

“Aiming his interpretation at a broad array of readers, Moloney’s book is inspired by the idea that Revelation is an ‘Easter Book.’ For Moloney, Revelation insists that Christians already enjoy full access to life through Jesus’s death and resurrection, a helpful correction to those who may over-read the book’s eschatology. Those less attuned to the minutiae of scholarship will find a readable introduction to the content of the book of Revelation. Moloney coordinates his interpretation of specific sections of Revelation with their place in the lectionary and liturgy of the hours, which provides a helpful guide for those who want to understand more fully how to interpret Revelation in a liturgical context.”

— Micah Kiel
St. Ambrose University

“The distinguished Johannine scholar Fr. Francis Moloney, taking a cue from liturgy, has produced a guide to Revelation for the Office of Readings in weeks two through five after Easter. His interpretation is a striking departure from interpretations of Revelation as a coded sequence of disasters leading to the apocalypse, an earthly millennium, and heavenly paradise for the faithful who survived the tribulations. Instead Fr. Moloney insists that salvation was mediated through the death of the Lamb from the beginning of creation. The story being told in symbolic visions is that of faithful Israel preserved in the Jewish Scripture, an account of those who obeyed Torah and gave witness to God’s messiah. Certainly a picture of salvation fully realized in the Easter proclamation is better suited to Revelation’s liturgical use than apocalyptic horrors. Still Moloney’s imaginative reconfiguration of almost everything Christians have thought about Revelation requires time and patience.”

— PHEME PERKINS
Boston College

Reading Revelation at Easter Time

Francis J. Moloney, SDB



LITURGICAL PRESS

Collegeville, Minnesota

www.litpress.org

Cover design by Tara Wiese. *The Harrowing of Hell*, 14th-century fresco, Chora Church, Istanbul. Photo courtesy of Wikimedia Commons.

Unless otherwise noted, Scripture quotations are from New Revised Standard Version Bible: Catholic Edition © 1989, 1993 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Excerpts from the English translation of *Rites of Ordination of a Bishop, of Priests, and of Deacons* © 2000, 2002, International Commission on English in the Liturgy Corporation. All rights reserved.

Excerpt from *The Apocalypse of John* by Francis J. Moloney, copyright © 2020. Used by permission of Baker Academic, a division of Baker Publishing Group.

© 2020 by Francis J. Moloney, SDB

Published by Liturgical Press, Collegeville, Minnesota. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, except brief quotations in reviews, without written permission of Liturgical Press, Saint John's Abbey, PO Box 7500, Collegeville, MN 56321-7500. Printed in the United States of America.

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Names: Moloney, Francis J., author.

Title: Reading Revelation at Easter time / Francis J. Moloney, SDB.

Description: Collegeville, Minnesota : Liturgical Press, [2020] | Includes bibliographical references. | Summary: "An exploration of the Book of Revelation as a celebration of the perennial and ongoing effects of Jesus' death and resurrection"—Provided by publisher.

Identifiers: LCCN 2019054018 (print) | LCCN 2019054019 (ebook) | ISBN 9780814685051 (paperback) | ISBN 9780814685297 (epub) | ISBN 9780814685297 (mobi) | ISBN 9780814685297 (pdf)

Subjects: LCSH: Bible. Revelation—Commentaries. | Bible.

Revelation—Liturgical use. | Eastertide—Meditations.

Classification: LCC BS2825.53 .M655 2020 (print) | LCC BS2825.53 (ebook) | DDC 228/.07—dc23

LC record available at <https://lcn.loc.gov/2019054018>

LC ebook record available at <https://lcn.loc.gov/2019054019>

Believe what you read,
teach what you believe,
and practice what you preach.

(Roman Ritual for the Ordination of a Deacon)

Contents

Preface xv

CHAPTER ONE

Introduction: Hope in Challenging Times 1

CHAPTER TWO

Second Week of Easter: Monday through Thursday

Making Sense of Revelation 1:1–3:22 17

MONDAY 17

God's mediated revelation of Jesus Christ (1:1-3) 18

The coming of the Christ (1:4-8) 19

Heavenly encounters (1:9-20) 21

The voice from behind, like a trumpet: The revelation of God's initial saving intervention (1:9-11) 21

The sight of one speaking: The revelation of God's definitive intervention (1:12-20) 23

TUESDAY 26

The seven churches (2:1–3:22) 26

Ephesus: The fall from original love (2:1-7) 27

Smyrna: Affliction and the plagues in Egypt (2:8-11) 28

WEDNESDAY 29

Pergamum: Israel in the desert

“where Satan’s throne is” (2:12-17) 29

Thyatira: Sinful rulers in Israel (2:18-29) 31

THURSDAY 33

Sardis: The end of Israel and Judah, with a small remnant remaining (3:1-6) 33

Philadelphia: Return of a weak Israel and rebuilding the temple (3:7-13) 34

Laodicea: Israel’s rejection of their Messiah and the coming of the Son of Man (3:14-22) 35

CHAPTER THREE

Second Week of Easter: Friday and Saturday

Making Sense of Revelation 4:1–5:14 39

Heavenly encounters (4:1–5:14) 39

FRIDAY 40

God and creation (4:1-11) 40

SATURDAY 43

The Lamb and universal salvation (5:1-14) 43

CHAPTER FOUR

Third Week of Easter: Sunday and Monday

Making Sense of Revelation 6:1–8:1 51

SUNDAY 52

The first seal: White horse and rider—
humankind’s potential (6:1-2) 52

The second seal: Bright red horse and rider—
violence (6:3-4) 53

The third seal: Black horse and rider—toil (6:5-6) 53

The fourth seal: Pallid green horse and rider—
death (6:7-8a) 54

A concluding summary (6:8b) 55

Opening the final three seals (6:9–8:1) 56

The fifth seal: Saints of Israel, waiting under the
altar (6:9-11) 56

The sixth seal: The cosmic effects of the death of
the Lamb (Part One: 6:12-17) 59

MONDAY 59

The sixth seal: The cosmic effects of the death of the
Lamb (Part Two: 7:1-17) 59

The seventh seal: Silence in heaven greets the victory
of the Lamb (8:1) 63

CHAPTER FIVE

Third Week of Easter: Tuesday through Saturday

Making Sense of Revelation 8:2–11:19 66

TUESDAY 67

Heavenly encounters (8:2-6) 67

Blowing the first four trumpets (8:7-13) 69

The first trumpet: Burning a third of the sea (8:7) 69

The second trumpet: Poisoning a third of
the sea (8:8-9) 69

The third trumpet: Poisoning a third of
the springs (8:10-11) 69

The fourth trumpet: Destruction of a third of
the earth's light (8:12-13) 70

Blowing the final three trumpets:

The three "woes" (9:1–11:19) 71

WEDNESDAY 72

The first “woe”: The fall of humankind (9:1-12) 72

THURSDAY 75

The second “woe”: Destruction but the promise of salvation, God’s initial intervention in Israel (9:13–11:14) 75

Warfare: The severest consequence of the fall of humankind (9:13-21) 75

FRIDAY 78

God’s initial intervention in Israel’s sacred history (10:1-11) 78

SATURDAY 81

God’s presence in Israel: The temple, the Law, and the prophets (11:1-14) 81

The third “woe”: The fulfillment of the mystery of God (11:15-19) 87

CHAPTER SIX

Fourth Week of Easter: Sunday through Wednesday

Making Sense of Revelation 12:1–14:20 90

SUNDAY 91

The woman, the son, and the dragon (12:1-6) 91

Heavenly warfare (12:7-12) 94

The woman and the dragon (12:13-17) 97

MONDAY 99

The beast from the sea (13:1-10) 99

The beast from the land (13:11-18) 106

TUESDAY 109

The Lamb and the first fruits (14:1-5) 110

The first group of three angels (14:6-13) 111

WEDNESDAY 113

The One like a Son of Man (14:14) 113

The second group of three angels (14:15-20) 114

CHAPTER SEVEN

Fourth Week of Easter: Thursday

Making Sense of Revelation 15:1–16:21 118

THURSDAY 118

Heavenly encounters (15:1-8) 118

The literary structure of 16:1-21 121

The first four bowls (16:1-9) 122

The final three bowls (16:10-21) 124

 The fifth bowl (16:10-11) 124

 The sixth bowl (16:12-16) 125

 The seventh bowl (16:17-21) 128

CHAPTER EIGHT

Fourth Week of Easter: Friday and Saturday

Fifth Week of Easter: Sunday

Making Sense of Revelation 17:1–19:10 132

FRIDAY 134

The whore seated on the beast (17:1-18) 134

SATURDAY 141

Lament over the destruction of Jerusalem (18:1-20) 141

The description of fallen Babylon (18:1-8) 141

Lamentations over fallen Babylon (18:9-19) 144

Heaven, the saints, the sent ones, and the prophets rejoice (18:20) 146

SUNDAY 147

Babylon is cast down (18:21-24) 147

The rejoicing of the saints of Israel (19:1-3) 149

The heavenly court rejoices (19:4-5) 150

The marriage of the Lamb (19:6-8) 151

Closing dialogue (19:9-10) 152

CHAPTER NINE

Fifth Week of Easter: Monday through Friday

Making Sense of Revelation 19:11–22:5 154

MONDAY 155

Preparation for the final battle (19:11-16) 155

The first aspect of the final battle (19:17-21) 157

TUESDAY 158

The thousand-year reign: Judgment and the
“first resurrection” (20:1-6) 158

The second aspect of the final battle (20:7-10) 161

WEDNESDAY 164

The voice from the throne: Judgment and the
“second death” (20:11–21:8) 164

THURSDAY 170

The New Jerusalem (21:9-21) 170

Dwelling in the New Jerusalem (21:22-27) 174

FRIDAY 176

Life and light (22:1-5) 176

CHAPTER TEN

Fifth Week of Easter: Saturday

Making Sense of Revelation 22:6-21 181

“Worship God!” (22:6-9) 181

SATURDAY 184

“Come!” (22:10-17) 184

Warning, promise, and response (22:18-21) 187

Appendix 190

Works Cited 194

Index of Authors 197

Preface

The book of Revelation is the most challenging book in the New Testament. Most mainstream Christians do not read it, and some sectarian Christian groups have used the fierce and often threatening imagery as biblical judgment against individual people and institutions across the ages. This practice was passionately and widely used across all sides of the tragic and often violent divisions that shook the Christian church and society in general in the sixteenth century.¹ Some continue to use it as an inspired guide to what will happen at the end of all time, generating many different “millenarian” interpretations (see Rev 20:1-6). Unfortunately, some fanatical groups have done great damage to themselves and to an understanding of Christianity through a fundamentalist and fanatical “end-time” reading of the book of Revelation. Revelation is not a book for religious fanatics, but over the centuries such readings by Christians have kept it “in the news.”

Despite its challenging nature, the Christian churches, especially in the Western world, use the book of Revelation in their

¹ The art of Lucas Cranach the Elder (1472–1553) and Albrecht Dürer (1474–1528) are eloquent testimonies of that era. However, they were not alone in graphically casting opposing Christian communities as the Antichrist, an expression that never appears in the book of Revelation. See Carlos M.N. Eire, *Reformations. The Early Modern World, 1450–1650* (New Haven, CT: Yale University Press, 2016), 178–84; Eamon Duffy, “Brush for Hire: Lucas Cranach the Elder,” in *Royal Books and Holy Bones. Essays in Medieval Christianity* (London: Bloomsbury Continuum, 2018), 301–18.

liturgies. This is not the case in the Eastern churches, where a suspicion of its usefulness as a “word of God” has long existed. In the West the “Office of Readings,” part of the official daily *Liturgy of the Hours* in the Roman tradition, uses passages from Revelation from the Second to the Fifth Weeks of the Easter season. The book is read sequentially, almost in its entirety. A similar focus upon the Easter relevance of Revelation appears in the selection of four passages as canticles at Evening Prayer for the days of the week, on Sundays, and other major feast days. Its use as a reading for the celebration of Mass over the final weekdays in the Year 2 Cycle of the Ordinary of the Year tends to accentuate a more conventional understanding of Revelation as pointing toward “the end.” But even at that “eschatological” time of the liturgical year, the readings reflect God’s victory in and through Jesus Christ. As is well known, Revelation 12’s presentation of the woman clothed with the sun, the moon under her feet (Rev 12:1) has long been used for the Catholic celebration of Marian feasts, as has Revelation 7:2-4, 9-14 on the feast of All Saints. That passage tells evocatively of the gathering of the “saints” from the tribes of Israel, saved by the blood of the Lamb.

The presentation of the book of Revelation that follows will argue that the allocation of the book of Revelation as part of the church’s Easter celebrations was an inspired decision.² What follows will suggest that the theme of the death and resurrection of Jesus Christ dominates Revelation. This is not a majority interpretation of this challenging New Testament book. In different ways, most interpret John’s work as an encouragement of Christians, living through suffering and persecution, to hold tight to their Christian beliefs and practice.

² The allocation of texts from the book of Revelation for use in the *Liturgy of the Hours* and the celebration of the Eucharist continues age-old liturgical practice. See Andrew B. McGowan, *Ancient Christian Worship. Early Church Practices in Social, Historical, and Theological Perspective* (Grand Rapids, MI: Baker Academic, 2014), 80, 90, 219.

They are promised that, in the end, God will reward their faithfulness and punish the wicked. Although some suggest that this resolution of Christian pain, suffering, and death, will take place in a final establishment of God's kingdom *on earth*, most suggest that God's final intervention will take place *outside time and space*.

Under the shadow of that widespread (and somewhat frightening) understanding of the book of Revelation, rendered complex by outrageous symbols and difficult narrative sequences, most Christians regard it as incomprehensible. But an author, who reveals his name as "John" (see 1:1, 4, 9, 22:8), opens his book with a song of praise to Jesus Christ: "To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever" (1:5b-6).³ Taking our cue from John himself, reading the book of Revelation as an Easter book attempts to "make sense" of the book itself. Revelation has long been part of the Christian canon, the books the Christian churches regard as Sacred Scripture. It celebrates something that, in a Christian view of history, has already happened. Jesus Christ's death and resurrection is an event that determines the whole of time, from the foundation of the world to the present (see 13:8). The ancient Christian maxim *lex orandi lex credendi* strongly suggests that the consistent "praying" of Revelation on Sundays and during the Easter season is an articulation of the church's Easter "faith."

Reading Revelation at Easter Time attempts to unlock some of the book's secrets by suggesting that the key to its interpretation is locating Jesus Christ's death and resurrection at its theological and literary heart. Most Christians who come across Revelation in their prayers and liturgies are overwhelmed by its challenges. Many turn away from these strange readings,

³ Citations from the biblical text come from the NRSV (New Revised Standard Version) translation. Occasionally I will use my own translation, indicated by the abbreviation AT (author's translation).

replacing them with works of more immediate personal or community relevance. I hope to ease those tendencies by providing ten brief chapters that divide John's text into identifiable literary units, reflecting upon them in the sequence that appears in the *Liturgy of the Hours*, following the narrative flow of Revelation 1:1–22:21. I attempt to "make sense" of the narrative of the book of Revelation for those who follow its day-by-day appearance from the Second till the Fifth Week of Easter.

Dual Typefaces

I trust that many will read this book from the first to the last page, but it has been designed and written to accompany the readings that appear in the *Liturgy of the Hours* across the Easter period. The foreign nature of the book of Revelation demands patient commitment, without trying to bite off too much at any one time. Out of respect for the allocation of the readings from Revelation across the Easter period, some "bites" run for a few pages, while others are longer. Given the use of texts from Revelation at places in the church's liturgy that fall outside Easter time, I provided an appendix to this book, listing all the occurrences of the book of Revelation in the Roman liturgy, as a guide to where a commentary on them can be found. Within the book a different typeface is used for commentaries on these passages, with an appropriate note indicating where the passages are used. Thus, the liturgical use of Revelation outside the Office of Readings will be identified but embedded in their context in the book's unfolding narrative. However, the church's steady use of Revelation from the Second to the Fifth Weeks of the Easter season in the *Liturgy of the Hours* determines the structure of the book.

What follows is a simplification of my large scholarly commentary upon the book of Revelation, *The Apocalypse of John. A Commentary*, published in Grand Rapids, Michigan, by Baker Academic in 2020. Heavily dependent upon the research behind that study, I am deeply grateful to all at Baker Academic who

have graciously allowed me to produce this book for a more general audience. The commentary on the book of Revelation remains the same, but I have eliminated almost all scholarly discussion, and focused on a reading that, in my opinion, “makes Easter sense.”

I am responding to requests from several Roman Catholic pastors who asked me to provide a guide through the confusing pages of Revelation. Engagement with the scholarly academy that has led me to the following reading of the book of Revelation is found in my *The Apocalypse of John. A Commentary*. None of that is called for in this present study. As I celebrate the fiftieth anniversary of my own priestly ordination (July 11, 1970), I offer this brief book, focused upon the *Liturgy of the Hours*, to all Christian pastors, in the hope that it might shed “Easter light” upon their ministry of the Word. The words on the dedication page, taken from the Roman Rite for the Ordination of a Deacon, is a brotherly reminder to all of us.

Francis J. Moloney, SDB, AM, FAHA
Catholic Theological College, University of Divinity,
Melbourne, Victoria, Australia

CHAPTER TWO

Second Week of Easter: Monday through Thursday

Making Sense of Revelation 1:1–3:22

Revelation 1:1-8 is a self-contained prologue to the book, composed of an opening statement (vv. 1-3), and a greeting (vv. 4-8). In v. 9 John begins to speak of his personal experience on the island of Patmos. After his heavenly encounter (1:9-20), the seven letters, to Ephesus (2:1-7), Smyrna (2:8-11), Pergamum (2:12-17), Thyatira (2:18-29), Sardis (3:1-6), Philadelphia (3:7-13), and Laodicea (3:14-22), follow. The *Liturgy of the Hours* offers the prologue and the initial heavenly encounter (1:1-20) on the Monday of the Second Week of Easter (1:1-20), and the letters to the churches for the Tuesday (2:1-11), Wednesday (2:12-29), and Thursday (3:1-22).

MONDAY

Throughout this book I will regularly indicate the structure of the passages we are considering. In this way we follow the author's literary design. Revelation 1:1-8 has two parts. In vv. 1-3 the book is introduced as God's revelation of Jesus Christ, through the mediation of the servant of a former era (the angel), and the servants of a new age (John and the recipients

of the Revelation). The prologue closes in vv. 4-8, with the Easter message of grace and peace from God, the seven spirits, and the affirmation of the coming of the Christ, by God, the Alpha and the Omega, the Lord of all history.

God's mediated revelation of Jesus Christ (1:1-3)

The first word of the book indicates that what follows is a "revelation," a gift from God consigned to Jesus Christ. God is the origin of the revelation of Jesus Christ, directed to Christian believers, God's servants (v. 1a). Jesus Christ is the one "to whom" God has entrusted his revelation. Thus, the revelation begins in God, is entrusted to Jesus Christ, and reaches its goal when received by humankind. But the revelation is mediated: "[H]e made it known by sending his angel to his servant John" (v. 1b). The book manifests what God has done in and through Jesus Christ. Jesus Christ executes God's design in a revelation that will happen unexpectedly, like the thief that comes in the night (see Matt 24:43; Rev 3:3; 16:15). It "must happen" (v. 1a. See Matt 26:54). Revelation 1:1 is an indication of "how" God intervenes—quickly (Greek: *en tachei*).¹

There are two "times" across the book of Revelation. The former is a "time" when John receives revelations from the angel, "signs" that come from Israel's history, a revelation that looks back to God's presence prior to the death and resurrection of Jesus. However, as there is only one sacred history, with God as its Alpha and Omega (see v. 8), the "time" of Israel, mediated through an angel, looks forward to the fulfillment of Israel's messianic hopes: God's definitive saving action in the death and resurrection of Jesus, the testimony of Jesus

¹ Most critics claim that God will intervene "soon." The following reading of the book of Revelation always reads the Greek word *tachus* as an indication of "how" God will intervene ("quickly"), not "when" ("very soon"). Both are possible renditions of the Greek. See Frederick W. Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 992, under the word *tacheōs*, §1.

Christ (v. 2). Angels communicate Israel's anticipation of the death and resurrection of Jesus. John claims to be a recipient of God's design made known to Israel: the revelation of God in her Scriptures (v. 2a: "the word of God"), and the witness they give to the messianic hope (v. 2b: "the witness of Jesus Christ").

The recipient of John's writing is blessed; she or he is the recipient of an authoritative revelation that provides a key that opens the mystery of God's saving history. They are to live by it, as the opportune time (Greek: *kairos*) for this revelation is at hand (v. 3): the "divine opportunity" of God's visitation in the death and resurrection of Jesus. The first three verses of the prologue have tersely spelled out that God has consigned his revealing action to Jesus Christ. This action makes sense of God's intervention in the story of Israel and in the period of the church: the word of God and the testimony of Jesus Christ.

The coming of the Christ (1:4-8)

The author "John" writes to the "seven churches" in the Province of Asia. The churches in Asia addressed by the letters of 2:1-3:22 are located in today's western Turkey. John chooses "seven" to indicate that the letters are addressed to the whole church. The traditional greeting of grace and peace come from a divinity described as "he who is and who was, and who is coming" (AT), a clear reference to the biblical God (see Exod 3:14: "I AM WHO I AM"). John uses the present tense (Greek: *ho erchomenos*) to further describe God as "he who is coming." The transcendent God of Israel from always ("who is and who was"), linked with the world ("is coming"), is the active presence of God across the whole of salvation history.²

² On the Jewish use of the expression "he who is, who was, and is coming," developing God's revelation of "the name of God" in Exodus 3:13-15, see Richard Bauckham, *The Theology of the Book of Revelation*, New Testament Theology (Cambridge: Cambridge University Press, 1993), 28-30.

The image of the “seven” spirits who are before the throne of God comes to John from Zechariah 4:1-14, a passage from the Hebrew Bible associated with the restoration of the Jerusalem temple after Israel’s return from exile in 539 BCE. Zechariah sees a lampstand, with seven lamps upon it. He asks an angel to explain what they signify. After assuring him with the authority of the Lord that the restored temple will come not “by power, but by my spirit” (Zech 4:6), the meaning of the lamps is provided: “These seven are the eyes of the LORD, which range through the whole earth” (v. 10). For John, the seven spirits are a complete manifestation of the Spirit. They belong to God, as they are “before his throne” (Rev 1:4). Spirits that belong to God will reach out to humankind, in a fashion that parallels Zechariah’s description of them as “the eyes of the LORD, which range through the whole earth” (Zech 4:10). For the moment, they are part of John’s primitive presentation of a “trinity”: a transcendent God, seven divine spirits before the throne of God, and Jesus Christ. John asks that grace and peace be poured out upon those who receive his document from God, the spirits, and Jesus Christ.

A rich development of the role and person of Jesus Christ, much of which comes to John from the Jewish Scriptures, emerges in vv. 5-6. The rhythm of “three” continues into the description of Jesus Christ. First, John describes Jesus Christ as one who is “the faithful witness” and he “who loves us.” John also points out that he is the crucified and risen one: “the firstborn of the dead.” Finally, the fruits of this life, death, and resurrection are that Jesus Christ “has freed us from our sins by his blood” (v. 5). He is established as “the ruler of the kings of the earth” (v. 5), and he has “made us to be a kingdom, priests serving his God and Father” (v. 6). As if responding to this praise, the text takes on the form of a hymn to progress into a further threefold description in v. 7 of Jesus Christ’s person, his action, and their consequences. He is the Messiah: “He is coming with the clouds” (v. 7a. See Dan 7:13), who will be executed and who will rise: “Every eye will see him, even

those who pierced him" (v. 7b. See Zech 12:10ab). Finally, he effects judgment upon humankind: "On his account all the tribes of the earth will wail" (v. 7b. See Zech 12:10c-14).

The prologue of Revelation 1:1-8 closes with the voice of God, indicating that only God makes sense of the whole of history, from its beginning (Alpha) to its end (Omega) (v. 8). The Lord God transcends all time and creation, but has always been intimately involved in the human story through his "coming" (v. 8). John's belief that two sacred times formed God's saving history is hinted at in 1:1-8 (see v. 2: "the word of God" and "the testimony of Jesus Christ"). Through the mediation of an angel and the prophet John, the God of all history (v. 8: Alpha and Omega) reveals through his word and the testimony of his Son that the death and resurrection of Jesus Christ has brought judgment and has established a kingdom of priests. The audience, already part of that kingdom, owes eternal glory and praise to him.

Heavenly encounters (1:9-20)³

John hears "a loud voice like a trumpet" from behind (vv. 10-11). Upon turning he sees one like a Son of Man face-to-face (vv. 12-16). He speaks to John, commanding him to write (vv. 17-20). John's initial experiences reflect the two moments of the revelation of God in and through Jesus Christ: in Israel's story and in the life of the Christian church.

*The voice from behind, like a trumpet:
The revelation of God's initial saving intervention (1:9-11)*

John is a "brother" to his recipients. Patmos was not a center for punishment. As Craig Koester remarks: "John is the

³ Revelation 1:9-11a, 12-13, 17-19 provides the second reading in the Liturgy of the Word for the Second Sunday of Easter in Year C. See above, p. xviii, for an explanation of the change in typeface.

only person known to have been sent there."⁴ On an island not too distant from the Asian churches, John associates himself with Ezekiel and Daniel, two "prophets" who were portrayed as prophesying in the exile of Babylon. John is present in Patmos as a prophetic missionary, driven by a passion for the word of God and a courageous witness to Jesus Christ.⁵ He shares the suffering, the kingdom, and the patient endurance with his readers and listeners because of his faithfulness to both the Law ("the word of God") and to the messianic prophecies ("testimony to Jesus"). In this, he is a product of a belief in what God has done across the story of Israel, as he lives and proclaims the word of God (Torah). He also gives witness to the coming of Jesus Christ, witnessed to in the messianic hope of Israel (witness to Jesus; v. 9).

John further describes himself as "in the Spirit," and "on the Lord's day." The fact that his auditory and visual experiences took place on the Lord's Day associates them with the day of the resurrection of Jesus Christ. Illuminated by the Spirit he prophetically unfolds mysteries and communicates them to others. Within this prophetic setting, repeating the experience of the prophet Ezekiel (Ezek 3:12-13), he hears the loud voice, like a trumpet, coming from behind him. Across Revelation the "loud voice" is the voice of an angel (see 5:2, 11; 7:2; 8:13; 10:3). Recalling God's communication with the faithful by means of an angel from the prologue (v. 1b), this first encounter locates John within the experience of God's people, sharing the experience of the prophet Ezekiel, receiving a communication that takes place through an angel. Trumpets are always associated with revelation in the Hebrew Bible, as they were associated with the gift of the Law on Sinai (see Exod 19:16-19; 20:18. See also 2 Sam 6:15; Ps 47:5; Joel 2:1; Zech 9:14; Heb 12:19).

⁴ Koester, *Revelation*, 243.

⁵ See also Thompson, *Book of Revelation*, 172-73.

In vv. 9-11, an angel communicates to a human agent (John) that he must take on a prophetic mission: write what he sees to the seven churches. The communication of the revelation of God through an angel is indirect, associated with the voice of an angel that sounds like a trumpet. John must communicate to the churches, named in v. 11, the prophetic revelation of the saving promises made to Israel. The message to the churches, however, cannot only tell the story of God's intervention in Israel. The Sacred Scriptures of Israel find their explanation, their perfection, in the revelation of God that takes place in and through the death and resurrection of Jesus Christ.

The sight of one speaking:

The revelation of God's definitive intervention (1:12-20)

The story of God's presence to Israel and in the Christian church are part of one divine design, and both receive the fullness of their meaning from the death and resurrection of Jesus Christ, the consummation of the former and the beginning of the latter. There is only one revelation of Jesus Christ (v. 1a), but it has two phases, one across the story of Israel (vv. 9-11) and another in the church (vv. 12-20), one the perfection of the earlier promises. John must share both moments of God's revealing history with the church ("seven churches"). The voice, first heard in v. 10, leads John to turn in order to "see the voice" that spoke. "Hearing" turns into "sight." John does not see a person speaking; he sees seven golden lampstands (v. 12). John's first "sight" is related to God's chosen people and their cult: lampstands. There are seven of them, and they are golden. The seven lampstands indicate the fullness of the cult of Israel, and their being made of gold associates them with the divine.

John then sees that they are associated with "one like the Son of Man," located in the midst of the seven golden lampstands (v. 13). He walks in the heart of the cult of Israel, suggesting that the book will go on to reveal the perennial

"coming" of Christ through the story of Israel, now fulfilled in the church: "the seven lampstands are the seven churches" (v. 20). This vision of the seven churches reveals communities called to complete God's design for the cult of Israel, in which the risen Christ has always been present. In vv. 13-15 the clothing, hair, feet, and the sound of the voice of this figure are described in a free association of imagery used to describe God and the Son of Man in Daniel 7:9-10, 13-14; 10:5-10; and Ezekiel 1:27. The combination of these prophecies singles out the one like a Son of Man as a divine messianic figure, completing God's design for the cult of Israel.

The voice of the Son of Man is not like a trumpet, as was the voice as reported in v. 10, but "like the sound of many waters" (v. 15). This is a further allusion to the book of Ezekiel: "And there, the glory of the God of Israel was coming from the east; the sound was *like the sound of many waters*" (Ezek 43:2 AT). For John, "the many waters" indicates that the voice of the Son of Man is directed to "peoples and multitudes and nations and languages" (17:15. See 5:9; 7:9; 17:1). The voice like a trumpet was directed to the prophetic figure of John the Seer who was called to announce to the churches the significance of the story of Israel that leads to the death and resurrection of Jesus Christ (vv. 10-11). The voice of the Son of Man, "like the sound of many waters," indicates the universal effects of the situation established through the death and resurrection of Jesus. The revelatory and judging role of the word of the one like Son of Man is indicated by the image of the sharp two-edged sword coming from his mouth (v. 16b), and the divine authority of that revelation and judgment is seen in his face, shining like the sun with full force (v. 16c).

His right hand holds seven stars (v. 16a). This information is provided without explanation, but the use of "seven" indicates to the audience that the stars are associated with fullness and completion. In his right hand they are under his authority and protection. John falls to his face at his feet, as though dead (v. 17. See Dan 10:9; Ezek 1:28. See also Dan 8:17). The

prophets Daniel and Ezekiel fell, but not "as though dead" (Rev 1:17). They were exhorted to get back on their feet again (Dan 10:10; Ezek 2:1). John re-reads and enriches this imagery as he is summoned back to life by the right hand of one like a Son of Man on his shoulder, insisting, in language that recalls the theophanies of the Hebrew Scriptures, that he should not fear (Rev 1:17ab). The one like a Son of Man raises him. John now reports the one like a Son of Man's direct communication with him.

John's audience, aware of the difference between the experiences of Ezekiel and John, senses a hint of the resurrection of the believer resulting from the intervention of Jesus Christ. Not only does the one like a Son of Man raise John and speak as God speaks (see Gen 15:1; 26:24; 46:3; Isa 41:13-24; 43:1, 5; Dan 10:12: "Do not be afraid"), but he also announces the source of his authority. Repeating the claim of v. 8, that he is Lord of all history, the first and the last, the death and resurrection of Jesus Christ are explicitly announced for the first time: he is "the living one." He was dead, and now he is alive, and he lives forever and ever. As such, death no longer has any authority over him; he holds the keys to death and Hades (v. 18).

Lord of all history, the result of his death and resurrection, now alive, the one like a Son of Man holds the keys to death and Hades. The one who has overcome death is the Lord of death and its cruel consequences (Hades). The raising of the prostrate John is but proof of that truth (v. 17). What God has done in and through the death and resurrection of Jesus makes sense of the whole of salvation history: Jesus Christ is the first and the last. This is the message John must write, based upon what he has already experienced, and what is yet to come in the narrative that follows: his entire visionary experience (v. 19).

The one like a Son of Man, the crucified and risen Jesus Christ, is still speaking, as he will continue to speak, without interruption, through the dictation of the letters to the seven

churches, the seven stars in his right hand (vv. 16-17, 20). God's design for the completion of Jewish cult, represented by the seven lampstands, is found in the seven churches, an image of the church as such. John "wishes to say that with the coming of Jesus Christ, Judaism and its cult and spiritual heritage have become the church."⁶

TUESDAY

The seven churches (2:1–3:22)

All seven letters have a similar literary pattern:

- a) Introduction:
 - i. Address
 - ii. Presentation of Christ as the one who sends the letter
- b) Body of the letter:
 - i. Praise, correction, warning, and advice to the churches
 - ii. Honoring the coming of Christ
- c) Conclusion:
 - i. An invitation to listen to the voice of the Spirit
 - ii. Promises to the victor

The Christian communities addressed by the letters most likely reflect historical churches known to John. He describes himself as "your brother," most likely "brethren" generated during his missionary experiences (see 1:9). He raises genuine problems the church faced, living its young Christian experience in the religious and secular reality of the Greco-Roman world. However, across the letters he inserts a sweeping sketch of God's saving interventions in the biblical story, based on allusions to

⁶ Eugenio Corsini, *The Apocalypse of John. The Perennial Revelation of Jesus Christ*, trans. and ed. Francis J. Moloney (Eugene, OR: Wipf & Stock, 2019 [Reprint of 1983 original]), 94.

the biblical saga, from the Genesis account of an abandoned initial love (see 2:4) to the one like a Son of Man standing at the door, seeking entrance (3:20). The speaker is always the one like a Son of Man, but each church is addressed by its angel (2:1, 8, 12, 18, 3:1, 7, 14). They are part of a Jewish idea of an angelic heavenly representative for each church.⁷ Bearing the authority of the one like a Son of Man, these angelic scribes (2:1, 8, 12, 18; 3:1, 7, 14: “write”) tell a narrative of Israel’s sacred history, the long messianic preparation for the Christian community. The seven letters represent Israel’s sacred story, foreshadowing, preparing, and instructing the church, *as well as* being concrete exhortation and warnings to the church in Asia.

Ephesus: The fall from original love (2:1-7)

The angel of Ephesus is to write a description of Christ taken from 1:20: “[H]im who holds the seven stars in his right hand, who walks among the seven golden lampstands” (2:1). The body of the letter praises the community for its endurance in difficulty, for its rejection of evil people, and for testing the claims of false apostles. It has not grown weary (vv. 2-3). It also recognizes that the Ephesians have hated the practices of the Nicolaitans (v. 6). We have no idea who the Nicolaitans were. However, all is not perfect: “You have abandoned the love you had at first” (v. 4). Unless they recognize their fall and repent from this situation and return to their original love, Christ will come and remove the lampstand from its place (v. 5). As with all the letters, they are summoned to listen to what the Spirit is saying to the churches, and the Ephesians are promised who do so will conquer, and the one like a Son of Man “will give permission to eat from the tree of life that is in the paradise of God” (v. 7).

⁷ See Boring, *Revelation*, 86: “Just as each nation has its representative ‘angel’ in the heavenly world (cf. e.g., Dan 10:2-14, 20-21), so each congregation has its representative ‘guardian’ angel in the heavenly world.”

Christianity must endure in a hostile world, reject evil and false claims, repent of practices hated by Christ. These challenges were real. But their abandoning the love they had at first alludes to the original fall of humankind (2:4. See Gen 3), and its consequences: work, toil, and endurance (v. 3. See Gen 3:16-19). They are instructed to look back upon this decisive moment of the breach in the oneness between God and humankind: "Remember then from what you have fallen" (v. 5). The account of humankind's fall is indicated by the promise made to those who conquer: "I will give permission to eat from the tree of life that is in the paradise of God" (v. 7. See Gen 2:15-17; 3:1-7).

Smyrna: Affliction and the plagues in Egypt (2:8-11)

The angel of the church in Smyrna presents Christ in terms that are taken from 1:17-18: "the words of the first and the last, who was dead and came to life" (2:8). The situation of the church is one of rejection, hardship, poverty, and slander from "those who say they are Jews and are not, but are a synagogue of Satan" (v. 9). The church is exhorted not to fear in the face of oncoming suffering, imprisonment, testing and "ten days" of affliction. They are to be faithful unto death, and the victor will be given "the crown of life" (v. 10). Anyone who listens to what the Spirit is saying to the churches "will not be harmed by the second death" (v. 11).

Early Christian communities suffered from rejection by their religious "parent," Judaism. John suggests that the presence of the synagogue does not represent a people of God, but a synagogue of Satan (v. 9). The presentation of the synagogue in Smyrna as having lost its way, and having fallen into the clutches of Satan, is John's literary and polemical participation in the deeply felt, and emotionally articulated, tension that existed between Christians and Jews before, during, and after the "parting of the ways." We are not able to identify the exact nature of the rejection, hardship, and imprisonment that John

associates with the church in Smyrna. But John rejects a form of Judaism that has historically not recognized Jesus of Nazareth as the Messiah announced by the Scriptures (see, for example, Rom 9:6; John 16:2).

There is a subtle link between the situation in Smyrna and Israel's experience in Egypt. Under Joseph, the Egyptians showed love and generosity (see Gen 50:15-26; Exod 1:1-7). This turned to hatred and slavery (Exod 1:8-14). The "ten days" of affliction alludes to the ten plagues which were endured by both Egypt and Israel in the days that led to the exodus (Exod 7:14-12:42). Israel was freed by the hand of God. Both Egypt of old and the Jewish community in Smyrna are a "synagogue of Satan" (v. 9), allowing themselves to be seduced from God's purposes to become persecutors and murderers. As in Egypt, even though they suffer, are slain, and imprisoned, Christ will give the victor "the crown of life" (v. 10). Those who listen to what the Spirit is saying to the churches will not be harmed by the "second death" (v. 11). The reference to the "second death" will be clarified later in the narrative (see 20:11-15; 21:8). But the audience is made aware from the beginning of the story that faithful listening to the word of God will lead to an avoidance of a negative judgment.

WEDNESDAY

Pergamum: Israel in the desert "where Satan's throne is" (2:12-17)

The angel of Pergamum looks back to 1:16 for his presentation of Christ as "the words of him who has the sharp two-edged sword" (2:12). The church is praised for holding fast to the name of the Christ, not denying faith in him, not even in the days when one of the faithful, Antipas, was slain (vv. 13b-14). They live in a dangerous situation, the place where Satan's throne is established (vv. 13ac). The throne of Satan could be

Appendix

The recognition that the book of Revelation is an Easter book is one of the main factors that has determined its use in the Roman liturgy. I offer the following indications of its regular appearances in the liturgy to direct an interested reader to the relevant sections of the commentary for some guidance. Passages from Revelation that appear regularly, or on important liturgical celebrations, are indicated by changing the typeface for the relevant commentary and the accompanying explanatory footnote. The intense focus upon proclamation of texts from the book of Revelation for Easter celebrations is a powerful reminder of the central role the death and resurrection of Jesus Christ plays in John's argument: *lex orandi lex credendi*. The way the church prays reflects what the church believes.

Liturgy of the Hours

There is a single-minded focus upon the use of four exultant resurrection texts in the choice of canticles for celebrations of Evening Prayer:

1. A collection of texts from the heavenly encounter, praising God the Creator and the Lamb as Savior that introduces the opening of the seven seals: Revelation 4:11; 5:9, 10, 12.
2. The song of triumph that marks the blowing of the seventh trumpet, linked with a song honoring the redeemed saints: Revelation 11:17-18; 12:10b-12a.

3. The song of Moses and the song of the Lamb, part of the heavenly encounter that opens the pouring out of the seven bowls: Revelation 15:3-4.
4. The rejoicing in heaven that follows the victory of the Lamb: Revelation 19:1-2, 5-7.

Praise of God the Creator (4:11), and of the Lamb, the one who redeemed us by his blood (5:9-10, 12), appears as the canticle in the Evening Prayer of each Tuesday across all four weeks of the *Liturgy of the Hours*. It also appears in Evening Prayer II for the feast of the Exaltation of the Holy Cross (14 September), the feast of All Saints (1 November), Evening Prayer I for the feast of the Sacred Heart, and Evening Prayer II for the feast of Christ the King. The same selection is used for the celebration of Evening Prayer II in the Common of One and of Several Martyr(s).

The closing resurrection song of the seventh trumpet (11:17-18), coupled with song honoring the redeemed saints (12:10b-12a), appears as the canticle in the Evening Prayer of each Thursday across all four weeks of the *Liturgy of the Hours*. The same texts are used for Evening Prayer I and II for the feast of the Ascension, Evening Prayer I for the feast of the Body and Blood of Christ, and for Evening Prayer II on the feast of the Guardian Angels (2 October).

The song of Moses and the song of the Lamb (15:3-4) is widely used. It appears as the canticle for Evening Prayer on each Friday across all four weeks of the *Liturgy of the Hours*. It forms part of Evening Prayer II of the Epiphany of the Lord (6 January), Evening Prayer I for the feast of Pentecost, Evening Prayer II for the Dedication of a Church, for the Common of Pastors, and for the Common of Men Saints.

Finally, the rejoicing in heaven after the victory of the Lamb (19:1-2, 5-7) provides the canticle for Evening Prayer II of each Sunday of the *Liturgy of the Hours*. The same passage is used for Evening Prayer II for the celebration of Easter Sunday,

Pentecost Sunday, the feast of the Body and Blood of Christ, the feast of the Holy Trinity, Evening Prayer I for the Transfiguration of the Lord (6 August), All Saints, and Evening Prayer II for the feast of Christ the King. It provides the canticle for Evening Prayer I and II in the celebration of the Dedication of a Church during the Easter Season.

Eucharistic celebrations

A similar focus upon the Easter message of Revelation is reflected in its use during the Liturgy of the Word in the Second (1:9-11a, 12-13, 17-19), Third (5:11-14), Fourth (7:9, 14b-17), Fifth (21:1-5a), Sixth (21:10-14, 22-23), and Seventh (22:12-14, 16-17, 20) Sundays of the Easter season in the Year C cycle of second readings.

As is well known, the feast of the Assumption of Our Lady (15 August) uses 11:19-12:6a, 10ab for its second reading, and the feast of All Saints (1 November) uses 7:2-4, 9-14. The presentation of the divine potential of humankind sits easily with a major celebration of the Mother of Jesus, as does the universal promise of salvation to Israel and all nations fittingly celebrate all the saints.

The victory of God over evil (20:11–21:1) and the description of life in the New Jerusalem (21:1-7) are used in Masses for the Dead. The acclamation marking the salvation of the faithful in Israel (14:3) also appears. Understandably, all these passages, in one way or another, are inspired by John's understanding of the perennial effects of the death and resurrection of Jesus.

A more traditional "end-time" interpretation appears to have led to the decision to locate the daily readings of Revelation from Monday of the Thirty-Third Week of the Ordinary Time of the Year to Saturday of the Thirty-Fourth Week in the Year 2 cycle. These first readings for daily celebrations of the Eucharist do not provide a continuous reading. However, a grasp of the overall narrative structure and message of the book should guide a pastor and the faithful through the readings selected.

Helpfully, although not continuous, these readings across the final weeks of Year 2 follow John's narrative across chapters 1 (vv. 1-4, 5-8), 2 (vv. 1-5a), 3 (vv. 1-6, 14-22), 4 (vv. 1-11), 5 (vv. 1-10), 10 (vv. 8-11), 11 (vv. 4-12), 14 (vv. 1-3, 4b-5, 14-19), 15 (vv. 1-4), 18 (vv. 1-2, 21-23), 19 (vv. 1-3, 9a), 20 (vv. 1-4; 20:11-22:2), and 22 (vv. 1-7). They might be liturgically located at the "end" of the liturgical year in the second cycle of daily readings, but almost all of them (chapters 1, 2, 11, 14, 15, 18, 19, 20) proclaim God's victory over evil. The final reading (22:1-7) informs believers that in the New Jerusalem they have received the living water and never-fading light of the Lord God.

In the *Liturgy of the Hours*, and in the texts chosen for the Liturgy of the Word during Eucharistic celebrations, the major focus of the liturgical readings in the Roman tradition is upon the Easter message of the book of Revelation. This holds true for the readings of the last weeks of Year 2, where the "end" of the year is in view. As that liturgical year runs down to its final celebration of the feast of Christ the King, the weekday readings remind us that the life and light we have received through our dwelling in the New Jerusalem (see 22:1-5) does not eliminate our hope in Jesus' promise of the final coming of the Lord Jesus (see 22:20).

Works Cited

The studies listed below are only those works I have used in the brief footnotes that appear here and there throughout *Reading Revelation at Easter Time*. More copious bibliographies can be found in the major commentaries, especially in Koester, *Revelation*, 153–206, and in Moloney, *The Apocalypse of John*, 363–75.

Commentaries

Aune, David E. *Revelation*. 3 vols. Word Biblical Commentary 52A-C. Dallas, TX: Word, 1997–1998.

Beale, G. K. *The Book of Revelation*. The New International Greek Testament Commentary. Grand Rapids: MI. Eerdmans, 1999.

Boring, M. Eugene. *Revelation*. Interpretation. Louisville, KY: John Knox Press, 1989.

Boxall, Ian. *The Revelation of Saint John*. Black's New Testament Commentaries. London: A&C Black, 2006.

Collins, Adela Y. *The Apocalypse*. New Testament Message 22. Wilmington, DE: Michael Glazier, 1979.

Koester, Craig R. *Revelation*. Anchor Yale Bible 38A. New Haven, CT: Yale University Press, 2014.

Lupieri, Edmondo F. *A Commentary on the Apocalypse of John*. Translated by Maria Poggi Johnson and Adam Kamesar. Italian Texts and Studies on Religion and Society. Grand Rapids, MI: Eerdmans, 2009.

- Moloney, Francis J. *The Apocalypse of John. A Commentary*. Grand Rapids, MI: Baker Academic, 2020.
- Prigent, Pierre. *Commentary on the Apocalypse of St. John*. Translated by Wendy Pradels. Tübingen: Mohr Siebeck, 2001.
- Resseguie, James L. *The Revelation of John: A Narrative Commentary*. Grand Rapids, MI: Baker Academic, 2009.

Other Studies

- Attridge, Harold M. "Genre Bending in the Fourth Gospel." *Journal of Biblical Literature* 121 (2002): 1–21.
- Bauckham, Richard. "Hades." Volume 3, pages 14–15 in David N. Freedman, ed., *The Anchor Bible Dictionary*. 6 vols. New York: Doubleday, 1992.
- . *The Climax of Prophecy: Studies in the Book of Revelation*. Edinburgh: T & T Clark, 1993.
- . *The Theology of the Book of Revelation*. New Testament Theology. Cambridge: Cambridge University Press, 1993.
- Brown, Sherri, and Francis J. Moloney. *Interpreting the New Testament. An Introduction*. Grand Rapids, MI: Eerdmans, 2019.
- Corsini, Eugenio. *The Apocalypse of John. The Perennial Revelation of Jesus Christ*. Eugene, OR: Wipf & Stock, 2019. Reprint of 1983 original.
- Duffy, Eamon. "Brush for Hire. Lucas Cranach the Elder." In *Royal Books and Holy Bones. Essays in Medieval Christianity*, 301–18. London: Bloomsbury Continuum, 2018.
- Foerster, Werner. "oros." In *Theological Dictionary of the New Testament*, volume 5, edited by Gerhard Kittel and Gerhard Friedrich, 475–87. Translated by Geoffrey W. Bromiley. Grand Rapids, MI: Eerdmans, 1964–76.
- Friesen, Steven J. *Imperial Cults and the Apocalypse of John. Reading Revelation in the Ruins*. New York: Oxford University Press, 2001.

- McGowan, Andrew B. *Ancient Christian Worship. Early Church Practices in Social, Historical, and Theological Perspective*. Grand Rapids, MI: Baker Academic, 2014.
- McMullen, Ramsey. *Christianizing the Roman Empire (AD 100–400)*. New Haven, CT: Yale University Press, 1984.
- Moloney, Francis J. *Belief in the Word. Reading John 1–4*. Minneapolis, MN: Fortress, 1993.
- . *The Gospel of Mark. A Commentary*. Grand Rapids, MI: Baker Academic, 2012.
- Moyise, Steve. *The Old Testament and the Book of Revelation*. Supplements to the Journal for the Study of the New Testament 115. Sheffield: Sheffield Academic Press, 1995.
- Pope Paul VI. *The Divine Office. The Liturgy of the Hours According to the Roman Rite*. 4 vols. New York: Catholic Book Publishing, 1976.
- Stark, Rodney. *The Rise of Christianity. A Sociologist Reconsiders History*. Princeton, NJ: Princeton University Press, 1996.
- Thackeray, H. St. J., Ralph Marcus, Allen Wikgren, and Louis H. Feldman, eds. *Josephus*. 9 vols. The Loeb Classical Library. Cambridge, MA/London: Harvard University Press/William Heinemann, 1926–1965.
- Thompson, Leonard L. *The Book of Revelation. Apocalypse and Empire*. New York: Oxford University Press, 1990.

Index of Authors

- Attridge, Harold W., 8
Aune, David E., 3, 14
- Bauckham, Richard, 19, 54, 109
Beale, G. K., 109
Boring, M. Eugene, 7, 27
Boxall, Ian, 128, 188
Brown, Sherri, 2
- Collins, Adela Yarbro, 164
Corsini, Eugenio, 26, 43, 46, 102,
116, 129, 165
Cranach the Elder, Lucas, xv
- Danker, Frederick W., 18
Dürer, Albrecht, xv
- Feldman, Louis H., 13, 140
Foerster, Werner, 138
Freedman, David Noel, 54
Friesen, Steven J., 9
- Koester, Craig R., 5–6, 8–9, 16,
22, 116, 160–61
- Luiperi, Edmondo F., 106, 143
- McGowan, Andrew B., xvi
McMullen, Ramsey, 9
Markus, Ralph, 13, 140
Migne, J.-P., 65
Moloney, Francis J., 2, 26, 64, 171
Moyise, Steve, 12
- Prigent, Pierre, 188
- Resseguie, James L., 143
- Stark, Rodney, 185
- Thakeray, H. St. John, 13, 140
Thompson, Leonard L., 9, 15, 22
- Wikgren, Allen, 13, 140