

EXPLORING INTERTEXTUALITY: REVELATION 18 AND OVERLOOKED  
ALLUSIONS TO THE OLD TESTAMENT

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## ABSTRACT

### EXPLORING INTERTEXTUALITY: REVELATION 18 AND OVERLOOKED ALLUSIONS TO THE OLD TESTAMENT

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The goal of this study is to conduct an in-depth intertextual analysis between Rev 18:1, 4, 20 and Isa 6:3, Gen 19:15, and Ps 96[95]:11, respectively. The study addresses the following key questions: Are there recognizable intertextual allusions of Rev 18:1, 4, and 20 to Isa 6:3, Gen 19:15, Ps 96[95]:11? In case of a positive answer, which are their theological implications for the understanding of Revelation 18?

The literature review of the intertextual allusions in Revelation 18:1, 4, 20 to the OT is dealt with in Chapter I. The survey reveals certain deficiencies. The allusion of Rev 18:1 to Isa 6:3 has been entirely overlooked. The other allusions of Rev 18: 4, 20 to Gen 19:15 and Ps 96[95]:11, respectively, have been merely mentioned, lacking any methodological discussion. To achieve our goal and answer the research questions, this investigation uses a sound methodology, discussing the criteria of textual availability of an OT text to the author of the book of Revelation, and the linguistic, thematic, and structural intertextual parallels between the OT passages and Revelation 18.

The analysis of the intertextual parallels between Rev 18:1, 4, 20, and Isa 6:3, Gen 19:15, and Ps 96[95]:11, respectively, constitutes the focus of Chapters II-IV. By consistently applying the criteria of our methodology, i.e., textual availability, linguistic, thematic, and

structural parallels between the target and source texts, this study suggests that Isa 6:3, Gen 19:15, and Ps 96[95]:11 reflect allusions in Rev 18:1, 4, and 20. The thesis concludes with a discussion of the findings and their theological implications for the understanding of Revelation 18.

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## ABBREVIATIONS

<i>AJT</i>	<i>Asia Journal of Theology</i>
<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
AYBC	Anchor Yale Bible Commentary Series
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i>
BHGNT	Baylor Handbook on the Greek New Testament
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i> . Edited by K. Elliger and W. Rudolf. Stuttgart, 1983
<i>Bib</i>	<i>Biblica</i>
<i>BibSac</i>	<i>Bibliotheca Sacra</i>
BJS	Brown Judaic Studies
BNTC	Black's New Testament Commentaries
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBR	<i>Currents in Biblical Research</i>
CC	Continental Commentary Series
CPNIV	The College Press NIV Commentary
<i>CSR</i>	<i>Christian Scholar's Review</i>
<i>CTR</i>	<i>Criswell Theological Review</i>
<i>CurTM</i>	<i>Currents in Theology and Mission</i>
DARCOM	Daniel & Revelation Committee Series
EBC	The Expositor's Bible Commentary
ECC	Eerdmans Critical Commentary

<i>EstBib</i>	<i>Estudios bíblicos</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
FIOTL	Formation and Interpretation of Old Testament Literature
FOTL	Forms of the Old Testament Literature
<i>HALOT</i>	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E.J. Richardson. 5 vols. Leiden: Brill, 1994–2000
HNTC	Harper’s New Testament Commentaries
ICC	International Critical Commentary
IVPTNC	The IVP New Testament Commentary Series
J. Lat. Am. Theol.	Journal of Latin American Theology
<i>JATS</i>	<i>Journal of the Adventist Theological Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBT</i>	<i>Journal of Biblical Theology</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JMAT</i>	<i>Journal of Ministry and Theology</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>Korean J. New Testam. Stud.</i>	<i>Korean Journal of New Testament Studies</i>
<i>Korean J. Old Testam. Stud.</i>	<i>Korean Journal of Old Testament Studies</i>
LCHS	Lange’s Commentary on the Holy Scripture
<i>LEH</i>	Lust, Johan, Erik Eynikel, and Katrin Hauspie, eds. <i>Greek-English Lexicon of the Septuagint</i> . Rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2003
<i>LNTS</i>	<i>The Library of New Testament Studies</i>
<i>LSJ</i>	Liddell, H. G., R. Scott, H. S. Jones, <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford, 1996
LXX	Septuagint



McNTS	McMaster New Testament Studies
<i>MSJ</i>	<i>The Master's Seminary Journal</i>
MT	Masoretic Text
NAC	New American Commentary
<i>Neot</i>	<i>Neotestamentica</i>
<i>NETS</i>	<i>A New English Translation of the Septuagint</i> . Edited by A. Pietersma and B. G. Wright. Oxford, 2007
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i> . Edited by Colin Brown. 4 vols. Grand Rapids: Zondervan, 1975–1978
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by Willem A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
<i>Novum Testam.</i>	<i>Novum Testamentum</i>
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
NTSI	New Testament and the Scriptures of Israel
<i>OTE</i>	<i>Old Testament Essays</i>
<i>ProEccl</i>	<i>Pro Ecclesia</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RTR</i>	<i>Reformed Theological Review</i>
SBL	Society of Biblical Literature
SDAIBC	Seventh-day Adventist International Bible Commentary
SILES	SIL Exegetical Summary Series
SNTSMS	Society for New Testament Studies Monograph Series
<i>SwJT</i>	<i>Southwestern Journal of Theology</i>

<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. J. Botterweck and H. Ringgren. Translated by J. T. Willis, G. W. Bromiley, and D. E. Green. 8 vols. Grand Rapids, 1974–2006
Th	Theodotion
<i>Them</i>	<i>Themelios</i>
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i> . Edited by E. Jenni, with assistance from C. Westermann. Translated by M. E. Biddle. 3 vols. Peabody, Mass., 1997
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
<i>TrinJ</i>	<i>Trinity Journal</i>
TTCS	Teach the Text Commentary Series
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBCS	Understanding the Bible Commentary Series
<i>VeE</i>	<i>Verbum et Ecclesia</i>
<i>VV</i>	<i>Verbum Vitae</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZECNT	Zondervan Exegetical Commentary on the New Testament

## NOTES ON FORM AND STYLE

1. This study complies with *The SBL Handbook of Style*, 2nd ed., ed. Billie Jean Collins et al. (Atlanta, GA: SBL, 2014), in connection with the updated explanations, clarifications, and expansions posted on *The SBL Handbook of Style*'s blog: <https://sblhs2.com>.
2. The English sources for the translation of Scripture are NASB for the Hebrew and New Testament texts and NETS for the Old Testament Greek texts.
3. The abbreviated names of biblical books follow *The SBL Handbook of Style*.
4. When Hebrew and Greek versification differ in Psalm 96, the Hebrew reference is followed by the Greek reference in square brackets. Thus, Psalm 96[95]:11 indicates Psalm 96 with verse 11 in Hebrew while Psalm 95 with verse 11 in Greek. Additionally, When the MT differs from the English translations, it will be indicated in round brackets. Thus, the MT reference is followed by the English reference. Therefore, Psalm 57:6(5) indicates Psalm 57:6 in the MT and Psalm 57:5 in the English translation.
5. For clarity of intertextual analysis, it is often useful to point readers to parallel texts. To cite specific parallel texts, we use twin slashes, set closely together (//), between the cited passages. Thus, Revelation 18:1 // Isaiah 6:3 indicates that the text in Revelation 18:11 parallels the text in Isaiah 6:3.
6. Hebrew readings are cited without vowels except when their presence is needed in order to avoid ambiguity.

## CHAPTER I

### INTRODUCTION

The goal of this study is twofold. Firstly, the investigation aims to establish the nature of Old Testament allusions within Revelation 18:1, 4, and 20. Secondly, it aims to conduct an in-depth intertextual analysis, focusing on unraveling and understanding the intricate relationships between source texts (Isa 6:3, Gen 19:15, and Ps 96[95]:11) and target texts in Rev 18:1, 4, 20. Furthermore, this study endeavors to address several key questions: Do intertextual relationships exist among Isa 6:3, Gen 19:15, Ps 96[95]:11, and Rev 18:1, 4, and 20? If so, what theological implications arise from the interplay between the OT and Revelation 18? What meanings emerge from John's connections to the OT? To what extent do the OT texts, particularly Isa 6:3, Gen 19:15, and Ps 96[95]:11, shape the interpretation of Revelation 18? To achieve these objectives, the investigation focuses on the linguistic, thematic, and structural intertextual relationships between the source and target texts.

Prior to delving into the identification, classification, and analysis of the source texts and target texts, it is essential to examine recent trends and treatments of the use of the OT in Revelation 18:1, 4, and 20 to develop a comprehensive understanding of the subject. After presenting the current state of research, we will present the methodology employed in this study. Finally, we will conclude by highlighting the essential tools that enhance the analysis.

## 1. State of Research

Before the close of the twentieth century, there were limited systematic and methodological intertextual studies on Revelation.<sup>1</sup> The development of studies regarding the utilization of the OT in the book of Revelation underwent significant evolution throughout the latter part of the twentieth century.<sup>2</sup> In this period<sup>3</sup> several books,<sup>4</sup> commentaries,<sup>5</sup> dissertations,<sup>6</sup> and articles,<sup>7</sup> were published. Concurrently, the advent of the twenty-first

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<sup>1</sup> Prior to 1980, Schlatter and Jenkins' studies were among the most important works that examined how the OT was used in Revelation. Adolf Schlatter, *Das Alte Testament in der Johanneischen Apokalypse* (Gütersloh: Bertelsmann, 1912) and Ferrell Jenkins, *The Old Testament in the Book of Revelation* (Marion, IN: Cogdill Foundation, 1972). Additionally, in contrast to the late twentieth and early twenty-first centuries, fewer articles have been written regarding the usage of the OT in Revelation, see Gregory K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Eerdmans, 1999), 76–77.

<sup>2</sup> The decision to point to the final decade of the twentieth century as the timeframe for examining the use of the OT in Revelation is based on Beale's study results regarding the impact of the book of Daniel in Revelation from 1984. As stated in Beale's study, "Biblical scholarship in our present century has expressed great interest in the study of the use of the OT in the NT, i.e., especially the Gospels, Acts, and Epistles. However, the Apocalypse of John has not been given a proportionate amount of attention, particularly with respect to its use of Daniel." Gregory K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Eugene, OR: Wipf & Stock, 1984), 1. Thus, compared to studies published prior to 1984, those published after 1984 are more numerous.

<sup>3</sup> Notable scholars during this period, including Beale, Paulien, Bauckham, Fekkes, Moyise, Mounce, and Aune, have significantly contributed to laying the foundation for this academic pursuit. Their contributions are mostly methodological. Additionally, they concentrate on certain books or parts of the OT in Revelation. For reviews of the authors' works, see A.S. Van der Woude, review of *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*, by Gregory K. Beale, *JSJ* 17.1 (1986): 80–82; Gregory K. Beale, review of *Isaiah and Prophetic Tradition in the Book of Revelation: Visionary Antecedents and Their Development*, by Jan Fekkes, *EQ* 70.2 (1998): 156–59; Ekkehardt Mueller, review of *The Climax of Prophecy: Studies on the Book of Revelation*, by Richard Bauckham, *AUSS* 33.2 (1995): 288–90; John E. Stanley, review of *Decoding Revelation's Trumpets: Literary Allusions and Interpretation of Revelation*, by Jon Paulien, *CSR* 20.2 (1990): 99–100.

<sup>4</sup> Gregory K. Beale, *John's Use of the Old Testament in Revelation* (Sheffield: Sheffield Academic, 1998); Gregory K. Beale, *The Right Doctrine from the Wrong Texts?* (Grand Rapids, MI: Baker, 1994).; Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (London, New York: T&T Clark, 1993); Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*, LNTS (Sheffield: JSOT Press, 1994).

<sup>5</sup> Robert H. Mounce, *The Book of Revelation*, NICNT (Grand Rapids, MI: Eerdmans, 1997); David E. Aune, *Revelation 17–22*, WBC 52C (Nashville, TN: Thomas Nelson, 1998).

<sup>6</sup> Jon Paulien, "Allusions, Exegetical Methods, and the Interpretation of Revelation 8:1–12" (PhD diss, Andrews University, 1987); Wei Lo, "Ezekiel in Revelation: Literary and Hermeneutic Aspects" (PhD diss, The University of Edinburgh, 1999).

<sup>7</sup> Gregory K. Beale, "The Origin of the Title 'King of Kings and Lord of Lords' in Revelation 17:4," *Bib NTS* 31.4 (1985): 618–20; Gregory K. Beale, "A Reconsideration of the Text of Daniel in the Apocalypse," *Bib*

century witnessed a proliferation of intertextual books,<sup>8</sup> commentaries,<sup>9</sup> thesis/dissertations,<sup>10</sup> and articles,<sup>11</sup> a trend that has continued to captivate scholarly attention to this day.

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67.4 (1986): 539–43; Jacques van Ruiten, “The Intertextual Relationship Between Isaiah 65,17–20 and Revelation 21,1–5b,” *EstBib* 51.4 (1993): 473–510; Gregory K. Beale, “The Old Testament Background of Revelation 3:14,” *NTS* 42.1 (1996): 133–52; Gregory K. Beale, “The Influence of Daniel Upon the Structure and Theology of John’s Apocalypse,” *JETS* 27.4 (1984): 413–23; Steve Moyise, “The Language of the Old Testament in the Apocalypse,” *JSNT* 76 (1999): 97–113; Jon Paulien, “Elusive Allusions: The Problematic Use of the Old Testament in Revelation,” *BibSac* 33 (1988): 37–53; Jon Paulien, “The Book of Revelation and the Old Testament,” *BibSac* 43 (1998): 61–69.

<sup>8</sup> Steve Moyise, *The Old Testament in the New: An Introduction* (London, New York: T & T Clark, 2001); Steve Moyise, *The Old Testament in the Book of Revelation*, JSNTSup 115 (Sheffield: Sheffield Academic, 1995); David L. Mathewson, *A New Heaven and a New Earth: The Meaning and Function of the Old Testament in Revelation 21.1–22.5*, JSNT 238 (Sheffield: Sheffield Academic, 2003); Marko Jauhiainen, *The Use of Zechariah in Revelation*, WUNT 199 (Tübingen): Mohr Siebeck, 2005); Stanley E. Porter, ed., *Hearing the Old Testament in the New Testament*, McNTS (Grand Rapids, MI: Eerdmans, 2006); Steve Moyise, *Old Testament in the New Testament: An Introduction*, 2nd ed., T & T Clark Approaches to Biblical Studies (London, New York: T & T Clark, 2015); Gregory K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker, 2011); Ben Witherington, *Torah Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis, MN: Fortress, 2018); Gregory K. Beale et al., eds., *Dictionary of the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2023).

<sup>9</sup> Simon J. Kistemaker, *Exposition of the Book of Revelation*, BNTC 20 (Grand Rapids, MI: Baker, 2001); Grant R. Osborne, *Revelation*, BECNT (Grand Rapids, MI: Baker, 2002); H.D.M. Spence-Jones and Joseph S. Exell, eds., *Revelation*, The Pulpit Commentary (Bellingham, WA: Logos Research Systems, 1909); Ian Boxall, *The Revelation of Saint John*, BNTC 18 (Peabody, MA: Hendrickson, 2006); Kendell H. Easley, *Revelation*, ed. Max Anders, HNTC (Nashville, TN: Holman Reference, 2007); David L. Mathewson, *Revelation: A Handbook on the Greek Text*, BHGNT (Waco: Baylor University Press, 2016); Ian Paul, *Revelation: An Introduction and Commentary*, TNTC 20 (Downers Grove, IL: IVP, 2018); Buist M. Fanning, *Revelation*, ZECNT (Grand Rapids, MI: Zondervan, 2020); Thomas R. Schreiner, *Revelation*, BECNT (Grand Rapids, MI: Baker, 2023).

<sup>10</sup> Leslie N. Pollard, “The Function of *loipos* in Contexts of Judgment and Salvation in the Book of Revelation” (PhD diss., Andrews University, 2007); Sung Kim, “Psalms in the Book of Revelation” (PhD diss., University of Edinburg, 2013); Garrick V. Allen, *The Book of Revelation and Early Jewish Textual Culture*, SNTSMS 168 (Cambridge, New York: Cambridge University Press, 2017); Robert B. Strickland, “Jesus as Bridegroom Warrior King: The Use of Psalm 45 in Revelation 19” (MA thesis, Liberty University, 2022).

<sup>11</sup> Steve Moyise, “The Language of the Old Testament in the Apocalypse,” *JSNT* 22.76 (2000): 97–113; Gregory K. Beale, “The Use of the Old Testament in the Apocalypse,” *SWJT* 64.1 (2021): 127–45; David L. Mathewson, “A Re-examination of the Millennium in Rev 20:1–6: Consummation and Recapitulation,” *JETS* 44.2 (2001): 237–51; Jon Paulien, “Dreading the Whirlwind Intertextuality and the Use of the Old Testament in Revelation,” *AUSS* 39.1 (2001): 5–22; David L. Mathewson, “The Destiny of the Nations in Revelation 21:1–22:5: A Reconsideration,” *TynBul* 53.1 (2002): 121–42; Steve Moyise, “Intertextuality and Biblical Studies: A Review,” *V&E* 23.2 (2002): 418–31; David L. Mathewson, “New Exodus as a Background for ‘The Sea Was No More’ in Revelation 21:1,” *TrinJ* 24.2 (2003): 243–58; David L. Mathewson, “Assessing Old Testament Allusions in the Book of Revelation,” *EvQ* 75.4 (2003): 311–25; Steve Moyise, “Intertextuality and the Use of Scripture in the Book of Revelation?,” *Scriptura* 84 (2003): 381–401; Steve Moyise, “The Language of the Psalms in the Book of Revelation,” *Neot* 37.2 (2003): 246–61; Garrick V. Allen, “Textual Pluriformity and Allusion in the Book of Revelation: The Text of Zechariah 4 in the Apocalypse,” *ZAW* 106.1 (2015): 136–45; Garrick V. Allen, “Scriptural Allusions in the Book of Revelation and the Contours of Textual Research 1900–2014: Retrospect and Prospects,” *CBR* 14.3 (2016): 319–39; Mathew C. Baines, “The Identity and Fate of the Kings of the Earth in the Book of Revelation,” *RTR* 75.2 (2016): 73–88; Juan J. Barreda Toscano, “Come Out of Her, My People: The Hope of Those Who Suffer Because of Corruption (Revelation 18:1–19:10),” *J. Lat. Am. Theol.* 12.2 (2017): 63–81; HaYoung Son, “The Exodus Theme in the Song of Moses and the Lamb in Revelation 15,” *Korean J. New Testam. Stud.* 24.3 (2017): 669–710.

Overall, scholars acknowledge the profound connection between the book of Revelation and the OT.<sup>12</sup> The pervasive presence of OT allusions throughout Revelation substantiates this acknowledgement, thus establishing Revelation as the NT book characterized by the highest frequency of references to the OT.<sup>13</sup> This emphasis is particularly exemplified in the analysis of Revelation 18, which serves as a noteworthy case study.<sup>14</sup>

The literature review is selective in nature. The studies chosen for evaluation were decided based on practical considerations related to the use of the OT in the book of Revelation, particularly focusing on the OT in Rev 18:1, 4, and 20. The works included in this section provide a framework for further discussion in the study. The materials covered here are limited to those published after 1984, coinciding with the development of OT studies in Revelation.<sup>15</sup>

Considering our focus on identifying intertextual allusions in Rev 18:1, 4, and 20, the state of research will be systematically organized into two primary categories. The first category deals with those scholars who have identified certain texts in the OT that are

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<sup>12</sup> Beale, *The Book of Revelation*, 77; Van Ruiten, “The Intertextual,” 473–510; Mathewson, “Assessing,” 311–25; Mathewson, *A New Heaven*, 1–3.

<sup>13</sup> Fekkes provides an inventory of the quantity of Old Testament references in the book of Revelation, taking into consideration different authors. From this list, it is evident that there is no universally agreed-upon overall number of allusions, but rather, they vary among different scholars. According to Fekkes’s inventory, Charles refers to 250 OT passages; Swete to 278; Tenney to 348; Marty to 453; Gelin to 518; United Bible Societies Greek New Testament (UBSGNT) to 634; Stachelin to 700. Cf. Fekkes, *Isaiah*, 61–63.

<sup>14</sup> To establish Revelation 18 as a valuable intertextual case study, five works by five authors were selected, along with the Nestle-Aland 28 critical edition. This selection was made to gather statistical data on the quantity of allusions and echoes from the OT found in Revelation 18. The precise count of OT references in Rev 18 is unknown since the inventory did not tally each verse separately. In addition, the authors only made a limited number of references to the OT, without explicitly identifying them as allusions or echoes. Consequently, these statistics indicate that there is a significant disparity in the number of OT references in Rev 18 among scholars. Furthermore, they illustrate that Revelation 18 serves as a noteworthy example for the intertextual research. Hence, according to this study, Beale identified around 105 passages; Osborne to 94; Keener to 48; Mounce to 34; Aune to 212; NA<sup>28</sup> to 51. Beale, *The Book of Revelation*, 892–918; Osborne, *Revelation*, 631–55; Craig S. Keener, *Revelation*, NIVAC (Grand Rapids, MI: Zondervan, 2000), 418–45; Mounce, *The Book of Revelation*, 324–37; Aune, *Revelation 17–22*, 984–1008; Barbara Aland and Kurt Aland, eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

<sup>15</sup> See n. 1.

allusions, echoes, or just simple parallels to Rev 18:1, 4, and 20. Additionally, this first category only deals with authors who have identified allusions and echoes that differ from those proposed in this thesis. The second category will focus on researchers and their analyses that have identified similar allusions and echoes, as proposed by the present study. The delineation of these categories aims to facilitate a comprehensive understanding of the current state of research on this subject.

### 1.1 Allusions and Echoes from the OT to Revelation 18:1, 4, and 20

To offer clarity and for a thorough examination of the first category, the texts Revelation 18: 1, 4, and 20 will be discussed in sequence.

#### 1.1.1 Old Testament Allusions in Revelation 18:1

Aune mentions that the phrase “and the earth was illuminated by his splendor” closely reflects the Hebrew text of Ezek 43:2, “and the earth shone with his glory.”<sup>16</sup> The author does not explicitly classify the Ezekiel text as an echo, despite describing it as a “close rendering.”<sup>17</sup> Thomas draws a connection between the glory of Rev 18:1 and its effect on the earth, and the divine glory described in Ezek 43:2. He does not provide evidence of how Rev 18:1 is influenced by the OT text.<sup>18</sup>

Mounce’s commentary draws a correlation between the passages of Jer 43:1–5 and Rev 18:1.<sup>19</sup> Furthermore, the author posits that the intertextual correspondence between these texts is a manifestation of divine glory.<sup>20</sup> Vincent’s sole observation is that in his commentary,

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<sup>16</sup> Aune, *Revelation 17–22*, 985.

<sup>17</sup> Ibid.

<sup>18</sup> Robert L. Thomas, *Revelation 8–22: An Exegetical Commentary*, 2 vols., (Chicago, IL: Moody, 1995), 2:314.

<sup>19</sup> Mounce, *The Book of Revelation*, 324.

<sup>20</sup> Ibid.



he merely suggests that readers might find it beneficial to compare Rev 18:1 with Ezek 43:2.<sup>21</sup> Blount briefly references the passage in Ezek 43:2, which is juxtaposed with the text found in Rev 18:1.<sup>22</sup> Koester suggests a connection between the text of Ex 34:29 and the glory mentioned in Rev 18:1, yet he refrains from conducting a thorough analysis to investigate the connections.<sup>23</sup>

Beale suggests that Ezek 43:2 serves as an appropriate allusion in v. 1.<sup>24</sup> He observes a thematic connection between the two texts, emphasizing “a major theme which will be exhortation to God’s true people to separate from the world and be restored to the Lord.”<sup>25</sup> Additionally, Beale draws a parallel between the two texts based on the concept of glory.<sup>26</sup> In a subsequent commentary from 2007, Beale reaffirms his earlier perspective of Ezek 43:2 as an appropriate allusion to Rev 18:1.<sup>27</sup> In his 2015 commentary on Revelation, Beale references the text in Ezek 43:2. However, he no longer categorizes it as direct allusion as he previously did. Instead, he describes it as “as an appropriate background text.”<sup>28</sup> Beale also delves into intertextual themes, including divine instructions for believers to separate themselves from worldly influences.<sup>29</sup>

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<sup>21</sup> Marvin R. Vincent, *Word Studies in the New Testament*, 2 vols. (Bellingham, WA: Logos Research Systems, 2002), 548.

<sup>22</sup> Brian K. Blount, *Revelation*, 1st ed., NTL (Louisville, KY: Westminster John Knox, 2009), 325.

<sup>23</sup> Craig R. Koester, *Revelation: A New Translation with Introduction and Commentary*, AYBC 38A (New Haven: Yale University Press, 2014), 697.

<sup>24</sup> Beale, *The Book of Revelation*, 892.

<sup>25</sup> *Ibid.*

<sup>26</sup> *Ibid.*

<sup>27</sup> Beale, *A New Testament*, 1140.

<sup>28</sup> Gregory K. Beale and David H. Campbell, *Revelation: A Shorter Commentary* (Grand Rapids, MI: Eerdmans, 2015), 411.

<sup>29</sup> *Ibid.*

According to Smalley, Rev 18:1 can be interpreted as an allusion to Ezek 43:1–5, a viewpoint shared by Beale.<sup>30</sup> However, unlike Beale, Smalley does not delve into the intertextual connections between the two texts.<sup>31</sup> In his commentary on v. 1, Osborne points out the consensus among scholars that there is an echo of Ezek 43:2.<sup>32</sup> Osborne highlights two recurring themes in both texts: the glorious presence of Yahweh and the existence of warnings of judgment. In conclusion, Osborne suggests that “it is likely that John intended these parallels to Ezekiel 43.”<sup>33</sup>

### 1.1.2 Old Testament Allusions in Revelation 18:4

Bauckham argues that Jeremiah 50–51 hold significant value for John in his depiction of the downfall of Babylon in the book of Revelation.<sup>34</sup> The author references v. 4 to establish the origin of the call for God’s people to leave Babylon, attributing it to the text of Jer 51:45.<sup>35</sup> It is evident that the language used in v. 4 bears resemblance to that found in Jer 51:45.<sup>36</sup> Bauckham also suggests that the texts of Jer 50:8, 51:6,9, and Isa 48:20 may be linked to Rev 18:4.<sup>37</sup> However, the author provides the source for the text in Rev 18:4, but fails to demonstrate the intertextual connections between the two texts. Bratcher only

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<sup>30</sup> Stephen S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (London: SPCK, 2005), 723.

<sup>31</sup> Ibid.

<sup>32</sup> Osborne, *Revelation*, 635.

<sup>33</sup> Ibid.

<sup>34</sup> Bauckham, *The Climax of Prophecy*, 318.

<sup>35</sup> Ibid., 377.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

identifies the text in Jer 51:45 for v. 4.<sup>38</sup> The author asserts that the correlation between the two texts is the command to separate from Babylon.<sup>39</sup>

According to Mounce, Jer 51:45 is classified as an echo of v. 4.<sup>40</sup> Contrastingly, the author does not classify the text of Isa 52:11 as an allusion or echo. Furthermore, Mounce emphasizes the recurrent pattern of the call to separation in the history of God's people, tracing it back to God's words to Abram in Gen 12:1.<sup>41</sup> The author establishes a connection between the two texts by highlighting the significance of leaving a city, which holds a salvific purpose.<sup>42</sup> However, Mounce fails to conduct an intertextual analysis of these texts; he merely references them.

In his analysis, Keener draws a connection between v. 4 and the text of Jer 51:6. He suggests that Jeremiah intended these words as a prophecy of future judgment, rather than a present warning, as indicated in Jer 29:7.<sup>43</sup> The author does not provide any supporting arguments for his suggestion that Jer 51:6 is a prophecy for Rev 18:4. On the contrary, it is suggested that Keener views the Jeremiah text as being of greater significance than a mere allusion or echo, categorizing it as a prophecy.

Vincent suggests that readers should compare Jer 51:6, 45; Isa 48:20; 52:11; and Num 16:26 with v.4.<sup>44</sup> Kistemaker, unlike Vincent, highlights a potential linguistic connection in addition to mentioning the texts. Kistemaker notes that the language used in the command

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<sup>38</sup> Robert G. Bratcher and Howard Hatton, *A Handbook on the Revelation of John*, Help for Translators (New York: UBS, 1993), 258.

<sup>39</sup> Ibid.

<sup>40</sup> Mounce, *The Book of Revelation*, 326.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid., 326–27.

<sup>43</sup> Keener, *Revelation*, 424.

<sup>44</sup> Vincent, *Word Studies*, 549.

“come out of her, so that you may not partake in her sins” bears resemblance to passages in Isa 48:20, 52:11, and Jer 51:45.<sup>45</sup> However, the author fails to demonstrate the intertextual correspondences among the texts. Blount subtly draws attention to the language links between Isa 48:20, 52:11, Jer 51:45, and Rev 18:4 through the words “come out” in his comments on v. 4.<sup>46</sup> Nevertheless, he refrains from classifying them as allusions or echoes and does not conduct an analysis of the texts.

Koester draws attention to the statement “come out of her, my people, so that you do not take part in her sins and do not receive any of her plagues” (v. 4). He notes that this language is reminiscent of prophetic calls to abandon Babylon due to its sinful nature, as seen in Jer 51:45 and 51:6.<sup>47</sup> However, Koester fails to provide an explanation for the significance of the Jeremiah texts being a recall, and he also neglects to offer any additional information regarding possible intertextual correspondences. Paul establishes a linguistic connection between Rev 18:4 and Jer 51:45, specifically focusing on the phrase “come out of her.”<sup>48</sup> Paul suggests that the command to leave Babylon pertains to a physical departure, while in Revelation 18, this physical departure is interpreted on a spiritual level.<sup>49</sup>

In relation to the second part of v. 4, Aune explains that the directive for God’s people to depart from Babylon to evade imminent judgment references various OT passages, notably alluding to Jer 51:45.<sup>50</sup> In addition, Aune suggests that the act of departing from Babylon bears symbolic significance. He bolsters this interpretation by referencing 2 Cor 2:7, and

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<sup>45</sup> Kistemaker, *Exposition*, 448.

<sup>46</sup> Blount, *Revelation*, 327.

<sup>47</sup> Koester, *Revelation*, 699.

<sup>48</sup> Paul, *Revelation*, 292.

<sup>49</sup> *Ibid.*

<sup>50</sup> Aune, *Revelation 17–22*, 990.

notes that Isa 52:11 serves as an allusion, depicting a literal departure.<sup>51</sup> In the concluding segment of v. 4, Aune makes a reference that could potentially be interpreted as an allusion to Jer 51:6b. He warns against engaging in another's sins and enduring the repercussions of their transgressions.<sup>52</sup> According to Aune's analysis, the OT texts are identified and classified as allusions to Rev 18:4. Furthermore, Aune offers insightful analysis of these texts.

Beale explains that the exhortations found in the writings of Isaiah and Jeremiah have influenced the divine command for God's people to leave Babylon. Specifically, Jer 51:45, "Come forth from her midst, my people," and similar exhortations can be found in Isa 48:20, 52:11, Jer 50:8, and 51:6.<sup>53</sup> Beale explores the thematic connections between these texts and v. 4, specifically focusing on liberation from Babylon and the rejection of Babylonian idolatry.<sup>54</sup> According to Beale, the departure from Babylon mentioned in Revelation 18 is of a spiritual nature.<sup>55</sup> Furthermore, Beale mentions in a footnote that "the imperative of Rev 18:4 also strongly echoes that in Isa 52:11: 'Come out from the midst of her'."<sup>56</sup> Beale classifies the text in Isa 52:11 as having a strong echo of Rev 18:4. Additionally, he considers the text in Jer 51:45 as a model for Rev 18:4, suggesting its greater significance compared to the text in Isaiah. Beale's analysis stands out for its focus on specific OT texts and its inclusion of intertextual connections between these texts and Revelation 18.

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<sup>51</sup> Ibid.

<sup>52</sup> Ibid., 991.

<sup>53</sup> Beale, *A New Testament*, 862.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

### 1.1.3 Old Testament Allusions in Revelation 18:20

Kistemaker identifies the texts from Exod 21:24; Lev 24:21, and Jer 51:48 as references for Rev 18:20.<sup>57</sup> Additionally, Blount references the passage from Jer 51:48, noting the correlation between the joy of both heaven and earth over the downfall of Babylon.<sup>58</sup> According to Koester, there is a correlation between the text found in Jer 51:45 and Rev 18:20.<sup>59</sup> Furthermore, the author mentions additional references in Isa 44:23, 49:13, and Deut 32:43, but refrains from providing any classification or analysis of these references.<sup>60</sup>

In Smalley's view, the phrase "so let the heavens rejoice, and those who dwell there" is considered an OT allusion from Jer 51:48.<sup>61</sup> Smalley notes that John acknowledges Jeremiah's allusion to "heaven," but instead of mentioning "earth," he substitutes it with "saints, apostles, and prophets."<sup>62</sup> The final section of v. 20 connects with the passages in Isa 44:23 and 49:13, emphasizing God's judgment against those who condemn others.<sup>63</sup> Smalley does not apply the same classification to the other texts as he does to the text in Jeremiah 51:48. In v. 20, Thomas points out the similarity between the heavenly involvement in this song and the song of joy over the downfall of Babylon in Jeremiah 51:48–49.<sup>64</sup>

To sum up, scholars present both similarities and differences in identifying certain texts from the OT as allusions or echoes to Rev 18:1, 4, and 20. This category also

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<sup>57</sup> Kistemaker, *Exposition*, 500.

<sup>58</sup> Blount, *Revelation*, 335–36.

<sup>59</sup> Koester, *Revelation*, 708.

<sup>60</sup> *Ibid.*

<sup>61</sup> Smalley, *The Revelation to John*, 751.

<sup>62</sup> *Ibid.*

<sup>63</sup> *Ibid.*, 751–52.

<sup>64</sup> Thomas, *Revelation 8–22*, 341.

demonstrates that some scholars have only mentioned a potential intertextual connection in the OT with Rev 18:1, 4, and 20 without providing an analysis of the correspondences between the texts.

### 1.2 Old Testament Allusions in Revelation 18:1,4, 20 Discussed in This Study

This study is particularly interested in the second category. Consequently, after reviewing the literature, we noticed that this category includes scholars who either overlooked the allusions we pointed out or who identified OT texts that were like ours but did not offer a text analysis; as a result, the researchers' evaluation is considered incomplete. We need to restate the hypothesis of this research for clarification before the following analysis. The study proposes that the verses Isa 6:3, Gen 19:15, and Ps 96:11 are allusions to Revelation 18:1, 4, and 20.

#### 1.2.1 Overlooked Allusion from OT in Revelation 18:1

Remarkably, the authors under scrutiny failed to recognize the potential connection to Isaiah 6:3, indicating that they did not interpret it as an allusion to Revelation 18:1.

#### 1.2.2 Incomplete Treatment of Revelation 18:4

Thomas establishes a connection between the call in v. 4 and various texts found in Isa 48:20; 52:11; Jer 50:8; 51:6, 8, 45; Zech 2:6–7.<sup>65</sup> Examining the nature of the call, Thomas asserts that Isaiah's call to come out carries a sense of joy and positivity, akin to the calls in Gen 12:1 and 19:12, which are also comparable to the call in Rev 18:4.<sup>66</sup> Moreover, Thomas asserts that v. 4 likely alludes to Jer 50:8; 51:6–9.<sup>67</sup> Therefore, while Thomas categorizes the

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<sup>65</sup> Ibid., 319–20.

<sup>66</sup> Ibid., 319.

<sup>67</sup> Ibid.

texts in Jeremiah as allusions, the author fails to delineate the intertextual connections between them.<sup>68</sup> Contrastingly, Thomas classifies the texts of Genesis as neither allusions nor echoes. It can be inferred that the texts in Jeremiah hold greater significance than Gen 12:1; 19:12, while still being more important than the texts in Isaiah. The author emphasizes the text of Genesis 19 over that of Jeremiah.<sup>69</sup> In the context of Genesis 19, it is stated that Lot's wife serves as an analogy for people who are unwilling to depart from Babylon.<sup>70</sup> Thus, it is apparent that there is a minor discrepancy in Thomas' argument. Initially, he suggests that the Jeremiah texts are likely allusions to Rev 18:4. However, he later focuses specifically on the Gen 19:12 passage.

Easley establishes a connection between Rev 18:4 and the verses in Jer 51:6, 45; Isa 48:29; 52:11.<sup>71</sup> However, it remains unclear whether these passages are allusions or echoes. Easley only associates Genesis 19 and Rev 18:4 in terms of God's children being involved in the sins of Babylon.<sup>72</sup> Spence's analysis establishes a connection between v. 4 and OT texts, with particular emphasis on the words "my people."<sup>73</sup> He identifies instances of this phrase in Isa 48:29; 52:11, Jer 1:8, and specifically in Jer 51:6, 45. He links the call mentioned in Rev 18:4 with the call mentioned in Matt 24:16.<sup>74</sup> Furthermore, alongside the mention in the book of Matthew, he also briefly refers to Gen 19:22, albeit without further elaboration.<sup>75</sup> Although Spence encloses Gen 19:22 in parentheses, likely indicating that the text is not particularly

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<sup>68</sup> Ibid., 320.

<sup>69</sup> Ibid.

<sup>70</sup> Thomas points out: "the illustration of the lingering fondness of Lot's wife for Sodom is an appropriate analogy for what this call tries to preclude." Ibid., 320–21.

<sup>71</sup> Easley, *Revelation*, 328.

<sup>72</sup> Ibid.

<sup>73</sup> Spence-Jones and Exell, *Revelation*, 431.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.



important, he offers the subsequent note, “Lot’s wife literally departed from Sodom, but was overtaken with punishment, because her heart was not dissevered from the wickedness of the city.”<sup>76</sup>

According to Lange, the circumstances described in Isa 48:20; 52:11 are distinct from those of Rev 18:4, similar to Thomas’ perspective. Specifically, he discusses the contrasting nature of the circumstances in Isaiah and Revelation— one being positive and the other serving as a cautionary tale.<sup>77</sup> In addition, Lange points out that what is said in Rev 18:4 echoes Matt 24:16; Gen 19:15-22; Num 16:23-26.<sup>78</sup> Furthermore, the author suggests that the words in v. 4 may have been borrowed from Jer 51:45. According to Lange, the situations described in Jer 50:8; 51:6, 9, 45 bear similarities to the situations depicted in Rev 18:4.<sup>79</sup> Hence, while Lange has demonstrated his inclination towards the Jeremiah texts, he fails to thoroughly examine the circumstances and their interplay within the two contexts.

Boxall examines v. 4 and suggests that the warning call in Revelation bears resemblance to Jeremiah’s warning to the exiles in ancient Babylon (Jer 51:45, cf. 51:6).<sup>80</sup> Furthermore, Boxall suggests that Gen 19:14 serves as an echo, albeit a less prominent one, in comparison to Jeremiah.<sup>81</sup> Boxall draws a connection between the contexts of Gen 19:14 and Rev 18:4, highlighting Lot’s imperative to depart from Sodom.<sup>82</sup>

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<sup>76</sup> Ibid.

<sup>77</sup> John P. Lange et al., *A Commentary on the Holy Scripture: Revelation*, LCHS (Bellingham, WA: Logos Research Systems, 2008), 326.

<sup>78</sup> Ibid.

<sup>79</sup> Ibid.

<sup>80</sup> Boxall, *The Revelation*, 257.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

Smalley classifies the passages from Isa 48:20; 52:11; Jer 50:8; 51:6, 9, 48 as close echoes to Rev 18:4.<sup>83</sup> The connection that can be observed among all the texts is the divine instruction to depart from Babylon.<sup>84</sup> Also, Smalley highlights the recurring pattern of the Israelites' tendency to escape from difficult circumstances throughout their history. The texts of Gen 12:1–3; 19:12–22; Ex 12:30–33, and Num 16:26–27 are classified by the author in this category.<sup>85</sup> Smalley only briefly focuses on the text of Genesis 19 without delving into details, which is to be expected given his focus on the texts of Isaiah and Jeremiah, which he considers more significant in his classification.<sup>86</sup>

Fanning notes that the divine command to “come out from her” can be observed in Gen 19:12–22, and later reappears as a parenthetical statement in Jer 50:8–10 and 51:6–10, 45–48.<sup>87</sup> It is worth mentioning that Fanning identifies the call in Genesis and Jeremiah as literal, while the calls in Isa 48:20–22 and 52:11–12 seem to be metaphorical.<sup>88</sup> This highlights the importance of God's people distancing themselves from the immoral and unspiritual values prevalent in their culture. Ultimately, there appears to be a minor inconsistency in Spence's argument, like the one in Thomas' argument. Spence, while expressing a preference for the text of Jer 51:6, 45 in relation to Rev 18:4, does not explore potential intertextual connections.<sup>89</sup> Instead, he provides a brief remark on the text of Gen

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<sup>83</sup> Smalley, *The Revelation to John*, 728.

<sup>84</sup> *Ibid.*

<sup>85</sup> *Ibid.*

<sup>86</sup> *Ibid.*

<sup>87</sup> Fanning, *Revelation*, 827.

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

19:22. The significance of this text in relation to Rev 18:4 may be somewhat diminished, given its placement in parentheses alongside the Matthew text.<sup>90</sup>

According to Beale, the reiterated exhortation present in Jer 51:45 serves as the pattern for the exhortation in Rev 18:4.<sup>91</sup> Beale further notes that the text in Isa 52:11 strongly resonates in Rev 18:4.<sup>92</sup> Consequently, Beale categorizes Jer 51:45 as a pattern, and similarly, designates Isa 52:11 as a strong echo.<sup>93</sup> However, Beale refrains from classifying Gen 19:15 as an allusion or echo to Rev 18:4.<sup>94</sup> Instead, Beale concludes that the OT background on Lot's story is intertwined with the contexts found in Isaiah and Jeremiah.<sup>95</sup> Additionally, in his revised 2015 commentary on Revelation, Beale clarifies the ambiguity surrounding Gen 19:15 and Rev 18:4.<sup>96</sup> Beale suggests that the Lot passage "may also be echoes of the angel's exhortation to Lot and his family to go out from the apparent security of Sodom."<sup>97</sup> Thus, Beale tentatively classifies Gen 19:15 as a potential echo of Rev 18:4, without delving into an exhaustive exploration of the intertextual relationships between these two texts. Similarly, Osborne acknowledges several parallels between Gen 19:15 and Rev 18:4. For instance, Lot's wife faced the same judgment as those in Sodom when she was instructed to leave the city and subsequently looked back.<sup>98</sup> The absence of a clear classification in Osborne's study regarding Gen 19:15 in relation to Rev 18:4 leaves ambiguity as to whether Gen 19:15 is an

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<sup>90</sup> Ibid.

<sup>91</sup> Beale, *The Book of Revelation*, 897–98.

<sup>92</sup> Ibid., 898.

<sup>93</sup> Ibid.

<sup>94</sup> Ibid., 897–99.

<sup>95</sup> Ibid., 899.

<sup>96</sup> Beale and Campbell, *Revelation*, 300.

<sup>97</sup> Ibid.

<sup>98</sup> Osborne, *Revelation*, 639.

echo or an allusion to Rev 18:14.<sup>99</sup> Furthermore, according to Stefanović, Rev 18:4 is a recall of Genesis 19.<sup>100</sup> However, Stefanović’s use of the term recall lacks precision, as he does not provide a detailed definition.

Finally, it is noteworthy that none of the aforementioned authors explicitly recognize the connection between Genesis 19:15 as an allusion to Revelation 18:4, and none have conducted an in-depth examination of the intertextual relationships between these texts.

### 1.2.3 Incomplete Treatment of Revelation 18:20

Aune’s investigation is confined to the correlation between Ps 96:11 and Rev 18:20, highlighting a shared depiction of the universe in anthropomorphic terms.<sup>101</sup> However, Aune refrains from delving into textual analysis or explicitly labeling Ps 96:11 as an echo or allusion to Rev 18:20.<sup>102</sup> Bultmann categorizes various passages (including Ps 95:11 LXX, Deut 32:43, Isa 44:23, and 49:13) as echoes to Rev 18:20, as Osborne also points out in his commentary.<sup>103</sup> Osborne, however, does not undertake an analysis of the relationships between Ps 95:11 LXX and Revelation 18:20.

Furthermore, Beale identifies the passage from Jer 51:48 as a significant allusion for Rev 18:20; while also suggesting that Rev 18:20 “may secondarily reflect” Isa 44:22 and 49:13. Beale parenthetically includes references to Deut 32:43 LXX and Ps 95[96]:11 alongside the Isaiah passages. Notably, in later research, Beale shifts his focus from the potential connection of Ps 96[95]:11 to Rev 18:20, favoring the allusion in Jer 51:48. This

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<sup>99</sup> Ibid.

<sup>100</sup> Ranko Stefanović, *Revelation of Jesus Christ: Commentary on the Book of Revelation*, 2nd ed. (Berrien Springs, MI: Andrews University, 2009), 527–28.

<sup>101</sup> Aune regarding Rev 18:20 points out: “Here an aspect of the universe is depicted anthropomorphically as rejoicing.” Aune, *Revelation 17–22*, 1006.

<sup>102</sup> Ibid.

<sup>103</sup> Osborne, *Revelation*, 653; Rudolf Bultmann, “εὐχαριστία,” *TDNT* 2:775.

change in emphasis could imply Beale's decision to discontinue efforts to establish a relationship between Ps 96[95]:11 and Rev 18:20.<sup>104</sup> Finally, concerning Rev 18:20, Fanning highlights the presence of joy in heavenly contexts, emphasizing the celebration of redemption and the sovereignty of God, as seen in a specific context found in Ps 96:10–11.<sup>105</sup> However, Fanning does not address any potential intertextual connection between the passages in Ps 96:10–11 and Revelation 18:20.<sup>106</sup>

In conclusion, the review of intertextual allusions in Rev 18:1, 4, and 20 with the OT underscores specific constraints within the existing scholarly discourse. Presently, there exists a significant lacuna in research pertaining to a comprehensive intertextual analysis of the OT within Rev 18:1, 4, and 20. Although commentary series and scholarly works dedicated to Revelation offer diverse interpretations of these verses vis-à-vis the OT, many merely skim the surface of the OT texts, while others suggest intertextual links without conducting thorough analyses.

Moreover, the literature review demonstrates a consensus among authors regarding the importance of certain OT passages in Rev 18:1, 4, and 20. However, there persists a deficiency in comprehensive scholarly and methodological investigation into the potential connections between Isa 6:3, Gen 19:15, and Ps 96:11 and their potential allusions to Rev 18:1, 4, and 20. Lastly, the existing analyses of Rev 18:1, 4, and 20 fail to adequately address the interpretative impact of OT passages on Revelation 18. Consequently, these limitations in scholarly inquiry present an opportunity for this study to make a contribution by addressing

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<sup>104</sup> Beale, *The Book of Revelation*, 915; Gregory K. Beale and D.A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2007), 1142; Beale and Campbell, *Revelation*, 307.

<sup>105</sup> Fanning, *Revelation*, 835–36.

<sup>106</sup> *Ibid.*

and elucidating these nuanced aspects in comprehending the interplay between the OT and Revelation 18:1, 4, and 20.

## **2. Statement of the Problem**

The examination of the suggested intertextual allusions in Revelation 18:1, 4, and 20 to the OT literature reveals certain deficiencies. While the allusion of Rev 18:1 to Isa 6:3 was completely overlooked, the allusions of Rev 18:4, 20 to Gen 19:15 and Ps 96:11 were merely mentioned. In addition, a detailed methodological analysis of these allusions is lacking. Consequently, by using a sound methodology, the goal of this study is to correct this deficiency, demonstrating the intertextual connections between Revelation 18:1, 4, and 20 and Isaiah 6:3; Genesis 19:15; and Psalm 96:11, respectively.

## **3. Delimitations**

This thesis confines its intertextual analysis to three specific passages from Revelation 18, namely Rev 18:1, 4, and 20. Additionally, the study restricts its focus to the Masoretic Text (MT) and the Greek text of the OT, Septuaginta (LXX). Moreover, while this thesis incorporates exegetical analyses of biblical texts within both their immediate and broader context, it does not aim to offer a comprehensive exegesis of OT and NT passages.

## **4. Methodology**

The methodology adopted in this study integrates the approaches of Beale and Paulien to illustrate how the OT is utilized in the NT, with a particular emphasis on the book of Revelation.<sup>107</sup> The term “intertextuality” is employed in this investigation to encompass the

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<sup>107</sup> Gregory K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, MI: Baker, 2012), 28; Paulien, “Allusions,” 176–98.

connections between words, phrases, and themes among two or more texts, a concept implicitly addressed by both Beale and Paulien in their respective studies.<sup>108</sup>

The first step in this methodology involves the identification of allusions in the OT. This process is fundamental for analyzing the relationship between the OT and the NT. To ensure clarity and precision, it is imperative to define the term “allusion” and establish criteria for its identification. For the purposes of this study, an allusion is defined “as a brief expression consciously intended by an author to be dependent on an OT passage.”<sup>109</sup> This definition will serve as the guiding framework throughout the study, ensuring consistency in the identification and analysis of allusions. Consequently, this study will employ a methodology that combines both Beale’s and Paulien’s criteria for identifying allusions. These criteria can be summarized succinctly as follows:

(1) Availability: The original text, whether in the Greek or Hebrew OT, must be accessible to the writer. The writer assumes that the audience will recognize the intended allusion upon initial or subsequent readings.<sup>110</sup>

(2) Verbal Parallels: Verbal parallels are identified when there are similarities between at least two words in Revelation and the Septuagint or other first-century Greek translation.<sup>111</sup>

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<sup>108</sup> Enrique Baez, “Allusions to Genesis 11:1–9 in the Book of Daniel: An Exegetical and Intertextual Study” (PhD diss., Andrews University, 2013), 12–13.

<sup>109</sup> Similarly, Paulien favors “direct allusion” over “allusion.” According to Paulien, a direct allusion is a clear and deliberate reference made by the author; the context in which the allusion is found must be taken into account. Beale, *Handbook*, 31; Paulien, “Allusions,” 177–78.

<sup>110</sup> Beale bases his criteria on Hays’s suggestions. Beale repeated Hays’ first “availability” criterion. Beale, *Handbook*, 33; Richard B. Hays, *Echoes of Scripture in the letters of Paul* (New Haven: Yale University Press, 1989), 29–31. Furthermore, although Paulien also considers “availability” to be a criterion, he categorizes it under “External Evidence.” Paulien, “Allusions,” 178.

<sup>111</sup> Paulien, “Allusions,” 179–80.

(3) Thematic Parallels: This criterion focuses on demonstrating connections not only at the word level but also at the level of thoughts and themes. Even if there is only one shared word between the two texts, the author has made connections beyond mere word matching.<sup>112</sup>

(4) Structural Parallels: This final criterion involves showing how the structures of the texts are related. Structural parallels are characterized by similarities in the arrangement of the content.<sup>113</sup>

The second step in this methodology is to interpret the identified OT allusions in the NT. This step will examine the significance of interpreting the OT allusions in Rev 18:1, 4, and 20, as emphasized by Mathewson in his dissertation.<sup>114</sup> Merely mentioning the allusion from the OT is insufficient when employing it in the NT. Furthermore, the subsequent step focuses on the influence of OT passages on the texts of Revelation.<sup>115</sup> This section aims to explore the significance of OT passages in the interpretation of the text in Revelation 18 and how they illuminate the texts of Revelation 18. To accomplish this, the study will analyze the verses, considering textual variants, translations, original context, literary context, both proximate and remote, grammar and semantics, and the history of theological interpretation of the texts.<sup>116</sup>

These criteria collectively establish the analytical framework for identifying and substantiating allusions, offering a systematic approach to the intertextual analysis of Revelation 18:1, 4, and 20 with selected OT passages.

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<sup>112</sup> Ibid., 182–83; Beale, *Handbook*, 33.

<sup>113</sup> Paulien, “Allusions,” 184–85.

<sup>114</sup> Mathewson, *A New Heaven*, 21–27.

<sup>115</sup> Fekkes, *Isaiah*, 63; Mathewson, *A New Heaven*, 21–22.

<sup>116</sup> This study will take advantage of Douglas’s work on the exegesis of the OT passages. Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville, KY: Westminster John Knox, 2001). Regarding the NT passages, we will refer to Fee’s research. Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville, KY: Westminster John Knox, 2002).



## 5. Tools

The critical edition of *Biblia Hebraica Stuttgartensia* has been consulted for the Hebrew text.<sup>117</sup> For the LXX, Rahlfs's edition has been used.<sup>118</sup> For the Greek text of the NT, *Novum Testamentum Graece*, Nestle-Aland, 28th ed, and *The Greek New Testament*, United Bible Societies 5th ed., have been referenced.<sup>119</sup> Additionally, this study also consulted different translations such as the NETS, NASB. If other translations were used, they were indicated in the text or footnotes. Furthermore, Septuagint concordances,<sup>120</sup> lexicons,<sup>121</sup> and grammars have been employed.<sup>122</sup> Similar resources, including grammars and lexicons, have been employed for the Hebrew text.<sup>123</sup> The study of the Greek text of the NT has been greatly facilitated by lexicons.<sup>124</sup> Finally, this investigation made use of the *Accordance* and *Logos* bible study software.

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<sup>117</sup> Ellieger, Karl and Rudolph, W., ed., *Biblia Hebraica Stuttgartensia*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1977).

<sup>118</sup> A. Rahlfs and R. Hanhart, eds., *Septuaginta, id est Vetus Testamentum Graece Iuxta LXX Interpretes* (Stuttgart: Deutsche Bibelgesellschaft, 2006).

<sup>119</sup> Aland and Aland, *Novum Testamentum Graece*.

<sup>120</sup> Edwin Hatch and Redpath A. Henry, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*, 2nd ed. (Grand Rapids, MI: Baker, 1998).

<sup>121</sup> H. G. Liddel and R. Scott, *A Greek-English Lexicon*, trans. rev. by H. S. Jones and R. McKenzie, 9th ed. (Oxford: Oxford University Press, 1996); J. Lust and E. Eynikel, *A Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft, 2003); Takamitsu Muraoka, *A Greek-English Lexicon of the Septuagint* (Louvain: Peeters, 2009).

<sup>122</sup> Tim McLay, *The Use of the Septuagint in New Testament Research* (Grand Rapids, MI: Eerdmans, 2003); Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids, MI.: Baker, 2005); Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 3rd ed. (Winona Lake, IN: Eisenbrauns, 2015).

<sup>123</sup> L. Koehler, W. Baumgartner, and J. J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. and ed. under the supervision of M. E. J. Richardson, 4 (Leiden: Brill, 1994-1999); R. D. F. Brown and C. A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon. With an Appendix Containing the Biblical Aramaic* (Peabody, MA: Hendrickson, 2004).

<sup>124</sup> Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000).

## CHAPTER II

### THE INTERTEXTUAL RELATIONSHIP BETWEEN REVELATION 18:1 AND ISAIAH 6:3

Prior research has examined Revelation 18:1 in connection with the OT. However, scholars have merely alluded to Rev 18:1 without providing an exhaustive examination of its intertextual elements. The literature has overlooked the correlation between Isa 6:3 and Rev 18:1, as discussed in the first chapter.<sup>125</sup> Thus, this second chapter will focus on the intertextual correspondences between Isa 6:3 and Rev 18:1, examining their linguistic, thematic, and structural elements.

#### 1. The Analysis of Isaiah 6:3 in its Context

The following section aims to offer a contextual study of Isaiah 6:3. This section will specifically address the broad, immediate, and structural contexts.

##### 1.1 Analysis of the Larger Context

Identifying the exact time frame of Isaiah 6 presents a challenge, yet according to most scholars, the events described in this chapter likely happened during the eighth century BC.<sup>126</sup>

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<sup>125</sup> For further information, see ch. I.

<sup>126</sup> It is widely acknowledged by scholars that Isaiah 6 is believed to have been written around 740 BC. Paul R. House, "Isaiah's Call and its Context in Isaiah 1–6," *CTR* 6.2 (1993): 209–11. For more comments that address this particular date, see Francis D. Nichol, ed., *The Seventh-Day Adventist Bible Commentary*, 9 vols. (Washington, DC: Review and Herald, 1978), 4:17; John Oswalt, *Isaiah*, NICOT (Grand Rapids, MI: Zondervan, 2003), 33–41; Gary V. Smith, *Isaiah 1–39*, NAC 15A (Nashville, TN: Broadman & Holman, 2007), 182–86; Marvin A. Sweeney, *Isaiah 1–39: An Introduction to Prophetic Literature*, FOTL 16 (Chicago, IL: Eerdmans, 1996), 136.

Significant political, social, and spiritual crises mark this period. Politically, Judah is dealing with the imminent threat that comes from the Assyrian king Tiglath-Pileser III.<sup>127</sup> From a social viewpoint, the death of Uzziah (Isa 6:1) defines the final stage of a time characterized by prosperity and military security for the kingdom of Judah.<sup>128</sup> Furthermore, the first five chapters provide an in-depth analysis of Israel's spiritual crisis.<sup>129</sup> The book's opening sentences describe Israel's fundamental difficulty. The problem was that, because of their transgressions, the people were unwilling to acknowledge the God of Israel as their God (Isa 1:2–3).<sup>130</sup>

Hence, the historical events of Assyria's rise, King Uzziah's death, and the general spiritual condition set the scene for Isaiah 6.

### 1.1.1 The Meaning of “the Glory of God Filling the Earth” in the OT

The theme of “the glory of God filling the earth” links Isaiah 6:3 and Revelation 18:1, and it is the key intertextual relationship between both verses. In the following section, we will go into detail about the characteristics of this motif. To comprehend the meaning of this theme in Isa 6:3, it is necessary to examine other instances in the OT where this image occurs. We identified Num 14:21; Ezek 43:2; Ps 57:2, 5, 11; 72:19; 108:5, and Hab 2:14 as sharing similarities with Isa 6:3. Thus, the subsequent discussion will concisely outline the texts and emphasize the meaning of the theme “the glory of God filling the earth” in different contexts.

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<sup>127</sup> Sweeney, *Isaiah 1–39*, 136–37. For a full examination of the conquest wars of the Assyrian king Tiglath-Pileser III, see John Boardman, *The Cambridge Ancient History: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries B.C.*, ed. I. Edwards, N. Hammond and E. Sikkberger, 2nd ed., vol. 3 (Cambridge, New York: Cambridge University Press, 1991), 71–84.

<sup>128</sup> Smith, *Isaiah 1–39*, 183.

<sup>129</sup> God addresses the people's shortcomings (Isa 1:2–3); Isaiah communicates God's condemnations to the people (Isa 3:13–15); and Israel's guilt is clearly stated when the prophet says, “I am a man of unclean lips, and I live among a people of unclean lips” (Isa 6:5). House, “Isaiah's Call,” 208–11.

<sup>130</sup> *Ibid.*, 208.

## 1.1.1.1 Numbers 14:21

“But indeed, as I live, *all the earth will be filled with the glory of the Lord.*”

Numbers 14 presents the people of Israel’s response to the report that the twelve men sent by Moses in Numbers 13 brought about the land of Canaan. After forty days, the men returned and told Moses that Canaan was a prosperous land (Num 13:23–27).<sup>131</sup> Following this encouraging account, ten of the men sent to Canaan started telling the Israelites about the strength of the Canaanites (Num 13:27–29). These men were able to convince Israel that conquering Canaan was impossible (Num 13:30–33).<sup>132</sup>

Numbers 14:1–4 depict Israel’s desire to go back to Egypt. Caleb and Joshua try to persuade the people to abandon their intention to go back to Egypt (vv. 5–9), but Israel refuses the two’s appeal (vv. 10a). Furthermore, vv. 10b–12 presents God’s words regarding the doom of the people. Moses, hearing God’s plan, intervened and interceded on Israel’s behalf (vv. 13–19). Vv. 20–38 depicts God’s response to Moses’ intercession for Israel. Condie summarizes the content of vv. 20–38 as “divine forgiveness and judgment.”<sup>133</sup>

V. 21 consists of two parts. The first part of v. 21, “but indeed, as I live” constitutes God’s oath. The phrase “but indeed, as I live” frequently serves as a form of an oath in the OT.<sup>134</sup> Through the act of taking this oath, the Lord emphasizes to Moses and the people His truthfulness and awareness of his forthcoming message in vv. 22–38.<sup>135</sup> In the second part of v. 21, the phrase “all the earth will be filled with the glory of the Lord” can be understood as

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<sup>131</sup> Timothy R. Ashley, *The Books of Numbers*, NICOT (Grand Rapids, MI: Eerdmans, 1959), 261–63.

<sup>132</sup> Keith Condie, “Narrative Features of Numbers 13–14 and Their Significance for the Meaning of the Book of Numbers,” *RTR* 60.3 (2001): 123–37.

<sup>133</sup> The division of Numbers 14 depicted above is based on Condie’s structure. *Ibid.*, 126–27.

<sup>134</sup> Philip J. Budd, *Numbers*, WBC 5 (Waco, TX: Word, 1984), 112; On the form of oath, Ashley points out: “The clause *as the whole earth will be filled with Yahweh’s glory* (*w<sup>e</sup>yimmālē’ k<sup>e</sup>ḥôd–YHWH ’et–kol–hā’āreṣ*) as the basis for an oath is unique here, although the thought is parallel to that of Hab. 2:14.” Ashley, *The Books of Numbers*, 260.

<sup>135</sup> Jacob Milgrom, *Numbers*, The JPS Torah Commentary (Philadelphia: JPS, 1990), 112.

representing the manifestation of God’s presence and power through divine intervention.

Gray highlights the following: “The glory of Yahweh is the revelation of His character and

power in history.”<sup>136</sup> Milgrom also highlights the following: “God will fulfill His oath so that

the whole world will acknowledge His justice.”<sup>137</sup> Therefore, the motif of God’s filling the

earth in Num 14:21 signifies the revelation of God’s power to the entire world through divine

judgment and forgiveness.<sup>138</sup>

#### 1.1.1.2 Psalm 57:6(5), 12(11)

“Be exalted above the heavens, O God, *let Your glory be above all the earth.*” V. 6(5)

“Be exalted above the heavens, O God, *let Your glory be above all the earth.*” V. 12(11)

The authorship of the psalm is ascribed to David.<sup>139</sup> The poem serves as a supplication for protection against hostile assaults. The psalmist implores divine assistance from God, who transcends the realms of heaven and earth.

The poem is divided into two parts, each ending with the same refrain (vv. 6[5], 12[11]).<sup>140</sup> In the first part of the psalm (vv. 1–6[1–5]), David expresses his plea for help, while in the second part of the poem (vv. 7–12[6–11]), David gives praise to God.<sup>141</sup> The following structure is suggested for Psalm 57:6[5]:

a. v.6[5]a | Be exalted above the *heavens*,

b. v.6[5]b | אלהים “O God”

a’. v.6[5]c | Let Your glory be above all the *earth*.

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<sup>136</sup> Buchanan B. Gray, *A Critical and Exegetical Commentary on Numbers*, ICC (Edinburg: T & T Clark, 1903), 158.

<sup>137</sup> Milgrom, *Numbers*, 112.

<sup>138</sup> Milgrom points out: “Or so that the whole world (especially Egypt and Canaan) will see that God is not powerless.” Ibid. The immediate context supports this interpretation, stating that the whole earth would have Egypt and Canaan as its special focus. These two cities would see God’s power, both in the forgiveness He offers to Israel and in the death sentences of many of those who came out of Egypt.

<sup>139</sup> Gerald H. Wilson, *Psalms*, NIVAC 1 (Grand Rapids, MI: Zondervan, 2014), 830; Hassell C. Bullock, *Psalms 1–72*, TTCS 1 (Grand Rapids, MI: Baker, 2015), 432.

<sup>140</sup> Wilson, *Psalms*, 830.

<sup>141</sup> Bullock, *Psalms 1–72*, 433; Wilson, *Psalms*, 820.

The phrase “be exalted” can be rendered as “show your greatness” (Ps 57:5 TEV). The Psalmist implores God to manifest His glory and power to the entirety of the universe.<sup>142</sup> God is positioned above the celestial realm. Merism is a literary technique observed in the structure of v. 6[5]. The merism “heaven and earth” likely symbolize the wholeness of God’s creation.<sup>143</sup>

Amidst the obscurity, the psalmist expresses his desire for God’s transcendence beyond the celestial realm, longing for the manifestation of divine glory that filled the earth. This musical composition serves as an entreaty for God’s justice within the framework of perceived danger.<sup>144</sup> The motif “let Your glory be above all the earth” anticipates the psalmist’s longing for God to reveal His presence by carrying out judgment upon His adversaries. David extends an invitation to God’s divine presence, urging Him to exercise His righteous judgment upon Saul.

#### 1.1.1.3 Psalm 72:19

“And blessed be His glorious name forever; and may *the whole earth be filled with His glory*. Amen, and Amen.”

Psalm 72 is classified as a royal psalm.<sup>145</sup> The central figure in the Psalm 72 is the king.<sup>146</sup> This psalm is commonly interpreted as a prayer made by David on behalf of his son Solomon.<sup>147</sup> The psalm opens with a prayer (vv. 1–2) for the king of Israel, wishing for peace,

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<sup>142</sup> Robert G. Bratcher and William D. Reyerburn, *A Handbook on Psalms*, Help for Translators (New York: UBS, 1991), 512.

<sup>143</sup> Ibid.

<sup>144</sup> Wilson, *Psalms*, 836; Bullock, *Psalms 1–72*, 437; Mark McGinniss, “Israel’s Relationship with the Glory of God in Psalms,” *JMAT* 22.1 (2018): 80–81.

<sup>145</sup> Marvin E. Tate, *Psalms 51–100*, WBC 20 (Dallas, TX: Word, 1990), 222–23; Dirk J. Human, “An Ideal for Leadership-Psalm 72: The Wise King–Royal Mediation of God’s Universal Reign,” *VeE* 23.3 (2002): 658–77.

<sup>146</sup> Human, “An Ideal for Leadership,” 658.

<sup>147</sup> Tate, *Psalms 51–100*, 223.

justice, and prosperity in his kingdom (vv. 3–11).<sup>148</sup> Furthermore, the psalmist prays to God that the king will do justice to the helpless and help the oppressed (vv. 12–14), and finally that the king will receive respect from other kings and prosper (vv. 15–17).<sup>149</sup> Vv. 18–19 shift the focus from the king to God. Thus, the doxology of vv. 18–19 has God rather than the king at its focus. The doxology that concludes the poem is of significance to the present study.<sup>150</sup>

The central focus of vv. 18a and 19a is to praise God. V. 18 emphasizes the miraculous acts that God does.<sup>151</sup> In this way, verse 18b is comparable to verse 19b, “and may the whole earth be filled with His glory.” God’s glory will consequently fill the earth as an outcome of the wonders He performs (v. 19). Finally, we want to conclude with Wilson’s remarks regarding the theme of “the glory of God filling the earth” in Psalm 72:19:

“The final word of the doxology is an entreaty that ‘the whole earth be filled with his glory’ (72:19b). This sentiment is another one particularly well suited to bring to a close the developing theme of the preceding group of Psalms 56–72. In those psalms, we have observed an increasing emphasis on the universal rule of God, in which the nations acknowledge his authority and submit to it, while joining in an ever-increasing chorus of praise to his “name.” In this group also, the phrases “the whole earth” and “the ends of the earth” repeatedly capture the universal bounds of God’s dominion.”<sup>152</sup>

#### 1.1.1.4 Psalm 108:5

“Be exalted, O God, above the heavens, and *Your glory above the earth.*”

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<sup>148</sup> Wilson, *Psalms*, 1027.

<sup>149</sup> Bratcher and Reyburn, *A Handbook*, 621.

<sup>150</sup> Bullock’s structure of Psalm 72: introduction (v.1), part 1 (vv. 2–4), part 2 (vv. 5–7), part 3 (vv. 8–11), part 4 (vv. 12–14), part 5 (vv. 15–17), doxology (vv. 18–19), and colophon (v. 20). See Bullock, *Psalms 1–72*, 544–49. Also, see Human, “An Ideal for Leadership,” 665–72.

<sup>151</sup> The passages in Ex 15:11; Pss 74:12; 77:15; 86:10; and 136:4 show God’s wonders in history. Human, “An Ideal for Leadership,” 669.

<sup>152</sup> Wilson, *Psalms*, 1032–33.

Psalm 108 is a composite of two psalms. The first part of the poem (vv. 1–5) exhibits resemblances to Ps 57:7–11. The next part of the poem (vv. 6–13) restates Ps 60:5–12.<sup>153</sup> To understand Psalm 108, one must analyze the themes present in Psalms 57 and 60. In his study, Choi points out that one of the central themes in Ps 57:7–11 is “God the ruler of the world” (Ps 57:2, 5, 11).<sup>154</sup> One of the central themes in Ps 60:5–12 is “God the Savior” (Ps 60:4–6).<sup>155</sup> Examining Psalm 108 reveals that this psalm also incorporates the two themes found in Psalm 57 and 60. Ps 108:5 echoes the theme “God the ruler of the world” from Ps 57:5, 11, while Ps 108:6–13 repeats the theme “God the Savior” from Ps 60:4–6. As a result, the literary motif “Your glory above the earth” in Ps 108:5 represents God’s sovereignty over the whole world.

#### 1.1.1.5 Habakkuk 2:14

“For *the earth will be filled with the knowledge of the glory of the Lord*, as the waters cover the sea.”

Habakkuk can be placed in the period of Judah’s conquest by the Babylonian Empire.<sup>156</sup> Specifically, Habakkuk deals with the question of “until when” God intervenes to interrupt the injustice in Israel (Hab 1:2–4, 12–14).<sup>157</sup> The answer comes in Habakkuk 2.

The motif “the earth will be filled with the knowledge of the glory of God” appears in the “mocking song” section of Hab 2:6–20, which includes the presentation of five “woes.”<sup>158</sup>

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<sup>153</sup> For more details about Psalm 108, see Hassell C. Bullock, *Psalms: Psalms 73–150*, TTCS 2 (Grand Rapids, MI: Baker, 2017), 361; Phil J. Botha, “Psalm 108 and the Quest for Closure to the Exile,” *OTE* 23.3 (2010): 574–96; John Goldingay, *Psalms 90–150*, BCOTWP 3 (Grand Rapids, MI: Baker Academic, 2008), 271; Jiseung Choi, “Recalling David and His Psalms After the Return: Focusing on the Themes of Psalms 57, 60, and 108,” *Korean J. Old Testam. Stud.* 29.2 (2023): 163–88.

<sup>154</sup> Choi, “Recalling David and His Psalms,” 171–72.

<sup>155</sup> *Ibid.*, 176–77.

<sup>156</sup> Kenneth L. Barker and Waylon D. Bailey, *Micah, Nahum, Habakkuk, Zephaniah*, NAC 20 (Nashville, TN: Broadman & Holman, 1999), 246.

<sup>157</sup> Mark A. Hassler, “Isaiah 14 and Habakkuk 2: Two Taunt Songs Against the Same Tyrant?,” *MSJ* 26.2 (2015): 226.

<sup>158</sup> Barker and Bailey, *Habakkuk*, 329.



The woe in Hab 2:12 focuses on those “who builds a city with bloodshed and founds a town with violence.” Hab 2:13 further presents God’s threat to those who commit wrongdoing In Hab 2:14, presenting the knowledge of God’s glory filling the entire earth. Barker and Bailey point out that “[v]erse 14 gives the *reason*: that “the earth will be filled” not with the crimes of men but “with the knowledge of the glory of the LORD.”<sup>159</sup> In Hab 2:14, God will reveal His glory to the entire world by means of His דעת “knowledge” in response to these injustices.<sup>160</sup> The text of Hab 2:14 also presents an eschatological framework. Blue frames Hab 2:14 in the context of the Messianic kingdom.<sup>161</sup> We wish to conclude with Blue’s remark about the phrase “the earth will be filled with the knowledge of the glory of the Lord:”

“God will overthrow and judge future Babylon (Rev 17–18) and all ungodly powers (Rev 19:19) represented by Babylon. The Lord’s glory (Matt 24:30) and majesty (2 Thes 1:9) will be made evident in the Millennium and thereby acknowledged throughout the earth. When the Messiah rules in His kingdom, knowledge of the Lord will be worldwide. Everyone will know of Him (cf. Jer 31:34). So extensive and abundant will be that knowledge that it will be like water covering the sea.”<sup>162</sup>

According to Habakkuk 2:14, the phrase “for the earth will be filled with the knowledge of the glory of God” alludes to the universal recognition of God's glory that shall result from divine judgments.

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<sup>159</sup> Ibid., 337 David J. Clark and Howard Hatton, *A Translator’s Handbook on the Book Habakkuk*, Help for Translators (New York: UBS, 1989), 104. In Hab 2:14, the glory pertains to the divine power of God. HALOT 2:458 s.v. “כְּבוֹד.”

<sup>160</sup> The term דעת *to know* in most occurrences presents a personal relationship. Israel’s understanding of God extends beyond theoretical knowledge to encompass a personal encounter with God. Roger L. Omanson, “Knowledge,” *HolBD*, 999–1000.

<sup>161</sup> Ronald J. Blue, “Habakkuk,” in *Bible Knowledge Commentary: An Exposition of the Scripture, Old and New Testament*, ed. John F. Walvoord and Roy B. Zuck, 2 vols. (Wheaton, IL: Victor, 1985), 1:1515.

<sup>162</sup> Ibid.

## 1.1.1.6 Ezekiel 43:2

“[A]nd behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory.”

Ezekiel exercised his prophetic role during the Babylonian exile.<sup>163</sup> Two tragic events marked this period: the fall of Jerusalem and the destruction of Solomon’s Temple.<sup>164</sup> This period was also marked by the loss of Israel’s homeland and the absence of God’s presence.<sup>165</sup> Ezekiel 43 is found in the final section of the book (Ezekiel 33–48), where the central themes are “messages of hope concerning the restoration of Israel and the reestablishment of the temple, sacrificial system, redistribution of the land, and the rebuilding of Jerusalem the restoration of Israel.”<sup>166</sup> Ezekiel 43 begins with the vision of God’s glory returning to the Temple (vv. 1–3). This glory of God returning to the Temple contrasts with the divine glory departing from the Temple (Ezek 10:18–19; 11:23).<sup>167</sup> This glory’s departure could be interpreted as Jerusalem’s impending judgment. Thus, the return of divine glory to the Temple may represent the end of the period of Babylonian bondage.<sup>168</sup> Through the illumination of the land due to the glory of God, this image may symbolize the end of the darkness brought upon Jerusalem, the return to their land, and the rebuilding of the Temple.<sup>169</sup>

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<sup>163</sup> Daniel I. Block, *The Book of Ezekiel: Chapters 1–24*, NICOT (Grand Rapids, MI: Eerdmans, 1997), 4–5.

<sup>164</sup> Jiří Moskala, “Notes on the Literary Structure of the Book of Ezekiel,” *Faculty Publications* (2016): 103.

<sup>165</sup> Block, *The Book of Ezekiel*, 2–3.

<sup>166</sup> Lamar E. Cooper, *Ezekiel*, NAC 17 (Nashville, TN: Broadman & Holman, 1994), 39.

<sup>167</sup> *Ibid.*, 374; Frederick F. Bruce, “Ezekiel,” in *New International Bible Commentary*, ed. Frederick F. Bruce (Grand Rapids, MI: Zondervan, 1979), 842.

<sup>168</sup> Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, NICOT (Grand Rapids, MI: Eerdmans, 1998), 578.

<sup>169</sup> Cooper, *Ezekiel*, 39.

Hence, the phrase “and the earth shone with His glory” in Ezek 43:2 refers to the way in which God made Himself known to His people through divine intervention to redeem them.

#### 1.1.1.7 Isaiah 11:9

“They will not hurt or destroy in all My holy mountain, for *the earth will be full of the knowledge of the Lord* as the waters cover the sea.”

Isaiah 11 can be divided into two parts: first part (vv. 1–9), which presents the promise of the Messiah’s coming, and the second part (vv. 10–16), shows that God will save His chosen people through Messiah.<sup>170</sup> The portrayal of the messianic figure in Isaiah 11 exemplifies an ideal kind of leadership. The rule of earthly kings starkly contrasts with the messianic kingdom. The king depicted in the new ideal kingdom is characterized as a just ruler (vv. 2–5) who will establish complete peace (vv. 6–9).<sup>171</sup> In vv. 2–8, the rule of the Messianic Ruler is characterized by two principles: absolute justice and peace. Furthermore, Yahweh will ensure the redemption of His people, specifically the remnant, from earthly governance (vv. 10–16).<sup>172</sup> Thus, the motif “the earth will be full of the knowledge of the Lord” likely signifies God’s involvement in the redemption and deliverance of His chosen people.<sup>173</sup>

In conclusion, the references above can be grouped into two categories. Within the first category, there is a recurring motif that signifies judgment. This motif is found in various

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<sup>170</sup> John D. W. Watts, *Isaiah 1–33*, WBC (Dallas: Word, 2002), 169–70; John Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids, MI: Eerdmans, 1986), 277–84.

<sup>171</sup> Watts, *Isaiah 1–33*, 277–78.

<sup>172</sup> *Ibid.*, 288.

<sup>173</sup> The term *יָדָע* *to know* in the OT conveys a sense of personal, experiential, emotional, and relational understanding. Israel’s understanding of God is not primarily based on information or intellectual knowledge, but rather on God’s revelation of Himself through a covenant relationship with His people. Israel’s understanding of God is not primarily based on information or intellectual knowledge, but rather on God’s revelation of Himself through a covenant relationship with His people. Patzia points out: “Israel’s knowledge of God comes from a covenantal relationship in which God reveals himself through certain historical events (Lev 23:43; Deut 4:32–39, 11:2–7; Ps 9:10; Is 1:2–3, 41:20; Hos 2:19–23), and from which he expects obedience.” Arthur G. Patzia, “Knowledge,” *DLNTD*, 639.

passages such as Num 14:21; Isa 6:3; Ps 57:5, 11; 72:19, and Hab 2:14. In the second category, the motif represents the divine acts of salvation or redemption (Isa 11:9; Ezek 43:2; Ps 108:5). Hence, we suggest the following understanding of “the glory of God filling the earth” in the OT: the manifestation of God’s presence through acts of judgment and redemption.

## 1.2 Analysis of the Immediate Context and the Structure of Isaiah 6

The syntactic order of Isaiah 6 is determined by the verbs that govern each part, resulting in shaping its structure.<sup>174</sup> The chapter can be divided into four main sections from a syntactical perspective.

- (1) Isaiah’s Vision of God (vv. 1–4)
- (2) Isaiah’s Sin and his Cleansing (vv. 5–7)
- (3) Isaiah’s Commission (vv. 8–10)
- (4) Isaiah’s Difficult Ministry and Israel’s Difficult Future (vv. 11–13).<sup>175</sup>

(1) The first division (vv. 1–4) of Isaiah 6 is marked by the *waw* consecutive verbal form *וַאֲרָאָה* “and I saw” (v. 1).<sup>176</sup> Thus Isaiah sees the “Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple” (v. 1b).<sup>177</sup> The word *מְלֵאִים* “filling,” in phrase, *וְנִשָּׂא וְשׁוּלְיוֹ מְלֵאִים אֶת הַהֵיכָל* “with the train of His robe filling the temple” is

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<sup>174</sup> Sweeney, *Isaiah 1–39*, 132.

<sup>175</sup> Following Isaiah 6’s analysis, we agree with the division that House proposes. House, “Isaiah’s Call,” 214. Nevertheless, our structure differs from House in terms of the reasons for this division. If House goes more for a thematic division, we observed that the verbs *אָרָאָה* “I saw” (v. 1), *וַאֲמַרְתִּי* “then I said” (v. 5), *וַאֲשָׁמַעְתִּי* “then I heard” (v. 8), and *וַאֲמַרְתִּי* “then I said” (v. 11) are structural clues in the division of this chapter. Each verb signals a new division. Sweeney, *Isaiah 1–39*, 132–34.

<sup>176</sup> Some commentators assert that Uzziah’s death affected Isaiah. Smith, *Isaiah 1–39*, 187; Oswalt, *The Book of Isaiah*, 176; House, “Isaiah’s Call,” 217.

<sup>177</sup> The kingship and sovereignty of the Lord are embodied in this description as *אֲדֹנָי*. Other literary sections of Isaiah also contain this idea of God’s kingship and sovereignty. House, “Isaiah’s Call,” 217.

introduced in v.1. This term recurs in v. 3, מלא כל הארץ כבודו “the whole earth is full of His glory” and v. 4, והבית ימלא עשן “the temple was filling with smoke.” (2) The *waw*

consecutive verbal form ואמר “then I said” marks the second part of the structure (v. 5).<sup>178</sup>

After Isaiah sees the Lord, the prophet’s reaction appears in v. 5, “Woe is me, for I am ruined!” Isaiah’s reaction also introduces the אֵי “woe” motif.<sup>179</sup> In v. 6, the theme of purification and forgiveness of sins emerge. The seraphim uses a רצפה “burning coal” to purify Isaiah, with the LXX translating as ζῶντα “live coal.”

(3) Further, the verb ואשמע “then I heard” in v. 8 signals a new subunit in Isaiah 6.

Specifically, vv. 8–10 establish the theme of the divine call, “Whom shall I send, and who will go for Us?” (v. 8a), and Isaiah’s response, “Here am I. Send me!” (v. 8b). Following the prophet’s affirmative response, vv. 9–10 outline the challenges he will face in eliciting a favorable response from the people of God who listen to the messages of God. (4) The last subunit of the structure is defined using the phrase ואמר “then I said” in v. 11. The final part of the chapter addresses themes as deportation (v. 12a), desolation (v. 12b), and the theme of remnant (v. 13b). Due to the rebellion, the people of God will be violently removed from their land, resulting in a state of ruin and desolation for Israel. However, it is important to mention that God has a holy descent, referred to as a זרע קדש “the holy seed,” which represents a small group who will be reborn from Israel (v. 13b).

## 2. Intertextual Connections Between Revelation 18:1 and Isaiah 6:3

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<sup>178</sup> Sweeney, *Isaiah 1–39*, 133.

<sup>179</sup> There are two reasons why Isaiah introduces the אֵי motif, according to the context. The first is that he is “a man of unclean lips, and I live among a people of unclean lips” and the second is that “for my eyes have seen the King, the Lord of hosts.”

Prior to undertaking linguistic, thematic, and structural comparisons between the two texts, the research will examine if John was familiar with the book of Isaiah and if he incorporated its content into his writing of Revelation.

## 2.1 Availability

From a methodological standpoint, identifying a potential OT allusion in Revelation should begin with assessing its availability. It's important to determine if the source referenced in Revelation, such as the book of Isaiah, was accessible to John.<sup>180</sup> Scholars agree that the book of Isaiah had an influence on Revelation's usage of the OT.<sup>181</sup> Fekkes' study of *Isaiah and Prophetic Traditions* is especially notable. This monograph is one of the most thorough investigations on the influence of the book of Isaiah on the book of Revelation.<sup>182</sup> Following his analysis, Fekkes draws conclusions:

“Of the approximately 73 potential Isaiah allusions examined, 41 were judged to be authentic; 9 were judged probable, though not certain; and, in the last column, 23 were classed as doubtful.”<sup>183</sup>

Also, Fekkes pointed out that:

“John certainly expected his readers to appreciate the exegetical foundation of his visions. His interpretation of Isaiah in particular was clearly one of the more important pre-visionary influences which provided the substance and inspiration for the vision experience and for its final redaction.”<sup>184</sup>

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<sup>180</sup> Beale, *Handbook*, 33.

<sup>181</sup> Beale, *The Book of Revelation*, 135; Keener, *Revelation*, 32; Mounce, *The Book of Revelation*, 53, 104; Fekkes, *Isaiah*, 13–14.

<sup>182</sup> Beale, review of *Isaiah and Prophetic Traditions in the Book of Revelation. Visionary Antecedents and Their Development*, (by Jan Fekkes), 156–59; David E. Aune, review of *Isaiah and Prophetic Tradition in the Book of Revelation. Visionary Antecedents and Their Development*, by Jan Fekkes, *CBQ* 57.4 (1995): 805–6.

<sup>183</sup> Fekkes, *Isaiah*, 279.

<sup>184</sup> *Ibid.*, 290.

Fekkes' study demonstrates the accessibility of the book of Isaiah to John in the writing of Revelation. To support this claim, Fekkes states that 41 allusions from Isaiah are authentic and reliable for Revelation.<sup>185</sup>

After establishing John's general familiarity with the book of Isaiah, the focus now shifts to defining the influence of the book of Isaiah on John, specifically that of Isaiah 6. Therefore, we will endeavor to determine John's familiarity with Isaiah 6 and whether he mentioned this chapter in Revelation. We cite the NA<sup>28</sup> critical edition for this approach, which suggests that Rev 5:7 and 15:8 allude to Isa 6:1, and that Isa 6:2, 4 alludes to Rev 4:8 and 15:8, respectively. Specifically, for Isa 6:3, it is stated that it is a "direct quotation" from the OT in Rev 4:8.<sup>186</sup> Compared to NA<sup>28</sup>, UBS<sup>5</sup> does not indicate any "direct quotation" from Isaiah 6 in Revelation. However, compared to NA<sup>28</sup>, UBS<sup>5</sup> identifies more allusions from Isaiah in Revelation. For example, Isa 6:1 is an allusion to Rev 4:2, 9, 10; 5:1, 7; 13; 6:16; 7:10, 15; 19:4; 21:5. Isa 6:2–3 alludes to Rev 4:8, while Isa 6:4 alludes to Rev 15:8. Aside from these two critical editions of the NT, most of the commentators mentioned, agree on the presence of allusions from Isaiah 6 in Revelation, as suggested by both NA<sup>28</sup> and UBS<sup>5</sup>.<sup>187</sup>

It's clear from the data above that John was familiar with the book of Isaiah. Specifically, we can assert that John was referring to Isaiah 6. We will highlight two arguments to support the above statement. Upon comparing Isa 6:1 with the other verses in

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<sup>185</sup> Ibid., 279–81.

<sup>186</sup> In the introduction, NA<sup>28</sup> distinguishes between "direct quotation" and "allusion" as follows: "Direct quotations from the Old Testament are indicated in the text by italic. In the margin, italics are used to indicate where in the Old Testament they appear (for example, *Mch 5, 1.3* at Matthew 2,6). Allusions appear in normal type (cf. at Matthew 4,4)." Aland and Aland, *Novum Testamentum Graece*, 80.

<sup>187</sup> If there are variations, they can be attributed to either a different classification system or a presence of allusions that the two critical editions of the NT do not address. In Rev 4:8, Fekkes, for example, recognizes Isa 6:2a, 3a as "certain allusions." However, he also identifies other allusions, notably in Rev 15:8, where he suggests Isa 6:1c, 3b as "certain allusions," and categorizes Isa 6:6 as "unlikely or doubtful allusions" in Rev 8:5. Fekkes, *Isaiah*, 280; Beale, *The Book of Revelation*, 331; Mounce, *The Book of Revelation*, 125; David E. Aune, *Revelation 1–5*, WBC 52 (Dallas, TX: Word Books, 1997), 301; Osborne, *Revelation*, 233; Keener, *Revelation*, 233; Robert L. Thomas, *Revelation 1–7: An Exegetical Commentary*, 2 vols., 1 (Chicago: Moody Press, 1992), 1:360–361; Kistemaker, *Exposition*, 191; Gregory K. Beale, *A New Testament*, 1100.

the rest of the chapter, as presented by the UBS<sup>5</sup> critical edition, it becomes evident that Isa 6:1 is the most prominent verse in Revelation. Second, NA<sup>28</sup> classifies Isa 6:3 as a “direct quotation” for Rev 4:8. This aspect further supports the assumption that Isaiah 6, i.e., 6:3, was specifically on John’s mind.<sup>188</sup> Therefore, Isaia 6:3 fulfills the first criteria.

## 2.2 Verbal Parallels

The second criterion for determining the allusive nature of Isa 6:3 in Rev 18:1 is to linguistically compare the different textual variants.<sup>189</sup> Below, the texts Isa 6:3 MT, Isa 6:3 LXX, and Rev 18:1 GNT are arranged and aligned in parallel, first in the original language and subsequently in English.<sup>190</sup> We highlight situations where there is triple agreement between MT, LXX, and GNT words with single underlining. Where there is double agreement, it is highlighted with double underlining. Word order changes or particular words are indicated by a dashed line. Square brackets [] highlight omissions between MT, LXX, and GNT. This system will be used throughout the thesis.

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<sup>188</sup> After looking up whether there is a “direct quotation” from Isaiah in Revelation in the NA<sup>28</sup>, we provide the following data: Only three texts from Isaiah were categorized as direct quotations. The following Isaiah passages are classified as “direct quotation” (Isa 6:3; 25:8; 53:9) for Revelation texts (Rev 4:8; 7:17; 14:5).

<sup>189</sup> A number of textual variations must be taken into account when analyzing OT citations in the NT, and McLay emphasizes the significance of this enterprise: “The reason why we will give such prominence to the Hebrew and Greek texts of the Jewish Scriptures and their relationships to one another is so that we can establish a textual basis from which to investigate the citations and the use of the Jewish Scriptures in the NT.” McLay, *The Use of the Septuagint*, 14.

<sup>190</sup> For MT terminology, see *ibid.*, 7–8. Also, for terminology and problems in the LXX study, see McLay, *The Use of the Septuagint*, 8–14. Tov and McLay’s works were significantly consulted in the development of this step. McLay, *The Use of the Septuagint*, 17–36; Tov, *The Text-Critical*, 133–88.



**Tab. 1. Comparison of Textual Versions**

Isa 6:3 MT	Isa 6:3 LXX	Rev 18:1 GNT
וקרא זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות	καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον καὶ ἔλεγον Ἅγιος ἅγιος ἅγιος κύριος σαβαωθ,	Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἐξουσίαν μεγάλην,
<u>מלא כל הארץ כבודו</u>	<u>πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.</u>	<u>καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.</u>
Isa 6:3 NASB	Isa 6:4 NETS	Rev 18:1 NASB
And one called out to another and said, “Holy, Holy, Holy is the Lord of hosts, <u>the whole earth is full of His glory.”</u>	And they cried out one to another and said: “Holy, holy, holy is the Lord Sabaoth; <u>the whole earth is full of his glory.”</u>	After these things I saw another angel coming down from heaven, having great authority, <u>and the earth was illumined with his glory.</u>

The table above shows linguistic similarities between Rev 18:1b and Isa 6:3b. The table below provides the second part of the verse for analysis and comparison.

**Tab. 2. Equivalent Arrangement**

Isa 6:3b MT	Isa 6:3b LXX	Rev 18:1b GNT
1 [ ]	1. [ ]	1. καὶ
2. כל	2. πᾶσα	2. [ ]
3. ארץ/ה	3. ἡ γῆ	3. ἡ γῆ
4. מלא	4. πλήρης	4. ἐφωτίσθη
5. [ ]	5. [ ]	5. ἐκ
6. כבודו	6. τῆς δόξης αὐτοῦ	6. τῆς δόξης αὐτοῦ

A linguistic comparison of Rev 18:1 with Isa 6:3 MT reveals both textual differences and similarities. Analyzing the LXX and MT, one can see that the Greek is a faithful rendering of the Hebrew text. For instance, *γῆ earth* is the most often used translation of the Hebrew term *אָרֶץ earth* in the Isaiah LXX. The LXX renders the Hebrew word *כְּבוֹד glory*,

mostly as the Greek *δόξης glory*.

The texts of Isa 6:3 LXX and Rev 18:1 share two pairs of verbatim words: ἡ γῆ and τῆς δόξης αὐτοῦ. However, Rev. 18:1 also differs from the LXX and MT texts. In Rev 18:1, John employs the term ἐφωτίσθη “was illuminated” instead of the LXX’s πλήρης “is full of” and the MT’s text מִלֵּא “is full of.” In this case, John chooses a different term from both the LXX and the MT. Furthermore, the LXX and MT texts present terms in addition to those found in Rev 18:1. An example is the Greek term πᾶσα “the whole” and the Hebrew כָּל “the whole.” Rev 18:1 contains some terms in addition to those of the LXX and MT: καὶ and ἐκ.

The words γῆ and δόξης are frequently used in both the LXX and the NT. Therefore, the presence of one of these OT terms in the NT cannot be considered a unique intertextual link. However, in combination, the words γῆ and δόξης are found in the LXX in 42 verses.<sup>191</sup> In the NT, the words γῆ and δόξης are found in six verses (Matt 24:30; Luke 2:14; Rev 5:13; 14:7; 18:1; 21:24). Furthermore, the combination γῆ and δόξης in Rev 18:1 is found in eight OT possible allusions (Num 14:21; Isa 6:3; Ezek 43:2; Ps 57:2; Ps 57:5, 11; 72:19; 108:5; Hab 2:14). The significant degree of contextual resemblance between these eight verses and Rev 18:1 led to their selection out of 42. Therefore, the likelihood that John bore in mind the combination of words from Isa 6:3 in Rev 18:1 should be considered.

### 2.3 Thematic Parallels

The thematic similarities between the two contexts serve as the third criterion to determine whether Rev 18:1 alludes to Isa 6:3. The following section will present and analyze the thematic correspondence between Isaiah 6 and Revelation 18.

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<sup>191</sup> Num 14:21; 1 Sam 2:8; 6:5; 1 Chr 22:5; 2 Chr 7:3; 1 Macc 14:4, 10; 15:9; 3 Macc 2:9, 14; Ps 7:6; 56:6, 12; 71:19; 84:10; 101:16; 107:6; Odes 3:8; 5:10; Sol 1:4; 2:21; 17:31; Mic 5:3; Hab 2:14; Isa 2:10, 19, 21; 4:2; 6:3; 24:14; 26:10; 33:17; 53:2; 60:2, 21; Bar 5:7; Lam 2:11, 15; Ezek 10:19; 43:2; Dan 4:32; 7:14.

### 2.3.1 The Glory of Heavenly Beings Motif

The Glory of God theme as depicted in the book of Isaiah 6 is intertextually related to the theme regarding the glory of the angel in Revelation 18.

In the OT, the word כְּבוֹד also has the meaning of something heavy that gives importance, such as wealth (Gen 13:2; 31:1) or honor (Gen 43:13).<sup>192</sup> Theologically, the term כְּבוֹד refers to the essence, character, and power that are exclusive to God (Isa 42:8; 48:11).<sup>193</sup> In terms of meaning, the word δόξα in the LXX is identical to the Hebrew word כְּבוֹד.<sup>194</sup> Thus, the primary meaning in the LXX is related to the glory of God.<sup>195</sup>

When using δόξα, NT writers employ it with the meaning as found in the LXX, which is the term for divine glory.<sup>196</sup> Also δόξα is associated with Jesus in the same way that God's glory is attributed to him in the NT.<sup>197</sup> Moreover, the word δόξα is attributed to angels by the authors of the NT (Rev 18:1, Jude 8, 2 Pet 2:10).<sup>198</sup>

In Rev 18:1 and Isa 6:1b, 3b LXX, δόξα is synonymous with God's physical manifestation.<sup>199</sup> Its glory is evident to both Isaiah and John who saw the physical manifestation of God's presence. Divine glory has an effect on the earth in both instances. In Revelation, the earth is ἐφωτισθη "illuminated" by the appearance of the divine presence of the angel. In addition to this, there is a distinction to be made, as the book of Isaiah describes

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<sup>192</sup> Gerhard von. Rad, "δόξα," *TDNT* 2:238.

<sup>193</sup> *HALOT* 2:457, s.v. "כְּבוֹד."

<sup>194</sup> Gerhard von. Rad, „δόξα,” *TDNT* 2:242.

<sup>195</sup> *Ibid.*

<sup>196</sup> *Ibid.*, 2:247.

<sup>197</sup> *Ibid.*, 2:248–50.

<sup>198</sup> *Ibid.*, 2:250–51.

<sup>199</sup> Watts, *Isaiah 1–33*, 74; Michael A. Fishbane, *Haftarot*, *The JPS Bible Commentary* (Philadelphia: JPS, 2002), 111.

the earth as being πλήρης “full” of glory, whereas the book of Revelation describes the earth as being φωτίζω “illuminate” by glory. When Isaiah writes that the earth is filled with the glory of God, this glory may have been manifested by the presence of light, as in the book of Revelation (Isa 6:1, 3; 60:1–2; Rev 18:1).<sup>200</sup>

The final difference is found in Isa 6:3, where the glory of the Lord of hosts is shown, whereas in Rev 18:1, the angelic glory is described as the replacement of the glory of the Lord. In the NT, δόξα refers to the glory of God—as divine power or authority and the majesty of God (Acts 7:2; Eph 1:17; 2 Pet 1:17). However, this glory is also attributed to Jesus Christ as the manifestation of divine glory in the NT (Luke 9:32; John 1:14; 1 Cor 2:8; 2 Thess 2:14).<sup>201</sup> In Revelation, δόξα is an attribute exclusive to God and the Lamb, except for Rev 18:1, in which this angel shares the same attributes as God and the Lamb.<sup>202</sup>

In his gospel, John writes: “These things Isaiah said because he saw His glory, and he spoke of Him” (Jn 12:41). John identifies Jesus Christ as the Lord of Hosts in Isaiah (John 12:41 cf. Isa 6:1–4).<sup>203</sup> John’s identification of the Lord in Isa 6:1 with Jesus could clarify his use of a probable allusion to Isa 6:3 in Rev 18:1, indicating that he was aware of this specific context from Isaiah.<sup>204</sup> Hence, if John identifies the Lord of Hosts as Jesus, his description of the angel likely has its roots in Isaiah 6. Given the parallels between Isaiah and John’s

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<sup>200</sup> HALOT 2:457, s.v. “כְּבוֹד.”

<sup>201</sup> Oswalt points out that: “כְּבוֹד ‘glory,’ comes from a root whose meaning is ‘to be solid, heavy’ (thus ‘liver’ is *kkābēd*, the heavy organ.) So, the glory of God is not an ephemeral aurora, but an expression of his stunning importance and reality. The ultimate expression of God’s glory is Christ (John 1:14), through whom God means to share his glory with us (Col 1:27).” Oswalt, *The Book of Isaiah*, 181.

<sup>202</sup> Revelation 1:6; 4:9, 11; 5:12–13; 7:12; 11:13; 14:7; 15:8; 16:9; 18:1; 19:1, 7; 21:11, 23–24, 26.

<sup>203</sup> Some interpreters point out that the Angel described in Rev 18:1 is Jesus Christ. At this point, Beale argues that we can attribute glory to Jesus Christ because other allusions in Revelation (1:6, 5:12–13; 21:23) also refer to Jesus. Beale, *The Book of Revelation*, 892–93. Osborne does not rule out the idea that the angel in question was Jesus, but he suggests that it may be a celestial angel. Osborne, *Revelation*, 635. Thomas discusses the arguments presented to validate the Angel’s identity as Jesus. Thomas, *Revelation 8–22*, 314.

<sup>204</sup> Jobes and Silva, *Invitation*, 24.

descriptions of the Lord of hosts, or the angel, it is probable that John wants his readers to focus on the identity of the angel. The study suggests that the identification of the angel hints at Jesus.

### 2.3.2 “Woe, Woe” Motif

Isaiah’s exclamation, וַיֹּא “woe” is equivalent to  $\omega$   $\tau\acute{\alpha}\lambda\alpha\varsigma$  “O wretched” in LXX (Isa 6:5 NETS). Most translations render the syntagm, וַיֹּא “as woe is me.” Nevertheless, NETS translates  $\omega$   $\tau\acute{\alpha}\lambda\alpha\varsigma$   $\acute{\epsilon}\gamma\acute{\omega}$  as “o wretched that I am!” which conveys Isaiah’s depth and personal engagement in the state of profound sorrow he was in because of his sins.

In LXX,  $\tau\acute{\alpha}\lambda\alpha\varsigma$  appears four times (4 Macc 8:17; 12:4; Wis 15:14; Isa 6:5) and can be translated as “wretch,” “hopeless,” or “miserable.” Following the manifestation of God’s divine presence, Isaiah understood he was “unclean,” “miserable,” and “hopeless.” Hence the *woe* in Isa 6:5 depicts the prophet’s anguish as if he were ready to die due to God’s holiness.<sup>205</sup>

This woe of Isaiah may be contrasted with the woes of kings and merchants who committed adultery with Babylon (Rev 18:10, 16, 19). The words in Rev 18:10  $\sigma\acute{\upsilon}\alpha\iota$   $\sigma\acute{\upsilon}\alpha\iota$  “woe, woe” appears five times (Rev 8:13; 18:10, 16, 19). The interjection  $\sigma\acute{\upsilon}\alpha\iota$  in Rev 18:10, 16, 19 signifies “pain” and “discontentment.”<sup>206</sup> Although there are terminological differences between Isaiah’s woe and Revelation 18, the core idea is that both terms,  $\tau\acute{\alpha}\lambda\alpha\varsigma$  and  $\sigma\acute{\upsilon}\alpha\iota$  refer to “pain,” “discomfort,” “dissatisfaction,” “disappointment,” “fury,” and “hopelessness.”

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<sup>205</sup> Watts correctly notes that the woe recognizes that the very existence of the speaker is threatened. A funeral cry may already be spoken over him. Watts, *Isaiah 1–33*, 74.

<sup>206</sup> BDAG, s.v. “ $\sigma\acute{\upsilon}\alpha\iota$ .”

In the two passages, the reason for the woe is different. The prophet wishes to express that he is a sinful man.<sup>207</sup> The expression  $\omega \tau\acute{\alpha}\lambda\alpha\varsigma \acute{\epsilon}\gamma\acute{\omega}$  shows that Isaiah is aware that he stands before a holy God who has revealed his holiness to human eyes. In Rev 18:10, 16,19, the woes do not mean the people realize they have done wrong in front of a holy God. Instead, the woes that come from the kings and merchants of the earth are due to their sadness over Babylon having been destroyed and their resulting inability to continue doing business with the Great City. The merchants cry because they cannot marketplace their goods (Rev 18:12–13). For Isaiah, the woe was one that led to salvation, but the woes in Revelation 18 led to judgment.

### 2.3.3 The Remnant Motif

Since the remnant is a broad theme in the OT, it is not the intent of this study to offer a thorough analysis of this motif.<sup>208</sup> Graham’s article demonstrates the remnant’s presence throughout the book of Isaiah, highlighting its central theme.<sup>209</sup> Graham suggests that the remnant theme in Isaiah is a way in which both judgment and salvation are announced.<sup>210</sup>

The remnant theme in Isaiah 6 is particularly illustrated by the phrase זרע קדש “the holy seed” in v. 13.<sup>211</sup> This syntagm appears only once more in another verse in the OT, in Ezra 9:2. According to Szamocki, this term found in Ezra 9:2, establishes Israel’s identity as

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<sup>207</sup> Buchanan B. Gray, *A Critical and Exegetical Commentary on Isaiah 1–39*, ICC (New York: C. Scribner’s Sons, 1912), 108.

<sup>208</sup> For a detailed analysis of this theme in the OT, particularly in Jeremiah, see Kenneth D. Mulzac, “The Remnant Motif in the Context of Judgment and Salvation in the Book of Jeremiah” (PhD diss., Andrews University, 1995).

<sup>209</sup> Pat Graham, “The Remnant Motif in Isaiah,” *ResQ* 19.4 (1976): 217–18.

<sup>210</sup> *Ibid.*, 217.

<sup>211</sup> These words are missing from the LXX. Grzegorz Szamocki, “‘Holy Seed’ in Isaiah 6:13: Echo of An Exclusive Concept of Israel’s Identity,” *VV* 40.4 (2022): 1055–74. Graham suggests that there is a spelling error in the LXX, omitting the words. Graham, “The Remnant Motif in Isaiah,” 2019.

God's people and highlights their distinction from other peoples.<sup>212</sup> The idea that Israel is God's special people, a nation different from other nations in that it is characterized by holiness, is expressed in the phrase זרע קדש found in Isa 6:13.<sup>213</sup> Graham concludes that "[w]henver Isaiah used the remnant concept, he inevitably emphasized God's activity in the world."<sup>214</sup> This is one of his conclusions regarding the remnant theme in Isaiah. Isaiah 6 seems to support this conclusion, as זרע קדש denotes direct intervention for the future salvation of the people. In Isa 6:11–13, it is predicted that Judah will experience tremendous destruction (v. 11) and that many of its citizens will be sent into exile (v. 12). Despite these terrible predictions, there is still hope, though, because God has זרע קדש and He will take an active role in this זרע קדש in the future.<sup>215</sup>

The Greek term λοιποῖς is the consecrated term used for the remnant in Revelation.<sup>216</sup> On the other hand, the remnant theme is evident in Revelation 18, where it is mentioned in v. 4 through the phrase ὁ λαός μου "my people." Apart from Rev 18:4, the phrase ὁ λαός μου referring to believers occurs only in Rev 21:3. This expression in both the OT and the NT is a semi-technical term referring to a special relationship with God.<sup>217</sup> In order to avoid the plagues that will punish Babylon, God's people are urged to flee Babylon in v. 4, signifying

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<sup>212</sup> Szamocki, "Holy Seed in Isaiah 6:13," 1060–1, 1069.

<sup>213</sup> A detailed analysis can be found at *ibid.*, 1064–68.

<sup>214</sup> Graham, "The Remnant Motif in Isaiah," 225.

<sup>215</sup> *Ibid.*, 219.

<sup>216</sup> Mueller regarding the remnant term points out: „The term “remnant” (*loipos*) is found several times in Revelation (2:24; 3:2; 8:13; 9:20; 11:13; 12:17; 19:21; 20:5). In several translations this term is sometimes rendered “others.” In contrast to the term “church,” the word “remnant” does not only apply to true believers. In several cases it is even used with a negative connotation. The remnant can be a faithful or an unfaithful remnant. While the latter will be destroyed, the faithful remnant is identified by certain characteristics.” Ekkehardt Mueller, “The End Time Remnant in Revelation,” *JATS* 11.1–2 (2000): 188.

<sup>217</sup> Osborne, *Revelation*, 638.

their separation from the sins of spiritual Babylon.<sup>218</sup> Lastly, the remnant theme appears in both contexts. This remnant symbolizes both hope for the future and judgment for those who will not belong to God’s people. Thus, the study suggests that the remnant in Isa 6:13 has its complete fulfillment in Rev 18:4 and 21:3, respectively.

#### 2.4 Structural Parallels

Isaiah 6 and Revelation 18 are structurally organized around the following keyword groups: εἶδον “I saw,” καὶ εἶπα “and I said,” καὶ ἤκουσα “then I heard” from Isa 6:1, 5, 8, 11, respectively εἶδον “I saw,” καὶ ἤκουσα “then I heard,” καὶ λέγων “then saying” from Rev 18:1, 4, 21.

**Tab. 3. Structural Parallels between Isaiah 6 and Revelation 18**

Isaiah 6 MT	Isaiah 6 LXX	Revelation 18
ואראה “and I saw” (vv. 1 – 4)	εἶδον “I saw” (vv. 1 – 4)	εἶδον “I saw” (vv. 1 – 3)
ואמר “Then I said” (vv. 5 – 7)	καὶ εἶπα “and I said” (vv. 5 – 7)	καὶ ἤκουσα “then I heard” (vv. 4 – 20)
ואשמע “then I heard” (vv. 8 – 10)	καὶ ἤκουσα “then I heard” (vv. 8– 10)	καὶ λέγων “then saying” (vv. 21 – 24)
ואמר “then I said” (vv. 11 – 13)	καὶ εἶπα “then I said” (vv. 11–13)	[            ]

These are technical terms that establish sections between the chapters and give these passages their structure.<sup>219</sup> The table presents the chronological order in which the terms are mentioned in the two passages. The order from Isaiah 6 is preserved exclusively to the term εἶδον in the LXX; being identical with εἶδον in Rev 18:1. As a result, the order of the words

<sup>218</sup> Ibid.

<sup>219</sup> For a detailed analysis of the structure of Revelation 18, see Aune, *Revelation 17–22*, 973–83. Regarding the Isaiah 6’s structure, see n. 180.



καὶ εἶπα, καὶ ἤκουσα in Isaiah 6 is flipped in Revelation 18. Therefore, we reiterate that these terms delimit and structure both chapters.

Revelation 18 is a larger and more complex vision than Isaiah 6 in terms of the quantity of symbols and how they are to be understood. By contrasting the two visions, we can note the following:

First, Isa 6:1–4 introduces the passage and contains Isaiah’s vision of יהוה תא “the Lord.”<sup>220</sup> This introduction is similar to the one in Rev 18:1–3, where v. 1 introduces John’s vision of ἄλλον ἄγγελον “another angel.”<sup>221</sup> The two visionary introductions are linguistically and structurally related to the verb εἶδον “I saw” in Isa 6:1, and the same verb εἶδον in Rev 18:1. In Revelation, the phrase “after this, I saw” marks the introduction of a new literary unit (4:1, 7:1, 9; 15:5; 19:1).<sup>222</sup> The term εἶδον in Rev 18:1 emphasizes that verses following vv. 1–3 form a vision.<sup>223</sup> In an identical manner, the author of Isaiah uses the phrase “I saw the Lord” in Isa 6:1 to draw his readers’ attention to the divine authority of the vision Isaiah had received.<sup>224</sup> Another similarity between the two introductions is that Isaiah and John both describe celestial beings. Isaiah perceives יהוה תא, John sees ἄλλον ἄγγελον. Isaiah’s introduction is set apart from John’s by the mention of the historical background of his situation.

Comparing the words εἶπα, ἤκουσα in Isa 6:5, 8, 11 with the terms ἤκουσα, λέγων in Rev 18:4, 21 shows that they are not chronologically ordered. The study thus proposes the following term grouping: the word εἶπα in Isa 6:5 with λέγων in Rev 8:21 and the word

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<sup>220</sup> Watts, *Isaiah 1–33*, 74.

<sup>221</sup> Aune, *Revelation 17–22*, 984.

<sup>222</sup> Ibid.

<sup>223</sup> Ibid.

<sup>224</sup> Watts, *Isaiah 1–33*, 73.

ἤκουσα in Isa 6:8 with ἤκουσα in Rev 18:4. The reason for this grouping is similarities in the content and terminology.

Second, the verb εἶπα “I said” in Isa 6:5 marks the next literary subunit in Isaiah 6. This second division is framed by vv. 5–7. Similarly, the verb λέγων “saying” in v. 21 marks the last textual subunit in Rev 18:21–24. A shared characteristic between the two subunits is the existence of celestial beings. Isa 6:6–7 describes the presence of a seraphim, while Rev 18:21 describes the presence of an angel. In both passages, celestial beings communicate a specific message. The seraphim has a message for Isaiah: to forgive his sins and make him ready to hear God’s voice. John encounters an angel who specifically addresses eschatological Babylon. Babylon and its inhabitants will be subjected to judgment, damnation, and absolute desolation, according to the angel’s message.

Third, the verb ἤκουσα “I heard” in Isa 6:8 marks vv. 8–10 as the next literal subunit in Isaiah 6. In the same way, the verb ἤκουσα “I heard” in Rev 18:4 marks the next larger subunit contained vv. 4–20.<sup>225</sup> One similarity between these structural delineations is that both Isaiah and John hear a voice. Isaiah hears the Lord’s voice, while John hears a voice from heaven. While Isaiah accurately identifies the voice, John does not.<sup>226</sup> The message that the two voices convey shares another similarity. In Isa 6:8, the Lord calls Isaiah to the office of a prophet. In Rev 18:4, the voice calls and exhorts God’s people to come out of eschatological Babylon.

Based on the information provided, the study suggests that the prophet Isaiah may be a paradigm of the relationship between believers and God in the end times (Rev 18:4). Isaiah represents the type of people obedient to God. Isaiah was in the midst of a people with

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<sup>225</sup> Aune, *Revelation 17–22*, 984.

<sup>226</sup> Some commentators identify the voice in Rev 18:4 as the voice of Jesus Christ. Ibid., 990; Osborne, *Revelation*, 638.

unclean lips, like the people of Rev 18:4. God's people are in the midst of a city full of sin (Rev 18:1–3). Isaiah, like the people in Rev 18:4, receives a call. Isaiah is tasked with the responsibility of prophesying and commanding Israel to repent and return to God. And the divine call to believers in Revelation 18 is to depart from Babylon and return to God. An aspect that distinguishes the two calls is that the prophet's response to the call is provided in Isaiah 6. On the other hand, in Revelation 18, it remains uncertain whether the people mentioned in Rev 18:4 respond by coming out from Babylon. The fact that the readers are unsure of the response to the divine calling could imply that the end may be open for any believer wants to be among the people of God in the end times.

### **3. The Implication of John's Use of Isaiah 6:3 in Revelation 18:1**

The significance of the statement in Rev 18:1, where an angel announces the fall of Babylon, becomes even more significant when considering John's assertion in John 12:41 that Jesus Christ is the Lord of Hosts mentioned in Isa 6:3. The interpretation presented here highlights a correlation between the angel's proclamation in Revelation and Isaiah's depiction of the Lord of Hosts. This relationship suggests that Jesus Christ plays a significant role in the unfolding events described in Revelation.

If John's intention was to link the angel's proclamation with Isaiah's depiction of the Lord of Hosts, it suggests that Jesus Christ, in his status as the Lord of Hosts, plays an active role in the judgment and downfall of Babylon. This highlights the belief that Jesus is not just an observer in human history, but rather plays an active role in it, fulfilling divine objectives and promoting justice.

In addition, John depicts Jesus as a divine figure who reveals himself through the significant event of Babylon's destruction, drawing on imagery from Isa 6:3b where the seraphim proclaim the holiness and glory of God. It can be inferred that the downfall of

Babylon is not just a political occurrence, but rather a demonstration of God's glory and authority over the entire universe.

Therefore, John's depiction of Jesus Christ as the Lord of Hosts and his use of imagery from Isa 6:3 highlight Jesus' involvement in human history, and ultimately the coming of divine judgment. The angel's proclamation in Rev 18:1 serves as a powerful declaration of God's sovereignty and the imminent judgment on Babylon.

## CHAPTER III

### THE INTERTEXTUAL RELATIONSHIPS BETWEEN REVELATION 18:4 AND GENESIS 19:15

For the sake of clarity, the study will reiterate one of the literature review's conclusions on the relationship between Revelation 18:4 and Genesis 19:15. Namely, that none of the scholarly works that we surveyed explicitly recognize the connection between Gen 19:15 as an allusion to Rev 18:4 and, none have conducted an in-depth examination of the intertextual relationships between these texts. Therefore, this chapter will focus on analyzing the intertextual correspondences between Rev 18:4 and Gen 19:5, examining elements at the linguistic, thematic, and structural levels.

#### **1. The Analysis of Genesis 19:15 in its Context**

The first part of this chapter will deal with the contextual analysis of Genesis 19:15. We will analyze the passage's broad, immediate, and structural contexts.

##### 1.1 Analysis of the Larger Context

The history of the patriarchs and their families is detailed in Genesis 12–50. These chapters present the histories of the following families: Abraham (Genesis 11:27–25:18), Isaac (Genesis 25:19–26:35), and Jacob (Genesis 27:1–35:29).

In Gen 36:1–43, the genealogy of Esau is described, and the history of Joseph concludes the book of Genesis (Genesis 37:1–50:26).<sup>227</sup> The book of Genesis presents two

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<sup>227</sup> Scholars agree upon several common elements found in the book of Genesis. First, it is widely acknowledged by scholars that Genesis 1–11 and Genesis 12–50 have different contents. The first major section, Genesis 1–11, "Primeval History," contains stories concerning the creation of the world, the life of humankind, both within and outside of the Garden of Eden (Adam and Eve, Cain and Abel), the Flood and Noah, and the Tower of Babel. The second major part, labeled "Patriarchal Accounts," chronicles the lives of Abraham, Isaac,

major themes throughout the narratives, (1) the relationship God has with those who are faithful to Him and serve Him with love, and (2) the description of the deplorable state of those who have disobeyed God and are against Him.<sup>228</sup>

These aspects provide the context of Gen 19:1–29. From a structural perspective, the events of Sodom and Gomorrah in Gen 19:1–29 take place in the section recounting the chronicle of Abraham’s life (Genesis 11:27–25:18).<sup>229</sup> Genesis 19 continues the narrative of Genesis 18, where Abraham has a dialogue with God (Gen 18:22) about saving Sodom if ten righteous men are found in the city (Gen 18:23, 32). Abraham’s mediation on behalf of Lot and his family (Gen 18:26–32) creates the context for the narrative in which Lot is the protagonist of these events (Gen 19:1).<sup>230</sup>

## 1.2 Analysis of the Immediate Context and the Structure of Genesis 19

The events of Genesis 19 shift the focus from Abraham (Genesis 18) to Lot and Sodom. Genesis 13:12 depicts Lot and Abraham’s separation. Lot made the decision to establish his tents as far away as Sodom, whereas Abraham made the decision to live in the land of Canaan, “while Lot settled in the cities of the valley and moved his tents as far as

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Jacob, Esau, and Joseph (Genesis 12–50). Second, the majority of scholars agree that the author’s use of the literary device, “this is the תולדות ‘generations’ of”, structures the book of Genesis (2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). Kenneth A. Mathews, *Genesis: 1–11:26*, NAC 1A (Nashville, TN: Broadman & Holman, 1995), 26.

For more information on Genesis’ literary device, see Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids, MI: Eerdmans, 1990), 2–11; Mathews, *Genesis*, 26–35; Robert L. Cohn, “Narrative Structure and Canonical Perspective in Genesis,” *JSOT* 8.25 (1983): 3–16; Jared M. August, “The Toledot Structure of Genesis: Hope of Promise,” *BibSac* 174.695 (2017): 267–82. Additionally, one of the study’s main presuppositions is that the events described in Genesis 1–11 are historically genuine and true. Therefore, it rejects the claim that the events in these chapters are based on myths. Jacques Doukhan, *Genesis*, SDAIBC 1 (Nampa, ID: Pacific, 2016), 29–31.

<sup>228</sup> Francis D. Nichol, ed., *The Seventh-Day Adventist Bible Commentary*, 9 vols. (Washington, DC: Review and Herald, 1978), 1:204. Additionally, a significant number of themes from the book of Genesis appear in both the OT and NT. For more details, see Doukhan, *Genesis*, 31–37; Nahum M. Sarna, *Genesis*, 1st ed., *The JPS Bible Commentary* (Philadelphia: JPS, 1989), xi.

<sup>229</sup> For the structure, see n. 233.

<sup>230</sup> George W. Coats, *Genesis: With an Introduction to Narrative Literature*, FOTL 1 (Grand Rapids, MI: Eerdmans, 1983), 142.

Sodom.”<sup>231</sup> In Gen 19:1, Lot “sat at the gate of Sodom.” The chain of events, in which Lot initially chooses where to stay (Gen 13:12a), sets up his tent in Sodom (Gen 13:12b), and ultimately makes it a habit to sit at the city’s gate (Gen 19:1), presented Lot and his family for full integration and adaptation in Sodom. The structure of Gen 19:1–29, in which Lot is the protagonist, will be explained in the following section.

The narrative in Gen 19:1–19 can be divided into four major literary units.<sup>232</sup> (1) The first literary unit (vv. 1–11) is introduced by the arrival of the divine delegation of two angels, שני המלאכים “the two angels” (v. 1).<sup>233</sup> In vv. 1–3, the theme of hospitality introduces the main characters in the narrative. Lot invites the two angels into his house, offering them food and a place to stay for the night (v. 3). This hospitality contrasts with the inhospitality and moral degradation of the inhabitants of Sodom.<sup>234</sup> Vv. 4–11 describe the moral sins of the inhabitants of Sodom. Apart from their inhospitality, Peterson accuses the Sodomites of “sexual degradation,” suggesting that the author of Genesis used language that implied sexual connotations in their sin.<sup>235</sup> Also, according to Peterson’s correct conclusion, another sin that

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<sup>231</sup> Henry M. Morris, *The Revelation Record: A Scientific and Devotional Commentary on the Book of Revelation* (Carol Stream, IL: Tyndale House, 1983), 345.

<sup>232</sup> This structure is adopted and adjusted, using Hamilton, Doukhan, and Coats’ findings as its starting point. Hamilton, *The Book of Genesis*, 28–49; Doukhan, *Genesis*, 250–258; Coats, *Genesis*, 142–45.

<sup>233</sup> The scene in which “Lot was sitting in the gate of Sodom” (v. 1b), among others, may indicate a contrast between Lot and Abraham. Abraham lived in tents, whereas Lot sat in the city. Lot’s sitting at the gate could suggest a social position, such as making important choices for the community. Another interpretation of the image of Lot sitting at the city gate is that it represents Lot’s integration into the social life of Sodom. Kenneth A. Mathews, *Genesis 11:27–50:26*, NAC 1B (Nashville, TN: Broadman & Holman, 2005), 233.

<sup>234</sup> The earlier mentions of the text in Genesis 19, specifically the first mention of Sodom’s sin in Gen 13:13 and the second in Gen 18:20, also amplify this moral degradation.

<sup>235</sup> Peterson points out: “When the entire chapter of Genesis 19 is taken into account it is surprising how many of the sexual laws from the Pentateuchal law codes are violated. These include: sex between men (cf. Gen 19:5//Lev 18:22; 20:13); marital unfaithfulness/adultery (cf. Gen 19:4–5//Ex 20:14; Lev 18:20; 20:10; Deut 5:18); proposed defilement of betrothed women (i.e. a form of adultery; cf. Gen 19:8, 14//Deut 22:23–27); rape and attempted rape (cf. Gen 19:5, 31–36//Deut 22:25);<sup>43</sup> and incest (Gen 19:30–35//Lev 18:6–18; 20:11–12, 17–21; Deut 27:20, 22–23).” Brian N. Peterson, “The Sin of Sodom Revisited: Reading Genesis 19 in Light of Torah,” *JETS* 59.1 (2016): 17–32.

both the Sodomites and Lot's family are guilty of is deviating from God's commandments.<sup>236</sup>

(2) The second literary unit (vv. 12–14) describes the two angels' warning of the destruction of Sodom. The angels urge Lot to warn his family and flee Sodom immediately (v. 12).

However, Lot's attempts to persuade his sons-in-law are met with a cheerful attitude concerning what Lot had said about the future destruction of Sodom, “[b]ut he appeared to his sons-in-law to be jesting” (v. 14b).

(3) Vv. 15–22 form the following literary unit. These lines depict the two angels' efforts to save Lot and his family. V. 15 plays an important role in the narrative's unfolding by introducing the theme of the divine call.<sup>237</sup> Lot personally receives the divine call to leave Sodom and escape with his two daughters and his wife. He obeys the call, and they escape the city's destruction.

(4) Finally, vv. 23–25 describe the imminent and total judgment on the cities of Sodom and Gomorrah. V. 36 presents the individual judgment of Lot's wife, motivated by her inner lament over the destruction of the cities. Also, vv. 27–29 give the reader the reason for Lot's rescue from Sodom: „[t]hus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived” (v. 29).

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<sup>236</sup> Peterson concludes: “Throughout this paper I have demonstrated that the central problem for the men of Sodom and Lot's family was their failure to abide by God's divine decrees, especially those related to God's moral standards. Nowhere are these decrees clearer than the presentation of Leviticus 18. As Torah, the author presents Genesis 19 as a narrative picture of what happens to a society that breaks these laws—death, destruction, and familial chaos. The account of Lot's family serves to reinforce this picture. This is made even clearer by the larger context of Genesis 4–20. We may conclude that when Sodom's sin is viewed within both the immediate and larger contexts, sexual depravity best defines the reason for their destruction. In the same way that sexual depravity was the impetus for the Canaanites to be destroyed/ spewed out of the land (Lev 18:3, 26–30), so too the Sodomites lost their land and their lives predominantly due to the one sexual sin singled out as an abomination—homosexual acts.” *Ibid.*, 31.

<sup>237</sup> The divine exhortation in Gen 19:15b “Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city” also appears in Gen 12:1; Isa 48:20; 52:11; Jer 50:8; 51:6, 45. Beale, *The Book of Revelation*, 897–98; Mounce, *The Book of Revelation*, 327; Aune, *Revelation 17–22*, 990–91.



Genesis 19 portrays both the relationship between God-Avraham (v. 29) and God-Lot (vv. 12–22) as well as God’s relationship with the inhabitants of Sodom (vv. 4–11).

Abraham’s intercession saves Lot and his daughters, while God judges the inhabitants of Sodom and Gomorrah (vv. 24–25).

## 2. Intertextual Connections Between Revelation 18:4 and Genesis 19:15

To confirm the allusive nature of Gen 19:15 and Rev 18:4, four criteria will be applied: accessibility, verbal parallels, thematic parallels, and structural parallels. An analysis of these criteria will demonstrate intertextuality and the biblical authors’ intentions to create meaningful connections between these passages.

### 2.1 Availability

Most scholars recognize the similarities between the first book of the Bible, Genesis, and the last book of Scripture, Revelation.<sup>238</sup> Morris, one of the most outspoken writers to emphasize the close relationship between Genesis and Revelation, states that, “Genesis is important not only as a history of man’s origin, but also as a prophecy of man’s future. The Book of Revelation should be taken literally no less than the Book of Genesis. Paradise lost, in Genesis, becomes Paradise regained, in Revelation.”<sup>239</sup> Morris, in his commentary on Revelation, underscores the significance of the two books, asserting that “[t]he great themes

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<sup>238</sup> The conflict between the serpent’s and woman’s seeds in Gen 3:15 demonstrates intertextuality between Genesis and Revelation. This conflict is described in detail in Rev 12:1–17. As a result, Satan is identified as the serpent of Eden in Rev 12:9. Morris, *The Revelation Record*, 23; Beale, *The Book of Revelation*, 655; Mounce, *The Book of Revelation*, 237; Osborne, *Revelation*; David E. Aune, *Revelation 6–16*, WBC 52B (Dallas, TX: Word Books, 1998), 695–99; Keener, *Revelation*, 320–22. The intertextual link between Gen 1:1–2:4, which narrates the act of creating heaven and earth, and Rev 21:1–4, which foreshadows the creation of a new heaven and earth, is also clear. Gen 3:14–19 tells the story of the curse on creation. This passage contrasts with Rev 22:3, which says there will be no curse. Death entered the perfect world before the fall (Gen 3:19), yet Rev 20:14–15 will totally eradicate this death. These thematic intertextual correspondences reinforce the claim that John had Genesis in mind when writing some passages of Revelation.

For a detailed analyzes of the intertextual correspondences between Genesis and Revelation, see Morris, *The Revelation Record*, 21–24; Bruce Norman, “The Restoration of the Primordial World of Genesis 1–3 in Revelation 21–22,” *JATS* 8.1–2 (1997): 161–69.

<sup>239</sup> Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids, MI: Baker, 1976), 32.

of Scripture commonly have their beginnings in Genesis, then are progressively developed throughout the Bible, and finally come to their climactic consummations in Revelation.”<sup>240</sup>

An inventory of the number of references from Genesis in Revelation is necessary to verify the results drawn by Morris and other authors regarding the relationship between Genesis and Revelation. To count the allusions and quotations from Genesis in Revelation, the NA<sup>28</sup> and UBS<sup>5</sup> critical editions were consulted. Thus, Revelation has two “direct quotations” and thirty-two allusions, according to NA<sup>28</sup>.<sup>241</sup> Compared to NA<sup>28</sup>, the UBS<sup>5</sup> critical edition identified five allusions to Genesis in Revelation.<sup>242</sup>

After establishing John’s general familiarity with the contents of Genesis, we aim to determine his specific familiarity with Gen 19:15.<sup>243</sup> Therefore, analyzing NA<sup>28</sup>’s allusions, one finds that Gen 19:28 is an allusion to Rev 9:2 and Gen 19:24 is an allusion to Rev 14:10. Despite NA<sup>28</sup> not identifying Gen 19:15 as an allusion to any Revelation text, the two allusions in Genesis 19 suggest that John was familiar with the context of Genesis 19. Compared to NA<sup>28</sup>, scholars have identified a possible connection between Rev 18:4 and Gen 19:15; however, they classify the text of Gen 19:15 as at most a subtle echo of Rev 18:4.<sup>244</sup> We can conclude from the evidence that John met the first criteria since he was familiar with Genesis, especially the context of Genesis 19.

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<sup>240</sup> Morris, *The Revelation Record*, 21–23.

<sup>241</sup> The allusions to Genesis in Revelation are Gen 21:6; 22:4, 13; 11:17 // Rev 1:8; Gen 2:9; Gen 3:3, 22, 24 LXX // Rev 2:7; Gen 49:9 // Rev 5:5; Gen 35:22 – 26 // Rev 7:5; Gen 48:1, 5a // Rev 7:6; Gen 49:11 // Rev 7:14; Gen 19:28 // Rev 9:2; Gen 15:18 // Rev 9:15; Gen 14:19, 22 // Rev 10:6; Gen 15:12 // Rev 11:11; Gen 37:9 // Rev 12:1; Gen 3:1, 12, 13 – 14, 20; 2:10 // Rev 12:8; Gen 3:15; 14:12; 6:9 // Rev 12:17; Gen 19:24 // Rev 14:10; Gen 18:20 // Rev 18:5; Gen 36:6 // Rev 18:13; Gen 2:10 // Rev 22:1; Gen 2:9 // Rev 22:2 According to NA<sup>28</sup>, the texts Gen 12:3 and 28:14 are considered direct quotation.

<sup>242</sup> Gen 2:8 LXX // Rev 2:7; Gen 2:9 // Rev 2:7; 22:2, 14, 19; Gen 3:22 // Rev 22:2, 14, 19; Gen 3:22, 24 // Rev 2:7; Gen 49:9 – 10 // Rev 5:5.

<sup>243</sup> The allusions to Genesis found in the Gospel of John also clearly demonstrate John’s familiarity with Genesis: Gen 3:4 // John 8:44; Gen 17:10 – 13 // John 7:22; Gen 28:12 // Rev 1:51; Gen 33:19 // John 4:5; Gen 41:55 // John 2:5; Gen 48:22 // John 4:5.

<sup>244</sup> For a detailed analyzes of the relationship between Gen 19:15 and Rev 18:4 according to the literature review, see ch. I of this study.

## 2.2 Verbal Parallels

Comparing the textual variants and linguistic analysis of Gen 19:15 and Rev 18:4 is the second criterion for establishing whether these passages are allusive. The following table draws a comparison between the linguistic analysis of the source and target texts.

**Tab. 4. Comparison of Textual Versions**

Gen 19:15 MT	Gen 19:15 LXX	Rev 18:4 GNT
<p>וכמו השחר עלה ויאיצו המלאכים  בלוט <u>לאמר</u> קום קח את אשתך  ואת שתי בנותיך הנמצאות <u>פן</u>  תספה <u>בעון</u> העיר:</p>	<p>ήνίκα δὲ ὄρθρος ἐγένετο,  ἐπεσπούδαζον οἱ ἄγγελοι τὸν  Λωτ ἔλεγον Ἄναστὰς λαβὲ τὴν  γυναϊκά σου καὶ τὰς δύο  θυγατέρας σου, <u>ἃς ἔχεις, καὶ</u>  <u>ἔξελθε, ἵνα μὴ συναπόλη ταῖς</u>  <u>ἀνομίαις</u> τῆς πόλεως.</p>	<p>αὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ  οὐρανοῦ <u>λέγουσαν· ἐξέλθατε</u> ὁ  λαός μου ἐξ αὐτῆς <u>ἵνα μὴ</u>  <u>συγκοινωνήσητε ταῖς ἁμαρτίαις</u>  <u>αὐτῆς</u>, καὶ ἐκ τῶν πληγῶν  αὐτῆς ἵνα μὴ λάβητε</p>
Gen 19:15 NASB	Gen 19:15 NETS	Rev 18:4 NASB
<p>When morning dawned, the  angels urged Lot, <u>saying</u>, “Up,  take your wife and your two  daughters who are here, or  <u>you will be swept away in the</u>  <u>punishment</u> of the city.”</p>	<p>Now when dawn was  breaking, the angels were  urging Lot, <u>saying</u>, “Rise, take  your wife and the two  daughters whom you have,  and <u>get out, lest you also be</u>  <u>destroyed together with the</u>  <u>lawlessness</u> of the city.”</p>	<p>I heard another voice from  heaven, <u>saying</u>, “<u>Come out</u> of  her, my people, <u>so that you</u>  <u>will not participate in her sins</u>  and receive of her plagues;</p>

The textual similarities and differences between the variations are shown in the above table. As a result, the table below seeks to precisely extract and display the study-relevant keywords.

**Tab. 5. Equivalent Arrangement**

Gen 19:15 MT	Gen 19:15 LXX	Rev 18:4 GNT
1. אמר/ל	1. ἔλεγον	1. λέγουσαν
2. הנמצאות/ה	2. ἃς ἔχεις καὶ ἔξελθε	2. ἐξέλθατε

3. פן	3. ἵνα μὴ	3. ἵνα μὴ
4. הפסה	4. συναπόλη	4. συγκοινωνήσητε
5. ון/ב	5. ταῖς ἀνομίαις	5. ταῖς ἁμαρτίαις

A linguistic comparison of Rev 18:4 GNT, Gen 19:15 LXX, and Gen 19:15 MT demonstrates both identical words and different nuances between the terms in the analyzed texts. First, the text of Rev 18:4 presents one group of verbatim words: ἵνα μὴ “so that”; ἵνα μὴ “lest,” and two groups of words similar to Gen 19:15 LXX: λέγουσαν “saying”; ἔλεγον “saying”; ἐξέλθατε “come out”; καὶ ἐξέλθε “and get out.”<sup>245</sup> Second, Rev 18:4 differs from the LXX and MT. For instance, in Rev 18:4, John employs the Greek word συγκοινωνήσητε “you will participate” instead of the term συναπόλη “you be destroyed together” used in Gen 19:15 LXX and the Hebrew הפסה “you will be swept away.” In addition, John uses the phrase ταῖς ἁμαρτίαις “in her sins” instead of the LXX ταῖς ἀνομίαις “the lawlessness” and the Hebrew word, ון בען “in the punishment of.” As a result, John chose to use other words compared to the LXX and MT, but semantically, the words show similarities.

The first verb λέγω *to say* may be a linguistic parallel between Gen 19:15 and Rev 18:4. In the LXX, the verb λέγω is frequently used as a translation of the Hebrew אמר *to say*.<sup>246</sup> According to the context of Gen 19:15, the word ἔλεγον “saying” introduces the speech of the angels in v. 15.<sup>247</sup> In Rev 18:4, the same verb, λέγουσαν “saying”, has the same

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<sup>245</sup> In the right הנמצא “whom you have” and the Greek counterpart ὅς ἔχεις καὶ ἐξέλθε “whom you have, and get out” it can be seen that the LXX adds two more words, καὶ ἐξέλθε “and get out” than the MT. Probably this addition was made by the translator of the Septuagint to be more precise than the MT. Wevers points out: “[t]he Hebrew continues abruptly with a ון clause. What is then implied though unstated is: (take you family) and leave.” John W. Wevers, *Notes on the Greek Text of Genesis* (Atlanta, GA: Scholars Press, 1993), 274.

<sup>246</sup> Manual Greek Lexicon of the New Testament, s.v. “λέγω”; HALOT 1:65, s.v. “אמר.”

<sup>247</sup> TDNT 4:71–3, s.v. “λέγω”; LEH, s.v. “λέγω.”

functions as in Gen 19:15, introducing the speech of the voice from heaven (v. 4), where it is announced that God’s people will leave Babylon because the city will be utterly destroyed.<sup>248</sup>

Thus, in both contexts, the verb λέγω is used to announce a speech of future judgment.

The second verb ἐξέρχομαι “to move out of” is the most relevant word in establishing the verbal parallels between Gen 19:15 and Rev 18:4. The term ἐξέρχομαι occurs in the LXX nearly 669 times.<sup>249</sup> Similarly, the verb ἐξέρχομαι appears in the NT nearly 218 times.<sup>250</sup>

Hence, it might be argued that this verb is frequently used in both the NT and the LXX, making it difficult to establish a strong verbal parallel to Rev 18:4. However, only 32 LXX texts contain the same grammatical form of ἔξελθε “get out” used in Genesis 19:15.<sup>251</sup>

Furthermore, the grammatical form of the same verb, ἐξέλθατε, is identical as the imperative ἔξελθε in Rev 18:4.<sup>252</sup> In addition, of the thirty-two texts found in the LXX, the ones found in Gen 12:1, 19:14, 15; Isa 48:20; 52:11, and Jer 50:8[27:8] are the most contextually similar to those found in Gen 19:15 and Rev 18:4. A divine call precedes an act of divine judgment in all these contexts. Only in Gen 8:16 does the imperative ἔξελθε appear in a post-judgment context. In the NT, the only time the verb ἐξέλθατε appears and presents a similar context is in 2 Cor 6:17. Also, the imperative verb ἐξέλθατε occurs only once in Revelation. This aspect increases the likelihood of the term being unique in relation to the

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<sup>248</sup> BDAG, s.v. “λέγω.”

<sup>249</sup> The primary meaning of the Greek ἔξελθε is “to move out of or away from an area.” LSJ, s.v. “ἐξέρχομαι”; BDAG, s.v. “ἐξέρχομαι.”

<sup>250</sup> Λέγω is the most frequently occurring verb in the NT after εἰμί. *EDNT* 2:246, s.v. “λέγω.”

<sup>251</sup> Gen 8:16; 12:1; 19:15; 27:3; 31:13; Exod 11:8; Judg 9:29, 38; 2 Sam 16:7; 19:8; 1 Kgs 2:30; 12:24; 22:22; 2 Chr 18:21; 26:18; Song 1:8; Sir 14:22; 29:27; Isa 7:3; 48:20; Ezek 3:22 are among the LXX texts where ἔξελθε is used in the singular. The LXX has texts such as Gen 19:14, Exod 12:31, Num 12:4, 2 Kgs 18:31, 2 Chr 24:5, 1 Macc 10:63, Song 3:11, Isa 49:9, 52:11, Jer 26:9, and 27:8 that use the plural form of ἐξέλθατε.

<sup>252</sup> This imperative appears eleven times in the singular (Mark 1:25; 5:8; 9:25; Luke 4:35; 5:8; 13:31; 14:21, 23; Acts 7:3; 22:18) and twice in the plural (2 Cor 6:17; Rev 18:4) in the NT.

OT. As a result, the study suggests that the likelihood of John’s use of specific terms from Genesis 19:15 in Revelation 18:4 should be considered.

### 2.3 Thematic Parallels

The thematic similarities between the Genesis 19 narrative about Sodom and Gomorrah and the events described in Revelation 18 about Babylon present a further step in determining the allusive nature of Gen 19:15 and Rev 18:4. The following section will present and analyze the thematic correspondences between the contexts in the two passages.

#### 2.3.1 “Come out” Motif

An intertextual connection between Gen 19:15 and Rev 18:4 is established through the literary motif of “coming out.” The linguistic parallel between the two texts, specifically the second-person plural aorist imperative ἐξέλθατε “come out,” further affirms this literary motif. The first similarity is that this call in Rev 18:4 to come out of Babylon is given to God’s people by a heavenly being, ἄλλην φωνήν “another voice” (Rev 18:1).<sup>253</sup> Likewise, in the Genesis 19 narrative, the command to leave Sodom is given by two heavenly beings, δύο ἄγγελοι “the two angels” (Gen 19:1 cf. 18:2).<sup>254</sup> Both warnings are about the destruction of Sodom and Gomorrah and Babylon, respectively. After the celestial beings announce the message of destruction, the same messengers also explain why the mentioned cities should be avoided. God’s people should leave Babylon to avoid participating in its sins and to escape divine judgment, as stated in Rev 4b, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν

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<sup>253</sup> The identification of the voice in v. 4 is challenging. However, the details ὁ λαός μου “my people” in v. 4 may provide some insight into the speaker’s identity. There are three possibilities, namely, that the voice could be God’s, Jesus Christ’s, or, as Mounce suggests, that the voice is that of an angel speaking for God. Further, in v. 5, the voice speaks of God in the third person (καὶ ἐμνημόνευσεν ὁ θεὸς “and God remembered”), which may indicate that the speaker is Jesus Christ or another angel. Mounce, *The Book of Revelation*, 326; Aune, *Revelation 17–22*, 990; Thomas, *Revelation 8–22*, 320.

<sup>254</sup> For more information on the angels in Gen 19:1, see Gordon J. Wenham, *Genesis 16–50*, WBC 2 (Dallas TX: Word, 1994), 53; Mathews, *Genesis 11:27–50:26*, 233; Claus Westermann, *Genesis 12–36*, trans. John J. Scullion, CC (Minneapolis, MN: Augsburg, 1985), 330.

πληγῶν αὐτῆς ἵνα μὴ λάβητε “so that you will not participate in her sins and receive of her plagues.” The reason for departure in Rev 18:4b is similar to the reason given by the angels to Lot for leaving Sodom, ἵνα μὴ συναπόλη ταῖς ἀνομίαις τῆς πόλεως “lest you also be destroyed together with the lawlessness of the city” (Gen 19:15b).<sup>255</sup>

Furthermore, the reason for judgment is given, both in Babylon and Sodom.<sup>256</sup> In Rev 18:5a, the divine voice says that Babylon will be judged because their sins have reached God, ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ “for her sins have apiled up as high as heaven.” Similarly, in Gen 19:13b, the angels say that Sodom will be judged because of the sins that have come to God, ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον κυρίου “because the outcry concerning them has been raised before the Lord.” OT writings (Jer 51:9; Gen 18:20; 19:13; Jonah 1:2), as well as later Jewish writings (Ezra 9:6; 1 Ezra 8:75; 4 Ezra 11:43), use the phrase “lifted up” to signify the high degree of collective sin.<sup>257</sup> Thus, both contexts describe the collective sin of the inhabitants of Babylon and Sodom.

The call’s urgency is the final common element between the two summonses from Babylon and Sodom. The aorist imperative form of the verb ἐξέλθατε “come out” evidences this aspect of urgency of leaving Babylon (Rev 18:4).<sup>258</sup> The reference in Gen 19:15, ἡνίκα δὲ ὄρθρος ἐγίνετο “now when dawn was breaking,” highlights the urgency of leaving Sodom.

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<sup>255</sup> Eriks Galenicks, “Sodom and Gomorrah from an Eschatological Perspective,” *JATS* 11.1-2 (200): 163–73.

<sup>256</sup> Before the angels divinely summon Lot, the reader notices the lack of morality in Sodom through the narrative of Gen 19:4–11, which details the inhabitants’ inhospitality to the angels. Once the reader is convinced that the inhabitants of Sodom are sinners, vv. 12–13 bring the news of the city’s destruction. Likewise, before the call and announcement of judgment on Babylon, Rev 18:2–3 describes the sins of the inhabitants of Babylon. Thus, in both cases, the narrative gives the reader sufficient detail to see the urgent need for divine intervention through judgment.

<sup>257</sup> Beale, *The Book of Revelation*, 898.

<sup>258</sup> Thomas, *Revelation* 8–22, 320.

This detail sets the action in motion in the first moments of the morning, conveying the imminence of judgment.<sup>259</sup> The urgency is also emphasized by the phrase ἐπεσπούδαζον οἱ ἄγγελοι τὸν Λωτ “the angels were urging Lot” (Gen 19:15). The angels’ plea is to hurry Lot out of Sodom before the destruction. Some translations emphasize the urgency of the events by rendering with, “the angels were trying to make Lot hurry.”<sup>260</sup>

In addition to the similarities discussed above between the two calls to leave Babylon and Sodom, there is also a difference in the nature of the exodus. This distinction is based on the symbolic nature of the exit from Babylon. Lot’s literal departure from Sodom contrasts with this symbolic departure from Babylon.<sup>261</sup> Thus, Sodom becomes a symbol for eschatological Babylon. Beale correctly points out that, “[t]o flee Babylon is equivalent to fleeing Sodom, since Sodom is a symbolic equivalent of “the great city” Babylon in Rev 11:8.”<sup>262</sup> Consequently, the above analysis suggests that the “come out” theme intertextually links the text of Revelation 18:4 with Genesis 19:15.

### 2.3.2 Fire as Instrument of Divine Judgment

Another literary motif that intertextually links Genesis 19 and Revelation 18 is the theme of fire as an instrument of divine judgment on the cities of Sodom and Gomorrah, and Babylon. The linguistic similarity of using the noun πῦρ “fire” in both contexts (Rev 18:8 cf.

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<sup>259</sup> Doukhan, *Genesis*, 254.

<sup>260</sup> ERV expresses this sense of urgency by translating Gen 19:15 as follows: “The next morning at dawn, the angels were trying to make Lot hurry. They said, ‘This city will be punished, so take your wife and your two daughters who are still with you and leave this place. Then you will not be destroyed with the city.’” The NKJV reflects the same idea as the ERV, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.” Wenham, *Genesis 16–50*, 57; Doukhan, *Genesis*, 254; William D. Reayburn and Euan M. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: UBS, 1997), 425.

<sup>261</sup> For an analyzes of the arguments for a symbolic interpretation of the exit from Babylon, see Beale, *The Book of Revelation*, 898–99; Boxall, *The Revelation*, 256; Easley, *Revelation*, 327; Boxall, *The Revelation*, 257; Osborne, *Revelation*, 638; Fanning, *Revelation*, 827.

<sup>262</sup> Like Beale, Boxall makes the same claim. Beale, *The Book of Revelation*, 899; Boxall, *The Revelation*, 256.



Gen 19:24), further supports this thematic parallel.<sup>263</sup> One of the most common symbolic uses of fire in biblical literature is in relation to divine judgment.<sup>264</sup> In Gen 19:24, God sends fire and brimstone upon Sodom and Gomorrah as divine punishment.<sup>265</sup> In this context, fire is a divine instrument, representing divine judgment.<sup>266</sup> Similarly, in Rev 18:8, the divine voice proclaims the burning of Babylon with fire. This fire is also a divine instrument through which God carries out His judgment.<sup>267</sup> Both contexts present God as the One who sends fire upon both Sodom and Babylon.

Additionally, a further parallel is the literary sub-motif of smoke. In ancient times, smoke from a burning city signaled its collapse.<sup>268</sup> In Gen 19:28, Abraham sees from a distance the smoke rising as a result of the burning destruction of Sodom. Similarly, in Rev 18:9, 18 earthly kings and sailors will see the smoke of the collapse rising from Babylon.<sup>269</sup>

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<sup>263</sup> For more details about fire in the OT and its functionality, see Weston W. Fields, *Sodom and Gomorrah: History and Motif in Biblical Narrative*, JSOT 231 (Sheffield: Sheffield Academic, 1997), 134–40.

The text from Rev 14:9–11 more explicitly depicts the destruction of Babylon by fire and brimstone. Rev 14:10–11, in contrast to Revelation 18, mentions only fire as the instrument of judgment. The words *πυρ* “fire” and *θειν* “sulfur” are used together in Rev 14:10, which is similar to the words *πῦρ* “fire” and *θειν* “sulfur” in Gen 19:24. This provides even more indication that John saw the destruction of Sodom and Gomorrah as a model for the destruction of eschatological Babylon. For an analyzes of the relationship of Rev 14:10–11 with the OT, see Beale, *The Book of Revelation*, 758–765. Also, for an analyzes of the relationship between fire and brimstone in Rev 14:11 in relation to Sodom and Gomorrah, see Galeniaks, “Sodom and Gomorrah,” 171.

<sup>264</sup> Fields, *Sodom and Gomorrah*, 136. In the OT, a few texts that use metaphorical language for the use of fire in relation to judgment are Isa 4:4; Zeph 1:18; 3:8; and Mal 4:1. Also in the NT, the symbolism of fire has to do with judgment. Jesus Christ refers to judgment using the image of fire in several parables he tells (Matt 7:19; 13:40, 42, 50; 18:8; 22:7; 25:41). Paul uses judgmental language about fire (1 Cor 3:13–15). The book of Revelation most often presents the image of judgment on the wicked by fire (Rev 8:5, 7-8; 9:18; 11:5; 14:10; 16:8; 18:8; 19:20). Rodney J. Decker, “Is It Better to Bury or to Burn? A Biblical Perspective on Cremation and Christianity in Western Culture,” *JMAT* 11.1 (2007): 41.

<sup>265</sup> Mathews states: “Sulfur represented divine judgment against the wicked in later writings (Ps 11:6; Isa 30:33; 34:9; Ezek 38:22).” Mathews, *Genesis 11:27–50:26*, 242.

<sup>266</sup> Westermann, *Genesis 12–36*, 306–07.

<sup>267</sup> Mounce, *The Book of Revelation*, 329; Easley, *Revelation*, 330; Beale, *The Book of Revelation*, 904.

<sup>268</sup> Mounce, *The Book of Revelation*, 329.

<sup>269</sup> This image of the fire burning Babylon shows an OT background. The first background would be the fire that destroyed Sodom and Gomorrah. Other example would be the one in Ezek 28:18 concerning Tyre and in Isa 34:10, with attention to the destruction of Edom by fire. Thomas, *Revelation 8–22*, 327.

Therefore, both fire and smoke in the two passages symbolize judgment and the collapse of the cities. Fire is the active instrument of divine destruction, while smoke is the visible evidence of destruction. In the same way, the fire and smoke in both passages visually depict divine destruction, thus giving a dramatic and shocking picture of God's judgment.

Apart from the similarities, there are also notable differences between the two passages. A topographical difference is the first one. Genesis 19 restricts the place of destruction to Sodom and Gomorrah.<sup>270</sup> In contrast, according to the context of Revelation 18, the destruction of Babylon has global implications, affecting the whole world and not just a specific location. The second difference is that the fire in Genesis 19 is a real historical act, a destruction that has taken place, and a paradigm for future generations. In contrast, Revelation 18 projects the fire into the eschatological future, symbolizing an impending judgment. This future judgment permanently ends the negative influence of eschatological Babylon on humanity. This temporal detail underscores the prophetic genre of the book of Revelation, whereas the narrative of Genesis 19 is a real, historical, and concrete example of what is to happen in the eschatological future.

#### 2.4 Structural Parallels

An intertextual analysis between Genesis 19 and Revelation 18 reveals that the two passages also share parallel structural elements. Both contexts display these structural elements, which logically arrange certain literary themes and motifs to depict the events leading up to and following divine intervention through judgment. The table below shows structural parallels between Genesis 19 and Revelation 18, enabling one to observe the shared structural elements.

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<sup>270</sup> The texts from Deut 29:23, Hos 11:8, and Jude 7 confirm that in addition to Sodom and Gomorrah, they also destroyed Adamah and Zeboiim. Lot's insistence on taking shelter in Zoar led to its salvation, as confirmed in Genesis 19:22, 30.

**Tab. 6. Structural Parallels between Gen 19:12–29 and Revelation 18**

<b>Structural Parallels</b>	<b>Gen 19:12–29</b>	<b>Rev 18:1–24</b>
<b>1. Divine Warning and Sins</b>	The angels warn Lot of the sins of Sodom (vv. 12–13). Judgment will come.	The angel warns God’s people of the sins of Babylon (vv. 2–3). Judgment will come.
<b>2. Call to Separation</b>	Angels urge Lot to come out of Sodom (v. 14).	The divine voice warns God’s people to come out of Babylon (v. 4–5).
<b>3. Judgment</b>	God is judging Sodom (vv. 24–25).	God is judging Babylon (vv. 8, 21–24).
<b>4. Lamentation</b>	The inner longing of Lot’s wife for the destruction of Sodom (v. 26).	The inward and outward longing of kings, merchants, and sailors for the destruction of Babylon (vv. 9–19).
<b>5. Remnant Survives</b>	Lot and his two daughters survive (v. 29).	The people of God who emerge from Babylon will survive (vv. 4, 20).

Both contexts follow a clear narrative progression. The divine beings provide a warning about sins and the impending judgment on both Sodom and Babylon. Following this warning, the heavenly beings each offer a call for separation from the sins of the inhabitants of Sodom and eschatological Babylon. The divine judgment is the next step in the narrative’s development. Both contexts express lament and pity over the destruction of Sodom and Babylon, culminating in the presentation of the survivors at the conclusion of both passages. As a result, this narrative progression in Genesis 19 regarding judgment is also present in the content and structure of Revelation 18.

#### **2.4.1 The Destruction of Sodom and Gomorrah as a Prototype for Babylon’s Destruction**

We have already analyzed the other items in the table, so mentioning them again would be redundant. And those that have not been mentioned will be integrated as we go along. Hence, the third structural element in the table will be analyzed next. Specifically,

Sodom's destruction as an act of judgment can be a prototype for the destruction of eschatological Babylon. In his study, Fields asserts that the destruction of Sodom and Gomorrah is a prototype for divine judgment according to some OT authors.<sup>271</sup> Based on the examples provided by Fields, he has established a connection between the judgment of Sodom and Gomorrah and how other authors utilize this image from Genesis 19.<sup>272</sup> Fields points out, “[t]he destruction of Sodom is seen as prototypical of divine judgment upon wicked cities, nations, or peoples with regard to its (a) suddenness and spectacular nature, (b) totality, and (c) perpetuity.”<sup>273</sup> If Fields asserts that the judgment of Sodom serves as a model for OT authors, we imply that NT authors also drew inspiration from the judgments of Sodom and Gomorrah.<sup>274</sup> The analyzes suggests that John modeled the eschatological judgment of Babylon in Revelation 18 after the judgment of Sodom in Genesis 19. The three elements that form the paternity of Genesis 19 judgment in intertextual relation to Revelation 18 will be considered below.

Firstly, in Lam 4:6, the author describes the destruction of Sodom as sudden, (a) רגע בה ידיים, “which was overthrown as in a moment,” and (b) without human help, “and no hands were turned toward her.” Also, the narrative in Genesis 19 creates a sense of urgency regarding the destruction of Sodom, and in v. 24, the destruction by fire and

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<sup>271</sup> For a detailed analyzes of how the OT authors used the destruction of Sodom and Gomorrah in their writings, see Fields, *Sodom and Gomorrah*, 158–84.

<sup>272</sup> Fields points out: “There is a wide variety of ways in which the authors/editors of books such as Deuteronomy, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zephaniah, Lamentations, and Deuteronomy reuse and amplify the Sodom tradition.” *Ibid.*, 157.

<sup>273</sup> *Ibid.*, 158.

<sup>274</sup> Jesus makes the first reference to the Sodom and Gomorrah episode in the NT in Matt 10:15 and 11:22–24. In Rom 9:29, Paul refers to Isaiah, where he spoke of Sodom. Both 2 Peter 2:6 and Jude 7 use Sodom and its sins as an example for people. In particular, the use in 2 Peter 2:6 of the noun *ὑπόδειγμα* which can be understood as “an example of behavior used for purposes of moral instruction, *example, model, pattern*,” it can be understood that the destruction of Sodom and Gomorrah is a model, example, or pattern. BDAG, s.v. “ὑπόδειγμα.”

brimstone appears immediately.<sup>275</sup> In Rev 18:8, John characterizes Babylon’s judgment as (a) sudden, ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς “in one day her plagues will come.” Mounce points out that “gk. ἐν μιᾷ ἡμέρᾳ does not designate a span of time, but like μιᾷ ὥρᾳ in vv. 10, 16, and 19 it is a symbolic term for suddenness.”<sup>276</sup> (b) As in the context of Sodom’s judgment, God is the One who intervenes to destroy eschatological Babylon without human help, ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν “or the Lord God who judges her is strong.”

Secondly, Isa 1:9–10 highlights the total and complete destruction of Sodom and Gomorrah. In Isa 1:9, the prophet highlights a contrast between Jerusalem and Sodom, in that if God had not cared to save a remnant, then Jerusalem would have been like Sodom—totally desolate.<sup>277</sup> In this regard, Oswalt points out, “[t]he clear implication is that God could have made his people like Sodom and Gomorrah— extinct. But he has chosen not to.”<sup>278</sup> Similar to the complete destruction of Sodom, the phrase in Rev 18:21, καὶ οὐ μὴ εὑρεθῆῃ ἔτι “and will not be found any longer,” describes that Babylon will no longer exist. Regarding the negations in v. 21, Thomas points out that “[t]he emphatic negation of οὐ μὴ (*ou mē*, “in no way”) tells the completeness of the disappearance, and the adverb ἔτι (*eti*, “any longer”) indicates its permanence.”<sup>279</sup> Morris makes the same observation, “[n]ever to be found again is an emphatic expression for the complete and final overthrow of the city.”<sup>280</sup>

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<sup>275</sup> For other OT examples highlighting the impending destruction of Sodom, such as Num 16:35; Deut 29:22; 32:32, 35, and Isa 1:7, see Fields, *Sodom and Gomorrah*, 159–64.

<sup>276</sup> Mounce, *The Book of Revelation*, 329. On the imminence of judgment, see also Beale, *The Book of Revelation*, 906.

<sup>277</sup> Oswalt, *Isaiah*, 92. Other OT prophets who mention the total destruction of Sodom and Gomorrah are Hos 11:8, Jer 49:18, 50:40, Zeph 2:9, and Amos 4:11. For an analyzes of these texts, see Fields, *Sodom and Gomorrah*, 165–70.

<sup>278</sup> Oswalt, *Isaiah*, 92.

<sup>279</sup> Thomas, *Revelation 8–22*, 344; Ronald L. Trail, *An Exegetical Summary of Revelation 12–22*, 2nd ed., SILES (Dallas, TX: SIL International, 2008), 150; Robert W. Wall, *Revelation*, NIBC 18 (Peabody, MA: Hendrickson, 1995), 292.

<sup>280</sup> Leon Morris, ed., *Revelation*, TNTC 20 (Nottingham: Inter-Varsity, 2009), 212.

Finally, the prophet Isaiah describes the permanent destruction of Sodom in Isa 13:19–22. The prophet uses Sodom’s destruction as a prototype for the destruction of historical Babylon. Weston says that “Sodom as a prototype of the extent of destruction turns up again in Isaiah’s description of the destruction of Babylon, which is similar not only to the totality of the destruction of Sodom, but similar to the perpetuity of Sodom’s destruction as well.”<sup>281</sup> Similar to the perpetuity of the destruction of Sodom is the perpetuity of the destruction of Babylon in Rev 18:21. As noted above, the adverb ἔτι “any longer” in v. 21 indicates the permanence and eternity of Babylon’s destruction.<sup>282</sup>

This analysis reveals that the destruction of Babylon in Revelation 18 follows the same pattern as the destruction of Sodom and Gomorrah in Gen 19:12–29. The elements of Gen 19:12–29’s judgment, such as its suddenness and spectacular nature, its totality, and its perpetuity, are also present in their entirety in Revelation 18. Therefore, this study affirms the possibility that John had the event of the destruction in Gen 19:12–29 in mind, as a model for the eschatological event of the destruction of Babylon in Revelation 18.

#### **2.4.2 Lot’s Wife is an Analogy for Those Who Will Not Come Out of Babylon**

The first connection that Jesus Christ makes between Lot’s wife and the events leading up to the advent of the Son of Man is this: “Remember Lot’s wife. Whoever seeks to keep his life will lose it, and whoever loses *his life* will preserve it.” (Luke 17:32–33). The allusion from Luke 17:32 is to Gen 19:26, when Lot’s wife, while being part of the group that hopes to be saved, fails to keep a sufficient distance between herself and the city, and is eventually consumed by the judgment that descends on the city.<sup>283</sup> Jesus uses the imperative μνημονεύετε “remember” in Luke 17:32 in relation to Lot’s wife’s case, implying that the past

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<sup>281</sup> Fields, *Sodom and Gomorrah*, 170.

<sup>282</sup> Thomas, *Revelation 8–22*, 344.

<sup>283</sup> John Nolland, *Luke 9:21–18:34*, WBC 35 B (Dallas TX: Word, 2008), 861.

event is widely known.<sup>284</sup> Additionally, the verb implies not only remembering something, but also being aware of its warnings and reacting accordingly.<sup>285</sup>

There is no explicit mention of Lot's wife in the book of Revelation; however, the context of Revelation 18 and the intertextual parallels with Genesis 19, along with Jesus' remarks in Luke 17:32, provide a compelling argument for the idea that Jesus' disciples were aware of Lot's wife. It is possible that John was aware of Jesus' warning regarding Lot's wife. According to Thomas' commentary on Rev 18:4, Lot's wife's attachment to Sodom might have prevented her from accepting the heavenly call.<sup>286</sup>

Building on the connection Thomas made about Lot's wife's persistent attachment to Sodom, we suggest other aspects of how Lot's wife might be an analogy for those who will not accept the divine call in Rev 18:4 to come out of Babylon. The structural parallels between Lot's wife and those who reject the call from Rev 18:4 lie in their shared failure to heed divine warnings and detach from a sinful environment, leading to dire consequences. In Gen 19:17, God's messengers instruct Lot and his family to flee Sodom and not look back, because the city is destined for destruction because of its wickedness. This instruction is similar to the one given in Rev 18:4 to leave Babylon. After the angels' warning, Gen 19:26a records Lot's wife looking back toward Sodom.<sup>287</sup> In Revelation 18, there is one intertextual

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<sup>284</sup> J. Reiling and J. L. Swellengrebel, *A Translator's Handbook on the Gospel of Luke*, Help for Translators (New York: UBS, 1971), 592.

<sup>285</sup> Richard C. Blight, *An Exegetical Summary of Luke 12–24*, 2nd ed., SILES (Dallas, TX: SIL International, 2008), 230.

<sup>286</sup> Thomas, *Revelation 8–22*, 320–21. Most analysts agree that Lot's wife is attached to her material possessions. Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, MI: Eerdmans, 1997), 635; Blight, *An Exegetical Summary of Luke 12–24*, 229.

<sup>287</sup> It is not known exactly why Lot's wife looked back. However, the most common interpretation of her action is her attachment to material things. When one examines the context in which Jesus used Lot's wife as an example, it becomes clear that Luke 17:31–32 implies her desire to retrieve something from Sodom, suggesting her consideration of a possible return. Commentators have identified additional reasons for her curiosity, including her longing for her friends in Sodom, her concern for the children left in Sodom, and the noise and thunder that prompted her to look back. Samuel Cheon, "Filling the Gap in the Story of Lot's Wife

equivalent to looking back. All those that look at Babylon's destruction *post factum* and mourn the city conceptually mirror Lot's wife attachment on Sodom.<sup>288</sup> Finally, Gen 19:26b presents Lot's wife's judgment for her disobedience to the divine command. The refusal to separate from Babylon leads to shared participation in her sins and inevitable suffering from the impending divine retribution depicted in Rev 18:5–8, 21–23. Through these parallels, both narratives underscore the critical need for obedience to divine warnings, the necessity of separation from sin, and the repercussions of ignoring God's commands.

In conclusion, John's use of the pattern in Gen 19:12–29 regarding the judgment of Sodom and Gomorrah, as well as the possibility that he was aware of Jesus' warning about Lot's wife, helped John structure the judgment of eschatological Babylon.

### **3. The Implication of John's Use of Genesis 19:15 in Revelation 18:4**

Genesis 19:15 affects the interpretation of Rev 18:4 by thematically and theologically linking Babylon's fall with Sodom's destruction. The two calls for God's people to "come out" require that they separate from sin and evil, foreshadowing His impending wrath. The comparison aids in a deeper understanding of Rev 18:4. Revelation urges the faithful to leave Babylon in the same way that Lot and his family left Sodom behind. God's destruction of Sodom served as a reminder of Babylon's fall. God's design throughout the Bible from Genesis to Revelation and His morality as well as restoration are constant. Gen 19:15 is used in Rev 18:4 to demonstrate divine salvation and righteous judgment.

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(Genesis 19:1–29)," *AJT* 15.1 (2001): 14–23; Hamilton, *The Book of Genesis*, 48–49.

Applying the events of Genesis 19 to God's people, Mounce points out: "The persecuted church has always faced the temptation to compromise with worldliness and thus ease the tension of living in a hostile environment." Mounce, *The Book of Revelation*, 327. In Gen 19:1, Lot was standing at the city's gate. This gives the impression that Lot was an active participant in Sodom's daily and cultural events. Therefore, considering both Lot and his wife, we can assume that the rejection of the divine command in Rev 18:4 may be due to the fact that God's people, living in Babylon, became an integral part of the city's society and culture, making a complete abandonment of Babylon nearly impossible. Mathews, *Genesis 11:27–50:26*, 233.

<sup>288</sup> I would like to express special thanks to my coordinator, Daniel Olariu, for this parallel between Lot's wife's action of looking back and the kings, merchants, and sailors in Revelation 18.



## CHAPTER IV

### THE INTERTEXTUAL RELATIONSHIP BETWEEN REVELATION 18:20 AND PSALM 96:11

The intertextual study between Revelation 18:20 and Psalm 96:11 will comprise the final chapter of the thesis. In order to ensure clarity in the following analysis, we would like to reiterate the results of the literature review regarding prior intertextual studies between Rev 18:20 and Ps 96:11. Although some scholars have found a possible relationship between Rev 18:20 and Ps 96:11, we noted that scholars are not clear about the identification of Ps 96:11 as an allusion to Rev 18:20. A thorough intertextual study of these texts has not been conducted. In this chapter we will demonstrate the allusion of Rev 18:20 to Isa 96:11 by analyzing the similarities in their verbal, thematic, and structural parallels.

#### **1. The Analysis of Psalm 96:11 in its Context**

The subsequent section will conduct a contextual analysis of Ps 96:11. Consequently, we will examine the larger and immediate contexts of the verse as well as its place within the structure of Psalm 96.

##### 1.1 Analysis of the Larger Context

Scholars have encountered difficulties in determining the context,<sup>289</sup> authorship,<sup>290</sup>

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<sup>289</sup> For the discussion on determining the historical setting and circumstances surrounding the composition and usage of Psalm 96, see David M. Howard, *The Structure of Psalms 93–100*, BJS 5 (Winona Lake, IN: Eisenbrauns, 1997), 184–92; Tate, *Psalms 51–100*, 507–08; Leonard P. Maré, “Israel’s Praise as Enactment of the Gospel: Psalm 96 in Missiological Context,” *Missionalia* 34.2-3 (2006): 395–407.

<sup>290</sup> In terms of authorship, Psalm 96 belongs to the anonymous Psalms. Scholars have identified David and even Isaiah as potential authors over time, but the precise authorship remains unknown. Roy. E. Gingrich, *The Book of Psalms*, vol. 4 (Memphis, TN: Riverside, 1995), 15; Edward S. Tesh and Walter D. Zorn, *Psalms*, CPNIV 1 (Joplin, MO: College, 1999), 208.

and the date of Psalm 96.<sup>291</sup> In the Hebrew Bible, Psalm 96 is “orphaned.” This is one of the reasons for the difficulties.<sup>292</sup> On the other hand, the editors of the Septuagint added a two-part title. The first part of the title provides the potential context in which Psalm 95 LXX might have been used, as it refers to the reconstruction of the Second Temple, *οτε ο οἶκος ᾠκοδομεῖτο μετὰ τὴν αἰχμαλωσίαν* “when the house was being rebuilt after the captivity” (Ps 95:1a LXX).<sup>293</sup> The second clause of the title alludes to David’s possible authorship of the Psalm, *ὠδὴ τῷ Δαυιδ* “An Ode. Pertaining to David” (Ps 95:1b LXX).<sup>294</sup>

The similarities that Psalm 96 has with other OT texts create even greater ambiguity about this Psalm’s context, authorship, and dating. For example, Psalm 96 bears similarities to the song David composed in 1 Chr 16:23–33.<sup>295</sup> David used this song as a hymn of public celebration for the placement of the Ark of the Covenant in the tabernacle, during which he commanded Asaph and other Levites to sing a song of praise to God (1 Chr 16:1–7).<sup>296</sup>

In contrast to the context of 1 Chronicles 16, Psalm 96 also shows thematic similarities with portions of Isaiah 40–66, including themes such as idolatry, creation,

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<sup>291</sup> Authors suggest the pre-exilic period for the Psalm 96. Howard, *The Structure*, 189; Tate, *Psalms 51–100*, 505; Walter D. Zorn, *Psalms*, CPNIV 2 (College Press: Joplin, MO, 2004), 209. On the other hand, other scholars propose the “post-Exilic period,” when Jews returned from Babylonian bondage in the 5th century BC. Some scholars believe that Psalm 96 was written same as post-exilic. Erhard Gerstenberger, *Psalms*, FOTL 15 (Grand Rapids, MI: Eerdmans, 2001), 190; Samuel L. Terrien, *The Psalms: Strophic Structure and Theological Commentary*, ECC (Grand Rapids, MI: Eerdmans, 2003), 677; Bullock, *Psalms 73–150*, 242; Daniel J. Estes, *Psalms 73–150*, NAC 13 (Nashville, TN: B&H, 2019), 246.

<sup>292</sup> Zorn, *Psalms*, 208.

<sup>293</sup> Bullock, *Psalms 73–150*, 242.

<sup>294</sup> On how to translate the phrase *ὠδὴ τῷ Δαυιδ* with “an ode of David,” Walter points out: “It is inconceivable that the scholars who supplied the superscription intended any contradiction. ‘An ode of David,’ therefore, is not a statement of the authorship of the psalm. It may indicate a psalm “according to the manner of David.” Zorn, *Psalms*, 208.

<sup>295</sup> In addition to similarities with Psalm 96, the hymn in 1 Chr 16:23–33 shares compositional parallels with both Ps 105:1–15 and Ps 106:1, 47–49. William, Terry, and Ralph’s studies provide a comprehensive analysis of the relationship between Psalm 96 and 1 Chr 16:23–33. William Doan and Terry Giles, “The Song of Asaph: A Performance-Critical Analysis of 1 Chronicles 16:8-36,” *CBQ* 70.1 (2008): 29–43; Ralph W. Klein, “Psalms in Chronicles,” *CurTM* 32.4 (2005): 264–75.

<sup>296</sup> In addition, some scholars observe that the correspondences between Psalm 96 and 1 Chr 16:23–33 suggest the Davidic authorship of the Psalm. Zorn, *Psalms*, 207–08.

redemption, judgment, dominion, and nature.<sup>297</sup> These correspondences between Psalm 96 and Isaiah 40–66 would imply that Isaiah is the author of the Psalm.<sup>298</sup> Goldingay proposes that these thematic similarities prove the universalization of the use of a specific language for public worship rather than the textual dependence of the Psalm.<sup>299</sup> As a result, the language of Psalm 96, which appears in both 1 Chr 16:23–33 and portions of Isaiah 40–66, may indicate that this hymn was used at various public worship events in Israel.<sup>300</sup>

## 1.2 Analysis of the Immediate Context and the Structure of the Psalm 96

Among its most basic structural components is the division of the Psalter into five “books.”<sup>301</sup> Psalm 96 is part of the collection of Psalms 90–106, which form Book IV. There is consensus among scholars as to the literary genre of Psalm 96, which is an *Enthronement Psalm*.<sup>302</sup> Enthronement Psalms form a subcategory of praise psalms that collectively focus

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<sup>297</sup> VanGemeren identified several themes between Psalm 96 and Isaiah 40–66. He points out: “The relationship of Psalm 96 to Isaiah has become a matter of scholarly discussion because of common motifs: polemics against idolatry (Isa 40:18–31; 41:21–24; 44:6–8), creation (40:22; 42:5; 44:24; 45:12), nature’s response to God’s redemption (49:13; 55:12), and the nations (45:20; 49:7; 56:3–8; 60:9–12, 14, 16; 66:18).” Willem A. VanGemeren, “Psalms,” in *Psalms, Proverbs, Ecclesiastes, Song of Songs*, ed. Frank E. Gaebelien, EBC 5 (Grand Rapids, MI: Zondervan, 1991), 5:620. For more correspondences between Psalm 96 and Isaiah 40–55, see J. M. Clinton, *A Theological Introduction to the Book of Psalms* (Nashville, TN: Abingdon, 1993), 45–46.

<sup>298</sup> Zorn, *Psalms*, 208–09.

<sup>299</sup> Goldingay, *Psalms 90–150*, 100. Both Goldingay and Estes agree that Psalm 96, in relation to its other similar passages, represents a common language of worship of God rather than textual dependence on the Psalm. Estes, *Psalms 73–150*, 251.

<sup>300</sup> Estes points out: “It is likely that the hymnic language of this kingship psalm was used throughout Israel’s history as the people of the Lord extolled his universal kingship over all the world and for all times.” Estes, *Psalms 73–150*, 246. Other authors who endorse this viewpoint include: Tate, *Psalms 51–100*, 507; Zorn, *Psalms*, 208; Maré, “Israel’s Praise,” 307–08.

<sup>301</sup> The five books that make up the entire collection of Psalms are divided as follows: Book I (Psalms 1–41), Book II (Psalms 42–72), Book III (Psalms 73–89), Book IV (Psalms 90–106), and Book V (Psalms 107–150). On the structure of the 150 Psalms, see Palmer O. Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology*, 1st ed. (Phillipsburg, NJ: P&R, 2015), 2–12; Peter C. Craigie, *Psalms 1–50*, WBC 19 (Waco, TX: Word, 1983), 27–31; Derek Kidner, *Psalms 1–72: An Introduction and Commentary*, TOTC 15 (Downers Grove, IL: Inter-Varsity, 2008), 17–20; Walter C. Kaiser, “The Structure of the Book of Psalms,” *BibSac* 174.693 (2017): 3–12.

<sup>302</sup> For more information on this category and a discussion of other nomenclatures in the same subcategory, see Clinton, *A Theological*, 45–46, 53; Phil J. Botha, “The Enthronement Psalms: A Claim to the World-Wide Honour of Yahweh,” *O TE* 11.1 (1998): 24–39; Tate, *Psalms 51–100*, 504; Tesh and Zorn, *Psalms*, 40–49.

on the glorification of the Lord. They declare the Lord as the sovereign ruler over the entire universe, including all individuals and deities.<sup>303</sup>

Besides Psalm 96, Psalms 47, 93, and 97–99 are also considered Enthronement Psalms. Among scholars, the homogeneity of Psalms 47, 93, and 96–99 is widely acknowledged.<sup>304</sup> These psalms are grouped together due to their thematic, linguistic, and theological similarities.<sup>305</sup> Regarding the connections between Psalms 47, 93, and 96–99, Botha explains that the content of these psalms as a group includes the proclamation of God’s reign over all nations, the whole earth, and all creation. God’s holiness, majesty, exaltedness, judgment, and saving power are highlighted to motivate the call to rejoice in His praise.<sup>306</sup>

However, 47, 93, and 96–99 have distinct structural features as well.<sup>307</sup> Psalm 96 serves as an example of a unique structure. The exclamation in v. 10, יהוה מלך “the Lord reigns,” is unique in comparison to the occurrence of the same phrases in Psalms 93, 97, and 99. This uniqueness is seen in the fact that the people are commanded to exclaim in v. 10 the

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<sup>303</sup> In this aspect, Botha points out: “[i]t has become clear that the Enthronement Psalms in their present form and arrangement are not psalms about the enthronement of Yahweh, but psalms about his kingship, power and world-wide honour, and consequently about the honour of Israel among the family of nations.” Botha, “The Enthronement Psalms,” 28, 35.

<sup>304</sup> Tate, *Psalms 51–100*, 505; Estes, *Psalms 73–150*, 251; Botha, “The Enthronement Psalms,” 24–27; Bullock, *Psalms 73–150*, 241.

<sup>305</sup> Howard’s study provides one of the most exhaustive comparative analyses of Psalms 93–100. For details, see Howard, *The Structure*, 98–166. For other analyses of the linguistic and thematic relationships between these psalms, see Hermann Gunkel and Joachim Begrich, *Introduction to Psalms: The Genres of the Religious Lyric of Israel*, Mercer Library of Biblical Studies (Macon, GA: Mercer University Press, 1998), 67–69; Konrad Schaefer, *Psalms: Studies in Hebrew Narrative & Poetry*, Berit Olam (Collegeville, MN: Liturgical Press, 2001), 346; Botha, “The Enthronement Psalms,” 26.

<sup>306</sup> Botha, “The Enthronement Psalms,” 26.

<sup>307</sup> Howard, *The Structure*, 99–100, 119–22. Enthronement Psalms are a subcategory of General Praise Psalms. The General Prayer Psalms have a threefold structure. Lucas points out: “Characteristically, the General Praises of God have a simple, threefold structure. (a) They open with a call to praise God. (b) The main section gives the grounds for praise, often introduced by the word *ki* (‘for’). (c) The psalm closes with a renewed call to praise, which often echoes the introduction.” Out of Psalms 47, 93, 96–99, only Psalms 97 and 98 contain a triple structure. Specifically, the form of Psalm 96 ends differently than the ordinary Praise Psalm. Ernest Lucas, *Exploring the Old Testament: The Psalms and Wisdom Literature*, 4 vols., Exploring the Old Testament (London: SPCK, 2003), 3:2.

following: “say among the nations, the LORD reigns.”<sup>308</sup> Therefore, יהוה מלך is a key phrase in determining and establishing the structure of Psalm 96.<sup>309</sup>

Howard divides Psalm 96 into two major parts, A (vv. 1–6) and B (vv. 7–13), which consist of five sections: I (vv. 1–3), is a call to praise, and II (vv. 3–6), is a list of reasons for praise. These sections parallel sections III (vv. 7–9), which is a second call to praise; IV (vv. 10) which is a bridge between IV and V; and V (vv. 11–13) which is a list of reasons for praise.<sup>310</sup> Graphically, the structure of Psalm 96 can be arranged as follows:

**Tab. 7. Structure of Psalm 96**

Parts	Sections	Verses	Description
A		vv. 1–6	First Call to praise and reasons for praise
	I	vv. 1–3	Call to praise
	II	vv. 4–6	Reasons for praise
B		vv. 7–13	Second Call to praise and reasons for praise
	III	vv. 7–9	Second call to praise
	IV	v. 10	Bridge
	V	vv. 11–13	Reasons for praise

Psalm 96 is introduced by the verb שיר “sing,” which occurs three times in vv. 1–2 and is addressed to כל הארץ “all the earth.”<sup>311</sup> In section III, the triple occurrence of the

<sup>308</sup> Howard, *The Structure*, 64.

<sup>309</sup> Ibid.

<sup>310</sup> The structure of Psalm 96 differs from one scholar to another. However, most of the proposed structures have two common elements. The first involves the call to praise God. The second common element is the reason for praising God. To our knowledge, Thomas was the first to notice this form in Psalm 96. Thomas Boys, *A Key to the Book of Psalms* (London: L.B. Seely and Son, 1825), 71–73. Subsequently, other authors have kept a similar form, but the delineation of verses differs, according to the researcher. Howard’s study develops the structure of Psalm 96 the most. In what follows, we adopt both his proposed structure and the nomenclature he offered when structuring Psalm 96. Howard, *The Structure*, 61–65, 166–82.

For analysis of the various structures, see Zorn, *Psalms*, 210; Tate, *Psalms 51–100*, 512–15; Clinton, *A Theological*, 45; VanGemeren, “Psalms,” 620; Terrien, *The Psalms*, 674; Lucas, *Exploring the Old Testament*, 47; Botha, “The Enthronement Psalms,” 398–405; Estes, *Psalms 73–150*, 246.

<sup>311</sup> This triple presence of the verb שיר is known as a parallelism called “staircase parallelism.” Lucas, *Exploring the Old Testament*, 47; Maré, “Israel’s Praise,” 396.

verb *הבו* “ascribe” in vv. 7–8, addressing the families of the earth, *לפניו עז* “families of the people,” parallels the triple occurrence of the verb *שיר* in section I.<sup>312</sup> The similarities between the two sections can also be seen in the large number of imperatives, apart from the verbs *שיר* and *הבו* mentioned above. The imperatives *ברכו* “bless”; *בשרו* “proclaim”; and *ספרו* “tell” in vv. 2–3 are parallel to the imperatives *שאו* “bring”; *ובאו* “come”; *השתחוו* “worship;” and *חילו* “tremble” from vv. 8–9.

The imperatives in Sections I and III exhort believers to engage in acts of singing to God, worshipping Him, blessing God’s name, proclaiming His glory, His salvation, and God’s marvelous deeds.<sup>313</sup> Sections II and V provide the psalmist’s reasons for these exhortations to praise God. In v. 4, the reason is God’s power, “for great is the LORD.” The psalmist’s contrast between the *יהוה* “Lord” and *אלהים* “gods” highlights the primary reason for worshipers to praise God. The psalmist uses the term *אלילים* “idols” to emphasize that the other gods are nothing and meaningless.<sup>314</sup> According to v. 5, “the LORD made the heavens,” which explains that God has authority over other gods because of His role as the Creator.

The merism of the heavens and the earth in v. 11a calls the entire physical world to rejoice because God is King.<sup>315</sup> The trees of the forest, the fields and everything in them, the sea and everything in it, the heavens, and the earth will all join in proclaiming and singing

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<sup>312</sup> The triple presence of the verb *הבו* is staircase parallelism. Maré, “Israel’s Praise,” 396. Howard, *The Structure*; Bullock, *Psalms 73–150*, 242.

<sup>313</sup> Maré, “Israel’s Praise,” 395–96.

<sup>314</sup> *HALOT* 1:55–56, s.v. “אֱלִילִים.” Kidner points out: “The term idols is *’ēlīlīm*, which the Old Testament treats as a mere parody of *’ēlōhīm* (God). It is the word translated ‘worthless’ in Job 13:4 (‘worthless physicians’) and Jeremiah 14:14 (‘worthless divination’).” Kidner, *Psalms 1–72*, 380.

<sup>315</sup> Estes, *Psalms 73–150*, 250.

God's majesty and glory (vv. 11–13a).<sup>316</sup> The psalm concludes with reasons for all of creation's joy. The reason for joy is that God will come and judge the earth (v. 13a). And the final reason for all creation to praise God is that God will judge the world in righteousness (v. 13b).<sup>317</sup>

As mentioned earlier, v. 10 is a key text that connects vv. 7–9 and vv. 11–13. The relationship between v. 10 and vv. 11–13 is much stronger because vv. 10 and 13 form an inclusion around vv. 11–12. Furthermore, v. 13 takes up the theme of judgment that v. 10 introduced and left undeveloped, while vv. 11–12 presents the theme of the joy of all creation because God is King and will judge the whole world with justice.<sup>318</sup>

## 2. Intertextual Connections Between Revelation 18:20 and Psalm 96:11

Prior to undertaking linguistic, thematic, and structural comparisons between Revelation 18:1 and Psalm 96:11, we will examine if John was familiar with the book of Psalms and if he incorporated its content into his writing of Revelation.

### 2.1 Availability

There is a consensus among scholars about NT authors' use of the book of Psalms.<sup>319</sup> Craigie points out that “[t]he Book of Psalms, as is well known, is one of the most frequently quoted OT books in the NT.”<sup>320</sup> It is estimated that the number of quotations and allusions from the Psalms in the NT is around 400.<sup>321</sup> The large number of quotations and allusions

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<sup>316</sup> Maré, “Israel’s Praise,” 397; Estes, *Psalms 73–150*, 250.

<sup>317</sup> Howard, *The Structure*, 64; Maré, “Israel’s Praise,” 397.

<sup>318</sup> Howard, *The Structure*, 65.

<sup>319</sup> Beale, *The Book of Revelation*, 77; Osborne, *Revelation*, 25; Easley, *Revelation*, 2.

<sup>320</sup> Craigie, *Psalms 1–50*, 45.

<sup>321</sup> Evans details the relationship of the book of Psalms to the NT. For details, see Craig A. Evans, “Praise and Prophecy in the Psalter and in the New Testament,” in *The Book of Psalms: Composition and Reception*, ed. Peter W. Flint et al., FIOTL vol. 4 (Leiden: Brill, 2005), 551–579.

suggests that John, like the other NT authors, had Psalms in mind when writing the Book of Revelation. According to UBS<sup>5</sup>, John alludes to Psalms fifty-seven times, while according to NA<sup>28</sup>, he alludes to Psalms eighty-seven times.<sup>322</sup> Therefore, we can conclude that John was familiar with the Book of Psalms.

After establishing John's general familiarity with the Book of Psalms, we will next determine whether John had Psalm 96 specifically in mind when writing certain portions of the Book of Revelation. According to NA<sup>28</sup>, John references Psalm 96 four times throughout the Book of Revelation (Ps 96:1 // Rev 14:3; Ps 96:7 Th // Rev 7:12; Ps 96:11 // Rev 12:12; Ps 96:13 // Rev 19:11). According to UBS<sup>5</sup>, John refers to Psalm 96 three times (Ps 96:1 // Rev 5:9; 14:3; Ps 96:11 // Rev 18:20; Ps 96:13 // Rev 19:11). Most scholars agree that Psalm 96 is referenced in the Book of Revelation.<sup>323</sup> Our next goal is to determine if John had Ps 96:11 specifically in mind when writing Rev 18:20. While the UBS<sup>5</sup> considers Ps 96:11 an allusion in Rev 18:20, some scholars believe it is more accurately described as an echo.<sup>324</sup> The analysis above indicates that Psalm 96:11 satisfies the first criterion for intertextuality.

## 2.2 Verbal Parallels

The second criterion for determining the allusive nature of Ps 96:11 in Rev 18:20 is a linguistic comparison of the textual variants. The table below highlights the textual similarities and differences for clear and methodical observation.

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<sup>322</sup> For more information on the relationship of the book of Psalms to the book of Revelation, see Steve Moyise, "The Language of the Psalms in the Book of Revelation," *Neot* 37.2 (2003): 246–61; Steve Moyise, "The Psalms in the Book of Revelation," in *The Psalms in the New Testament*, ed. Steve Moyise and M. J. J. Menken, NTSI (London, New York: T & T Clark, 2004), 231–46; Kim, "Psalms".

<sup>323</sup> Frank-Lothar Hossfeld et al., eds., *Psalms: A Commentary on Psalms 51–100*, Hermenia 2 (Minneapolis, MN: Fortress, 2005), 466; Bullock, *Psalms 73–150*, 241; Estes, *Psalms 73–150*, 251; Richard D. Patterson, "Singing the New Song: An Examination of Psalms 33, 96, 98, and 149," *BibSac* 164.656 (2007): 416–34; Kim, "Psalms," 115–19, 138–42, 162–7, 178–9, 210.

<sup>324</sup> Aune, *Revelation 17–22*, 1006; Osborne, *Revelation*, 653; Beale, *The Book of Revelation*, 915; Beale and Campbell, *Revelation*, 307; Beale and D.A. Carson, *Commentary on the New Testament*, 1142; Fanning, *Revelation*, 835–36; Kim, "Psalms," 178–79.



**Tab. 8. Comparison of Textual Versions**

Ps 96:11 MT	Ps 95:11 LXX	Rev 18:20 GNT
<p>ישמחו השמים ותגל הארץ וירעו הים ומלאו</p>	<p>εὐφραινέσθωσαν οἱ οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς·</p>	<p>Εὐφραίνου ἐπ’ αὐτῆ, οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.</p>
NASB	NETS	NASB
<p><u>Let the heavens be glad</u>, and let the earth rejoice; Let the sea roar, and all it contains;</p>	<p><u>Let the heavens be glad</u>, and let the earth rejoice; let the sea shake, and all that fills it;</p>	<p><u>Rejoice</u> over her, <u>O heaven</u>, and you saints and apostles and prophets, because God has pronounced judgment for you against her.</p>

The terms εὐφραίνου “rejoice” and οὐρανὲ “heaven” in Revelation 18:20, which are similar to εὐφραινέσθωσαν “be glad” and οἱ οὐρανοί “the heavens” in Ps 95:11 LXX, establish the intertextual relationship at the linguistic level.

In LXX, εὐφραίνω “enjoy oneself,” “rejoice” appears 254 times.<sup>325</sup> Predominantly, the LXX uses the term εὐφραίνω to translate the Hebrew *נָחַץ rejoice, be glad*.<sup>326</sup> Theologically, in the LXX, the word εὐφραίνω appears in various contexts, but it is also found in the context where it refers to eschatological joy, where heaven and earth share in the joy together (Ps 95:11, 96:1).<sup>327</sup> Also, eschatological joy is correlated with the help God offers in certain difficult situations.<sup>328</sup> In the NT, theologically, the word εὐφραίνω is overshadowed by the

<sup>325</sup> LEH, s.v. “εὐφραίνω.”

<sup>326</sup> BDB, s.v. “נָחַץ.”

<sup>327</sup> BDB, s.v. “נָחַץ”; Erich Beyreuther, “εὐσχήμων,” *NIDNTT* 2:355.

<sup>328</sup> Rudolf Bultmann, “εὐσχήμων,” *TDNT* 2:772–75.

use and importance of the word *χαίρω* “rejoice,” “be glad.”<sup>329</sup> *Εὐφραίνω* appears in the NT fourteen times, namely, eight times in Luke’s writings (Luke 12:19; 15:23-24, 29, 32; 16:19; Acts 2:26; 7:41), three times in Paul’s (Rom 15:10; 2 Cor 2:2; Gal 4:27) and three times in Revelation (Rev 11:10; 12:12; 18:20). In the Revelation texts, *εὐφραίνω* appears with reference to eschatological joy.<sup>330</sup>

Therefore, the potential linguistic connection between Rev 18:20 and Ps 95:11 LXX via the word *εὐφραίνω* should be considered for the following reasons: (1) the context—in both contexts *εὐφραίνω* is used, i.e., Rev 18:20 and Ps 95:11 LXX, deal with eschatological joy. (2) There is a similar grammatical form of the verb. Both texts present passive imperative forms of *εὐφραίνω*., i.e., *εὐφραινέσθωσαν* in Ps 95:11 LXX and *εὐφραίνου* in Rev 18:20. (3) NT’s predominant use of the verb *χαίρω* instead of *εὐφραίνω*. In particular, the fact that the word *εὐφραίνω* only appears a few times in Revelation suggests that John may have meant for it to have the same theological meaning as the word in Psalm 95:11 LXX.

The term *οὐρανός* *heaven* appears in the LXX 667 times.<sup>331</sup> In most cases, the LXX translates the Hebrew *רָמַשׁ* *heavens, sky* with the Greek *οὐρανός*.<sup>332</sup> In the NT, the term *οὐρανός* appears 273 times, with the most occurrences being in Matthew (82 times) and Revelation (52 times).<sup>333</sup> Since *οὐρανός* is a common term in both the LXX and the NT, it can be argued that the term *οὐρανός* cannot constitute a strong linguistic relationship between Rev 18:20 and Ps 95:11 LXX. However, only two texts in Revelation, i.e., 12:12 and 18:20,

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<sup>329</sup> Erich Beyreuther, “*εὐσχήμων*,” *NIDNTT* 2:355; Rudolf Bultmann, “*εὐσχήμων*,” *TDNTA* 2:278.

<sup>330</sup> *Ibid.*

<sup>331</sup> Hans Bietenhard, “*οὐρανός*,” *NIDNTT* 2:190.

<sup>332</sup> *HALOT* 4:1560, s.v. “*רָמַשׁ*.”

<sup>333</sup> Hans Bietenhard, “*οὐρανός*,” *NIDNTT* 2:192.

exhort heaven and its inhabitants to rejoice. Similar to Rev 18:20 is Ps 96[95]:11 where the same nuance is found. The psalm implicitly invites the inhabitants of heaven to partake in the joy of God's reign. Moreover, the likelihood of a relationship between Rev 18:20 and Ps 96[95]:11 increases because both texts also present the reason for the joy of the inhabitants of heaven. In Ps 96[95] the reason for all creation to rejoice is that God will judge the whole world with justice. Rev 18:20 fulfills the promise in Ps 96[95]:11 by highlighting the judgment of Babylon as the reason for joy.<sup>334</sup> In addition to the similarities, there is also a difference between the two texts. Rev 18:20 mentions only heaven, whereas Ps 96[95]:11 includes both heaven and earth.<sup>335</sup>

As a result, it is important to take into consideration the likelihood that John intended to reference the combination of the words *εὐφραίνω* and *οὐρανός* from Ps 96[95]:11 in Revelation 18:20.

## 2.3 Thematic Parallels

To further determine the allusive nature of Ps 96[95]:11 in Rev 18:20, we will explore the thematic similarities between Psalm 96[95] and Revelation 18. In the following section, we will examine the motifs of eschatological joy and divine judgment.

### 2.3.1 Eschatological Motif of Rejoice

The presence of eschatological joy as a recurring theme establishes the relationship between Revelation 18 and Psalm 96[95] at a thematic level. The use of the imperative verb *εὐφραίνεσθωσαν* in Ps 95:11 LXX, and the presence of the same grammatical form of the verb *εὐφραίνου* in Rev 18:20 confirm this thematic correspondence.

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<sup>334</sup> Helmut Traub, "οὐρανός," *TDNT* 5:533; Keener, *Revelation*, 431; Kim, "Psalms," 178.

<sup>335</sup> This difference can be understood because in Ps 96[95]:11 all creation is invited to rejoice, whereas in Rev 18:20a, only the inhabitants of heaven are called to rejoice. Furthermore, Rev 18:20b's enumeration of "saints, apostles, and prophets" implies an invitation to rejoice for all earthly inhabitants as well.

The first similarity on the theme of joy is that Rev 18:20 addresses heaven with the invitation to rejoice, εὐφραίνου ἐπ’ αὐτῆς, οὐρανὲ “rejoice over her, O heaven.”<sup>336</sup> The exhortation to rejoice in Ps 95:11 LXX is similar to Rev 18:20, addressing the heavens with the phrase, εὐφραινέσθωσαν οἱ οὐρανοί “let the heavens be glad.” In Rev 18:20, John repeats the words εὐφραίνω and οὐρανός from Ps 95:11 LXX but substitutes the phrase καὶ ἀγαλλιάσθω ἡ γῆ “and the earth rejoice” from Ps 95:11 LXX with the expression καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται “and you saints and apostles and prophets” in Revelation 18:20.<sup>337</sup>

We reiterate that there are only two texts in Revelation, Rev 12:12 and 18:20, where heaven and the inhabitants of heaven are invited to rejoice. The inhabitants of heaven rejoice in Rev 12:12 because they have cast the devil down to earth. Revelation 12:12 not only provides a reason for joy, but also a reason for sorrow. The inhabitants of the earth will have great sorrow because of the devil being cast down to it.<sup>338</sup> Rev 18:20, in contrast to Rev 12:20, emphasizes the exhortation to rejoice for the earthly inhabitants following Babylon’s judgment. Thus, the phrase “and you saints and apostles and prophets” in Rev 18:20 invites both the inhabitants of heaven and the inhabitants of earth to rejoice.<sup>339</sup>

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<sup>336</sup> Among scholars, there are differing opinions about the voice in v. 20. Some suggest that the voice in v. 1 is that of the angel, while others choose the voice in v. 4. It seems more plausible to argue that the speaker in v. 20 is the voice in v. 4, because that is the end of the section from vv. 4–20. Some scholars have suggested that the voice belongs to the sailors, but this possibility lacks support because the sailors are mourning the destruction of Babylon, not encouraging heaven to rejoice in its destruction. Finally, others have suggested that the speaker in v. 20 is John himself. For details, see, Beale, *The Book of Revelation*, 915; Kistemaker, *Exposition*, 500; Lange et al., *Revelation*, 328; Bratcher and Hatton, *A Handbook on the Revelation*, 188–89.

<sup>337</sup> Scholars differ on the identification of groups in the phrase “and you saints and apostles and prophets” in v. 20. Some argue that it represents a single group composed of saints, apostles, and prophets. Some argue that there are two groups, while others argue that there are three distinct groups. Beale, *The Book of Revelation*, 915–18; Osborne, *Revelation*, 653–55; Trail, *An Exegetical*, 149.

<sup>338</sup> Bratcher and Hatton, *A Handbook on the Revelation*, 188.

<sup>339</sup> Debates among scholars also exist over the identification of prophets and apostles in Rev 18:20. Swete suggests that John refers to both the twelve disciples and those later called to be disciples for Christ when he uses the phrase οἱ ἀπόστολοι “apostles.” A different view is taken by Aune, where he suggests that οἱ

The second similarity in the theme of joy pertains to the rationales why individuals in heaven and on earth should rejoice. In Ps 95:13 LXX, the reason for joy is that God will come and judge the whole world with righteousness, *ὅτι ἔρχεται κρῖναι τὴν γῆν· κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ* “for He is coming to judge the earth. He will judge the world in righteousness.” Similar to Ps 95:11 LXX, Rev 18:20 gives the reason for joy, namely that God will judge Babylon, *ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς* “because God has pronounced judgment for you against her.” A final similarity between Ps 95:11 LXX and Rev 18:20 is the role of God as the agent of joy. In both texts, it is God who brings joy.

### 2.3.2 Judgment and Salvation Motifs

One of the central themes running through the books of the Bible, from Genesis to Revelation, is divine judgment. Another prevalent theme in Scripture, complementary to judgment, is that of salvation.<sup>340</sup> Regarding the complementarity of the judgment theme and the salvation theme, Hasel states:

“The judgment theme is as pervasive in the Bible as the theme of salvation. Judgment and salvation are the twin topics that weave themselves like threads from Genesis to Revelation. This is because salvation and judgment reflect the twin characteristics of mercy and justice in the nature of God. Therefore, the double themes of salvation and judgment, reflecting divine mercy and justice, cannot and must not be separated; otherwise, both lose their fullness and mutual complementarity.”<sup>341</sup>

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*ἀπόστολοι* refers strictly to the twelve disciples. Regarding the *οἱ προφῆται* “prophets,” Thomas and Aune propose that it pertains to the prophets of the NT. Lenski proposes that it pertains to prophets from the OT. Henry B. Swete, *The Apocalypse of St. John: The Greek Text with Introduction, Notes and Indices* (Eugene, OR: Wipf and Stock, 1998), 235; Aune, *Revelation 17–22*, 1007; Richard C. Lenski, *The Interpretation of St. John’s Revelation* (Minneapolis, MN: Augsburg Fortress, 1935), 528–29; Thomas, *Revelation 8–22*, 341–42.

In relation to the construction of v. 20, Kistemaker highlights: “καὶ οἱ ἀπόστολοι—some manuscripts delete the first two words, so that the sentence reads “the holy apostles” (KJV). But because the words *καὶ οἱ* appear three times in this verse, a scribe may accidentally have omitted them. Deletion is easier to explain than addition.” Kistemaker, *Exposition*, 501.

<sup>340</sup> Gerhard F. Hasel, “Divine Judgment,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen, Commentary Reference Series vol. 12 (Hagerstown, MD: Review and Herald, 2000), 815. For an exhaustive analysis of the concept of judgment from Genesis to Revelation, see James M. Hamilton, *God’s Glory in Salvation Through Judgment* (Wheaton, IL: Crossway, 2010).

<sup>341</sup> Hasel, “Divine Judgment,” 815.

The theme of judgment is not negative *per se* in the Bible, because divine judgment is defined in Scripture in two ways: one that emphasizes the positive and one that emphasizes the negative.<sup>342</sup> While both aspects complement each other, the primary function is God's judgment favoring those who are faithful to Him. The meaning of יָדַי "vindicate" in Deut 32:26, "the LORD will vindicate [יָדַי] His people" is a positive one.<sup>343</sup> Thus, judgment implies justification, salvation, deliverance, and justification (1 Sam 24:15; 1 Kgs 8:32; 2 Chr 6:23; Ps 7:9; 26:1; 35:24; 43:1).<sup>344</sup>

In a negative implication, divine judgment implies the condemnation, punishment, and destruction of those who oppose God. Gen 6:7 describes the coming judgment by flood waters on humankind. God's judgment in this context represents total punishment and destruction.<sup>345</sup> The narrative in Gen 19:24–25 serves as another example, presenting God's judgment of Sodom and Gomorrah through punishment and destruction.<sup>346</sup> Therefore, both the themes of salvation and destruction closely relate to the theme of judgment in Scripture.

We reiterate that the literary motif of judgment serves as the second thematic relationship between Revelation 18 and Psalm 96[95]. The verbs κρίναι "to judge" and κρίνεῖ

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<sup>342</sup> These two modes of judgment are present from the beginning. The first example is Adam's fall into sin, in which God condemns Adam but at the same time saves him through the promise of a seed. A second example is the Flood narrative, where wicked people are condemned and destroyed by God, but in contrast, Noah and his family are saved. The Sodom and Gomorrah narrative serves as another example, where God condemns and destroys the inhabitants of Sodom and Gomorrah, but saves Lot and his two daughters. Jiří Moskala, "Toward a Biblical Theology of God's Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment," *JATS* 15.1 (2004): 139–40; Hasel, "Divine Judgment," 816; James E. Shipp, "Divine Judgment in the Book of Revelation" (PhD diss., Loma Linda, 1988), 5–7; Hamilton, *God's Glory*, 160–161, 324–5, 449–50.

<sup>343</sup> *HALOT* 1:220, s.v. "יָדַי"; Hasel, "Divine Judgment," 817.

<sup>344</sup> *HALOT* 4:1625, s.v. "שָׁפַט"; Moskala, "Toward," 140; Hasel, "Divine Judgment," 816.

<sup>345</sup> Hamilton, *The Book of Genesis*, 276.

<sup>346</sup> Moskala suggests that judgment in the sense of punishment and destruction is a secondary understanding of שָׁפַט; however, the texts in John 5:29; Rom 2:16; and Heb 13:4 present judgment in the negative sense as a primary understanding. Moskala, "Toward," 140.

“he will judge” in Ps 95:13 LXX, as well as the presence of the same verb ἔκριεν “judged” and the noun κρίμα “judgment” in Rev 18:20, support this possible thematic correspondence between the two texts.<sup>347</sup>

In his study, Howard demonstrated that Psalms 93–100 have as their central theme the reign or possession of God. He asserts that: “Psalms 93–100 form a logically coherent unit of community psalms, all concerned with Yahweh’s kingship in one way or another.”<sup>348</sup> Other dominant themes in Psalms 93–100 are (a) divine kingship, (b) praise of God, and (c) God’s sovereignty.<sup>349</sup> In the OT, the verb שפט *to judge* has a range of meanings, including “to rule, to govern.”<sup>350</sup> Ps 96[95]:11 emphasizes God’s universal sovereignty by declaring that He will rule the earth through righteous judgment, כי בא לשפט הארץ “for He is coming to judge the earth.”<sup>351</sup> As a result, in Ps 96[95]:11, God, who rules over the whole earth, will judge with justice and bring salvation, peace, and justification to His people.<sup>352</sup> The context of Psalm 96[95] explicitly presents the positive aspect of divine judgment. Psalm 96[95] invites the

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<sup>347</sup> The phrase ὅτι ἔκριεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς “because God has pronounced judgment for you against her” in Rev 18:20b, in Beale’s words, “is one of the most difficult in the book to translate.” For details, see Beale, *The Book of Revelation*, 917; Osborne, *Revelation*, 654; Kenneth A. Strand, “Two Aspects of Babylon’s Judgment Portrayed in Revelation 18,” *AUSS* 20.1 (1982): 57–58; Aune, *Revelation 17–22*, 1008; Kistemaker, *Exposition*, 501.

<sup>348</sup> Howard, *The Structure*, 184.

<sup>349</sup> For details, see *ibid.*, 98–164.

<sup>350</sup> Richard Schultz, “שפט,” *NIDOTTE* 4:214.

<sup>351</sup> In the OT, the verb שפט presents a range of actions that are intended to restore or maintain order in society. Either God or a human agent carries out this restoration or maintenance of order. In the Psalms, in most cases, the term שפט describes God as performing the actions. One of the basic meanings of שפט refers to God’s mastery of the earth. Richard Schultz, “שפט,” *NIDOTTE* 4:214.

Richard points out: “The statistical distribution of שפט reflects the primary categories of usage: 13 percent in the Pentateuch, mostly regarding human judicial activities; 34 percent in the historical books, mostly designating human leaders; 22 percent in the Psalms and Wisdom books, mostly of divine activity; 31 percent in the Prophets, mostly of divine judgment, including the indictment of human judges.” For statistics, see Richard Schultz, “שפט,” *NIDOTTE* 4:214.

<sup>352</sup> Gerhard Schneider, “κρίμα,” *NIDNTT* 2:363.

worshippers to worship God with songs of praise to Him (Ps 96[95]:1–3, 6–9) because He is the Judge of this world who rules with justice and will do justice (Ps 96[95]:10–13).

In the book of Revelation, the theme of judgment is central. Moskala points out: “[t]he book of Revelation cannot be understood without grasping this decisive work of God. It not only contains scattered references to the theme of judgment, but this thought is an integral part of the essential kerygma of that book (6:10; 11:17–18; 15:3–4; 16:5–7).”<sup>353</sup> In particular, according to scholars, the predominant theme in Revelation 18 is the theme of divine judgment on Babylon.<sup>354</sup> Furthermore, in Rev 18:20, the phrase ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς “because God has pronounced judgment for you against her” presents the theme of divine judgment. In the NT, the noun κρίμα is commonly translated as “judgment.” In some NT texts (2 Pet 2:3; Jude 4; Rev 17:1), κρίμα has an unfavorable meaning, namely condemnation resulting from a negative decision on God’s part.<sup>355</sup> In certain contexts, κρίμα is used to present both positive and negative aspects of judgment. Regarding Rev 18:20, Hasel stated that “[t]here is a divine ‘verdict’ [*krima*] for the saints ‘against her [Babylon]’ (Rev 18:20). In this passage *krima* clearly involves a judgment with a decision by God for His loyal ones and against Babylon.”<sup>356</sup> As a result, in Rev 18:20, divine judgment is positive for those who are loyal to God and negative for Babylon and Babylon’s sympathizers (Rev 18:2–3, 9–19, 21–24).

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<sup>353</sup> Moskala, “Toward,” 139.

<sup>354</sup> Aune, *Revelation 17–22*, 975–982; Beale, *The Book of Revelation*, 890; Osborne, *Revelation*, 631–32; Bratcher and Hatton, *A Handbook on the Revelation*, 253; Strand, “Two Aspects,” 53–60.

<sup>355</sup> Hasel, “Divine Judgment,” 818.

<sup>356</sup> *Ibid.*



The following paragraphs will present some similarities and differences between Revelation 18 and Psalm 96[95] on the theme of divine judgment.<sup>357</sup> One similarity is the eschatological nature of the judgement in both Ps 96[95]:11 and Rev 18:20. On this point, Hossfeld says that the way Psalm 96[95] is found specifically in Revelation shows that this psalm should be interpreted eschatologically.<sup>358</sup> Therefore, the complete fulfillment of God's reign as Judge over the entire world in Ps 96[95]:13 is in the eschatological future. Building on the possible eschatological nature of Ps 96[95]:13 and associating this psalm with the eschatological aspect of Rev 18:20, it follows that the promise of Ps 96[95]:13 that God will come in the future and judge the whole world with righteousness may have its partial fulfillment in Rev 18:20, where eschatological Babylon is judged.

Another similarity between the two texts concerning judgment is the response in both contexts regarding divine judgment. In Ps 96[95]:11–12, the response is a positive, joyful one. In contrast, in Revelation 18, the responses are both positive and negative: the kings of earth, merchants, and sailors mourn the destruction of Babylon (Rev 18:9–19), while those loyal to God, both in heaven and on earth, rejoice (Rev 18:20; 19:1–6). One difference between the two texts is the dual nature of judgment in Revelation 18, which presents both positive and negative aspects, while Psalm 96[95] seems to emphasize only the positive aspect of divine judgment. This complexity of judgment in Revelation 18 emphasizes not only the triumph of divine justice but also the dire consequences for those who oppose God.

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<sup>357</sup> We examined the similarities and differences between the context of joy in Ps 96[95]:11 and Rev 18:20 prior to the analysis of the theme of eschatological rejoicing. The judgment theme in Ps 96[95]:13 and Rev 18:20 also shares some of these similarities and differences. It is therefore redundant to look again at the same issues (i.e., the reason for joy and the agent that brings joy). For the sake of clarity, we will only reiterate previously analyzed aspects, when necessary, but below, we aim to highlight aspects that remain unspecified.

<sup>358</sup> Hossfeld, "Psalm 96," in Hossfeld et al., *Psalms*, 467.

## 2.4 Structural Parallels

Previous sections have demonstrated that Psalm 96[95] and Revelation 18 share both verbal and thematic parallels. Moreover, an intertextual analysis between Psalm 96[95] and Revelation 18 reveals that the two passages also exhibit structural correspondences, further strengthening their interconnectedness.

Structurally, Aune suggests that Rev 18:20 does not fit the narrative thread of the lament of the sellers and sailors in vv. 17b–19; therefore, he proposes that both v. 20 and v. 24 are a later interpolation.<sup>359</sup> While Aune’s is correct, his suggestion that it is an interpolation may require further revision. We will attempt to address this below.

John’s laments in Rev 18:9–19 involve three characters: the kings of the earth, merchants of the earth, as well as sea captains and sailors. The kings express impersonal laments, while the merchants mourn the loss of their best customer, the sea captains, and sailors lament the end of the lucrative maritime trade with Babylon.<sup>360</sup> Rev 18:20 abruptly interrupts these lamentations with the imperative *εὐφραίνου* “rejoice.” In v. 20, the angel’s exhortation that heaven with the saints, prophets, and disciples rejoice contrasts with the lamentations of the earth’s kings, merchants, and sailors. Interpreting v. 20 in the context of Psalm 96[95], which invites all creation to rejoice in God’s reign and judgment over the entire earth, reveals v. 20 as a song of praise and joy for those faithful to God during Babylon’s judgment (Rev 19:1–8). Therefore, we suggest interpreting Rev 18:20 as a psalm or song of praise and worship to God, interrupting the laments of those who sympathize with Babylon. The arguments that follow may provide support for the aforementioned statement.

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<sup>359</sup> Aune points out: “V. 20 does not fit the dirge of the sailors and shipowners in 18:17b–19; therefore, it (like v 24) appears to be a subsequent addition to the text.” Aune, *Revelation 17–22*.

<sup>360</sup> *Ibid.*, 978.

The first aspect is the structure of Psalm 96[95]. Most scholars divide Psalm 96[95] into two main parts, as we have already noted. The first part is the exhortations to praise God (vv. 1–3, 7–9), and the second part are the reasons why worshippers should praise God (vv. 4–6, 10–13). These aspects are addressed throughout the psalm. Based on this structure, Rev 18:20 effectively summarizes the entirety of Psalm 96[95]. Specifically, the first part of v. 20a bears similarities to the exhortations found in Psalm 96[95]:1–3, 7–9, where the divine exhortation urges the heavens, the saints, the prophets, and the apostles to rejoice and give praise to God, εὐφραίνου ἐπ’ αὐτῆς, οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται “rejoice over her, O heaven, and you saints and apostles and prophets.” By means of the conjunction ὅτι “because,” the second part of v. 20b gives the reason for rejoicing, namely that God has judged Babylon, ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς “God has pronounced judgment for you against her.” This second part is similar to Psalm 96[95]:3–6, 10–13.

The second aspect is the context of worship present in both passages. Psalm 96[95] is recognized as a psalm of worship to God because He is the Creator of the world (vv. 1–6), Ruler over all His creation (vv. 7–9), and Judge who will establish justice in His creation (vv. 10–13).<sup>361</sup> Furthermore, the worship aspect in Rev 18:20 aligns with the texts in Rev 14:7–12 and Rev 19:1–7. Revelation 14 presents a call to worship through a specific people, gathered on Mt. Zion, expressing rejoicing and security.<sup>362</sup> They stand firm on faithfulness and endurance, with the Lamb pronouncing triumph over the beast.<sup>363</sup> The main aspect of

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<sup>361</sup> The words שיר “sing” appear three times in verses 1–2, ספרו “tell” in vv. 2–3, הבו “ascribe,” which appears three times in verses 7–8, ברכו “bless,” בשרו “proclaim,” and שאו “bring,” ובאו “come,” השתחוו “worship,” חילו “tremble” in vv. 8–9, thereby demonstrating the worship aspect of Psalm 96. Francis D. Nichol, ed., *The Seventh-Day Adventist Bible Commentary*, 9 vols., 3 (Washington, DC: Review and Herald, 1978), 3:850; Bullock, *Psalms 73–150*, 240; Craig C. Broyles, *Psalms*, UBS (Grand Rapids, MI: Baker, 2012), 398; Maré, “Israel’s Praise,” 395–407; Botha, “The Enthronement Psalms,” 24–39.

<sup>362</sup> Raymond C. Holmes, “Worship in the Book of Revelation,” *JATS* 8.1–2 (1997): 1–18.

<sup>363</sup> *Ibid.*

Revelation 18 was that the heavens and the saints, prophets, and apostles rejoiced because God, through the judgment of Babylon, restored righteousness to the world.<sup>364</sup> Rev 19:1–7 respond to the exhortation in Rev 18:20.<sup>365</sup> Revelation 19 begins with the phrase *μετὰ ταῦτα* “after these things,” and “these things” refers to the events of Revelation 18. The word *ἄλληλουϊά* “hallelujah” occurs three times in Rev 19:1–6. *Ἀλληλουϊά* is a Hebrew loanword that is transliterated “hallelujah” and literally means “praise Yahweh.”<sup>366</sup> The triple occurrence of this term in Rev 19:1–6 may parallel the triple occurrence of the verbs שיר “sing” and הבו “ascribe” in Ps 96:1–2, 7–8. In both contexts, these aspects establish worship and praise for God.

Therefore, these structural similarities between Psalm 96[95] and Revelation 18:20 demonstrate Rev 18:20 is not a later interpolation. Indeed, in relation to Psalm 96[95], the structure of v. 20 creates a theological motif of joy in the midst of the destructive judgment on Babylon.

### **3. The Implication of John’s Use of Psalm 96[95]:11 in Revelation 18:20**

The analysis in this chapter has demonstrated the allusive nature of the text of Ps 96[95]:11 in Rev 18:20. Given the linguistic, thematic, and structural similarities between the two texts, we can propose that Psalm 96[95] could be an allusion to Rev 18:20. This conclusion also paves the way for certain implications. Building on Hossfeld’s statement about the eschatological nature of Psalm 96[95], we get a positive picture of the judgment in Rev 18:20. Ps 96[95]:13 observes God’s sovereignty through divine judgment. This divine judgment promised in the psalm is fulfilled in Rev 18:20. God will ultimately judge and

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<sup>364</sup> Beale, *The Book of Revelation*, 926.

<sup>365</sup> Ibid.

<sup>366</sup> BDAG, s.v. “ἄλληλουϊά.”

destroy Babylon, a universal symbol of evil and rebellion against God, in the final stages of human history. This image portrays God as active in the course of human history. These texts show God as a Judge in favor of those who have been loyal to Him and against those who identify with Babylon.

## CHAPTER V

### CONCLUSIONS

The goal of this study was to conduct an in-depth intertextual analysis between Rev 18:1, 4, 20 and Isa 6:3, Gen 19:15, and Ps 96[95]:11, respectively. The literature review of the intertextual allusions in Revelation 18 to the OT passages was dealt with in Chapter I. The survey revealed certain deficiencies. The allusion of Rev 18:1 to Isa 6:3 has been overlooked, while the allusions of Rev 18: 4, 10 to Gen 19:15 and Ps 96[95]:11 have been merely mentioned. In addition, a detailed methodological analysis of these allusions is lacking. These shortcomings discovered in the first chapter created the need to undertake an intertextual analysis between the source texts and target texts, filling the existing gaps in the literature. To achieve our objective, the investigation applied four criteria to determine the quality of an intertextual allusion between the source and target texts: textual availability; linguistic parallels; thematic parallels; and structural parallels.

Chapter II examined the intertextual analysis between Rev 18:1 and Isa 6:3, interpreting Isa 6:3 as an allusion to Rev 18:1. Throughout the chapter, we confirmed the four criteria of our methodology: (1) Textual availability: John was familiar with the Book of Isaiah. Moreover, the analysis showed John's familiarity with both the context and the text of Isa 6:3. The NA<sup>28</sup> critical edition supports these aspects, classifying the text of Isa 6:3 as a "direct quotation" for Rev 4:8. (2) Verbal parallels: We identified that Isa 6:3 and Rev 18:1 share two pairs of verbatim words: ἡ γῆ and τῆς δόξης αὐτοῦ. We also identified that the combination of the words γῆ and δόξης in Rev 18:1 is found in eight possible OT allusions (Num 14:21; Isa 6:3; Ezek 43:2; Ps 57:2; Ps 57:5, 11; 72:19; 108:5;

Hab 2:14). (3) Thematic parallels: We identified that Isaiah 6 and Revelation 18 exhibit three thematic correspondences: the Glory of Heavenly Beings Motif; the “Woe” Motif; and the Remnant Motif. (4) Structural parallels: The passage in Isaiah 6 is structured around the word groups εἶδον “I saw,” καὶ εἶπα “and I said,” καὶ ἤκουσα “then I heard” from Isa 6:1, 5, 8, 11. Likewise, the passage in Revelation 18 shows the same structure by using identical word groups with Isaiah 6: εἶδον “I saw,” καὶ ἤκουσα “then I heard,” καὶ λέγων “then saying” from Rev 18:1, 4, 21. Thus, the confirmation of the four criteria lead us to classify the text of Isaiah 6:3 as an allusion to Revelation 18:1.

Chapter III focused on the intertextual analysis between Rev 18:4 and Gen 19:15, with Gen 19:15 being considered an allusion to Rev 18:4. In this chapter, we equally confirmed the four criteria that test the quality of Gen 19:15 as an allusion to Rev 18:4. (1) Textual availability: John was familiar with the Book of Genesis. Research also demonstrates John’s familiarity with the context of Genesis 19. (2) Linguistic parallels: We identified that the text of Rev 18:4 presents one group of verbatim words: ἵνα μὴ “so that”; ἵνα μὴ “lest,” and two groups of words similar to Gen 19:15 LXX: λέγουσαν “saying”; ἔλεγον “saying”; ἐξέλθατε “come out”; καὶ ἐξέλθε “and get out.” (3) Thematic parallels: Throughout chapter III, we identified that Genesis 19 and Revelation 18 share two common themes: the “coming out” Motif and the motif of fire as an instrument of divine judgment. (4) Structural parallels: we identified the passage in Gen 19:12–29 as a narrative progression that determines the structure of these texts. Likewise, the passage in Revelation 18 exhibits the same narrative progression consisting of five structural elements: Divine Warning and Sins (Gen 19:12–13 // Rev 18:2-3); Call to Separation (Gen 19:14 // Rev 18:4-5); Judgment (Gen 19:24–25 // Rev 18:8, 21–24); Lamentation (Gen 19:26 // Rev 18:9–19); and (5) Remnant Survives (Gen 19:29 // Rev 18:4, 20). Thus, these four arguments lead us to classify the text of Genesis 19:16 as an allusion to Revelation 18:4.

Chapter IV was concerned with the intertextual analysis between Rev 18:20 and Ps 96[95]:11, where Ps 96[95]:11 is considered the allusion to Rev 18:20. In a similar fashion to Chapters II and III, we confirmed the allusive nature between the two texts. (1) Textual availability: John was familiar with the book of Psalms. Moreover, John's familiarity with Psalm 96[95] and especially John's familiarity with Ps 96[95]:11 demonstrate the allusive nature between the source text and the target text. (2) Verbal parallels: Throughout the chapter, we identified that the words *εὐφρραινέσθωσαν* "let be glad" and *οἱ οὐρανοί* "the heavens" in Ps 96[95]:11 are similar to the words *εὐφραίνου* "rejoice" and *οὐρανὲ* "heaven" in Rev 18:20. (3) Thematic correspondence: We identified that the two texts share the themes of the eschatological Rejoice and the judgment and salvation. (4) Structural parallels: Psalm 96[95] is divided into two main parts: exhortations to praise God (vv. 1–3, 7–9) and reasons why worshipers should praise God (vv. 4–6, 10–13). Rev 18:20 effectively summarizes the entire psalm, with v. 20a resembling Psalm 96 [95]:1–3, 7–9, and v. 20b stating that God has judged Babylon, exhorting worshipers to rejoice. Thus, the confirmation of the four criteria leads us to categorize the text of Psalm 96[95]:11 as an allusion to Revelation 18:20.

In the following, we will discuss some of the theological implications that the established allusions have in relation to the understanding of Revelation 18.

1. The allusion of Rev 18:1 to Isa 6:3 leads to three significant implications. First, the verbal and thematic similarities between the glory of the Lord of Hosts described in Isa 6:3 and the glory of the angel in Rev 18:1 suggest that the angel mentioned in Rev 18:1 is Jesus Christ. Thus, John's depiction of Jesus Christ as the Lord of Hosts and his use of imagery from Isa 6:3 highlight Jesus' involvement in human history, and ultimately the coming of divine judgment. Second, the structural similarities between Isaiah 6 and Revelation 18 suggest that the relationship between the prophet Isaiah and God could serve as a paradigm of the relationship between worshipers and God in the eschatological time, as depicted in Rev



18:4 and 21:3 // Isaiah 6:11–13. Isaiah represents a type for the people obedient to God in the end times. Third, the recurring theme of the remnant in both passages implies that the remnant mentioned in Isa 6:13 is ultimately fulfilled in Revelation 18:4 and 21:3.

2. There are two important implications derived from the allusion between Genesis 19:15 and Revelation 18:4. First, the similar themes in both passages, such as the “coming out” motif and fire as an instrument of divine judgment, suggest that the historical destruction of Sodom and Gomorrah in the OT serves as a paradigm for the destruction of Babylon in Revelation 18. Specifically, the destruction of Sodom and Gomorrah shares three distinct characteristics with that of Babylon: it will be sudden, total, and permanent. Second, the structural parallels between Genesis 19 and Revelation 18 imply that Lot’s wife serves as a type for those who will not respond to the call to come out of the spiritual Babylon.

3. The allusion of Rev 18:20 to Ps 96[95]:11 reveals the following interpretative implication: Reading Rev 18:20 with the context of Psalm 96[95], which invites all creation to rejoice in God’s reign and judgment over the entire earth, leads to the conclusion that Rev 18:20 constitutes a song of praise and joy for those faithful to God during Babylon’s judgment (Rev 19:1–8). Therefore, we interpret Rev 18:20 as a psalm or song of praise and worship to God. Building on Hossfeld’s statement about the eschatological nature of Psalm 96[95], we obtain a positive picture of the judgment in Rev 18:20. Ps 96[95] refers to God’s sovereignty through divine judgment. Rev 18:20 fulfills the divine judgment promised in the psalm. God will ultimately judge and destroy Babylon, a universal symbol of evil and rebellion against God, in the final stages of human history. This image portrays God as active in the course of human history. Both texts show God as a Judge in favor of those who have been loyal to Him and against those who identify with Babylon.

In conclusion, this study has demonstrated that the texts in Isaiah 6:3, Genesis 19:15, and Psalm 96[95]:11 reflect allusions to the texts in Revelation 18:1, 4, and 20, respectively.

In addition, we have shown that reading Revelation 18 intertextually increases the possibility of recovering new theological meanings.

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