

The Victory Song of Moses in Christological Perspective within the Apocalypse of John

Martin Pohlmann¹

Abstract

Christians typically seek to approach life from a biblical perspective. Within this biblical perspective, an apocalyptic view on life encourages them to experience the reality of a relationship with God in adverse conditions. With this in mind, this article focused on the biblical apocalyptic tradition found in Exodus chapter 15, later interpreted christologically in the Apocalypse of John chapter 15; the ‘victory song of Moses’, and the ‘victory song of Moses and the Lamb’. Literature on the dialogue between these two songs was researched, and the implications for suffering Christians were explored. Finally, this article demonstrated how Christians may be aware of the ‘secular’ onslaught on this ‘sacred’ perspective.

1. Orientation

Songs and singing are essential to the worship of God’s people, both in times of suffering and in times of celebration (Manson 2005:731). It is against this background that the songs of Exodus 15:1–18 and Revelation 15:3–7 are considered. Both the Exodus and the Apocalypse

¹ The views expressed herein are those of the author and do not necessarily represent the beliefs of the South African Theological Seminary.

are punctuated with worship songs to the God who rescues his people from perilous circumstances. Moses, leading a nation in obedience to God's guidance, is able to overcome the greatest challenges—while the author of the Apocalypse, drawing inspiration from the Exodus narrative, observes how Jesus Christ leads his people to overcome with rejoicing.

The song in Revelation 15 is not a direct quotation of the song in Exodus 15. The first song contains five verses, while the second song contains eighteen. Yet, Revelation 15:3² attributes the song to Moses: 'They held harps given them by God and sang the song of Moses the servant of God' (NKJV). What is important for the purposes of this article is how the song of Moses is also attributed to Jesus: 'And the song of the Lamb'. Pohlmann (2008:90) points out the following: 'An interesting song is sung which does not directly quote from the song of Moses, but rather presents a Christ-centred interpretation (or application) of the old battle hymn.'

There is, further, a substantial amount of theological 'translation' between the two songs (Erickson 1998:126–129). The Exodus song is sung after Israel's miraculous deliverance from Egypt, and the context is the journey through the Red Sea waters (Exod 14:29–15:1), while the Revelation 15 song is sung by followers of the 'Lamb' (Rev 15:3), and the context is Roman—likely Domitian's persecution (Livingstone 2000:493). The 'translation' between the two songs will be further explored.

In the following section, a plan is developed for comparing the song in Exodus 15 with the song in Revelation 15—from three distinct points of view.

² All scriptures will be quoted from the NIV, unless otherwise stipulated.

2. Plan

First, both songs will be explored and compared—in particular, the shared world-view in Exodus 15 and Revelation 15 will be considered. Further, Christians will be encouraged to consolidate the importance of a ‘biblical’ world-view and to maintain it within the twenty-first century.

Secondly, the theological term ‘*Heilsgeschichte* of God’ will be explored—which refers to the combined past and present history of humanity as interpreted in the light of an anticipated salvation (Grenz, Guretzki, and Nordling 1999:58). From this perspective, God’s purposes are fulfilled through the ‘Lamb’. Some participate in these purposes, while others oppose them or are oblivious to them (1 Cor 2:8–16). These purposes are inseparable from God’s nature as a distinctively moral God (Exodus 20).

Thirdly, the Apocalypse makes a ground-breaking shift in placing the ‘mantle’ of Moses on the shoulders of the ‘Lamb’: ‘They held harps given them by God and they sang the song of Moses the servant of God and the song of the Lamb’ (Rev 15:3, NKJV). This suggests the theme of a single ‘covenant’ of God—of which three aspects are especially relevant to the songs of Exodus 15 and Revelation 15. In each of these three aspects, Jesus takes on the ‘mantle’ of Moses.

We turn first, then, to a comparison of the song in Exodus 15 with the song in Revelation 15—specifically with regard to how both of these songs share the same world-view.

3. Exodus 15:1–18 and 21 in Relation to Revelation 15:3-7

It is typical of the Apocalypse to use imagery, metaphor, and quotations from the Old Testament (Dummelow 1912:1067). In fact, the Apocalypse makes more allusions to the Old Testament than do the sum of all the other twenty-six books of the New Testament. Richard Bauckham (1993) appropriately entitles one of his books on the Apocalypse, 'The climax of prophecy.'

Thus, the apostle John sets the song of Revelation 15 not only in the context of Exodus 15, but in teleological christological perspective—by which is meant that the Christian is living within the 'end of times' (Heb 1:1–3), and is moving forwards towards the consummation of all prophecy.

As John draws on the 'song of Moses' of Exodus 15, there are three primary areas in which the song of Exodus 15, and the song of Revelation 15, may be compared.

3.1. The context of the battle is similar

Both of the texts refer to battles—and these battles raise several related questions, such as: the reality of Satan, the presence of evil in the world, and God's plan of salvation.

Thus, when Moses and the men of Israel (for the women, cf. v. 20) raise a hymn in response to the LORD's display of sovereignty over Egypt at the Sea—and, by extension, over any power on earth or in heaven that might challenge his sovereignty—it is not merely the destruction of the Egyptian host which they celebrate (Johnstone 2003:88).

The Israelites had mutually co-existed with the Egyptians for a long time when policy suddenly changed (Exod 1:8). The Pharaoh, who did

not know the Israelites, led a move to victimise them (Exod 1). As a result, the Israelites cried out to God for help and deliverance (Exod 2:23–25). Johnstone (2003:88) captures something of the wider significance of the song of Moses when he says, ‘The whole story of God’s saving acts on behalf of his people in time, and true for all time, is included in the hymn’. This helps us understand the significance of the song in the Apocalypse.

Keil (1975:49–57) presents the following outline of the Exodus hymn:

- Chapter 15:1b–5, the first strophe: ‘Jehovah had displayed His superiority to all earthly power by casting horses and riders, the proud army of the haughty Pharaoh, into the sea’.
- Chapter 15:6–10, the second strophe: ‘Jehovah had not only proved Himself to be a true man of war in destroying the Egyptians, but also as the glorious and strong one, who overthrows His enemies at the very moment when they think they are able to destroy His people’.
- Chapter 15:11–18, the third strophe: ‘Jehovah will finish the work of salvation, already begun, fill all the enemies of Israel with terror at the greatness of His arm, bring His people to His holy dwelling-place, and plant them on the mountain of His inheritance’.

The Revelation hymn follows directly on this first hymn, centuries later, as Christians are victimised at the hands of imperial leaders. The Revelation 15 song takes the essence of the Exodus 15 song and re-interprets it in terms of the Christian Church being led in victory by the ‘Lamb’ of God. Whether it is Pharaoh who leads the Egyptians against the sovereign purposes of God, or Caesar, who leads the Roman Empire, or Hitler, who leads Germany, the consequences will be the

same. Since God is the same in all such situations, the existential 'I AM' of God (Exod 3:14) applies to the life experience of God's people. Singing or weeping, the Christian lives in the presence of God Almighty.

The Revelation 15 song is a statement about God in action. 'The deeds' referred to are far more than the 'Red Sea' event of Exodus 15, but refer to all of God's deeds observed by the nations—before the Exodus, during the crossing of the Red Sea, and everything which follows (Stuckenbruck 2003:1559). In New Testament perspective, this would now include great events, such as the death and resurrection of Jesus Christ, followed by the day of Pentecost (Acts 2), when numerous people of the nations of the then known world reported 'the wonders of God in our own tongues' (Acts 2:11).

In the book of Revelation, God's deeds are also said to be 'great and marvellous', 'just and true', 'for your righteous acts have been revealed' (Rev 15:4b). The character of God is clearly stated. The God represented by the 'Lamb' is the 'Lord God Almighty'. He is 'King of the ages' and 'holy'. Stuckenbruck (2003:1559) observes: 'The hymn (vv. 3b–4) does not allude directly to Exodus 15, but rather, stresses the universal dimension of God's rule among the nations' (Isa 12:4; Ps 86:8–10; Jer 10:6–7).

Thus, the song of Revelation 15 provides a vivid picture of hope for God's suffering people, whom he vindicates through the 'Lamb'. Barton (1995:2310) notes: 'Whereas the song of Moses celebrated Israel's deliverance from Egypt (Exod 15), the song of the Lamb celebrates the ultimate deliverance of God's people from the power of Satan (Rev 15)'.

Both the song of Exodus 15, and the song of Revelation 15, further refers to morality as it is understood in the context of God's holiness.

3.2. The context of morality is similar

Both songs exclaim the holiness of God: 'Who is like you—majestic in holiness?' (Exod 15:11)—and, 'For you alone are holy' (Rev 15:4, NIV). Whatever secular opinion may express on the subject, the God of the Bible is a holy God (Packer 2000:277).

The songs in Exodus and Revelation explain God in terms of two complementary attributes: Firstly, in terms of God being a moral God, as expressed in his Law (Exod 20), and, secondly, in terms of God being distinct from his creation. These ideas are contained in the Hebrew word, *qâdôsh*, and the Greek translation of this word, *hagios*. This holiness describes the very essence of God (Lev 11:44; 1 Pet 1:16). He is 'holy love', 'holy mercy', 'holy justice'—God is holiness itself. Isaiah heard the seraphs exclaiming: 'Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory' (Isa 6:3).

Therefore, God, by his very nature, cannot entertain sin in any form (Lev 11:44; 1 Pet 1:16). 'By his very nature, God has to react to eliminate evil (Rom 1:18)' (Pohlmann 1997:171). God is aware of the 'sin stance' of the human race, as well as the 'sins' that people engage in personally, corporately, and globally (Scarborough 2012:148). Once the early warning of the 'wages of sin' (Rom 6:23) is not heeded, God will act against sinful people.

The first stage of sin is what I call the 'passive' stage, when the laws of God are disobeyed (Rom 1:18). For example: a person participates in illicit sex outside of a safe monogamous marriage and encounters the

HIV virus as the natural outcome of sin (Rom 1:27). On the other hand, if a community of people actively flaunts the laws of God—as an example, oppressing the poor or disenfranchising them—the stage may be reached when God acts against the offending parties beyond the 'passive' stage, in an engaging stage (Acts 5:3–6; Heb 13:4).

This is seen in both Exodus 15 and Revelation 15. In both of these texts, something of God's action can be traced in his response to moral decadence among those who follow the contrary movement of the Beast—represented by Egypt under Pharaoh, or, in the New Testament, as the evil system of the Apocalypse (Rev 11:7–8).

Yet, not only do both Exodus 15 and Revelation 15 relate to morality, but both texts further reveal the spiritual allegiances of those involved in the narratives. These allegiances will underlie any given morality.

3.3. The competition for the allegiance of human lives is similar

In both the song of Exodus 15 and the song of Revelation 15, it is the victimised alienated people of God who are vindicated, while 'those who opposed [the LORD]' (Exod 15:7) and followed 'the beast and his image' (Rev 15:2), are overthrown. This casts the struggle in terms of spiritual allegiances, as well as a struggle of competition for those allegiances.

In the case of Exodus 15, the faithful praying Israelites are vindicated: 'In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling' (Exod 15:13). In the setting of Revelation 15, it is those 'standing beside the sea, who had been victorious over the beast and his image and over the number of his name' (Rev 15:2) who are vindicated.

The obvious jubilation within the songs is that of utter surprise. Nobody expected it possible for God's people to overcome the obstacle of the Red Sea or the anti-Christian system so perfectly designed to humiliate every Christian on earth. Yet, in both instances, believers either are rescued or vindicated, in this world or, alternatively, in eternity— and this is finally based on their spiritual allegiance.

This, then, ultimately points to God's sovereign purposes in this world. With this, we now turn to the theological term, '*heilsgeschichte* of God', which refers to the combined past and present history of humanity as interpreted in the light of an anticipated salvation as God's purposes are fulfilled through the 'Lamb'.

4. Discussion around *Historie* and *Heilsgeschichte*

The subject of history is surrounded by fundamental questions such as, is history just a reporting of historical events (*historie*), or is it an interpretation of historical events (*geschichte*)? (Grenz 2000:394). Is it a biological, evolutionary selection of the stronger succeeding over the weaker (Freedman 1999:293)? Or, is there a message in history with a meaningful purpose—guided by the sovereign God of the Bible (Niebuhr 1949:107)?

In the early eighteenth-century, Bengel first made the distinction between *geschichte* ('history') and *heilsgeschichte* ('salvation history') within the biblical narrative (Grenz, Guretzki, and Nordling 1999:58)— a distinction whose best-known advocate today is Pannenberg. Pannenberg alludes to these terms in all three of his volumes of systematic theology (Pannenberg 1991; 1994; 1998).

As the apostle John draws on the 'song of Moses' of Exodus 15, there are three primary areas in which *heilsgeschichte* is revealed, both in the song of Exodus 15, and in the song of Revelation 15.

4.1. God's covenant people as participators in *heilsgeschichte*

It is clear in scripture that God created the world and everything in it. This is an assumed doctrine of scripture from Genesis 1:1 onwards (Isa 42:5; Mark 13:9). Further, this creator God continues to 'care for' (providence) the entire world, and its entire people. Erickson (1998:412) says: 'While creation is God's 'origination' work with respect to the universe, providence is his continuing relationship to it'.

The problem is that, not all people are prepared to acknowledge the latter, and therefore, they are not prepared to participate in the plans of God. As a result, a school of thinking since Bengel developed two mutually complementary terms, namely *historie* (referring to all of history in general, which is empirically verifiable) and *heilsgeschichte* (a term used to identify specific moments when God's overall, sovereign hand is actually identified by believers who follow him, whether verifiable or not).

In the instance of the hymns of Exodus 15 (see vv. 1–7) and Revelation 15 (v. 3), the covenant people of God clearly testify to having been the objects of God's gracious rescue, and co-operate with God. The enemies of God, on the other hand, deliberately try to counter God's plans. As difficult as it may be to distinguish between the two—and as difficult as it may be to acknowledge the two at times—the narratives reveal that there are times when it is possible to do so. In the providence of God, there are 'phenomenal moments' when people of faith attribute certain events to God, because they know the character of God and can discern the 'hand' of God (Dray 1964:112).

However, not only are God's own people involved in his *heilgeschichte*, but so, too, are the nations of the world.

4.2. The nations of the world as prospects of Heilsgeschichte

The goal of God's plan is to reach all the nations of the world with the Good News of his love for them. Exodus 15:14 proclaims: 'The nations will hear and tremble; anguish will grip the people of Philistia', and Revelation 15:4 'All nations will come and worship before you, for your righteous acts have been revealed'.

These are not statements of the 'conversion' of all nations, but an acknowledgement by all nations that God has acted, and that this is deserving of respect. 'The theological focus here is to demonstrate that, although Satan will appear to be successful in thwarting the plan and purpose of God, the nations will be reached through a suffering Church' (Pohlmann 1997:171).

God loves the world (John 3:16), and God demonstrated this through Jesus Christ, and continues to do so through the church. In the case of South Africa, there has been wide international acknowledgement from many nations that something of a historical miracle occurred in 1994, which is worth attributing to God. The conjunction 'for' in Revelation 15:4—'for your righteous acts have been revealed'—most strikingly links the acknowledgement of God by the nations with the righteous acts of God.

Yet, not only is it people—both God's covenant people and the nations of the world—who are the objects of God's *heilsgeschichte*. God himself, and his sovereign purpose, stand at the core of *heilsgeschichte*.

4.3. God's sovereign purpose as the core of *heilsgeschichte*

Both songs are punctuated with celebratory verses of God's sovereignty: 'Your right hand, O LORD, was majestic in power' (Exod 15:6). 'In the greatness of your majesty you threw down those who opposed you' (v. 7). 'The LORD will reign for ever and ever' (v. 18). The greatest title of all is used for God (among the gods) in Revelation 15:3—'the Lord God Almighty.'

The sovereign purposes of God, which are written in the scroll of Revelation 5, will be fulfilled. God has determined that the nations of the world will be reached through a suffering, yet triumphant church. Inexplicably, the nations of the world will 'acknowledge' Christ through this extra-ordinary witness (see Exod 15:14–17 and Rev 15:4b). 'This theme should not, however, be confused with the notion that all humanity will one day become the people of God' (Stuckenbruck 2003:1559).

Having now compared the song in Exodus 15 with the song in Revelation 15, and having explored the '*heilsgeschichte* of God', in the following segments I seek to demonstrate how God's purpose is ultimately achieved through the 'Lamb'.

5. God's Purpose is Achieved Through the 'Lamb'

The Apocalypse makes a ground-breaking shift in placing the 'mantle' of Moses on the shoulders of the 'Lamb': 'They held harps given them by God and they sang the song of Moses the servant of God and the song of the Lamb' (Rev 15:3). The following question therefore arises for the twenty-first-century Christian: what does this mean?

The reader of these songs needs to appreciate the theme of the single ‘covenant’ of God that runs through both Exodus 15 and Revelation 15—of which three aspects are especially relevant here. Jesus, in each of these three aspects, takes on the ‘mantle’ of Moses.

5.1. The model of the ‘Lamb’

Jesus takes over the ‘mantle’ from Moses by demonstrating, firstly, to a fuller extent than Moses ever did, how God acts or functions, and what, in turn, is expected of his people today.

Jesus came to demonstrate a model that runs counter to most of sinful society. He ‘emptied himself’ (Phil 2:5–11), he washed his disciples’ feet (John 13:1–17), and eventually, he died a substitutionary death on the cross for others. Jesus paved the way for giving (rather than receiving), serving (rather than being served), and offering the other cheek (rather than a violent reaction) (Matt 5:39). His example of offering the other cheek influenced even the lives of significant twentieth-century leaders in their practice of passive resistance (in various forms)—such as Mahatma Gandhi, Martin Luther King, and Nelson Mandela. It continues to influence leaders of nations today who take their cue from God’s revelation.

Jesus said: ‘And whoever does not carry their cross and follow me cannot be my disciple’ (Luke 14:27). Jesus’ teaching on leadership and messiahship is counter-cultural (Budde 1997:14). Jesus came to model the life of God, and invited people to join him in a unique discipleship. Yoder (1978:238) puts it like this: ‘The key to the obedience of God’s people is not their effectiveness but their patience.’

However, not only does the Lamb provide a model for godly living, but also a model of God's victory in the life of those who are obedient to him.

5.2. Following the 'Lamb' in triumphant suffering

Jesus takes over the mantle of Moses in providing the ultimate example of how his people should face a 'Red Sea' or 'Egyptian' army, and so, live life in the context of hostile forces.

The readers of the Apocalypse had hoped for more material benefits in following Jesus Christ. Instead, many were alienated from ordinary social life in Roman society—in terms of trade, cultural activities, and business opportunities (Livingstone 2000:442). Worse still, some lost their lives—an example being Antipas (Rev 2:13). The martyrs 'under the altar' (Rev 6:9), in the Apocalypse, cry out in the heavenly vision; 'How long?' (Rev 6:10). In Revelation 20:4, there is additional mention of Christians being beheaded for the sake of the gospel. Yoder (1998:244) puts it like this: 'It is rather that our readiness to renounce our legitimate ends whenever they cannot be attained by legitimate means itself constitutes our participation in the triumphant suffering of the Lamb'.

Revelation 11 provides a valuable insight into the 'counter-culture' of the gospel of Jesus Christ. The 'two witnesses' are killed to the delight of their enemies. When the issue is thought to be settled and the nations are celebrating their demise, the 'two witnesses' surprisingly rise from the dead. This is a distinctively Christian message. It is a message of the resurrection of Jesus Christ as it affects those who follow him.

However, not only does Jesus take over the ‘mantle’ of Moses with regard to his own person; he takes over this mantle with regard to the ‘holy nation’ which he leads (Exod 19:6; 1 Pet 2:9).

5.3. Reaching the nations

Thirdly, Jesus takes over the ‘mantle’ of Moses, in that he provides us with an ultimate goal, which has universal scope, namely ‘every tribe and language and people and nation’ (Rev 5:9), while Moses’ goal was confined to leading and shaping a definitive group of people. In the song of Exodus 15, it is Israel, ‘the people you have redeemed’, who sing the song (Exod 15:15), while in Revelation 15, it is ‘the saints’ of the whole world (Rev 14:11–12; 15:2).

While it is true that Jesus came as a Jewish male and commenced his ministry in Israel, it is equally true that this was a necessary accommodation only in order to launch his objective of global missions. Jesus accomplished this progressively, by reaching women with the good news, sending out the ‘seventy’, going to the Samaritan people, reaching out to the Gentiles north of Galilee, and finally, commissioning his disciples to go into all the world, to every nation and to every creature (Matt 28:18–20).

Part of this task is world evangelism. Evangelism is simply a declaration of the good news (*kerussō*). There is no guarantee that anyone will either believe it or respond to the message of Jesus Christ. The task of the church is the evangelisation of all the nations of the world.

On the other hand, there is another dimension called ‘Christianisation’. This refers to the impact of the gospel on the nations even when people

are not necessarily converted. They are, however, influenced by the gospel and enjoy the more humane policies that benefit the entire community. An example of this is the conversion of the Roman Emperor Constantine during the fourth-century. Not everyone was converted to Christianity. However, many policies were introduced that ended most of the persecution of the church. This period was a very controversial one in Christendom (Hall 2002:1). Nevertheless, the reduction in Christian persecution was a very meaningful development.

Further, within the twentieth-century, there is the case of Martin Luther King. What he preached to a converted community within the walls of his church, they took out into the world as a message of human rights for all.

6. Application and Conclusion

In this article, I have sought to investigate not only the covenant God of Exodus 15 and Revelation 15, but also, the moral dimension of God in these texts.

This is important for the reason that, more recent evolutionary thinking in particular, sees no value in the morality of God as spoken of in the Bible. Dawkins (2007:135) is emphatic that, while 'many religious people find it hard to imagine how, without religion, one can be good, or would even want to be good ... goodness is no part of the definition of the God Hypothesis, merely a desirable add-on.'

MacGrath (2009:xxi) has found this 'secular' influence to have invaded sections of the Christian community. So the reader needs to be aware of the offensives from outside of Christianity, and of the more subtle offensives from within. Colossians 2:8 warns its readers in this regard: 'See to it that no one takes you captive through hollow and deceptive

philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.’ Examples of such are ‘demythology’, which renounces anything miraculous in scripture—and postmodernism, which denies the existence of any fixed meaning, not least in history (Pohlmann 2010:116–124).

By way of contrast, the songs of Exodus 15 and Revelation 15 declare that the plans and purposes of God will be implemented and achieved, on the basis both of God’s covenant, and of his moral attributes. The population of the earth has to contend with the living creator God: ‘For since the creation of the world, God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse’ (Rom 1:20).

With such confidence in God, the people of God are able to rejoice in him who is ‘my strength and my song’ (Exod 15:2), and are able to ‘bring glory to [his] name’ (Rev 15:4). With this in mind, Yancey (1978:237) notes: ‘It is worth weeping, as the seer does, if we do not know the meaning of human life and suffering.’

Jesus Christ, as the ‘Lamb’, will lead the Church victoriously, but not without casualties. scripture does not support the notion that the church will avoid times of great tribulation (or ‘The’ great tribulation, as some teach it). The entire message of the Apocalypse, illustrated in the ‘song of Moses and the Lamb’ in chapter 15, is that we can continue to expect having a suffering, yet victorious church. The apocalyptic vision of a distinctive world-view is the truth, the real world. This is the world of our God and Father. We should live in obedience to God, face the abuse which is meted out to us, and proceed on the road of victory through Jesus Christ our Lord.

Reference List

- Barton BB 1995. *Life application Bible commentary*. Carol Stream: Tyndale House Publishers.
- Baukham R 1993a. *The climax of prophecy: studies in the book of Revelation*. Edinburgh: T and T Clark.
- _____ 1993b *New Testament theology*. Cambridge: Cambridge University Press.
- Budde M 1997. *The (magic) kingdom of God*. Boulder: Westview Press.
- Dawkins R [2006] 2007. *The God delusion*. London: Black Swan.
- Dray WH 1964. *Philosophy of history*. Englewood Cliffs: Prentice-Hall, Inc.
- Dummelow JR [1909] 1912. *A commentary on the holy Bible*. London: MacMillan and Co., Ltd.
- Erickson MJ [1983] 1998. *Christian theology* (2nd ed.). Grand Rapids: Baker.
- Freedman M [1977] 1999. Evolution, social and cultural. In A Bullock and S Trombley (eds.), *The new Fontana dictionary of modern thought*. London: HarperCollins.
- Grenz SJ [1994] 2000. *Theology for the community of God*. Grand Rapids: Eerdmans.
- Grenz SJ, Guretzki D, and Nordling CF 1999. *Pocket dictionary of theological terms*. Downers Grove: IVP.
- Hall DJ 2002. *The end of Christendom and the future of Christianity*. Eugene: Wipf and Stock.
- Johnstone WD 2003. Exodus. In JDG Dunn and JW Rogerson (eds.), *Eerdmans commentary of the Bible*. Grand Rapids: Eerdmans.
- Keil CF 1975. *The Pentateuch*. Grand Rapids: Eerdmans.
- König A 1989. *The eclipse of Christ in eschatology*. London: Marshall.
- Livingstone EA [1977] 2000. *Oxford concise dictionary of the Christian church*. Oxford: Oxford University Press.

- Manson PD [1988] 2005. Worship. In SB Ferguson and DF Wright (eds.), *New dictionary of theology*. Downers Grove: IVP.
- McGrath A 2004. *The twilight of atheism: the rise and fall of disbelief in the modern world*. London: Rider.
- _____ 2009. *Theology: the basic readings*. Chichester: Blackwell Publishing.
- Niebuhr R 1949. *Faith and history*. New York: Charles Scribner's Sons.
- Packer JI [1998] 2005. God. In SB Ferguson and DF Wright (eds.), *New dictionary of theology*. Downers Grove: IVP.
- Pannenberg W [1988] 1991. *Systematic theology* (vol. 1). Grand Rapids: Eerdmans.
- _____ [1991] 1994. *Systematic theology* (vol. 2). Grand Rapids: Eerdmans.
- _____ 1998. *Systematic theology* (vol. 3). Grand Rapids: Eerdmans.
- Peterson EH 1991. *Reversed thunder: the Revelation of John and the praying imagination*. San Francisco: Harper.
- Pohlmann MH 1997. *The influence of the Weltanschauung on the theological thrust of the Apocalypse of John*. D.Litt. et Phil dissertation, Rand Afrikaans University. Johannesburg, South Africa.
- _____ 1999. Re-visioning missions through Apocalyptic literature. *The South African Baptist Journal of Theology* 8:24–28.
- _____ 2001. Re-visioning prayer through the Apocalypse of John. *The South African Baptist Journal of Theology* 10:45–51.
- _____ 2002. Re-visioning missions through the Apocalypse of John. *The South African Baptist Journal of Theology* 11:55–59.

- _____ 2008. *From above, for below: the influence of the Weltanschauung on the theological thrust of the Apocalypse*. Benoni: Hebron.
- _____ 2010. Trust the Gospel: how to deal with a postmodern era within the church. *The South African Baptist Journal of Theology* 19:116–124.
- Scarborough TO 2012. Reconciling the personal and social dimensions of the gospel. *Conspectus* 13:137–155.
- Stuckenbruck LT 2003. Revelation. In JDG Dunn and JW Rogerson (eds.), *Commentary of the Bible*. Grand Rapids: Eerdmans.
- Uttley B 2010. *Revelation*. Verse by verse computer Bible study library.