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# THE APOCALYPSE



# The Apocalypse Of John

**Henri Marie Feret (O.P.)**

## The Apocalypse Of John:

**The Lamb Christology of the Apocalypse of John** Loren L. Johns,2003 What did Lamb symbolize in the ancient near Eastern world What did it convey to the first century audience of the Revelation And why did the author use this symbol Loren J Johns analyzes the symbolic meaning of *apviov* in the Apocalypse of John as the Central feature of the Christology of Revelation    *A Commentary on the Apocalypse of John* Edmondo F. Lupieri,2006-11-09 Edmondo Lupieri s main goal in A Commentary on the Apocalypse of John is to introduce readers to the mental and spiritual world of John as both a first century Jew and a follower of Jesus The fruit of over ten years of research a constructive response to postmodern criticism and an academic best seller in its Italian edition Lupieri s commentary offers both new proposals and traditional interpretations to shed light on this complex coda to the biblical message In an illuminating preface Lupieri discusses the strange world of the Apocalypse and promises an open commentary full of original treatments of knotty interpretive problems Maintaining a strong historical perspective throughout he examines the text of the Apocalypse line by line paying careful attention to the Greek text offering a new translation making wide use of apocryphal pseudepigraphal and Qumran literature and often analyzing John s Apocalypse as compared to other Jewish apocalypses Thoughtful thorough and nonsectarian Lupieri s Commentary on the Apocalypse of John will appeal to anyone with a serious interest in the meaning of the biblical text

*The Mandate of the Church in the Apocalypse of John* Olutola K. Peters,2005 The Mandate of the Church in the Apocalypse of John fills a gap in the scholarly literature on the Apocalypse of John by offering a comprehensive discussion of what the Church is called upon to be and do It delineates various tasks and functions of the Church showing how they relate to one another and also how they are all unified under the mandate to provide faithful witness to Jesus With its strong emphasis on the ethical concerns of the Apocalypse this book challenges the view that John s Apocalypse is sub Christian in its ethics

*The Revelation of St. John the Divine* The Divine,2012-08-29 The Book of Revelation is the final book of the New Testament The title came into usage from the first word of the book in Koine Greek *apokalypsis* meaning unveiling or revelation the author himself not having provided a title It is also known as the Book of the Revelation of Saint John the Divine or the Apocalypse of John both in reference to its author or the Book of the Revelation of Jesus Christ in reference to its opening line or simply Revelation often erroneously called Revelations in contrast to the singular in the original Koine or the Apocalypse The word *apocalypse* is also used for other works of a similar nature in the literary genre of apocalyptic literature Such literature is marked by distinctive literary features particularly prediction of future events and accounts of visionary experiences or journeys to heaven often involving vivid symbolism The Book of Revelation is the only apocalyptic document in the New Testament canon though there are short apocalyptic passages in various places in the Gospels and the Epistles    *THE APOCALYPSE OF ST. JOHN* HENRY BARCLAY SWETE, D.D.,2023-12-01 H B Swete s Commentary on the Apocalypse of John receives the following comment from Don Carson in his New Testament Commentary Survey Swete is

normally stodgy and often dull but although he never shakes of his pedestrianism in this commentary there is some really useful and thorough material that helps the reader to see the depth of the book page 162 No book of the New Testament has suffered so severely as regards general reading and homiletic use as the Apocalypse The reason is quickly found So long as the traditional views of inspiration and the canon stood intact the very strangeness of the book made it fascinating Taken not only as a divine philosophy of history but as a philosophy of history packed with exact prediction of the unfolding future it exercised an irresistible influence on the Christian consciousness But the doctrine of inspiration and the conception of the canon being in process of restatement the elements in the book which are foreign to our taste stand out in bold relief A part of its imagery belongs to a world social and political from which we are remote Its continuous mystical use of numbers goes against our grain The coloring is not always to our natural liking And deeper than all the mighty grip of the conception of evolution on our minds and wills puts us out of instinctive sympathy with that highly visualized view of the kingdom of God which seems to bring it down into history with a plunge So the Apocalypse has paid heavy taxes to criticism But the times are ripe for a deeper appreciation We possess a rapidly growing body of knowledge pertaining to the first century and to the life of the Christian church within that century This enables us to place the Apocalypse in intimate and quickening relations with the Roman Empire on the one side and on the other with the inner mind with the interior labor of the church viewed as an aggressive and heroic community devoted to supreme moral and spiritual ends We may therefore look for increasing study of the Apocalypse Ramsay's Letters to the Seven Churches 1905 and the book before us are in evidence Swete's Commentary has already gone into a second edition For a commentary which is in the best sense scholarly in which the homiletical element while strong is controlled this is a notable success It is due in part to the fact that it is the first thoroughly critical commentary done in English But in part it is due to the high merits of the book itself The author takes a conservative position on the question of the unity of the Apocalypse It is a natural and wholesome protest against the 73 74 THE BIBLICAL WORLD results of documentary analysis as practiced since the appearance of V61 ter's book in 1885 These results whether imaginary or real are tainted by a preconception in favor of documentary analysis borrowed from the Old Testament critic The New Testament critic while assuming the possibility of documentary strata should hold his judgment in suspense until a long and patient study has brought all the qualities and idioms of the book to light And beyond question in some modern instances the brilliancy of documentary analysis has been disproportional to the depth and thoroughness of exegetical knowledge Swete emphasizes the literary unity of the Apocalypse and the operation clear through it of a creative imagination of the highest order He recognizes the possibility of fragments of an older book e g ii i and i7 io But regarding the Apocalypse as it lies before us he is a thoroughgoing believer in its unity One cannot but feel that he does not do full justice to the fact of corporate authorship in the first century The heroic age of Christianity was brief The creative imagination of the new prophetism soon lost its vigor But during its prime it may well have had power to stamp upon the members of an apocalyptic

brotherhood or school a degree of unity in conception and literary workmanship to which modern standards present a very poor parallel Swete also holds firmly to the traditional view that the Apostle John is the author of the Apocalypse while regarding the Fourth Gospel he admits p civ that the Johannine authorship is open and perhaps will always be open to doubt His position marks an interesting milestone in the progress of conservative English opinion At this important point it adopts in large degree the opinion of Baur against which for a long time it strongly and almost fiercely protested He does not face or handle the Johannine problem in its entirety In the present state of knowledge and opinion that may not be possible Perhaps it is not even desirable Our greatest need in the New Testament field is the thorough monographing of individual books We have had enough and more than enough of constructive generalization Yet the argument for the Johannine authorship of the Apocalypse would have stood on solider ground if he had given more space to the Johannine question as a whole Regarding the date he is very positive in favor of the reign of Domitian As far as the choice between the Neronian date and the Domitian date is concerned his certainty is within bounds Our growing knowledge of the first century goes to the support of the early tradition which dated the book from Domitian's reign But here again Swete pays too little BOOK REVIEWS 75 attention to the possible results of corporate authorship The Apocalypse may have undergone a second edition in the reign of Trajan The principle of interpretation adopted is an attempt at a compromise between the futurists or those who find a body of prediction in the book and the preterists or those who take the book to be a religious philosophy of accomplished events pp ccxvi ccxviii But when we come to the application of the principle to specific exegesis it may be doubted whether we find enough futurism to make the term worth while If for example the comment on 6 15 Not only officials will be terror struck by the signs of an approaching end but all classes of society wealth and physical strength will afford no security be futurism then the strictest preterist of an earlier day was also a futurist The futurism of Swete's interpretation comes close to being a negligible quantity The question at stake between the two schools had its whole point here Does the Apocalypse contain a body of specific tradition Put the question in this way and Swete answers no p ccxvi To call what is left preterism and to put the result forward as a comprehensive principle doing justice to both of the schools is a procedure that is not likely to contribute to clearness of thought or exactness in terminology Swete does ample justice to the Caesar cult both as an occasioning cause in the publication of the Apocalypse and as a continuous element in its thinking He does not however do full justice to the heathen side of the great debate He speaks p xc of the refusal on the part of Christians to offer incense to the emperor's image as exposing them to the charge of disloyalty both to the provincial authority and to the emperor As a matter of fact the heathen were right in their charge No matter how high the motive of the Christian was it was an action that every level headed and deep minded heathen must perforce regard as disloyalty The worship of the emperor was an inevitable and instinctive action on the part of the empire State and church being one and religion being what it was this was the only way in which the state could insure in terms of religion the public peace and common welfare Although the

movement began in Asia Minor in the first century Italy was as far on as the provinces Mau's fine book on Pompeii shows how large a part the worship of the Caesars played in an Italian town of possibly 20 000 people It was the inevitable action of the whole empire Christians in refusing to share it were actually guilty of high treason The commentary abounds in happy and pregnant interpretations Combining the standards of the general reader and the New Testament critic it may be safely said to be the best commentary of our time upon 76 THE BIBLICAL WORLD the Apocalypse But it has one serious defect It does not by its distribution of emphasis and book space bring out fully the genius of the book The books of Scripture should be treated according to their kind The Johannine Apocalypse belongs to the class of great poems Under qualifications it should be studied as the Prometheus of Aeschylus is studied Swete says with truth Preface p ix that the Apocalypse offers to the pastors of the Christian church an unrivaled store of materials for Christian teaching But the true way to bring the Apocalypse once more close to the heart of Christians is to study it as the expression of the creative imagination serving the creative moralizing will The will and the imagination are inseparable It is through the imagination that the will asserts its right of way through history The emphasis should therefore fall upon the imagination But Swete in the distribution and economy of his space keeps within the conventional lines and bounds of exegesis For example more space is given to the question of the Nicolaitans than to the incomparable imagery of 12 I ff In more than one place we look for an imaginative interpretation of a supreme imagination and find in its stead accurate archaeology But no amount of archaeology will render the Apocalypse what it must become in order to be appreciated inevitable as all great poetry is inevitable HENRY S NASH CAMBRIDGE MASS **The Apocalypse of John** Francis J. Moloney, SDB, 2020-09-08 In this major paradigm shifting commentary on Revelation internationally respected author Francis Moloney brings his keen narrative and exegetical work to bear on one of the most difficult mysterious and misinterpreted texts in the biblical canon Challenging the assumed consensus among New Testament scholars Moloney reads Revelation not as an exhortation to faithfulness in a period of persecution but as a celebration of the ongoing effects of Jesus's death and resurrection Foreword by Eugenio Corsini

**Studies in the Apocalypse of John of Patmos** Edyth Viola Sage Armstrong Hoyt, 1949 **The Apocalypse, Or, Revelation of Saint John, Translated; with Notes, Critical and Explanatory** John Chappel Woodhouse, 1805 **The Apocalypse of John** Francis J. Moloney SDB, 2020-09-08 In this major paradigm shifting commentary on Revelation internationally respected author Francis Moloney brings his keen narrative and exegetical work to bear on one of the most difficult mysterious and misinterpreted texts in the biblical canon Challenging the assumed consensus among New Testament scholars Moloney reads Revelation not as an exhortation to faithfulness in a period of persecution but as a celebration of the ongoing effects of Jesus's death and resurrection Foreword by Eugenio Corsini **The Apocalypse of John** Sean P. Kealy, 1987-02 The Apocalypse has been one of the most fascinating and most frustrating books of the Bible Interpretations abound yet the mystery at the heart of it continues to intrigue scholars Father Kealy's thoughts on the Apocalypse are

provocative stimulating a search for quality in living for values for ultimates for growth in hope     **Jesus and the Angels**  
Peter R. Carrell,1997-07-10 This book first published in 1997 examines the influence of angelology on the christology of the Apocalypse of John In the Apocalypse Jesus appears in glorious form reminiscent of angels in Jewish and Christian literature in the period between 200 BCE and 200 CE Dr Carrell asks what significance this has for the christology of the Apocalypse He concludes that by portraying Jesus in such a way that he has the form and function of an angel and yet is also divine the Apocalypse both upholds monotheism and at the same time provides a means for Jesus to be presented in visible glorious form to his Church     Revelation Down to Earth Edwin Walhout,2000 Dr Edwin Walhout s lifelong interest in the book of Revelation comes to a mature climax in this volume which shows convincingly how and why this elusive Christian scripture provides a comprehensive world and life view for understanding the world in which we live Arguing that the orientation of Revelation is present not future a perspective that brings balance to much current writing on the topic Walhout explains John s enigmatic visions in Revelation in pastoral down to earth terms He carefully describes for readers what the apostle John saw and he relates these compelling visions to Jesus the gospel and the church today According to Walhout John was deeply concerned for the churches under his care even though he was writing to them in exile and he transcribed his visions in order to encourage them in their current persecution and trials Through these strange yet powerful symbolic images the churches were meant to grasp how God was working through Jesus by means of the gospel and the power of Christ s Spirit and how they in turn might cope in troubled times From this perspective the challenging visions of Revelation discussed here as septets the Seven Churches the Seven Seals the Seven Trumpets the Seven Bowls take on fresh and highly relevant meaning The implications of Revelation for the future can be seen but only as the result of what is happening in the present John s first century present and also our own Walhout s study shows the book of Revelation to contain a magnificent theology of history with Jesus Christ directing humanity irresistibly toward its ultimate goal the new Jerusalem where sin is no more

**The Four Horsemen of the Apocalypse** Kostas Tzouvelekis,2016-02-22 In my previous three 3 books which are 1 The true Interpretation of the Revelation of John and the Bible 2 The Seven Golden Bowls of the Wrath of God Book One 3 The Seven Golden Bowls of the Wrath of God Book Two and which can all be found on Amazon in Kindle and in Paperback form it must be pointed out that many important verses of the Revelation of John as well as some significant verses of the Bible were correctly Interpreted and Published for the first time on a worldwide scale The present book The Four Horsemen of the Apocalypse continues in the same powerful mode and reveals a subject which is very much sought and searched by many people who want to discover the truth about this very powerful issue I have already indicated the fact that the Bible which is the Word of God cannot be Unsealed by anyone no matter how much he tries to achieve this formidable task unless God Himself gives to him the key of David as stated in the Revelation of John in Chapter 3 verse 7 In addition I have indicated many times that certain verses in the Bible have been used on purpose in order to Seal the Scripture until the right time

comes as set by God and only then can the Scripture be correctly and truly Unsealed and finally Interpreted The fact that what I am offering here as well as in my other books is the True and Correct Interpretation of the Revelation of John and the Bible is also confirmed by the effortless and simple way that these verses which were used on purpose I repeat in order to make all other Interpretations null and void are now easily Interpreted On top of that it is quite obvious that the Interpretation offered here and in my other books is in complete conformity with the World's Historical stratum The Four Horsemen of the Apocalypse is a very hot issue right now and it is searched by many people who desperately want to find out the meaning of the White Horse the Fire Horse the Black Horse the Pale Horse as well as their Riders I want to make crystal clear that there is absolutely no way to provide the true Interpretation of the Revelation of John and of the Bible prior to the year of 1896 A D since this was the year that was Stigmatized by God to be the year of the true Interpretation of these marvelous Books which undoubtedly contain the infallible Word of God And because I want to remove even the slightest possible doubt from the mind of the important reader of this book here is the proof of this tremendous issue The great Prophet Daniel in Chapter 12 verse 4 was ordered to Shut up the wonderful words that He heard coming straight out of the Golden mouth of Jesus and to Seal the Book until the time of the end where many shall run to and fro and knowledge shall be increased Then Daniel in the same Chapter in verse 7 actually heard the time of the end that these wonderful things will be Unsealed where knowledge shall be increased which definitely refers to our epoch where knowledge has dramatically increased Because as Daniel himself states He heard Jesus Christ saying that in time times and half of a time all these things shall be known Daniel actually saw Jesus Christ Our Lord standing above the Water of the Euphrates River and raising both of His Hands and swearing to Him who lives forever and ever that a brilliant amount of Knowledge was going to be poured upon humanity in time times and half of a time The time period time times and half of a time is equal to twelve hundred and sixty 1260 years and it is the time period that the Prime of the Christian Church the Christian Church of Jerusalem was displaced to the desert Monasteries of Egypt in order to be saved by the rapid and savagerous expansion of Islam All this is very clearly outlined in the Revelation of John which is in complete agreement with what the great Prophet Daniel states above Because in the Revelation of John in Chapter 12 verse 6 and verse 14 the time period of **The Apocalypse** Charles H. Talbert, 1994-01-01 In this concise and clearly written commentary Charles H Talbert brings to mainline Christians a fresh reading of the book of Revelation demonstrating that it is not only accessible but relevant for the modern day Christian According to Talbert the primary causes of the marginalized status of the book of Revelation by mainline Christians are threefold the apparent inaccessibility of its meaning the seeming impossibility of its pastoral application and its demonstrated susceptibility to abuse Talbert ably demonstrates that the book of Revelation was written to help the early Christians avoid assimilation into the larger pagan culture Talbert also gives full attention to the literature of the Greco Roman early Christian and early Jewish worlds as he examines the more mystical components of the narrative **The**

**Apocalypse of St. John** Henry Barclay Swete, 1999-02-17 Excerpt from The Apocalypse of St John The Greek Text With Introduction Notes and Indices The publication in the present year of Dr Hort's lecture notes upon the Apocalypse has rendered necessary a few additions both to the introduction and to the notes Of this volume Until my first edition had been published I was not aware that Dr Hort had lectured upon the subject and the announcement that his notes were being prepared for the press came as a further and welcome surprise Their value has been justly estimated by Dr Sanday in his preface to the work and I need only add the hope that all readers of the present book may be able to consult Dr Hort's fresh and suggestive pages In regard to the unity Of the Apocalypse I am rejoiced to find that I have the support of his great authority On the other hand he inclines decidedly to the earlier date and upon some important points Of exegesis his conclusions differ from those to which I had come To the latter it has been impossible to do more than refer upon the date of the book I have added a postscript to the chapter of my introduction which deals with that question briefly stating the grounds upon which I am unable to abandon the traditional view Besides these additions a few corrections supplied by reviews or received from private friends have been made in this edition and the pagination has undergone some necessary changes About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

**The Apocalypse Translated and Expounded. By James Glasgow**, 1872    **The Apocalypse of St. John, Or Prophecy of the Rise, Progress and Fall of the Church of Rome** George Croly, 1838

**The Apocalypse of St. John** Emil Bock, 1957    **An Explanation of the Apocalypse, Or Revelation of St. John** Alexander Smyth, 1825    **The Apocalypse of St. John** Henri Marie Feret (O.P.), 1958 History and symbolism in the Book of Revelation based on lectures given in Paris in 1941 Imprimatur

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### **The Apocalypse Of John Introduction**

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