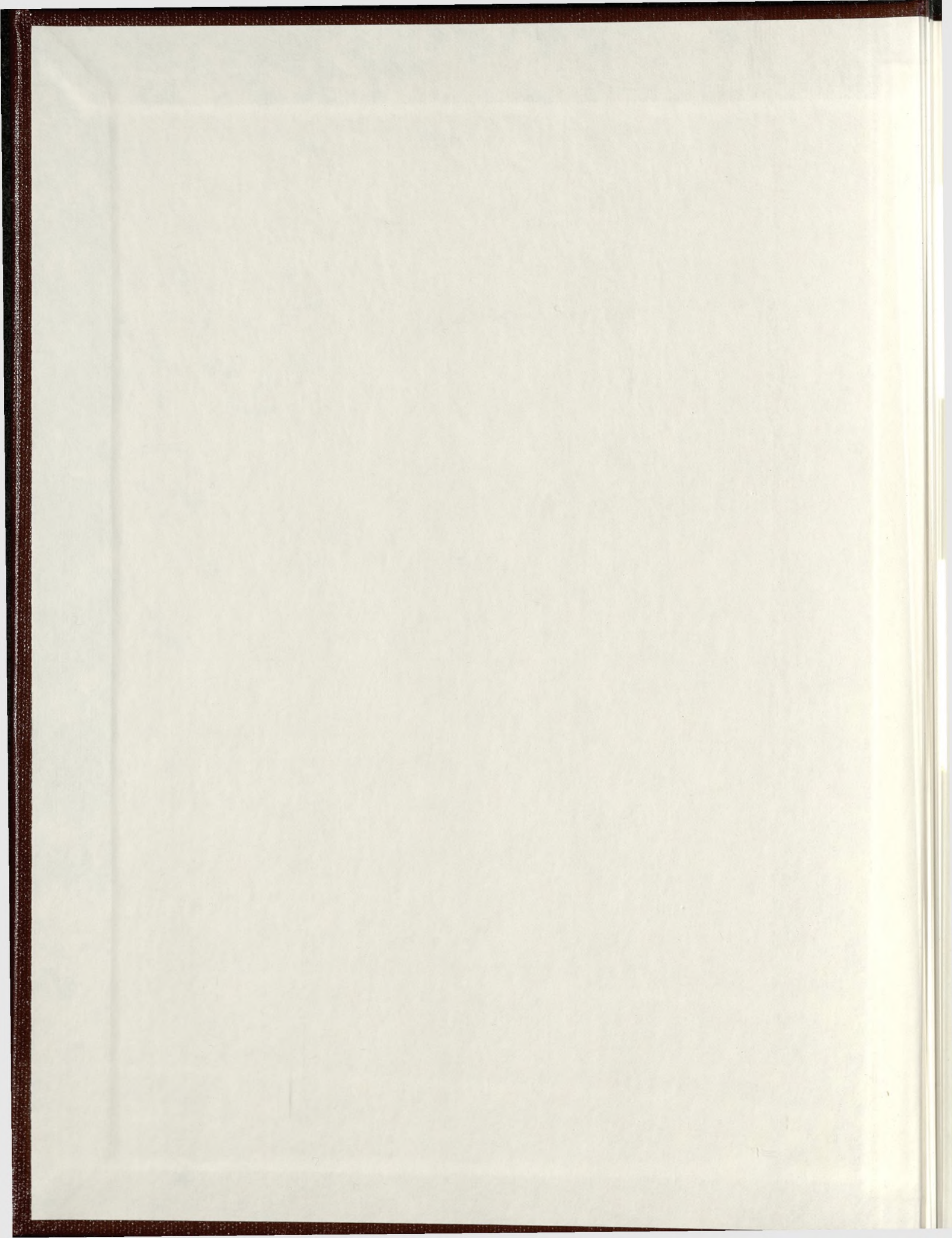# THE MILLENNIAL BINDING OF SATAN:
A LINGUISTIC APPROACH TO REVELATION 19:11-20:6

BY

ALAN E. KURSCHNER,
B.A., M.A.

THE MILLENNIAL BINDING OF SATAN:
A LINGUISTIC APPROACH TO REVELATION 19:11—20:6

by

Alan E. Kurschner, B.A., M.A.

A dissertation submitted to
the Faculty of McMaster Divinity College
in partial fulfilment of the requirements
for the degree of Doctor of Philosophy (Christian Theology)

McMaster Divinity College
Hamilton, Ontario
2019

DOCTOR OF PHILOSOPHY   McMaster Divinity College
(Christian Theology)   Hamilton, Ontario

TITLE: The Millennial Binding of Satan: A Linguistic
                                     Approach to Revelation 19:11—20:6

AUTHOR: Alan E. Kurschner

SUPERVISOR: Dr. Stanley E. Porter

NUMBER OF PAGES: xviii + 284

McMASTER DIVINITY COLLEGE

Upon the recommendation of an oral examining committee,

this dissertation by

Alan E Kurschner

is hereby accepted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY (CHRISTIAN THEOLOGY)

Primary Supervisor: _____
Stanley E Porter, PhD

Secondary Supervisor: _____
Cynthia Long Westfall, PhD

External Examiner: _____
Martin M Culy, PhD

Vice President Academic Designate: _____
Gordon L Heath, PhD

Date: April 12, 2019

iii

ABSTRACT

"The Millennial Binding of Satan: A Linguistic Approach to Revelation 19:11—20:6"

Alan E. Kurschner
McMaster Divinity College
Hamilton, Ontario
Doctor of Philosophy (Christian Theology), 2019

This study proposes that Revelation 19:11–21 and 20:1–6 are cohesively linked with each other. The major implication for this is that the millennial binding of Satan (20:1–3) and the millennial vindication of the saints (20:4–6) are consequent effects of Christ's victory at the eschatological battle (19:11–21). Christ's Parousia then is the *occasion* for the punishment of the millennial binding of Satan and the reward of the coterminous millennial reign of the saints. Scholars who disconnect 20:1–6 from 19:11–21 recapitulate the millennial binding of Satan and the vindication of the saints as the interadvent period. Consequently, this non-sequential interpretation breaks John's unified, cohesive message by creating a new semantic environment at 20:1. The millennial contextual setting, however, does not begin at the chapter break, where many interpreters inevitably place it. Rather than disrupting the cohesion by building a semantic wall between 19:11–21 and 20:1–6, John chooses linguistic resources that signal a semantic thread of continuity. This study models Halliday and Hasan's Systemic Functional Linguistics (SFL) theory of cohesion, a robust linguistic theoretical framework for discourse analysis. The analysis focuses on two types of textual meanings within SFL. The first type, adapted in this study for Hellenistic Greek, is Ruqaiya

iv

Hasan's Cohesive Harmony Analysis (CHA), a tool that identifies semantic relations such as cohesive devices as ties, cohesive chains, and chain interactions. This model quantifiably measures the degree of a reader's perception of coherence in Rev 19:11—20:6. The second type of textual meaning devoted to the latter half of the study is the discourse analytical tool of Information Flow (IF). It is an exegetical tool that analyzes a further dimension of cohesion concerned with thematization and prominence, locating lexicogrammatical resources in the ranks of clause, sentence, paragraph, section, and the broader co-text of the discourse, in this case, the book of Revelation.

ACKNOWLEDGEMENTS

CONTENTS

LIST OF ILLUSTRATIONS

LIST OF TABLES

LIST OF APPENDICES

LIST OF ABBREVIATIONS

AC   *Acta classica*

ACNT   Augsburg Commentary on the New Testament

ALLS   Applied Linguistics and Language Study

ANTC   Abingdon New Testament Commentaries

ASMS   American Society of Missiology Series

AUSS   *Andrews University Seminary Studies*

BAGL   Biblical and Ancient Greek Linguistics

BDAG   Bauer, Walter, et al. *Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 3rd ed. Chicago: University of Chicago Press, 2000

BDR   Blass, F., A. Debrunner, and F. Rehkopf. *Grammatik des neutestamentlichen Griechisch.* 16th ed. Göttingen: Vandenhoeck & Ruprecht, 1984

BETL   Bibliotheca Ephemeridum Theologicarum Lovaniensium

BECNT   Baker Exegetical Commentary on the New Testament

BHGNT   Baylor Handbook on the Greek New Testament

BibInt   *Biblical Interpretation*

BibLeb   *Bibel und Leben*

BibSem   The Biblical Seminar

BibInt   Biblical Interpretation Series

BLG   Biblical Languages: Greek

BRS   The Biblical Resource Series

BSac   *Bibliotheca Sacra*

BTB	*Biblical Theology Bulletin*
BZNW	Beihefte zur Zeischrift für die neutestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
CCSS	Catholic Commentary on Sacred Scripture
CCSL	Corpus Christianorum, Series Latina
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum Section
DisPro	*Discourse Processes*
ECHC	Early Christianity in Its Hellenistic Context
ELS	English Language Series
EvQ	*Evangelical Quarterly*
EUSS	European University Studies Series
ExAud	*Ex Auditu*
FC	The Fathers of the Church
FN	*Filología Neotestamentaria*
GKC	*Gesenius' Hebrew Grammar*. Edited by Emil Kautzsch. Translated by Arther E. Cowley. 2nd ed. Oxford: Clarendon, 1910
GNS	Good News Studies
HDR	Harvard Dissertations in Religion
HTR	*Harvard Theological Review*
HTS	Harvard Theological Studies
IBC	Interpretation Commentaries
ICC	International Critical Commentary
IRT	Issues in Religion and Theology
Int	*Interpretation*

IVP	InterVarsity Press
IVPNTC	The InterVarsity Press New Testament Commentary Series
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JGRChJ	*Journal of Greco-Roman Christianity and Judaism*
JLSM	Janua Linguarum Series Minor
JPT	*Journal of Pentecostal Theology*
JPTSup	Journal of Pentecostal Theology Supplement
JTECL	Jewish Traditions in Early Christian Literature
JohStu	Johannine Studies
JSNT	*Journal for the Study of the New Testament*
JTS	*Journal of Theological Studies*
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSJSup	Supplements to the Journal for the Study of Judaism
JSOT	*Journal for the Study of the Old Testament*
LBS	Linguistic Biblical Studies
LCBI	Literary Currents in Biblical Interpretation
LEC	Library of Early Christianity
L&N	Louw, Johannes P., and Eugene A. Nida, eds. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. 2nd ed. New York: United Bible Societies, 1989
LNTS	Library of New Testament Studies
MNTS	McMaster New Testament Studies
ModRef	*Modern Reformation*

MTS	Münchener Theologische Studien
NA28	Novum Testamentum Graece: Nestle-Aland 28th Edition
Neot	*Neotestamentica*
NCB	New Century Bible Series
NFTL	New Foundations Theological Library
NIBC	New International Biblical Commentary
NICNT	The New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*
NovTSup	Novum Testamentum Supplements
NRSV	New Revised Standard Version
NTAbh	Neutestamentliche Abhandlungen
NTM	New Testament Monographs
NTS	*New Testament Studies*
NTT	New Testament Theology
PRSt	*Perspectives in Religious Studies*
RBS	Resources for Biblical Study
RestQ	*Restoration Quarterly*
RevExp	*Review and Expositor*
RSV	Revised Standard Version
SBG	Studies in Biblical Greek
SBL	Society of Biblical Literature
SBLRBS	Society of Biblical Literature Resources for Biblical Study

SBLSS	Society of Biblical Literature Symposium Series
SBT	Studies in Biblical Theology
SCJ	Studies in Christianity and Judaism
Semeia	*Semeia*
SemeiaSt	Semeia Studies
SIL	Summer Institute of Linguistics
SNTG	Studies in New Testament Greek
SNTSMS	Society for New Testament Studies Monographs Series
StBibLit	Studies in Biblical Literature
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TENTS	Texts and Editions for New Testament Studies
TS	Texts and Studies
TGST	Tesi Gregoriana: SerieTeologia
TNTC	Tyndale New Testament Commentaries
TrinJ	*Trinity Journal*
TynBul	*Tyndale Bulletin*
WBC	World Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZSNT	Zaccheus Studies: New Testament

INTRODUCTION

The millennium in the book of Revelation is a perennial topic.[1] Revelation 19:11—20:6

concerns the eschatological battle with Christ's victory over his enemies at his Parousia

(19:11–21), the millennial punishment of the binding of Satan (20:1–3), and the

millennial vindication of the reign of the saints (20:4–6). At the outset, it is necessary to

explain the reason for limiting the analysis in this study up to 20:6. It must be emphasized

that I am not considering 19:11—20:6 as a distinct, semantic, demarcated section, as if

20:7 begins a new semantic unit. Rather, I consider 20:7–15 as *part* of the same section

that 19:11—20:6 belongs to, even though I am limiting my analysis up to 20:6. This

qualification is important, lest it is objected that I am arguing in this study that 20:6 is the

conclusion of a semantic section. Thus, the purview of the analysis will not cover the

material in 20:7–15, which includes the release of Satan, the Gog and Magog battle,

Satan's ultimate defeat of being cast into the lake of fire, and the portrayal of the great

white throne judgment. The exception to focusing the analysis up to 20:6 will be in

Chapter 5 where I contend that 19:11—20:15 forms a unified section composed of three

paragraphs and Chapter 6 concerning the cohesive ties between 20:7–15 and 19:11—

---

[1] Some helpful treatments include: Kovacs, "Purpose of the Millennium," 353–75; Campbell, "Triumph and Delay," 3–12; Rissi, *Future of the World*; Gourgues, "Thousand-Year Reign," 676–81; Hill, *Regnum Caelorum*, 260–68; Ladd, *Crucial Questions*, 135–50; idem, "Revelation 20," 167–75; Bock, *Three Views on the Millennium*; Mathewson, "Re-Examination of the Millennium," 237–51; Chung and Mathewson, *Models of Premillennialism*; Mealy, *After the Thousand Years*; McKelvey, "Millennium," 85–100; Danner, "History of Interpretation," 217–35; Walvoord, "Amillennialism," 420–31; Townsend, "Present Age," 206–224; Smith, "Millennial Reign," 219–30; Page, "Revelation 20"; White, "Reexamining," 319–44.

1

20:6. Thus, for my specific research question, the analysis will focus on 19:11—20:6, which is part of the larger section to 19:11—20:15. First, the reason for not including 20:7–15 in this study is to focus on the specific question of whether the millennial binding of Satan and the millennial reign of the saints are cohesively linked to the co-text of 19:11–21. In other words, it is concerned with whether the *establishment* of the millennial period, not its terminal point, is linked to the Parousia setting in Rev 19. Second, there is a procedural reason why I am focusing on the text up to 20:6. As will be explained below, non-sequential interpreters construe 20:1–6 as a recapitulation of the interadvent period that takes place *before* the events of 19:11–21; while these same interpreters construe the Gog and Magog battle in 20:7–10 as a recapitulation of the battle in 19:11–21, viewing it as the same battle but from a different perspective. That is, non-sequential interpreters do not view 20:1–6 as cohesively linked with 19:11–21, while at the same time they consider 20:7–10 linked with 19:11–21. Thus, if I were to compile the total semantic data of 20:1–10 (or even including vv. 11–15) and compare it with 19:11–21, this would skew my analysis because the mixed semantic data would be too broad to evaluate the specific research question on the establishment of the millennium. Therefore, focusing on comparing a link between 20:1–6 and 19:11–21 enables this study to discover whether the establishment of the millennium is cohesively linked to the eschatological battle at the Parousia. Third, while an analysis regarding the question on the relationship between 20:7–15 and 19:11–21 should not be dismissed (it certainly is an important question), the more *fundamental* question concerns whether the establishment of the millennium in 20:1–6 is linked to the co-text of ch. 19. If this is correct, then it undermines the understanding that views 20:1–6 as a recapitulation of the church age.

Thus, the scope of this study focuses on this specific question and the textual purview of 19:11—20:6.

This section of the book of Revelation is arguably the most disputed in Revelation (particularly 20:1–6), because of its hermeneutical and theological implications.[2] How one understands the relationship between 19:11–21 and 20:1–6 is the overriding question. There have been three main interpretations on the relationship between these two passages: (1) The *sequential* interpretation (e.g. premillennialism and postmillennialism) contends that the millennial binding of Satan and the millennial reign of the saints are *consequent effects* from the eschatological battle at Jesus's Parousia depicted in 19:11–21.[3] (2) The *non-sequential* interpretation (e.g. amillennialism) maintains that the millennial binding of Satan and the reign of the saints are recapitulations of the church age period and not as a result of Christ's Parousia and the eschatological battle. Thus, the binding of Satan and the reign of the saints occur during the interadvent period (i.e. the church age). (3) Unlike the first two interpretations which are historically-temporally framed, the third is a *non-temporal* interpretation. In recent decades some interpreters have shifted away from a temporally-based category of interpretation and have approached this issue in exclusively thematic, mythic, idealistic, or with some other non-temporal hermeneutical proposal. These three rubrics will be surveyed more in depth in Chapter 1.

---

[2] Koester, *Revelation*, 741. Revelation 12:1–6 may come in at a close second place as the question of the identity of the woman has been a perennial question for interpreters.

[3] In Chapter 1, I will give a couple of qualifications for postmillennialism on this point.

Both the sequential and non-temporal interpretations have therefore recognized a link between 19:11–21 and 20:1–6, the former view with a sequential link,[4] and the latter with a thematic link.[5] Non-sequential interpreters, on the other hand, have placed a major break at 20:1 disconnecting these two units.[6] This disrupts the coherent narrative, disconnecting 20:1–6 from the eschatological battle portrayed in 19:11–21 and resulting in the fragmenting and skewing of John's message. In non-sequential literature, there is little discussion on the exegetical justification for a major break between 19:11–21 and 20:1–6, and when it is addressed, it is usually from a cursory theological or literary approach.[7] Thus this study aims to fill a vacuum, using linguistic analysis on the cohesive links between 19:11–21 and 20:1–6.

As noted above, the non-sequential interpretation introduces the millennial question at the artificial chapter break at 20:1, disregarding a meaningful consideration of

---

[4] The sequential interpretation then understands the millennial binding of Satan and the millennial reign of the saints as *historical, consequent effects* (e.g. Osborne, *Revelation*, 699–710; Thomas, *Revelation*, 403–11; Hoehner, "Evidence," 247–56; Blaising, "Premillennialism," 212–27). While sequential interpreters have argued that 20:1–6 is connected to 19:11–21, the analysis of this link has usually been minimal, typically focused on the link of "deception." For example, premillennial interpreter Grant Osborne scantly notes any linguistic evidence between chs. 19 and 20 and argues that the decision should be "made on other grounds" (*Revelation*, 699, cf. 700–710). Consequently, by not exploring other significant linguistic relations from ch. 19, sequential interpreters fail to establish a stronger thread of continuity. They shift too quickly to other lines of argumentation found *outside* of the immediate co-text of 19:11—20:6. While the co-text of the larger discourse of Revelation should be examined (see Chapter 6), this study concentrates a linguistic strategy on the target text that establishes a stronger cohesive unity between 19:11–21 and 20:1–6.

[5] Blaising makes the point that even though non-temporal interpreters do not hold to a historical-temporal realization of the millennium (e.g. Bauckham, *Climax of Prophecy*, 5; Schüssler Fiorenza, *Vision of a Just World*, 103–9; Michaels, *Book of Revelation*, 68, 147; Yarbro Collins, *The Apocalypse*, 133–34; Wall, *Revelation*, 227, 234–35; Mathewson, "Re-examination," 242–51; Resseguie, *Revelation*, 244–45), they nevertheless maintain that the millennium is at least a thematic and literary *consequence* of the Parousia and "not a vision of circumstances that exist prior to the Parousia" (Blaising, "Premillennialism," 212–13). Thus the non-temporal interpretation views 20:1–6 as a thematic development *from* the Parousia event, rather than as a recapitulation prior to the Parousia.

[6] Beale, *Revelation*, 974–83; Smalley, *Revelation*, 500–11; Morris, *Revelation*, 228.

[7] Greg Beale is an exception, but even his non-sequential analysis between 19:11–21 and 20:1–6 is thin, devoting a total of almost three pages in his 1,157 page commentary (Beale, *Revelation*, 975, 981, 983). For a commentary that is explicitly amillennial, one would have expected more substantive discussion and interaction.

the previous linguistic environment from ch. 19.[8] Biblical interpreters and seasoned

scholars are not immune from the influence of artificial chapter breaks (and

versification). Artificial semantic breaks, headings, and other paratext is much more

influential in the interpreter's subconscious mind than we are led to think. This is why the

interpreter should become conversant with discourse analysis, so they can become more

conscious and competent in recognizing the organic discourse and its signaling devices

for semantic continuity and discontinuity, and thus avoid being influenced by artificial

paratext in discourses. One of the ways of becoming more conscious of paratext

influences is being aware of the history of it, in our case, the modern system of chapter-

break divisions. And since our study involves a significant chapter break in the target text

it is warranted to give some comments on the history of this issue.

The thirteenth-century Archbishop of Canterbury, Stephan Langton, is responsible

for devising the modern chapter-break system as we know it for English Bibles,

translations, Hebrew Bibles, and Greek editions. Thereby it has become the reference

system used by commentaries, monographs, articles, popular literature, and just about

every other conceivable medium for referencing a biblical passage. Commenting on the

recent modern chapter-division system, Joop H. A. van Banning observes:

> That would have meant 'around 1200' for the [chapter divisions], the year 1553 or
> 1555 for the [versification], because Étienne first divided a French, and
> afterwards a Latin Bible Edition. It is curious to notice how little work nowadays
> has been done to support or update these assumptions of previous generations. It
> is astonishing in view of the fact that the division of our Latin, western European
> Bibles into chapters was so important. The chapter division has been taken over in

---

[8] To be sure, it is not claimed here that the artificial chapter break is the primary determining factor influencing non-sequential interpreters. There can be a cluster of factors working together upon the interpreter. Nevertheless, the potential of its influence is present, and thus it is useful to be aware of that which interpreters cannot avoid when reading a modern Bible. Even ancient interpreters were not immune, because many ancient Greek manuscripts included various systems of segmentation for units of thought (cf. Trobisch, "Structural Markers," 177–90; Porter, "Pericope Markers," 161–76).

the Hebrew Bibles (first in the 15th century), as well as a little bit later in the Greek ones. It is curious also, because of the great influence of the chapters in our reading of the Bible. Work on chapters has almost only been done at the end of the 19th century, more than 100 years ago.[9]

Van Banning, drawing from the research of Dominique Barthélemy, discerns at least three influences on Langton's decisions for chapter breaks: (1) Early Gospel divisions were used as a model for chapter divisions in the Latin Pentateuch; (2) Divisions from the Carolingian age of the Alcuine and Theodulphian Bibles; and (3) Jewish influence probably from the *parashioth,* which likely refers to the Palestinian 'sedarim.'[10] Van Banning adduces various literary, historical, and testimonial lines of evidence to date Langton's earliest system of division of Bible chapters just before 1207, earliest because it may have gone through a couple of stages.[11] The conditions at the end of the twelfth century in Europe were ripe for a consolidated chapter-division system because theological students came to Paris "all with their own biblical text" containing different systems of division.[12] By the year 1224, there was an effective collaboration among university professors in Paris to produce the uniform Paris Bible (i.e. the "Exemplar Parisiensis"), which utilized Langton's recent system of chapter divisions. This Bible was well-made and "transported everywhere."[13] Accordingly, the Paris Bible popularized Langton's chapter-division system, which would influence ensuing Bible publications in many languages and editions. There are, however, discrepancies between the number of Langton's chapters and their locations in the biblical text and the Paris Bible. So van Banning investigates this question of "whether Stephan Langton or the

---

[9] Van Banning, "Reflections upon the Chapters," 141.
[10] Van Banning, "Reflections upon the Chapters," 142.
[11] Van Banning, "Reflections upon the Chapters," 155, 148–156.
[12] Van Banning, "Reflections upon the Chapters," 147.
[13] Van Banning, "Reflections upon the Chapters," 147.

creators of the Paris Bible [or Hugh of St. Cher in his Commentary] put the final touch to the modern division into chapters."[14] This question remains unanswered. However, Langton certainly is credited with having seminal influence with what would become the most prevalent biblical reference system in centuries to come.[15] This background should help us to appreciate the potentially subjective break that has traditionally been placed between chs. 19 and 20.

Having drawn attention to the history of chapter-break divisions, I need to expand more on the purpose for this study. Non-sequential interpreters rightly link Christ's victory at the eschatological battle in ch. 19 as the *occasion* for the punishment of two adversaries of Christ, the beast and the false prophet (19:20). But this same occasion is not considered for the third adversary of God, Satan and his punishment of binding in the abyss. This study proposes that it is cohesively inconsistent to disconnect Satan's punishment (20:1–3) from the punishment of the other two adversaries of God and thus from the consequence of the eschatological battle in ch. 19. The same is true of disconnecting the millennial vindication of the saints (20:4–6) from the victory of Christ at the eschatological battle. I will argue that textual meanings in the target text signal that the binding of Satan, and the resultant millennium, are cohesively tied to the events in 19:11–21. The eschatological battle in 19:11–21 is the setting for Satan's millennial binding and the establishment of the millennial reign of the saints.[17]

---

[14] Van Banning, "Reflections upon the Chapters," 148.

[15] Van Banning, "Reflections upon the Chapters," 159.

[17] It is virtually agreed among interpreters that these two inextricable events—the millennial binding of Satan and the millennial reign of the saints—are coterminous since the binding establishes the millennial period: "He seized the dragon, that ancient serpent, who is the Devil and Satan, and *bound him for a thousand years*" (20:2). The question of this study then explores how this two-fold event is understood by John to be cohesively linked to the eschatological battle in Rev 19.

This proposal then will focus on analyzing 19:11–21 and 20:1–6 from the theoretical framework of Systemic Functional Linguistics (SFL). The study will employ this robust Greek linguistic methodology demonstrating the cohesive nature between 19:11–21 and 20:1–6 by analyzing textual meanings using two tools: (1) cohesive harmony, which examines cohesive ties, chains, and chain interactions, and (2) information flow, which analyzes thematization and prominence of a discourse in the ranks of the clause, sentence, paragraph, and the discourse.[18] This is the first linguistic study on the millennial text with special attention to the question of cohesion. The last book of the New Testament has been analyzed by a host of approaches, but only recently have modern Greek linguistic methodologies been considered.[19] In addition, scholars are modeling the SFL framework as an interpretive tool for New Testament books.[20] I will contend that Rev 19:11–21 and 20:1–6 are cohesively linked together, realized through their textual meanings within the theoretical framework of SFL. If it can be established that these two units are not disconnected, but rather cohesively linked, then interpreters will have to consider its implications for the millennial question, the main implication being that the eschatological battle in ch. 19 is the occasion for Satan's millennial binding and the vindication for the saints.

---

[18] See Chapter 2 for my methodological description.

[19] Verheyden, "Strange and Unexpected," 161–206; Black, "Some Greek Words with 'Hebrew' Meanings," 135–46; Callahan, "Language of Apocalypse," 453–70; Porter, "Language of the Apocalypse," 582–603; Mathews, "Function of Imputed Speech," 319–38; Mathewson, *Verbal Aspect in the Book of Revelation*; Mussies, *Morphology of Koine Greek*; Pattemore, *People of God in the Apocalypse*; *Souls under the Altar*; Poythress, "Johannine Authorship," 329–36; Schmidt, "Semitisms and Septuagintalisms," 592–603; Thompson, *Apocalypse and Semitic Syntax*; Whiteley, "An Explanation for the Anacolutha," 33–50; Mot, *Morphology*.

[20] Reed, *Discourse Analysis of Philippians*; Martin-Asensio; *Transitivity-Based Foregrounding in the Acts of the Apostles*; Westfall, *Discourse Analysis of the Letter to the Hebrews*; Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark*; Mathewson, *Verbal Aspect in the Book of Revelation*; Lee, *Paul's Gospel in Romans*; Land, *Integrity of 2 Corinthians*; Lee, "Cohesive Harmony Analysis of Ephesians 1–3," 1–156.

To be sure, linguistic analysis is not completely disconnected from other methodologies. Linguistic analysis by definition seeks to know how language works; in this case, it is concerned with how Koine Greek was understood in the original setting of Revelation. For instance, linguistic approaches inform literary analysis by asking *how* the story is told. The question of the relationship between the binding of Satan and the eschatological battle shapes the storyline. David L. Barr explains a prominent feature in literary studies: "At the heart of the notion of plot is the idea of a cause-and-effect connection between events in a sequence, so that event B happens not only after event A but in some sense *because* of event A."[21] This notion is related to what this study is concerned with, except I am not using traditional literary tools but rather employing a linguistic theoretical framework. So a methodology of linguistics does not operate in a vacuum where there are no implications informing other types of readings for the Apocalypse. Nor is this linguistic study concerned with smaller units of language such as phonology or lexical semantics (as valuable as those studies are). This analysis is focused on the larger ranks of *clause*, *sentence*, *paragraph*, *section*, and *discourse*, which coincides with several concerns of literary and narrative features. It is not then that one methodological approach is absolutely right and all the others are wrong. Rather, the linguistic approach fills a methodological vacuum that can have some say—perhaps a lot to say!—into the *meaning* of John's message.

In Chapter 1, I will survey traditional interpretations on the millennial question, which includes the sequential and non-sequential frameworks, as well as non-traditional proposals that do not use a temporal framework. Then I conclude with outlining recent

---

[21] Barr, "Story John Told," 12.

critical-methodological approaches to the book of Revelation. In Chapter 2, I provide the following description in the linguistic methodology that I will be using in this study: (1) the foundational linguistic principles of modern linguistics, (2) how modern linguistics have contributed in general to advances in the study of Koine Greek, (3) the development of the field of discourse analysis, (4) principles of the theoretical framework of SFL, and (5) the specific methodology on cohesion realized through two types of textual meanings, cohesive harmony analysis and information flow analysis. In Chapter 3, I will identify and organize componential ties and cohesive chains from 19:11—20:6. Then I will comment on key chains that are linked between 19:11–21 and 20:1–6, chains that are the most significant by forming the basis of creating threads of continuity. In Chapter 4, I conclude my cohesive harmony analysis by identifying and displaying chain interactions, followed by my observations. In addition, I will calculate the cohesive harmony index and other related ratios. These measurements collectively indicate the degree of coherence in the text. In Chapter 5, I will use the tool of information flow, which provides the additional dimension to cohesion that is concerned with discourse thematization and prominence. The chapter will focus on the immediate co-text of 19:11—20:6, analyzing the ranks of clause, sentence, section, and paragraph. In Chapter 6, I continue to use the tool of information flow, broadening my analysis to cover the co-text of the discourse of Revelation as it relates to cohesive links to 19:11—20:6. Finally, there are two appendices. Appendix 1 covers five interpretive shifts on the millennium that have occurred over the centuries. Appendix 2 addresses the question and implication of the identity of those seated on thrones (ἐκάθισαν) in 20:4.

In summary, this study proposes that 19:11–21 and 20:1–6 are cohesively linked with each other. While cohesion and coherence do not in itself demonstrate a sequence, the analysis establishes that there is no major break at 20:1; rather, it signals a continuous semantic environment between 19:11–21 and 20:1–6. If this is correct, then it encourages the implication that the millennial binding of Satan and the vindication of the saints are consequent effects from the battle in ch. 19, the *occasion* for the punishment of Satan's binding and the reward of the saints. Scholars who disconnect 20:1–6 from 19:11–21 construe the millennial binding of Satan and the vindication of the saints as a recapitulation of the interadvent period. Consequently, the non-sequential interpretation breaks John's cohesive message by creating a new semantic environment at 20:1. Rather than disrupting the cohesion by building a semantic wall between 19:11–21 and 20:1–6, John chooses linguistic resources in order to signal a semantic thread of continuity.

CHAPTER 1: APPROACHES TO THE MILLENNIAL BINDING OF SATAN

Introduction

The purpose of this chapter on approaches relates in two ways to the thesis of this study. In the first part of this chapter, I survey traditional and alternative interpretations on Rev 19:11—20:6. In the Introduction, I outlined how my thesis question relates to traditional interpretations. However, the present chapter will describe those interpretations more in depth, providing additional relevance and justification for advancing a new line of argumentation on this perennial debate. In the second part of this chapter, I survey critical approaches to the book of Revelation from the fields of historical and social-scientific criticism, literary criticism, and theology and ethics. The purpose for this survey then is to inform the reader of how Revelation as a whole—and by extension the millennial passage—has been methodologically approached through an array of strategies. This survey intends to reveal the disproportionate lack of attention that Revelation has received from the field of linguistics; thus, it will explain how it is relevant to this study's linguistic proposal. In the following I will begin with the traditional millennial interpretations that use a historical-temporal framework, and second, I will describe two non-temporal interpretations. Finally, I will outline three strategies to the book of Revelation.

Historical-Temporal Interpretations

There are limitations to classifying the traditional millennial interpretations of

premillennialism, amillennialism, and postmillennialism. The designations are intended

to denote a posture for when Christ returns in relation to the millennium. Theological

shorthand is convenient; however, it is more complicated than using these labels for the

following reasons: (1) Loraine Boettner laments, "The use of prefixes *pre-* and *post-*, as

attached to the word *millennial*, is to some extent unfortunate and misleading. For the

distinction involves a great deal more than merely 'before' or 'after.'"[1] It really depends

on how one defines the millennium because labeling other viewpoints can be loaded and

prejudicial. Additionally, the millennial debate is not about a single question. The issues

are multifaceted, even though they are related. Revelation 20:1–10 is plagued with a

multitude of questions, many which are not covered in the scope of this study.[2] (2)

Interpreters use many different methodological approaches and hermeneutical

preunderstandings that can result in ambiguity even within the *same* particular millennial

rubric. Moreover, one particular millennial view could borrow from another's interpretive

framework. For instance, Onyema notes the example of R. H. Charles, who "makes a

premillennial interpretation of Rev 20:1–10 with a conception of the first resurrection that

fits more into postmillennialism than premillennialism."[3] (3) Interpreters who may

---

[1] Boettner, "Postmillennialism," 120.

[2] To name a few: What is the purpose for a millennium? What is the nature of the millennium? Does the Bible relate national Israel to this period; if so, how? Why is a thousand year duration never mentioned elsewhere in the Bible? How does the millennial period relate to other such messianic age notions in the Old and New Testaments? Do the martyrs' deaths denote all Christians or those who specifically die by the sword? How do the new heavens, new earth, and new Jerusalem relate to this period?

[3] Onyema, *Millennial Kingdom*, 35; cf. Charles, *Commentary on Revelation*, 2:143, 148–52, 187, 190. In addition, some postmillennial interpreters have construed Augustine's statements as postmillennial (e.g. Boettner, *The Millennium*, 10). Onyema (*Millennial Kingdom*, 36–37) notes that there are even some

broadly fall into the same traditional classification may still differ on a major point within a similar conclusion. Thus, the taxonomy of millennial positions could be subdivided even further. So what shall we say in light of these factors? We could become "splitters" that tend to sub-divide, and sub-sub-divide, and so on. Or we could become "lumpers" who think it is more convenient to limit the classifications making qualifications on a case-by-case basis. Since this study is not on a critical history of exegesis of Rev 19:11— 20:6, it is not necessary to break new ground with a creative millennial taxonomy.

The three traditional historical-temporal interpretations are premillennialism, postmillennialism, and amillennialism.[4] The first two are sequential interpretations, while the last is a non-sequential understanding. The sequential interpretation contends that the millennial binding of Satan and the reign of the saints in 20:1–6 are consequent results of Christ's victory at the eschatological battle in 19:11–21. Thus, 19:11—20:6 is viewed as a continuous, cohesive narrative without a break in the sequential progress of events.[5] The non-sequential framework, however, views the events of 20:1–6 as a recapitulation of the interadvent period, taking place before the Parousia and Christ's victory at the eschatological battle in 19:11–21.

---

idiosyncratic postmillennial interpreters such as David Chilton (*Paradise Restored*, 228–29), who establishes the millennial period with the first coming of Christ.

[4] See Appendix 1, "Historical Shifts in the Millennial Debate," for a general historical context of these views. In addition, for a comparison of the three traditional views, see Clouse, *Meaning of the Millennium*; Grenz, *Millennial Maze*; and Bock, *Three Views*.

[5] As I will explain below, postmillennialists do not view 19:11–21 as the future Parousia; nevertheless they sequentially view the eschatological battle in ch. 19 as the occasion for the millennial binding of Satan.

Premillennialism

Premillennialism[6] is a historical-temporal millennial interpretation that functions with a

sequential framework. Premillennialism expects the following events to occur at the

future Parousia of Christ: (1) The general resurrection of God's people will occur before,

or at, the beginning of the millennium. (2) Christ's victory at his Parousia will result in

the punishment of Satan being bound and incarcerated in the abyss for the millennium.

(3) The Parousia will establish the inauguration of the messianic millennial kingdom. (4)

There is a sequential chronological link between Christ's victory at the battle in 19:11–21

and the binding of Satan establishing a thousand year period in 20:1–3. (5) The kingdom

will be realized on earth and will last for a thousand years, or as other premillennial

interpreters believe, the thousand years is not necessarily literal but denotes an extended

period of time. (6) The messianic age will be characterized by the co-existence of non-

resurrected and resurrected people. The identity of the non-resurrected is debated among

premillennialists.[7] (7) The ultimate destruction of Satan will be delayed to the end of the

millennium, associated with the Gog and Magog battle. At that time the dead are raised

and face the great white throne judgment. (8) The new heavens, new earth, and new

Jerusalem are established either at the beginning or end of the millennium depending on

the interpreter. (9) At the end of the millennium, the eternal state commences.[8] Other

---

[6] The variety of premillennial views include: historic premillennialism (or posttribulational premillennialism), classical dispensational premillennialism, progressive dispensational premillennialism, and prewrath premillennialism. A sampling of these premillennial studies include: Ryrie, *Basis of the Premillennial Faith*; Walvoord, *Millennial Kingdom*; Ladd, *The Gospel of the Kingdom*; Blaising, "Premillennialism," 157–227; Campbell and Townsend, eds., *Coming Millennial Kingdom*; Blomberg and Chung eds., *Case for Historic Premillennialism*; and Chung and Mathewson, *Models of Premillennialism*.

[7] See Mealy, *After the Thousand Years*, 16. There are a variety of traditional premillennial interpretations on the exact *nature* of the future millennium, questions that are outside the purview of this study but debated within premillennial literature.

[8] There are literary parallels in early Jewish apocalyptic literature for some of these ideas, especially that of a temporary messianic period; see Baily, *Temporary Messianic Reign*, 170–87.

features of premillennialism include viewing Old Testament messianic prophecies of an age of peace being fulfilled during this period. Thus, Onyema locates the premillennial interpretation within a "prophecy-fulfillment paradigm."[9] In addition, premillennialism views the period just before Jesus's Parousia pessimistically, characterized by evil, lawlessness, and expecting an Antichrist figure who will rule the world as the desolating and deceiving agent of Satan. The transition from this age, when humanity worships the beast, to the messianic age, when redeemed humanity worships Christ, will be realized through the day of the Lord's wrath.[10]

A key justification and thus relevance for this study, which was briefly noted in the Introduction, is to propose a new line of augmentation—a linguistic approach—for the sequential framework. The literature supporting the sequential understanding does not include any robust, explicit, theoretical linguistic studies that cohesively relate 19:11–21 with 20:1–6. Thus, it is hoped that this linguistic proposal will contribute to the literature on this topic and text, which other interpreters can build upon.

Postmillennialism

Postmillennialism[11] is also a historical-temporal, millennial interpretation that is framed by the sequential understanding. Postmillennialism is characterized as: (1) the

---

[9] Onyema, *Millennial Kingdom*, 31.

[10] Historical premillennialism views the eschatological judgments occurring in a *simple* schema, typically within a single day or a brief period; while futurist premillennialists construe the judgments as realized in a *complex* schema of an extended period of time, especially through the trumpets and bowls judgments depicted in Revelation, climaxing in the battle of Armageddon. In addition, the former generally does not frame certain prophecies associated with the Parousia within Daniel's seventieth-week time frame, while the latter does (cf. Dan 9:24–27).

[11] There are a variety of postmillennial views, some that overlap with each other, such as conservative postmillennialism, modern postmillennialism, contemporary postmillennialism, and reconstructionism; see Boettner, *The Millennium*; Gentry, "Postmillennialism," 13–57; Chilton, *Days of Vengeance*, 480–529; Davis, *Christ's Victorious Kingdom*; and Mathison, *Postmillennialism*.

expectation that the fulfillment of the millennium will be in the future, which may not necessarily be a literal thousand year period. (2) However, like amillennialism, postmillennialism construes the Parousia as happening *after* the millennium, while premillennialism establishes the Parousia just before the millennial kingdom. But it is maintained by postmillennialism that the portrayal of Christ in 19:11–21 does not depict the *future* Parousia; rather, the portrayal of Christ represents the judgment on Israel and/or the beginning of the new age when the gospel is spread to the ends of the earth. (3) Like premillennialism, postmillennialism views 19:11–21 occurring sequentially before the binding of Satan. (4) The future Parousia is the climax of human history with the resurrection of all the dead and the final judgment, so there is no biblical warrant to construe an ensuing temporary messianic reign.[12] (5) Before the Parousia, the millennial period will be characterized by a Christianized transformation of the world living righteously according to God's will, brought about by the efforts of the church in the preaching of the gospel. The location of the martyred saints who will reign is heaven.[13] (6) Like premillennialism, postmillennialism interprets the millennium occurring after the beast is defeated. (7) Postmillennialism, in contrast to premillennialism and amillennialism, interprets the period just before the Parousia optimistically. In summary, the sequential interpretation is found in two main—though distinctive—frameworks, premillennialism and postmillennialism.

---

[12] In this respect, this is similar to amillennialism, which views the Parousia culminating the millennial age. The difference is that amillennialism locates the millennial age having begun at Christ's first coming, while postmillennialism has it beginning at some undetermined point during the interadvent age (Onyema, *Millennial Kingdom*, 32).

[13] Some postmillennialists view the saints in 20:4–6 as the church reigning on earth (e.g. Swete, *Apocalypse*, 263).

Amillennialism

Amillennialism[14] is a third traditional, historical-temporal interpretation; but in this view, the framework is non-sequential.[15] By non-sequential, I mean a framework that is based on a temporal framework but does not view the episodes of 19:11–21 and 20:1–6 unfolding in a sequential fashion. Amillennialism maintains that the millennial binding of Satan and the millennial reign of the saints are recapitulations of the interadvent period, occurring before the Parousia and Christ's victory at the eschatological battle in 19:11–21.[16] The traditional interpretation of amillennialism is additionally characterized by: (1) locating the millennial kingdom, not in the future, but having been established at Christ's first coming and being realized in the interadvent period. (2) The Parousia will occur at the end of the millennial period with the resurrection, last judgment, and the consummation of all things in the eternal state of the new heavens and new earth. (3) The "First Resurrection" is understood in a spiritual sense, depending on the interpreter, through baptism, the saint's regeneration, or at death when the soul is united with Christ to reign with him during the millennial kingdom. (4) Amillennialism usually views the period just before the Parousia pessimistically, and it does not place much focus on a futurist appearing of an Antichrist figure, nor on other prophetic-futurist details as does premillennialism. To be sure, while many amillennialists construe the beast in Revelation in terms of historicist fulfillment realized over the centuries during the interadvent age,

---

[14] Other than commentaries from an amillennial perspective, a few popular works include Riddlebarger, *Amillennialism*; Storms, *Kingdom Come*; and Hoekema, *The Bible and the Future*.

[15] Some amillennialists believe this label is not well-chosen since the *a*-privative may lead interpreters to think that amillennialism denies any notion of a millennium. Alternative descriptions proposed have been inaugurated millennialism, realized millennialism, and historic millennialism (Onyema, *Millennial Kingdom*, 34).

[16] Amillennialism also views the Gog-Magog battle (20:7–10) as a recapitulation of the battle described in Rev 19, thus viewing them from two different perspectives.

some have held to a futurist Antichrist figure who would emerge toward the end of the church age to persecute the people of God.

To conclude our survey of traditional views, Onyema captures the main distinctives of all three views:

> the fact that the postmillennial approach does not expect a physical resurrection at the beginning of the millennium makes it similar to the amillennial approach. But it should be recognized that, unlike postmillennialism, amillennialism does not anticipate the millennium as a golden age still in the future. On the other hand, it is precisely in this respect that postmillennialism resembles premillennialism since both interpretive approaches expect that millennium as a special period in the future which will constitute the final epoch of human history. Essentially, they have the same future eschatological perspective. That is where their basic difference from amillennialism lies: unlike premillennialism and postmillennialism, it does not expect the millennium as a special period in the future.[17]

Having described the three traditional interpretive frameworks from a historic-temporal viewpoint—sequential and non-sequential—I will consider alternative interpretations that are not concerned with framing its interpretation on a temporal principle.

Non-Temporal Interpretations

Unlike the previous historical-temporal frameworks, this rubric of interpretation is fundamentally non-temporal. In recent decades some scholars have shifted away from a temporally-based category, approaching rather the issue and text from thematic, mythic, idealistic, or other non-temporal notions.[18] I will describe two scholars who hold to a

---

[17] Onyema, *Millennial Kingdom*, 36.

[18] To be sure, the non-temporal interpretation maintains that there is a *cohesive link* between 19:11–21 and 20:1–6, which they view as a sequential *thematic* link. Thus, 20:1–6 develops the Parousia event of ch. 19, rather than construing it as a recapitulation (e.g. Bauckham, *Climax of Prophecy*, 5; Schüssler Fiorenza, *Vision of a Just World*, 103–9; Michaels, *Book of Revelation*, 68, 147; Yarbro Collins, *The Apocalypse*, 133–34; Wall, *Revelation*, 227, 234–35).

non-temporal framework, outlining their general methodological approaches and their

understandings of the target text in this study. These two are E. Schüssler Fiorenza and

David L. Mathewson.

E. Schüssler Fiorenza

E. Schüssler Fiorenza's main methodological concern with interpreting any part of the

book of Revelation, and the millennial passage in particular, is taking the whole discourse

into consideration.[19] How a passage functions in the larger context and its theological

links governs her exegesis, that is, "its relationships to other images and within the

strategic 'positions' of the composition."[20] She thinks that traditional theoretical

approaches to the book of Revelation have failed and that a completely different

approach is needed "that can do justice to the multivalent character of the language and

imagery in Revelation."[21] Exegetes have wrongly assumed a descriptive-factual principle

and have historicized or theologized the images or visions, as well as "reduced

---

[19] Schüssler Fiorenza was a student of R. Schnackenburg (*God's Rule*). She developed his proposal of a non-temporal understanding of the millennial passage in Rev 20. He functioned from the principle that since the author of the book of Revelation was human who communicated to humans about divine, eschatological categories and processes, then descriptions in human terms require the reader "to recognize in it a language of symbolism," many of which come from the Old Testament and Jewish apocalyptic literature (Schnackenburg, *God's Rule*, 342–43; cf. Onyema, *Millennial Kingdom*, 84–86). This he argued included artificial time-sequences, for instance in Rev 20 (Schnackenburg, *God's Rule*, 342–43). Consequently, he did not view Rev 20 as indicating a future "concrete" interregnum. He presented a non-temporal interpretation, where the referent to the thousand years should not be construed as a historical period; rather it represents an *idea* of the victory of martyrs. The book of Revelation "employs different pictures" of the kingdom of God for "different points of view" (Schnackenburg, *God's Rule*, 345–46). Accordingly, he concludes with the following assertion: "[T]he fundamental explanation of 20:1–6 must lie in the direction that the vision is a symbolical description of the martyrs' victory and their special, appropriate reward" (Schnackenburg, *God's Rule*, 346; cf. Mealy, *After the Thousand Years*, 34–36). Onyema, while seeing the value of Schnackenburg's interpretative proposal notes two particular criticisms: (1) it was not comprehensive of key issues in 20:1–10, leaving out analysis on the binding of Satan and the first resurrection; and (2) making the sharp distinction between Jewish ideas and Christian concepts (Onyema, *Millennial Kingdom*, 86).

[20] Schüssler Fiorenza, *Justice and Judgment*, 188.

[21] Schüssler Fiorenza, *Justice and Judgment*, 21.

mythopoetic vision to abstract theological or philosophical principles."[22] She proposes an interpretive approach of rhetorical analysis that is concerned "also for raising socio-political and theo-ethical questions as constitutive questions for the interpretive process."[23] Schüssler Fiorenza places an emphasis on John's original ecclesial oppressive situation and how he uses symbols of oppression to communicate to them the conflict between Rome and Jesus as Lord. For John, his rhetorical message is concerned with who has the rightful or just power to rule the world; hence, key symbols such as *throne* are important for his strategy.[24] How John motivates his audience to overcome the adversary, says Schüssler Fiorenza, is through the "symbolic universe," where faithful believers can worship and give their allegiance to Christ in confidence, even to the point of giving up their lives if need be.[25] Onyema captures her proposal saying, "Insofar as the magnificent symbols and cultic drama of emperor cult legitimates the political order, [she] maintains that the symbolic universe created by the visionary rhetoric of Revelation constitutes a fitting response to the rhetorical situation it addresses."[26]

Regarding Rev 20, Schüssler Fiorenza construes 20:1–3 and vv. 7–10 as a single visionary description focused on the punishment of Satan, while John uses vv. 4–6 rhetorically as an intercalation between the latter units depicting rewards, beatitudes, and other rhetorical functions to motivate right living.[27] She thinks a temporal thousand year period of resurrected saints reigning contradicts the content and formal narrative, because Rev 22:5 says they will be eternally reigning.[28] She views vv. 4–6 as an interlude and not

---

[22] Schüssler Fiorenza, *Justice and Judgment*, 23.
[23] Schüssler Fiorenza, *Vision of a Just World*, 3.
[24] Schüssler Fiorenza, *Vision of a Just World*, 120.
[25] Schüssler Fiorenza, *Justice and Judgment*, 6.
[26] Onyema, *Millennial Kingdom*, 111.
[27] Schüssler Fiorenza, *Vision of a Just World*, 130; cf. Onyema, *Millennial Kingdom*, 172.
[28] Schüssler Fiorenza, *Priester für Gott*, 293.

sequential with the other events in vv. 1–10.[29] The symbol of the binding and

incarceration of Satan in vv. 1–3 represents the complete removal of evil powers from

this world to the realm of the underworld.[30] In vv. 4–6, she takes κρίμα, not as the

authority to make judgments, but as being deemed worthy, so it is not a punitive but a

positive verdict.[31] It is not so much about the millennium as it is about the First

Resurrection, which will be realized on earth.[32] The expression *one thousand years* for

Schüssler Fiorenza refers to the delimitation for those who reign with Christ because the

saints are immune from Satan's influence.[33] She thinks that John was influenced by

Jewish apocalyptic literature where the one thousand year period indicates primordial

silence and replaced it with his conception of an ongoing reign with Christ. Mealy

captures her main points why she does not think that John intends the millennium as a

transitional age of incomplete blessings:[34]

> 1. [O]n literary analysis, John's description of the thousand year reign of the saints with Christ (Rev. 20.4–6) does not function simply as part of a unified eschatological sequence (20.1–10), but rather as an interlude which steps out of a given sequence (in this case 20.1–3, 7–10) in order to give a contrasting look at the church.

> 2. In terms of content, this interlude is strongly parallel with the last section of the chapter (20.11–15), but looks at judgment as the rehabilitation and rewarding of the saints, as opposed to the condemnation of the unjust.

> 3. Both by the way that Rev. 20.4–6 recalls Daniel 7 (esp. vv. 18, 22), and by the way Rev. 20.7–10 recalls Ezekiel 38, it also becomes evident that the millennium is not intended as a transitional age of incomplete blessing or temporally limited sovereignty as regards the saints. [. . . .]

---

[29] Schüssler Fiorenza, *Priester für Gott*, 295–96.
[30] Schüssler Fiorenza, "Die tausendjährige Herrschaft," 114.
[31] Schüssler Fiorenza, *Priester für Gott*, 303.
[32] Schüssler Fiorenza, "Die tausendjährige Herrschaft," 110.
[33] Schüssler Fiorenza, "Die tausendjährige Herrschaft," 121.
[34] Mealy, *After the Thousand Years*, 38–39; cf. Schüssler Fiorenza, *Priester für Gott*, 316–25.

4. Similarly, Rev 19.21 shows that the saints alone are pictured as inheriting the kingdom of the world at the parousia, and Rev. 22.5 shows that their reign with Christ is not limited to the thousand years.

5. Furthermore, since the millennium is not even given significance as a world-sabbath or some other world-age of special character, the whole question of its purpose and meaning as an age separate from the final eschaton seems to be left without an answer.

For these reasons, she thinks John does not encourage a temporal construal of 20:4–6. The thousand-year referent does not possess a temporal nature because there is no connection with messianic transitional speculations, and it does not demarcate the reign of the saints.[35] So the millennium is an a-temporal reality that is about a theological promise of a reward for the saints.

David L. Mathewson

Mathewson takes an amalgamation approach using distinctives from both amillennialism and premillennialism.[36] He is influenced by the symbolic methodological approach of G. K. Beale and V. S. Poythress who articulates three levels of communication in Revelation: "(1) the visionary level, which consists of what John actually saw in his visionary experience . . . (2) the referential level, which consists of what John's symbols represented or to what events and persons they make reference; (3) the symbolic level, which consists of what the symbols *connote* about the realities to which they refer."[37] Mathewson views the battle portrayed in 20:7–10 as a recapitulation of the battle in ch. 19, so he does not construe them as two distinct battles. He adduces four reasons for this: (1) recapitulation in Revelation as a whole; (2) differences between 19:11–21 and 20:1–3;

---

[35] Schüssler Fiorenza, *Priester für Gott*, 323.
[36] Mathewson, "Re-Examination," 237–51.
[37] Beale, *Revelation*, 50–69; Poythress, "Genre and Hermeneutics," 41–54.

(3) OT *Vorbild* in 19:17–21 and 20:7–10; and (4) the finality of wrath in 15:1.[38] On this major point of recapitulation, he agrees with amillennialism. On the other hand, he does not think this inexorably leads to an interadvent millennial period of Satan's binding.[39] His alternative position maintains that Satan's binding and the millennial kingdom occur in the future at the second coming. He contends that since 20:1–6 is linked with previous sections of Revelation, for example, the promises in 2:26–27 and 3:21 and the cry of the fifth-seal martyred saints for justice, this suggests that 20:1–6 "functions as a climax to these sections, both literarily and temporally."[40]

A question remains concerning how he maintains a single-battle interpretation while holding to a future millennium and binding of Satan at the Parousia. He posits that the one thousand years should not be construed literally, nor should it denote any period of time regardless of length: "I do not think that the one thousand years functions to refer to an actual period of time, but symbolically portrays completeness and is to be seen in contrast to the shorter and imperfect temporal designations (ten days, three and one-half years, short time) which depict the church's pre-consummate struggles against Satan and the beast. In this way, the millennial kingdom is another graphic portrayal of the victory and vindication of God's people at the end of history depicted in 11:11–12, 18."[41] Thus,

---

[38] Mathewson, "Re-Examination," 239–42.

[39] Mathewson, "Re-Examination," 242–50.

[40] Mathewson, "Re-Examination," 243. He does, however, think it is possible that there is an "inaugurated fulfillment" before the "consummate fulfillment" at the second coming: "However, it is also possible that 20:4–6 envisions an inaugurated fulfillment of these statements in advance of their consummate fulfillment, suggesting that the millennium portrays the vindication and reign of the saints throughout the entire interadvent period"; and a few sentences later, he states, "Given the second coming context of the visionary sequence in 19:11—20:15, I would suggest that, while the promises of living and reigning in 2:26–27; 3:21; 5:10; 6:9–11 have an inaugurated fulfillment in the church age as Beale contends (see 1:6; 14:13), the millennium of 20:4–6 depicts their *consummate* fulfillment at the Parousia of Christ (see 11:18)" (Mathewson, "Re-Examination," 244, emphasis his).

[41] Mathewson, "Re-Examination," 248. He views the one thousand year reference having symbolic meaning that excludes a temporal message. He cites other temporal designations in the Apocalypse ("ten days" [2:10], "short time" [12:7–10], "three and one-half years, 42 months or 1290 days"

Mathewson believes that a non-temporal proposal to the millennial question makes it possible to affirm the amillennial tenet of recapitulation with respect to the final battle in 20:7–10, while maintaining the premillennial tenet that establishes the millennium and binding of Satan at the second coming, albeit, not in a temporal sense, but symbolically depicting the victory and vindication of the saints "as the positive correction to the judgment at the second coming . . ."[42] So while amillennialism locates the millennium during the interadvent period, and premillennialism locates it postadvent, Mathewson understands the millennium in non-temporal, thematic terms.[43]

This survey on the three traditional interpretations—sequential and non-sequential—has shown how the historical-temporal principle frames many of the questions and concerns among interpreters. In contrast, alternative views, such as the two that were surveyed, do not consider the historical-temporal principle was a concern for John. Rather, he is encouraging the reader to think in mostly, or exclusively, thematic messages conveyed by the imagery that his readers could relate to.

The question remains how this study is relevant to non-temporal interpretations. While the non-temporal framework does not operate on a historic-temporal principle, it is, nevertheless, concerned with thematic logic and meaning, and what, why, and how the story is told. The question of the relationship between the binding of Satan and the eschatological battle is a concern for other interpreters who do not function from the temporal principle. For example, Dave Mathewson, while not sharing the interpretation

---

[11:2, 3; 12:6, 14; 13:5], which he views as "symbolically depicting the character and meaning of the church's struggle: their existence is a time of tribulation and testing" (Mathewson, "Re-Examination," 247). He contrasts these temporal designations with the reference to the thousand year period that he says symbolizes the victory and vindication of the saints.

[42] Mathewson, "Re-Examination," 250. Accordingly, he thinks the label *pre*millennialism is "unsuitable" as a description for his view (Mathewson, "Re-Examination," 250–51).

[43] Mathewson, "Re-Examination," 248–50.

that the millennium possesses a temporal meaning, would agree with the implication of this study that the binding of Satan and vindication of the saints is established *at* the Parousia battle in ch. 19 and *not before*. So this study is not dependent on the temporal principle, since non-temporal scholars can benefit just as much from its linguistic analysis and conclusions as scholars who maintain the temporal principle.

Critical Approaches to the Book of Revelation

There have been two overarching approaches to the book of Revelation throughout its history. David L. Barr locates the origin of the debate concerning how the message of Revelation should be construed by noting Eusebius's critique of Papias's "material" interpretation: "I suppose he got these notions by misinterpreting the apostolic accounts and failing to grasp what they had said in mystic and symbolic language."[44] These two tendencies can be framed as *historical* and *ahistorical*, respectively, where the former is concerned with how prophecies are realized in the material, temporal world, and the latter is concerned with the spiritual, non-linear realities. There is no necessary absolute dichotomy, but interpreters are included to stress (or exclude) one over the other.[45] Barr observes that historical readings have become more eclipsed with literary and social

---

[44] Barr, *Reading the Book of Revelation*, 1; cf. Eusebius, *Hist. eccl*, 3.39.11–13.

[45] Another way to conceive the broad history of reception of the Apocalypse is proposed by the model of Judith Kovacs and Christopher Rowland, who have plotted patterns of interpretations on two axes (Kovacs and Rowland, *Revelation*, 8–38). The first axis is chronological where images are interpreted as fulfilled in the past, present, or future, in persons and events. The second pattern plots interpretations on a decoding-actualization axis. Decoding involves reading the Apocalypse to show what the text "really means, with great attention to the details," while actualization refers to reading Revelation with "new circumstances" and the "spirit" of the text (Kovacs and Rowland, *Revelation*, 8). The meanings of decoding become "fixed" on a person or event. For an obvious example, Hal Lindsey viewed Rev 9 as a future occurrence of ballistic missiles (*Late Great Planet Earth*, 87–102). His interpretation is plotted on the historical (future) axis and located on the decoding side of the decoding-actualization axis. Decoding can also be manifested through individuals who act out details, in effect seeing themselves as fulfilling a particular prophecy. For example, leaders of Münster in 1534 acted out as the two witnesses of Rev 11 (Kovacs and Rowland, *Revelation*, 9).

readings, where "we ask not just *what* happened but *how* the event is portrayed in the Apocalypse and *why* it is portrayed in such a manner."[46] He also thinks it is helpful to organize interpretations of Revelation by distinguishing between *form* and *content*.[47]

The following is an outline of three broad categories of strategies to the book of Revelation: (1) historical and social-scientific, (2) literary, and (3) theological and ethical. To be sure, each of these have their own specialized branches, but I have organized them in three general rubrics.

Historical and Social-Scientific Criticism

Scholars have for some time recognized that the New Testament should be read with an ear to the historical past, and in our case, reading Revelation with an eye to its historical and social milieu.[48] Arthur W. Wainwright states the main objective of historical criticism: "[C]ontemporary-historical criticism by its very nature concentrates on the Apocalypse's meaning for a past age rather than on its relevance for the present."[49] Besides scholars trying to determine the date and author of Revelation, the historical-critical strategy aims to situate Revelation within the background of the events of the first century. This may be through, for example, relating the images of the book to the political-social-cultural-religious events (e.g. Babylon, multi-headed beast, Jewish elements, symbolic numbers). Critics are also particularly concerned with what clues the portrayal of the seven churches can give to us, researching links to ancient geographical,

---

[46] Barr, *Reading the Book of Revelation*, 6.
[47] Barr, "Story John Told," 11.
[48] Barton, *Historical Criticism*, 34.
[49] Wainwright, *Mysterious Apocalypse*, 134.

social, and archeological fields of study.[50] There are questions about why the Apocalypse was written. For example, Paul Minear thinks it was written as a response to false teachers.[51] Schüssler Fiorenza theorizes that John wrote it as a polemic against a school of prophets led by a woman demonized as "Jezebel."[52] Another form of historical critical analysis did not accept the premise that Revelation was a unified discourse of visions that John received, but rather viewed them as being drawn from different sources and edited. For example, earlier revision theories had thought that Revelation was a *Jewish* apocalypse which a Christian editor expanded for theological interests.[53] Others have thought it was a *Christian* apocalypse that went through significant revisions by editors.[54] Other theories proposed that the author received the visions piecemeal.[55] Unlike Gospel Synoptic studies, early compositional theories in Revelation did not gain scholarly traction. In recent decades, interpreters have basically accepted a unified account, focusing rather on sources of tradition that influenced the book of Revelation.[56]

The field of social sciences is another cluster of strategies that examines various aspects of the original historical context and readers' situations, such as sociology,

---

[50] E.g. Hemer, *Letters.*

[51] Minear, *I Saw a New Earth.*

[52] Schüssler Fiorenza, *Book of Revelation,* 85–113.

[53] Vischer, *Offenbarung.*

[54] Völter, *Entsehung*; Charles, *Commentary,* 1:1–lxv.

[55] Weizsäcker, *Apostolic,* 2:173–80.

[56] Bandy, *Prophetic Lawsuit*; Dow, *Images of Zion*; Charles, *Critical and Exegetical Commentary*; Aune, *Revelation*; idem, "Qumran and the Book of Revelation," 79–98; Ellis, *Making of the New Testament Documents,* 208–37; Johns, "Dead Sea Scrolls and the Apocalypse of John," 255–79; Thomas, *Magical Motifs*; Vos, *Synoptic Traditions*; Beale, *John's Use of the Old Testament*; idem, *Use of Daniel in Jewish Apocalyptic Literature*; Beale and McDonough, "Revelation," 1081–1161; Fekkes, *Isaiah and Prophetic Traditions*; Jauhiainen, *Use of Zechariah in Revelation*; Mathewson, "Assessing Old Testament Allusions," 311–25; Moyise, "Language of the Old Testament in the Apocalypse," 97–113; Paul, "Use of the Old Testament in Revelation 12," 256–76; Paulien, "Elusive Allusions in the Apocalypse," 61–68; Ruiz, *Ezekiel in the Apocalypse*; Marshall, *Parables of War*; Bauckham, "Synoptic Parousia Parables," 92–117; Bauckham, "Use of Apocalyptic Traditions," 38–91; Lust, "Order of the Final Events," 179–83; Hurtado, "Revelation 4–5," 193–211.

psychology, and anthropology. Wainwright captures their usefulness, stating: "They show how the Apocalypse and apocalyptic ideas bring about change in people during times of tension."[57] For sociological analysis and social history, however, Wainwright thinks that it has been more focused on apocalyptic thought than on the Apocalypse itself. Nevertheless, there are some analyses concerned with the Apocalypse.[58] For instance, Adela Yarbro Collins thinks apocalyptic fever was caused by an economic discrepancy between the haves and have-nots.[59] Leonard Thompson treats the Apocalypse in terms of a sociology of knowledge, where it attracts those who are not in power, though not necessarily being persecuted, and viewing life differently than those in the public eye.[60] The Apocalypse has also been applied to understanding the social conditions of its readers,[61] including the political conditions and the imperial cult, a key element for many interpreters to discern its message and the date of its composition,[62] its social-religious background,[63] and anthropological analysis particularly in mythic traditions.[64] Psychological readings have been of interest for the Apocalypse. Yarbro Collins gives a psychological description theorizing that John and other Christians possessed confined aggression toward other Christians and the Romans. Thus, the Apocalypse serves as a

---

[57] Wainwright, *Mysterious Apocalypse*, 153.

[58] Wainwright, *Mysterious Apocalypse*, 151.

[59] Yarbro Collins, "Persecution and Vengeance," 746.

[60] Thompson, *Book of Revelation*, 191–97.

[61] Slater, "Social Setting," 232–56; Borgen, "Polemic in the Book of Revelation," 199–211; Collins, "Insiders and Outsiders," 187–218; Aune, "Social Matrix," 175–89.

[62] Thompson, *Book of Revelation*; Brent, "John as Theologos," 87–102; De Jonge, "Apocalypse of John," 127–41; Friesen, *Imperial Cults*; Kraybill, *Imperial Cult and Commerce*; Kreitzer, "Nero Redivivus Myth," 92–115; Peerbolte, "To Worship the Beast," 239–59; Price, *Rituals and Power*.

[63] Barrett, "Gnosis and the Apocalypse of John," 135–48; Beagley, *Sitz im Leben*; Biguzzi, "Ephesus, Its Artemision," 276–90; Gunkel, *Creation and Chaos*.

[64] Gunkel, *Creation and Chaos*; Bousset, *Antichrist Legend*; Collins, *Combat Myth*; Court, *Myth and History*; Gager, "Attainment of Millennial Bliss through Myth," 146–55.

catharsis for those suppressed emotions whereby Christ will take vengeance out on the adversaries of Christians.[65]

Literary Criticism

A literary approach can have several trajectories. It can relate the Apocalypse to other literature such as the Old Testament writings and early Jewish apocalypses.[66] With the discovery of the Dead Sea Scrolls, apocalyptic literature was studied anew challenging old definitions of form and function and its relationship with Revelation. It can also focus on the characteristics of literature in terms of genre, a "tantalizing" feature of literary criticism, thinks Arthur W. Wainwright, especially construing the Apocalypse's genre.[67] There is renewed interest in metaphor and symbolism attempting to discern its evocative messages.[68] Rhetorical criticism is another tool of literary studies applied to Revelation.[69]

---

[65] Yarbro Collins, *Crisis and Catharsis*.

[66] Since this is a voluminous area of study, the following are some recent selected collections and key works to point the reader toward relevant bibliographies in the tripartite field of apocalypticism, apocalypse, and apocalyptic theology. Collins et al., eds., *Encyclopedia of Apocalypticism*; Collins, *Apocalyptic Imagination*; "Wisdom, Apocalypticism," 165–85; *Cosmology*; *Morphology*; Rowland, *Open Heaven*; Russell, *Method and Message*; Koch, *Rediscovery of Apocalyptic*; Kvanvig, *Roots of Apocalyptic*; Käsemann, "Primitive Christian Apocalyptic," 108–37; Marshall, "Apocalyptic," 33–42; Hartman, "Survey of the Problem," 89–105; VanderKam, *Jewish Apocalyptic Heritage*; Rowland, "Apocalyptic," 405–430; Knight, "Apocalyptic," 467–88; Redditt, "Rhetoric," 361–71; Bauckham, *Fate of the Dead*; Daley, *Apocalyptic*; Hellholm, *Apocalypticism*; Watson, *Intertexture*; Sandy and O'Hare, *Prophecy and Apocalyptic*. See below on "Genre" for more bibliography on Apocalyptic.

[67] Wainwright, *Mysterious Apocalypse*, 143; See also Aune, *Prophecy in Early Christianity*, 274–88; Collins, "Revelation as Apocalypse," 33–48; Collins, "Pseudonymity," 329–43; Court, *Book of Revelation*; Hellholm, "Problem of Apocalyptic Genre," 13–64; Hill, *New Testament Prophecy*; Humphrey, *And I Turned*, 151–94; Mathewson, "Revelation in Recent Genre Criticism," 192–213; Mazzaferri, *Genre of the Book of Revelation*; Vorster, "'Genre' and the Revelation of John," 219–42; Barr, "Reading the Apocalypse as Apocalypse," 9–41.

[68] Barr, "Apocalypse as a Symbolic Transformation," 39–50; Collins, "Feminine Symbolism," 20–33; Farrer, *Rebirth of Images*; Huber, *Like a Bride Adorned*; Hylen, "Metaphor Matters," 777–96; Stevenson, *Power and Place*; Räpple, *Metaphor of the City*.

[69] Erwin, *Lyric Apocalypse*, 13–21; Collins, *Crisis and Catharsis*, 145–46; deSilva, *Seeing Things John's Way*; "Honor Discourse," 79–110; "Social Setting of the Revelation," 273–302; Johns, *Lamb Christology*; Kirby, "Rhetorical Situations," 197–207; Longenecker, *Rhetoric at the Boundaries*, 103–20; Pippin, *Death and Desire*; Schüssler Fiorenza, "Followers of the Lamb," 123–46; Snyder, "The Rhetoric of Transcendence," 193–217; Ruiz, "Hearing and Saying," 91–111.

Literary criticism can also focus on the story as not so much concerned with an "outline" or "structure" as for the plot and its moves, characters, and places.[70] Literary readings are concerned with discovering the relationship between the text's parts and how one part leads to the next part. "If a story consists of a series of events, plot consists of the logic that binds them together."[71]

Theological and Ethical

There has been a recent spate of theological and ethical readings. Schüssler Fiorenza expounds on Revelation's message of justice and judgment asking, "Who is the true Lord of this world?"[72] She does not think that its apocalyptic outlook should be distinguished from the Hebrew prophetic tradition, since the prophets' message centered on political and economic justice. This interpretation is articulated in liberation studies from global perspectives, particularly by Latin American and African interpreters.[73] Christology has been a staple source of theological analysis.[74] The Apocalypse portrays a magisterial, lamb-warrior, who is the Alpha and the Omega, a high priest, and King of kings. He is also "the Lion of Judah" and the "victorious Messiah."[75] The controversy of the nature of hell and eternal punishment has gravitated to this last book of the Christian Bible.[76] The

---

[70] Huber, "Imaginierte Topoi," 131–59; Barr, "Story John Told," 11–23; Resseguie, *Revelation Unsealed*; Aune, "Apocalypse of John," 226–52; Biguzzi, "Figurative and Narrative Language Grammar," 382–402; Giblin, "Recapitulation," 81–85; Gros Louis, "Revelation," 330–45; Ryken, *Literature of the Bible*, 335–56; Bloom, *Revelation*.

[71] Barr, "Story John Told," 12.

[72] Schüssler Fiorenza, *Revelation*, 58.

[73] Boesak, *Comfort*; Blount, *Can I Get a Witness*.

[74] Lioy, *Book of Revelation in Christological Focus*; Boring, "Narrative Christology in the Apocalypse," 702–23; Bovon, "Christ in the Book of Revelation," 76–90; Carrell, *Jesus and the Angels*; Guthrie, "Christology of Revelation," 397–409; Hoffmann, *Destroyer and the Lamb*; Slater, *Christ and Community*; Stuckenbruck, *Angel Veneration and Christology*; Talbert, "Christology of the Apocalypse," 166–84; de Jonge, "The Use of the Expression ὁ χριστός in the Apocalypse of John," 267–81.

[75] Wainwright, *Mysterious Apocalypse*, 154.

[76] Boring, *Revelation*, 226–31.

theological and ethical issues also include environmentalism,[77] time and history,[78] worship,[79] and other specialized theological studies.[80]

There are two ways this study is relevant to the three broad fields of critical approaches. First, critical strategies are not practiced in a vacuum, since they will intersect at points of common concerns. Certainly this is much more the case in recent decades with scholars applying interdisciplinary fields of analysis. Linguistics is a good example that helps to inform other disciplines because of its foundational-textual nature. So if any of these approaches analyzes the millennial text for their own disciplinary questions, then they should become familiar with and informed by linguistic analyses. Second, critical approaches cannot utilize linguistic studies for the target text in Revelation if there are none in the first place.[81] So this study is useful, not just within the field of linguistics, but for interdisciplinary analysis on Rev 19:11—20:6. For these two reasons, the survey above on critical approaches serves to familiarize the reader with current research on Revelation.

---

[77] Bredin, "God the Carer," 76–86; Bauckham, "Creation's Praise of God," 55–63; Woods, "Seven Bowls of Wrath," 64–75.

[78] Rissi, *Time and History*; Aune, "God and Time," 261–79.

[79] Carnegie, "Worthy Is the Lamb," 243–56; Ford, "Christological Function of the Hymns," 207–29; Guthrie, "Aspects of Worship," 70–83; Thompson, "Worship in the Book of Revelation," 45–54.

[80] Bauckham, *Theology of the Book of Revelation*; Bauckham, "Judgment in the Book of Revelation"; Beasley-Murray, "How Christian is the Book of Revelation?" 275–84; Flemming, "On Earth as It Is in Heaven," 343–62; Herm, *Apocalypse for the Church*; Malina, *New Jerusalem*; Miller, "Mission in Revelation," 227–38; Morton, "Glory to God," 89–109; Nwachukwu, *Beyond Vengeance*; Perkins, "Apocalyptic Sectarianism," 287–96; Peters, *Mandate of the Church*; Sweet, "Maintaining the Testimony," 101–17; Trebilco, "What Shall We Call Each Other?" 51–73; Trites, "Witness and the Resurrection," 270–88; Collins, "Eschatology in the Book of Revelation," 63–72; Mathewson, "Destiny of the Nations," 121–42; Bruce, "The Spirit in the Apocalypse," 333–44; de Smidt, "Hermeneutical Perspectives," 27–47; Du Rand, "Let Him Hear," 43–58; Waddell, *The Spirit of the Book of Revelation*; Van Henten, "Violence in Revelation," 49–77; Barr, "Doing Violence," 97–108; Rossing, *Choice Between Two Cities*.

[81] While there still is a dearth of studies, I mentioned some key linguistic works on the book of Revelation in the Introduction.

Conclusion

In this chapter, I surveyed the three traditional, historical-temporal approaches to the millennial text: premillennialism, postmillennialism, and amillennialism. The first two interpret the millennium using a sequential framework and the latter based on a non-sequential framework. I also surveyed two scholars who hold to an alternative interpretation that does not hermeneutically operate on the historical-temporal principle as the basis for determining John's message. I also covered three broad strategies of research into the book of Revelation. At points in this chapter, I explained why this linguistic study is relevant for scholars of Revelation and for interdisciplinary scholars.

In the next chapter, I will describe the linguistic theoretical framework that I will be using in this study, Systemic Functional Linguistics (SFL) and a theory of cohesion, which is a robust, linguistic theory of discourse analysis. The description will focus on two tools for analyzing textual meanings within SFL: cohesive harmony analysis (CHA) and information flow (IF).

CHAPTER 2: A MODEL OF KOINE GREEK DISCOURSE ANALYSIS

Introduction

This chapter describes the linguistic methodology that I will be using in this study. I will

first outline how modern linguistics has contributed in general to advances in the study of

Koine Greek and the field of discourse analysis. Then I will describe principles of one of

the major theoretical frameworks of modern linguistics, Systemic Functional Linguistics

(SFL), describing the notions of form and function, and stratification of meanings.

Finally, and the most extensive, I will give a description of the specific methodology on

cohesion that is realized through two types of textual meanings: (1) cohesive harmony

analysis (CHA), which analyzes cohesive ties, chains, and their interactions, and (2)

information flow (IF), which is concerned with thematization and prominence of

lexicogrammatical resources in the ranks of clause, sentence, section, paragraph, and the

broader co-text of the discourse, in this case, the book of Revelation. In the course of my

description I will explain my procedure relating these theoretical principles of textual

meanings for my target text in Rev 19:11—20:6. I will also summarize my procedure in

the conclusion to this chapter.

Advances in Greek Linguistics

Advances in Greek linguistics developed out of the matrix of modern linguistics. I will

note a few brief principles of modern linguistics. The twentieth century saw the

beginning of modern linguistics, characterized by distinctive principles and exponents who spawned their respective schools of thought.[1] These new linguistic theories can be cautiously viewed as "scientific," not because they represent some "theory-neutral" objective analysis, which is not possible, but because they consist of underlying principles shared among interpreters to aid in evaluating data.[2] Nineteenth-century linguistics was driven by historical analysis, so much so that Hermann Paul insisted that it should be the only approach of study.[3] For example, one salient debate during that century was the question of the causation of sound-shifts with many theories put forward, the most influential was the Darwinian paradigm. However, by the beginning of the twentieth century, theories were abandoned, for the most part, with linguists suspending the debate or becoming agnostic.[4] Shifting the focus from the historical-diachronic study of the nineteenth century, a cluster of new foundational principles on the observation of language characterized what would become the field of modern linguistics.[5] This development is relevant to biblical interpretation, because it is largely a linguistic activity as it is a textually based discipline. Therefore, it is incumbent upon the student of biblical

---

[1] Cf. Sampson, *Schools of Linguistics*; Beaugrande, *Linguistic Theory*; Porter, "Studying Ancient Languages," 147–72.

[2] Porter, "Studying Ancient Languages," 151.

[3] Sampson, *Schools of Linguistics*, 33.

[4] Sampson, *Schools of Linguistics*, 21–33.

[5] Some of the important foundational principles of modern linguistics include: (1) it is empirically based and explicit, so that the data is accessible and the terminology can be scrutinized, allowing subsequent analysis to further its development and conclusions (Porter, "Studying Ancient Languages," 151–55); (2) it is systematic in method and focused on language structure in that the "choice of a particular element within a language implies not choosing other elements" (Porter, "Studying Ancient Languages," 152); (3) it analyzes language synchronically, an approach pioneered by Ferdinand de Saussure (1857–1913) (cf. Porter, "Studying Ancient Languages," 160); (4) it is descriptive, not prescriptive. Descriptive grammar seeks to determine what language users are doing with language and with what grammatical resources they are using. These four foundational principles of modern linguistic theories were conceptualized in the early twentieth century, intending to explain linguistic data within a meaningful theoretical conceptual framework. In the second half of the twentieth century, structuralism emerged into two fundamental approaches to language: syntagmatic (formal grammars) and paradigmatic (functional grammars).

studies to be familiar with the advances of modern linguistics, and at best be able to apply informed linguistic tools competently in the task of exegesis.

It seems that advances in every field of biblical studies that shed new light on the biblical text are accepted and encouraged, except for language study. Scholars herald the most recent archeological finds, establish new journals on critical tools for Gospel and Jesus studies, adapt the latest hermeneutical or literary theory, and celebrate a discovery of a Pauline echo found in a Second Temple text. In other words, there seems to be a shared assumption in biblical studies that we will continue to learn more through biblical scholarship. However, when it comes to scholarly advancement of language study *qua* language, there seems to be a lack of motivation to incorporate new linguistic insights within biblical language study. Stanley E. Porter thinks this is because "the biblical texts have been so thoroughly studied for so long that many interpreters do not expect new insights from careful study of the ancient languages. Some scholars seem to think that classical philology has squeezed out whatever useful information there is to be had from Hebrew or Greek studies."[6] Nevertheless, whether scholars selectively recognize (or ignore) linguistic progress, advances are developing at an increasing pace. Modern linguistic principles have been employed by biblical scholars from the smallest meaningful element of morphology all the way up to the discourse.[7] Specific areas where modern linguistics has informed Koine Greek include tense-forms,[8] case system,[9]

---

[6] Porter, *Linguistic Analysis*, 83; cf. Porter and Reed, "Greek Grammar since BDF," 143–64.

[7] Porter, *Linguistic Analysis*, 85–91; Porter, "Studying Ancient Languages," 147–72.

[8] Porter, *Verbal Aspect*; Mathewson, *Verbal Aspect*; Decker, *Temporal Deixis*; Campbell, *Verbal Aspect*; Fanning, *Verbal Aspect*; McKay, *New Syntax*.

[9] Louw, "Greek Case System," 73–88; Danove, *Case Frame Analysis*.

conjunctions,[10] semantics and lexicography,[11] discourse analysis,[12] among others. In addition, the traditional approach of *maximalism* atomized the grammatical elements, isolating them from their immediate and larger discourse contexts. Modern linguistics, however, shifted to *minimalism* placing more weight on the context and discourse features that inform smaller grammatical parts; e.g. interpreting a verb tense-form in light of the larger discourse patterns of tense-form shifts.[13]

Advances in Greek grammar provide the justification and my motivation to explicate a linguistic approach to Rev 19:11—20:6. Traditional interpretations from commentaries, monographs, and articles have lacked a rigorous linguistic methodology. Further, traditional "verse-by-verse" treatments (or in our case "chapter-by-chapter") have failed to recognize the unified discourse and thus articulate its cohesive discourse flow. In short, this study aims to be a corrective to traditional exegesis using an adapted SFL methodology of cohesiveness for Koine Greek. This discussion on modern linguistics and advances in Greek linguistics segues into the next section on discourse analysis. This will be seen as one of the most fruitful advances in modern linguistics for Koine Greek.

---

[10] Black, *Sentence Conjunctions*; Porter and O'Donnell, "Conjunctions," 3–14.

[11] Barr, *Semantics*. Barr's work is especially important with many implications for biblical scholars working in the original languages. After sixty years since its publication, it is as relevant and useful as it was when it was first published. A few other noted studies include: Louw, *Semantics of New Testament*; Nida and Louw, *Lexical Semantics*; Silva, *Biblical Words*; Lee, *History of New Testament Lexicography*; Elliott, "Look it Up. It's in BDAG," 48–53; Porter, "Linguistic Issues in New Testament Lexicography," 46–74; Fewster, *Creation Language in Romans 8*.

[12] See the next section on discourse analysis for bibliography.

[13] E.g. Porter, *Verbal Aspect*.

Discourse Analysis

The field of discourse analysis (DA) is a result of modern linguistics that values the analysis of the broader discourse above the rank of the clause.[14] It is an extensive field treating an array of elements in areas such as (1) syntax of texts: cohesion, anaphora, hierarchy of syntactic strata, sequences and levels, ellipsis, function of pronouns, and particles; (2) semantics of texts: paragraphs units, marked semantic relations, information structure, reference and coherence; (3) pragmatics of texts: presupposition and inference, speech acts, relevance of utterances; (4) and typology and psychology of texts.[15] Discourse Analysis began to be used as a tool for exegesis in biblical studies in the 1970s.[16] Porter notes five models of discourse analysis in New Testament studies:[17] (1) the Summer Institute of Linguistics (SIL),[18] (2) the South African colon analysis,[19] (3) a European model combining semantics, pragmatics, communications theory, and rhetoric,[20] (4) an English-Australian model using systemic functional linguistics,[21] and (5) an eclectic model utilizing literary analysis and other fields.[22]

---

[14] A few noted works on DA in the last few decades include Brown and Yule, *Discourse Analysis*; Beaugrande, *Text, Discourse, and Process*; Grimes, *Thread of Discourse*; Dijk, *Handbook of Discourse Analysis*; Beaugrande and Dressler, *Introduction to Text Linguistics*; Paltridge, *Discourse Analysis*; Longacre, *Grammar of Discourse*; and Coulthard, *Introduction to Discourse Analysis*.

[15] Louw, "Reading a Text as Discourse," 18.

[16] Some studies since then include Cotterell and Turner, *Linguistics and Biblical Interpretation*; Porter and Carson, eds., *Biblical Greek Language and Linguistics*; Porter and Carson, *Discourse Analysis*; Reed, "Discourse Analysis as New Testament Hermeneutic," 223–40; *Discourse Analysis of Philippians*; Westfall, *Discourse Analysis*; Levinsohn, *Discourse Features*; Black, *Linguistics and New Testament Interpretation*; Black, *Sentence Conjunctions*; Decker, *Temporal Deixis*; Hartman, *Text-Centered New Testament Studies*; Porter, *Idioms*, 298–307; "Ancient Rhetorical Analysis," 249–74; Porter and Reed, eds., *Discourse Analysis*; Porter and O'Donnell, *Discourse Analysis*.

[17] Porter, *Linguistic Analysis*, 89–90.

[18] E.g. Longacre, *Grammar of Discourse*; Levinsohn, *Discourse Features*.

[19] E.g. Louw, *Semantic Discourse*.

[20] E.g. Hartman, *Text-Centered New Testament Studies*.

[21] E.g. Halliday, *Functional Grammar*.

[22] Guthrie, *Structure of Hebrews*. Discourse analysis conjures up different things for various interpreters. For some it is glorified exegesis and others it is the only tool of hermeneutics. However, since the text is central to interpretation—for that is where the *message* subsists—then hermeneutics, by necessity, must start with discourse analysis. Porter commenting on this field writes, "Discourse analysis

The extensive field of DA aims to describe the unconscious meaning-making process of an author, which is a complicated affair with many network systems of choices happening at the same time. J. P. Louw notes that the goal of any approach to DA is "revealed reading," explaining *how* one understands a text.[23] This should not be confused with ideological readings of a text, such as political or theological, because the latter "uses" the text to substantiate a particular reading.[24] Nor is DA mind-reading the intent of what an author communicates; it can only analyze the *text* of an author, which presumably reflects the author's intent.[25] Louw reminds scholars when faced with the many discourse features of a text: "The final question is not so much a matter of the extent of understanding but rather of being able to justify *what* is being understood, and especially to be sensitive to over interpretation" (emphasis his).[26] Discourse analytical constraints will prevent the scholar from going beyond the text and reading into it.

Discourse analysis then is a hermeneutic. Jeffrey R. Reed describes the nature of discourse analysis and its benefits for New Testament interpreters: "It is a framework with which the analyst approaches a text and explicates what it says and how it has been

---

addresses the major shortcoming of most, I dare say all, forms of linguistics—viewing the sentence as the maximal unit of structure and hence, usually, of meaning. There are any number of different types of discourse analyses used in New Testament studies, but all of them share the principle that discourse is a dynamic phenomenon. Continental discourse analysis, with its incorporation of rhetoric, as well as communication theories such as that of Jakobson, recognizes that a text is not a static representation of character or actions, but rather is part of a larger communication dynamic that depicts in order to motivate and persuade. The colon analysis of South Africa, though it identifies subject-predicate structures, must create a larger conceptual framework of interdependence for these colons. The tagmemic dimension of Summer Institute of Linguistics discourse analysis is performed within a unified theory of human behavior, in which the use of language is one important and dynamic part. Various memes fill ever increasingly larger slots, until the entirety of human experience is represented. Even the eclectic method of discourse analysis, as haphazard and unsystematic as it is, has some dynamic elements—less because of its use of literary analysis than because of linguistic analysis—in which the understanding of individual units of discourse within the larger discourse are understood in varying ways" (Porter, *Linguistic Analysis*, 297–98).

[23] Louw, "Reading a Text as Discourse," 18.
[24] Louw, "Reading a Text as Discourse," 18–19.
[25] Louw, "Reading a Text as Discourse," 20.
[26] Louw, "Reading a Text as Discourse," 19.

said in addition to what has been understood and how it has been understood."[27]

Discourse includes co-text (the surrounding linguistic elements), context of situation (the immediate situation), and the context of culture (the cultural background of the text).[28] Discourse analysis also examines the role of the author and how they create their texts. Thus, exploring the intended meaning is a goal for discourse analysts.[29] Another aspect to this tenet of discourse analysis is the role of the listener or reader. How the reader comprehends and responds is important for the discourse. The speaker/author tailors their discourse *to be understood*. However, this often results in multiple interpretations, which is important for the discourse analyst to understand why.[30]

The linguistic level above the rank of clause is important for the discourse analyst. Meaning is truncated if it is exclusive to the clausal level. Thus clauses should be interpreted by their co-text. And examining clauses in their broader linguistic co-text helps to understand the functional meaning to those clauses. Discourse analysis, moreover, advocates a bottom-up and top-down examination. This analytical spiral recognizes that smaller and larger linguistic levels give meaning to each other. Reed cites Lemke's succinct point: "Language is not simply used to produce word-meaning or clause-meaning, it is used to produce text-meaning, and text, by co-patterning many

---

[27] Reed, "Discourse Analysis as New Testament Hermeneutic," 224.

[28] Reed, "Discourse Analysis as New Testament Hermeneutic," 225. These notions will be described further below.

[29] Reed, "Discourse Analysis as New Testament Hermeneutic," 229.

[30] Reed, "Discourse Analysis as New Testament Hermeneutic," 230. Reed cites Brown and Yule describing the interplay of these two aspects: "We shall consider words, phrases and sentences which appear in the textual record of a discourse to be evidence of an attempt by a producer (speaker/writer) to communicate his message to a recipient (hearer/reader). We shall be particularly interested in discussing how a recipient might come to comprehend the producer's intended message on a particular occasion, and how the requirements of the particular recipients(s), in definable circumstances, influence the organization of the producer's discourse. This is clearly an approach which takes the communicative function of language as its primary area of investigation and consequently seeks to describe linguistic form, not as a static object, but as a dynamic means of expressing intended meaning" (Reed, "Discourse Analysis as New Testament Hermeneutic," 230–31; cf. Brown and Yule, *Discourse Analysis*, 24).

word-choices and clause formation, can make meanings that words and clauses cannot."[31] In short, discourses are not discourses without sentences, and sentences lack meaning outside of the larger discourse that they are contained within.

Discourse analysis is also concerned with social functions. Language is about use, not some abstract entity to examine for meaning. Discourse presupposes *situation* and *purpose*. Language then is not abstract but social. Social language implies cohesiveness. Discourse contains relationships between grammar, semantics, and pragmatics, which allow the listener/reader to perceive it as communication.[32] How exactly speakers form cohesive texts is an essential task for the discourse analyst. Thus meaning is not contained in isolated words or clausal statements, but in their cohesive whole. The next topic to address is SFL, which is a particular variety of discourse analysis that has been quite successful in modern linguistics, the theoretical functional model that is adopted in this study.

Systemic Functional Linguistics

In this section, I will describe fundamental principles within the linguistic theoretical framework of SFL. Systemic Functional Linguistics has proven to possess effective explanatory power within English, Koine Greek, and many other languages.[33] I will first outline the notions of form and function, followed by a description of the strata of meanings in SFL, meanings that help to analyze the multifaceted phenomenon of human-social language.

---

[31] Reed, "Discourse Analysis as New Testament Hermeneutic," 233.
[32] Reed, "Discourse Analysis as New Testament Hermeneutic," 234.
[33] Porter, "Systemic Functional Linguistics," 16–20.

Form and Function

Functional linguistics was borne out of recognizing an error in Ferdinand de Saussure's implication of his system perpetuated by linguists for almost the last century, that "once the text has been used as evidence for the system it can be dispensed with—it has served its purpose."[34] In other words, the imbalanced focus on *system* eclipsed the purpose of the text and thus how the text came about. Systemic Functional Linguistics is a corrective to the traditional perception of language by relating form with function (i.e. meaning). The Polish anthropologist Bronislaw Malinowski (1884–1942) pioneered the linguistic principle that language was not purely communicative, but rather *functional*. Words are tools and the meaning of them is what I do with them.[35] His theory was taken up by his colleague J. R. Firth (1890–1960),[36] founding what would become known as the London School of linguistics. He developed functional linguistics and the notion of context of situation into a more rigorous and general theoretical description, articulating the premise that "all linguistics was the study of meaning and all meaning was function in a context."[37] M. A. K. Halliday (1925–2018) the "father" of systemic functional linguistics developed functional language much further, arguing that language is function in three distinct related senses:

> (1) It is functional in the sense that it is designed to account for how the language is used. Every text—that is, everything that is said or written—unfolds in some context of use. . . . A functional grammar is essentially a 'natural' grammar, in the sense that everything in it can be explained, ultimately, by reference to how language is used. (2) Following from this, the fundamental components of meaning in language are functional components. All languages are organized around two main kinds of meaning, the 'ideational' or reflective [to understand

---

[34] Halliday, *Functional Grammar*, xxii.

[35] Sampson, *Schools of Linguistics*, 223–24. In this he anticipated Ludwig Wittgenstein's view of language.

[36] See Beaugrande, *Linguistic Theory*, 187–222. Michael Halliday was a student of Firth.

[37] Halliday and Hasan, *Language, Context, and Text*, 8.

the environment], and the 'interpersonal' or active [to act on others in the environment] . . . Combined with these is a third metafunctional component, the 'textual', which breathes relevance into the other two. [I will outline these metafunctions further below]. (3) Thirdly, each element in a language is explained by reference to its function in the total linguistic system. . . . each part is interpreted as functional with respect to the whole.[38]

So language *does* something. Meaning is found in a context of situation. To express meanings, language, whether spoken or written, is encoded as sounds or written symbols. Text is "language in use."[39] Halliday views a text as a semantic unit and not grammatical. However, he thinks, "meanings are realized through wordings; and without a theory of wordings—that is, a grammar—there is no way of making explicit one's interpretation of the meaning of a text. . ."[40]

SFL also conceives of text as both a *product* and a *process*, where the former can be "recorded and studied," because of its systematic representation, while the latter is a continual process of "semantic choice," a movement through a meaning-potential network of "each set of choices constituting the environment for a further set."[41] A related notion to this is *structure*, which traditionally refers to the grammatical form. But

---

[38] Halliday, *Functional Grammar*, xiii.

[39] Halliday and Hasan, *Language, Context, and Text*, 10. Thompson notes: "We can understand how texts work by applying what we know about the meaning of grammatical resources (e.g. we might apply our definition of Subject as 'the entity responsible for the validity of the proposition' . . . to specific texts in order to show how the interaction develops); but we can also learn more about the general grammatical resources of the language by looking at how they are used in text (e.g. we might investigate what the role of Subject 'means' by examining many instances of Subjects in text)" (Thompson, *Functional Grammar*, 248).

[40] Halliday, *Functional Grammar*, xvii.

[41] Halliday and Hasan, *Language, Context, and Text*, 10. Halliday describes the network system in SFL as: "The system network is a theory about language as a resource for making meaning. Each system in the network represents a choice: not a conscious decision made in real time but a set of possible alternatives, like 'statement/question' or 'singular/plural' or 'falling tone/level tone/rising tone'. These may be semantic, lexicogrammatical or phonological; those that lie behind the description in this book are the lexicogrammatical ones. The system includes (1) the 'entry condition' (where the choice is made), (2) the set of possible options, and (3) the 'realizations' (what is to be done—that is, what are the structural consequences of each of the options). For example, (1) if nominal group is of 'count' class [*sic*], (2) choose singular or plural; (3) if plural, add plural marker (typically -*s*) to noun; if singular do nothing. Each choice leads to another, until the whole of the grammar is 'networked' in this way" (Halliday, *Functional Grammar*, xxvi–xxvii).

in SFL, structure realizes meaning through particular configurations of linguistic elements.[42] John J. H. Lee gives two implications of functional structure for New Testament texts. First, he says it enables us to begin from the "concrete end" (i.e. the clause) and analyze the lexicogrammatical choices that were made; and second, it will aid in describing the procedure of cohesive harmony analysis, which will be explained below.[43] However, there is more to cohesiveness than formal structure; there are "non-structural text-forming relations."[44] We now turn to the discussion on stratification of meanings, a topic that was briefly mentioned above.

Stratification of Meanings

To be able to focus on some aspect of linguistics it is often inevitable to analyze a component in a vacuum. However, linguistics recognizes that in reality linguistic entities are not realized in such vacuums but are presupposed or overlaid by other layers of meaning, especially in functional linguistics. The following figure shows that for every subsumed stratification, it realizes its larger stratification, in particular the first three strata of language: graphology, lexicogrammar, and discourse semantics. For instance, the lexicogrammar realizes (i.e. encodes or grammaticalizes) the types of discourse semantics (i.e. metafunctions of language). The following is my modified figure visualizing Halliday's notion of stratification.[45]

---

[42] Thompson, *Functional Grammar*, 30.
[43] Lee, "Ephesians 1–3," 20.
[44] Halliday and Hasan, *Cohesion in English*, 7; cf. Lee, "Ephesians 1–3," 21.
[45] Halliday, *Functional Grammar*, 12–16.
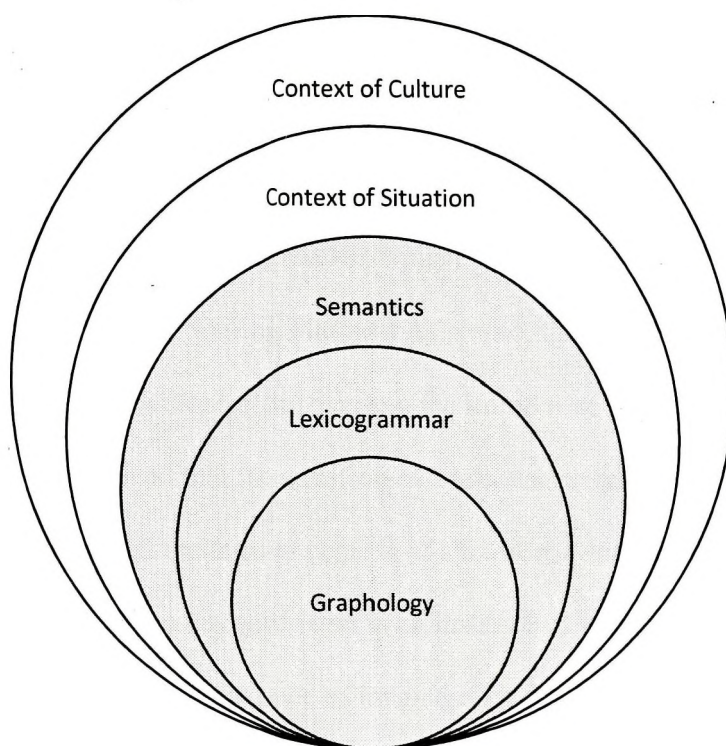
Figure 2.1 Stratification of Meanings

Levels of Context

In SFL, there is stratification of levels of discourse: co-text, context of situation, and context of culture. The shaded area in the figure above covers the co-text. What is generally called *context*, the immediate surrounding linguistic environment, SFL prefers the term *co-text*, which can broadly describe any part of the discourse environment.[46] It is the co-text that delimits (i.e. constrains) interpretation of this fundamental stratum. In this study, I will use the term co-text to refer to the wordings within Rev 19:11—20:6 and for Chapter 6 the larger discourse of the book of Revelation. The next notion is what Halliday and Hasan call the *context of situation*, which "goes beyond what is said and

---

[46] Reed, *Discourse Analysis*, 42.

written . . . the total environment in which a text unfolds."[47] Texts presuppose situational

contexts; conversely, the situation precedes texts.[48] In the 1920s, Malinowski pioneered a

functional theory of context in his research on the Trobriand Islands of the South Pacific.

He developed the task of interpreting the Kiriwinian texts that he had written down for

English-speaking Westerners. During Malinowski's time, the term "context," however,

referred to the words and sentences surrounding the immediate text that was being

studied. Because he believed that the situation of a text was essential to the text's

interpretation, he expanded the term as context of situation, which denoted the

environment of the text.[49] So any given text is an instance of situation, "the linguistic

situation that elicits a particular instance of language, or discourse."[50] But for

Malinowski, describing the context of situation was not sufficient. The happenings of a

situation itself requires a broader cultural explanation of the participants and their

practices whether they were practical or ritual, which he termed the *context of culture.*[51]

This sort of description Malinowski came to believe was not peculiar to "primitive"

cultures. The general principle is that *all* language in *all* cultures should be interpreted in

light of its context of situation and culture.[52]

Register

It should go without saying that not all contexts of situations are the same. Each type of

situation calls for a particular variety of language. A register then can be defined as "a

---

[47] Halliday and Hasan, *Language, Context, and Text*, 5.
[48] Halliday and Hasan, *Language, Context, and Text*, 5.
[49] Halliday and Hasan, *Language, Context, and Text*, 6.
[50] Porter, *Linguistic Analysis*, 125.
[51] Halliday and Hasan, *Language, Context, and Text*, 6–7.
[52] Halliday and Hasan, *Language, Context, and Text*, 8.

configuration of meanings that are typically associated with a particular situational configuration of field, mode, and tenor."[53] By extension, the meanings of a register are realized by lexicogrammatical features.[54] Thus, as mentioned above, SFL conceives its grammar on multiple levels or strata where "the stages in the coding process from meaning to expression—are semantics, grammar, and phonology."[55] The term *lexicogrammar* is used to denote that the syntax and vocabulary are on the same level.[56] The text of the lexicogrammar and its co-text realizes larger levels of semantics through the discourse metafunctions and register social meanings. How does one "get from the situation to the text," or the other way around? Halliday articulates three features of the context of situation in his conceptual framework using the notions of field, tenor, and mode.[57]

> 1. The *Field of Discourse* refers to what is happening, to the nature of the social action that is taking place: what is it that the participants are engaged in, in which the language figures as some essential component?
>
> 2. The *Tenor of Discourse* refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationship obtain among the participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?
>
> 3. The *Mode of Discourse* refers to what part language is playing, what it is that the participants are expecting the language to do for them in that situation: the symbolic organisation of the text, the status that it has, and its function in the context, including the channel (is it spoken or written or some combination of the two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.

---

[53] Halliday and Hasan, *Language, Context, and Text*, 38–39; cf. *Cohesion*, 23.
[54] Halliday and Hasan, *Cohesion in English*, 23.
[55] Halliday, *Functional Grammar*, xiv.
[56] Halliday, *Functional Grammar*, xiv.
[57] Halliday and Hasan, *Language, Context, and Text*, 12.

These social meanings of field, tenor, and mode are realized or expressed by the discourse metafunctions of ideational,[58] interpersonal, and textual, respectively. The functions in turn are encoded (i.e. grammaticalized) by the lexicogrammar. Another way to say this is "experiential meanings are activated by features of the field, interpersonal meanings by features of the tenor, and textual meanings by features of the mode."[59] So the social context, discourse, and grammar relate to each other.

Metafunctions

The function of language is built into the fabric of language itself, its semantic system.[60] The *ideational* meaning of language represents experience: "its meaning as the expression of some kind of a process, some event, action, state, or other phenomenal aspect of the real world to which it bears some kind of symbolic relation."[61] Experiential meaning of language represents the "goings-on" of the real world. The *interpersonal* meaning of language is concerned with the function of social interaction of enacting relationships and appraising attitudes. It is a mode of *doing.* "Whereas in its experiential meaning language is a way of reflecting, in its interpersonal meaning language is a way of acting [. . .] language as reflection and language as action."[62] The third metafunction, *textual* meaning, is the main function that I am focused on in this study. It is concerned with relating the experiential and interpersonal meanings from the situational context by organizing (i.e. encoding) them into a text. Cohesion is a fundamental resource that

---

[58] Halliday subdivides the ideational metafunction into experiential and logical.
[59] Halliday and Hasan, *Language, Context, and Text*, 29.
[60] Halliday and Hasan, *Language, Context, and Text*, 17.
[61] Halliday and Hasan, *Language, Context, and Text*, 18.
[62] Halliday and Hasan, *Language, Context, and Text*, 20.

enables this property through non-structural relations, a notion that will be developed more below. The metafunctions should not be thought of as functioning in a vacuum. They are overlays that compose the multi-functional process of language. The overlay of these aspects of meanings are simultaneously present in a text, even though they are analyzed one feature at a time.[63]

Because this study is concerned with the question of cohesion on the millennial binding of Satan, analyzing the textual meanings will serve to inform this question. These meanings are encoded by discernable lexicogrammatical patterns, which address attributes of continuity. This study is focused on analyzing these patterns of meanings between Rev 19:11–21 and 20:1–6. Since this study is a textual metafunction analysis, the main analytical tools that will be utilized for textual meanings are cohesive harmony analysis and information flow analysis.

Textual Meanings

In the second half of this chapter, I will first describe the notions of cohesion and coherence. Second, I will describe the linguistic tool of cohesive harmony analysis that Halliday and especially Hasan developed, notions such as cohesive ties, chains, chain interactions, tokens, and the cohesive harmony index. Third, I will describe information flow, which is the second analytical tool that will provide another dimension discovering

---

[63] Halliday notes a misunderstanding of SFL: "It has often been assumed that each sentence [or a part of a sentence] has just one, or at least one primary, function [. . .]. The meanings are woven together in a very dense fabric in such a way that, to understand them, we do not look separately at its different parts; rather, we look at the whole thing simultaneously from a number of different angles, each perspective contributing towards the total interpretation" (Halliday and Hasan, *Language, Context, and Text*, 23).

cohesion, concerned with thematization. The ranks of discourse described within this tool are the clause, sentence, paragraph, section, and the discourse.

Cohesion and Coherence

The notion of *texture* is the property of "being a text."[64] It functions as a unity through its meaning relations of its parts.[65] Geoff Thompson defines texture as "the quality of being recognizably a text rather than a collection of unconnected words or clauses."[66] Texture is a major feature of *cohesion.* There is no unified agreement on defining the notion of cohesion.[67] Nevertheless, some descriptions from the SFL perspective are helpful. The concept of cohesion is semantic, where relations of meaning occur in the text.[68] Halliday and Hasan say that cohesion occurs "where the interpretation of some element in the discourse is dependent on that of another" and "[t]he one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it."[69] So within the larger linguistic system, it functions as the "text-forming" component.[70] Reed defines linguistic cohesiveness as "the means by which an immediate linguistic context meaningfully relates to a preceding context and/or a context of situation (i.e. meaningful relationships between text, co-text and context)."[71] Cohesion refers to devices where speakers or writers can "signal" the experiential and interpersonal elements of the text,

---

[64] Halliday and Hasan, *Cohesion in English*, 2.
[65] Halliday and Hasan, *Language, Context, and Text*, 71.
[66] Thompson, *Functional Grammar*, 179.
[67] See also Beaugrande and Dressler, *Text Linguistics*, 48–83; Grimes, *Thread of Discourse*, 272–98; Brown and Yule, *Discourse Analysis*, 191–203.
[68] Halliday and Hasan, *Cohesion in English*, 4.
[69] Halliday and Hasan, *Cohesion in English*, 4.
[70] Halliday and Hasan, *Cohesion in English*, 27.
[71] Reed, "Cohesiveness of Discourse," 29. He uses the term "*linguistic* cohesiveness" rather than just "cohesiveness" to focus on the language production of the author/speaker and not on the "pragmatic inferences" of the reader/listener.

while the notion of *coherence* is in the "mind of the writer and reader."[72] The former is the basis of the latter. Porter says coherence is concerned with "the ideational level, the level at which the ideas communicated make sense."[73] Cynthia Long Westfall puts it this way: "If a text is coherent, it makes sense. Coherence involves both the nature of the text and the readers'/hearers' ability to interpret the text coherently."[74] Hasan defines coherence as the property of "hanging together" and by that she means "the patterns of language manifest—or realize—the existence of semantic bonds, because it is in their nature to do so . . ."[75] Beaugrande and Dressler define coherence when a text possesses a "continuity of senses as the foundation of coherence, being the mutual access and relevance within a configuration of concepts and relations."[76] Thus, a text is non-sensical when there is no such continuity, because "there is a serious mismatch between the configuration of concepts and relations expressed and the receiver's prior knowledge of the world."[77] Texts, to be sure, are not absolutely coherent or absolutely incoherent. There is a cline where many texts fall within various degrees of the continuum.[78] Coherence is a complex phenomenon and the question of the degree to which it is text-inherent is debated, including factors such as the nature of references, dependency on shared knowledge, and how text and discourse are defined.[79] Thus, in this study, it is acknowledged that no single factor such as cohesive harmony analysis can be

---

[72] Thompson, *Functional Grammar*, 179.

[73] Porter, *Linguistic Analysis*, 91; cf. *Idioms*, 304–307.

[74] Westfall, "Blessed Be the Ties that Bind," 206.

[75] Hasan, "Cohesive Harmony," 183. Cohesion is a key resource in the system of language, which is why Hasan says, "The wordings make meanings accessible, just as meanings motivate wordings" (Hasan, "Cohesive Harmony," 183).

[76] Beaugrande and Dressler, *Introduction to Text Linguistics*, 84.

[77] Beaugrande and Dressler, *Introduction to Text Linguistics*, 84.

[78] Hasan, "Cohesive Harmony," 184.

[79] Khoo, "Threads of Continuity," 312.

comprehensive in measuring coherence. But in CHA the factor of measuring coherence focuses on its correlates with textual-cohesive features.[80]

Coherence then is based on linguistic resources that are used to create cohesion. For Halliday and Hasan, these resources include reference, substitution, ellipsis, conjunction, and lexical cohesion, which are "the semantic relations that enable one part of the text to function as the context for another."[81] This study is primarily focused on the resources of *reference* and *lexical cohesion*, because substitution, ellipsis, and conjunction—as important as they are—do not inform our study as do the first two resources. This study will draw from the cohesive tools of Halliday and Hasan's theoretical framework concerning reference and lexical cohesion. My aim will be to quantifiably measure the degree of coherence for the target text.[82] In my description of chain interactions below, I will say more on the factors for quantifiably measuring coherence. There are two types of textual meanings that create cohesion in Halliday and Hasan's framework: semantic and grammatical symmetry and thematic-information structure.[83] Accordingly, the first two chapters in this study will analyze the semantic and grammatical features using cohesive harmony, while the last two chapters of the study will analyze the thematic-information features using information flow.

---

[80] To be sure, CHA does correlate with a listener/reader's perception of coherence, which has been tested to be consistent among many studies (Khoo, "Threads of Continuity," 312; cf. 307–309).

[81] Halliday and Hasan, *Language, Context, and Text*, 48; idem, *Cohesion in English*.

[82] Hasan, "Cohesive Harmony," 184. Biblical studies on cohesion from an SFL framework include: Reed, "1 Timothy," 131–47; idem., *Discourse Analysis*; Westfall, *Discourse Analysis*; idem, "Blessed Be the Ties That Bind," 199–216; Land, *Integrity of 2 Corinthians*, 48–81; Lee, "Ephesians 1–3."

[83] Halliday and Hasan, *Cohesion in English*, 29.

Cohesive Harmony: Cohesive Ties and Chains

The cohesive harmony analysis is divided into two chapters, Chapter 3 with cohesive ties

and chains, and Chapter 4 with chain interactions. Here, I will first describe the notions of

cohesive ties and chains that are drawn from Halliday and Hasan's theoretical

framework, and then shift to their (particularly Hasan's) notion of chain interaction. Since

Halladay and Hasan's analysis was applied to English, in my analysis I will reconfigure

their theory and method for Koine Greek.

Cohesive Tie

A fundamental concept of cohesion is the *tie.* The cohesive tie is a grammatical or

semantic relation between two members, which is realized in the lexicogrammar.

$$A \longleftrightarrow B$$

Figure 2.2 Cohesive Tie

A and B may be separated with each found in two different messages, but they

form a cohesive link because of some semantic relation they share.[84] Cohesion is created,

Hasan describes, "when through the use of a member of any one of these categories, a

semantic bond is created between this member and some other element in the textual

environment. The two elements thus linked form a cohesive tie . . . . Thus central to the

notion of cohesion is the idea of 'two-ness.'"[85] Reed defines cohesive ties that "refer to

the use of a language system to form connections between linguistic items of a discourse.

---

[84] Halliday and Hasan, *Language, Context, and Text*, 73.
[85] Hasan, "Cohesive Harmony," 185.

The nature of these connections is primarily semantic; that is, the linguistic ties are related in terms of meaning (not syntax)."[86] There are two types of ties: organic and componential. *Organic ties* are concerned with logically organizing whole messages, thereby creating a further aspect of texture.[87] These ties relate namely to the conjunctive system of language functioning as markers of transition, which includes mostly conjunctions.[88] Organic ties not only function to relate clausal messages to each other, but they can also organize groups of messages into larger thematic paragraphs. In this way, they set boundaries within discourses, thereby establishing cohesion.[89] The target text in this study contains nearly no variation in conjunctions using the repetitive καί in connecting sentences and complex sentences. This is not to say that an analysis of the use of καί in this text is without value. In Chapter 5, I will analyze the collocation of καί and εἶδον and how it is used in the discourse of Revelation, particularly as it relates to our question on a possible boundary marker at 20:1. In addition, in that discussion I will describe how John's choice of using a series of the conjunction καί contributes to cohesion. The focus, otherwise, on cohesive ties in this study will be on componential ties, which will provide the bulk of material of data for the cohesive harmony analysis.

Componential ties are concerned with composing messages from words and phrases by establishing relationships between individual linguistic components.[90] Hasan notes, "The integration between the messages is a product of the cohesion between

---

[86] Reed, "Cohesiveness of Discourse," 32.

[87] Halliday and Hasan, *Language, Context, and Text*, 81.

[88] Reed, "Cohesiveness of Discourse," 32. However, particles, prepositions, grammatical structure (e.g. genitive absolute), and conventionalized lexical items can function as relations (Reed, *Discourse Analysis*, 352).

[89] Reed, "Cohesiveness of Discourse," 36.

[90] Halliday and Hasan, *Language, Context, and Text*, 81; cf. Reed, "Cohesiveness of Discourse," 36.

specific parts of individual messages."[91] Halliday and Hasan recognize three kinds of componential ties: co-reference, co-classification, and co-extension.

```
                          ┌── Organic          ┌─── Co-reference
Cohesive Ties ────────────┤                    │
                          └── Componential ────┼─── Co-extension
                                               │
                                               └─── Co-classification
```
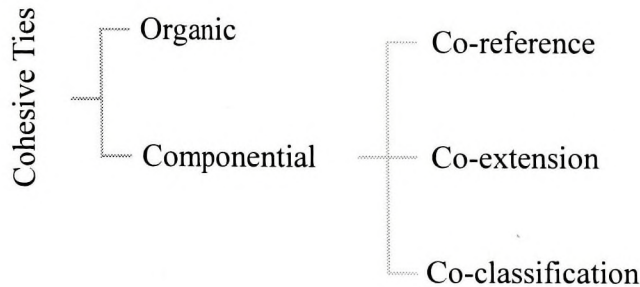
Figure 2.3 Cohesive Ties

Reference devices are grammatical resources "that allow the speaker to indicate whether something is being repeated from somewhere earlier in the text . . . . or whether it has not yet appeared in the text."[92] In other words, there is not just a single direction or location of an interpretative source. They can be found in two main environments: extra-linguistic, which is the larger context of situation that realizes the text, and the linguistic co-text, the language which accompanies the linguistic unit.[93] The extra-linguistic environment (situational) is called *exophora* and the intra-linguistic environment (textual) is *endophora*. Within the intra-linguistic environment, *anaphora* occurs when the referent precedes the referential device, while *cataphora* occurs when the referent follows the device.[94]

---

[91] Hasan, "Cohesive Harmony," 187.
[92] Thompson, *Functional Grammar*, 180.
[93] Halliday and Hasan, *Language, Context, and Text*, 75–76.
[94] Halliday and Hasan, *Cohesion in English*, 33.

```
                                              ┌─── Anaphora
              ┌─── Endophora ───┤
Reference ────┤                 └─── Cataphora
              └─── Exophora
```
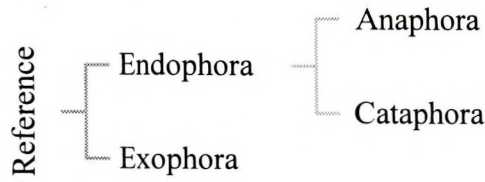
Figure 2.4 Scope of Reference

Co-reference Tie

The co-referential tie refers to lexical items that share the same referent. It is a tie realized through lexicogrammatical devices such as pronominals, demonstratives, articles, including lexical devices as naming and equivalence.[95] For example, *Susan loves snowshoeing in Wisconsin. She needs to get outdoors.*

Susan <————————> She

Figure 2.5 Co-reference Tie

In this case, "she" in the second clause is a pronominal that presupposes a semantic link (i.e. tie) to "Susan." Thus there is a semantic bond between two clauses producing a cohesive message. In the subsequent analysis of Rev 19:11—20:6, I will reconfigure these SFL principles for Koine Greek as I encounter them in the text. For example, in Greek, finite verbs encode number and person, so in our present example, the third person singular ("she") would be morphologically encoded as part of the verb

---

[95] Halliday and Hasan, *Language, Context, and Text*, 82.

("needs"). A member in a co-reference tie is a cohesive device "precisely if and when they can be interpreted through their relation to some other (explicit) encoding device in the same passage. If the source for their interpretation is located within the text, then a cohesive tie of the type(s) discussed above is established; the establishment of such a tie creates cohesion."[96]

Co-classification Tie

The co-classification tie is another that refers to distinct members in a tie—things, processes, or circumstances—that belong to the same class: *My snowshoes are missing. Can I borrow yours?*

(my) snowshoes <————————> yours

Figure 2.6 Co-classification Tie

The items of snowshoes belong to the same class, but they are two separate members. The co-classification tie is typically realized by grammatical devices such as substitution ("yours") or ellipsis.

Co-extension Tie

Co-extension is the third type where two linguistic members refer to the same semantic *field*, which may not be the same class,[97] and where co-reference, as illustrated above,

---

[96] Halliday and Hasan, *Language, Context, and Text*, 75.
[97] Reed notes that co-classification is a subset of co-extension ("Cohesiveness of Discourse," 41). So co-extensive ties may include co-classification ties, but not necessarily of an identical class.

refers to lexical items that are identical. An example of co-extension is: *I enjoy snowshoeing, but I also enjoy cross-country skiing.*

snowshoeing <————————> cross-country skiing

Figure 2.7 Co-extension Tie

Here snowshoeing and cross-country skiing refer to the same general field of winter activities. Co-extensive ties do not require an implicit term because both terms are explicit; e.g. snowshoeing and cross-country skiing are content words or lexical items. Lexical cohesion draws not from grammar or reference, but from the choice of the lexical stock of language.[98] So while co-reference and co-classification are expressed grammatically, co-extension is expressed primarily lexically. Co-extension ties are one the most common and effective means of creating cohesion. Reed notes, "By using words with similar senses speakers talk about similar things in similar ways."[99]

There are two types of lexical cohesion: general and instantial. *General lexical relationships* are derived from the language system so they are supratextual (in our case, Koine Greek) and thereby more accessible for the shared language user. Hasan suggests the following sense relations of these co-extensive ties: synonymy (similar meanings), antonymy (opposite meanings),[100] hyponymy (inclusive relationships),[101] meronymy

---

[98] Halliday and Hasan, *Cohesion in English*, 292.

[99] Reed, "Cohesiveness of Discourse," 41.

[100] Reed qualifies a misconception of antonyms: "It is not that antonyms are unrelated in meaning but that the antonyms differ in one or more semantic features but share others, that is, there is negativity and similarity" (Reed, "Cohesiveness of Discourse," 42).

[101] The cohesive nature of this type leads Reed to state: "One lexical item is included in the total semantic range of another item (but not vice versa). This allows for a hierarchy of meanings in lexical systems, and is perhaps one of the most important attributes of human language which allows us to organize the world around us into meaningful categories" (Reed, "Cohesiveness of Discourse," 42).

(part-whole relationships), and repetition/reiteration (identical lexical unit).[102] The relationship between these ties are "dissociated from a real context of utterance . . . . irrespective of particular texts" and "exists in the system."[103] *Instantial lexical relationships*, on the other hand, do not extend to the system but rather are text-bound, peculiar to the discourse or situation where "understanding is based on knowledge derived from the co-text or context of situation (instances of the discourse) and not from the Greek language itself."[104] Hasan identifies three types of instantial types: equivalence, naming, and semblance.[105] For example, "the president of the company was her uncle." There is a semantic bond of *equivalence* between the two items "president of the company" and "her uncle" that are text-bound, where otherwise these two items are not related to each other grammatically. The same referential text-bound nature happens with *naming*, for example, "the ship is named 'the Beast.'" The two items in this example "ship" and "the Beast" are instantialized because the items are not always interpreted as such outside of the target text.[106] Finally, the *semblance* type of instantial forms creates cohesion through similes; for example, "my struggles are like ocean waves." This is similar to the equivalence type because it is equating two lexical items that are text-bound as they are not always interpreted in other texts.

---

[102] Halliday and Hasan, *Language, Context, and Text*, 81.
[103] Hasan, "Cohesive Harmony," 201.
[104] Reed, "Cohesiveness of Discourse," 41.
[105] Hasan, "Cohesive Harmony," 202.
[106] Hasan, "Cohesive Harmony," 203.

Cohesive Chains

Having defined the cohesive tie and the two types of lexical cohesion, I need to describe

how these devices serve as a basis for cohesive chains and cohesive harmony. First is the

notion of the *cohesive chain.* A cohesive chain is "formed by a set of items each of which

is related to the others by the semantic relation of co-reference, co-classification, and/or

co-extension."[107] They create a degree of threads of continuity in the text. Chains

typically are a consecutive set of ties, but at *minimum* a chain can consist of a single tie

(i.e. two items). There are two main types of chains: identity chains (IC) and similarity

chains (SC).[108]

    Identity chains contain co-reference members where "every member of the chain

refers to the same thing, event, or whatever . . . ."[109] And chaining occurs when "each

occurrence [is] linked to all its predecessors up to and including the initial reference. . .

"[110] The semantic bond of co-referentiality is held together and thus is always text-

bound.[111] Identity chains are situationally and "text-specifically" determined, for they are

constructed on the specifics of entities, events, and circumstances for their repeated

mentions.[112] *Similarity chains* on the other hand are not text-bound. They occur when

their members are "related to each other either by co-classification or co-extension. Each

similarity chain is made up of items that refer to non-identical members of the same class

of things, events, etc., or to members of non-identical but related classes of things, events,

---

[107] Halliday and Hasan, *Language, Context, and Text,* 84.
[108] Some recent variations have replaced these two types of chains with the experiential interaction of *participant* and *process* chains (Khoo, "Threads of Continuity," 320). Nevertheless, I am using the two traditional types.
[109] Halliday and Hasan, *Language, Context, and Text,* 84.
[110] Halliday and Hasan, *Cohesion English,* 52.
[111] Hasan, "Cohesive Harmony," 205.
[112] Hasan, "Cohesive Harmony," 205–206.

etc."[113] Because SC realize portions of semantic fields, they function in the text both in its "generic status of the text" and "contribute to its individuality."[114]

To facilitate co-extension analysis, I will utilize J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (L&N). Typical Greek lexicons organize their entries alphabetically, but what makes L&N useful for co-extension studies is that the entries are organized under ninety-three semantic domains, as well as subdomains. To be sure, determining semantic fields is open to criticism for it is unavoidable to make some subjective decisions; nevertheless, I will use their lexicon as a guide but will depart from it at times to configure domains that may not be entirely treated by the lexicon. In Chapter 3, I will explain more of my use of L&N.

Cohesive Harmony: Chain Interactions

Cohesive harmony (CH) remains incomplete because the presence of chains does not necessarily establish a basis for coherence.[116] We must ask a further question whether, if, and how these chains interact. The success or failure of this final analysis will enable us to conclude that a discourse possesses CH. Hasan developed CH to propose "a relatively objective measure that correlates with the perception of coherence . . ."[117] She defines CH mainly as the interaction of lexical (similarity) chains and grammatical (identity) chains, where message components are not isolated but are "extended to the content of the message as message."[118] Both lexical and grammatical cohesive patterns are integrated.

---

[113] Halliday and Hasan, *Language, Context, and Text*, 84.
[114] Hasan, "Cohesive Harmony," 206.
[116] Halliday and Hasan, *Language, Context, and Text*, 91.
[117] Khoo, "Threads of Continuity," 321.
[118] Halliday and Hasan, *Language, Context, and Text*, 94.

Cohesive harmony then possesses the explanatory power that establishes the descriptive principle: "variation in coherence is the function of variation in the cohesive harmony of a text."[119] This principle escaped Hasan in her original work on cohesion articulated in *Cohesion in English* (1976). Confronted with counter examples of texts that did not work with her original thesis, she reworked her (and Halliday's) cohesive methodology into what we know as CH. In her revised work she realized that another step in the analysis was necessary in order to establish degrees of coherence.[120] The number of ties and chains she concluded should not be construed as establishing coherence.[121] However, they typically can indicate some degree: "Where there is a stretch of text containing a high density of words from related semantic fields (or domains) it is unlikely that a major discourse boundary will occur in the midst of that section."[122] That said, Hasan realized through counter examples[123] that there could be instances of texts containing high number of chains and thus *relevant tokens* (RT)—linguistic items that form part of either identity or similarity chains—and still possess an incoherent text, theoretically. *Peripheral tokens* (PT) are items that are not subsumed in a chain. This term, says Hasan, expresses that these tokens are not instrumental in the organization of experiential and textual

---

[119] Hasan, *Language, Context, and Text*, 94. She cites another reason why it is harmony: "it harmonises the output of two macrofunctions: the textual and the experiential. The output of the textual function are the chains and the interactions; the output of the experiential function at the rank of clause and group is what the interaction is built upon. The cohesive harmony is an account of how the two functions find their expression in one significant whole" (Hasan, *Language, Context, and Text*, 94).

[120] Hasan, "Cohesive Harmony," 203–19.

[121] "Expressed informally my hypothesis was that degrees of coherence correlated with the density of the occurrence of cohesive ties; and if two texts containing the same number of cohesive ties displayed a difference in coherence, this would correlate with what proportion of the ties combined to form a chain. It is fairly easy to construct examples to show that these expectations were not unreasonable (Hasan, "Coherence and Cohesive Harmony," 188; cf. 189–201).

[122] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 109.

[123] Her tests were given to readers "on the basis of informal reader reaction" and given "in random order to ensure that the knowledge of the rating of the texts would not subconsciously affect their informal analysis" (Hasan, "Cohesive Harmony," 189; see esp. 189–201).

meanings.[124] So the sum of RT and PT make up the total tokens (TT) in a text. The needed step as she reasoned in her methodological CH framework requires *chain interaction*: "Our entire analysis has revolved around components rather than whole messages as such. . . . Although the chains go a long way towards building the foundation for coherence, they are not sufficient; we need to include some relations [i.e. chain interactions] that are characteristic of those between the components of a message."[125] Chain interactions are grammatical relations that bring together members (i.e. components of messages). For chain interaction to be operative, a minimum of two members or more from a chain stand in the same grammatical relation (group or clause) to two or more members of another chain.[126] This creates a much further source of unity where similar things are talked about other similar things.[127] An example illustrates the notion of chain interaction:

Table 2.1 Extension

Extension	Extended From	Body Parts
ἐκπορεύεται (19:15)	ἐκ (19:15)	τοῦ στόματος (19:15)
τῇ ἐξελθούσῃ (19:21)	ἐκ (19:21b)	τοῦ στόματος (19:21)

TABLE 2.1 reflects the Extension chain interacting with two chains: The Extended From chain and Body Parts chain. Each chain contains two members that stand in the same relation to two members of the other chains. The relevant tokens of a chain that interact with relevant tokens of another chain are called *central tokens* (CT); thus, there is

---

[124] Hasan, "Cohesive Harmony," 211.

[125] Halliday and Hasan, *Language, Context, and Text*, 91; cf. Hasan, "Cohesive Harmony," 205–17.

[126] Halliday and Hasan, *Language, Context, and Text*, 91; Hasan, "Cohesive Harmony," 212.

[127] Hasan, "Cohesive Harmony," 212.

a total of six central tokens. While relevant tokens are those tokens that form chains, central tokens are relevant tokens that interact with each other from different chains. In addition, the most significant data for our study are what I am calling *threading central tokens* (TCT), tokens that form at least two threading chains that interact with each other forming a strong cohesive bond *between* 19:11–21 and 20:1–6. An example illustrates the notion of TCT:

Table 2.2 The Beast

The Beast	To Receive	The Mark	To Worship	The Image
τοῦ θηρίου (19:20)	τοὺς λαβόντας (19:20)	τὸ χάραγμα (19:20)	τοὺς προσκυνοῦντας (19:20)	τῇ εἰκόνι (19:20)
τὸ θηρίον (20:4)	ἔλαβον (20:4)	τὸ χάραγμα (20:4)	προσεκύνησαν (20:4)	τὴν εἰκόνα (20:4)

TABLE 2.2 reflects the Beast chain interacting with four chains: To Receive chain, The Mark chain, To Worship chain, and The Image chain. The interactions include ten central tokens, which are threading central tokens because they interact between 19:11–21 and 20:1–6; thus, they reinforce the cohesive fabric through signaling continuity that is "on about" a topic.

Hasan recognizes that grammatical relations between chain interactions are related to experiential meanings, but she thinks that further interactions could occur with interpersonal meanings. Her decision to focus on experiential meanings was from her "predilection of linguistics" that concentrates on that aspect of language. For example, the categories of SC are constructed on relations of experiential meanings.[128] She does, however, think that further analysis of how interpersonal meanings contribute to chain

---

[128] Hasan, "Cohesive Harmony," 212–13.

interactions could yield corroborating insights.[129] As briefly noted above, the experiential-grammatical relations are analyzed in the rank of clause and group.[130] In this study, I will not label the specific clausal and group experiential relations for chain interaction, but I will mention some of the most common: epithet-thing, medium-process, process-phenomenon, actor-process, process-goal, process-location of process.[131] Only the CTs within the groups or clauses will be displayed in the chain interaction tables.

Finally, I need to comment on the procedure of measuring CH. Central tokens are significant because they are items that interact with other tokens in another chain(s) thereby realizing cohesion. Reed points out that central tokens "refer to linguistic items in chains which interact with linguistic items in other chains. . . . If the two chains interact in more than one part of the text (esp. in close contexts), it is probable that the author is 'on about' a similar topic, thus creating cohesiveness and potential coherence in the text."[132] The most important reason why this criterion of chain reaction is a key principle is explained by Hasan in describing two fundamental features of the nature of cohesion: "The recurrence of a relation between two chains is indicative of two vectors of unity. The first vector of unity is indicated by the semantic similarity that permits members to be part of the same chain; the second vector of unity indicates the semantic similarity that unites at least pairs of members from two chains. The rationale for this is simple to find: in a coherent text one says similar kinds of things about similar phenomena."[133] Accordingly, this unity characterizes the correlation of chain interaction with the degree

---

[129] Hasan, "Cohesive Harmony," 212–13; cf. 219.
[130] This will result in "simultaneous" and "staggered" chain interactions: "Although staggering is a necessary attribute of multiple chain interactions when the grammatical function in question is group-internal, it is not confined solely to such interaction" (Hasan, "Cohesive Harmony," 213).
[131] Hasan, "Cohesive Harmony," 216.
[132] Reed, "Cohesiveness of Discourse," 44.
[133] Halliday and Hasan, *Language, Context, and Text*, 92.

of coherence in a text. The ICs and SCs realize the status of paradigms, representing a

"self-contained center of unity."[134] On the other hand, in the activity of chain reaction,

there is an additional center of cohesive unity yielding syntagms.[135] Just as componential

ties possess the principle of "two-ness" between *ties*, chain interaction also possesses

"two-ness" by its very nature between *chains*.[136] Strong semantic bonds occur when the

paradigmatic axis and syntagmatic axis operate together, because "the members of the

chains echo one another."[137]

My procedure will be to plot all chain interactions in Rev 19:11—20:6. The data

from Chapter 3 will be used to develop these chain interactions in Chapter 4, and thus

make interpretations and conclusions about its degree on the cline of cohesion and

coherence. Hasan's original criteria measured the cohesive harmony index (CHI) as the

percentage of TTs that are CTs.[138] The higher percentage of CHI, the higher a text's

coherence.[139] In addition, she theorized that if at least 50 percent of TTs were formed

with CTs, then it was considered a successful CHI and thus coherent.[140] This original

calculation was the core measurement in her cohesive harmony index (CHI).[141]

---

[134] Hasan, "Cohesive Harmony," 218.

[135] Hasan, "Cohesive Harmony," 218.

[136] Hasan, "Cohesive Harmony," 214.

[137] Hasan, "Cohesive Harmony," 219.

[138] Hasan, "Cohesive Harmony," 217–18. Out of the 80 sample texts that she based her analysis on, 5 texts are available in both her *Language, Context, and Text* and "Cohesive Harmony"; cf. Khoo, "Threads of Continuity," 304.

[139] Hasan, "Cohesive Harmony," 218.

[140] Hasan, "Cohesive Harmony," 218; see esp. Khoo, "Threads of Continuity," 306–13.

[141] In addition to her original proposal of 50 percent of CTs to TTs, she also factored that if the CHI was equal between texts, then the following factors should be considered: (1) if there is a higher ratio of CTs to PTs then a text will be more coherent, and (2) the variation in coherence correlating with interactive gaps, and so fewer gaps, results in more coherence on the cline (Hasan, "Cohesive Harmony," 217–18).

$$\frac{CT}{TT} \ 100$$

Figure 2.8 Hasan's Original CHI

Soon afterwards she modified her criterion without focusing on the "50 percentage ratio" but rather measuring correlates of variation in coherence with the *sum* of three ordered principles:[142]

1. The lower the proportion of the peripheral tokens to the relevant ones, the more coherent the text is likely to be. [. . .]
2. The higher the proportion of the central tokens to the non-central ones,[143] the more coherent the text is likely to be. [. . .]
3. The fewer the breaks in the picture of interaction, the more coherent the text. [. . .]

There have been many helpful studies on different research questions tested by cohesive harmony since its development. Khoo documents a host of these in an extended table listing a wide range of registers and genres, including clinical applications.[144] I will use Hasan's modified three-ordered criteria as a guide with special attention to the third criterion concerning interaction breaks. The phenomenon on breaks of interaction is most relevant for our question in this study, since we are investigating whether John signaled, or did not signal, a break at 20:1. Thus, I am further modifying her criteria to factor in TCTs, since this factor is related to the special issue of the presence or absence of breaks in the narrative. I propose then that Hasan's third criterion be adapted for TCTs as the ratio of TCTs to CTs.

---

[142] Hasan, *Language, Context, and Text*, 93–94.
[143] Non-central tokens are relevant tokens that do not interact.
[144] Khoo, "Threads of Continuity," 306–10.

$$\frac{\text{TCT}}{\text{CT}} = \text{TCT \%}$$

Figure 2.9 Ratio of TCT to CT

Information Flow: Clauses, Sentences, Paragraphs, Sections, and Discourse

The previous discussion on cohesive harmony has been concerned with cohesion of

similarity with regards to identity of reference or similarity of lexical domains.[145] Turning

to the second half of my study I will be considering textual meanings that are related to

information flow. The analysis of vocabulary is usually directed to the field of discourse.

But concerning information flow, Porter notes, "the choice of lexical items is also a

means by which an author structures and shapes the discourse and directs the flow of

information."[146] How words are *selected* and *distributed* helps create cohesion in a

discourse.[147] Because speakers and writers cannot speak or write an entire message at the

exact same time, they are constrained to order messages of what must come first and

what should follow; therefore, the interpreter must consider "the forced linearity of

language use" in order to construe discourse competently.[148] Similarly, Reed states:

> Texts are not only put together hierarchically (i.e. thematically), but they *must* be
> put together linearly (i.e. one element after the other). The concept of information
> flow is an attempt to deal with this latter feature of all discourse. Information flow
> is an intentional metaphor used to refer to *the ongoing change in status of
> discourse entities through time.* Information flow may affect several lexical and
> grammatical choices in Greek discourse, especially word order, pronomilisation,
> and tense/aspect (emphasis his).[149]

---

[145] Reed, *Discourse Analysis,* 101.

[146] Porter, *Linguistic Analysis,* 224.

[147] Porter, *Linguistic Analysis,* 224.

[148] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 86; cf. Brown and Yule, *Discourse Analysis,* 125–26.

[149] Reed, "Discourse Analysis," 375.

It must further be recognized that there is more to linearity. Speakers and writers organize their message with structure, hierarchically arranging information in a rank scale; e.g. morpheme, word, group, clause, sentence, paragraph, section/pericope, all making up the discourse. Porter and O'Donnell write: "The language user must start their message from some point and thus must select a beginning theme from which they will develop the message. The interaction of thematization at the different levels, and a recognition of what elements have been previously thematized in the discourse, need to inform the analysis of thematization in a particular section of the discourse."[150] Informally, we are seeking to learn "what the discourse is about."[151] But this must be developed formally. Information flow then covers the ranks of clause (group order), sentence(s) (changes of participant as actor and other process information for actor), paragraph, section, and discourse (semantic environments and support information). These ranks correspond to the notions of prime and subsequent, theme and rheme, topic and comment. Traditionally, information flow analysis has focused on the rank of clause. Halliday's concentration has been on the rank of clause concerning theme and rheme with little attention to the rank of paragraph and beyond, so his analysis has lacked a robust treatment of higher levels of discourse. In order to analyze the flow of information in discourse, it is necessary to examine beyond the sentence to the larger rank of paragraph and section, because it involves the examination of semantic boundaries.[152] I will utilize the insights from Porter and O'Donnell in their forthcoming work on discourse analysis, particularly drawing from their notions that help identify thematic

---

[150] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 88.
[151] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 87.
[152] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 87.

elements and semantic shifts of the paragraph.[153] These insights will be supplemented by other theorists who have similarly contributed to the paragraph and beyond.[154] In Chapter 5, I will consider information flow of the co-text within Rev 19:11—20:6 (and vv. 7–15), analyzing thematization in the ranks of clause, sentence, and paragraph. The following is a table that illustrates the levels, functions, realizations, and definitions of thematization, followed by a description of each.[155]

Table 2.3 Ranks of Thematization

Level	**Function**	**Realized Through**		**Definition**
Clause	Prime	First group element	Group Order	Who or what the clause is focused upon
	Subsequent	Remaining group elements		Development of the prime
Sentence(s)	Theme	Change of subject	Participant Involvement	The change of participant as actor of process chain
	Rheme	Additional verbal elements		Additional process information for current actor (extension of process chain)
Paragraph and Discourse	Topic	Semantic shift	Semantic Boundaries	Establishment of a new semantic environment for the discourse
	Comment	Semantic continuity		Support information for the current topic

---

[153] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 105–15.

[154] E.g. Reed, "Identifying Theme," 75–101.

[155] The table has been adapted from Porter and O'Donnell, *Discourse Analysis* (forthcoming), 89.

Clause Thematization (Prime and Subsequent)

Clause thematization is concerned with information flow and thus it is distinguished from Greek word order analysis. The latter is concerned with questions of discourse and clausal prominence, syntactical markedness and unmarkedness, and given and new.[157] The former addresses the clause as message consisting of the two notions of prime and subsequent. The prime and subsequent are realized in group order, where prime, being in primary position in the clause, refers to "who or what the clause is focused upon," while subsequent is the "development of the prime," realized in the group elements that remain in the clause.[158] Traditionally, the notions of prime and subsequent were called theme and rheme, respectively, by the Prague school and in Halliday's textual metafunction. However, Porter and O'Donnell reserve these latter terms for the sentence(s) level, the rank above the clause.[159] Every clause will contain a prime, a single group or word, since every clause by definition must have *at least one* element; but every clause may not necessarily have a subsequent.[160] Because the prime is realized through its group position and is usually followed by a subsequent, identifying it in a clause is not difficult.[161] So if a verbal group is in the prime position, it focuses on the process, while the actor serves to develop the process. In my analysis, I will take each clause in Rev 19:11—20:6 and identify its prime and, if it contains one, its subsequent. This will formally help to identify thematization of the message on the clause level and relate this information to the next rank of the sentence(s).

---

[157] Reed, *Discourse Analysis*, 116–18.
[158] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 90.
[159] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 91.
[160] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 92.
[161] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 94.

Sentence Thematization (Theme and Rheme)

Halliday labeled this level of thematization an "information unit," where it consists of two elements realized by information that is given and new.[162] Porter and O'Donnell observe: "[Halliday] seems to mean that it does not have a strict grammatical or clausal realization" but "suggests that the clause is the closest grammatical unit to the information unit . . ."[163] This analysis, however, will not work for the ancient Koine Greek language since Halliday based this on English phonology using intonation.[164] Some have suggested other devices for identifying given and new within written text such as Koine Greek,[165] but Porter and O'Donnell propose that theme and rheme be viewed on the sentence and multi-sentence level.[166]

Theme and rheme relate to the sentence(s) and its participant involvement. As mentioned above, the terms theme and rheme have traditionally been applied to the rank of the clause, but here they relate to the rank of the sentence.[167] The theme is "the change of participant as the actor in a process chain," where a process chain is "a string of one of more verbal groups that have the same actor (subject)" and "[t]he rheme is the additional process information for the current actor, that is, it involves the extension of the current process chain."[168] The theme and rheme may correspond with prime-subsequent but this does not mean there is a direct relationship between them.[169] The theme and rheme can

---

[162] Halliday, *Functional Grammar*, 296.

[163] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 95; cf. Halliday, *Functional Grammar*, 295.

[164] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 95.

[165] Levinsohn, *Discourse Features*, 97–111; see also, Reed, *Discourse Analysis*, 104.

[166] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.

[167] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 90–91. In Porter and O'Donnell's framework, "the terms seem to fit better at the sentence level realized by participant involvement and not at the clause level realized by group position" (Porter and O'Donnell, *Discourse Analysis* [forthcoming], 98).

[168] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.

[169] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.

extend over multiple clauses and sentences. When the theme and prime of a clause correspond with each other, it is the "most marked combination."[170] The theme is also normally realized in a nominal group, where it is an explicit subject of the process chain, and it will be found in an independent clause.[171] In my analysis of thematization, I will identify the theme and rheme of each sentence(s) in Rev 19:11—20:6. This analysis will also include the results from my previous identifications of prime and subsequent, juxtaposing them within the thematic units of theme and rheme. In this way, it will be possible to comment on the interaction of the thematization between these two levels.

Paragraph Topicality (Topic and Comment)

Having described the theoretical framework of thematization in the ranks of clause and sentence(s), the next step is to identify paragraph (and section) *semantic boundary markers* and *topicality*.[172] Paragraphs and sections are realized by semantic shifts and boundary markers at "a point within a discourse where a shift in semantic environment occurs."[173] Semantic shifts and identifying boundaries can be initiated with a variety of devices that signal thematic units.[174] Porter and O'Donnell state: "Once the paragraph has been identified, by identifying major semantic shifts, the question remains as to how the topic of the section is determined."[175]

---

[170] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 99.

[171] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 99.

[172] The term *topic* or *topicality* is preferred over thematization, where the latter term is more appropriate for the clausal and sentence level (cf. Porter and O'Donnell, *Discourse Analysis* (forthcoming), 111).

[173] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 109; cf. Porter, "Pericope Markers," 177–80.

[174] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 109.

[175] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 110.

Identifying topicality will require drawing from previous analysis from the ranks of the clause and sentence. I agree with Porter and O'Donnell that it would seem that the thematized levels at the clause and sentence(s) level reflect thematization at the rank of paragraph: "It would seem to intuitively follow that those things thematized at the levels beneath the paragraph, that is, at the sentence and clause level, would in some way reflect thematization at the paragraph level."[176] My procedure then will involve the "inverse principle" beginning at the sentence and clause level and tracing the thematic elements that "build a composite picture of the topic of the paragraph."[177] The functions of topicality of a paragraph or section are *topic* and *comment*. There can be some confusion between a paragraph and section. I am using *section* in this study to refer to a single semantic environment, the rank above the paragraph. Paragraphs, however, possess their own topics and local semantic environment, but are related to the larger topic of the section it belongs to. Topic and comment have been used for the theme and rheme on the clause level or for the discourse as a whole, but here they denote the functions primarily on the paragraph level.[178] Porter and O'Donnell define topic as "the establishment of a new semantic environment for the discourse" and comment as "supporting information for the current topic."[179]

Prominence

Closely related to the notion of thematization, topicality, and cohesion is *prominence*. Cynthia Long Westfall defines prominence as

---

[176] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 110.
[177] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 111.
[178] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 106.
[179] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 106.

the use of devices that languages have which enable a speaker to highlight material and make some part of the text stand out in some way. Authors highlight clauses or clause complexes as being 'main' or 'central'. An element that is prominent stands out as distinct from its context. It involves discontinuity in the text where an author highlights an element through linguistic choices that create a zone of turbulence.[180]

Analyzing prominence involves examining moving parts and relations vertically, and locating marked material and evaluating its relationship with the immediate co-text and non-adjacent material.[181] Prominence "refers to those linguistic elements from the [subject matter] that stand out somewhat unexpectedly."[182] They are intended to draw a reader's attention. In this study, I distinguish between the terms markedness, focus, and prominence. *Markedness* relates to the "hierarchical nature of lexical and grammatical categories."[183] One means of doing this was discussed above with prime and subsequent analysis on the clause level, as well as prime and theme combinations. When there is a cluster of such marked features it becomes prominent, or to use R. E. Longacre's term "zones of turbulence."[184] *Focus*, on the other hand, relates to what is being emphasized on the rank of sentence(s).[185] As explained above, our concern for this level is on participant involvement and shifts of new participants. *Prominence* will be used here in the sense of emphasis in the rank of discourse, above the sentence.[186] Westfall makes a qualification stating that prominence is "composed of intricate contours with relative prominence at various levels within the discourse serving various functions."[187] When a text possesses elements that signal prominence, this creates cohesive continuity across the

---

[180] Westfall, "Analysis of Prominence," 75.
[181] Westfall, "Analysis of Prominence," 75.
[182] Reed, "Identifying Theme," 80.
[183] Westfall, "Analysis of Prominence," 76.
[184] Longacre, *Grammar of Discourse*, 38.
[185] Westfall, "Analysis of Prominence," 76.
[186] Westfall, "Analysis of Prominence," 77.
[187] Westfall, "Analysis of Prominence," 77.

text. By semantic continuity I mean the creation of cohesion within a semantic environment. However, prominence also creates discontinuity, but in a different sense. Westfall provides this insightful distinction:

> Variations or deviations in a pattern may be used by an author to create boundaries or shifts as well as to highlight important material. This involves *discontinuity* or the *division* of a discourse into units with the single or patterned use of open-ended choices from the grammatical system and/or the lexis. Sometimes the variation may form a break, boundary or shift in the discourse by a lack of continuity in some respect. Other times the variation may be one of prominence, where an author intentionally highlights or emphasizes a word, clause or group of clauses above the surrounding text, which may signal a shift. The use of variation forms a complementary function to repetition by interrupting a pattern and signaling some sort of change. Sometimes the variation signals a slight shift, sometimes it establishes a new pattern, and sometimes the markers which produce the variations are repeated in a pattern within a section or throughout the discourse, functioning something like the chorus from a song.[188]

This is a helpful distinction, especially how it relates to the thesis question in this study. While this study argues for continuity between 19:11–21 and 20:1–6 as a single semantic environment, this does not mean that there is no degree of discontinuity within 19:11—20:6. In Chapter 5, I will argue that the episode of the binding of Satan in 20:1–3 signals prominence that reflects a degree of discontinuity in order to highlight the material. In order to give relief and attention to some element in the discourse it must deviate (i.e. indicate discontinuity) from its background, otherwise there is just one plane of discourse, *resulting in irrelevance and thus incoherence.* Westfall describes at least twelve linguistic choices that in combinations can potentially create zones of turbulence.[189]

---

[188] Westfall, "Analysis of Prominence," 78.

[189] These include marked features; conjunctions; markers of attention; temporal, spatial and conceptual deixis; interrogatives; the use of contrast or comparison; elaboration or comment; extra words; concentration of participants; the function of summaries, conclusions, or central sentences; repetition or patterns; and discourse staging (Westfall, "Analysis of Prominence," 78). She describes each of these in her essay.

In describing the planes of discourse I will use the terms: background, subject matter, and prominence.[190] All three planes work together "by drawing the listener/reader's attention to topics and motifs which are important to the speaker/author and by supporting those topics with other less significant material. . . . semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others."[191] These planes of discourse function together to realize cohesion and in particular coherence because they provide relevance for the topic. In this way, these resources of information flow will be shown to contribute to the textual unity between 19:11–21 and 20:1–6. In the domain of the paragraph or section, linguistic elements may serve background at one point and become prominent in the next stage in a narrative. Prominence cannot function as prominence if it is not being contrasted (i.e. discontinuity) with other elements.[192] The *background* in narrative is supportive material for the main story line, giving its setting, minor participants, explanations, and other material that will function to highlight the planes of subject matter and prominence.[193] Background elements are usually mentioned once in order to set up the narrative. To be sure, the background is not unimportant since without it an author could not situate the narrative and give the subject matter its prominence. It supplements the subject matter. The *subject matter* is central in discourse, consisting of major participants and events.[194]

---

[190] Reed uses the terms *background*, *theme*, and *focus*. But I am using the term *subject matter* instead of "theme," and *prominence* instead of "focus," to avoid confusion; cf. "Identifying Theme," 77. Functional linguists have used slightly different terms to describe these planes of discourse, especially with "focus" (e.g. salience, emphasis, relevance).

[191] Reed, "Identifying Theme," 75–76.

[192] Reed, "Identifying Theme," 81.

[193] Reed, "Identifying Theme," 77.

[194] Reed, "Identifying Theme," 77.

Discourse Topicality (Topic and Comment)

Up to this point the description of analysis has been focused on textual meanings using

cohesive harmony and information flow for the co-text in Rev 19:11—20:6. Examining

the textual meanings in this immediate co-text will show that there is semantic continuity

between 19:11–21 and 20:1–6. Since 19:11—20:6 is part of the larger discourse of the

book of Revelation, a further question remains concerning whether there are cohesive

intratextual relations (i.e. textual meanings) linked to the larger discourse of Revelation,

and if so, what are they and how should they be evaluated. Westfall notes that texture at

the discourse level is created by "links and bonds formed by cohesive ties," and citing

Halliday's description on the nature of these ties as "relations that may involve elements

of any extent, both smaller and larger than clauses, from single words to lengthy passages

of text; and that may hold across gaps of any extent, both within the clause and beyond it,

without regard to the nature of whatever intervenes."[195] A paragraph or section then is not

an isolated unit but connected to the larger discourse, as discourses are made up of their

semantic units. Porter and O'Donnell state:

> [I]f the sentence and clause theme reflect the paragraph theme then the collective
> paragraph themes within a complete discourse should reflect the overarching
> discourse theme. As the highest level of thematization, that is, the one furthest
> from grammatical realization, the discourse topic is vaguer and in some respects
> more subjective thematic category. . . . By using the thematization framework . . .
> and grouping together paragraph themes, it is possible to test these suggestions
> against thematization within the discourse.[196]

To be sure, this study, however, is not concerned with the thematization of the *entire*

discourse of Revelation, only relevant connections to other units in the discourse.

However, the principle and goal of Porter and O'Donnell can still apply by discovering

---

[195] Westfall, "Blessed Be the Ties that Bind," 204; cf. Halliday, *Functional Grammar*, 309.
[196] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 115–16.

cohesive links to parallel subject matter between 19:11—20:6 and the co-text of the discourse of Revelation.[197]

Conclusion

In the chapters on analysis my procedure will be as follows. In Chapter 3, I will analyze 19:11—20:6 and catalogue all the componential ties and identity and similarity chains. I will make some comments on the most important chains. This data will provide the basis in Chapter 4 for a cohesive harmony analysis regarding chain interactions. I will plot all chain interactions from 19:11—20:6, in order to interpret the data and draw some conclusions about its degree on the cline of cohesion and coherence. In Chapter 5, I will consider information flow of the co-text within 19:11—20:6. First, I will analyze thematization on the rank of clause and sentence with a view of locating marked elements. Second, I will identify semantic boundary markers, the signaling discourse devices that indicate semantic shifts, focusing on relevant features with special attention to the question of whether there are signaling devices present in the immediate co-text of 20:1. Third, I will analyze topicality in the ranks of paragraphs and sections. Fourth, I will analyze the prominence of the cluster of features for a zone of turbulence in the binding of Satan episode. This will help inform the key question of whether 20:1 is a new section *opening* or whether it is artificial to place a new major section break at that point. In Chapter 6, I will analyze three semantic threads in the rank of the wider co-text of the discourse of Revelation: (1) the "three adversaries of God," (2) Satan's progressive

---

[197] Expanding the scope of semantic domains and cohesive chains for the discourse as a whole has been proven insightful in other studies (e.g. Westfall, "Blessed Be the Ties that Bind," 199–216).

banishment, and (3) the saints' vindication. I will trace the relevant semantic domains and cohesive chains of each of these threads.

CHAPTER 3: COHESIVE HARMONY: COHESIVE TIES AND CHAINS

Introduction

This is the first of two chapters that will utilize the methodological tool of cohesive harmony. In this first chapter, I begin with a summary of the theoretical principles concerning componential ties and cohesive chains that were articulated from the previous methodological chapter. Second, I will identify and organize the componential ties and cohesive chains for 19:11—20:6. Third, I will comment on key chains that are linked between 19:11–21 and 20:1–6, chains that are the most significant by forming the basis of creating threads of continuity. In the next chapter, I will complete the cohesive harmony analysis by identifying chain interactions and their implications for measuring coherence.

First, I will summarize the theoretical discussion that was discussed in the previous chapter. The *tie* is a fundamental concept of cohesion. It is a semantic relation between two members in the lexicogrammar. In this chapter, I will focus on componential ties that *compose* messages from words and phrases by establishing relationships between linguistic components. There are three kinds of componential ties: co-reference, co-classification, and co-extension. Co-reference refers to lexical items that refer to the same referent. The co-referential tie is realized through lexicogrammatical devices such as subject-encoded verbs, pronominals, demonstratives, articles, and lexical devices such as naming, equivalence, semblance, and metaphor. Co-classification is a

cohesive tie that refers to distinct members in a tie—things, processes, or circumstances—that belong to the same class. This tie typically occurs with grammatical devices such as substitution or ellipsis. Co-extension is the third type of tie where two linguistic members refer to the same semantic field. Co-extensive ties do not require an implicit term because both terms are explicit. Lexical cohesion draws not from grammar or reference, but from the choice of the lexical stock of language. So while co-reference and co-classification are expressed grammatically, co-extension is expressed primarily lexically. Co-extension ties are one of the most common means of creating cohesion.

There are two types of lexical cohesion: general and instantial. *General lexical relationships* are derived from the language system so they are supratextual and thereby more accessible for the shared language user. Sense relations include the following co-extensive ties: synonymy (similar meanings), antonymy (opposite meanings), hyponymy (inclusive relationships), meronymy (part-whole relationships) and repetition/reiteration (identical lexical unit). *Instantial lexical relationships*, on the other hand, do not extend to the system but rather are text-bound, peculiar to the discourse or situation with knowledge discerned from the co-text or context of situation. There are four types of instantial relationships realized as lexicogrammatical devices under co-reference: equivalence, naming, semblance, and metaphor.

Another cohesive notion is the *cohesive chain*, which is "formed by a set of items each of which is related to the others by the semantic relation of co-reference, co-classification, and/or co-extension."[1] They create textual continuity in the text. There are two main types of chains: identity chains (IC) and similarity chains (SC). Identity chains

---

[1] Halliday and Hasan, *Language, Context, and Text*, 84.

contain co-reference members when each member refers to the same entity. Similarity chains occur when their members relate to each other through lexical co-extension, composed of non-identical members in the same field. Though a chain typically is a consecutive set of ties, at *minimum* a chain consists of a single tie (i.e. two items).

My procedure in this chapter will be to locate and organize the lexical choices in 19:11—20:6 by establishing its componential ties and cohesive chains. The chains will be organized within the two types of identity and similarity chains. To facilitate co-extension analysis, I will utilize J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament Based on Semantic Domains* (hereafter LN). Typical Greek lexicons organize their entries alphabetically, but what makes LN useful is the entries are organized under 93 semantic domains, as well as subdomains. The utilization of LN for semantic analysis of lexical ties is a starting point, but it cannot account for other types of semantic ties. Determining semantic fields is open to criticism for it is unavoidable to make some subjective decisions.[2] In addition, LN at times can be inconsistent among its domains.[3] Nevertheless, I will use LN as a *guide* to group semantic items for cohesive chains, but I will divert from it when I deem it necessary.

---

[2] As useful a lexicon LN is, it is not without criticism. For example, Porter thinks that a monosemous lexical approach, rather than a polysemous, would serve the lexicon better especially with disambiguating senses of a word and avoiding maximalist interpretations, where "the lexeme contributes minimal meaning" (Porter, *Linguistic Analysis*, 51–52). He outlines other implications such as a consideration of register types and development of collocation-based descriptions (Porter, *Linguistic Analysis*, 55–59).

[3] In Cynthia Long Westfall's cohesive study on Hebrews, she draws attention to the following inconsistency: "At times, it seems that the lexicon does not do enough, and it is easy to find what appear to be shortcomings in the failure to place some words in certain semantic domains. For instance, the truncated classification of προφήτης under 'Religious Activities' does not remotely begin to describe the features that 'prophet' shares with other lexical items. In this case, the authors did not follow one of their guiding principles that a derivative (e.g. προφήτης) should be placed as close as possible to its semantic basis (e.g. προφητεύω). However, when the theory is understood, the reader realizes that the entries and glosses are suggestive, and the referential (meaning) range of any lexical unit can only be determined by a careful and, above all, a coherent reading of the surrounding context" (Westfall, "Blessed Be the Ties that Bind," 216).

Componential Ties and Cohesive Chains in Rev 19:11—20:6

Before I locate the componential ties and chains, I need to make a few remarks on the organizational layout of the chains. Within each chain, I have ordered linguistic items in their textual order from 19:11—20:6.[5] Items that are not part of a tie, and thus not part of a chain, will be listed after the catalogue of chains. Identity chains will be followed by the item's verse reference and the type of referential device (e.g. ἀληθινός "True" [19:11]: instantiated naming). Using the artificial versification does not affect the analysis since I am only using it for reference purposes. If there is any ambiguity of identical items within the same verse, this will be noted and distinguished with lower case letters in relation to its location in a verse (e.g. v. 18c). Similarity chains will also be followed by the item's verse reference, including LN's domain references (e.g. τὴν κεφαλὴν [19:12, LN 8.10.B]). The heading of chains will be a general description (e.g. "Supernatural Realms"). The glosses chosen for linguistic items are only suggested meanings. The linguistic items are in bold for readability.

Finally, for Koine Greek as a synthetic/fusional language it is necessary to reconfigure the notion of verbal morphology, since Greek verbs encode the grammatical subject. In order to account for both the grammatical subject of a verb and its lexeme, I propose a token index (TI) where the value 0.5 denotes the value of the encoded subject of a verb, and 0.5 denotes the value of the verbal lexeme.[6] Thereby, encoded subjects are counted as a separate linguistic item apart from its verbal lexeme since it serves a

---

[5] All bracketed variants in NA28 (*Novum Testamentum Graece*: Nestle-Aland 28th edition) will not be considered in the analysis.

[6] Following John J. H. Lee adapting token value to the verbal morphological nature of Greek, he says that it "strives to avoid a large discrepancy between token number and actual lexical item number, because it makes it easier to compare the results if the two are calculated within the same number of total tokens" ("Cohesive Harmony for Ancient Greek," 89).

cohesive function and potentially a tie. In addition to the encoded subject, the verbal lexeme can also possess cohesiveness through its lexical semantics. Each linguistic item counts as one token, unless otherwise stated as TI=0.5. I also need to address how the Greek article is factored into the token index.[7] The article and the substantive form a single entity (e.g. τὴν κεφαλὴν) and thus will have a token value of one (TI=1).[8] This includes adjectives functioning as substantives. If it is modifying as part of an article-adjective-substantive construction as the adjective, it is assigned a separate token value of one. The construction would be a total of TI=2 (e.g. ὁ δεύτερος θάνατος). An articular participle substantive will have a value of TI=1 (e.g. τῇ ἐξελθούσῃ), but it will also have a split value of TI=0.5 denoting the substantive element ("the one") and TI=0.5 for the lexeme ("extension"). The total value of an article-prepositional phrase (or word group) construction is TI=3, where the article functioning as a pronoun is TI=1, the preposition is TI=1, and the object of preposition is TI=1.[9] The calculations and formula of token values for measuring the cohesive harmony index (CHI) will be explained in the next chapter. Each rubric below contains all of the items that belong to that particular chain.

Christ (IC)

ὁ καθήμενος "the one who sat" (19:11, TI=0.5): referential interpretive source. πιστὸς "Faithful" (19:11): instantiated naming. ἀληθινός "True" (19:11): instantiated naming. κρίνει "he judges"(19:11, TI=0.5): encoded subject. πολεμεῖ (19:11, TI=0.5): encoded subject. αὐτοῦ "his" (19:12a): pronominal. αὐτοῦ "his" (19:12b): pronominal. ὄνομα "name" (19:12): instantiated naming. ὃ "which" (19:12): pronominal. αὐτός "himself" (19:12): pronominal. κέκληται "he is called" (19:13, TI=0.5): encoded subject. τὸ ὄνομα "name" (19:13): instantiated naming. αὐτοῦ "his" (19:13): pronominal. ὁ λόγος "the Word" (19:13): instantiated naming. αὐτῷ "him" (19:14): pronominal. αὐτοῦ "his" (19:15): pronominal. πατάξῃ "he will strike" (19:15, TI=0.5): encoded subject. αὐτὸς "he"

---

[7] For further discussion on the use of the article in Greek, see Porter, *Idioms*, 103–14.
[8] Lee, "Cohesive Harmony," 79.
[9] Lee, "Cohesive Harmony," 80.

(19:15b): pronominal. ποιμανεῖ "he will rule" (19:15, TI=0.5): encoded subject. αὐτὸς "he" (19:15c): pronominal. πατεῖ "he will trample" (19:15, TI=0.5): encoded subject. ἔχει "he has" (19:16, TI=0.5): encoded subject. αὐτοῦ "his" (19:16): pronominal. ὄνομα "name" (19:16): instantiated naming. Βασιλεὺς "King" (19:16): instantiated naming. βασιλέων "of kings" (19:16): instantiated naming. κύριος "Lord" (19:16): instantiated naming. κυρίων "of lords" (19:16): instantiated naming. τοῦ καθημένου "the one seated" (19:19, TI=0.5): articular participle substantive. αὐτοῦ "his" (19:19): pronominal. τοῦ καθημένου "the one seated" (19:21, TI=0.5): articular participle substantive. αὐτοῦ "his" (19:21): pronominal. Ἰησοῦ "Jesus" (20:4): instantiated naming. τὸν λόγον[10] "the word" (20:4): instantiated naming. τοῦ Χριστοῦ "Christ" (20:4): instantiated naming.[11] τοῦ Χριστοῦ "Christ" (20:6): instantiated naming. αὐτοῦ "him" (20:6): pronominal.

Judgment (SC)

(ἐν) δικαιοσύνη "righteousness" (19:11, LN 88.13.B): hyponymy. κρίνει "he judges" (19:11, TI=0.5, LN 56.20.E): hyponymy. πολεμεῖ "to make war" (19:11, TI=0.5, LN 55.5.B): hyponymy. φλὸξ "flame" (19:12, LN 2.4.C): hyponymy. πυρός "fiery" (19:12, LN 2.3.C): hyponymy. διαδήματα "crown" (19:12, LN 6.196.R): meronymy. αἵματι "blood" (19:13, LN 8.64.B): meronymy.[12] πατάξῃ "strike" (19:15, TI=0.5, LN 19.3.A): hyponymy. ποιμανεῖ "rule" (19:15, TI=0.5, LN 37.57.D): hyponymy. ῥάβδῳ "rod" (19:15, LN 37.53.D): meronymy. πατεῖ "stomp" (19:15, TI=0.5, LN 19.51.E): hyponymy. τοῦ θυμοῦ "intense anger" (19:15, LN 88.178.X): hyponymy. τῆς ὀργῆς "wrath" (19:15, LN 38.10.A): hyponymy. τὸν πόλεμον "battle" (19:19, LN 55.B): hyponymy. ἐπιάσθη "seized" (19:20, TI=0.5, LN 18.3.A): hyponymy. ἐβλήθησαν "(the two) were thrown" (19:20, TI=0.5 LN 15.215.Z): hyponymy. ἀπεκτάνθησαν "they were killed" (19:21, TI=0.5, LN 20.61.D): hyponymy. τὴν κλεῖν "the key" (20:1, LN 6.220W): meronymy. ἅλυσιν "chain" (20:1, LN 6.16.D): meronymy. ἐκράτησεν "seized" (20:2, TI=0.5, LN 37.110.F): hyponymy. ἔδησεν "bound" (20:2, TI=0.5, LN 37.114.H): hyponymy. ἔβαλεν "threw" (20:3, TI=0.5, LN 15.215.Z): hyponymy. ἔκλεισεν "to shut" (20:3, TI=0.5, LN 79.112.X): hyponymy.[13] ἐσφράγισεν "sealed" (20:3, TI=0.5, LN 6.55.J): hyponymy.[14] τῶν πεπελεκισμένων[15] "the beheaded ones" (20:4, TI=0.5, LN 20.80.D): hyponymy. ἔζησαν "they (did not) come to life" (20:5, TI=0.5, LN 23.93.G):

---

[10] Given the collocation of διὰ τὴν μαρτυρίαν Ἰησοῦ, I am construing τὸν λόγον τοῦ θεοῦ as referring anaphorically to the naming instantiation from 19:13 (κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ).

[11] See Rev 1:1.

[12] I agree with Osborne that given the military context of war and judgment, "blood" should be construed as the blood of his enemies, *contra* (1) atoning blood, or (2) blood of the martyrs (*Revelation*, 682–83); cf. Isa 63:1–3; Rev 14:20.

[13] Or antonymous with "being open."

[14] Or antonymous with "being open."

[15] In this case, the punishment of beheading are for *saints*, "because of the testimony about Jesus and because of the word of God" (20:4).

hyponymy. ἐπί[16] "over" (20:6, 37.9.A): hyponymy. ἐξουσίαν "power" (20:6, LN 37.13.A): hyponymy.

Armies of Heaven (IC)[17]

τὰ στρατεύματα[18] "the armies" (19:14): referential interpretive source. ἠκολούθει "were following" (19:14, TI=0.5): encoded subject. τοῦ στρατεύματος "armies" (19:19): article.

They Sat (IC)[19]

ἐκάθισαν "they sat" (20:4, TI=0.5): encoded subject. αὐτοῖς "them" (20:4): pronominal. τὰς ψυχὰς[20] "the souls" (20:4): referential interpretive source. τῶν πεπελεκισμένων "the beheaded ones" (20:4, TI=0.5): articular participle substantive. οἵτινες[21] "who" (20:4):

---

[16] LN: "a marker of the object over which someone exercises a control or authority."

[17] See the footnote below on the They Sat chain regarding Appendix 2, which contends that the Armies of Heaven chain and the They Sat chain should form a single chain. I also explain why I have split them up into two separate chains for my cohesive harmony analysis.

[18] In Appendix 2, I discuss the reasons why τὰ στρατεύματα (19:14, 19) refer most likely to the redeemed people of God, and not to angels.

[19] The identification of the referent of the aorist active indicative *third person plural* of ἐκάθισαν has puzzled more than a few scholars. Interpreters are perplexed not to find an explicit referent to ἐκάθισαν in the preceding 20:1–3. There have been a number of proposals (see Appendix 2) that have attempted to explain this so-called anomaly, proposals that end up being strained. I believe the cause for this perplexity relates to the main thesis question in this study, that a supposed break at 20:1 militates the interpreter to consider cohesive links back to ch. 19. There are good reasons to view the referent as referring to the *armies of heaven* in 19:14, 19. Since several lines of evidence for this interpretation can be found in both the immediate co-text as well as the co-text of the larger discourse of Revelation, I will reserve this analysis for Appendix 2. In addition, even though there is linguistic justification, I will not combine the They Sat chain with the Armies of Heaven chain as a single chain for my cohesive harmony analysis, lest it is objected that I am reasoning in a circle. Thus, I will treat the They Sat chain as a distinct chain.

[20] I consider the entirety of 20:4 giving further descriptions of a single participant, the martyrs, who are the ones who sit on thrones in 20:4a. However, I also think it may be likely that the group of martyrs is a meronym representing the whole people of God. First, the last clause of v. 4 links those who come to life with those who reign with Christ, which in turn creates a link back to v. 4a with the lexical notion of those who sit on thrones. Second, and similarly, in 20:6 those who share in the first resurrection are those who will reign with him. This creates a semantic bond for a single participant: the martyrs in v. 4 come to life (i.e. resurrected), who will reign with Christ. This also suggests a cohesive link with those who sit on the thrones in v. 4a. I also take the καὶ that immediately precedes τὰς ψυχὰς as introducing an epexegetical description of the ones who sit on the thrones.

[21] This is the subject of προσεκύνησαν. There is extended debate on οἵτινες. In my view, οἵτινες does not introduce a second entity but rather is a further description. It is worth citing Mathewson's entire assessment: There are some who think that καὶ οἵτινες introduces a second group in addition to those who have been beheaded (Swete, 262; Beale, 1000–1001; Smalley, 507). "The triumph of Christ is shared not by the martyrs only but by all who under the sway of the Beast and the False Prophet suffered reproach" (Swete, 262). However, others understand this as a further description of the martyrs, rather than a second group (Mounce, 355–56; Osborne, 706; Blount, 365), taking the καὶ before οἵτινες as epexegetical. There may be a light advantage to taking this as a further reference to the same group just mentioned, the martyrs, since refusal to worship the beast and martyrdom are closely linked in 13:15–16 (Osborne, 706). Beale (1001) objects to the identification of the group introduced by οἵτινες with the souls (ψυχὰς) of those

pronominal. προσεκύνησαν "they had (not) worshiped" (20:4, TI=0.5): encoded subject. ἔλαβον "they had (not) received" (20:4, TI=0.5): encoded subject. αὐτῶν "their" (20:4): pronominal. ἔζησαν[22] "they lived" (20:4, TI=0.5): encoded subject. ἐβασίλευσαν "they reigned" (20:4, TI=0.5): encoded subject. μακάριος "blessed" (20:6): instantiated equivalence. ἅγιος "holy" (20:6): instantiated equivalence. ὁ ἔχων "the one who has" (20:6, TI=0.5): articular participle substantive. τούτων "them" (20:6): pronominal. ἔσονται "they will be" (20:6, TI=0.5): encoded subject. βασιλεύσουσιν "they will reign" (20:6, TI=0.5): encoded subject.

The Armies and Kings of the Beast (IC)[23]

τὸ δεῖπνον "banquet" (19:17): referential interpretive source. σάρκας "flesh" (19:18a): instantiated locally contingent categorization.[24] βασιλέων "kings" (19:18): instantiated locally contingent categorization. σάρκας "flesh" (19:18b): instantiated locally contingent categorization. χιλιάρχων "generals" (19:18): instantiated locally contingent categorization. σάρκας "flesh" (19:18c): instantiated locally contingent categorization. ἰσχυρῶν "powerful people" (19:18): instantiated locally contingent categorization. σάρκας "flesh" (19:18d): instantiated locally contingent categorization. ἵππων[25] "horses" (19:18): instantiated locally contingent categorization. τῶν καθημένων "the ones who sit" (19:18,

---

beheaded because (1) οἵτινες is masculine rather than feminine as is ψυχὰς; and (2) if οἵτινες further defined ψυχὰς we would expect οἵτινες to be accusative rather than nominative . [. . .] However, John may have used the masculine because he understood the "souls" as those belonging to persons (a construction according to sense), or it could get its gender from πεπελεκισμένων. More importantly, we should not expect the accusative case for οἵτινες since, while the gender and number of a pronoun are determined by the antecedent, the case of the pronoun is determined by its function within its own clause; here it is nominative because it functions as the subject of προσεκύνησαν. Aune (3.1088) plausibly suggests that verse 4 looks at the same group from two different perspectives: They "had been executed for positive reasons (v 4b: their obedience to the commands of God and their witness to Jesus) and negative reasons (v 4c: their refusal to worship the beast or its image and to receive its brand on their foreheads and right hands)" (Mathewson, *Handbook*, 275–76; cf. Porter, *Idioms*, 133).

[22] Matthewson thinks the context suggests an ingressive action but the aorist may only be summarizing the state of being alive (Mathewson, *Handbook*, 276). The latter is more likely since John does not seem interested in making a chronological point or how the action was brought about. Rather, he is contrasting their victorious state of being resurrected against the cause of their martyred death of beheading.

[23] This chain is viewed as a collective participant (e.g. "the kings of the earth with their armies" 19:19).

[24] In 19:18, there are ten lexical items that create a special type of semantic categorization that is instantiated with reference. Cynthia Long Westfall comments on this textual notion: "A writer or speaker may create non-lexical categories by placing things that do not necessarily belong to the same semantic domain or scenario in the same pile or calling them by the same name. This is tantamount to creating an ad hoc semantic domain. In 1 Tim. 3:2–7, a list of qualifications for the office of overseer combines things that would not necessarily be from the same semantic domain. In Rom. 8:35–39, Paul places a large number of items in a pile that could be labeled 'things that will not separate us from the love of God', a phrase that is repeated in vv. 35 and 39" (Westfall, "Blessed Be the Ties That Bind," 204–5; cf. Overstreet and Yule, "Locally Contingent Categorization in Discourse," 83).

[25] Even though "horses" are not personal agents, the device of instantiated locally contingent categorization considers this participant included in the armies of the kings and Beast.

TI=0.5): instantiated locally contingent categorization. αὐτῶν "them" (19:18): pronominal. σάρκας "flesh" (19:18e): instantiated locally contingent categorization. πάντων "all" (19:18): instantiated locally contingent categorization. ἐλευθέρων "free" (19:18): instantiated locally contingent categorization. δούλων "slaves" (19:18): instantiated locally contingent categorization. μικρῶν "small" (19:18): instantiated locally contingent categorization. μεγάλων "great" (19:18): instantiated locally contingent categorization. τοὺς βασιλεῖς "the kings" (19:19): article. τὰ στρατεύματα "armies" (19:19): article. αὐτῶν "their (armies)" (19:19): pronominal.[26] οἱ λοιποὶ "the remaining" (19:21): comparative. ἀπεκτάνθησαν "they were killed" (19:21, TI=0.5): encoded subject. τῶν σαρκῶν "flesh" (19:21): instantiated locally contingent categorization. αὐτῶν "their" (19:21): pronominal. οἱ λοιποὶ "the remaining" (20:5): comparative. τῶν νεκρῶν "of the dead" (20:5): comparative. ἔζησαν "they (did not) come to life" (20:5, TI=0.5): encoded subject.

John (IC)

εἶδον "I saw" (19:11, TI=0.5): encoded subject. εἶδον "I saw" (19:17, TI=0.5): encoded subject. εἶδον "I saw" (19:19, TI=0.5): encoded subject. εἶδον "I saw" (20:1, TI=0.5): encoded subject. εἶδον "I saw" (20:4, TI=0.5): encoded subject.

Supernatural Realms (SC)

τὸν οὐρανὸν[27] "sky" (19:11, LN 1.5.B): hyponymy. τῷ οὐρανῷ[28] "supernatural abode of God" (19:14, LN 1.11.B): hyponymy. τῷ ἡλίῳ[29] "the sun" (19:17, LN 1.28.D): hyponymy. μεσουρανήματι "midpoint high in the sky" (19:17, LN 1.10.B): hyponymy. τῆς γῆς "of the earth" (19:19, LN 1.39.F): antonymy.[30] τοῦ οὐρανοῦ "sky" (20:1, LN 1.5.B): repetition.[31] τὴν λίμνην "the lake" (19:20, LN 1.22.C): hyponymy. τοῦ πυρὸς "of fire" (19:20, LN 1.22.C): hyponymy. τῆς ἀβύσσου "the abyss" (20:1, LN 1.20.C): hyponymy. τὴν ἄβυσσον "the abyss" (20:3, LN 1.20.C): repetition.

---

[26] Mathewson identifies the antecedent with both ὁ θηρίον καὶ τοὺς βασιλεῖς, rather than only τοὺς βασιλεῖς (Mathewson, *Handbook*, 270).

[27] It could be argued that this does not refer to the sky but the supernatural abode of God. However, εἶδον and the immediate co-text suggest that this is an *appearance*, which may indicate a sky setting.

[28] It is possible that in this instance the sky is intended, but ἐν may suggest that the abode of God is where the army (στρατεύματα) originated.

[29] The co-text indicates that John perceives his line of sight of the angel high in the sky *in front* of the sun, especially being collocated with μεσουρανήματι.

[30] The sky, earth, abyss, and the lake of fire could be considered gradable antonyms.

[31] Just as the first occurrence of this item (19:11), I take this instance to refer to the sky above and not the supernatural heavenly dwelling of God, especially if it is the same angel in 19:17: "Then I saw one angel standing in the sun."

Sword (IC)

ἐκπορεύεται "it extends" (19:15, TI=0.5): encoded subject. ῥομφαία "sword" (19:15): referential interpretative source. αὐτῇ "it" (19:15): pronominal. τῇ ῥομφαίᾳ "sword" (19:21): article. τῇ ἐξελθούσῃ "the one extended" (19:21, TI=0.5): articular participle substantive.

Judgment (IC)

κρίμα "judgment" (20:4): referential interpretive source. ἐδόθη "it was given" (20:4, IT=0.5): encoded subject.

The Second Death (IC)

ὁ δεύτερος "second" (20:6): comparative. θάνατος "death" (20:6): referential interpretive source. ἔχει "it (does not) have" (20:6, TI=0.5): encoded subject.

Sensory States (SC)

εἶδον "I saw" (19:11, TI=0.5, LN 24.1.A).[32] εἶδον "I saw" (19:17, TI=0.5, LN 24.1.A): repetition. εἶδον "I saw" (19:19, TI=0.5, LN 24.1.A): repetition. εἶδον "I saw" (20:1, TI=0.5, LN 24.1.A): repetition. εἶδον "I saw" (20:4, TI=0.5, LN 24.1.A): repetition.

Natural Substances (SC)

σιδηρᾷ "iron" (19:15, LN 2.59.G): hyponymy. θείῳ "sulfur" (19:20, LN 2.26.E): hyponymy.

Horse (IC)

ἵππος "horse" (19:11): referential interpretative source. αὐτὸν "it" (19:11): pronominal. τοῦ ἵππου "the horse" (19:19): article. τοῦ ἵππου "the horse" (19:21): article.

---

[32] There is no co-extensional device mentioned with this first item since the four subsequent instances use repetition. There are more instances of this type in the remaining similarity chains. So if a similarity chain does not mention a co-extensional device in the first item of the chain, it is because the subsequent items in that chain use repetition devices.

Priestly and Purity (SC)

λευκὸς[33] "white" (19:11, 79.27.G): meronymy. λευκοῖς[34] "white" (19:14, 79.27.G): repetition. λευκὸν "white" (19:14, 79.27.G): repetition. καθαρόν "pure" (19:14, LN 53.29.C): synonymy. ἱερεῖς "priests" (20:6, 53.87.I): synonymy.

To Sit (SC)

ὁ καθήμενος "the one who sat" (19:11, TI=0.5, LN 17:12.B). τῶν καθημένων "those who sat" (19:18, TI=0.5, LN 17:12.B): repetition. τοῦ καθημένου "the one who sat" (19:19, TI=0.5, LN 17:12.B): repetition. τοῦ καθημένου "the one who sat" (19:21, TI=0.5, LN 17:12.B): repetition. ἐκάθισαν "they sat" (20:4, TI=0.5, LN 17.17.B): repetition.

Upon (SC)

ἐπ' "upon" (19:11, LN 83.46.H). ἐπὶ "on" (19:12, LN 83.46.H): repetition. ἐφ' "on" (19:14, LN 83.46.H): repetition. ἐπὶ "on" (19:16a, LN 83.46.H): repetition. ἐπὶ "on" (19:16b, LN 83.46.H): repetition. ἐπ' "upon" (19:18, LN 83.46.H): repetition. ἐπὶ "upon"(19:19, LN 83.46.H): repetition. ἐπὶ "upon" (19:21, LN 83.46.H): repetition. ἐπὶ "on" (20:1, LN 83.46.H): repetition. ἐπ' "upon" (20:4a, LN 83.46.H): repetition. ἐπὶ "upon" (20:4c, LN 83.46.H): repetition. ἐπὶ "upon" (20:4d, LN 83.46.H): repetition. ἐπάνω "upon" (20:3, LN 83.49.I): repetition.

In (SC)

ἐν "in" (19:14, LN 83.9.C). ἐν "in" (19:17a, LN 83.13.C): repetition. ἐν "in" (19:17c, LN 83.13.C): repetition. εἰς "into" (19:20, LN 83.13.C): repetition. εἰς "into" (20:3, LN 83.13.C): repetition.

---

[33] However, Osborne thinks, "The color white does not indicate purity, as it does when describing the garments of the righteous (3:4–5; 6:11; 7:9, 13–14) but indicates a warhorse and shows the one who comes is a conquering king" (Osborne, *Revelation*, 679). Nevertheless, this instance of λευκοῖς should be included in this domain because the two instances of λευκοῖς in v. 14 suggest a reflection of the worthiness of the one who is riding the white horse: "Yet you have still a few persons in Sardis who have not soiled their clothes; they will walk with me, dressed in white, for they are worthy. If you conquer, you will be clothed like them in white robes, and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels" (3:4–5; see also 6:11; 7:9, 13–14).

[34] The clothing of priests are made from white linen (BDAG).

Extended From (SC)

ἐκ "from" (19:15, LN 84.4.A). ἐκ "from" (19:21b, LN 84.4.A): repetition. ἐκ "from" (20:1, 84.4.A): repetition.

To Call (SC)

κέκληται "called" (19:13, TI=0.5, LN 33.131.I): synonymy. ἔκραξεν "shouted" (19:17, TI=0.5, LN 33.83.F): synonymy. λέγων "saying" (19:17, LN 33.69.F): synonymy.

To Write (SC)

γεγραμμένον "written" (19:12, LN 33.61.E). γεγραμμένον "written" (19:16, LN 33.61.E): repetition.

To Release (IC)

δεῖ[35] "it is necessary" (20:3, TI=0.5): encoded subject. λυθῆναι[36] "to be released" (20:3): referential interpretive source.

Body Parts (SC)

οἱ ὀφθαλμοὶ "eyes" (19:12, LN 8.23.B): meronymy. τὴν κεφαλὴν "head" (19:12, LN 8.10.B): meronymy. τοῦ στόματος "mouth" (19:15, LN 8.19.B): meronymy. τὸν μηρὸν "thigh" (19:16, LN 8.48.B): meronymy. τοῦ στόματος "mouth" (19:21, LN 8.19.B): repetition. τὴν χεῖρα "hand" (20:1, LN 8.30.B): meronymy. τὸ μέτωπον "forehead" (20:4, LN 8.16.B): meronymy. τὴν χεῖρα "hand" (20:4, LN 8.30.B): repetition.

To Reign (SC)

ἐβασίλευσαν "reign" (20:4, TI=0.5, LN 37.65.D). βασιλεύσουσιν "reign" (20:6, TI=0.5, LN 37.65.D): repetition.

---

[35] The encoded subject is λυθῆναι.

[36] LN: "to release from control, to set free (highly generic meaning applicable to a wide variety of circumstances, including confinement, political domination, sin, sickness)— 'to release, to set free.'"

Thrones (IC)

θρόνους "thrones" (20:4): referential interpretive source. αὐτοὺς "them" (20:4): pronominal.

Quantity (SC)

πολλά "many" (19:12, LN 59.1.A): synonymy. πᾶσιν "all" (19:17, LN 59.23.C): synonymy. πάντα "all" (19:21, LN 59.23.C): synonymy.

Degree (SC)

μεγάλη "loud" (voice) (19:17, LN 78.28.B): synonymy. τὸ μέγα "great" (19:17, LN 78.2.A): repetition.

Relations (SC)

Account of
ἐν "account of" (19:11, LN 89.26.G): hyponymy.
For the purpose of
εἰς "for" (19:17, LN 89.57.I): hyponymy.

Together with
μετ᾽ "with" (19:20, LN 89.108.T): hyponymy. μετὰ "with" (20:4, LN 89.108.T): repetition. μετ᾽ "with" (20:6, LN 89.108.T): repetition.

Because
διὰ "because" (20:4b, LN 90.44.J): hyponymy. διὰ "because" (20:4c, LN 90.44.J): repetition.

Instrumental
ἐν "with" (19:15b, LN 90.10.B): hyponymy. ἐν "with" (19:15c, LN 90.10.B): repetition. ἐν "in" (19:20c, LN 90.10.B): repetition. ἐν "with" (19:20d, LN 90.10.B): repetition. ἐν "by" (19:21, LN 90.10.B): repetition.

Behalf of
ἐνώπιον "behalf of" (19:20, LN 90.20.E): hyponymy.

To have a part in
μέρος "(to have) a part" (20:6, LN 90.83.M): hyponymy. ἐν "in" (20:6, LN 90.83.M): repetition.

Against, with
μετὰ "with" (19:19b, LN 90.32.H): hyponymy. μετὰ "with" (19:19c, LN 90.32.H): repetition.

Manner implying source
ἐκ "from" (19:21c, LN 89.85.N): hyponymy.

No One (IC)

οὐδεὶς "no one" (19:12): referential interpretive source. οἶδεν "knows"(19:12, TI=0.5): encoded subject.

Clothing and Adorning (SC)

περιβεβλημένος "clothed" (19:13, LN 49.5): synonymy. ἱμάτιον "garment" (19:13, LN 6.172.Q): synonymy. ἐνδεδυμένοι "clothed" (19:14, LN 49.1): synonymy. βύσσινον "fine linen" (19:14, LN 6.167.Q): hyponymy. τὸ ἱμάτιον "garment" (19:16, LN 6.172.Q): repetition.

Movement (SC)

ἠκολούθει "followed" (19:14, TI=0.5, LN 15.156.T): hyponymy. ἑστῶτα "standing" (19:17, LN 85.40.B): antonymy. τοῖς πετομένοις "flying" (19:17, TI=0.5, LN 15.245.G): hyponymy. καταβαίνοντα "coming down" (20:1, LN 15.107.K): hyponymy.

To Gather Together (SC)

Δεῦτε[37] "come" (19:17, LN 84.24.B). συνάχθητε "gather together" (19:17, TI=0.5, LN 15.125.M): repetition. συνηγμένα "gathered together" (19:19, LN 15.123.M): repetition.

Extension (SC)

ἐκπορεύεται "extends" (19:15, TI=0.5, LN 15.40.D). τῇ ἐξελθούσῃ "the one extended" (19:21, TI=0.5, LN 15.40.D): repetition.

---

[37] This is a hortatory, adverbial particle.

Nations (IC)

τὰ ἔθνη "the nations" (19:15): referential interpretive source. αὐτούς "them" (19:15): pronominal. τοὺς λαβόντας[38] "the ones who received" (19:20, TI=0.5): articular participle substantive. τοὺς προσκυνοῦντας "the ones who worshiped" (19:20, TI=05): articular participle substantive. τὰ ἔθνη "the nations" (20:3): article.

Thousand Years (IC)

χίλια "thousand" (20:2): referential interpretive source. ἔτη "years" (20:2): referential interpretive source. τελεσθῇ "they were ended" (20:3, TI=0.5): encoded subject. τὰ χίλια "the thousand" (20:3): article. ἔτη "years" (20:3): article.[39] ταῦτα "these things" (20:3): pronominal. χίλια "thousand" (20:4): referential interpretive source.[40] ἔτη "years" (20:4): referential interpretive source. τελεσθῇ "they were finished" (20:5, TI=0.5): encoded subject. τὰ χίλια "the thousand" (20:5): article. ἔτη[41] "years" (20:5): article. χίλια[42] "thousand" (20:6). ἔτη "years" (20:6).

Wine (SC)

τὴν ληνὸν "wine press" (19:15, LN 7.66.G): synonymy. τοῦ οἴνου "wine" (19:15, LN 6.197.S): synonymy.

God (IC)

τοῦ θεοῦ "God" (19:13): referential interpretive source. τοῦ θεοῦ "God" (19:15): article. τοῦ παντοκράτορος "the Almighty" (19:15): instantiated naming.[43] τοῦ θεοῦ "of God" (19:17): article. τοῦ θεοῦ "of God" (20:4): article. τοῦ θεοῦ (20:6): article.

---

[38] I identify the mark-takers with the nations, because the context indicates the nations follow the beast who the mark is identified with, and the nations are deceived by Satan's minions (19:20; 20:4).

[39] The article preceded by χίλια also governs ἔτη.

[40] The first two instances of "thousand years" in vv. 2–3 denote Satan's incarceration. But here in vv. 4–5 there is another two-fold reference to "thousand years." In v. 4, the anarthrous χίλια ἔτη shifts the context of those who "came to life" and will reign with Christ, while the parenthetical remark in v. 5 refers to those who "did not come to life" until after τὰ χίλια ἔτη. The reason for the latter articular construction likely is relating this instance of the thousand years to the instance in v. 4, both having to do with "coming to life" either before or after the thousand years, while the first two-fold set of thousand years refers to Satan's incarceration.

[41] The article preceded by χίλια also governs ἔτη.

[42] The anarthrous χίλια is related to the previously mentioned thousand years in v. 5.

[43] See Rev 1:8.

Angel A (IC)

ἕνα "one" (19:17): demonstrative.[44] ἄγγελον "angel" (19:17): referential interpretive source. ἔκραξεν "he shouted" (19:17, TI=0.5): encoded subject.

Angel B (IC)

ἄγγελον (20:1): referential interpretative source. αὐτοῦ "his" (20:1): pronominal. ἐκράτησεν "he seized" (20:2, TI=0.5): encoded subject. ἔδησεν "he bound" (20:2, TI=0.5): encoded subject. ἔβαλεν "he threw" (20:3, TI=0.5): encoded subject. ἔκλεισεν "he shut" (20:3, TI=0.5): encoded subject. ἐσφράγισεν "he sealed" (20:3, TI=0.5): encoded subject.

The Birds (IC)

τοῖς ὀρνέοις "birds" (19:17): referential interpretive source. τοῖς πετομένοις "the ones flying" (19:17, TI=0.5): articular participle substantive. συνάχθητε "you gather together" (19:17, TI=0.5): encoded subject. φάγητε "you eat" (19:18, TI=0.5): encoded subject. τὰ ὄρνεα "the birds" (19:21): article. ἐχορτάσθησαν "they gorged" (19:21, TI=0.5): encoded subject.

The Beast (IC)

τὸ θηρίον "the beast" (19:19): referential interpretive source. ἐπιάσθη "he was seized" (19:20, TI=0.5): encoded subject. τὸ θηρίον "the beast" (19:20): article. αὐτοῦ "him" (19:20a): pronominal. τοῦ θηρίου "of the beast" (19:20): article. αὐτοῦ "him" (19:20b): pronominal. αὐτοῦ[45] "his" (19:20c): pronominal. τὸ θηρίον "the beast" (20:4): article. αὐτοῦ "his" (20:4): pronominal.

The False Prophet (IC)

ὁ ψευδοπροφήτης "the false prophet" (19:20): referential interpretive source. ὁ ποιήσας "the one who performed" (19:20, TI=0.5): articular participle substantive. ἐπλάνησεν "he deceived" (19:20, TI=0.5): encoded subject.

---

[44] LN: "a reference to a single, indefinite person or thing" (92.22.D). It is possible here it means "one" as a cardinal number (LN 60.10.B); however, the context seems to indicate it as demonstrative as noted above.

[45] "Possessive genitive or the genitive indicates the form or likeness that the image represents or reflects" (Mathewson, *Handbook*, 270).

The Beast and False Prophet (IC)[46]

ἐβλήθησαν "(the two) were thrown" (19:20, TI=0.5): encoded subject. οἱ δύο "the two" (19:20): demonstrative.

To Be, Exist, Happen (SC)

ποιῆσαι "to do" (19:19, LN 13.9.A): synonymy. ἐστιν "(who) is" (20:2, TI=0.5, LN 13.4.A): synonymy. ἔσονται "they will be" (20:6, TI=0.5, LN 13.51.B): synonymy.

Signs (IC)

τὰ σημεῖα "the signs" (19:20): referential interpretive source. οἷς "which" (19:20): pronominal.

To Deceive (SC)

ἐπλάνησεν "deceive" (19:20, TI=0.5, LN 31.8.B). πλανήσῃ "deceive" (20:3, TI=0.5, LN 31.8.B): repetition.

To Have (SC)

ἔχων "having" (19:12, LN 90.27.F). ἔχει "he has" (19:16, TI=0.5 LN 90.27.F): repetition. ἔχοντα "having" (20:1, 18.6.A): repetition. ἐδόθη "it was given" (20:4, TI=0.5, LN 90.90.N): synonymy. ὁ ἔχων "the ones who have" (20:6, TI=0.5, 90.83.M): repetition. ἔχει "it does (not) have" (20:6, TI=0.5, LN 90.83.M): repetition.

To Receive (SC)

τοὺς λαβόντας[47] "the ones who received" (19:20, TI=0.5, LN 57.125.I). ἔλαβον "they had (not) received" (20:4, TI=0.5, LN 57.125.I): repetition.

---

[46] The beast and the false prophet have their separate identity chains, but this chain realizes them functioning as a two-fold entity.

[47] LN: "to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver."

The Mark (IC)

τὸ χάραγμα "the mark" (19:20): referential interpretive source. τὸ χάραγμα "the mark" (20:4): article.

To Worship (SC)

τοὺς προσκυνοῦντας "the ones who worshiped" (19:20, TI=0.5, LN 53.56.G). προσεκύνησαν "they had (not) worshipped" (20:4, TI=0.5, LN 53.56.G): repetition.

The Image (IC)

τῇ εἰκόνι "image" (19:20): referential interpretive source. τὴν εἰκόνα "image" (20:4): article.

The Dragon (IC)

τὸν δράκοντα "the dragon" (20:2): referential interpretive source. ὁ ὄφις "serpent" (20:2): instantiated metaphor. ὁ ἀρχαῖος[48] "ancient" (20:2): instantiated naming. ὅς "who" (20:2): pronominal. ἐστιν "(who) is" (20:2, TI=0.5): encoded subject. Διάβολος "Devil" (20:2): instantiated equivalence. ὁ Σατανᾶς "Satan" (20:2): instantiated equivalence. αὐτὸν "him" (20:2): pronominal. αὐτὸν "him" (20:3a): pronominal. αὐτοῦ "him" (20:3): pronominal. πλανήσῃ "he might (not) deceive" (20:3, TI=0.5): encoded subject. αὐτὸν "him" (20:3c): pronominal.

Time (SC)

ἔτι "any longer" (20:3, LN 67.128.F): hyponymy. ἄχρι "until" (20:3, LN 67.119.F): hyponymy. τελεσθῇ "it was ended" (20:3, TI=0.5, LN 67.67.C): hyponymy. μετὰ "after" (20:3, LN 67.48.B): hyponymy. μικρὸν "little" (20:3, LN 67.106.E): hyponymy. χρόνον (20:3, LN 67.78.E): hyponymy. ἄχρι "until" (20:5, LN 67.119.F): hyponymy. τελεσθῇ "it were finished" (20:5, TI=0.5, LN 67.67.C): hyponymy.

---

[48] Mathewson notes: "Nominative in apposition to τὸν δράκοντα. There is a grammatical incongruity with the noun (and adjective) in the nominative standing in apposition to a noun in the accusative case. Most likely this is an example of the nominative being used as a title" (Mathewson, *Handbook*, 273).

Negation (SC)

μὴ "not" (20:3, LN 89.62.I): synonymy. οὐ (20:4, LN 69.3.B): synonymy. οὐδὲ "nor" (20:4, LN 69.7.C): synonymy. οὐκ "not" (20:4, LN 69.3.B): synonymy. οὐκ "not"(20:5, LN 69.3.B): synonymy. οὐκ "not" (20:6, LN 69.3.B): synonymy.

Physiological Processes and States (SC)

φάγητε "eat" (19:18, TI=0.5 23.1.A): hyponymy. ζῶντες "being alive" (19:20, LN 23.88.G): hyponymy. ἐχορτάσθησαν "they gorged" (19:21, TI=0.5 LN 23.16.A): hyponymy.

The First Resurrection (IC)

ἔζησαν "they came to life" (20:4, TI=0.5): encoded subject. Αὕτη "this" (20:5): demonstrative. ἡ ἀνάστασις "resurrection" (20:5): referential interpretive source. ἡ πρώτη "first" (20:5): comparative. τῇ ἀναστάσει "resurrection" (20:6): article. τῇ πρώτῃ "first" (20:6): comparative.

Features of Objects (SC)

ἠνεῳγμένον "open" (19:11, LN 79.110.X): hyponymy. ὀξεῖα "sharp" (19:15, LN 79.95.S): hyponymy. μεγάλην "great" (20:1, LN 79.123.B): hyponymy.

This completes the list of componential ties and cohesive chains. The following eight linguistic items are not chains since they do not form a tie and thus are peripheral.

Mode (SC)

δεῖ "it is necessary" (20:3, TI=0.5, LN 71.34.E)[49]

Agent (SC)

ὁ ποιήσας "the one who performed" (19:20, TI=0.5, LN 90.45.K)

---

[49] I take the infinitive λυθῆναι as the subject, so "to be loosed is necessary." This item contains a subject-encoded device that is included in a referential chain.

Animals (SC)

ἵπποις "horses" (19:14, LN 4.29.A)

To Know (SC)

οἶδεν "knows" (19:12, TI=0:5, LN 28.1.A)[50]

Activities Involving Liquids or Masses (SC)

βεβαμμένον "dipped" (19:13, LN 47.11.B)

Voice (SC)

φωνῇ "a voice" (19:17, LN 33.103.F)

Physical Events and States (SC)

τῆς καιομένης "burning" (19:20, LN 14.63.H)

Testimony (SC)

τὴν μαρτυρίαν "the testimony" (20:4, LN 33.262.T)

General Observations

I will first give some general observations on the componential ties and cohesive chains that were identified. Then I will comment on particular ties and chains that have special significance for our purposes. There are 310 total tokens (TT) in 19:11—20:6.[51] The TT is not the same figure as the total lexical items.[52] As explained in the last chapter, the

---

[50] This item contains a subject-encoded device that is included in a referential chain.

[51] Of the 310 tokens, fifty-four have been split with double values of TI=0.5 resulting in 108 items, as identified above. Thus, the fifty-four tokens are added to the 255 tokens with TI=1.0 resulting in 309 total tokens.

[52] There are 458 lexical items in the target text.

Greek article is not considered a distinct lexical item, so it is not counted separately from the TT value. Rather, the article governs its substantive and is thus counted together as a single token. For example, τὸ θηρίον is considered two lexical items, but a single token. In addition, conjunctions such as καί, are not being counted into this figure. There are a total of fifty-six cohesive chains (identity chains and similarity chains), where a cohesive tie with a minimum of two members is considered a chain. To be sure, the more ties a chain includes, the more salient it becomes. A chain containing twenty ties, compared with a chain with two, will carry more semantic weight since it is more likely to interact with other chains. There are eight tokens that did not form a tie, so they are considered peripheral tokens (PT) because they are not subsumed within a chain. Out of the fifty-six cohesive chains, there are twenty-six identity chains and thirty similarity chains. Here is a breakdown of the types of devices in the identity chains, followed by my comments.

Table 3.1 Identity Chains

(Devices and Token Value)
Referential Interpretive Source: 26
Encoded Subject: 44
Pronominal: 36
Demonstrative: 3
Article: 23
Comparative: 6
Articular Participle Substantive: 9
Instantiated Metaphor: 1
Instantiated Equivalence: 4
Instantiated Naming: 17
Instantiated Locally Contingent Categorization: 16

John uses a significant number of referential interpretive sources (twenty-six total) in the identity chains of his narrative episode in 19:11—20:6.[54] The two most common devices that he uses to signal co-reference relations is the encoded subject (forty-four) and pronominals (thirty-six). But it is interesting that John uses varied instances of instantiating devices, the most common being the instantiated locally contingent categorization. John has used this device to particularize lexical items in the discourse, thereby creating cohesive unity with each use of the items. We shall look at the most significant chains that use these co-referential devices more closely below. But first I will comment on the co-extensional devices in similarity chains used in 19:11—20:6.

Table 3.2 Similarity Chains

(Devices and Token Value)
Hyponymy: 59
Repetition: 55
Synonymy: 24
Antonymy: 2
Meronymy: 12

The most frequently used co-extensional lexical device John uses is hyponymy (fifty-nine instances). This device is important for creating cohesion because it uses various lexical fields of items subsumed in semantic domains. More accurately, the hyponyms are co-hyponyms since they are subsumed in related fields. Using about the same number of instances, John uses the cohesive device of repetition (fifty-five instances). The repetition device is one of the most significant because of its explicit

---

[54] There are a total of twenty-six identity chains that contain a referential interpretive source with one exception for the Thousand Years chain, which has three instances of the referential interpretive source (see my explanation below on this chain).

forms *and* meanings that reoccur in the same co-text. Finally, not as frequent, but important in creating cohesive unity, is John's use of synonymy (twenty-four instances).

Observations on Threading Chains

Having made some general observations of the proportion of the devices that make up both identity and similarity chains, I will comment on a few of the significant chains themselves. I am defining "significant" here to refer to those chains which include items (tokens) that are found in both 19:11–21 and 20:1–6. I call these *threading chains*, since they establish continuity between these two passages. There was a lot of data catalogued above, but there are some data that are more significant than others, so not all possess equal cohesive value. For example, the identity Sword chain contains five tokens that refer to the identical entity (i.e. the same sword). However, all five instances in the Sword chain occur only in 19:11–21.[55] Thus, there is no occurrence of a tie in the Sword chain that links to 20:1–6. If there were it would be considered a threading chain and thus be more significant because it creates a degree of thread of continuity between both passages. The more instances of threading chains the more likely there is a cohesive message where John continues "on about a topic." To be sure, a non-threading chain such as the Sword chain may not be completely insignificant. Non-threading chains can potentially interact *with* threading chains. If this occurs, then the Sword chain may have an implicit link to 20:1–6.[56] Nor should the analysis add value by merely counting noses.

---

[55] ἐκπορεύεται "it extends" (19:15), ῥομφαία "sword" (19:15), αὐτῇ "it" (19:15), τῇ ῥομφαίᾳ "sword" (19:21), τῇ ἐξελθούσῃ "the one extended" (19:21).

[56] However, measuring this phenomenon for additional potential cohesion of non-threading chains interacting with threading chains is not addressed in this study. But it is something that may be worth exploring in a future study.

For example, taking the Sword chain again, it contains five tokens in 19:11–21, while the Image chain is formed with the minimum of two tokens that make up a tie. Yet, the Image chain is more significant because the two tokens are present in each of the two units: τῇ εἰκόνι "image" (19:20) and τὴν εἰκόνα "image" (20:4). Thereby, the Image chain is a threading chain because it stretches across both passages and thus establishes a measure of continuity. Finally, the most significant data for our study are what I call *threading central tokens* (TCT), tokens that form at least two threading chains that interact with each other, and thus form a strong cohesive bond between 19:11–21 and 20:1–6. This latter notion of TCT will be developed more in the next chapter on chain interactions.

The analysis involves teasing out the relevant data in order to help inform the study, data that are strategically distributed in chains and their interactions between 19:11–21 and 20:1–6. These factors will determine the significance of tokens and chains for measuring cohesion. The thesis question in this study is asking whether there is cohesive unity between 19:11–21 and 20:1–6, or whether they are two distinct, semantic environments. When cohesive ties stretch across both passages, it forms a basis for threads of continuity. To be sure, identifying cohesive chains between these two passages is not a sufficient analysis, but it does encourage us, at least at this point in the analysis, to view it as militating against the non-sequential interpretation which construes 20:1 as a new semantic environment.

As I mentioned above, the presence of threading chains in 19:11–21 and 20:1–6 is not a complete analysis. But the ties that extend between these two passages suggest that these are not two distinct semantic environments. It further encourages us to take the

additional (syntagmatic) step of cohesive harmony analysis by examining the *interaction* of chains. But before the chain interaction analysis in the next chapter, I will comment on key threading chains in the target passage. There are a total of fifty-six cohesive chains, where a cohesive tie with a minimum of two members is considered a chain. Out of the fifty-six cohesive chains there are twenty-three threading chains. These threading chains can be identified in the first half of this chapter by identifying a chain that contains at least one linguistic item in 19:11–21 and at least one item in 20:1–6. If there were only a few scattered threading chains, this may cast doubt on the larger proposal. But the presence of forty-one percent of the total chains as threading chains is notable. The biblical references for each linguistic item are given within each chain. But for ease of reference, I will list the chain headings here: Christ (IC), Judgment (SC), The Armies and Kings of the Beast (IC), John (IC), Supernatural Realms (SC), Sensory States (SC), To Sit (SC), Positions (SC), Body Parts (SC), Relations (SC), Movement (SC), Nations (IC), God (IC), The Beast (IC), To Be, Exist, Happen (SC), To Deceive (SC), To Have (SC), To Receive (SC), The Mark of the Beast (IC), To Worship (SC), The Image (IC), Physiological Processes and States (SC), and Features of Objects (SC).

These threading chains reveal that both 19:11–21 and 20:1–6 depict such participants as Christ; The Armies and Kings of the Beast; John; God; Body Parts; Nations; The Beast; The Mark; and The Image. It includes the processes of Judgment; Sensory States; Movement; To Be, Exist, Happen; To Deceive; To Have; To Receive; To Worship; and Physiological Processes and States. Finally, it also includes the circumstances of Supernatural Realms; Positions; Relations; and Features of Objects. At this point in the analysis of threading chains, the semantic continuity of these

Participants, Processes, and Circumstances between 19:11–21 and 20:1–6 may suggest a basis for cohesion. But further analysis is necessary.

Next, I will comment on four special threading chains and their specific characteristics. The Christ chain contains more items (37) than any other chain.[57] This is not unexpected since the larger discourse is about the Ἀποκάλυψις Ἰησοῦ Χριστοῦ (Rev 1:1). Because this is the most common participant in the discourse, this point does not argue strongly for cohesion between 19:11–21 and 20:1–6, since the Christ chain can be present in two distinct semantic environments. However, it is interesting to observe that these two passages use the less common device of instantiated naming for the Christ chain, where in 19:11–21 there are eleven naming items[58] and in 20:1–6 there are five naming items.[59]

The next threading chain I want to comment on is the Judgment chain. As Christ is the most common Participant, the Judgment chain is the most common Process (twenty-seven co-extensional items with the most common device being hyponymy of twenty instances). A salient observation, and one that is significant for our main question in this study, is the point that Christ's victory at the battle results in the punishment of two of his adversaries: the beast and the false prophet. No interpreter disagrees that the beast and the false prophet are punished as a *consequence* of Christ's victory by being "thrown alive into the lake of fire that burns with sulfur" (19:20). The armies of the beast

---

[57] John also presents Christ as the most common Actor of Processes.

[58] πιστός "Faithful" (19:11), ἀληθινός "True" (19:11), ὄνομα "name" (19:12), τὸ ὄνομα "name" (19:13), ὁ λόγος "the Word" (19:13), τοῦ θεοῦ "God" (19:13), ὄνομα "name" (19:16), Βασιλεὺς "King" (19:16), βασιλέων "of kings" (19:16), κύριος "Lord" (19:16), κυρίων "of lords" (19:16).

[59] Ἰησοῦ "Jesus" (20:4), τὸν λόγον "the word" (20:4), τοῦ θεοῦ "of God" (20:4), τοῦ Χριστοῦ "Christ" (20:4), τοῦ Χριστοῦ "Christ" (20:6). In addition, while 19:11–21 contains both λόγος "the Word" (19:13) and τοῦ θεοῦ "God" (19:13), 20:1–6 expands on the epithet by giving his explicit name: Ἰησοῦ "Jesus" (20:4), τὸν λόγον "the word" (20:4), τοῦ θεοῦ "of God" (20:4), τοῦ Χριστοῦ "Christ" (20:4).

are also summarily killed (19:21). The Judgment chain, however, does not stop there; it continues immediately after the 20:1 chapter break. The very first depiction in ch. 20 is the *punishment* of the third adversary of Christ: Satan. The non-sequential interpreter is burdened to explain their interpretation from the immediate co-text of the absence of any occasion that led to Satan's punishment or incarceration. In other words, if an interpreter views 20:1 as establishing a new semantic environment, the judgment process of Satan's binding comes out of nowhere without any signals or setting. *The interpreter then has no other signal than to reasonably infer that the occasion of Satan's punishment is the same occasion for the beast and false prophet.* The sequential interpretation does not allow the chapter break to disrupt the narrative, recognizing that the three adversaries of God function as a unit. (In Chapter 6, the juxtaposition of the three adversaries of God will be expanded to ties in the broader co-text of Revelation.) The Judgment chain unifies the three adversaries of God—the beast, false prophet, and Satan—describing the occasion for the adversaries' punishment, that being Christ's battle victory.[60]

The next threading chain to comment on is The Armies and Kings of the Beast chain, which contains twenty-seven co-referential items. What is peculiar about this chain is that sixteen items use the device of the instantiated locally categorization. Even though the beast, false prophet, and Satan are viewed as a unit, the collective adversary of God is the beast's armies and kings. In 19:11–21, the instantiated referential items are σάρκας ("flesh") used multiple times with its genitive modifiers.[61] In 20:1–6, however, two of the

---

[60] The processes related to the three adversaries include: ἐπιάσθη "seized" (19:20): hyponymy. ἐβλήθησαν "(the two) were thrown" (19:20): hyponymy. τῆς καιομένης "burning" (19:20): hyponymy. τὴν κλεῖν "the key" (20:1): meronymy. ἅλυσιν "chain" (20:1): meronymy. ἐκράτησεν "seized" (20:2): hyponymy. ἔδησεν "bound" (20:2): hyponymy. ἔβαλεν "threw" (20:3): hyponymy.

[61] They include: σάρκας "flesh" (19:18), βασιλέων "kings" (19:18), σάρκας "flesh" (19:18), χιλιάρχων "generals" (19:18), σάρκας "flesh" (19:18), ἰσχυρῶν "powerful people" (19:18), σάρκας "flesh"

twenty-five instances of the referential items are found. The first instance is realized

through the device of comparison: οἱ λοιποὶ "the remaining" (20:5). It is considered

comparative because by definition the phrase οἱ λοιποὶ is being compared with another

participant. In this case, οἱ λοιποὶ are not those who "had refused to receive his mark on

their forehead or hand" and "came to life and reigned with Christ for a thousand years"

(20:4). Rather, οἱ λοιποὶ are those who "did not come to life [ἔζησαν] until the thousand

years were ended" (20:5). This comparative device signals that οἱ λοιποὶ in 20:5 are not

on the receiving end of Christ's blessings. Further, using the reiteration of οἱ λοιποὶ, it is

referring to the beast's armies and kings of 19:21 (οἱ λοιποὶ "the remaining"). Thus John's

use of οἱ λοιποὶ signals a cohesive tie between 19:21 and 20:5, because (1) the proximity

of the two instances of οἱ λοιποὶ in 19:21 and 20:5, and (2) what the two instances of οἱ

λοιποὶ is being compared with in the co-text.

A final chain I want to comment on is the To Receive chain, which contains two

instances of the lexeme λαμβάνω (19:20; 20:4).[62] These two instances function to contrast

those who were deceived in taking the beast's mark and worshiping his image (19:20),

and those who were not deceived in taking the mark and worshiping his image (20:4).

This device of using the co-extensional device of repetition to contrast this process of

receiving establishes a thread of cohesion.

Rather than construing a break with 20:1–6 as a recapitulation of the church age

before the eschatological battle in 19:11–21, these cohesive chains suggest that the same

---

(19:18), ἵππων "horses" (19:18), τῶν καθημένων "the ones who sit" (19:18), αὐτῶν "them" (19:18), σάρκας "flesh" (19:18), πάντων "all" (19:18), ἐλευθέρων "free" (19:18), δούλων "slaves" (19:18), μικρῶν "small" (19:18), μεγάλων "great" (19:18).

[62] τοὺς λαβόντας "the ones who received" (19:20); ἔλαβον "they had (not) received" (20:4).

semantic environment continues in 20:1–6. Threading chains are important, but their full significance will be seen in the next chapter as they interact with other chains.

Conclusion

In this chapter, I first identified and organized the ties and chains from Rev 19:11—20:6. There are a total of 458 lexical items and 310 total tokens in 19:11—20:6. There are a total of fifty-six cohesive chains, including twenty-six identity chains and thirty similarity chains. Eight tokens do not form a tie, so they are considered peripheral linguistic items because they are not subsumed within a chain. The most significant chains are twenty-three threading chains. This would make 41 percent of the total chains as threading chains. I commented on the most significant threading chains, which provide a basis for further cohesion concerning chain interactions. As mentioned previously, Hasan's theoretical framework on cohesive ties and chains is not the final step of cohesive harmony analysis. The further and necessary step in this procedure will be to identify what chains interact with each other and to what degree. Accordingly, next chapter will examine chain interactions in 19:11—20:6 and what they can tell us about its degree of cohesion and thus coherence.

CHAPTER 4: COHESIVE HARMONY: CHAIN INTERACTIONS

Introduction

The previous chapter was the first step in cohesive harmony analysis where I identified and organized identity and similarity chains located in Rev 19:11—20:6. I also commented on key threading chains that stretch across 19:11–21 and 20:1–6. In this present chapter, I will conclude my cohesive harmony analysis with the necessary step of analyzing chain interactions. First, I will summarize the theoretical framework that was described in Chapter 2. Second, I will identify and display the chain interactions in tables followed by my analysis and observations after each table. Third, I will calculate Hasan's modified cohesive harmony index (CHI). Finally, I will conclude with some implications on the two chapters covering cohesive harmony analysis.

I will first summarize a few key notions in Hasan's methodology. Chain interactions are grammatical relations that bring together members (i.e. components) of messages. For chain interaction to be operative, a minimum of two members or more from a chain stand in the same grammatical relation (group or clause) to two or more members of another chain.[1] Just as componential ties possess the principle of "two-ness" between *ties*, chain interaction also possesses "two-ness" by its very nature between *chains*.[2] Strong semantic bonds occur when the paradigmatic axis and syntagmatic axis

---

[1] Halliday and Hasan, *Language, Context, and Text*, 91; Hasan, "Cohesive Harmony," 212.
[2] Hasan, "Cohesive Harmony," 214.

operate together, because "the members of the chains echo one another."[3] Tokens are linguistic items that possess a variety of values depending on their relationship in or outside a chain. For example, relevant tokens (RT) are items that form chains, while peripheral tokens (PT) are items that do not form chains. Accordingly, the sum of RTs and PTs make up the total tokens (TT) in a text.[4] The relevant tokens of a chain that interact with relevant tokens of another chain are called central tokens (CT). So while relevant tokens are tokens that form chains, central tokens are relevant tokens that interact with each other from other chains through grammatical relations in the rank of group or clause.[5] Central tokens are important because they are the items that interact with other tokens in another chain, and "it is probable that the author is 'on about' a similar topic, thus creating cohesion and potential coherence in the text."[6] A subset of central tokens is what I am calling in this study *threading central tokens* (TCT), which are central tokens that interact between 19:11–21 *and* 20:1–6. These tokens are the most significant for our purposes, because they create strong cohesive bonds between these two units.

Ruqaiya Hasan's original criteria based on 80 texts measured the CHI as the percentage of TTs that are CTs.[7] The higher percentage of CHI, the higher a text's

---

[3] Hasan, "Cohesive Harmony," 219.

[4] As explained in the methodology chapter, the TT is not the same as the total *lexical items*, because the Greek article is not considered a distinct lexical item for its token value; rather, it governs its substantive and is counted together as a single token. In addition, conjunctions such as καί are not being counted into this figure.

[5] For example, grammatical relations include: epithet-thing, medium-process, process-phenomenon, actor-process, process-goal, process-location of process (cf. Halliday and Hasan, *Language, Context, and Text*, 93; Hasan, "Cohesive Harmony," 216). In this study, however, I will not include these descriptors of specific group and clausal experiential relations in the tables.

[6] Reed, "Cohesiveness of Discourse," 44.

[7] Hasan, "Cohesive Harmony," 217–18. Out of the 80 sample texts that she based her analysis on, 5 texts are available in both her *Language, Context, and Text* and "Cohesive Harmony," 181–219; cf. Khoo, "Threads of Continuity," 304.

coherence.[8] In addition, in her method she theorized that if at least 50 percent of TTs were formed with CTs, then it was considered a successful CHI and thus coherent.[9] This original calculation was the core measurement in her cohesive harmony index (CHI).[10]

$$\frac{CT}{TT} \; 100$$

Figure 4.1 Hasan's Original CHI

Soon afterwards she modified this criteria without focusing on the "50 percentage ratio" but rather measuring correlates of variation in coherence with the *sum* of three ordered principles:[11]

1. The lower the proportion of the peripheral tokens to the relevant ones, the more coherent the text is likely to be. [. . .]
2. The higher the proportion of the central tokens to the non-central ones,[12] the more coherent the text is likely to be. [. . .]
3. The fewer the breaks in the picture of interaction, the more coherent the text. [. . .]

There have been many helpful studies on different research questions tested by CHA since its development. Khoo documents a host of these in an extended table listing a wide range of registers and genres, including clinical applications.[13]

I will use Hasan's modified three-ordered criteria as a guide with special attention to the third criterion concerning interaction breaks. The phenomenon on breaks of interaction is most relevant for our question in this study, since we are investigating whether John signaled or did not signal a major break at 20:1. Thus, I am further

---

[8] Hasan, "Cohesive Harmony," 218.
[9] Hasan, "Cohesive Harmony," 218; see esp. Khoo, "Threads of Continuity," 306–13.
[10] Hasan, "Cohesive Harmony," 217–18.
[11] Hasan, *Language, Context, and Text*, 93–94.
[12] Non-central tokens are relevant tokens that do not interact.
[13] Khoo, "Threads of Continuity," 306–10.

modifying her criteria to factor in TCTs, since this factor is related to the special issue of the presence or absence of breaks in the narrative. I suggest then that Hasan's third criterion be adapted to TCTs. I propose the ratio of TCTs and CTs.

$$\frac{\text{TCT}}{\text{CT}} = \text{TCT } \%$$

Figure 4.2 Ratio of TCT to CT

Chain Interactions in Rev 19:11—20:6

My procedure is to plot using tables of all the chain interactions in 19:11—20:6. There is no "right" way to present the chain interactions, but I chose to be efficient and group them together in medium to large tables, rather than separate *each* chain interaction into its own distinct table (however, at times it was necessary to place a single chain interaction in its own table). Accordingly, multiple chain interactions will be visible within the medium to larger tables. The heading to each table (e.g. TABLE 4.1 CHRIST) refers to the frame (i.e. chain) of reference for the chain interactions. The tables could have used other chain headings to present the chain interactions, but some heading had to be chosen to denote the frame of reference. In addition, because using tables with extensive data could extend beyond the page horizontally, as well as other unwieldy features in presenting data in the tables, I simplified and constrained the data by splitting up some tables using the same frame of reference (e.g. TABLE 4.1 CHRIST, TABLE 4.2 CHRIST, TABLE 4.3 CHRIST). Again, there is no right or wrong way to organize the chain interactions within the tables. My criteria, however, were to present them in such a way that would be most suitable to visualize them and comment on. The data from the previous chapter will be used to identify chain interactions in order to make observations.

A few other explanations are needed on how to interpret the tables below that represent the chain interactions. Because of the length of the target text, this study will not display chain interactions and patterns visually with "block and arrow" diagrams, for example, displaying simultaneous and staggered interaction chain patterns.[14] This type of visual display would be helpful, but for our purposes it will be sufficient to display schematic tables of sets of central tokens and their chain interactions. Further, any chain breaks—or non-breaks—between 19:11–21 and 20:1–6 will be noted. The tables depict *all* chain interactions in 19:11—20:6. So each linguistic item in a cell is a central token that represents a member of a cohesive tie linked to *at least one other item*; but many times it will be tied to more than one item. Thus, there will be at least one tie (i.e. two linguistic items) represented. The vertical columns in tables include the paradigmatic items within a single chain. The heading of a chain in a column is located at the top in a shaded cell. The horizontal rows represent chain interactions where at least a minimum of two chains interact. The exception to this is when linguistic items are immediately preceded by a hyphen (e.g. -πιστός). These hyphenated items denote a close grammatical or semantic relation to the item in the same chain of the cell *directly above it*; e.g. idioms, equivalence, encoded subjects with pronouns, and other close relationships. So πιστός in 19:11 is not only in the same chain as ὁ καθήμενος, but has a close grammatical connection to it, in this case, naming. Accordingly, πιστός should be viewed as cohesively interacting with those members of chains that interact with ὁ καθήμενος (see below TABLE 4.1 CHRIST).

---

[14] So Hasan, "Cohesive Harmony," 207–16; see also Khoo, "Threads of Continuity," 318–19.

A couple more explanations on the tables are needed. I did not include the descriptors of cohesive devices within the cells, because it would congest the table cells unnecessarily with too much data; not to mention the devices are not relevant in presenting chain interactions. If there is any question on what device an item functions as, then the reader can simply locate the linguistic item and its device in the previous chapter within that chain. Finally, all the cells include central tokens, since the tables present chain interactions of tokens that interact with other tokens. Since central tokens are significant for cohesion, non-central tokens are not listed in the tables. In addition, there is a distinction among central tokens. The central tokens in the tables are either bolded or non-bolded. The bolded items denote threaded central tokens (TCT), while other CTs are not bolded. The TCTs must meet two conditions: (1) they are tokens that form threaded chains,[15] and (2) they interact with tokens that are members of other threaded chains. These are the most significant tokens because they are linguistic items that realize chain interaction between 19:11–21 and 20:1–6. In other words, they create semantic continuity between these two units, militating against a supposed semantic break at 20:1. It is one thing to have chain interactions occurring *only within* the respective units of 19:11–21 and 20:1–6, but a much higher degree of cohesion to have chain interactions *between* these two units. This is the deepest dimension of cohesion that would unify 19:11—20:6 into a single semantic environment. The more TCTs, the stronger the cohesion, and thus degree of coherence.

Every table representing chain interactions will be followed by analysis and comments. After my analysis of all the tables, I will give general observations,

---

[15] Chains that contain members found in both Rev 19:11–21 and 20:1–6.

measurements of the ratios, and implications for our results from 19:11—20:6. I will then conclude the two chapters on cohesive harmony relating them to the implications for our thesis question in this study that is concerned with this type of textual meaning.

Table 4.1 Christ

Christ	To Sit	Upon	Horse	Sword
ὁ καθήμενος (19:11)	ὁ καθήμενος (19:11)	ἐπ᾿ (19:11)	αὐτὸν (19:11)	
-πιστὸς (19:11)				
-ἀληθινός (19:11)				
αὐτοῦ (19:15)				ἐκπορεύεται (19:15)
				-ῥομφαία (19:15)
τοῦ καθημένου (19:19)	τοῦ καθημένου (19:19)	ἐπὶ (19:19)	τοῦ ἵππου (19:19)	
τοῦ καθημένου (19:21)	τοῦ καθημένου (19:21)	ἐπὶ (19:21)	τοῦ ἵππου (19:21)	τῇ ῥομφαίᾳ (19:21)

There are four tables using the Christ chain as the chain of reference. The Christ chain as we shall see interacts with more chains than any other chain. In TABLE 4.1, the Christ chain interacts with four chains: To Sit chain, Upon chain, Horse chain, and Sword chain. The interactions include a total of eighteen CTs with a token value of 14.5; i.e. TI=14.5. (The token value takes into consideration the 0.5 token value of the morphological semantics of verbs and articular substantives.) All of the interactions in this table, and thus CTs, are located in 19:11–21. The first interaction is the Christ chain with six CTs interacting with the To Sit chain that has three CTs. The articular substantive participle τοῦ καθημένου ("the one sitting") makes up most of the interactions with its split value of TI=0.5 through its verbal and substantive morphological semantic values. This is followed by interactions with three other chains: Upon chain, Horse chain,

and Sword chain. These interactions are roughly distributed in vv. 11, 19, 21, realizing the event of the one who sits on the horse. These interactions show that there can be more than two chains involved within an interaction, in this case four. The Christ chain also interacts with the Horse chain and the Sword chain. In summary, the interactions in this first table among the four chains indicate that the participant of Christ is dominant for John in his message in 19:11–19.

Table 4.2 Christ

Christ	Body Parts	Judgment	Nations
κρίνει (19:11)		κρίνει (19:11)	
πολεμεῖ (19:11)		πολεμεῖ (19:11)	
		-δικαιοσύνη (19:11)	
αὐτοῦ (19:12a)	οἱ ὀφθαλμοὶ (19:12)	φλὸξ (19:12)	
		-πυρός (19:12)	
αὐτοῦ (19:12b)	τὴν κεφαλὴν (19:12)	διαδήματα (19:12)	
πατάξῃ (19:15)		πατάξῃ (19:15)	τὰ ἔθνη (19:15)
ποιμανεῖ (19:15)		ποιμανεῖ (19:15)	αὐτοὺς (19:15)
-αὐτὸς (19:15b)			
πατεῖ (19:15)		πατεῖ (19:15)	
-αὐτὸς (19:15c)			

In TABLE 4.2 the Christ chain interacts with three chains: Body Parts chain, Judgment chain, and Nations chain. The interactions include a total of twenty-two CTs with a token value of TI=17. Just as with TABLE 4.1, the interactions in this table are exclusively found in 19:11–21. The first interaction to mention is the Christ chain interacting with both the Body Parts chain and the Judgment chain, portraying Christ's regalia as both a ruler and warrior: "His eyes are like a flame of fire, and on his head are many diadems" (19:12). There are other central tokens in the Christ chain that interact with the Judgment chain, processes that depict Christ as the participant executing battle activities: κρίνει (19:11), πολεμεῖ (19:11), δικαιοσύνη (19:11), πατάξῃ (19:15), ποιμανεῖ

(19:15), πατεῖ (19:15). Finally, the Christ chain interacts with the Nations chain with the relation between the action of Judgment and the acted-upon Nations. While TABLE 4.1 highlights Christ's authority as the one who sits on the horse, this table emphasizes both his execution of authority and the object of his judgment.

Table 4.3 Christ

Christ	To Have	On Upon	To Write
ὄνομα (19:12)	ἔχων (19:12)		γεγραμμένον (19:12)
ἔχει (19:16)	ἔχει (19:16)	ἐπὶ (19:16a)	
αὐτοῦ (19:16)		ἐπὶ (19:16b)	
ὄνομα (19:16)			γεγραμμένον (19:16)
-Βασιλεὺς (19:16)			
-βασιλέων (19:16)			
-κύριος (19:16)			
-κυρίων (19:16)			

In TABLE 4.3 the Christ chain interacts with three chains: To Have chain, On Upon chain, and To Write chain. The interactions include a total of fourteen CTs with a token value of TI=13. This table draws attention to the name on his robe and thigh: "King of kings and Lord of lords" (19:16). Once again, the chain interactions in this table are found only in 19:11–21 and thus do not include threading chains that weave into 20:1–6. The first interaction is the Christ chain interacting with the To Have and To Write chains. The next interaction expands on this with the regal epithets αὐτοῦ ὄνομα γεγραμμένον ("King of kings and Lord of lords").

Table 4.4 Christ

Christ	God
κέκληται (19:13)	τοῦ θεοῦ (19:13)
-τὸ ὄνομα (19:13)	
-αὐτοῦ (19:13)	
-ὁ λόγος (19:13)	
Ἰησοῦ (20:4)	τοῦ θεοῦ (20:4)
-τὸν λόγον (20:4)	

In TABLE 4.4 the Christ chain interacts with one chain: the God chain. The interactions include a total of eight CTs with a token value of TI=7.5. All eight tokens are in bold because these are threaded central tokens, central tokens that are members of a threaded chain *and* interact with other tokens in a threaded chain. These are important for the reason that they establish cohesion on a deep level, because the chains interact *between* 19:11–21 and 20:1–6. In this case, the expression "the Word of God" (19:13, 20:4) is part of two chains that interact with each other in the respective units of 19:11–21 and 20:1–6. In 19:13, his name is called "The Word of God," which very well may be the "name inscribed that no one knows but himself" (19:12). In 19:13 the "The Word of God" is grammatically associated with a cluster of referential tokens in the Christ chain: κέκληται, τὸ ὄνομα, and αὐτοῦ. In 20:4, the conjunctive καὶ links the name Ἰησοῦ grammatically to "The Word of God." This is the first table that contains TCTs, but we will meet more.

This is the last table that uses the Christ chain as a frame of reference. This does not mean, however, it will be the last time we will see any interaction from the Christ chain, because it will be included in tables below but will not function as the first chain in a table serving as the frame of reference. It is clear from the previous tables that Christ dressed in his regalia is the dominant participant who is involved in a host of processes, mostly of executing judgment upon the nations and rewarding those who have been faithful to him.

Table 4.5 John

John	Sensory States	In	Supernatural Realms	Movement
εἶδον (19:11)	εἶδον (19:11)		τὸν οὐρανὸν (19:11)	
		ἐν (19:14)	τῷ οὐρανῷ (19:14)	ἠκολούθει (19:14)
εἶδον (19:17)	εἶδον (19:17)	ἐν (19:17a)	τῷ ἡλίῳ (19:17)	ἑστῶτα (19:17)
εἶδον (19:19)	εἶδον (19:19)		τῆς γῆς (19:19)	
εἶδον (20:1)	εἶδον (20:1)		τοῦ οὐρανοῦ (20:1)	καταβαίνοντα (20:1)
εἶδον (20:4)	εἶδον (20:4)			

In TABLE 4.5 there are a number of chains and tokens involved in clause and group level relations. The John chain interacts with three chains (though there is a fourth chain as I will explain): Sensory States chain, In chain, Supernatural Realms chain, and the Movement chain. The interactions include a total of twenty CTs with a token value of TI=14.5. This table reflects a mix of two non-threading CTs and eighteen TCTs. It may be objected that the threading interaction with the Sensory States chain with five token pairs of εἶδον does not argue either way for cohesion, since it functions as a literary-visionary device and may not necessarily signal semantic continuity. However, as I will contend in the next chapter on information flow, the function of εἶδον contributes to a cohesive structure of three paragraphs that make up the larger semantic section.

The only chain that the John chain does not interact with is the In chain containing the preposition ἐν (19:14, 17a). It interacts with ἐν in 19:17a, but because a chain with two members must interact with at least two members of another chain in a grammatical relation there is no interaction between these two chains. The ἐν is included in the table because the In chain interacts with the Supernatural Realms chain and the

Movement chain. What these interactions indicate is the medium of revelation, the locale, and the type of movement that participants initiate in order to move the narrative along. One last comment on these interactions. It is interesting to note the progression of the processes (the Movement chain)—they begin with a point of origin in heaven (ἠκολούθει, 19:14), then moves to midheaven (ἑστῶτα, 19:17), and finally a descent (καταβαίνοντα, 20:1). This flow of processes will be developed more in the next chapter.

Table 4.6 Judgment (continued on next page)

Judgment	Angel B	The Dragon	The Beast	The False Prophet	In	Super-natural Realms
ἐπιάσθη[16] (19:20)			ἐπιάσθη (19:20)	ὁ ψευδοπρο φήτης (19:20)		
			τὸ θηρίον (19:20)	ὁ ποιήσας (19:20)		
			-αὐτοῦ (19:20)			
			-αὐτοῦ (19:20b)			
ἐβλήθησαν (19:20)			ἐβλήθησαν (19:20)		εἰς (19: 20)	τὴν λίμνην (19:20)
						-τοῦ πυρὸς (19:20)
			οἱ δύο (19:20)[17]			
τὴν κλεῖν (20:1)						τῆς ἀβύσσου (20:1)
ἄλυσιν (20:1)	αὐτοῦ (20:1)					

---

[16] I determined that ἐπιάσθη (19:20) should be considered a TCT because it shares the same subject with ἐβλήθησαν (19:20) in the same clause complex. This results in making it a threading central token with two other sets of members in two other chains: the In chain and Supernatural Realms chain.

[17] The substantive denotes both the beast and false prophet.

ἐκράτη σεν (20:2)	ἐκράτησεν (20:2)	τὸν δράκοντα (20:2)				
		-ὁ ὄφις (20:2)				
		-ὁ ἀρχαῖος (20:2)				
		-ὅς (20:2)				
		-ἐστιν (20:2)				
		-Διάβολος (20:2)				
		-ὁ Σατανᾶς (20:2)				
ἔδησεν (20:2)	ἔδησεν (20:2)	αὐτὸν (20:2)				
ἔβαλεν (20:3)	ἔβαλεν (20:3)	αὐτὸν (20:3a)			εἰς (20:3)	τὴν ἄβυσσον (20:3)
-ἔκλεισεν (20:3)	ἔκλεισεν (20:3)					
-ἐσφράγι σεν (20:3)	ἐσφράγισεν (20:3)	αὐτοῦ (20:3)				

In TABLE 4.6 there are a number of chains and tokens involved in clause and group level relations. The Judgment chain interacts with six chains: Angel B chain, The Dragon chain, The Beast chain, The False Prophet chain, In chain, and the Supernatural Realms chain. The interactions include a total of thirty-nine CTs with a token value of TI=31. This table reflects a combination of twenty-six non-threading CTs and thirteen TCTs. The Judgment chain reflects the most common process in 19:11—20:6. In 19:11–21, this chain interacts with the first two adversaries of God: the beast and the false prophet. In 19:20 the beast (along with the false prophet) are (1) seized, (2) given indictments, (3) thrown, (4) εἰς, (5) their incarceration of the lake of fire. In 20:2 Satan is (1) seized, (2) given indictments, (3) thrown, (4) εἰς, (5) and his incarceration of the

abyss. The interaction of the members of a threading chain (Judgment) is in relation to the members of the In chain and the Supernatural Realms chain. The multiple interactions of these semantic parallel processes and participants signal to the reader that three adversaries of God should be viewed as a unified unit, rather than Satan being disconnected from the occasion of the punishment of his two minions that result from Christ's victory at the battle in ch. 19. Though we cannot know for certain, presumably Angel A, the angel who is "standing in the sun" (19:17), is the agent that captured the beast and the false prophet. Further, it is possible that Angel A is the same angel that seized Satan, but the text does not make this clear, so I have identified this angel (20:1) as a separate referent: Angel B.

What this table conveys with TCTs is a semantic thread concerning the punishment that the three adversaries of God receive. They are seized, indicted, thrown, and incarcerated into their respective abodes of judgment. The chain interactions signal that the situation for the judgment of the three adversaries of God is the victory of Christ at the eschatological battle depicted in 19:11–21.

Table 4.7 Judgment

Judgment	They Sat
τῶν πεπελεκισμένων (20:4)	τῶν πεπελεκισμένων (20:4)
	-τὰς ψυχὰς (20:4)
θάνατος (20:6)	τούτων (20:6)
-ὁ δεύτερος (20:6)	
-ἔχει (20:6)	
-ἐξουσίαν (20:6)	
-ἐπὶ (20:6)[18]	

---

[18] LN 47.9: "a marker of the object over which someone exercises a control or authority."

In TABLE 4.7 the interactions are located in 20:1–6 with the Judgment chain interacting with the They Sat chain. The interactions include a total of nine CTs with a token value of TI=7.5. This table reflects two types of judgment, one against the people of God, who were beheaded for being faithful to God "for their testimony to Jesus and for the word of God," and the other judgment being the power of the second death. Every person will experience one or the other punishment: short-term martyrdom for being faithful to Christ or long-term damnation for following his enemy, Satan (cf. 20:11–15).

Table 4.8 They Sat

They Sat	To Have	The First Resurrection
ἐκάθισαν (20:4)	ἐδόθη (20:4)	
ἔζησαν (20:4)		ἔζησαν (20:4)
ὁ ἔχων (20:6)	ὁ ἔχων (20:6)	τῇ ἀναστάσει (20:6)
-μακάριος (20:6)		-τῇ πρώτῃ (20:6)
-ἅγιος (20:6)		

TABLE 4.8 uses the They Sat chain as a frame of reference to interact with two chains: To Have chain and The First Resurrection chain. The interactions include a total of ten CTs with a token value of TI=8. This table focuses on chains in 20:1–6, so there are no threading central chains. There would, however, exist a strong semantic chain interaction if the subject of ἐκάθισαν were considered the referent of those sitting on horses following Christ in 19:14, 19. I propose this understanding in Appendix 2 contending that the referent of ἐκάθισαν refers to the armies of heaven that follow Christ in 19:14, 19. They follow him into battle on white horses, and now they sit on thrones and rule with Christ. For my analysis in this chapter, however, I did not consider the subject of ἐκάθισαν as part of the Armies of Heaven chain, so I am not including them in the same chain. Nevertheless, the chain interaction in this table reflects John's emphasis

on God's people participating in the first resurrection, who, we saw in the previous table, will not experience the second death.

Table 4.9 They Sat

They Sat	Negation
οἵτινες (20:4)	οὐ (20:4)
-προσεκύνησαν (20:4)	
ἔλαβον (20:4)	οὐδὲ (20:4)
-αὐτῶν (20:4)	

In TABLE 4.9 there is a single chain interaction between the They Sat chain and the Negation chain. The interactions, which are limited to 20:1–6, include a total of six CTs with a token value of TI=5.The chain interaction highlights what the saints do *not* do. They do not worship the beast or his image, nor do they take his mark upon their body.

Table 4.10 They Sat

They Sat	To Reign	Relations	Christ	Thousand Years
ἐβασίλευσαν (20:4)	ἐβασίλευσαν (20:4)	μετὰ (20:4)	τοῦ Χριστοῦ (20:4)	χίλια (20:4)
				-ἔτη (20:4)
ἔσονται (20:6)			τοῦ Χριστοῦ (20:6)	
βασιλεύσουσιν (20:6)	βασιλεύσουσιν (20:6)	μετ' (20:6)	αὐτοῦ (20:6)	χίλια (20:6)
				-ἔτη (20:6)

In TABLE 4.10 the They Sat chain interacts on a clause and group level with four chains: To Reign chain, Relations chain, Christ Chain, and the Thousand Years chain. The interactions include a total of fourteen CTs with a token value of TI=11.5. This table focuses all of its tokens and interactions within 20:1–6. The table draws attention to the reward of the saints for their faithfulness, for they will reign with him a thousand years.

In respect to the two instances of "thousand years" in this table, they relate to the period

of the saints ruling (vv. 4, 6), while the first two instances to the period of the "thousand

years" relate to Satan's incarceration (vv. 2, 3), the latter will be covered in TABLE 4.13.

Table 4.11 The Beast

The Beast	To Receive	The Mark	Upon	Body Parts	To Worship	The Image
τοῦ θηρίου (19:20)	τοὺς λαβόντας (19:20)	τὸ χάραγμα (19:20)			τοὺς προσκυνοῦντας (19:20)	τῇ εἰκόνι (19:20)
-αὐτοῦ (19:20c)						
τὸ θηρίον (20:4)	ἔλαβον (20:4)	τὸ χάραγμα (20:4)	ἐπὶ (20:4c)	τὸ μέτωπον (20:4)	προσεκύνησαν (20:4)	τὴν εἰκόνα (20:4)
-αὐτοῦ (20:4)			ἐπὶ (20:4d)	τὴν χεῖρα (20:4)		

TABLE 4.11 reflects some of the most significant chain interactions for our

purposes, containing key TCTs that further establish semantic continuity. The Beast

chain interacts with four chains: To Receive chain, The Mark chain, To Worship chain,

and The Image chain. There are two other chains in this table that do not interact with the

Beast chain, but rather interact with each other: Upon chain, and the Body Parts chain.

All of the interactions include a total of sixteen CTs, twelve of which are TCTs. All the

tokens in the table have a token value of TI=14. This table emphasizes the relations

between the participant of the beast and the processes of receiving the mark and

worshipping him and his image. The cluster of TCTs further establishes a strong semantic

continuity between 19:11–21 and 20:1–6. The first set of cohesive ties in 19:20 is

couched in the indictment of the beast and false prophet, while the second set of cohesive

ties in 20:4 creates chain interactions serving to depict the rewarding of the saints for not

capitulating in taking the mark or worshiping the beast's image. The other chain

interaction between the Upon chain and the Body Parts chain realize a location relation

for the hand and forehead of the mark-taker and image-worshipper. This table of

concentrated threading chains and thus its threading central tokens, reflects John's

development of the participant of the beast and its processes between 19:11–21 and 20:1–

6. With these cohesive factors, construing a semantic break in 20:1 is improbable in light

of these threading chain interactions reflected in this table. There is a minimum degree of

cohesion when there are threading chains stitched as single threads between 19:11–21

and 20:1–6. But the presence of TCTs, as the table above reflects, reinforces the fabric

with syntagmatic cohesive threads. The TCTs, therefore, reveal a lack of a break,

signaling rather semantic continuity that is "on about" a topic.

Table 4.12 To Deceive

To Deceive	The Nations
ἐπλάνησεν (19:20)	τοὺς λαβόντας (19:20)
	-τοὺς προσκυνοῦντας (19:20)
πλανήσῃ (20:3)	τὰ ἔθνη (20:3)

TABLE 4.12 is a threading chain interaction between the To Deceive chain and

The Nations chain. It contains five TCTs with a total token value of TI=3. This table

draws attention to the intention of the three adversaries of God. The cohesive ties in

19:20 depict that the false signs by the false prophet on behalf of the beast serve to

deceive people into giving allegiance to the beast. The second set of cohesive ties in 20:3,

which creates the chain interaction, relates the deception of the nations to Satan.

Elsewhere, we are told that the three adversaries of God (the beast, false prophet, and

Satan) play different parts of the larger complex of this deception (see Rev 13:3–15). So

the instances of deception in 19:20 and 20:3 are not two distinct instances of deception,

but one and the same. This point will be developed in the next two chapters on

information flow. The cluster of threading chains in these last two tables, TABLE 4.11 and

TABLE 4.12 create important cohesive threads of continuity between 19:11–21 and 20:1–

6.

Table 4.13 The Dragon

The Dragon	Time	Thousand Years
αὐτὸν (20:2)		χίλια (20:2)
		-ἔτη (20:2)
πλανήσῃ (20:3)	τελεσθῇ (20:3)	τελεσθῇ (20:3)
	-ἔτι (20:3)	-τὰ χίλια (20:3)
	-ἄχρι (20:3)	-ἔτη (20:3)
αὐτὸν (20:3c)	μετὰ (20:3)	ταῦτα (20:3)
	-μικρὸν (20:3)	
	-χρόνον (20:3)	
	τελεσθῇ (20:5)	τελεσθῇ (20:5)
	-ἄχρι (20:5)	-τὰ χίλια (20:5)
		-ἔτη (20:5)

In TABLE 4.13 The Dragon chain interacts with two chains: the Time chain and

Thousand Years chain. The CTs in this table are located in 20:1–6. There are a total of

twenty CTs, which have a token value of TI=17.5. In TABLE 4.10, there were two

instances of the thousand year period (20:4, 6), both of which relate to the reign of the

saints. In this table, however, the three instances of the thousand year period do not relate

to the saints but to either Satan's incarceration or "the rest" of the dead. These latter

instances in the Thousand Years chain interact with The Dragon chain and the Time

chain. The table reflects that temporality is a key constituent in Satan's punishment and

for "the rest" of the dead. The lengthy period of time is contrasted with Satan's

ephemeral last stand (μικρὸν χρόνον).

Table 4.14 The Armies and Kings of the Beast

The Armies and Kings of the Beast[19]	Birds	Physiological Processes and States
σάρκας (19:18a)	φάγητε (19:18)	φάγητε (19:18)
βασιλέων (19:18)		
σάρκας (19:18b)		
χιλιάρχων (19:18)		
σάρκας (19:18c)		
ἰσχυρῶν (19:18)		
σάρκας (19:18d)		
ἵππων (19:18)		
τῶν καθημένων (19:18)		
αὐτῶν (19:18)		
σάρκας (19:18e)		
πάντων (19:18)		
ἐλευθέρων (19:18)		
δούλων (19:18)		
μικρῶν (19:18)		
μεγάλων (19:18)		
τῶν σαρκῶν (19:21)	τὰ ὄρνεα (19:21)	
αὐτῶν (19:21)	ἐχορτάσθησαν (19:21)	ἐχορτάσθησαν (19:21)

In TABLE 4.14 The Armies and Kings of the Beast chain interacts with two chains: the Birds chain and Physiological Processes and States chain. There are twenty-three CTs with a token value of TI=21. The chain interactions are limited to 19:11–21. The armies should be seen as a *collective* participant, which includes ten social strata. The subsequent instances of σάρκας are accusatives, direct objects of φάγητε. In addition, βασιλέων is the first in a series of possessive genitives. This table reflects the inevitability of the outcome of God's judgement with the back-to-back processes to command the birds to eat (φάγητε) and the result of their buffet of flesh (ἐχορτάσθησαν). Even though it

---

[19] In the previous chapter, it was noted that this chain is viewed as a collective participant (e.g. Rev 19:19), and the items were considered to be realized using the referential device instantiated locally contingent categorization.

is a battle context, it is not so much a battle as it is a *summons* to the nations to come and receive their judgment.

Table 4.15 The Armies and Kings of the Beast

The Armies and Kings of the Beast	Judgment
ἀπεκτάνθησαν (19:21)	ἀπεκτάνθησαν (19:21)
-οἱ λοιποὶ (19:21)	
(οὐκ) ἔζησαν (20:5)	(οὐκ) ἔζησαν (20:5)
-οἱ λοιποὶ (20:5)	
-τῶν νεκρῶν (20:5)	

TABLE 4.15 is the last table that contains threading chains and thus TCTs. The Armies and Kings of the Beast chain interacts with the Judgment chain. There are a total of seven CTs, which have a token value of TI=5. This table draws attention to God's judgment of the armies and kings of the beast. While 19:21 relates to their *immediate* punishment of being killed as a result of losing the battle against Christ, the judgment in 20:5 relates to their *eternal* punishment, which is their "second death" (cf. 20:11–15). Thus, the TCTs signal semantic continuity with this participant and process.

Table 4.16 Extension

Extension	Extended From	Body Parts
ἐκπορεύεται (19:15)	ἐκ (19:15)	τοῦ στόματος (19:15)
τῇ ἐξελθούσῃ (19:21)	ἐκ (19:21b)	τοῦ στόματος (19:21)

TABLE 4.16 reflects the Extension chain interacting with two chains: The Extended From chain and Body Parts chain. The interactions include a total of six CTs with a token value of TI=5. The interaction reflects the imagery symbolizing Christ's authority to bring the sword against his enemies from his mouth to strike down the nations.

Table 4.17 Birds

The Birds	To Gather
τοῖς ὀρνέοις (19:17)	Δεῦτε (19:17)
-τοῖς πετομένοις (19:17)	
συνάχθητε (19:17)	συνάχθητε (19:17)

TABLE 4.17 is the last table with chain interactions. The Birds table interacts with the To Gather chain. The interactions include a total of five CT with a token value of TI=4. As I mentioned earlier, the portrayal of the eschatological battle in Rev 19 conveys more of a summons for the nations to come and receive their judgment. This is reflected in the imagery of the carnivorous birds and their invitation to the inevitable "great supper of God." It may be thought that because there is no battle depicted in Rev 19, John thought a battle would not occur. This is reading too much into it and misses John's point—the actual battle is not important but the *outcome* of it fulfills the earlier stated epithets of Christ, hence, the attention on the corpses from all levels of society.

Modified Cohesive Harmony Index

Having concluded the analysis for chain interactions, the next step is to calculate ratios and make observations. As mentioned above, I am using Hasan's modified criteria measuring correlates of variation in coherence with the sum of three ordered principles:[20]

---

[20] Her original CHI focused of the ratio of CTs to TTs, where the measurement of "50 percentage" was the threshold for coherence (Hasan, "Cohesive Harmony," 218). I am not using this measurement for my conclusions in this study; however, for the reader who is interested in this ratio, I will provide that calculation here: The TT value in the target text is 310 with 197 CTs. Using Hasan's original CHI with the ratio of CTs to TTs results in 64%. Thus, the CHI figure is above the 50% measurement that Hasan originally considered for a text to achieve cohesion and thus coherence. Of the 310 total tokens: (1) 54.5 RTs have been split with double values of TI=0.5 resulting in 109 items, (2) 249 RTs with TI=1.0 value, and (3) 6.5 PTs, which results in 310 TT value.

1. The lower the proportion of the peripheral tokens to the relevant ones, the more coherent the text is likely to be. [. . .]
2. The higher the proportion of the central tokens to the non-central ones, the more coherent the text is likely to be. [. . .]
3. The fewer the breaks in the picture of interaction, the more coherent the text. [. . .]

Factoring the first criterion, there are only 6.5 PT out of 310 TT. This is contrasted with 303.5 RT out of 310 TT.[21]

$$\frac{303.5\ (98\%)\ RT}{6.5\ (2\%)\ PT} = 310\ (100\%)\ TT$$

Figure 4.3 Ratio of RT and PT to TT

Hasan views this foundational measurement as relevant to measuring cohesion, because it helps to establish clear referential domains where there will be only a few insignificant PTs. She writes, "The first [criterion] amounts to saying that the semantic grouping in the text should be such as to establish unequivocally certain definite referential domains."[22] She recognizes that though this is necessary it is not sufficient to establish textual unity and cohesion, and thus it is "the foundation on which the edifice of coherence is built."[23] The results then of 303.5 RT to 6.5 PT out of 310 TT is a firm foundation to move to her second-ordered criterion.

Factoring Hasan's second criterion, the higher the proportion of CTs to non-central tokens (NCT), the more likely a text will be considered coherent. For our analysis, the ratio is 197 CT[24] and 106.5 NCT[25] to the RT.[26]

---

[21] Total tokens (TT) are made up of both relevant tokens (RT) and peripheral tokens (PT).
[22] Hasan, *Language, Context, and Text*, 94.
[23] Hasan, *Language, Context, and Text*, 94.
[24] Ninety-eight tokens in the tables have a TI=0.5 value.
[25] Non-central tokens are relevant tokens that do not interact.
[26] Relevant tokens form chains, so both NCTs and CTs make up the total of RTs.

$$\frac{197\ (65\%)\ \text{CT}}{106.5\ (36\%)\ \text{NCT}} = 303.5\ (100\%)\ \text{RT}$$

Figure 4.4 Ratio of CT and NCT to RT

This ratio reveals that there are nearly double CTs to NCTs compared with the 303.5 RTs. This ratio signals strong threads of continuity realized by chain interactions between 19:11–21 and 20:1–6. On this second criteria, Hasan writes: "The second statement amounts to the claim that simply the establishment of the definite referential domains is not enough. Identity and similarity should not be limited to message components alone—such identity and similarity underlie chain formation; the notions of identity and similarity should also be extended to the content of the message as message. In common parlance, when speakers are engaged in the process of creating a coherent text, they stay with the same and similar things long enough to show how similar the states of affairs are in which these same and similar things are implicated."[27] The significance then of this second measurement focuses on the important cohesive value of central tokens compared with non-central tokens.

Finally, the third-ordered criterion concerns the issue of breaks or gaps in the chain interactions of a text. For our purposes, we are applying this to the question of whether there is semantic continuity or breaks in the interactions. Threading central tokens are the most important type of token, because they realize chain interaction (i.e. paradigmatic and syntagmatic relations) between 19:11–21 and 20:1–6. For this important criterion, I introduced the notion of TCT, a subset of CT. Thus, this cohesive

---

[27] Hasan, *Language, Context, and Text*, 94.

phenomenon will be factored for the third criterion. For this analysis the ratio is 47 TCT[28] to 197 CT.

$$\frac{47 \text{ TCT}}{197 \text{ CT}} = 24\% \text{ TCT}$$

Figure 4.5 Ratio of TCT to CT

For my adapted CHI formula with TCTs in this third criterion, there are no other studies that represent this for comparison. However, that being said, the following should be taken into consideration: (1) There is 24% of CTs that are functioning as TCTs interacting between chains in 19:11–21 and 20:1–6. In other words, there is about one TCT to every three CT (that are not TCTs), which is a significant chunk of CTs. Therefore, what the TCTs reveal *is* semantic continuity occurring between 19:11–21 and 20:1–6. (2) There is a cluster of tables[29] that display "bunchings" of TCTs, which create "tight" texture toward the end of Rev 19 and the beginning of Rev 20.[30] The proximity of these TCTs signal that the author is tightly focused on topic within the narrow scope of the larger 19:11—20:6. Hasan remarks on this principle: "The outcome is that a complete break in chain interaction does not take place—transition from one topic to the next is a merging rather than a clear boundary."[31] If there were chain interactions occurring either within 19:11–21 or 20:1–6—and not between them—then this study's proposal would be in doubt. But the results of TCTs between these two passages establishes semantic continuity, because it is the deepest level of cohesion realizing paradigmatic and

---

[28] Some of these tokens from the tables include a TI=0.5.

[29] TABLE 4.11 THE BEAST, TABLE 4.12 TO DECEIVE, and TABLE 4.15 THE ARMIES AND KINGS OF THE BEAST.

[30] cf. Khoo, "Threads of Continuity," 316.

[31] Hasan, *Language, Context, and Text*, 94.

syntagmatic structures.[32] If there were a major break starting at 20:1, then we should not expect to find TCTs, or at most, only a couple TCTs. By their very nature TCTs signal semantic continuity.

In summary, taking the three criteria together, we may conclude that the chain interactions signal that John is "on about" the same semantic environment which is carried over into 20:1–6 from 19:11–21. Therefore, this analysis reveals that the modified CHI for Rev 19:11—20:6 signals a continuous topic that depicts Christ as a righteous judge and warrior who will mete out punishment against his three main adversaries—the beast, false prophet, and Satan, in addition to the armies of the nations—as a consequence of his victory at the eschatological battle. The other result of Christ's victory is that the people of God who were faithful to him under adversity, even up to a martyr's death, will be vindicated with resurrected life and will co-reign with Christ in the new age.

Conclusion

The goal of these two chapters using the exegetical tool of cohesive harmony has been to demonstrate that cohesion exists between 19:11–21 and 20:1–6. Rather than a break in the narrative starting at 20:1, the punishment of the millennial binding of Satan and the reward of the saints cohesively link to the immediate co-text of the punishment of the other two adversaries of God, the beast and the false prophet, and the victory of Christ at the eschatological battle. In Chapter 3, I identified and organized the componential ties and cohesive chains for 19:11—20:6. Then I gave some general observations on ties and

---

[32] To be sure, in Chapter 5, I will explain that there is a degree of discontinuity between 19:11–21 and 20:1–3. But it is not discontinuity in the sense of establishing a new semantic environment. Rather, it is a measure of discontinuity, or variation, realizing *prominence*, a "zone of turbulence."

chains that possess special significance. There are 310 TTs and a total of fifty-six

cohesive chains (identity chains and similarity chains). There are 6.5 PTs, which do not

form a tie and thus not subsumed within a chain. In Chapter 4, I identified chain

interactions, including TCTs, and commented on those interactions and the implications

for cohesion. I used Hasan's modified three-ordered criteria for the CHI, which began

with a large scope of tokens and completed the criteria with the narrow, significant TCTs.

The following is a summary of the results of the measurements.

Table 4.18 Modified Three-Ordered CHI

#1 Ratio of RT and PT to TT	303.5 (98%) RT	6.5 (2%) PT	310 (100%) TT
#2 Ratio of CT and NCT to RT	197 (65%) CT	106.5 (36%) NCT	303.5 (100%) RT
#3 Ratio of TCT to CT	47 TCT	197 CT	24% TCT

It was concluded above that these measurements indicate that John has chosen

linguistic resources to signal a semantic thread of continuity. The non-sequential

interpretation, consequently, breaks John's unified, cohesive message by creating a new

semantic environment at 20:1. While establishing cohesion and coherence does not

demonstrate a sequence in itself, it, however, establishes negatively: (1) that there is no

major break at 20:1 for a new semantic environment, and positively: (2) it signals a

continuous semantic environment between 19:11–21 and 20:1–6, which encourages the

implication that the millennial binding of Satan and the vindication of the saints are

consequent effects from the battle in ch. 19. Thus, Rev 19:11—20:6 depicts Christ as a

righteous judge and warrior who will mete out punishment against his three main

adversaries—the beast, false prophet, and Satan, in addition to the armies of the

nations—as a result of his victory at the eschatological battle. And the other result of

Christ's victory is the people of God who were faithful to him under adversity, even up to a martyr's death, will be rewarded with resurrected life and co-reign with Christ in the new age.

This analysis modeled Halliday and Hasan's SFL theory of cohesion, particularly Hasan's cohesive harmony analysis, a linguistic analysis of cohesion within the larger field of discourse analysis. It has been adapted for Hellenistic Greek and aims to quantifiably measure the degree of a reader's perception of coherence in Rev 19:11—20:6. To reiterate Hasan's descriptive principle: "variation in coherence is the function of variation in the cohesive harmony of a text."[33]

In the next two chapters, I will analyze a second type of textual meaning modeling the discourse analytical tool *information flow*. It is an exegetical tool that analyzes a further dimension of cohesion concerned with thematization and prominence using lexicogrammatical resources in the ranks of clause, sentence, paragraph, and the broader co-text of the discourse, in this case, the book of Revelation.

---

[33] Hasan, *Language, Context, and Text*, 94.

CHAPTER 5: INFORMATION FLOW: CLAUSES, SENTENCES, AND PARAGRAPHS

Introduction

In the next two chapters, I will be using the tool of information flow. This type of textual

meaning will provide the dimension to cohesion that is concerned with discourse

thematization and prominence. This first chapter will focus on Rev 19:11—20:6, while

the next chapter will broaden the analysis to cover the co-text of the discourse of

Revelation as it relates to cohesive links to 19:11—20:6. In this chapter, I will first begin

with the thematization of prime and subsequent on the clause level. Second, I will

analyze the theme and rheme on the sentence level and its participant involvement. Third,

I will examine features in the rank of paragraph and section including semantic boundary

markers. Fourth, I will analyze the topicality of our target text. Fifth, I will describe the

linguistic features that signal prominence in the event of the binding of Satan in 20:1–3.

Finally, I will conclude with some comments.

Clause Thematization in Rev 19:11—20:6 (Prime and Subsequent)

In this section, I will analyze the thematization on the clause level. This rank of analysis

was explained in Chapter 2, but I will summarize it here. Clause thematization is

concerned with information flow and thus it is distinguished from Greek word order

analysis. The latter is concerned with questions of discourse and clausal prominence,

syntactical markedness and unmarkedness, and given and new.[1] The former addresses the

clause as message consisting of the two notions of prime and subsequent. The prime and

subsequent are realized in group order, where prime, being in primary position in the

clause, refers to "who or what the clause is focused upon," while subsequent is the

"development of the prime," realized in the group elements that remain in the clause.[2]

Every clause will contain a prime, a single group or word, since every clause by

definition must have *at least one* element; but every clause may not necessarily have a

subsequent.[3] Because the prime is realized through its group position and is usually

followed by a subsequent, identifying it in a clause is not difficult.[4] So if a verbal group is

in the prime position, it focuses on the process, while the actor serves to develop the

process.

In my analysis, I will take each clause in Rev 19:11—20:6 and identify its prime

and, if it contains one, its subsequent. This will formally help to identify thematization of

the message on the clause level and relate this information to the next rank of the

sentence(s). In addition, since this analysis is focused on the elements *within* the rank of

clause, I am not distinguishing between the relations of independent and dependent

clauses. In the table below, I subdivide each clause in 19:11—20:6 and identify its prime

and subsequent. Connecting words, including post-positives (e.g. καί, δὲ, among others),

are not included for thematization analysis so they are omitted and replaced with ellipses.

There are a total of forty-nine clauses in 19:11—20:6. Twenty-eight of the prime

elements are verbal groups, which are bolded. This leaves twenty-one prime elements

---

[1] Reed, *Discourse Analysis*, 116–18.
[2] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 90.
[3] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 92.
[4] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 94.

that are either nominal groups or adjuncts. This does not mean that the theme must be limited to a single nominal group, for it can be realized with complex nominal elements, and prepositional and adverbial clauses (e.g. 20:4d).[7]

Table 5.1 Prime and Subsequent

Revelation	Prime	Subsequent
19:11a	(...) **εἶδον**	τὸν οὐρανὸν ἠνεῳγμένον
19:11b	(...) ἰδοὺ ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ' αὐτὸν	πιστὸς καὶ ἀληθινός
19:11c	(...) ἐν δικαιοσύνῃ	κρίνει καὶ πολεμεῖ
19:12a	οἱ (...) ὀφθαλμοὶ αὐτοῦ	φλὸξ πυρός
19:12b	(...) ἐπὶ τὴν κεφαλὴν αὐτοῦ	διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον
19:12c	ὃ οὐδεὶς	οἶδεν εἰ μὴ αὐτός
19:13a	(...) **περιβεβλημένος**	ἱμάτιον βεβαμμένον αἵματι
19:13b	(...) **κέκληται**	τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ
19:14	(...) τὰ στρατεύματα ἐν τῷ οὐρανῷ	ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν
19:15a	(...) ἐκ τοῦ στόματος αὐτοῦ	ἐκπορεύεται ῥομφαία ὀξεῖα
19:15b	(...) ἐν αὐτῇ	πατάξῃ τὰ ἔθνη
19:15c	(...) αὐτὸς	ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ
19:15d	(...) αὐτὸς	πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος
19:16	(...) **ἔχει**	ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων
19:17a	(...) **εἶδον**	ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ
19:17b	(...) **ἔκραξεν**	φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι
19:17c	**Δεῦτε συνάχθητε**	εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ
19:18	(...) **φάγητε**	σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων

---

[7] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 91.

19:19	(…) εἶδον	τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ
19:20a	(…) ἐπιάσθη	τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ
19:20b	ἐν οἷς	ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ
19:20c	ζῶντες	ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ
19:21a	(…) οἱ λοιποὶ	ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ
19:21b	(…) πάντα τὰ ὄρνεα	ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν
20:1	(…) εἶδον	ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ
20:2a	(…) ἐκράτησεν	τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος
20:2b	ὅς	ἐστιν Διάβολος καὶ ὁ Σατανᾶς
20:2c	(…) ἔδησεν	αὐτὸν χίλια ἔτη
20:3a	(…) ἔβαλεν	αὐτὸν εἰς τὴν ἄβυσσον
20:3b	(…) ἔκλεισεν	(No Subsequent)
20:3c	(…) ἐσφράγισεν	ἐπάνω αὐτοῦ
20:3d	(…) μὴ πλανήσῃ	ἔτι τὰ ἔθνη
20:3e	(…) τελεσθῇ	τὰ χίλια ἔτη
20:3f	μετὰ ταῦτα	δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον
20:4a	(…) εἶδον	θρόνους
20:4b	(…) ἐκάθισαν	ἐπ' αὐτοὺς
20:4c	(…) κρίμα	ἐδόθη αὐτοῖς
20:4d	(…) τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ	(No Subsequent)
20:4e	(…) οἵτινες	οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ
20:4f	(…) οὐκ ἔλαβον	τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν
20:4g	(…) ἔζησαν	(No Subsequent)
20:4h	(…) ἐβασίλευσαν	μετὰ τοῦ Χριστοῦ χίλια ἔτη
20:5a	οἱ λοιποὶ τῶν νεκρῶν	οὐκ ἔζησαν

20:5b	(...) τελεσθῇ	τὰ χίλια ἔτη
20:5c	Αὕτη	ἡ ἀνάστασις ἡ πρώτη
20:6a	μακάριος καὶ ἅγιος ὁ ἔχων	μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ
20:6b	ἐπὶ τούτων	ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν
20:6c	(...) ἔσονται	ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ
20:6d	(...) βασιλεύσουσιν	μετ' αὐτοῦ χίλια ἔτη

There are verbal groups in the prime in just over half the clauses. In 19:11–21 there are eleven verbal groups in the prime slot compared to thirteen nominal groups or adjuncts. The focus, however, in 19:11–15 is more on the participants and complements occupying ten of the thirteen prime slots. This suggests that John intends to draw attention to the regality of Christ and his preparation and justification to go to war. But in 19:16–21 eight of the eleven prime slots are verbal groups, which focuses on the process of consequences from his victory and defeat of his enemies. In 20:1–6 the flow of verbal groups in the prime dominant with seventeen verbal prime groups and eight non-verbal groups. In 20:2–3 the cluster of verbal prime groups highlights the processes of Satan's incarceration, that is, *what is done to him.* Similarly, in 20:4–6 John highlights the processes of rewarding the saints for their faithfulness in light of the beast's schemes by placing the verbal groups in the initial position of the clauses. In summary, the flow of the patterns of the groups in the prime position in 19:11—20:6 suggests that John begins this section focusing on the participants—Christ the main participant—and the complements help situate his authority and power for battle. The remaining passage then highlights mostly processes in the prime on the defeat of Christ's enemies: the beast, false prophet, kings, armies, and Satan. And they continue to highlight the reward of the faithful saints. In other words, this patterning indicates cohesion whereby Christ is focused as the actor of the victory of the battle, while the processes focus on the

consequent effects of his victory through the punishment of his enemies and the rewarding of his saints.

Sentence Thematization in Rev 19:11—20:6 (Theme and Rheme)

In this section, I will identify the theme and rheme in the rank of the sentence and its participant involvement. In the previous section, the participant is the focus if it is located in the prime position of a clause. But in the rank of the sentence the analysis of the participant involves *theme* and *rheme* realized as participant involvement. The theme is "the change of participant as the actor in a process chain," where a process chain is "a string of one of more verbal groups that have the same actor (subject)."[8] The rheme is the "additional process information for the current actor, that is, it involves the extension of the current process chain."[9] The theme and rheme may correspond with prime-subsequent but this does not mean there is a direct relationship between them.[10] Further, the theme and rheme can extend over multiple clauses and sentences.[11] When the theme and prime of a clause correspond with each other, it is the "most marked combination."[12] The features of the theme then are (1) the change of a participant as the actor in a process chain, (2) normally realized in a nominal group, (3) realized as an explicit subject of a process chain, and (4) occurs in an independent clause.[13]

In the following analysis, I will identify the theme and rheme of the sentence(s) in 19:11—20:6. The theme and rheme headings are placed in the top row, while the prime

---

[8] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.
[9] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.
[10] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.
[11] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 98.
[12] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 99.
[13] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 99.

and subsequent headings are placed in bold within the cells for readability. The groups and clauses *follow* the prime and subsequent bolded headings. Overlaying theme-rheme and prime-subsequent will allow the reader to visually observe the thematization interactions for possible marked participants. Each table represents a single thematic unit.

Table 5.2 Thematic Unit 1 (Christ)

Rheme	Theme	Rheme
(Prime) (19:11) (...) εἶδον **(Subsequent)** τὸν οὐρανὸν ἠνεῳγμένον	**(Prime)** (ἰδοὺ) (Rev 19:11) ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν **(Subsequent)** πιστὸς καὶ ἀληθινός	**(Prime)** (...) ἐν δικαιοσύνῃ **(Subsequent)** κρίνει καὶ πολεμεῖ **(Prime)** (19:12) οἱ (...) ὀφθαλμοὶ αὐτοῦ **(Subsequent)** φλὸξ πυρός (...) **(Prime)** ἐπὶ τὴν κεφαλὴν αὐτοῦ **(Subsequent)** διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον **(Prime)** ὃ οὐδεὶς **(Subsequent)** οἶδεν εἰ μὴ αὐτός **(Prime)** (19:13) (...) περιβεβλημένος **(Subsequent)** ἱμάτιον βεβαμμένον αἵματι (...) **(Prime)** κέκληται **(Subsequent)** τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ

In Thematic Unit 1, there is a participant shift established at 19:11 marking out Christ as a prominent participant, the one who sits on a white horse and is "called Faithful and True" (19:11). He is marked out because of a theme-prime combination. The rheme starts with the situation of John's vision of the opened heaven and then the process chain of Christ as actor depicts the descriptions of his regalia and thus regal role and authority. While the process chain includes the regality of Christ, it also focuses on his rightful intent on judging the nations. The rheme portrays him as the Warrior Messiah. He judges not just in righteousness, but he makes war in righteousness.[14] God and Christ did not instigate this war, but his enemies have provoked it: "they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and

---

[14] Osborne, *Revelation*, 680.

those with him are called and chosen and faithful" (17:14). Thus, his eyes are "like a flame of fire," which connotes his penetrating vision and judgment (cf. 1:14; 2:18).

Table 5.3 Thematic Unit 2 (The Armies of Heaven)

Theme	Rheme
(Prime) (19:14) (...) τὰ στρατεύματα ἐν τῷ οὐρανῷ	**(Subsequent)** ἠκολούθει αὐτῷ ἐφ᾽ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν **(Prime)** (19:15) (...) ἐκ τοῦ στόματος αὐτοῦ **(Subsequent)** ἐκπορεύεται ῥομφαία ὀξεῖα **(Prime)** (...) ἐν αὐτῇ **(Subsequent)** πατάξῃ τὰ ἔθνη

Thematic Unit 2 reveals a participant shift with the armies of heaven. This collective actor is also marked with the combination of the theme and prime. The reason for the occurrence of the two back-to-back marked participants may be explained because John is marking out their source, since both originate in his vision from heaven. But there may be a more likely reason why John marks out the armies of heaven (also mentioned briefly in v. 19). The rheme of this unit is parallel with Christ since they also ride on a white horse and are donning purity-connoting attire. It also includes the "sharp sword" which comes from his mouth (cf. 1:16), representing final authority over life and death. It is not just the proclamation of judgment by which he will strike the nations, but the execution as well: "And the rest were killed by the sword of the rider on the horse, the sword that came from his mouth" (19:21).[16]

---

[16] Osborne, *Revelation*, 685.

Table 5.4 Thematic Unit 3 (Christ)

Theme	Rheme
(Prime) (...) αὐτὸς	(Subsequent) ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ (Prime) (...) αὐτὸς (Subsequent) πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος (Prime) (19:16) (...) ἔχει (Subsequent) ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων (Prime) (19:17) (...) εἶδον (Subsequent) ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ (Prime) (...) ἔκραξεν (Subsequent) φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι (Prime) Δεῦτε συνάχθητε (Subsequent) εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ (Prime) (19:18) (...) φάγητε (Subsequent) σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων (Prime) (19:19) (...) εἶδον (Subsequent) τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα (Prime) ποιῆσαι (Subsequent) τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ

Thematic Unit 3 reintroduces Christ as the actor as a marked theme-prime combination. While the sharp sword conveys the message that Christ possesses the final authority over life or death, the participant shifts back to Christ (αὐτὸς). It is he who will (1) rule them with an iron rod,[18] and (2) tread them like a wine press from God's furious wrath (cf. 14:19–20). This rheme continues with a focus on his rightful intent on judging the nations. There are three discourse markers within the theme-rheme analysis that signal Christ as the main focal participant: (1) the theme-prime combinations in Thematic Unit 1 and 3; (2) the lengthy process chain between Thematic Units 1 and 3; and (3) the use of ἰδοὺ (19:11) as a possible prompter of attention.[19] Thus John opens up the section

---

[18] Osborne notes: "The two pictures of the sword and the iron scepter are intertwined and build on each other" (*Revelation*, 685).

[19] However, see Reed (*Discourse Analysis*, 108), who thinks ἰδού may not carry much semantic weight.

immediately with the most important participant, Christ. The verbal descriptions given to Christ in the extended process chain of the rheme convey to the reader that Christ is not only the actor of judgment, but he is the *rightful* judge, since he is "King of kings and Lord of lords" (19:16). The process chain includes an angel summoning birds as part of a pronouncement of the battle. This "pre-announcement" of God's judgment is typical in the book of Revelation regarding announcements that intend to connote the solemnity of the moment.[20] The last element in the process chain realizes John seeing the collective participant of the beast, the kings, the armies and their *intent* to "make war against the rider" (19:19).

Table 5.5 Thematic Unit 4 (The Beast and False Prophet)

Rheme	Theme	Rheme
(Prime) (19:20) (...) ἐπιάσθη	**(Subsequent)** τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ	**(Prime)** ἐν οἷς **(Subsequent)** ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ **(Prime)** ζῶντες **(Subsequent)** ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ

Thematic Unit 4 depicts the punishment of the beast and false prophet. In the previous process chain, the false prophet is not included in the collective participant (the beast, the kings of the earth, and their armies). Here, however, the false prophet is indicted and punished for performing false signs on behalf of the beast, leading the nations into deception.

---

[20] Cf. Schüssler Fiorenza, "Composition and Structure," 359.

Table 5.6 Thematic Unit 5 (The Remaining Who Were Killed)

Theme	Rheme
(Prime) (19:21) (...) οἱ λοιποὶ	**(Subsequent)** ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ **(Prime)** (...) πάντα τὰ ὄρνεα **(Subsequent)** ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν **(Prime)** (20:1) (...) εἶδον **(Subsequent)** ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ **(Prime)** (20:2) (...) ἐκράτησεν **(Subsequent)** τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος **(Prime)** ὅς **(Subsequent)** ἐστιν Διάβολος καὶ ὁ Σατανᾶς **(Prime)** (...) ἔδησεν **(Subsequent)** αὐτὸν χίλια ἔτη (20:3) **(Prime)** (...) ἔβαλεν **(Subsequent)** αὐτὸν εἰς τὴν ἄβυσσον **(Prime [No Subsequent])** (...) ἔκλεισεν **(Prime)** (...) ἐσφράγισεν **(Subsequent)** ἐπάνω αὐτοῦ **(Prime)** (...) μὴ πλανήσῃ **(Subsequent)** ἔτι τὰ ἔθνη **(Prime)** (...) τελεσθῇ **(Subsequent)** τὰ χίλια ἔτη **(Prime)** μετὰ ταῦτα **(Subsequent)** δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον

Thematic Unit 5 shifts to the marked collective participant οἱ λοιποὶ. The combination of the theme-prime indicate that John is bringing into focus those who remain, who are presumably the kings and their armies. The focus on the "the remaining" may suggest that John conveys the message that anyone who comes against Christ will be punished with death. The process chain in the rheme refers back to the aforementioned birds who will give those who remain a humiliating death, for the birds ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. The process chain continues at 20:1 with an angel that is going to do something of significance: "holding in his hand the key to the bottomless pit and a great chain" (20:1). The process chain describing Satan's elaborate incarceration signals to the reader Satan's status of restraint. Thus the detailed account of Satan's punishment in the rheme is climactic in light of the previous co-text regarding the other punishments

described in 19:20–21.[23] In short, the reader expects an indictment and sentencing for the ringleader himself—and receives a definitive answer. It should be noted that 20:1–3 is part of the same thematic unit as 19:21, indicating a thread of continuity concerning punishment.

Table 5.7 Thematic Unit 6 (Authority to Judge)

Rheme	Theme	Rheme
(Prime) (20:4) (...) εἶδον **(Subsequent)** θρόνους **(Prime)** (...) ἐκάθισαν **(Subsequent)** ἐπ᾽ αὐτοὺς	**(Prime)** (...) κρίμα	**(Subsequent)** ἐδόθη αὐτοῖς **(Prime [No Subsequent])** (...) τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ **(Prime)** οἵτινες **(Subsequent)** οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ **(Prime)** (...) οὐκ ἔλαβον **(Subsequent)** τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν **(Prime [No Subsequent])** (...) ἔζησαν **(Prime)** (...) ἐβασίλευσαν **(Subsequent)** μετὰ τοῦ Χριστοῦ χίλια ἔτη

Thematic Unit 6 is marked with the theme-prime participant of κρίμα.[26] Those who sat on thrones are portrayed with a new status of being rewarded with authority to judge.[27] That John brings this theme into focus signals to the reader that faithfulness will reap vindication and reward. We are to "follow" Christ in allegiance—even to death—in order to experience the vindication in the extended process chain, culminating in resurrection and co-reigning with Christ: "They came to life and reigned with Christ a thousand years."

---

[23] In the last section of this chapter, I will explain that the binding episode signals prominence in the rank of paragraph.

[26] Incidentally, John is likely using a favorite literary device of his, *hysteron-proteron* ("last-first"), where, in this use, he first sees the thrones before he describes who are sitting on them (Resseguie, *Revelation*, 247; Aune, *Revelation 17–22*, 1084–85).

[27] In Appendix 2, I contend that the explicit subject of the third person plural indicative active ἐκάθισαν is located in the referent of the armies of heaven in 19:14, 19.

Table 5.8 Thematic Unit 7 (The Remaining Who Were Killed)

Theme	Rheme
(Prime) (20:5) οἱ λοιποὶ τῶν νεκρῶν	**(Subsequent)** οὐκ ἔζησαν **(Prime)** (...) τελεσθῇ **(Subsequent)** τὰ χίλια ἔτη

Thematic Unit 7 likely reintroduces the collective participant οἱ λοιποὶ from 19:21, marked with the combination of theme-prime. This focus may highlight that "the remaining" will not immediately come to (eternal) life, because they came against Christ. The process chain in the rheme indicating their delay of a thousand years before they come to "life" (i.e. second death, cf. 20:11–15) contrasts with the followers of Christ who come to life at the Parousia. In other words, John's purpose in marking out "the remaining" is not just to exhort his readers to be faithful for a reward, but to avoid *retribution.*

Table 5.9 Thematic Unit 8 (The First Resurrection)

Theme	Rheme
(Prime) Αὕτη	**(Subsequent)** ἡ ἀνάστασις ἡ πρώτη

Thematic Unit 8 realizes a pronominal for a marked combination of theme and prime. Revelation 20:5a is a parenthetical remark explaining what happens to "the remaining" of the dead and when it happens. So the antecedent of Αὕτη (20:5b) refers to the referent: "They came to life and reigned with Christ a thousand years" (20:4). This is confirmed by the predicate nominative ἡ ἀνάστασις ἡ πρώτη (20:5b).

Table 5.10 Thematic Unit 9 (The Ones Sharing in the First Resurrection)

Rheme	Theme	Rheme
(Prime) (20:6) μακάριος καὶ ἅγιος	**(Subsequent)** ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ	**(Prime)** ἐπὶ τούτων **(Subsequent)** ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ᾽ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ᾽ αὐτοῦ χίλια ἔτη

Thematic Unit 9 signals the prime (μακάριος καὶ ἅγιος) in the rheme as a key motivation for God's people to remain faithful, who will share in the first resurrection. They will not experience the second death, because it does not have power over them, and they will be priests of God and Christ, who will rule with him in his kingdom.

In the foregoing analysis of sentence thematization (theme and rheme), I identified the theme and rheme in the rank of the sentence(s), which identified participants and their process chains. In addition, I overlaid the prime and subsequent analysis within this framework of thematic units in order to discern marked thematization of participants. Next, I will shift to a different aspect of analysis of thematization, which is identifying markers for paragraph and section boundaries. This will be followed by an analysis of topicality in the rank of the paragraph.

Semantic Boundary Markers in 19:11—20:15

Having described the theoretical framework of thematization in the ranks of clause and sentence(s), I will identify the *semantic boundary markers* for the paragraphs and section in 19:11—20:15.[29] This will involve identifying signaling discourse devices that indicate

---

[29] I am using *section* in this study as a self-contained semantic environment. A section in this sense will have paragraph support information for the topic of the section. In addition, the term *topic* or *topicality* is preferred over thematization, where the latter term may be more appropriate for the clause and sentence level (cf. Porter and O'Donnell, *Discourse Analysis* [forthcoming], 111).

semantic shifts. This analysis will focus on features with special attention to the question of whether there are signaling devices present in the immediate co-text of 20:1.

For the following analysis, I am concerned with relevant discourse markers that will help inform the question of this study: Should there be a new section (i.e. a new semantic environment) established at 20:1? It should go without saying that no single instance of a discourse marker should be given absolute sufficient weight. It is the cumulative evidence of discourse signals that the interpreter must consider. Further, some signals are more significant than others so there is a cline of importance.[30] I will address the following features of boundary markers for the target text: (1) lexical distribution, (2) boundaries of 19:11 and 20:15, (3) structure of the section and paragraphs, and (4) the question on whether καὶ εἶδον in 20:1 signals recapitulation.

Lexical Distribution

There are two aspects of lexical distribution that I want to address in this section: the analysis of prime-subsequent and theme-rheme that I just treated above, and the cohesive harmony results from the previous chapter.

First, from the previous analysis above, I want to comment on the angelic aspect concerning lexical distribution. The text does not explicitly state that Angel A and Angel B are the same angel. If it did, it would certainly realize a cohesive bond between 19:11–21 and 20:1–6 as the activities of the same angel would indicate continuity. Nevertheless, there remains a suggestion of continuity between these two angels. Both process chains of Angel A and Angel B involve judgment activities associated with *the nations*. The

---

[30] Reed, *Discourse Analysis*, 108.

former process chain announces the execution of judgment on the deceived ἔθνη (19:17–18, cf. v. 15), while the latter chain executes judgment upon the one who deceived the ἔθνη (20:1–3). This would suggest a cohesive tie of progression, and it is difficult to think how the reader would negotiate a break as their activities share the same domain. Thus, this lexical distribution between the thematic units of Angel A and Angel B, in particular their process chains of related semantic ties, indicates a strand of semantic continuity.

Second, another feature from the analysis above I want to comment on concerns the prime-subsequent and theme-rheme analysis. It was observed that five participants were marked with theme-prime combinations: (1) Christ, (2) the armies of heaven, (3) the remaining who were killed, (4) those who sit on the thrones, and (5) the first resurrection. What I want to highlight is the feature that both instances of οἱ λοιποὶ (19:21, 20:5) are marked with theme-prime combinations. Both instances of οἱ λοιποὶ collocate with the semantic domain of death, respectively: "killed by the sword" (19:21) and "did not come to life until the thousand years were ended" (20:5). It is suggested that John marks out the status of οἱ λοιποὶ in both instances with theme-prime combinations in order to convey the message that Christ's defeat of his adversaries does not end with physical death but eternal death ("the second death"). If this is correct then John intends the semantic environment of judgment to be realized through, not just the cohesive themes of οἱ λοιποὶ, but the process chains of being killed (19:11–21; 20:1–6; cf. 7–15). Therefore, this latter feature of lexical distribution establishes a signal of continuity, rather than a boundary marker at 20:1.

Third, I said above that no single feature should be given absolute weight, but lexical patterning comes the closest, because the field of what is being talked about

signals for the reader whether the topic of a paragraph and section continues on topic or shifts to a new topic, especially depending on the degree of related words. One of the most powerful devices of cohesiveness within information flow analysis is central tokens.[31] Lexical patterning recognizes the shifts of the choices of these lexical domains, which can be analyzed from the perspective of the flow of information. Porter says, "[T]he choice of lexical items is also a means by which an author structures and shapes the discourse and directs the flow of information. This often occurs in terms of how words from the same semantic domain are selected, and how these items are distributed throughout the discourse."[32] Accordingly, the choices of lexical items and their chains recognize the significance of the distribution of chains and their distribution of chain interaction. For this reason, lexical chain interactions are not just relevant for cohesive harmony analysis, but also inform cohesion with respect to information flow. Porter and O'Donnell state: "Where there is a stretch of text containing a high density of words from related semantic fields (or domains) it is unlikely that a major discourse boundary will occur in the midst of that section."[33] This stretch of text was located through the threading chains and threading central tokens that I identified in the first two chapters on cohesive harmony analysis. The information structuring that Porter and O'Donnell speak of makes a major discourse boundary in the midst of our target at 20:1 unlikely. There is semantic *continuity* and not discontinuity.[34] Significant lexical distribution continues at 20:1 and onward, lacking a signal for a major semantic shift. I will not say any more on this point since the reader can review the analysis from the chapters on cohesive

---

[31] Reed, *Discourse Analysis*, 106.
[32] Porter, *Linguistic Analysis*, 224.
[33] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 109.
[34] However, at the end of this chapter I will discuss an instance of *prominence* discontinuity.

harmony. But I have included it here for completeness sake and because it is one of the most significant discourse markers for determining boundaries; or more specifically for our question, where a boundary *does not exist.*

<div align="center">19:11 and 20:15 as Boundaries</div>

In this section, I want to identify some key boundary markers that are found in the immediate co-text of 19:11 and 20:15. There are discourse devices that mark a shift to a new semantic section in 19:11 and another in the next section starting at 21:1. It would be a mistake to think that εἶδον alone marks a major shift establishing a new section. It certainty marks a shift, but the degree of shift depends on other immediate discourse factors.[35] The following are eight boundary markers that signal a unified semantic section for 19:11—20:15.

(1) There is a shift in the spatial deixis from Babylon the Great City in chs. 17–18 to οὐρανὸν ἠνεῳγμένον in 19:11. (2) There is a switch from personal participants to impersonal participants. This is shown in 21:1–2 onward where a spatial *and* personal deixis shift from 19:11—20:15 occurs, introducing the impersonal participants of the New Heaven, New Earth, and New Jerusalem. (3) A spatiotemporal change occurs from 19:11—20:15 concerning the eschatological battle and judgment to the post-battle consummate situation of God's people dwelling *in peace* in 21:1—22:5. (4) The attention-drawing device ἰδού occurs both in 19:11 and 21:3. (5) The instances of εἶδον in 19:11 and 21:1 share the feature of having John seeing two new aspects of heaven: "Then

---

[35] I will reserve my fuller comments on εἶδον below in my response to Greg Beale.

I saw heaven opened" (19:11) and "Then I saw a new heaven" (21:1).[36] (6) The instance of εἶδον in 21:1 is associated with heaven depicting a new semantic environment of cosmic *newness* (New Heaven, New Earth, New Jerusalem). This would imply the instance of εἶδον in 19:11 is associated with the visions that John receives of *evil* being eradicated before the new arrives. That is, the larger semantic environment in 19:11—20:15 depicts the cosmic elimination of evil, while 21:1 onward depicts the major semantic shift of introducing complete newness for the cosmos. (7) There are two summary statements. The first is 19:9–10[37] which concludes its own section before 19:11, and the second summary concludes the section of 19:11—20:15: "and anyone whose name was not found written in the book of life was thrown into the lake of fire" (20:15). (8) Finally, our section is enclosed by a nuptial event. In 19:6–9, there is the wedding celebration of the Lamb, which is picked up again in 21:2 with the personification of the New Jerusalem "coming down out of heaven from God, prepared as a bride adorned for her husband."

These boundary markers cumulatively signal that 19:11—20:15 should be viewed as a unified section. It also has implications for our question on whether a new semantic environment begins at 20:1. These discourse markers suggest that the proposal of a new semantic environment at 20:1 should not be maintained. Such a proposal disconnects Satan's binding and the saints' vindication from the eschatological battle in 19:11–21.

---

[36] Incidentally, that John looks (καὶ εἶδον) at the same place (heaven) in both 19:11 and 20:1 may suggest a degree of deictic continuity.

[37] "And the angel said to me, 'Write this: Blessed are those who are invited to the marriage supper of the Lamb.' And he said to me, 'These are true words of God.' Then I fell down at his feet to worship him, but he said to me, 'You must not do that! I am a fellow servant with you and your comrades who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy'" (19:9–10).

Rather, 19:11—20:15 should be viewed as a single section with its own unified, cohesive semantic environment.

Structure of the Section and Paragraphs in Rev 19:11—20:15

Having identified boundary markers that demarcate 19:11—20:15 as a unified section, we turn to identifying markers that segment this section into three paragraphs, which in turn further divide into sub-paragraphs. First, I will provide the table of the structure, which then is followed by my analysis.

Table 5.11 Structure of Rev 19:11—20:15

Section: God Judges His Adversaries (19:11—20:15)
Paragraph 1: Pronouncement of Judgment (19:11–18)
Then I saw heaven opened . . . (19:11) Then I saw an angel standing in the sun . . . (19:17)
Paragraph 2: Aftermath of Judgment (19:19—20:3)
Then I saw the beast and the kings of the earth . . . (19:19) Then I saw an angel coming down from heaven . . . (20:1)
Paragraph 3: Finality of Judgment (20:4–15)
Then I saw thrones, and those seated on them . . . (20:4) Then I saw a great white throne and the one who sat on it . . . (20:11) And I saw the dead, great and small, standing before the throne . . . (20:12)

The underling structure of 19:11—20:15 is realized by seven εἶδον statements (19:11, 17, 19; 20:1, 4, 11–12). These instances of εἶδον realize their own sub-paragraphs, and their semantic content creates structure for the rank of the paragraph that they are subsumed in. The following is the topical breakdown for each of the three paragraphs.

Paragraph 1: Pronouncement of Judgment (19:11–18)

The first paragraph consists of two εἶδον statements. The first one, "Then I saw heaven

opened . . ." (19:11), opens the section and, of course, its initial paragraph. Within this

first εἶδον sub-paragraph there are three thematic participants (Christ, armies of heaven,

and sharp sword) and thirteen processes.[38] These processes are mostly pronouncements of

Christ as the righteous judge and anticipation for his judgment. The second εἶδον

statement, "Then I saw an angel standing in the sun . . ." (19:17), introduces the angel and

the processes of pronouncing a judgment summons to the birds, inviting them to feast on

the "flesh" of all people in the aftermath of the judgment battle. The two εἶδον statements

function as sub-paragraphs that are generally characterized as pronouncing judgment;

therefore, it is best to see this established as the first paragraph in the section:

Pronouncement of Judgment (19:11–18).

Paragraph 2: Aftermath of Judgment (19:19—20:3)

The second paragraph also is realized by two εἶδον statements. The first one, "Then I saw

the beast and the kings of the earth . . ." (19:19), has two thematic participants. The first

is the collective participant of the beast, kings, and their armies with four processes of

indictments and punishment that signal the aftermath of the battle.[39] The second thematic

participant is "the remaining" (19:21), presumably the ones who made up the armies to

fight against Christ and his army (19:17–18). The aftermath of their humiliating loss in

the battle is being gorged by the birds. The second εἶδον in this paragraph, "Then I saw an

---

[38] See below where these will be treated under the section on topicality.

[39] Again, I will address these participants and processes below.

angel coming down from heaven . . ." (20:1), introduces the angel who descends from heaven to punish Satan, which is realized in the processes of "seized the dragon," "threw him," "bound him," "sealed over him," and "prevent him to deceive."[40] The two εἶδον statements in this paragraph serve to characterize the aftermath for the gamut of God's adversaries: the two beasts, false prophet, the kings, the armies, and last, but not least, the dragon; hence, Aftermath of Judgment (19:19—20:3).

Paragraph 3: Finality of Judgment (20:4–15)

While the first two paragraphs are each realized by two εἶδον statements, the third paragraph has three instances of εἶδον, where all three mention seeing "thrones," "a great white throne," and "throne." The thrones imagery associates the *finality* of judgment against God's enemies. The first one, "I saw thrones, and those seated on them . . ." (20:4), contains the most content with thematic participants such as those who sit on thrones, the remaining, the first resurrection, Satan (released), Gog and Magog, and the nations. The processes that characterize this sub-paragraph indicate the finality of judgment through: (1) the victory of those who sit on thrones having the authority to judge (the nations) and not succumbing to the second death (20:4–6), and (2) Satan and the nations last stand against the camp of the saints and the beloved city (20:7–10). The second and third εἶδον statements are closely associated with each other: "Then I saw a great white throne and the one who sat on it . . ." (20:11), and "And I saw the dead, great and small, standing before the throne . . ." (20:12). The second εἶδον statement echoes back to the opening of the section with the one who is sitting on a white horse. However,

---

[40] I will describe the prominence of this sub-paragraph describing Satan's punishment below.

in this setting of the finality of judgment, he is not conquering the living sitting on a white horse, but judging the dead sitting on a great white throne. It is great and white to symbolize God's sovereign power over all evil.[41] The personification of earth and heaven fleeing his presence, and having no place found for them may be to picture the "matchless, unblemished throne and the one who sits on it."[42] The third εἶδον statement describes John's ominous vision. Here the finality of judgment is embodied for all the "dead, great and small, standing before the throne." The books of life and the other books of works are a reminder to the reader that what we do in this age has an accounting in the next age.[43] The three εἶδον statements in this paragraph serve to characterize the finality for all who are dead in the universal-consummate setting: hence, Finality of Judgment (20:4–15).

In summary, the literary device of εἶδον creates an underlying structure forming sub-paragraphs, which in turn are constituents of the higher rank of paragraphs making up the rank of a section. The first two εἶδον statements relate to the topicality of pronouncing judgment. The second set of εἶδον statements portray the aftermath of that judgment. The final set of εἶδον of three instances signal different aspects of the finality of God's judgment upon the wicked from all walks of life, including the ringleaders who deceived the wicked, the beasts, and the devil. These three sets of εἶδον form three paragraphs that depict the progression and finality of the promise in the book of Revelation, that God would judge his adversaries (19:11—20:15).

---

[41] Wall, *Revelation* 240.

[42] Resseguie. *Revelation,* 249.

[43] David L. Barr says this is a remarkable metaphor "as if God could not remember who was who . . . showing the power of books in this culture making the transition from oral to written forms of authority" (*Tales of the End,* 141).

Does καὶ εἶδον in 20:1 Signal Recapitulation?

In this section I will respond to Greg Beale who contends that since καὶ εἶδον collocates

with an angelic pattern in 20:1 it signals a non-sequential, recapitulation framework.[44] No

interpretation, whether sequential or non-sequential, should be citing the instance of καὶ

εἶδον in 20:1 as linguistic evidence for their own view in a textual vacuum. Other co-

textual factors and textual meanings must be considered in order to make a conclusion for

its function. First, the conjunctive καί is a default marker for John in the discourse of

Revelation to move the narrative along, whether it is used for sequential or non-

sequential narrative material.[45] Second, discourse markers function on various levels such

as groups, clauses, clause complexes, paragraphs, and sections of discourse, so those

ranks should be distinguished with respect to the usage of καί.[46] Porter and O'Donnell

give an instance of one such factor: "if a shift in semantic field (i.e. a lack of lexical

cohesion) and a shift in tense-form (e.g. from a string of aorist verbs to an imperfect)

coincide with one of these markers then a larger semantic shift is taking place than if the

same marker [e.g. καί] occurs within a co-text without other boundary features."[47] In

other words, isolating a single element such as a conjunctive from its co-text is

inconclusive.

This brings me to my response to Greg Beale who draws from Fowler White's

analysis on the use of καὶ εἶδον in 20:1 and other uses of the phrase in the discourse of

Revelation. Beale contends that καὶ εἶδον collocated with the feature of the angelic

---

[44] Beale, *Revelation*, 974–76.
[45] It is used 1,128 times in Revelation, 56 instances in 19:11—20:6.
[46] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 108.
[47] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 108.

descent signals a non-sequential, recapitulation process when it is compared with similar

angelic patterns of descent in the book of Revelation. To reiterate, the sequential and

recapitulation interpretations are both temporal frameworks. The sequential view

interprets a sequential order with the events in 20:1–6 temporally *following* the events of

19:11–21, while the recapitulation view interprets 20:1–6 temporally *preceding* the

events of 19:11—21 (i.e. the binding of Satan is thought to have been established at

Jesus's earthly ministry context and continues to be bound during the interadvent

period).[48] Beale concisely represents the recapitulation interpretation when he states:

"20:1–6 refers to the course of the church age and temporally precedes the final

judgment, which has been narrated in chs. 17–19, and that 20:7–15 recapitulates the

description of final judgment in 19:11–21."[49] He says "the only hope of obtaining any

clarity" on this text is to interpret it "primarily" with parallels elsewhere in Revelation,

mostly in Rev 12.[50] I would contend, rather, that the primary effort should be focused on

the immediate co-text, and only then expand the scope to the broader co-text of relevant

sections of Revelation such as ch. 12. Nevertheless, in the next chapter of this study, I

will interact with the question on whether 20:1–6 recapitulates 12:7–11.

This brings us back to the question concerning καὶ εἶδον and whether it signals

recapitulation. At the beginning of his exegesis in 20:1–15, Beale provides the

addendum, "Arguments for a Non-sequential Temporal Relationship Between 20:1–6 and

---

[48] To be sure, as I recognized in Chapter 1 of this study, there are other interpretations that do not take a temporal view of this issue, but will benefit from this analysis.

[49] Beale, *Revelation*, 972. As noted in the Introduction, as important a question of whether 20:7–15 recapitulates the final judgment in 19:11–21, I have chosen to focus on what I consider to be a more fundamental, prior question of whether there is a cohesive relationship between the binding of Satan and the reward of the saints in 20:1–6 with the events in 19:11–21.

[50] Beale, *Revelation*, 972.

19:11–21."[51] I want to turn my attention to the first section of his addendum: "Uses of καί in the Apocalypse and in 20:1." He begins by stating that the "primary evidence" of interpreters of the sequential view is that the series of instances of καί in 19:11—20:15 indicates a historical sequence.[52] As I have noted in Chapter 2, I am not focusing on organic ties (e.g. the conjunctive καί) in this study, because I do not think their textual meanings contribute as much for cohesion in 19:11—20:6 as componential ties. Nevertheless, I want to respond to Beale's construal of the phrase καὶ εἶδον and its collocation of the angelic descent.

Beale argues that καί supports a *non-sequential* visionary sequence.[53] First, he rightly states that καί can indicate either historical sequence or visionary sequence and that "each context must determine which use is in mind."[54] Second, he states:

> Only three of the thirty-five uses of the conjunction in [19:11–21] clearly indicate sequence in historical time (the first uses of καὶ in vv 20, 21a, and 21b; perhaps also v 14a). The remaining uses of καὶ serve only as visionary linking devices.[55]

It could be argued, however, that there are six additional instances of καί functioning in a temporal context, not three (vv. 19a, 19b, 19c, 17a, 17b, 19a). In addition, Beale does recognize that the "majority" of instances of καί in ch. 20 indicate historical sequence.[56] Nevertheless, more to the point, he asks the question of whether the initial καί in 20:1 indicates historical sequence "following on the heels of 19:21" or

---

[51] Beale, *Revelation*, 974–83.
[52] Beale, *Revelation*, 974–75. For example, he cites Schnackenburg, *Kingdom*, 340–41; Walvoord, *Revelation*, 289; Mounce, *Revelation*, 352.
[53] Beale, *Revelation*, 974–76.
[54] Beale, *Revelation*, 975.
[55] Beale, *Revelation*, 975.
[56] Beale, *Revelation*, 975.

visionary sequence as a "general transition."[57] He is correct to state that an examination

of καί in 19:11—20:15 does not resolve the question either way and that other contextual

evidence should be examined. But this "other" contextual evidence should be, as I have

demonstrated in this study, examining cohesive relations through semantic ties, chains,

and chain interactions, as well as through features of information flow in the target text.

These textual-cohesive analyses are lacking in Beale's treatment concerning the

immediate co-text of 19:11—20:6. But I do want to address what he thinks is one of the

main contextual evidences against historical sequence for his visionary sequential

interpretation. He contends:

> Elsewhere in the book [of Revelation], when "and" [καί] is directly followed by
> an angelic descent ("and I saw an angel descending from heaven") or ascent,
> without exception it introduces a vision either suspending the temporal progress
> of a preceding section to introduce a synchronous section (see on 10:1) or
> reverting to a time anterior to the preceding section (see on 7:2 and 18:1, where in
> each case, as in 10:1 and 20:1, the angel is described as "having" something).[58]

There are a number of problems with this interpretation. First, he is relying on only a few

instances (three!) attempting to make a technical signaling device. That may work for a

larger sampling, but here it is straining a sparse sampling. Second, the first instance in 7:2

works against his interpretation: Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα (7:2). There is a

clear temporal sequence between the events of 7:1 and 7:2. In 7:1 four angels are

"standing at the four corners of the earth, holding back the four winds of the earth so that

no wind could blow on earth or sea or against any tree." Then in 7:2-3 a special angel

"having the seal of the living God, and he called with a loud voice to the four angels who

---

[57] Beale, *Revelation*, 975.

[58] Beale, *Revelation*, 975. It is at this point that Beale follows Fowler White's observations that 20:1 is an instance of an angelic typology found in the book of Revelation, where the angelic descent "temporarily suspends historical progress" and recapitulates a previous point of the larger structure that it is situated within. Thus, he thinks that 20:1-6 recapitulates a period before 19:11 (White, *Reexamining*, 338).

had been given power to damage earth and sea, saying, 'Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads.'" In other words, 7:1–3 depicts sequentially, first, the (1) abeyance of the judgment of the earth "holding back the four winds of the earth" (7:1), and, second, (2) the *reason* for the abeyance, which is the sealing the servants of God: "I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, saying, 'Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads'" (7:2–3). The "holding back" is the prior condition, while the servants are then sealed. To retroject the process of the sealing-protection of the saints before the abeyance of holding back the judgment conflicts with the narrative logic of sealing.[59] Third, the second instance Beale cites is 10:1, which can also argue against his position: Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα. It is situated *between* the blowing of the sixth trumpet (second woe) in 9:13 and the anticipation and blowing of the seventh trumpet (third woe) in 10:7, 11:14–15. We know that this is a temporal-sequential context since the blowing of the seventh trumpet climaxes into the formal pronouncement of the kingdom: "Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever'" (11:15). That is to say, the former trumpets judgments functions to judge, while the seventh trumpet serves to announce "there will be no more *delay*" (10:6),

---

[59] To be sure, eventually the two events occur simultaneously, but the text indicates that the holding back of the winds is a prior condition.

for "the mystery of God will be fulfilled, as he announced to his servants the prophets"

(10:7). The instance of the introduction of the powerful angel (Christ?) in 10:1 contain

processes (10:1–11) that are fitting for the culmination of the blowing of the seventh

trumpet, and hence the event of taking back the kingdom of the world for the kingdom of

Christ. Fourth, the third and final instance Beale cites is 18:1, which also works against

his position: Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα. There is a sequential

progress between chs. 17 and 18. In ch. 17, Babylon is indicted for its detestable vices

including its guilt for the blood of the saints. Her destruction is *predicted*: "And the ten

horns that you saw, they and the beast will hate the whore; they will make her desolate

and naked; they will devour her flesh and burn her up with fire" (17:16). Then in ch.18

there is a clear temporal-sequential shift to Babylon having been *destroyed*, coupled with

songs of joy for its day of judgment. So these three instances that Beale cites (7:2; 18:1;

10:1) are not convincing. In fact, they lend themselves more to a temporal-sequential

interpretation. As I mentioned above, relying on only three instances is not sufficient to

make a key argument. Fifth, and finally, Craig A. Blaising ably points out a glaring

omission by White, whom Beale relies on, that cannot go unnoticed:

> [O]ne should note that for all of his focus in the descending angel of 20:1, White
> surprisingly makes no mention of Rev. 9:1–6, the only passage that truly offers a
> parallel description to that of 20:1–3. There, John saw "a star that had fallen . . . to
> the earth." This star, a personal being (as is an angel), is given "the key to the
> shaft of the Abyss". . . The language is practically the same as in 20:1, where the
> angel who comes down has "the key to the Abyss". . . A contrast is set up
> between 9:1–6 and 20:1–3 in the plot development of Revelation. The star, or
> angel, of 9:1 *releases* tormentors from the Abyss. The angel of 20:1 *imprisons* the
> devil in the Abyss. Then, in 20:7, the devil is *released* from the Abyss. Note that
> the vision of the star in 9:1 is *not a recapitulating vision* but rather part of a
> visionary sequence, just as is the angel of 20:1 (emphasis his).[60]

---

[60] Blaising, "Premillennialism," 217. It is worth citing Blaising's remaining critique of White in
full: "(1) In each of his examples (7:1; 10:1; 18:1) the structural indicator is distinct from the indicator used
in the larger series (numbered sequence in the seals and trumpets visions; 'and he [or the angel] said to me'

For these reasons καὶ εἶδον and its collocated angelic-descent typology should not be taken as a signal for a new semantic environment. Rather, it is maintained that 20:1 realizes a thread of semantic continuity containing links with its previous co-text.

Topicality in 19:11—20:6 (Topic and Comment)

Having identified signaling markers for boundaries for the section, I turn to an analysis on the topicality of the section and the functions of topic and comment. I agree with the premise of Porter and O'Donnell that it is reasonable to think that thematization at the sentence and clausal level reflect topic at the rank of the paragraph (and by extension the section).[61] I will inversely trace the flow of thematic elements at the sentence and clause level serving "to build a composite picture of the topic of the paragraph."[62] The functions of topicality of the section are *topic* and *comment*. These terms have been used for theme

---

in the Babylon vision). In 20:1, this is not the case; the structural indicator ('and I saw') is used for the series itself. As a result, the angel's coming down in 20:1 is a series item just as much as the opening of heaven in 19:11, as the angel standing in the sun in 19:16, as the assembling of the beast and the kings of the earth in 19:19, etc. (2) Each of White's examples involve a message from the angel, which also includes an explicit reference to the larger series (7:3; 10:7; 18:2). No such message appears in 20:1–10. There are other problems with White's presentation as well. (3) In 7:2, the angel *ascends*, disqualifying the entire passage from consideration in a *descending* angel typology. (4) White's discussion of chs. 10–11 ignores the structural significance of 10:11 for the two witnesses' vision in 11:3–13. As a result, he treats the two witnesses' vision as if it were part of the interlude in ch. 10, completely ignoring its structural connection to the visions of chs. 12–14. (5) Also, White ignores the reference to Babylon's destruction in 17:16 in his effort to locate the setting of the reference to Babylon's destruction in 17:16 in his effort to locate the setting of 18:1 prior to ch. 17. But the attempt to locate ch. 18 prior to the bowls judgment in ch. 16 also runs counter to his typology because ch. 18 is not an interlude in the bowls series. In all of this, White's approach has the feel of an artificially constructed typology that ignores numerous textual details that argue against his reading of ch. 20" (Blaising, "Premillennialism," 216–17).

[61] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 110. They cite Tomlin, Forrest, Pu and Kim, who reason that the larger rank of discourse is a "reflection" of lower ranks and vice versa: "Generally, in a stretch of connected discourse, one referent emerges as central, or the one the propositions in the discourse are about. This global significance of one referent affects choices made at the clause level; that is, the clause level theme is in some way a local reflection of some higher level unit of discourse— something like a paragraph or episode. Given two competing referents at the clause level, it seems natural that the local theme would be related to the same but more general or higher order theme" (Porter and O'Donnell, *Discourse Analysis*, 110).

[62] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 111.

19:21—20:3	The ones who remain	were killed were gorged by birds (an angel) *seized the dragon* *threw him* *bound him* *sealed over him* *prevent him to deceive* release him
20:4	authority to judge	The ones who sit on thrones **were given** did not worship the beast refused to receive the mark came alive reigned with Christ
20:5a	The ones who remain (possibly reintroduced)	did not come to life
20:5b	The first resurrection	[copula]
20:6	Those who share in the first resurrection	having blessedness and holiness having no part of the second death will be priests will reign

In the table above, the verbal processes of judgment from Christ are in bold, while

the verbal processes of judgment from angels are in italics. This should not be surprising

since the Judgment chain, a similarity cohesive chain in Chapter 3, was demonstrated to

contain the most extensive items related to judgment. In addition, the Christ chain was

the most extensive participant chain. Christ is shown as the most important thematic role.

A secondary thematic role are the ones who remain, who are killed and experience the

second death. The saints who sat on thrones are given authority to judge and are

vindicated with resurrection and reigning with Christ in the kingdom.

A few observations can be drawn from this topic and comment analysis.

Revelation 19:11—20:6 (and up to v. 15) is a continuous, cohesive environment. There is

no observable major shift at 20:1. The processes of judgment continue into 20:1 with the

punishment of Satan. Christ is the major participant in this section, who defeats his adversaries—especially the main antagonist, the dragon—who has opposed him and his followers. The topic (the semantic environment) of our analysis can be summarized as: Christ acts as victor and vindicator. The comment (the support information for the topic) described as: The judgment actions that bring about Christ's victory against his enemies, and for his people, compel the reader to be faithful even to death and be found on the right side of kingdom history in order to partake in the first resurrection and co-reign with Christ.

Prominence and the Binding of Satan (20:1–3)

My analysis in this study has been focused on 19:11—20:6, which is not a discrete, self-contained section; rather, it is part of the section of 19:11—20:15. The reason for focusing up to 20:6 is to address the specific question of the relationship between the establishment of the binding of Satan and the events of the battle in Rev 19. To be sure, I did draw from 20:7–15 above, and in the next chapter I will do the same. I preface this section with these remarks so it is not thought that I do not think there could be prominence in the latter part of the section (i.e. 20:7–15). In this study, I have emphasized the evidence that indicates a continuous semantic environment between 19:11–21 and 20:1–6. In the previous chapters on cohesive harmony and in this chapter, it has been shown that there is no break at 20:1, as if the binding of Satan and the reign of the saints (20:1–6) recapitulate the interadvent period before the Parousia battle of Rev 19. By "break," or major discontinuity, I mean an establishment of a *new* semantic environment that is not semantically linked with what just came before. However, even

though there is no break at 20:1, that is not to say that there is no discontinuity at all. Discourses are not monochromatic without variation. It is a shared assumption that authors intend to have a purpose or point when creating discourse—that is, *relevance*, otherwise it results in an incoherent text that does not "go anywhere." When authors intend to give relief to some element in a text (regardless of rank), they will deviate from a regular lexicogrammatical, or otherwise pattern, which creates *discontinuity*. This is not discontinuity of a new semantic environment, but discontinuity in the sense of signaling to the reader that the material being introduced is more important than what came before it.[67]

In the following, I will observe linguistic features present in the episode of the binding of Satan in 20:1–3, which create a degree of discontinuity for the purpose of signaling prominence.[68]

Spatial Deixis and Voice. The spatial deictic markers such as the one in our case, καταβαίνοντα ἐκ τοῦ οὐρανοῦ, is emphatic because it deviates from the previous spatial setting of the battle setting.[69] The three adversaries of God (beast, false prophet, and Satan) function as a close-knit unit in the book of Revelation (see the next chapter), but in our text the punishment of Satan is given prominence over the event of the punishment of the first two adversaries. In addition, the process of the beast and the false prophet being captured is used in the passive voice ἐπιάσθη (19:20) without any mentioning of their

---

[67] Westfall, "Analysis of Prominence," 78.

[68] Westfall describes at least twelve linguistic choices that in combinations can potentially prominence. Only a few of these need to be present for there to signal prominence. These include marked features; conjunctions; markers of attention; temporal, spatial and conceptual deixis; interrogatives; the use of contrast or comparison; elaboration or comment; extra words; concentration of participants; the function of summaries, conclusions, or central sentences; repetition or patterns; and discourse staging (Westfall, "Analysis of Prominence," 78).

[69] Westfall, "Analysis of Prominence," 87.

captors. Satan's capture, on the other hand, is highlighted in both the identification of his captor (an angel from heaven) and the active voice ἐκράτησεν (Rev 20:1–2). That a *single* angel is said to καταβαίνοντα ἐκ τοῦ οὐρανοῦ to make this arrest of God's chief antagonist emphasizes the importance of this adversary in contrast to the other two main adversaries of God.

Καὶ εἶδον. Another marker that helps create a shift of prominence is the visionary device of Καὶ εἶδον that introduces the binding of Satan episode. We have seen that the first element that John sees in εἶδον statements are marked since they situate the remaining process chains of that vision. While John's favorite device for moving a narrative along is the conjunction καί there is very little variation in this use as far as in the hierarchical ranks between sentences, sub-paragraphs, paragraphs, and sections. Nevertheless, it was John's *choice* in the conjunctive system network from other conjunctions that he chose not to use.[70] The conjunction καί is unmarked and realizes continuity (addition). However, in 20:1 it is collocated with εἶδον, which signals a degree of discontinuity because it is introducing something new that John sees. In addition, prominence is established more often than not at the end of the paragraph,[71] which, in our case, occurs in the second part of the second paragraph (19:19—20:3), preceded by the punishment of the beast, false prophet, kings, and the armies. Thus, the brief description

---

[70] Westfall, "Analysis of Prominence," 84. Westfall states, "the inter-sentential conjunction must be one of the primary factors in locating prominent material or identifying support material, prominence, continuity/grounding and background. However, it must be repeated that the hierarchical ordering of discourse involves a number of other factors including domain, patterns and semantic and formal marking ("Analysis of Prominence," 86). Cf. Black, *Sentence Conjunctions*; Porter and O'Donnell, "Conjunctions, Clines and Levels of Discourse," 3–14; Poythress, "Intersentence Conjunctions in the Book of Revelation," 329–36.

[71] Reed, "Identifying Theme," 82.

of the punishment of those adversaries as background, John highlights the most important punishment of the adversary, Satan.

Material Supported by Elaboration/Comment. Westfall provides a cluster of devices that can signal elaboration/comment, which can contribute to prominent material. For our purposes, one of these that she mentions is the intersentential καί, which was covered above. She states: "Semantic relationships of expansion may also exist between clauses joined by καί, which formally indicates continuity when the semantic relationship might be inferred from the cohesive ties and relationships between the sentences."[72] In contrast to the capture of the beast and false prophet (19:20), John marks out an elaboration of processes involved in the incarceration of Satan joined by a consecutive set of the conjunctive καί: καὶ ἐκράτησεν (and he seized), καὶ ἔδησεν (and he bound), καὶ ἔβαλεν (and he threw), καὶ ἔκλεισεν (and he locked), καὶ ἐσφράγισεν (and he sealed). In this elaboration, John likely intends to highlight this stage of God's punishment on his adversaries.

Extra Words. Westfall notes Longacre's observation on when an author uses extra words: "The narrator does not want you to miss the important point of the story, so he employs extra words at that point."[73] These extra words can be just about any type of word class or construction, one in particular for our context is "names."[74] This is what we find in our prominent passage. John could have easily mentioned "Satan," but he goes out of this way to use epithets: "He seized the *dragon*, that *ancient serpent*, who is the *Devil*

---

[72] Westfall, "Analysis of Prominence," 88.

[73] Westfall, "Analysis of Prominence," 89; cf. Longacre, *Grammar of Discourse*, 39.

[74] Westfall, "Analysis of Prominence," 88.

and *Satan*" (Rev 20:2).[75] Satan is not being introduced for the first time into the discourse

and therefore, "if a personal name is used for a participant or object that is not new, if it is

not necessary to eliminate ambiguity, it is emphatic."[76] It is not as if his readers are

learning about his additional names for the first time, for he was described similarly in

the discourse: "The great dragon was thrown down, that ancient serpent, who is called the

Devil and Satan, the deceiver of the whole world" (12:9). Not only then do the extra

words provide prominence, but the point that John is *repeating* this set of epithets again

for his readers indicate prominence. In addition, these epithets likely serve to contrast

Satan with the cluster of epithets that Christ is given in the immediate co-text (19:11–16).

I want to make a final comment on this point of extra words. Even before Satan is

arrested, there is a dramatic picture using extra words describing (1) an angel

καταβαίνοντα ἐκ τοῦ οὐρανοῦ, (2) having the κλεῖν to the abyss, (3) and a ἅλυσιν μεγάλην.

John easily could have omitted this material in his depiction of the arrest of Satan, but

these extra words "adds the colour and vividness that is not demanded by the grammar,

but that characterizes the prominent figure/frontground."[77]

Purpose Statement. Prominence can be signaled by summaries, conclusions, and

central sentences, which commonly occur with inferential particles.[78] They convey

relevance to the discourse, which in turn creates cohesion.[79] One of these types of central

sentences is the purpose statement, which signals intention for the point of some action.

Porter states that it "specifies the intention of the agent with regard to the action

---

[75] Cf. Mathewson and Emig, eds., *Greek Grammar*, 7.

[76] Westfall, "Analysis of Prominence," 89.

[77] Westfall, "Analysis of Prominence," 89.

[78] Westfall, "Analysis of Prominence," 90.

[79] Beaugrande and Dressler, *Introduction to Text Linguistics*, 84.

described in the main clause."[80] In our case, John chooses to give the purpose for the

binding by choosing the conjunctive ἵνα. While the conjunctive καί is the unvaried

conjunctive choice by John to move the narrative along, the exception is ἵνα, which is

marked because it deviates offline with the purpose statement for Satan's indictment and

thus intent for his binding: "so that he would deceive the nations no more" (20:3).[81]

In summary, while this study contends that semantic continuity is created between

19:11–21 and 20:1–6, there is a shift of discontinuity at 20:1 in order to signal

prominence in the episode of the binding of Satan. John deviates from patterns of

linguistic choices which result in highlighting the special punishment of God's primary

enemy, Satan. The background, specifically 19:17–21, helps to create prominence for the

binding episode. Thus, to give relief and attention to important elements in the discourse,

linguistic features must vary (i.e. realize a degree of discontinuity) from its background,

otherwise, there is just one plane of discourse, *resulting in irrelevance and thus*

incoherence.

Conclusion

This chapter focused on the structural information flow in 19:11—20:15. First, I analyzed

thematization on the clause level with the prime and subsequent, which is realized in its

group order. The flow of patterns of the elements in the prime position in 19:11—20:6

suggests that John begins this section focusing on Christ as the main participant. The

remaining passage highlights mostly processes concerning the defeat of Christ's enemies:

---

[80] Porter, *Idioms*, 231.
[81] Chapter 6 will pick up the topic of Satan's program of deception as it relates to the larger discourse.

the beast, false prophet, Satan, and those who remained from the battle. The patterning indicates cohesion whereby Christ is focused as the actor of the victory of the battle, while the processes focus on the consequent effects of his victory in the punishment of his enemies and the rewarding of his saints. Second, I identified the theme and rheme in the rank of the sentence, identifying participants and their process chains. I overlaid the prime and subsequent analysis within this framework of thematic units, which allowed me to locate marked thematization of participants. Third, I examined the following semantic boundary markers in 19:11—20:6: (1) lexical distribution, (2) boundary markers of 19:11 and 20:15, (3) structure of the section and paragraphs, and (4) the question of whether καὶ εἶδον in 20:1 signals recapitulation. It was shown that these features realize a thread of semantic continuity, thus lacking an occurrence of a major break at 20:1. Fourth, I addressed topicality in 19:11—20:6 with regards to the functions of topic and comment. The *topic* is Christ who acts as victor and vindicator. The *comment* is the judgment actions that bring about Christ's victory against his enemies and for his people, which compel the reader to be faithful even to death and be found on the right side of kingdom history in order to partake in the first resurrection and co-reign with Christ. Finally, I identified linguistic features that create prominence in the episode of the binding of Satan (20:1–3).

In summary, if 20:1 establishes a new semantic environment signaling a new section, according to non-sequential interpreters, the reader would expect linguistic signals for such a break. However, the analyses in this chapter encourages the interpreter to view 19:11—20:15 as a single, unified section, and thus it links the binding of Satan as a consequent effect with the Parousia victory of Christ at the battle in ch. 19.

CHAPTER 6: INFORMATION FLOW: DISCOURSE OF THE BOOK OF REVELATION

Introduction

Up to this point the analysis for textual meanings in cohesive harmony and information flow have focused on the co-text of Rev 19:11—20:6. Examining the textual meanings in this immediate co-text have shown that semantic continuity exists between 19:11–21 and 20:1–6. Since 19:11—20:6 is part of a larger section (19:11—20:15) and the broader discourse of Revelation, a further question remains whether there are cohesive intratextual relations linked to the discourse, and if so, what they are and how they should be evaluated. I will identify cohesive ties between 19:11—20:6 and the broader discourse, asking how these ties inform the target text.[1] Commenting on thematization, Porter and O'Donnell note that the rank of discourse is "the one furthest from grammatical realization."[2] Thus, since grammatical elements are typically realized in the clause and complex-clause levels, this chapter analyzing intratextual relations will focus on co-referential lexical devices such as instantiated equivalence, naming, semblance, and metaphor, and especially on co-extension ties such as repetition, hyponymy, synonymy, antonymy, and meronymy. These semantic devices will assist in organizing the data from which I will comment on how they signal cohesive messages across the

---

[1] Expanding the scope of cohesive ties for the discourse as a whole has proven insightful for other studies (e.g. Westfall, "Blessed Be the Ties that Bind," 199–216).
[2] Porter and O'Donnell, *Discourse Analysis* (forthcoming), 115.

rank of discourse. I will examine the following three intratextual topics in the discourse as they relate to 19:11—20:6: (1) the "three adversaries of God," (2) Satan's progressive banishment, and (3) the saints' vindication.

The Three Adversaries of God

In the previous chapters, one of the observations that was made using cohesive harmony and information flow analysis was demonstrating that the beast, false prophet, and Satan function as a unit. The non-sequential interpretation breaks up their unity by having two adversaries of God—the beast and false prophet—punished as a consequence of the victory of Christ's battle in ch. 19, while disconnecting Satan's punishment of being bound from the aftermath of the battle. I demonstrated that the cohesive ties, chain interactions, thematizations, and boundary markers signal that the three adversaries of God should be viewed as a cohesive functioning unit of these participants. If this is correct, then Satan's punishment of incarceration for a thousand years shares the same occasion with the other two adversaries. Analyzing the immediate co-text should be the priority of the exegete. But all too often its seems that interpreters are too quick to *first* examine other passages in the book of Revelation related to this topic, or worse they begin outside of Revelation and import texts and notions back into 19:11—20:6. This premature move results in stunting the discovery of John's intended meaning and skewing his message by breaking it off from its immediate co-text. Since we have explored the textual meanings of 19:11—20:6, it is warranted to broaden the scope of cohesive ties.

<p style="text-align:center">Ties between 20:7–10 and 19:11—20:6</p>

In this first set of cohesive ties, 20:7–10 should be addressed first, since it is actually part of the larger section that 19:11—20:6 belongs to (19:11—20:15).[3] Thus, I am treating it here at the outset before we examine the more remote ties in the discourse. It reads:

> When the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven and consumed them. And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever. (20:7–10)

<p style="text-align:center">Table 6.1 Ties between 20:7–10 and 19:11—20:6</p>

20:7–10	Device	19:11—20:6
ὁ σατανᾶς (20:7) ὁ διάβολος (20:10)	repetition, equivalence, naming, metaphor	τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς (20:2)
τὸ θηρίον (20:10)	repetition	τὸ θηρίον (19:19, 20)
ὁ ψευδοπροφήτης (20:10)	repetition	ὁ ψευδοπροφήτης (19:20)
τὸν πόλεμον (20:8)	repetition	τὸν πόλεμον (19:19)
τὰ χίλια ἔτη (20:7)	repetition	χίλια ἔτη (20:2–3)
ὁ πλανῶν (20:10)	repetition	ἐπλάνησεν (19:20)
ἐβλήθη (20:10)	repetition	ἐβλήθησαν (19:20) πλανήσῃ (20:3)
τὴν λίμνην τοῦ πυρὸς καὶ θείου (20:10)	repetition	τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ (19:20)

---

[3] See the previous chapter on this point concerning the boundary markers of 19:11—20:15.

Since 20:7–10 and 19:11—20:6 belong to the same section (19:11—20:15), the implication is that the devices (mostly repetition) of these ties signal that the three adversaries who worked against God (19:11—20:6) will also share together the same consequences of being "thrown into the lake of fire and sulfur" (20:7–10).[4] In other words, they are depicted as a collective consequent effect in 20:7–10, if one understands that they functioned as a unit leading up to Christ's battle victory and its aftermath. It is untenable to maintain that the three adversaries of God are viewed as a cohesive unit in 20:7–10 but are disconnected from each other at 20:1. After Satan is released from the abyss, he is joined ὅπου [where] καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης (20:10).[5]

<div style="text-align:center">Ties between Chs. 12 and 13</div>

Having examined 20:7–10, we need to explore the rank of the discourse of Revelation and cohesive links with the target text. I will first identify ties that exist between chs. 12 and 13 that will link the three adversaries of God as a functioning, unified unit. Second, I will then examine the ties that exist between chs. 12–13 and the target text 19:11—20:6. Finally, I will draw some implications from the analysis.

Revelation 12–13 is the first instance where the three adversaries of God are introduced formally, at least collectively, in the book of Revelation.[6] This passage portrays the three adversaries as formerly introduced in the narrative.[7] This is another

---

[4] Like the pithy description of the battle in ch. 19, here we are just told: "And fire came down from heaven and consumed them" (20:9). But the point may be to convey that any attempt against God and his people are futile. Resseguie captures this as "a vivid portrayal of divine intervention and evil's demise" (*Revelation*, 248).

[5] Cf. Aune, *Revelation 17–22*, 1100.

[6] Satan is mentioned several times before this, especially in the letters to the seven churches, which will be discussed below.

[7] Incidentally, other than chs. 16 and 20, the only other time that the δράκων ("dragon") is mentioned in chs. 12–13 (12:3–4, 7, 9, 13, 16–17; 13:2, 4, 11). In other words, John's choice of the

good example where chapter breaks are misleading, because the break at ch. 13 disrupts the cohesive unity that it shares with ch. 12.[8] In chs. 12–13 the three adversaries of God are introduced formally: ch. 12 focuses on the δράκων ("dragon"), while ch. 13 is on the two beasts, the θηρίον "beast" of the sea (i.e. "the beast") and the beast from the earth (the "false prophet"). There are six chains of ties that link the three adversaries of God together in chs. 12–13. The following table summarizes, followed by my comments.

Table 6.2 Ties between Chs. 12–13

The Dragon	Beast from Sea	Beast from Earth	Device
τῷ οὐρανῷ (12:3)	τῆς θαλάσσης (13:1)	τῆς γῆς (13:11)	(graded) antonymy
κέρατα (12:3)	κέρατα (13:1)	κέρατα (13:11)	repetition
ἐξουσίαν (13:2, 4)	ἐξουσίαν (13:2, 4–5, 7)	ἐξουσίαν (13:12)	repetition
ὁ πλανῶν (12:9)	ὀπίσω τοῦ θηρίου (13:3)	πλανᾷ (13:14)	repetition, synonymy
ἐδίωξεν (12:13)	πόλεμον (13:7)	ἀποκτανθῶσιν (13:15)	synonymy
τηρούντων . . . τὴν μαρτυρίαν (12:17)	ἡ ὑπομονὴ (13:10)	σοφία . . . νοῦν (13:18)	synonymy

frightening imagery of a δράκων seems consistent with his choice of another frightening imagery of δράκων ("beast"), the one that comes out from the sea and the other from the earth. Cf. Koester, "Image of the Beast from the Land," 333–52.

[8] One particular boundary marker that signals that Rev 12–15:4 establishes a unified section is the cluster of instances of σημεῖον (Rev 12:1, 3; 13:13–14; 15:1). These signs viewed from heaven, or in heaven, even a deceptive sign from the beast is said to come from heaven: "It performs great signs, even making fire come down from heaven to earth in the sight of all" (13:13). Another key boundary marker viewing Rev 12–15:4 as a unified section is the introduction of key participants (the woman, child, dragon, the two beasts, and the three angels that proclaim impending judgment). To be sure, there is some debate to where this section should be demarcated (cf. Lee, *Narrative Asides*, 105; Resseguie, *Revelation*, 204; Beale, *Revelation*, 784–802).

First, each of the adversaries is depicted as coming from a particular *abode*: the dragon from heaven (12:3), a beast from out of the sea (13:1), and "another beast" that comes from the earth (13:11). They will converge to scheme to procure worship from the world and persecute the people of God. Second, all three are depicted to have *horns* (κέρατα), which represents authority. The dragon and the beast from the sea both have seven heads and ten horns (12:3; 13:1), while the beast from the earth "had two horns like a lamb and it spoke like a dragon" (13:11). Third, all three possess *authority* and have delegated authority.[9] The dragon's authority (12:3–4; 13:4) will be expressed in "great wrath" because "he knows that his time is short!" (12:12). He does not act alone and thus employs his two minions by delegating authority to them. The beast from the sea is the dragon's vassal-ruler giving him "his power and his throne and great authority" (13:2). Both will be worshipped by the earth dwellers because "one of its heads seemed to have received a death-blow, but its mortal wound had been healed" (13:3). The beast from the earth, on the other hand, uses his delegated authority to make "the earth and its inhabitants worship the first beast" (13:12). The different roles of their authority, however, serve a single purpose: to receive worship. The discourse portrays them not worthy of worship; they can only achieve it through the next tie listed above: *deception* (12:9;[10] 13:3; 13:13–14). Not everyone, however, goes along so easily as does the "whole world," for there is a remnant who is faithful to God and will not capitulate to the program of the three adversaries. The text suggests that within this remnant there are two

---

[9] Cf. Barr, *Tales of the End*, 126–27.

[10] It should go without saying that Revelation portrays God as the ultimate enemy of Satan's deceptive plotting, but in his proxy war he employs several participants, particularly the nations, the beast, and the false prophet to be used as instruments of his attacks against the participants of the Woman, Male Child, and the Saints (i.e. "the rest of her children").

faithful groups: "Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus" (12:17). Thus, there are ties that signal a *pursuit* and *persecution* of the faithful holdouts: ἐδίωξεν (12:13), πόλεμον (13:7), ἀποκτανθῶσιν (13:15). For the final set of ties, each section describing the three adversaries concludes with a dire *exhortation* for the reader to take heed, to warn them ahead of time by describing who the adversaries are, what they will do, how they will operate, and why. The respective warning relates to the main feature of the adversary. Satan, who is the accuser of the brethren, ultimately aims to procure allegiance; thus, the warning is for God's people to "keep the commandments of God and hold the testimony of Jesus" (12:17). The beast from the sea will "make war on the saints and to conquer them" (13:7), because they will be faithful to God. Thus, the relevant warning concluding that section exhorts the Christian to accept God's will of martyrdom through endurance: "If you are to be taken captive, into captivity you go; if you kill with the sword, with the sword you must be killed. Here is a call for the endurance and faith of the saints" (13:9–10). And then the main goal for the beast from the earth is to set up the mark and image system with being "empowered" to give life to the image in order to procure the worship of the beast. Thus, the concluding exhortation to Christians is discernment: "This calls for wisdom: let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred sixty-six" (13:18). These ties then intend to demonstrate that the three adversaries of God are a cohesive, knit unit operating for a single purpose. Having examined the message in chs. 12–13 of the unity of the three adversaries of God, we turn to ties that relate chs. 12–13 to 19:11—20:6.

Ties between Chs. 12–13 and 19:11—20:6

Revelation 12–13 formally presents the three adversaries as a functioning unit by cohesively situating their unified, diabolical, tripartite purpose. In the following I will trace the intratextual relations between chs. 12–13 and 19:11—20:6. The following table is an overview of these cohesive ties, followed by my comments.

Table 6.3 Ties between Rev 12–13 and 19:11—20:6

12–13	Device	19:11—20:6
ὁ δράκων . . . ὁ ὄφις ὁ ἀρχαῖος . . . Διάβολος . . . ὁ Σατανᾶς, (12:9, 17; 13:2, 4, 11), θηρίον (13;1, 2, 4–5, 12, 14–15, 17), ἄλλο θηρίον (13:11)	Naming, equivalence, metaphor, repetition,	τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος . . . Διάβολος . . . ὁ Σατανᾶς (20:2; 3, 7, 10), θηρίον (19:19, 20; 20:10), ὁ ψευδοπροφήτης (19:20; 20:2, 10)
ὁ πλανῶν (12:9), ὀπίσω τοῦ θηρίου (13:3), πλανᾷ (13:14)	repetition, synonymy	ἐπλάνησεν (19:20; 20:3)
εἰκόνα τῷ θηρίῳ (13:14, 15) χάραγμα (13:16, 17)	repetition	τὸ χάραγμα τοῦ θηρίου . . . εἰκόνι αὐτοῦ (19:20) τὴν εἰκόνα . . . τὸ χάραγμα (20:4)
διαδήματα (12:3; 13:1)	repetition	διαδήματα (19:12)
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ (12:5)	repetition	ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ (19:15)
τὸν λόγον τῆς μαρτυρίας . . . τὴν μαρτυρίαν Ἰησοῦ (12:11, 17)	repetition	τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ (20:4)
ὀπίσω (13:3)	synonymy	ἠκολούθει (19:14)
ἔδωκεν . . . δύναμιν (13:2)	repetition, synonymy,	κρίμα ἐδόθη (20:4)
ὄνομα (13:17)	repetition	ὄνομα (19:12)
δύναται πολεμῆσαι (13:4)	synonymy, repetition	ποιῆσαι τὸν πόλεμον (19:19)

The first relation is the juxtaposition of all three adversaries. Chapters 12–13 formally introduces them, while 19:11—20:6 depicts the end of their scheming. In chs. 12–13 their deception is well-orchestrated by Satan, while his two minions act out Satan's will (12:9; 13:3; 13:13–14). Eventually, their *deception* is restrained (19:20; 20:3). The beast and false prophet's deception of the *mark and image* is not distinct from Satan's deception of the nations.[11] The former is the mechanism by which Satan will procure allegiance. Speaking of the mark and image, this intratextual relation between these two passages emphasizes how pivotal this ploy is for their plan (13:14–18; 19:20; 20:4). The dragon and the beast are portrayed with multiple *crowns* (12:3; 13:1), connoting their intent to rule the world, while Christ is viewed as the rightful ruler who will depose the counterfeiters (19:12).[12] There is a cohesive tie referring to Christ who will "rule them with a rod of iron" (12:5; 19:15). Other intratextual ties mentioned above include: (1) martyred for the *testimony* of Jesus (12:11, 27; 20:4); (2) the world *followed* the beast (13:3) and the armies of heaven *followed* Christ (19:14); (3) the dragon *gives* his throne and *authority* to rule (13:2) and Christ *gives* thrones and *authority* to rule (20:4); (4) the beast's *name* is unknown (13:17–18) and Christ's *name* is unknown (19:12).

These relations link the two most important passages in Revelation that depict the machinations and punishments of the three adversaries. This suggests that Satan's

---

[11] Deception is orchestrated ultimately from the dragon (12:9; 13:4; 19:20). It is shown to be placed in abeyance with Satan's imprisonment in the abyss: "[ἵνα] so that he would deceive the nations no more, until the thousand years were ended" (20:3; cf. 20:10). That 20:3 does not describe the *content* of Satan's deception suggests that John already provided the reader with the content in the immediate co-text of 19:20. Satan's deception is curtailed. If John intended a semantic break at 20:1, then he is sending mixed, confused signals to the reader who, after learning about the punishment of the beast and false prophet for their deception, expects to learn about the punishment of Satan, who the reader knows is involved through scheming with the beast and false prophet. On this point, see especially Ostella, "Significance of Deception in Revelation 20:3," 238.

[12] Cf. Wall, *Revelation*, 160.

binding to cease his deceptive activities should be understood as a continuation of the adversarial message from ch. 19.

Ties between Rev 16:12–16 and 19:11—20:6

The next and final unit that represents all three adversaries of God ("the false trinity") is 16:12–16:

> The sixth angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east. And I saw three foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. These are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. ("See, I am coming like a thief! Blessed is the one who stays awake and is clothed, not going about naked and exposed to shame.") And they assembled them at the place that in Hebrew is called Harmagedon. (Rev 16:12–16)

This unit is situated in the narrative of the seven bowl judgments. The sixth judgment is peculiar because it is the only bowl judgment that does not depict any expressed divine wrath. Rather, it describes a *preparation* where the nations position themselves to go to battle against God.[13] I will summarize the cohesive ties between 16:12–16 and 19:11—20:6 in a table, followed by my comments.

---

[13] Osborne, *Revelation*, 694–96.

Table 6.4 Ties between 16:12–16 and 19:11—20:6

16:12–16	Devices	19:11—20:6
τοῦ δράκοντος . . . τοῦ θηρίου . . . τοῦ ψευδοπροφήτου (16:13)	repetition	τοῦ δράκοντος ὁ ὄφις ὁ ἀρχαῖος . . . Διάβολος . . . ὁ Σατανᾶς (20:2; 3, 7, 10), τὸ θηρίον (19:19, 20; 20:10), ὁ ψευδοπροφήτης (19:20; 20:10)
τὸν πόλεμον (16:14)	repetition	τὸν πόλεμον (19:19)
τῶν βασιλέων . . . τοὺς βασιλεῖς (16:12, 14)	repetition	τῶν βασιλέων . . . τοὺς βασιλεῖς (19:18–19)
σημεῖα (16:14)	synonymy	ἐπλάνησεν (19:20; 20:3)
ἐκ τοῦ στόματος (16:13)	synonymy	ἐκ τοῦ στόματος (19:15)
ἀκάθαρτα ὡς βάτραχοι (16:13)	synonymy, semblance	ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν (19:14)
συναγαγεῖν (16:14)	repetition	συνάχθητε (19:17)
μακάριος (16:15)	repetition	μακάριος (20:6)

The first tie is the collusion of the *three adversaries of God*. As mentioned above, 16:12–16 is one of the few other passages in the book of Revelation that mentions the beast, false prophet, and Satan (the Dragon) in conjunction with each other: "And I saw three foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet" (16:13). Since previous episodes such as this one in 16:12–16 portray the three adversaries scheming in concert against God, it is likely that it follows that their punishment should be viewed collectively as well.

Next, I am not aware of any interpreters who think the eschatological battle in 16:12–16 is a distinct battle from the one in 19:11–21.[14] But even if there were such interpreters, the significant point here is that in 16:12–16 the three adversaries are functioning in *the context of an eschatological battle.* Since the three adversaries are present in the co-text of 16:12–16 preparing for the battle, we would expect them to be present in the context of 19:11—20:6—for the third adversary, Satan, in 20:1–3, receives his punishment immediately following the punishment of his co-adversaries in 19:20.[15] Another related observation is the progression of the battle. In 16:12–16, there is a clear depiction of the preparation for battle: "and its water was dried up in order to prepare the way for the kings from the east. . . . who go abroad to the kings of the whole world, to assemble them for battle" (16:12, 14; cf. 17:13–14). In 19:11–21 the stage in the battle progresses with the armies *having been gathered*: "Then I saw the beast and the kings of the earth with their armies gathered to make war against the rider on the horse and against his army" (19:19). Without an actual portrayal of the battle itself, the next phase describes the result of their defeat in the battlefield (19:20–21).[16] J. L. Resseguie comments: "Yet no battle is described, for the outcome has already been decided by the rider with his blood-stained garment. Christ's death and resurrection won the decisive battle."[17] The main point of these latter ties is to signal that the three adversaries function

---

[14] For example, concerning 16:14, Smalley states: "This means that, while the nations are misled into thinking that they are being rallied to prevail over the helpless faithful, they are in fact being assembled to meet their own judgment at the hands of the Word of God (19.11–21) (*Revelation*, 411); see also Aune, *Revelation 17–22*, 952–53; Beasley-Murray, *Revelation*, 244–45; Koester, *Revelation*, 666; Osborne, *Revelation*, 593.

[15] See Chapter 5 where I explained that the punishment of Satan is prominent in light of the background of the punishment of the other adversaries of God (19:19–21); cf. Westfall, "Analysis of Prominence," 75–94.

[16] Mathewson states: "The cluster of aorist tense forms functions to summarize the battle scene and move the narrative forward to its conclusion" (*Handbook*, 270).

[17] Resseguie, *Revelation*, 240.

as a unit to summon and attempt to use the armies of the nations to defeat God and his heavenly armies. This is another reason the punishment of Satan's binding in 20:1–3 should be understood as linked with its immediate co-text in 19:11–21.

Next there is the cohesive message of the divine predetermined outcome in both passages. The text in ch. 16 states that the nefarious agents who lead the kings of the world to battle are "three foul spirits like frogs" and "demonic spirits," which come from the mouths of the three adversaries. But this should be construed as an ironic statement in that they are ultimately doing God's bidding. The first statement in the sixth bowl judgment unit should not be missed: "The sixth angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east" (Rev 16:12). In other words, the sixth *angel* is a divine agent doing the will of God. Further, 15:1—16:1 clearly states that the intent and function of the bowls are from the "Lord God, the Almighty." The sovereign operation of the bowls judgments comes directly from heaven and with them "the wrath of God is ended." Thus, since God directs the "way for the kings" by drying up the great river, as well as the divine origin of the bowls, it cohesively links with the divine, predetermined outcome in the eschatological battle in 19:17: "Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in midheaven, 'Come, gather for the great supper of God.'" In other words, the information flow in this tie demonstrates the progression of God's superintendence from the eschatological battle's preparation to its outcome. It was mentioned above that the sixth bowl is the only bowl that does not depict an actual judgment. However, it may actually be the most devastating judgment in the book of Revelation if we consider the battle in ch. 19 develops what was anticipated in ch. 16.

A few more cohesive ties between the two units need mentioning. First, both passages mention the *kings* of the world (16:14, 19:19), who are gathered to do battle. In both cases, the kings are portrayed as having their will manipulated. The kings also function as metonymy for the armies and the nations. In conjunction with the kings are deceptive *signs*. In 16:13 the "performing signs" are done by "demonic spirits" which deceive the kings into the bidding of the three adversaries of God. This links with what is depicted in 19:20: ". . . the false prophet who had performed in its presence the signs by which he deceived those who had received the mark of the beast and those who worshiped its image." Next, there is a tie between these passages contrasting what comes ἐκ τοῦ στόματος (16:13). There are "unclean spirits" that are like frogs which come out of the mouths of the three adversaries.[18] This is contrasted with what comes ἐκ τοῦ στόματος of Christ (19:15). In the former, they intend to deceive the nations; in the latter, they are part of the defeat of the nations. In addition, the spirits from the mouths are associated with frogs, which were considered *unclean* (Lev 11:10–11), while Christ is associated with riding on a white horse and being accompanied by a *priestly* army "wearing fine linen, white and pure, [and] following him on white horses" (19:14). Another tie observed is the irony of demonic angels *summoning* the kings and armies in 16:14, while a divine angel summons the birds to feast on the kings and the armies in 19:17. Finally, the last cohesive tie to mention is *blessings* (μακάριος) of those who are faithful to God and persevere (16:15), and thus will be rewarded for their faithfulness (20:6). This cluster of cohesive ties further suggests that the three adversaries of God should be viewed as functioning together in the discourse.

---

[18] Cf. Mathewson, *Revelation*, 217; Williamson, *Revelation*, 265; Morris, *Revelation*, 192.

Implications

In this section, I traced four key units that depict the three adversaries of God, their functions, and their diabolical tripartite purposes: Rev 20:7–10, chs. 12–13, and 16:12–16, which are cohesively linked to 19:11—20:6. What this analysis of the three adversaries of God in the co-text of Revelation signals is that they consistently function as a unit to the end—rather than having Satan disconnected from the occasion of the punishment of the other two adversaries. The three adversaries in chs. 12–13 solidify the world's allegiance and go after God's dissenting remnant. Their second phase in 16:12–16 show them preparing the armies of the nations to go after God himself. The final phase depicted in 19:21—20:6 as well as 20:7–10 culminates in the aftermath of the battle with their consequent punishments. The information flow of the topic of the three adversaries implies a progressive-sequential, outworking. The clash that occurs in 19:11—20:6 depicts God victoriously striking their armies. As a result the three adversaries are punished, the beast and false prophet are thrown alive in the lake of fire, while Satan's initial punishment is incarceration for a thousand years, after which he will be "thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever" (20:10). Thus, disconnecting Satan's binding punishment in 20:1–3 from the narrative's context of situation of the victory of Christ's eschatological battle does not seem warranted. Arriving at 19:11–21, the reader would have expectations that Satan would be punished along with the other two adversaries, because the anaphoric co-text of the discourse (chs. 12–13, 16:12–16) linked their activities together that pointed to the climactic episode. From beginning to

end—scheming, summoning, and sentencing—John signals a degree of cohesion that would encourage viewing them as a closely-knit, spiritual force.

Satan's Progressive Banishment

The co-text of the discourse depicts five abodes of Satan: heaven, earth, abyss, earth (again), and the lake of fire. In this section, I will first situate Satan's progressive banishment concerning the purposes given for his banishments. Second, I will examine the co-text from Rev 9 that will help inform the question of whether Satan's confinement in the abyss in 20:3 for one thousand years should be construed as absolute or relative. Third, I will respond to the non-sequential interpretation which maintains that parallels in 12:7–11 and 20:1–6 indicate the same event (recapitulation). Finally, I will give some implications from this analysis that relate to our main question in this study.

Purposes of the Banishments from the Abodes

The five abodes indicate divine sovereign permission for Satan to remain in these respective abodes before he is banished from them, except from the permanent lake of fire, of course, where he will be "tormented day and night forever and ever" (20:10).[19] There is a divine *purpose* for the progressive exclusion from each of the abodes. The dragon is thrown (ἐβλήθη) out of heaven to the earth in order to bring to an end his revolt of angels (12:7–11),[20] and thus to further the progress of the culmination of the kingdom: "Now have come the salvation and the power and the kingdom of our God" (12:10). The

---

[19] With respect to the abyss, he is not so much excluded or banished from it as he is *released.*

[20] R. W. Wall infers from Satan's expulsion that "the reader also presumes the dragon's ouster from heaven represents a demotion in his current influence over the course of human history" (*Revelation,* 162).

cause of the war between Michael and his angels and the dragon and his angels (12:7) is

suggested by the dragon's heavenly revolt along with a significant portion of angels: "His

tail swept down a third of the stars of heaven and threw them to the earth" (12:4).[21] As

one abode is cleansed of the dragon's influence, another abode, earth, will feel his wrath:

"Rejoice then, you heavens and those who dwell in them! But woe to the earth and the

sea, for the devil has come down to you with great wrath, because *he knows that his time

is short*" (12:12). This latter text states that he knows that even the abode of earth will not

be his permanent realm since he has ὀλίγον καιρὸν (12:12). The reader is left with the

questions: (1) What will the dragon accomplish in his allotted time? and (2) Where is he

going when he is excluded from the earth? The first question is answered in the ensuing

swath of narrative (chs. 12–19). The second question is answered in 20:3 where the

reader is told the dragon is ἔβαλεν into the abyss. The purpose stated for Satan's binding

is "so that he would deceive the nations no more" (20:3). This second banishment is said

to last one thousand years (20:3) and only then will he be "let out for a little while"

(20:3). It is not stated explicitly why he is released to the abode of earth again.[22]

However, since we know the reason for his binding was to prevent him from deceiving

the nations, his release will result in deceiving them again: "and will come out to deceive

the nations at the four corners of the earth, Gog and Magog, in order to gather them for

battle; they are as numerous as the sands of the sea" (20:8). A plausible reason for God to

allow Satan's release is to divinely orchestrate a final revolt that results in his definitive

---

[21] It is beyond the scope of this study, but it is noteworthy that there is a sub-plot in Revelation of the dragon's angels and their own banishment from heaven to earth: ἔβαλεν αὐτοὺς εἰς τὴν γῆν (12:4).

[22] The question of whether 20:7–10 is a recapitulation of 19:11–21 is not part of the purview of this study. Those who take a recapitulation interpretation would construe this particular stage of the abodes as Satan being released at the second coming of Christ in ch. 19 (so Beale, *Revelation*, 1021–38).

defeat: "And fire came down from heaven and consumed them" (20:9).[23] Satan then is

consigned to his final abode to join the beast and the false prophet (20:10).

Table 6.5 Satan's Progressive Banishment

Satan's abodes realized through graded antonymy	Purposes for Banishment
οὐρανῷ (12:7, 8)	End his revolt (12:7–11; cf. 12:10)
γῆν (12:9, 12, 13)	End his deception of the nations (20:3)
ἄβυσσον (20:3)	Deceive the nations again (20:8)
γῆς (Again) (20:8)	Definitively defeat him (20:9)
λίμνην τοῦ πυρὸς καὶ θείου (20:10)	Permanent confinement (20:10)

The abodes of Satan are realized through the device of graded antonymy.[24] There

are two issues that relate to our question concerning whether the events of the binding of

Satan and the vindication of the saints signal semantic continuity from 19:11–21. The

first question concerns whether the confinement in the abyss is absolute or relative, and

the second question analyzes whether the parallels in 12:7–11 and 20:1–6 indicate

progression or recapitulation.

Absolute or Relative Confinement in the Abyss?

There is debate concerning whether 20:1–3 signals Satan's binding as absolute, that is,

having no influence whatsoever outside of his confinement of the abyss, or relative,

having some latitude of influence on the inhabitants on the earth. If it is absolute, then a

---

[23] Cf. Wall, *Revelation*, 240.

[24] Reed states: "It is not that antonyms are unrelated in meaning but that the antonyms differ in one or more semantic features but share others, that is, there is negativity and similarity" (Reed, "Cohesiveness of Discourse," 42). Cf. Lyons, *Theoretical Linguistics*, 460–70.

sequential interpretation (i.e. progression) is much more likely, since the non-sequential interpretation maintains that he is bound only in a limited, relative degree, continuing to possess influence on the earth.[25] In other words, since non-sequential interpreters affirm Satan has influence during the interadvent period, then an absolute confinement in the abyss conflicts with their interpretation. My objective is to examine the larger information flow of the co-text of the discourse with its cohesive links that will inform our target text.

Premillennialism has regularly pointed out the language that piles on for Satan's incarceration: "He *seized* the dragon, that ancient serpent, who is the Devil and Satan, and *bound* him for a thousand years, and *threw* him into the *pit*, and *locked* and *sealed* it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while" (20:2–3). John portrays a picture of the dragon's absolute confinement. Why would John use such measures of imagery if he did not have absolute confinement in mind? While this language presents a reasonable case for absolute confinement, there is another "abyss" passage in the discourse that will shed additional light on this text:

> And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. Then from the smoke came locusts on the earth, and they were given authority like the authority of scorpions of the earth. (9:1–3)

In this unit there is a depiction of a host of (demonic) locusts who are released from the abyss, i.e. "pit" ($\mathring{\alpha}\beta\nu\sigma\sigma\varsigma$).[26] The authority that is given to them was given *after*

---

[25] E.g. Hendrikson, *More Than Conquerors*, 228–29.

[26] Cf. Resseguie, *Revelation*, 143.

they were released. This would convey that they did not have influence on the earth while they were locked and confined in the abyss.[27] The picture that Revelation gives us is that the abode of the earth and the abyss are absolute realms and only by divine authorization can a malevolent creature traverse another abode (earth) to be able to have influence on earth's inhabitants. In addition, there is an implication of what is said concerning their limited scope of activity *when they are released on earth*: "They were told not to damage the grass of the earth or any green growth or any tree, but only those people who do not have the seal of God on their foreheads. They were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion when it stings someone" (9:4–5). After being released from the abyss their activity is limited *even on earth.* In other words, if they have limited latitude of activity of influence after being released from the abyss to earth, then that would imply they had absolute restriction of influence on the inhabitants of earth before they were released. If this is the case, then there is no reason not to think that this pattern in Rev 9 would be established as having the same conditions of absolute confinement to Satan's confinement. This point is also made by Blaising, who infers from the narrative that "these locusts themselves played no role prior to their release."[28] If the locusts did play a role before their release, then why would John use such drastic imagery and processes for the abyss? The same can be asked of the vision of Satan's confinement in the abyss. If Satan is only bound in one sense of the term, a relative sense, then why the overloaded imagery of seizing, binding, and

---

[27] There may also be some suggestion with the smoke that comes out of the furnace of that abyss, where even the smoke of the furnace cannot have an effect outside of the abyss unless the abyss is first "opened": "he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft" (Rev 9:2).

[28] Blaising, "Premillennialism," 218.

releasing? That would be overkill and confuse the reader of John's intent, especially the additional terms that he uses from the semantic domain of confinement: "seized," "bound," "locked," "sealed," and "great chain." Therefore, while the co-text, especially chs. 12–13, 16, depicts Satan unabated in his nefarious activities, in contrast, 20:1–3 pictures Satan with absolute banishment and cessation of activities.[29]

Finally, Mealy effectively responds to an equivocation from amillennialism:

> Further, it does no good for [amillennialism] to over-interpret the report of Satan's release from the abyss in [Rev. 20:7–8] to mean that the only sense in which Satan had previously been bound was that he could not then deceive the nations in such a way as to "gather them together for the war." For to do this is not only to ignore the explicit cosmological import of such passages as Rev. 12.9–17, but it is also to forget the fact that "Har-Magedon" is but the last episode in Satan's "war" with the saints. In Rev. 13.7 it was the beast himself who was given authority throughout his career and who was, in concert with Satan, to "make war with the saints and to overcome them." The beast's career, in other words, far from being the time of Satan's binding in this regard, is undeniably the time of his power *par excellence* to deceive the nations into making war on the "camp of the saints." It is thus only at the parousia that the power to practice even this particular kind of deception is taken away from Satan.[30]

There is a similar, related point that results in an inconsistent plot line in the non-sequential narrative. If Satan is bound during the interadvent age in order not to deceive

---

[29] The same principle applies to Rev 11:7 where the beast must first be released from the abyss to be active: "When they have finished their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them and kill them" (11:7; cf. 17:8).

[30] Mealy, *After the Thousand Years*, 20–21. Mealy also explains why he intentionally used the expression "camp of the saints" (20:9): "[I]f one takes 'the camp of the saints' in Rev. 20.9 as a reference to the church militant on earth prior to the parousia, as opposed to the eschatological community of the kingdom following the parousia . . . then it follows that the most salient feature of the beast's three and a half year career is that it is that time during which he prosecutes an all-out war on 'the camp of the saints' (cf. 12.6, 13–17; 13.5–7)" (Mealy, *After the Thousand Years*, 20–21).

In other words, he is making the point that it is incoherent for the amillennial interpreter to understand the "camp of the saints" in 20:9 as the church militant, because that would mean Satan has been unbound making war with the church militant *before* the Parousia (12.6, 13–17; 13.5–7), the very period that amillennial interpretation claims Satan is presumably bound! Incidentally, this makes the amillennial interpretation identifying the battles in 19:11–21 and 20:7–10 as the same battle inconsistent, because "[w]hat is taken away for the first time at the parousia is however *given back* a thousand years later, when Satan is released from the abyss, and is permitted once again to instigate an attack on the people of God (Rev. 20.7–10)," and thus "what happens to Satan in the one manifestly precedes what happens to him in the other" (Mealy, *After the Thousand Years*, 21, emphasis his).

the nations, then how did the nations become deceived in ch. 19? As such, it is

unintelligible to maintain that Satan's interadvent-binding is preventing the nations from

being deceived. How can Satan be bound before the Parousia so as not to deceive the

nations while Revelation depicts *the nations deceived at the Parousia?* This

understanding that Satan is bound in the present age because it prevents nations from

being deceived is devoid of any meaningful consequence. There is no point then of Satan

being bound in order to prevent the nations from becoming deceived again. Rather, it is

much more coherent to view the binding of Satan as a consequence of the eschatological

battle-victory in ch. 19.[31]

Do Parallels in 12:7–11 and 20:1–6 Indicate Recapitulation?

Finally, I want to respond to the non-sequential interpretation that maintains the parallels

and cohesive elements between 12:7–11 and 20:1–6 signal the same events (i.e.

recapitulation).[32] The non-sequential interpretation, particularly amillennialism, interprets

Satan's binding and the saints' reign in 20:1–6 as a general restatement of 12:7–11,

thereby having both accounts picturing the interadvent situation. However, there exists

incompatible elements in this proposal. First, I will outline Greg Beale's parallel links

where he states: "The parallels between chs. 12 and 20, though the chapters are not

identical at every point, suggest that they depict the same events and mutually interpret

---

[31] Robert W. Wall makes a salient point on this topic: "W. Hendricksen locates Satan's imprisonment between the two advents of Christ, when the church is able to evangelize the nations with complete freedom. . . . This interpretation draws upon elements of Revelation 12–13, where Satan is unable to destroy the church. Further, it corresponds well to the subsequent vision of those of the 'first resurrection' who will reign with Christ. . . . However, nowhere does it portray the church as evangelistic, and the nations are eventually destroyed rather than converted" (Wall, *Revelation*, 242).

[32] Beale, *Revelation*, 991–93.

one another."[33] Second, I will respond to his analysis and propose that the elements in this information flow establish progression, rather than recapitulation. The following table contains Beale's parallel elements.[34]

Table 6.6 Non-sequential Parallel: 12:7–11 and 20:1–6

Rev 12:7–11	Rev 20:1–6
(1) heavenly scene (v 7)	(1) heavenly scene (v 1)
(2) angelic battle against Satan and his host (vv 7–8)	(2) presupposed angelic battle with Satan (v 2)
(3) Satan cast to earth (v 9)	(3) Satan cast into the abyss (v 3)
(4) the angel's evil opponent called "the great dragon, the ancient serpent, the one called the devil and Satan, the one deceiving the whole inhabited earth" (v 9)	(4) the angel's evil opponent called "the dragon, the ancient serpent, who is the devil and Satan," restrained from "deceiving the nations any longer" (vv 2–3) to be loosed later to deceive the nations throughout the earth (vv 3, 7–8)
(5) Satan's expression of "great wrath because he knows he has little time" (v 12b)	(5) Satan to be "released for a short time" after his imprisonment (v 3)
(6) Satan's fall, resulting in the kingdom of Christ (v 10) and his saints (v 11; note the "conquering" theme)	(6) Satan's fall, resulting in the kingdom of Christ and his saints (v 4)
(7) the saints' kingship, based not only on the fall of Satan and Christ's victory but also on the saints' faithfulness even to death in holding to "the word of their testimony" (v 11)	(7) the saints' kingship, based not only on the fall of Satan but also on their faithfulness even to death in holding to "the testimony of Jesus and the word of God" (v 4)

As I mentioned above the non-sequential interpretation infers from these parallels a portrayal of the same events during the church age. I will respond to each set of parallel elements in order. (1) This element is not specific enough to have much weight. Since

---

[33] Beale, *Revelation*, 992.
[34] Beale, *Revelation*, 992.

heavenly scenes are common in Revelation the interpreter must look elsewhere to establish the same setting. Further, even if 20:1 is referring to heaven as the abode of God, *the scene itself is not heaven*, but rather what happens below it. So what may appear as an obvious parallel in Beale's first example, turns out to be distinct deictic settings. (2) This supposed parallel does not work for the reason that ch. 12 has the dragon being thrown down to the earth to deceive and carry out his wrath for a little while, while in ch. 20 the dragon is thrown into confinement in the abyss in order not to deceive the nations for one thousand years. In addition, in ch. 12 Satan is forced out by Michael and the angels, while in ch. 20 he is forced from the earth by a *single* angel. (3) Revelation never portrays the earth as the abyss. They are two separate realms. In 12:9 Satan is banned from heaven and thrown to earth, while in 20:3 he is banned from earth and thrown into the abyss—two different processes, two different periods. We saw above that the progression is for Satan to have latitude on earth before he is sentenced to the realm of the abyss. (4) It does not follow that because Satan is *described* the same way in two different passages, that means the two passages describe the same event. If his *activities* are described similarly, then that would be more semantically significant. Further, it could be argued that John chose to use the same epithets in ch. 20 to *reintroduce* the participant of Satan with his defeat and sentencing.[35] Beale also thinks that the mention of "the one deceiving the whole inhabited earth" (12:9) refers to Satan's activity *before* Jesus's earthly ministry. As mentioned earlier in the chapter concerning the unabated scope of Satan's deception in chs. 12–13, 16, his activities of "deceiving the whole

---

[35] See Chapter 5 where I argued that this is a marked feature that contributes to prominence in 20:1–3.

inhabited earth" signal the interadvent period as more fitting within the narrative logic.[36]

(5) This supposed parallel is inconsistent with Beale's interpretation. He places the "little

time" of 12:12b during the interadvent period, while he places the "short time" of 20:3 at

the end of it. And his interpretation that the "thousand years" period denotes the "little

time" of ch. 12 is strained. It is hard to imagine that the reader could come to such a

conclusion. In addition, the two deictic pointers of "time is short" (12:12) and "a little

while" (20:3) describe two different situations. In the former, *Satan is thrown from*

heaven to earth, in the latter, *he is released from the abyss to earth*. These points support

the progression view and not recapitulation. (6) In 12:6 "the salvation and the power and

the kingdom of our God and the authority of his Messiah" is referring to the cleansing of

Satan's presence and activities from heaven, while the saints' co-reign with Christ for a

thousand years is earthly: "you have made them to be a kingdom and priests serving our

God, and they will reign on *earth*" (5:10). The first passage is describing that aspect of

the kingdom that progresses with Satan being banished from the abode of God, while the

second passage is the progressive aspect when the saints are vindicated at the

consummation. (7) The language of "testimony" is frequent in the book of Revelation

where the *saints* are collocated with variations of "their testimony," "testimony of Jesus"

---

[36] The non-sequential interpretation incoherently views Satan's inactivity of deceiving the nations *at the same time when the career of the beast is active.* Thus, amillennialism maintains that the beast's activity occurs coterminous with Satan's inactivity. However, as Mealy emphasizes, this makes no sense and is not possible, "since the beast's career is portrayed in Revelation *as the time of Satan's greatest success ever in deceiving the human race*" (Mealy, *After the Thousand Years*, 20 emphasis mine).

In other words, it is unintelligible to maintain that Satan is bound during the interadvent period in order to *cease* his deception of the nations, while 12:9 portrays his deceptive activity as not only not ceasing but *increasing* in intensity: "The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" and "for the devil has come down to you with great wrath, because he knows that his time is short!" (12:12). Revelation 13 depicts Satan's unrestrained deception through his minions of the beasts from the sea and earth.

and the like. So it is not surprising to find this language in the context of being faithful during Satan's activities. Thus this parallel is not specific enough to indicate an identical event.

In summary these two passages certainly inform each other. But Beale overstates his case straining a recapitulation reading. It is more plausible to view the events in 12:7–11 and 20:1–6 as unfolding in a progressive-sequential trajectory, having Satan's diabolical plan and execution followed by his eventual punishment of being fettered in the abyss. In short, these two events suggest a progressive process: the former, Satan deceives the nations, the latter he is prevented from deceiving the nations. Similarly, there are two different spatial deictic signals: thrown from heaven to earth to deceive, and thrown from earth to the abyss so as not to deceive. Finally, they depict two different temporal deictic signals: "a little time" and "a thousand years."

Implications

In this section, I focused on the thread of continuity concerning Satan's progressive banishment in relation to five abodes: heaven, earth, abyss, earth (again), and the lake of fire. First, I described the purposes of his banishments. With each abode, beginning with heaven and ending in the lake of fire, Satan's latitude in the respective realms progressively diminishes. In fact, for the last two abodes, the abyss and the lake of fire, his restricted latitude of influence seems to be equal, the only difference being the degree of punishment in the lake of fire as he is "tormented there day and night forever and ever" (20:10). Second, I examined the co-text of the discourse from Rev 9 that informed the question of whether Satan's binding should be construed as absolute or relative. It

was suggested that the description of the confinement in the abyss in ch. 9 conveys a place where demonic spirits do not—and cannot—have contact with the outside world. This is problematic for the non-sequential interpretation that maintains Satan is not bound in absolute terms but only in a relative sense by possessing some latitude of influence outside of the abyss. Rather, the linguistic processes chosen by John in ch. 9 represent the abyss as an *absolute* confinement of activity; thus there is no reason not to think that the conditions of the abyss are the same in 20:1–3. Third, I interacted with Greg Beale's non-sequential interpretation where he maintains the parallels in 12:7–11 and 20:1–6 indicate recapitulation. It was argued that his parallels do not work. On the contrary, they signal the two events as progressive-sequential.

In summary, the analysis in this section encourages the interpreter to understand the cohesive ties concerning Satan's banishment as signaling Satan's *progressive* and *absolute* banishment of his influence on earth during the millennial confinement in the abyss.

The Saints' Vindication

In this last section of this chapter, I will examine the information flow of cohesive ties concerning the saints' vindication in the co-text of the discourse. It is contended by non-sequential interpreters that the saints' vindication of being raised to life and reigning with Christ in 20:4–6 depict an interadvent scene in heaven.[37] However, an analysis of cohesive links in the co-text of the discourse will challenge this understanding and

---

[37] So Smalley, *Revelation*, 505–11.

instead argue that vindication in the discourse signals a *consummation* setting.[38] The set of cohesive ties in the discourse that relate to the vindication of the saints is as follows: Overcoming-Rewards tie, Life tie, Souls tie, and the Priestly tie.

The Overcoming-Rewards Tie

The message in the discourse for saints to remain faithful and overcome is not some nebulous imperative. The exhortations to overcome are first addressed to the seven churches, which are situated in concrete ecclesiastical situations, which I will address below. The early exhortations in the discourse (1) serve to prepare John's readers for the larger test and scope of faithfulness to the beast's opposition, and (2) they are linked to the consummation. The participants of the beast and his system are not introduced into the discourse until 11:7 (6:8 if one sees in the plural term θηρίων as a cryptic anticipation of the beast[s] and his system).[39] The exhortations to be faithful eventually focus on the theme of opposition to the beast and his system (e.g. 12:17; 13:10, 18; 14:9–12). This is why the beast and his system are prominently linked with the victory of the saints in 20:4: "I also saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. *They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands.* They came to life and reigned with Christ a thousand years." As noted above the consequential question is whether the picture of the

---

[38] By *consummation*, I am describing the end of this age when Christ's Parousia occurs, when Satan is bound and the saints are resurrected and rewarded, followed by the messianic kingdom. But I recognize that describing the beginning of the millennial period as the consummation could be confusing since premillennialism can also describe the *completion* of the millennial period as the consummation when the final judgment occurs. However, I construe the consummation as a complex-whole and not as a simple event.

[39] Cf. Mathewson, *Handbook*, 88.

saints' vindication signal a present-interadvent setting or a future Parousia-consummate setting. Revelation mentions several types of rewards for "overcoming" through faithfulness. I will trace these ties in the table below linking the overcoming and rewards to the consummation.

Table 6.7 The Overcoming-Rewards Tie

Overcoming	Reward	Device	Linked to Consummation
To everyone who conquers (Τῷ νικῶντι) (2:7)	I will give permission to eat from the tree of life (ξύλου τῆς ζωῆς) that is in the paradise of God (2:7)	repetition	Blessed are those who wash their robes, so that they will have the right to the tree of life (ξύλου τῆς ζωῆς) and may enter the city by the gates (22:14; cf. 22:2, 19)
Be faithful (πιστὸς) until death (2:10)	and I will give you the crown of life (στέφανον τῆς ζωῆς) (2:10)	antonymy	Whoever conquers will not be harmed by the second death (οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου) (2:11)
to everyone who conquers (Τῷ νικῶντι) (2:17)	I will give some of the hidden manna, and I will give a white stone (2:17)	Conditions: If not, I will do this (2:16) . . . Do this, then (2:17)	I will come to you soon (2:16)
only hold fast to what you have until I come. To everyone who conquers (ὁ νικῶν) and continues to do my works to the end (2:25–26)	I will give authority over the nations; to rule them with an iron rod (ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ) (2:26–27)	repetition	From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron (ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ) (19:15) They came to life and reigned with Christ a thousand years . . . and they

			will reign with him a thousand years (20:4, 6)
If you conquer (Ὁ νικῶν) (3:5)	you will be clothed like them in white robes (ἱματίοις λευκοῖς), and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels. (Rev 3:5)	synonymy	They were each *given* a white robe (στολὴ λευκή) and told to rest a little longer (6:11) After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white (στολὰς λευκὰς), with palm branches in their hands [i.e. the resurrection] (7:9; cf. 19:7–8, 14)
Because you have kept my word of patient endurance (ὑπομονῆς) (3:10)	I will keep you from the hour of trial . . . (3:10)	modifying participle	that is coming on the whole world to test the inhabitants of the earth. I am coming soon. (3:10–11)
hold fast to what you have, so that no one may seize your crown. If you conquer (Ὁ νικῶν) . . . (3:11–12)	I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name (τῆς καινῆς Ἰερουσαλὴμ	repetition, synonymy	And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God (τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ) (21:10)

	ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν) (3:12)		and his name (τὸ ὄνομα αὐτοῦ) will be on their foreheads (22:4)
To the one who conquers (Ὁ νικῶν) (3:21)	I will give a place with me on my throne (καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου), just as I myself conquered and sat down with my Father on his throne (3:21)	synonymy	They came to life and reigned with Christ a thousand years (ἐβασίλευσαν μετὰ τοῦ Χριστοῦ) . . . and they will reign with him (Χριστοῦ καὶ βασιλεύσουσιν μετ' αὐτοῦ) a thousand years (20:4, 6)
and those who had conquered (τοὺς νικῶντας) the beast and its image and the number of its name (15:2)	standing beside the sea of glass with harps of God in their hands . . . τὰ ἔργα σου (15:2–3)	implicit instantiated equivalence	Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended (ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ) (15:1)
Those who conquer (ὁ νικῶν) (21:7)	will inherit these things (κληρονομήσει), and I will be their God and they will be my children (21:7)	instantiated locally contingent categorization[40]	[inherit *these things* are the *consummate* blessings just referred to in 21:1–6]

This cumulative set of cohesive ties connecting the overcoming-rewards to the

consummation establishes a thread of *expectations* for the future status of rewarded saints

---

[40] Westfall, "Blessed Be the Ties That Bind," 204–5; cf. Overstreet and Yule, "Locally Contingent Categorization in Discourse," 83.

at the Parousia. They are prophetically pictured as overcoming the beast with their faithfulness to the testimony of Jesus. Construing 20:4–6 as a pre-Parousia setting does not work, because it conflicts with the consummation expectations of this set of ties.

The Life Tie

The next intratextual tie in the discourse is the Life tie. The non-sequential interpretation maintains that ζάω in 20:4 referring to the "first resurrection" (20:6) should be construed either as referring to *regeneration* at the point of the believer's conversion,[41] or to *spiritual resurrection*, where at physical death the translation of the believer's soul ascends to heaven to live and reign with Christ until the Parousia.[42] Both of these interpretations share the major implication that, if correct, then the "first resurrection" mentioned in 20:4–6 is not referring to the future, general resurrection of all saints that will occur at the Parousia. Rather, the millennium would be located in the pre-Parousia, interadvent period, and by logical extension the binding of Satan occurs contemporaneous during the heavenly reign of the saints. However, in John's discourse he does not use ζάω to refer to conversion or to the soul's translation to heaven. Instead, there is precedent in his discourse to use it for physical resurrection, for example, for Jesus's resurrection (1:18; 2:8) and the beast's resurrection (13:14).[43]

---

[41] So Cox, *Amillennialism Today*, 4.

[42] So Hendriksen, *More Than Conquerors*, 231–32; Morris, *Revelation*, 231.

[43] There are further reasons to interpret ζάω as a physical resurrection. First, Resseguie states: "[the non-sequential] interpretation requires taking *zaō* as a spiritual resurrection in the first occurrence (20:4) and as a bodily resurrection in the second (20:5)—*a move that the implied reader could not possibly negotiate without further clues in the text*" (Resseguie, *Revelation*, 247, emphasis mine). Similarly, Mealy (*After the Thousand Years*, 22–23), views the "spiritual resurrection" interpretation undermined by the statement: "The rest of the dead did not come to life" (20:5), which certainly is reference to a physical resurrection. Second, the collocation with the term ἀνάστασις makes it unlikely that it refers to the new birth or the translation of the soul at death. Third, the "new birth" interpretation would have martyrdom occurring *before* conversion! Fourth, the text conveys that all the martyred saints begin reigning *at the*

Table 6.8 The Life Tie

Jesus's Resurrection (ζάω) (1:18; 2:8) The Beast's Resurrection (ζάω) (13:14)	repetition	They came to life (ζάω and reigned with Christ a thousand years (20:4)

The Souls Tie

It is illuminating to trace John's theme of the martyrs' ψυχή from 20:4–6 back to the

main portrayal of the martyrs' ψυχή in 6:9–11. This latter unit is situated in the narrative

of the seals describing the fifth seal:

> When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given; they cried out with a loud voice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?" They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed. (6:9–11)

The co-text of the fourth seal suggests the means by which the fifth-seal martyrs

were killed: "to kill with sword, famine, and pestilence, and by the wild animals[44] of the

earth" (6:8). The non-sequential interpretation views the fifth seal event (6:9–11) as

---

same time and *at the establishment* of the millennium, not occurring at intervals at different points during and even toward the end of the millennium. Fifth, in describing the martyred believers who come to life, they are said to have been physically dead: "the souls *of those who had been beheaded*" (20:4). The reader would naturally infer the same category of *physically* coming to life. These reasons explain why the non-sequential interpretation is an incoherent reading in this passage.

[44] The rendering "beasts" (θηρίων) is more fitting than "wild animals." Of the 39 instances of θηρίον in Revelation, this is the first time it is mentioned. Interestingly, (1) it is in the plural, and (2) of all the subsequent instances of this term in Revelation, it either refers to one of the two beasts or some association with their system (e.g. the "mark" and "image"). It is possible that this one instance of θηρίον is the only instance out of the other 38 instances it refers literally to animals. But I find this unlikely, since the co-text, especially with the fifth seal, is linking this with the reason for the killing of the saints because of "the testimony they have given." Therefore, I take this first instance of θηρίον as a cryptic anticipation for what will become a major participant in Revelation: the beast(s).

parallel with 20:4–6, in that the latter is a recapitulation of the former.[45] However, there are significant conflicting elements in that understanding. In the following I will give reasons why 6:9–11 and 20:4–6 encourage a progressive outworking of the martyrs' status, where the latter pictures the climax of the saints' vindication. The following table summarizes this progression, followed by my comments.

Table 6.9 The Souls Tie

Crying Out For Vindication (6:9–11)	Device	Climaxing in Vindication (20:4–6)
Pre-resurrected Status (τὰς ψυχὰς) (6:9–11)	repetition	Resurrected Status (τὰς ψυχὰς . . . ἔζησαν . . . Αὕτη ἡ ἀνάστασις ἡ πρώτη) (20:4–6)
Incomplete Martyrs (ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ αὐτοί) (6:11)	synonymy	Completed Martyrs (εἶδον . . . τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ) (20:4–6)
Status of "Under the altar" (ὑποκάτω τοῦ θυσιαστηρίου) (6:9)	antonymy	Status of "Sitting on thrones" (θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς) (20:4)
Crying Out for Judgment (ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα) (6:10)	synonymy	Executing Judgment (κρίμα ἐδόθη αὐτοῖς) (20:4–6)

First, the martyrs in 6:9–11 are *expecting* the promise of resurrection. I think many interpreters miss this point: "They were each *given a white robe* and told to rest a little longer, until the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed" (6:11). This description pictures an *anticipation* of the resurrection for the following

---

[45] So Beale, *Revelation*, 998–99.

reasons. The "white robe" being a symbol of the resurrection is said to be "given" to the martyrs and then "told to rest a little longer"; that is, they are not pictured wearing white robes just yet, but are given them as a guarantee on a promise. In other words, vindication through resurrection is expected, not realized. Second, this makes sense in light of the point that the text says: "*until* the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed" (6:11). A resurrection will not take place until the "complete" number is fulfilled in God's sovereign decree, while 20:4–6 depicts all the deaths of the martyrs as completed.[46] Third, God's judgment is shown to be impending: "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?" (6:10).[47] Since God's judgments have not begun, it follows that the resurrection has not occurred; further, John's background would have linked the resurrection in conjunction with the beginning of God's eschatological wrath.[48] Revelation 11:15–18 also links the establishment of God's kingdom with his judgment, signaling to the reader an expectation of further development of the Parousia-judgment event.[49] Fourth, an interlude between the opening of the sixth and seventh seal depicts the fifth-seal martyrs' prayers being answered, describing their salvation of resurrection and showcasing their attire "robed in white" with palm branches "in their hands"; i.e. they are no longer disembodied souls (7:9): "a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before

---

[46] Cf. Mealy, *After the Thousand Years*, 21. Mealy reminds the interpreter that the completion of martyrdom will happen at the Parousia *when* the beast is destroyed (11:3–18; 12:12; 13:5–10).

[47] Their prayers begin to be answered in the overture of God's wrath and his trumpet judgments in Rev 8:1–6.

[48] Cf. Matt 24:27–31; Luke 17:21–37; 21:27–36; 1 Thess 4:13–5:9; 2 Thess 1:7–10; 2 Pet 3:9–15.

[49] Cf. Mealy, *After the Thousand Years*, 119.

the Lamb, robed in white, with palm branches in their hands" (cf. 7:9–17; 3:5!). For these reasons, it should be established that the fifth seal episode in 6:9–11 functions *to anticipate the souls' resurrection at the Parousia*. This brings us to 20:4–6, which progresses the narrative to the climactic rewards of the fifth seal martyrs. In Appendix 2, it is argued that those who are on thrones in 20:4a refer back to the armies of heaven in 19:14, 19. This group is shown to *have already been* physically resurrected:

> to her it has been granted to be clothed with fine linen, bright and pure— for the fine linen is the righteous deeds of the saints. . . . And the armies of heaven, wearing fine linen, white and pure, were following him on white horses (19:8, 14); cf. they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful. (17:14)

The saints that accompany Christ in the battle against the nations (19:14, 19) will also *accompany* him in co-reigning with him in his kingdom (20:6). This point supports a progression view of the earlier pre-resurrected status of the saints in 6:9–11, which then is eventually followed by their resurrected-vindication status in 20:4–6. They are no longer in a passive posture of "under the altar" *crying out for judgment* (6:9–10); rather they are now vindicated "sitting on thrones" reigning and *executing judgment* (20:4–6).[50]

In summary, this analysis contends that there are conflicting elements in the non-sequential understanding of these two passages that militate against construing 20:4–6 as an interadvent setting. When this set of linguistic ties in the discourse are considered, 20:4–6 signals a progressive—even climactic—status compared to the non-vindicated status of the martyred saints in 6:9–11.

---

[50] Blaising captures this: "In their state of death they are never described as reigning or as seated on thrones, but as resting, waiting, and positioned under the altar until justice is done for them (6:9–10; 14:13). But in 20:4, their condition is changed. At the time that judgment comes on their enemies, they come to life and reign. This is the beginning of the fulfillment of the promise and reward for which they have been waiting throughout the book" (Blaising, *Premillennialism*, 224).

The Priestly Tie

The last description in 20:4–6 concludes with the statement that the saints' vindication will involve the privilege of a priestly role in the millennial kingdom: "Blessed and holy are those who share in the first resurrection. Over these the second death has no power, *but they will be priests of God and of Christ*, and they will reign with him a thousand years" (20:6). This special role was promised earlier in the discourse as a salient promise for the saints: "you have made them to be a kingdom and *priests serving our God*, and they will reign *on earth*" (5:10).[51] The following table summarizes this cohesive tie.

Table 6.10 The Priestly Tie

Promise to be Fulfilled on Earth	Device	Realized at the Parousia
you have made them to be a kingdom and priests (ἱερεῖς) serving our God, and they will reign *on earth* (5:10; cf. 1:6)	repetition, hyponymy	Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests (ἱερεῖς) of God and of Christ, and they will reign with him a thousand years (20:6) The *resurrected* saints are pictured in priestly activity in 7:13–15 (λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ) The portrayal of the New Jerusalem, the abode of the community of the redeemed, include priestly associations (22:1–4) (λατρεύω) (22:3) . . . τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν (22:4)

---

[51] Cf. 1:6: "and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen." This latter verse in relationship with 3:21, Mealy explains, reveals a larger dimension to the present role, where "the present status is *citizenship*, and the future promise is *kingship*" (Mealy, *After the Thousand Years*, 84 emphasis his).

The conspicuous deictic signal "on earth" is linked to the temporal deictic signal being realized during the millennial period: "they will be priests of God and of Christ, and they will reign with him a thousand years" (20:6).[52] In addition, Rev 21:2 pictures the Bride (cf. 19:6–9) with the New Jerusalem *descending to earth*: "And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."[53] It therefore follows that John has in view the location of the saints' kingdom on earth, rather than in heaven, which, by extension, establishes the millennium at Christ's future Parousia, not the interadvent period.[54] The resurrected saints are also pictured in priestly activity in 7:15: "For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them" (cf. 7:13–14). These descriptions of the role of the saints as priests of God and Christ in the millennium imply a special fellowship and access to God with mediatorial functions. Finally, in the portrayal of the New Jerusalem, the abode of the community of the redeemed conveys a couple of priestly associations:

> Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. (22:1–4)

---

[52] Besides 5:10, the following two verses locate the millennial kingdom on earth, not heaven: "Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of *the world* has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever'" (11:15). "They marched up over *the breadth of the earth* and surrounded the camp of the saints and the beloved city. And fire came down *from heaven and consumed them*" (20:9).

[53] John's references to an earthly setting are drawn, at least partly, from Dan 7:13–27, which describes (1) kingdom activities on earth, and (2) being established at God's Parousia in the consummation of history.

[54] Similarly, it follows that since the purpose of Satan's binding is to suspend his activity *from earth*, the reign of the saints during the thousand years should also be construed as occurring on earth.

Discerning priestly undertones, Laszio Gallusz observes, "The motif of priesthood surfaces in the use of the cultic term λατρεύω (22.3) and in the idea of access to God's presence. In this regard, also significant is the expression τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν ('his name will be on their foreheads', 22.4), which recalls the inscription 'Holy to the Lord' engraved on the golden plate of Aaron's turban (Exod. 28.36–38) pointing to unique status."[55]

In summary, these key passages in the discourse, especially the point of them serving on earth, signal a message of progression where the saints in their Parousia-vindication will share in the privileged priestly role "with God and of Christ" for a thousand years (20:6).

Implications

In this last section of this chapter, I analyzed the co-text of the discourse on cohesive ties concerning the saints' vindication. The ties linked to the topic of the saints' vindication are the cluster of ties including the Overcoming-Rewards tie, Life tie, Souls tie, and the Priestly tie. It was shown that these cohesive strands in the discourse create a system of contextual, earthly expectations that progresses and climaxes in 20:4–6. These cohesive ties signal 20:4–6 as the climactic picture of the change of status for the saints, who will experience their promised rewards of Parousia-vindication in their minted resurrection. As such a non-sequential proposal in effect turns these ties and their relationship with 20:4–6 into an incoherent and strained reading.

---

[55] Gallusz, *Throne Motif*, 173.

Conclusion

In this chapter, I examined three semantic threads in the rank of the wider co-text of the discourse of Revelation: (1) the "three adversaries of God," (2) Satan's progressive banishment, and (3) the saints' vindication. The three adversaries are pictured collectively working against God (19:11—20:6), who will also share the same consequences of being "thrown into the lake of fire and sulfur" (20:7–10). In chs. 12–13 they are first portrayed as solidifying the world's allegiance and going after God's dissenting remnant. Then 16:12–16 shows them preparing to go after God himself. The ties demonstrate that Satan should not be disconnected from the *setting* of Christ's victory and its consequences for the other two adversaries. The section on Satan's progressive banishment establishes that the cohesive links in the co-text of the discourse cumulatively favor that John organizes linguistic information to signal Satan's *progressive* and *absolute* banishment of his activities from the earth. Finally, in the last section concerning the saints' vindication, I analyzed ties in the discourse that signal a system of contextual, earthly expectations that progress into a climax in the consummation setting that 20:4–6 embodies. These ties signal the elevated status of vindicated-resurrected saints who are rewarded through reigning with Christ during his Parousia and for eternity.

Therefore, the analysis in this chapter on these threads encourages a continuous-progressive message between 19:11–21 and 20:1–6. Wedging a new semantic environment at 20:1 is not supported by the co-text of the discourse of Revelation.

CHAPTER 7: CONCLUSION

This study proposes that Revelation 19:11–21 and 20:1–6 are cohesively linked with each

other.[1] The major implication for this is that the millennial binding of Satan (20:1–3) and

the millennial vindication of the saints (20:4–6) are consequent effects of Christ's victory

at the eschatological battle (19:11–21). Christ's Parousia then is the *occasion* for the

punishment of the millennial binding of Satan and the reward of the coterminous

millennial reign of the saints. Scholars who disconnect 20:1–6 from 19:11–21

recapitulate the millennial binding of Satan and the vindication of the saints as the

interadvent period. This non-sequential interpretation, consequently, breaks John's

cohesive message by creating a new semantic environment at 20:1. The millennial

contextual setting, however, does not begin at the chapter break, where many interpreters

inevitably place it. Rather than disrupting the cohesion by building a semantic wall

between 19:11–21 and 20:1–6, John chooses linguistic resources that signal a semantic

thread of continuity. This study utilized Halliday and Hasan's SFL and their theory of

cohesion, a robust linguistic theoretical framework for discourse analysis. The analysis

focused on two types of textual meanings within SFL. The first type, adapted in this

study for Hellenistic Greek, is Ruqaiya Hasan's Cohesive Harmony Analysis (CHA), a

tool that identifies semantic relations such as cohesive devices as ties, cohesive chains,

---

[1] See the Introduction where I discuss that 19:11—20:6 belongs to the larger section 19:11—
20:15, and why I have focused most of my analysis up to 20:6.

and chain interactions. This model quantifiably measured the degree of a reader's perception of coherence in Rev 19:11—20:6. The second type of textual meaning that was devoted to the latter half of the study is the discourse analytical tool of Information Flow (IF). It is an exegetical tool that analyzes a further dimension of cohesion concerned with thematization and prominence of lexicogrammatical resources in the ranks of clause, sentence, paragraph, section, and the broader co-text of the discourse, in this case, the book of Revelation.

In the Introduction, I explained why the question of the relationship between 19:11–21 and 20:1–6 is significant for the millennial debate. I also described why a linguistic approach can inform the interpretation of this perennial topic and text. I proposed that this study establishes 19:11–21 and 20:1–6 as cohesively linked together within a semantic environment.

In Chapter 1, I surveyed the three traditional, historical-temporal approaches to the millennial text: premillennialism, postmillennialism, and amillennialism. The first two interpret the millennium in a sequential framework, and the latter based on a non-sequential framework. I also surveyed two scholars who take an alternative proposal who do not interpret the historical-temporal framework as the basis for determining part of John's message. Finally, I covered three broad strategies of research into the book of Revelation.

In Chapter 2, I described the linguistic methodology that I used in this study. The first part addressed the foundational linguistic principles of modern linguistics, including how modern linguistics have contributed in general to advances in Koine Greek linguistics and the development of the field of discourse analysis. The second part of the

chapter described principles of one of the major theoretical frameworks of modern

linguistics, SFL, principles such as form and function, and stratification of meanings. The

last part of this chapter, and the most extensive, described the specific methodology on

cohesion that realizes two types of textual meanings: cohesive harmony, which analyzes

cohesive ties, chains, and their interactions, and information flow, which is concerned

with thematization and prominence in the ranks of clause, sentence, paragraph, section,

and discourse.

In Chapter 3, I utilized Hasan's SFL theory of cohesion, a robust linguistic

theoretical framework for discourse analysis. I adapted it for Hellenistic Greek in order to

quantifiably measure the degree of a reader's perception of coherence in Rev 19:11—

20:6. I identified and organized the componential ties and cohesive chains for 19:11—

20:6. Then I gave some general observations on ties and chains that possess special

significance. There are 310 TTs and a total of fifty-six cohesive chains (identity chains

and similarity chains). There are 6.5 peripheral linguistic items, which do not form a tie

and are thus not subsumed within a chain. In addition, I gave some comments on key

threading chains that help provide a basis for further cohesive analysis concerning chain

interactions. Hasan's theoretical framework on cohesive ties and chains was not the final

step of cohesive harmony analysis. The further and necessary step in this cohesive

methodology was identifying whether the chains *interact* with each other and to what

degree.

In Chapter 4, I identified chain interactions, including threading central tokens,

and I commented on those interactions and the implications for cohesiveness. I used

Hasan's modified three-ordered criteria for the CHI, resulting in the following summary of ratio measurements.

Table 7.1 Modified Three-Ordered CHI

#1 Ratio of RT and PT to TT	303.5 (98%) RT	6.5 (2%) PT	310 (100%) TT
#2 Ratio of CT and NCT to RT	197 (65%) CT	106.5 (36%) NCT	303.5 (100%) RT
#3 Ratio of TCT to CT	47 TCT	197 CT	24% TCT

It was concluded that these measurements indicate that John has chosen linguistic resources to signal a semantic thread of continuity. The ratios reveal that there is cohesive harmony for Rev 19:11—20:6. While establishing cohesion and coherence does not demonstrate a sequence in itself, it does establish, negatively: (1) that there is no major break at 20:1 for a new semantic environment, and positively: (2) it signals a continuous semantic environment between 19:11–21 and 20:1–6, which encourages the implication that the millennial binding of Satan and the vindication of the saints are consequent effects from the battle in ch. 19. Thus, Rev 19:11—20:6 depicts Christ as a righteous judge and warrior who will mete out punishment against his three main adversaries—the beast, false prophet, and Satan, in addition to the armies of the nations—as a result of his victory at the eschatological battle. The other result of Christ's victory is that the people of God, who were faithful to him, even up to a martyr's death, will be rewarded with resurrected life and co-reign with Christ in the new age.

In Chapter 5, I used the analytical tool of information flow. This tool examines textual meanings providing another dimension to cohesion that is concerned with discourse thematization and prominence of the narrative. In this chapter, I first analyzed thematization of prime and subsequent on the clause level. Second, I analyzed the theme

and rheme on the sentence level and its participant involvement. Third, I examined features in the rank of paragraph and section including semantic boundary markers. Fourth, I analyzed the topicality of the target text. Finally, I described the linguistic features that signal prominence in the event of the binding of Satan in 20:1–3.

In Chapter 6, I broadened the analysis to cover the broader co-text of the discourse of Revelation as it relates to cohesive ties to 19:11—20:6. I examined cohesive ties between units of the "three adversaries of God," comparing 20:7–10, chs. 12–13, 16:12–17 with 19:11—20:6, demonstrating that Revelation signals the three adversaries functioning as a cohesive unit. Thereby, disconnecting Satan's punishment of binding from the punishment of the other adversaries of God disrupts the cohesion of John's message. I also analyzed the ties in the discourse that relate to the progressive banishment of Satan, as well as the ties connected to the saints' vindication in Revelation, both of which signal further that the millennial binding of Satan and the reign of the saints should be viewed as linked with the eschatological battle of Christ in ch. 19.

Finally, in Appendix 1, I sketch five historical-interpretive shifts on the millennial question that have occurred over the centuries. And in Appendix 2, I propose that the identity to ἐκάθισαν in 20:4 is found in the anaphoric referent of the armies of heaven mentioned in Rev 19:14, 19.

In summary, cohesiveness is a complex phenomenon that requires a rigorous, linguistic, theoretical framework. The theoretical model of SFL and the tools of cohesive harmony and information flow are grounded in sophisticated, informed principles of modern linguistics. As Reed notes: "Exegetes can no longer enjoy the ease of counting up words in the concordance and then claiming, 'Here's the focus of the text. Here is what

our letter's structure is centered around.'"[2] I do not suggest that traditional interpreters of the target text have done this exact thing that Reed charges. My point though is the linguistic data between 19:11–21 and 20:1–6 should not be treated on a superficial level, or worse, ignored all together. Rather, grammatical and lexical textual meanings have been identified that stretch across 19:11–21 and 20:1–6. This is what we would expect from a text that signals a cohesive message. Through analyzing the lexicogrammatical resources that John had available to him in his Koine Greek language, it is concluded that the visions in 19:11—20:6 that John received should be read as a continuous, cohesive message. It is my hope that this interpretative proposal will stimulate more linguistic research on the meaning of Rev 19:11—20:6 and its broader co-text.

---

[2] Reed, "Cohesive Ties in 1 Timothy," 140.

APPENDIX 1: HISTORICAL SHIFTS IN THE MILLENNIAL DEBATE

Introduction

An historical analysis of the millennial debate resists a simplistic account. And since this study is from a linguistic approach, one may wonder if a historical account is necessary. Let me address the latter concern first. I recognize that many have gone before me in attempting to understand the millennial passage in the book of Revelation—more than a thousand years of interpreters! So this appendix serves to show that I appreciate the history of interpretation of the millennial debate. Even though the vast majority of interpreters through millennia did not approach this with a sophisticated linguistic method, they have, of course, contributed many insights from their perspectives that I am indebted to. Next, let me address the former concern. Admittedly, the following is an overview, but I do have a single aim in this appendix for the reader. Because of the immense historical complexity of the millennial debate over the centuries, I have aimed to describe the contours of the historical *shifts* of interpretive currents regarding the reception of millennial proposals, coupled with some comments on the reception of the book of Revelation. It is with this outline of the key shifts throughout the church age that the present reader can, to some measure, situate themselves in the contemporary, interpretive scene. There are helpful works on the history of the millennial debate in the

earlier centuries.[1] In the following, I will cover five interpretive shifts on the millennium that have occurred over the centuries. To be sure, marking these periods by rounding out the centuries, the reader should understand that there is certainly overlap involved.

Between the first and fourth century, chiliasm, the ancient form of premillennialism,[2] held to belief in a future messianic age of peace that would be established at Christ's second coming.[3] In this appendix, I will use the term *premillennialism* in a general sense, while the reader should be aware of the danger of anachronistically reading the twenty-first century premillennial framework back into the early church.[6] The second shift,[7] from the fifth to eleventh century, witnessed opposition to premillennialism by amillennialism. Many scholars believe there was not a single reason for the emergence of amillennialism against premillennialism. Rather, there were several complex factors for this interpretive shift. The most common influences cited are: (1) heretical materialistic chiliasm (e.g. Cerinthus), (2) Augustine's allegorical interpretation, (3) anti-Judaism, (4) Constantine's legalization of Christianity, (5)

---

[1] McGinn, *Visions of the End*; Emmerson and McGinn, eds., *Apocalypse in the Middle Ages*; Court, *Myth and History*; Daley, *Hope of the Early Church*; Hill, *Regnum Caelorum*; Wainwright, *Mysterious Apocalypse*; Kovacs and Rowland, *Revelation*.

[2] See also Chapter 1 on my descriptions and qualifications of the traditional labels on the millennial positions: premillennialism, postmillennialism, and amillennialism.

[3] Charles E. Hill has challenged this belief that this period was dominantly chiliastic. He argues that there is general complexity among the early writers (Hill, *Regnum Caelorum*, 75–201).

[6] There are at least three reasons for the anachronism: (1) There was no coherent, systematic "premillennial thought"; it was being developed and thus was variegated, but it consisted of at least a common denominator of many viewing a millennial kingdom being established in the future. (2) It may suggest that early writers were consciously debating the "millennial debate" with our modern theological categories, assumptions, and concerns. (3) It may suggest that the early writers held to the modern framework of dispensational pretribulationism.

[7] Technically, we could say this is the first shift if the previous period was considered a continuous teaching from the Christian Scriptures.

Alexandrian allegorical exegesis, (6) Montanist chiliasm, (7) Platonic philosophy, (8) Origen and Alexandrian exegesis.[8]

Centuries would transpire until the third shift in the twelfth to fifteenth century when amillennialism was challenged in a significant way with the rediscovery of premillennial interpretation in certain circles. The fourth shift occurred between the sixteenth and eighteenth centuries ensued with postmillennial interpretation. Finally, the fifth shift appeared in the nineteenth through twenty-first centuries *developing all three millennial streams of interpretation with new arguments and angles*. At that time during the fifth shift, and especially in the last fifty years, while the traditional millennial views were developing, certain scholarly circles were forging a trajectory with new historical-critical methods focused on questions of genre, sources, authorship, historical background, and generally challenging presuppositions, showing less concern with the traditional questions regarding the topic of the millennium. I covered these latter scholarly areas of interpretation in Chapter 1 under the section "Non-Temporal Interpretation."

First to Fourth Century

The earliest notes on Revelation come from early western writers who assumed that the apostle John was the author. Writers who believed that when Christ returns he would set up a thousand-year kingdom on earth include Papias of Hierapolis (d. ca. 130),[9] Justin

---

[8] I am thankful for Frank Gumerlock's personal correspondence with me on drawing attention to the multifarious influences. See Chung and Mathewson, eds., *Models of Premillennialism*, 13–15; Fairbairn, "Contemporary Millennial/Tribulational Debates," 105–31; Hill, "Why the Early Church Finally Rejected Premillennialism," 16–19; Eckleberry, *Countdown to Victory*, 30–31.

[9] Irenaeus, *Haer.* 5.33.3–4; Eusebius, *Hist. eccl.* 3.39.1–16.

Martyr (d. ca. 165),[10] Irenaeus (d. ca. 200),[11] Tertullian (d. ca. 225),[12] Hippolytus (d. 235),[13] Commodianus (ca. late third century),[14] Victorinus of Petau (d. *c.* 304),[15] and Lactantius (d. ca. 325).[16] The oldest extant commentary on Revelation was written in Latin by Victorinus, who, though being a chiliast, viewed events as typological and thought Revelation depicted the same events under different images. Jerome would later rewrite his commentary changing Victorinus's futuristic, chiliast interpretations "to make the church age the millennium."[17] These interpreters viewed the future earthly millennial reign beginning when Christ returns to destroy the political structures.[18]

Some early writers, however, viewed the millennium as an immediate experience in that the resurrection mentioned in Rev 20:4–6 refers to souls being raised with Christ at the moment of death. Cyprian (d. 258) saw the millennial kingdom as the blessed state of believers in heaven.[19] Eastern writers such as Clement of Alexandria (d. ca. 215) framed the millennium in heavenly-spiritual terms where souls would be instructed for perfection.[20] Origen (d. 254) made a sharp moral distinction between the physical and the spiritual, rejecting the notion of a physical kingdom by teaching that their spiritual

---

[10] *Dial*. 80–81. He interpreted the millennium in Rev 20:4–6 as yet to be fulfilled in the future.

[11] *Haer*. 4–5. Irenaeus also held to a future millennium where he framed history according to the seven-day creation account with each day representing a thousand-year period in history, culminating in a final seventh thousand-year period of peace and blessedness (*Haer*. 5.32–36). In addition, by connecting the Creation account with the future culmination of history, he attempted to refute Gnosticism, which divorced the God of the Old Testament from the God of the future.

[12] *Marc*. 3:24–25; *Fug*. 12.

[13] *Vir. ill.* 61. However, see Hill (*Regnum Caelorum*, 160–69) who argues that he was not a chiliast.

[14] *Instr*. 42, 44–45; *Instr*. 1.41, 44.

[15] *CA* 14.3–21.6.

[16] *Inst*. 725–26; *Inst*. 7.14–27. See also the Epistle of Barnabas (ca. 130), which frames the millennium on the seven-day creation account, posited an eighth day representing the new creation period (15.3–9).

[17] Dow, "Commentaries on Revelation," 424.

[18] Dow, "Commentaries on Revelation," 421–22.

[19] Hill, *Regnum*, 160–69; 192–201.

[20] *Ecl*. 57.4; Hill, *Regnum*, 174–75.

resurrection occurred at their death.[21] Methodius (d. ca. 311), however, affirmed a bodily resurrection.[22] He also linked the material resurrection of the body with a millenarian hope that is associated with the Jewish Feast of Tabernacles and a type of "the seventh millennium of creation."[23] Dionysius of Alexandria (d. 264) was a loyal student of Origen and continued his teaching against an earthly millennium and argued that such notions should be interpreted spiritually.[24] Dionysius attempted to argue that the authors of the Fourth Gospel and Revelation must have been two different writers based on different writing styles and theological content, thereby having the effect of minimizing the credibility of Revelation.[25] He thought the author of Revelation was another John, an elder. He continued to accept Revelation, but for him and others in the east it did not hold the authoritative force as did the other New Testament books.[26] Eusebius (d. 340), bishop of Caesarea, interpreted the prophecies in the book of Revelation in symbolic terms and loathed the chiliast interpretation, especially from Papias.[27] The Egyptian bishop Nepos (mid-third century) was one of the few Eastern writers who affirmed a future thousand-year kingdom on earth.[28] He wrote against allegorical exegesis and argued for the literal interpretation of the millennium.[29]

---

[21] *Princ.* 2.11.2–3; *Hom. Jer.* 2.3; Hill, *Regnum*, 176–89.
[22] *Symp.* 8.5–13; 9.1; Daley, *Hope*, 61–64.
[23] Daley, *Hope*, 62.
[24] Daley, *Hope*, 60–61.
[25] Koester, *Revelation*, 34.
[26] Daley, *Hope of the Early Church*, 61.
[27] Eusebius, *Hist. eccl.* 3.39.7.
[28] Eusebius, *Hist. eccl.* 7.24.1.
[29] Daley, *Hope*, 61.

Fifth to Eleventh Century

Before Constantine's Edict of Milan (313) and the legal freedom given to Christianity, approaches to Revelation were mostly anti-imperialistic. During the Post-Milan period when Christianity gained the upper hand establishing itself dominant, Revelation was construed as fulfilling the victory of Jesus's kingdom manifested in the new Christian empire.[30] As mentioned above, this period, especially in the west, marked a shift from viewing the millennium materializing in the future when Jesus returns to seeing it as a present reality in the church age. The new age of the Christian empire was interpreted as the millennium, a symbolic one that spanned the interadvent period. The first significant post-Constantine commentary on Revelation was written by the Donatist Tyconius of Carthage (d. ca. 400) in the late 300s, *Exposition of the Apocalypse*.[31] While previous interpretations saw Revelation as mostly futuristic, Tyconius interpreted Revelation allegorically in what today we would call a blend of the historicist and idealist approach, viewing the events and conflicts as conceived throughout the present life of the church. He also believed that humanity in this present age falls between the city of God (the true church as the New Jerusalem) and the city of the devil (everyone else as Babylon). The most important feature of his interpretation was identifying the millennium as a realized, yet symbolic, non-chiliast period in the present church age that began with Christ's first coming when Satan was bound.[32]

---

[30] Koester, *Revelation*, 35–36.

[31] His commentary is no longer extant, but it has been largely reconstructed from citations of medieval writers. For the standard scholarly edition, see Gryson, *Tyconii*; for an English translation based on the latter work, see Tyconius, *Exposition*; cf. Lo Bue, *Fragments of Tyconius's Commentary*.

[32] Fredriksen, "Tyconius and Augustine," 24–28.

Tyconius's "ecclesiastical" interpretation anticipated Augustine of Hippo's (d.

430) millennial schema. Augustine developed Tyconius's interpretation in his *The City of*

God. He would not write a commentary on Revelation but his non-chiliast view would

deeply influence subsequent Western interpretation viewing the millennium symbolically

in the present church age.[33] Augustine picked up Tyconius's interpretation of the city of

God and the city of the devil and modified it with his own interpretive schema of "a

situation in which the powers of sin and grace were engaged in ongoing conflict."[34] At

first Augustine had believed the millennium would occur in a future, final period of rest

for humanity.[35] But he later changed his mind to see it as a present reality for Christians

when they were baptized (i.e. regeneration, the "First Resurrection").[36] So he construed

the present church age as the millennium, an indeterminate length of time leading up to

the second coming of Christ. For Satan, he is bound in "the abyss" of people's hearts.[37]

Similarly, Jerome (d. 420) interpreted Satan's binding, not in the future, but in the present

age when people resist evil and live a life of obedience. He disparaged chiliasm as Jewish

exegesis.[38] Victorinus's commentary, reedited by Jerome to align more with his

millennial view, as well as Tyconius's commentary, construed through Augustine, were

the main tradition of commentaries on Revelation. Interpreters carried the spiritualizing

approach of the Victorinus-Jerome and Tyconius-Augustine tradition into the Middle

Ages up to 1200, including figures as Caesarius of Arles (ca. 540), Primasius of

Hadrumetum in North Africa (d. ca. 560), Apringius of Beja (ca. 550), Bede (d. 735),

---

[33] Fredriksen, "Tyconius and Augustine," 29–37.
[34] Koester, *Revelation*, 37; cf. *Civ.* 18.53; 20.6–7.
[35] *Civ.* 20:7.
[36] *Civ.* 20.6.
[37] *Civ.* 18.53; esp. 20.6–7.
[38] *Comm. Dan.* 7.17.

Ambrosius Autpertus (d. 784), Beatus of Liebana (d. 785), Alcuin (d. 804), and Haimo of Auxerre (d. ca. 855).[39]

For the Greek Eastern Church by the late third century, the controversies of the message in the book of Revelation led to a decline of its usage, resulting in a weaker Revelation commentary tradition.[40] One early example of this is the Alogoi, an anti-Montanist group who argued that Revelation, which was used to support the ecstatic prophecies of the Montanists, was written by Cerinthus.[41] The earliest surviving Greek commentaries were from Oecumenius (early sixth century) and Andrew of Cappadocia Ceasarea (d. ca. 614). Eusebius claimed that Melito of Sardis (d. ca. 190) wrote a commentary on Revelation, though it has been lost.[42] Eastern interpreters were largely—though not in every detail—influenced by Origen's spiritualizing and allegorizing interpretation. However, I would be remiss if I did not mention one of the earliest and noted Eastern interpreters on this topic, Papias of Hierapolis, who in the early second century construed the future millennial age in earthly, physical, and concrete terms.[43] The Apocalypse in the West was mostly accepted as canonical. In the East it was questioned more whether it should be part of the canon.[44] The lists of canonical writings, however, in the early church suggest the doubt about the canonicity of the Apocalypse has been overstated.[45]

The early medieval period witnessed a new spate of commentaries on Revelation that would continue to view the millennium as realized in the present church age;

---

[39] See McGinn, *Visions of the End*, 37–141.
[40] Dow, "Commentaries on Revelation," 423–24.
[41] Epiphanius, *Pan.* 51.3.1–6; 51.32.2–33.3.
[42] *Hist. eccl.* 4:26.2.
[43] Irenaeus, *Haer.* 5.33.3–4.
[44] Dow, "Commentaries on Revelation," 423.
[45] Kruger, *Canon Revisited*, 273–74.

however, some interpreters began to construe a future period of peace on earth. The first

significant commentary would be written by Oecumenius as mentioned above, who

interpreted Revelation's christological features with a mediating position of

Chalcedonian theology with the nature(s) of Christ. His commentary also included a mix

of preterist and futurist fulfillments. For example, he thought the first six seals were

fulfillments of stages during the life of Jesus, while the visons of the beast and the plague

judgments referred to the future context of Jesus's second coming.[46] He also held an

idiosyncratic understanding of the millennium identifying Rev 20:1–6 as the ministry of

Jesus. The binding of demons during his ministry symbolized the binding of Satan, while

the terminus of the millennium evidently occurred at the end of his ministry, as the

present age is characterized by Satan's release until the end of the age when he is thrown

into hell.[47] Andreas of Caesarea, who advocated the canonicity of Revelation, wrote a

commentary stressing the two distinct natures of Christ. His commentary was largely a

symbolic interpretation of spiritual realities for the church and individual Christians. He

also thought that the millennium was realized in the present church age and not

something to look forward to in the future.[48]

With the establishment of the Holy Roman Empire in the tenth century came a

conflict between the secular and religious powers, especially the right to authority to

appoint church officials.[49] This conflict as well as church reform was reflected in a spate

of interpretation in Revelation commentaries for the next few centuries. Rupert of Deutz

(d. 1129) interpreted the message to the seven churches in Rev 2–3 to rebuke clergy

---

[46] Daley, *Hope,* 179–82.
[47] Koester, *Revelation,* 744; cf. Daley, *Hope,* 180.
[48] Daley, *Hope,* 198–200.
[49] Koester, *Revelation,* 42.

immorality as well secular leaders for meddling in church affairs.[50] This message of

reform was a concern for Dominican commentators such as Hugh of St. Cher (d. 1263)

who stressed the virtue of poverty against the vice of wealth in the church. Craig R.

Koester notes that scholastic writers were not interested in Revelation's eschatological

message, but instead asked new questions concerning their theological inquiries. For

example, Peter Lombard (d. 1164) addresses Rev 12:7–12, expounding on the question of

Satan's fall and not on the implications of his final defeat. Thomas Aquinas (d. 1274)

probes Christian "character" using Revelation by comparing the beast's character with

the saints' character, without speculating on the beast's mark and its eschatological

function. Both of these thinkers also thought Revelation could shed light on the

theological topic of predestination.[51]

Twelfth to Fifteenth Century

The Abbot Joachim of Fiore (d. 1202) spearheaded a new direction of Revelation

commentaries. Dow notes, "What Tyconius was to the interpretation of Revelation from

A.D. 400 to 1200, Joachim of Fiore was for the next three or four hundred years."[52]

Joachim was an apocalyptic-minded monk who was fervently concerned about

worldliness creeping into the Roman Catholic Church. He argued in his *Expositio in*

Apocalypsim that the images and events therein referred to past, present, and future

events. So he constructed a progressive view of history where good and evil was not at an

impasse until the end, but was "progressing toward the spiritual age in which the

---

[50] McGinn, *Visions of the End*, 110.

[51] Koester, *Revelation*, 43–44.

[52] Dow, "Commentaries on Revelation," 423–25; cf. McGinn, *Visons of the End*, 126–41.

monastic ideal of contemplation would be realized by society as a whole."[53] He believed

in the rise of a future Antichrist who would persecute the church until Jesus returned to

destroy the Antichrist. Joachim departed from the other interpreters of the Middle Ages

by interpreting the millennium similarly to the early chiliasts who conceived of the

millennium as a future kingdom on earth.[54] However, he did not view the visions as

strictly linear, but saw recapitulated features in them progressing historically. Nor did he

interpret the visions in a general fashion but construed in the seals epochs of church

history. One salient influence of Joachim was his eventual condemnation of the

corruption in the Roman Church with other interpreters during his time believing that the

Antichrist prophecies were fulfilled by church leaders, particularly the Pope.

Accordingly, a spate of commentators between the thirteenth and fifteenth century ensued

identifying the Pope as the beast of Revelation and the Roman Church as the harlot; e.g.

Peter Olivi, Albertus Magnus, Hugo de S. Caro, Pseudo-Aquinas, Nicolas de Gorham,

Nicolas of Lyra, Dionysius Carthusianus, Beguins, Waldensians, Wycliffe, and Hus,

among others.[55] However, another interpretive stream occurred in the thirteenth century.

In previous centuries, interpreters mostly construed Revelation structured to repeat the

same message. This began to change with some Franciscans, particularly Alexander

Minorita (d. 1271) and Peter Auriol (d. 1322), who viewed it as a sequential-consecutive

framework depicting church history from the apostles until the second coming. In order

to alleviate tension with the church, this stream would shift the anti-papal "fulfillments"

---

[53] Koester, *Revelation*, 43–45.
[54] McGinn, *Visons of the End*, 138.
[55] Dow, "Commentaries on Revelation," 426.

to other antagonists such as those in past historical eras, as well as current heretics, secular leaders, and Islam.[56]

Sixteenth to Eighteenth Century

The Reformed tradition continued the Augustinian amillennial view of the kingdom with the thousand-year period being fulfilled in the present church age of the saints. Satan was bound at Christ's first coming and the millennium is realized in the interadvent age. Desiderius Erasmus (d. 1536) had little theological appeal to the book and possessed a low view of Revelation, but he still accepted it as canon "because the church has done so."[57] Martin Luther (d. 1546) held the Augustinian tradition of associating the millennium with the church age period. He also possessed a low view of Revelation but for a different reason; namely, he thought that Revelation did not articulate the work of Christ in the manner that Luther expected. He indicated in his 1522 preface of Revelation of his German translation of the New Testament that Christ's work was missing. Luther also did not care for the visionary dimension of the book because it did not appeal to his theological tastes. However, in his 1530 preface, he shares a much different perspective, seeing Christ as central to the book.[58] In addition, the book served him with antipapal fodder in his historicist reading describing church history. Andreas Bodenstein von Karlstadt (d. 1541) created three canonical categories where Revelation, along with other books, were placed in the "disputed" category. Luther shared this sentiment rearranging

---

[56] Koester, *Revelation*, 46–47.
[57] Koester, *Revelation*, 48.
[58] Koester, *Revelation*, 48–49.

the sequence of the New Testament with Hebrews, James, and Jude toward the end with Revelation.[59]

During the Reformation, Revelation continued to be treated with low status. Ulrich Zwingli (d. 1531) thought it was not a biblical book. John Calvin (d. 1564) cited it selectively for polemical purposes (e.g. purgatory and anti-papal interpretations). It was the only New Testament book that Calvin did not write a commentary on. John Calvin, Heinrich Bullinger (d. 1575), and Thomas Cranmer (d. 1556) rejected a future millennial period.[60] Other Reformed interpreters though such as Francis Lambert (d. 1530) would highlight "Christ's sovereign and providential governing of his kingdom" as its main message, and argue for its apostolic authorship and thus its canonical status.[61] The identification of Babylon with the Roman Catholic Church was not peculiar to continental interpreters. The English man John Bale (d. 1563) published a popular commentary on Revelation in the mid-sixteenth century, shifting away from Augustine's schema of two cities (church and world) to two types of churches (false and true). Bale held the traditional Augustinian view that the millennium began at Christ's first coming, but thought that it ended in 1000 CE when Satan was loosed, resulting in Satan corrupting the papacy and persecuting the church.[62] Protestant commentaries largely followed the interpretive trajectory for the next three hundred years identifying either state churches and/or the Roman Catholic Church with Babylon.[63] Eventually, these pre-critical approaches to the Apocalypse were not satisfying for scholars. Construing the

---

[59] Koester, *Revelation*, 49.

[60] *Institutes* 3.25.5; cf. Ch 11 in the Second Helvetic Confession of 1566 and article 41 of the Forty-Two Articles of 1553.

[61] Koester, *Revelation*, 51.

[62] Koester, *Revelation*, 51, 746.

[63] E.g. John Cumming, *Apocalyptic Sketches*; Christie, *Book of Revelation*; Darby, *Synopsis of the Books of the Bible*, 549; Dow, "Commentaries on Revelation," 426–27.

book of Revelation as a cluster of predictions within the history of the church did not

hold enough explanatory power for this last book of the Bible, leaving too many events

and descriptions unintelligible to fit within recent history; i.e. there is more to the book of

Revelation than identifying the whore and beast with Papal Rome. The emerging

Enlightenment ideas and renewed interest in original languages and sources for the study

of the Bible led to the shift toward the historical-critical approach of interpreting

Revelation.[64] Other trajectories in the sixteenth-century included radical and Anabaptist

interpreters. One of the more popular characters was Thomas Müntzer (d. 1525), who

promoted a militant eschatology justifying his claims of receiving visions, buttressed by

his skewed interpretation of Revelation encouraging people to commit violent actions

against the rulers that culminated in the peasant's revolt of 1524–1525.[65] Hans Hut (d.

1527), Melchior Hoffmann (d. 1543), Jan Matthijs (d. 1543), Jan van Leiden (d. 1536),

and other radicals and Anabaptists either died in their eschatological quest or saw

themselves or their communities fulfilling prophecy in the book of Revelation one way or

the other. The Anabaptist movement would take a significant pacifistic turn in their

interpretation of Revelation with, for example, Dirk Philips (d. 1568) and Menno Simons

(d. 1561) preaching purity and nonviolence, identifying the New Jerusalem as a spiritual

body embodying faith, peace, and the Spirit.[66]

While early Reformed interpreters questioned the canonical status of Revelation,

Roman Catholicism at the Council of Trent gave all the books of the Old and New

Testament in the accepted Latin Vulgate equal status, though it would exclude Revelation

---

[64] Dow, "Commentaries on Revelation," 427–28.

[65] Koester, *Revelation*, 54.

[66] Koester, *Revelation*, 54–55.

from its lectionary for Sunday Masses.[67] One of the ways in which Roman Catholicism

responded to the Reformers, such as its claim of being the Babylonian whore of Rev 17,

was to use it for its own support, claiming, "In that vision, water symbolized people

(17:1, 15), so mingling wine with water in the cup during Mass signified the union of

Christ and his people through the sacrament (Session XXII, chap. 7)."[68] Jesuits,

especially Francisco Ribera (d. 1591), also took to the pen against the Reformers' claim

that the papacy was the seat of the Antichrist, arguing that most of Revelation's

prophecies should be interpreted in the future where the visions of the beastly Antichrist

figure and the whore would be realized during a literal period of three and a half years

just before Jesus's second coming. Ribera departed from the expected historicist

approach to Revelation and (re)discovered and anticipated the futuristic interpretation of

later Protestant writers, albeit he did not hold to a future, physical millennium but

maintained the Augustinian amillennial tradition.[69] In contrast, the Jesuit Luis de Alcázar

(d. 1613) argued that practically all of Revelation except for the last few chapters were

fulfilled in the distant past before Constantine. For example, he interpreted the sixth and

seventh seal with its trumpet judgments as past fulfillments of the Jewish revolt and

Jerusalem's ensuing destruction by the Romans in AD 70. His approach of relating

Roman antiquity to Revelation's referents anticipated a later strain of modern preterist

interpretation.[70] The German Calvinist Johann Heinrich Alsted (d. 1638) broke rank with

---

[67] Koester, *Revelation*, 55–56.
[68] Koester, *Revelation*, 56.
[69] Koester, *Revelation*, 56–57.
[70] Koester, *Revelation*, 57.

his millennial tradition seeing it yet in the future, beginning with a literal "first resurrection" (Rev 20:4–6).[71]

Seventeenth-century English interpreters became more optimistic of the future, but they continued the historical framework by fitting the span of church history into the narrative of Revelation but with mathematical and scientific precision. John Napier (d. 1617) attempted a mathematical precise approach of identifying past historical events with the episodes in Revelation, while Joseph Mede (d. 1638) and Isaac Newton (d. 1727) utilized a scientific approach to Revelation's prophecies. These approaches, to say the least, took more creativity than sober interpretation.[72] While the Reformed and early Protestant tradition continued Augustine's interpretation of the millennium from Rev 20, the seventeenth century began to see a shift in identifying the millennial period as a time of increasing peace and renewal that would culminate in Christ's Parousia. This shift in perspective would eventually become known as postmillennialism. Jonathan Edwards (d. 1758) believed that God providentially was working in history for religious renewal and evangelism for the goal of the blessed millennial state. Later postmillennial thinkers developed this strand of millennial thought. Rather than Jesus returning before the millennium to mete out judgment upon the world, postmillennialism viewed Jesus returning for judgment *after* the millennium had been realized.[73]

---

[71] Koester, *Revelation*, 746.
[72] Koester, *Revelation*, 52–53.
[73] Koester, *Revelation*, 747.

Nineteenth to Twenty-First Century

Other than critical approaches to Revelation that were treated in Chapter 1, British-American futurism emerged, a theology that would be characterized with interpreting the Bible with particular dispensational periods, the theological system known as *dispensationalism*. A number of implications were emphasized, especially a future, physical millennial kingdom.[74] Rejecting the traditional Reformed-Protestant schema that Revelation depicted an outline of church history, futurism viewed most of Revelation prophesying a pessimistic period at the very end of the church age, culminating in the imminent return of Jesus to rapture church saints. This would result in the cataclysmic day of the Lord's wrath upon the wicked who were left behind, ushering in the millennial age.[75] John Nelson Darby (d. 1882) pioneered dispensational futurism, while Joseph A. Seiss (d. 1904) was one of its early popularizers. Darby made a sharp distinction between Israel and the church, believing that God does not work with "two peoples" at the same time. Israel rejected their messiah, so God "postponed" the messianic kingdom prophecies. In the present dispensation of grace, God works exclusively with the church until Jesus returns.[76] Darby also argued for a "secret rapture" interpretation (i.e. pretribulationism), where Jesus can return at "any moment" for his church to rapture them before the "tribulation period," and seven years later he would return "with his church" to earth.[77] S. P. Tregelles responded to Darby's dispensationalism and novel "secret rapture" theory with a litany of biblical objections in a concise, yet influential,

---

[74] Kyle, *Last Days*, 99–113.
[75] Kyle, *Last Days*, 115–37.
[76] Kyle, *Last Days*, 74, 125.
[77] Kyle, *Last Days*, 74.

book.[78] In the latter part of the nineteenth century, the annual Niagara Bible Conference would play a large part in promoting premillennialism, as well as pretribulationism.[79] Three major figures were James H. Brookes (d. 1897), C. I. Scofield (d. 1921), and A. C. Gaebelein (d. 1945). The last encouraged C. I. Scofield to write what would become the most influential dispensational publication, *The Scofield Reference Bible*.[80] This Bible and its subsequent versions would make dispensationalism and premillennialism a household term in many theological circles in Britain and America. The second half of the twentieth century would also see publication of a trilogy of dispensational works aimed toward pastors: *Things to Come* by J. Dwight Pentecost, *The Rapture Question* by John F. Walvoord, and *Dispensationalism Today* by Charles C. Ryrie. These were followed by a trilogy of popular works: *The Late Great Planet Earth* by Hal Lindsey, the film *A Thief in the Night*, and the ubiquitous *Left Behind* novel series by Tim LaHaye and Jerry B. Jenkins, including its obligatory spin-off films.[81]

In summary, this discussion has sketched five historical-interpretive shifts on the millennial question that have occurred over the centuries. The millennial text and its theology is not merely an academic exercise of analysis. This topic and the theological and pastoral implications have impacted ordinary Christians—and non-Christians—in various expressions with many leaders appropriating it for their own personal and

---

[78] Tregelles, *Hope of Christ's Second Coming.*

[79] Pettegrew, "Niagara Bible Conference," 331–47.

[80] For an insightful history, see Mangum and Sweetnam's *The Scofield Bible: Its History and Impact on the Evangelical Church.*

[81] Other than the premillennial strain of pretribulationism, two other premillennial schools would eventually make their mark in Evangelical circles, particularly in the twentieth century. *Posttribulationism*, in its modern form that developed in the nineteenth century, would find resurgence in the 1950s to 1980s from exponents such as George Eldon Ladd, Robert H. Gundry, and Douglas J. Moo. The most recent premillennial school to gain traction in recent decades is *prewrath*, first articulated by Robert Van Kampen and Marvin Rosenthal (see Hultberg, ed., *Three Views on the Rapture*).

ecclesiastical ends. Thus, the informed historian, I am certain, would not doubt that bad exegesis on this topic has had, and will continue to have, ramifications that affects the church. For that reason alone, this brief historical description deserves a place in this linguistic-exegetical study.

APPENDIX 2: THE IDENTITY OF THOSE SEATED ON THRONES IN REV 20:4

Introduction

Over the centuries, attempts to identify enigmatic personal and non-personal referents in the book of Revelation have provided interpreters with much exegetical fodder; e.g. the twenty-four elders, the woman, the mark of the beast, and mystery Babylon the Great, among others. But there is one particular question of identity, though not reaching the notorious status as these others, which possesses implications for the millennial debate. The identity of those seated on thrones in 20:4 (ἐκάθισαν) has been a perplexing question for more than a few interpreters as we shall see, perplexing because the participant being introduced in the encoded subject of the indicative verb ἐκάθισαν is thought not to have the expected antecedent in the preceding immediate co-text. There have been proposals by interpreters, which, in my view, have not been satisfactory. In this appendix, I will propose—though I am not the first[1]—that the identity of those seated (ἐκάθισαν) in 20:4 is found in an anaphoric reference to the *armies of heaven* mentioned in Rev 19:14, 19.

I will first situate the problem of ἐκάθισαν and the implications for this study as it relates to the millennial debate. Second, I will survey previous interpretations of the referent to ἐκάθισαν and respond to those proposals. Third, I will propose that the subject

---

[1] On the question of the identity of ἐκάθισαν, I am thankful to Michael J. Svigel who has given me permission to cite portions of his helpful unpublished class notes from Dallas Theological Seminary (Svigel, unpublished class notes, Spring 2011). Cf. Thomas, *Revelation 8–22*, 414.

embedded in ἐκάθισαν in 20:4 is located in the anaphoric reference linked to the armies of heaven in 19:14, 19. Finally, I will conclude with some comments and an additional implication.

Virtually no interpreters—and by extension few translators—have considered an anaphoric reference to ἐκάθισαν as we shall see below. Or more specifically, they have considered an anaphoric reference only in 20:1–3, and they have not meaningfully considered an antecedent in ch. 19. From my observations of the literature, I suggest three general reasons for this: (1) The chapter break at 20:1 has unconsciously influenced interpreters not to consider an anaphoric reference to ἐκάθισαν.[2] (2) Theological presuppositions have kept the interpreter from considering a referent in ch. 19.[3] (3) Many have assumed that those sitting on the thrones have *always been sitting on thrones*, usually construed as the twenty-four elders sitting on twenty-four thrones (Rev 4:4).[4] To be sure, these three reasons are not intended to dismiss proposals that use valid and rigorous interpretation for their own position. They are only given as possible, general reasons for why *ch. 19 is not considered as a domain for the referent.*

There are implications to the millennial debate concerning the identity of the referent. The main goal of this study has been to identify linguistic links between 19:11–21 and 20:1–6 (with the last chapter focused on cohesive links between 19:11—20:6 and the broader discourse of Revelation). Interpreters generally agree that if 19:11–21 and 20:1–6 are cohesively linked, then it follows that the consequent effects from the battle at

---

[2] This point can be seen by the fact that commentators are completely silent on such a consideration. Their energies have been mostly spent focusing on solecisms or other grammatical explanations, as will be described below.

[3] This may be one reason that has influenced non-sequential interpretations that have disconnected 19:11–21 from 20:1–6.

[4] So Mealy, *After the Thousand Years,* 103–10.

Christ's Parousia (19:11–21) are the millennial binding of Satan and the millennial reign of the saints (20:1–6). However, the non-sequential interpretation does not view them as linked; rather, they construe the events in 20:1–6 as occurring *prior* to the Parousia (i.e. a recapitulation).[5] So in that framework, the millennial binding of Satan was established at Christ's first coming and continues to be bound in the interadvent age. Thus, if ἐκάθισαν refers to the armies of heaven in ch. 19, then the non-sequential, recapitulation view becomes most unlikely. In other words, this would situate the event of ἐκάθισαν *in the Parousia setting* and not the Pre-parousia, interadvent setting.[6] Therefore, it would encourage a sequential depiction where the armies of heaven, who accompany Christ into battle are the ones who also accompany Christ sitting on thrones co-reigning in his thousand-year kingdom and beyond. Thus, I will propose that the referent to ἐκάθισαν in 20:4 is found in an anaphoric reference to the armies of heaven in 19:14, 19.[7]

Survey of Interpreters and Responses

English translations seem to be divided on how to render the active indicative verb. The following table lists a sampling of translations. Bolded items are renderings of ἐκάθισαν as if it were in the passive, and the bolded italics are active indicative renderings.

---

[5] For example, amillennialism locates the event of the ones who sit (ἐκάθισαν) on the thrones ruling with Christ during the interadvent period between Christ's first and second coming. Thus, they situate it historically preceding the eschatological battle when the armies of heaven accompany Christ in ch. 19. So Stephen S. Smalley: "During the age of the Church, and beyond, they share his salvation and participate in his judgment" (Smalley, *Revelation*, 505).

[6] To be sure, the sequential interpretation to the millennial question does not hinge on the plausibility or implausibility of this conclusion. The four chapters of analysis in this study stands on its own. This appendix is intended to provide additional evidence for the sequential proposal.

[7] By anaphoric, I am referring to the *immediate* co-text (i.e. 19:11–21), since there are interpreters who think it could refer to the twenty-four elders back in Rev 5 (e.g. Mealy, *After the Thousand Years*, 103–10).

Table A2.1 English Translations on ἐκάθισαν

Then I saw thrones, and **those seated** on them were given authority to judge. (NRSV)
I saw thrones on which **were seated** those who had been given authority to judge. (NIV)
Then I saw thrones and **seated** on them were those who had been given authority to judge. (NET)
Then I saw thrones, and **seated** on them were those to whom the authority to judge was committed. (ESV)
Then I saw thrones, and **sitting** on them were those who had been given the right to judge. (TLB)
Then I saw thrones, and **those seated** on them received authority to judge. (CJB)
Then I saw thrones, and the **people sitting** on them had been given the authority to judge. (NLT)
I saw thrones. **Those** who had been given authority to judge **were sitting on them**. (NIRV)
I saw thrones, and **sitting** on those thrones were the ones who had been given the right to judge. (CEV)
Then I saw thrones, and *people took their seats* on them, and judgment was given in their favor. (CEB)
Then I saw thrones, where *they took their seats*, and on them was conferred the power to give judgment. (NJB)
I saw thrones, and *they sat* on them, and judgment was given to them. (WEB)
Then I saw thrones, and *they sat* on them, and judgment was given to them. (NASB)
And I saw seats; and *they sat* upon them; and judgment was given unto them. (DRA)
And I saw thrones, and *they sat* upon them, and judgment was given unto them. (KJV)

In the following I will first survey several interpreters and give responses. Then I will turn to providing some lines of analysis which will encourage reading the armies of heaven as the referent to ἐκάθισαν.

Stephen Smalley does not give consideration for a possible antecedent in ch. 19, stating instead: "The prophet-seer does not specify the identity of those who are 'seated on thrones'; nor are the subjects in any part of this scene mentioned by name."[8] However, he continues to interpret this group as referring "broadly to the faithful saints of God" and viewing them as the ones who are "priests of God" and "reign with Christ."[9] I believe he is correct that the ones who sit on the thrones are described further as the faithful saints of God and those who co-reign with Christ. However, he dismisses John's signal to an anaphoric reference using the active indicative ἐκάθισαν. Grant Osborne commenting on his understanding says: "The text never states the answer clearly . . ."[10] By "text" he is referring to the major demarcated section that he marks out in his commentary starting at the 20:1 chapter break. He does not give a reason why he establishes a major section starting at 20:1 in his outline of his commentary on Revelation.[11] He goes on to give three possible options for its referent, none of them considering the armies of heaven in ch.19. The three options he offers are (1) the twenty-four elders as the heavenly tribunal, (2) victorious martyrs, and (3) all saints including the martyrs as a special subgroup.[12] James Resseguie rightly notes the literary device *hysteron-proteron* ("last-first") that John uses

---

[8] Smalley, *Revelation*, 505.

[9] Smalley, *Revelation*, 505–6.

[10] Osborne, *Revelation*, 703.

[11] He entitles his section in his commentary as: "C. The Thousand-Year Reign of Christ and Final Destruction of Satan (20:1–10)", while the previous section is entitled "B. Final Victory: The End of the Evil Empire at the Parousia (19:6–21)" (Osborne, *Revelation*, 696). It is surprising that he would disconnect 20:1–10 from ch. 19, because he interprets it from a premillennial framework. But I think this reveals how ingrained the commentary tradition has been on this assumed section break.

[12] Osborne, *Revelation*, 703–4.

in 20:4, where "John sees the thrones in 20:4 before he describes those who sit on the thrones."[13] However, this does not explain the active indicative that John chose for ἐκάθισαν, unlike other instances of throne-sitting (see below). Peter Williamson does not address the supposed solecism at all, except for a footnote, stating: "Another way of translating this phrase is 'and they sat on them . . . .'"[14] Likewise, Leon Morris notes: "John does not say how many thrones there were *nor who sat on them*" (emphasis mine).[15] Craig Koester thinks that the identity of those sitting on thrones must be "inferred."[16] Ultimately he thinks it refers to all the faithful with the resurrected martyrs as a subset of the faithful; however, he likewise fails to address the problem of the active indicative of ἐκάθισαν.[17] Greg Beale prefers identifying them as "exalted believers along with [angelic judges]" with a focus on the saints.[18] But he fails to address the active indicative grammar of ἐκάθισαν, which is surprising since he gives a substantive amount of attention to the question of the identity of those who sit on the thrones in 20:4a.[19] The grammarian G. Mussies comments on this issue:

> Contextually the 1st p. sg., 2nd p. sg., 3rd p. sg. and the 3rd p. pl. need not refer exclusively to speaker, addressee or a known non-participant, but may have a more general aspect of meaning, which can best be rendered by the indefinite pronoun "one": the 3rd p. *pl.* in Apc. XII 6 [τρέφωσιν] . . . and so II 24 [λέγουσιν], XVIII 14 [εὑρήσουσιν], XX 4.[20]

---

[13] Resseguie, *Revelation*, 246.

[14] Williamson, *Revelation*, 323.

[15] Morris, *Revelation*, 230. To be sure, he does rightly think that it is those who will co-reign with him in the kingdom. But with so many commentators, the glaring issue of the active indicative ἐκάθισαν is given superficial treatment or ignored all together, let alone given a meaningful consideration of a possible anaphoric referent in Rev 19.

[16] Koester, *Revelation*, 771.

[17] Koester, *Revelation*, 771.

[18] Beale, *Revelation*, 996.

[19] Beale, *Revelation*, 995–1002.

[20] Mussies, *Morphology of Koine Greek*, 231.

David Aune comments in a similar trajectory on the supposed solecism of the active indicative:

> The third-person plural aorist verb ἐκάθισαν, "they sat," is used here without a subject, so exactly *who* sat upon the thrones remains unspecified. This is an example of the impersonal use of the third-person plural (see M. Black, *Aramaic*, 126–28, with lists of occurrences in the Gospels; Mussies, *Morphology*, 231), which can be used in place of the passive voice and which occurs in Hebrew with some frequency (GKC § 144f). The impersonal third-person plural can also be used with third-person masculine plural verbs and masculine plural participles in Aramaic (see Dan 4:22; Rosenthal, *Aramaic*, § 181) and third-person plural verbs in Syriac (R. D. Wilson, *Elements of Syriac Grammar* [New York: Scribner, 1891] § 122); it can be translated "people sat." The same impersonal use of the third-person plural is reproduced literally in the LXX (Gen 29:2; 35:5; 41:14; 49:31; Esth 2:3). Further, the use of the finite verb ἐκάθισαν here, instead of an expected subordinate participial form, is an example of the author's tendency to favor parataxis over hypotaxis; see Ljungvik, *Syntax*, 80; BDR § 471.[21]

In response, Michael Svigel challenges the "impersonal" or "indefinite" view noting that examples which indicate an indefinite participant are not in the same type of contexts as ἐκάθισαν that would indicate it as such:

> It is true that the third person plural is sometimes used in Revelation in the general sense as in Rev 12:6 (τρέφωσιν), 2:24 (λέγουσιν), and 18:14 (εὑρήσουσιν). However, in these instances the context clearly indicates that the referents are general, not particular, and play no role in the proceeding or following description. The instance of the third person plural in 20:4 is different in that the unknown referents of ἐκάθισαν plainly stand at the center—not the periphery—of John's vision. In the general use of the third person plural, the referents are intentionally general, anonymous, and could be as clearly expressed with a passive verb. However, in Revelation 20:4 the referents are particular, distinctive, and cannot be described with a passive verb.[22]

---

[21] Aune *Revelation 17–22*, 1084. After these comments, Aune then surveys the standard interpretations: the twenty-four elders, the entire church, and the resurrected martyrs: "The solution to identifying those seated on the thrones in v4a is clear once vv4–6 are recognized as a single (though extremely difficult) textual unit that focuses on the theme of 'the first resurrection,' mentioned near the conclusion in v5b" (Aune *Revelation 17–22*, 1084). Aune, like virtually all commentators, demarcate their analysis to 20:1 for their outline/structure of the book (Aune *Revelation 17–22*, 1076).

[22] Svigel, unpublished class notes, Spring 2011.

I agree with Svigel that unlike the three instances that Mussies cites, John is not depicting ἐκάθισαν as a general or anonymous participant that should be expressed with the passive. Rather, the subject of ἐκάθισαν is portrayed with elevated status through the throne imagery and its further description of being rewarded by co-reigning with Christ. In addition, as we learned in Chapter 5, John describes Thematic Unit 6 (Those Who Sit on Thrones) with an extended process chain of seven clauses, including the introduction of ε ἶδον (20:4a). With these considerations, it is not plausible to maintain, as Mussies does, that ἐκάθισαν in this context "can best be rendered by the indefinite pronoun." Thus, the establishment of grammatical precedent is not an argument in itself, for it only makes it a possibility, not necessarily a probability; it is how a term is used in a specific, immediate co-text that constrains meaning. Aune argues from an additional line of evidence:

> The narrative order of this pericope is not in proper temporal sequence, for John first sees the thrones and those seated on them, i.e., the souls of the martyrs who had been beheaded and who had experienced the first resurrection, an instance of *hysteron-proteron* . . . . The disorganized character of this pericope results both from the author's tendency to use the literary device *hysteron-proteron,* i.e., reversing the logical order of narrative events [. . .] and from his tendency to describe *where* an individual or group of people sits before describing them (Rev 4:2, 4; 14:14; 20:11 [. . .]).[23]

Aune is correct in pointing out the literary device of *hysteron-proteron,* but there is a significant difference in comparing the instances he cites of sitting with the instance in 20:4. In 4:2, the one seen sitting on the throne is *already* seated using the present middle participle καθήμενος: "At once I was in the spirit, and there in heaven stood a throne, with one seated on the throne!"[24] So while John uses this device, Aune misses the

---

[23] Aune *Revelation 17–22,* 1084–5.
[24] Svigel, unpublished class notes, Spring 2011.

point with the active indicative process of ἐκάθισαν in 20:4. The same goes for 4:4:

"Around the throne are twenty-four thrones, and seated on the thrones are twenty-four

elders, dressed in white robes, with golden crowns on their heads." The present middle

participle of καθημένους depicts the twenty-four elders already sitting on the thrones, not

actively taking their seats on them.[25] Two more instances that Aune cites is 14:14 and

20:11. In 14:14, the same present middle participle construction is used of καθήμενον:

"Then I looked, and there was a white cloud, and seated on the cloud was one like the

Son of Man, with a golden crown on his head, and a sharp sickle in his hand!" In other

words, John sees the Son of Man *already sitting* on the cloud. Lastly, the same present

middle participle καθήμενον is used in 20:11: "Then I saw a great white throne and the

one who sat on it; the earth and the heaven fled from his presence, and no place was

found for them." Svigel makes the point: "The same participle, not an indicative, is used

consistently throughout the Book of Revelation to refer to the one sitting on the throne

(Rev 6:16; 7:10; 7:15; 19:4; 21:5)."[26] A comparable structure to 20:4 is found in the

visions of the first four seals, where in each instance the rider is described with the

present middle participle ὁ καθήμενος (6:2, 4, 5, 8). John is seeing the riders already

sitting on the horses. Just as in 20:4 with "thrones," John describes in these instances first

the "horse" and then the one who sits on it. But in 20:4, he uses the active indicative,

deviating from all of the aforementioned instances.[27] More instances include Rev 9:17,

---

[25] Svigel observes the accusative use of εἴκοσι τέσσαρας πρεσβυτέρους καθημένους (unpublished class notes, Spring 2011).

[26] Svigel, unpublished class notes, Spring 2011.

[27] Interestingly, there is another similar construction. In 20:4 those who sat on thrones "were given authority to judge." Each of the riders were given something: "a crown was given to him" (6:2), "was permitted to take peace from the earth . . . and he was given a great sword" (6:4), "held a pair of scales in his hand" (6:5), "[Death and Hades] were given authority over a fourth of the earth . . ." (6:8).

where the substantive present middle participle τοὺς καθημένους is used: "And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire and of sulfur . . ." The same for Rev 11:16: "Then the twenty-four elders who sit [καθήμενοι] on their thrones before God fell on their faces and worshiped God." From these observations, Svigel concludes with the following three points:[28]

> 1. In his description of visions he sees and hears, John consistently uses participles to indicate conditions that existed at the opening of the vision and indicatives to describe events that take place within the vision. The examples of John using participles in this way are so numerous that it establishes a stylistic pattern.

> 2. There is no place in Revelation that an indicative must be translated as if it were a participle in order to redeem the passage from nonsense. In every instance that we find an indicative, it can be understood and translated as such. The English, of course, may sound "choppy" or juvenile, but a simple rendering is always possible.

> 3. In cases when indicatives are used to describe events occurring within a vision, they always have antecedents within the vision in preceding clauses or within the clause itself. Indicative verbs in Revelation never anticipate a subject appearing in a later clause. Therefore, from stylistic considerations alone, one should expect the subject of the verb ἐκάθισαν in Revelation 20:4 to be found either in the clause itself, in the preceding clause, or in the vision John was describing.

Up to this point, I have examined previous interpretations to understand ἐκάθισαν and gave a response to those proposals. In the second half of this appendix, I will offer four reasons why it is likely that the third plural subject of ἐκάθισαν anaphorically refers to the armies of heaven in 19:14, 19. Then I will conclude with the implications to the millennial debate as it concerns the cohesion between 19:11–21 and 20:1–6.

---

[28] Svigel, unpublished class notes, Spring 2011.

The 'Armies of Heaven' as the Referent to ἐκάθισαν

It will be assumed, along with most interpreters, that 20:4 describes a single participant, rather than viewing the "beheaded souls" (20:4b) and/or "beast worshippers" (20:4c) as distinct participants.[29] This proposal then will maintain that the subject of the 3rd person plural aorist active indicative ἐκάθισαν are *humans*, not angels. The following are four cohesive ties that link the subject of ἐκάθισαν to the armies of heaven in 19:14, 19. No single tie is definitive, but the collective weight will make this proposal encouraging.

The Grammatical Tie

It was explained above that John used participles to describe pre-existing conditions of John's visions such as "sitting." Thus his use of the indicative in Revelation does not need to be translated as a participle or passive action. In addition, indicative active verbs in Revelation do not cataphorically locate its referent. Thus, the domain of the *plural* referent of ἐκάθισαν is likely constrained to the immediate anaphoric co-text of 19:11—20:3. If we exclude (1) God's adversaries, and (2) impersonal participants, this leaves us only one possible plural referent: τὰ στρατεύματα ἐν τῷ οὐρανῷ (19:14). The second instance of this referent is reduced to the singular form in 19:19: μετὰ τοῦ στρατεύματος αὐτοῦ, either because (1) it is elliptical, as it also omits the deictic ἐν τῷ οὐρανῷ, (2) the singular neuter form is functioning as a collective noun, or (3) just as the plural form of στρατεύματα is modified by the plural pronoun αὐτῶν (the beast and kings) in 19:19, the singular στρατεύματος is modified by the singular pronoun αὐτοῦ (Christ) in 19:19.

---

[29] See Chapter 3 for my explanation.

Nevertheless, the armies of heaven (19:14) is the only option the reader is provided in the immediate co-text, which is signaled by the grammatical form of the indicative plural ἐκάθισαν.

The Resurrection Tie

I will begin with the question of whether the armies of heaven (τὰ στρατεύματα ἐν τῷ οὐρανῷ) refer to redeemed humans. Revelation 17:14 associates the redeemed saints with the armies of heaven in 19:14 in two regards: (1) they accompany Christ, and (2) follow him into the eschatological battle:

> [the beast and kings] will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and *those with him* are *called and chosen and faithful*. (17:14)

> And the armies of heaven, wearing fine linen, white and pure, *were following him* on white horses. (19:14)

Revelation 17:14 most certainly anticipates the battle depicted in ch. 19, anticipates because the consequent effects will be developed in Rev 19:11—20:15. The process of *following* (ἠκολούθει) linked with the ones who are "called and chosen and faithful" indicates that these are redeemed saints.[30]

Next, in the immediate co-text, the attire of the redeemed saints in 19:7–8 is described similarly as the attire of the armies of heaven in 19:14:

> Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready; to her it has been granted to be

---

[30] Regardless of the question of how the 144,000 in the book Revelation is associated with the larger body of redeemed saints, Revelation encourages the reader to understand the activity of *following* Christ as something that is done by redeemed humans: "It is these who have not defiled themselves with women, for they are virgins; *these follow the Lamb wherever he goes.* They have been redeemed from humankind as first fruits for God and the Lamb."

clothed with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints. (19:7–8)

And the armies of heaven, *wearing fine linen, white and pure*, were following him on white horses. (19:14)

The cohesive ties of *following* Christ and the *attire* of the redeemed link the armies of heaven as redeemed saints. To be sure, this does not rule out the possibility of angels participating alongside the saints, since there is precedent in the book of Revelation for angels administering judgment (e.g. the trumpets and bowls judgments). Nevertheless, τὰ στρατεύματα in 19:14 most likely has in view the redeemed people of God. The saints are not being depicted as disembodied souls following Christ into battle. Rather, they are *clothed with fine linen, bright and pure*, which pictures them in the state with *resurrected bodies.*

It may be objected that if ἐκάθισαν are the martyred saints described in 20:4 then they cannot be the resurrected armies of heaven in ch. 19, since 20:4 is describing the resurrection taking place. It is commonly thought that 20:4 depicts the temporal point or an ingressive action of ἔζησαν ("They came to life").[31] However, this is not correct and misses what John is doing. He is more likely describing the resurrected-victorious *state* of the martyred souls, the resurrection event having occurred in a previous, visionary stage (cf. Rev 7:9). In 20:4, John is invoking *previous imagery* of the beheaded souls and the cause for their martyrdom: "for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands." He clearly links this with the fifth seal vision:

---

[31] This is a faulty construal of the aorist tense form; Mathewson (*Greek Grammar*, 119, 125) briefly discusses this instance as an example of how not to understand the grammar of the aorist tense in Greek.

> When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given; they cried out with a loud voice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?" They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed. (Rev 6:9–11)

This promise of resurrection to the souls is realized shortly after: "After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, *robed in white, with palm branches in their hands*" (Rev 7:9). This resurrection tie then implies that the redeemed *and resurrected* armies of heaven who *sit* on white horses *following* Christ into battle will also *sit* on thrones and continue to *follow* Christ through co-reigning in his kingdom.

The Bracketed Tie

While not technically a cohesive tie in the sense that this study has used the term, there is a bracketed link between τοῦ στρατεύματος αὐτοῦ (19:19) and καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς (20:4). It should not be missed that all the material between these two participants describe the defeat of the three adversaries of God, immediately before and after (19:20—20:3). If the reader brackets out this judgment unit, it is revealed that after the reference to Christ's heavenly armies (19:19) the narrative picks up with those who sat on thrones (20:4): τοῦ στρατεύματος αὐτοῦ . . . . καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς ("his army . . . . Then I saw thrones, and those seated on them," 19:19, cf. 19:14; 20:4).

Table A2.2 The Bracketed Tie

Armies of Heaven	They Sat
τοῦ στρατεύματος αὐτοῦ 19:19; cf. 19:14 his army . . .	καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ᾽ αὐτοὺς (20:4) . . . Then I saw thrones, and those seated on them

If the reader considers this bracketed material, then the antecedent of ἐκάθισαν does not seem that remote as originally thought. In fact, by bracketing the referent of the armies of heaven would be semantically *adjacent* to ἐκάθισαν. This suggests another reason that explains John's use of the active indicative construction of ἐκάθισαν. In other words, when the reader comes across ἐκάθισαν, one would not expect to look for the antecedent in the unit on the judgment of the three adversaries (19:20—20:3). Rather, the reader will find "his armies" in 19:19 as the *closest* antecedent that ἐκάθισαν could refer to.

Identifying a remote antecedent is not peculiar here. Shortly later there is another instance of an indicative verb referring back to a remote visionary antecedent: "Then one of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride, the wife of the Lamb'" (Rev 21:9).[32] John refers back to this interpreting angel a few times in the ensuing text (21:10, 15–17). After the lengthy description of the material of the city that was built (21:18–27), John picks up again with the angel choosing the active indicative verb ἔδειξέν to refer back to the angel: "Then the angel [the NRSV renders the subject "angel" explicit] showed me the river of

---

[32] Svigel, unpublished class notes, Spring 2011.

the water of life, bright as crystal, flowing from the throne of God and of the Lamb" (Rev

22:1). Svigel observes: "The last explicit identification of the interpreting angel, we must

recall, was twelve verses earlier in 21:15 prior to the lengthy excursus."[33] This remote

reference happens again in Rev 22:6 when John uses the active indicative to refer back to

the angel: Καὶ εἶπέν μοι ("And he said to me"). This time the intervening section, 22:1–5,

further describes the New Jerusalem. Svigel says concerning the 22:1 chapter break: "In

the case of the interpreting angel, if we do not read the text as describing a single

progressive vision, the subject of the indicative in 22:1 is left without a near literary

antecedent, and apart from the broad literary context the reader would not know who was

speaking with John."[34] Similarly, there is an intervening section for our target text noted

above, the judgment on the three adversaries of God (19:20—20:3). It is enclosed by the

explicit reference to the armies of heaven and the active indicative verb ἐκάθισαν.

The Laodicean-Thyatira Tie

The promise given to the Laodicean and Thyatira churches is especially relevant for our

question, because it links together three rewards for those who are faithful to Christ: (1)

resurrected clothing, (2) conquering, and (3) thrones.

> Therefore I counsel you to buy from me gold refined by fire so that you may be
> rich; and white robes to clothe you and to keep the shame of your nakedness from
> being seen; and salve to anoint your eyes so that you may see. I reprove and
> discipline those whom I love. Be earnest, therefore, and repent. Listen! I am

---

[33] Svigel, unpublished class notes, Spring 2011.

[34] Svigel, unpublished class notes, Spring 2011. Svigel includes Christ in the collective participant along with the armies of heaven for the following reasons: (1) Christ is mentioned as reigning on the thrones along with the resurrected in 20:4. Incidentally, Svigel seems to view the martyrs in 20:4 who suffered under the beast to be a distinct group from the armies of heaven mentioned in ch. 19, possibly because he views a distinct resurrection occurring in 20:4 (an understanding explained above); nevertheless, he does include the martyrs joining the armies of heaven and Christ on the thrones as part of the collective participant who rules on thrones. (2) He cites the following which indicate that Christ rules on thrones along with his people: Matt 19:28; 20:21, 23; Rev 2:26–27; 3:21.

standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne. (Rev 3:18–21; cf. Rev 5:8–10)

To everyone who conquers and continues to do my works to the end, I will give authority over the nations; to rule them with an iron rod, as when clay pots are shattered (Rev 2:26–27)

The resurrection "white robes" is tied with those who will rule on thrones, which is consistent with the resurrection tie that was analyzed above. The one who conquers ('O νικῶν) relates to faith in Christ and being faithful to Christ under the threat of martyrdom: "But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death" (Rev 12:11). The only location in Revelation that this promise is fulfilled is in the narrative of 19:11—20:6. It is the only passage that depicts the resurrected people of God (armies of heaven) being rewarded with thrones to rule the nations because they have conquered the adversaries of God through their faithfulness. Breaking up 19:11—20:6 by disconnecting it at 20:1 fragments the fulfilment of the promises to the Laodicean and Thyatira churches. The armies of heaven coming with Christ in ch. 19 is then part of the vindication picture that we see in 20:4–6.

With these reasons, the most plausible referent to those who sit on thrones in 20:4a is the antecedent of the armies of heaven who wear "fine linen, white and pure, following him on white horses" (19:14). They are not just rewarded with resurrected bodies, but are rewarded with ruling on thrones over the nations along with Christ (20:4–6). This was promised to the believers in the early church for those who remain faithful to Christ (2:26–27; 3:18–21).

Conclusion

If this analysis is correct, then this creates a threading chain which would inevitably interact with multiple other chains. The They Sat chain and the Armies of Heaven chain from Chapter 3 would combine into a single chain. Besides creating additional cohesion between 19:11–21 and 20:1–6, there is an additional implication to note for the millennial debate. If it is accepted that the armies of heaven (19:14, 19) depict the *resurrected* people of God, and the referent to ἐκάθισαν is the armies of heaven, then the saints who "came to life" (ἔζησαν) in 20:4 would be linked to the armies of heaven. Non-sequential interpreters have written prolifically on arguing that ἔζησαν in 20:4 does not refer to *physical* resurrection but rather to either regeneration or the translation of the soul at death. This can no longer be maintained if ἐκάθισαν is referring back to the resurrected armies of heaven. Therefore, it is untenable to understand the vindication of the saints—and the binding of Satan—as a recapitulation of the Pre-parousia, interadvent period. Rather, the vindication of the saints and binding of Satan are cohesively linked with the events in ch. 19, implying that the Parousia battle in ch. 19 is the occasion for those events in 20:1–6.

BIBLIOGRAPHY

Aune, David E. *The New Testament in Its Literary Environment*. LEC. Philadelphia: Westminster, 1987.

———. "God and Time in the Apocalypse of John." In *Apocalypticism, Prophecy, and Magic in Early Christianity: Collected Essays*, 261–79. WUNT 199. Tübingen: Mohr Siebeck, 2006. Reprint, Grand Rapids: Baker, 2008.

———. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids: Eerdmans, 1983.

———. "Qumran and the Book of Revelation." In *Apocalypticism, Prophecy, and Magic in Early Christianity: Collected Essays*, 79–98. Tübingen: Mohr Siebeck, 2006. Reprint, Grand Rapids: Baker, 2008.

———. *Revelation*. 3 vols. WBC 52a–c. Dallas: Word, 1997–1998.

———. "The Social Matrix of the Apocalypse of John." In *Apocalypticism, Prophecy, and Magic in Early Christianity: Collected Essays*, 175–89. Tübingen: Mohr Siebeck, 2006. Reprint, Grand Rapids: Baker, 2008.

Bandy, Alan S. *The Prophetic Lawsuit in the Book of Revelation*. NTM 29. Sheffield: Sheffield Phoenix, 2010.

Bailey, J. W. "The Temporary Messianic Reign in the Literature of Early Judaism." *JBL* 53 (1934) 170–87.

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

———. "Creation's Praise of God in the Book of Revelation." *BTB* 38.2 (2008) 55–63.

Barr, David L. "The Apocalypse as a Symbolic Transformation of the World: A Literary Analysis." *Int* 38 (1984) 39–50.

———. "Doing Violence: Moral Issues in Reading John's Apocalypse." In *Reading the Book of Revelation: A Resource for Students*, edited by David L. Barr, 97–108. RBS 44. Atlanta: Society of Biblical Literature, 2003.

———. "Reading the Apocalypse as Apocalypse: The Limits of Genre." In *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation*, edited by David L. Barr, 9–41. Atlanta: Society of Biblical Literature, 2006.

———. *Reading the Book of Revelation: A Resource for Students*. RBS 44. Atlanta: Society of Biblical Literature: 2003.

———. "The Story John Told." In *Reading the Book of Revelation: A Resource for Students*, edited by David L. Barr, 11–23. RBS 44. Atlanta: Society of Biblical Literature: 2003.

———. *Tales of the End: A Narrative Commentary on the Book of Revelation.* Santa Rosa, CA: Polebridge, 1998.

Barr, James. *The Semantics of Biblical Language.* Oxford: Oxford University Press, 1961.

Barrett, C. K. "Gnosis and the Apocalypse of John." In *Jesus and the Word: And Other Essays*, 135–48. Alisson Park, PA: Pickwick, 1995.

Barton, Stephen C. "Historical Criticism and Social-Scientific Perspectives in New Testament Study." In *Hearing the New Testament: Strategies for Interpretation*, edited by Joel B. Green, 34–64. 2nd ed. Grand Rapids: Eerdmans, 2010.

Bauckham, Richard. "Creation's Praise of God in the Book of Revelation." *BTB* 38.2 (2008) 55–63.

———. *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses.* NovTSup 93. Leiden: Brill, 1998.

———. "Judgment in the Book of Revelation." *ExAud* 20 (2004) 1–24.

———. "Synoptic Parousia Parables and the Apocalypse." In *The Climax of Prophecy: Studies on the Book of Revelation*, 92–117. Edinburgh: T. & T. Clark, 1993.

———. *The Theology of the Book of Revelation.* NTT. Cambridge: Cambridge University Press, 1993.

———. "The Use of Apocalyptic Traditions." In *The Climax of Prophecy: Studies on the Book of Revelation*, 38–91. Edinburgh: T. & T. Clark, 1993.

Beale, Gregory K. *The Book of Revelation.* NIGTC. Grand Rapids: Eerdmans, 1999.

———. *John's Use of the Old Testament in Revelation.* JSNTSup 166. Sheffield: Sheffield Academic, 1998.

———, and Sean M. McDonough. "Revelation." In *Commentary on the New Testament Use of the Old Testament*, edited by G. K. Beale and D. A. Carson, 1081–1161. Grand Rapids: Baker, 2007.

———. *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John.* Lanham, MA: University Press of America, 1984.

Beagley, Alan J. *The "Sitz im Leben" of the Apocalypse with Particular Reference to the Roles of the Church's Enemies.* BZNW 50. Berlin: de Gruyter, 1987.

Beasley-Murray, George R. *The Book of Revelation.* NCB. London: Oliphants, 1974.

———. "How Christian is the Book of Revelation?" In *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on his 60th Birthday*, edited by Robert Banks, 275–84. Exeter: Paternoster, 1974.

Beaugrande, R. de. *Linguistic Theory: The Discourse of Fundamental Works.* London: Longman, 1991.

———. *Text, Discourse, and Process: Toward a Multidisciplinary Science of Texts.* London: Longman, 1980.

Beaugrande, R. de, and Wolfgang U. Dressler. *Introduction to Text Linguistics.* New York: Longman, 1981.

Bietenhard, H. *Das tausendjährige Reich: Eine biblisch-theologische Studie.* 2nd ed. Zurich: Zwingli-Verlag, 1955.

Biguzzi, Giancarlo. "Ephesus, Its Artemision, Its Temple to the Flavian Emperors, and Idolatry in Revelation." *NovT* 40 (1998) 276–90.

———. "A Figurative and Narrative Language Grammar of Revelation." *NovT* 45 (2003) 382–402.

Black, David Alan, et al., eds. *Linguistics and New Testament Interpretation: Essays on Discourse Analysis.* Nashville: Broadman, 1992.

Black, Matthew. *An Aramaic Approach to the Gospels and Acts.* 3rd. ed. Oxford: Clarendon, 1967.

———. "Some Greek Words with 'Hebrew' Meanings in the Epistles and Apocalypse." In *Biblical Studies: Essays in Honor of William Barclay*, edited by Johnston R. McKay and James F. Miller, 135–46. Philadelphia: Westminster, 1976.

Black, S. L. *Sentence Conjunctions in the Gospel of Matthew: καί, δέ, τότε, γάρ, οὖν and Asyndeton in Narrative Discourse.* JSNTSup 216; SNTG 9. Sheffield: Sheffield Academic, 2002.

Blaising, Craig A. "Premillennialism." In *Three Views on the Millennium and Beyond*, 157–227, edited by Darrell L. Bock. Grand Rapids: Zondervan, 1999.

Bloom, H., ed. *The Revelation of St. John the Divine.* Philadelphia, PA: Chelsea House, 1998.

Blount, Brian K. *Can I Get a Witness? Reading Revelation through African American Culture*. Louisville: Westminster John Knox, 2005.

Bock, Darrell L., ed. *Three Views on the Millennium and Beyond.* Grand Rapids: Zondervan, 1999.

Boesak, Allan Aubrey. *Comfort and Protest: Reflections on the Apocalypse of John of Patmos*. Philadelphia: Westminster, 1987.

Boettner, Loraine. *The Millennium.* Philadelphia: P. & R. Publishing, 1957.

———. "Postmillennialism." In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 117–41. Downers Grove, IL: InterVarsity, 1997.

Borgen, Peder. "Polemic in the Book of Revelation." In *Anti-Semitism and Early Christianity: Issues of Polemic and Faith*, edited by Craig A. Evans and Donald A. Hagner, 199–211. Minneapolis: Fortress, 1993.

Boring, M. Eugene. "Narrative Christology in the Apocalypse." *CBQ* 54 (1992) 702–23.

———. *Revelation.* Louisville: Westminster Press/John Knox, 1989.

Bousset, Wilhelm. *The Antichrist Legend: A Chapter in Jewish and Christian Folklore*. Atlanta: Scholars, 1999. German original: Göttingen: Vandenhoeck & Ruprecht, 1895.

Bovon, François. "Christ in the Book of Revelation." In *New Testament and Christian Apocrypha*, edited by François Bovon and Glenn E. Synder, 76–90. Grand Rapids: Baker, 2009.

Boxall, Ian, and Richard Tresley. *The Book of Revelation and Its Interpreters.* New York: Rowman & Littlefield, 2016.

Bredin, Mark. "God the Carer: Revelation and the Environment." *BTB* 38.2 (2008) 76–86.

Brent, Allen. "John as Theologos: The Imperial Mysteries and the Apocalypse." *JSNT* 75 (1999) 87–102.

Brown, Gillian, and George Yule. *Discourse Analysis*. Cambridge: Cambridge University, 1983.

Bruce, F. F. "The Spirit in the Apocalypse." In *Christ and Spirit in the New Testament*, edited by Barnabas Lindars and Stephen S. Smalley, 333–44. Cambridge: Cambridge University Press, 1973.

Callahan, Allen D. "The Language of Apocalypse." *HTR* 88 (1995) 453–70.

Campbell, Constantine. *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament*. SBG 13. New York: Peter Lang, 2007.

Campbell, R. Alastair. "Triumph and Delay: The Interpretation of Revelation 19:11—20:10." *EQ* 80.1 (2008) 3–12.

Carnegie, David R. "Worthy Is the Lamb: The Hymns in Revelation." In *Christ the Lord: Studies Presented to Donald Guthrie*, edited by H. H. Rowden, 243–56. Leicester: InterVarsity, 1982.

Carrell, Peter R. *Jesus and the Angels: Angelology and the Christology of the Apocalypse of John*. SNTSMS 95. Cambridge: Cambridge University Press, 1997.

Charles, R. H. *A Critical and Exegetical Commentary on the Revelation of St. John*. 2 vols. ICC. Edinburgh: T. & T. Clark, 1920.

Chilton, David. *The Days of Vengeance: An Exposition of the Book of Revelation*. Rev. ed. Horn Lake, MS: Dominion Press, 2006.

———. *Paradise Restored*. Tyler, TX: Reconstruction, 1985.

Christie, T. W. *The Book of Revelation*. London: Simpkin, Marshall, 1892.

Chung, Sung Wook, and David Mathewson. *Models of Premillennialism*. Eugene, OR: Cascade Books, 2018.

Clouse, Robert G., ed. In *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1997.

Collins, John J., ed. *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*. 2nd ed. BRS. Grand Rapids: Eerdmans, 1998.

———. *Apocalyptic: The Morphology of a Genre*. *Semeia* 14 (1979).

———. "Pseudonymity, Historical Reviews and the Genre of the Revelation of John." *CBQ* 39 (1977) 329–43.

———. "Revelation as Apocalypse." In *New Perspectives on the Book of Revelation*, edited by Adela Yarbro Collins, 33–48. Leuven: Peeters, 2017.

———. "Wisdom, Apocalypticism, and Generic Compatibility." In *Search of Wisdom: Essays in Memory of John G. Gammie*, edited by Leo G. Perdue et al., 165–85. Louisville: John Press, 1993.

Collins, John J., et al., eds. *The Encyclopedia of Apocalypticism.* 3. vols. New York: Continuum, 1998.

Cotterell, Peter, and Max Turner. *Linguistics and Biblical Interpretation.* Downers Grove, IL: InterVarsity, 1989.

Coulthard, M. *An Introduction to Discourse Analysis.* 2nd ed. ALLS. London: Longman, 1985.

Court, John M. *The Book of Revelation and the Johannine Apocalyptic Tradition.* JSNTSup 190. Sheffield: Sheffield Academic Press, 2000.

————. *Myth and History in the Book of Revelation.* Atlanta: John Knox, 1979.

Cox, William E. *Amillennialism Today.* Phillipsburg: P. & R., 1966.

Cumming, John. *Apocalyptic Sketches or Lectures on the Book of Revelation.* London: Arthur Hall, Virtue, 1853.

Daley, Brian E. *The Hope of the Early Church: A Handbook of Patristic Eschatology.* Grand Rapids: Baker Academic, 2010.

Daley, Robert J., ed. *Apocalyptic Thought in Early Christianity.* Grand Rapids: Baker; Brookline, MA: Holy Cross Orthodox Press, 2009.

Danner, D. "A History of Interpretation of Revelation 20:1–10 in the Restoration Movement." *Restoration Quarterly* 7 (1963) 217–35.

Danove, P. L. *Linguistics and Exegesis in the Gospel of Mark: Applications of a Case Frame Analysis and Lexicon.* JSNTSup 218. SNTG 10. Sheffield: Sheffield Academic, 2001.

Darby, J. N. *Synopsis of the Books of the Bible. V. Colossians—The Revelation.* new ed. Rev.; London: Morrish, n.d.

Davis, John Jefferson. *Christ's Victorious Kingdom.* Moscow, ID: Canon, 1995.

Decker, Rodney. *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect.* SBG 10. New York: Peter Lang, 2001.

de Jonge, M. "The Use of the Expression ὁ χριστός in the Apocalypse of John." In *L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament,* edited by Jan Lambrecht, 267–81. BETL 53. Leuven: University Press, 1980.

deSilva, David Arthur. "Honor Discourse and the Rhetorical Strategy of the Apocalypse of John." *JSNT* 71 (1998) 79–110.

———. *Seeing Things John's Way: The Rhetoric of the Book of Revelation*. Louisville: Westminster John Knox, 2009.

———. "The Social Setting of the Revelation to John: Conflicts within, Fears Without." *WTJ* 54 (1992) 273–302.

de Jonge, Henk Jan. "The Apocalypse of John and the Imperial Cult." In *Kykeon: Studies in Honour of H. S. Versnel. Religions in the Graeco-Roman World*, edited by H. F. J. Horstmanschoff et al., 127–41. Leiden: Brill, 2002.

de Smidt, Jacobus C. "Hermeneutical Perspectives on the Spirit in the Book of Revelation." *JPT* 14 (1999) 27–47.

Dijk, T. A. van., ed. *Handbook of Discourse Analysis*. 3 vols. New York: Academic Press, 1985.

Dow, Lois K. Fuller. "Commentaries on Revelation." In *On the Writing of New Testament Commentaries: Festschrift for Grant R. Osborne on the Occasion of His 70th Birthday*, edited by Stanley E. Porter and Eckhard J. Schnabel, 422–48. TENTS 8. Leiden: Brill, 2013.

———. *Images of Zion: Biblical Antecedents for the New Jerusalem*. NTM 26. Sheffield: Sheffield Phoenix, 2010.

Du Rand, Jan A. "'. . . Let Him Hear What the Spirit Says . . .': The Functional Role and Theological Meaning of the Spirit in the Book of Revelation." *ExAud* 12 (1996) 43–58.

Eckleberry, V. Vernon. *Countdown to Victory: A Dynamic Multidimensional Interpretation of Revelation Twenty*. Victoria, BC: Trafford, 2005.

Elliott, James K. "The Distinctiveness of the Greek Manuscripts of the Book of Revelation." *JTS* 48 (1997) 116–24.

Elliott, John H. "Look it Up. It's in BDAG." In *Biblical Greek Language and Lexicography: Essays in Honor of Frederick W. Danker*, edited by Bernard A. Taylor et al., 48–53. Grand Rapids: Eerdmans, 2004.

Ellis, E. Earle. *The Making of the New Testament Documents*. BIS 39. Leiden: Brill 1999.

Emmerson, Richard K., and Bernard McGinn, eds. *The Apocalypse in the Middle Ages*. Ithaca, NY: Cornell University Press, 1992.

Erwin, John W. *Lyric Apocalypse: Reconstruction in Ancient and Modern Poetry*. Chico, CA: Scholars, 1984.

Fairbairn, Donald. "Contemporary Millennial/Tribulational Debates. Whose Side Was the Early Church on?" In *A Case for Historic Premillennialism*, edited by Craig Blomberg and Sung Wook Chung, 105–31. Grand Rapids: Baker, 2009.

Farrer, Austin. *A Rebirth of Images: The Making of St. John's Apocalypse*. London: A. & C. Black, 1949.

Fanning, Buist. *Verbal Aspect in New Testament Greek*. Oxford: Clarendon, 1990.

Fekkes, Jan. *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*. JSNTSup 93. Sheffield: JSOT Press, 1994.

Fewster, Gregory. *Creation Language in Romans 8: A Study in Monosemy*. LBS 8. Leiden: Brill, 2013.

Flemming, Dean. "'On Earth as It Is in Heaven': Holiness and the People of God in Revelation." In *Holiness and Ecclesiology in the New Testament*, edited by Kent E. Brower and Andy Johnson, 343–62. Grand Rapids: Eerdmans, 2007.

Ford, J. M. "The Christological Function of the Hymns in the Apocalypse of John." *AUSS* 36 (1998) 207–29.

———. "Revelation, Realia, and Religion: Archaeology in the Interpretation of the Apocalypse." *HTR* 88 (1995) 291–314.

Fredriksen, Paula. "Tyconius and Augustine on the Apocalypse. "In *The Apocalypse in the Middle Ages*, edited by Richard K. Emmerson and Bernard McGinn, 20–37. Ithaca, NY: Cornell University Press, 1992.

Gager, John G. "The Attainment of Millennial Bliss through Myth: The Book of Revelation." In *Visionaries and Their Apocalypses*, edited by Paul D. Hanson, 146–55. IRT 4. Philadelphia: Fortress, 1983.

Gallusz, Laszlo. *The Throne Motif in the Book of Revelation*. LNTS 487. London: T. & T. Clark, 2014.

Gentry Jr., Kenneth L. "Postmillennialism." In *Three Views on the Millennium and Beyond*, 13–57, edited by Darrell L. Bock. Grand Rapids: Zondervan, 1999.

Giblin, Charles H. *The Book of Revelation: The Open Book of Prophecy*. GNS 34. Collegeville, MN: The Liturgical Press, 1991.

———. "Recapitulation and the Literary Coherence of John's Apocalypse." *CBQ* 56 (1994) 81–95.

Gourgues, Michel, "The Thousand-Year Reign (Rev 20:1–6): Terrestrial or Celestial?" *CBQ* 47 (1985) 676–81.

Grenz, Stanley J., ed. *The Millennial Maze: Sorting Out Evangelical Options.* Downers Grove, IL: IVP Academic, 1992.

Grimes, J. E. *The Thread of Discourse.* JLSM 207. The Hague: Mouton, 1975.

Gros Louis, Kenneth R. R. "Revelation." In *Literary Interpretations of Biblical Narratives*, edited by Kenneth R. R. Gros Louis et al., 330–45. Nashville: Abingdon, 1974.

Gryson, Roger, ed. *Tyconii Afri Expositio Apocalypseos.* CCSL 107A. Turnhout: Brepols, 2011.

Gunkel, Hermann. *Creation and Chaos in the Primeval Era and the Eschaton: A Religio-Historical Study of Genesis 1 and Revelation 12.* Translated by K. William Whitney. Grand Rapids: Eerdmans, 2006.

Guthrie, Donald. "Aspects of Worship in the Book of Revelation." In *Worship, Theology and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*, edited by Michael J. Wilkins and Terence Paige, 70–83. JSNTSup 87. Sheffield: JSOT Press, 1992.

———. "The Christology of Revelation." In *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, edited by Joel B. Green and Max Turner, 397–409. Grand Rapids: Eerdmans; Carlisle: Paternoster, 1994.

Guthrie, G. H. *The Structure of Hebrews: A Text-Linguistic Analysis.* NovTSup 73. Leiden: Brill, 1994.

Halliday, M. A. K. *An Introduction to Functional Grammar.* London: Arnold, 1995.

Halliday, M. A. K., and R. Hasan. *Cohesion in English.* ELS. London: Longman, 1976.

———, and R. Hasan. *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective.* 2nd ed. Oxford: Oxford University Press, 1989.

Hartman, Lars. "Survey of the Problem of Apocalyptic Genre." In *Text-Centered New Testament Studies: Text-Theoretical Essays on Early Jewish and Early Christian Literature*, edited by David Hellholm, 89–105. WUNT 102. Tübingen: Mohr Siebeck, 1997.

Hasan, Ruqaiya. "Coherence and Cohesive Harmony." In *Understanding Reading Comprehension: Cognition, Language, and the Structure of Prose*, edited by James Flood, 181–219. Newark, DE: International Reading Association, 1984.

Hellholm, David, ed. *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12–17, 1979.* Tübingen: Mohr Siebeck, 1983.

———. "The Problem of Apocalyptic Genre and the Apocalypse of John." *Semeia* 36 (1986) 13–64.

Hemer, Colin J. *The Letters to the Seven Churches of Asia in Their Local Setting.* The Biblical Resource Series. Grand Rapids: Eerdmans, 2001.

Hendriksen, W. *More Than Conquerors.* Grand Rapids: Eerdmans, 1940.

Herm, Ronald. *An Apocalypse for the Church and for the World: The Narrative Function of Universal Language in the Book of Revelation.* BZNW 143. Berlin: de Gruyter, 2006.

Hill, Charles E. *Regnum Caelorum: Patterns of Future Hope in Early Christianity.* 2nd ed. Grand Rapids: Eerdmans, 2001.

———. "Why the Early Church Finally Rejected Premillennialism." *ModRef* (1999) 16–19.

Hill, David. *New Testament Prophecy.* NFTL. Atlanta: John Knox Press, 1979.

Hoehner. Harold W. "Evidence from Revelation 20." In *The Coming Millennial Kingdom: A Case for Premillennial Interpretation*, edited by Donald K. Campbell and Jeffrey L. Townsend, 235–62. Grand Rapids: Kregel, 1997.

Hoekema, Anthony A. *The Bible and the Future.* Grand Rapids: Eerdmans, 1979.

Hoffmann, Matthias Reinhard. *The Destroyer and the Lamb: The Relationship between Angelomorphic and Lamb Christology in the Book of Revelation.* WUNT 2.203. Tübingen: Mohr Siebeck, 2005.

Huber, Konrad. "Imaginierte Topoi: Zu Raum und Raumkonzept in der Narration." In *New Perspectives on the Book of Revelation*, edited by Adela Yarbro Collins, 131–59. Leuven: Peeters, 2017.

Huber, Lynn R. *Like a Bride Adorned: Reading Metaphor in John's Apocalypse.* New York: T. & T. Clark, 2007.

Hughes, J. A. "Revelation 20:4–6 and the Question of the Millennium." *WTJ* 35 (1973) 281–302.

Hultberg, Alan, ed. *Three Views on the Rapture: Pretribulationism, Prewrath, Or Posttribulationism.* 2nd ed. Grand Rapids: Zondervan, 2010.

Hurtado, L. W. "Revelation 4–5 in the Light of Jewish Apocalyptic Analogies." In *The Johannine Writings*, edited by Stanley E. Porter and Craig A. Evans, 193–211. BibSem 32. Sheffield: Sheffield Academic, 1995.

Humphrey, Edith M. *And I Turned to See the Voice: The Rhetoric of Vision in the New Testament.* Grand Rapids: Baker, 2007.

Hylen, Susan E. "Metaphor Matters: Violence and Ethics in Revelation." *CBQ* 73 (2011) 777–96.

Jauhiainen, Marko, *The Use of Zechariah in Revelation.* WUNT 2.199. Tübingen: Mohr Siebeck, 2005.

Johns, Loren L. "The Dead Sea Scrolls and the Apocalypse of John." In *The Bible and the Dead Sea Scrolls: III, The Scrolls and Christian Origins,* edited by James H. Charlesworth, 255–79. Waco, TX: Baylor University Press, 2006.

———. *The Lamb Christology of the Apocalypse of John: An Investigation into Its Origins and Rhetorical Force.* WUNT 2.167. Tübingen: Mohr Siebeck, 2003.

Käsemann, Ernst. *New Testament Questions of Today.* Philadelphia: Fortress, 1969.

———. "On the Subject of Primitive Christian Apocalyptic." In his *New Testament Questions of Today*, 108–37. Translated by W. J. Montague. London: SCM Press, 1969.

Khoo, Kristin M. "'Threads of Continuity' and Interaction: Coherence, Texture and Cohesive Harmony." In *Society in Language, Language in Society: Essays in Honour of Ruqaiya Hasan*, edited by W. L. Bowcher and J. Y. Liang, 300–30. New York: Palgrave Macmillan, 2016.

Kirby, John T. "The Rhetorical Situations of Revelation 1–3." *NTS* 34 (1988) 197–207.

Koch, Klaus. *The Rediscovery of Apocalyptic: A Polemical Work on a Neglected Area of Biblical Studies and Its Damaging Effects on Theology and Philosophy.* SBT 2.22. Translated by M. Kohl. London: SCM Press, 1972.

Kline, Meredith G. "Har Magedon: The End of the Millennium," *JETS* 39 (1996) 207–22.

Knight, Jonathan. "Apocalyptic and Prophetic Literature." In *Handbook of Classical Rhetoric in the Hellenistic Period, 330 BC–AD 400*, edited by Stanley E. Porter, 467–88. Leiden: Brill, 1997.

Koester, Craig R. *Revelation: A New Translation with Introduction and Commentary.* New Haven: Yale University Press, 2014.

———. "The Image of the Beast from the Land (Rev 13,11–18): A Study in Incongruity." In *New Perspectives on the Book of Revelation*, edited by Adela Yarbro Collins, 333–52. Leuven: Peeters, 2017.

Korpel, Margo C. A. "Introduction to the Series Pericope." In *Delimitation Criticism: A New Tool in Biblical Scholarship*, edited by Marjo C. A. Korpel and Josef M. Oesch, 1–50. Pericope 1. Assen: Van Gorcum, 2000.

Kovacs, Judith, and Christopher Rowland. *Revelation: The Apocalypse of Jesus Christ.* Oxford: Blackwell. 2004.

Kraybill, Nelson J. *Imperial Cult and Commerce in John's Apocalypse.* JSNTSup 132. Sheffield: Sheffield Academic, 1996.

Kreitzer, L. Joseph. "Hadrian and the Nero Redivivius Myth." *ZNW* 79 (1988) 92–115.

Krodel, Gerhard, A. *Revelation.* ACNT. Minneapolis, MN: Augsburg Fortress, 1989.

Kruger, Michael J. *Canon Revisited: Establishing the Origins and the Authority of the New Testament Books.* Wheaton, IL: Crossway, 2012.

Kvanvig, Helge S. *Roots of Apocalyptic: The Mesopotamian Background of the Enoch Figure and of the Son of Man.* WMANT 61. Neukirchen-Vluyn: Neukirchener Verlag, 1988.

Kyle, Richard. *The Last Days are Here Again: A History of the End Times.* Grand Rapids, Baker Books, 1998.

Ladd, George E. *A Commentary on the Revelation of John.* Grand Rapids: Eerdmans, 1972.

———. *Crucial Questions about the Kingdom of God.* Grand Rapids: Eerdmans, 1952.

———. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God.* Grand Rapids: Eerdmans, 1959.

———. "Revelation 20 and the Millennium." *RevExp* 57 (1960) 167–75.

Land, Christopher D. *The Integrity of 2 Corinthians and Paul's Aggravating Absence.* NTM 36. Sheffield: Sheffield Phoenix, 2015.

Lee, Dal. *The Narrative Asides in the Book of Revelation.* New York: University Press of America, 2000.

Lee, John A. L. *A History of New Testament Lexicography*. SBG 8. New York: Peter Lang, 2003.

Lee, John J. H. "Cohesive Harmony Analysis for Ancient Greek: SelPap I:112 and PMich:491 as a Test Case." *BAGL* 7 (2018) 81–106.

———. "A Cohesive Harmony Analysis of Ephesians 1–3." MA thesis, McMaster Divinity College, Ontario, 2017.

Lee, J.-H. *Paul's Gospel in Romans: A Discourse Analysis of Rom. 1:16—8:39*. LBS 3. Leiden: Brill, 2010.

Lemke, J. L. "Intertextuality and Text Semantics," In *Discourse in Society: Systemic Functional Perspectives: Meaning and Choice: Studies for Michael Halliday*, edited by Peter H. Fries and Michael Gregory, 85–114. Norwood, NJ: Ablex, 1995.

Levinsohn, Stephen H. *Discourse Features of New Testament Greek*. 2nd ed. Dallas: SIL International, 2000.

Lindsey, Hal. *The Late Great Planet Earth*. London: Lakeland, 1970.

Lioy, Dan. *The Book of Revelation in Christological Focus*. StBibLit 58. New York: Peter Lang, 2003.

———. *The Grammar of Discourse*. New York: Plenum Press, 1996.

Lo Bue, Francesco, ed. *The Turin Fragments of Tyconius' Commentary on Revelation*. TS 7. Cambridge: Cambridge University Press, 1963.

Longacre, R. E. *The Grammar of Discourse*. 2nd ed. New York: Plenum, 1996.

Longenecker, Bruce W. *Rhetoric at the Boundaries: The Art and Theology of the New Testament Chain-Link Transitions*. Waco, TX: Baylor University Press, 2005.

Louw, J. P. "Linguistic Theory and the Greek Case System." *AC* 9 (1996) 73–88.

———. "Reading a Text as Discourse," In *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, edited by David Alan Black et al., 17–30. Nashville: Broadman, 1992.

———. *A Semantic Discourse Analysis of Romans*. 2 vols. Pretoria: University of Pretoria, Department of Greek, 1987.

———. *Semantics of New Testament Greek*. SemSt. Philadelphia: Fortress; Chico, CA: Scholars Press, 1982.

Louw, J. P., and E. A. Nida. *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies, 1988.

Lust, J. "The Order of the Final Events in Revelation and Ezekiel." In *L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament*, edited by Jan Lambrecht, 179–83. BETL 53. Leuven: University Press, 1980.

Lyons, John. *Introduction to Theoretical Linguistics*. London: Cambridge University Press, 1968.

Malina, Bruce J. *The New Jerusalem in the Revelation of John: The City as Symbol of Life with God*. ZSNT. Collegeville, MN: Liturgical, 2000.

Mangum, R. Todd, and Mark S. Sweetman, eds. *The Schofield Bible: Its History and Impact on the Evangelical Church*. Colorado Springs: Paternoster, 2009.

Marshall, I. Howard. "Is Apocalyptic the Mother of Christian Theology?" In *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis for His 60th Birthday*, edited by Gerald F. Hawthorne with Otto Betz, 33–42. Grand Rapids: Eerdmans; Tübingen: Mohr Siebeck, 1987.

Marshall, John W. *Parables of War: Reading John's Jewish Apocalypse*. SCJ 10. Waterloo, Ontario: Wilfrid Laurier University Press, 2001.

Martin, J. R. *English Text: System and Structure*. Amsterdam: John Benjamins, 1992.

Martin, J. R., and David Rose. *Working with Discourse: Meaning Beyond the Clause*. 2nd ed. London: Continuum, 2007.

Martín-Asensio, G. *Transitivity-Based Foregrounding in the Acts of the Apostles: A Functional-Grammatical Approach to the Lukan Perspective*. JSNTSup 202. Sheffield: Sheffield Academic, 2000.

Mateos, J., and J. Peláez. *Diccionario Griego-Español del Nuevo Testamento*. 5 vols. Córdoba: Ediciones el Almendro, 2000–.

Mathews, Mark D. "The Function of Imputed Speech in the Apocalypse of John." *CBQ* 74 (2012) 318–38.

Mathewson, David L. "Assessing Old Testament Allusions in the Book of Revelation." *EQ* 75 (2003) 311–25.

———. "The Destiny of the Nations in Revelation 22:1—22:5: A Reconsideration." *TynBul* 53 (2002) 121–42.

———. "A Re-Examination of the Millennium in Rev 20:1–6: Consummation and Recapitulation." *JETS* 44 (2001) 237–51.

———. *Revelation: A Handbook on the Greek Text.* BHGNT. Waco, TX: Baylor University Press, 2016.

———. "Revelation in Recent Genre Criticism: Some Implications for Interpretation." *TrinJ* NS 13 (1992) 192–213.

———. "Verbal Aspect in the Apocalypse of John: An Analysis of Revelation 5." *NovT* 50 (2008) 58–77.

———. *Verbal Aspect in the Book of Revelation: The Function of Greek Verb Tenses in John's Apocalypse.* LBS 4. Leiden: Brill, 2010.

Mathewson, David L., and Elodie Ballantine Emig. *Intermediate Greek Grammar: Syntax for Students of the New Testament.* Grand Rapids, MI: Baker Academic, 2016.

Mathison, Keith A., *Postmillennialism: An Eschatology of Hope.* Phillipsburg: P. & R. Publishing, 1999.

Mazzaferri, Frederick D. *The Genre of the Book of Revelation from a Source-Critical Perspective.* BZNW 5. Berlin: de Gruyter, 1989.

McGinn, Bernard. *Visions of the End: Apocalyptic Traditions in the Middle Ages.* New York: Columbia University Press, 1971.

McKay, K. L. *A New Syntax of the Verb in the New Testament Greek.* New York: Peter Lang, 1994.

McKelvey, R. Jack. "The Millennium and the Second Coming." In *Studies in the Book of Revelation,* edited by Steve Moyise, 85–100. Edinburgh: T. & T. Clark, 2001.

Mealy, J. Webb. *After the Thousand Years: Resurrection and Judgment in Revelation 20.* JSNTSup 70. Sheffield: JSOT Press, 1991.

Metzger, Bruce M. *A Textual Commentary on the Greek New Testament.* 2nd ed. Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1994.

Michaels, J. Ramsey. *Interpreting the Book of Revelation.* Grand Rapids: Baker, 1992.

Miller, Johnny V. "Mission in Revelation." In *Mission in the New Testament: An Evangelical Approach,* edited by W. J. Larkin, Jr. and J. F. Williams, 227–38. ASMS 27. Maryknoll, NY: Orbis, 1998.

Minear, Paul S. *I Saw a New Earth: An Introduction to the Visions of the Apocalypse.* Washington, D.C.: Corpus Books, 1967.

Morris, L. *Revelation.* TNTC. London: Tyndale House, 1973.

Morton, Russell. "Glory to God and to the Lamb: John's Use of Jewish and Hellenistic/Roman Themes in Formatting His Theology in Revelation 4–5." *JSNT* 83 (2001) 89–109.

Mounce, Robert H. *The Book of Revelation.* Rev ed. NICNT. Grand Rapids: Eerdmans, 1998.

Moyise, Steve. "The Language of the Old Testament in the Apocalypse." *JSNT* 36 (1999) 97–113.

Muse, Robert L. *The Book of Revelation: An Annotated Bibliography.* New York: Garland, 1996.

Mussies, G. *The Morphology of Koine Greek as Used in the Apocalypse of St. John: A Study in Bilingualism.* NovTSup 27. Leiden: Brill, 1971.

Nida, E. A., and J. P. Louw. *Lexical Semantics of the Greek New Testament.* SBLRBS 25. Atlanta: Scholars Press, 1992.

Nwachukwu, Oliver. *Beyond Vengeance and Protest: A Reflection on the Macarisms in Revelation.* StBL 67. New York: Peter Lang, 2005.

Onyema, Eke Wilfred. *The Millennial Kingdom of Christ (Rev 20, 1–10): A Critical History of Exegesis with an Interpretive Proposal.* TGST 198. Rome: Gregorian & Biblical Press, 2013.

Osborne, Grant R. *Revelation.* BECNT. Grand Rapids: Baker Academic, 2002.

Ostella, R. A. "The Significance of Deception in Revelation 20:3." *WTJ* 37 (1975) 236–38.

Overstreet, M., and G. Yule. "Locally Contingent Categorization in Discourse." *DisPro* 23 (1997) 83–98.

Page, S .H. T. "Revelation 20 and Pauline Eschatology." *JETS* 23 (1980) 31–43.

Paltridge, Brian. *Discourse Analysis: An Introduction.* New York: Bloomsbury Academic, 2012.

Parker, David C. "A New Oxyrhynchus Papyrus of Revelation: P115 (P Oxy 4499)." *NTS* 46 (2000) 159–74.

Pate, C. Marvin, ed. *Four Views on the Book of Revelation.* Grand Rapids: Zondervan, 1988.

Pattemore, Stephen W. *The People of God in the Apocalypse: Discourse, Structure, and Exegesis.* SNTSMS 128. Cambridge: Cambridge University Press, 2004.

———. *Souls under the Altar: Relevance Theory and the Discourse Structure of Revelation.* UBS Monograph Series 9. New York: UBS, 2003.

Paul, Ian. "The Use of the Old Testament in Revelation 12." In *The Old Testament in the New Testament: Essays in Honour of J. L. North,* edited by Steve Moyise, 256–76. JSNTSup 189. Sheffield: Sheffield Academic, 2000.

Paulien, Jon. "Elusive Allusions in the Apocalypse: Two Decades of Research into John's Use of the Old Testament." In *The Intertextuality of the Epistles: Explorations of Theory and Practice,* edited by Thomas L. Brodie et al., 61–68. NTM 16. Sheffield: Sheffield Phoenix, 2006.

Peerbolte, Bert Jan Lietaert. "To Worship the Beast: 'The Revelation of John and the Imperial Cult in Asia Minor.'" In *Zwischen den Reichen: Neues Testament und Römische Herrschaft,* edited by Michael Labahn and Jürgen Zangenberg, 239–59. TANZ 36. Tübingen: A. Francke Verlag, 2002.

Perkins, Pheme. "Apocalyptic Sectarianism and Love Commands: The Johannine Epistles and Revelation." In *The Love of Enemy and Nonretaliation in the New Testament,* edited by Willard M. Swartley, 287–96. Louisville: Westminster John Knox, 1992.

Peters, Olutola K. *The Mandate of the Church in the Apocalypse of John.* StBL 77. New York: Peter Lang, 2005.

Pettegrew, Larry D. "The Rapture Debate at the Niagara Bible Conference." *BSac* 157 (2000) 331–47.

Pippin, Tina. *Death and Desire: The Rhetoric of Gender in the Apocalypse of John.* LCBI. Louisville: Westminster John Knox, 1992.

Pitts, Andrew W. "Greek Word Order and Clause Structure: A Comparative Study of Some New Testament Corpora." In *The Language of the New Testament: Context, History, and Development,* edited by Stanley E. Porter and Andrew W. Pitts, 311–46. ECHC 3. LBS 6. Leiden: Brill, 2013.

Porter, Stanley E. "Ancient Rhetorical Analysis and Discourse Analysis of the Pauline Corpus." In *The Rhetorical Analysis of Scripture: Essays from the 1995 London Conference,* edited by Stanley E. Porter and Thomas H. Olbricht, 249–74. JSNTSup 146. Sheffield: Sheffield Academic, 1997.

———. *Idioms of the Greek New Testament.* BLG 2. Sheffield: Sheffield Academic, 2nd ed., 1994.

———. "The Language of the Apocalypse in Recent Discussion." *NTS* 35 (1989) 582–603.

———. *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice.* Grand Rapids: Baker Academic, 2015.

———. *Studies in the Greek New Testament.* SBG 6. New York: Peter Lang, 1996.

———. "Pericope Markers in Some Early Greek New Testament Manuscripts." In *Layout Markers in Biblical Manuscripts and Ugaritic Tablets*, edited by Marjo C. A. et al., 161–76. Pericope 5. Assen: Van Gorcum, 2005.

———. "Prominence: An Overview." In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 45–74. Sheffield: Sheffield Phoenix, 2009.

———. *Studies in the Greek New Testament: Theory and Practice.* SBG 6. New York: Peter Lang, 1996.

———. "Studying Ancient Languages from a Modern Linguistic Perspective: Essential Terms and Terminology." *FN* 2.4 (1989) 147–72.

———. "Systemic Functional Linguistics and the Greek Language: The Need for Further Modeling." In *Modeling Biblical Language: Selected Papers from the McMaster Divinity College Linguistics Circle*, edited by Stanley E. Porter et al., 9–47. Leiden: Brill, 2016.

———. *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood.* SBG 1. New York: Peter Lang, 1993.

Porter, Stanley E., and Andrew K. Gabriel. *Johannine Writings and Apocalyptic: An Annotated Bibliography.* JOST 1. Leiden: Brill, 2013.

Porter, Stanley E., and Matthew Brook O'Donnell. "Conjunctions, Clines and Levels of Discourse." *FN* 20 (2007) 3–14.

———, and Matthew Brook O'Donnell. *Discourse Analysis* (Forthcoming).

Porter, Stanley E., and D. A. Carson, eds. *Biblical Greek Language and Linguistics: Open Questions in Current Research.* Sheffield: JSOT Press, 1993.

———, and D. A. Carson, eds. *Discourse Analysis and Other Topics in Biblical Greek*. JSNTSup 113. Sheffield: Sheffield Academic, 1995.

Porter, Stanley E., and J. T. Reed. eds. *Discourse Analysis and the New Testament: Approaches and Results*. JSNTSup 170. SNTG 4. Sheffield: Sheffield Academic, 1999.

Poythress, Vern S. "Genre and Hermeneutics in Rev 20:1–6." *JETS* 36 (1993) 41–54.

———. "Johannine Authorship and the Use of Intersentence Conjunctions in the Book of Revelation." *WTJ* 47 (1985) 329–36.

Price, S. R. F. *Rituals and Power: The Roman Imperial Cult in Asia Minor*. Cambridge: Cambridge University Press, 1984.

Räpple, Eva M. *The Metaphor of the City in the Apocalypse of John*. StBL 67. New York: Peter Lang, 2004.

Redditt, Paul L. "The Rhetoric of Jewish Apocalyptic Eschatology." *PRSt* 28 (2001) 361–71.

Reed, Jeffrey T. "Cohesive Ties in 1 Timothy: In Defense of the Epistle's Unity." *Neot* 26 (1992) 131–47.

———. "The Cohesiveness of Discourse: Towards a Model of Linguistic Criteria for Analyzing New Testament Discourse." In *Discourse Analysis and the New Testament: Approaches and Results*, edited by Stanley E. Porter and Jeffrey T. Reed, 28–46. JSNTSup 170. SNTG 4. Sheffield: Sheffield Academic, 1999.

———. "Discourse Analysis as New Testament Hermeneutic: A Retrospective and Prospective Appraisal." *JETS* 39 (June 1996) 223–40.

———. *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*. JSNTSup 136. Sheffield: Sheffield Academic, 1997.

———. "Identifying Theme in the New Testament Discourse: Insights from Discourse Analysis." In *Discourse Analysis and Other Topics in Biblical Greek*, edited by Stanley E. Porter and D. A. Carson, 75–106. JSNTSup 113. SNTG 2. Sheffield: Sheffield Academic Press, 1995.

Resseguie, James L. *The Revelation of John: A Narrative Commentary*. Grand Rapids: Baker Academic, 2009.

———. *Revelation Unsealed: A Narrative Critical Approach to John's Apocalypse*. BIS 32. Leiden: Brill, 1998.

Rhoads, David, ed. *From Every People and Nation: The Book of Revelation in Intercultural Perspective.* Minneapolis: Fortress, 2005.

Riddlebarger, Kim. *A Case for Amillennialism: Understanding the End Times.* Grand Rapids: Baker Books, 2013.

Rissi, Mathias. *The Future of the World: An Exegetical Study of Revelation 19:11— 22:15.* SBT 23. London: SCM Press, 1972.

———. *Time and History: A Study on the Revelation.* Translated by G. C. Winsor. Richmond: John Knox Press, 1966.

Rosenthal, F. *A Grammar of Biblical Aramaic.* Wiesbaden: Harrassowitz, 1963.

Ross, J. M. "The Ending of the Apocalypse." In *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of his Sixty-fifth Birthday*, edited by J. K. Elliott, 338–44. NovTSup 44. Leiden: Brill, 1976.

Rossing, Barbara R. *The Choice between Two Cities: Whore, Bride, and Empire in the Apocalypse.* HTS 48. Harrisburg, PA: Trinity Press International, 1999.

Rowland, Christopher. "Apocalyptic, Mysticism, and the New Testament." In *Geschichte-Tradition-Reflexion: Festschrift für Martin Hengel zum 70. Geburtstag,* vol. 1, *Judentum*, edited by Hubert Cancik et al., 405–30. Tübingen: Mohr Siebeck, 1996.

———. *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity.* New York: Crossroad, 1982.

Ruiz, Jean-Pierre, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16,17—19,10.* EUSS 23, Theology 376. Frankfurt am Main: Peter Lang, 1989.

———. "Hearing and Seeing but not Saying: A Rhetoric of Authority." In *The Reality of Apocalypse: Rhetoric and Politics in the Book of Revelation*, edited by David L. Barr, 91–111. Atlanta: SBL, 2006.

Russell, D. S. *The Method and Message of Jewish Apocalyptic.* 6th ed. Philadelphia: Westminster, 1964.

Ryken, Leland. *The Literature of the Bible.* Grand Rapids: Zondervan, 1974.

Sampson, Geoffrey. *Schools of Linguistics.* Stanford, CA: Stanford University Press, 1980.

Sandy, D. Brent, and Daniel M. O'Hare. *Prophecy and Apocalyptic: An Annotated Bibliography*. Grand Rapids: Baker Academic, 2007.

Schmid, J. *Studien zur Geschichte des griechischen Apokalypse-Textes*. MTS Münchener Theologische Studien 1. Ergänzungsband. 3 vols. Munich: Karl Zink, 1955–56.

Schmidt, Daryl D. "Semitisms and Septuagintalisms in the Book of Revelation." *NTS* 37 (1991) 592–603.

Schnackenburg, R., *God's Rule and Kingdom*. Translated by J. Murray. New York: Herder, 1963.

Schüssler Fiorenza, Elisabeth. *The Book of Revelation: Justice and Judgment*. Philadelphia: Fortress, 1985.

———. "Composition and Structure of the Book of Revelation." *CBQ* 39 (1977) 344–66.

———. "Die tausendjährige Herrschaft der Auferstandennen (Apk 20,4–6)." *BibLeb* 13 (1972) 107–124.

———. "The Followers of the Lamb: Visionary Rhetoric and Social-Political Situation." *Semeia* 36 (1986) 123–46.

———. *Priester für Gott. Studium zum Herrschafts: Und Priestermotiv in der Apokalypse*, NTAbh 7. Münster: Aschendorff, 1972.

———. *Revelation: Vision of a Just World*. Minneapolis: Fortress, 1991.

Silva, M. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Rev. ed. Grand Rapids: Zondervan, 1994.

Slater, Thomas B. *Christ and Community: A Socio-Historical Study of the Christology of Revelation*. JSNTSup 178. Sheffield: Sheffield Academic, 1999.

———. "On the Social Setting of the Revelation to John." *NTS* 44 (1998) 232–56.

Smalley, Stephen S. *The Revelation to John: A Commentary on the Greek Text of the Apocalypse*. Downers Grove, IL: InterVarsity Press, 2005.

Snyder, Lewis Leroy (Lee). "The Rhetoric of Transcendence in the Book of Revelation." In *Rhetorics and Hermeneutics: Wilhelm Wuellner and His Influence*, edited by James D. Hester and J. David Hester (Amador), 183–217. London: T. & T. Clark, 2004.

Smith, D. C. "The Millennial Reign of Jesus Christ. Some Observations on Rev. 20:1–10." *ResQ* 16 (1973) 219–30.

Stevenson, Gregory. *Power and Place: Temple and Identify in the Book of Revelation.* BZNW 107. Berlin: de Gruyter, 2001.

Storms, Sam. *Kingdom Come: The Amillennial Alternative.* Ross-shire, Scotland: Mentor, 2013.

Stuckenbruck, Loren T. *Angel Veneration and Christology: A Study in Early Judaism and in the Christology of the Apocalypse of John.* WUNT 2.70. Tübingen: Mor Siebeck, 1995.

Sweet, J. P. M. "Maintaining the Testimony of Jesus: The Suffering of Christians in the Revelation of John." In *Suffering and Martyrdom in the New Testament*, edited by William Horbury and Brian McNeil, 101–17. Cambridge: Cambridge University Press, 1981.

Swete, H. B. *The Apocalypse of St. John.* London: Macmillan, 1906.

Talbert, Charles H. "The Christology of the Apocalypse." In *Who Do You Say That I Am? Essays on Christology*, edited by Mark Allan Powell and David R. Bauer, 166–84. Louisville: Westminster John Knox, 1999.

Thomas, David Andrew. *Revelation 19 in Historical and Mythological Context.* StBL 118. New York: Peter Lang, 2008.

Thomas, Robert L. *Revelation 8–22: An Exegetical Commentary.* Chicago: Moody Press, 1995.

Thomas, Rodney Lawrence. *Magical Motifs in the Book of Revelation.* LNTS 416. London: T. & T. Clark, 2010.

Thompson, Geoff. *Introducing Functional Grammar.* 2nd ed. London: Hodder Education, 2004.

Thompson, Leonard L. *The Book of Revelation: Apocalypse and Empire.* Oxford: Oxford University Press, 1990.

———. *Revelation.* ANTC. Nashville: Abingdon Press: 1998.

Thompson, Marianne Meye. "Worship in the Book of Revelation." *ExAud* 8 (1992) 45–54.

Thompson, Steven. *The Apocalypse and Semitic Syntax.* SNTSMS 52. Cambridge: Cambridge University Press, 1985.

Tomlin, Russell. *Coherence and Grounding in Discourse.* Amsterdam: John Benjamins, 1987.

Tov, Emanuel. "The Background of the Sense Divisions in the Biblical Texts." In *Delimitation Criticism: A New Tool in Biblical Scholarship*, edited by Marjo C. A. Korpel and Josef M. Oesch, 312–50. Pericope 1. Assen: Van Gorcum, 2000.

Townsend, J. L. "Is the Present Age the Millennium?" *BSac* 140 (1983) 206–224.

Trebilco, Paul. "What Shall We Call Each Other? Part Two: The Issue of Self-Designation in the Johannine Letters and Revelation." *TynBul* 54 (2003) 51–73.

Tregelles, S. P. *The Hope of Christ's Second Coming: How Is it Taught in Scripture? And Why?* London: Houlston & Wright, 1864.

Tresley, Richard. "Annotated Bibliography of Commentaries on the Book of Revelation to 1700." In *The Book of Revelation and Its Interpreters*, edited by Christopher Rowland and Richard Tresley, 125–72. New York: Rowman & Littlefield, 2016.

Trites, Allison A. "Witness and the Resurrection in the Apocalypse of John." In *Life in the Face of Death: The Resurrection Message of the New Testament*, edited by Richard N. Longenecker, 270–88. MNTS. Grand Rapids: Eerdmans, 1998.

Trobisch, David. "Structural Markers in New Testament Manuscripts: With Special Attention to Observations in Codex Boernerianus (G 012) and Papyrus 46 of the Letters of Paul." In *Layout Markers in Biblical Manuscripts and Ugaritic Tablets*, edited by Marjo C. A. et al., 177–90. Pericope 5. Assen: Van Gorcum, 2005.

Tyconius. *Tyconius: Exposition of the Apocalypse*. FC 134. Translated by Francis X. Gumerlock. Introduction and Notes by David C. Robinson. Washington, DC: The Catholic University of American Press, 2017.

Van Banning, Joop H. A. "Reflections upon the Chapter Divisions of Stephen Langton." In *Method in Unit Delimitation*, edited by Marjo C. A. Korpel et al., 141–61. Pericope 6. Leiden: Brill, 2007.

VanderKam, James C., and William Adler, eds. *The Jewish Apocalyptic Heritage in Early Christianity*. CRINT 3. JTECL 4. Minneapolis: Fortress, 1996.

Van Henten, Jan Willem. "Violence in Revelation." In *New Perspectives on the Book of Revelation*, edited by Adela Yarbro Collins, 49–77. Leuven: Peeters, 2017.

Verheyden, Joseph. "Strange and Unexpected: Some Comments on the Language and Imagery of the Apocalypse of John." In *New Perspectives on the Book of Revelation*, edited by Adela Yarbro Collins, 161–206. Leuven: Peeters, 2017.

Vischer, Eberhard. *Die Offenbarung Johannis: Eine jüdische Apokalypse in christlicher Berabeitung*. Leipzig: Hinrichs, 1886.

Völter, Daniel. *Die Entstehung der Apokalypse: Ein Beitrag zur Geschichte des Urchristenthums.* Freiburg: Mohr Siebeck, 1882.

Vorster, Willem S. "'Genre' and the Revelation of John: A Study in Text, Context and Intertext." In *Speaking of Jesus: Essays on Biblical Language, Gospel Narrative and the Historical Jesus*, edited by J. Eugene Botha, 219–42. NovTSup 92. Leiden: Brill, 1999.

Vos, Louis A. *The Synoptic Traditions in the Apocalypse.* Kampen: Kok, 1965.

Waddell, Robby. *The Spirit of the Book of Revelation.* JPTSup 30. Blandford Forum, UK: DEO, 2006.

Wainwright, Arthur W. *Mysterious Apocalypse: Interpreting the Book of Revelation.* Eugene, OR: Wipf and Stock, 2001.

Wall, Robert W. *Revelation.* NIBC. Peabody, MA: Hendrickson, 1991.

Walvoord, J. F. "Amillennialism in the Ancient Church." *BSac* 106 (1949) 291–302.

———. *The Revelation of Jesus Christ.* Chicago: Moody, 1966.

Watson, Duane F., ed. *The Intertexture of Apocalyptic Discourse in the New Testament.* SBLSS 14. Leiden: Brill, 2002.

Weizäcker, Carl von. *The Apostolic Age.* 2 vols. Translated from the 2nd ed. by James Millar. London: Williams and Norgate; New York: Putman, 1894–95.

Westfall, Cynthia Long. "Blessed Be the Ties That Bind: Semantic Domains and Cohesive Chains in Hebrews 1.1–2.4 and 12.5–8." *JGRChJ* 6 (2009) 199–216.

———. *A Discourse Analysis of the Letter to the Hebrews: The Relationship Between Form and Meaning.* LNTS 297. London: T. & T. Clark, 2006.

———. "A Method for the Analysis of Prominence in Hellenistic Greek." In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 75–94. NTM 11. Sheffield: Sheffield Phoenix, 2009.

White, R. F. "Reexamining the Evidence for Recapitulation in Rev. 20:1–10." *WTJ* 51 (1989) 319–44.

Whiteley, Iwan M. "An Explanation for the Anacolutha in the Book of Revelation." *FN* 20 (2007) 33–50.

Williamson, Peter S. *Revelation.* CCSS. Grand Rapids: Baker Academic, 2015.

Woods, Richard. "Seven Bowls of Wrath: The Ecological Relevance of Revelation." *BTB* 38.2 (2008) 64–75.

Yarbro Collins, Adela. *The Apocalypse.* Wilmington, DE: Michael Glazier, 1979.

———. *The Combat Myth in the Book of Revelation.* HDR 9. Missoula, MT: Scholars Press, 1976.

———. *Cosmology and Eschatology in Jewish and Christian Apocalypticism.* JSJSup 50. Leiden: Brill, 1996.

———. *Crisis and Catharsis: The Power of the Apocalypse.* Philadelphia: Westminster, 1984.

———. "Eschatology in the Book of Revelation." *ExAud* 6 (1990) 63–72.

———. "Feminine Symbolism in the Book of Revelation." *BibInt* 1 (1993) 20–33.

———. "Insiders and Outsiders in the Book of Revelation and Its Social Context." In *"To See Ourselves as Others See Us": Christians, Jews, "Others," in Late Antiquity*, edited by Jacob Neusner and Ernest S. Frerichs, 187–218. Chico, CA: Scholars Press, 1985.

———. "Persecution and Vengeance in the Book of Revelation." In *Apocalypticism in the Mediterranean World and the New East*, edited by David Hellholm, 729–49. Tübingen: J. C. B. Mohr, 1983.