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READING THE BOOK OF REVELATION THROUGH THE LENS OF DYSTOPIA

Wong Wen Hung¹; Seach Jin Beng^{*2}

¹ Tunku Abdul Rahman University of Management and Technology, Malaysia.

Email: wongwh-wp20@student.tarc.edu.my

² Tunku Abdul Rahman University of Management and Technology, Malaysia.

Email: seachjb@tarc.edu.my

*Corresponding author

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Abstract

Christianity is one of the most influential religions in the world and there are numerous sacred texts that are closely associated with it, particularly the Holy Bible. The Book of Revelation, which is a significant part of the bible, is well regarded as one of the essential texts in Christianity that has been studied extensively from theological and historical standpoints over the years. The book is attributed to Apostle John and contains discussions related to the apocalypse and a new beginning. Meanwhile, dystopia is a literary concept that focusses on harrowing societies with a bleak and depressing atmosphere. Served as the direct oppositional term for Utopia, dystopian themes revolve closely around the notions of oppression, destruction, and pandemonium. This study aims to investigate the relationship between the two by examining various dystopian themes and motives including environmental destruction, corruption of moral values, and governmental control. Besides, this study also probes into the dualistic nature of God and his angels through their portrayal of the necessary evil in order to warn people of the danger of a possible dystopian reality. By examining the text through the lens of Dystopia, it intensifies the impact of the warnings, compelling people to pay attention to the possibility of a bleak dystopian future filled with pain and suffering. This perpetuates the relevance of the book of Revelation with modern readers, as dystopia is a concept closely studied at present. Finally, this study also expands the discourse related to dystopia and the book of Revelation by highlighting that the former can be read as a text of secular social commentary rather than merely a religious text referred to for spiritual guidance and prophecies.

Keywords: The Book of Revelation, Dystopia, Christianity, Biblical text, Social commentary

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Introduction

The Book of Revelation is still widely seen as a prophetic text that is widely read among Christians today. Additionally, the biblical text also emphasises the end and destruction that instil a sense of fear among Christians; particularly, church elders and encourage them to adhere to God's commandments to prepare themselves for Christ's second coming. As observed by Schneider (2017)¹, the Book of Revelation is not an easily approachable text for many, as it is often regarded as so confusing and mystifying that only experts in the field of Biblical studies can understand the content. The same view was expressed by Chapman (1995)² who claimed that due to the profusion of symbolism and images present in the book, it remains as one of the most debated and difficult to read to the average readers.

The Book of Revelation has been studied in both the field of literature and philosophy. Particularly in literature, the text has been extensively studied; one such example would be how literary critics and scholars examined the usage of imagery and symbolism in the Book of Revelation and how the given apocalyptic scripture uses literary elements to generate a dramatic narrative. As explained by Barber (2005)³, being the last book that is supposed to reveal God's plan, The Book of Revelation sets itself apart from other writings in the New Testament as it was the only work that focused on the genre of apocalypse in the New Testament.

There have been numerous interpretations of the book of Revelation due to differences in opinions. For instance, certain scholars view the Book of Revelation through the lens of Preterism, which believes that all the prophecies and oracles mentioned in the Book have already been fulfilled in AD70 and that the people now are living in the new heavens and new earth. LaHaye and Parker (2014)⁴ clarified that the Book of Revelation is of paramount importance to Christian narratives because it tells us about the final victory that leads to the emergence of a new earth and heaven. Furthermore, Moyise (2002)⁵ asserted that the Book of Revelation clarifies the destruction brought upon by the Roman empire by serving its purpose as a critique of ideology and taking the standpoint in favour of the marginalised group.

Meanwhile, dystopia is a literary concept referring to the opposite of Utopia; Utopia is an imaginary perfect place or state of things. Some examples would be a perfect political and social order. Throughout history there have been many ideas about a utopian society starting with Plato, who emphasised the ideal state, where the population should be divided into few classes: workers, auxiliaries, and guardians to ensure a harmonious co-existence. Nevertheless, he too stresses that aristocrats should be called to govern a nation given that they are patriotic and educated; thus, they are able to contemplate and differentiate good and evil. Uhlenbruch (2015)⁶ asserted that dystopia was first used in the end of the 19th century as a way to mean the opposite of Utopia. There are some points of parallel between dystopia and salve narratives in the Bible for they both explore the notions dealings with the loss of free will and agency. Besides that, Moylan and Baccolini (2013)⁷ pointed out that dystopia is placed well within a pessimistically constructed future that

exists in our own world. Dystopian narratives serve their purpose as a critique of history, for they are there to remind us that if we remain regressive of our present, a progressive future will thus be impossible.

In the current media, all philosophical perspectives of dystopian nature are widely present; for example, corruption and the glorification of twisted ideology where immorality is idolised and seen as its highest virtue, such as abortion, trans surgery, and radical feminism. In relation to this, Stock (2018)⁸ pointed out that it is never easy to provide an exact meaning for the term dystopia, as it is easier to recognise it than to define it. The meaning of dystopia is more than just fictional narratives, but instead, it is a form of world-building that creates imaginative spaces and lands.

When examining the book of Revelation alongside the concept of dystopia, the dystopian concept promotes a fresh perspective on the book of Revelation, as the text has always been analysed in a manner that seeks redemption and understands God's actions. As Claeys (2016)⁹ posited, dystopia is a word that conjures up images that are disturbing with close association with war, lawlessness, chaos, and suffering. Although the notion of dystopia is often linked to the domain of literature, nonliterary and empirical usages of the term do exist. However, the given concept not only helps the audience see God's punishment as an inch to achieve utopia, but also the obligatory of an unjust society that pushes people toward righteousness. Meanwhile, the concept of dystopia and the Book of Revelation do comprise many differences, mainly the origins; while the Book of Revelation is a sacred text filled with heavenly inspired principles, dystopias on the contrary are mostly fictional creations either or neither being inspired by real life events. Nevertheless, both the book of Revelation and dystopia share one major commonality. As noted by Vieira (2013)¹⁰, dystopia is closely linked to human experience, as it is a direct consequence of human behaviour. People must be aware of the effects that dystopian society can bring to ensure that our present situations do not worsen. This resonates well with the essence of the Book of Revelation that serves to remind people of the consequences of ignorance.

Additionally, dystopian texts at times leave the reader with unease and uncertainty. However, the book of Revelation, although it is based on countless tribulations and the wrath of God, provides the audience with a promise of a peaceful world filled with nothing but humanity. This research aims to examine societal degeneracy in relation to the Book of Revelation using dystopia; for instance, where immorality and extreme liberalism are highly regarded.

It is worth noting that the concept of dystopia is not commonly studied alongside religious texts such as the Book of Revelation because most Christians often view the theory of dystopia as a portrayal of a secular worldview that challenges or rejects the fundamental teachings of Christianity; for example, dystopia usually emphasises a never ending bleak and depressed future with no signs of a saviour and hope to turn to for refuge, while the Book of Revelation provides an assurance of God's omnipotence, omnipresence, and omniscience during challenging times and that God will eventually redeem all believers. However, the two can be examined from the point of view of being read as cautionary tales. According to Zillmer (2016)¹¹, the ramifications of sin serve as the main theme in the Bible, and because of this, stories within the Bible can be referred to as cautionary tales as they warn us of the possible consequences of our own actions. Likewise, dystopian narratives aim to do the same.

Therefore, this research aims to provide a new perspective towards the Book of Revelation and Dystopia by highlighting the similarities of both parties such as a world or society rampaged

by chaos and suffering and how both use vivid imagery to narrate their messages. Moreover, the following research also aims to project dystopia as an affirmation of a Christian worldview; which admits only a divine entity could liberate mankind from chaos and suffering.

Methodology

This study attempts to conduct a textual analysis on the Book of Revelation through close reading of the text. As explained by McKee (2003)¹², textual analysis is crucial in enabling researchers to compile information about how other people make meaning of the world. When textual analysis is conducted, educated guesses of possible interpretations of a particular text are made. It will start by exploring recurring dystopian elements presented within the text, namely environmental destruction, governmental control, and corruption of moral values. These recurring themes will be examined alongside personas and narratives present in the text, including the Babylonians, false prophets, and the drying up of the Euphrates River. The establishment of dystopian tone within the text is deemed crucial as it highlights that dystopian themes and elements are pertinent to it. Next, we examine how the presence of the recurring dystopian elements serves as cautionary tales to the people who read the text. When people can feel the severity of the warnings within the text, it makes it more relevant to the readers. This will be analysed in relation to the occurrences of natural disasters and other forms of disasters. Finally, we also need to highlight how this study examines the duality nature of God and his angels. To demonstrate this, God and his angels are studied from the perspective of playing the part of a necessary evil. According to the Cambridge dictionary, necessary evil is defined as ‘something unpleasant that must be accepted in order to achieve a particular result’ (Procter 2000)¹³. It is crucial to include the dualistic nature of God and his angels alongside the concept of dystopia, as they complement each other well. The study contends that dystopian elements alone may not effectively function as warnings, and likewise, the emphasis on consequences by God and his angels to those who choose to ignore the warnings might be insufficient in the absence of a dystopian reality. It is only by connecting all the three aims that it can ascertain that the Book and Revelation can perpetuate its relevance to contemporary readers who are familiar with the concept of dystopia that is widely explored in contemporary literature.

Literature Review

Numerous studies have been conducted dedicated to examining the concept of dystopia in the academic field. For example, Khalil (2020)¹⁴, pointed out that language played a crucial role in shaping the dystopian world in young adults’ literature. Drawing upon a framework that combines deixis and Werth’s Text World Theory, the researcher examines the portrayal of society, time and place in a few selected 21st century dystopian texts including Suzanne Collins’ *The Hunger Games Trilogy* and James Dashner’s *The Maze Runner series*. He concluded that the use of proper nouns and personal pronouns is most instrumental in constructing a dystopian world that many young adults find very appealing. Along the same lines, (Claisse and Delvenne 2014)¹⁵ maintained that dystopian fiction can be a form of empowerment to readers. This is because when readers are made aware of the possible consequences and negative impact that a dystopian society can bring, they can then reshape their paths so that they are able to create a better future for themselves. This is all made possible by the realistic portrayal of dystopian world in the work of fiction, and it allows readers to take action to prevent negative futures from becoming their realities. Meanwhile, Mohr

(2007)¹⁶ theorised that there is a new form of narratives that is fast gaining momentum among readers, known as transgressive utopian dystopias. These narratives that combine utopian notions into dystopian texts are able to break categorical differences in those texts. With the result that there is a rising number of modern dystopian texts that offer readers a glimmer of hope, as it is possible to break away from the pessimism of the dystopian sphere.

In a similar manner, the Book of Revelation has also been studied from a secular standpoint. O'Donovan (1986)¹⁷, for instance, argued that in order for divine creation to be appreciated, history must remain meaningful. This can be seen from the way in which the sacrifices of the Messiah can help us understand all historical events better. Citing examples from The Book of Revelation, the researcher pointed out the need for churches to be more active in confronting and opposing unfair and flawed political systems rather than taking an anti-political approach and doing nothing about it. Apart from that, in a more recent study related to the book of Revelation, Jordaan (2013)¹⁸ in his research offered an alternative way of understanding God's authority over the universe (κόσμος), encompassing heaven, sea, and earth. Unlike conventional views, these elements symbolise a divine perspective beyond time, human sinfulness under Satan's rule, and the origin of evil. Ultimately, the study envisions a renewed creation where God's reign is universally acknowledged. It is crucial to note that the concept of dystopia has also been studied alongside biblical texts and ideas. According to a study by Rupcic (2023)¹⁹, dystopian elements and religion, or more specifically spirituality, can provide an intersection that gives rise to a cyberspace governed within New Age concepts where unconventional individuals like singularitarians and transhumanists can coexist harmoniously. In analysing three video games, the researcher concludes that the dystopian spiritual world in those video games offers an alternative way to interpreting conventional religious views, which in turn offers a new and unique perception of spirituality and ideas to their players. In the same vein, Montavecchio (2012)²⁰ argued that it is worth studying the effectiveness of using modern contemporary narratives to highlight present social problems so that readers are aware of the need for improvement. As asserted by him, dystopian films in particular can help contemporary audiences better understand the real meaning of salvation that may otherwise be rather foreign to them.

Upon close examination, it is clear that dystopia does not always imply the complete absence of hope and light. On the contrary, dystopian themes and elements can be studied from the standpoint of hope and spirituality. Correspondingly, the Book of Revelation, despite being a text that is widely studied in the field of academia, has not been studied through the lens of dystopia. Furthermore, many studies related to the Book of Revelation were conducted more than 10 years ago. Hence, this study that aims to examine how dystopian elements in the Book of Revelation can serve as a cautionary tale to the 21st century reader does carry academic merits. It is so because not only will it provide a more contemporary interpretation of the selected text, it widens the discourse of the dystopian concept by incorporating it into the biblical realm in a secular manner.

Discussions

Environment Disasters

Natural disasters, such as tsunamis and earthquakes, as portrayed in biblical narratives, serve as discernible precursors to the apocalyptic denouement. As mentioned above, environmental disasters or destruction is an element that should be closely examined when studying the dystopian elements of the Bible, particularly the Book of Revelation. This is because a safe environment is a noun that grants mankind refuge and safety, but when destroyed it leads to unthinkable consequences such as agony and suffering; which aligns with the concept of dystopia as it narrates a future filled with nothing except tears and pain. In the Gospel of Luke, Jesus prophesies the occurrence of profound seismic disturbances and catastrophic events across the Earth prior to his anticipated return.

"There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven."
(English Standard Version Bible, The Book of Luke 21:11)

This prophetic theme persists in the Book of Revelation, where inexplicable calamities are vividly delineated. In the sacred scriptures, the apocalypse is a recurring subject mentioned multiple times throughout the Old and New Testament. Similarly, in the Book of Revelation; the apocalypse is evident and serves as a stern warning from God for people to repent and place their trust in Him as He once stated that he is the way, the truth and the life. Therefore, God is demonstrating his power and authority towards the citizens of Earth through his creation. Moreover, the apocalypse can also be interpreted as a chance that God has granted everyone under his mercy to save them from the eternal torment of hellfire. When the apocalypse is viewed from a prophetic perspective, it is seen as a symbolic reference to His followers; however, when the apocalypse and nature's destruction are studied from the lens of dystopia, it is an urgent notification that leads to the path of death and self-destruction if anyone chooses to ignore signs and warnings.

"The second Angel poured his bowl on the sea: The sea coagulated into blood, and everything in it died. The third Angel poured his bowl on rivers and springs: The waters turned to blood."
(Easy to Read Bible, The Book of Revelation 16:3-4)

Interpretations abound, one positing that the symbolic representation of blood signifies Christ's imminent presence on Earth and symbolically represents his sacrificial death. Apart from the supernatural occurrences, subsequent verses detail droughts and the desiccation of the Euphrates River, the consequence of intense heat scorching the Earth. Verses eight and nine illustrate an onslaught of scorching heat that causes distressing physical afflictions.

"The fourth Angel poured his bowl on the sun: Fire blazed from the sun and scorched men and women. Burned and blistered, they cursed God's Name, the God behind these disasters. They refused to repent, refused to honour God."

(Easy to Read Bible, The Book of Revelation 16:8-9)

"The sixth Angel poured his bowl on the great Euphrates River: It dried up to nothing. The dry riverbed became a fine roadbed for the kings from the East."

(Easy to Read Bible, The Book of Revelation 16:12-14)

The Euphrates River assumes a profound prophetic significance, acting as a conduit for the "Kings of the East." According to Didio (n.d.), this passage signifies a passageway for burgeoning Asian powers, such as China, India, and Iran, to traverse the Euphrates en route to the Armageddon valley, where they engage in final battles preceding Christ's return. Investigating this through the perspective of dystopia, one can mention that this causes not only the death of innocent men but a breakdown or downfall of civilisations. Therefore, drying up of this important life source will eventually result in famine, water scarcity, and civil unrest due to financial collapse and the rise of inflation towards daily essentials like food.

Corruption of Moral Values

The act of moral corruption is another element that should be examined when studying the book of Revelation using the concept of dystopia. Morality is a value that standardises the way of life of society. Therefore, it should be held with highest regard to prevent indecency and unethical behaviour. However, when there is a deterioration in moral standards within a society, it leads to existential despair, as society will experience nihilistic values in terms of hope and purpose. As society begins questioning the promise of a better future given events such as social injustice and sexual immorality. Thus, with these ongoing societal principles; many will fall into the trap of moral ambiguity, struggling with their ethical choices and questioning the possibility of them maintaining their sense of moral integrity in an atmosphere that lacks even the basics of morality. The book of Revelation comprises elements and imagery that are of profound and metaphysical significance. According to the prophetic text, moral decay is conspicuously pervasive. The ethical deterioration delineated in the Book of Revelation is particularly evident in chapters sixteen and seventeen. In chapter sixteen, the narrator recounts God's command to the seven angels to unleash the seven bowls containing His wrath upon the Earth; as the seventh angel poured his bowl upon the Earth, John bears witness to the affliction of Babylon due to her sinful and rebellious nature against God.

"Then the seventh angel poured out his bowl into the air. And a mighty shout came from the throne in the Temple, saying, 'It is finished!' Then the thunder crashed and rolled, and lightning flashed. And a great earthquake struck; the worst since people were placed on the earth. The great city of Babylon split into three sections, and the cities of many nations fell into heaps of rubble. So God remembered all of Babylon's sins, and he made her drink the acup that was filled with the wine of his fierce wrath."

(New Living Translation Bible, The Book of Revelation 16:17 - 19)

Based on these verses, the scripture posits that the most severe earthquake occurred in response to the Babylonians' lifestyle. Alternatively, this event can be interpreted as a form of divine justice offered to God and fervent believers, since the people of Babylon had been openly engaging in immoral practices, rebelling against godly values. Moreover, the metaphorical use of the terms "wine" and "wrath" underscores the gravity of the sins committed by the Babylonians, according to Schrock's interpretation of divine retributive justice. Additionally, through these verses one can see the importance of God and the angels to play the role of "necessary evil" by causing this earthquake to destroy all of Earth's history in order for purity and his values to be restored and once again reign victorious. Thus, by doing so, society will realise the existence of dystopia and seek Him for guidance and refuge.

In the next chapter, the seventh angel shows John the Apostle the seventh Wrath which depicts a scene where the ten kings are at war with the lamb which represents the purity of Christ.

"These with the SEH will make milkhamah, and the SEH will conquer them, because He is Adon HaAdonim and Melech HaMelachim; and the ones with him are the Keru'im v'Nivcharim v'Ne'emanim."

(Orthodox Jewish Bible, The Book of Revelation 17:14)

Governmental Control

Governance, a term that holds the accountability and authority of a nation. Good governance increases the quality of life of citizens and the trading performances of a country making it more stable and productive. Bad governance, leads the nation onto a bed of thorns introducing corruption, leading to conflicts of interests and implementing control. However, control worsened things as they marginalised individual freedom and any intellectual thoughts. Using the concept of dystopia, we are able to understand that government control can distort realities and manipulate others without them even realising it. The nexus between despotic governance and the prophetic narrative articulated in the Book of Revelation has been a subject of scholarly contemplation spanning several decades. Totalitarian regimes, characterised by an imperative of unbridled authority, manifestly repudiate the sanctity of individual liberties. In consonance with the eschatological tenets expounded in the Book of Revelation, a pivotal figure known as the AntiChrist or "Chayyah" in the Hebraic lexicon emerges during the apocalyptic denouement, signifying the embodiment of malevolence or the Anti Messiah. The thirteenth chapter of the Book of Revelation delineates the orchestration of deleterious designs against devout adherents by "The Dragon," synonymous with Satan, who mobilises two beasts, one from the sea and another from the land, to effectuate his sinister machinations.

In delineating the character of the second beast, scripture elucidates:

"Then I saw another beast coming up out of the earth. He had two horns like a lamb, but he talked like a dragon. This beast stood before the first beast and used the same power the first

beast had. He used this power to make everyone living on the earth worship the first beast"

(Easy to Read Version Bible, The Book of Revelation 13: 11-12).

The subsequent verse expounds on the duplicitous nature of this entity, deceiving denizens through miraculous feats and compelling obeisance to the wounded yet resurgent first beast.

“Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honour of the beast who was wounded by the sword and yet live”

(Easy to Read Version Bible, The Book of Revelation 13:14).

Paralleling many dystopian narratives, the Book of Revelation delineates a societal paradigm dictated by an authoritarian hegemon, coercing compliance, and subjecting dissenters to persecution. An emblematic manifestation of this autocratic dominion is the introduction of the Mark of the Beast, a coercive mechanism that impedes individuals from engaging in mundane transactions without its imprimatur. The scriptural exposition reads:

"It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads, so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its name."
(New International Version Bible, The Book of Revelation 13:16-17).

The ensuing injunction challenges the discernment of the wise, beseeching calculation of the numerical identity of the beast, symbolised as 666.

This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666.

(New International Version Bible, The Book of Revelation 13:18).

The Perilous Sides of a Dystopian World

The initial analysis highlights the recurring dystopian themes of the book of Revelation. Upon closer inspection, it becomes evident that these elements are not random, but intentional. To delve deeper into their significance, the next part of the analysis will explore how these dystopian aspects can be seen as warnings for readers.

The historical timeline of the Book of Revelation emphasises the significance of its elements in indicating the culmination of affairs. It serves as a warning to humanity about events. However, while one of the goals of the Book of Revelation is to provide comfort during times when it unintentionally leads to a tendency for selective engagement. This means that readers often focus on the aspects disregarding sections that emphasise the importance of repentance or changing one's life path urgently. Consequently, when people exclusively concentrate on prophecy, they not

only undermine the purpose of this text, but they also fail to fully grasp potential dystopian realities.

When we compare, the cautionary stories come across as a form of warning highlighting the consequences that follow certain behaviours and judgments. By placing this storytelling technique within the context of the Book of Revelation, these cautionary tales serve as a tool for reflection on norms. They particularly emphasise the erosion of rights such as personal and intellectual freedoms. Consequently, this perspective encourages audiences to examine their environment and engage in analysis regarding the consequences of their actions.

Moreover, cautionary tales remind the Christian audience of the book of Revelations to always be watchful and actively participating in societal issues. The need to always be aware by constantly watching news broadcasts is driven home so that we can see the early symptoms of problems and react before they become unmanageable. Therefore, intrigued not only to become onlookers but also actors in bringing about social changes, this way the person's view is based on cautionary tales and this supports the idea of staying alert as a fundamental requirement for surviving today's world.

The first warning speaks of how, when we lose nature, we lose everything most valuable to us. To warn people against not heeding his advice, God sends his angels to pour his seven bowls for the purpose of warning them of what may happen otherwise. This can be seen as apocalyptic in nature whereby these catastrophic events are seen as indicators of a dystopian society where humans have become inhuman thereby creating fear and terror among the people. Second warning warns mankind about their moral corruption and the rise of false prophets. God once again sends his angels to execute the task. Warning them about the danger of being gullible. When examined closely, there was a need to warn people of false prophets as occult practices like sorcery were embraced in early Christianity. Concerning this, Mendis (2022)²¹ explained that false prophets could be a major threat to the society, as Early Christianity mixed its doctrines with magical beliefs like sorcery due to its lack of a scientific foundation. Thus, false prophets can be seen as a group of people contributing factor of societal decay and promoting their poison in the form of goodness; eventually manipulating people into their ways of obscenity.

The third warning finally changes its audience in relation to the arrival of beasts and that of the mark of the beast. Beasts need to be considered because it can lead to totalitarianism if they are not given enough attention. When considered metaphorically, these verses suggest evil forces that merge into a single entity; the first beast epitomises the spread of false teachings and the development of an exclusive religion that requires absolute adoration. The second beast that comes out from the Earth earlier can be seen as a person with miraculous powers who deceives people into worshipping the first beast; this verse contains dystopia when interpreted as a misinforming power leading humanity into worshipping either a ferocious animal or a greater being that institutes dictatorship and loss of liberty. Moreover, Mark of the beast implies depersonalization in which human beings become numbers and objects thereby losing their identity and status thereby making them easily controlled.

Divine Forces Disguised as Evil

In the previous section of textual analysis, dystopian elements are closely connected to the apocalypse. More relevant to modern readers; the cautionary characteristics of the dystopian

elements, obviously, in particular sections--and indeed as a whole. This is because dystopian elements are well suited to modern sensibilities. They touch upon many facets of contemporary society, from factual incidents and phenomena through occurrences hidden behind closed doors into those which one only hears about in fiction films or novels. Nevertheless, without the sacrifice of God and his angels, the dystopian elements may not have been fully realised.

Following this narrative from the book of Genesis, adherents conceived God as a dualistic entity vacillating between unattainable love and a directive father. Such dichotomies only serve to emphasise the way humanity has conceptualised God and his angels as an evil that spawned out of necessity. However, this punitive action thus makes good on the broken, morally infected character of the world where humans exist. The implementation of necessary evil also forces people to return and consider their options, complicating things with a certain morally ambiguous element. This kicks off a cycle whereby people examine their own actions, often focussing on the ethical validity of that which is legal and permissible under God's values. It entails consideration of things such as basic rights violations and illegalities caused by oppressive systems of power.

In addition, God and the members of his heavenly court play the role of necessary evil in examining some unsettled questions about our society. One can speculate that the divine intention is to lead humanity from this bubble they live in; where utopian ideals are never perfect. The substance of the warning is to keep people from falling into an ocean that represents moral pollution and to tell them that we cannot expect anyone or any system to be perfect. As a result, God's role and His angels as necessary evil allows an ideal realm; free of sin to arise. With that, all human hearts will be drawn back towards God's charitable heart.

In summary, this analysis suggests that God and His angels have to play a role in explaining dystopia; for the sake of humanity. These catastrophes have a great impact as they bring out the best in mankind such as generosity, kindness. In addition, this transformational process helps establish kindness and leaves behind unwholesome values. In addition, when dystopian themes are thrown in among the elements of fiction exaggeration and hype, existential questions arise; like how Job turned to God for consolation and refuge as he was burdened by all the tragedies that took place.

Throughout the course of this study, it can be inferred that the exploration of dystopian themes can be juxtaposed with religious scriptures; specifically, the Book of Revelation. Within these religious texts, one finds resonances with dystopian elements, manifesting themselves in expressions of profound suffering and anguish. Notable instances include the prophesied destruction of Babylon; wherein international trade encounters formidable challenges leading to economic depletion. This inquiry posits that the analysis of religious texts through the lens of dystopian frameworks serves to render the admonitions contained therein more palpable and impactful. Consequently, narratives cease to be relegated to the realm of fiction, assuming a conceivable reality. Such an approach facilitates a nuanced understanding of the multifaceted nature of God and angels, necessitating the exploration of these divine entities from less conventional perspectives.

Conclusion

The Book of Revelation was written by John the Apostle more than 2000 years ago and still serves as one of the most influential and prophetic books among Christians and nonbelievers. However, the book consists of numerous interpretations, as the context of the book is relatively subjective to academics from different fields such as theology and history; nevertheless, their diverse ideas of the text contribute to the vast array of theories and perspectives, enriching the content of the book. Moreover, the Book of Revelation is filled with a rich abundance of literary devices such as metaphors, symbolisms, and vivid imagery, making it a text worth examining. Besides, studying this text will further provide more references regarding this book to the world of academia; eventually increasing its popularity and erasing the negative stereotypes of the Book of Revelation of being too rigid. Furthermore, the following research studies the Book of Revelation through the lens of dystopia, further widening the scholarly discourses associated with the text. Although the findings may not necessarily convince all readers to change their long-established assumptions and interpretations pertaining to the Book of Revelation, they provide an alternative way to interpret the text that broadens the scholarly discourse placed within the realm of the Book of Revelation.

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