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Moyise, Steve.
The Old Testament in the Book of Revelation

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Of the new methodologies that have developed in NT studies over the last quarter century, none holds more promise for the study of Revelation than intertextuality. No book of the NT alludes to and echoes the Hebrew Scriptures more than Revelation; no book of the NT quotes the Hebrew Scriptures less. Older commentaries and studies marvel at this phenomenon but are not equipped to analyze it. Many of the newer commentaries, written within the page and format limitations of series, lack the space to analyze it thoroughly. Indeed Revelation is so allusive that the prospect of a complete intertextual treatment is daunting. G. W. Buchanan has made what is perhaps the first attempt in his 1993 commentary in the new Mellen Intertextual Commentary Series. The forthcoming commentaries of G. K. Beale in the NIGTC series, D. E. Aune in the Word Biblical Commentary series, and J. M. Ford's anticipated major revision of her 1975 Anchor Bible commentary, among others, promise to be strongly intertextual in methodology. In the meantime a flood of articles and monographs on specialized areas of intertextuality in Revelation has begun. Moyise's book is the second such monograph to be published in the JSNT supplement series within a year, the first being Jan Fekkes's *Isaiah and Prophetic Traditions in the Book of Revelation*.

Moyise is more self-conscious about his methodology than Fekkes, who to the best of my recollection never even uses the word *intertextuality*. Moyise sets out in a series of four rather disparate case studies to show how intertextuality can illuminate our understanding of this text. The four case studies are "The Use of Scripture in Revelation 1-3," "John's Use of Daniel," "John's Use of Ezekiel," and "The Use of Scripture at Qumran." Throughout these case studies, as well as in his introduction and his concluding chapter on "Revelation and Intertextuality," Moyise constantly reflects on methodological issues. For example, he frequently deals with how one text changes the meaning of another by being imbedded within it, causing the two to be juxtaposed in the mind of the reader. Whereas earlier scholars have lamented that John shows no concern for the original

context of the material to which he alludes, Moyise contends that all allusion (and all quotation) is necessarily out of context. When an author, in this case John, alludes to a source, he has removed the material from its context and placed it in a new context. The placing of it in a new context necessarily imparts to it a new meaning in the mind of the reader. An obvious example of this is the two allusions to Dan 7:13 in the first chapter of Revelation. When John writes in 1:7, "Look, he is coming with the clouds," and in 1:13, "like the Son of Man," his Jewish-Christian readers would immediately recall the Danielic vision and apply its "son of man" figure to a new context, the anticipated parousia of Jesus (as in Mark 13). Less obvious, but no less present in this same inaugural vision, are references to verses in Ezekiel, Isaiah, Amos, and Judges, skillfully interwoven with new meaning in their new context. One of the best things about Moyise's book is that he continually shows the marvelous complexity of John's raid on the Hebrew Scriptures.

My one reservation about this book was the chapter on "The Use of Scripture at Qumran." While I have no particular disagreement with anything said here, I do not see it as fitting well in the overall structure of the book. The chapter is much more about the use of Scripture at Qumran than about comparison of Qumran to Revelation. Although Moyise describes six techniques of John in Revelation that have parallels in the Qumran writings (pp. 106-7), there seem to be more differences between Qumran and Revelation in their use of Scripture than similarities. Moyise seems at least tacitly to admit this. There is certainly nothing in Revelation that corresponds to the Qumran *peshet* exegesis.

Moyise has made a significant contribution to the burgeoning study of the use of Scripture in Revelation. Not only Revelation specialists but all scholars interested in intertextuality would benefit from reading this book. (6/96)