

Chaos, Order & Revelation

The theme of a great controversy between good and evil, God and Satan, is frequently named in Adventism. This theme is based on various passages in the Old and New Testament that explicitly or implicitly discuss the forces of evil. No biblical book, however, plays as big a role in setting the stage for the great controversy as Revelation.

The most extensive, explicit discussion of Satan in the canon occurs in the middle of the book of Revelation. The portrayal of the devil in chapter 12 has been a stepping stone for the examination of the devil throughout the Old and New Testaments. The war portrayed in this chapter stands as the cornerstone of satanology and demonology. This is, for Adventists, one of the clearest descriptions of the Great Controversy theme.

Satan is portrayed as a dragon in Revelation 12. This choice of metaphor is deliberate and powerful. I will argue that there is more to this description than simply 'when the author of Revelation introduced a violent, seven-headed dragon to his readers, he did so to create a sober awareness that their opposition was legendary.'¹ The imagery of the dragon and the beasts associated with the dragon was chosen specifically to explicate the other object of God's victory: chaos. In this article I propose that the ultimate defeat at the end of Revelation is not only of evil, but also of the forces of chaos. In the creation of the new world, Revelation portrays God's fulfilment of creation: a world of total order.

The Development of the Image of Satan

To illustrate how Revelation portrays a victory over both Satan and chaos, it is best to begin with a brief discussion of the development of the understanding of Satan. In most Old Testament texts Satan is portrayed as a reasonably loyal servant of God, albeit one that has an (apparently) evil task. In Job 1-2 Satan is present in heaven,

representing, in some form or another, the earth. Satan wishes to test Job's faith. The ultimate outcome is to vindicate Job – Satan does not tempt Job to sin in any way, but simply denies Job the blessings that he received from the Lord. In Zechariah 3, Satan is portrayed as an ancient public prosecutor, making accusations on behalf of the just authority. In these two Old Testament passages Satan is not envisioned as an evil force leading mankind to sin. In fact, other angels can also function as a "satan," as seen in the narrative of Balaam.² In the third Old Testament passage, we see the beginnings of the evil Satan known from the New Testament. First Chronicles 21 rewrites the narrative of Second Samuel 24, placing the blame for the census squarely at Satan's feet. In the writings of the New Testament Satan is generally portrayed in line with First Chronicles, as an evil influence on mankind.³

This development has spawned academic interest.⁴ For the discussion at hand Theißen's analysis is most useful.⁵ Theißen points out that while many religions have demons, only the Western monotheistic religions have a figure comparable to Satan.⁶ Monotheism makes an ultimate evil necessary, yet at the same time almost impossible. On the one hand Satan must have independent power and existence, yet on the other God is the ultimate power and must be able to define his fate.⁷ In this dichotomy the figure of Satan developed.

The first development we notice is that Satan took over some of the tasks originally attributed to God. For example, First Chronicles shows that it was 'incomprehensible for the author that God would lead David to sin and thus bring woe over the land.'⁸ The anger of the Lord becomes the nature of Satan. Attributes and tasks originally associated with God also become shifted to Satan.

The second development occurs when Satan becomes identified as the chief of the fallen angels.⁹ This development occurs predominantly outside of the Old Testament, but is based on the exegetical difficulties that arise from Genesis 6. In *1 Enoch* and especially in *Jubilees*, both written many centuries before Christ, the idea

of a leader of the fallen angels is rather well developed.¹⁰ In the New Testament, this development and association with Satan is a *fait accompli* (Mat 25:41, Rev 12:7-9).

The third development, which is especially applicable to our discussion, is that Satan becomes associated with the powers of chaos. This is strange, as it seems like Satan now suddenly does not belong to the order that he was originally part of.¹¹ More correctly, Satan becomes the symbol for the powers of chaos that are present in the order of creation. Even this statement is strange, as at creation order was put in the universe, and there one might, simplistically, assume chaos was removed. This is not the case, however.

Throughout the Bible there are references to the powers of chaos. The world before creation was void, formless and covered in a sea (Gen 1:1-2). This is the true nothingness of chaos. In a series of ordered steps God creates order from this chaos. As in all ordering activities, divisions were made, but chaos is not gone from the world.¹² In the biblical narrative God is both associated with and strongly disassociated from chaos. At the Tower of Babel, God uses chaos to counteract mankind's rebellion (Gen 11:1-10). In fact, in Isaiah 34:11, God is described as the constructor of chaos. As the idea of Satan evolves, and as the power of evil and chaos grows, the association between God and chaos dwindles. In the New Testament, there is no evidence of a link between God and chaos. In fact, Paul sees God as the God of anything but chaos (1 Cor 14:33). Chaos, then, is still evident in creation in the Bible, but is not part of the ultimate order of God.¹³

The strongest reminder of chaos, however, is hidden underneath the surface: Leviathan, the sea-serpent. As we know that 'the "deep" (tehom) and the "sea" (yamm) [are] ancient Canaanite symbols for the source of chaos and disorder,'¹⁴ Leviathan living in these waters was the embodiment of chaos.¹⁵ He was often paired with a land animal, Behemoth.¹⁶ Together they appear in many Jewish Apocalypses.¹⁷ These two creatures, sometimes joined by a number of others, are monsters of chaos.¹⁸

Now that we have traced the development of the image of Satan, and have a fuller picture of his growing association with the primordial forces of chaos, we can see the link between Satan, chaos, and the great controversy in Revelation more clearly. When God triumphs over Satan, a related and more nuanced triumph over chaos is also implied.

Chaos in Revelation

Considering the very strong association that exists between the sea and chaos, it is striking that four passages in Revelation describe the sea in a meaningful way for the discussion of chaos. The first passage is in Revelation 4:

Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God; and in front of the throne there is something like a sea of glass, like crystal.

Revelation 4:5-6 (NRSV)

In John's description of the heavenly throne room, we read about a sea of glass. In all probability this refers to the worldview where there is a sea in the sky, the dome of heaven. While John's choice of "crystal" to describe the sea could simply be based on Ezekiel 1:22, there might also be more to his metaphor. According to Ryken, the 'calmness of the sea symbolizes the absence of evil and chaos in heaven, for there is no "monster" of chaos able to disturb it.'¹⁹ The metaphoric usage of glass is then not for transparency, but for tranquillity.²⁰

Nearing the final judgement in Revelation, we notice that the sea is mixed with fire (Rev 15:2), a precursor of the imminent destruction of chaos. Later we see that the sea, as the symbol of chaos, gives up its power over death and the afterlife (Rev 20:13).²¹ Finally, in the new creation we read:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.

Revelation 21:1 (NRSV)

As in Genesis 1, this new creation is of the heavens and the earth. While in Genesis the sea is present as part of the earth, however, here it is no more. Not even the crystal sea, the sea untroubled by chaos, is present. No other description of the new heaven and earth predating Revelation makes any reference to the sea.²² Revelation, then, contains an emphatic end to the sea, hinting at the theological importance of its destruction.²³

Clearly, Revelation tells the story of God's ultimate victory. This victory is twofold. On the one side Satan and sin are destroyed, and on the other side the dragon and chaos are destroyed. God's original creation, which planted the seeds of order in the world, is thus totally fulfilled in a world of order, where there is room for neither sin or chaos. This understanding of Revelation also brings new significance to the precursory element of the new creation: the victory of the lamb over the dragon.

The Dragon of Revelation 12

Chapter 12 of Revelation stands out from the rest of the book. The reader of Revelation will notice a form change in this chapter, which is not introduced as a vision of John, but rather as an account of extraordinary sign in the heavens: a woman giving birth (Rev 12.1–2). There appears another sign of the times: a dragon (Rev 12.3). The dragon sweeps one third of the stars out of the sky, and attempts to devour the woman's child (Rev 12.4). God intervenes to save the child, bringing him to his throne in heaven, and the woman is left to flee. In the wilderness, in a place prepared by God, she can rest for a time (Rev 12.5–6).

This metaphor shows the enmity between the child and the dragon. The child, who will rule all the nations, is clearly Christ, elsewhere portrayed as the lamb. The dragon, as will become explicit in Revelation 12.9, is Satan. The woman should be understood to be the church.

At this moment the narrative is abruptly interrupted. Another scene is portrayed, once again not a vision of John, but an account of an occurrence in heaven: war between Michael and this dragon (Rev 12.7). Michael and his angels defeat the dragon and his forces, and the latter is ejected from heaven (Rev 12.8–9). The placement of the dragon in heaven again, where the child now also reigns, serves to show the outcome of any battle between the dragon and the lamb. ‘Wherever Jesus reigns, wherever the world dominion of the lamb is already established, there the adversary of God has neither a place nor rights.’²⁴ This victory is only applied to the heavenly realm, however. The victory on earth still awaits the correct time. Needless to say, later in Revelation this victory will also be applied to the earth and the dragon will be destroyed for all time.

Only at this point, after the defeat and ejection of the dragon, does it become explicit who this dragon is. In a curiously formatted sentence, we learn that the dragon is none other than the ancient serpent, the Devil, the Satan, the deceiver of the world:

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν.

The great dragon, the ancient snake, the one called Devil and Satan, the deceiver of the entire world, was thrown down, thrown down unto the earth, and his angels were thrown down with him.²⁵

Revelation 12:9

This sentence has two grammatical peculiarities. Firstly, we note that there seems to be a duplication of the verb βάλλω. Secondly, there is a rather long collection of nouns and adjectives that all appear to stand in apposition to the subject.

Let us consider the first peculiarity: duplication of the verb. Such a pleonasm is not a very rare occurrence, nor is it a very common one.²⁶ Usually, a 'writer may express the same thing a second time (especially in a lengthy sentence) through inadvertence, or through want of confidence in the attention of the reader.'²⁷

Generally, due to the punctuation added to the Greek, this is seen as a reduplication of the verb. A change in punctuation shows another possibility:

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

The great dragon, the ancient snake, the one called Devil was thrown down and Satan, the deceiver of the entire world, was thrown down unto the earth, and his angels were thrown down with him.

Revelation 12:9

While grammatically this is a fine solution, making a distinction between dragon, snake, devil on the one side, and Satan, deceiver on the other, seems strange. It is most logical, therefore, that the author repeated the verb for clarity's sake due to the length of the appositional phrase.²⁸

The second grammatical peculiarity is the five nouns, three adjectives, and one participle that all seem to modify δράκων. Such an appositional phrase is quite common,²⁹ though such a large number of words in apposition is a rare occurrence.³⁰ Furthermore, generally it is assumed that adjectives modify the nouns that they follow, so we translate great dragon, i.e the old snake, etc.

Whatever the grammar, the message is clear. The great dragon has a number of alternative descriptors: ancient snake, Devil, Satan, and deceiver of the whole world. These descriptors are vital to the correct understanding of who the adversary is, and thus over what and whom God is ultimately victorious.

For the discussion at hand, the names Devil, Satan and deceiver of the whole world are less interesting. Devil (διάβολος) is simply the Greek translation of Satan (Σατανᾶς), both of which mean adversary. Whether this should be seen as only the adversary of God, only the adversary of the saints or the adversary of both, is not applicable to this discussion.³¹ Neither is an analysis of Satan's role as deceiver.

The Ancient Snake

The most applicable descriptor for our discussion of the role of chaos in the book of Revelation is the first phrase used to refer to the dragon: ancient snake (ὁ ὄφις ὁ ἀρχαῖος). Now in the mind of many contemporary Christian readers, this is an explicit reference to Genesis 3. Indeed, a more ancient snake than the serpent in Eden is hard to imagine. Yet, this need not necessarily be the case, or at the very least this is not the only ancient snake that should be kept in mind.

Firstly, it is important to note that there only seems to be a minimal difference between a snake and a dragon throughout the Bible. Indeed, the structure of the passage in Revelation is such that there is explicit parallelism between the great dragon and the ancient snake.³² While in mediaeval art dragons are seen as having two or four legs, the wings of a bird,³³ and the face and head of a dog, this is a much later development in the portrayal of dragons.³⁴ 'A dragon in the ancient world', writes Kelly in his monograph on Satan 'was simply a large serpent, whether a land-serpent or a sea-serpent.'³⁵

Secondly, Revelation is not the only place in the Bible that speaks of a great, mythological dragon. Throughout the Old Testament, many references to Leviathan,

the ancient sea-serpent, can be found. There are even prophecies of the eschatological death of this creature (Isa 27:1, Ps 74:14).

Let us examine these two claims about the nature of the snakes and dragons in the MT and LXX. In the Septuagint snake (ὄφις) and dragon (δράκων) seem quite interchangeable. This also shows that there is no strong distinction between snake (שׂוּפָן), dragon (דְּרָקוֹן) and Leviathan (לִיְיָתָן). Consider Isaiah 27:1 in the MT, which reads (in English translation):

On that day the Lord with his cruel and great and strong sword will punish Leviathan (לִיְיָתָן) the fleeing snake (שׂוּפָן), Leviathan (לִיְיָתָן) the twisting snake (שׂוּפָן), and he will kill the dragon (דְּרָקוֹן) that is in the sea.³⁶

Isaiah 27:1

Now comparing this to the LXX translation (again in English translation) shows some interesting developments:

On that day God will bring the holy and great and mighty sword on the dragon (δράκων), the fleeing snake (ὄφις), on dragon (δράκων), the twisting snake (ὄφις), and he will slay the dragon (δράκων).³⁷

Isaiah 27:1 (LXX)

In this passage Leviathan is translated as dragon, which is the general translation in the LXX.³⁸ Each occurrence of Leviathan in the MT is translated similarly, thus negating any difference in the source between דְּרָקוֹן and לִיְיָתָן. This is especially remarkable in Psalm 73:13–14, where the Hebrew distinction between the destruction of the dragon (v. 13) and of Leviathan (v. 14) is wholly lost.

In Isaiah 27 we note that Leviathan is described as a fleeing, twisting snake.³⁹ While “snake” maybe not the same as Leviathan or dragon, here the three are closely associated. The interchangeability of these three words is especially evident in

Exodus 7:8-15, where the staffs of Aaron and the Egyptian wise men become dragons (לִנְחָה in vv. 9, 10, 12), but are later referred to as snakes (אֲשָׁף in v. 15).⁴⁰

Clearly, any distinction between dragon, snake and Leviathan is very hard to maintain.⁴¹ This would lead to the conclusion that a second-century Greek reader, upon reading dragon, should immediately remember the usage of dragon in the Septuagint, including the many references to the ancient sea-serpent Leviathan.

The claim that Satan in Revelation 12 may also be identified with Leviathan is not new. In 1926 Lohmeyer claimed that the description of both beasts follows 'the biblical and synagogal transmission of Leviathan and Behemoth.'⁴² In this he refers to Isaiah 27:1, which we discussed earlier. The full implications of this association have not been fully examined, especially not within a tradition that maintains Revelation's prophetic validity, but as we will see, such an examination reveals valuable layers of meaning in the Revelation narrative.

Chaos monsters in Revelation

The dragon of Revelation 12 is not the only monster in that section. The two beasts of Revelation 13 are strongly linked to the dragon. Indeed, Böcher entitled one of the chapters of his commentary on Revelation *Die teuflische Trinität* (the diabolical trinity).⁴³ He sees these three beasts as the anti-Trinity, consisting of the devil, the antichrist and the false prophet.⁴⁴ Whatever the interpretation, these three beasts are clearly related in Revelation.

The first beast is raised from the sea by the dragon (Rev. 12:18-13:1). This beast has the same outward appearance as the dragon. 'The beast that rises from the deep is, to a certain extent, the dragon's mirror image: like him, it also has seven heads and ten horns.'⁴⁵ Here in this passage, it seems as though the ancient sea-serpent rises from where it was placed to bring chaos to the earth.

The second beast arises from the earth rather than the sea. This beast is hard to place, as it is not based on Daniel 7 (like the dragon and its mirror image), and even in extra-biblical apocalypses there are few parallels.⁴⁶ The only possible parallel is Job 40-41, which also discusses two beasts: Leviathan and Behemoth. 'Job 40-41 alludes to a primordial defeat of the dragon by God [...] but also implies a future battle [...], which is necessitated by the sea beasts' continued attitude of defiance'.⁴⁷ This beast, as with the first, is easily associated with the powers of chaos that remain in creation, as discussed above.

All in all, the theme of chaos is clearly present in Revelation. The descriptions of the sea – the place of chaos – show the idea of a final victory over the powers of chaos. Furthermore, the description of the dragon in Revelation 12 is done in such a way as to bring up the topic of chaos. The usage of the ancient snake, while often immediately associated with the snake of Genesis 3, also brings Leviathan of Genesis 1 to mind. The development of the image of Satan has been such that many tasks originally associated with God have shifted towards an association with Satan. This includes the powers of chaos. Finally, the beasts of Revelation 13 strongly evoke the image of the chaos beasts Leviathan and Behemoth.

It is not unreasonable to assume that the ultimate victory of God over Satan and the forces of evil is also the final destruction of any chaos, and the ultimate application of order in the cosmos. The annihilation of that ancient snake (of Genesis 1, not Genesis 3) is the final victory of order over the primeval powers of chaos. This victory takes place in conjunction with the victory over evil.

Applicability to Adventism

Considering the role that chaos plays throughout the biblical narrative, especially in Revelation, it seems that Adventism would be well served to examine the relationship between chaos and order in more detail. While such an examination is

by no means the goal of this chapter, and lies squarely beyond its scope, I would like to offer a few considerations for future research.

Theologically, Adventism has placed a great deal of emphasis on the topic of sin, but very little on the topic of chaos. This does not mean that the topic is absent from our theology, however. In the eighth fundamental belief (*The Great Controversy*), a single sentence shows that order and chaos also play a role in our understanding of sin:

This human sin resulted in the distortion of the image of God in humanity, the *disordering* of the created world, and its eventual devastation at the time of the worldwide flood.⁴⁸

Here we can see a direct association between the sin of Adam and Eve and existence of chaos in creation. One must wonder whether this association is correct. While we could argue that the chaos-sea of Genesis 1:1-2 was present before the creation week, the chaos-monster Leviathan in Genesis 1:21 was clearly part of the created world. The passage from the fundamental belief above, therefore, seems not to discuss order and chaos *in toto*, but rather the further disordering of creation as caused by the fall.

More generally, it seems that sin and chaos are often confused. In broad terms sin can be seen as giving in to the influences of Satan and his forces. The consequence of individual sin is the second death, whereas the consequence of sin in general is the state of the world and the first death. Due to the consequences of sin in general there are many individual atrocities, for example the death of a loved one. The specifics of these individual atrocities, however, while obviously the consequence of sin in general, would better be associated with chaos. These individual occurrences should be seen in the context of random acts of chaos.

That these acts are random need not lead to hopelessness. We can note that whereas God promises an eschatological defeat of chaos, the many narratives of

controlling the sea show that localised defeat is also possible.⁴⁹ God is a god of order (1 Cor 14:33). This means that ultimately all chaos will be removed from creation, and until that time Christ's followers can remain hopeful that God will intervene in their individual occurrences of chaos.

I hope that these simple considerations will be a starting point for a fuller discussion of chaos in Adventist theology. The role of chaos in Revelation and the great controversy does seem to necessitate an understanding of this part of the current creation. Whatever the outcome of this discussion on chaos and sin, the ultimate outcome remains clear: God will finish his ordering when he creates the new heaven and the new earth.

¹ Ivan M. Benson, "Revelation 12 and the Dragon of Antiquity," *Restoration Quarterly* 29 (1987): 102.

² See Num 22.22 where the angel of the Lord is referred to as satan.

³ In some passages the older understanding of Satan still seems present. Consider, for example, Lk 22.31-32, which seems to discuss a similar situation as what happened to Job. Satan has 'demanded' (ἐξαιτέω) to sift the disciples as wheat, yet Jesus prays that the disciples will not fall. The verb used, a hapax legomenon in the New Testament, fits in its active form very well in the context of judicial queries, whereas in its middle form, as used here, shows strong subservience on the side of the one demanding.

⁴ See, for example, Jeffrey B. Russell, *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (Ithaca, N.Y.: Cornell University Press, 1977); Jeffrey B. Russell, *Satan: The Early Christian Tradition* (Ithaca, N.Y.: Cornell University Press, 1981); Elaine Pagels, *The Origin of Satan* (London: Penguin Books, 1995); Henry A. Kelly, *Satan: A Biography* (Cambridge: Cambridge University Press, 2006); Gerd Theißen, *Erleben und Verhalten der ersten Christen : eine Psychologie des Urchristentums* (Gütersloh: Gütersloher Verlagshaus, 2007); Gerd Theißen, "Monotheismus und Teufelsglaube: Entstehung und Psychologie des biblischen Satansmythos," in *Demons and the Devil in Ancient and Medieval Christianity* (ed. Nienke Vos and Willemien Otten; Supplements to Vigilliae Christianae 108; Leiden: Brill, 2011), 37–69.

⁵ Theißen, *Erleben und Verhalten*; Theißen, "Monotheismus und Teufelsglaube."

⁶ Theißen, *Erleben und Verhalten*, 292.

⁷ Theißen, *Erleben und Verhalten*, 293.

⁸ '[Es war] unvorstellbar, dass Gott selbst David zu eine Sünde verführt und dann Unheil über das Land kommen ließ' (translation mine) ;Theißen, "Monotheismus und Teufelsglaube," 42.

⁹ Cf. Theißen, “Monotheismus und Teufelsglaube,” 44–7. Note that Theißen’s date for the *Life of Adam and Eve* is terribly optimistic, which he seems to admit, referring to Kelly, *Satan*, 182–4.

¹⁰ See *Jub.* 10.1-11 and *1 En.* 6-11. See also Reed’s seminal work on the fallen angels; Annette Yoshiko Reed, *Fallen Angels and the History of Judaism and Christianity: The Reception of Enochic Literature* (Cambridge: Cambridge University Press, 2005).

¹¹ Theißen writes ‘der Satan fällt hier aus einer Ordnung heraus, der er ursprünglich zugehörte’; Theißen, *Erleben und Verhalten*, 48.

¹² God created the sea monster, Leviathan, the symbol of chaos, and placed it in the sea (*Gen* 1.21). Especially in this context of the creation of order from chaos, the link between Leviathan and chaos cannot be ignored.

¹³ For an in-depth discussion of the forces of chaos in the Old Testament, consider John Day, *God’s Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament* (University of Cambridge Oriental Publications 35; Cambridge: Cambridge University, 1985).

¹⁴ Benson, “Revelation 12 and the Dragon of Antiquity,” 101. See, for a discussion of the Canaanite myth, Day, *God’s Conflict*, 4–7, 13–8.

¹⁵ See Michael V. Fox, “Behemoth and Leviathan,” *Biblica* 93 (2012): 265.

¹⁶ Day, *God’s Conflict*, 62, 75–87.

¹⁷ Cf. *1 En.* 60.7-10, 24, *4 Ezra* 6.49-52. See also Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T.&T. Clark, 1992), 189–90.

¹⁸ See Benson’s list; Benson, “Revelation 12 and the Dragon of Antiquity,” 100.

¹⁹ Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 765.

²⁰ See also Phil Logan, Mitchell Mike, “Glass,” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 655.

²¹ Note that Apocalyptic traditions John was familiar with, did not make the connection between sea and the power of death. John’s tradition reflected the ‘image of the sea as the primeval chaos from which opposition to God derives’; Bauckham, *Climax of Prophecy*, 69.

²² See *Jub.* 1.29; 4.26; *1 En.* 45.4–5; *4 Ezra* 7:75; *Isa* 65:17, 66:22

²³ This emphasis on the sea, and the lack thereof in the new creation, should assuage many of the doubts vocalised by Bauckham: “The problem [...] is that of ascertaining to what extent this myth of God’s battle with the sea-monster was still a living myth in the world of the first century A.D.’; Bauckham, *Climax of Prophecy*, 186.

²⁴ Jürgen Roloff, *The Revelation of John: A Continental Commentary* (trans. John E. Alsup; Minneapolis, MN: Fortress, 1993), 148.

²⁵ Based on the NRSV translation, with changes by the author.

²⁶ Cf., for example, Col 2:13, Matt 8.1, Rev 2:2.

²⁷ Georg Benedikt Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis* (Edinburgh: T&T Clark, 1882), 752.

²⁸ De Villiers claims that the emphasis on the removal from heaven clear from the ‘dominating repetition of the ἐβλήθη’. He, thus, sees a narrative function of the duplication; Pieter de Villiers, “Prime Evil and Its Many Faces in the Book of Revelation,” *Neotestamentica* 34, no. 1 (2000): 68.

²⁹ See Winer’s discussion with examples, Winer, *Grammar*, 663–72.

³⁰ Revelation 13.16 contains an partitive appositional phrase, containing six nouns. Other examples of such extensive appositional phrases are hard to find in the New Testament.

³¹ There is much extra-biblical evidence that God does not have an adversary. The idea Satan is the adversary to God does not wholly fit into a monotheistic world-view. Even here, in Revelation, God does not war against Satan: Michael wars on God’s behalf. I would argue that God stands above the war, and is not opposed by Satan. Mankind, on the other hand, are strongly opposed by Satan.

³² De Villiers, “Prime Evil,” 69.

³³ Portraying the Genesis serpent as having legs or wings is a separate topic, this seems based on the curse ‘upon your belly you shall go’ from Gen 3:14. The implication hereof is that serpents originally did not move on their bellies, i.e. they had some sort of legs or wings.

³⁴ Cf. Henry A. Kelly, “The Metamorphoses of the Eden Serpent During the Middle Ages and Renaissance,” *Viator* 2 (1972): 301–28.

³⁵ Kelly, *Satan*, 148.

³⁶ NRSV, with minor changes by the author.

³⁷ Translation by author.

³⁸ See all six occurrences of Leviathan in the MT: Job 3:8, 41:1, Ps 74:14, 104:26, and Isa 27:1.

³⁹ The usage of twisting here is surely based on the supposed etymology of Leviathan, from לָוִי in the meaning “to coil.” For this reason Leviathan was imagined as a coiling serpent, or alternatively as a sea-serpent biting its own tail.

⁴⁰ Consider also Ps 91:13 where viper (פִּתוּן) is equated to dragon.

⁴¹ See also De Villiers discussion of “dragon” and “snake”; de Villiers, “Prime Evil,” 72–5.

⁴² ‘... der biblischen und synagogalen Überlieferung vom Leviathan und dem Behemoth’ (translation mine); Ernst Lohmeyer, *Die Offenbarung des Johannes* (2., erg. Aufl.; Tübingen: Mohr Paul Siebeck, 1953), 139.

⁴³ Otto Böcher, *Die Johannesapokalypse* (3rd ed.; Darmstadt: Wissenschaftliche Buchgesellschaft, 1988), 76–83.

⁴⁴ Böcher, *Die Johannesapokalypse*, 82.

⁴⁵ Roloff, *Revelation*, 156.

⁴⁶ Cf. Roloff, *Revelation*, 160.

⁴⁷ G.K. Beale and D.A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, Mich.: Baker Academic, 2007), 1127. G. K. Beale and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic; Apollos, 2007), 1127.

⁴⁸ *Seventh-Day Adventist Church Manual* (18th ed.; Silver Spring, MD: Secretariat, General Conference of Seventh-day Adventists, 2010), 156 (emphasis mine).

⁴⁹ The crossing of the red is sea is often re-interpreted as the holding at bay of the forces of chaos (Ex 15:1-8, Isa 51:9-1). The Gospel storm narratives similarly show localised control of the primordial forces of chaos (Mk 4:35-41; 6:45-52 and parallels). See also the discussion of the defeat of the sea in Richard I. Pervo, *Acts: A Commentary on the Book of Acts* (Hermeneia: A Critical and Historical Commentary on the Bible; Minneapolis, MN: Fortress, 2009), 649-51.