

THE USE OF THE OLD TESTAMENT IN THE BOOK OF REVELATION

**By: Dr. Arnold G. Fruchtenbaum, Th.M., Ph.D.
Founder and Director of Ariel Ministries**

Old and New Things Revelation

What is really new in the Revelation? And how much of it is really old, that is, already found in the Old Testament? The Book of Revelation has no direct quotations from the Old Testament, but it has about 550 references back to the Old Testament. The majority of the things found in the first twenty chapters of the Book of Revelation are found elsewhere in the Old Testament. Only the last two chapters deal with things totally new.

If this is true, what is the importance and contribution of the Book of Revelation? The Old Testament prophecies are scattered throughout the Books of Moses and the various Prophets and Writings. It would have been impossible to put these prophecies into any chronological sequence of events. The value of the Book of Revelation is not that it provides a lot of new information, but rather that it takes the scattered Old Testament prophecies and puts them in chronological order so that the sequence of events may be determined. This book provides a framework for the understanding of the order and the sequence of events found in the Old Testament prophecies. This is the reason for so many references to the Old Testament.

However, the material found in the last two chapters is totally new material, which describes the Eternal Order. The Old Testament prophets never foresaw anything beyond the Messianic Kingdom. Indeed, the Kingdom was the high point of Old Testament prophecy and no prophet ever saw anything beyond that. But the Eternal Order is the high point of New Testament prophecy, and Revelation 21 and 22 provide new information, as they describe the Eternal Order.

The Usage of Symbols in the Book of Revelation

Another important area is the matter of symbols. The Book of Revelation uses many symbols. The existence of these symbols has led to two extremes. One extreme states that the existence of these symbols shows that this book cannot be understood and must simply be interpreted in terms of a general conflict between good and evil, or God and Satan with the good or God winning out in the end. Beyond this, they say the book is not to be understood in any great detail. This is how the book has suffered from its enemies.

In the second extreme, the symbols are used for unchecked speculation, sensationalism, and all kinds of guesswork in trying to interpret these symbols in terms of current events. Such speculation has resulted in farfetched interpretations, and changes are made as current events change. It has also led to date setting. In this area, the Book of Revelation has suffered at the hands of its friends.

There is a balance between the two extremes. While the Bible does use many symbols, it is consistent in its usage of symbols. A specific symbol will mean the same thing throughout the Old and New Testaments in the vast majority of cases (though not all).

For this study, the symbols will be examined in accordance with Dr. David L. Cooper's *The Golden Rule of Interpretation*. While recognizing the existence of the symbols, there will be no resorting to guesswork. Rather, this study will proceed on the premise that all the symbols in the Book of Revelation are explained elsewhere: either in a different part of the Book of Revelation or in some other part of the Bible. There are symbols, but the Bible itself will explain what these symbols mean either by direct statement or through a comparison of the usage of the symbol elsewhere in the Scriptures. The meaning of the symbols will not be determined by speculation.

Because so many symbols of the Book of Revelation are based upon how these same symbols are used in the Old Testament, in this paper it would simply be impossible to deal with all of them since there are so many. For example, Revelation 1:20 defines the seven stars to represent the seven angels of the seven churches and the usage of the word "star" as a symbol for angels is already found in the Old Testament and the New Testament simply applies the same symbolic meaning to stars as well.

Another clear example is that the description of the beast in Revelation 13:1-10 and 17; 7-14 is based upon the prophecies of Daniel 2 and 7. In verses 1-2 John describes the Beast that comes out of the sea. The *sea* in Revelation 13 is the same as the one in Daniel 7, which represents the Gentile world. Daniel 2 surveyed all the four empires. Daniel 7 summarized the four empires, and then focused its attention on the Fourth Empire in its various stages. But Revelation 13 is completely focused on the Fourth Empire, emphasizing a particular stage of the Fourth Empire, namely, the Antichrist Stage. The Beast that John saw is the same beast that Daniel saw in chapter seven, where it was nondescript. But here the Beast is given a description. In verse one, the Beast has ten horns and seven heads. The ten horns are found in Daniel 7, and they represent the ten kingdoms, which is one of the stages of the Fourth Empire. While the Ten Division Stage gives way to the final stage, the ten kingdoms continue to exist to the end. The difference between the two stages is that in the previous stage the world is divided into ten kingdoms ruled co-equally by ten men, while in the final stage the world in all ten divisions are ruled by the Antichrist, and the other kings are subject to him. In verse two, the Beast has a leopard-like body, bear-like feet, and a lion-like mouth. This, then, is the interpretation and explanation of the verse found in Daniel 7:12:

*And as for the rest of the beasts, their dominion was taken away:
yet their lives were prolonged for a season and a time.*

The dominion of the first three empires was over, but their lives were prolonged. Their lives were prolonged in that the previous empires left their influence on the Fourth Empire. From the Daniel 7 passage, it is clear that the leopard-like body represents the Hellenistic influence; the bear-like feet represent the Medo-Persian influence; and the lion-like mouth represents the Babylonian influence. Thus, while their dominion ended, their lives were prolonged.

These are the examples of the consistency the usage of symbols in both testaments and the vast majority of these symbols are used symbolically the same way through both testaments. Only in a minority of cases is a specific symbol used in more than one way. For example, whenever the word *stone* is used symbolically, it is a symbol of the Messiah; whenever the word *mountain* is used symbolically it symbolizes a king, a kingdom, or throne; whenever the word *cloud* is used symbolically it symbolizes God's glory; whenever the figure of a *flood* is used symbolically, it symbolizes a military invasion and of course there are other examples that can be given as well.

It is certainly true that the Church was unknown in the Old Testament and it was among the eight divine mysteries that were simply unknown in the Old Testament. However, in the content of the seven letters, he again often refers to symbols based upon the Old Testament and therefore, his statements concerning the Tree of Life, Balaam, Manna, Jezebel, are only some examples and many others could be given. Even the promise of being given a new name in Revelation 2:17 is based upon the fact that often in Scripture a new name was given to a person after he overcame certain spiritual problems. One example is that of Jacob who was given the name Israel (Genesis 32:22-32), and Abram whose name was changed to Abraham (Genesis 17:1-8). Many other examples could be given but due to the limitations of the paper only certain passages will be focused upon.

Revelation 7:1-17

In all forms of Replacement Theology, such as Covenant Theology, even the segment of Covenant Theology closest to Dispensationalism, the Covenant Premillennial view, tries to make the 144,000 Jews in verses 1-8 the same as the innumerable multitudes of verse 9-17, though if taken literally the text simply distinguishes the first group to be Jews or Israelites and the second group to be Gentiles. Often the attack is against the teaching that these would be the evangelists of the Tribulation but that really is a separate issue. Whether these are evangelists or not (and I believe they are) it does not change the fact that they are still distinguished from the innumerable multitudes. Furthermore, a common attack against taking the passage literally of Israelites or Jews, is to claim that these could not be the Twelve Tribes of Israel and that in turn is based upon the fact that the name of the Tribe of Dan is missing. Based upon that, George Eldon Ladd, a Covenant Premillennialist but a Posttribulationist, claims that these could not be referring to literal Israel, and Ladd attempts to remove the Jewishness of the 144,000.¹

When Ladd asserts, "that these twelve tribes nowhere appear in the Old Testament in any of the listings of the twelve tribes of Israel," he almost gives the impression that this is true of the entire list of names; however, it is only true on one name: Dan. The fact that John went to the trouble of listing the names would clearly imply that he is speaking of literal Jews. Ladd's question, "How then can these twelve tribes be literal Jews since they are not the literal twelve tribes of Israel?" can be answered rather simply: the *are* the literal twelve tribes of Israel, and the absence of Dan does not disqualify the other names from being the literal tribes of Israel. God simply chose not to select 12,000 from the Tribe of Dan for His purpose concerning the

¹ Ladd, *Blessed Hope*, p. 126.

144,000. Using such flimsy grounds, Ladd tries very hard to make these 144,000 symbolize “the true Israel, the true people of God,” which for Ladd means the Church. Again, not having any clear statement that Israel is the Church, Ladd is forced to use this back door approach: the 144,000 are the Church; the 144,000 are in the Tribulation; therefore, the Church is in the Tribulation.

Ladd presents his view of the 144,000 in more detail in a later work, but because of his Covenant Premillennialism and Posttribulationism, he engages in some sloppy exegesis of Revelation seven.² A simple reading of the passage would obviously make these 144,000 to be Jews, but Ladd declares that “it is impossible for these to be literally Jews.” This is pure presuppositionalism, at best or pontification at worst. The text clearly states that these 144,000 come from the twelve tribes of Israel, and the tribes listed are the common Jewish names from the Old Testament. The natural reading of the passage would make these Jews; however, Ladd tries to prove that they are not. His statement that “the twelve tribes listed are simply not the twelve tribes of Israel” is far too sweeping. In fact, every tribe listed in Revelation seven is found among the twelve tribes of Israel. True, the Tribe of Dan is missing, but that is hardly sufficient to claim that all the others listed are “simply not the twelve tribes.” It is not true that the Tribe of Ephraim is omitted. The name is simply substituted by his father’s name, Joseph. Nor is there any reason to assume that “the Tribe of Manasseh is included twice” as Ladd claims. The Tribe of Joseph stands for the Tribe of Ephraim while the Tribe of Manasseh stands for itself. Even if Manasseh is included twice, it does not negate them from being literal Jews. Again, this is careless exegesis. Ladd is trying hard to push his posttribulationist theology into the text. Revelation 7:4 clearly states that these 144,000 came from *every tribe of the children of Israel*, yet Ladd states that they “are simply not the twelve tribes of Israel.” Who, then, should the reader believe: John, who wrote the book or Ladd? The names that John does list are: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin. Are these not the familiar Jewish names from the Old Testament that speak of the tribes of Israel? Ladd declares that “the twelve tribes listed are simply not the twelve tribes of Israel,” but with only one exception (Dan), they are those very tribes of Israel. The fact that the Tribe of Dan is missing is hardly exegetical evidence to dismiss all those mentioned from being Jewish.

Ladd uses the missing Dan to get his foregone conclusion that these 144,000 are the Church. He states: “We may believe that John deliberately listed the 144,000 in an irregular listing of tribes to say that here are those who are true spiritual Jews without being literal Jews: in other words, the church.” It is really difficult to take Ladd seriously, for this is very imaginative exegesis. He is working overtime to try to do away with the Jewishness of the 144,000. Only because of the exclusion of Dan, Ladd insists that these are not literal Jews but the Church. For him “the 144,000 are the church on the threshold of the Great Tribulation.” Ladd, a Posttribulationist, does not have a single verse that actually puts the Church into the Tribulation, so he must use a back door approach; this is one such back door. The 144,000 are clearly in the Tribulation. By making the 144,000 the Church, Ladd is able to put the Church in the Tribulation.

² Ladd, *Last Things*, pp. 70-72

In verses 4-8, the identification of those who are sealed is clearly specified as 144,000 Jews. To make it even more clear, twelve tribes are listed with the statement that 12,000 are chosen from each of the twelve tribes. Such careful delineation definitely indicates that these 144,000 are Jews and will be nothing else, in spite of much speculation to the contrary. The emphasis is on the Jewishness of the 144,000. Looking at the list of tribal names, some have concluded that the Tribe of Ephraim is left out, but this is not the case. In place of the name of Ephraim there is the name of his father Joseph (v. 8), but it is the same tribe. Such an interchange between *Joseph* and *Ephraim* is not unusual and also appears elsewhere, as in Ezekiel 37:16. But one tribe is left out, namely, the Tribe of Dan. No reason for this is given. A great deal of speculation and guesswork has developed as a result, mainly the idea that the Antichrist will come out of this tribe. Others claim that the False Prophet will arise out of the Tribe of Dan and that is why that tribe is left out. But this, too, is pure speculation. There is nothing in the context to suggest either of these suppositions. The text itself does not state the reason why the Tribe of Dan is left out but by going back to the Old Testament we can see why. The actual reason is simply to maintain the symmetry of twelve. When all tribal names are actually listed, the total comes to thirteen and not twelve because Joseph produced two tribes: Ephraim and Manasseh. In order to maintain the symmetry of twelve, one name must always be dropped. This is not the only place this happens. For example, in Deuteronomy 33, Moses presents his twelve tribal blessings, as Jacob did in Genesis 49. But to maintain the symmetry of twelve, Moses also had to drop one tribe, and that was the Tribe of Simeon. In Ezekiel 47-48, in describing the tribal settlement in the Messianic Kingdom, to maintain the symmetry of twelve, Ezekiel drops the Tribe of Levi, putting this tribe in a separate place and category. Just as there was no sinister reason for dropping Simeon, there is no sinister reason for dropping Dan. In all cases, it was merely to retain the symmetry of twelve. In the Book of Revelation, three numbers are prominent: four, seven, and twelve. Hence, the dropping of Dan. Comparison with the Old Testament shows that a literal interpretation is the best option.

Revelation 9: 1-21

The ninth chapter of Revelation describes two major demonic invasions, the first of which is to torment people for five months but not to kill, while the second is to destroy one-third of humanity. The Old Testament background to this passage is Joel 1:15-2:11. Joel begins to portray this demonic invasion by describing the devastation of the Day of Jehovah, or the Tribulation (1:15-20). After announcing its approach (v. 15), he relates the results on the crops (vv. 16-17): little remains either for the Temple (v. 16) or for sustenance (v. 17). This is followed by a description of the devastation of the livestock (vv. 18-20). Joel then proceeds to give an account of the invasion itself (2:1-11). The alarm is sounded (v. 1), announcing the approaching army of demons, giving clear evidence that the Day of Jehovah has arrived with a vengeance. He then describes the Day of Jehovah (v. 2a) as being composed of gloominess, clouds, and thick darkness. As dawn is sudden and spreads around a mountain, so sudden and widespread is this judgment of the Day of Jehovah. It is then that Joel points to the invading army (vv. 2b-9). He describes their approach, which shows their uniqueness (v. 2b) and their devastation (v. 3). What is related here is similar to the Revelation passage, which again points to something other than human. The description of the invading army is presented next (vv. 4-9), giving their appearance (v. 4), noise (v. 5), terror (vv. 5-6), speed (v. 7), discipline (v. 8) and their attack (v. 9). The similarity with Revelation is striking and again points to these invaders as

being demons. The results (v.10) of this demonic invasion include convulsions of nature and a total blackout, the third one of the end time. The passage concludes with the reason for the invasion (v. 11): the judgment of God. The text states that the army is great, for there are two hundred million demons, and it is enough for God to execute His word: the destruction of one-third of humanity. It was pointed out in the introduction that one of the purposes of the Revelation was to give the chronological sequence to many of the Old Testament prophecies. This is just one example.

Revelation 10:8-10

Just as a passing observation, John's experience of eating the scroll, which is sweet as honey in his mouth but makes it bitter in his stomach is quite similar to Ezekiel's experience where he also had to partake of the scroll God showed him. In both cases the focus is on digesting the Word of God in preparation of proclaiming it.

Revelation 13:16-18 – The Mark of the Beast

To counterfeit the seal of God on the foreheads of the saints, the seal of the Holy Spirit, the False Prophet will introduce his own counterfeit mark or seal. The counterfeit seal is the famous *mark of the beast*. The placing of the mark will be on the forehead or on the right hand (v. 16). It will be given to all who will subject themselves to the authority of the Antichrist and accept him as god. The mark will serve as a passport for business (v. 17a). They will be able to neither buy nor sell anything unless they have the mark. It should be pointed out that this mark has nothing to do with credit, as is often taught today. In a credit system, everyone must have a different number. In this case, everyone has the *same* number. The purpose of the mark will be to serve as a sign of identification of those who will own the Antichrist as their god. Only those who have this number will be permitted to work, to buy, to sell, or simply to make a living. The verse does not speak of credit cards, banking systems, a cashless society, a one-world money system, or computers, etc.

The interpretation of the mark is given by five clues (vv. 17b-18):

- The name of the Beast;
- The number of his name;
- The number of the Beast;
- The number of a man;
- The number is 666.

Following through this logical progression, the number of the Beast is also the number of a man because the Antichrist will be a man who will be the last ruler of the final form of the Fourth Gentile Empire. Furthermore, this number is the number of his very own name, and the numerical value of his name is 666. The point is essentially this: whatever the name of the

Antichrist will be in Hebrew letters³, the numerical value of that name will be 666. Each letter of the Hebrew alphabet has a numerical value. There are 22 letters in the Hebrew alphabet and in the order of numerical value they are as follows: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, and 400. So everyone's name in Hebrew has a numerical value. The numerical value of the author's name is 966. The name of Jesus the Messiah has the numerical value of 749. In this passage, whatever the personal name of the Antichrist will be, if his name is spelled out in Hebrew characters, the numerical value of his name will be 666. So this is the number that will be put on the worshipers of the Antichrist. Since several of different calculations can equal 666, it is impossible to figure the name out in advance. But when he does appear, whatever his personal name will be, it will equal 666. Those who are wise (v. 18) at that time will be able to point him out.

The Abomination of Desolation

The events of Revelation 11:1-2 and 13:11-18 are clearly based upon the Old Testament concepts in the Book of Daniel.

The first corollary event tied in with the breaking of the covenant is the Abomination of Desolation in connection with the Jewish Temple in Jerusalem (Daniel 9:27). This verse reveals just how long the Tribulation will last: a total of seven years. But now it goes on to say that *in the middle of the week*, that is, in the middle of the seven-year period, the Antichrist will cause a cessation of the sacrificial system that had been reinstated. This forced cessation is followed by the statement, *upon the wing of abomination shall come one that makes desolate*. Thus, the cessation of the sacrifices in conjunction with the breaking of the covenant is followed by an act (or acts) which is labeled as "the abomination of desolation." The exact nature of this act (or acts) is not spelled out at this stage. Exactly what the Abomination of Desolation consists of is not stated, only that it occurs in the middle of the Tribulation. However, the term *wing* refers to the pinnacle of the Temple, emphasizing the concept of an "overspreading influence." What begins here will spread elsewhere. The term *abomination* often refers to an image or an idol.

Another passage, Daniel 12:11, gives the duration of time that the Abomination of Desolation will last. As in Daniel 9:27, the starting point is the cessation of the sacrificial system. According to this passage, the Abomination of Desolation will last a total of 1,290 days. This is a full thirty days beyond the end of the Tribulation. No reason is given as to why it is permitted to last this extra thirty days. Again, this passage does not reveal exactly what the Abomination of Desolation will be. But, as in Daniel 9:27, the term *abomination* often refers to an image or an idol.

This event is also mentioned in Matthew 24:15-16. This passage is merely a reminder of the Daniel prophecy, with no explanation as to what the Abomination of Desolation is. The only clue given is that it will be something *standing* (like an image or idol) in the Holy Place. This passage helps to verify the futuristic interpretation of the Daniel passage, for it was

³ It is possible that the intent will be the numerical value of the Greek alphabet but the Jewish context argues for it being Hebrew; Latin plays no role in a biblical context.

still considered unfulfilled and future at the time of Messiah. The Abomination of Desolation will serve as a warning to the Jews of Israel to flee the Land.

Another text dealing with this is in Revelation 11:1-2. This passage also deals with the takeover of the Temple, as well as the City of Jerusalem (at least the Old City), and connects it with the Times of the Gentiles. This will be the final Gentile control of Jerusalem, and it will last 42 months, or 3½ years. It will be this Gentile takeover of the city and the Temple that will cause a cessation of the sacrifices. Although Gentile domination over the City of Jerusalem will last 3½ years, the Abomination of Desolation will continue an extra month. But there is still no clear explanation as to what the Abomination of Desolation is.

What, then, is the Abomination of Desolation? There are two elements or stages involved, the first of which is in II Thessalonians 2:3-4. In this passage, the Antichrist is described as seating himself in the Temple of God, declaring to the world that he really is God. In all probability, he will sit in the very Holy of Holies. Thus, with his initial takeover of Jerusalem in general and the Temple in particular, he will seat himself in the very Temple of God, will claim to be god, and, by so doing, will set up the second religious system of the Tribulation: the worship of the Antichrist.

The second aspect of the Abomination of Desolation is in Revelation 13:11-15. In the second stage of the Abomination of Desolation, the False Prophet will be given authority to perform many signs and wonders (v. 13), deceiving mankind in order to cause them to worship the Antichrist (v. 12). These same ideas were evident in II Thessalonians 2:8-12, and both help clarify what the Abomination of Desolation involves. The great deception is climaxed when the image of the Antichrist becomes alive and men are called upon to worship the image (vv. 14-15). So the deification of the Antichrist continues. The image will be set up in the Holy of Holies to carry on the Abomination of Desolation. Jerusalem will become the religious capital of the Antichrist, and the Temple will be the center of the worship of the Antichrist, where the living image will be standing. So while the Antichrist will be disposed of after 1,260 days, the image will remain in the Temple another thirty days beyond that. Then it, too, will be disposed of. Here again, the Old Testament is not reinterpreted by the New, but it is crucial to understanding the New.

Revelation 12:1-17

This passage is a very popular one with even Covenant Premillennialists who try to emphasize a Posttribulational Rapture. Just as they try to make the 144,000 Jews to representative of the Church, they try to make the Woman of Revelation 12 to represent the Church as well and thus as in Revelation 7, also in Revelation 12, they simply have to ignore the Old Testament background and they seem to be desperate to find evidence that the Church is somewhere in the Tribulation.

Buswell, a mid-Tribulationist, in contrast to Ladd, took the 144,000 literally as speaking of Jews, but he departs from a Jewish identification when he comes to Revelation 12:

It has been suggested by competent Bible students that the child should be understood as representing the true church. That being assumed, the child's being caught up to God and to His throne corresponds with the rapture of the true church. The woman, then, represents the visible or organized church, which though having lost the truly born-again individuals, still has the Christian forms, the Bible, and much of the Christian tradition. This suggestion is further borne out by the reference to "the remnant of her children, who cherish the commandments of God and have the testimony of Jesus," in verse 17 of the same chapter.⁴

The Woman in this chapter represents the nation of Israel, who produced the *man-child*, who is Jesus the Messiah. The *rest of her seed* who have *the testimony of Jesus* are the Jewish believers such as the 144,000. Buswell, however, follows an interpretation more consistent with his Covenant Theology. The Woman is "the visible or organized church" while the Child is "the true church" as is "the rest of her seed." However, to arrive at this conclusion, Buswell must ignore how the Old Testament uses and interprets the symbols found in the Revelation. Later, under the heading, "The Remnant," Buswell continues along the same line of thought.⁵ He does not see "the remnant" of the Woman as being uniquely Jewish believers, but only Christians in general, "the elect of God."

The passage begins with a historical review and summary in verses 1-5. These verses summarize the whole life of Messiah from just before His birth to His ascension. It provides the Old Testament background for Satan's hatred of the Jews and his war against the Jews in the Revelation. John saw two signs in the heavens. In the first sign (vv. 1-2), Israel is pictured as a woman, a motif taken from the Old Testament concept of Israel as the Wife of Jehovah. The sun, moon, and twelve stars are all common Old Testament figures relating to Israel. The Old Testament background for this sign is Joseph's dream in Genesis 37:9-11. From this passage, John's vision can easily be interpreted. The sun represents Jacob, who was renamed *Israel*, and both these names were often used to represent the entire nation (e.g., Is. 40:27; 49:5; Jer. 30:10, among others). The moon represents Rachel, who in turn becomes representative of Jewish women, especially Jewish motherhood (Jer. 31:15; Mat. 2:18). The twelve stars represent the twelve sons of Jacob who, in turn, fathered the Twelve Tribes of Israel. Normally, whenever the word *star* is used symbolically, it always refers to angels. It has been used this way several times already in Revelation, and it is used this way again in verse four, the verse that teaches that one-third of the angels God created fell with Satan. Verse 1 may be the only exception to this rule since, being based on Joseph's dream, the twelve stars obviously represent the twelve sons of Jacob, who fathered the Twelve Tribes of Israel. But it may not truly be an exception. What Joseph saw in his dream actually were stars and these stars represented the sons of Jacob. When a star is used symbolically for an angel, no actual star is seen. Rather, an angel is seen, but called a *star*, as in Revelation 8:11-12; 9:1, etc. What John saw was an angel, but called him *a star* since in the Old Testament, that was the symbol of angels. What Joseph saw actually were stars, but they represented his brothers. Clearly, then, the woman arrayed with the sun, moon, and stars is representative of Israel (not the Church). In verse two, this woman is seen in the final stages of

⁴ Busell, *Systematic Theology*, 2:462.

⁵ *Ibid.*, 2:463

pregnancy, about to give birth to a child. The vision, then, is of the nation of Israel just before the birth of the Messiah. A good reason why this cannot be the Church is that it would be an anachronism, with the Church giving birth to Messiah whereas the opposite is true.

Then John described the second sign. The *great red dragon* is Satan in all his fierceness (v. 3). The Old Testament background is the Leviathan of the Book of Job and the Septuagint uses the same Greek word as Revelation (*dragon*). The *seven heads and ten horns* represent the final form of the Fourth Gentile World Empire now shown to be under Satan's control and authority. The *seven diadems* point to a concept of conquest. Satan wrestled authority over the earth from man, and the Gentile empires wrestled authority from Israel.

In verse four, the two signs come together. Satan brought his entire demonic host in and around the Land of Israel in an effort to try to slaughter the child about to be born. The demonic host is enumerated as comprising one-third of the stars, meaning one-third of all the angels that God created. Only from this verse is it possible to learn just how many of the angels fell with Satan in the original revolt during his second abode. The initial attempt to destroy the child was with the slaughter of the babes of Bethlehem (Matthew 2:16-18). But throughout his life and ministry Satan attempts to destroy the Messiah both before His proper time (Passover) and by the wrong means (stoning in place of crucifixion). There is a tremendous amount of demonic activity in the Gospels in contrast to the minimal demonic activity found in the Old Testament. Following the Gospels, there is a decrease of demonic activity, as seen in the Book of Acts. Verse five points out the failure of Satan's attempt to destroy the child. The child, destined to rule the nations with *a rod of iron*, survived until His proper time for death came. After His resurrection, He ascended into Heaven and is presently seated at the right hand of God the Father.

After this historical survey, John's vision moves forward to events that will occur in the middle of the Tribulation, one of which is in verse six. As in Matthew 24:15-28, the Woman pictured here is in flight. In the Matthew passage, the flight was to the mountains, but here it is described as being in the wilderness, as well as to one particular place in that wilderness that God had prepared in advance. With Satan's attempt to destroy the child thwarted, Satan will then turn against the nation that produced Him. Satan's perpetual hatred of Israel is based on the fact that it is through Israel that God will fulfill His program of redemption. Furthermore, in this passage, the time of Israel's flight and hiding is given as 1,260 days or 3½ years. This refers to the second half of the Tribulation.

The next section of the chapter, verses 7-12 gives the reason or cause of Israel's flight. Satan is cast down and confined to the earth for the next 3½ years. There are two results of this angelic war. First, there is rejoicing in Heaven because the accuser of the brethren is now cast down (vv. 10-12a) and his access to Heaven is removed forever. But second, there is woe for the earth, for Satan is now full of wrath and anger, knowing his time is short (v. 12b), for he now knows it is only 3½ years before the Second Coming. Verses 7-12, then, are somewhat parenthetical, providing the reason for Israel's flight in verse six.

The next section, found in verses 13-17, takes up where verse six left off. Verse 13 states that once Satan is cast down to the earth he *persecuted the woman*, Israel. Verse 13 should

be connected with verse six as giving a further explanation for Israel's flight *into the wilderness*. It should also be connected with verse 12, which concluded that there was woe for the earth, for Satan is full of wrath. The reason is that he knows his time is short, namely, 3½ years. What does he do with this short time left to him? He persecutes Israel, in verse 13. A question that needs to be raised is: What is the logical connection between Satan's knowing his time is short and his persecuting the woman? Why persecute the Jews just because his time is short?

In verse 14, Israel flees *into the wilderness*, where she is nourished for *a time, and times and half a time*, which is the same as the 3½ years of verse six. The figure of the *two wings of the great eagle* has provided fertile ground for speculation among "newspaper exegetes." Amazingly, "the wings of the eagle" has been identified as the American Air Force! After all, the eagle is a symbol of the United States, and so it would appear that the American Air Force will help the Jews escape! But other nations use the eagle as a symbol, (Germany and Poland are two examples) and for some reason their air forces are ignored. It has been stated in the very beginning of this paper that every symbol in the Revelation is explained either elsewhere in the Revelation itself or somewhere else in the Bible. The figure of flight in connection with the wings of the eagle is to be interpreted by its usage elsewhere. This same figure is found in Exodus 19:4 and Deuteronomy 32:11 in connection with the Exodus from Egypt. Obviously, Moses did not have the help of the American Air Force! The figure, then, is to be explained by its usage elsewhere. It describes a successful flight or escape after being pursued due to divine intervention. Israel was pursued by the Egyptian army but succeeded in escaping into the Wilderness of Sinai due to divine intervention. Here, again, Israel is being pursued, but escapes safely into another wilderness due to divine intervention. This is all that "the wings of the eagle" represent. Using the Old Testament to interpret the symbols will help to avoid foolish speculation.

Then, in verse 15, the persecution is described in terms of the waters of a river causing a flood, so that Israel might be drowned or destroyed by the flood. Whenever the figure of a flood is used symbolically, it is always a symbol of a military invasion. A good example is Daniel 9:26, where the Roman invasion and devastation of Jerusalem fulfilled in A.D.70 is prophesied or described in terms of a flood. This invasion of Israel sent by Satan was described in Daniel 11:41 as: *He shall enter also into the glorious land*. This is the same invasion spoken of in Revelation 11:1-2 by which the Antichrist will succeed in taking control of both Jerusalem and the Temple and will commit the Abomination of Desolation.

But this invasion will fail (v. 16) in its attempt to destroy the Jews, for Israel will succeed in fleeing *into the wilderness* after being pursued by the invading army. Divine intervention will destroy the pursuing army.

The passage closes (v. 17) describing further the wrath of Satan because of his initial failure to destroy the Jews. In this closing verse, as in the case of the Matthew passage, Satan will then make war specifically against the believing Remnant among the Jews, for it states that he now goes to make war with the rest of the woman's seed, namely, *those who keep the commandments of God and hold the testimony of Jesus*. These will include all the Jewish believers among the Jews at that time, as well as the 144,000 Jews. The concept of the Remnant of Israel is a major motif of the Old Testament.

Revelation 12 is a picture of Satan's persecution of the Jews with all its fierceness during the Tribulation. It will begin in the middle, after he is cast down to earth. Now he organizes an all-out worldwide anti-Semitic campaign to try to destroy all the Jews once and for all. He will set out on a program to destroy all the Jews still living, and the reason is to avoid the Second Coming. While the Rapture of the Church has no pre-conditions and can happen at anytime, the Second Coming for Israel does have one condition, Israel's national salvation. But the initial attempt to destroy the Jews in the middle of the Tribulation will fail. He will make one more attempt in the War of Armageddon.

Three other points of Revelation 12 should be noted concerning its connection with Old Testament truths.

First, concerning Israel and Satan, Zechariah 3:1 points out that Satan has always had a special antagonism against the Jews. Revelation 12:1-17 is the central passage describing Satan's relationship to Israel during the Tribulation. To what extent will Satan succeed in destroying the Jews? Zechariah 13:8-9 provides the answer. In the Holocaust under Hitler, one-third of the world's Jewish population died. Under the fierce persecution of the Antichrist, controlled and energized by Satan, two-thirds of the Jewish population will die. This will be the largest and most intense persecution of the Jew ever known in Jewish history.

Second, concerning the role of Michael the Archangel, Michael, in addition to being the Archangel, he is also the Chief Prince and protective angel assigned to Israel. It is Michael who will cast Satan down to the earth in Revelation 12:7-12. But the key passage pointing out Michael's relationship to Israel in the Tribulation is in Daniel 12:1.

And at that time shall Michael stand up, the great prince who stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

The fact that Israel will survive at all is due to the ministry of the Archangel and Chief Prince Michael.

Third, Revelation 12:6 specifies that the woman flees to a specific place prepared in advance, and that there will be a City of Refuge, this too is based upon Old Testament teachings about a future City of Refuge. Is it possible to locate the exact place where the Jews will be hiding? Up to now, three clues have been provided. One clue was in Matthew 24:16: *Then let them that are in Judaea flee unto the mountains.* According to this text, the place of flight and refuge is to be the mountains. The second and third clues were given in Revelation 12:6 and 14. Not only must the place of refuge fulfill the requirement of being in the mountains, it must also fulfill this second requirement of being in the desert. Third, the place in the wilderness was prepared by God in advance and therefore indicates a very adequate and preexisting place of refuge.

These are the three clues found in passages examined earlier. Although inconclusive, another passage which may have a bearing on the question of “where?” is found in Isaiah 33:13-16. Since the context is dealing with end time events, this passage also points out a distinction between the apostates and the Faithful Remnant as far as their protection and preservation is concerned. The means by which protection for the Remnant will be accomplished is given in verse 16. Beside reaffirming the promise mentioned in Isaiah 41:17-20 and 65:8-16 that food and water would be provided, this passage gives some insight as to the nature of the hiding place itself. First: it is stated that it will be *on high*, that is, in the mountains, thus reaffirming the Matthew passage. Second: the place of defense will be *the munitions of rocks*; that is, the very nature of the place will make it easy to defend.

This brings the total to four clues. The refuge will be:

1. In the mountains;
2. In the wilderness;
3. A place prepared in advance;
4. Very defensible.

Another passage, Micah 2:12, pinpoints the place exactly. The Remnant is gathered together *as the sheep of Bozrah*. Since the *sheep of Bozrah* are not any different than other sheep, this gathering together as the sheep of Bozrah simply means that they are to be gathered in Bozrah. Israel is the Flock of God, and this flock is to be gathered in Bozrah. The ancient city of Bozrah was located in the region of Mount Seir. Mount Seir is a very rocky range of mountains, and its name means the “hairy mountains.” This fulfills the requirement of the Matthew passage. It is located in the wilderness section of ancient Edom and so fulfills the requirement of the Revelation passage. The very nature of the chain of mountains of Mount Seir makes it quite defensible, fulfilling the requirements of the Isaiah passage. Mount Seir is located in the western side of the ancient Edom, extending from southeast of the Dead Sea down to the city of Akaba. It towers over the Arabah, part of the rift valley from the south shore of the Dead Sea to the Gulf of Eilat. Today the area is in southern Jordan.

A really fascinating issue is the exact location of Bozrah in the mountain range of Mount Seir. Two places have been suggested. One is the present Arab village of *Buseira*, which seems to retain the name of Bozrah. This is the main argument in favor of it. Another suggestion is the city now known as Petra. While both cities meet all the above requirements, this author prefers the identification with Petra. Petra is located in a basin within Mount Seir, and is totally surrounded by mountains and cliffs. The only way in and out of the city is through a narrow passageway that extends for about a mile and can only be negotiated by foot or by horseback. This makes the city easy to defend, and its surrounding high cliffs give added meaning and confirmation to Isaiah 33:16. Only a few abreast can enter through this passage at any one time, giving this city even greater defensibility. The name *Bozrah* means “sheepfold.” An ancient sheepfold had a narrow entrance so that the shepherd could count his sheep. Once inside the fold, the sheep had more room to move around. Petra is shaped like a giant sheepfold, with its narrow passage opening up to a spacious circle surrounded by cliffs. This is not true of the town of Buseira. Furthermore, by modern Petra is a site known as *Butzeira*, which retains the Hebrew *Botzrah* better than *Buseira*.

Regardless of which of the two cities is to be taken as Old Testament Bozrah, the general area of Mount Seir remains the same. But is there any other reason that this area is chosen besides its natural defensibility? There is an indication of such in the context of Daniel 11:40-45, the key verse, is verse 41. The passage states that while the Antichrist will conquer the whole world, three nations will escape his domination: Edom, Moab, and Ammon. All three of these ancient nations currently comprise the single modern kingdom of Jordan. The city of Bozrah in Mount Seir is located in ancient Edom or southern Jordan. Since this area will escape the domination of the Antichrist, it is logical for the Jews to flee to this place. Thus, God will provide a city of refuge outside the Antichrist's domain for the fleeing Remnant. It will be a very defensible city located in Mount Seir (regardless of which of the two sites one might pick). Furthermore, as they flee and while they are living there, food and water will be miraculously provided.

Revelation 20:4-6

Premillennialists have often been criticized for basing their belief in a Millennium entirely on one passage of Scripture, Revelation 20. Because it is found in a book well noted for its high use of symbols, they say it is foolish to take the *one thousand years* literally. But that is hardly a valid criticism.

To begin with, while it is true that the Book of Revelation uses many symbols, it has already been shown that the meaning of all those symbols is explained either within the Book of Revelation itself or elsewhere in the Scriptures. Furthermore, never are years used in a symbolic way in this book. If they are symbolic, the symbolism is nowhere explained. The mention of 1,260 days, 42 months, and 3½ years are all literal and not symbolic. Hence, there is no need to take the one thousand years as anything but literal years. The desire to spiritualize the text always places the burden of proof on the interpreter. Without objective proof it will result in a subjective interpretation.

It is, of course, true that the figure of *one thousand years* is only found in Revelation 20. But it is recorded six different times in this one text, and if repetition tries to do anything, it certainly endeavors to make a point. While it is true that the *millennium* (that is, one thousand years) is found only in Revelation 20, the belief in the Messianic Kingdom does not rest on this passage alone. In fact, it hardly rests on it at all. The *basis* for the belief in the Messianic Kingdom is twofold. First: there are the unfulfilled promises of the Jewish covenants, promises that can only be fulfilled in a Messianic Kingdom. Second: there are the unfulfilled prophecies of the Jewish prophets. There are numerous prophecies of the Old Testament that speak of the coming of the Messiah Who will reign on David's Throne, and rule over a peaceful Kingdom. There is a great amount of material in the Old Testament on the Messianic Kingdom, and the belief in a Messianic Kingdom rests on the basis of a literal interpretation of this massive material. The only real contribution that the Book of Revelation makes to the knowledge of the Kingdom is to disclose just how long the Messianic Kingdom will last—namely one thousand years—for which the term *Millennium* is used. This is the one key truth concerning the Kingdom that was not revealed in the Old Testament.

It is in light of this that it is possible to understand why so much of the book is spent on the Great Tribulation and so little on the Millennium. While much of the material in Revelation 4-19 is found scattered in the pages of the Old Testament, it is impossible to place these events in chronological sequence using only the Old Testament. The Book of Revelation provides the framework by which this can be done. A great portion of the Book of Revelation was used to accomplish this goal. On the other hand, all of the various features and facets of the Messianic Kingdom have already been revealed in the Old Testament. It portrays the general characteristics of life in the Kingdom, which do not raise the problem of an order of sequence. Hence, there was no reason to spend a great deal of time on the Messianic Kingdom in the Book of Revelation. Most of what was needed to be revealed was already known from the Old Testament.

However, there were two things about the Messianic Kingdom which were not revealed in the Old Testament. The first was the length of the Messianic Kingdom. While the Old Testament prophets foresaw a long period of time of a peaceful messianic reign, they did not reveal just how long this would last. To answer this question, the Book of Revelation states that it will be exactly one thousand years. A second thing that was unknown from the Old Testament prophets was the circumstances by which the Kingdom would come to an end and how this would lead into the Eternal Order. This is also revealed by the Book of Revelation. These two items are all that Revelation 20 added to the knowledge of the Messianic Kingdom. The belief in a Messianic Kingdom does not rest on this passage, but is based on the numerous prophecies of the Old Testament prophets.

Another basis for the belief in a coming Kingdom rests on the four unconditional, unfulfilled covenants God made with Israel. These covenants are unconditional and so rely solely on God for their fulfillment and not on Israel. They are also unfulfilled, and since God is One Who keeps His promises, they must be fulfilled in the future. They can only be fulfilled within the framework of a Messianic Kingdom or a Millennial Kingdom.

The first of these is the Abrahamic Covenant, which promised an eternal seed developing into a nation that will possess the Promised Land with some definite borders. While that nation—the Jews—continues to exist, never in Jewish history have they possessed all of the Promised Land. For this promise to be fulfilled, there must be a future Kingdom. Besides, the possession of the Land was not merely promised to Abraham's seed, but to Abraham personally when God said, *to you will I give it, and to your seed forever* (Gen. 13:15). For God to fulfill His promise to Abraham (as well as to Isaac and Jacob), there must be a future Kingdom.

The second covenant is the Palestinian Covenant, or Land Covenant, that spoke of a worldwide regathering of the Jews and repossession of the Land following their dispersion. While the dispersion has already occurred and is in effect today, the regathering and repossession of the Land still awaits fulfillment in the future. This, too, requires a future Kingdom.

The Davidic Covenant is the third covenant, and it promised four eternal things: an eternal house (dynasty), an eternal throne, an eternal kingdom, and an eternal Person. The Dynasty became eternal because it culminated in a Person Who is Himself eternal: Jesus the

Messiah. For that reason the Throne and Kingdom will be eternal as well. But Jesus has never yet sat on the Throne of David ruling over a Kingdom of Israel. The reestablishment of the Davidic Throne and Messiah's rule over the Kingdom still awaits a future fulfillment. It requires a future kingdom.

The last of these covenants is the New Covenant, which spoke of the national regeneration and salvation of Israel, encompassing each individual Jewish member of that nation. This, too, awaits its final fulfillment and requires a future kingdom.

It is the extensive prophetic writings, as well as all of these covenants, that provide the basis for the belief in a future Messianic Kingdom, and not merely one chapter of a highly symbolic book.

To summarize, the basis for the belief in a Messianic Kingdom is twofold: the unfulfilled promises of the Jewish covenants, and the unfulfilled prophecies of the Jewish prophets.

Revelation 21:1-22:5

The Eternal Order was something unforeseen by the prophets of the Old Testament and thus the highpoint of all Old Testament prophecy was the Messianic Kingdom while the highpoint of the New Testament prophecy is the Eternal Order. But here again, that while the Eternal Order description is all new, many of the symbols used within this segment are also based on the way these symbols were used in the Old Testament. That would include the various stones mentioned based upon Ezekiel 28:13, the Tree of Life, the River of Life, and so on. The Appendix will help correlate some of these verses when Old Testament symbols are borrowed to describe something that by itself was unrevealed in the Old Testament.

Other Passing Examples

The Book of Revelation also makes references to the *Shechinah* Glory, the visible manifestation of God's presence and how the *Shechinah* functions is also based on certain things in the Old Testament. The only passage that somehow relates the *Shechinah* Glory to the Great Tribulation is Revelation 15:8:

And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angles should be finished.

In this passage, the *Shechinah* Glory is connected with the Bowl Judgments, which will be the final and most severe series of judgments in the Tribulation. These judgments will bring to a completion the wrath of God. In the Book of Numbers, the *Shechinah* Glory rendered judgment for sin, and it will do so again in the Great Tribulation. The Millennium will only last one thousand years, and then history will enter the period of the Eternal Order. But here, too, the *Shechinah* Glory will be evident. In Revelation 21:1-2 describes the New Jerusalem, but then

verse three describes the new presence of God in Jerusalem: *the Tabernacle of God* will be *with men* and He will dwell with men. The word “dwell” is the Greek word, *skeinei*, which means “to tabernacle.” As it was with the Old Testament, in the Eternal Order the *Shechinah* Glory will tabernacle with men, although there will be no Tabernacle or Temple, *per se*. Jerusalem will have the glory of God, because of this “tabernacling” with men, according to Revelation 21:10-11. Since Jerusalem will have the glory of God because of God’s dwelling with men, there will be certain results, according to Revelation 21:23-24. Because the *Shechinah* Glory will be there, there will be no need of the natural light from the sun or the moon, nor the artificial light of the lamp. The *Shechinah* Glory will provide all the light that will be necessary, and all the inhabitants will be able to walk in that light. So it will be for all eternity.

Another concept in the Old Testament is the concept of the Remnant of Israel, which refers to that part of Israel that actually believed what God had revealed through Moses and the Prophets. The existence of the remnant even continues to the present age and will also continue into the prophetic future. All individual Jews who become believers during the seven years of the Tribulation are part of the Remnant of Israel. This includes the 144,000 Jews (Rev. 7) and those Jews of Jerusalem who become believers in the middle of the Tribulation (Rev. 11:13). It includes all individual Jews who become believers as a result of the preaching of the 144,000 or the Two Witnesses of Revelation 11. It also includes the Remnant of Revelation 12:17 that Satan will attack in a particular way.

Again, I had to be selective in the paper as to what I would emphasize, but these are just a few examples and many more could be given. The enclosed Appendix will provide a list (not necessarily exhaustive) of Old Testament backgrounds to the Revelation passages. Here I have listed 226 verses from Revelation and given you 492 examples of Old Testament backgrounds and again, the list is not exhaustive.

One obvious element of this paper is to know that it is a very wrongful conclusion to claim that the Old Testament must be interpreted by the New Testament because subsequent revelation must be determined by previous revelation and not vice versa. Why do we Bible believers not interpret the New Testament by the *Book of Mormon* or by *The Key To The Scriptures*? Because we find these writings that claim to be subsequent revelation are simply not consistent on what is taught in the previous revelation and therefore, it is rejected. Thus if the New Testament changes what the Old Testament teaches, rewrites the obvious meanings of the Old Testament statements, and contradicts the Old Testament, then the New Testament is a fraudulent document. But if the Old Testament is quoted by the New Testament, it shows not contradiction but fulfillment, not cancellations of previous promises but expansions of previous promises. Whatever new information the New Testament may give, it cannot simply contradict what was revealed previously, or change it, or rewrite it. So whatever additional things God may choose to do for the Church and whatever additional plans God may have for the Church, these plans cannot cancel what He already promised to Israel. A promise can only be fulfilled to the one the promise was made. A prophecy can only be fulfilled to whom the prophecy was made. So again, whatever additional promises God may make for the Church, whatever additional prophecies there are for the Church, it can never cancel promises and prophecies made to Israel, which must also be literally fulfilled. This is the very essence of Dispensationalism, Premillennialism, and Pretribulationism.

A P P E N D I X

Old Testament References in the Book of Revelation

There are over five hundred references to the Old Testament in the Book of Revelation. The following is a list of such references, but it makes no claim to being exhaustive or complete.

Some of these references back to the Old Testament do speak of the very same thing as the Revelation. However, in others, the Revelation merely borrows a phrase or motif for the purpose of developing a new area. This distinction should be kept in mind in the study of those Old Testament references.

Revelation	1:1	Daniel 2:28-29
	1:4	Isaiah 11:2
	1:5	Genesis 49:11; Psalm 89:27
	1:6	Exodus 19:6; Isaiah 61:6
	1:7	Daniel 7:13; Zechariah 12:10-14
	1:8	Isaiah 41:4
	1:12	Exodus 25:37; 37:23
	1:13	Daniel 7:13; 10:5, 16
	1:14	Daniel 7:9; 10:6
	1:15	Ezekiel 1:7, 24; 43:2; Daniel 10:6
	1:16	Judges 5:31; Isaiah 49:2
	1:17	Isaiah 41:4; 44:6; 48:12; Daniel 8:17-18; 10:9, 10, 12, 15, 19
	1:18	Job 3:17; Hosea 13:14
Revelation	2:4	Jeremiah 2:2
	2:7	Genesis 2:9; 3:22-24; Proverbs 11:30; 13:12; Ezekiel 31:8 (LXX)
	2:12	Isaiah 49:2
	2:14	Numbers 25:1-3
	2:17	Exodus 16:33-34; Isaiah 62:2; 65:15
	2:18	Daniel 10:6
	2:20	I Kings 16:31-32; II Kings 9:7, 22
	2:23	Psalm 7:9; 26:2; 28:4; Jeremiah 11:20; 17:10
	2:27	Psalm 2:7-9; Isaiah 30:14; Jeremiah 19:11
Revelation	3:4	Ecclesiastes 9:8
	3:5	Exodus 32:32-33
	3:7	Isaiah 22:22
	3:9	Isaiah 43:4; 49:23; 60:14
	3:12	Isaiah 62:2; Ezekiel 48:35
	3:14	Genesis 49:3; Deuteronomy 21:17
	3:18	Isaiah 55:1
	3:19	Proverbs 3:12
Revelation	4:1	Ezekiel 1:1

	4:2	Isaiah 6:1; Ezekiel 1:26-28; Daniel 7:9
	4:3	Ezekiel 1:26, 28; 10:1
	4:5	Exodus 19:16; 25:37; Isaiah 11:2; Ezekiel 1:13
	4:6	Ezekiel 1:5, 18, 22, 26; 10:1, 12
	4:7	Ezekiel 1:10, 10:14
	4:8	Isaiah 6:2-3; Ezekiel 1:18; 10:12
	4:9	Deuteronomy 32:40; Daniel 4:34; 6:26; 12:7
	4:11	Genesis 1:1
Revelation	5:1	Ezekiel 2:9-10; Daniel 12:4
	5:5	Genesis 49:9-10; Isaiah 11:1, 10
	5:6	Isaiah 11:2; Zechariah 3:8-9; 4:10
	5:8	Psalms 111:2
	5:9	Psalms 40:3; 98:1; 144:9; 149:1; Isaiah 42:10; Daniel 5:19
	5:10	Exodus 19:6; Isaiah 61:6
	5:11	Daniel 7:10
Revelation	6:2	Zechariah 1:8; 6:3
	6:4	Zechariah 1:8; 6:2
	6:5	Zechariah 6:2
	6:8	Jeremiah 15:2-3; 24:10; 29:17; Ezekiel 14:21; Hosea 13:14; Zechariah 6:3
	6:12	Isaiah 50:3; Joel 2:10
	6:13	Isaiah 34:4
	6:14	Isaiah 34:4; Nahum 1:5
	6:15	Psalms 48:4-6; Isaiah 2:10-12, 19
	6:16	Hosea 10:8
	6:17	Psalms 76:7; Jeremiah 30:7; Nahum 1:6; Zephaniah 1:14-18; Malachi 3:2
Revelation	7:1	Isaiah 11:2; Jeremiah 49:36; Ezekiel 7:2; 37:9; Daniel 7:2; Zechariah 6:5
	7:3	Ezekiel 9:4-6
	7:4	Genesis 49:1-28
	7:9	Leviticus 23:40
	7:10	Psalms 3:8
	7:14	Genesis 49:11
	7:15	Leviticus 26:11
	7:16	Psalms 121:5-6; Isaiah 49:10
	7:17	Psalms 23:1-2; Ezekiel 34:23
Revelation	8:3	Psalms 141:2
	8:4	Psalms 141:2
	8:5	Ezekiel 10:2
	8:5-6	Exodus 19:16
Revelation	8:7	Exodus 9:23-24; Psalms 18:13; Isaiah 28:2

	8:8	Exodus 7:17-19
	8:10	Isaiah 14:12
	8:11	Jeremiah 9:15; 23:15
	8:12	Isaiah 13:10
Revelation	9:1	Isaiah 14:12-14
	9:2	Genesis 19:28; Exodus 19:8
	9:3	Exodus 10:12-15
	9:4	Ezekiel 9:4
	9:6	Job 3:21
	9:8	Joel 1:6
	9:9	Joel 2:5
	9:11	Job 26:6; 28:22; 31:12; Psalm 88:11; Proverbs 15:11
	9:14	Genesis 15:18; Deuteronomy 1:7; Joshua 1:4
Revelation	10:1	Ezekiel 1:26-28
	10:4	Daniel 8:26; 12:4-9
	10:5	Deuteronomy 32:40; Daniel 12:7
	10:6	Genesis 1:1; Deuteronomy 32:40; Nehemiah 9:6; Daniel 12:17
	10:7	Amos 3:7
	10:9	Jeremiah 15:16; Ezekiel 2:8-33
	10:11	Ezekiel 37:4, 9
Revelation	11:1	Ezekiel 40:3-4; Zechariah 2:1-2
	11:2	Ezekiel 40:17-20
	11:4	Zechariah 4:1-3, 11-14
	11:5	Numbers 16:35; II Kings 1:10-12
	11:6	Exodus 7:19-25; I Kings 17:1
	11:7	Exodus 7:3, 7, 8, 21
	11:8	Isaiah 1:9-10; 3:9; Jeremiah 23:14; Ezekiel 16:49; Ezekiel 23:3, 8, 19, 27
	11:9	Psalm 79:2-3
	11:11	Ezekiel 37:9-10
	11:15	Exodus 15:18; Daniel 2:44-45; 7:13-14, 27
	11:18	Psalm 2:1-3; 46:6; 115:13
Revelation	12:1	Genesis 37:9-11
	12:2	Isaiah 26:17; 66:7; Micah 4:9-10
	12:3	Isaiah 27:1; Daniel 7:7, 20, 24
	12:4	Daniel 8:10
	12:5	Psalm 2:8-9; Isaiah 66:7
	12:7	Daniel 10:13, 21; 12:1
	12:9	Genesis 3:1; Job 1:6; 2:1; Zechariah 3:1
	12:10	Job 1:9-11; 2:4-5; Zechariah 3:1
Revelation	12:14	Exodus 19:4; Deuteronomy 32:11; Isaiah 40:31;

		Daniel 7:25; 12:7; Hosea 2:14-15
	12:15	Hosea 15:10
	12:17	Genesis 3:15
Revelation	13:1	Daniel 7:3, 7, 8
	13:2	Daniel 7:4-6, 8
	13:3	Daniel 7:8
	13:4	Daniel 8:24
	13:5	Daniel 7:8, 11, 20, 25; 11:36
	13:7	Daniel 7:21
	13:8	Daniel 12:1
	13:10	Jeremiah 15:2; 43:11
	13:11	Daniel 8:3
	13:13	I Kings 1:9-12
Revelation	14:1	Psalms 2:6; Ezekiel 9:4
	14:2	Ezekiel 1:24; 43:2
	14:3	Psalms 144:9
	14:7	Exodus 20:11
	14:8	Isaiah 21:9; Jeremiah 51:7-8
	14:10	Genesis 19:24; Psalm 75:8; Isaiah 51:17
	14:11	Isaiah 34:10; 66:24
	14:14	Daniel 7:13
	14:18	Joel 3:13
	14:19	Isaiah 63:1-6
	14:20	Joel 3:13
Revelation	15:1	Leviticus 26:21
	15:3	Exodus 15:1-18; Deuteronomy 31:30-32:44; Psalm 92:5; Psalm 111:2; 139:14
	15:4	Psalms 86:9; Isaiah 66:23; Jeremiah 10:7
	15:5	Exodus 38:21
	15:6	Leviticus 26:21
	15:7	Jeremiah 25:15
	15:8	Exodus 40:34-35; Leviticus 26:21; I Kings 8:10-11; II Chronicles 5:13-14; Isaiah 6:1-4
Revelation	16:1	Psalms 79:6; Jeremiah 10:25; Ezekiel 22:31
	16:2	Exodus 9:9-11; Deuteronomy 28:35
	16:3	Exodus 7:17-25
	16:4	Exodus 7:17-21; Psalm 78:44
	16:5	Psalms 145:17
	16:6	Isaiah 49:26
	16:7	Psalms 19:9; 145:17
Revelation	16:10	Exodus 10:21-23
	16:12	Isaiah 11:15-16; 41:2, 25; 46:11; Jeremiah 51:36

	16:13	Exodus 8:6
	16:14	I Kings 22:21-23
	16:16	Judges 5:19; II Kings 23:29-30; II Chronicles 35:22; Zechariah 12:11
	16:19	Jeremiah 25:15
	16:21	Exodus 9:18-25
Revelation	17:1	Jeremiah 51:13; Nahum 3:4
	17:2	Isaiah 23:17
	17:3	Daniel 7:7
	17:4	Jeremiah 51:7; Ezekiel 28:13
	17:8	Exodus 32:32-33; Daniel 12:1
	17:12	Daniel 7:24-25
	17:16	Leviticus 21:9
Revelation	18:1	Ezekiel 43:2
	18:2	Isaiah 21:9; 34:13-15; Jeremiah 50:30; 51:37
	18:3	Jeremiah 51:7
	18:4	Isaiah 52:11; Jeremiah 50:8; 51:6, 45
	18:5	Jeremiah 41:9
	18:6	Psalm 137:8; Jeremiah 50:15, 29
	18:7	Isaiah 47:7-8; Zephaniah 2:15
	18:8	Isaiah 47:9; Jeremiah 50:31-32
	18:9-19	Ezekiel 26:16-18; 27:26-31
	18:9	Jeremiah 50:46
	18:10	Isaiah 13:1
	18:12	Ezekiel 27:12-25
	18:20	Jeremiah 51:48
	18:21	Jeremiah 51:63-64
	18:22	Isaiah 24:8; Jeremiah 25:10; Ezekiel 26:13
	18:23	Jeremiah 7:34; 16:9; 25:10; Nahum 3:4
Revelation	19:2	Deuteronomy 32:43; Psalm 119:137; Jeremiah 51:48
	19:3	Isaiah 34:9-10; Jeremiah 51:48
	19:5	Psalm 22:23; 134:1; 135:1
	19:6	Psalm 93:1; 97:1; Ezekiel 1:24; 43:2; Daniel 10:6
	19:11	Psalm 18:10; 45:3-4; Isaiah 11:4-5; Ezekiel 1:1
	19:13	Isaiah 63:3
	19:15	Psalm 2:8-9; Isaiah 11:4; 63:3-6
	19:16	Deuteronomy 10:17
	19:17	Isaiah 34:6-7; Ezekiel 39:17
	19:18	Isaiah 34:6-7; Ezekiel 39:18
	19:19	Psalm 2:2; Joel 3:9-11
	19:20	Isaiah 30:33; Daniel 7:11
	19:21	Ezekiel 39:19-20
Revelation	20:2	Genesis 3:1, 13-14; Isaiah 24:21-22

	20:4	Daniel 7:9, 22, 27; 12:2
	20:5	Isaiah 26:14
	20:6	Exodus 19:6; Isaiah 26:19
	20:8	Ezekiel 38:2; 39:1, 6
	20:9	Deuteronomy 23:14; II Kings 1:9-12; Ezekiel 38:22; 39:6
	20:11	Daniel 2:35
	20:12	Exodus 32:32-33; Psalm 62:12; 69:28; Daniel 7:10
	20:15	Exodus 32:32-33; Daniel 12:1
Revelation	21:1	Isaiah 65:17; 66:22
	21:3	Leviticus 26:11-12; Ezekiel 37:27
	21:4	Isaiah 25:8; 35:10; 51:11; 65:19
	21:9	Leviticus 26:21
	21:10	Ezekiel 40:2
	21:11	Isaiah 60:1-2; Ezekiel 43:2
	21:12-13	Ezekiel 48:31-34
	21:15	Ezekiel 40:3, 5
	21:19-20	Exodus 28:17-20; Isaiah 54:11-12
	21:23	Isaiah 60:19-20
	21:24	Isaiah 60:3-5, 16
	21:25	Isaiah 60:11; Zechariah 14:7
	21:26	Isaiah 60:5, 16
	21:27	Isaiah 52:1; Ezekiel 44:9; Zechariah 14:21
Revelation	22:1	Psalm 46:4; Ezekiel 47:1; Zechariah 14:8
	22:2	Genesis 2:9; 3:22-24; Ezekiel 47:12
	22:3	Genesis 3:17-19; Zechariah 14:11
	22:4	Psalm 17:15; Ezekiel 9:4
	22:5	Isaiah 60:19; Daniel 7:18, 22, 27; Zechariah 14:7
	22:10	Daniel 8:26; 12:4, 9
	22:11	Ezekiel 3:27; Daniel 12:10
	22:12	Psalm 62:12; Isaiah 40:10; 62:11
	22:13	Isaiah 44:6
	22:14	Genesis 2:9; 3:22-24; Proverbs 11:30
	22:15	Deuteronomy 23:18
	22:18-19	Deuteronomy 4:2; 12:32
	22:19	Deuteronomy 29:19-20