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Eating and drinking not only represent basic human needs for life sustenance, but are important elements in biblical narrative, prophecy, and apocalyptic literature. They provide life sustenance (Gen 47:24; 1 Sam 28:20) and are often used in symbolic or theological contexts. Metaphorical usage of the eating/drinking activity is also fairly common in both the OT and NT context, as can be seen in Num 21:28, where fire “eats” cities, or where invading armies “eat up” territories (Isa 1:7). Jeremiah “eats” the word of YHWH (Jer 15:16; also Rev 10:10), and an evil-doer can “drink” evil like water (Job 15:16).

1 The present study has been presented in 2002 at the Fifth Biblical-Theological South American Symposium, held at the campus of UNASP, São Paulo, Brazil, July 28, 2002.


4 Jenks suggests that “no Bible translation can succeed in conveying the prevalence of ‘eating’ and ‘drinking’ in the Hebrew. After all, the semantic range of the words is much broader in Hebrew than in English.” This phenomenon is not only known from Hebrew, but also from other Semitic languages (such as Akkadian; cf. Jeremy Black et al., eds., A Concise Dictionary of Akkadian [2nd ed.; SANTAG. Arbeiten und Untersuchungen zur Keilschriftkunde 5; Wiesbaden: Harrassowitz].
As can be seen by the few examples cited above, in order to understand the usage of these elements, their symbolic or metaphorical quality needs to be appreciated firstly, and secondly, the very nature of metaphors in biblical texts needs to be addressed. Thus, the first section of this paper will discuss concisely the questions of metaphors and symbols in the biblical text. This is followed by a brief introduction to the functions of “eating” and “drinking” in the OT, which in turn will lead to a discussion of “eating” and “drinking” in the book of Revelation. Finally, having acquired the necessary tools and background, the intertextuality of the “eating” and “drinking” metaphor (including the communal meal) will be presented. A conclusion will summarize the results of this study.

Metaphors, Symbols, and Others

The study of metaphors and symbols is an important field in biblical and theological studies, since without access to these ciphers it is nearly impossible for the modern exegete to satisfactorily understand and read biblical texts utilizing these techniques. Metaphors and symbols have been discussed prolifically.


David H. Aaron, Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery (Brill Reference Library of Ancient Judaism 4; Leiden-Boston-Köln: Brill, 2001), 1, has suggested correctly that the term “figurative” is a general description to indicate non-literal expressions, including irony, sarcasm, cynicism, allegory, hyperbole, and metaphor.

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in the past two decades in biblical hermeneutics. Besides the more or less frequent reference to metaphors in general introductions to hermeneutics, there have been several recent important contributions that need to be referred to. Brigitte Seifert published her dissertation on metaphorical speech about God in the book of Hosea in 1996. This grew out of her realization that “metaphors seem to be especially well suited to make the message of God understandable for modern human audiences.” After providing a good review of current metaphor theory, covering the contributions of Paul Ricoeur and Eberhard Jüngel, she focuses upon the theory of theological metaphor, distinguishing between metaphor, symbol, allegory, and analogy. Seifert suggests that metaphor is the verbal form of analogy and that it is not always “touchable” or “describable” in terms of the modern scientific paradigm. The possibility of utilizing and understanding metaphors about God implies a certain “intimacy” with God. In other words, metaphors about God used in Scripture need to be read against the background of faith and the recognition of revelation. While metaphor as a literary device deals in language as currency, theological metaphor deals in theology, i.e., a reality outside our limited “earth-bound” existence. Seifert’s work is commendable and provides a good review of what is happening regarding theological metaphors. The challenge that she leaves with the potential interpreter of...
metaphors about God or involving God in Scripture is (a) a needed intimacy or experimental knowledge of God and (b) the realization that talking about God always is limited and bound to specific concepts whose transfer may or may not provide new insight into his nature.

Martin G. Klingbeil published his revised doctoral dissertation in 1999, focusing upon the divine warrior metaphor (including the God of Heaven metaphor) in the Psalms. He includes a helpful introduction to metaphor theory, with pertinent bibliography. Klingbeil posits metaphor in both the semantic and the pragmatic field, suggesting that in order to understand a given metaphor one needs to understand the meaning of the term (both original and “shifted”) as well as its reception in a given cultural context (covering the pragmatic aspect). He opts for an “intermediate theory of metaphor” which suggests that metaphors are more than the sum of their literal descriptions and are connected to the represented reality and the context (of both metaphor and communicator). While Klingbeil focuses upon metaphors of God, his classification and underlying metaphor theory are helpful in deciphering other metaphors in the biblical texts. He places the metaphor away from the sphere of mere semantics into the much broader context of pragmatics, which takes into account the way the ancient and modern readers (or listeners) perceive and associate a specific term or concept in their different social and cultural contexts.

Another important effort discussing metaphor in the context of biblical interpretation was published in a new series by Zondervan, entitled *Scripture and Hermeneutics*, which focuses upon the theoretical and linguistic underpinnings of 21st century biblical hermeneutics, seeking to be faithful (in the true sense of}


16 Ibid., *Yahweh Fighting From Heaven*, 12–14.

17 Ibid., 15–16, over against the literal substitution theory (where each metaphor can be explained by literal descriptions) and the universal theory of metaphors (which sees metaphors as standard part and parcel of our conceptual system).

18 This reminds one of Silva, *Biblical Words and Their Meaning*, 84–5 and his rather mechanical definition of metaphors as techniques resulting in “semantic change”.

“faith”) to the claims of the biblical texts. Ian Paul, in his discussion of metaphor and exegesis, takes as his point of departure the often difficult to comprehend nature of metaphors in biblical texts and hymns. After providing a brief historical overview of metaphor theory in philosophical thought, Paul quotes Kant’s distinction between useful (“scientific”) and aesthetic (“literary”) categories of knowledge. Clearly (at least for Kant), metaphor falls into the later one. Paul basically adopts Ricoeur’s theory of metaphor, which understands the metaphor as the expression of the fullness of human existence. Thus, by formulating a metaphor and observing the process of that formulation and its interpretive changes in history, we understand more about ourselves. The imprecise nature of metaphors, transmitting more than is visible on the mere surface, is important in this imaginative process, which in turn provides new cognitive space (= space to understand) for the reader. Paul formulates two important aspects of the exegesis of metaphors in biblical studies: (1) A diachronic analysis of language and (2) recognition of the “semantic impertinence of metaphors.”

The final important theoretical contribution, entitled Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery, was published in 2001 by Brill in the Brill Reference Library of Ancient Judaism series. Aaron’s main concern is parallel to Klingbeil’s and focuses upon the biblical metaphorical talking about God. While Klingbeil studies mainly the iconographical comparative material from the ancient Near East, Aaron seeks to elucidate the linguistic characteristics of figurative language. Aaron does not suggest an a-historical reading of the biblical text—something quite fashionable in recent literary or narrative studies. For him, the understanding of the metaphor involves not only the reader’s perspective, but also the perspective of the author and the specific historical context. Aaron suggests that one of the main characteristics of any metaphor is its ambiguity, i.e., its openness to varied interpretations and associations.

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20 Paul, “Metaphor and Exegesis,” 387–8. Interestingly, Klingbeil, “‘De lo profundo Jehová, a ti clamo,’” also focuses upon hymns and hymnology in the context of metaphors, which—being poetry—lend themselves to employing metaphors.
22 “The creation of metaphor in language thus stands at the furthest point of the ‘long path’ or ‘detour’ through hermeneutics by which the self gains self-understanding by understanding the world around.” Ibid., 391.
23 Paul calls this the “semantic impertinence”; ibid., 393.
25 Aaron, Biblical Ambiguities.
26 Ibid., 4–6.
27 Ibid., 5–15.
dedicates a very helpful chapter to the discussion of metaphors and non-metaphors in the biblical text. However, the most technical discussion of a metaphor can be found in chapter six and emphasizes—in our present context—two relevant observations: Firstly, biblical metaphors about God cannot always be explained in clear-cut binary terms, i.e., distinguishing readily and easily between the literal and the figurative (or metaphorical). In Aaron’s opinion, the worldview of the ancient authors was more characterized by some type of continuum than by straightforward distinctions. Secondly, as resulting from his suggestion of the continuum involving distinct grades of metaphorical meaning, the perception of the worldview of the biblical author becomes an urgent necessity if one would like to grasp the meaning of the employed metaphor(s).

A brief review of recent discussion of metaphors in the context of biblical hermeneutics has provided the following points: (1) Metaphors are a much more complex literary device than understood earlier and need to be read by looking simultaneously at meaning and usage. (2) Metaphors in theological texts (especially when talking about God) presuppose not only rationality, but also an experimental response (faith) to that metaphor if it is to be understood adequately. (3) Ambiguity in metaphors is part and parcel of their literary function in the text. Often a metaphor cannot be explained satisfactorily in one or two sentences. (4) The understanding of metaphors presumes a thorough knowledge of the author’s cultural, social and contextual circumstances. (5) Metaphors lend themselves to a multiplicity of meanings, which makes a fruitful intertextual (= use and re-use of motifs in different biblical books separated by time and/or geography) usage more probable.

“Eating” and “Drinking” in the Old Testament and the Ancient Near East

As opposed to modern 21st century utilitarian society (especially in the western hemisphere), eating and drinking in the ancient Near East and in the OT had multiple important functions which went beyond the mere quick, impersonal, and pragmatic fulfillment of bodily needs. Eating and drinking created
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community (Job 1:4–5; 1 Kgs 18:19; Gen 38:23–25). 32 often involved political dimensions related to contracts (Gen 26:28–31 [Isaac and Abimelech]; 31:51–54 [Jacob and Laban]; Exod 18:12 [Jethro and Moses]; Josh 9:3–27 [Israel and the men of Gibeon]; and 2 Kgs 6:23 [Arameans led into Samaria by the prophet Elisha are invited to partake in a feast]) 33 or covenants in the religious sphere

32 Jenks, “Eating and Drinking in the Old Testament,” 252–53; compare also Greschat, “Essen und Trinken: Religionsphänomenologisch,” 32–33, for a good explanation of the social component of eating and drinking with some modern examples. Most probably, the bonding and community creating function of eating and drinking together originated in the shared meal of families and extended families. The experience of being suckled by one’s mother may also play an important role.

33 Schmitt, Das Essen in der Bibel, 102–4.
(Exod 24:11), were part and parcel of standard cultic procedure in the context of religious feasts (Exod 12 [eating of the Passover]; Lev 23:9–22 [feast of first fruits was celebrated with a meal])\(^{34}\), and belonged to the general sphere of social interaction, such as marriages or non-specific events. Eating and drinking expressed joy—often in the context of groups or community (1 Sam 1:3–15 [Elkanah celebrates the annual pilgrimage with his family]; 1 Sam 9:12–13 [festal meal after sacrifice, presided over by Samuel]).\(^{35}\) Lack of food and consequently lack of eating and drinking together could indicate climatic problems (such as a famine; cf. Ruth 1), emotional affliction (2 Sam 1:12 [David and his men fast until evening after hearing the news of the death of Saul and his sons]) or military conflicts (2 Kgs 6:24–30 [Aramean siege of Samaria]).\(^{36}\) Food (or lack thereof) determined population patterns, city planning, and migration patterns.\(^{37}\) Mourning was expressed by the abstinence of food, or fasting, as one of its primary markers and often had cultic or ritual connotations.\(^{38}\) Thus, eating and drinking (and connected to this, communal meals) had a much wider semantic range than as mere physiological processes and often involved metaphorical meaning. A very typical OT end-time metaphor is the great banquet (Isa 25:6–8), overflowing with the joy of salvation.\(^{39}\) Another typical metaphor for the end-time eschatological reality of peace and unthreatened community involves the Israelite sitting safely under his own vine and under his own fig tree (Mic 4:4; Zech 3:10; similar Joel 2:22). The same metaphor is used by the Assyrian king Sennacherib when threatening the inhabitants of Jerusalem, involving a promise of peace (with vine and fig trees) when the city would surrender (2 Kgs 18:31=Isa 36:16). Furthermore, it is interesting to see the negative use of the vine/fig tree metaphor in prophetic contexts of judgment, often eschatological in nature (Isa 34:4; Joel 1:12).

**Function of “Eating” and “Drinking” in the Book of Revelation**

New Testament Greek includes a large number of terms indicating “eating,” “drinking,” or “meal” (and the resulting fellowship). The fairly recent work on

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\(^{34}\) Ibid., 97–9.


\(^{36}\) Ibid., 106–7.

\(^{37}\) A good discussion of this can be found in Øystein S. LaBianca and Randy W. Younker, “The Kingdoms of Ammon, Moab and Edom: The Archaeology of Society in Late Bronze/Iron Age Transjordan (ca. 1400–500 BCE),” in *The Archaeology of Society in the Holy Land* (ed. Thomas E. Levy; London/Washington: Leicester UP, 1998), 399–415, who base their observations upon the research undertaken by the Madaba Plains Project.

\(^{38}\) Anderson, *A Time to Mourn*, 49–53. Other expressions included sexual continence, audible lamentations, putting ashes or dust on one’s head, and the wearing of sackcloth or torn clothing. Compare also Grimm, *From Feasting to Fasting*, 14–33, for the OT and Jewish background of feasting and fasting.

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Greek semantics based upon distinct domains by Johannes Louw and Eugene Nida is of great benefit in this respect, since it provides a convenient collection of the relevant data. It is interesting to note that of the many Greek terms indicating “eating,” “drinking,” “sharing a table” or “meal,” none relating to the specific act of lying at a table is utilized in Revelation. However, more summary statements do appear in Revelation, including the following terms (including both verbal forms, nouns, and adjectives):

- ἔσθιον, “eat, consume” (Rev 2:7, 14, 20; 10:10; 17:16; 19:18);
- τρέφον, “feed, provide with food, nourish, sustain” (Rev 12:6, 14);
- κατεσθιον, “eat up, devour, consume, prey upon” (Rev 10:9, 10; 11:5; 12:4; 20:9), χορτάζω, “feed; pass. be satisfied, eat one’s fill” (Rev 19:21);
- δειπνέω, “eat, dine” (Rev 3:20);
- δειπνον, “meal, feast, banquet,

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41 This includes the following Greek terms: συνανάσκεματι, “sit at table with, eat with” (Matt 9:10); ἐνάσκεματι, “reclining at a table, eating” (Mark 14:18); ἀνακλίνο, “sit down [at table to eat]” (Matt 8:11); κατασκέματι, “be sick; sit (lit. recline) at table, dine” (Mark 2:15); κατακλίνο, “sit down, sit at a table, dine” (Luke 7:36); and ἄνακτον, “sit, sit at a table, lean” (Matt 15:35). This is most probably due to the fact that the book of Revelation does not necessarily describe actual events in a narrative frame, but rather utilizes symbols and metaphors to portray the apocalyptic vision. Compare here also similar observations in W. Randolph Tate, *Biblical Interpretation: An Integrated Approach* (Peabody: Hendrickson, 1991), 136–39. Tate suggests the presence of the following characteristics in apocalyptic literature: (1) Cosmic scope; (2) dualistic cosmology (i.e., the fight between good and evil); (3) generally (although not exclusively) eschatological; (4) mode of communication is usually dream or vision or other supernatural experience; (5) important presence of symbolic language. For more general recent introductions to Jewish and Biblical Apocalypticism, see Andreas Bedenbender, *Der Gott der Welt tritt auf den Sinai. Entstehung: Entwicklung und Funktionsweise der frühjüdischen Apokalyptik* (Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 8; Berlin: Institut Kirche und Judentum, 2000) and Christopher Rowland, *Apocalypticism,* in *The Biblical World. Volume I* (ed. John Barton; London-New York: Routledge, 2002), 129–48. A good introduction to the specifics of symbolism in Revelation can be found in Jon Paulien, “Interpreting Revelation’s Symbolism,” in *Symposium on Revelation: Introductory and Exegetical Studies. Book I* (ed. Frank B. Holbrook; Daniel and Revelation Committee Series 6; Silver Spring: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 73–97.

42 It should be noted that the semantic field of “eating” and “drinking” includes not only references to the two actions, but also involves the opposite of “not having to eat and drink,” i.e., be hungry, since hunger is the result of lack (or abstaining from food).

43 The translations following the Greek terms are taken from Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1993). For this study I utilized the digital version of the dictionary as provided and tested by *BibleWorks for Windows 5.0* and the University of Pennsylvania (CCAT).

44 The verb is sometimes used in connection with birds (Matt 13:4; Mark 4:4; Luke 8:5).
supper” (Rev 19:9, 17); πεινάω, “be hungry, hunger” (Rev 7:16); λιμός, “hunger, famine” (Rev 6:8; 18:8); πίνω, “drink” (Rev 14:10; 16:6; 18:3); ποτίζω, “give to drink” (Rev 14:8); μεθύσκομαι, “get drunk” (Rev 17:2); and διψάω, “be thirsty” (Rev 7:16; 21:6; 22:17).

The “eating,” “drinking,” and “meal” metaphors are often used in a positive context: Rev 2:7 promises those that “overcome” from the church of Ephesus food from the tree of life, a clear reference to the first three chapters of the book of Genesis. It is interesting to note that John utilizes the same verbal root ἐστίν, “eat, consume,” in negative contexts as well: in the messages to the church of Pergamon (Rev 2:14) and the church of Thyatira (Rev 2:20), those that eat food dedicated to idols are reprimanded. It seems clear that the “eating” referred to here is not necessarily referring to the physical process of food intake (and thus should not automatically be read against the background of 1 Cor 8:1–13), but rather refers in symbolic language to spiritual “fornication” or prostitution.

The immediate context and reference to Balaam confirms this interpretation (cf. Num 22:5–25:3; 31:8, 16).

The same verb is also utilized in Rev 10:10 in connection with the eating of the scroll, which is at first sweet in the mouth but later on turns bitter in the stomach. The OT background of this metaphor can be found in Ezek 3:1–4, where the prophet receives his message and “eats” the “scroll from the Lord,”

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45 Other Greek terms such as μετέχω, “share in, eat, live on” (Heb 5:13); τρώω, “eat, chew” (Matt 24:38); βρῶσκω, “eat” (John 6:13); βρέστης, “eating, food” (1 Cor 8:4); βρέσμος, “eatable [adjective]”; ψιμέξα, “feed, give food away” (Rom 12:20); ἐκτρέφω, “feed, raise (children)” (Eph 5:29); θηρίζω, “nurse” (Matt 21:16); βόσκω, “graze, feed” (Matt 8:30); συνεστίν, “eat with” (Luke 15:2); συναλλάξομαι, “eat with, stay with” (Acts 1:4); συνοικίσωμαι, “eat together” (Luke 12); ἐμπληκόω, “fill, satisfy, enjoy” (Luke 1:53); ἀρσενῶ, “eat a meal” (Luke 11:37); κλάω ἄρσεν, “break bread” (Acts 2:46); ἄνάκμασθαι, “be seated at a table, be a dinner guest” (Mark 16:14); κατάσκαμάσθαι, “lie, sit, recline at a table; dine” (Luke 7:37); ἐρίστον, “meal, feast” (Luke 11:38); βρέστης, “food, meal” (Heb 12:16); ἄρσενῶ, “eat breakfast, eat a meal” (John 21:12); ἀρσενήθη, “table, fig. meal” (Acts 16:34); δοχή, “banquet, reception” (Luke 14:13); πρόσπεινος, “be hungry, hungry” (Acts 10:10); νησίτης, “hungry, without food” (Matt 15:32); νησίτης, “fasting, going without food” (2 Cor 6:5); ἀστίταις, “lack of appetite” (Acts 27:21); ἀστίταις, “without food” (Acts 27:33); πόσις, “drinking, a drink” (Col 2:16); συμπίνω, “drink together” (Acts 10:41); ὑδρόστασε, “drink water” (1 Tim 5:23); κηρύσσω, “prevent from eating” (1 Cor 9:9); φωμός, “muzzle (the oxen)” (1 Tim 5:18); παρασκευάζω, “prepare a meal” (Acts 10:10), do not appear in the book of Revelation.

46 Both Rev 2:14, 20 include the verb πορνεύω, “to commit sexual immorality,” which should be understood against the OT background of the verbal root πε, which indicates in connection with religious activity, idolatrous action and attitudes (e.g., Jer 3:2, 9; 13:27; Ezek 23:27; Hos 4:11–15, 6:10) in terms of playing the whore or committing adultery.


although it goes beyond the original alluded text and transforms it, a technique well known in intertextuality.

In Rev 17:16 ἐσβάλο, “eat, consume,” is used in the context of judgment against the whore. Here, the metaphor is employed to indicate complete destruction. 49 A similar usage can be found in Rev 19:18, where the beast and its supporters are eaten by birds of the sky. This metaphor is well known from the OT and is connected to judgment. 1 Kings 14:11 predicts that the descendents of Jeroboam will be eaten by dogs in the city or birds of the air in the fields (cf. 1 Kgs 16:4 [Baasha]; 21:24 [Ahab]; Jer 15:3). The eating of the corpse by dogs and birds indicates the shame of the lack of a proper burial, 50 which according to common ANE belief would signify a denial of rest in the afterworld. 51 The application of this principle to both Rev 17:16 and 19:18 would indicate that the destruction is not only complete, but also final—nothing to remember either the prostitute or the beast will remain.

Revelation 12:6 and 12:14 utilize the Greek verb τρέψω, “feed, provide with food, nourish, sustain,” in the context of the provision for the woman in the wilderness. William Shea has correctly recognized the inclusio character (= parenthesis) of both verses around the central section of the chapter (Rev 12:7–12), 52 namely the conflict between Michael and the dragon in heaven. The metaphor of “providing food” or “nourishing” in this context goes beyond the mere physical sustenance of providing food, but points to the fact of complete dependence of the woman (= church) 53 upon the Lord in the context of the desert, which in itself is a place of both trial and protection in Scripture. 54

Κατεσβάλο, “eat up, devour, consume, prey upon” is used five times in the book of Revelation (Rev 10:9, 10; 11:5; 12:4; 20:9). It appears twice in the already discussed section of Rev 10 connected to the metaphorical consumption of

49 This is also visible in the parallel verbal action of burning the remains with fire (gr. κατακαύνοντες ἐν πυρί). For a brief discussion of the OT use of burning by fire as a means of judgment (and resulting purification), see Gerald A. Klingbeil, “Entre individualismo y colectivismo: hacia una perspectiva bíblica de la naturaleza de la iglesia,” in Pensar la iglesia hoy, 14, and the additional references provided there.


51 For comparative ANE material, see Mordechai Cogan, 1 Kings (The Anchor Bible 10; New York-London-Toronto-Sydney-Auckland: Doubleday, 2001), 380.


54 Ibid., 645–46 and the references provided there.
the scroll. In Rev 11:5 fire comes from the two witnesses and “eats” their enemies, indicating their tremendous power. In Rev 12:4 the term is used to describe the destructive intent of the dragon, who, standing before the woman in childbirth, is ready to devour her child. “Eating” in this context refers to complete destruction. Ironically, the dragon’s intent is thwarted by God, who then proceeds to “feed” the woman in the desert. This could be interpreted as a typical occurrence of reversal, a narrative technique well known in the literature of the OT. The final occurrence of the term in Rev 20:9 again points to the judgment character, whereby fire from heaven devours (“eats”) the enemy armies fighting against the saints of the Most High.

Revelation 19:21 employs χορτάζω, “feed; pass. be satisfied, eat one’s fill,” in the context of total annihilation, referring again to the birds which are “fed” by the flesh of the enemy army. Again, the metaphor points to the utter destruction of the enemy, with no remainder to be left and no memory to be found. They are not buried, but shamed and utterly destroyed.

Revelation 3:20 and 19:9 both utilize the “eating” metaphor in a positive context. The promise to the overcomer of Laodicea is a reciprocal shared meal with God. “I will eat with him and he will eat with me.” The fact that the verbal form is a cognate of the noun δείπνον, “meal, supper,” is a further indication of the connection to the all-important eschatological last supper (Luke 22:20; John 13:2, 4; 21:20) and communion meal (1 Cor 11:20, 21, 25).


Richard Lehmann, “The Two Suppers,” in Symposium on Revelation: Introductory and Exegetical Studies, Book 2 (ed. Frank B. Holbrook; Daniel and Revelation Committee Series 7; Silver Spring: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 207–23, has provided an interesting study of the two-supper motif in Rev 19:7–9 and 19:17–21. However, he does not adequately explain the meal metaphor and its importance in the social context of the ancient world (both OT and NT).
mission on this planet. The feast metaphor implies eating and drinking. It presupposes tranquility and peace, since there is no real joy in feasting in the face of impending doom (as can be seen in Dan 5). Interestingly enough, Rev 19:17 describes the final judgment over God’s enemy (in all his incarnations) utilizing the same verbal form. Τὸ δὲπνον τὸ μέγα τοῦ τεοῦ, “the great supper of God,” is prepared. The special guests are the birds flying in midair. The metaphor clearly indicates judgment, and a final one at that.

In Rev 7:16, the multitude of the redeemed is described. They will neither experience hunger nor thirst any more. In the NT literature, food, so precious to the ancients and so difficult to secure, is abundantly present for the redeemed. This is clearly not written for the modern supermarket shopper with easy access to any type of foodstuff, from the exotic to the mundane. This is a metaphor that specifically speaks to (and spoke to) a people in an agriculturally based society.

Revelation 6:8 and 18:8 utilize the noun λήμψας, “hunger, famine,” that is an important part of destruction prophecies, the first one being part of the fourth seal and the second one pronouncing the fall of Babylon. In OT literature, hunger is often connected to curses or agents of punishment (Deut 28:48; Isa 29:8; Lam 2:19). On the other end of the spectrum, God is the one who gives bread from heaven and thus alleviates hunger (Exod 16:1–36; Neh 9:15; John 6:31, 49, 58).

Up to now, the focus of the discussion of meal/eating metaphors has been on the “eating” aspect. However, drinking is also part of the meal metaphor. The verb πίνω, “drink,” appears three times in the book (Rev 14:10; 16:6; 18:3) and is always connected with judgment images. This kind of drinking is not refreshing, but rather depressing. Revelation 14:10 describes the third angelic message, introducing the judgment of all those who “worship the beast and his image” (Rev 14:9). They will “drink the wine of God’s wrath.”

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61 The two Greek verbs utilized include πεινάω, “be hungry, hunger” and δυταψάω, “be thirsty.”
62 The true fulfillment of the curse of Gen 3:17–19.
64 2 Chr 32:11 describes the Assyrian king Sennacherib’s propaganda during his invasion of Palestine.
utilizes the same combination (Gr. τοῦ οἴνου τοῦ θημοῦ, “the wine of the wrath”) as Rev 14:8, which describes the actions and attitudes of Babylon in the second angelic message. Babylon gave to drink the wine of the wrath of her fornication and in turn has to drink the wine of the wrath of God. Rev 16:6 again focuses upon judgment. Those who have shed the blood of the saints and prophets of God will have to drink blood, i.e., will receive the punishment according to the crime committed. Clearly, no literal drinking of blood is envisioned. They are to die, since no one can survive drinking blood, but even more, they are impure, entirely out of the race. The final reference of verb πίνω, “drink,” can be found in Rev 18:3 in the context of the prophecy about the fall of Babylon, who gave to drink to all nations from the “wine of the wrath of her fornication” (NRSV). To drink in this context refers to partaking, to getting involved, and is rooted in the ancient concept of sharing a meal. Actually, the principle behind this prophecy is reciprocity. What you provide will be provided to you. What you give will be given to you. If you eat with me, I will protect you and receive you under my “umbrella” of influence. Although the Greek vocabulary utilized is distinct, the concept is similar. John sees one of the seven angels who had the seven bowls and who is about to show the prophet (and with him his later readers as well) the impending judgment of the great prostitute (the opposite of the faithful church), who made the inhabitants of the earth drink from the wine of her fornication.

The final verbal form connected to the semantic domain of “eating” and “drinking” is διψάω, “be thirsty,” and can be found in Rev 7:16; 21:6; 22:17. Interestingly enough, it is only used in the context of final victory. The great controversy has come to an end (at least proleptically!), and as a result, the multitude of the redeemed is described as those “who have been through the great tribulation,” who “have washed their robes and made them white in the blood of the Lamb” (Rev 7:14; NKJV). As a result of this final victory there is no more hunger, thirst, or threats of the (supposed deity) sun. In Rev 21:6 the reader

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65 However, the Greek term here is ποτίζω, “give to drink” (Rev 14:8).
66 See also note 1 of this essay concerning the biblical prohibition of not drinking blood.
67 Gary Stansell, “The Gift in Ancient Israel,” Semeia 87 (1999): 65–90, has provided a fascinating discussion of the nature and importance of gifts in ancient Israel that is—to some degree—also pertinent for the discussion of reciprocity in meal sharing.
68 Rev 17:2 uses μεθέσκομαι, “get drunk.”
69 The prostitute is connected to Babylon (Rev 17:5); meanwhile, the bride of the Lamb is connected to Jerusalem.
70 Compare here the interesting comments of H. Kelly Ballmer, “Revelation 7:9–17,” Interpretation 40 (1986): 288–95, who suggests Isa 49 as the basis of this great hymn of victory. Isa 49:10, with its references to the non-existence of hunger and thirst, corresponds to Rev 7:16.
witnesses a similar scene. Jesus, sitting on the throne in the new Jerusalem, pro-
claims the final victory. There is no more death (Rev 21:4), no more tears (Rev
21:4); everything is new, and the access to the water of life is freely available for
the thirsty (Rev 21:6). As will be shown below, there is a clear intertextual con-
nection between the tree of life (Gen 2–3) and the spring of the water of life
(Rev 21:6), although one can also note a link to Isa 49:10. Rev 22:17 repeats
this water-of-life metaphor in the epilogue. However, there is a distinct and
important addition. Everybody thirsting for this water of life can and will re-
ceive it—for free, as a gift (Gr. δώρεαν).

Eating and Drinking as Intertextual Connectors

The past fifty years have witnessed an explosive increase in interpretive
methodologies, leaving the uninitiated reader, student, or even scholar often
stunned by the immensity of material, methodologies, and applications. One
just cannot keep up-to-date anymore in biblical studies. One of more promis-
ing efforts represents the study of intertextuality. Intertextuality studies the in-
ner-biblical use and re-use of biblical texts by contemporary or later biblical
authors. Instead of focusing solely upon direct quotes, it looks at allusions, re-
curring motifs and known patterns, or the opposite to those known patterns.

72 Roberto Badenas, “New Jerusalem—The Holy City,” 268, presents other OT references,
such as Exod 17:1–7 and Isa 55:1.
73 Beale, Revelation, 1122–57, has identified Rev 22:6–21 as the epilogue of the book. Com-
pare also Badenas, “New Jerusalem—The Holy City,” 243.
74 Compare also Kaiser and Silva, Biblical Hermeneutics, 247–8, for a similar evaluation of the
hermeneutical “landscape”.
75 See here the important William R. Telford, “Modern Biblical Interpretation,” in The Biblical
useful taxonomy and description of most methodologies. For a discussion of some specific new
areas of research, see Gerald A. Klingbeil and Martin G. Klingbeil, “La lectura de la Biblia desde
una perspectiva hermenéutica multidisciplinaria (I)—Consideraciones teóricas preliminares,” in En-
tender la Palabra: Hermenéutica Adventista para el Nuevo Siglo (ed. Merling Alomía et al.; Cocha-
bamba: Universidad Adventista de Bolivia, 2000), 147–73.
76 Michael Fishbane, Biblical Interpretation in Ancient Israel (Oxford: Clarendon, 1985), 1–19,
was one of the first to emphasize the continued life-cycle of Scripture in later biblical (or extra-
biblical) authors, although he did not coin the term “intertextuality,” but rather spoke of iner-
biblical exegesis. Other relevant general literature concerning this method includes Craig C. Broyles,
(ed. Craig C. Broyles; Grand Rapids.: Baker Academic, 2001), 157–75; S. Moyise, The Old Testa-
tament Supplement Series 189; Sheffield: Sheffield Academic, 2000); Robert W. Wall, “The Inter-
textuality of Scripture: The Example of Rahab (James 2:25),” in The Bible at Qumran: Text, Shape,
and Interpretation (ed. Peter W. Flint; Studies in the Dead Sea Scrolls and Related Literature; Grand
‘Free’ Biblical Quotations in the New Testament,” in Early Christian Interpretation of the Scriptures of
Israel: Investigations and Proposals (ed. Craig A. Evans and James A. Sanders; Journal for the
Study of the New Testament Supplement Series/Studies in Scripture in Early Judaism and Christian-
ity 148/5; Sheffield: Sheffield Academic, 1997), 18–27; Christopher D. Stanley, “The Rhetoric of
The meal metaphor (involving “eating” and “drinking,” and being “hungry” and “thirsty”) is an important marker in this context. As has been shown above, the meal motif has many facets in Scripture. Two are especially noteworthy in the book of Revelation. Firstly, it introduces final judgment. Birds of the sky will eat the flesh of the enemy and his allies (whatever form and shape they take). God’s enemies will drink the wine of his wrath. Clearly, the use of the metaphor does not point to the literal meaning of eating and drinking, but rather points to the complete destruction, shame and disappearance (with no hope of returning!) of the evil and its protagonists in the cosmic conflict depicted in the book. The cosmic dimension is of utmost importance in apocalyptic literature, which is underlined by the use of this metaphor.

Rev 17:16 and 19:18 have their textual anchor in 1 Kgs 14:11; 16:4; 21:24; and Jer 15:3. They re-use well known prophetic oracles of total annihilation and apply those to God’s enemy and his allies.

The second important usage of the meal metaphor is diametrically opposite to the first. Meals are connected with final victory: banquets and free food and drink. The overcomer will dine with Jesus, who has been knocking on the door to be let in (Rev 3:20). But strangely enough, it is not the overcomer who will supply the needed food and drink, but Jesus who takes the initiative. The final wedding feast demonstrates similar overtones: Rev 19:9 emphasizes the invitation to the meal. Not everyone can participate, but only those who have been invited. It is this invitation and the eating and drinking aspect that connects this

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77 Rev 6:8; 14:10; 16:6; 17:16; 19:17, 18, 24; and 20:9 include this concept.
78 See here Tate, Biblical Interpretation, 136.
80 The literal translation of the verb καλέω is “to call, name, address.” The verb is used frequently in the LXX and in the NT (623x according to BibleWorks 5.0) in such a crucial context as
second metaphorical usage to the creation and fall account in Gen 1–3. Eating
from the tree of life has destroyed the perfect relationship between creation and
creator, and it is eating that ushers in the new re-creation. A wedding feast, a
banquet, an echo of the last supper, but this time the invitation is not done un-
derhanded by the enemy in the guise of a snake, but by the victorious Lamb on
the throne of God. No more hunger, no more thirst, no more doubts. Revelation
points to the final outcome of the cosmic controversy. Humanity does not have
to toil hard to be able to eat and provide for itself (Gen 3:17–19). It is free again,
although not entirely, since only those who washed their robes in the blood of
the Lamb (Rev 7:9–14; 22:14) have access to the banquet. However, there is an
important reworking of the well-known Genesis text of creation. While Rev
22:14 mentions the tree of life, the offer has been somewhat trans-
formed. It is the fountain of the water of life that appears with more frequency in
the main text (excluding the epilogue [Rev 7:17; 21:6; 22:1, 17]). Clearly, Jesus’ state-
ment in John 7:37 is in John’s mind as he pens those final chapters of Revel-
ation. The incarnate water of life that transformed the hopeless desert of lost peo-
ple welcomes home his redeemed.

Conclusion
The study of biblical metaphors is rich and often challenging. One needs to
seek to understand what the ancient authors and their audiences heard and un-
derstood when connecting to the metaphor. In the case of the meal/eating/drinking metaphor, many aspects are not clearly understood by
modern 21st century readers. Meals in the ANE were much more important in
terms of their social dimensions. Meals connected groups and individuals. Meals
cemented loyalties. Plenty of food meant security, and freely available foodstuff
was like heaven in a society that was agricultural in its outlook and projection.
John’s meal metaphors must not be read with our supermarket and fast-food
mentality in mind.

Another important outcome of this study involves the intertextual rela-
tionship of the meal metaphor. Clearly, John (like many other NT writers) lived and
breathed in the inspired OT text. However, NT intertextuality often goes beyond
the original meaning of the OT text alluded to. An example of this can be seen
in the newly introduced water of life metaphor that is absent from the creation
record in Genesis. Undoubtedly, John wants to make room for some additional,
theologically important feature of Paradise restored (or better, re-created). The
seed of the woman, the Messiah (Gen 3:15) who would crush the head of the
serpent, has come. He is the true water of life (John 7:37) who has provided for
free access to the wedding banquet. His blood is the necessary (and absurd!)
detergent to clean the robes of the redeemed. It is this paradox and addition that makes intertextual study so rich and promising for future biblical research. “And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely” (Rev 22:17, NKJV).

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