

# ANIMAL SYMBOLISM IN BIBLICAL APOCALYPTIC

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## Introduction

Apocalyptic is a special class within prophetic literature. The word *apocalyptic* means “having to do with revelation,” *The Apocalypse* being another name for the last book of the New Testament. Apocalyptic literature is characterized by cosmic scope, cataclysmic events, confrontation between good and evil (dualism); emphasis on divine sovereignty and transcendence, which can foster a sense of determinism; angelic involvement, pessimism about humankind, interest in the consummation of historical process. The literary genre came from oppressed minorities in oppressing times and sought to create hope and bring comfort to people with it. Visions predominate as the mode of revelation, and they are described to the reader with a few explanatory notes. Animal symbolism and numerology are two formal mechanisms used in such writings. The former helps create the unrealism, surrealism, or dream-like nature of biblical and extra-biblical apocalyptic.

Among the Israelites apocalyptic literature proliferated during inter-testamental times in works like *1 Enoch*, *2 Enoch*, *Jubilees*, *Testament of the Twelve Patriarchs*, *Psalms of Solomon*, *Assumption*, *4 Ezra*, *Apocalypse of Baruch*. After apostolic times apocalyptic literature emerged from the “Christian” community in works like the *Ascension of Isaiah*, the *Apocalypse of Peter*, the *Coptic Apocalypse of Peter*, the *Apocalypse of Paul*, the *Apocalypse of John*, and the *Christian Sibylline Books*. Extra-biblical apocalyptic writings are mostly anonymous, possibly because in the inter-testamental period there was no succession of prophets; so writers would put their thoughts into the mouths of respected saints from earlier times. The biblical examples listed chronologically are the book of Joel generally, Isaiah **24-27** (the “Little Apocalypse”); the Book of Ezekiel, especially chapters **33-48**; Daniel **2**, **7-12**, much of Zechariah, apocalyptic being mixed in with non-apocalyptic prophecy; the Olivet Discourse (Matthew **24-25**; Mark **13**; Luke **21**), and smaller pieces like 1 Thessalonians **4:1-5:11** and 2 Thessalonians **2:1-12**. The notable New Testament example, of course, is the Revelation of John.

## I. Animals Mentioned in Biblical Apocalyptic

- A. Bear (בָּרְ, ἄρκος, *árkos*): Daniel **7:5**; Revelation **13:2**
- B. Bird (ὄρνειον, *órneon*): Revelation **18:2**
- C. Calf (בֶּמֶל, μόσχος, *móschos*): Ezekiel **1:7**; Revelation **4:7** (see also “ox”)
- D. Dogs (κύνες, *kýnes*): Revelation **22:15**
- E. Dragon (δράκων, *drákōn*): Revelation **12:3**, **4**, **7**, **9**, **13**, **16**, **17**; **13:2**, **4**, **11**; **16:13**; **20:2**
- F. Eagle (נְשָׁר, ἀετός [*aetós*]): Ezekiel **1:10**; **10:14**; Daniel **7:4**; Revelation **4:7**; **12:14**
- G. Frogs (βάτραχος, *bátrachos*): Revelation **16:13**
- H. He-goat: Daniel **8:5**, **21** (צִפְרִי, *tsāphīm*); Zechariah **10:3** (אַתּוּד, *attūd*)

- I. Horse (סוס, *sūs*): Zechariah 1:8<sup>2</sup>; 6:2, 3, 6; 10:5; Revelation 6:2, 4, 5, 6; 9:7, 9, 17<sup>2</sup>, 19; 14:20
- J. Lamb (ἀρνίον, *arníon*): Revelation 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4<sup>2</sup>, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3
- K. Leopard (נמר [n<sup>e</sup>mar], πάρδαλις, *párdalis*): Daniel 7:6; Revelation 13:2
- L. Lion (אריה [’aryah], λέων [léōn]): Ezekiel 1:10; 10:14; Daniel 7:4; Zechariah 11:3 (קפיר [k<sup>e</sup>phīr]); Revelation 4:7; 5:5; 10:3; 13:2;
- M. Locusts (חרב, ἀκρίς, *akrís*): Joel 1:4; 2:25; Revelation 9:3, 7
- N. Ox (שור, *shor*): Ezekiel 1:10 (see also “Calf”)
- O. Ram (עז): Daniel 8:3, 4, 6, 7<sup>3</sup>, 20
- P. Scorpions (σκορπίος, *skorpíos*): Revelation 9:3, 5, 10
- Q. Serpent (חיה, ὄφις, *óphis*): Isaiah 27:1; Revelation 12:9, 14, 15; 20:2
- R. Sheep/Flock (צאן, *tson*): Zechariah 9:16; 10:2, 3; 11:4, 7<sup>2</sup>, 11, 17; 13:7
- S. Vultures (אטós, *aetós*): Matthew 24:28 (= Luke 17:37)

From the above listing come several observations:

1. Many apocalyptic sections have no animal symbolism: Isaiah’s “Little Apocalypse,” the Olivet Discourse (except for the somewhat aphoristic statement about the “vultures”), and Paul’s apocalyptic sections.
2. By far the greatest amount of animal symbolism occurs in Daniel and Revelation.
3. The six most frequently used animals are the lion, dragon, eagle, horse, lamb, and sheep, though some nineteen are used.
4. Both domesticated and wild animals appear.
5. While animals are used symbolically in biblical apocalyptic, not all animals mentioned in apocalyptic sections are symbolic: horses in Zechariah 10:3, 5; 12:4<sup>2</sup>; 14:15, 20; camel, mule, and donkey in Zechariah 14:15.
6. Conversely, animal symbolism is also used outside of apocalyptic.

## II. Inter-Identification of the Beasts of Revelation

### A. Basic proposition: there are only three “beasts” in Revelation.

1. 16:13 (the source of three frog-like, unclean spirits): the dragon, the beast, and the false prophet
2. 19:19-20:3: the beast (19:19-20), the false prophet (19:20); and the dragon, the old serpent, devil, Satan (20:2)
3. 20:10: the devil that deceived them, the beast, and the false prophet

### B. Beasts mentioned in Revelation

1. The (great red) dragon: 12:1-17; 16:13; 20:1-3, 7-10
2. The sea beast: 13:1-10

3. The earth beast: **13:11-18**
4. The beast in **11:7**
5. The beast with the image: **14:9-12**
6. The false prophet: **16:13; 19:20; 20:10**
7. The scarlet-colored beast: **17:3-18**

#### C. The identification of the beasts

1. The “earth beast” (**13:11-18**) equals the false prophet (**16:13; 19:20**).
  - a. Both worked signs in the sight of the beast (**13:13-15; 19:20**).
  - b. *Prophet* is an appropriate term for a beast who spoke on behalf of another (**13:12, 14b, 15b-17; 15:20; 16:13**).
  - c. Only three satanic creatures had been mentioned in Interlude I (**12:1-14:20**) before the listing in **16:13**, the first being a definite reference and the others most naturally in the same order as they appeared in the previous text. The only other single beast prior to chapter **12** is in **11:7**, the one coming up out of the abyss. *Abyss* is a word not previously used in Revelation except with reference to the hordes of locusts in **9:1, 2, 11**; hence, it looks forward to the beasts introduced in Interlude I.
2. The earth beast (**13:11-18**) does not equal the sea beast (**13:1-10**).
  - a. “Another beast” (**13:11**); “first beast” (**13:12**)
  - b. The earth beast performs signs in the sight of the sea beast (**13:12**).
  - c. The earth beast causes people to worship the image of the sea beast (**13:15**).
3. The dragon (**12:1-17; 16:13; 20:1-3, 7-10**) does not equal the sea beast (**13:1-10**): the dragon gave him his power, throne, and great authority (**13:2**).
4. The scarlet-colored beast (**17:3-18**) does not equal the dragon (**12:1-17; 16:13; 20:1-3, 7-10**).
  - a. The dragon is definitely Satan (**12:9**), a person; but the scarlet-colored beast is a composite of person, place, and thing; that is, the “beast” itself (**20:11**), seven hills (**20:9**), and an evil political system (**20:10-11a**). The heads are both mountains and kings (**20:9, 10**).
  - b. One is called a dragon (δράκων); the other is called a beast (θηρίον). Δράκων seems to mean reptile (**12:9; 20:2-3**) while θηρίον is a more general word for undomesticated animals (mammal in **13:2**, snake in Acts **28:4-5**).
5. The sea beast (**13:1-10**) equals the scarlet-colored beast (**17:3-18**).
  - a. The sea beast came up out of the sea (**13:1**); and the harlot, sitting on the beast (**17:3**), was sitting on many waters (**17:2**).
  - b. Both had seven heads and ten horns (**13:1**; cp. **17:3**).

c. The sea beast had blasphemous names on its heads (13:1, 6). The scarlet-colored beast was “full of blasphemous names” (17:3). Blasphemy is mentioned only with these two beasts.

d. The sea beast had one head smitten, but its *death stroke was healed* (13:3). The scarlet-colored beast was, is not, and *is about to come out of the abyss*.

e. Only in the sea-beast section (13:8) and the scarlet-beast section (17:8) is the phrase *not written in the [Lamb’s] book of life* used, except for references near the beginning of Revelation and at the actual judgment scenes near the end.

f. After mentioning the healed death-stroke, the text says that “the whole earth” wondered at the beast (13:3). After saying that the scarlet beast was, is not, and is about to come, the angel states that “they who dwell on the earth” will wonder at the beast (17:8).

6. The sea beast (13:1-10) equals the beast with an image (14:9-12), because both have an image made of them (13:14-15; 14:9).

7. The sea beast (13:1-10) equals the beast in 11:7.

a. They are both said to overcome the saints (11:7; 13:7), the only two places in Revelation where saints are said to be overcome.

b. The sea beast has been shown to equal the scarlet beast. The three beasts arise on their own initiative; that is, it is not a matter of freeing them from confinement as with a key (11:7; 17:8, 10).

c. Both have authority over peoples, tribes, tongues, and nations (11:9; 13:7).

d. The first point of difficulty in this identification is that there is no other single θηρίον that is said to ascend from the abyss, but the θηρίον of 11:7 cannot be a separate beast. That would make at least four beasts in Revelation, but the book seems to allow for only three when all final identifications have been made. The δράκων does come out of the abyss after the millennium because he is released from his prison, the abyss. But the dragon’s release from the abyss does not seem to fit the 11:7 statement:

(1) A θηρίον (*thērion*, undomesticated animal), rather than a δράκων (*drakōn*), is to come up.

(2) The θηρίον that comes out of the sea seems to triumph over the saints after his coming up, whereas the dragon does not succeed against God after the millennium.

(3) The θηρίον of 11:7 seems to arise freely from his “abyss” whereas Satan is released from the abyss after the millennium.

(4) The beast and the false prophet are thrown directly into the lake of fire and brimstone immediately after their defeat by the King of kings.

(5) The δράκων is distinguished from the sea beast of whom the scarlet beast is the presumed equal, and it is said of the scarlet beast also that he comes up from the abyss (17:8).

e. We suggest that the difficulty here may be overcome by making the abyss of 11:7 equal to the sea of 13:1 from which the sea beast arises.

(1) The Septuagint (LXX) used ἄβυσσος (*abyssos*) to translate תְּהוֹם (“the deep”) in Genesis 1:2. The deep there is the sea since the dry land has not yet appeared. This is a helpful point because there are considerable affinities between the creation account in Genesis and consummation account in Revelation.

(2) In Romans 10:7 Paul calls Christ’s grave an abyss as a parallel to Deuteronomy 30:11-14, where the sea is mentioned. Ἀβυσσος occurs elsewhere in the New Testament only in Luke 8:31, where Legion request Jesus not to send them into the abyss; yet they run into the sea.

f. The second difficulty in this identification is that “coming out of the abyss” refers to the future in 17:8, four chapters after the rising of the sea beast. Since, however, the scarlet beast is the same as the sea beast, the events signified in 17:1ff. probably amplify 13:1ff.

In summary, there is  
 one beast called a dragon;  
 a second called the earth beast and the false prophet; and  
 a third called the sea beast, the beast (11:7), the beast with an image, and the scarlet-colored beast.

### III. Composites of Animals, Animal Characteristics, and Non-Animal Elements in One “Beast”

- A. Locusts-horses: Joel 1:4; 2:4, 25
- B. Man-calf-lion-ox-eagle-(brass): Ezekiel 1:4-14
- C. (Cherub-man)-lion-eagle: Ezekiel 10:1-22
- D. Lion-eagle-(man): Daniel 7:4
- E. Lion-Lamb: Revelation 5:5-8, 12-13; 6:1, 3, 5, 7, 9, 12, 16-17; 7:9-10, 14, 17; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22-23, 27; 22:1, 3
- F. Lamb-dragon: Revelation 13:11-18
- G. Lion-wings-(eyes all over): Revelation 4:6-8
- H. Calf-wings-(eyes all over): Revelation 4:6-8
- I. (Man)-wings-(eyes all over): Revelation 4:6-8
- J. Eagle-wings-(eyes all over): Revelation 4:6-8
- K. Leopard-wings: Daniel 7:6
- L. Leopard-bear-lion: Revelation 13:1-10
- M. (Iron) teeth-horns-(brass) nails-(human eyes): Daniel 7:7-8, 11, 17-27
- N. Locusts-scorpions(stingers)-women(hair)-horses(shape)-men(faces)-lion(teeth): Revelation 9:3-11
- O. Horse-lion-serpent: Revelation 9:15-21

## IV. The Four Living Creatures of Revelation 4, Ezekiel 1, 10; and Isaiah 6

	<u>Isaiah 6</u>	<u>Ezekiel 1, 10</u>	<u>Revelation 4</u>
A. Name	the seraphs 6:2, 6 (שֶׁרָפִים; only usage)	living creatures: 1:5, 13 <sup>2</sup> , 14, 15 <sup>2</sup> , 19 <sup>2</sup> , 20, 21, 22; 3:13; 10:15, 17, 20 (חַיִּוִּת) cherubs: 9:3; 10:1-9, 14- 16, 18-20; 11:22 (כְּרוּבִים) cherubs = living creatures: 10:15, 20, 22	living creatures: 4:6- 9; 5:6, 8, 11, 14; 6:1, 3, 5-7; 7:11; 14:3; 15:7; 19:4
B. Number	at least two (pl)	four: 1:5, 8, 10 <sup>2</sup> , 16, 18; 10:10, 12	four: 4:6, (7) 8; 5:6, 8, 14; 6:1, 6; 7:11; 14:3; 15:7; 19:4
C. Description			
wings (flew)	6:2 (6)	wings: 1:6, 8-9, 11, 23- 25; 3:13; 10:5, 8, 12, 16, 19, 21 <sup>2</sup> ; 11:22	wings: 4:8
	<u>Isaiah 6</u>	<u>Ezekiel 1, 10</u>	<u>Revelation 4</u>
number of wings	six: 6:2	four: 1:6, 8, 11, 23; 10:21	six: 4:8
covered _____ with wings	face with two: 6:2	bodies with two: 1:11 (23)	
eyes all over		1:18; 10:12	4:6, 8
likeness of man		jointly had the appearance of a man (1:5, one of four faces)	individually
		1. man (front face) 1:10; 10:14	1. man: 4:7
lion		2. lion (right face) 1:10; 10:14	2. lion: 4:7
ox		3. ox (left face) 1:10 (cherub, 10:14); cp. 1:7	3. calf: 4:7
eagle		4. eagle (back face) 1:10; 10:14	4. eagle: 4:7
D. Association	theophany: 6:1ff.	theophany: 1:2628ff.; 10:1-5, 18-20	throne-room scene: 4:1ff.

E. Cry

Holy, Holy, Holy: 6:3

Holy, Holy, Holy: 4:8

Although they vary in the details of the symbolism, the animals chosen as images remain constant. The number of wings varies between four and six. The inter-relationship of the animal features also changes. Whereas John and Isaiah make four beasts individually—man, lion, calf, eagle. Ezekiel describes each as jointly having the same features.

#### V. The Similarity Particularly Between the Sea Beast of Revelation **13**, the Nondescript Beast of Daniel **7**, and the Legs of the Statue of Daniel **2**

Sea Beast of Revelation **13** equals the following:

**B+I** = beast plus image (Revelation **14**:9-12; **19**:19; **20**:10)

**B** = beast of Revelation **11**:7

**SB** = scarlet beast (Revelation **17**:3-18)

Non-Descript Beast of Daniel **7**:7-8, 11-12, 19-27 involves and compares with

**I** = part of the image in Daniel **2**:33-35, 40-45

**cp** = Daniel **12**:1-13

##### Sea Beast (Rev. **13**)

##### Nondescript Beast (Dan. **7**)

##### Legs of the Statue (Dan. **2**)

comes out of the sea (1)

arose from the sea/earth (3, 17)

**SB** harlot sitting on the  
beast was sitting on many  
waters (**17**:2-3)

7 heads and 10 horns (1)

10 horns = kings (17)

ten (?) toes (41-42)

**SB** 7 heads; 10 horns (**17**:3)

names of blasphemy on his  
head/blasphemed (1, 5)

spoke great things (8, 11, 20, 25)  
mouth & eyes of a man (8)

**SB** full of names of  
blasphemy (**17**:3)

death-stroke healed (3)

**SB** was, is not, about to  
come (**17**:8,11)

overcomes the saints (7)

prevailed against the saints (21, 25)

**B** overcomes the saints  
(**11**:7)

**cp** breaks in pieces the power  
of the holy people (**12**:7)

whole earth wonders at the  
beast (3)

**SB** those dwelling on the  
earth wonder at the  
beast (**17**:8)

authority over peoples, tribes,

will devour the whole earth (23)

tongues, nations (7-8) <b>B</b> authority over peoples, tribes, tongues, nations (11:9)		
had an image made of himself (14-15) <b>B+I</b> had an image made of himself (14:9)		
continues 42 months (cp. Rev. 16:2-3, 5, 8)	great iron teeth (7, 19)  continues time, times, 1/2 time (25)  different from the others (7, 19, 23)	iron legs; iron-clay feet (33-34, 40, 43-35)  iron-clay mix (33-34, 40-45)
<u>Sea Beast (Rev. 13)</u>	<u>Nondescript Beast (Dan. 7)</u>	<u>Legs of the Statue (Dan. 2)</u>
<b>B+I</b> cast into hell; fire and brimstone (14:10-11; cp. 19:20-21; 20:10) <b>B</b> Lamb to overcome the beast (17:14)	kingdom of God established at end of opposition (9-12, 18, 22, 26-27); fire (11) cp. time, times, 1/2 time (12:7)	smitten by a stone made w/o hands that fills the earth (35, 45)
<b>SB</b> = the 8th king and yet of the 7; beast was amidst horns (17:10-13)	little horn uproots 7 horns (8, 20, 24) horn amidst horns	
book of life (8) <b>B+I</b> condemnation (14:9- 11) <b>SB</b> book of life (17:8)	judgment books (10, 22, 26) cp. names written in the book (12:1)	
features of leopard, lion, bear	preceded by lion, bear, leopard	When 4th kingdom smit- ten, whole image falls, including prior king- doms; the whole system of ungodly rule ends then and is replaced by God's rule. (34-35, 44- 45)



## VI. Chart of Animals in Biblical Apocalyptic

symbol: \* = partial characteristic; Domesticated/Undomesticated; AH = Animal-Human;  
AA = Animal-Animal; AM = Animal-Mineral; Connotation

<u>Date</u>	<u>D/U</u>	<u>Animal</u>	<u>Reference</u>	<u>Con.</u>	<u>Character</u>	<u>Interpretative Notes</u>
541 B.C.	U	BEAR	Dan. 7:5	bad	plain	equals a kingdom: 7:17 (23)
96 A.D.	U	"	*Rev. 13:2	bad	feet like a bear <u>AA</u>	
96 A.D.	U	BIRD	Rev. 18:2	bad	plain	
96 A.D.	D	DOG	Rev. 22:15	bad	plain	
96 A.D.	U	DRAGON	Rev. 12:3-17; 13:2, 4, 11; 16:13; 20:1-3, 7-10	bad	plain	equals Satan, the devil: 12:9, 12; 20:2, 7
592 B.C.	U	EAGLE	*Ezek. 1:10 10:14	good	1 had the face of an eagle <u>AAMH</u>	cherubs equal living creatures: 10:15, 22
541 B.C.	U	"	*Dan. 7:4	bad	wings of an eagle <u>AA</u>	equals a king(dom): 7:17 (23)
<u>Date</u>	<u>D/U</u>	<u>Animal</u>	<u>Reference</u>	<u>Con.</u>	<u>Character</u>	<u>Interpretative Notes</u>
30 A.D.	U	(vul.)	Mt. 24:28 = Lk. 17:37	bad	plain	
96 A.D.	U	"	Rev. 4:7	good	plain	
96 A.D.	U	"	*Rev. 12:14	good	2 wings of an eagle <u>AAH</u>	
96 A.D.	U	FROG	Rev. 16:13-16	bad	plain	three unclean spirits: 16:13 spirits of demons: 16:14
538 B.C.	D	HE-GOAT	Dan. 8:5-14, 19-26	bad	plain	equals the king of Greece: 8:21
516 B.C.	D	"	Zech. 10:3	bad	plain	
520 B.C.	D	HORSE	Zech. 1:8 <sup>2</sup> 6:1-8	good	plain	equals investigators: 1:10 equals four winds of heaven: 6:5
96 A.D.	D	"	Rev. 6:2, 4, 5-7	bad	plain	
96 A.D.	D	"	*Rev. 9:7, 9, 17 <sup>2</sup> , 19	bad	<u>AA</u>	
96 A.D.	D	LAMB	Rev. 5:6-6:1, 3, 5, 7, 9, 12, 16; 7:9-10, 14, 17; 8:1; 12:11; 13:8; 14:1, 4 <sup>2</sup> , 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22-23, 27; 22:1-3	good	plain	equals the Lion of Judah, Root of David
541 B.C.	U	LEOPARD	*Dan. 7:6, 17, 23	bad	with birds' wings <u>AA</u>	equals a king(dom): 7:17 (23)

96 A.D.	U		*Rev. 13:2	bad	AA	
96 A.D.	U	LION	*Ezek. 1:10;	good	<u>AAMH</u>	equal cherubs = living creatures: 10:15, 22
96 A.D.	U	"	*Dan. 7:4	bad	<u>AAH</u>	equals a king(dom): 7:17 (23)
516 B.C.	U	"	Zech. 11:3	bad	plain	
96 A.D.	U	"	Rev. 4:7	good	with 6 wings	
					<u>AA</u>	
96 A.D.	U	"	Rev. 5:5	good	plain	equals the Root of David: 5:5
96 A.D.	U	"	Rev. 10:3	good	<u>AH</u>	
96 A.D.	U	"	*Rev. 13:2	bad	mouth like a lion	
					<u>AA</u>	
860 B.C.	U	LOCUST	Joel 1:4; 2:25	bad	plain	
96 A.D.	U	"	*Rev. 9:3-11	bad	<u>AAH</u>	
592 B.C.	D	OX-CALF	Ezek. 1:7, 10	good	<u>AAHM</u>	equal cherubs and living creatures: 10:15, 22
					feet like a calf	
96 A.D.	D	"	*Rev. 4:7	good	<u>AA</u>	calf with eagle's wings
538 B.C.	D	RAM	Dan. 8:3-4, 6-7, 20; 8:20	bad	plain	equals the king of Medo-Persia
96 A.D.	U	SCORPION	*Rev. 9:3-11	bad	<u>AAH</u>	
727 B.C.	U	SERPENT	Is. 27:1	bad	plain	
96 A.D.	U		Rev. 12:9, 12-17; 20:2	bad	plain	equals Satan, the devil: 12:9, 12; 20:2, 7
96 A.D.	D	SHEEP-FLOCK	Zech. 13:7; 9:16; 10:2; 11:4, 7 <sup>2</sup> , 11, 17; 10:3	good	plain	

## VII. General Observations and Conclusions

A. There are enough repeated elements to imply either that the images were intentionally chosen or that the visions themselves were similar. Two possibilities exist in such cases: either the subsequent author used a similar description because it was as appropriate to his own subject as it had been to the similar event that supplied his terminology, or he intentionally hinted that he was speaking of the same thing as that previous vision.

The second alternative seems especially likely when (1) several parallels exist between two prophecies, (2) the previous prophecy had not been fulfilled by the time the second author wrote, (3) the thing prophesied is not apt to recur frequently, (4) the parallel elements are not common ideas, and (5) such elements are not found in scripture except in these cases.

Care must be taken in equations, however. The dragon of Revelation 12 has seven heads, ten horns, and (seven) diadems. The sea beast of Revelation 13 also has seven heads, ten horns, and (ten) diadems. Nevertheless, they are not the same thing, because the dragon gives the sea beast his power (13:2). Though related, they are not identical.

B. Animal symbolism in biblical apocalyptic comes primarily in Daniel and Revelation.

C. In animal symbols something out of character is involved in almost every case. Frequently the beasts are composites of various animals, as with John's description of the locusts in Revelation 9. Sometimes animal and human features are combined, as in the strong angel of Revelation 10. Daniel's fourth beast and Ezekiel's living creatures combine various animals' characteristics with both human and mineral elements. Examples also come up where something simply "odd" is pictured, such as the three ribs between the bear's teeth in Daniel 7:5 or unrealistic colors of the horses of Revelation 6.

D. Chronologically speaking, animal symbolism (indeed, biblical apocalyptic itself) comes from the time of the seventy-year exile (Ezekiel, Daniel, Zechariah) and the first seventy years of the apostolic age. Apocalyptic teaching is mostly limited to the last week of Jesus' ministry; even there animal symbolism is practically non-existent. Pauline apocalyptic also lacks this rather exotic touch—perhaps because animal symbolism appears almost exclusively in the narration of apocalyptic visions, where the author is in a state of ecstasy presumably observing visual enactments before his mind's eye.

The imagery of subsequent apocalyptic is in keeping with previous symbolism, perhaps even built on it. The locusts of Revelation 9 reflect the symbolism in Joel. Sometimes imagery is reminiscent of pre-apocalyptic, or non-apocalyptic, notably the serpent symbolism for Satan (cp. Genesis 3) and the Lamb symbolism for Christ (cp. sacrificial laws).

On the whole, there does not seem to be much evolution in apocalyptic animal symbolism. Composites appear from Ezekiel onward. Good-connotation symbolism also comes from that time, Isaiah himself having even previously good connotations associated with the description of the seraphs (Isaiah 6), who elsewhere appear in apocalyptic contexts.

E. Generally speaking, then, in apocalyptic more is said about continuity than about development.

1. Animal symbolism more frequently carries a bad connotation (two-thirds of the time according to Chart VI).
2. Horns usually refer to kings, and beasts usually refer to kingdoms.
3. Undomesticated animals predominate two to one.
4. No correspondence exists between domesticated animals and good connotation, as one might expect. Only five of the twelve domesticated animals have good connotations. Conversely, seven of the twenty-four wild animals carry a good connotation; so undomesticated animals tend to connote bad things, but that fact simply correlates with the predominance of evil connotation for animal symbolism in general.
5. In the previous charts various equations have been made between different animal symbols. They may be brought together as follows:
  - a. Lamb (Christ)
  - b. Satan = the devil = the serpent
  - c. The four living creatures = seraphs = cherubs
  - d. The lion-eagle-man of Daniel 7:4 (Babylonian empire)
  - e. The bear of Daniel 7:5 = the ram of Daniel 8 (Medo-Persia)
  - f. The leopard of Daniel 7:6 = the he-goat of Daniel 8 (Greek—Alexander the Great and his successors)
  - g. The sea beast = the beast of Revelation 11:7 = the beast with an image =

- the scarlet-colored beast = the nondescript beast of Daniel 7 (re Rome ff.?)
- h. The earth beast = the false prophet
- i. Locust-scorpion-horn-man-woman-lion of Revelation 9

There are nine discrete symbols in biblical apocalyptic with the twenty-four elders, the two witnesses, God the Father, and the Holy Spirit left as never being represented by animal symbolism. Apocalyptic writers tended to express “things” in animal symbolism.

## Appendix A

Three numbers in apocalyptic seem to indicate the same time period: forty-two months; 1260 days; and time, times, and a half. The first appears in Luke 21:24, Revelation 11:2; 13:5. The 1260 days are mentioned in Revelation 11:3 and 12:6. *Time, times, and a half* shows up in Daniel 7:25; 12:7; and Revelation 12:14.

The forty-two months evidently equal the 1260 days. (1) There are 1260 days in forty-two, thirty-day months. (2) Revelation 11:2-3 joins these numbers together, saying that Jerusalem is trodden underfoot for forty-two months immediately before saying that the two witnesses prophesy 1260 days.

Time, times, and a half equals 1260 days since the woman who brought forth the man-child fled from the dragon into the wilderness, where she was nourished 1260 days (Revelation 12:6). In Revelation 12:14 the statement is repeated using the expression *time, times, and half a time*. Such a curious number presumably means the same era in Daniel 7:25 and 12:7, both of which occur in contexts that deal with the end times (fourth kingdom and resurrection passages).

If these equations are correct, certain matters occur simultaneously:

- (a) The length of time during which the saints of the most high are given into the hands of the “fourth beast,” before the kingdom is given to the saints (Daniel 7:23-27);
- (b) The time of breaking in pieces the holy people referred to by the man in linen hovering above the River Chebar in Babylon (Daniel 12:5-9);
- (c) The “time of the Gentiles” during which Jerusalem would be trodden underfoot (from A.D. 70) and the Jews would be captives of the nations (Luke 21:24; Revelation 11:2);
- (d) The duration of the prophesying by the “two witnesses” (“Moses” and “Elijah”? Israel and the church? Revelation 11:3);
- (e) The time during which the woman arrayed with the sun (Israel?) is nourished in the wilderness (Revelation 12:6, 14).

These conclusions being true, the sea beast of Revelation 13:1-10 is compared with the fourth beast of Daniel 7:7-8, 11-12, 19-27 by the length of rule as well as other marks charted above.