. This denotes a precise ('kairos') moment in time when the resurrected Jesus will return to the earth. Linguistically and contextually, this refers to a point in the future, certainly not occurred at the time of constructing this dissertation. The "coming" in

---

[21]Towards the end of the first century until approximately the middle of the 2nd century CE, history is unclear about the transmission of the original gospel, see Paul's admonishment in his letter to the Galatians (1:6) and John's 3rd letter (1:9-11) which indicates the current church leadership as having forbidden John to worship with them (cf. Green 1937).

these verses is mostly a translation of either the noun “Parousia” or the noun “Apokalupsis”, thus denoting an event in the future by appearing or being unveiled. For example, in 1 Cor. 1:7 the context is the current state of waiting for the future event at which Jesus is made visible by being present on the earth.

The above literature review in the various subcategories has demonstrated that the understanding of time is not sufficient to appreciate texts such as Revelation. Different understandings of time such as cyclical Mediterranean time and African time are helpful in demonstrating contrasting experiences of time. Particularly African time, which hinges on the present with an immediate future attached to it running parallel to a present that is dominated by the experience of the past, creates a challenge to appreciate eschatological concepts (Mbiti 1971: 183). Since this thesis is harking back to a textual understanding resulting in a theological interpretation of the current existence of the believing community with a view towards the salvific eschatology, a great deal of the literature used is based on earlier scholarly works, such as the writings by John J. Collins (1999, 1998, 1997), David Aune (2006a, 1998a, 1998b, 1997) and Richard Bauckham (1993a, 1993b). It is hoped that this study provides further insight bridging the gap between a general understanding of time by, for example, the author of Revelation and the transmitted text One of the aims of this discussion is to provide a means whereby we can re-read the Book of Revelation and not be discouraged by interpretations or even prejudicial views that Revelation merely signifies a frightening or at best some sort of end of the world as we know it (Schmithals 1975: 160) or that the descriptions were conceived by the fear of the destruction of the areas surrounding the Mediterranean in the first and second centuries pictured as an inevitable doom of a thoroughly corrupt world that cannot be changed (Schmithals 1975: 247–248). As Rabbi Hillel, the grandfather of Rabban Gamaliel the Elder who apparently instructed the apostle Paul (Acts 2:3), asked (Feldman 1992: 11): “If not now, when?”

Chapter 3

Theory of Interpretation and Methodology

3.1 Introductory Remarks

Given the significance of time both mechanically and philosophically, but also theologically, the previous chapter has provided a springboard for an in-depth discussion concerning the nature of time from a christological and eschatological points of view. The inherent human search to make some sense of existence hinges on creating meaning for human experience which appear to be stretched along a small part of temporal dimension of the world. Even the simplest approach to a world view is dependent on attaching meaning to a conscious existence beginning at some point, where this is mostly seen as conception or birth, followed by a cessation at death. Attempting to explain the reason for one's existence requires an interpretation of how this conscious span is fitted into a larger system or scheme of things, a cosmology.

The Tanakh and the New Testament are highly valuable sources equipping the reader to ascribe meaning to his or her own life as well as being able to create a cognitive framework of the backdrop of time through history. Like most historical sources, the Tanakh as well as the New Testament writings, include narrations of events that have taken place in history. On a simplistic level, the Tanakh appears to record events that have taken place between a few hundred years BCE and more or less 4000 years BCE, depending on the dating of the Torah and the interpretation of the text. Similarly, the apostolic writings refer to the early first century CE. In general, the text refers to the Middle East, while the Pauline corpus, parts of the Acts of the Apostles, the letter to the Hebrews and the Book of Revelation include mentions of Jerusalem. Many of these texts were written in response to local situations and document journeys around the Mediterranean such as the Gareco-Roman territories. Internal evidence of Revelation informs us that this was constructed on the Isle of Patmos, close to the coast of present-day Turkey. While time, as discussed in the previous chapter, is capable of multi-level and multi-perspective investigation, the present chapter will primarily focus on a discussion of various theories of interpretation followed by a description of the methodology applied in this work.

3.2 Working with the Text

Since "a text has no life of its own" (Morgan and Barton 1988: 269), it is our challenge to extract and thereby attribute something new, something slightly different, something possibly unconsidered to the text to enable the reader to appreciate the text as possessing intrinsic life irrespective of its author's intentions. "In the late first century CE, we only have the texts that survived. In order to 'have' the ancient world, we have to make these text say more than they do on the surface." (van den Heever 1999: 348-349). When we read a text a second or third time, often new discoveries are made and overlooked insights are brought to the fore. Thus, textual analyses are necessary since the biblical text itself is so rich in terms of its own layers, meanings, structures, rhetorical devices, allusions, metaphors, and inherent messages. "[T]he text lies impotent until it also comes into contact with a human reader. Only then can the human power, imagination, and intellect carried by the marks on a page strike a light, communicate warmth, or give a nasty shock" (Morgan & Barton 1988: 269). By working in a concentrated fashion with the text — and consulting the Hebrew Bible and related traditions and customs where necessary — the tension between preconceived notions and the textual investigation will be navigated. In this manner, the tradition pertaining to Israel can then be reinterpreted within the New Testament as a "living testimony" thereby situating Israel's intellectual activity as well as historicity within the reality of the present and in the expectation of the future time (Mudge 1981: 20–21).

Biblical Studies is an umbrella term for a number of disciplines such as ancient history, literary criticism, social science, archaeology, and textual criticism, and as such textual and rhetorical studies of texts related to biblical themes can also be viewed as a subset of Biblical Studies. This study is specifically focussed on textual rhetorical studies and comparisons with those practices pertaining to early Judaism such as the Second Temple Era (530 BCE to 70 CE). Such an undertaking pertaining to the New Testament and Christian origins cannot be undertaken without a working knowledge of that which provides its foundation and context. As Flusser (1988, xii) notes, "a study of the New Testament and early Christianity without an intimate knowledge of Jewish sources leads to inaccurate and fragmentary results." The theological observations will be extricated by textual work followed by socio-historical investigations interlinked with the investigation of the text itself. It is hoped that this study honours the text by shining light on it from a different angle thereby liberating and animating the text in a fresh manner.

Hermeneutics encompasses numerous different means of examining a (biblical) text in order to interpret the text. Socio-rhetorical interpretation, the analytic tool chosen for the examination of Revelation, thus falls within this umbrella term for the process of biblical interpretation and

bringing out the message of the text. One of the benefits of using a methodology such as the analytic tool of SRI is that pre-conceived notions and dogmatics are bracketed and the text is allowed to speak for itself. For the purpose of this investigation, particular dispensationalist and rapture views are thus bracketed if not wholly discarded to allow the socio-rhetorical analytic to yield its own interpretive results of the text by means of textual analyses.

Thus, exegesis, which is a form of hermeneutics but concentrates on the cultural and historical contexts in order to interpret the text and bring forth an understanding of the text, is applied, since exegesis is an explanation of the text by interpreting meaning out of the text. According to a stricter definition of exegesis, it is understood as "a linguistic-syntactical analysis to discern communicative intent" (Snodgrass 2005: 203). Conzelmann and Lindemann (1988: 1) offer an extended description of exegesis, stating that while the "goal of exegesis is the *understanding* of the text", the task of the interpretation of the text "is facilitated by certain supporting disciplines, e.g., the crystallization of the characteristics of NT Greek, the illumination of NT history as a specific era in the hellenistic-Roman and Jewish history, and the description of the social conditions in Palestine at the time of Jesus, etc.". The analytic tool used in this examination is socio-rhetorical interpretation, which is a particular form of hermeneutics and exegesis, working with the cultural and historical rhetoric of the text. Socio-rhetorical interpretation is therefore akin to rhetorical hermeneutics accentuating the extraction of knowledge and wisdom from the text via rhetorical analyses.

3.3 Theories of Interpretation

Since this study analyses the text itself, various preconceptions have been suspended. As stated before (chapter 2), the historicist, the idealist view, and the preterist views have been suspended. A further point is that of dispensationalism. Dispensationalists assume that God reveals a purpose to be accomplished in a specific portion of time, and often by a particular group. Thus, for example, Jews are depicted as being required to await the Millennium for the promises made to Abraham, Isaac and Jacob to be realised, while certain groups within the church assume that they are likely to be removed at the end of the period of grace, also known as the church age (Rowdon 1988). Particularly evangelical Christians enjoy the notion of dispensationalism by referring to the current time period as either the age of grace or the age of church. Often a secret extraction of sorts from the earth to a nebulous position above the planet prior to the Millenium is expected, which is thought to occur either prior to what is described as the tribulation or at some point during it as a pre-wrath means of escaping a challenging period which is, assumed to be foisted on Israel

(citizens of the State of Israel). Different believing communities apply diverse interpretations of the application of dispensationalism. This study suspends pre-conceived notions of dispensationalism.

The difference between a literary and an historical framework is best described by the observation that "a *literary* framework, which includes the results of historical and linguistic research, is today more promising for the study of religion and for theology and the *historical* framework (which includes literary study) that has dominated New Testament studies in particular since the 1830s", however "[h]istorical study is a valuable control against the chaos of arbitrary interpretations, but its passion for the single correct answer, were it attainable, would leave the Bible looking more fragmented than ever" (Morgan & Barton 1988: 286). Consequently, it is helpful to discuss various theories of interpretation along a broad form of literary investigation tempered by a method that includes historical studies, in that literary criticism includes source criticism and thus the investigation of what might have led to the text (Davies 1990).[22] The approach applied cannot be limited to source criticism[23], literary criticism, form criticism[24], or tradition history[25], neither of which perform a suitable analysis of the text in the context of this study. Amongst recent theories of interpretation, the application of historical-critical studies is a better candidate for this study since the application thereof leads towards a greater level of truth in terms of traditional faith rather than mere tradition (Morgan & Barton 1988: 288) by attempting "to reach commonly accepted truth, at least at some levels, in some areas" (Downing 1990: 285). The application of this method offers a greater insight into the text by examining the author's intent, and the believing communities' context within the first century. The number of translations, paraphrases and other ancient books labelled as canonical and deutero-canonical (apocryphal) Scripture and the various pseudepigraphical writings point to the need to return to the text, the earliest extant text, and perform textual work. The above discussion on theories of interpretation points to an interpretation incorporating both literary and socio-historical criticism.

---

[22]"Literary criticism of the Bible approaches the Bible as literature." (Ryken 2005: 457)
[23]"Source criticism […] is an attempt to uncover written documents lying behind a given text." (Redditt 2005: 761)
[24]Form criticism is the study of forms, patterns, and conventions enhancing communication. It is assumed that the earliest version of a text is the purest version (cf. Nolland, J. 2005: 232-233)
[25]Tradition history refers to "an approach to texts which seeks to ascertain the history of the motifs, themes, or other constituent parts of the text, before they came to be fixed in their final forms." (Way 1990: 697)

3.4 Jewish Hermeneutics

Due to the Hebraic influence on the text and context of this investigation, it is useful to introduce traditional Jewish Hermeneutics as a theory of interpretation. Ancient Jewish principles of interpretation offer four and occasionally five ways of conducting hermeneutic interpretation. These are known by the acronym PaRDeS, which is based on the four primary methods: Pshat (or sometimes written as P'shat), which is thought to be the most literal meaning; Remez, which is based on the understanding of the allusion of the text or what the text is thought to be hinting at; Drash, which is seen as the sermon, often containing moralistic content, although this method has also been described as Din which means law; and fourthly the Sod which is viewed as the secret or deeper esoteric meaning of the text. Those applying the optional fifth level use the 'Sod of Sod' method which is either a deeper mystical interpretation or a meaning based on the Chassidic philosphy (Willis 1988: 198). If the middle two methods are viewed as Remez and Din, then Midrash Aggada is pertinent to Remez, while Midrash Halakha would be necessary for the Din method. Incidentally, PaRDeS carries the meaning of orchard, or garden, and thus is linked by association to paradise and Gan Eden (Levi 2009: 967). The New Testament is interlinked with the Hebrew Bible שְׁמִטָּה (Deut. 15:1 WTT). The Hebrew Bible provides a foundation for the text and thought of the New Testament. Early Christianity can be located within the Jewish context of particularly Second Temple Judaism (Cohen 1987: 166–168). Therefore, this study into the nature of time based on the Biblical text can also be discussed in the context of Jewish interpretation. According to the PaRDeS interpretation levels, textual criticism can be mostly located on the Pshat and the Remez levels. One of the seven more detailed principles of interpretation attributed to Hillel (one of the ancient rabbis) is known as *gezera shavah*, which essentially refers to gleaning information based on comparative texts or equivalent expressions. Thus, the term "refers to one of the hermeneutic rules by which the ancient rabbis were able to derive details of a scriptural law that were not specified in the text in which the law was set down. The rule was applied in cases where two scriptural passages shared a common framework and vocabulary; in such instances, one might deduce that what was said in one passage also applied to the law in the other passage." (Basser 1996: 159).

3.5 Textual Interpretation – Socio-rhetorical Interpretation

As Meeks (2005: 170) observes, the text is to be "studied critically, because it has been abused as often as it has been used, by its devotees and by its opponents". This study depends on the application of textual interpretation and (to the fullest extent possible) an objective degree of exegesis without resorting to eisegesis. Literal readings appreciated through cultural and historical criticism, and grammatical or textual investigations, will be helpful in this work. The benefit of starting with the literal principle is that the P'shat method removes the temptation of mixing preconceived and subjective ideas into the interpretation. Notwithstanding our attempts, it is ironic that in our quest to study the text without being affected by preconceived notions gleaned from traditions following the text, such as traditions built up during the *Kirchengeschichte*, we will nonetheless investigate a text based on tradition. Thus, "in our efforts to be purely Biblical we find ourselves once again captive to tradition" (Kinzer 2001: 29).

For this study, the suitable tool used to shed light on time, is intertextuality, which is applied to analyse the comparisons emerging from textual collisions (Pippin 1994: 254). Intertextuality offers a means to appreciate Revelation against the backdrop of the Hebrew Scriptures and its application of the Hebrew Scriptures (Decock 1999b: 403). With the help of comparative textual analyses, it is assumed that "this time the story will be different" (Pippin 1994: 264). From the 1970s onward, the approach described as socio-rhetorical interpretation was developed, first to integrate different approaches and disciplines into the contextualised investigation which incorporates social and cultural elements, thus widening the approach to hermeneutical exegesis, followed later by a development into incorporating possibly simultaneous interpretations pertaining to different texture layers, such as inner texture and intertexture. Socio-rhetorical criticism has developed from identifying special characteristics of language to the identification of five different textures such as inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture (Robbins 1996a). For example, inner texture was examined by differentiating between the progressive rhetorical form, the repetitive form, and the conventional form within the gospel of Mark, where these pertain to the minor forms in the setting of these three rhetorical forms This is somewhat like redaction criticism as opposed to form criticism which deals with structures outside of the textual settings within the primary text under discussion (Robbins 1984: 8–9). It is "through repetition, [that] things in our world become familiar to us" which assists us to appreciate and accept new constructs. As Robbins (1984: 198) observes, "this repetitive form sustains a familiar pattern of expectation and fulfilment throughout the narrative. This pattern establishes a bond between the narrator and the reader." This study applies socio-rhetorical interpretation and draws on the development of the analytic first applied to the Markan Gospel.

Before further details on sociorhetorics, it needs to be noted that rhetoric work with biblical texts have been conducted by using "speech act theory", largely pioneered by John L. Austin. His lectures, presented about 50 years ago at Harvard, were posthumously published in the format of a book entitled *How To Do Things With Words* (Austin 1962; Oishi 2006:2). According to "speech act theory" (Austin 1962; Patrick 1999: 16), the text contains a transactional nature in which the divine import is communicated within a framework of relationship to those under the Godly authority. Revelation could be viewed in the context of a transaction between the implied author and the reader. Since the author received the content from an angel who brought the message from God via the resurrected Jesus, the nature of a transaction is unclear. Patrick (1999) provides a useful point, in that the message of Revelation would be powerless without the reader's assimilation of the message and response to the message. Notwithstanding the possibility of examining the text through "speech act theory", this study is not concerned with the reader's actions, apart from what Revelation conveys to the contemporary reader in light of a nuanced understanding of time which undergirds the entire book. This study examines the text according to different criteria, and provides an interwoven result of two different strands of textual examinations. Unlike according to "speech act theory" (Austin 1962; Oishi 2006: 8-12), this study explores the text without placing it into a particular context prior to working with the text itself. No assumptions regarding the use of metaphors or myths will be held prior to the investigation. Although there is certainly scope for the application of SAT (Speech Act Theory) in biblical interpretation, particularly in allowing the text to be viewed more holistically than in small pieces (Botha 2007), for our purposes it is precisely the investigation of the smaller pieces that will yield a more nuanced reading.

Apart from "speech act theory", one further approach needs to be mentioned. According to Burke (1969: xv), the essential forms of thought conveyed in texts are the following five key terms (Burkeian pentad): Act, Scene, Agent, Agency, Purpose. These are based on the notion that all communication can be broken down towards identifying certain motives, such as a descriptor (name) of the act, the background of the act, identification of the person doing the act, the instruments used for the act, and the purpose of the act. While these could be applied to Revelation by describing each scene, each section of verses, according to the Burkeian pentad, this once again allows the investigator to prescribe contexts and certainly the message before delving further into the textual criticism. As stated elsewhere, the attempt is to bracket pre-conceived notions and to

let the text speak for itself. Thus, socio-rhetorical interpretation offers a useful tool to allow the text to do just that.[26]

The unity and diversity of the New Testament pertaining to the canon of the New Testament and the early Christians provides vital information towards the following textual examination (Dunn 1977). Robbins (1996b: 2) states that the "goal of socio-rhetorical criticism is to bring skills we use on a daily basis into an environment of interpretation that is both intricately sensitive to detail and perceptively attentive to large fields of meanings in the world in which we live." Socio-rhetorical interpretation incorporates conceptual blending theory and critical spatiality theory along the lines of cultural geographic studies. Conceptual blending can be identified as mentally matching various experiential inputs towards generating a new and holistic yet greater product, thus an activity of the mind to integrate different notions or factors meaningfully (Pleše 2012:119). And in the case of Revelation, conceptual blending applied to the concepts and imagery, particularly those resting on Hebraic influences, is enriched greately by the "religious and exegetical traditions of Hellenistic Judaism" (Pleše 2012: 134).

This study benefits from similar conceptual blending by applying social and cultural intertexture. Some scholars apply different forms of socio-rhetorical interpretation by either concentrating on rhetorical interpretation from a historical perspective, such as Witherington (2004), not unlike socio-historical criticism, or the more frequently used approach of rhetorical studies combined with a social scientific method. DeSilva (2000) used the multi-textured approach of socio-rhetorical interpretation in an exemplary fashion pertaining to the letter to the Hebrews. This has grown into the five textures including inner texture. Socio-rhetorical interpretation was also applied by accentuating the literary aspects, thus employing a socio-literary rhetorical interpretation (Robbins 2003: 23; Tannehill 1996). Robbins developed a multi-lingual aspect to socio-rhetorical criticism, which is classified as six rhetorolects, where a rhetorolect is a discourse that can be identified based on a distinctive arrangement of topics, themes or arguments.

---

[26]While it is indeed possible to glean different results from a general analysis of Revelation by applying the Burkeian pentad or the "speech-act theory", both these offer the tendency to read contexts and communication into the text. This study seeks to minimise the effect of pre-conceived ideas or beliefs and to bracket these, while working with the text itself "with fresh eyes". As Robbins (1996a: 13) notes, "As an interpretive program that moves toward a broad-based interpretive analytic, [socio-rhetorical criticism] invites investigations that enact integrated interdisciplinary analysis and interpretation". Moreover, by bringing together the strands of different criticisms, such as literatry, socio-scientific, rhetorical, post-modern, and theological, the combined benefit is demonstrated by the much higher probability of gaining a richer understanding of a text than merely applying one particular method (Robbins 1996b: 1-2).

The six rhetorolects or rhetorical dialects are: wisdom, prophetic, apocalyptic, precreation, priestly, and miracle (Robbins 2009: 7, 501-504). Two of the six rhetorolects are helpful, since they are described as prophetic, and as apocalyptic. In Revelation, the prophetic rhetorolect "is hosted by apocalyptic rhetorolect". (Robbins 2009: 260). These two rhetorolects, as well as the remaining four (wisdom, miracle, precreation, and priestly) have the tendency to "blend" within physical, social, cultural, mental and other spaces (Robbins 2009: 8). Even though apocalyptic rhetoric incoroporates prophetic anouncements (Robbins 2009: 98), apocalyptic rhetorolect demonstrates blending with priestly and sacred rhetorolect as well as prophetic rhetorolect. This study shows that Revelation contains prophetic and apocalyptic rhetorolect applicable to the analyses related to time. As Robbins (2009: 13) argues, "a particular blending of multiple rhetorolects is the distinctive socio-rhetorical characteristic of early Christian discourse". Apocalyptic rhetorolect is evident in Revelation, since it is a form of divine discourse that blends human experiences with sacred space such as the heavenly temple city resulting in an exhortation to think and act under godly guidance (Robbins 2009: xxi).

Rhetology is concerned with the logical reasoning of a thought which is communicated rhetorically, whereas rhetography pertaings to the graphic and pictographic thought communicated rhetorically. Rhetography offers the means by which text can communicate a picture, in that is is a form or argumentative text by which the reader will create an image in his or her mind. Rhetology uses argumentative text leading the reader to furnish a logical and reasonable conclusion. The blending of rhetorolects and the occasional morphing of subtextures based on conceptual blending suggests that within socio-rhetorical interpretation both rhetology and rhetography are essential components (DeSilva 2008: 273–274). Robbins (2009: 16–17) asserts that both rhetology and rhetography are essential tools when performing socio-rhetorical analyses, where rhetology refers to the logic of the rhetorical reasoning and rhetography encompasses the graphic view of the rhetoric. Especially when encountering apocalyptic rhetorolects, rhetographic components will become evident. As DeSilva (2008: 295) points out, the awareness and inclusion of rhetography has enabled the intersection between and especially the perceived gap between the apocalyptic style and the style of argumentation in Revelation to be appreciated in that the argumentative elements are better understood. The intersection of and dynamic interaction between rhetography and rhetology will yield crucial information to understanding the nature of time. Moreover, it is hoped that this process will eliminate any anachronistic interpretations which may not concur with the author's original intent.

According to Critical Spatiality Theory (Robbins 2009: xxii) the three parts can be described as firstspace dealing with experiences of geophysical spaces, secondspace, where mental spaces created act as the locality, and thirdspace wherein human experiences are framed by order and increased understanding. This can be extrapolated into viewing apocalyptic rhetorolect, at least in part, as that communication which crosses dimensions, such as time, thereby bringing the future closer to the present and offering ways to deal with the present and the imminent future. Thus, apocalyptic rhetorolect is also a means of achieving increased order from chaos and a useful analytic in this study.

Apart from those described above, two further textures have come to light, the first being narrational texture, either as the epic story or as narrational episodes (Robbins 1996a: 12), and the second being the emergence of emotional-psychological texture (Robbins 1996a: 13). "The interweaving of multiple textures and discourses within a text creates an environment in which signification, meanings and meaning effects interact with one another in ways that no one method can display." (Robbins 1996a: 1–2). And since socio-rhetorical interpretation is multi-faceted and moves adeptly across disciplines, this is the ideal approach for our investigation. Socio-rhetorical criticism is particularly useful since it "bridges the gap between text and the outside world by encouraging various social, cultural, ideological and religious insights to inform, reform and expand the traditional historical study of a text" (Komaravalli 2007: 31). The method of analysis is based on a socio-historical rhetorical criticism and socio-literary criticism. It also relies on different textures of texts together with rhetorolects that have been applied, resulting in highlighting inner texture, intertexture and socio-cultural texture. The blending of textured rhetorolects, particularly prophetic and apocalyptic rhetorolects, have also been useful in this study. Robbins (1996a: 1) describes texts insightfully as "performances of language", where "language is a part of the inner fabric of society, culture, ideology and religion." This study is characterized by the language used as just such a fabric of the first-century Mediterranean world based on its Hebraic as well as Greco-Roman context. This work is also reliant on observations of the culture, particularly historically that of the Second Temple Era, which is in turn affected by the ideology of the culture as well as their practical application of the religious discourse available to them.

3.6 Intertexture: Oral-Scribal and Socio-Cultural Intertexture

Notwithstanding the emphasis on social aspects, the intersection between socio-rhetorical criticism and a combination of a literary reading and textual criticism is applied as the first of our two chosen

paths of methodology. Thereafter this study engages in comparative criticism between the text and the socio-religious customs and rituals, particularly those performed repetitively during the Second Temple Era. The combination of these two processes offers contextualised insights into the text. The two-path approach examines the text by the application of inner texture and intertexture as verbal signs within language, followed by an investigation of the social and cultural intertexture against the backdrop of ideological texture representing and engaging with the Mediterranean world and the information we can glean pertaining to the first-century Mediterranean world and the Second Temple Era (Robbins 1996a: 21). Although the text has systemic characteristics (Robbins 1996a: 40) and exhibits differentiations and separations, ultimately the textures are interlinked. The description of text as tapestry (Robbins 1996a: 18) is apt since the text is an interlinked and interwoven vehicle of multi-layered communication device, hence, a "thick matrix of interwoven networks of meanings and meaning effects" (Robbins 1996a: 20).

Referring to inner texture, "[s]ocio-rhetorical criticism identifies the environment among the implied author, the narrator and the characters as the arena where interpreters investigate the inner texture of a text" (Robbins 1996a: 29–30). The interpreter interacts with the text by using his or her own accumulated resources and context to explore the text by especially engaging with the narrator and the events narrated as well as the characters depicted in the narration. The Book of Revelation has a richly woven inner texture, while the style of writing changes and the events narrated appear to be non-sequential. The inner texture provides much ground for exploration, particularly since it deals with the "repetition of particular words, the creation of beginnings and endings, alternation of speech and storytelling, particular ways in which the words present arguments, and the particular "fee" or aesthetic of the text" (Robbins 1996b: 3). The inner texture of a text emerges by separating the following divisions: repetitive-progressive texture, opening-middle-closing texture, narrational texture, argumentative texture, and sensory-aesthetic texture. In this manner textual comparisons and contextual information within different versions and copies of the same document will offer additional information towards the understanding of the text in question. Since the inner texture of a text revolves chiefly around the interaction between the implied author, the narrator, and the characters, the environment of the author's communication is extricated in this manner within an interactive setting between the author and the reader.

Beyond the investigation into the inner texture of a text lies the analysis via intertexture, where several different rhetorical devices and allusions are employed, often by referencing an idea in a different place. Intertextuality assumes the comparison of different texts whereas intratextuality focuses on comparison of the same text. Along the lines of Robbins (1996a: 33), intertextuality has been applied relating to verbal signs in the first methodological approach, whereas

intertextuality — specifically social and cultural intertexture — is incorporated in the second methodological approach. Once these are threaded together the observations derived through these two approaches, a rich tapestry of textured interpretation offering a more nuanced (re)reading of the Book of Revelation will become apparent. Accordingly, by separating a few threads the results will yield a richly interwoven tapestry. Ultimately, the "goal with socio-rhetorical criticism is to bring disciplines into interpretation on their own terms and engage those disciplines in dialogue on an equal basis" (Robbins 1996a: 42), which fits into the plan of the two-fold methodological investigation. Socio-rhetorical criticism is ideal in that it incorporates the reader, the text, and importantly, the author, as opposed to a reader-response application (Robbins 1996a: 45). Robbins (1996a: 46) lists the following five kinds of inner texture: firstly repetitive-progressive, secondly opening-middle-closing, thirdly narrational, fourthly argumentative, and fifthly aesthetic. "Chreia" is a rhetorical device used to briefly dwell on a narrative relating to a certain character in the format of a brief anecdote (Robbins 1996a: 61; Hester 1991).

During the investigation of the intertexture of texts, oral-scribal intertexture, cultural intertexture, social intertexture, and historical intertexture are useful. According to socio-rhetorical interpretation constructed by Robbins (1996b), a degree of morphing and intersecting similar to the blending of various rhetorolects is observed. These are essentially rhetorical dialects delineating various forms of conventional modes of discourse such as prophetic, and apocalyptic, where this blending is supported by conceptual blending theory (Robbins 2009). Although aesthetic and ideological textures are not applied extensively in this study, the textures, subtextures and rhetorolects offer a means to extract and identify different textures within a particular text. This is similar to Crossan's (1998) examinations of first-century Mediterranean texts by applying a myriad of approaches such as cross-cultural anthropology, history and archaeology as well as the cultural and political landscape since these strands cannot be separated due to the interlinked status of these interpretative tools which refers to the multiple layers of textures in a text (Robbins 1996b: 2–3). The results of intertextual and other socio-rhetorical investigations have been connected to what has been gleaned by comparing the text to the cultural, traditional and ritual activities during the Second Temple Era.

Regarding intertexture, the following subcategories are listed by Robbins (1996a: 96): oral-scribal intertexture; historical intertexture; social intertexture; and cultural intertexture. Robbins (1996b: 4) also notes two further textures, those being ideological texture and sacred texture which pertains to the relationship between humans and God. For this work, the first method has relied on oral-scribal intertexture. Since the focus is on social and historical texture in the second

methodology, this results in an investigation of "the capacities of the text to support social reform, withdrawal, or opposition and to evoke cultural perceptions of dominance, subordinance, difference, or exclusions" (Robbins 1996b: 3). As the study progresses through the mechanics of the methodological investigation, the interlinked quality of the various approaches and subcategories has not provided a picture of collapsing different approaches but has illustrated and applied the non-static overlappings, thereby enriching the methodological approach. The second approach used is concerned with the comparison between what will by then have been gleaned from textual work and what primary and secondary sources reveals about the society, the culture, the history, and the ritual actions during the Second Temple Era as well as the Temple and Mishkan practices in Ancient Judaism.

3.7 Concluding Remarks

In summarizing the methodology used to analyze the nature of time pertaining to Revelation, socio-rhetorical interpretation is ideal, since both the primary text under investigation as well as the chosen approach are multi-layered. Although a wide range of textures, subtextures and rhetorolects are available within socio-rhetorical interpretation, the first path of methodological investigation has focussed on inner texture and intertexture. The second method, appropriating social and cultural text, consists of comparisons between the text and the culture, thereby allowing the utilization of social and cultural intertexture.

The application of intertexture and socio-cultural intertexture has highlighted issues intrinsic to texts similar to literary criticism as well as issues extrinsic to texts similar to historical criticism (Robbins 2010: 182–183). The social-scientific method appears to concentrate on the historical side while incorporating a certain amount of literary criticism. Accordingly, Malina and Pilch (2000: 23) argue that the social-scientific method is appropriate to examine Revelation. This is due to the social systems offering a framework for the meaning of the text, and since the social-scientific method offers a greater scope of investigation than, for example, the historical method. Incorporating their work in addition to the analyses of the text have enriched the present study. The primary methodology is socio-rhetorical interpretation due to its comparative nature, as opposed to, for instance, inductive bible study, which is concerned with the structural components of the texts and is limited to the canon by having an inward direction notwithstanding the question of word usage (Robbins 2014: 187–188). Socio-rhetorical interpretation is a tool that enables the extraction of a "meaning in action". This offers a nuanced interpretation imparting a contextualized meaning for the believing community (Robbins 2014: 221).

Secondary information is relevant to the social-scientific analyses, social, cultural and historical texture within the framework of socio-rhetorical criticism, because an interdisciplinary approach has generated a nuanced reading by teasing out various textures, sub-textures and rhetorolects. Vaganay and Amphoux (1991: 86) suggest that an eclectic approach is appropriate to the modern method of textual criticism of the New Testament since the various approaches complement each other. The choice of socio-rhetorical interpretation offers the means of separating out different layers before combining the resulting observations. Thus, the complexity of the text is honoured by a complexity of methodology. Having discussed the methodology chosen, the next chapter will introduce Revelation as text by discussing the dating, authorship and genre of the text.

Chapter 4

Towards a Timeous Investigation - The Book of Revelation

4.1 Introduction

This chapter serves as an introduction to the Book of Revelation; it focuses on the dating, authorship, genre, as well as a discussion on the apocalyptic and eschatological nature of the book. Revelation is an intriguing part of the New Testament canon which still presents difficulties and possibilities for varied interpretations. This is exacerbated by the powerful imagery used in the text. Martin Luther, for example, when translating the entire Bible into German, suggested that the Book of Revelation, amongst three other books of the New Testament, be removed from the New Testament canon (Okland 2009: 5). Revelation, "having achieved recognition as Sacred Scripture, it did not retain it, remaining peripheral to the western canon until the late fourth century and being ejected from the eastern canon until the fourteenth century" (Murphy 2005: 680). Therefore, the Book of Revelation was not seen in the Greek liturgy or their lectionaries (Lupieri 1999: 4). It was even viewed as a Judaizing document used as a subversive tool to hide the alleged authentic message of the Gospel (Lupieri 1999: 2). Early believers appeared to have accepted its authorship by John the apostle, who commanded respect beyond Jerusalem, Antioch and Ephesus. A close reading of Revelation yields numerous allusions to and direct referrals to other writings, both in the Hebrew Bible as well as in the New Testament canon, which results in the Book being "steeped in OT prophecy" (Murphy 2005: 682).

Revelation is on occasion described as mystical, bizarre, strange and unearthly as well as having a supernatural character (Ehrman 1997: 400). Furthermore, the Book is often viewed as describing the end of the world by predicting the end, yet simultaneously offering redemptive reassurance (Okland 2009: 1). Revelation is filled with judgment and vengeance, sparking either fear and dread, or a particular fervour wrapped in futurist notions. The text describes a short period leading up to a much better, more peaceful and just world. Often, this is described as the "delay of the Parousia" which also features in the Pauline corpus (Schüssler Fiorenza 1985: 49).

4.2 Dating

When dating Revelation, it does seem plausible to suggest either the late 80s or the early 90s CE, since Irenaeus (130 – 202) in *Against Heresies* 5.30.3 (1977) noted that the contents were known toward the latter part of the reign of the Roman Emperor Domitian, between 81 and 96 CE (Conzelmann, *et al*. 1988: 281; Aune 1989: 240). Jerusalem was pillaged during Roman activities in 70 CE; thus, the author's description of and context around Jerusalem needs to be read for the above plausible date to be reinforced or contradicted. Malina and Pilch (2000: 11) suggest that chapters 4-11, as an insert, "dealing with the land of Israel during the period prior to the destruction of Jerusalem ("where their Lord was crucified" 11:8), surely dates before 70 CE". The letters to the churches could have been written after the destruction of Jerusalem. Nevertheless, a date as early as 65 CE has been suggested (Barr 2003: 1), which may be based on two assumptions, the first being that the author is the apostle John, and secondly, and more significantly, that the entire corpus was written prior to the destruction of Jerusalem in 70 CE. Even so, the presence of the second temple does not appear vital to the construction of the Book, which occurred on the Isle of Patmos and not in Jerusalem or its vicinity, since the content rather appears to describe parts of a heavenly temple as opposed to an earthly temple. Unless it is assumed that the content refers only to the first century as opposed to the millenia following the writing of the Book, the destruction in 70 CE need not necessarily feature in the Book of Revelation. Hence, the argumentation for a later date is still viable. If 17:8 and 17:11 are viewed as referring to myths about Nero's return to and rule over Rome, then it might be stipulated that the Book was written at a time after Nero's death, which would be after 68 CE.

As for a latest possible date, 120 CE has been suggested since Justin Martyr (100 – 165) was well versed with the Book as authoritative literature (Thompson 2003: 27). If the author is the writer of the Fourth Gospel, Revelation would have been authored between 64 CE and 100 CE, assuming that the temple need not have existed in Jerusalem, and that the apostle John was indeed a youth when following Jesus as his disciple. If the Book was written during the reign of Titus (reigned 79 – 81) or Domitian, the date can be narrowed down to between 79 and 96 CE. According to Eusebius (260/5 – 339/40) *Hist. Eccl.* 3.17-18 (1695), the apostle John was alive and exiled on Patmos during the horrific time of Christian persecution by Domitian. In this case, the dating of Revelation can be narrowed down further to between 81 to 96 CE. Fee (2011: xx) also prefers a later date arguing that the number of emperors in chapter 17 is the only link to an earlier date, which he deems to be rather flimsy. Even so, this view is contested, for example, due to a lack of historical evidence of Christian persecution by Domitian (Thompson 2003: 34; Robinson 1976: 236). A date during the reign of Nero, who undoubtedly persecuted Christians, is suggested by those depending

on descriptions of these martyrdoms by Eusebius, Tertullian (155 – 240), Suetonius (69 – 122) and Tacitus (56 – 120).

As Robinson (1976: 252) remarks, for the author of Revelation to have engaged with and shared in the challenges and sufferings of the presumed readers and recipients of the book, in the first instance the fledgling churches in Asia Minor, would fit if the author had experienced the time of Nero's persecution. Notwithstanding these points as well as the lack of commonalities between the descriptions in Revelation and the persecution and martyrdom suffered during Nero's and Domitian's times, the descriptions of heavenly objects and salvific redemptions post persecution appear to point to a time after the destruction of Jerusalem. DeSilva (2009: 35) argues, that the description of a beast being wounded yet surviving cannot be viewed as having alluded to the suicide of Nero. Rather than connecting this description to that of a seventh head in Revelation chapter 17, the sixth head (cf. Dan. 7) is more viable. This indicates a dating after 68 CE.

No evidence to the contrary of the suggestion that Revelation was authored during the reign of Domitian, possibly during the latter years of his reign (Robinson 1976: 343) have been found at this stage. This suggests a date during the time of John's exile around 90 CE, it is reasonable to consider an earlier date if the description of the outer areas of the Holy City are compared to scenes during the Jewish War added to Nero's persecution of believers (Marshall 2009: 19). This would then offer the possibility of a date as early as 69 CE, or as Smalley (2005: 2–3) suggests, just prior to the fall of Jerusalem in 70 CE, placing the dating during the time of Vespasian. A date prior to 70 CE is problematic since the apocalyptic descriptions of the temple and the heavenly Jerusalem are not connected to activities in and around the earthly Jerusalem. Also, the description of fleeing into the wilderness (Rev. 12: 14-16) can in that case not be linked to a great number of believers having fled to Pella in Jordan during or rather just prior to the destruction of Jerusalem between 66 and 70 CE (Eusebius 1695: III 5:4; cf. Luke 21: 20-21).

Given these observations, it seems doubtful that Revelation was authored prior to 70 CE, especially if the references to the measuring of the temple refer to a future event. The period of intense suffering, mass destruction, and residual subjugation began in 66 BCE, resulting in the change of the name of the area to "Syria Palestina" by the Romans, thereby intending to remove the existence of Israel and all forms of Jewish persons and culture and certainly belief system from the pages of history (Lupieri 1999: 19). Interestingly, while it has been speculated that the text of the Book of Revelation found in the 5th century Syriac Peshitta describes the author as having been exiled by Caesar Nero, thus indicating a probable dating during the reign of Nero, i.e. just prior to 70 CE, the evidence is not strong enough to base any observations on this notion. It is evident that the

Peshitta New Testament "had attained a considerable degree of status before the division of the Syrian Church in AD 431" (Metzger 1977: 36). The first version of the Peshitta, also known as the Old Syriac version, did not contain the four lesser Catholic letters nor Revelation, all of which were added to later revised editions (Metzger 1993a: 44; Breed). As noted earlier (chapter 3), the earlier version of Matthew's gospel, was probably written in Hebrew[27]. In that case the Greek versions are translations of earlier Hebrew texts connecting to the original written text. Nevertheless, with a lack of in-depth investigation into the manuscripts, the only significant point is that the Peshitta is a useful extra-canonical source of comparison.

Without a clear indication to support the earlier dating, possibly during the latter part of or following the reign of Nero, a plausible alternative is presented by a later date during the reign of Domitian between 81 and 96 CE (Ehrman 1997: 404), since John would have been exiled and would have plausibly experienced the increasing terror of Domitian. While it is at times argued that the reign of Domitian cannot be compared to the terror of Nero, the "throne of Satan" in Pergamus is the location at which Domitian supported the worship of Aesclepius. This also points to a later dating for the Book of Revelation (Riemer 2000: 75, 80). Early ecclesiastical tradition informs us that prior to Domitian, the state religion had not targeted and persecuted the Christians (Kümmel 1970: 298, 327). Therefore, a later date, i.e. during the reign of Domitian or possibly even Trajan (reigned 98 – 117), around 95 CE, is the optimal option. In opposition to the dating around the time of Domitian, earlier dates have been suggested (Barr 2003, 1; Schüssler Fiorenza 1991: 17). Drawing on Polycarp's (69 – 156) letter to the Philippians (11:30) which includes John's reference to the return of Nero (reigned 54 – 68), and to the establishment of the church in Smyrna as late as 64 CE (Carey 1999: 13). Arguments for an earlier date include the apparent evidence found pointing to the persecution of early believers (primarily Christians) as compared to that describing the atrocious activities planned and perpetrated by Domitian. An earlier date is thus supported by the supposed need of the Temple to have been standing in Jerusalem so that John could perform the measurements. Early writers linking Nero to the beast strengthened the suggestion of an early date (Wilson 2005: 169, 185), but neither of these are conclusive reasons for an early dating. The alleged link between the temple references in Revelation and the physical temple in Jerusalem, especially at a time of horrific pillaging, desecration and destruction, is not conclusive evidence for an earlier date.

Ehrman (1997: 404) suggests the possibility that parts of Revelation were written during Nero's reign based on the vision containing seven kings in chapter 17, while the remainder would have

---

[27]For example, the "Shem Tov" Hebrew Matthew text.

been written during the reign of Domitian. Revelation appears to have been written during a time characterized by great peril, destruction and persecution (Richardson 1964: 16). Rovers (1895: 129) suggests that an earlier version of the constituents of the text was redacted into the current version during the reign of Hadrian (reigned 117 – 138), with a date as early as around 70 CE suggested for the original composition. In conclusion, enough evidence for a definitive dating has not been found. It seems plausible to suggest a date between 68 CE and 95 CE (cf. Carter 2011: 135). It also seems likely that the time of writing occurred during Nero's reign or during Domitian's reign resulting in a dating of either just prior to 70 CE or between 89 and 95 CE. A text and commentary on the Apocalypse by Oecumenius, a Greek bishop of Tricca who lived during the 6th and 7th century CE, has been located (Hoskier 1928). This document is of particular interest, since Oecumenius' commentary is the first Greek commentary on Revelation, used later by Andreas in the 7th century CE. Oecumenius dates Revelation around 95 CE, i.e., during the reign of Domitian (Suggit 2006: 3-4). Given the above discussion, the likelihood of a later date such as 90-96 CE (Kümmel 1970: 329), which is linked to the reign of Domitian, appears to outweigh that of the earlier date.

4.3 Authorship

Regarding the issue of authorship, Origen Adamantius (184/5 – 253/4), who sparked the figurative line of interpretation, asserted that the author of the Book of Revelation cannot be identified (Collins 1998: 25–53). However, Papias of Hierapolis (c. 60–130), believed the apostle John to be the author as well as the Johannine Gospel and the three Johannine letters. This is significant since, according to Irenaeus, Papias knew the apostle John, and Justin Martyr (100 – 165) seems to have concurred with this assessment, while Eusebius of Caesarea (260/5 – 339/40) at a later stage attempted to discredit Papias' alleged personal knowledge of the apostle John (Murphy 2005: 680–681). Justin Martyr, in the *Dialogue with Trypho* 81 (2003), and Irenaeus (130 – 202), in *Against Heresies* 4.20.11; 5.35.2 (1977), considered the author to have been John, the disciple of the Lord. Hence, Papias, Justin Martyr, and Irenaeus accepted the probability that the author of John's Gospel and the Johannine letters was the author of Revelation. These early Christian writers also assumed that much if not most of Revelation is to be taken literally.

Various groups and persons in the first few centuries evidenced a bitter distaste for Revelation leading to a fierce dispute pertaining to its authorship, so much that, for example, the Montanists became convinced that John's foe, the gnostic Cerinthus (a gnostic assumed to have been a contemporary of John's) (Lupieri 1999: 3), was the true author of Revelation. Nevertheless,

Conzelmann and Lindemann (1988: 281), as well as Aune (1989: 240) argue that the differences in the linguistic styles of Revelation as compared to those of the Johannine Gospel and the three letters point to different authors (Attridge 1992: 185). These differences were mentioned by Dionysius, to argue that John the apostle had not authored Revelation (Murphy 2005: 681), but that another John who was said to have lived in Ephesus wrote it (Michaels 1997: 18). It seems that the dislike for Revelation in certain parts during the first few centuries affected the view that the author of the Johannine Gospel could not be the author of Revelation (Fee 2011: xviii-xix; Lupieri 1999: 2–3). Schüssler Fiorenza (1985: 93–95) argues that the use of different expressions denoting the same meaning demonstrate that the author of the Fourth Gospel is not the same person as the author of Revelation. Barr (2003: 4) agrees by highlighting the reference to the apostles as the foundations of the divine city in Rev. 21:14, claiming that this demonstrates that the apostles including John preceded the authorship of Revelation.

The description of the foundations of the heavenly Jerusalem does not refer to the slice of earthly time which the writer of the Book inhabits, meaning that the authorship is still debatable. However, only the Fourth Gospel and Revelation in the New Testament canon refer to Zech. 12:10 by choosing the verb *exekentesan* (they have pierced) which is not found in the Septuagint (Schüssler Fiorenza 1985: 102). Similarities between Revelation and the Synoptic Apocalypse (Matt. 24; Mark 13; Luke 21) (Schüssler Fiorenza 1985: 103–105) point to a working knowledge of scripts written at the time of the Johannine Gospel and possibly the Q traditions. According to Schüssler Fiorenza (1998: 107–108), the eschatology of Revelation is unlike that of the Fourth Gospel. Notwithstanding the different dating of these two as well as the different genres, this does not point to different authors conclusively, which is also brought out by Lupieri (1999: 43; Richardson 1964: 14).

As Fee (2011: xix) argues, the apostle John may well have authored Revelation since the document was preserved as an apostolic document. Further, the linguistic differences are not significant enough and can be compared to those between, for example, the letter to the Galatians and that to the Romans, which had both been authored by the apostle Paul. The desciption of Jesus as the "Word", i.e., the status of the pre-incarnate Christ, supports the view that the Gospel of John, the letters by John and the Revelation were written by the same author (John 1:1, 14; 1 John 1:1; Rev. 19:13). Ehrman (1997: 404) notes, the Fourth Gospel does not make the claim that John, the disciple, had authored it, whereas Revelation provides the name John as the author. The commonalities between the content of Revelation, such as found in the letters to the churches, and the themes highlighted by John the Baptist's preaching, as well as the description of John as a prophet have led to the suggestion that John the Baptist authored Revelation (Ford 1975: 30, 50).

The alluded distinction between John, the author, and those falsely calling themselves Jews (Rev. 2:9; 3:9) portrays the author as a believer who was raised as a son of Israel, which the author of the Fourth Gospel is also deemed to be. Nevertheless, while the internal evidence merely offers the description of prophecy (DeSilva 2009: 32), the circumstantial evidence offered thus far does not preclude John, the beloved disciple, from having written the Fourth Gospel (Smalley 2005: 2–3).

4.4 Genre

The term "apocalyptic" is described as the ideas captured within literature, chiefly within eschatological literature, and as often alludes to a style of religious literature (Bauckham 1988: 33). The genre of the Book of Revelation seems to be complex, yet it appears to be apocalyptic (Grabbe 1996: 74) which is evidenced by the alternative title to the Book as "the Apocalypse of John" (Conzelmann, *et al*. 1988: 277–278), though this term needs to be examined alongside prophetic literature, since Revelation features both apocalyptic as well as prophetic writing (Fee 2011: xiv). Schüssler-Fiorenza (1985: 2) describes tensions between "form and content, apocalyptic language and eschatological essence, between Jewish tradition and Christian theological perspective". However, as apocalyptic genre, it could be suggested that Revelation "belongs to the same genre as Jewish apocalypses" (Conzelmann & Lindemann 1988: 280; Ford 1975: 26), even though certain differences exist between Revelation and Jewish Apocalypticism such as that Jewish Apocalypticism flourished before the destruction of the Temple, after which it drastically declined (Feldman 1992: 1; cf. Himmelfarb 2010: 2). Thus, Revelation was not penned in the chief period of Jewish Apocalyptic writings.

The genre of Jewish Apocalyptic, although suggested to have been formed during the time following the exile or during times of oppression (Leppakari 2006: 59), the renaissance of the Torah led by Ezra, the Enochian literature, in particular the Book of Watchers is suggested as the first acknowledged form of Jewish apocalyptic literature, arguably penned during the 4th and 3rd centuries BCE (Lupieri 1999, 13). Both 2 *Baruch* and 4 *Ezra* are viewed as extra-canonical Jewish apocalyptic literature, having been constructed towards the end of the first century or near the beginning of the 2nd century CE. It is thought that they wrote in the aftermath of the 70 CE destruction (Henze 2012). Lupieri (1999: 21, 44) states that the earlier dating of 4 *Ezra* and the fact that the text discusses the future Messianic kingdom, point to a likelihood of Revelation having been impacted by it, whereas 2 *Baruch* is dated later. The content, such as the reign of the Messiah over the future 7th period and God's unending rule over the 8th period point to a certain dependence

on Revelation. Stone (1989: 11) includes the Messianic kingdom motif but suggests that 4 *Ezra* has been authored towards the end of the first century CE. This notion is supported by Bogaert (1969) who highlighted that 2 *Baruch* had an impact on 4 *Ezra*. Even though a certain interdependence appears to exist between 2 *Baruch*, the Apocalypse of John, and 4 *Ezra*, the necessary evidence to support this theory incontrovertibly is missing and it is rather thought that similar topics or images have been located independently within extant Palestinian apocalyptic literature (Aune 2006c). Nevertheless, the apparent connection and interdependence between Revelation and both 4 *Ezra* and 2 *Baruch* demonstrate an organic connection both in structure and content to Jewish Apocalyptic writings. For example, similar to other Jewish Apocalyptic writings, Revelation divulges mysteries pertaining to the heavenly realm and future salvific occurrences (Bauckham 1988: 34). Moreover, the genre of apocalyptic writing is intrinsically theological and literary (Shorter 1983: 100), which allows us to utilize socio-rhetorical interpretation as an apt tool. Since Revelation is not pseudepigraphal (Conzelmann, *et al*. 1988: 280) nor is it an esoteric secret work (Schüssler Fiorenza 1985: 35), this strengthens the suggestion that Revelation fits into the broader category of Jewish Apocalypticism, especially from a stylistic view, although its content might arguably also be aligned to Jewish Apocalypticism to a large extent (Bauckham 1988: xi), although this point may well become clearer in later chapters. Although Dunn (1977: 311) supports the view that first-century apocalyptic literature includes features such as an esoteric character, his description of apocalyptic literature as "underground literature" (1977: 311-312) can be applied to Revelation since the contents do appear to contain an element of response to a crisis, in this case incorporating eschatological crises. As Hellholm (1986: 27) observes, apocalyptic works emanate from a desire to encourage, support, and strengthen believers going through or having gone through a crisis.

Revelation, a book situated in the canon of the New Testament and written to the believing community, is primarily viewed as Christian apocalyptic; "Christian apocalyptic therefore stands in continuity with Jewish apocalyptic" (Schüssler Fiorenza 1991: 6; 1985: 3). Conzelmann and Lindemann (1988: 280) argue that Revelation "contains no 'prophecy' of a 'future' history", a point, which, when accepted demonstrates a lack of commonality with Jewish Apocalypticism. Describing the genre as early Christian apocalyptic writing would preclude the depth of knowledge of the Hebrew Bible and traditions brought forth by Israel, as well as assuming a division between Hebraic thought, tradition and even belief structures and Christian thought, tradition and belief structures. As Bauckham (1988: 34) observes, "Jewish apocalyptic was an important feature of the context from which early Christianity emerged." The Book of Revelation reflects the religious

culture of Jewish Christianity (Nicklas 2012: 151), hence in its broadest sense, the category "Jewish Apocalyptic" offers a useful fit.

Unlike John's Jewish predecessors, John awaits the end by realizing that the end as a period of time had been ushered in by the Messiah's death and resurrection (Fee 2011: xiii) which demonstrates the possibility of stretching the time described as the present as well as the immediate next sets of time periods, i.e. the immediate future, into the future that lies many years, perhaps even millenia further away. Revelation is also the only canonical text in the New Testament which can be described as apocalyptic, as well as belonging to the "tradition of Jewish eschatological apocalypses" (Bauckham 1988: 34). Aune (1989: 227) observes the following relating to apocalyptic eschatology: A belief system centering "on a cosmic drama based on a pessimistic eschatological dualism. The present evil world order (controlled by the human collaborators of an evil supernatural being and his allies) will shortly be terminated by divine intervention and replaced with a new and perfect order." While the essence of apocalypticism appears to be negative, the apocalypticist "does not succumb to pessimism but is sustained by a hope as radical as the apocalyptic pessimism" (Schüssler Fiorenza 1983: 303).

Early Christian apocalyptic writing appears to be synonymous to Jewish apocalyptic writing during the Second Temple era (Rowland 2005: 52–53). It has even been suggested that Revelation "was originally a Jewish apocalypse written in Hebrew or Aramaic and then later translated into Greek and revised theologically by a Christian redactor", or that two Jewish sources from the first century CE were compiled and edited in the 2nd century thus depending on the re-working of one or two forms of *Grundschrift* as sources (Schüssler Fiorenza 1985: 161). This underlines the supposition that Revelation can be described as emerging from within the Jewish apocalyptic writing of the second temple era stylistically as well as depending on much of that which is found in the Hebrew Bible.

Revelation is both an eschatological and a prophetic text. It is eschatological since end time events, such as the Millenium and the New Jerusalem. It is prophetic due to the message to the believing community concerning the end time events provided by supernatural information, i.e. divine revelation. The genre of the book is apocalyptic, although the content exhibits both eschatological and prophetic characteristics (Aune 1989: 243; Ford 1975: 28). Apocalyptic literature has not simply emerged from prophetic writing, and prophetic literature does not need tocontain apocalyptic styles of writing (Carey 2005: 51). John employs apocalyptic genre to convey a complex message including eschatological and soteriological edification. Paul, for example, uses apocalyptic genre to the believers at Thessalonica to engender hope and comfort (Carey

2005: 135). As Fee (2011: xiii) observes, John "is not just and apocalyptic writer, he is himself a Christian prophet".

DeSilva (2009: 9–14) suggests that Revelation also carries the genre of a letter. He observes that "more than seeking to *be interpreted*, Revelation seeks to *interpret* the reality of the audience, showing them the true character of features of that landscape, […], naming the true stakes of the choices before the hearers". The book encourages the reader to look beyond the present and become aware of the other-worldly activities and to heed the divine call which would in turn function as a liberating agent from the present challenges and offer meaning to his or her life apart from the present activities. As Wright (1992: 286) observes, "within the literary form of standard apocalyptic writings, then, we have found a linguistic convention, which traces its roots without difficulty back to classical prophecy: complex, many-layered and often biblical imagery is used and re-used to invest the space-time events of Israel's past, present and future with their full theological significance." The dynamic intertwining and interweaving of prophetic literature and apocalyptic writing added to the brief epistolary section demonstrates that the complexity of Revelation cannot merely lead to the conclusion that its genre is apocalyptic without acknowledging the vital message of hope and the prophetic literary style. Revelation may also be described as "apocalyptic deepened by prophetic insight" and simultaneously as "prophecy intensified by apocalyptic vision" written by a "prophet-seer" (Smalley 2005: 8). As Fee (2011: xii) observes, the unique quality of Revelation is the "fine blending of each of these kinds of literature - apocalypse, prophecy, letter - into a single whole piece", which gives the impression of the author having produced something uncommon if not altogether unknown. While the apocalyptic worldview of an imminent radical change is different to the apocalyptic as a genre, the content of the text is more significant than the genre (Wright 2012: 110; Collins 1997: 7–8; Cook 1995: 20–21). Ehrman (1997: 401) elaborates on the apocalyptic view as containing "two fundamental components of reality, good and evil, and that everything in the world was aligned on one side or the other" thereby referring to a dualistic perspective. Although the concept of dualism is often linked to the Hellenistic culture and philosophy, it is interesting that this is used to describe the apocalyptic worldview. It would also be problematic to discount the apocalyptic genre since "the notion of revelation is fundamental to this literary genre" (Collins 1997: 3), which is evident by the visionary nature of the book. Nevertheless, observing that the prophetic eschatological apocalyptic appears to be applicable as genre for Revelation (Ehrman 1997: 400), paves a way into the text.

Bauckham (1988: 34) distinguishes between cosmological and historical-eschatological apocalypses, citing the Book of Daniel as an example of the latter. This division is useful if the

other-worldly revelations do not intersect with that which has either happened in our history or that which is yet to occur in our future on the earth. It is precisely this challenge that is presented in Revelation. A further difference between the apocalyptic style in Daniel and that within Revelation, is that the visions in Daniel are alternated with explanations, whereas Revelation appears to feature apocalyptic writing without significant explanations for the most part, though further study will endeavour to expose tools to understand the text better. In attempting to describe the genre of Revelation, it has become clear, that Revelation is complex with a high degree of intertexuality (Linton 2006: 10). Although in the literary arena it is expected that a text will belong to one particular genre, Revelation offers different styles which are partly interwoven. As Lupieri (1999: 37) writes, "there is no historical or literary reason not to read the Apocalypse literally when it speaks of 'things that are to come' or that 'will come soon' or that have 'not yet' come, nor to resist the book's orientation toward the future, which is precisely what one would expect from a book of prophecy by a Jewish-Christian prophet of the 1st century". Describing John as a Jewish-Christian prophet has a great deal of merit within the genre of Jewish Apocalyptic containing eschatology for the believing community.

The first few chapters of Revelation are styled in the form of letters, though the content thereof is arguably apocalyptic and even prophetic, and the remainder of the Book can at best be described as eschatological apocalyptic. While Revelation demonstrates eschatological motives and themes, apocalyptic writing can also be described as cosmological (Decock 1999a: 7). Apocalyptic genre is linked to a form containing divine visions described by complex and elaborate metaphorical language conveying specific messages such as pertaining to the hope of Israel (Wright 1992: 281–283). The genre Apocalypse is also viewed as a subcategory of the macro-genre known as the apocalyptic literary phenomena (Cook 1995: 22), however, for our purposes, the micro-genre pertaining to apocalyptic is useful.

Richardson (1964: 18; Schüssler Fiorenza 1991: 19) notes that figurative and symbolic, as well as mythopoetic language is often used by apocalyptic writers as a response to their hostile and unsympathetic surroundings. Thus "a system of symbols, figures, and codes by the use of which messages could be conveyed in comparative safety" may have been developed and used within the text. To add to this view, Ehrman (1997: 403) includes the observation that "[s]ome readers of the book of Revelation have taken its mysterious symbols to suggest that it was "underground" literature (cf. Dunn 1977: 311-312). The symbolic language of the book, according to this interpretation, was used to keep the governing authorities from realizing that they themselves were under attack." However, this theory is dubious, not merely since the governing authorities were unlikely to peruse text such as this, being written by a believer for other groups of believers. The

text would also have to be intended for the imminent future which poses a string of further questions.

The Book of Revelation thus belongs somewhat to the Jewish Apocalyptic as well as eschatological genre. Revelation is also a written prophecy since it includes content pointing to the future.. It fits within the genre of Jewish eschatological apocalyptic and prophecy, which includes a short epistolary section (Michaels 1997: 15–16). It is plausible to conclude that the genre is a hybrid form in that it is not only apocalyptic eschatology or eschatological apocalyptic but also prophetic epistle or epistolary prophetic (Wendland 2014: 448). Revelation fits into composite genre which is mainly concentrated on apocalyptic and eschatological genre as well as prophetic genre (Rev. 1:3), where the apocalyptic genre is significantly influenced by the Jewish apocalypticism. Perrin (1974: 58) observes that "Christianity began as an apocalyptic sect within Judaism. The earliest Christians awaited the imminent end of the world, which would take the form of the return of Jesus as eschatological judge and redeemer".

4.5 Judgment and Salvation - Literal, Allegorical and Metaphorical Interpretations

At this point it is reasonable to note the link between eschatology and ecclesiology (Schüssler Fiorenza 1985: 48) as well as themes of judgment and salvation (Schüssler Fiorenza 1985: 46–47) amongst others such as light and dark, day and night, albeit these are alluded to rather than expounded on explicitly. The biblical day is described in Genesis as starting with the evening, then moving into the night after which the dawn breaks and the new morning is experienced. Metaphorically Revelation appears as a type of biblical day by having a dark period precede a period of light and restored positivity. However, this allusion merely comments on the general view of Revelation and not on specific phrases within the Book which will be discussed in further detail in the following chapters.

On the other hand, Origen sparked a conversation in *De Prinicipiis* 2.11.2-5 (1973) around whether or not Revelation is to be taken literally or metaphorically, which led to a number of early writers as well as contemporary scholars to view Revelation allegorically or metaphorically, and at best figuratively (cf. the Donatist Tyconius from the late 4th century CE). Both Tyconius (active 248 – 264) and Augustine (354 - 430) introduced an increasingly allegorical and in some instances metaphorical reading of Revelation. Thus, even though the western church, as opposed to the eastern leg, accepted the validity and inspiration of Revelation, an allegorical interpretation was favoured and encouraged (Lupieri 1999: 4). Augustine applied the figurative interpretation of

Revelation in certain instances, such as comparing Rev. 20: 1-6 (comparing this to Luke 10: 18) to the earthly ministry of Jesus. Augustine also took other instances, such as the Millenium, to be noteworthy, though not literal as 1000 years, but in the sense that this might allude to "totality" (Murphy 2005: 683).

Joachim of Flora (1135 – 1202), an early 13th century mystic, employed the Augustinian view of the Millenium as situated within human history. The Millenium was understood to follow the birth of the church in the first century CE. When, however, no great end occurred after the thousand years, this led to a variety of different interpretations of the Millenium and Revelation, most of which can be categorized as allegorical rather than literal (Barr 2003: 3). This change in the interpretative landscape is described in the following manner: "The passionate and powerful interpretation of Joachim of Fiore (of Fiore was also know as of Flora) blew like a whirlwind into this painstaking process" (Lupieri 1999: 4). This demonstrates the unprecedented and drastic change in the mainstream interpretation of Revelation, whereby Joachim of Fiore divided human history into three ages or epochs, these relating to the three persons of the Trinity. Murphy (2005: 683) observes that Augustine removed the link between apocalyptic writing in Revelation and chronology, thus a view of an end of time was discouraged, which leads to an amillenialist stance.

If future events are deemed to be intertwined with the past and the present and thus a clear view of a future is destroyed, this affects not only the reading of the text, but the reader's theology, social understanding and appreciation of the political arena. From the 5th century CE the Millenium was understood mostly in figurative terms. Joachim of Fiore interpreted various symbols as significant points within church history, thereby introducing sacral patterns into the linear flow of history but rejecting a literal Millenium in favour of a future "perfect age" (of Fiore 1994). Joachim of Fiore popularized the historicist approach since he read the Book of Revelation as a prediction of future events including those taking place during the time of his own life, for example, he listed the Holy Roman Emperor Henry IV (reigned 1056 - 1105) and Saladin (1137 – 1193) as 'heads of the beast", and he assumed that the Millenium would begin fairly shortly (DeSilva 2009: 3). Fiore "in the 12th century introduced the notion that the Apocalypse should be seen as the hermeneutical key to the Bible as a whole and also to world history" (Okland 2009: 5).

Throughout church history, an early reading based on a literal view, though situated within the context of the entire canon, morphed into an allegorical and metaphorical reading. This was challenged at times by those in sects or less-organized groups of believers as well as various individuals who proclaimed the need for a different reading, such as John Nelson Darby. In the

early 19th century, Darby argued for a dispensationalist interpretation that incorporates premillenialism. In recent times, the "Left Behind" (LaHaye & Jenkins 1995) series sparked by the pre-tribulations work of Hal Lindsey, Tim LaHaye, and Thomas Ice has been transformed into a movie[28] in 2014[29]. A further point worth mentioning is that the linear conception of history and the flow of time was central in early Christian theological tradition (ef. Luke 17:22; 1 Thess. 4:16-18), such that they carried the "conviction that history has an origin and an end, both rooted in the plan and the power of God" (Daley 1991: 219). While Revelation has either been viewed as containing imagery of future predictions, or as a stance against the Roman persecution of the first century, the historical interpretation of the Book yields much useful information, which in turn "sets the stage for the hermeneutical task of reflecting whether or not the Apocalypse might speak to us today". The application of socio-rhetorical interpretation to specific texts pertaining to time provides a multi-layered offering of information, which paves the path towards further postulations, including the linear and cyclical characteristics of time as well as ontological and teleological considerations.

4.6 Structure

The structure of Revelation is multi-faceted. The letters to the churches incorporating a particular epistolary inner structure in the first three chapters can be separated from the remainder of the Book which is prophetic and apocalyptic. The epilogue (Rev. 22:21) is also epistolary in form (Bauckham 1988: 3), where Rev. 22:6-9 is often seen as the beginning of the epilogue (Bauckham 1988: 5). Carter (2002: 484) describes the structure of the text in the following manner: "The text combines apocalyptic (1.1), prophetic (1.3), and epistolary forms (1.4) to pronounce judgement on the current oppressive reality, set it in a cosmic context, reassure its audience of God's sovereignty over the difficult present and triumphant future, and exhort faithfulness and resistance, even to the point of death." Similarly, Aune (1989: 240) separates the structure into an extended vision report preceded by the epistolary prescript and succeeded by a postscript in 22:10-21.

Noteworthy is also the view that the content of Revelation may not be presented in a chronological order. Furthermore, the heptadic structure of the Book and the use of the number seven, particularly in chapters 6-16, appears at first glance vastly different to the remainder of the New Testament canon and the Hebrew Bible (Wendland 2014). As Bauckham (1988: 10) observes, as an example

---

[28]www.leftbehindmovie.com
[29]The series has sparked academic research (cf. Fedson 2011; Abate 2009; Mathewson 2009; Johns 2005)

of the heptadic structure "in all three series of seven judgements there is a 4 + 3 structure" whereas "the series of seven messages to the churches has a 3 + 4 structure". The intricate literary structure is thus interwoven with devices such as the heptadic structure which at times is not immediately apparent, for example the beatitudes (Rev. 1:3; 14:13; 16:15; 19:9; 20:6: 22:7, 14) (Bauckham 1988: 29–30). The number seven "was already an integrated element in Jewish beliefs (e.g., apocalypticism) and was the number of divine perfection and holiness" (Schüssler Fiorenza 1985: 167; Malina, *et al*. 2000: 14–16), which again highlights the Hebraic influence on Revelation.

As an apocalypse, Revelation complies with certain general characteristics (Aune 1989: 230), such as maintaining the form of a first-person account of dreams and visions imbued with a message from an other-worldly or divine agent, which in this case appears to be mostly eschatological. The revelatory message is conveyed by both account and dialogue with a divine agent, similarly to writings which can be identified as Jewish apocalypses. These visions and other revelatory messages are located within a specific apocalyptic form demonstrating symbolic language and various rhetorical devices including metaphors and highly figurative language (Richardson 1964: 17). The genre is chiefly apocalyptic, the structure and form constitute the literary tradition of apocalyptic writings undergird Revelation. The lack of shared traditions with extraneous apocalyptic texts located thus far allows us to postulate that it is not apparent that John was familiar with non-canonical apocalyptic texts (Bauckham 1988: xi-xii). The literary technique of numerical structure and composition does not seem to be taken from other apocalyptic writings, notwithstanding a dubious allusion to numerical composition located in Joshua 24:1-25 (Bauckham 1988: 37). Fragmentary theory may offer a means of incorporating what is found in the Hebrew Bible, whether directly or as an allusion. The difference in style of writing of the epistolary sections and the following visionary sections calls for a means of assembling different content, direction and style. Fragmentary theory is worth noting, whether or not we agree with the idea that a final redactor incorporated the epistolary text as an introduction (Schüssler Fiorenza 1985: 163).

4.7 The social and historical background

The use of apocalyptic imagery and patterns in the Book of Revelation appears to function as rhetorical devices to offer prophetic warnings and edification as well as interpretations of that which was still to occur. It seems reasonable to view Revelation as a reaction to current events containing salvific and edifying messages containing proactive intent. As a well-respected leader,

the author, who could have been the apostle John or at least a person of similar calibre, would have offered the text as guidance for the growing communities of believers. Allusions and references in Revelation highlight John's knowledge of the Hebrew Bible. It is not clear if he was aware of any particular apocalypse, and it seems as if the implied reader is not expected to do so either (Bauckham 1988: xi). The 404 verses of Revelation refer to over 500 allusions in the Hebrew Bible. "The book of Revelation is thus a montage, a mosaic, a collection of Old Testament phrases that pile on top of each other" (Smalley 2005: 9; Pender 1999: 7). This enabled the first-century Mediterranean believers to understand the text. John conveyed hope to the reader by guiding his or her eyes beyond any current persecution, chaos and confusion to what is still to come, which Richardson (1964: 27) describes as a "golden age". While evil might appear to be prevalent, Revelation assures the reader that none of these ghastly situations and rulings are to be feared since the best is yet to come and the "final triumph of God's purpose and the reign of His righteousness is certain" (Richardson 1964: 29).

Historical studies into Revelation within the recent years have begun to offer solid contextual information concerning the first-century Roman Asia Minor. This has led to the development of different approaches, many incorporating literary and social readings. Rhetorical criticism, which depends on examining the text as a vehicle of persuading the reader of its content incorporates historical and social criticism (DeSilva 2009: 14) In order to combine the results of historical and social investigations with the textual analysis, socio-rhetorical criticism is useful, since it offers a means of separating out different aspects and layers of the text while re-combining nuances and insights gleaned similar to an interdisciplinary approach. This is accomplished by examining the text as the starting point.

Moyise (2012: 44) writes, "intertextual interpretation does not necessarily have to exclude historical reconstruction from consideration", hence historical intertexture will be applied with a view of minimizing *Kirchengeschichte* and *Wirkungsgeschichte*. The text is examined with a view of positioning ourselves within the first century and within the society of the writer. This approach diminishes the effect of the "hermeneutic glasses" of the reader. The preceding discussion around the dating, authorship, and location of Revelation offers a basal context, since the textual examination and intertextuality within the entire Biblical canon is influenced by the Hebraic conceptual framework of the author of Revelation (Yarbro Collins 1999: 385-386). The dating as well as the geographical location offer specific points of reference when discussing social as well as historical and political texture.

The text offers the information that John, as a prophet, received the visions of the resurrected Jesus giving various instructions to the angels of the seven churches during his exile on the island of Patmos. The isle is in the Aegean Sea, about thirty-five miles off the western coast of modern Turkey, reasonably close to Ephesus, where the apostle John is said to have led the Ephesian congregation. It is plausible to expect that similarly to the Pauline corpus and the pastoral letters, these writing would also have circulated amongst the congregations of the believers. Revelation 1:3 encourages the reader and hearer of the writings, saying that they will be blessed, albeit be it with the caveat that they are to obey the content of the Book. It can also be inferred that the text was first disseminated to the leaders of the various congregations and groups of believers (Malina, *et al*. 2000: 13). The letters to the seven congregations are addressed to the angels or messengers of those communities.

While it appears reasonable to suggest that Revelation was constructed during and even possibly as a response to the rule of Domitian, the eschatological content as well as the epistolary admonishment and edification legitimized by the apocalyptic genre seem to have been fuelled by the experiences gained prior to and during the reign of Domitian. The significance of the content and the encouragement to continue the reading of the Book, are applicable for contemporary as well as early believing communities One such observation highlights the topic of "victory of God's people Israel in the victory of the slaughtered Lamb" and furthermore the encouragement found in the manner by which the "small, beleagured communities of Jesus-followers in the cities of Asia Minor (and communities today) participate in the destiny of Israel, the church, the nations, and creation itself" (Mangina 2012: 103). The temple is a central structure in Hebraic thought and the culture of Israel. The worship and liturgy focused around the temple leads to a dynamic intersection between heaven and earth (Wright 2012: 107). It is clear that Revelation is a unique though highly significant part of the canon.

4.8 Temporal selections

The notion of time is referred to in the Bible in different ways. For example, Psalm 90:4 states that "for from your viewpoint a thousand years are merely like yesterday or a night watch", which is reiterated in 2 Peter 3:8. The Book of Revelation creates time by describing future events (Nicklas 2012: 146). Wright (1992: 285) notes that topics such as the temple, the land of Israel, and the Torah, were far more significant to the early believers than notions around time, space and cosmology, however, the investigation into the nature of time may well highlight an interconnected

relation between time, space and the temple and the Torah. The following chapters might shed some light on ideas such as anticipation in the format of *Erwartungszeit*.

The experience of the present moment affected by the future, and the repetitive occurrences of night and day, for example, point to temporal dualism. It is argued that unlike numerous writers that have either preceded John or wrote during a similar period, John was both looking toward a future time and simultaneously experientially inhabiting a time period often described as the latter days or the end times where this period of time was initiated by the death, resurrection and ascension of the Messiah (Fee 2011: xiii). Bauckham (1988: xi) observes, "John was writing what he understood to be a work of prophetic scripture, the climax of prophetic revelation, which gathered up the prophetic meaning of the Old Testament scriptures and disclosed the way in which it was being and was to be fulfilled in the last days." It appears the believing community (the Early Church including those communities existing since the first century) existed in a state of waiting until the end of days (Dan. 12:13), while having lived in the hope and expectation of what is described in the Book of Revelation. The textual analysis applied to select key phrases have assisted in making "sense out of the polyvalent symbolic narrative of Revelation" (Schüssler Fiorenza 1991: 16).

Specific words and phrases have been selected against the backdrop of the tension between eternity and a particular span of time or an age.[30] At this point, Dunn's (1977) observation around "the two ages" as applied in apocalyptic literature is helpful since in his view the current age and the future eschatological "age to come" are separated clearly. The current age is thought to experience an "eschatological climax" incorporating "severe distress", while the messianic age will be a blissful experience following divine intervention (Dunn 1977: 312-313). While this framework is useful, the notion of a linear time progressing towards horrific crisis, which then ends the era sharply followed by a new version of an age, is yet to be investigated. Even so, Dunn's (1977: 314) statement, "Apocalyptic is born of crisis and probably is most characterized by a longing for an End, the end of the present evil world, its suffering and affliction, and a longing for the new" appears to apply to Revelation to the extent of the expectation of the future world to come. This would not negate the need for an understanding of the current era and the believer's context and potential prior to the the eschatological and imminent climax.

Returning to the terms to be investigated, 'Kairos' is understood as a distinctive meaningful moment in time 'Chronos', on the other hand, appears to exhibit itself as 'kairos'. But the textual

---

[30]Jesus Christ is described as being the same in the past, the present and the future as well as being the first and last, and also as the beginning and the end (Heb. 13:8; Rev. 1:17; 2:8: 22:13), which points to complexity of time.

analysis has yielded a much more complex appreciating of time, ‘kairos’, and ‘chronos’. As Cullman (1964: 38–39) notes, the following words related to time appear frequently in the New Testament: day, hour, season, time, age, ages, now, a point in time. Of these, “a point in time” is viewed as offering an understanding of the word ‘kairos’, whereas the word “time” is an offered translation of ‘chronos’. In this sense, ‘kairos’ consists of certain crucial moments including the “now” within ‘chronos’ or even “age”. ‘Kairos’ “is the moment in time which is especially favorable for an undertaking; it is the point of time of which one has long before spoken without knowing its actual day” (Cullmann 1964: 39). The death and resurrection of the Messiah can be classified as ‘kairos’, and the Second Coming of the Messiah is likewise a ‘kairos’ event in the future.

Muilenberg (1961: 226) writes succinctly: “Time's hidden mystery lies deep within us all. To live is to live in time, and our consciousness and thinking are so commingled with its movement, so intimately involved in its flux and the in-exorability of temporal changes that the quest for serenity and interior tranquility never ceases to occupy us.” The King James Version yields seven instances of “time” in the Book of Revelation (1:3; 10:6; 11:18; 12:12; 12:14; 14:15; and 22:10). The Greek version (BGT) provides a slightly different and more complex picture in that of these seven instances ὁ καιρὸς (‘kairos’) was used only in Rev. 1:3; 11:18; 12:12; 12:14: and 22:10, whereas ὁ χρόνος (‘chronos’) appeared in Rev. 10:6 and ἡ ὥρα, meaning the hour, was selected in Rev. 22:10. “The Apocalypse of John (Rev. 1:3; 11:18) also designates the decisive moment of the eschatological drama as a ‘kairos’ and says of it that it is “near”, in the same sense in which the nearness of the Kingdom of God is announced in the Synoptic Gospels.” (Cullmann 1964: 40). Even this superficial comparison demonstrates that the Greek text offers numerous further layers of understanding exhibited by, for example, the difficulty in conveying the intended meaning in other translations. To appreciate the key words around the topic of time, the layers of text have been probed by means of intertextuality in order to gain contextualised insight into time, ὁ γὰρ καιρὸς ἐγγύς (Rev. 1:3 BGT) (for the time is near).

Chapter 5

Intertexture and Inner Texture - Temporal Text

5.1 Introduction

As a process towards a contextual and nuanced comprehension of portions of the biblical text, particularly those pertaining to time in the Book of Revelation, the present discussion focuses a closer attention to the area of textual criticism by employing a form of rhetorical analysis, known as socio-rhetorical interpretation. This chapter discusses the textual analysis via two socio-rhetorical analytics, these being intertexture and inner texture. 'Kairos' and 'chronos' are examined within the biblical context, followed by specific temporal selections. Phrases such as 'the day of the Lord', and terms such as 'hour', 'week', 'month', and 'year', are analyzed.

The analyses conducted in this study rely heavily on accessing the program "BibleWorks" version 9 (2013) and version 10 (2017)[31]. To provide further background to the material used, various translations will be mentioned briefly. The English Peshitta translation accessed is the Janet Magiera translation (2006), the Greek version used predominantly is a combination of the Septuagint (1935) and the 27th edition and 28th edition of the Nestle-Aland "Novum Testamentum Graece". The Hebrew translation referred to is the Codex Leningradensis. The Codex, dated around 1008 CE, is recognized as the oldest complete manuscript of the Hebrew Bible in Hebrew, using the Masoretic text and Tiberian vocalization.

5.2 Apocalypse or Revelation? Remarks on Book Title and Manuscripts

The title of the book in the earliest manuscripts (א C) is written as ᾽Αποκάλψπσις ᾽Ιωάννου where in the א the second word contains only one ν. The earliest extant Greek version offers "Apocalypse

---

[31] www.bibleworks.com (accessed 7 January 2018)

of John" as title, which is used, for example in the 28th version of the Nestle-Aland "Novum Testamentum Graece". "What is probably the longest and most fulsome title is that of a manuscript at Mount Athos (no. 1775, copied CE 1847): *Η ἀποκάλψπσις τοῦ πανενδοξου εὐαγγελιστοῦ, ἐπιστηθίου φίλου, παρθένου, ἠγαπημένου τῷ Χριστῷ, Ἰωάννου τοῦ θεολόγου, υἱοῦ Σαλώμης καὶ Ζεβεδαίου, θετοῦ δὲ υἱοῦ τῆς θεοτόκου Μαρίας, καὶ υἱοῦ βροντῆς ("The Revelation of the all-glorious Evangelist, bosom-friend [of Jesus], virgin, beloved to Christ, John the theologian, son of Salome and Zebedee, but adopted son of Mary, the Mother of God, and Son of Thunder")" (Metzger 1971: 729). The original title of the Book of Revelation may well have been Ἀποκάλυψις Ἰησοῦ Χριστοῦ (The Apocalypse of Jesus Christ, or alternatively the Apocalypse of Yeshua the Messiah), based on the choice of book titles found in the Torah. Papal encyclicals follow similar logic and practice. The New King James version bible titles revelation as: "The Revelation of Jesus Christ", which is consistent with the first phrase of the book, "The Revelation of Jesus Christ, which God…." (Rev. 1.1) Examples of book titles based on the first word or words in the text are also found elsewhere. The first book of the Torah is known asבְּרֵאשִׁית (Gen. 1:1 WTT)[32]. This is translated as "in the beginning", thus the first Hebrew word of the text of the first scroll. Similarly, the second book is known as שְׁמוֹת (Exo. 1:1 WTT), which is the plural of name (interestingly also the name of one of Noah's three sons, Shem) and the second word of the text (the first word can be translated as "and so these" which is much less distinctive). The third book is known as וַיִּקְרָא (Lev. 1:1 WTT) meaning "he called" and which is again the first word of the text. The fourth book is known as בְּמִדְבַּר (Num. 1:1 WTT) which means "in the desert". And this word is the fourth word in the text. Deuteronomy is known as הַדְּבָרִים (Deu. 1:1 WTT) which is translated as "the words", and this is the second word.

New Testament book titles were not a part of the original text, but rather "prefixed in the circulation of the book and the formation of a collection", in this case derived from the very first verse, where this form is most widely supported by various earliest sources (Beckwith 1967: 417). Therefore, Revelation would have become known by the first or first few distinctive words of the text, such as Ἀποκάλυψις Ἰησοῦ Χριστοῦ ("The Apocalypse of Jesus Christ"). The first verse in Revelation contains the following text: Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, (Rev. 1:1 BGT)[33], of which the phrase αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει (Rev. 1:1 BGT) is particularly interesting, since a direct translation would render it as referring to what is to

---

[32]Codex Leningradensis Hebrew Text.
[33]Nestle-Aland, 1935.

become or manifest very quickly or even speedily. Although this may not be a specific terminology of time, it exhibits a useful introduction, not only for Revelation but also for the present textual investigation. As Delobel (1994: 102) observes, "[e]very text-critical examination includes a crucial exegetical component". In this work, the exegetical component is noted since an interpretation should emerge based on the results of the analysis — and not prior to it. Notwithstanding the number of extant sources and further papyri or fragments, the aim of a textual critic is to move closer to the original text (Petersen 1994).

The 28th edition of the Nestle Aland "Novum Testamentum Graece"[34] began as a Greek New Testament with critical apparatus offering information relating to alternative manuscripts and fragments. The text is viewed as a compilation of existing manuscripts which presents the selection of words and phrases that have been evaluated critically to be closest to the original texts. In 1516 Erasmus produced the first modern critical edition of the New Testament, having drawn his information from the six manuscripts available at the time (Rodgers 2005: 784) which became known as the Textus Receptus signified by "ς" and relied on manuscripts from the 12th and 13th century CE (Aland & Aland 1987: 4–7). In the 19th century, "a return to an earlier form of the text was launched by a professor of classical philology at Berlin, Karl Lachmann (1793-1851)" with the slogan: "Down with the late text of the Textus Receptus, and back to the text of the early fourth-century church!" (Aland & Aland 1987: 11).

The translation and interpretation of the New Testament received a significant positive injection in that Constantine Tischendorf (1815 - 1874), whose chief discovery yielded the Codex Sinaitius (ℵ) (Finegan 1974: 63), a 4th century CE text, which had been found in the St. Catherine Monastery in the Sinai Peninsula. Tischendorf "made available to the scholarly world the two most valuable copies of the Bible in existence" by editing the Codex Sinaiticus (1862) as well as the Codex Vaticanus (1867) (Finegan 1974: 63). The Codex Sinaiticus has been awarded the most prominent position in the list of extant biblical texts being the only copy of the entire Bible in uncial script (Metzger 1968: 42). The Codex Sinaiticus and the Codex Vaticanus are viewed as the two oldest parchment manuscripts of the Bible and these were possibly requested by Constantine and sent to him by Eusebius (Metzger 1968: 7). The "complete absence of ornamentation from Vaticanus has generally been taken as an indication that it is slightly older than codex Sinaiticus" (Metzger 1968: 47). The most significant examples of natural collections of New Testament manuscripts are stored in the monasteries of Mt. Athos (where the Great Treasury contains more than 254

---

[34] http://www.nestle-aland.com/en/read-na28-online/ (accessed 7 January 2018)

manuscripts), and St. Catherine's Monastery on Mt. Sinai which boasts of at least 230 if not closer to 300 manuscripts (Aland & Aland 1987: 79). The Codex Vaticanus, written in the 4th century CE, likewise contains the entire Bible as well as the Apocrypha except for the books of the Maccabees, written in small uncials.

Although an array of opinions pertaining to the significance of uncial manuscripts compared to the predominantly later Byzantine text-type minuscule format of Greek extant manuscripts and fragments exist, both the minuscule and the uncial need to be taken into consideration, which can be seen in the "Novum Testamentum Graece". Revelation appears to be based on manuscripts including a number of those displaying minuscule text-type; the following had been listed: 5 papyri (4 fragmentary), 7 uncials (3 fragmentary) and 118 minuscules (1 fragmentary) (Aland & Aland 1987: 78). In the realm of textual criticism, it would be optimal to observe recent papyri and fragments such as those listed by the "Center for the Study of New Testament Manuscripts"[35], as well as the Aramaic Peshitta (the common version used in Syria around the 4th century CE). The term "Peshitta" is understood to mean "simple" and was first coined by Moses bar Kepha in 903 (Aland & Aland 1987: 190). The prior Syriac text known as the Old Syriac had not included Revelation, thus it would not be of use when performing textual criticism on the Book of Revelation. The Syriac New Testament in use in the early Syrian church also became known as a Peshitta and featured twenty-two books, lacking, for example, the Book of Revelation (Aland & Aland 1987: 190), although later versions of the Peshitta, such as that which formed the Aramaic New Testament where the text had been taken from the Syriac New Testament and Psalms published by the United Bible Society, include the entire New Testament Canon.

The history of the chapter divisions in Revelation is also noteworthy, especially since the Codex Vaticanus appears to have the "oldest system of capitulation" (Metzger 1968: 22). A 6th century CE Archbishop of Caesarea in Cappadocia, named Archbishop Andrew, compiled a commentary on Revelation based on dividing the Book into 24 sections, or λογοι, based on the number of elders sitting on the thrones around the throne of God, and since each elder had a three-part constitution, each section was further divided by three, resulting in 72 chapters for the book (Metzger 1968: 23). "The text of modern editions is based upon 1. Greek manuscripts; 2. early versions; and 3. NT quotations of the church fathers (Kümmel 1970: 360).[36]

---

[35] www.csntm.org (accessed 7 January 2018)

[36] From about the 2nd century CE onwards, several abbreviations, called "nomina sacra", were used in lieu of writing a full word, for example Θς was often used in the place of Θέος, and similarly Κς was selected to denote Κύριος (Kümmel 1970: 361).

Bauckham (1993b: 159) suggests that "one of the functions of Revelation was to purge and to refurbish the Christian imagination" by, for example, offering "a different way of perceiving the world". The apocalyptic imagery in Revelation is particularly able to be distorted and even changed by inaccurate textual transmission and different translations of the text. For example, well-meaning scribes might consider that the text they have been given contains spelling or grammatical errors or even content errors due to their own expectation of the content. A scribe familiar with different eschatological texts such as 2 *Baruch* and 4 *Ezra* may well consider Revelation as needing to convey similar information. Alternatively, the perception of the expected Parousia might affect the understanding and revision of the text. Given the difficulties in the interpretation of Revelation, it is crucial to work with the most precise version of the text possible. Hence on-going work on extant manuscripts is vital, where the manuscripts are restored, dated, evaluated, and of course translated.

This work likewise aims to analyse the most accurate versions of the verses in question. The notion is brought out by the various textual revisions of the extant text serve to produce greater accuracy and an improved reading of the text. The ongoing project since 2007 to produce an "Editio Critica Maior" multi-volume text of the New Testament featuring a greater number of manuscripts by the "Institut für Neutestamentliche Textforschung", INTF[37], incorporates much of the work that yields the Nestle-Aland "Novum Testamentum Graece".[38] In a study of comparisons of number of variant free verses, Revelation is said to contain 52.8 % variant-free verses (Aland & Aland 1987: 29), however this is not based on current research thus the percentage may well have changed to some extent. The lowest percentage for a text was listed as 45.1%, where this text is the Gospel of Mark. Moyise (2003: 396) discusses the issue of textual fluidity by pointing out that the postmodern reader is not inhibited by the constraints of the believing community in the Early Church. Although a valid point, it may not be as clear-cut as that. Firstly, the pastoral letters if not some of the Pauline corpus, indicate dissension within the Early Church (e.g. 3 John 9-11), thereby minimising their constraints. Secondly, it would be a generalisation and an assumption to state that the postmodern believers are wholly unfettered by these constraints. Just as dissenters appeared in the first century, the postmodern society may well have pockets of believers who share some of the constraints experienced by the Early Church. Nevertheless, fluidity exists in the interpretation of the scriptures, particularly when moving further away from the texts and the extant manuscripts.

---

[37] http://egora.uni-muenster.de/intf/index_en.shtml (accessed 7 January 2018)
[38] http://www.nestle-aland.com/en/the-28-edition/ (accessed 7 January 2018)

Three full manuscripts, all uncials, are extant pertaining to Revelation: firstly, Codex Sinaiticus; secondly, Codex Alexandrinus; and thirdly, "046" which is a 10th century uncial and as a late uncial described as "worthless" (Aland & Aland 1987: 73). The Codex Alexandrinus is a 5th century text based on the majority of the Septuagint and the New Testament, which along with the Codex Sinaiticus rests in the Department of Manuscripts in the British Library.[39] Nevertheless, "one of the peculiarities in the textual transmission of Revelation results from its relatively late acceptance as a canonical NT text in many parts of the ancient church" (Aune 1997: cxxxvi). Even so, textual criticism and manuscript study are critical in more ways than one, since, for example, each subsequent edition of the "Novum Testamentum Graece" is based on the incorporation of knowledge gleaned by fresh discoveries of fragments or manuscripts. While the Nestle-Aland "Novum Testamentum Graece" is an excellent resource, the "Greek New Testament" from the United Bible Society (for example, the 4th revised edition) (Aland & Aland 1987: 218) is likewise a helpful resource.

5.3 'Kairos' and 'Chronos'

The above excursion into papyri, manuscripts, fragments and textual criticism provides a context for our rhetorical criticism, in that, particularly when working with inner texture and intertexture, the examination of particular words and phrases may on occasion be elaborated upon by a brief diversion into the realm of textual criticism. Hence, in practice, we may find ourselves employing inner texture and intertexture as socio-rhetorical interpretation intersected briefly with textual criticism. To provide a framework and the terminology for the investigation into time, two concepts are selected, where both find their origins in the Greek language. Furthermore, the textual selections investigated are located in text originally penned in the Greek language, making these terms relevant to the analyses. 'Kairos' is the term used to signify qualitative time, whether as a moment or as a series of moments. This is time imbued with particular meaning. In the Hebrew it is often rendered as "moed" (e.g. Gen. 17:21). The plural of "moed" ("moedim") is used frequently to refer to special feasts. For example, Lev. 23:2 introduces "moedim" as "appointed times" when describing the Feasts of the Lord. The term 'kairos' is used in Ephesians 5:16 which issues the

---

[39]Efforts are being made to digitize codices and manuscripts to enable researchers to access them, such as the "Codex Sinaiticus Project", which is an international collaboration to reunite the entire manuscript in digital form (http://www.codexsinaiticus.org/en/ accessed 7 January 2018).

instruction to "redeem[…] time, because the days are evil." In contrast, 'chronos' alludes to quantitative time, similar to chronological time. This is the measurable resource we use to quantify and describe our lives, history, and even the future. In Isa. 23:15 this term is found in the Septuagint and located as "yom" in the Hebrew version, where it refers to the days of a king in the context of the time of a king's lifetime or reign. The above demonstrates the significance and application of both 'kairos' and 'chronos', whether by referring to our past or to our future. Since these two terms denote the two most prevalent and distinguishable aspects of time, they are selected as useful tools to investigate time and to describe the outcome of the investigation. In the Greek, both words are used as different sentence parts, such as nouns and adjectives.

For the purpose of this study, both terms are likewise used as nouns as well as adjectives. Thus, for example, 'kairos' time is time which is that momentous qualitative time in contrast to 'chronos' time. 'Kairos' can be understood in relation to a personal action, and to the ends achieved by the action. Shorter (1983: 68) notes that 'kairos' refers to a "proper" or "appropriate" time. He points to "the idea that the world has a meaning and that history has a purpose" in that "time has a content or meaning intended by God" and "refers to the timeliness of events, to the 'fullness of time'". In contrast, 'chronos' is time unhindered and unaffected by specific actions or moments. This is chronological time which moves forward in a mechanical fashion. Further translations of καίρος include the following: 1. a welcome time, 2. the right, proper, favorable time or at the right time, 3. definite, fixed time, and lastly 4. as appropriated eschatologically the time of crisis, the last times (Arndt & Gingrich 1957: 395–396), which strengthens the view that this refers to an appointed moment in time. Regarding χρόνος, a period or length of time, possibly composed of shorter periods of time is meant (Arndt & Gingrich 1957: 896) which links up to our description of a length of time moving on regardless of specific events or purpose. Robinson (1950: 45) suggests that 'chronos' is used widely in secular Greek writing, whereas 'kairos' is the preferred term in biblical passages.

Even so, it is presumptuous to assume that 'kairos' is a divinely created and managed form, and that 'chronos' is separate from any divine action. Gen. 1:1 states, "[i]n the beginning", indicating a creation of time. Although this shows 'chronos' as the start of chronological time, it is possible that 'kairos' moments or events also featured (Robinson 1950: 46–47). The definition of 'kairos' highlights that a link between 'kairos' and the calendar can be challenging, a point that will be returned to later in this study. 'Kairos' appears to function as a specific, decisive, critical, and divinely ordained moment in the line of history, where 'chronos' is the line of history. As Smalley (2005: 31) observes, 'kairos' can be understood when considering that the decisive moment of

Jesus, the Messiah, arriving, while the flow of time, 'chronos', "is divided anew". 'Kairos' seems to form part of 'chronos', however 'kairos' may simultaneously impact upon and shape 'chronos'.

5.3.1 'Kairos' in Revelation

'Kairos' in its nominative singular format appears in three places: 1:3; 11:18; and 22:10. The first instance is: Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς. (Rev. 1:3 BGT), where the last section is most often translated as "for the time is at hand" or "for the time is near". Rev. 1:3 contains the first of seven beatitudes, also known as macarisms, in the book, where the remaining six are in the following locations: 14:13; 16:15; 19:9; 20:6; 22:7, 14 (Smalley 2005: 30-31; Michaels 1997: 51). Revelation prominently displays an heptadic structure (Aune 1997: xciv-xcv; Richardson 1964: 22). Examples of the use of the number 7 in Revelation are: 'churches' (1:4; 1:11; 1:20 twice); 'spirits' (1:4; 3:1; 4:5; 5:6); 'candlesticks' (1:12; 1:13; 1:20 twice; 2:1); 'stars' (1:16; 1:20 twice; 2:1; 3:1); 'lamps' (4:5); 'seals' (5:1; 5:5); 'horns' (5:6); 'eyes' (5:6); 'angels' (8:2; 8:6; 15:6; 15:7: 15:8; 16:1; 17:1; 21:9); 'trumpets' (8:2; 8:6); 'thunders' (10:3; 10:4 twice); 'thousand men' (11:130; 'heads' (12:3; 13:1; 17:3; 17:7; 17:9); 'crowns' (12:3); 'plagues' (15:1; 15:6; 15:8; 21:9); 'vials' (15:7; 17:1; 21:9); 'mountains' (17:9); and 'kings' (17:10). Several words and phrases are found in Revelation seven times, such as Christ's name (2:13; 3:8; 3:12; 13:6; 15:4; 16:9; 19:12); judgment (14:7; 15:4; 16:7; 17:1; 18:10; 19:2; 20:4); God Almighty (4:8; 11:17; 15:3; 16:7;16:14; 19:15; 21:22); 'come quickly' (2:5; 2:16; 3:11; 11:14; 22:7; 22:12; 22:20); and 'Jesus lives' (1:18 twice; 4:9; 4:10; 5:14; 10:6; 15:7).

In Rev. 1:3, 'kairos' can be re-stated "for the appointed time is near". This means that the time of the events foretold are near (Beckwith 1967: 422), thereby communicating a sense of urgeny. Gingrich[40] offers the following: καιρός, οῦ, ὁ *time,* i.e. *point of time* as well as *period of time*—**1.** generally Lk. 21:36; Ac. 14:17; 2 Cor. 6:2; Eph. 6:38; 2 Ti. 3:1; *present (time)* Ro. 3:26; 13:11. κατὰ καιρόν *from time to time* J 5:4.—**2.** *the right, proper, favorable time* Mt. 24:45; Mk. 12:2; Lk. 20:10; J. 7:6, 8; Ac. 24:25. *Opportunity* Gal. 6:10; Col. 4:5; Hb. 11:15.—**3.** *definite, fixed time* Mt. 13:30; 26:18; Mk. 11:13; Lk. 8:13; 19:44; Gal. 4:10; 6:9; 2 Ti. 4:6.—**4.** *the time of crisis, the last times* Mt. 8:29; 16:3; Mk. 10:30; 13:33; Lk. 21:8; 1 Cor. 7:29; Eph. 1:10; Rv. 1:3. [pg 98]. Based on this information the section can be re-phrased as: "for the time of crisis is near" or "for

---

[40]Within BibleWorks 9, the Greek lexicon by F. Wilbur Gingrich (www.bibleworks.com)

the last times are near". In line with this, the NET[41] Bible suggests that "The *time* refers to the time when the things prophesied would happen."

This context is underscored by reading Oecumenius' commentary, wherein it is stated that John either refers to the time of blessedness being near at hand for those keeping the covenant, or alternatively that the "time of the outcome of what is said is near" (Suggit 2006: 23). Revelation 22:10 contains a cross-reference, which includes 'kairos': Καὶ λέγει μοι· μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν (Rev. 22:10 BGT). Moreover, apart from a slight difference in word order, the same phrase is used, which is: ὁ γὰρ καιρὸς ἐγγύς. In the case of Rev. 22:10, the conjugated verb "to be" is added (ἐστιν), which strengthens the statement by the repetition.

In both cases, the content of the verse pertains to the significance and even a sense of urgency for the content of the entire book as prophecy to be read and heard, where the verb translated as "hear" carries the connotation of heeding to the content, which is similar to the Hebraic understanding of hearing, since "to hear" is viewed as an active verb. Hearing is compared to hearkening, for example in Deut. 1:43, where the result of not hearing and not listening is rebellious behaviour (cf. Deu. 5:1). Therefore, hearing incorporates listening, understanding, appropriating and acting; this line of thinking is also found in James (2:17), who admonishes the reader to produce fruitful action as a result of faith, since "faith without works is dead".

The commentary by Oecumenius states: "the time when these words will have to be heard is not very far off, as it once was, but it is not yet here now; nor is the time suitable for earnest prayer to be made as a result of them, for what is the use of making prayers for those who go on striving to act wickedly or virtuously." Also, the commentary notes that time "is not delaying for long, nor is it already here" (Suggit 2006: 197). These two instances of 'kairos' can be viewed as the latter repeating the former to strengthen or even highlight the urgency and significance of the message of Revelation in its entirety. The first instance occurs in the first chapter, whereas the second instance occurs in the very last chapter of Revelation. These function like a frame, similar to an opening-closing narrative tool and pattern in the inner texture of the text. The two instances also form a repetitive texture and pattern. Rev. 22:14 contains the last of seven beatitudes, which strengthens the contention that both Rev. 1:3 and 22:10 can be viewed as repetitive as well as exhibiting an example of framing inner texture. As Robbins (1996b: 8) states, "Clusters of

---

[41]NET Bible is the New English Translation Bible.

repetitive data give initial insight into the overall picture of the discourse. They provide an overarching view of the texture of the language that invites the interpreter to move yet closer to the details of the text." This is the case here too, in that we receive insight into the significance and urgency of the reading and active hearing of the text. The comparison between Rev. 1:1-3 and Rev. 22:6-10, 18 reveals seven phrases that appear in chapter 22 as echoes of the corresponding phrases in chapter 1, indicating that this parallelism may have been a conscious rhetorical framing of the Book of Revelation (Aune 1998b: 1205–1206).

Ford (1975: 3) suggests that Chapters 1-3, as well as 22:16a, 20b, 21, "were added later by a Jewish Christian disciple, perhaps one who had come to know Jesus Christ more accurately, like the disciples of the Baptist at Ephesus in Acts 19: 1-7 or the scripture scholar Apollos in Acts 18: 24-28" and argues that chapters 4-11 "emanate from the circle of John the Baptist" while chapters "12-22 are of a later date but still originate from the disciples of the Baptist". In this case, chapters 12-22 might have been written in the mid-sixties, whereas chapters 4-11 would possibly have been written just prior to Jesus' public ministry (Ford 1975: 4). Given the discussion on dating and authorship in the previous chapter, it is unlikely that the text was composed in such vastly different stages. The rhetorical devices, such as the heptadic structure of the beatitudes and the repetitive inner texture, demonstrate the unity of the text. On the topic of the nearness of the time, Aune (1997: cxi) recounts a correspondence with Professor Ford in which she "has completely discarded her previous assessment of the sources" and "now considers Revelation to be a unity, except for the seven letters, and even these were an integral part of the original text". Thus, unless future overwhelming evidence points to the contrary, such as textual analysis pointing to the potential application of fragmentary theory, we will also adopt a view of unity of the text.

On urgency, Michaels (1997: 51–52) writes that the "urgency of the implied command is accented by the decisive statement that *the time is near*. The repetition also offers encouragement to the believing community to remain steadfast and not lose hope, since the end is described as being near which signifies improvement (Okland 2009: 6; Beckwith 1967: 775). The message of encouragement would have been significant during the time of the Roman empire and thereafter for believing communities experiencing challenges. The sense of urgency due to the repetition is created by the rhetorically amplified significance of the subject of the message (DeSilva 2009: 129). Near the end of the book, the same phrase (Rev. 22:10) points out the contrast between this prophecy and the book of Daniel, since the words given to Daniel were 'closed up and sealed until the time of the end' (Dan. 12:9), while the words given to John are not to be sealed 'because the time is near' (Rev. 22:10). Dan. 12:4 appears to have also impacted the construction of Rev.

22:10, although in reverse since in the case of the Book of Revelation, the message is to be "unsealed" as opposed to "sealed" as Daniel was instructed (Ruiz 2006: 99), because "the end-time, of which the prophet spoke in Dan. 12. 4, 9, is now imminent." (Smalley 2005: 570).

Both Rev. 1:1 and 22:10 contain a reference to "nearness" as ἐν τάχει (Rev. 1:1 BGT) in 1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, (Rev. 1:1 BGT) as well as in 22:6[42] Καὶ εἶπέν μοι· οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει (Rev. 22:6 BGT) where an allusion to speed is created via rhetology and repetitive inner texture as well as via rhetography by creating a mental image of being "in haste", also meaning "suddenly" (Moen). This message of impending nearness is also found in Rev. 1:3 (DeSilva 2009: 180), and repeated in Rev. 22:10. In comparison to Rev. 1:3 and 11:18, but particularly in 1:3, Dan. 12:11 contains a similar sense of urgency, and the "note of expectation is increased in both because the historical circumstances were such that the visionaries believed that the fulfilling of the divine promises were imminent". It is clear that "the secrets which loom large on the mental horizon of the apocalypticist concern the future" (Rowland 1982: 27).

Smalley (2005: 570) suggests that for John the past, present and future are fused together; therefore, the parousia of the Messiah and the consummation of the ages are constantly pressing him, and 'at hand'. The eschatological understanding of the parousia and the fulfilling of the divine plan are important to other writers of the New Testament, such as Paul (letters to the Thessalonians and the Corinthians), and Jude. The impact of the birth of the Messiah experience as an entrance into the 'chronos' of humanity is also a 'kairos' moment due to its significance across time. Here, the eschaton invades the 'chronos' timeline. Likewise, the return of the Messiah is manifested as a 'kairos' event intersecting with 'chronos'. From the moment of Revelation having been sent to believers and congregations, the message contained therein has been deemed to be urgent, significant, relevant and able to be appreciated (Barker 2000 69). Does this mean that the "time" spoken of spans nearly two thousand years? The primary purpose of Revelation certainly appears to be interconnected to the repeated message that "the time until the end is very short and that the Lord will return very soon" (Schüssler Fiorenza 1991: 115). Mark 13:30 has often been used to signify a similar sense of urgency to that found in Revelation (Harrington 2008: 44). Yet, it is not clear that the time frame mentioned, i.e., that "this generation" would not die before the message

---

[42]A related version is found in Rev. 22:7

of the surrounding text would be fulfilled. It is argued that this message concerned the destruction of the Temple and Jerusalem which, in general terms, occurred during the time of the generation hearing the message of the Messiah in Mark 13, which incidentally begins with Jesus exiting the Temple followed by comments pertaining to the magnificence of the Temple building.

The third reference to 'kairos' as a nominative singular noun, which appears in the middle of the other two discussed above, is in Rev. 11:18: καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι (Rev. 11:18 BYZ[43]) which is mostly understood as: and the time of the dead, that they should be judged (Rev 11:18). According to Gingrich, it appears that the use of 'kairos' can be understood as a point in time as well as a time of crisis, thus a useful translation might be "and the point in time, a time of crisis, at which the dead will be judged". The verse describes a certain time having come for many activities to take place, which are that the dead are to be judged, the prophetic servants to be rewarded, the holy saints who fear the divine name to be rewarded also those who destroy the earth to be destroyed, after which verse 19 records a dramatic opening of the heavenly temple. Metzger (1993b: 71) likens the description of verse 18 followed by that of verse 19 to appear as if the end of the ages is described.

If Rev. 11:18 alludes to a similar acute state and significance of the text, and if this points to a narrative inner texture pattern described as opening-middle-closing texture, then the inference points to the time of judgment as the significant message of the Book of Revelation. These momentous events revolving around the judgment present 'kairos' within 'chronos'. The cross-references, Rev. 20:12 and Dan. 7:10, discuss judgment in the context of books being opened and the dead being resurrected. The nature of the 'chronos' is debatable, but 'kairos' events are described in these passages.

The twelfth chapter of Revelation displays two instances of 'kairos' in the accusative singular case. In the 12th verse, ὀλίγον καιρὸν ἔχει (Rev. 12:12 BGT) the issue is the "smallness" of time, or paraphrased, that time is short, which is arguably a reconfiguration of time being near or at hand. The Peshitta uses the phrase, 'a short time' (Rev. 12:12 MGI[44]). Here, the Accuser is described as being aware of having only a short time left. The choice of 'kairos' alludes to a designated moment in time linked to a specific event, which ends the short time available. 'Kairos' in this phrase reminds the reader of Rev. 1:3 and 22:10 in which "time ['kairos'] is near". Therefore, Rev. 12:12

---

[43]BYZ is the Byzantine New Testament Text within BibleWords (www.bibleworks.com)
[44]MGI is the Magiera Peshitta New Testament translation within BibleWorks (www.bibleworks.com)

is a reconfiguration of repetitive inner texture when viewed against the backdrop of 1:3 and 22:10. The second instance is in the 14th verse; however, this instance will be dealt with below in conjunction with Dan. 7:25 and 12:7 as oral-scribal intertexture.

5.3.2 'Kairos' in the Biblical Canon

The New Testament as well as the Hebrew Bible and the Apocryphal literature teem with examples of 'kairos' in various different grammatical formations. A select number of references are chosen to highlight considerations which will be used to amplify our understanding of 'kairos'. The first instance of this is in Gen. 6:13, καὶ εἶπεν ὁ θεὸς πρὸς Νωε καιρὸς παντὸς ἀνθρώπου ἥκει ἐναντίον μου ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ᾽ αὐτῶν καὶ ἰδοὺ ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν (Gen. 6:13 BGT), where 'kairos' is most often translated as the "end" which had come to all humankind. The Hebrew text offers the following word to signify this "end": קֵץ (Gen. 6:13 WTT) which Holladay[45] explains as an end or a limit. Even though in some cases the word carries eschatological connotations, in the case of Gen. 6:13, 'kairos' as viewed in the Hebrew text refers to an end of one's existence.

The Chumash (Scherman 2000: 31) offers the following commentary on Gen. 6:13 "God decreed that a generation that behaved so immorally had forfeited its right to exist, but even then, He extended mercy to them." This underlines the understanding of the word usually translated as "flesh" to rather point to "humankind" in terms of that generation and all humans living at that point which would be the great flood described in Gen. 6. This illustrates that the communication in the text is aimed at all humans, and the thoughts, beliefs, choices and actions of humankind is what is recounted, and to various degrees directed. This notion is repeated in Gen. 6:17 by the following section: πᾶσαν σάρκα ἐν ᾗ ἐστιν πνεῦμα ζωῆς (Gen. 6:17 BGT) which appears to pertain to all flesh containing the spirit of life. The Hebrew rendering is: כל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים (Gen. 6:17 WTT), and this version can be interpreted as all flesh containing a spirit that is alive, where the word translated as flesh might also be viewed as the living bodies of humans.

While בָּשָׂר is translated as "cows" in Gen. 41:2, predominantly this word often refers to either the entire human body (alive) or a part of the biological human body such as the reproduction unit.

---

[45]Hebrew and Aramaic Lexicon by William L. Holladay within BibleWorks (www.bibleworks.com); the entry for "end" is found under Hol7581 קֵץ referring to Genesis 6:13.

Thus, in the case of Gen. 6:13 and 6:17, בָּשָׂר can reasonably be understood as the living body of human beings. And the latter half of Gen. 6:17 specifically states that all other living or breathing creatures will likewise be taken in the cataclysm of water. The Hebrew version is: כֹּל אֲשֶׁר־בָּאָרֶץ יִגְוָע (Gen. 6:17 WTT) which means "all who are in the earth [are] to expire", yet again implicating a more inclusive group of living creatures than the prior description referring to human life. Gen. 6:17 is in some respects a form of narrational and reconfigured oral-scribal intertexture pertaining to the context of "making an end to all flesh", especially as an elaboration. Its counterpart, Gen. 6:13, can also be considered in light of oral-scribal intertexture. In this case, the reference to end, although the Hebrew text uses the word קֵץ (Gen. 6:13 WTT) to signify the end as a moment of radical change, is translated into the Greek as καιρὸς (Gen. 6:13 BGT). Considering these observations, 'kairos' is reconfigured and repeated within the format of oral-scribal intertexture, which elsewhere also refers to the end as a moment of radical change, such as in Dan. 11:35 and Rev. 11:18.

As a cross-reference to Gen. 6:13, Ezek. 7:2 offers the word πέρας (Eze. 7:2 BGT) to signify an ending, which is repeated in the same verse. πέρας (Eze. 7:2 BGT) predominantly refers to a limit and an ending rather than something overtly pertaining to time. The Hebrew text once again uses the following word, which is also given in Gen. 6:13: קֵץ (Eze. 7:2 WTT) to denote this ending of a time period. The second useful cross-reference to Gen. 6:13 is Amos 8:2, where once again the Greek text offers the word πέρας (Amo. 8:2 BGT) to describe a limiting, a boundary and a type of ending. The Hebrew text uses the word for end as in Gen. 6:13 and Ezek. 7:2, which in this case is prefixed by a definite article: הַקֵּץ (Amo. 8:2 WTT). The context of the verse underlines an understanding of an absolute end. Since the Greek version is a later rendering of Hebrew text, further inspections of the usage of 'kairos' are useful.

From a selection of references of the use of 'kairos', the following is noteworthy: Judg. 13: 23, which offers the following phrase וְכָעֵת לֹא הִשְׁמִיעָנוּ כָּזֹאת׃ (Jdg. 13:23 WTT) where the word עֵת (Jdg. 13:23 WTT) is translated into the Greek καιρὸς (Jdg. 13:23 BGT), and where עֵת (Jdg. 13:23 WTT) is rendered according to the following options according to Holladay[46]: time: both a point of time & a lapse of time; (the right) time (for an event); (the eschatological, end-) time; epochs; and periods (of trouble). In the case of Judg. 13:23 the word can be translated as "at this point in time". This was experienced as a particularly momentous point in time characterized by the event

---

[46]The full entry is found in BibleWorks 10 under Hol 6656 עֵת as the analysis by Holladay for Judg. 13:23, specifically the word וְכָעֵת (Jdg. 13:23 WTT)

and impact of having received a divine message, and thus as 'kairos'. The selection of καιρὸς (Jdg 21:22 BGT) and in the Hebrew version כָּעֵת (Jdg. 21:22 WTT) in Judg. 21:22 refers to the current point in time and has been translated frequently as the present moment in the narrative. Similarly, 1 Sam. 9:16 employs the phrase ὡς ὁ καιρὸς αὔριον (1Sa. 9:16 BGT) which in the Hebrew version is: כָּעֵת מָחָר (1Sa 9:16 WTT). In both cases, it seems that the following is meant: "tomorrow at this time" or more literally "tomorrow at the precise moment in time". Hence, a particularly significant moment or series of moments is denoted. This is an example of recontextualised oral-scribal intertexture, since a specific moment, indicated as taking place the very next day during which an anointing is to take place, is referred to in Judg. 21:22, whereas 1 Sam. 9:16 incorporates a meaning of the present series of moments within the narrative. A similar expression is inserted and re-worked into different scenarios. In each case, 'kairos'" is used to describe a particular moment in relation to its function in the portion of the narrative, whether it be in the present state or the future state.

The application of 'kairos' is slightly different in 2 Chron. 21:19, where it is found in the following phrase: καὶ ἐγένετο ἐξ ἡμερῶν εἰς ἡμέρας καὶ ὡς ἦλθεν καιρὸς τῶν ἡμερῶν ἡμέρας δύο ἐξῆλθεν (2Ch. 21:19 BGT). In the Hebrew text it is וַיְהִי לְיָמִים מִיָּמִים וּכְעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם (2Ch. 21:19 WTT).The word for day, יוֹם, is inserted as a meaning for day as well as time in that the phrase indicates the passing of time, for example, one day following another. The phrase לְיָמִים מִיָּמִים (2Ch. 21:19 WTT) indicates a succession of a number of indeterminate days, indicating a general passing of time, which is alluded to by the word וּכְעֵת (2Ch. 21:19 WTT). This word means "and so after time" which is captured in the Greek as καὶ ἐγένετο ἐξ ἡμερῶν εἰς ἡμέρας καὶ ὡς ἦλθεν καιρὸς (2Ch. 21:19 BGT). In both instances the length of time as well as the continuation of the event during the intervening time are highlighted. The KJV[47] offers the following useful translation "And it came to pass, that in process of time, after the end of two years" (2Ch. 21:19). Thus, in this case 'kairos' has been used to signify a particular time, that being after the passing of two years. The moment in question is not defined specifically resulting in an apparent inability to be sure of which day of each month is meant, although the pertinent information has been relayed. This instance can be added to the above examples of recontextualised oral-scribal intertexture. It seems then that 'kairos' can be used when aware of an exact calendar moment, or when this is not known or at least not communicated clearly.

---

[47]KJV refers to the King James version of the Bible

Ezra 10:13, which contains אֲבָל הָעָם רַב וְהָעֵת (Ezr. 10:13 WTT) where עֵת (Ezr. 10:13 WTT) is translated into the Greek as καιρὸς (Ezr. 10:13 BGT); time in this context is clearly a longer stretch of duration than one day or one moment, since it refers to the time of the rains, thus it could even be a rainy season. This is noteworthy to indicate a variety of time periods for a specific moment or even series of moments. This notion of a season or a longer period of time is echoed in Song of Sol. 2:12 where a time during which the birds sing is described as בָּאָרֶץ עֵת הַזָּמִיר (Sol. 2:12 WTT) and in the Greek as ἐν τῇ γῇ καιρὸς τῆς τομῆς ἔφθακεν (Sol. 2:12 BGT)**.** In Esther 2:12 οὗτος δὲ ἦν καιρὸς κορασίου εἰσελθεῖν πρὸς τὸν βασιλέα (Est. 2:12 BGT) time is applied as a specifically designated moment to complete a specific action, thus a person's turn to perform the action, evidenced by תֹּר (Est. 2:12 WTT) which has the more specific meaning of a turn.

The Book of Psalms (69:14) refers to a short period of time or a specific time consisting of stretched moments in וַאֲנִי תְפִלָּתִי־לְךָ יְהוָה עֵת רָצוֹן (Psa. 69:14 WTT). This is translated into Greek as ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ κύριε καιρὸς εὐδοκίας ὁ θεός (Psa. 68:14 BGT). Amos 5:13 demonstrates another instance of time as more than one particular moment, since לָכֵן הַמַּשְׂכִּיל בָּעֵת הַהִיא יִדֹּם כִּי עֵת רָעָה הִיא׃ (Amos 5:13 WTT). In the Greek διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται ὅτι καιρὸς πονηρός ἐστιν (Amos 5:13 BGT) depicts silence during a stretch of time, which is described as an evil time. This is also viewed as an evil age, where age has a much lengthier connotation than time in this instance. This is reflected in כִּי עֵת רָעָה הִיא׃ (Mic. 2:3 WTT) which is translated as ὅτι καιρὸς πονηρός ἐστιν (Mic. 2:3 BGT) in Micah 2:3. This example fits into the category of recontextual oral-scribal intertexture. It also fits into a subset of thematic intertexture in that the "evil time" along with other eschatological references, functions as examples of apocalyptic rhetorolect and eschatological thematic intertexture with allusions to soteriology.

The examples explored above demonstrate that 'kairos' refers to a particularly significant moment or series of moments. In Psalms 81:16, the phrase עִתָּם לְעוֹלָם (Psa. 81:16 WTT) points to a time consisting of a long duration, either as antiquity or as the distant future. In the Greek, this phrase is ὁ καιρὸς αὐτῶν εἰς τὸν αἰῶνα (Psa. 80:16 BGT) where a long duration is described as eternity, or as a very long time either into the future or into the past as the earliest times. The 'kairos' moment is, however, depicted as a part of a very long stretch of time and as a subset of a stretch of time. Eccl. 3 begins seven verses with the word 'kairos', all seven without an article. In these cases, the writer observed philosophically that a specific time exists for birth, death and various other events. The absence of an article in these verses might be a device to accentuate the active part of time and thus the powerful force of time. Repetitive inner texture is applied here. From a

narrational perspective, this section can be described as a thematic elaboration, although it is applied in inner texture and not in intertexture.

It appears then that various verses contain a reference to 'kairos' as a futuristic moment, such as Haggai 1:2, which incorporates the following אָמְרוּ֙ לֹ֣א עֵת־בֹּ֔א עֵ֥ת־בֵּ֖ית יְהוָ֑ה לְהִבָּנוֹת (Hag. 1:2 WTT) translated into Greek as οὐχ ἥκει ὁ καιρὸς τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου (Hag. 1:2 BGT). The Hebrew version repeats עֵת , yet the Greek version contains only one instance of καιρὸς. Hence, the Hebrew version underlines the sense that the provided reason for an unspecified delay for the building of the "House of the Lord" is valid and reasonable since a specifically designated future time is to be waited for patiently, and thus, an excuse is offered with much vigour. This theme is repeated in Haggai 1:4. In the text the Israelites are accused of misunderstanding the significance of the time, the 'kairos'. At first glance it appears that this instance is categorized thematically as an eschatological recontextualized oral-scribal version of inner texture. Yet, the situation of the texts indicates a progressional version of inner texture including an argumentative aspect with the intent to modify behaviour. The use of 'kairos' denotes a moment or series of moments linked to actions and not to a chronological calendar.

Examining examples of the use of 'kairos' in books such as Daniel, Psalms, and the Minor Prophets, is useful since additional understanding of the work 'kairos' can be gained. This can then be applied to Revelation based on textual comparisons and intertexture. Particularly, where texts refer to prophecy and the end times, these comparisons enrich a contextualized appreciation of 'kairos'. Further examples of the use of 'kairos' (in this context in the plural format) in an eschatological framework of intertexture, incorporating apocalyptic and prophetic rhetorolect are found in Daniel. In Dan. 4:16, the phrase "seven times" is found. In the Greek, this is translated as καὶ ἑπτὰ καιροὶ (Dan. 4:16 BGT).[48] And the Hebrew version contains עִדָּן in the verse לִבֵּהּ֙ מִן־ יַחְלְפ֣וּן עֲלֹוהִ֔י (אֱנוֹשָׁ֖א [אֲנָשָׁ֑א] יִשַׁנּ֣וֹן וּלְבַ֔ב חֵיְוֵ֥ה יִתְיְהֵ֖ב לֵ֥הּ וְשִׁבְעָ֥ה עִדָּנִֽין (Dan. 4:13 WTT). In the Hebrew text the relevant word can mean time as well as year. An example of inner texture and repetitive format is in Dan. 7:25 בִּידֵ֔הּ עַד־עִדָּ֥ן וְעִדָּנִ֖ין וּפְלַ֥ג עִדָּֽן׃ (Dan. 7:25 WTT). This phrase contains the meaning of "time and times and the dividing of time" (KJV) (θεὸν ὅτι εἰς καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἡ συντέλεια χειρῶν ἀφέσεως λαοῦ ἁγίου (Dan. 12:7 BGT)), in which a prophetic rhetorolect is applied. Both these verses (Dan. 4:13 and 7:25) are examples of repetitive inner texture using prophetic and apocalyptic rhetorolect.

---

[48]Since Ezra (4:8-6:18; 7:12-26) and Dan. (2:4b-7:28) are written in Aramaic, the cited verses, i.e. Dan 4:13,16; 7:25 are Greek and Hebrew translations of the original Aramaic to enable intertextual comparisons.

The Hebrew version of Dan. 12:7 contains the following phrase לְמוֹעֵד מוֹעֲדִים וָחֵצִי (Dan. 12:7 WTT) which incorporates the word "moed". This word is usually understood as "appointed time". These three locations in Daniel are linked to a verse in Revelation as an example of repetitive oral-scribal intertexture, applying prophetic and apocalyptic intertexture in 12:14 ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως (Rev. 12:14 BGT) where we find a similar phrase, that being "a time, times, and a half". The Peshitta uses עדן (Rev. 12:14 PEH[49]) which certainly carries the additional meaning of year, whereas the Franz Delitzsch Hebrew version uses 'moed'. From a Hebrew perspective, the repetitive oral-scribal intertexture is found between Rev. 12:14 and Dan. 12:7, whereas Dan 7:25 can then be viewed as reconfigured oral-scribal intertexture constructed with the assistance of both prophetic and apocalyptic rhetorolects. Since the particular phraseology is repeated, it could be argued that in favour of repetitive oral-scribal, a version of recitation for Dan. 7:25; 12:7 and Rev. 12:14 is applied. While time refers to a particular measure of time, time in the Peshitta indicates a unit of years. Given the context and the narrative of Daniel, it is reasonable to ascribe the meaning "year" to "time" (Hartmann & Di Lella 1978: 172; Lacocque 1979: 153–154).

In Ezek. 7:7 הָעֵת קָרוֹב (Eze. 7:7 WTT) is of interest since it means that "the time is near". This is the expression used in Rev. 1:3 and 22:10. In Ezekiel the Greek translation offered is ὁ καιρός ἤγγικεν (Eze. 7:4 BGT) where the verb selected is the same root verb as in Revelation 1:3. This root is **ἐγγίζω** which describes a move nearer to a particular reference point. Ezekiel describes this time which is drawing near as a day characterised by uproar and riot ὁ καιρός ἤγγικεν ἡ ἡμέρα οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων (Eze. 7:4 BGT)**,** and of tumult and confusion הָעֵת קָרוֹב הַיּוֹם מְהוּמָה וְלֹא־הֶד הָרִים (Eze. 7:7 WTT).In Dan. 11:35, a similar phrase is found, which is עַד־עֵת־קֵץ כִּי־ עוֹד לַמּוֹעֵד (Dan. 11:35 WTT). This can be understood as "until time is at the end (forever) for still towards the appointed time". The Greek version is ἕως καιροῦ συντελείας ἔτι γὰρ καιρὸς εἰς ὥρας (Dan. 11:35 BGT) which carries the following meaning "until (as far as) the completion of time for time into an hour". This seems to describe a specifically designated moment (short or lengthy) in what may be either the last section before the end or before that which the forever-moment begins, or alternatively it is highlighting the point that the end moment is indeed a particularly ordained moment. In either case, this refers to eschatological events. This instance can be classified according to apocalyptic rhetorolect, and eschatological as well as recontextualized oral-scribal intertexture. Rev. 1:3 and 22:10 could also be viewed as thematic elaboration of Dan. 11:35.

---

[49]PEH is the Peshitta with Hebrew letters within BibleWorks (www.bibleworks.com)

The New Testament canon provides several examples of 'kairos', such as Matt. 26:18 in which Jesus discusses his time being at hand in ὁ καιρός μου ἐγγύς (Mat. 26:18 BGT). In this case the same words are used as in Rev. 1:3 and 22:10 although "my" (μου) has been excluded there. **ἐγγύς** adv. followed by gen. or dat. *near, close to* (Gingrich). This example features repetitive oral-scribal intertexture. The suggestion that this gospel had originally been written in Hebrew is underscored by the view that the content of the text is addressed primarily to the Hebrew believing community. Since Revelation is characterized by Hebraic content, this underlines the assumption that the author of Revelation was familiar with the Gospel of Matthew, and thus, by extrapolation and textual inferences, the remainder of the New Testament.

Mark 1:15 includes καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· (Mar. 1:15 BGT) which refers to time having become full and the kingdom of God having drawn near, using the same verb as in Rev. 1:3; 22:10. Mark 13:33 clearly speaks of a particular moment in time in the future in Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. (Mar. 13:33 BGT). Luke 21:8 contains καί· ὁ καιρὸς ἤγγικεν (Luk. 21:8 BGT) which can be understood as "and the time has come"; which also includes the same words as in Rev. 1:3 and 22:10. In this verse, the believing community is warned of following those claiming the Messiah, and that the time had come. This is of interest since Luke is thought to be a Greek writer addressing mostly Hellenistic communities.

In John 7:6 two occasions of 'kairos' appear in λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. (Joh. 7:6 BGT) meaning "my time is not present but your time is always ready" which is a rather peculiar juxtaposition since taken at face value one might consider the first instance to designate a particular event in the future and the second mention as a longer stretch of time, possibly a stretched version of the pervasive present moment. This odd interpretation can also be made to fit an understanding of these references to time as particular moments of destiny when viewed in light of Christian soteriology. A similar phrase to the first instance of 'kairos' is located in John 7:8 as ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται. (Joh. 7:8 BGT) meaning that "my time is not yet fulfilled or complete". A specific moment has thus arrived as soon as a particular measure in terms of quantity and quality is observed.

In 2 Tim. 4:3 Paul wrote the following Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοὴν (2Ti. 4:3 BGT) to Timothy concerning a time in the future when healthy doctrine or teaching

will not be endured. This describes a specific set of moments in the future. Similarly, 1 Peter 4:17 shows ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ (1Pe. 4:17 BGT), in which the author refers to a time marked by the ruling of the House of God, which describes a particular set of moments. In this case these moments occur in the future although they may have begun at the time of writing. Clearly, 'kairos', can describe one moment or a series of moments in time which are characterized and even initiated by a specific event rather than a particular chronological moment in time. 1 Chron. 29:10 clarifies this, since περὶ πάσης τῆς βασιλείας αὐτοῦ καὶ τῆς δυναστείας αὐτοῦ καὶ οἱ καιροί οἳ ἐγένοντο ἐπ᾽ αὐτῷ καὶ ἐπὶ τὸν Ισραηλ καὶ ἐπὶ πάσας βασιλείας τῆς γῆς (1Ch. 29:30 BGT) discusses a period of time characterized by particular events. In this example 'kairos' refers to a period of time or a number of consecutive events.

'Kairos' is found in 72 verses throughout the Canon including the Apocrypha whereas 'chronos' is merely located in 21 verses. In both cases this number refers to the words in the nominative singular cases. Seveal oral-scribal forms of intertexture, particularly recontextualizing varieties, have been discovered. A few repetitive cases, as well as a few narrative amplifications, have also been observed. These are mostly classified as wisdom or prophetic/apocalyptic rhetorolects, where eschatological motifs are included. Examples of sacred texture relating to human redemption, divine judgment, and sacred temporality have been located, particularly in cases containing eschatological motifs. Examples are texts stating that "the time is near". 'Kairos' refers to a moment or a specific series of moments connected to events. These moments can occur either in the present time of the author or most often in the author's future.

In Jeremiah 50:26 a further helpful instance is found. The Hebrew text is: WTT **Jeremiah 50:26**
בֹּאוּ־לָהּ מִקֵּץ פִּתְחוּ מַאֲבֻסֶיהָ סָלُוהָ כְמוֹ־עֲרֵמִים וְהַחֲרִימוּהָ אַל־תְּהִי־לָהּ שְׁאֵרִית׃
where the word קֵץ (Jer. 50:26 WTT) describes an ending within the context of time and event. The Greek version includes 'kairos' in ὅτι ἐληλύθασιν οἱ καιροὶ αὐτῆς ἀνοίξατε τὰς ἀποθήκας αὐτῆς ἐρευνήσατε αὐτὴν ὡς σπήλαιον καὶ ἐξολεθρεύσατε αὐτήν μὴ γενέσθω αὐτῆς κατάλειμμα (Jer. 50:26 BGT) which carries the meaning of an appointed time for the action of the attack and emptying of grain containers and so forth. Thus, 'kairos' time is also fulfilled time in that predesignated appointed time turns into fulfilled time at the moment when the time intersects with the interlinked action or event along chronological time[50]. Jer. 50:26 demonstrates 'kairos' as a

---

[50]https://www.skipmoen.com/2006/12/how-long-o-lord-how-long/ (accessed 9 January 2018)

moment or series of moments intertwined with and characterized by a particular action or series of actions.[51]

5.3.3 'Chronos' in Revelation

The only occurrence of 'chronos' in the nominative masculine singular form is in Rev. 10:6: καὶ ὤμοσεν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται· (Rev. 10:6 BYZ) where χρόνος can be translated as time or delay. The context of the verse is "delay", since the last phrase carries the meaning of "since time there no longer is" in that "there is no more delay". The Peshitta offers the following "that there should not be any more time" (Rev. 10:6 MGI). This does not refer to a state of timelessness or of existing outside of the dimension of time, but rather that there should be no more delay in that "time is up" as opposed to time being bracketed or paused. This can be appreciated as "the events of the end [are] about to be set in motion" (Smalley 2005: 264; Cullmann 1964: 49). Although time is viewed as having occurred in the past, καιρὸς denotes time in the present, or a particular moment or series of moments yet to happen, i.e., in the future. The verse refers to "the promise that the climax to the whole eschatological process is nearing its end**"** (Rowland 1982: 428) which describes the time that will have been completed or fulfilled in the past at that very moment, hence the moment itself is not meant. Dan. 12:4-9 is useful in the understanding of Rev. 10:6 (Harrington 2008: 117; Ford 1975: 163) since Dan. offers a thematic elaboration of Rev. 10:6. In Rev. 10:6 'chronos' is used, whereas in Dan 12:7 'kairos' is found[52]. This points to the interrelationship between the two forms of time.

The Peshitta translation of Rev. 6:11 is "rest for a short period of time until it should be completed" (Rev. 6:11 MGI). The Greek version is ἔτι χρόνον μικρόν (Rev. 6:11 BGT), which carries the meaning of a little or a short time, where the context refers to the time that those wearing white robes need to wait for their brothers and sisters to join them. The same words are found in Rev. 20:3 as ἔτι χρόνον μικρόν (Rev. 6:11 BGT) which also refers to a short or little time, referring to an unspecified period (Aune 1998b: 1078). Rev. 6:11 and 20:3 demonstrate inner texture, where

---

[51]Josephus uses 'kairos' in Antiquities of the Jews (8:100) by referring to a moment or series of moments of celebrating a feast. In Antiquities 10:162, 'kairos' points to a season, whereas Antiquities 19:71 refers to a planned activity. Philo incorporates 'kairos' to note a specific time or moment in Sac 1:90. In Ignatius to Polycarp 2:3, 'kairos' is used to denote an opportune moment to put forth a question or request,

[52]Here Rev. 10:6 and Dan. 12:7 are compared in the BGT (BibleWorks).

the style appears to be repetitive rather than a reconfiguration. This is an example of repetitive texture and pattern. Given that the contexts of the verses are not identical, reconfiguration of a repetitive texture in a short phrase is a more accurate description. In both 6:11 and 20:3 the rhetorolect is apocalyptic and prophetic. These verses are reminiscent of Rev. 12:12, which is ὀλίγον καιρὸν ἔχει (Rev. 12:12 BGT). This indicates a form of reconfiguration pertaining to inner texture.

Daniel 12: 5-13 is at times viewed as an additional epilogue, an addendum written later or even by a different author (Hartmann & Di Lella 1978: 310–315; Lacocque 1979: 246)**.** Hartmann and DiLella (1978: 311) maintain that "this section contains material from three different people" in that 12:5 - 10, 13 would have been composed by the person responsible for most of chapter 9, but verses 11 and 12 were supposedly authored by two others. A contextual similarity does exist between the sealing up of words (Rev. 10:4; Dan. 12:4, 9), as well as the antithesis between "no more delay" in Rev. 10:6 and the question concerning "how long it will be until the end of these wonders" in Dan. 12:6. The reference in Revelation functions as a thematic elaboration of that in Daniel, within oral-scribal intertexture, where both verses contain eschatological rhetoric. These verses display apocalyptic rhetorolect. The verb used to signify the action of sealing up is the same in Dan. 12:4 and 12:9, which is σφραγίζω. This verb also carries the meaning of delivering something safely. The use of the same word might strengthen the notion that the final verses of Daniel function intertextually in a reconfigured manner within oral-scribal intertextuality including a narrational and apocalyptic aspect. The text was to be preserved until a particular moment in time, which is a 'kairos'. In Revelation, the believing community is told that the information is to be unsealed and thus made available.

In Rev. 2:21 'chronos' refers to time available for repentance in καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. (Rev. 2:21 BGT). In Rev. 10:6 'chronos' time is similarly described as "time left" or "delay" in ὅτι χρόνος οὐκέτι ἔσται, (Rev. 10:6 BGT). This can be compared to 'chronos' in Rev. 2:21, where time is referred to as a certain amount of available time of even delay of time provided for repenting. This period of time can be described as a considerable time (Beckwith 1967: 464), and since it is a specific amount of time, it would be measurable and quantifiable. Rev. 10:6 functions as inner texture of 2:21 which can be described as repetitive based on the similar selection of words. Rev. 10:6 is also a recontextualization of Rev. 2:21. A thematic elaboration is visible since the narrational aspect of inner texture is progressive. The Peshitta version of 2:21 explains the meaning of time as "And I gave her a time for repentance and she does not desire to repent of her fornication." (Rev. 2:21

MGI), compared to that in 10:6 “even he swore by him who lives forever and ever, he who created the heaven and that which is in it and the earth and that which is in it, that there should not be any more time” (Rev. 10:6 MGI).

Revelation 6:11 contains the phrase “a little time”, ἔτι χρόνον μικρόν (Rev. 6:11 BGT) which is echoed in Rev. 20:3 in μικρὸν χρόνον (Rev. 20:3 BGT). Whether or not the theme of limited time can be transposed into the context of the Christian age (Smalley 2005: 505), a particular period of time, which in comparison to other periods is fairly short, is described in this instance. Moreover, the phrase describing a little or short time demonstrates another example of repetitive inner texture, in that 20:3 echoes 6:11. Paul does not use ‘kairos’ to describe what has been translated as “appointed time” in his epistolary narrative in Gal. 4:4, but rather ‘chronos’. However, the Greek text includes ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, (Gal. 4:4 BGT), which describes the crucial point in time as “when the time had been filled” or rather “in the fullness of time”. This contrasts with the time not having been fulfilled in Rev. 10:6; it may be possible to suggest a recontextualized oral-scribal intertexture from a contrasting slant as opposed to repetitive method, and here reconfiguration is a subtle player. In Jude 1:16, a phrase is introduced which will be considered at a later stage, that being ἐσχάτου [τοῦ] χρόνου (Jud. 1:18 BGT) meaning “the last days” or more accurately the “finality of time”. ’Chronos’ is the choice of word for time since it demonstrates a span of time or age, as is evident in the case of Luke 20:9 in which χρόνους ἱκανούς (Luk. 20:9 BGT) denotes a “considerable time” or a “very long time”. This is reminiscent of Rev. 2:21 and points to a reconfiguration of oral-scribal intertexture. The textual selections have demonstrated that the early writers made a clear distinction between ‘chronos’ and ‘kairos’.

5.3.4. ‘Chronos’ in the Biblical Canon

Ecclesiastes 3:1 offers the Hebrew formulation, לַכֹּ֖ל זְמָ֑ן וְעֵ֥ת לְכָל־חֵ֖פֶץ תַּ֥חַת הַשָּׁמָֽיִם׃ (Ecc. 3:1 WTT) which is in the Greek version τοῖς πᾶσιν χρόνος καὶ καιρὸς (Ecc. 3:1 BGT). While the translation of the Greek version yields “all the time (chronos) and time (kairos)”, the Hebrew meaning is “to all the specific time (zeman) so time” where the latter “time” had previously been translated into ’kairos’. In line with our earlier suppositions, the word which is translated into ‘chronos’ carries the meaning of specific time such as a specific hour. Within the context of the verse, ‘chronos’ is linked to everything, whereas ‘kairos’ is linked to every plan or activity. This is underscored by the next verse, in which ‘kairos’ is clearly linked to specific activities as can be seen in καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτῖλαι πεφυτευμένον (Ecc.

3:2 BGT). This is the translation of עֵת (Ecc. 3:2 WTT) in עֵת לָלֶדֶת וְעֵת לָמוּת עֵת לַטַּעַת וְעֵת לַעֲקוֹר נָטוּעַ (Ecc. 3:2 WTT) and similarly in verses 3 to 8. In Job 10:20 the Greek version contains 'chronos' as ἦ οὐκ ὀλίγος ἐστὶν ὁ χρόνος τοῦ βίου μου ἔασόν με ἀναπαύσασθαι μικρὸν (Job 10:20 BGT). The Hebrew text appears as הֲלֹא־מְעַט יָמַי (יֶחְדַּל) [וְחֶדֶל] (יָשִׁית) [וְשִׁית] מִמֶּנִּי וְאַבְלִיגָה מְעָט׃ (Job 10:20 WTT) where יָמַי (Job 10:20 WTT) refers to "day"[53]. In this case "day" could refer to "lifetime" or a portion thereof, in either case referring to chronological time.

In this context, the verse starts in the following manner: "if not a few days are ceased" or in a clearer sense "are not my days few". "Days" carries the meaning of the remainder of the lifetime, or perhaps an extent of time. In either case, the verse does not refer to a specific moment in time linked to a particular action. Job 32:7 uses יָמִים (Job 32:7 WTT) in the same manner, as is evident by the Greek translation incorporating 'chronos' (εἶπα δὲ ὅτι ὁ χρόνος ἐστὶν ὁ λαλῶν ἐν πολλοῖς δὲ ἔτεσιν οἴδασιν σοφίαν (Job 32:7 BGT)). This is demonstrated clearly in Isaiah 32:15, where the Greek version contains the following phrase, ὡς χρόνος βασιλέως ὡς χρόνος ἀνθρώπου (Isa. 23:15 BGT), which shows a construction that clearly links 'chronos' to the chronological years of a human's life which are not linked to a specific event. The Hebrew text clarifies this leaving no doubt whatsoever by the word שָׁנָה (Isa. 23:15 WTT) which means "year", where the context is that of counting seventy years as a normal length of a lifetime in this text.

Jeremiah 30:7 offers a different perspective, while 'chronos' is used within καὶ χρόνος στενός ἐστιν τῷ Ιακωβ καὶ ἀπὸ τούτου σωθήσεται (Jer. 37:7 BGT), a future time described as the narrow time of Jacob is referred to, though according to the text, Jacob will be saved or rescued from this narrow time. The Hebrew version is וְעֵת־צָרָה (Jer. 30:7 WTT) meaning the time which is vexing, and particularly significant is the fact that the word denoting time has, as we noted above, been used in contexts where the Greek translation contains the word 'kairos' rather than 'chronos. The choice of 'chronos' indicates that the translators considered the "time of Jacob's trouble" to be understood as a length of time which can be counted chronologically rather than a particular series of moments linked to a particular event. Daniel זְמַן (Dan. 2:16 WTT) meaning "appointed time". This has been translated into 'chronos' in the Greek text ὁ δὲ Δανιηλ εἰσῆλθε ταχέως πρὸς τὸν βασιλέα καὶ ἠξίωσεν ἵνα δοθῇ αὐτῷ χρόνος παρὰ τοῦ βασιλέως καὶ δηλώσῃ πάντα ἐπὶ τοῦ βασιλέως (Dan. 2:16 BGT). Since the verse narrates Daniel as having requested time from the king to tell his interpretation, it is understandable that "time" in this case can be viewed as a specifically set-aside moment as an appointed time for Daniel to speak. It can also be viewed as a time arranged

---

[53]Holladay offers an analysis on "day" in Job 10;20 under Hol3240 יום in BibleWorks (www.bibleworks.com)

ahead by appointment on a calendar, which would require the choice of 'chronos'. In this verse, time could be rendered as both 'kairos' and 'chronos'. Interestingly, Dan. 7:12 offers both versions in the same phrase, καὶ τοὺς κύκλῳ αὐτοῦ ἀπέστησε τῆς ἐξουσίας αὐτῶν καὶ χρόνος ζωῆς ἐδόθη αὐτοῖς ἕως χρόνου καὶ καιροῦ (Dan. 7:12 BGT), which is translated as a "time and a season". The Hebrew text וּשְׁאָר֙ חַיְוָתָ֔א הֶעְדִּ֖יו שָׁלְטָנְהֹ֑ון וְאַרְכָ֥ה בְחַיִּ֛ין יְהִיבַ֥ת לְהֹ֖ון עַד־זִמַּ֥ן וְעִדָּֽן׃ (Dan. 7:12 WTT) meaning "up to appointed time and time". The difference between the two is the difference between chronological time and time linked to a particular action occurring at a particular series of moments.

In Mark 9:21 'chronos' is used to count a person's number of years in καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν (Mar. 9:21 BGT). In Luke 1:57 'chronos is linked to the length of Elisabeth's pregnancy in Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν (Luk. 1:57 BGT). Acts 1:7 features both 'kairos' and 'chronos' εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ (Act. 1:7 BGT). This verse has frequently been translated as not knowing the times of the seasons. Yet, the Greek text can be translated to refer to the chronological time and the appointed specifically endowed moment in time linked to a particular action. The cross-references provided included verses that specifically refer to not knowing the day or the hour, for example Matt. 24:36 and Mark 13:32.

Paul's first letter to the Thessalonians, 5:1 uses 'kairos' and 'chronos' in Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι (1Th. 5:1 BGT), which can be understood as "But concerning the times (chronological length of time) and the times (the specifically planned series of moments linked to specific actions), brothers (and sisters), there is no need to write to you concerning these". The intertexture between 1 Thess. 5:1 and Acts 1:7 is of a repetitive oral-scribal format. Furthermore, narrationally we notice that both chronological time and the 'kairos' time appear to be ascribed to God as the possessor since he has authority over these. In Paul's second letter to Timothy 1:9 τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, (2Ti. 1:9 BGT) indicates that chronological time has a beginning and that divine action is attributed to this beginning. Titus 1:2, ἐπ᾽ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων (Tit. 1:2 BGT), speaks of God's action, a promise, before eternal time. Acts 7:17 describes a "time of the promise", which refers to a certain number of years, as is evident in Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ (Act. 7:17 BGT). This is even clearer in Acts 7:23 where Moses, in the speech of Stephen to the council, is described as having reached the age of forty years, hence 'chronos' is an apt

choice to describe the time (Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσερακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. (Act. 7:23 BGT)).

These selections from the biblical canon, including apocryphal literature, include 21 cases which highlight the word ‘chronos’ demonstrating oral-scribal intertexture, in that ‘chronos’ has been textually reconfigured. In both the case of ‘kairos’ and ’chronos’, the bulk of the intertextual examples are concentrated on verses incorporating the noun in these particular grammatical forms. Dan. 2:44 in the Greek translation is καὶ ἐν τοῖς χρόνοις τῶν βασιλέων τούτων στήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην ἥτις ἔσται εἰς τοὺς αἰῶνας καὶ οὐ φθαρήσεται καὶ αὕτη ἡ βασιλεία ἄλλο ἔθνος οὐ μὴ ἐάσῃ πατάξει δὲ καὶ ἀφανίσει τὰς βασιλείας ταύτας καὶ αὐτὴ στήσεται εἰς τὸν αἰῶνα (Dan. 2:44 BGT). This verse describes “the days of these kings” which refers to a future kingdom that will not be ruled by humans and that will last forever. For further clarity, the Hebrew text offers the following וּבְיוֹמֵיהֶ֣ון (Dan. 2:44 WTT), in which the word translated into ‘chronos’ is based on “day”. This reference to time is not based on a particularly designated moment linked to a particular action, but rather a stretch of time, as one would refer to a great number of years as a stretch of time, such as, for example, an age.

It is not clear, which specific chronological stretch of time or age the verse refers to, however, it is apparent that this is a future period of time, possibly an age that either begins at the “end” or “day of the Lord” or that immediately follows these sections in time. The Epistle of Barnabas 15:4 describes the “day of the Lord” as a thousand years, “Behold, the day of the Lord shall be as a thousand years.” (Brn. 15:4 LAF-E) And Isaiah 33:20 applies ‘chronos’ to indicate eternity by the preceding word carrying the meaning of an “age”, thereby referring to a future lengthy period in ἰδοὺ Σιων ἡ πόλις τὸ σωτήριον ἡμῶν οἱ ὀφθαλμοί σου ὄψονται Ιερουσαλημ πόλις πλουσία σκηναὶ αἳ οὐ μὴ σεισθῶσιν οὐδὲ μὴ κινηθῶσιν οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν αἰῶνα χρόνον οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρραγῶσιν (Isa. 33:20 BGT).

Additional examples of the use of ‘chronos’ include Matt. 2:7, which is rendered in the Peshitta translation as “Then Herod secretly called the Magi and learned from them at what time the star appeared to them.” (Mat. 2:7 MGI) where the Greek version contains Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, (Mat. 2:7 BGT). This refers to the time at which the star shone, thus a particular time in recent history, such as a date. This point reappears in Matthew 2:16 in the phrase κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. (Mat. 2:16 BGT). Acts 13:18 clarifies a frequent method of applying ‘chronos’, in that καὶ ὡς τεσσερακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ (Act. 13:18 BGT) records

forty years' time in the desert, which is a reference to forty chronological years. Rev. 2:21 refers to "time for repentance" in καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. (Rev. 2:21 BGT) where the time depends on the gap of chronological time between the present moment (this might have been the time of authorship) and that end moment, usually defined by death. This gap in time can be described in various ways, however it is a chronological period of time, as evidenced by the word 'chronos'.

An example pertaining to an eschatological application of time as 'chronos' is in Jude 1:18, where ὅτι ἔλεγον ὑμῖν· [ὅτι] ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. (Jud. 1:18 BGT) The verse speaks of scoffers in the last days, in the eschatological 'chronos', thus during a chronological time closer to the Messiah's second coming than His first appearance, since the word "eschaton" "last things". Three cross-references will assist the understanding of Jude 1:18, and particularly the role of 'chronos' in this verse. In Peter's second letter 3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν [ἐν] ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι (2Pe. 3:3 BGT) contains the phrase ἐπ' ἐσχάτων τῶν ἡμερῶν (2Pe. 3:3 BGT) which has the meaning of last days, since the word signifying "day" is used in favour of 'chronos' in this verse. If 'chronos' is equivalent to "day" in this context, then "day" carries a deeper meaning that one day of 24 hours. The second cross-reference, in the first letter to Timothy 4:1, consists of Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, (1Ti. 4:1 BGT) which includes ἐν ὑστέροις καιροῖς (1Ti. 4:1 BGT). In this case '"kairos' is used, preceded by a word describing the lateness of the time or the latter times. Even though the context may be referring to chronological time, this portion of time is a dedicated series of moments interlinked with the fact that it leads up to the second arrival of the Messiah and to what appears to be described as the "end" in the context of the eschaton. The third cross-reference is in the second letter to Timothy 4:3, Εσται γὰρ καιρὸς ὅτε (2Ti. 4:3 BGT), meaning "for the time will come". This refers to the same latter times or latter days or last days. What is apparent then, is that in certain instances a portion of time can be described by both 'chronos' and 'kairos' as well as "days".[54]

---

[54]Philo discusses the chronological stretch of time required to create the world as a commentary on Genesis 1 in Opi. 1:13. Philo also shows time linked to chronological passing of time in Leg. 2:3. Other works showing a chronological length of time or a passing of time can be found in Imm. 1:32, Pla. 1:119, Aet. 1:133, as well as by Josephus in Ant. 1:82.

The above inner textual and intertextual analyses of the treatment of 'kairos' and 'chronos' demonstrates that 'kairos' is chosen when a specifically designated moment or a series of moments interlinked with a specific action or occurrence which mostly take place in the future, whether in the near future or in that which is called "latter times". 'Kairos' describes the qualitative character of time, a particular position or event or action, or even a season during which it is clear that the specific event or action is only able to take place (Smith 1969: 1). 'Kairos' is also understood as the optimal moment or series of moments when a response to a crisis is required, or when a specific opportunity is presented, or when a result that is only possible at this instant is yielded (Smith 1969: 6). 'Chronos' is chosen to designate or describe a time, whether in the past, present or future, which is part of chronological time (Hammer 1961: 113). 'Chronos' expresses the "fundamental conception of time as measure, the quantity of duration, the length of periodicity, the age of an object or artefact, and the rate of acceleration as applied to the movements of identifiable bodies, whether on the surface of the earth or in the firmament beyond." (Smith 1969: 1).[55] Occasionally 'kairos' and 'chronos' describe the same portion of time, since, for example, the Messiah, as a fulfilment of 'kairos' has invaded and inhabited 'chronos' (Hammer 1961: 114). The link functions as a 'kairos-chronos' fulfilment, based on the question "For is it not the goal of history that the chronos become one with the kairos and that the events of God's chronos become the locus of God's kairos?" (Hammer 1961: 114). In this regard**,** Hammer (1961: 118) observes "that the kairos-chronos event of Jesus Christ determines all history. Accordingly, all history - past, present, and future - enters into the present in him. Because he is the summation of all kairoi-chronoi, no other conclusion is possible".

5.4 Temporal Selections

Having discussed both 'kairos' and 'chronos' as situated within the text of Revelation as well as examples from the remainder of the biblical canon as well as from various Patristics and Josephus, the analysis of time in Revelation continues to include a discussion of select words and phrases linked to 'kairos' and "days", such as "end days" or "latter days", as well as "hour", including "half-hour" in light of inner texture and intertexture.

---

[55]'Chronos' is also the name of a Greek god, the son of the god Uranus, and the father of the god Zeus (Schweiker 2004; Marshall 1956). This Greek god, occasionally called "Khronos" is also known as the god of time or the Father of time.

5.4.1. The Lord's Day

The first noteworthy concept encountered in Revelation is the "Lord's day" in 1:10. While the Greek version offers ἐν τῇ κυριακῇ ἡμέρᾳ (Rev. 1:10 BGT) the English translation of the Peshitta states "on the first day of the week" (Rev. 1:10 MGI). Interestingly, the expression "the Lord's day" began to be equated with Sunday in extant texts as early as the 4th century (Aune 1997: 83–84), from which we cannot deduce that originally Sunday was meant, although Harrington (2008: 50; Beckwith 1967: 435) considers it highly likely that Sunday was indeed meant, particularly from a liturgical interpretation. Nevertheless, clear evidence to support this hypothesis is lacking, since the first day could conceivably be the eighth day and within the context of a seven-day creation narrative, the eighth day might carry the connotation of a future timeless period, hence not linked to an earthly 24-hour day (Sweet 1979: 67–68).

According to some scholars and patristics, after the resurrection of the Messiah, the early Christian Church is said to have called each Sunday the Lord's Day (Harrington 2008: 50; Smalley 2005: 51; Beckwith 1967: 435) (Ignatius to the Magnesians 9:1). Nevertheless, the New Testament verses cited in support of this argument are not necessarily conclusive, since in Acts 20:1 describes the disciples as assembled on the first day, breaking bread together. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου. (Act. 20:7 BGT) alludes to the gathering as a community of believers which was extended into the evening. This indicates a full day's gathering of believers throughout the Sabbath, extending into the evening, including a meal after sunset, which would then have been on the first day of the week. As a cross-reference, John 20:19 does not stipulate that the narrative takes place on a Sunday, since yet again the disciples had been gathered, which they would have done on a Sabbath. Since the first day essentially starts at sundown after the Sabbath, i.e., on the Saturday evening.[56]

The second reference to construct an argument for Sunday as the Lord's Day is based on 1 Corinthians 11:20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν· (1Co. 11:20 BGT), which does not refer clearly to Sunday as the Lord's Day, especially since this verse

---

[56]According to Jewish customs, the "Melaveh Malka" is a meal that is customarily celebrated after the Sabbath has been concluded with the Havdalah prayer. The meal, for which the participant ought to wash, and then partake of challah (bread), is often devoted to Elijah the Prophet, King David and the Messiah (Silberberg). Thus, it is conceivable that, having said the Havdalah, the disciples were partaking of the customary meal post-Sabbath, which then takes place on the first day of the week, but according to the Western calendar, on the Saturday evening.

pertains to the Lord's supper. Hence this verse is not reliable as a foundation for the argument. To conclude this section then, it is not clear that the Lord's Day was based on activities taking place on a Sunday. Sweet (1979: 67) concurs in that he notes the lack of evidence to support the Lord's Day being Sunday as early as the construction of Revelation.

Additionally, various pseudepigraphal texts are used to argue that the Sabbath had been changed into the Sunday, such as the letter by St Ignatius to the Magnesians 9:1, in which it is mentioned that Jesus had risen on the Sunday hence the Sabbath ought to be on the Sunday. In fact, in 321 CE, Contantine decreed that all Christians were to observe the Sunday as the rest day (i.e. as the Sabbath). This day had been a day of pagan worship to the sun-god (Walker 1985: 129). No legal proceedings were to take place on this day, which Constantine called "the day celebrated by the veneration of the Sun", i.e. he had not described it as the "day of the Lord" (Frend: 1984:488) According to Matt. 12:39-40 (Mark 8:31, 9:31; Matt. 27:63; John 2:19-21), Jesus spent three days and three nights in the heart of the earth, the same time-frame of Jonah having been incapacitated inside a giant sea creature (Jonah 1:17). Gen. 1:4-13 clarifies that a day has the length of 24 hours. Although the day of the crucifixion is described as "preparation" (Luke 23:54), this does not allude to the weekly Sabbath (Saturday) being the next day. As John 19:31 explains, the sabbath in question was a "high sabbath", thus one of the feast days found in Lev. 23 (the first day of Unleavened Bread, cf. Matt. 26:1-2). In 31 CE, the year of the crucifixion, the first day of Unleavened Bread occurred on a Wednesday[57], which would mean that the resurrection took place on the late afternoon of the weekly sabbath[58]. Thus, it can be argued that Jesus rose on the Saturday afternoon, and not the Sunday, since Jesus would have died around 3 pm on the Wednesday (Matt. 27:46). This concurs with Mary Magdalene arriving to anoint Christ's body on the first day of the week as the sun came up (Mark 16: 1-6) at which time Jesus's body was not to be found since he had already risen, but most likely on the Saturday afternoon (counting 72 hours) as opposed to in the night time between Saturday and Sunday. References such as Didache 14:1 offer no particular information concerning the actual day of the week to be applied to the "Lord's day". The Gospel

---

[58]The year provided as 31 CE is verified by the holy days lining up in the way the Gospels describe the passion week. Furthermore, it can be calculated by considering the year of Jesus' birth. According to Luk 1:5, Mary's cousin fell pregnant during the "course of Abijah", which was the same year of Mary's pregnancy. The "course of Abijah", in which Elizabeth's husband was serving, was the eighth in order (1 Chron. 24:10). Zacharias thus ministered in the ninth week after the first month (Nisan), and not the eighth week since that was Passover season. All the evidence around these events point to Elisabeth conceiving in 5 BCE and giving birth to John the Baptist around spring in 4 BCE. Furthermore, Herod's taxation scheme occurred in 4 BCE, which had been decreed by Augustus Caesar, the Roman Emperor (Luke 2:1). Assuming an autumn birth in 4 BCE (Luke 2:8), a crucifixion and resurrection in 31 CE is plausible.

of Peter offers dubious information in 9:36 and 12:50. Given the dating of this work as the 2nd century CE (Foster 2010: 170), the fact that it had been found in Egypt (Foster 2010: 173), the prevailing anti-Jewish attitude contained in the extant fragments (Foster 2010: 87, 101, 113, 153-155, 243, 297-298, 314, 376, 452), and the non-canonical status thereof, the information provided in the biblical canon and the above explanations supersede the contents of the Gospel of Peter. Another point to note is that Paul taught on the Sabbath (Acts 13:42, 44; 16:13; 17:2; 18:4) and may have kept the high sabbaths (Acts 18:21; 1Cor. 5:8). Returning to the "Lord's Day" in Rev. 1:10, within the context of the canonical description of a fierce and terrifying time period, possibly one year since a day is synonymous to a year when referring to prophetic events (Num. 14:33-34; Ezek. 4:4-6), the author of Revelation appears to have been moved into the time period of the future "Lord's Day" preceding the Second Coming of Christ.

5.4.2 Day of the Lord, a Day of Judgment

The only other significant reference in Revelation pertaining to a special day is found in 6:17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι; (Rev. 6:17 BGT) which mentions a "great day". Repetitive oral-scribal intertexture can be applied between Rev. 6:17 regarding the "great day" and Joel 2:11, 31 as well as Zeph. 1:14, for example, μεγάλη ἡ ἡμέρα (Joe. 2:11 BGT) and the "day of the Lord" ἡμέρα τοῦ κυρίου (Joe. 2:11 BGT). Here the context describes a period of time, a "day" which is characterized by battle, by judgment, and by a ghastly occasion for those contrary to the Lord while those on the same side of the Lord do not face this terrible state. A number of other verses offer repetitive oral-scribal intertexture with regard to these cited, such as Isaiah 13:9; 34:8, Jer. 48:10, Lam. 2:22, Ezek. 48:10, Joel 2:1, and Zeph. 1: 8, 13-14, 18. These verses describe the day of the Lord (the Lord's day) as a time of vengeance, wrath and anger (Charles 1963: 87–88)**,** and "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." (Zep. 2:3) echoed in Jer. 27:31 ἰδοὺ ἐγὼ ἐπὶ σὲ τὴν ὑβρίστριαν λέγει κύριος ὅτι ἥκει ἡ ἡμέρα σου καὶ ὁ καιρὸς ἐκδικήσεώς σου (Jer. 27:31 BGT) where a day which is described as a time of punishment is spoken of, although it not entirely clear at whom this wrath is directed. However, the biblical context does point to the likelihood of this group consisting of those not following the commandments of the Lord (cf. Deut. 30:16).

In Amos 5:18, the "day of the Lord" described as darkness in οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου ἵνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ κυρίου καὶ αὐτή ἐστιν σκότος καὶ οὐ φῶς (Amo. 5:18 BGT).

This is repeated as repetitive inner texture in Amos 5:20 where the darkness is echoed, which is an example of rhetography since darkness is contrasted with light, in that the duality represents the positive extreme versus the negative extreme. The use of day in terms of daylight is another contrast with darkness, thus strengthening the aspect of terror and alluding to hopelessness through conceptual blending of the rich connotation carried by the choice of descriptions and contrasts. This results in an observation of a blending between prophetic and apocalyptic rhetorolect applied in this and similar verses. Isaiah 13:6 uses the phrase יְהוָ֔ה יֹ֖ום (Isa. 13:6 WTT) to describe the day of the Lord as "yom Yahovah"[59]. This is viewed as a gruesome day or time, a time of battle filled with destruction and violence from the Lord, which is the opposite to the peace, or Shalom, of the Lord, such as described in 1 Cor. 1:8, where the promise contains being kept blameless in the day of the Messiah, in ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. (1Co. 1:8 BGT). This is a case of oppositional oral-scribal intertexture applied by prophetic blending into apocalyptic rhetorolect, since the contrast can be viewed as a rhetorical device applied to underscore the content.

In the New Testament the following verses also contain the phrase the "day of the Lord": Acts 2:20; 1 Cor. 5:5; 2 Cor. 1:14; 1 Thess. 5:2, and 2 Peter 3:10. In each of these, the phrase is applied as a repetitive oral-scribal form of intertexture. As in the Hebrew Bible, references cited with regard to "day of the Lord" and "Lord's Day" contain a rhetorolect that is both prophetic and apocalyptic, which is attested to by the vivid imagery, for example in 2 Peter 3:10. Paul's first letter to the Corinthians 5:5 contains "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."[60] (1Co. 5:5), (παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. (1Co. 5:5 BGT)).

These examples of intertexture are described as repetitive, since the term "the day of the Lord" is applied in these cases, and seemingly in a similar apocalyptic and prophetic context. The actual meaning of each particular verse might offer a different slant on "the day of the Lord"; in terms of

---

[59]It is not clear how the Tetragrammaton יְהוָ֔ה is pronounced, only that the written consonants from YHWH or YHVH. The difference between Ketiv and Qere readings is seen in the difference between a written version and the way in which a word is thought to be pronounced, particularly in light of the original means of producing the Hebrew text without vowels. Tradition resulted in the written form of a word demonstrated by the Ketiv form. Thus, the Qere is the technical orthographic device used to indicate the pronunciation of the words in the Hebrew scriptures (Tanakh), while the Ketiv indicates their written form, as inherited from tradition. For further information see Hegg (2015) and Khan (2013).

[60]For English scriptural references, unless otherwise annotated, the KJV is used.

the totality of the verse, it could be argued that the "day of the Lord" is reconfigured by offering additional information. The phrase "day of the Lord" is applied in a larger context which can be described as rhetology as a means to construct an argument for an expectation or even a modification of behaviour or simply as a means to strengthen a sense of hope. The phrase itself carries a pictorial connotation of a time of momentous happenings, either as a time of gruesome wrath, or as a time of deliverance through or from wrath, where these strong images are an example of rhetography through the pictorial and visual texture. As with blended spaces and blended forms of rhetology, such as prophetic and apocalyptic rhetology, a blending of rhetography and rhetology offers a multi-layered texture of communication as rhetoric devices. The expression "day of the Lord" is overwhelmingly described as a day of wrath, terror and darkness, for example Mal. 4:5 mentions a great and awesome day of the Lord, יוֹם יְהוָֹה הַגָּדוֹל וְהַנּוֹרָא׃ (Mal. 3:23 WTT). This highlights the nature of the day of the Lord as great and to be feared. The word "day" (יוֹם) points to a time that is certainly not limited to a 24-hour day or to a specific day (Ishai-Rosenboim 2006: 400). The day of the Lord is described as the day of Yahovah or Yahweh (two frequently used pronunciations of the Tetragrammaton יְהוָֹה) and not Adonai, which would be correctly translated as the "Lord".

The Epistle by Barnabas 15:4 states, "Give heed, children, what this meaneth; He ended in six days. He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifyeth a thousand years; and this He himself beareth me witness, saying; Behold, the day of the Lord shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, everything shall come to an end." (Brn. 15:4 LAF-E) The reference to a day being as a thousand years is a repetitive form of oral-scribal intertexture using prophetic as well as apocalyptic rhetorolect with reference to 2 Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day." (2Pe. 3:8), where the word ἡμέρα (2Pe. 3:8 BGT) signifies a "day" and the word ἔτη (2Pe. 3:8 BGT) carries the meaning of "year". In this case the length of the "day" is a thousand years.

The "day of the Lord" is more frequently described as a "day of judgement", as in the Epistle of Barnabas 21:6, "And be ye taught of God, seeking diligently what the Lord requireth of you, and act that ye may be found in the day of judgment". (Brn. 21:6 LAF-E). Additional material in the canon underlines the picture of a time of wrath, anger and judgement. The New Testament offers examples of the phrase "day of judgement", in eight verses a clear reference to "day of judgement", described as ἡμέρᾳ κρίσεως· (Mat. 12:36 BGT), is found, for example in Matt. 10:15; 11:22, 24; 12:36, Mark 6:11, 2 Peter 2:9; 3:7, and in 1 John 4:17. The "day of judgement" is depicted as

comparable to the judgement that had befallen the cities of Sodom and Gomorrha (brimstone and fire had rained upon them, Gen. 19:28; Deut 29:23; Jude 1:7) and thus as a time of destruction of the ungodly. Hence the "day of Jehovah" is one of a visitation of judgement upon those transgressing the laws by their treatment of Israel and even more significantly unethical and immoral living, whereby God vindicates His character (Beckwith 1967: 20–22).

These references are all a series of intertextual oral-scribal reconfigurations. They could also be categorized according to the subcategory of reconfiguration because the new events described, including the prophetic and apocalyptic rhetorolect applied to the passages, refer to a secondary event. The primary event (the destruction of Sodom and Gomorrah) is a foreshadowing of the events prophesied to occur during the future "day of the Lord". The description of a "great day" in Rev. 6:17 relating to the great day of wrath as well as Rev. 16:14 are examples of recontextualized oral-scribal intertexture. They also function as thematic elaborations on verses such as Joel 2:11, 31 and Zeph. 1:14 as well as Isaiah 13:9; 34:8, Jer. 48:10, Lam. 2:22, Ezek. 48:10, Joel 2:1, and Zeph. 1: 8, 14, 18.

From the above, certain instances can be viewed as reconfiguration in that the narrative is similar but simply recounted differently, such as in the case of Zeph. 2:3. |These passages appear less likely to fall into the category of recitation (Robbins 1996b: 40–50), particularly in those cases where the phrase has been altered, even though at first glance they seem to be a repetition, such as in the example of the phrase "day of judgement" and others containing the reference to the narrative of the destruction of Sodom and Gomorrah. These observations lead to an additional suggestion, that being that narrative amplification is also a significant part of the function of these rhetorical devices. In this manner the secondary event is an amplification of the narrative containing the first event. The first event is couched within a historical narrative, whereas the secondary event is found within a prophetic utterance, and within a prophecy. These primary and secondary events function within the subcategory of narrative amplification and demonstrate an interweaving of genres. A general genre forms the outer layer and a secondary different sub-genre is embedded within portions of the text carrying within it a foreshadowing within a similar genre to the sub-genre used to convey the secondary message. This is similar to the rhetorolects described as prophetic and apocalyptic blending dynamically within each other (Robbins 2009: 118). In this manner the divine world is conceptualized and visualized through rhetography to elicit vivid images of judgement and terror linked to cities being submerged within the plumes of brimstone and fire.

Similar to the "day of judgment", Romans 2:5 mentions a "day of anger", ἡμέρᾳ ὀργῆς (Rom. 2:5 BGT), carrying a meaning of both wrath for the wicked and revelation of righteous judgement for the righteous. Zephaniah 2:3 contains a reconfiguration of oral-scribal intertexture using both prophetic and apocalyptic rhetorolects, since the day of anger is mentioned in the following manner, "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." (Zep. 2:3), where the Hebrew text yields בְּיוֹם אַף־יְהוָה (Zep. 2:3 WTT). This portion uses rhetography to conjure an image of fury since the word denoting anger also refers to the burning of the nose, referring to an angry nose and face, thus suggesting intense and hot anger in direct line of the object of the anger. The "day of Lord" is not restricted to a 24-hour day, where this period of time is a 'kairos' time, and not a 'chronos' time. This highlights the Hebraic understanding of time linked to action in that time is linked to its inherent content described by a certain action. This leads to the "Begriffsuntersuchung" of time, which is time described by the occurrence taking place (Weiss 1966: 46–47). Similarly, a "day of distress", as in Gen. 35:3, alludes to a time of 'kairos', which is not necessarily be linked to a day on the calendar, such as a time of distress, which may well have lasted for several days or even weeks. In Deut. 32:35 a "day of calamity" is likewise described as a period of time that is not a specific day on the chronological calendar, but rather a kairos' time which may have lasted for several days or weeks. The Hebrew word יוֹם (Deu. 32:35 WTT), conveys two different forms of meaning. It could suggest a specific day in the calendar ('chronos'), or, depending on the context and the rhetorolect used, it might communicate a 'kairos' time. As a 'kairos' time, it could signify a moment or a series of moments, linked to a specific event or action.

The biblical canon is filled with different examples of 'kairos' days, such as the "day of calamity", the "day of wrath", days filled with darkness, vengeance, trouble and battle, the "day of judgement", and the "day of the Lord". These highlight the observation that a day does not necessarily signify a chronological day in the calendar but can refer to a 'kairos' event. The Book of Jasher 12:67 (Jasher 1840) states, "And if he [Nimrod] do unto thee greater good than this, surely these are only vanities of the world, for wealth and riches cannot avail in the day of wrath and anger", which describes the day of wrath is a day of judgement. This "day of judgement" is also viewed as the final day in terms of a day of crisis while containing a sense of urgency in eschatological rhetoric (Beckwith 1967: 22, 530). The discussion around the term "day of the Lord", in particular "day" against the backdrop of prior observations pertaining to 'kairos' and 'chronos' has shown that expressions such as "day of the second month" point to a clear moment of 'chronos', i.e., a particular day in the calendar such as in Gen. 8:4 (which states that the ark

rested on the mountain on the seventeenth day of the seventh month). On the other hand, phrases such as the "day" of "day of the Lord", or "day of wrath" point to a 'kairos' understanding of the time described as day.

Within the Book of Revelation, two verses require specific attention, 6:17 and 16:14. In Rev. 6:17 the vocabulary used is reminiscent of other verses referring to the "great day" and the "day of wrath" since the phrase ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς (Rev. 6:17 BGT) is found. This wrath, which at first glance may appear to be both of the Lamb and of the Lord, is described as the ultimate eschatological untenable action (Smalley 2005: 411; Ford 1975: 112). Although the previous verse features the Lamb, verse 17 uses the following words ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι; (Rev. 6:17 BGT). This indicates a singular genitive personal pronoun in the same vicinity as a definite article in the singular describing the wrath and anger. Taking this section in isolation, it might be suggested the wrath does not in this instance belong to two entities, but only to one. Alternatively, the view that the wrath belongs to both the Lamb and the Lord is posited by Ford (1975: 112) and Harrington (2008: 96) as well as DeSilva (2009: 217) amongst others. As Smalley (2005: 171) surmises, "God and the Lamb share the praises of creation, and act together in judgement and love. When they do so it seems that no one is able to stand firm." Mark 3:5 is offered as intertextual recontextualization in its description of Jesus experiencing wrath described the same word used in "day of wrath", which is ὀργῆς (Mar. 3:5 BGT) and which is also used in Jesus' communication with others in Matt. 3:7 and Luke 3:7, and thus used to indicate that the wrath of the Lamb is extrapolated from the wrath of Jesus (Smalley 2005: 171). Romans 2:5 contains the phrase ἡμέρᾳ ὀργῆς (Rom. 2:5 BGT) meaning "day of wrath". Joel 2:11 is analysed above in discussing the "great day" in μεγάλη ἡ ἡμέρα (Joe. 2:11 BGT)**.** This may indicate the day of fierce judgment on those standing opposite to the Lamb and to God.

The phrase in Rev. 6:17 is a form of oral-scribal intertexture, using reconfiguration by means of prophetic and apocalyptic rhetorolect. Rev. 16:14 uses inner texture with regard to Rev. 6:17, which is evident by the phrase εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος- (Rev. 16:14 BYZ), since the words for "great" and "day" are reflected in both verses. This leads to repetitive inner texture, though in a manner that adds more information to the layer of information by means of a blending of prophetic and apocalyptic rhetorolect, where the divine almighty power is brought forth by using rhetology. The second instance (16:14) can be viewed as a narrative expansion on the first, while noting that the narrative is a prophetic and apocalyptic form of a narrative. There is here a degree of blending of miracle rhetorolect since the

transformative power of the actions (the battle and following restoration) is brought out as a miracle of God because the divine intervention appears to be necessary for the future of humanity and due to the manner of intervention and transformation. Rev. 6:17 and 16:14 exhibit oral-scribal intertexture with reference to Zeph. 1:14, where the Greek version uses similar words to describe a "great day" and the word ἐγγὺς (Zep. 1:14 BGT) meaning quickly or near, as we found in Rev. 1: 3 and 22:10 where the time is described as being near (Aune 1998a: 896). While prophetic and apocalyptic rhetorolect is blended, the intertexture is in part a form of recitation due to the same phraseology, but the application thereof, if not the general sense, leads to the observation that this case displays both recontextualisation as well as narrative amplification in Revelation.

As an antithesis, in Revelation we find two references to night, where the phrases and their meaning are so similar that this is a form of repetitive inner texture. Rev. 21:25 contains the phrase νὺξ γὰρ οὐκ ἔσται ἐκεῖ, (Rev. 21:25 BGT) meaning that there will no night, and in Rev. 22:5 starts with the phrase καὶ νὺξ οὐκ ἔσται ἔτι (Rev. 22:5 BGT) which can be understood as there even being no night. In both instances the author was not describing a particularly dark period during a 24-hour period, but rather a stretch of time, "as the saints have no more need of the light of the sun or of a lamp, when the divine light gives unceasing illumination" (Suggit 2006: 196). A time during which the light of the divine continuously illuminates, and thereby no darkness exists, is likened to no evil existing (Smalley 2005: 559–560), and no other light is needed and the one light shines on the unified community worshipping the Lamb as opposed to the menorah or lampstand linked to the seven churches in the epistolary section of Revelation (Smalley 2005: 566). While the latter is somewhat speculative, the dualism found in the Johannine Gospel between light and dark as well as good and evil leads to the observation that the lack of experiencing a night time alludes to a time of perfection in which evil is no longer a threat. The rhetography applied here elicits a vision of light and thus angelic forces having won over the forces of darkness and the Adversary (Rowland 1982: 430). The period of time is then also a 'kairos' time. Isaiah 60:19 contains "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:19). In this case, as in Rev. 21:25 and 22:5, the light has a divine source. The absence of night and darkness allows the city gates to remain open, since normally "the gates of ancient cities were closed during the night for security reasons" (Metzger 1993b: 102). Rev. 21:25 and 22:5 are examples of recontextualized oral-scribal intertexture where prophetic rhetorolect merged with apocalyptic rhetorolect have been applied. The "day of the Lord" and the "day of wrath" carry similar meanings, for example, in Isaiah 13:9 "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out

of it." (Isa. 13:9)**.** Similarly, the "day of the Lord" and the "great and terrible day of the Lord" are both used to convey the message that wrath and judgment would affect all the inhabitants of the earth at a particular time (Pike 2002: 156). This time of wrath is what might be described as the precursor to "the battle of that great day of God Almighty" (Rev. 16:14). It is possible to assign one year to the "day of the Lord" in which the Lord issues judgment in the format of wrath to at least a large portion of the present population (Isa. 2:12; 2Pet. 2:9; cf. Num. 14:34; Ezek. 4:6).

5.4.3. Hour, Week, Month, and Year

Other temporal descriptions, such as hour, week, month, and year are located in the biblical canon. Of these hour, month, and year are explicitly found in Revelation, but a discussion of the week is crucial in this subsection to aid the appreciation of the other terms. In Rev. 11:13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. (Rev. 11:13 BGT) "hour" is found as the word ὥρα. It is used to denote a time of an event or a short period of time. In this case "hour" is not used as a chronological time period containing 60 minutes, but rather as a small amount of time. Smalley (2005 285) describes the "hour" as a moment in time, and notes that the author of Revelation applies "hour" in eschatological descriptions and as part of a scene of judgement (Bauckham 1993a: 83). Furthermore, the use of "hour" highlights the immediacy and the urgency of the eschatological moment of judgement (Aune 1998a: 627). This reference to "hour" is applied as rhetography in respect to judgement, where the inner texture, specifically repetition and thematic amplification by apocalyptic rhetorolect is found in Rev. 14:7; 18:10, 17, 19 as amplifications and progressive elaborations. The impending "hour" in Rev. 11:13 occurs at the end of the time allotted for the witnesses, i.e., three and a half years, which is also the final time of assault on the believing community (Harrington 2008: 123–124). Rev. 14:7 is essentially an announcement of imminently impending divine judgement including a salvific aspect for the righteous (Barnhouse 1971: 265). The verse pertaining to fearing God and give Him glory is repeated by repetitive inner texture in Rev. 16:9. In this case it is used in the negative to provide a similar vision by means of rhetography of wrath-filled judgment in every manner unless repentance and giving glory are practiced (Michaels 1997: 173). In all four verses, the reference to "hour" indicates a short period of time, best described as a moment (Sweet 1979: 272). This momentary hour is communicated with urgency and described as fitting into the pre-judgment moments (Beckwith 1967: 655).

Furthermore, the "hour" of or time of judgement is not to be equated with the second arrival of the Messiah (Sweet 1979: 226), although the use of "hour" highlights the swiftness of divine judgement: "judgment that follows the martyrdom and resurrection of the two witnesses is instantaneous" (Lupieri 1999: 287–288). It appears that at least in these five instances (11:13; 14:7; 18:10, 17, 19), the use of "hour" denotes a moment in time that through apocalyptic rhetoric describes an eschatological moment that is infused with divine judgement (Smalley 2005: 285). The use of "hour" in Rev. 18:19 may well carry more than one meaning. On the one hand it conveys the sense of a designated moment, but on the other hand it alludes to a time period of some length, while the expression appears to be metaphorical to describe "quick destruction" (Aune 1998b: 998, 1006). The term "hour" is also found in other verses in Revelation. Similar to the Greek translation of Dan. 9:21 for example, which mentions the hour of the evening sacrifice, the Hebrew version uses a word for time that has also been translated as 'kairos' time, namely כְּעֵת (Dan. 9:21 WTT). In Revelation, the word ὥρᾳ is chosen to designate "hour", apart from the verses discussed above, also in Rev. 3:3, 10; 9:15; 14:15; and 17:12. Generally this term is used to denote "the time at which something occurs (Beckwith 1967: 474). In Rev. 3:3, the term "hour" refers to a particular time in terms of year, day and time of day (Metzger 1993b: 39). "Hour" in 3:10 is almost inconsequential in that the verse refers to being kept from undergoing a certain trial (Aune 1997: 239; Metzger 1993b: 42; Barnhouse 1971: 76–77) which is linked to what is described as the period of tribulation (Harrington 2008: 71). Rev. 3:10 has been cited to indicate a removal of the church, known as the rapture (Michaels 1997: 84), however the verse does not stipulate this. It merely encourages the believing community that they ought to be protected from the time of intense wrath. This might also function as a period of testing prior to the Second Coming (Smalley 2005: 91; Beckwith 1967: 483). In 2 Peter 2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν, (2Pe. 2:9 BGT) further encouragement and promises of protection are offered to the believing community. This serves as a useful oral-scribal intertexture, based on recitation although Rev 3:10 also functions as a narrative amplification, by means of prophetic rhetorolect.

In Rev. 9:15 the inclusion of "hour", highlighted by the successive inclusion of time events, serves the purpose of highlighting the precise divine planning of these events and appointed days set beforehand (Harrington 2008: 112; Smalley 2005: 238; Beckwith 1967: 567). In this way the predetermined role for the angelic beings is described (Aune 1998a: 537). "[E]verything is minutely and immutably laid down in advance" (Sweet 1979, 172). The phrase ἦλθεν ἡ ὥρα (Rev. 14:15 BGT) in Rev. 14:15 indicates imminent divine judgement (Lupieri 1999: 229). Here an apocalyptic as well as prophetic rhetorolect are used to elaborate on the motif of urgency and

imminence as well as the rhetographic motifs of judgement and wrath. Rev. 18:10 appears as an inner texture on the theme of the imminent time of judgement as narrational progression. The use of "hour" in Rev. 17:12 points to a specific period of time which is relatively short (Beckwith 1967: 699), which is often described as a moment (Smalley 2005: 372). This particular application of "hour" could indicate a moment, similarly to in Dan. 4:19 in which כְּשָׁעָה (Dan. 4:16 WTT) alludes to a momentary period of time (Aune 1998b: 952), and thus is "in accordance with the Jewish belief that all evil within God's creation must be brought to a head before it is finally destroyed" (Sweet 1979: 261). This time period of "hour" in Rev. 17:12 is arguably the same time period described by "hour" in Rev. 18:10, 17, 19 in that during this allotted time period certain forces and rulers are given authority. Yet, their authority results in annihilation and their own judgement and cessation of activity.[61]

It has become evident that "hour" is often used to denote "suddenly" or a "moment" or even a certain appointed time (Aune 1998b: 952; Bauckham 1993a: 83), similar to a 'kairos' event. Rev. 8:1 contains "half an hour" as the word ἡμιώριον (Rev. 8:1 BGT), where this is the only instance in the canon to feature this word. For this reason, it is a problematic description. The following verses may assist in the understanding of this expression: Hab. 2:20 "But the LORD *is* in his holy temple: let all the earth keep silence before him." (Hab. 2:20), Zeph. 1:7 "Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests." (Zep. 1:7), and Zech. 2:13 "Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation." (Zec 2:13) may shed some light on the matter. The expression "half an hour" may be used as a tool within rhetography to create the image of silence in the holy heavenly temple in expectation of the El Elyon to rise and act in wrathful judgement and inaugurate the "day of the Lord"[62]. This inauguration followed by the day of wrath is often viewed as the tribulation, thereby preceding divine manifestations (Aune 1998a: 507). The ominous silence might indicate mourning preceding divine judgement, and it forms a stark contrast to the ceaseless songs of praise sung by the angels, elders and living beings (Ford 1975: 134). This seems to function as a dramatic rhetoric tool to highlight what follows the very short period of

---

[61]In Hermas Similitude 6 4:4: "The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulged in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then", he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long." (HSF 4:4 APE). This document was thought to have been written in the 2nd century CE and highly regarded by the Patristics such as Irenaeus.

[62]Based on Num. 14:34 and Ezek.4:6, the length of one day symbolizes one year. Using this, the "half an hour" mentioned in Rev. 8:1 might allude to 7.5 days (360 divided by 24 divided by 2). This period may denote a 7 day Ingathering of the saints to the heavenly Jerusalem (Nelson 2016: 226)

silence. The description also operates as a rhetoric tool to retard the narrative (Aune 1998a: 507). The narrative in Revelation offers the image of busy though at times orderly, noisy or at least loud events; the silence stands in stark contrast to these (Smalley 2005: 211). A period of time is created where the total silence might create a moment in which all the prayers of the saints to be heard, amplified by the total silence and assumed inactivity apart from listening and having incense offered as a metaphor for the prayers of the saints (Michaels 1997: 116–117). A plausible rationale would be to compare the half hour silence to a situation within temple worship services, for example compared to the half hour taken to offer the incense during the morning worship (Luke 1:10; m. Tam. 6) (Bauckham 1993a: 83; Sweet 1979: 159). According to the commentary by Oecumenius, the silence occurs "in anticipation of the coming of the king of creation, when every angelic and supermundane power had been filled with the exceeding glory of his presence" (Suggit 2006: 82). As Smalley (2005: 212) observes, the apocalyptic rhetorolect and genre problematizes the temporal measurement of the half-hour period. The half hour is best understood as a precursor to divine manifestations filled with a sense of awe and worship where the reference to incense might offer a picture of prayers.

A word based on "Shabbat", such as σαββάτον (1Co. 16:2 BGT), is used to refer to a week or the seventh day of a week, depending on the context. The word for "weeks" (Shavuot) is linked to the "feast of weeks" (Ex. 34:22, Deu. 16:10). Since "week" is not used in the text of Revelation, "month", which does feature in the text, is discussed. Gen. 7:11 describes "month" by בַּחֹדֶשׁ (Gen. 7:11 WTT) which denotes month as well as new moon. The new moon begins a new month on "Rosh Chodesh", meaning the "head of the month". Revelation contains six verses that contain either the word "month" or "months". In the first instance "months" is found in Revelation 9:5 in καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ᾽ ἵνα βασανισθήσονται μῆνας πέντε, καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παίσῃ ἄνθρωπον. (Rev. 9:5 BGT) and μῆνας πέντε, (Rev. 9:5 BGT) denotes five months. "Month" also refers to the new moon since the first sighting of the new moon signals the imminent beginning of the new month. In this case it appears that a chronological time period of five months, approximately 150 days, is meant. The five months may also refer to the life-span of a locust (Harrington 2008: 109), since "visitations of locusts in the East are confined to the warm, dry season, about five months, favorable for the development of the eggs. While these may occur at any time in the course of this period, the monsters of the vision work their torment continuously throughout the whole time" (Beckwith 1967: 562). It is possible that the anguish caused is of a more psychological and spiritual nature than physical torture (Smalley 2005: 229). In this case, as Lupieri (1999: 160; Aune 1998a: 530) suggests, the option of interpreting the five months simply as a short period of time is viable. In Rev. 9:10 an

inner texture repetition of the five months occurs in καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε, (Rev. 9:10 BGT) where the phrase "five months" is repeated. The remainder of the verse are thematic elaboration by means of apocalyptic rhetorolect, which also uses rhetography by engendering visions of wrath filled judgement pertaining to specific harm coming to the humans. Specifically, "the scorpion-like tails with stings are here mentioned as the equipment of the locusts for inflicting torture there attributed to them" (Beckwith 1967: 563). The only other reference to five months is found in Luke 1:24 where Elisabeth hid herself during her pregnancy, which also refers to five literal months.

In Rev. 11:2 a different number of months is noted, μῆνας τεσσεράκοντα [καὶ] δύο (Rev. 11:2 BGT), which means 42 months. At this instance it is unclear whether the narrative deals with one set of 42 months or two sets (Lupieri 1999: 204–206). Revelation 13:5 is a repetitive inner texture employing prophetic rhetorolect to describe the judgement taking place for 42 months. This can be viewed as thematic elaboration although the phrase "42 months" is repeated. However, Rev. 22:2 uses rhetography by narrating a situation reminiscent of Gen. 2:9 and 3:22 (Harrington 2008: 216; Smalley 2005: 563; Beckwith 1967: 765). Included is a vision of the tree of life producing twelve fruit for each month, ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον (Rev. 22:2 BGT), which might allude to each of the twelve months of the year (Michaels 1997: 246). The content of the verse appears to be a repetitive oral-scribal intertexture using prophetic and apocalyptic rhetorolect with regard to Ezek. 47:12 although amplifying the narrative (Bauckham 1993a: 316). The word for "year" appears in Rev. 9:15 as ἐνιαυτόν (Rev. 9:15 BGT). In this instance "year" refers to an unspecified period of time. Rev. 12:14 included, "time" and "times". These can be linked to Dan. 7:25 and 12:7 in that "time" is thought to be representative of a year (Aune 1998a: 743).

5.5 Concluding Remarks

In this chapter various temporal terms have been analyzed by means of inner texture and oral-scribal intertexture, such as 'kairos' versus 'chronos', "day" and "day of the Lord", "month" and "year". Mostly apocalyptic and prophetic rhetorolect had been used to convey communication either via rhetology or via rhetography. The expressions around the "day of the Lord" carries a strong rhetographic means of communication, which was strengthened by the rhetological references to wrath and judgment, amongst others. While this appears to refer to a year of wrath

on those opposing God, it seems to appear a year of positive experiences for those following God's ways. Apocalyptic rhetorolect has assisted in the creation of vivid imagery in the mind of the reader and hearer via rhetography. Simultaneously eschatology is very much intrinsically interwoven within the apocalyptic and prophetic rhetorolect. Although rhetography has been acknnowledged, the effects of rhetography and the resulting mental images and recollections will become more obvious by working with the socio-cultural texture in the next chapter. In sum, the text was analyzed via Mantic religious discourses resulting in a blending of prophetic and apocalyptic rhetorolects. The locations chosen will be discussed further in the next chapter, however, they appear to fit into the locations of the kingdom morphing with the heavens as well as the Temple within the eternal realm intersecting with the cessation of the current age and the subsequent age.

A working definition for 'kairos' has been constructed referring to a moment or series of moments that are specifically interlinked with an action or an event, whereas 'chronos' refers to the chronological time that can be measured via a calendar and a clock. While "day of the Lord" is predominantly understood via 'kairos', the usage of "day" differs depending on the context. At first glance both "month" and "year" appear to be chronological terms, but, the examples discussed in this chapter indicate that it is not always so. The analyses and discussions in this chapter pave the way towards a greater understanding of time, and it is evident that 'kairos' and 'chronos' are related if not interlinked with each other. The discussion in the following chapter will add more information towards clarifying this and other aspects of time in the Book of Revelation by the application of socio-cultural intertexture.

Chapter 6

Social, Historical and Cultural intertexture – Analysis of Time

6.1 Introduction

The Book of Revelation is filled with rhetorolects such as wisdom and priestly rhetorolect; also, the temporal references in it are most often couched in prophetic and apocalyptic rhetorolect where these two frequently blend into each other as a blended rhetorolect. From the blended spaces created by the rhetorolects, both rhetography, which creates an image in the reader's mind, and rhetology, which depends on chronological conceptions, are noted. Furthermore, the blending of rhetorolects, in this case, mostly prophetic and apocalyptic, engenders blended conceptual spaces created visually by rhetography and logically by rhetology. Hence rhetology is linked to reasoning and rational conclusions, whereas rhetography allows the creation of pictorial narration and graphic images (DeSilva 2008: 273). This chapter discusses the cultic rituals pertaining to temple worship, which is interlinked with Sabbaths and other "feasts of the Lord". The Book of Revelation appears to be constructed by means of two forms of visions, one being a dramatic narrative, and the other undergirded by heavenly liturgy, where this operates as literary form to convey the underlying message of divine kingship and judgement (Thompson 1969: 342). The interlinked nature of these two is an example of blended spaces, though in this case it is a blending of spaces through rhetography.

The analysis in this chapter concerns the way in which people in the Temple era, specifically the Second Temple era lived and how they worshipped and celebrated moments of their lives. "Social and cultural texture explores both the social and cultural background the producers of the text assume and the prescriptive social and cultural ordering those producers invite the audience to adopt" (Von Thaden 2015: 109). The socio-cultural context of the early Graeco-Roman world, as well as that of the preceding Hebrew population are included by selecting specific concepts[63]. Once pertinent information constituting the various layers of the historical texture as a part of

---

[63]Due to the parameters of this investigation, the social and cultural intertexture will not be applied to the Diaspora but focus on the Hebraic culture and the Jewish customs within the land of Israel.

social and cultural texture is extracted, this is overlaid against the conclusions from the previous chapter via inner texture and oral-scribal intertexture. As Robbins (1996b: 72) notes, "Together, then, specific social topics, common social and cultural topics, and final cultural categories exhibit the social and cultural texture of a text and reveal the potential of the text to encourage its readers to adopt certain social and cultural locations and orientations rather than others."

6.2 Historical Intertexture

The Apocalypse of Weeks in 1 *Enoch* divides history into "weeks" which appear to refer to years. A similar method of counting chronological time appears to be mentioned in Daniel (Collins 1997: 53–54). Jubilees are another means of counting regular time periods, as found in the Melchizedek scroll, a part of the Qumran corpus (Collins 1997: 55). The New Testament corpus highlights the expectation of the return of the Messiah (cf. Matt. 24:27; 1Thess. 3: 14-17). This gave rise to the church acquiring the nature of a pre-*parousia* entity (Olsen 2003: 151), which entails a continually expecting and waiting characteristic. Although the expectation of the imminent return of the Messiah, known as the *parousia* is based on beliefs and reinterpretations of Jewish Eschatology, although arguably the difference revolves around the identity of the eschatological protagonist (Taylor 1999: 33). The timing of the imminent return has yielded a variety of interpretations and predictions (Wanamaker 1990: 178–179). As early as 50 CE, the believing community in Thessalonica wrestled with the understanding of the return of the Messiah. A number of their assembly had left their earthly lives already, resulting in what might be described as a crisis (Wanamaker 1990: 164–176). This is an example of how the believing community's christology, as well as their eschatology, including the *parousia*, impacted on their social context (Wanamaker 1987). The backdrop of this study includes the temporal matrix spanning the period between the first manifestation of Jesus and the restoration of Jerusalem and the return of the dispersion (Nickelsburg 2003: 90).

Although a number of sources indicate an earlier dating of the Book of Revelation, such as before 68 CE (Rojas-Flores 2004: 391; Herrmann 1948: 40) or immediately following 68 CE (Robinson 1976). However, the discussion in the third chapter pointed to a date during the Emperor Domitian's reign, i.e., between 81 and 96 CE. The Temple motifs in Revelation describe a future Temple and not the previously existing Temple prior to its destruction in Jerusalem by 70 CE. The destruction of the Temple had not changed the basic aspects of daily life such as nutrition and clothing. But the priestly elite had become dispersed resulting in various relocations, many of them

to the Galilee (Magness 2011: 181–182). In time, the Sadducees and Essenes lost their positions of prominence and disappeared from their previous position of prominence, whereas the Pharisees survived by replicating the Temple worship in the format of various synagogue worship, gradually developing into what became the Rabbinic priesthood (Magness 2011: 182). The early believing communties met in their own homes after having been prevented from worshipping in the Temple or various synagogues (Davidson 2005: 115; Rom. 16:5; 1 Cor. 16:19). What was essentially a multi-group version of Judaism before 70 CE developed into rabbinic Judaism after 70 CE (Magness 2011: 183–184). This shift created societal pressure to conform to this version of Judaism. The development into rabbinic Judaism and the fledgling growth of the communities of the early believers were not unaffected by the political and thus ensuing economic and societal as well as ecclesiastical climate within Jerusalem and Judaea (Dunn 2003: 255–290).

Because of various waves of dispersion, leaders needed to travel widely to visit the believing communities. The Apostle Paul is recorded to have travelled extensively. These travels included his own training and several missionary journeys. These activities and the groups Paul related to, were fraught with questions, debates and misunderstandings, not least concerning the acceptance of Gentiles into the community of believers (Taylor 1989). The community in Corinth, for example, exhibited issues causing schisms. Paul responded by letter using various rhetorical devices (Hellerman 2001: 95–108). This demonstrates the effect of the destruction of the Temple, and the styles and places of worship established thereafter within the developing Rabbinic Judaism.

The activities around the Temple such as priestly duties, the attendance of feast, as well as the deaths of Peter and Paul, are not included in Revelation. The topic of measuring the Temple in Revelation 11 does not offer evidence of the Temple having been the pre-70 CE Temple (Rojas-Flores 2004: 380). Evidence in support of this being the pre-70 CE Temple is lacking, and a heavenly temple is most likely referred to (Oropeza 2012: 175-233; Smalley 2005: 272; Aune 1998a: 585–586). Assuming that the Fourth Gospel and the Apocalypse shared an author, the observation that John's Gospel includes the "irretrievable loss of the temple building after 70 CE and of the destruction of ritual and national culture which this entailed" (Draper 1997: 270). The Temple as a sacred space had served as a unifying factor, particularly for the Judaean people in that sectarians were not allowed to perform Temple rituals incorrectly (Cohn 2013: 83). As Draper (1997: 264) observes, "The destruction of the temple in 70 CE must rightly be seen as the major turning point in the development of the Jesus movement from a movement for the physical restoration of Israel into something else."

6.3 Temporal Remarks

Schneider-Flume (2000: 344) describes time as metaphysical element stretching from the very distant past into the nebulous never-ending, ongoing future. This observation fits into the 'chronos' view of time, particularly given the nature of continuous chronological time. How is meaning attributed to this format of time, and to individual lives, as well as to the believing community's expectations? For the believing community, the reliability of divine company is useful. Schneider-Flume (2000: 355) states, "Zeit ist beständig und verläßlich, weil Gott mit ist in der Zeit", meaning that we can depend on the stable continuation of time since God occupies time together with the believing community. This notion is verified by Heb. 13:5; "Your mind should not love money, but what you have should be sufficient for you. For the Lord has said: I will not leave you and I will not let go of you." (Heb. 13:5 MGI). History comprises numerous 'kairos' events. These moments have not occurred in a vacuum or separate from the Divine. For example, Acts 1:7 states, "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" This offers the insight that "the times and the seasons are in the Father's own power". Eccl. records ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις (Ecc. 8:6 BGT), meaning that for all matters there is time ('kairos') and judgment ("krisis"), concerning which Robinson (1950: 46) states that "each particular moment of judgement makes its contribution towards the supreme consummation to which all is working — the final *kairos* which is also the final *krisis*". Given that Rev. 20:13-15 offers a vision of final judgement through apocalyptic and eschatological rhetography, prior to the new heaven, new earth and new Jerusalem in Rev. 21:1-2, 'kairos' (time) appears to collide violently with a final "krisis" which leads to a cathartic new existence, potentially in a different set of dimensions.

6.3.1 The Temple

Temple life is a core ritual concentration of activities for Jews of the time of Jesus and immediately after till about 70 CE when it was destroyed. The remainder of this section of the study presents a discussion of the Temple worship activities incorporating a brief comparison between Solomon's Temple (this being the first permanent Temple), and the Mishkan (the Tabernacle in the desert). This discussion leads to insights and interconnections pertaining to the Second Temple, the Third Temple, the Millenium Temple, and the heavenly Temple. For Rev. 16:17 offers the following narrative: "and there came a great voice out of the temple of heaven, from the throne, saying, "It

is done." (Rev. 16:17). Next, the calendar is introduced. The Gregorian calendar is well-known, however the Hillel 2 calendar[64] and what is described at times as either the biblical calendar or the Karaite calendar will feature in the following discussion. Lastly, the festivals as introduced in the Torah will form a necessary backdrop to any noteworthy discursive engagement relating to time in the Book of Revelation.

In 1 Kings 6:17, the words ὁ ναὸς (1Ki. 6:17 BGT) are translated as "the temple", which contains the same word used in Revelation (11:19; 15:5, 15:8; 21:22). 2 Chron. 26:16 has the first usage of this word, "But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense." (2Chr. 26:1) referring to Uzziah. However, in Ex. 25:8 the word ἁγίασμα (Exo. 25:8 BGT) is used to denote "sanctuary" or tabernacle. The words ὁ ναὸς are also found in Rev. 11:1; 15:8; and 21:22. The Hebrew text of Ex. 25:8 includes the word מִקְדָּשׁ (Exo. 25:8 WTT) which is translated into sanctuary, which is also a sacred place, a holy, set-apart place. The root of the word alludes to "kadosh", which means holy. Where temple is mentioned in 1 Sam. 1:9, the Hebrew word is הֵיכַל (1Sa. 1:9 WTT), which also carries the meaning of a palace, thus alluding to the royal nature of the temple. This same word is used to express the meaning of temple in Zech. 6:12-13, "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zec. 6:12-13). Revelation offers the ultimate description of the temple in "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22).

The Tabernacle in the desert, also known as the Mishkan, is thought to function as the first temple or sanctuary, and pre-cursor as a shadow picture of the physical temples that followed. In Ex. 25:9 the Tabernacle is linked to a pattern, construction or figure, which is of interest since Revelation (cf. Heb. 8:9) contains specific references to a heavenly sanctuary or temple. "The Temple was therefore understood to be the direct successor of the divinely ordained form of worship that was revealed to Moses on Mt. Sinai with the following words: 'And they [the Israelites] shall make me a Sanctuary, so that I may dwell among them. According to the pattern of the Dwelling and its

---

[64]The Hillel 2 calendar is a Jewish calendar, which was influenced by the Babylonian calendar, produced by Rabbi Hillel the Second in the 4th century CE, which is still in use (Roth 1980: 242).

furnishings that I am showing you, so you shall make then' (Ex 25,8-9)" (Ben-Daniel 2003, 9). Both the Tabernacle and the Temples in Jerusalem were patterned after the Temple in the heavenlies (2 Bar. 4:3).

Of interest here is the Tabernacle in the desert written of in the Torah. Ex. 35:6 to 40:38 detail the construction of the Tabernacle, which was finally developed into the first Temple in 1 Kings 8:4 and 2 Chron. 5:5, when the priests and the Levites brought the ark and the sacred furnishings to Jerusalem during the time of King Solomon. This first physical structure was called "tabernacle" הַמִּשְׁכָּן (Exo. 25:9 WTT), "tent of testimony" לְאֹהֶל הָעֵדֻת (Num. 9:15 WTT), and "sanctuary" מִקְדָּשׁ (Exo. 25:8 WTT), which refer to the holy and set-apart area inside the greater area of the tabernacle. The Tabernacle or Mishkan did not have a separate court for the women or for the Gentiles, as the subsequent structures did. In these, the inner court was reserved for Israel, and the outer court for people from other gentile nations (Ben-Daniel 2003: 9).

The second physical structure was the first permanent Temple built at Jerusalem during the time of King Solomon. After Israel had the Tabernacle for 400 years, Solomon had the Temple built, using the architectural design that King David had received (1 Chr. 28:11-12). On completion, it was dedicated at a 14-day feast in 1 Kings 8:26-66 and 2 Chron. 7:4-11. This Temple was destroyed by Nebuchadnezzar in 586 BCE. Although this Temple was twice the size of the Tabernacle, the Temple was patterned on the layout of the Tabernacle. The Ark of the Covenant, containing the stones with the Decalogue, a pot of Manna, and the rod of Aaron that had budded, was placed in the inner sanctum, known as the Holy of Holies, which was separated from the Holy Place by a veil. The Holy of Holies, as the utmost sacred space on earth, is said to have intersected to such a degree with the spiritual dimensions, which according to Jewish tradition, the Ark of the Covenant, when in the Holy of Holies, did not occupy any physical space (b. Yoma 21a).[65] It is recorded that the furniture, including a golden altar of incense, and candlesticks, and tables of showbread, were presented in the Holy Place (1 Ki. 6:23-28). In the Temple, these were multiplied by ten each, with essentially the same three types of furniture exhibited in this holy area. Further outward, in the inner court, were placed a bronze altar for burnt offerings and a brazen laver (the sea). The bronze altar, viewed by John for the description in the Apocalypse, and for Moses relating to the blueprint for the construction of the Mishkan signifies the altar on which the believer is deemed to offer him/herself as a living sacrifice (Rom. 12:1-2). The laver at Solomon's Temple

---

[65] "Spiritual Space", http://www.chabad.org/library/article_cdo/aid/52760/jewish/Spiritual-Space.htm, (accessed 1 January 2018)

rested on twelve bronze oxen. Also, there was a molten sea in the outer area (1Ki. 7:23; 2 Chr. 4:2). Again, we find the same types of items in what is the outer court. It is thought that much of the temple treasures were lost.[66]

After the return from Babylonian captivity, the rebuilding of the Temple began. The Temple (also known as Zerubbabel's Temple) was dedicated in 515 BC and stood for 500 years. While larger than Solomon's Temple, it was not nearly as majestic and splendid as Solomon's Temple (Eze. 3:12; Hag. 2:3). Most significantly though, this Temple did not house the Ark of the Covenant. This rebuilding had been predicted by Zechariah (1:16). Yet the Temple was desecrated by Antiochus IV Epiphanes, who offered a sacrifice to Zeus on the altar in 168BC, sparking the Hasmonean revolt. Judas Maccabaeus cleansed and rededicated the Temple, and this is celebrated in the annual festival of Hanukkah (1 - 2 Mac).

Moving on to the next Temple, Herod's Temple was a splendid structure, constructed by marble and gold. This is the Temple that Jesus and the Apostles frequented. However, it was destroyed after a brief spell of 90 years. The gospel of Matthew (27:51) records that the veil separating the Holy of Holies from the Holy Place mysteriously split from top to bottom at the exact time Jesus died on the Cross. This Temple also did not house the Ark of the Covenant, which was last mentioned by the prophet Jeremiah: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more." (Jer. 3:16). The second book of Maccabees records the following, "It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door." (2:4-5), where the cave mentioned has become known as Jeremiah's cave

Zerubbabel's Temple and the Herod's Temple together form what is referred to by the Second Temple, although the Herodian Temple has also been described as the sixth Temple (Martin 2000: 471–476). Rev. 11:2, 18, Heb. 8:2; 9:2, and Psalm 11:4 describe a Temple that is in the

---

[66]The potential discovery of the Ark of the Covenant and various other temple items is a contentious issue, for example, the Copper Scroll Project team is attempting to unearth some of these items based on information from the Copper Scroll (www.copperscrollproject.com accessed 10 January 2018).

heavenlies, which is described to be equipped with a candlestick, a table and showbread (Heb. 9:2). Zech. 6:12-13 refers to a Temple that is built by the Messiah and occupied by the Messiah as a ruler, which appears to relate to the Temple structure detailed in Ezek. 44:15 ff. This is the Millenium Temple, which is thought to be present during the thousand years referred to in Rev. 20:2. It is not entirely clear whether this is the same structure that is thought to be built as the "Third Temple", although it does appear that the description of Ezek. 43-44 as well as the references in 2 Thess. (2:1-17), Dan. (9:24-27; 11:31) and Matt. (24:15) are discussing the same structure.

Revelation 21:3, 22 refer to the Holy One living on the new earth in the new city of Jerusalem, as the Temple. The new structure functioning similarly to a Temple is different to previous Temples in that the Holy of Holies is no longer separated from the Holy Place (Rev. 11:19). This is linked to the mysterious rending of the Temple veil at the time of Jesus' death. The accessibility to the Holy of Holies is no longer a special preserve of a priestly class with priestly privilege, but open to the entire believing community (Heb. 4:16).

Israel constructed the Temple by applying divine directions resulting in a copy of the "heavenly reality" which would mean that the Temple "is a copy of the universe in all its manifold parts and divisions, representing all that has been created" (Hayward 1996, 9). This is alluded to by Philo of Alexandria in "De opificio mundi" (1:55). In this case the Temple represents heaven and earth, as a microcosm is a part of the macrocosm and in some ways, represents the macrocosm (Barker 2000: 48). The heptadic structure seen throughout the canon, for example, in Gen. 1-2 and in Revelation, highlights a heptadic structure reminiscent of the process of creation (Barker 2000: 19)[67]. The comparison between the six days of creation and the six days of constructing the Tabernacle (Gen. 1; Ex. 40: 17-32) allude to the comparison between the works of Day One as part of the hidden world to the hidden space of the Holy of Holies separated from the Holy space in the Temple (Barker 2000: 19). In 4 *Ezra*, it appears that the Garden of Eden may have been established prior to the earth having been created. Similarly, the Messiah, and the eschatological manifestations are thought to have been created prior to the Garden of Eden (John 17:24; Eph. 1:4; 1 Pet. 1:20; Rev. 13:8). These are assumed to be held back until the eschatological and teleological timing, which is of course a particular 'kairos' moment (Longenecker 1995: 77).[68] The Talmud

---

[67]Cf. Exodus 29:30, 35, 37.

[68]"Philo and Josephus relate the seven lamps on the candlestick to the seven heavenly bodies (sun and moon and five planets). According to Josephus, "Now, the seven lamps signified the seven planets; for so many there were springing

(Mas.Pesachim 54a; Nedarim 39b) states that among the seven things created before the creation of the world are the Garden of Eden and the Messiah

Since the Melchi-Zadokian[69] priesthood is not linked to the Israelite Tabernacle and Temple, the discussion on the priesthood begins with the line of Aaron, the Levite. The main purpose for the priesthood consisted of representing Israel in the Temple (2 Chr. 29:11; 35:2). The tribe of Levi and especially the descendants of Aaron were chosen for the priestly duties. Their duties included taking part in the process of judging and advising Israel (Deut. 17:8-13; 21:5) (Mazar 1992, 134–139). The Book of Jubilees 32:3 states, "And in those days Rachel became pregnant with her son Benjamin. And Yacob counted his sons from him upwards and Levi fell to the portion of Yahweh, and his father clothed him in the garments of the priesthood and filled his hands", thus suggesting that Levi was designated as a set-apart tithe. This is reflected in Num. 3:45 "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD." (Num. 3:45). The line of Phinehas, son of Eleazar, son of Aaron, remained the priests until the exile (1 Chron. 6:4-15). According to Ezek. 44:9-16, the Levites returned to the Temple after having served as priests in the ancient high places, but they became the Temple servants, while the sons of Zadok served in the Temple. Thus, the sons of Zadok served as priests in the Second Temple era (Barker 2000: 30).

The High Priest (the "kohen ha gadol") has the most prestigious position, having descended by succession from the Zadokite family until the time of Antiochus Epiphanes (Schauss 1938: 131). After the High Priest in rank are the Captain of the Temple, the director of the weekly course, the director of the daily course, the temple overseer, the treasurer, the ordinary priest, and lastly the Levite (Jeremias 1969: 160). Apart from once a year, on Yom Kippur, when the High Priest officiated in the temple, the priests performed certain duties twice a day, including blessing the congregation of Israel in the divine name (Deut. 10:8; 21:5; Num. 6:22-26). On certain occasions the priests blow the shofar (Num. 10:10; 29:1; Lev. 23:24; 25:9). The Kohathites were given the specific duty of transporting the Ark of the Covenant when necessary (Ex. 25:14-15; Num. 3:30-31; 4:1-15; 7:9).

---

out of the lampstand. The twelve loaves that were upon the table signified the circle of the zodiac and the year" (Jwr 5:217 JOE).

[69]Melchizedek, who appears as the priest-king of Jerusalem during the time of Abraham, hence as a pre-Israelite priest (Genesis 14:18-20), is not mentioned until the Messiah is compared to Melchizedek in Hebrews 5:5-10. Melchizedek has been identified as the pre-incarnate Christ (Ps. 110:4; Heb. 7:11-17). Alternatively, Melchizedek has been identified as Shem (Jasher 17).

The space described as Tabernacle or Temple was interlinked with the presence of the furnishings, and the presence of the holy space resulted in the priests' obligation to wear certain garments and perform certain rituals. The priestly duties were also interlinked with the holy space (George 2009: 71–73). The priestly service was divided into 24 shifts (courses) distributed over a week[70] (1 Chron. 9:25), shared among 6 clans who were the descendants of Aaron (1 Chron. 23:6; 28:13, 21; 2 Chron. 31:2, 16; 35:10; Ezra 6:18). The Sabbath duty formed one complete shift taken in rotation (Jeremias 1969: 147–181). Every morning and evening a morning service and an evening service took place at the Ancient Temple. The daily prayers become a foundational part of the establishment of synagogues in the Diaspora before and after the destruction of the Temple.[71] This was also practiced in the Dead Sea sect, since the requirement of daily prayers had increased during the Second Temple era (Schiffman 1996: xxviii).

The multi-step liturgy of the morning and evening service included an inspection of the Temple courts, the choice of the lamb to be sacrificed as the continual whole offering, and the trimming and re-fuelling of the seven-branched Menorah in the sanctuary. The transferal of burning ashes from the outer altar to the altar of incense followed a terrific sound made by an ancient musical instrument (the "magrefah"). At a later stage the blowing of trumpets and singing including having the assembled people prostrate themselves. During the morning service the incense was given before the continual whole offering had been 'presented' on the outer altar, while during the evening service this order was inverted (Ben-Daniel 2003: 38–39). The Mishnah describes a great sound made by a shovel being tossed between the porch and the altar, where the sound is so great that it cannot be ignored. "No one in Jerusalem hears the voice of his fellow on account of the noise of the shovel" (m. Tamid 5:6 B).

All these activities centered around the Temple until the Temple was destroyed. Every morning and evening these services took place at the Temple (Ex. 29:38-29; 30:7-8; Num. 28:2-4), since the priests were required to sacrifice two one-year-old lambs each day as a perpetual offering (a tamid). These lambs were offered to serve as a reminder of the Covenant (Walton, Matthews & Chavalas 2000: 112–113).[72] The daily offering, and particularly the Sabbath offering, formed a

---

[70]These 24 courses were planned from Sabbath to Sabbath, see 2Chr. 23:8 and Ant. Book 7 Ch. 14 7.365.

[71] Archaeological discoveries support the existence of synagogues in Israel that were in use after the Temple destruction, for example, during the 2nd century CE (Meyers 1996), notwithstanding the way in which the land was interlinked with the sanctuary and worship (Horbury 1996).

[72]The Book of Jubilees records that Adam was the first to offer incense (Jubilees 3:27): "And on that day on which Adam went forth from the Garden, he offered as a sweet savior an offering, frankincense, galbanum, and stacte, and

means of creating meaning for the present by an experiential link to the past. Even though the Sabbath observance became lax during the time of the Babylonian exile, the Sabbath was observed during the Second Temple era. This observance was kept even if it meant death via a decree issued by Antiochus Epiphanes (Schauss 1938: 8–11; Instone-Brewer 2011: 85).

6.3.2. Moedim: Appointed Time

Much of what is described from the fourth chapter onwards in Revelation constitutes a heavenly liturgy. Certain portions are reminiscent of the morning and evening services, for example, the filling of the heavenly Sanctuary with smoke of the glory and the power of God (Rev. 15:8) (Ben-Daniel 2003: 73), and even more so the Yom Kippur service (Day of Atonement) (Lev. 23:27-28; Heb. 10). Ben-Daniel (2003: 71–72) states that "the heavenly liturgy described in the Apocalypse corresponds closely to the morning service, as it was performed on the Day of Atonement, and includes other liturgical elements that recall the specific rite of expiation for that day." The liturgical character of Revelation of Yom Kippur (Instone-Brewer 2011: 333–338) and the Passover Liturgy (Sweet 1996: 166–167) are alluded to by the blood of only one lamb, the Lamb; the only Lamb necessary for all time (Ben-Daniel 2003: 37). Rev. 7:1-17 is reminiscent of the themes present in Sukkot (Tabernacles). Rev. 14:1-5 contains images of Shavuot (Feast of Weeks; Pentecost) (Ben-Daniel 2003: 73). These images are conveyed by means of rhetography. In these instances, the subtexture is that of sacred texture within sociocultural intertexture. The reference to silence lasting for "half an hour" in Rev. 8:1 is followed by incense referring to the prayer of the saints in verses 3-4. This picture of incense being offered during the period of silence can be compared to the priests having offered incense in the Temple, as in Luke 1:9-10 (Wick 1998: 513). This point is significant, since it supports the observation that much of what is narrated in Revelation has a liturgical character and even resembles worship rituals.

Colossians 2:16-17, Hebrews 8:5 and 10:1-3 highlight the appreciation of activities instituted from the beginning, such as appointed times and Sabbaths, as a pattern for later events. A day is described as starting at sunset and ending on the next occurrence of sunset. According to Genesis

---

spices in the morning with the rising of the sun from the day when he covered his shame." The first recorded event of a blood sacrifice is one offered by Noah, which formed the "archetypal Tamid offering" (Hayward 1996: 107) in Jubilees 6:14: "And for this Torah there is no limit of days, for it is forever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before Yahweh that they may keep it and not be rooted out."

1:14 the celestial bodies assist us in appreciating days, years and seasons. In the Hebrew text seasons is וּלְמוֹעֲדִֽים (Gen 1:14 WTT) which refers to appointed times (moedim). This word is also used when discussing the feasts in the Torah. A week is demonstrated by the creative process in action in Gen. 1-2. Gen. 2:3 states "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Gen. 2:3) or in the Hebrew text וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ (Gen. 2:3 WTT). The day, which is also the word used for a period of time in other instances, is described as the seventh, as set-apart and holy, and as a time for cessation and rest. The word "Shabbat" is found here which alludes to the seven-day week by forming the last and seventh day of a week. In the Book of Jubilees 50:7 a similar stipulation is found: "Six days shall you labour, but on the seventh day is the Shabbat of Yahweh your Sovereign Ruler. In it you shall do no manner of work, you and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you." (Ex. 16:23; 20:10; 31:14-16; Lev. 16:31; 23:3; Deut. 5:12-15).

While the Shabbat is primarily understood as the seventh day of the week, it has two further applications. A Patristic document thought to have been written in the early 2nd century CE, The Martyrdom of Polycarp, states the following, "But when at length he brought his prayer to an end, after remembering all who at any time had come in his way, small and great, high and low, and all the universal Church throughout the world, the hour of departure being come, they seated him on an ass and brought him into the city, it being a high Sabbath." (Mpo 8:1 LAF-E). The same document refers to a "great sabbath" in the following section, "Now the blessed Polycarp was martyred on the second day of the first part of the month Xanthicus, on the seventh before the calends of March, on a great Sabbath, at the eighth hour. He was apprehended by Herodes, when Philip of Tralles was high priest, in the proconsulship of Statius Quadratus, but in the reign of the Eternal King Jesus Christ. To whom be the glory, honor, greatness, and eternal throne, from generation to generation" (Mpo 21:1 LAF-E). John 19:31 includes a "great Sabbath" in Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. (Joh. 19:31 BGT). This is reflected in Lev. 23:39 אַךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאָסְפְּכֶם אֶת־תְּבוּאַת הָאָרֶץ תָּחֹגּוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן׃(Lev 23:39 WTT), where שַׁבָּתוֹן (Lev. 23:39 WTT) as a "Shabbaton" carries the meaning of either a sabbatical year or, as in this case, a most solemn Sabbath (a "great Sabbath"). In general, "Shabbaton" refers to a "solemn day of rest" relating to the Sabbath as in Ex. 16:23 and as Yom Kippur (Lev. 16:3), Sukkot and Shemini Atzeret (Lev. 23:39) (Bloch 1978: 13). The "great

Sabbath" recorded in John 19:31 describes the Sabbath immediately preceding Pesach (Bruteau 1990: 132). In general, Sabbath observance "is not just a practical and sensible and compassionate practice, but it is a way of relating to the holiness of God and of entering into the secret of the divine life" (Bruteau 1990: 133).

The Sabbath is closely related to the feasts, for example, John 19:31 mentions a Sabbath which was a high day (Baumgarten 1966: 278). And in contrast to differing interpretations of the Pauline corpus (Gal. 4:10; Col. 2:16; Rom. 14:5) as well as traditions of worshipping on the first days of week throughout various sections of church history (Davidson 2005: 115; Beare 1960: 136), the Sabbath was instituted as the seventh day of the week (Ep of Bar 15), thus starting at sundown on Friday late afternoon or early evening and culminating at that time on the succeeding Saturday. According to tradition, the first recorded event of detailed instructions pertaining to the Sabbath as a day of set-apart worship occurred at the one day stay at Marah (Ex. 15:27) (Bloch 1978: 8). The Sabbath came to be based on two motives, particularly during the Second Temple period, the first one being simply having a time of rest for all including all animals. The second motive relied on the sanctification of the day and the sign between them and the Creator (Schauss 1938: 8). According to Heb. 4:3-4, 9-11, and 9:28, the weekly Sabbath is a sign of the salvific rest following the Second Coming.

The next description of a time period relevant to this study is the week, in the singular and the plural form. Gen. 29:27 includes a reference to a week as a time period of seven days, as שְׁבֻ֣עַ (Gen. 29:27 WTT). The word used is closely linked to "shavuot" (the Festival of Weeks, also known as Pentecost) (Ex. 34:22, Deut. 16:10). The Hebrew word in Gen. 29:27 shares a root with "shabbat", which is the seventh day of the week. "Shabua" (singular of Shavuot) is translated as week, where the root alludes to the Sabbath (7th day) completing the week. Luke 24:1 uses the following expression, μιᾷ τῶν σαββάτων (Luk. 24:1 BGT), to designate the first day of the week, where "shabbaton" is also signifies "week". Ex. 34:22 includes the word שָׁבֻעֹ֥ת (Exo. 34:22 WTT) which, as "shavuot" is understood as weeks, similar to the festival of weeks such as in Deut. 16:10, as well as a heptad. The same word has also been used to indicated seven units of time (Dan. 9:24-26), which could be understood as seven days or seven units of time. Yet, in Dan. 10:2-3, weeks appear to designate periods consisting of 7 days. In Jubilees 4:7, weeks are used as heptads in the following, "And Adam and his wife mourned for Abel four weeks of years, and in the fourth year of the fifth week they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said, 'Yahweh has raised up a second seed unto us

on the earth instead of Abel; for Cain slew him." In this case, "weeks" is a heptad used to designate seven days or seven years.

In Philo of Alexandria's writings, a description of feasts is provided in De specialibus legibus 2:41 I. "Now there are ten festivals in number, as the law sets them down. The first is that which any one will perhaps be astonished to hear called a festival. This festival is every day. The second festival is the seventh day, which the Hebrews in their native language call the sabbath. The third is that which comes after the conjunction, which happens on the day of the new moon in each month. The fourth is that of the Passover which is called the Pascha. The fifth is the first fruits of the corn-- the sacred sheaf. This feast is also known as the Yom HaBikkurim. The sixth is the feast of unleavened bread, after which that festival is celebrated, which is really the seventh day of seventh days. The eighth is the festival of the sacred moon, or the feast of trumpets. The ninth is the fast. The tenth is the feast of tabernacles, which is the last of all the annual festivals, ending so as to make the perfect number of ten." (Spe 2:41 PHE) Apart from the first day of the sacred year being noted in Ex. 12:2, Leviticus chapter 23 discusses 7 annual feasts. In Lev. 23:3 the Sabbath is also highlighted.

6.3.3. The Calendar

An overview of and brief appreciation of the calendar is vital in our understanding of the nature of time, not least since this was instituted in the very first verses (Gen. 1) of the biblical canon. In contemporary time the Gregorian calendar is used. It was instituted in 1582, and named after Pope Gregory XIII, the Roman Catholic pope at the time. The forerunner of this calendar is the Julian Calendar, which was a solar calendar named after Julius Caesar, that came into use around 45 BCE. The Julian calendar was preceded by the Roman calendar which was first applied around 700 BCE. The Julian calendar was unstable since it was based on both the activities of the moon and the sun, and instances at which the length of the day and the night were equivalent, for example, the spring equinox. Both the Jewish and the Islamic calendars start the day at sundown. In contrast, the Western, or Gregorian calendar stipulates that each day begins at midnight. The Gregorian calendar also consists of 365 days with an additional day on the 29th February every fourth (leap) year. The Jewish calendar varies, ranging between 12 months and occasionally 13 months, thus encompassing between 353 and 385 days. This calendar is calculated by means of the metonic cycle, an astronomical calendar based on a nineteen-year cycle, which came into use once circumstances prevented the timeous observations of the aviv barley and the first sighting of

the new moon (Gartenhaus & Tubis 2007). The cycle results in the occasional addition of a thirteenth month, which is inserted seven times every nineteen years. The Jewish calendar, which was influenced by the Babylonian calendar, is often described as the Hillel 2 calendar, since Rabbi Hillel the Second published a fixed calendar based on mathematical and astronomical calculations in the 4th century CE, which is still in use (Roth 1980: 242). The Gregorian calendar lists names for days and months referring to various Graeco-Roman or Teutonic gods and rulers. The Jewish calendar numbers the days of the weeks apart from the Shabbat, which is etymologically rooted in the number seven, being the seventh day of the week. At this point the Jewish calendar is the closest of these calendars described above to what is described in the Tanakh.

The Karaite calendar is also very close to the biblical calendar. Karaism describes itself as the original faith of the Hebrew Scriptures, wherein the later additions such as Rabbinic Oral Law, are rejected, and a lack of a central authority results in varying interpretations of the canon (Roth 1980: 303-304). Similar to the calendar based on the Torah, the Karaites also rely on naturally occurring agricultural phenomena, specifically the state of being green or aviv pertaining to the barley, in Jerusalem, rather than applying an intercalation based on astronomical and mathematical criteria. It is thought that the Jewish calendar is attuned to a date of "creation", set at 1 Tishri 1 AM (AM represents Anno Mundi, which means "in the year of the world"). This this date is equivalent to 7 October 3761 BCE in the Gregorian calendar. Hence 2015 CE would be in part 5775 AM. The Jewish calendar has marked Yom Teruach (Feast of Trumpets) as Rosh HaShana, which is the civil new year. The biblical calendar begins of the first day of the aviv month, the month named Nisan after the Babylonian exile. The Book of Jubilees and the Book of Enoch describe a solar calendar which was also known as the Essene calendar.

Abraham received divine communication including astronomical references in Gen. 5:15 (22:17; 26:4; Ex. 32:13; Deut. 1:10; 10:22; 1 Chr. 27:23; Neh. 9:23), and Joseph received prophetic dreams featuring the sun, the moon and various stars (Gen. 37:9). In light of this, Gen. 1:14, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:" is explanatory in that it discusses celestial bodies and appointed times. The sun, the moon, and the planets and stars guide the recognition of the current time and day as well as when appointed times ("moedim") appear. This allowed the believing community to recognize the start of a new month.

Concerning the start of the calendrical year, "This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you." (Exo. 12:2) In Gen. 7:11, the word חֹדֶשׁ

(Gen. 7:11 WTM) is used to signify month, however, this word also carries the meaning of "new moon". While the Septuagint uses the word μηνός (Gen. 7:11 BGT), which is etymologically linked to English words such as "menses", this word used to denote month in Gen. 7:11 is also used in Gen. 22:17 as μὴν (Gen. 22:17 BGT). This indicates the recurring nature of monthly events, such as the start of a month. In 1 Sam. 20:5, the word חֹדֶשׁ is rendered as "new moon" (KJV). This link between the moon and the month is arguably alluded to in Ex. 12:2, which includes רֹאשׁ חֳדָשִׁים(Exod. 12:2 WTT) ('rosh hachodeshim' meaning 'head of months' or 'head of moons' referring to 'lunar events'). This verse describes the first month of the year, which is the month containing the first of the 7 annual feasts.Since the length of a lunar month would result in a year of 354.37 days if we assume a 12-month calendar. To compensate for the awkward amount of days per year, at certain times, a 13th month is required. According to Gen. 7:11, 24 it would seem as if the antediluvian calendar was based on 30-day months. Currently, the lunar month yields 29 or 30 days. Daniel 2:21 states, καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους (Dan. 2:21 BGT). The Hebrew version is וְהוּא מְהַשְׁנֶא עִדָּנַיָּא וְזִמְנַיָּא (Dan 2:21 WTT). About the first month of the year, the month containing Passover is the month of Abib (Deut 16:1), where abib is equivalent to aviv (the Hebrew letters are both based on the "beth). Aviv refers to a time when the barley has first been spotted in the land of Israel, especially in Jerusalem, at a stage of ripeness at which the grains of the barley can either be eaten or roasted (b. Sanhedrin 11b). The first sundown following the sighting of the first sliver of the new moon (Ps 104:19) subsequent to the aviv barley having been spotted, is thus designated as the first month and in this manner the first day of the year. This process allows the HaMatzot (the Feast of Unleavened Bread) to be kept in the month of the aviv (Ex 34:18), as well as to observe the month of aviv and to keep Passover (Deut 16:1). If the barley has not been observed as being aviv, then a thirteenth month is inserted into the calendar and the following first day of a month becomes the head of the new year (b. Sanhedrin 11). Similarly, each first day of a month, the "rosh chodesh", is located once the first sliver of the new moon has been spotted in Jerusalem and in the land of Israel. The subsequent first of the month thereafter is located in the same manner, except that in cases where the moon is obscured, 30 days after the previous "rosh chodesh", the next "rosh chodesh" is declared, which is why a month either has 29 or 30 days.

The aviv month, the month of Nisan, according to Ex. 23:15 and 34:18, the Feast of Unleavened Bread also falls within the month of Abib. This particular month has not been transliterated by the Septuagint but rather translated, hence it can be argued that "Abib" or even "Aviv" was not viewed as a name of the month but rather as a condition, an agricultural condition to be precise. Indeed, according to Neh. 2:1 and Esther 3:7 the first month was called "Nisan" which has Babylonian roots. At that time the Southern Kingdom had been exiled into Babylon thus certain Babylonian

words came to be used prolifically. The lunar year is 11 days shorter than the solar year. The calendar based on the Tanakh has the month starting at the first visible sighting of the sliver or crescent new moon in Israel, ideally in Jerusalem. Hence the biblical calendar is based on a lunar year, although an adjustment towards a reconciliation with a solar year is made so that each new year and indeed each of the feasts can be kept within their intended season. The priests and scribes, represented by the tribes of Judah and Levi, had been given the task of transmitting the sacred texts (Josephus, 6:311) and of keeping the calendar on track (cf. Acts 7:38 and Rom. 3:2; and Matt. 23:3a), since oracles refer to sacred transmissions (Josephus, 1:69).

6.4 The Feasts in Details

Given that the year begins with the usual signal to start the month linked to the moon, but in this case right after an agricultural phenomenon has been observed, the timing of the feasts can now be determined. Passover is the first feast of the year, commemorating the night when the households of Israel were spared. The surrounding Egyptian families were struck with the deaths of their firstborn during that night. Israel and a certain mixed multitude left Egypt hurriedly under the leadership of Moses (Ex. 12:11, 24-27). Passover is to be kept on the 14th day of the first month (Lev. 23:5; Num. 9:5). During the formation of Roman Christianity, the believing community who kept to celebrating Passover on the 14th Nisan as opposed to a new date designated as Easter, were described as Quartodecimans. Polycarp, who succeed John as the leader of the Ephesian church around the end of the first century CE, was a passionate quartodeciman (Epistle to Diognetus 12:9; Eccl. History by Eusebius ch 23).

Paul wrote to the believing community in Colossae (Col. 2:16-17) that the feast days, including the Sabbath and the new moon (rosh chodesh) days serve the function of a shadow or a pattern of future events. In Ex. 12:3, Israel had been asked to select a perfect lamb on the 10th day of the first month, to be inspected until the 14th, at which day it is to be sacrificed. The 10th of Nisan featured two lines of Levitical priests facing each other waving palm branches while the High Priest leaves the Temple Mount to go down to Bethlehem. There the selection of the spotless lambs took place. Moving through this passage and back, the Levites shout “Hosanna to the highest. Blessed is he who comes in the name of the Lord” as a part of crowded festivities (Instone-Brewer 2011: 199–200). Similarly, the Messiah rode into Jerusalem on the 10th day of the first month as the Passover lamb (Epistle to Diognetus 12:9; Matt. 21:9). Having been arrested and questioned time after time without finding any fault (John 19:6), he was “sacrificed” on the wooden stake on the 14th day of

the first month (Mark 14:1; 1 Cor. 5:7). During the time of oppression by the Romans, the Passover took on even greater meaning in that it developed into a feast engendering Messianic hope and a belief in a future deliverance based on the past deliverance from Egypt (Schauss 1938: 46). The return to the keeping of the feast at the Temple (Ezra 6:22) led to an expansion of the celebration which became the forerunner of the Seder service still kept in our time (Bloch 1978: 124).

Next, the Feast of Unleavened Bread is to be kept, which is a seven-day feast during which nothing containing leaven is eaten. This feast is kept in remembrance of the exodus of the Israelites when they left Egypt. During these seven days, a high Sabbath occurs which is designated as the Feast of First Fruits, at which time the first ripe barley in Israel is to be raised as a wave offering. This day follows Passover by three days and three nights, which is the exact length of time that the Messiah was in the ground according to Matt. 12:40.[73] Thus, the Feast of First Fruits has been fulfilled by the resurrection of the Messiah (1 Cor. 15:20; Rev. 1:5, 18). At this time, the Gospels state that various persons came out of their graves in the form of a bodily resurrection (Matt. 27:52-53). The High Priest (Kohen HaGadol), having been in seclusion on the Mount of Moriah for three days and three nights, would then emerge and wave the first fruit offering (Lev. 23:20). Jesus was in seclusion, the grave, for the same time.[74]

The following feast is the Feast of Weeks, or Shavuot, which was first instituted the day following a full 7 weeks (50 days) after the Passover. This is a reminder of when the Israelites had set up camp around Mount Sinai. It is the only one without a specific date (Bloch 1978: 179). This feast is to be kept fifty days after the offering of the "omer", the first sheaf of the barley harvest. On this day the Torah was given audibly from amidst fire on the mountain (Deut. 4:11-14). This moment of declaration of the covenant can be viewed as a part of a betrothal, a ketubah contract which is a legal marriage contract. The Feast is often celebrated by decorating the location used with flowers and by reading the Decalogue from the Torah scroll (Greenstone 1945–46/5706: 26). It seems that this feast did not play a prominent role in the second Temple period, especially since the meaning

---

[73]It can also be argued that Jesus was killed on the Friday, being the 14th Nisan being the preparation day preceding a High Sabbath on a Saturday (15th Nisan and Feast of Unleavened Bread), followed by a resurrection on the 16th Nisan as the Firstfruit. In this manner, Jesus would have risen during the third day, thereby fulfilling the Passover. The women would have planned to embalm him prior to decomposing similar to Lazarus in the tomb, since the first day of the week was deemed to have been in the third day (see Luke 24:21, 46). Thus, it would make sense to embalm the deceased body sooner than later. Ultimately, Jesus' death fulfilled the picture of the lamb being slain at Passover (see 1 Cor 15:3-4, 20).

[74]It can be conjectured that Jesus rose to the Father with resurrected ones to offer them as first fruit wave offering (the Bikkurim) in the heavenly Temple. This might explain why Mary was not allowed to touch Jesus at first (John 20:17).

changed from being an agricultural feast to carrying a meaning linked to the giving of the Torah (Schauss 1938: 89). This Feast has been fulfilled in the New Testament as the Feast of Pentecost, the day on which the divine Spirit manifested itself amongst the early believers (Acts 2).

The next biblical feast is the Yom Teruach, also known as a memorial of blowing of trumpets or a remembrance of war (Lev 23:24), and referred to as the Feast of Trumpets. According to 1 *Esdras* 9:40 this day was selected to read the Torah to everyone within a larger process of rededication of themselves and looking forward to the coming temple (1 *Esdras* 5:53) having travelled to Jerusalem from Babylon. Given that the sighting of the sliver of the new moon from Jerusalem is required to announce the first day of a new month unless the moon is obscured which results in a first day of the next month 30 days following the previous first day, the Yom Teruach is the only feast that is kept on the first day of a month (on the first day of the 7th month). According to this particular calendar, this Feast does not begin on a predictable date. This feature might be significant in terms of a later fulfilment, since the believing community had been told that they would not know the day or the hour of his return (Matt. 24:36, 42, 44; Rev. 3:3).[75]

On the 10th day of the 7th month, the next feast takes place, which is Yom Kippur, the Day of Atonement (Lev. 23:27-28; 25:9). During this Feast, only the High Priest could enter the Holy of Holies. The High Priest secluded himself in his chamber in the temple seven days before Yom Kippur, offering daily sacrifices (Schauss 1938: 125). Also, twin goats were used, one was sacrificed, and one was eventually let free into the wilderness. While both actions might be applied soteriologically to Jesus' substitutionary actions, all which can be deduced is that this Day of Covering may well have redemptive functions for the believer individually as well as for the greater body of believers. This is day of tremendous solemnity, a High Sabbath, which is spent in prayer and confession as well as fasting (Greenstone 1945–46/5706: 22). This is also a day of national redemption for Israel, which may well have a powerful future significance. And as such, this day may foreshadow a future national restoration of Israel and a removal of the Adversary.

Sukkot, also known as the Feast of Tabernacles or the Feast of Booths or the Feast of Ingathering (Ex. 23:16; 34:22), is one of the three pilgrimage feasts (Deut. 16:16; 2 Chr. 8:13). Israel was commanded to go up to Jerusalem to the Temple to keep Passover, Shavuot, and Sukkot. This joyous Feast comprises of 7 days (Lev. 23:34; Deut. 16:13) followed by an 8th day, known as the

---

[75]The Feast of Trumpets is also known as a Day of Judgment following 10 days of awe (Teshuvah – repentance) (Greenstone 1945-46/5706: 21). It is also the first day of the civil year, celebrated as Rosh HaShana.

Last Great Day. The seventh day is "Hoshana Rabbah", linked to the seven processions while raising the lulav and the etrog and crying the Hoshana (Greenstone 1945–46/5706: 22). The 1st, 7th, and 8th days are High Sabbaths (Deut. 23:36, 39). This Feast may well foreshadow a future Messianic period, such as the thousand years (Millenium) described in Rev. 20:3. In Judaism, the 8th day is also called "Shemini Azeret", followed by a day known as "Simchat Torah" when the Torah scroll is carried around during the festivities and the dancing as an act of gratitude before starting the new annual reading cycle (Parashat). On this day the Torah scroll is scrolled backwards so that the next Shabbat reading starts in Genesis (Bereishit). The Feast of Tabernacles reminds the believing community of the period during which Israel and those accompanying them were living in shelters in the desert for 40 years after the exile from Egypt (Lev. 23:39). The temporal nature of human life is contemplated by the temporary nature of the shelter. Jesus having tabernacled among us (John 1:14) might be viewed as a fulfilment. The shelter is also reminiscent of a chuppah under which a Jewish marriage ceremony takes place. This alludes to the marriage supper of the Lamb (Rev. 19:6). The 8th day (Last Great Day) points to the new heaven and the new earth the state of a new heaven and new earth (Rev. 21).

Apart from these 7 feasts, according to the book of Maccabees, the Temple rededication is commemorated by Hanukkah, the8-day long Feast of Dedication, symbolizing the triumph over any form of evil. According to the narrative, Antiochus Epiphanes had invaded Jerusalem and defiled the temple. A Maccabean revolt resulted in an 8-day rededication of the Temple in 165 BCE (Greenstone 1945–46/5706: 23). The last feast of interest is Purim, also known as the Feast of Lots, which commemorates the victory over oppression and the courageous actions of Queen Esther. The narrative recorded in the Book of Esther offers encouragement for times of various challenges, and thus the feast takes the format of a joyous carnival and charity.

6.5 Sabbatical Years, the Shmittah, and the Jubilee Year

Having discussed the weekly Sabbath and the annual Feasts, three further terms need to be mentioned. The first of these pertains to the heptadic cycle of years, the Sabbatical years. Similar to the structure of a week, the Torah explains that for 6 years, the land ought to be active in terms of sowing and reaping. In the 7th year the land is to rest, and the poor as well as wild beasts are to eat freely from the land (Ex. 23:10-11; Lev. 25:3; Deut. 24:19; Ant. of the Jews 14:202). Apart from the suspension of agricultural activities, debts were also to be released (Deut. 15:1-3)

including bondservants (Ex. 21:2) During the seventh year a public reading and renewal of the Covenant was also scheduled (Deut. 31:10-13). Food stored from the sixth year's crop was supposed to function as sustenance supplemented by "volunteer growth from the fields" which was not to be harvested or sold commercially (Blosser 1981: 130).

The sabbatical year began in the month of Tishri (Casperson 2003: 284), the first month of civil year, on the Feast of Trumpets (Rosh HaShana) (Blosser 1981: 130). The Talmud (b.Avot 5:13) demonstrates that observing the Sabbatical year was a serious matter. The Shmittah year is the seventh year. The word stems from Deut. 15:1, which uses שְׁמִטָּה (Deut. 15:1 WTT) to denote a remission of debt or a release. The Jubilee year was the year following the seventh Sabbatical year, thus this occurred on the 50th year (Lev. 25:8-54, 27:17-24; Num. 36:4). Scholars have debated whether the Jubilee year is indeed every 50th or seventh sabbatical year being the 49th year (Casperson 2003: 287–288; Bergsma 2005). However, it seems more likely that the 50th year is the Jubilee year, since this is reflected in the pattern of counting the Feast of Weeks (Pentecost), which also occurs on the 50th day of counting (Lev. 23:15-16).

6.6 Concluding Remarks

The calendar carries deeper layers of meaning than what might be assumed by noting a particular feast and the cultural means of observing the feast. The feasts carry various explanatory meanings interlinked with 'kairos' moments while placed along the 'chronos' timeline. For example, Jesus became the Passover Lamb on the exact date of Passover including the inspection until the 14th Nisan. The heptadic and annual events point towards a number of observations. Firstly, these events occur repetitively, even cyclically, in that they occur annually, monthly, and weekly in the cases of the new moon and the Sabbath. This is highlighted by the fact that the feasts are linked to the seasons, which occur cyclically. The first three annual feasts are Spring feasts (in the northern hemisphere) relating to the harvest of barley, whereas Pentecost (Shavuot) refers to the wheat harvest, and the three last feasts, being the Fall feasts, occur during the grape harvest. Secondly, it seems that with the forward movement of chronological time, the meaning of the 'kairos'-events are enriched. Subsequent cyclical repetitions along the chronological timeline offer the opportunity of increasing the understanding of the 'kairos' events. Thirdly, 'chronos' time and 'kairos' time are, therefore, interlinked. Theoretically, outside of our space-time dimensional existence, it might be possible to experience 'kairos' without 'chronos', but within known existence, this is impossible. Within the construct of time, both forms are experienced. 'Chronos' time continues

on, seemingly regardless of human actions or even individual presence. 'Kairos' time performs the action of an adjective regarding the linked noun, since the events constituting 'kairos' time decorate and even explicate 'chronos' time. The description of 'chronos' time is not meant to negate the rich significance of time as experienced throughout history. This enables us to appreciate and situate historical descriptions and their applications for us without the framework of 'chronos' time. Hence, the "idea of a definitive goal and end of history" (Schmithals 1975: 218) as alluded to in aprocryphal writings, plays a vital part in situating the life of the current and historical believer.

Seminal works produced by scholars such as Rudolf Bultmann and Karl Barth function as a helpful backdrop to highlight the flow of understanding around time, particularly in relation to eschatology. A working understanding of eschatology, particularly relating to the New Testament, is a study of future events that are linked to the Second Coming of Christ, i.e., exclusively with those events that are in the future (cf. Lane 1989: 577-578), thus, much of what is found in Revelation.[76] For Bultmann (1957: 151-152), the coming of Jesus impacting on the first century CE was an eschatological event, where the prophesied coming referred to this event, and not a Second Coming as the eschatological event. Cullman (1967: 62, 328-330) agrees that events constituting the believer's life can be viewed as eschatological events intersecting with salvation history. And in similar fashion it would be possible to create further eschatological events along a line of time, which fits into Bultmann's view that a number of significant Christian myths ought to be rationalized ("demythologized") to make the text, and indeed the Christian faith, relevant to the postmodern believer. (Bultmann 1957: 23ff). Karl Barth argued that the eschaton had already arrived in the form of Jesus's coming in human form (1969: 74) and that this eschaton becomes a part of the present for the believer (1967: 30-31, 106). For this reason, the presence of the eschatological hope would be potentially experienced over and over again during a believer's lifetime. Hence, for Barth, eschatology is understood as a timeless term, in that eternity inhabits each moment and each event. This means that the salvific content and possibilities exist in each moment. According to Barth (1961a: 735) "this end-time is our time". Thus, for Barth the future is imminent and even now already "pressing in" (1961a: 241-242). Time is seen as a horizontal

---

[76]Lane (1989) points out that the contemporary socio-political environment has resulted in an adapted appreciation of eschatology. This adaptation results in placing the content of Revelation purely within the contemporary time and moves it away from end-time events and thus away from a more comprehensive theological and salvific context. This work is not focussed on a socio-political commentary on the contemporary society nor on the dogmatic or salvific import of the text. Therefore, the classical approach to eschatology is applied, where eschatology refers to a study of end-time events centered around the Second Coming of Christ, particularly since the root of the term carries the meaning of "end".

line with various vertical interruptions symbolizing an eschatological communication with other-worldly entities (Berkouwer 1972: 27).

Mach (1999) suggests that while early Christian apocalypticism is impacted on by Jewish apocalypticism, a move from historical apocalypticism (e.g. Revelation discusses the movements of nations and the end-time events) towards mystical apocalypticism is helpful. He bases this on works such as 1 *Enoch* with the accent on individual salvation. Mach (1999: 230) highlights the effect of early Jewish mystical works ("hekhalot" tradition) and their impact on early Christian apocalypticism to underscore his argument for the application of mystical apocalypticism. Especially since the "hekhalot" tradition deals with heavenly visions (Mach 1999: 251) and heavenly journeys (Mach 1999: 243) as opposed to the transportation modes and by extrapolation the active presence of God, this is not the most useful means of dealing with Revelation. While these two streams offer useful tools for different works, historical apocalypticism agrees with the chosen methodology for this study and the attempt to bracket pre-conceived ideas about the text. Thus, time is viewed similarly to 'chronos', with an impending end, but with a few 'kairos' interruptions, where the Second Coming is inexorably wrapped up in the First Coming. In both cases, the 'kairos' time portrayed by the eschatological events or interruptions, are situated within 'chronos' time.

This demonstrates the need to re-visit the nature of time and its application to eschatology and the Book of Revelation and its application to eschatology and the Book of Revelation, and hence, the significance of this study. The ritual practices within the Second Temple Cult, especially those centered around the Sabbaths and High Sabbaths, function as a memorial celebrating certain events. They appear to contain future applications too, some of which have been fulfilled, e.g. the death and resurrection of Christ, and Pentecost as the start of the church with the infilling of the Holy Spirit. Others, such as the Fall Feasts, seem to have future applications that will be fulfilled eschatologically, and thus actualised while offering definitive hopeful prospects of salvation and restitution as well as re-creation. A more nuanced reading of Revelation, which this study has demonstrably shown, offers a fresh reading incorporating aspects of hope and gratitude for the the contemporary believer, thus sustaining their daily application of the texts.

Events such as Passover continue regardless of individual existences (Eze. 45:21), yet they recur regularly within 'chronos'. Other feasts, such as the Feast of Tabernacles (Sukkot), are also to be kept in a future time setting (Zech. 14:16-19; Eze. 45:25), being topically linked to living water used as a metaphor for the Holy Spirit (Zech .14:8; John 7:38). This appears to follow the time of

Jacob's trouble and the Day of the Lord (cf. Revelation 20) (Hoskins 2006: 161–170), most likely during the Millenium and that which follows thereafter. According to Ezek. 46:10, the pilgrimage feasts are celebrated in a future Temple. These distinctions between 'chronos' and 'kairos' time demonstrate how they manifest as movements of time, and how this affects the conclusion of this dissertation regarding the nature of time, particularly in postulating their different movements in the same time dimension.

The letter of James states "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jam. 1:17). Therefore, it is beneficial to gain an appreciation of the heavenly lights, such as the moon, to organize time according to the system instituted in the canon, specifically the Tanakh (Is. 1:13-15). Given the astronomical and agricultural pointers to the reckoning of the biblical calendar, the adherent to this calendar can arguably be said to exist in 'kairotic time' (Malina 1989). Although current time is experienced time, the discussions above demonstrates that the biblical calendar, in particular the Shabbat and the Moedim, contain pointers to future amplifications. Time as experienced by the early believing community, is both present-oriented as well as future-oriented. The believing community is thus experiencing a tension between the present moment as well as the future amplification of current 'kairos' events.

Although the calendrical duties and the priestly service in the Temple highlight the sacred subtexture, the blending of this subtexture with the socio-historical subtexture situated within the cultural and historical context offers helpful information towards the appreciation of time. It has not been the intent of this study to apply a sacred subtexture and thereby to seek the divine in the text and to explore soteriology and christology (Robbins 1996b: 120–131), both the priestly and heavenly aspects result in a blending with the sacred intertexture, which has offered additional depth to the richness of the understanding of time. The descriptions in the text are provided by rhetology. The interpretations of the activities and various references to the heavenly Temple, the smoke and incense, convey meaning through rhetography. In these instances, apocalyptic and priestly rhetorolects are used to communicate the images and their connotations. A conscious viewing of time based on significant events, such as was the case in first-century Mediterranean society (Malina 1993: 156), enriches the understanding of time. The appreciation of recurring 'kairos' times embedded within a chronological setting, in which the recurring events gain additional meanings, augment the present moment experienced by the believing community. The 'kairos' time within and interlinked with the 'chronos' time thus illuminates both past and future and expands the present moment.

Chapter 7

Summary and Conclusion

7.1 Introduction

Time, as this investigation has demonstrated, is a complex theme permeating through all facets of Judeo-Christian thought and ritual systems. Mediterranean time has previously been described as cyclical. In this study, the nature of time has been examined as it is applied in the Book of Revelation. Since Revelation is both apocalyptic and eschatological, the relationship between the present and the future is intrinsic to the understanding of time. The present has been discussed in view of its placement between the past and the future, in particular, how the present can be experienced while utilising the information provided in Revelation regarding the future. As an analytic, socio-rhetorical interpretation has been helpful. Within this framework, this study has examined words and phrases found in the text by means of two methodologies. The first application was based on textual analysis, using intertexture and inner texture. The second application relied on the social, cultural and historical context of these words and phrases found in the text. The analytic applied was social and cultural intertexture. This study concentrated on the examination of 'kairos' and 'chronos', and their relationship with each other. In light of the exhortation found in Eph. 5:16, to make the most of our time, it is helpful to have an appreciation of the interrelationship between 'kairos' time and 'chronos' time situated in the present while expecting the future as detailed in Revelation. This study has argued for, and developed, a nuanced and contextualized understanding of time in Revelation.

The nature of time is a crucial concept to appreciate, not just for the reading of Revelation in light of the eschatological events, the believer's future, and the believer's present context in light of the prophesied eschaton. Envisioning 'chronos' as a continuous horizontal line and adding a cylindrical version of 'kairos' around this, the reader would benefit from further thought pertaining to the setting, or even the beginning and end of this symbol of time. In Romans 8:22, it is written, "For we know that the whole creation groaneth and travaileth in pain together until now", and the previous verse (21) states, "Because the creature (or creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This offers a picture of

the earth (and everything else that was created physically), together with the community of believers (in fact all humans) having been created, and now desperately longing for the eschaton and the eventual re-creation. Furthermore, the tree of life, amongst others, in Rev. 22:2 mirrors the tree of life, implied in Genesis 2 and 3. This demonstrates the re-creation of what had been established from Gen. 1:2 onwards. Psalm 104:30 mentions that God had renewed the face of the earth. Isaiah 14:12ff and Ezekiel 28:11ff recount the fall of Lucifer. Therefore, it seems plausible that the biblical text situates a specific linear time between the restoring of the earth following the fall of Lucifer, and just prior to the descending of the New Jerusalem onto a new earth. It is impossible to imagine the nature of time before or after this, particularly when viewing time as a further dimension in our current existence. Thus time, both 'chronos' and 'kairos' are intertwined with the history of the salvation of humans and the entire creation. Psalm 90: 4 explains that a day can be equated to a thousand years (cf. 2 Pet. 3:8). Interestingly, Psalm 90:12 exhorts us to "number our days". Could this indicate that the 7-day week, with the 7th day as the Sabbath can be positioned over this period of constructed time? If so, then the 7th day symbolizes the Millenium. And perhaps the Last Great Day (8th day in the Feast of Tabernacles) represents the world after the Millenium.

As it is written in Rev. 1:8, 11 and 21:6 and 22:13, the Messiah is the first and the last, in light of time, the creator and the restorer (the one who wraps up the current system of time). Although this also indicates that the Messiah is involved and present throughout, this implies a definitive plan, which underlines the message of hope and reliance on our current context within this overarching plan. As Schottroff (1983: 726-727) notes, the message of future and particularly eschatological salvation offers help by which the believer can interpret and confront the myriad of trials and temptations faced on a personal and socio-political level. Thus, the eschaton is pulled from the future into the daily existence of the believer impacting on both the present time as well as the immediate future. We can endeavour to trust that God has not only planned everything, and created everything including time, but that we can anticipate a "time" beyond the expected eschaton in which the current system culminates in different ways, but in that the restored, re-newed earth and surroundings can be experienced, utilised, and extended. In this manner, the originally planned creation will be expanded and beautified by those in the family of God who have willingly striven towards this goal by the encouragement of the text (Word) and the Spirit. Hence the study of the nature of time is vital in order to press on towards the goal or high prize of our calling (Phil. 3:14). Moreover, it is vital to strain towards the most accurate interpretation of Revelation so as not to fall into ditches, such as groups like the Branch Davidians, or a number of other groups based on new readings of Revelation (Gallagher 2014).

7.2 Summary

The first chapter served as introduction to the entire work and gave an overview of the structure of our investigation into time pertaining to Revelation. The second chapter provided a literature review in the format of historical and philosophical overviews of the history of interpretation of time. The literature review demonstrated a plethora of different understandings and applications of time and provided the impetus for this study by the absence of a nuanced understanding of time, particularly pertaining to 'kairos and 'chronos' as applied to the chosen text which can then be put into practice by the believing community. More significantly, and a central argument for the present study, a nuanced appreciation of time, as experienced by the first-century believing community and the author of Revelation, offers a contextualized reading of Revelation. The third chapter discusses relevant theories of interpretation and introduces socio-rhetorical interpretation as the chosen methodology for this study. Two analytics have been used to examine the textual portions relating to time in Revelation. The first analytic is a combination of intertexture and inner texture, whereas the second analytic was social and cultural intertexture. In the fourth chapter, the Book of Revelation was introduced by discussing the dating, the authorship, and the genre. Critical, historical and texture sources and scholarship support the opinion that Revelation, an apocalyptic and eschatological text, was written by the apostle John (the author of the Fourth Gospel and the Johannine letters), during the time of Domitian, i.e., during the last years of the first century CE.

The fifth and sixth chapters of this study provide the analyses performed. In the fifth chapter, in particular, 'kairos' and 'chronos' have been investigated by means of intertexture and inner texture. 'Kairos' is time characterized by a moment or series of moments created by an event and thus dependent on human actions. 'Chronos' is abstract, chronological time, which continues on regardless of human actions or specific events. The analytic, oral-scribal intertexture, was often found in recontextualized or thematic amplifications. Also, a blending of the apocalyptic and prophetic rhetoric dialects assisted in the examination of 'kairos' and chronos'. These temporal terms served as foundational framework for discussions of hour, day, week, Shabbat, month, year, Sabbatical year, and Jubilee year. These temporal terms were examined again in the sixth chapter by means of social and cultural intertexture.

In the sixth chapter, the methodology utilizing the socio-cultural intertexture of Revelation highlighted the priestly rhetorolect. Revelation demonstrated its liturgical character by, for example, celebrations of Feasts. Rituals performed during Yom Kippur (Day of Atonement) have

been picked up in the Temple references by rhetography. Temple structures from the Mishkan in the desert to the Millenium temple (Ezek. 41-42), and priestly duties, such as the morning and evening services, were explored. The calendrical structure including the annual feasts were analyzed. The discussion noted the link between the calendar and astronomical observations as well as agricultural phenomena. The second analytic exhibited conceptual blending between prophetic and apocalyptic rhetorolects. The interlinked nature of 'kairos' and 'chronos' was underlined by the socio-cultural and historical explorations. Terms such as hours, days, months, and years are situation within 'chronos'. Yet, on occasion, these might be applied to extended periods within 'chronos' (for example, "weeks" in Daniel 9, and "half an hour" in Revelation 8:1). In these cases, 'kairos' time has qualified these periods to add significant moments carrying eschatological meanings. Given these observations, 'kairos' is both apparent within 'chronos' as well as that which characterizes 'chronos'. In this manner 'kairos' intersects with 'chronos', while 'kairos' is experienced within 'chronos' since lives are led within 'chronos'.

The temporal sequences demonstrate a process, an order and a pattern by which the believing community moves from the present to the future and the eschatological expectation. The temporal signposts, which are 'kairos' moments, are complex additions to the 'chronos' time in that they offer guidance, exhortation, increased understanding, and hope. 'Kairos' moments and events, particularly the recurring events, enrich and interact with the ongoing 'chronos' time. In this manner, the present moment can be experienced, not only with the appreciation of the past, but with an increasing appreciation of the future. For example, the recurring feasts offer historic information that offers the meaning of memorial to the present celebration of the feast. This appreciation added to the increased understanding of the future amplification of the feast increases the experience of the feast with each subsequent celebration. The future is thereby drawn into the experienced present time although the past meaning undergirds the present experience. The present moment is lived by functioning in tension with the eschatological future. This can be described as *Erwartungszeit* (introduced in the second chapter).

7.3 Future Research

The scope of this study was restricted to an examination of time, particularly 'kairos' and 'chronos'. However, several topics could have been developed further. Chapters 5 and 6 provided a selection of biblical references to 'kairos' and 'chronos', but further textual analysis could be conducted on these temporal terms within other books of the Bible, such as Daniel, or groups of

Books, such as the Torah (Pentateuch), or on the canonical Gospels. Also, these terms could be explored in apocryphal and pseudepigraphal texts. For example, a discussion of these terms in the Dead Sea Scrolls would be a useful comparison to the discussion in this work. Further, a comparative discussion of the biblical calendar versus calendrical insights from the Dead Sea Scrolls would be helpful to widen the socio-cultural understanding of the first-century Mediterranean believing communities.

Thematic explorations would assist in exploring priestly and sacred texture of the New Testament, such as a discussion of predestination based on socio-rhetorical interpretation of the Pauline corpus. Predestination intersects with time in that the eschatological perceptions of the believing community might be altered, which would then impact on the nature of 'kairos'. A further useful thematic exploration would be the Divine outside of time. How does the existence of God outside of 'chronos' and thus 'kairos' intersect with or impact upon the lives of the believing community? And how do the pre-incarnate Christ and the risen Christ fit into 'chronos' and 'kairos'? This exploration could lead to an in-depth textual analysis of the eschatological day whereby a thousand years is meant. Also, the expression of "time, times, and a half" could be examined via intertexture and inner-texture. Apart from Revelation and Daniel, extra-biblical literature might expose helpful insights in this particular analysis. The nature of Temple worship could be explored in detail via socio-cultural and historical intertexture to compare the worship and priestly duties between the Temples. The resulting similarities and differences might offer useful information towards enriching 'kairos' times as 'chronos' moves forward.

The prophetic nature of Revelation points to a further analysis of prophetic time compared to priestly space. Revelation 1:3 states, Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς. (Rev. 1:3 BGT) where ἐγγύς carries the meaning of nearness. Within the intertextual as well as inner textual (Rev. 22:10) context, this notion of nearness has been investigated within the category of time and expectancy (Kümmel 1957: 19-20). Here, ἐγγύς also carries a meaning of spatial nearness. Further research could be conducted on the intersection between the Temple spaces and the 'kairos' events of the Moedim, especially the pilgrimage feasts. This might be developed to an analysis of prophetic 'kairos' time intersecting with sacred space. Biblical and extra-biblical sources may provide useful insights for this particular study.

7.4 Conclusion

These reflections point to the amplification of 'kairos' moments existing within a continually repeated 'chronos' time. The calendar and its components, such as days, weeks, Sabbaths, months, years, feasts, sabbatical and Jubilee years function in cycles. Yet, chronological time, in the current context, is described as changing at a future moment. The 'kairos' aspects of time, such as the repetitive and to a certain extent ritualistic celebration of the Sabbath, change the nature of chronological linear time by the intersection of meaningful events that impact on the experience of *Erwartungszeit* (cf. Gladigow 1983: 256). According to the Book of Revelation, the thousand years known as the Millenium will have an end at which point the new earth and new heaven will appear. The reference to a new earth as well as references to ages (Eph. 2:7; 3:5, 21; Col. 1:26) leads to the assumption that during the creation (Gen. 1:3-27) both 'kairos' time and 'chronos' time were established. At the eschatological moment, the world is renewed, in that a new heaven and a new earth are to be created (Rev. 21:1), a new tabernacle will be available (Rev. 21:3), and a new city of Jerusalem will be emerging (Rev. 21:10ff). Months are mentioned in Rev. 22:2, thus it appears that a new "age" of time will have begun. At this point there is no need for the sun or moon (Rev. 21:23) meaning that the nature of time marked by celestial bodies will be changed. This does not necessarily imply a wrapping up of 'chronos' time as it is currently experienced, but possibly a different format of 'kairos' and 'chronos'.

With regard to the nature of time, the meditteranean model espoused by Malina (1993) has been discussed. This view highlights cyclical and procedural time in which the daily life is dominated by the future, thereby being directed by future achievements. While Cullman (1967, 1964) is not averse to Hebraic cyclical thought of time, salvation history impacts on the linear current time. In contrast, Barth (1969, 1967, 1961a, 1961b) views time as being rather endless, in that eternity inhabits everything and believers are ultimately timeless. Thus, the eschaton is already thought to have arrived, becoming a part of the present moment. Significantly, the present research intersects with all of these views. We have a cyclical element and to a certain degree the recurring feasts and high days can be viewed as procedural time. However, this loses its meaning if not viewed along the linear axis, alternatively described as cyclical 'kairos' time against the backdrop of linear 'chronos' time. Furthermore, the salvific knowledge of the eschaton, i.e. the believer's future salvation and the future salvation of creation or at least the earth, impacts on the believer's present moment. Specifically, the impact leads to a more nuanced definition of the believer's understanding of life, of the future, of creation, and also of the imminent future moment. Although time is not viewed as being endless in this period prior to the eschaton, in tandem with Barth's

understanding, the eschaton has arrived in that it informs and aids the current present moment and next present moment and the next moment thereafter and so forth. Thus, the present research has utilised aspects of all three approaches resulting in a more nuanced view of both the present moment and the meaning of the eschaton for each present moment experienced by the believer.

When considering the current tension between our present time, based on the past, and the expected future, 'kairos' events have been placed at significant points within the apparent linear movement of 'chronos' time. The nature of the moed and the precise method of the keeping of these feasts towards future amplifications point towards a pattern somewhat different to a mere cyclical movement. A visual explanation of the pattern might resemble a whirlwind in which the outer levels become gradually smaller as they stretch around a straight line symbolizing the particular stretch of linear 'chronos' time. This format would demonstrate that the early believing community experienced their lives by holding the present 'chronos' time in tension with the future 'kairos' time, while simultaneously experiencing the current 'kairos' event in tension with the future chronological time as a composite experience. The believing community is thus encouraged to hold the tension between remaining in 'chronos' time while experiencing both the past 'kairos' time as well as the expectation of the future 'kairos' time within *Erwartungszeit*. Conducting this investigation is a result of a fervent hope to make the Book of Revelation more accessible, and to encourage the believing community to grapple with the contents while considering the fresh look at the application of time, the inter-relationship between 'chronos' and 'kairos' time, how this impacts on what was written, and especially how the text can then be read and assimilated. It is hoped that the reader can glean hope, encouragement, and tools for the journey towards the expected eschaton and the Second Coming of Christ.

In sum, this study has shown that the author of Revelation was familiar with the nature of time based on prior writings and continued on with the Hebraic appreciation of time as contained in the Tanakh and appropriated by the first-century believing community. This indicates that the author and the believing community living at the date of authorship understood the intersection of 'kairos' time with 'chronos' time. This also implies a method of optimising the experience of the present 'chronos' while experiencing the tension between past 'kairos' and eschatological 'kairos' during the forward momentum of 'chronos' time. This study has offered useful insights into temporal sequences in the Book of Revelation. The composite view of kairotic chronological time as analysed and presented in this study offers a nuanced and contextual understanding of Revelation in light of its eschatological content.

The nature of the contextualized present enriched by the appreciation of the eschatological future has implications for the contemporary Christian believing communities. As the community moves closer to the eschatological moment, the recurring rituals, such as the Sabbaths and the biblical feasts, offer a means of deepening the understanding of their significance in the past. The recurring rituals also increase the meaning of their implication for the future and the eschatological moments. Instead of paying brief periods of attention to a variety of activities and methods of short-term gratification, the experience of the *Erwartungszeit* allows the contemporary believing community to experience the present with a contextualized meaning enriched by the appreciation of the expected eschaton.

Bibliography

Abate, M.A. 2009. "From Christian Conversion to Children's Crusade, the Left Behind Series for Kids and The Changing Nature of Evangelical Juvenile Fiction (Critical Essay)." *Project Muse Premium Collection* 1, no. 1. https://muse-jhu-edu.ezproxy.uct.ac.za/article/387574 (accessed 16 January 2018).

Abrahams, Israel. 1924. *Some Permanent Values in Judaism: Four Lectures*. Oxford: Clarendon Press.

Aland, Kurt, and Barbara Aland. 1987. *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. E.F. Rhodes. Grand Rapids: William B. Eerdmans.

Arndt, W.F., and F.W. Gingrich, trans. and eds. 1957. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press.

Attridge, Harold W. 1992. "Christianity from the Destruction of Jerusalem to Constantine's Adoption of the New Religion: 70-312 CE." In *Christianity and Rabbinic Judaism: A Parallel History of Their Origins and Early Development.* Edited by Hershel Shanks, 151-94. Washington, D.C.: Biblical Archaeology Society.

Aune, David. 2006a. "The Apocalypse of John and Palestinian Jewish Apocalypse." *Neotestamentica* 40(1): 1-33.

------. 2006b. *Apocalyptism, Prophecy and Magic in Early Christianity*. Wirtschaftliche Untersuchungen Zum Neuen Testament. Tübingen: Mohr Siebeck.

------. 2006c. "The Apocalypse of John and Palestinian Jewish Apocalyptic." *Neotestamentica* 40(1): 1-33.

------. 2005. "Understanding Jewish and Christian Apocalyptic". *Word & World* 25(3): 233-245.

------. 1998a. *Revelation 6-16*. Edited by Bruce M. Metzger. *Word Biblical Commentary*. Nashville: Nelson Publishers.

------. 1998b. *Revelation 17-22*. Edited by Bruce M. Metzger. *Word Biblical Commentary*. Nashville: Nelson Publishers.

------. 1997. *Revelation 1-5*. Edited by Bruce M. Metzger. *Word Biblical Commentary*. Columbia: Nelson Publishers.

------. 1989. *The New Testament in Its Literary Environment*. Edited by Wayne A. Meeks. Philadelphia: Westminster Press.

Austin, J.L. 1962. *How to do Things with Words. The William James Lectures delivered to Harvard University in 1955*. Oxford: Clarendon Press.

Bachmann, Michael. 2000. "Die Johannesoffenbarung." In *Grundinformation Neues Testament*, 346-70. Göttingen: Vandenhöck & Ruprecht.

Balslev, A. N., and J. N. Mohanty. 1993. "Introduction." In *Religion and Time.* Edited by A. N. Balslev and J. N. Mohanty, 1-14. Leiden: Brill.

Barbour, Julian, Tim Koslowski, and Flavio Mercati. 2014. "Identification of a Gravitational Arrow of Time." *Phys. Rev. Lett.* 113(181101): 1-5 https://physics.aps.org/featured-article-pdf/10.1103/PhysRevLett.113.181101 (accessed 19 January 2018).

Barker, Margaret. 2000. *The Revelation of Jesus Christ: Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)*. Edinburgh: T&T Clark.

Barnhouse, Donald Grey. 1971. *Revelation: An Expository Commentary*. Grand Rapids, Michigan: Zondervan Publishing House.

Barr, David L. 2003. "Introduction: Reading Revelation Today: Consensus and Innovations." In *Reading the Book of Revelation: A Resource for Students*. In *Reading the Book of Revelation: A Resource for Students.* Edited by David L. Barr, 1-10. Atlanta: Society of Biblical Literature.

Barr, James. 1961. "Biblical Words for Time." *Journal of Biblical Literature* 82(1): 121-24.

Barth, Karl. 1969. *The Doctrine of Reconciliation. Church Dogmatics.* Vol. IV Part 4. Edinburgh: T & T Clark.

-----. 1967. *The Doctrine of Reconciliation. Church Dogmatics.* Vol. IV Part 1. Edinburgh: T & T Clark.

-----. 1961a. *The Doctrine of Reconciliation. Church Dogmatics.* Vol. IV Part 1. Edinburgh: T & T Clark.

-----. 1961b. *The Doctrine of Reconciliation. Church Dogmatices.* Vol. IV Part 3 First Half. Edinburgh: T & T Clark.

Basser, Herbert W. 1996. "Gezerah Shavah: Its various forms in midrashic and talmudic sources". In *AJS Review* 21(1): 159-64.

Bauckham, Richard. 1993a. *The Climax of Prophecy: Studies on the Book of Revelation*. Edinburgh: T & T Clark.

------. 1993b. *The Theology of the Book of Revelation*. *New Testament Theology*. Cambridge: Cambridge University Press.

------. 1988. "Apocalyptic." In *New Dictionary of Theology*. Edited by S.B. Ferguson and D.F. Wright, 33-35. Leicester, England: Inter-Varsity Press.

Baumgarten, Joseph M. 1966. "The Counting of the Sabbath in Ancient Sources." In *Vetus Testamentum* 16(3): 277-86.

Beale, G.K. 2011. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New.* Grand Rapids, Michigan: Baker Academic.

Beare, F.W. 1960. "'The Sabbath Was Made for Man?'." *Journal of Biblical Literature* 79(2): 130-36.

Beckwith, Isbon T. 1967. *The Apocalypse of John: Studies in Introduction with a Critical and Exegetical Commentary*. Grand Rapids, Michigan: Baker Book House.

Ben-Daniel, John & Gloria. 2003. *The Apocalypse in the Light of the Temple: A New Approach to the Book of Revelation*. Jerusalem: Beit Yochanan.

Berdyaev, Nicolas. 1960. *The Destiny of Man*. New York: Harper & Row Publishers.

Berkouwer, G.C. 1972. *Studies in Dogmatics: The Return of Christ.* Grand Rapids, Michigan: Wm. B. Eerdmans.

Bergsma, John S. 2005. "Once Again, the Jubilee, Every 49 or 50 Years?" *Vetus Testamentum* 55(1): 121-25.

Bloch, Abraham P. 1978. *The Biblical and Historical Background of the Jewish Holy Days*. New York: Ktav Publishing House.

Blond, Louis P. 2010. "Franz Rosenzweig: Homelessness in Time." *New German Critique* 111(Fall): 27-58.

Blosser, Don. 1981. "The Sabbath Year Cycle in Josephus." *Hebrew Union College Annual* 52: 129-39.

Bogaert, Pierre. 1969. "L'Apocalypse Syriaque de Baruch: Introduction, Traduction du Syriaque et Commentaire." In *Source Chrétiennes.* Vols 144 & 145. Paris: Ėditions du Cerf.

Bormann, Lukas 2009. "Jüdische oder römische Perspektive? Neue Studien zum römisch dominierten Judäa – Ein kritischer Literaturbericht". *Zeitschrift für Religions- und Geistesgeschichte.* 61(2): 105-123.

Bornkamm, Günther. 1995. *Paul*. D.M.G. Stalker. Minneapolis: Fortress Press.

------. 1956. *Jesus von Nazareth*. 9. Berlin: Verlag W. Kohlhammer.

Botha, J. Eugene. 2007. "Speech Act Theory and Biblical Interpretation". *Neotestamentica* 41(2): 274-294.

Boyarin, Daniel. 2019. *Judaism: The Genealogy of a Modern Notion.* London: Rutgers University Press.

Braaten, Carl E. 1974. *Eschatology and Ethics*. Minneapolis: Augsburg Publishing House.

Breed, Brennan. "What Are the Earliest Versions and Translations of the Bible?" www.bibleodyssey.org/en/tools/bible-basics/what-are-the-earliest-versions-and-translations-of-the-bible.aspx (accessed 17 January 2018).

Bruteau, Beatrice. 1990. "The Great Sabbath." *New Blackfriars* 71(836): 132-40.

Bultmann, Rudolf. 1957. *History and Eschatology: The Presence of Eternity*. New York: Harper.

Burke, Kenneth. 1969. *A Grammer of Motives.* Berkeley: University of California Press.

Burkert, Walter. 1983. "Apokalyptik im früheren Griechentum: Impulse und Transformationen". In *Apocalypticisim in the Mediterranean World and the Near East.* Edited by David Hellholm, 235-254. J.C.B. Mohr: Tübingen.

Buroker, J. V. 1981. *Space and Incongruence: The Origin of Kant's Idealism*. Boston: D. Reidel Publishing Co.

Caird, G.B. 1955. *The Apostolic Age*. Essex and London: E.T. Heron & Co.

Carey, Greg. 2005. *Ultimate Things: An Introduction to Jewish and Christian Apocalyptic Literature*. St. Louis, Missouri: Chalice Press.

------. 1999. *Exclusive Apocalypse: Reading Authority in the Revelation to John*. Studies in American Biblical Hermeneutics. Macon, Georgia: Mercer University Press.

Carlebach, Elisheva. 2011. *Palaces of Time: Jewish Calendar and Culture in Early Modern Europ*. Cambridge, Massachusetts: Harvard University Press.

Carter, Warren. 2011. *What Does Revelation Reveal? Unlocking the Mystery*. USA: Abingdon Press.

------. 2002. "Vulnerable Power: The Roman Empire Challenged by the Early Christians." In *Handbook of Early Christianity: Social Science Approaches.* Edited by Anthony J. Blasi, Jean Duhaime, and Paul-Andre Turcotte, 453-88. Oxford: Altamira Press.

Casperson, Lee W. 2003. "Sabbatical, Jubilee, and the Temple of Solomon." *Vetus Testamentum* 53(3): 283-96.

Chapelle, D. 1993. *Nietzsche and Psychoanalysis*. New York: State University of New York Press.

Charles, R. H. 1963. *Eschatology: The Doctrine of a Future Life in Israel, Judaism and Christianity*. New York: Schocken Books.

Charlesworth, J.H. 1982. "The Historical Jesus in Light of Writings Contemporaneous with Him". In *Aufstieg und Niedergan der Römischen Welt: Geschichte und Kultur Roms im Spiegel der Neueren Forschung.* Vol 2. Edited by. H. Temporini and W. Haase, 451-476. Berlin & New York: De Gruyter.

Chia, R. 1996. "Metaphors and Metaphorization in Organizational Analysis: Thinking Beyond the Thinkable." In *Metaphor and Organizations*. Edited by D. Grant and C. Oswick, 127-45. London: SAGE Publications.

Chidester, David. 2000. *Christianity: A Global History*. London: Penguin Books.

Chilton, Bruce, and Jacob Neusner. 1995. *Judaism in the New Testament: Practices and Beliefs*. London: Routledge.

Clark, Gillian. 1993. *Augustine, the Confessions*. Translated by Edward Bouverie Pusey. New York: Cambridge University Press.

Clifford, Richard J. (S.J.) 1999. "The Roots of Apocalypticism in Near Eastern Myth". In *The Encylcopedia of Apocalypticisam.* Vol 1, *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J.J. Collins, 3-38. New York: Continuum.

Cohen, Shaye J.D. 1987. *From the Maccabees to the Mishnah*. Edited by Wayne A Meeks. Philadelphia: Westminster Press.

Cohn, Naftali S. 2013. *The Memory of the Temple and the Making of the Rabbis*. Philadelphia, Pennsylvania: University of Pennsylvania Press.

Collins, Adela Yarbro. 1999. "The Book of Revelation". In *The Encylcopedia of Apocalypticisam.* Vol 1, *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J.J. Collins, 384-414. New York: Continuum.

------. 1984. *Crisis and Catharsis: The Power of the Apocalypse*. Philadelphia: Westminster Press.

------. 1979. "The Early Christian Apocalypses." *Semeia* 14: 61-121.

Collins, John J. 1999. "From Prophecy to Apocatlypcism: The Expectation of the End". In *The Encylcopedia of Apocalypticisam.* Vol 1, "The Origins of Apocalypticism in Judaism and Christianity". Edited by J.J. Collins, 129-161. New York: Continuum.

-----. 1998. *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*. 2nd ed Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

------. 1997. *Apocalypticism in the Dead Sea Scrolls*. London: Routledge.

------. 1979. "The Jewish Apocalypses." *Semeia* 14: 21-59.

Colwell, J.E. 1988. “Time and Eternity.” In *New Dictionary of Theology*. Edited by S.B. Ferguson and D.F. Wright, 688-89. Leicester: Inter-Varsity Press.

Conzelmann, H. and A. Lindemann. 1988. *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis*. 8th revised. Massachusetts: Hendrickson Publishers.

Cook, Stephen L. 1995. *Prophecy & Apocalypticism: The Postexilic Social Setting*. Minneapolis: Fortress Press.

Crossan, John Dominic. 1998. *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*. San Francisco: HarperSanFrancisco.

Cullmann, Oscar. 1964. *Christ and Time*. Philadelphia: Westminster Press.

------. 1967, *Salvation in History.* London: SCM.

Daley, Brian E. 1991. *The Hope of the Early Church: A Handbook of Patristic Eschatology*. Cambridge: Cambridge University Press.

Davidson, Ivor J. 2005. *The Birth of the Church: From Jesus to Constantine, A.D. 30-312*. Oxford, UK: Monarch Books.

Davies, Margaret. 1990. “Literary Criticism.” In *A Dictionary of Biblical Interpretation*. Edited by R.J. Coggins and J.L. Houlden, 402-405. London: SCM; Trinity Press Interpretational.

Decock, Paul B. 1999a. “Some Issues in Apocalyptic in the Exegetical Literature of the Last Ten Years.” *Neotestamentica* 33(1): 1-33.

------. 1999b. “The Scriptures in the Book of Revelation.” *Neotestamentica* 33(2): 373-410.

Delobel, Joel. 1994. “Textual Criticism and Exegesis: Siamese Twins.” In *New Testament Textual Criticism, Exegesis and Church History: A Discussion of Methods*. Edited by B. Aland and J. Delobel, 98-117. Kampen: Kok Pharos Publishing House.

Descartes, Rene. Tr. Maclean, Ian. 2006. *A Discourse on the Method of Correctly Conducting One’s Reason and Seeking Truth in the Sciences.* Oxford: Oxford University Press.

DeSilva, David A. 2009. *Seeing Things John’s Way: The Rhetoric of the Book of Revelation*. Louisville, Kentucky: Westminster John Knox Press.

------. 2008. “Seeing Things John’s Way: Rhetography and Conceptual Blending in Revelation 14:6-13.” *Bulletin for Biblical Research* 18(2): 271-98.

------. 2000. *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle “to the Hebrews”*. Grand Rapids, Michigan: William B. Eerdmans Publishing.

Dines, J.M. 2004. *The Septuagint.* London: T&T Clarke.

Downing, F. Gerald. 1990. “Historical-Critical Method.” In *A Dictionary of Biblical Interpretation*. Edited by R.J. Coggins and J.L. Houlden, 284-85. London: SCM.

Draper, J.A. 1997. “Temple, Tabernacle and Mystical Experience in John.” *Neotestamentica* 31(2): 263-88.

Dunn, James D.G. 2003. *Jesus Remembered*. Vol. 1, *Christianity in the Making*. Grand Rapids, Michigan: William B. Eerdmans.

------. 1991. *The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*. London: SCM.

------. 1977. *Unity and Diversity in the New Testament*. London: SCM.

Ehrman, Bart D. 1999. *Jesus: Apocalyptic Prophet of the New Millenium*. Oxford: Oxford University Press.

------. 1997. *The New Testament: A Historical Introduction to the Early Christian Writings*. Oxford: Oxford University Press.

Eusebius. 1695. *Eusebii Pamphili Ecclesiasticae Historiae Libri Decem*. Amsterdam: Wetsonium.

Fedson, J.T. 2011. “Redeeming Fiction: American Evangelical Fiction, Gender, and Culture.” Doctoral Dissertation, Schools of Humanities and Social & Cultural Studies. University of Western Australia.

Fee, Gordon D. 2011. *Revelation*. NCCS: New Covenant Commentary Series. Eugene, Oregon: Cascade Books.

Feldman, Louis H. 1992. “Palestinian and Diaspora Judaism in the First Century.” In *Christianity and Rabbinic Judaism: A Parallel History of Their Origins and Early Developments*. Edited by Hershel Shanks, 1-39. Washington, D.C.: Biblical Archaeology Society.

Finegan, Jack. 1974. *Encountering New Testament Manuscripts: A Working Introduction to Textual Criticism*. Grand Rapids, Michigan: William B. Eerdmans.

Flusser, David. 1988. *Judaism and the Origins of Christianity*. Jerusalem: The Magnes Press.

Ford, J. Massyngberde. 1975. *Revelation: A New Translation with Introduction and Commentary*. New York: Doubleday.

Forsyth, P.T. 1953. *This Life and the Next*. London: Independent Press.

Foster, Paul. 2010. *The Gospel of Peter: Introduction, Critical Edition and Commentary.* Vol. 4, “Texts and Editions for New Testament Study”. Leiden: Brill.

Frank, Erich. 1948. “Time and Eternity.” *The Review of Metaphysicis* 2(5): 39-52.

Franson, J D. 2014. “Apparent Correction to the Speed of Light in a Gravitational Potential.” *New Journal of Physics.* 16. doi:10.1088/1367-2630/16/6/065008.

Freeman, Tzvi. 1993. “What is Time?” In *An Elucidation of the Lubavitcher Rebbe’s Comments on the Topic*. http://www.chabad.org/library/article_cdo/aid/74335/jewish/What-is-Time.htm (accessed 17 January 2018).

Frend, W.H.C. 1984. *The Rise of Christianity.* Philadelphia: Fortress Press.

Fronczak, Michael. 2005. “Genesis, chapter 1” http://biblestudyresourcecenter.com/yahoo_site_admin/assets/docs/Genesis_Chap_01.196155248.pdf (accessed 17 January 2018)

Fruchtenbaum, Arnold G. 1983. *Hebrew Christianity: Its Theology, History & Philosophy*. San Antonio: Ariel Ministries.

Gallagher, Eugene V. 2014. *Reading and Writing Scripture in New Religious Movements: New Bibles and New Revelations.* New York: Palgrave McMillan.

Gallagher, Shaun. 1998. *The Inordinance of Time*. Studies in Phenomenology and Existential Philosophy. Evanston, Illinois: Northwestern University Press.

Gartenhaus, Solomon, and Arnold Tubis. 2007. “The Jewish Calendar - a Mix of Astronomy and Theology.” *Shofar* 25(2): 104-24.

George, Mark K. 2009. *Israel’s Tabernacle as Social Space*. Vol. 2, *Ancient Israel and Its Literature*. Steven L. McKenzie (gen. ed.). Edited by B.D. Sommer. Atlanta: Society of Biblical Literature.

Gladigow, Burkhard. 1983. “Aetas, aevum und saeclorum orde. Zur Struktur zeitlicher Deutungssysteme”. In *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979.* Edited by David Hellholm, 255 – 272, Tübingen: J.C.B. Mohr.

Goodenough, Erwin R. 1965. *Jewish Sympols in the Greco-Roman Period.* Vol 12. Bollingen Series 37. New York: Bollingen Foundation.

Grabbe, Lester L. 1996. *An Introduction to First Century Judaism: Jewish Religion and History in the Second Temple Period*. Edinburgh: T & T Clark.

-----. 1992. *Judaism from Cyrus to Hadrian.* Vol. 1, “The Persian and Greek Periods”. Minneapolis: Augsburg Fortress.

Green, Samuel G. 1937. *A Handbook of Church History from the Apostolic Era to the Dawn of the Reformation*. Revised and condensed by L Elliott-Binss, D.D. London: The Lutterworth Press.

Greenstone, Julius H. 1945-46. "Jewish Holy Days, Festivals and Fasts." *The American Jewish Year Book* 47: 21-27.

Haldeman, Bonnie. 2007. Edited by Catherine Wessinger. *Memories of the Branch Davidians: The Autobiography of David Koresh's Mother.* Waco, Texas: Baylor University Press.

Hammer, Paul L. 1961. "Myth, Faith and History in the New Testament." *Journal of Bible and Religion* 29(2): 113-18.

Hanson, Paul. 1979. *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*. Revised. Philadelphia: Fortress Press.

Harrington, Wilfrid J. 2008. *Revelation*. Sacra Pagina. Collegeville, Minnesota: Liturgical Press.

Hart, J.G. 1993. "Phenomenological Time: Its Religious Significance." *Religion and Time*. Edited by A. N. Balslev and J. N. Monhanty, 17-45. Leiden: Brill.

Hartmann, Louis F., and Alexander A. Di Lella. 1978. *The Book of Daniel*. New York: Doubleday & Company.

Hayward, C.T.R. 1996. *The Jewish Temple: A Non-Biblical Sourcebook*. London: Routledge.

Hegg, Tim. 2015. *To Read or Not to Read? Translaating the Qere/Ketiv in Modern English Translations in the Old Testament.* ETS Annual Meeting. Torah Resource Institute: Atlanta, Georgia.

Heidegger, Martin. 1996. *Die Grundbegriffe der Metaphysik*. Indiana: Indiana University Press.

------. 1949. *Sein und Zeit*. Tübingen: Neomarius Verlag.

Hellerman, Joseph H. 2001. *The Ancient Church as Family*. Minneapolis: Fortress Press.

Hellholm, David. 1986. "The Problem of Apocalyptic Genre". *Semeia* 36: 13 – 64.

Hengel, Martin. 1979. *Zur Urchristlichen Geschichtsschreibung.* Stuttgart: Calwer Verlag.

Henze, Matthias. 2012. "'4 Ezra' and '2 Baruch': Literary Composition and Oral Performance in First-Century Apocalyptic Literature." *Journal of Biblical Literature* 131(1): 181-200.

------. 2001. "The Narrative Frame of Daniel: A Literary Assessment." *Journal for the Study of Judaism* 32(1): 5-24.

Herrmann, Leon. 1948. "L'Apocalypse Johannique et l'Histoire Romaine." *Latomus* 7(1/2): 23-46.

Heschel, A. J. 1955. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus & Girroux.

Hester, James D. 1991. "Patterns of Persuasion in the Gospels." *Rhetorica: A Journal of the History of Rhetoric* 9(9): 179-85.

Himmelfarb, Martha. 2010. *The Apocalypse: A Brief History*. Blackwell Brief Histories of Religion Series. Sussex: Wiley-Blackwell.

Horbury, William. 1996. "Land, Sanctuary and Worship." In *Early Christian Thought in Its Jewish Context*. Edited by John Barclay and John Sweet, 207-24. Cambridge: Cambridge University Press.

Hoskier, H.C., ed. 1928. *The Complete Commentary of Oecumenius on the Apocalypse: Now Printed for the First Time from Manuscripts at Messina, Rome, Salonika and Athos*.Ann Arbor: University of Michigan.

Hoskins, Paul M. 2006. *Jesus as the Fulfillment of the Temple in the Gospel of John*. Paternoster Biblical Monographs. Milton Keynes: Paternoster.

Hultgard, Anders. 1999. "Persian Apocalypticism". In *The Encylcopedia of Apocalypticisam.* Vol 1, *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J.J. Collins, 39-83. New York: Continuum.

Instone-Brewer, David. 2011. *Traditions of the Rabbis from the Era of the New Testament*. Feasts and Sabbaths: Passover and Atonement. Grand Rapids, Michigan: William B. Eerdmans.

Irenaeus of Lyons. 1977. *Irenaeus of Lyons Versus Contemporary Gnosticism: A Selection from Books I and II of Adversus Haereses*. Compiled by J.T. Nelson. Leiden: Brill.

Ishai-Rosenboim, Daniella. 2006. "Is 'the Day of the Lord' a Term in Biblical Language?" *Biblica* 87(3): 395-401.

Jasher. 1840. "The Book of Jasher." In *Book of Jasher: Referred to in Joshua and Second Samuel Faithfully Translated from the Original Hebrew Into English*. Salt Lake City: J.H. Parry & Company.

Jenkins, Philip. 2008. *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Afrca, and Asia*. New York: HarperCollins.

Jeremias, Joachim. 1969. *Jerusalem in the Time of Jesus*. Study ed. Translated by F.H. & C.H. Cave. London: SCM.

Joachim of Fiore. 1994. *Sull'Apocalisse*. Compiled by A. Tagliapietra. Milan: Feltrinelli.

Johns, L.L. 2005. "Conceiving Violence: The Apocalypse of John and the Left Behind Series." *Direction: A Mennonite Brethren Forum* 34, no. 2 (Fall): 194-214.

Josephus, F. 2012. Tr. Whiston. W. *Antiquities of the Jews*. Nelson South: Renaissance Classics.

------. 1970. Tr. Williamson, G. *Wars of the Jews*. London: Penguin Books.

Käsemann, Ernst. 1970. "Begründet der Neutestamentliche Kanon die Einheit der Kirche?" In *Das Neue Testament Kanon*. Edited by Ernst Käsemann, 124-33. Göttingen: Vandenhöck & Ruprecht.

------. 1973. *An die Römer*. Handbuch Zum Neuen Testament. Tübingen: J.C.B. Mohr.

Kant, Immanuel. 1956. *Critique of Pure Reason*. N. K. Smith. London: Macmillan.

Kee, Howard Clark. 1957. *Understanding the New Testament.* 5th ed. New Jersey: Prentice Hall.

Khan, Geoffrey. 2013. "Ketiv and Qere". In *Encycloopedia of Hebrew Language and Linguistics.* Vol 2. Brill: Leiden. 463-468.

Kinzer, Mark S. 2001. "Scripture & Tradition." In *Voices of Messianic Judaism*. Edited by Dan Cohn-Sherbok, 29-37. Baltimore: Lederer.

Koch, Klaus. 1983. "What is Apocalyptic? An Attempt at a Preliminary Definition." In *Visionaries and Their Apocalypses*. Vol. 2. Edited by Paul D. Hanson. Issues in Religion and Theology, 16-36. London: SPCK.

------. 1971. "Apocalyptic and Eschatology." In *Jesus in His Time*. Edited by H.J. Schultz, translated by B. Watchorn, 56-65. London: SPCK.

Koester, H. 1982. *History, Culture, and Religion of the Hellenistic Age.* Vol. 1, "Introduction to the New Testament". New York: Walter de Gruyter.

Komaravalli, Suraj Kumar. 2007. "Paul's Metaphorical Use of Complex Metaphors in 1 Corinthians 3-4." Doctoral Dissertation, Department of Religious Studies. University of Cape Town.

Kümmel, W.G. 1957. *Promise and Fulfilment: The Eschatological Message of Jesus*. London: SCM.

------. 1970. *Introduction to the New Testament*. London: SCHM.

Küng, Hans. 1984. *Eternal Life?* London: Collins.

Lacocque, Andre. 1979. *The Book of Daniel*. Atlanta: John Knox Press.

LaHaye, Tim, and Jerry B. Jenkins. 1995. *Left Behind: A Novel of the Earth's Last Days*. Wheaton, Illinois: Tyndale House Publishing.

Lakoff, G., and M. Johnson. 1980. *Metaphors We Live By*. Chicago: University of Chicago Press.

Lane, Dermot. 1989. "Stirrings in Eschatology". *The Furrow* 40 (10): 577-585.

Lebram, J.C.H. 1983. "The Piety of the Jewish Apocalypticists". In *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979.* Edited by David Hellholm, 171 - 210, Tübingen: J.C.B. Mohr.

Le Poidevin, R. 2003. *Travels in Four Dimensions: The Enigmas of Space and Time*. Oxford: Oxford University Press.

Le Poidevin, R., and M. MacBeath. 1993. *The Philosophy of Time*. Oxford: Oxford University Press.

Leppakari, Maria. 2006. *Apocalyptic Representations of Jerusalem*. Leiden: Brill.

Levi, Jerome M. 2009. "Structuralism and Kabbalah: Sciences of Mysticism or Mystifications of Science?" *Anthropological Quarterly* 82(4): 929-84.

Levinas, Emmanuel. 2000. *God, Death, and Time*. Bettina Bergo. California: Stanford University Press.

Lincoln, Bruce. 1989. *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual and Classification.* Oxford: Oxford University Press.

Linton, Gregory L. 2006. "Reading the Apocalypse as Apocalypse: The Limits of Genre." In *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation*. Edited by David L. Barr, 9-42. Atlanta, Georgia: Society of Biblical Literature.

Lizorkin-Eyzenberg, Eli. 2015. *The Jewish Gospel of John*. Tel Aviv: Eli Lizorkin-Eyzenberg.

Longenecker, Bruce W. 1995. *2 Esdras*. Sheffield: Sheffield Academic Press.

Lucas, J. R. 2002. "Time and Religion." In *Time*. Edited by K. Ridderbos, 143-65. Cambridge: Cambridge University Press.

Lupieri, Edmondo F. 1999. *A Commentary on the Apocalypse of John*. Grand Rapids, Michigan: William B. Eerdmans Publishing.

Mach, Michael. 1999. "From Apocalypticism to Early Jewish Mysticism?" In *The Encylcopedia of Apocalypticisam.* Vol 1, *The Origins of Apocalypticism in Judaism and Christianity*. Edited by J.J. Collins, 229-266. New York: Continuum.

Magness, Jodi. 2011. *Stone and Dung, Oil and Spit: Jewish Daily Life in the Time of Jesus*. Grand Rapids, Michigan: William B. Eerdmans.

Malina, Bruce J. 1993. *Windows on the World of Jesus: Time Travel to Ancient Judea*. Louisville, Kentucky: John Knox Press.

------. 1989. "Christ and Time: Swiss or Mediterranean." *Catholic Biblical Quarterly* 51(1): 1-31.

Malina, Bruce J., and John J. Pilch. 2000. *Social-Scientific Commentary on the Book of Revelation*. Minneapolis: Fortress Press.

Manchester, P. 1993. "Time in Christianity." In *Religion and Time*. Edited by A. N. Balslev and J. N. Mohany, 109-37. Leiden: Brill.

Mangham, I. L. 1996. “Some Consequences of Taking Garth Morgan Seriously.” In *Metaphor and Organizations*. Edited by D. Grant and C. Oswick, 227-40. London: SAGE Publications.

Mangina, Joseph L. 2012. “God, Israel, and Ecclesia in the Apocalypse.” In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by Richard B. Hays and Stefan Alkier, 85-103. Waco, Texas: Baylor University Press.

Marshall, A.W. 1956. “Clocks and Watches - How They Work.” *Journal of the Royal Society of Arts* 104(4972): 322-325.

Marshall, John W. 2009. “Gender and Empire: Sexualized Violence in John’s Anti-Imperial Apocalypse.” In *A Feminist Companion to the Apocalypse of John*. Edited by Amy-Jill Levine and Maria Mayo Robbins, 17-32. London: T & T Clark International.

Martin, Ernest L. 2000. The Temples That Jerusalem Forgot. Portland: ASK Publications.

Martyr, St. Justin. 2003. Dialogue with Trypho. Edited by Michael Slusser, translated by Thomas P. Halton. Washington, D.C.: Catholic University of America Press.

Massyngberde Ford, J. 1975. *Revelation: A New Translation with Introduction and Commmentary.* The Anchor Bible Vol. 38,. New York: Doubleday.

Mathewson, D. 2009. “End Times Entertainment: The Left Behind Series, Evangelicals, and Death Pornography.” *Journal of Contemporary Religion* 24(3): 319-37.

Mazar, Benjamin. 1992. *Biblical Israel: State and People*. Jerusalem: The Magnes Press.

Mbiti, John S. 1971. *New Testament Eschatology in an African Background: A Study of the Encounter Between New Testament Theology and African Traditional Concepts*. London: SPCK.

McTaggart, J. 1927. *The Nature of Existence*. Cambridge: Cambridge University Press.

Meeks, Wayne A. 2005. “Why Study the New Testament?” *New Testament Studies* 51(2): 155-70.

Meier, J.P. 1991. *A Marginal Jew: Rethinking the Historical Jesus.* Vol 1, “The Roots of the Problem and the Person”. New York: Doubleday.

Metzger, Bruce. 1993a. “Important Early Translations of the Bible.” *Bibliotheca Sacra* 150(Jan-Mar): 35-49.

------. 1993b. *Breaking the Code: Understanding the Book of Revelation*. Nashville: Abingdon Press.

------. 1977. *Early Versions of the New Testament*. New York: Clarendon.

------. 1971. *A Textual Commentary on the Greek New Testament*. 3rd ed. New York: United Bible Societies.

------. 1968. *The Text of the New Testament: Its Transmission, Corruption and Restoration*. 2nd ed. Oxford: Clarendon Press.

Meyers, Eric M. 1996. "Ancient Synagogues: An Archaeological Introduction." In *Sacred Realm: The Emergence of the Synagogue in the Ancient World*. Edited by Steven Fine, 3-20. Oxford: Oxford University Press.

Michaels, J. Ramsey. 1997. *Revelation*. Edited by Grant R. Osborne. The IVP New Testament Commentary Series. Illinois: InterVarsity Press.

Mircea, Eliade. 1957. *The Sacred and the Profane: The Nature of Religion*. Willard R. Trask. London: A Harvest Book.

Moen, Skip. 2006. "How Long, o Lord, How Long?" https://www.skipmoen.com/2006/12/30/how-long-o-lord-how-long/. (accessed 18 January 2018).

Moltmann, Jürgen. 1993. *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. James W. Leitch. Minneapolis: Fortress Press.

Morgan, G. 1996. "An Afterword: Is There Anything More to Be Said About Metaphor?" In *Metaphor and Organizations*. Edited by D. Grant and C. Oswick, 227-40. London: SAGE Publications.

Morgan, Robert, and John Barton. 1988. *Biblical Interpretation*. Oxford Bible Series. Oxford: Oxford University Press.

Moyise, Steve. 2012. "Models for Intertextual Interpretation of Revelation." In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by Richard B. Hays and Stefan Alkier, 31-45. Texas: Baylor University Press.

-----. 2003. "Intertextuality and the Use of Scripture in the Book of Revelation?" *Scriptura* 84: 391-401.

Mudge, Lewis S. 1981. "Paul Ricoeur on Biblical Interpretation." In *Essays on Biblical Interpretation*. Edited by L.S. Mudge, 1-40. London: SPCK.

Murphy, Francesca Aran. 2005. "Revelation, Book Of." In *Dictionary for Theological Interpretation of the Bible*, C.G. Bartholomew, D.J. Treier, and N.T. Wright, 680-87. Grand Rapids, Michigan: SPCK.

Nelson, Loren M.K. 2016. *Understanding the Mysteries of Daniel & Revelation.* Coldwater, Michigan: Remnant Publications.

Newport, Kenneth G.C. 1988. "Some Greek Words with Hebrew Meanings in the Book of Revelation". *Andrews University Seminary Studies.* 26(1): 25-31.

Newton, Sir Isaac. 1972. *Isaac Newton's Philosophiae Naturalis Prinicipia Mathematica*. London: Cambridge University Press.

Newton-Smith, W. 1980. *The Structure of Time*. International Library of Philosophy. Boston Routledge & Kegan Paul.

Newton-Smith, W. H. 1993. "The Beginning of Time." In *The Philosophy of Time*. Edited by R. Le Poidevin and M MacBeath, 168-82. Oxford: Oxford University Press.

Nickelsburg, George W. E. 2003. *Ancient Judaism and Christian Origins*. Minneapolis: Augsburg Fortress.

Nicklas, Tobias. 2012. "The Apocalypse in the Framework of the Canon." In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by Richard Hays, B. and Stefan Alkier, 143-53. Texas: Baylor University Press.

Niebuhr, H. Richard. 1951. *Christ and Culture*. New York: Harper Torchbooks.

Nolland, J. 2005. "Form Criticism and the NT." In *Dictionary for Theological Interpretation of the Bible*, K. J. Vanhoozer, gen. ed., 232-33. Grand Rapids, Michigan: SPCK.

Oishi, Etsuko. 2006. "Austin's Speech Act Theory and the Speech Situation". In *Esercizi Filosofici* 1: 1-14.

Okland, Jorunn. 2009. "Setting the Scene: The End of the Bible, the End of the World." In *The Way the World Ends? The Apocalypse of John in Culture and Ideology*. Edited by W.J. Lyons and J Okland, 1-30. Sheffield: Sheffield Phoenix Press.

Olsen, James C. 2003. "Parousia: Parallel Aspects of Delay in Early Christianity and Mormonism." *Studia Antiqua* 3(1): 119-53.

Origen. 1973. *On First Principles, Being Koetschau's Text of the "De Principiis"*. Translated by George William Butterworth. Massachussets: P. Smith.

Oropeza, B.J. 2012. *Churches Under Siege of Persecution and Assimilation: The General Epistles and Revelation*. Oregon: Cascade Books.

Patrick, Dale. 1999. *The Rhetoric of Revleation in the Hebrew Bible.* Minneapolis: Fortress.

Pender, William C. 1999. *Revelation*. Louisville: Westminster John Knox Press.

Perrin, Norman. 1974. *The New Testament: An Introduction*. New York: Harcourt Brace Jovanovich.

Petersen, William L. 1994. "What Text Can New Testament Textual Criticism Ultimately Reach?" In *New Testament Textual Criticism, Exegesis and Early Church History: A Discussion of Methods*. Edited by B. Aland and J. Delobel, 136-52. Kampen: Kok Pharos Publishing House.

Pike, Dana M. 2002. "'The Great and Dreadful Day of the Lord': The Anatomy of an Expression." *Brigham Young University Studies* 41(2): 149-60.

Pippin, Tina. 1994. "Peering Into the Abyss: A Postmodern Reading of the Biblical Bottomless Pit." In *The New Literary Criticism and the New Testament*, Edgar V. McKnight and Elizabeth Struthers Malbon, 251-67. Valley Forge, Pennsylvania: Trinity Press International.

Pleket, H.W. 1965. "An Aspect of the Emperor Cult: Imperial Mysteries". *The Harvard Theological Review* 58(4): 331-347.

Pleše, Zlatko. 2012. "Intertextuality and Conceptual Blending in the *Apocryphon of John". Adamantius* 18: 118-135.

Plevnik, Joseph. 1997. *Paul and the Parousia*. Massachussetts: Hendrickson Publishers.

Rahlfs, Alred. Ed. 1935. *Septuaginta.* Vol 1. Stuttgart: Württembergische Bibelanstalt.

Redditt, P.L. 2005. "Source Criticism." In *Dictionary for Theological Interpretation of the Bible*, K. J. Vanhoozer, gen. ed., 761-63. London: SPCK.

Reilly, Edwin D. Jr. 2008. "Op-Ed Column: Only Time Will Tell If Constitution Holds Up." In *Daily Gazette Article*. www.dailygazette.com/news/2008/mar/09/0309_Reilly/?print. (accessed 17 January 2018).

Richardson, Donald W. 1964. *The Revelation of Jesus Christ*. Atlanta: John Knox Press.

Riemer, Ulrike. 2000. "Domitian - (k)ein Christenverfolger?" *Zeitschrift Für Religions- und Geistesgeschichte* 52(1): 75-80.

Robbins, Vernon K. 2014. "Sociorhetorical Interpretation (SRI) and Inductive Bible Study (IBS): Outlines of Mark, the Lord's Prayer and the Son's Prayer in John 17." *The Journal of Inductive Biblical Studies* 1, no. 2: 182-222.

------. 2010. *Sea Voyages and Beyond: Emerging Strategies in Socio-Rhetorical Interpretation*. Blandford: Deo Press.

------. 2009. *The Invention of Christian Discourse*. Rhetoric of Religious Antiquity. Blandford: Deo Press.

------. 2004. "Beginnings and Developments in Socio-Rhetorical Interpretation." Paper. Atlanta: Emory University. http://www.religion.emory.edu/faculty/robbins/Pdfs/SRIBegDevRRA.pdf (accessed 16 January 2018).

------. 1996a. *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology*. London: Routledge.

------. 1996b. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. Valley Forge, PA: Trinity Press International.

------. 1996c. "Socio-Rhetorical Interpretation from Its Beginnings to the Present." *Scriptura* 59: 353-362.

------. 1994. "Socio-Rhetorical Criticism: Mary, Elizabeth and the Magnificat as a Test Case." In *The New Literary Criticism and the New Testament*. Edited by Edgar V. McKnight and Elizabeth Struthers Malbon, 164-209. Pennsylvania: Trinity Press International.

------. 1984. *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark*. Philadelphia: Fortress Press.

Robinson, John A.T. 1979. *Jesus and His Coming*. 2nd. London: SCM.

------. 1976. *Redating the New Testament*. London: SCM Press.

------. 1950. *In the End, God: A Study of the Christian Doctrine of the Last Things*. London: James Clarke & Co.

Rodgers, Peter R. 2005. "Textual Criticism." In *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer, 784-87. London: SPCK.

Römer, Nils. 2000. "Between Hope and Despair: Conceptions of Time and the German-Jewish Experience in the Nineteenth Century." *Jewish History* 14(3): 345-63.

Rojas-Flores, Gonzalo. 2004. "The Book of Revelation and the First Years of Nero's Reign." *Biblica* 85(3): 375-92.

Rosenzweig, Franz. 1988. *Der Stern der Erlösung*. Frankfurt am Main: Suhrkamp Verlag.

Roth, Cecil, ed. 1980. *The Concise Jewish Encyclopedia*. Ramat-Gan: Massada Press Ltd.

Rovers, A. N. 1895. "L'Apocalypse Johannique: Sa Composition et Sa Date." *Revue de l'Histoire Des Religions* 31: 103-30.

Rowdon, H.H. 1988. "Dispensational Theology." In *New Dictionary of Theology*. Edited by S.B. Ferguson and D.F. Wright, 200-201. Leicester: InterVarsity Press.

Rowland, Christopher. 2005. "Apocalyptic." In *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer, 51-53. London: SPCK.

------. 1982. *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity*. New York: The Crossroad Publishing Company.

Rudavsky, Tamar M. 2000. *Time Matters: Time, Creation, and Cosmology in Medieval Jewish Philosophy*. New York: State University of New York Press.

Ruiz, Jean-Pierre. 2006. “Hearing and Seeing but not Saying: A Rhetoric of Authority in Revelation 10:4 and 2 Corinthians 12:4.” In *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation*, Vol. 39. Edited by David L. Barr. Symposium Series, 91-112. Atlanta: Society of Biblical Literature.

Ryken, L. 2005. “Literary Criticism.” In *Dictionary for Theological Interpretation of the Bible*, K. J. Vanhoozer, gen. ed., 457-60. London: SPCK.

Schauss, Hayyim. 1938. *The Jewish Festivals: From Their Beginnings to Our Own Day*. Translated by Samuel Jaffe. New York: Union of American Hebrew Congregations.

Scherman, Rabbi Nosson. 2000. *The Chumash*. In *The ArtScroll Series*. Edition no. 11. Edited by Rabbi Hersh Goldwurm, Rabbi Avie Gold, and Rabbi Meir Zlotowitz. The ArtScroll Series/Stone Edition. New York: Mesorah Publications.

Schiffman, Lawrence H. 1996. “Foreword: The Ancient Synagogue and the History of Judaism.” In *Sacred Realm: The Emergence of the Synagogue in the Ancient World*. Edited by Steven Fine, xxvii-xxix. Oxford: Oxford University Press.

Schlatter, D. A. 1923. *Das Christliche Dogma*. 2nded. Stuttgart: Calwer Vereinsbuchhandlung.

Schmithals, W. 1975. *Apocalyptic Movement: Introduction & Interpretation*. Nashville; New York: Abington Press.

Schneider-Flume, Gunda. 2000. “Gott in der Zeti.” *Zeitschrift Fuer Theologie und Kirche* 97(3): 343-61.

Schottroff, Luise. 1983. „Die Gegenwart in der Apokalyptik der synoptischen Evangelien“. In *Apocalypticisim in the Mediterranean World and the Near East.* Edited by David Hellholm, 707-728. J.C.B. Mohr: Tübingen.

Schüssler Fiorenza, Elisabeth. 1991. *Revelation: Vision of a Just World*. Edinburgh: T & T Clark.

------. 1985. *The Book of Revelation: Justice and Judgment*. Philadelphia: Fortress Press.

------. 1983. “The Phenomenon of Early Christian Apocalyptic: Some Reflections on Method.” In *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979.* Edited by David Hellholm, 295 - 316, Tübingen: J.C.B. Mohr.

Schweiker, William. 2004. “A Preface to Ethics: Global Dynamics and the Integrity of Life.” *The Journal of Religious Ethics* 32(1): 13-37.

Schweizer, Eduard. 1971. *Jesus*. London: SCM.

Shorter, Aylward. 1983. *Revelation and Its Interpretation*. Edited by Michael Richards. London: Geoffrey Chapman.

Silberberg, Naftali. 1993. "After Havdalah - Melaveh Malkah."www.chabad.org/library/article_cdo/aid/611287/jewish/After-Havdalah-Melaveh-Malkah.htm. (accessed 17 January 2018).

Smalley, Stephen S. 2005. *The Revelation to John: A Commentary on the Greek Text of the Apocalypse*. London: SPCK.

Smith, John E. 1969. "Time, Times and the 'Right Time': 'Chronos' and 'Kairos'." *The Monist* 53(1): 1-13.

Snodgrass, Klyne. 2005. "Exegesis." In *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer, 203-6. London: SPCK.

Stein, Howard. 1968. "On Einstein - Minkowski Space-Time." *Journal of Philosophy* 65(1): 5-23.

Stone, Michael E. 1989. *Features of the Eschatology of IV Ezra.* Atlanta: Scholars Press.

Stone, Michael E. 1984. *Jewish Writings of the Second Temple Period: Apocryppha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus. CRINT 2.2.* Van Gorcum: Assen

Suggit, John N., trans. 2006. *Oecumenius: Commentary on the Apocalypse*. The Fathers of the Church: A New Translation. Washington, D.C.: The Catholic University of America Press.

Sweet, John. 1996. "Revelation." In *Early Christian Thought in Its Jewish Context*. Edited by John Barclay and John Sweet, 160-73. Cambridge: Cambridge University Press.

Tabor, James D. 2012. *Paul and Jesus: How the Apostle Transformed Christianity.* New York: Simon & Schuster.

-----. 2014. "How Christian is the New Testament Book of Revelation?" www.huffingtonpost.com/james-d-tabor/how-christian-is-the-new-_b_4093870.html. (accessed 17 January 2018).

Tannehill, R.C. 1996. *Gospel of Luke*. Nashville, Abingdon: ANTC.

Taylor, Birgit. 2018. "Funerary Customs in First-century Mediterranean Culture: Highlighting the Role of Women." In *Reading, Writing Right: Essays Presented in Honour of Prof Elna Mouton.* Edited by J. Punt and M. Nel, 261-271. Stellenbosch: African SunMedia.

Taylor, Nicholas H. 1999. "Early Christian Expectations Concerning the Return of Jesus: From Imminent Parousia to the Millenium." *Journal of Theology for Southern Africa* 104: 32-43.

------. 1989. *Paul, Antioch and Jerusalem: A Study in Relationships and Authority in Earliest Christianity*. David Hill, exec. ed. Journal for the Study of the New Testament Supplement Series. Sheffield, U.K.: JSOT Press.

Teichmann, R. 1995. *The Concept of Time*. London: Macmillan.

Thapar, R. 2002. "Cyclic and Linear Time in Ancient India." In *Time*. Edited by K. Ridderbos, 27-45. Cambridge: Cambridge University Press.

Thompson, Leonard. 1969. "Cult and Eschatology in the Apocalypse of John." *The Journal of Religion* 49(4): 330-50.

Thompson, Leonard L. 2003. "Ordinary Lives: John and His First Readers." In *Reading the Book of Revelation: A Resource for Students*. Edited by David L. Barr, 25-47. Atlanta: Society of Biblical Literature.

Tillich, Paul. 1949. *The Shaking of the Foundations*. Middlesex: Penguin Books.

Vaganay, Leon, and Christian-Bernard Amphoux. 1991. *An Introduction to New Testament Textual Criticism*. Cambridge: Cambridge University Press.

Van den Heever, Gerhard. 2017. "The Spectre of a Jewish Baptist Movement. A Space for Jewish Christianity?" *Annali di Storia dell'Esegesi.* 34(1): 43-69.

------. 1999. "Finding Data in Unexpected Places (or: From text linguistics to socio-rhetoric). Towards a socio-rhetorical reading of John's Gospel". *Neotestamentica*, 33(2): 343-364.

Vaughn, William. 1995. "The Phenomenology of Time in the Pauline Epistels." *Encounter* 56(2): 147-73.

Venetz, Hermann-Josef. 1975. *Der Glaube Weiss Um die Zeit: Zum Paulinischen Verstaendnis der "Letzten Dinge"*. Biblische Beitraege. Fribourg: Verlag Schweizerisches Katholisches Bibelwerk.

Vermes, Geza. 1983. *Jesus the Jew*. London: SCM.

Von Hofmann, J.C.K. 1959. *Interpreting the Bible*. C. Preus. Minneapolis: Augsburg Publishing House.

Von Leyden, W. 1964. "Time, Number, and Eternity in Plato and Aristotle." *The Philosophical Quarterly* 14(54): 35-52.

Von Thaden, Robert H, Jr. 2015. "Digging Down and Reaching Out: A Story of Biblical Scholarship in the Twenty-First Century." *Expositions* 9(1): 106-13.

Walker, Williston. 1985. *A History of the Christian Church.* 4th ed. Edinburgh: T&T Clark.

Walton, John B, Victor H Matthews, and Mark W Chavalas. 2000. *The IVP Bible Background Commentary: Old Testament*. Illinois: InterVarsity Press.

Wanamaker, C.A. 1990. *The Epistle to the Thessalonians*. The New International Greek Testament Commentary NIGTC. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

------. 1987. "Apocalypticism at Thessalonica." *Neotestamentica* 21(1): 1-10.

Way, D. V. 1990. "History of Tradition." In *A Dictionary of Biblical Interpretation*. Edited by R.J. Coggins and J.L. Houlden, 697-99. London: SCM Press.

Weinberg, Matis. 1989. *Rosh Hashanah*. *Patterns in Time*. New York: Feldheim Publishers.

Weiss, Meir. 1966. "The Origin of the 'Day of the Lord' - Reconsidered." *Hebrew Union College Annual* 37: 29-60.

Wendland, Ernst. 2014. "The Hermeneutical Significance of Literary Structure in Revelation." *Neotestamentica* 48(2): 447-76.

Wessinger, C. Ed. 2007. *Memories of the Branch Davidians: The Autobiography of David Koresh's Mother*.Texas: Baylor University Press.

Wick, Peter. 1998. "There Was Silence in Heaven (Revelation 8:1): An Annotation to Israel Knohl's 'Between Voice and Silence'." *Journal of Biblical Literature* 117(3): 512-14.

Williams, Matt. 2014. "A Universe of 10 Dimensions." http://phys.org/news/2014-12-universe-dimensions.html (accessed 17 January 2018).

Willis, Stacey Meryl. 1988. "Irrational Discourse: Authority and the Ambivalet Maskil in Sholem Yankev Abramovitsh's 'Di Takse' and 'Di Kliatshe'." *Monatshefte* 90(2): 198-207.

Wilson, Mark. 2005. "The Early Christians in Ephesus and the Date of Revelation." *Neotestamentica* 39(1): 163-93.

Witherington, Ben. 2004. *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*. Grand Rapids, Michigan: William B. Eerdmans Publishing.

Wright, N.T. 2012. "Revelation and Christian Hope." In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by Richard B. Hays and Stefan Alkier, 105-24. Texas: Baylor University Press.

------. 1992. *The New Testament and the People of God*. Minneapolis: Fortress Press.

Zahrnt, Heinz. 1992. *Leben Als Ob es Gott Gibt: Statt Eines Katechismus*. München: R. Piper.

------. 1966. *Die Sache mit Gott: Die Protestantische Theologie Im 20. Jahrhundert*. München: R. Piper & Co Verlag.