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THE CONSUMMATION OF THE EXODUS: A STUDY OF
THE EXODUS MOTIF IN THE REVELATION

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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May 1985

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INTRODUCTION

The study of the Exodus motif grew out of the author's curiosity concerning the clear reference to the Exodus in Revelation 15:3. The question which arose concerned the extent to which the Exodus motif is used in the Apocalypse, and its significance. Therefore, the purpose of this study is to examine and demonstrate the use of the Exodus motif in the Revelation.

The study will commence with a discussion in chapter one of typology and the unity of Scripture. Because the Exodus is a major source of Old Testament types, an attempt will be made in chapter one to illustrate the importance and use of the Exodus motif throughout Scripture. Next, several of the most comprehensive examples of the Exodus motif in the Revelation will be presented. Chapter two will be a consideration of how Yahweh dwelt with His people in the tabernacle, and how this idea is used in the Apocalypse. Included in this chapter will be a discussion of "the glory of God" as used in the Revelation, and its relation to the "shekinah" of the Old Testament tabernacle. The concept of holy war will be examined in chapter three, and will be related to the foundational holy war at the Red Sea. Included in chapter three will be a study of the Divine Warrior, the Song of Moses, the plagues which are described in connection with the seven trumpets and seven bowls, and the dragon. Chapter four will survey other significant references to the Exodus in the Apocalypse, including a study of the Lamb,

the angel of His presence, the Shepherd, and the expressions "the people of God," "a kingdom and priests," and "the One who is, was, and is coming." Each of these topics will serve to further demonstrate the use of the Exodus motif in the Revelation. A statement of conclusions and observations will follow chapter four.

CHAPTER I

THE BIBLICAL USE OF THE EXODUS MOTIF

The Unity of Scripture

A study of the Exodus motif in the Revelation is based upon a recognition of the theological unity of the entire Bible. All of Scripture is an organic unit, having only one system of faith. For example, the doctrine of sin in the Old Testament is essentially the same as the doctrine of sin in the New (Rom. 3:10-18), as is the doctrine of justification by faith (Romans 4, especially verses 22-25), the doctrine of sacrifice for sin (Hebrews 9 and 10), and the doctrine of the Messiah-Saviour (Hebrews 1).¹ It is obvious in the study of the Scripture that there is "a deep underlying relationship between the Old Testament and the New: one purpose pervades the whole Bible and also the various phases of human history, more especially of Israel."² The same God is at work in both Testaments, offering the same salvation by the same Saviour.³ The difference between the Testaments is not theology but perspective. The Old Testament looks forward to the incarnation, and

¹Bernard Ramm, Protestant Biblical Interpretation (Grand Rapids: Baker Book House, 1970), p. 229.

²Roger Nicole, "New Testament Use of the Old Testament," in Revelation and the Bible, ed. C. F. Henry (Grand Rapids: Baker Book House, 1958), p. 149.

³John Marsh, "History and Interpretation," in Biblical Authority for Today, eds. Alan Richardson and W. Schweitzer (Philadelphia: Westminster Press, n.d.), pp. 185-88.

prefigures and predicts the significant events of redemption. The New Testament basically reports on what has happened in the incarnation, and looks back to explain the significance of this event. The two Testaments are a theological unit, and "display a qualitative homogeneity in their revelation of God."⁴

This homogeneity and unity of the Testaments is especially demonstrated in the pattern of prophecy and fulfillment: that which is promised in the Old Testament has its fulfillment in the New. Prophecy, whether verbal or typical, and its fulfillment "establishes the nexus between the two Testaments."⁵ The Old Testament Messiah is the New Testament Christ (Luke 1:32; 2:29-32; 4:18-21); the Old Testament Passover Lamb becomes the New Testament Lamb of God (John 1:29); the Old Testament people of God, Israel, becomes the New Testament people of God, the Church (Rom. 9:6-8; Gal. 6-16). The two Testaments are inseparably bound together by this pattern of prophecy and fulfillment.

This unity which is demonstrated by prophecy-fulfillment exists in part because the God of the Bible is also the Lord of history.⁶ As the Lord of history, from the beginning of all things He has known what the end of all things will be. It is God who causes Old Testament individuals, events, and institutions to embody characteristics which typify and point forward to individuals and events which occur later, especially in the New Testament redemptive work of Christ.⁷ This prophetic phenomenon is known as "typology," and is itself a species of prophecy.⁸

⁴A Berkeley Mickelsen, Interpreting the Bible (Grand Rapids: William B. Eerdmans Publishing Co., 1963), p. 242.

⁵Ramm, p. 216.

⁶Mickelsen, p. 237.

⁷Ibid.

⁸Ramm, p. 216.

Typology is exemplified in the brazen serpent (John 3:14), Adam (Rom. 5:14), Melchizedek (Hebrews 7), and many other illustrations which can be drawn from the New Testament. The actions of the Redeemer Yahweh in Old Testament individuals and events become a pattern and a prefiguration of His redemptive act in the New.⁹ The Old and New Testaments are one unit.

The Importance of the Exodus as a Type

The one Old Testament divine act which stands supreme as a type of the New Testament redemptive event is the Exodus. In his discussion of the Exodus, Augustine Stock declares,

Among all those historical events in which God is seen to act and reveal Himself, one is primary and fundamental from every point of view - the Exodus from Egypt. . . . The Exodus was the decisive historical experience that formed the Hebrews into something they had not been before - a self-conscious historical community, a people, the People of God. . . . The Exodus therefore represents the starting point of that plan of salvation which finds its realization in Jesus of Nazareth. And as the first decisive saving act, the Exodus established the pattern, as it were, for all future saving acts.¹⁰

Horace D. Hummel declares that the Exodus is a major type of our Lord's "way out" on Easter morning, and that "the exodus event is the heart of the Old Testament 'gospel,' and the word 'redeem' comes to be forever bound to it."¹¹ Stock agrees with Hummel when he declares, "The Exodus is for Israel what the death and resurrection of the Christ are for the new Israel, and the new Israel could do no other than employ the imagery

⁹Robin Nixon, "New Wine in Old Wine-Skins: VII Exodus," Expository Times 85 (December 1973):73.

¹⁰Augustine Stock, The Way in the Wilderness (Collegeville, MN: The Liturgical Press, 1969), p. viii.

¹¹Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 70.

and words of the redemption from bondage when it proclaimed redemption from a deeper and more terrible slavery."¹² The Exodus is the redemptive event of the Old Testament. In the events of the Exodus, Yahweh graciously chooses the people of Israel, separates them from Egypt through the baptism of the Red Sea (see 1 Cor. 10:1-4), and establishes and constitutes them as a kingdom of priests and a people of His own inheritance (Ex. 19:6).

Because of its importance in the history of Israel, it is not surprising to discover that the Exodus provides much of the terminology used to explain later events in the history of redemption. Stock declares that "all stages of redemptive history subsequent to this first event used the Exodus to explain its own meaning."¹³ F. F. Bruce says that "the Exodus provides for the rest of the biblical record a form of language and imagery for communicating the message of salvation."¹⁴ In his discussion on the Exodus pattern in the New Testament, Fred L. Fisher explains, "Such New Testament words as redemption, redeem, deliver, deliverance, ransom, purchase, slavery, and freedom entered the religious vocabulary of Israel through the Exodus event."¹⁵ It is this event which stands in its importance at the center of the Old Testament history of Israel. It is the key by which the prophets understand her past and explain the hope of her future.¹⁶

¹²Stock, p. xi.

¹³Ibid., p. 51.

¹⁴F. F. Bruce, New Testament Development of Old Testament Themes (Grand Rapids: William B. Eerdmans Publishing Co., 1968), p. 32.

¹⁵Fred L. Fisher, "The New and Greater Exodus: The Exodus Pattern in the New Testament," Southwestern Journal of Theology 20 (Fall 1977):71.

¹⁶James Plastaras, The God of Exodus (Milwaukee: The Bruce Publishing Co., 1966), p. 7.

The Use of the Exodus Motif

The Old Testament

Numerous examples can be found to illustrate the use of the Exodus motif by Old Testament writers. The former prophets use the Exodus as a starting point in their consideration of God's dealings with Israel¹⁷ (Joshua 24:5-9, 17; Judg. 2:1; 6:8, 13; 1 Sam. 2:27; 8:8; 10:18; 12:6-8; 2 Sam. 7:6, 23; 1 Kings 8:51, 53; 9:9; 2 Kings 17:7, 36). This is the most significant event of their history. These historical writers refer to this event when they remind Israel of Yahweh's providence and demand that Israel honor and worship Him (Judg. 6:8-10; 1 Sam. 10:17-19; 1 Kings 9:6-9).

The latter prophets also make abundant use of the Exodus motif. Isaiah makes use of the Exodus theme, especially in chapters 40-66. He describes the messianic age as a transformation of the wilderness in Is. 41:18, 19.¹⁸ In Is. 43:2 and 16-21, Yahweh is described as the One who makes a way through the sea and a roadway in the wilderness. He gives water in the wilderness so His chosen people can drink. Verses 16-21 is a description of God's power to effect a new Exodus.¹⁹ Exodus terminology is used to describe Israel's deliverance from Babylon in Is. 48:20, 21, and the people of God are reminded of the first Exodus as a basis of their hope of deliverance in 51:9-11. Is. 52:11, 12 recall the purification laws of Numbers 19 and Leviticus 22 and the leadership and protection of Yahweh in the cloud and pillar of fire (Ex. 13:21, 22; 14:19, 20). In these verses, Isaiah is again assuring the people that they will be delivered, even as they were in the first Exodus. For

¹⁷Nixon, p. 73.

¹⁸Stock, p. 130.

¹⁹Hummel, p. 219.

Isaiah, Yahweh's future deliverance of His people is explained in terms of the deliverance effected at the Red Sea.

The Exodus motif is also used in Jeremiah to discuss Israel's current situation and her deliverance from Babylon. The time in the wilderness is pictured as the ideal in Jer. 2:1-3, when Israel was following after Yahweh in the wilderness. The apostasy of the people consists of the fact that they have forsaken the Lord who brought them out of Egypt, and they are walking after things that have no profit. The deliverance from Babylon is seen as a parallel to the deliverance which was accomplished from Egypt (Jer. 16:14; 23:7). The new deliverance will include a new covenant written not on tablets of stone but on their hearts (Jer. 31:31-34).

Several of the other latter prophets also use Exodus terminology in their proclamations to the people of God. Ezekiel describes the restoration of the people in Ezek. 20:33-38 with repeated references to the first Exodus. Hosea sees the time of the wilderness as a time when Israel was dependent upon the Lord. Since Israel has rejected the grace of God, there is a need for her to return to the wilderness and have her relationship to Yahweh re-established (Hos. 2:14-20; 12:9).²⁰ Hosea reminds Israel of what the Lord had done in the Exodus in Hos. 11:1; 12:13; and 13:5. He draws a parallel between the present situation of Israel and that at the Exodus, and declares that Israel will have to return to "Egypt" as she is taken captive by Assyria (7:16; 8:13; 9:3; 6; compare these verses with 11:5).²¹ Amos refers to the Exodus in 2:10; 3:1; 4:10; 9:7. In Amos 4:10, Yahweh declares that He had sought to

²⁰Plastaras, p. 7.

²¹Nixon, p. 73.

discipline Israel by sending a plague after the manner of the plagues of Egypt. And Micah refers to the Exodus in 6:4, 5 and 7:15. In 7:15, Micah declares that the people shall see the great works of the Lord "as in the days when you were brought out from the land of Egypt." The Exodus was a popular motif with the prophets, and the current activity of Yahweh is described by the prophets in terms of the former great event.

The Psalms also echo Exodus themes. Psalm 78 describes Yahweh's faithfulness during the Exodus, and the deceitfulness of the people of Israel during that time, as does Psalm 81. Psalm 95 refers to the rebellion at Meribah, and warns the people of the judgment that comes to those who put Yahweh to the test. The wonderful works of the Lord are described in Psalm 105 in terms of His activity in the deliverance from Egypt. After reciting a summary of the history of the Exodus in Psalm 106, the Psalmist prays that Yahweh would gather the people who are dispersed among the nations and save them (106:47). The Psalmist indicates in this Psalm that the Exodus history is a source of comfort and hope to the dispersed people of Israel. Psalm 135 declares that Yahweh is to be praised because of His mighty works demonstrated at the Red Sea (135:8-18), and Psalm 136 celebrates the lovingkindness of God in terms of the Exodus. All these Psalms indicate the importance of the Exodus motif to the Old Testament people, and demonstrate the use of the motif by the Old Testament writers.

The New Testament

The New Testament is also replete with examples where the Exodus is alluded to or seen as a type of the redemptive work of Yahweh in the

New Testament. In the Gospels, many of the events in the life of Christ are explained with Exodus terminology. In Matthew 2, Mary and Joseph are forced to take the Christ-child and to flee from Herod into Egypt. Matthew sees this as the fulfillment of a statement made by Hosea concerning Israel, "Out of Egypt did I call My Son." The son, Israel, has become the Son, Jesus. That which happened to Israel in the Exodus is understood to be a prefiguration of that which happened to Christ. In fact, there is evidence in the Gospels to suggest that the gospel writers understand that in the life of Christ the Exodus is in a sense repeated, although in a fuller and more significant way. Luke sees Christ's suffering, death, and resurrection as an exodus like that which He is to undertake at Jerusalem (Luke 9:31). Jesus Himself uses Exodus terminology to explain His death in John 3:14, 15. Christ sees His death as a fulfillment of the typical promise given in the brass serpent. Matthew (4:1-11) and Luke (4:1-13) both describe Christ's temptation in the wilderness; these passages are rich with Exodus references. The forty days are comparable to the forty years; the forty years were spent by Israel in the wilderness, and the forty days are spent by Christ in the wilderness. Christ responds to the temptation of Satan by quoting Deut. 8:3; 6:16; and 6:13. Robin Nixon suggests that "these are not random texts flung haphazardly at the devil but that they represent a considered and consistent theology which saw Jesus recapitulating the history of God's people in the Old Testament."²² It is also worth noting that after its baptism in the Red Sea, Israel is led into the wilderness. According to Matthew, Christ's time of testing in the wilderness took place shortly after His baptism in the Jordan River.

²²Ibid., p. 74.

There are other examples which may be drawn from the gospels. On the Mount of Transfiguration, Jesus is identified as the beloved Son of God (Mark 9:7). The idea is similar to that of Ex. 4:22, where Israel is called the first-born son. John the Baptist identifies Christ as the lamb (John 1:29), which could be a reference to the Passover lamb described in Ex. 12:21-23. That Christ is the fulfillment of the Passover lamb may be seen in John 19:36. According to Ex. 12:46, the Passover lamb was to be slain without breaking any of its bones. The feeding of the 5,000 in John 6 was similar to the provision of manna in the wilderness. At this time Jesus indicates that He is the true bread of life, and that this true bread is much greater than the Old Testament manna (John 6:31-35). John also speaks of Christ's incarnation in terms of the Exodus, when he declares that "the Word became flesh and 'tabernacled' among us" (John 1:14). All of these references indicate that the gospel writers see Christ as the fulfillment of the redemption that is typically promised in the deliverance of the Exodus.

The writers of the New Testament epistles also make considerable use of the Exodus motif. Paul speaks of Christ in terms of the Passover lamb in 1 Cor. 5:7. Peter also declares that we have been redeemed (λυτρόω) "with precious blood as of a lamb unblemished and spotless, that of Christ" (1 Peter 1:19). Although Peter's reference may be more in connection with the Levitical Code (see Lev. 4:32; note the possible reference in 1 Peter 1:16 to the Holiness Code of Leviticus), it is also possible that Peter has in mind the Passover lamb of the Exodus (see Ex. 12:5).²³ The word λυτρόω, which Peter uses in 1:18, is used in the

²³J. N. D. Kelly, The Epistles of Peter and Jude (London: Adam & Charles Black, 1969), p. 75; see also Charles Bigg, A Critical and

Septuagint to describe the work of Yahweh when He brought the people of Israel out of Egypt (Ex. 15:13). Both Peter and Paul may have seen Christ as the fulfillment of the promise typified in the Passover lamb of the Exodus. In 1 Corinthians 10, Paul sees the events of the Exodus as examples (τύποι) for the Christian Church. He describes baptism in terms of the crossing of the Red Sea (10:2); he also describes the life of faith in terms of Israel's drinking from the spiritual rock which is Christ. Both Peter and Paul speak of the Christian Church in terms of "the people of God" (Rom. 9:25, 26; 1 Peter 2:9; compare with Ex. 6:7; Deut. 4:20; 7:6). Peter sees the Church as the new Israel in 1 Peter, and applies terminology to the Church which originally applied to the Israel of the Old Testament.²⁴ Paul also calls the Christian Church "the Israel of God" (Gal. 6:16), and sees the Church as a continuation of the people that had been formed and chosen and created by the Exodus through the Red Sea.

The author of the epistle to the Hebrews explains the typical significance of many of the Exodus events by relating them to the New Testament event of redemption. Jesus is our high priest (Heb. 3:1; 4:14-5:10; 7:1-2, and throughout the book). As the high priest, He is the fulfillment of the office which was established by Yahweh for Israel. The promised land is typical of the rest given to the people of God in Christ (Heb. 3:1-4:13). The tabernacle and sacrificial system are described as having their fulfillment in the Lord Jesus (Hebrews 8, 9, 10).

Exegetical Commentary on the Epistles of St. Peter and St. Jude, 2nd ed. (Edinburgh: T. & T. Clark, 1902), p. 120; and Alan M. Stibbs, The First Epistle General of Peter (Grand Rapids: William B. Eerdmans Publishing Co., 1959), pp. 90-91.

²⁴For a study of the Exodus motif in 1 Peter, see Paul Deterding, "Exodus Motifs in First Peter," Concordia Journal 7 (March 1981):58-65.

Christ is the new Moses (Heb. 3:1-6), a fulfillment of the promise given to Moses in Deut. 18:18. The old covenant and Sinai are contrasted with the new covenant and Mount Zion in Hebrews 12. Repeatedly, in Hebrews and throughout the New Testament the picture given is that the Exodus is fulfilled in the Christ.

Summary

The previous discussion has demonstrated the importance of the Exodus motif to the Biblical writers. The theme of the Exodus is a continual thread running through the Scripture, with its focus and perspective in Jesus of Nazareth. It should not be surprising then to discover that this motif is also used by John in the Revelation. The unity of the Scripture, expressed in prophecy-fulfillment, type-antitype relationships, is demonstrated in the various phases of salvation history, which are explained in terms of the Exodus. Stock declares, "It was inevitable then that the consummation of all things should be presented in Exodus terminology as well and that consequently it should figure prominently in the book of Revelation."²⁵ Because the Exodus event is so much a part of redemptive history, it is virtually impossible to speak of redemption without doing so in Exodus terminology. Thus John in the Apocalypse depicts the fate of the Church in terms of a new Exodus.²⁶

²⁵Stock, p. 50.

²⁶Otto A. Piper, "Unchanging Promises: Exodus in the New Testament," Interpretation 11 (1957):14.

CHAPTER II

"THAT I MIGHT DWELL AMONG THEM"

The aim or purpose of Yahweh in bringing His people out of the land of Egypt is expressed by the infinitive construct¹ יָדֹבֵץ in Ex. 29:46: "And they shall know that I am Yahweh their God who caused them to come out from the land of Egypt that I might dwell in their midst; I am Yahweh their God." God's intention and desire in His action was to span the awful separation between a holy God and a sinful people. Thus He chose an insignificant nation of slaves (Deut. 7:6-8), redeemed them by the blood of the Passover lamb (Ex. 12:21-23),² and separated them

¹A. E. Cowley, ed., Gesenius' Hebrew Grammar, 2nd ed. (London: Oxford University Press, 1910), p. 348.

²The redemption of the Passover lamb is typical of the true redemption effected in Christ. Horace D. Hummel alludes to this when he speaks of the typical significance of the Passover, which climaxes at Holy Week and Easter. He says that Holy Week and Easter is "the Christian Pasch when 'the Lamb of God' is sacrificed, but also leads His people out of Egypt" [The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 73]. Charles Bigg says the blood of the Paschal lamb was a shadow of the atonement and ransom won by the blood of Christ. He says that the blood of the lamb "covered the houses of the Israelites from the destroying Angel, it redeemed the firstborn, and was a condition of the deliverance of the whole people from the house of bondage" [A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude, 2nd ed. (Edinburgh: T. & T. Clark, 1902), p. 120]. This agrees with C. F. Keil and F. Delitzsch, who declare, "The blood of the paschal lamb was atoning blood; for the Passover was a sacrifice, which combined in itself the signification of the future sin-offerings and peace-offerings; in other words, which shadowed forth both expiation and quickening fellowship with God" [Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Co., n.d.) vol. 1, bk. 2, p. 20.

from their Egyptian taskmasters through the Red Sea (Exodus 14),³ that He could dwell among them. The Hebrew uses various forms of the word יָדַשׁ to express the significant redemptive idea of a holy God entering history to bridge the separation between God and man.

The Tabernacle

The word יָדַשׁ basically means "to let oneself down, to dwell, to abide."⁴ It is used in Ex. 25:8; 29:45, 46; Num. 5:3; 35:4 to describe Yahweh dwelling in the midst of His people. In addition, Deut. 12:5 speaks of "the place where Yahweh your God will choose from all your tribes to put His name there for His dwelling." The expression "for His dwelling" is a translation of יְדוּשָׁהוּ , which is a noun masculine singular with a third person singular masculine suffix from יָדַשׁ "a dwelling."⁵ This verse indicates that God's "putting His name" on a particular place is equivalent to His dwelling there. Thus the use of יָדַשׁ in Deut. 12:11; 14:23; 16:6; 26:2 is also descriptive of Yahweh dwelling among His people, since each of these verses describe God causing His name to dwell in a particular place. The cloud (יָדַשׁ) by which God manifested His personal presence is also described by the word יָדַשׁ as resting or

³The waters of the Red Sea are a type of the waters of Christian baptism (1 Cor. 10:2). R. C. H. Lenski relates the separating effect of the Red Sea to baptism when he says, "It was likewise the function of the sea to separate. . . . In the type, the cloud and the sea separate the Israelites from the Egyptians. In baptism, we are separated from the world" [The Interpretation of St. Paul's First and Second Epistles to the Corinthians (Minneapolis: Augsburg Publishing House, 1967), pp. 390-91].

⁴William Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, trans. S. P. Tregelles (Grand Rapids: William B. Eerdmans Publishing Co., 1949), pp. 822-23.

⁵Ibid., p. 823.

settling on a particular place, as in Ex. 40:35; Num. 9:17, 18, 22; 10:12. Further, קָנָה is used to describe the glory of Yahweh ($\text{קָנָה יְהוָה} - \text{בְּרֹדֶן} \text{)}$ resting on Mount Sinai in Ex. 24:16. Horace D. Hummel says that the verb is used semitechnically in connection with God's name and glory to describe His "incarnational indwelling."⁶

The special place where God dwelt to meet with His people was the tabernacle, Ex. 25:8, 22; 29:42; 40:34, 35. The tabernacle is called מִדְבָּר , "a tent, tabernacle, habitation,"⁷ or קִנְיָן , "a habitation, dwelling place, especially a tent or tabernacle."⁸ Both these words are almost always translated by $\sigma\kappa\eta\nu\acute{\eta}$ in the Septuagint. The tabernacle is also called מִדְבָּר קִנְיָן , "the tabernacle of the testimony," as in Ex. 38:21; Num. 1:50, 53; 10:11, and מִדְבָּר קִנְיָן , "tent of meeting," as in Ex. 27:21; 29:4, 42; Num. 12:4; Deut. 31:14. Both of these expressions are translated in the Septuagint by $\sigma\kappa\eta\nu\acute{\eta} \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\iota\omicron\upsilon$.

In the book of Revelation, there are several references to the idea of God dwelling with His people. The most significant reference is found in 21:3: "Behold, the tabernacle ($\sigma\kappa\eta\nu\acute{\eta}$) of God is with men, and He shall dwell ($\sigma\kappa\eta\nu\acute{\omega}\sigma\epsilon\iota$) with them." The verb $\sigma\kappa\eta\nu\acute{\omega}$, meaning "to dwell,"⁹ is not used in the Septuagint to describe God's dwelling, with the exception of Codex Alexandrinus in 3 Kings 8:12.¹⁰ However,

⁶Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 79.

⁷Gesenius, p. 17. ⁸Ibid., p. 517.

⁹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 762.

¹⁰Edwin Hatch and Henry Redpath, A Concordance to the Septuagint, 2 vols. (Graz, Austria: Akademische Druck-U. Verlagsanstalt, 1954), 2:1273.

the related word *κατασκηνώω* is commonly used in the Septuagint as a translation of קָנָה , as in Num. 35:34; 3 Kings 6:13; 2 Esdras 6:12; Zech. 2:10, 11 (14, 15 in the Masoretic text); Jer. 7:12; Ezek. 43:7, 9.¹¹ Thus the use of *σκηνώω* in Revelation is clearly an allusion to the idea so prominent in the Exodus. Obviously *σκηνή* is also an allusion to the Exodus, since it is used so predominately in the Septuagint to translate the words for "tabernacle."¹² The *σκηνή* is the dwelling place of God, and it is used in that sense in Rev. 21:3.

The significance of this verse is that the new heaven and new earth are interpreted as the consummation of the eternal plan of redemption prefigured in the Old Testament Exodus. God's intention was to dwell among His people; this He did in a limited and restricted manner in the *σκηνή* of the Old Testament. First the tabernacle, and then the temple (1 Kings 6:12, 13; 8:10, 11; 9:3; 2 Chron. 5:14; 7:1, 2, 16) became the embodiment of God's dwelling with Israel. Under the temporary but rigid restrictions of the Levitical laws (Leviticus 1-16), God was bridging the gap and in a limited way was dwelling with His people.

In his gospel, John indicates that the incarnation of God in His Son Jesus Christ was the fulfillment of the Old Testament dwelling. In John 1:14, John declares, "And the Word became flesh and dwelt (*ἐσκήνωσεν*) among us." It was in Christ that God truly dwelt among His people. Christ recognizes this when He refers to His body as the temple (*ναός*) of God (John 2:19, 21). Christ was Immanuel (אֱמָנוּל , Is 7:14), or "God with us" (Matt. 1:26). The whole Old Testament temple cultus pointed forward to the time when God would dwell among His people

¹¹Ibid., 2:744.

¹²Ibid., 2:1271-73.

in Christ. It was in Christ that the separation between God and man was bridged once and for all.

The Revelation pictures the perfect consummation of the divine dwelling. The new creation described in 21:3 is "that condition of humanity in which will be realized at length the long promised life of fellowship with God."¹³ As the tabernacle of the Old Testament represented "the abiding presence of God in the midst of His people,"¹⁴ so here the tabernacle of God is described as being with men. Without restriction and without limitation, God will dwell with His own.

The verb σκηνώω or the noun σκηνή is used elsewhere in the Revelation in 7:15; 12:12; 13:6, and 15:5. In 7:15, the heavenly elder explains to John that the One who sits on the throne will tabernacle (σκηνώσει) over the ones who come out of the great tribulation. These verses (15-17) give a preliminary picture of what is more clearly described in 21:1-4. Instead of describing God as dwelling among them (μετ' αὐτῶν), the elder declares that God shall dwell over them (ἐπ' αὐτούς). The emphasis of chapter seven is upon God's protection of His people. Before the opening of the seventh seal (8:1), which introduces the plagues of the seven trumpets, the Church, symbolized here by the 144,000, is sealed (7:3-9) and a vision is given promising the security and comfort of those who come out of the tribulation. Very likely, ἐπ' αὐτούς is used in 7:15 to emphasize the ideas of

¹³Henry Barclay Swete, Commentary on Revelation (Grand Rapids: Kregel Publications, 1977), p. 277.

¹⁴Robert H. Mounce, The Book of Revelation (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 371.

protection.¹⁵ God not only dwells with them, but He pitches the tent of His presence over them for their comfort and security. The aim or purpose of Yahweh in the first Exodus is again pictured as having its complete realization in this preview of the new heaven and earth.

Rev. 12:12 and 13:6 need to be considered together because of their similarity. The context of 12:12 is the war in heaven (12:7) and the defeat of Satan (12:9). The heavens and those who dwell in them (οἱ ἐν αὐτοῖς σκηνοῦντες) are commanded to rejoice. In 13:6, the beast from the sea is pictured as blaspheming God, His name, and His tabernacle, "the ones dwelling in heaven" (τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας). The expression τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας appears to be in apposition to τὴν σκηνὴν αὐτοῦ in 13:6. If it is, then the ones dwelling in heaven are themselves the tabernacle or the dwelling place of God. R. C. H. Lenski suggests this phrase refers to the ones "in whom the holiness and the glory of God have attained their full goal in heaven."¹⁶ Henry Barclay Swete agrees with this interpretation, seeing this as a reference to "the saints, the loyal members of the church."¹⁷ If the phrase is to be understood in this manner, then we again have a reference to the "dwelling" motif of the Exodus. An idea similar to that of Paul's in 1 Cor. 3:16, 17 and Eph. 2:21, 22 has been introduced in Rev. 13:6. Not only is God dwelling with His people, but His people have actually become His σκηνή or dwelling-place. If this

¹⁵Ibid., p. 175; Swete, p. 104; and Isbon Beckwith, The Apocalypse of John (Grand Rapids: Baker Book House, 1979), p. 545.

¹⁶R. C. H. Lenski, The Interpretation of St. John's Revelation (Minneapolis: Augsburg Publishing House, 1963), p. 398.

¹⁷Swete, pp. 165-66.

is indeed the idea of 13:6, likely 12:12 refers to the same thing, because of the similarity of expressions.

R. H. Charles does not agree with this interpretation of 13:6.¹⁸ He questions the authenticity of the last clause, and if authentic, feels that the variant reading *καὶ τοὺς ἐν τῷ οὐρανῷ σκηνούοντας* should be accepted. If this variant reading is accepted, then 13:6 lists four objects of blasphemy: God, His name, His tabernacle, and the ones dwelling in heaven. With this reading, *τοὺς . . . σκηνούοντας* is not in apposition to *τὴν σκηνὴν* but is a separate object of blasphemy. He sees *τὴν σκηνὴν* as possibly referring to heaven itself, and the *τοὺς . . . σκηνούοντας* as angelic beings. The difficulty with Charles' view is that the textual support for the insertion of *καί* (*ℵ^c P^o 046* 051* most minuscules) is not as strong as the textual support for its exclusion (*ℵ* A C 1006 1611*). Bruce M. Metzger suggests that the *καί* was inserted in some manuscripts "due to copyists who wished to alleviate the strained syntax."¹⁹ Most likely, *καί* is not to be included as part of the verse, and Charles' interpretation should not be accepted.

Isbon Beckwith²⁰ takes a mediating position in his understanding of 13:6. He excludes the *καί*, and sees *τοὺς . . . σκηνούοντας* in apposition to *τὴν σκηνὴν*, yet not in the same sense as Lenski and Swete. The ones who dwell in heaven are not themselves the tabernacle, but are the ones who inhabit the tabernacle. Beckwith's explanation is

¹⁸R. H. Charles, The Revelation of St. John, 2 vols. (New York: Charles Scribner's Sons, 1920), 1:353.

¹⁹Bruce M. Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1975), p. 746.

²⁰Beckwith, p. 6.

that "by the name of the place those who occupy the place are meant."²¹ He sees this as referring to the "heavenly host" which dwells in the presence of God.

Marvin R. Vincent and James Moffatt see the clause as a grammatical oddity. Moffatt makes the participle *τοὺς σκηνοῦντας* modify *τὴν σκηνὴν* and calls it an "exegetic gloss."²² Vincent suggests the participle modifies both *τὸ ὄνομα αὐτοῦ* and *τὴν σκηνὴν αὐτοῦ*.²³ He translates the passage "His name and His tabernacle which are dwelling in heaven," and ignores the fact that the participle agrees in gender with neither *ὄνομα* nor *σκηνή*.²⁴

It is difficult to know for certain how the expression *τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας* should be understood. If Lenski and Swete are correct in seeing this as a reference to the saints and the Church, this is the only place in the New Testament and in the Septuagint that *σκηνή* is used to refer to the people of

²¹Ibid.

²²W. Robertson Nicoll, ed., The Expositor's Greek Testament, 5 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1970), 5:431.

²³Marvin R. Vincent, Word Studies in the New Testament, 4 vols. (New York: Charles Scribner's Sons, 1903), 2:527-28.

²⁴Such disagreement in gender and number is not uncommon in the book of Revelation. For example, in Rev. 8:7 a neuter plural participle (*μεμιγμένα*) is used to modify two nouns, one a feminine singular (*κάλαξα*) and one a neuter singular (*πῦρ*). In 9:13, 14 an accusative masculine singular participle (*λέγοντα*) is used to modify a feminine singular noun (*μίαν φωνήν*). In 11:4, a masculine plural participle (*ἑστῶτες*) is used to modify two feminine plural nouns (*αἱ ἐλαῖαι* and *αἱ λυχνίαι*). The masculine plural participle in 11:4 is itself modified by a feminine plural article. A. T. Robertson discusses these and other peculiarities in his book A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), pp. 411-13.

God as the dwelling place of God (Paul uses $\nu\alpha\acute{o}\varsigma$).²⁵ Such use of $\sigma\kappa\eta\nu\acute{\eta}$ is not consistent with the use of $\sigma\kappa\eta\nu\acute{\eta}$ or $\sigma\kappa\eta\nu\acute{o}\omega$ elsewhere in the Revelation. In the Apocalypse, both these words refer to God present with His people. $\Sigma\kappa\eta\nu\acute{\eta}$ is synonymous with "God's presence." If Lenski and Swete are right, the focus of 13:6 is on the people being present with God and being the dwelling place of God. $\Sigma\kappa\eta\nu\acute{\eta}$ in this instance becomes synonymous with God's people, an emphasis not found elsewhere in the book. Part of the problem with this verse is that the grammatical forms do not permit the participle to act as an adjective, modifying $\tau\eta\nu\ \sigma\kappa\eta\nu\acute{\eta}\nu$ or $\tau\acute{o}\ \acute{o}\nu\omicron\mu\alpha$ or both, unless this is seen as another grammatical oddity. Perhaps the best that can be said is that the noun and participle do allude to the Exodus motif, but that the exact significance here is uncertain.

The last use of $\sigma\kappa\eta\nu\acute{\eta}$ in the Revelation is 15:5. Chapter 15 is an introductory vision to the judgments of the seven bowls of chapter 16, and anticipates the results of these last seven plagues. The people of God are pictured in verses 1-4 as triumphant, praising the Lord God Almighty for His righteous judgments. Verses 5-8 reveal the fact that the source of the judgments is the "temple of the tabernacle of the testimony in heaven."

The expression that is used in verse 5 is $\acute{o}\ \nu\alpha\acute{o}\varsigma\ \tau\eta\varsigma\ \sigma\kappa\eta\nu\eta\varsigma\ \tau\omicron\upsilon\ \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon\ \acute{\epsilon}\nu\ \tau\eta\ \omicron\upsilon\epsilon\alpha\nu\eta\ \acute{\omega}$. This expression is of special interest because it is not used anywhere else in the New Testament or in the Septuagint. A similar expression is used in the Hebrew in Ex. 40:2, 6, 29, where the tabernacle is called the "tabernacle of the tent of meeting"

²⁵Hatch and Redpath, 2:1271-73; and W. F. Moulton and A. S. Geden, eds., A Concordance to the Greek Testament, 4th ed. (Edinburgh: T. & T. Clark, 1963), p. 395.

($\tau\upsilon\acute{\iota}\nu\alpha \lambda\eta\grave{\iota}\nu \gamma\acute{\omega}\psi\eta\grave{\iota}$). Charles says that $\acute{o} \nu\alpha\acute{o}\varsigma \tau\eta\varsigma \sigma\kappa\eta\nu\eta\varsigma \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon$ cannot be a translation of the Hebrew phrase in Exodus 40, because " $\nu\alpha\acute{o}\varsigma$ " is never used to translate $\gamma\acute{\omega}\psi\eta\grave{\iota}$ "²⁶ in the Septuagint. Charles is right in his observation. It should be noted, however, that the Septuagint usually does not distinguish the various names given to the tabernacle. The "tent of witness" ($\tau\iota\tau\upsilon\eta \lambda\eta\grave{\iota}\nu$, Num. 9:15; 17:7; 18:2) and the "tent of meeting" ($\tau\upsilon\acute{\iota}\nu\alpha \lambda\eta\grave{\iota}\nu$, Ex. 27:21) are usually translated without distinction by $\eta \sigma\kappa\eta\nu\eta \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon$.²⁷ The longer phrase in Ex. 40:2, 6, 29 is also translated $\eta \sigma\kappa\eta\nu\eta \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon$ (40:2, 6) or simply $\eta \sigma\kappa\eta\nu\eta$ (Ex. 40:29). Therefore, since the Septuagint does not really translate this expression at all, $\acute{o} \nu\alpha\acute{o}\varsigma \tau\eta\varsigma \sigma\kappa\eta\nu\eta\varsigma \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon$ may indeed be an effort to translate this Hebrew phrase. If nothing else, the similarity between the expressions in Revelation 15 and Exodus 40 should be noted.

The tabernacle is called "the tabernacle of testimony" ($\eta \sigma\kappa\eta\nu\eta \tau\omicron\upsilon \mu\alpha\epsilon\tau\upsilon\epsilon\acute{\iota}\omicron\upsilon$) in Rev. 15:5. This is obviously a reference to the tabernacle of the Exodus (Ex. 38:21; Num. 10:11; 17:7; 18:2). The tabernacle of testimony is so called because there the two tablets of the testimony were kept,²⁸ "the ten commandments which declared the nature and will of God."²⁹ Beckwith³⁰ and Robert H. Mounce³¹ both consider the genitive $\tau\eta\varsigma \sigma\kappa\eta\nu\eta\varsigma$ to be appositional, defining $\acute{o} \nu\alpha\acute{o}\varsigma$ in terms of

²⁶Charles, 2:37. ²⁷Swete, p. 197.

²⁸Beckwith, p. 678; Mounce, p. 289; Leroy Gager, The Second Exodus (Burnaby, British Columbia: Second Exodus Publications Society, 1981), p. 321; J. A. Seiss, The Apocalypse (Grand Rapids: Zondervan Publishing House, 1957), pp. 369-70; and G. B. Caird, A Commentary on the Revelation of St. John the Divine (New York: Harper & Row, 1966), pp. 199-200.

²⁹Beckwith, p. 678. ³⁰Ibid. ³¹Mounce, p. 289.

the tabernacle of Israel's sojourn in the wilderness. The emphasis of *σκηνή* in 15:5 continues to be on the idea of God's presence and dwelling. Here the Apocalyptist announces that "the final plagues come from the presence of God and are the expression of His unalterable opposition to sin."³²

As has been observed, *σκηνή* emphasizes God's presence with His people. In times of affliction and trouble, *σκηνή* is a word of comfort and hope to the people of God, a hope that has its final realization in the new heaven and earth (21:1-4). As an introduction to the plagues of chapter 16, it is significant that the *ὄραὸς τῆς σκηνῆς* is the source where the judgments originate. In spite of the context of judgment, this scene is one of comfort and encouragement to the people of God, Yahweh, who dwells in the midst of His people, will vindicate His name and avenge the blood of His saints (6:10). Here the hope of God's people, embodied in the *σκηνή*, begins to be realized in the judgments poured out upon the earth. The condemnation of the world is at the same time the salvation of the people of God.

The Temple

Any discussion of the "dwelling" motif of the Exodus and the words *σκηνή* and *σκηνώω* would be incomplete without a consideration of two other related concepts, both of which are present in the Apocalypse. The one is the concept of the *ναός*, the temple, which has already been introduced in the discussion on the *σκηνή*. The other is the concept "glory" (*δόξα*), which is closely related in the Old Testament Exodus to the dwelling of Yahweh in the tabernacle.

³²Ibid.

The word *ναός* is used in the Revelation in 3:12; 7:15; 11:1, 2, 19; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:22. Its significance is similar to that of *σκηνή*. The temple is described as the dwelling place of God among the sons of Israel, filled with His glory (1 Kings 6:12, 13; 8:10, 11; 9:3; 2 Chron. 5:14; 7:1, 2, 16). "The same language and conceptuality is applied to the tabernacle's successor, the temple."³³ Some of the ideas discussed in relation to *σκηνή* also apply to the *ναός*. As the *σκηνή* is a type of the incarnation (John 1:14), so also is the *ναός* (John 2:19, 21). As the *σκηνή* has its final realization in the new heavens and earth (Rev. 21:3), so also does the *ναός* (21:22). The *ναός*, although not found in the Exodus itself, is a part of the Exodus motif as the successor to the Exodus tabernacle. It is very natural that the temple and tabernacle be associated as in 7:15 and 15:5.

In the Septuagint, *ναός* is used almost always as a translation of *הַבַּיִת* when *הַבַּיִת* is referring to the temple of God (1 Sam. 1:9 [1 Kings in the Septuagint]; 1 Kings 6:3, 5 [3 Kings in the Septuagint]; 7:21; 2 Chron. 3:17; 4:7, 8). Thus *ναός* becomes a cultic term in the Septuagint, "referring exclusively to the true temple of God."³⁴

In spite of their similarity, a difference in emphasis can be detected in the Revelation between *σκηνή* and *ναός*. While the emphasis with *σκηνή* is on God's presence as He dwells with His people, *ναός* has a greater emphasis on God's majesty as the divine ruler and judge. This emphasis is found in the references where the heavenly throne (*θρόνος*) is associated with the temple. The throne is "a symbol of judicial

³³Hummel, p. 77.

³⁴Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids: Zondervan Publishing House, 1971), 3:782.

power."³⁵ Both the throne (4:2) and the temple (11:19; 15:5) are located "in the heaven" (ἐν τῷ οὐρανῷ), and are directly associated in 7:15, where the saints are before the throne of God and are "serving Him day and night in the temple." This association is also seen in 16:17, where a great voice is described as "coming out of the temple from the throne." In 15:7, the four living creatures are associated with the temple. But in 4:6; 5:6; 7:11; 14:3; 19:4 the four living creatures are pictured as being before the throne. Therefore the implication again in 15:7 is that the throne and the temple are to be associated with each other in the Revelation. This combination of the temple and throne is consistent with Is. 6:1 and Ezek. 43:6, 7. The result is that the emphasis of ναός is somewhat different than the emphasis of σκηνή in the Apocalypse. Ναός is associated with God's rule and σκηνή with His dwelling.³⁶ However, the two words with their respective emphases are not exclusive of each other.

The fact that ναός tends to focus on the idea of the rule and judgment of God is also seen whenever the Apocalyptist pictures the temple as the source of judgment. In 14:15, the angel who instructs the one

³⁵G. Kittel and G. Friedrich, eds., Theological Dictionary of the New Testament, 10 vols. (hereafter cited as TDNT) trans. G. W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1971), 3:163.

³⁶O. Michel suggests that in the Revelation the term ναός is used in several different ways (TDNT, 4:887-89). He says the ναός refers to the Christian community in 3:12 and 11:1, 2. Elsewhere in the Revelation, with the exception of 21:22, Michel says that for the Apocalyptist, the temple "is the habitation of the majesty of God, the mysterious source of the divine commands" (Ibid., 4:888). Merrill C. Tenney declares, "In Revelation the heavenly temple is the source from which judgments emanate" [Interpreting Revelation (Grand Rapids: William B. Eerdmans Publishing Co., 1957), p. 172]. Concerning σκηνή, Wilhelm Michaelis says that in the Revelation, the reader "realises at once that this is a vivid metaphor for God's abiding presence" (TDNT, 7:381).

like a son of man to "put in your sickle and reap" comes out of the temple. In 14:17, 18 two angels are associated with judgment. The one is described as coming from the temple, the other comes out from the altar. In 15:5-8, the seven angels with the last seven plagues of God come out from the temple for the judgment of the earth. A voice comes from the temple in 16:1, commanding that the seven bowls of the wrath of God be poured out upon the earth. After the bowls are poured out, the voice again speaks from the temple in 16:17, declaring that the plagues of judgment are done. In all these references, the focus of *va'os* is not as much upon the comfort of God dwelling with His people as it is upon God's presence in authority and judgment. It should be remembered, however, that these two ideas are not exclusive for the people of God. The tabernacle and the temple are described as one in 15:5. In 7:15, the temple and tabernacle are connected when the One sitting on His throne in the temple is also described as spreading His tabernacle over the saints. God exercising His authority and judgment is one aspect of the deliverance of God's people and a part of the hope and the comfort of His presence.

Although the tabernacle of the Exodus is never described as God's throne in the Pentateuch, there is a recognition that the tabernacle was the place from which God governed and ruled Israel. The place of Yahweh's presence was specifically between the two cherubim upon the ark of the testimony (Ex. 25:22). From there, God spoke to Moses about all that He would give in commandment for the sons of Israel. God was a righteous judge in Lev. 10:2, when Nadab and Abihu were destroyed by fire "from the presence of Yahweh" (*מִלְּפָנֵי יְהוָה*). The movement of the sons of Israel in the wilderness was controlled from the tabernacle

(Num. 9:15-23). When the cloud (a manifestation of God's presence) was lifted from over the tabernacle, the sons of Israel would set out on their journey; when the cloud settled over the tabernacle, they would stop and set up camp. Num. 9:18 describes this activity as being "according to the mouth of Yahweh" (לְפִי־דְבַר־יְהוָה), that is, according to His command. The tabernacle as the place from which God governed is also seen in Num. 10:33-36. There the ark of the covenant, above which Yahweh dwelt in the Holy of Holies, is pictured as leading the people of Israel for three days in search of a resting place. As the ark was carried before the people of the Lord, the people recognized that the Lord would scatter His enemies and cause them to flee before Him (Num. 10:35). Israel had already experienced in the Red Sea the fact that God's presence meant deliverance from their enemies. Yahweh was their king, their warrior (Ex. 15:3; Joshua 5:13-15). When the time came to enter the promised land, the ark of the covenant was taken from the tabernacle and positioned before the people of Israel, to lead them across the Jordan (Joshua 3:14-17) and to victory against Jericho (Joshua 6). Yahweh was ruling over His people, fighting for them, leading them into battle.

In the Apocalypse, the temple as the throne of God is an emphasis similar to the tabernacle of the Exodus. The tabernacle was the "throne" of God from which He acted on behalf of His people Israel. In the Revelation, the temple is the throne of God from which He acts on behalf of His people, the Church. From the temple, He judges and destroys His enemies, and He spreads the tent of His presence over His saints. God is present, protecting His people and leading them to victory.

The last use of *ναός* in the Revelation is in 21:22. Here *ναός* does not carry the emphasis of the *θεῖος* as elsewhere in the book.

Instead, *vaós* is used much like *σκηνή* elsewhere; the picture is that of the unrestricted presence of God to His people. God and the Lamb are the *vaós*. The imperfect representations of the Old Testament *vaós* and *σκηνή* are removed, and are replaced by the personal presence and rule of the Lord God Almighty.³⁷ In this verse, that which was promised in the tabernacle of the Exodus and the temple of the nation of Israel has its final realization in the new heaven and earth.

The Glory of God

One topic remains to be discussed in connection with the "dwelling" motif of the Exodus. The manifestations of Yahweh in connection with His dwelling among His people is described in terms of His "glory" (Ex. 40:34, 35). The word "glory" (*δόξα*) in the sense of "the glory of God" is used three times in the Revelation, once each in 15:8; 21:11; 21:23.

The word is generally used in the Septuagint as a translation of various forms of the Hebrew תָּבַר , meaning "to be heavy, weighty, honoured."³⁸ The piel form of the verb means "to honour, glorify,"³⁹ and the masculine noun תִּבְרָה means "abundance, honour, glory."⁴⁰ The word תִּבְרָה is used in the Pentateuch "to refer to the visible manifestations of Yahweh's presence with Israel during the wanderings in the desert."⁴¹ When applied to God, it denotes that which "makes God impressive to man,

³⁷TDNT, 4:889.

³⁸F. Brown, S. R. Driver, and C. A. Brigg, eds., A Hebrew and English Lexicon of the Old Testament (London: Oxford University Press, 1966), p. 457.

³⁹Ibid. ⁴⁰Ibid., p. 458.

⁴¹Paul E. Deterding, "Exodus Motifs in First Peter," Concordia Journal 7 (March 1981):63.

the force of His self-manifestation."⁴² The קָדוֹשׁ יְיָ especially manifested itself in salvation history in the mighty acts of God as He delivered His people (Ex. 14:17, 18; 16:7, 10; Num. 14:22) and revealed Himself in the tabernacle (Ex. 29:43; 40:34, 35; Lev. 9:23; Num. 16:42).⁴³ James Plastaras declares that "the word glory (קָדוֹשׁ יְיָ) conveys a theological concept rather than a visual picture. The glory is the effulgence of God's presence or dwelling (שְׁכִינָה)."⁴⁴ He goes on to explain that the concepts of "glory" and "dwelling" are so closely related that "the Rabbis used one Aramaic word to translate both: shekinah. The shekinah was the manifestation of God's dwelling with men."⁴⁵ The קָדוֹשׁ יְיָ which is the revelation of God's presence is the equivalent of $\delta\acute{o}\xi\alpha$ in the Septuagint, and "the LXX word receives its distinctive force from the fact that it is used for קָדוֹשׁ יְיָ ."⁴⁶ It is significant that $\delta\acute{o}\xi\alpha$ is associated with $\sigma\kappa\eta\nu\acute{o}\omega$ in John 1:14. The apostle there declares that when God "dwelt among us, we beheld His glory." The glory was revealed in the incarnate Son of God.

In Rev. 15:8, the temple is described as "filled with smoke from the glory ($\tau\eta\varsigma \delta\acute{o}\xi\eta\varsigma$) of God and from His power." This manifestation of God was of such nature that "no one was able to enter into the temple until the seven plagues of the seven angels were completed." This description is very similar to the description of the tabernacle in Ex. 40:35, and to the description of the temple in 1 Kings 8:11. In the Revelation, the glory of God is connected with the manifestation of

⁴²TDNT, 2:238.

⁴³Colin Brown, 2:45.

⁴⁴James Plastaras, The God of Exodus (Milwaukee: The Bruce Publishing Co., 1966), p. 273.

⁴⁵Ibid.

⁴⁶TDNT, 2:242.

judgment in the seven plagues. The glory of God is veiled by smoke, similar to the manifestation of God's glory in a cloud during the Exodus (Ex. 13:21, 16:10; 19:16-18; 24:15, 16; Num. 16:42). As in the Old Testament Exodus, God's glory is revealed in His tabernacle in connection with His mighty acts to deliver His people. The judgment which is poured out on the world in a manner similar to the judgment poured out on Egypt (Exodus 7-12) is the deliverance and vindication of the people of God. As it did earlier, so now at the conclusion of the history of salvation, the glory of Yahweh is revealed in His act of deliverance. The typical manifestation of God's glory in the Exodus (Ex. 14:17, 18) again has its final realization in the manifestation of His glory in connection with the final plagues.

The glory of God is also referred to in Rev. 21:11 and 23. In both instances, it is the holy city Jerusalem, "the wife of the Lamb" (21:9), that is described as having the glory of God. The significance of this is the same as the σκηνή of 21:3 and the ναός of 21:22. The Church, the bride of Christ, is illumined by the glory of God, that is, by the manifestation of His personal presence. His presence (shekinah) among His people is no longer found in a partial revelation, nor is it veiled in any way. He manifests Himself without restraint, dwelling freely with His people, illuminating them by the glory of His personal presence.

Summary

The three words σκηνή, ναός, and δόξα all have strong and clear references to the Exodus motif. There is no question that the Apocalypse uses these concepts to describe the completion of the history of salvation in terms of its earlier history in the Exodus. The promise

that God would dwell with His people finds its true fulfillment in Christ, whose body was the temple of God, in whom God dwelt among us, and in whom the glory of God was seen. The Apocalypse describes for us the final fulfillment of the dwelling, made possible because of the redemptive work of the Lamb, who is pictured so prominently in the Revelation (see Revelation 5 and 14:1). The tabernacle of God will be among men, His glory will illumine them, and the Lord God and the Lamb will be their temple. The Exodus will be completed.

CHAPTER III

"YAHWEH IS A MAN OF WAR"

The Biblical concept of Yahweh as a warrior has its foundation in the deliverance which He effected at the Red Sea. When the Israelites saw Pharaoh and his army pursuing them, Moses declared in Ex. 14:13, 14, "Fear not. . . . Yahweh will fight (יְהוָה יִלָּחֶם) for you." After they had crossed the Red Sea and Pharaoh's army had been drowned, Israel celebrated by singing a song of praise (Exodus 15). In the song, Yahweh's deliverance of the people is described in war terminology. He has "shattered the enemy" (15:6), "cast the horse and its rider into the sea" (15:1), and has struck fear in the people of the surrounding nations (15:14-16). Especially significant is the statement of 15:3, where Yahweh is described as "a man of war" (אִישׁ מִלְחָמָה). The people of Israel here acknowledged the truth of the promise Moses had given in 14:14. In the miraculous deliverance they had just witnessed, Yahweh had revealed Himself as a mighty warrior.

Holy War Par Excellence

The deliverance of the Exodus must be seen as the foundation to the Divine Warrior concept. It is the Exodus which forever stands as the central event of the Old Testament, because it provided the pattern which typified Yahweh's redemptive activity for His people.¹ In his discussion

¹See the discussion in chapter I, "The Biblical Use of the Exodus Motif."

on holy war, Millard Lind says that because of its centrality to the entire Scripture, "the exodus rather than the conquest or judges provides the fundamental paradigm of the holy war in the Old Testament."² James Plastaras agrees, and says that Ex. 13:17-14:31 is

the first and greatest of all Israel's holy wars. There would be many times in Israel's subsequent history when Yahweh would reveal his saving presence to Israel in the midst of battle, giving them victory in the face of overwhelming odds. . . . Israel saw the greatest of these battles, and the prototype of them all, was the confrontation between Yahweh and Egypt which took place when Israel was trapped near the sea.³

The deliverance at the Red Sea displays conditions characteristic to later holy wars. The people of God are arrayed against overwhelming odds, and are able only to keep silent and wait upon Yahweh to fight for them (Ex. 14:13, 14; compare Joshua 6; Judges 7). Moses calls the people to faith in his declaration "Fear not" (Ex. 14:13), and Ex. 14:31 declares that when Israel saw the great power of Yahweh against the Egyptians, the people feared and trusted Him. Trust in Yahweh was demanded in subsequent holy wars (Num. 14:11; Joshua 10:8; Judges 7; 2 Chron. 20:17, 20). Isaiah indicates that trust is demonstrated by a quiet waiting for Yahweh to act, and not in seeking alliances with other nations (Is. 7:4; 22:11b; 30:15; 31:1). The victory in Exodus 14 is presented as a miracle worked by Yahweh which involved the forces of nature. A strong east wind separated the waters and turned the sea into dry land (14:21); later, the sea returned to its place and covered the chariots and horsemen (14:28). In addition, the forces of nature were miraculously used in the plagues prior to the deliverance at the Red Sea

²Millard C. Lind, Yahweh is a Warrior (Scottsdale, PA: Herald Press, 1980), p. 47.

³James Plastaras, The God of Exodus (Milwaukee: The Bruce Publishing Co. 1966), p. 172.

(chapters 7-12). This is consistent with many of the later holy wars, when Yahweh would act on behalf of His people by making the sun stand still (Joshua 10:13), raining hailstones from heaven (Joshua 10:11), thundering with a great voice (1 Sam. 7:10), and sending an earthquake (1 Sam. 14:15).⁴ Isaiah also describes Yahweh as fighting by means of storms and hailstones (Is. 30:30), and as slaying Assyria by a non-human sword (Is. 31:8).⁵ At the Red Sea, Yahweh confused the Egyptians (Ex. 14:24), and struck terror in the hearts of the enemies of Israel (15:14-16). In subsequent wars, He does the same (Ex. 23:27; Joshua 2:9; 5:1; 10:11; Judg. 4:15; 1 Sam. 14:15-23). Lind says that the terms "tremble" (לָרַעַד), "anguish" (לְרַעַד), "dismayed" (לְרַעַד), "be melted" (לְרַעַד), "terror and dread" (לְרַעַד), used in Ex. 15:14-16 as holy war language, "gain new meaning by their use in connection with the exclusive act of Yahweh at the sea."⁶ Yahweh fought for His people and delivered the enemy to destruction, even as He would in future wars (Joshua 2:24; 6:2, 16; 1 Sam. 23:4; 1 Kings 20:28).⁷ The deliverance at the Red Sea was typical of Yahweh's redemptive action, and it is here that Yahweh is first called "a man of war." Holy war was forever connected to the victory of Yahweh over Egypt (Deut. 7:17-19; 20:1-4).⁸

⁴Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper & Row, 1962), 2:159.

⁵Ibid. ⁶Lind, p. 50.

⁷G. Kittel and G. Friedrich, eds., Theological Dictionary of the New Testament, 10 vols. (hereafter cited as TDNT), trans. G. W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1971), 6:508.

⁸It should be noted that not all characteristics generally associated with holy warfare are found in Exodus 14, 15. Instruction for the proper execution of warfare is given in Deuteronomy 7 and 20. Included in the instruction is a description of the role of priests in warfare (20:2-4). Since the formal priesthood had not yet been established in

Holy War as Spiritual Warfare

The Old Testament

From the very beginning, holy war was seen not only as a political and physical war, but "of a piece with God's eternal warfare against evil."⁹ Horace D. Hummel declares that "ultimately the warfare is total, involving bodies as well as souls, the physical real estate of this planet as well as 'the spiritual hosts of wickedness in the heavenly places' (Ephesians 6:12)."¹⁰ Old Testament holy war has both political and spiritual overtones precisely because the Old Testament people of God - Israel - was both "a political as well as a spiritual unit."¹¹ An attack against Israel was an attack against the Old Testament "Church" and an effort to destroy the people of God.

The spiritual aspect of warfare was recognized as a part of the battle that included the plagues and culminated with the drowning of the Egyptians in the Red Sea. Yahweh declares in Ex. 12:12 not only that He would strike down the first-born in the land of Egypt, but also that He would "make judgments ($\text{D}'\text{O}\text{D}\text{U}'$) upon all the gods of Egypt." Yahweh's victory over Pharaoh was a victory that demonstrated the powerlessness

Exodus 14, 15, the priests could not carry out this activity. However, Moses addresses the people (Ex. 14:13, 14) in much the same manner as the priests were later instructed to do. Also, there is no mention in Exodus 14, 15 of the sacral ban ($\text{D}\text{U}\text{U}'$) which is described in Deut. 7:26. There is a sense that the ban is demonstrated in Exodus 14, however, by the annihilation of Pharaoh and his army.

For the purposes of this paper, the most important aspect of holy war is not the formal fulfillment of certain ritual activities. The primary point of interest and concern is the intervention of Yahweh in the history of His people when such intervention is described in the context and terminology of war. Holy war is Yahweh's warlike intervention for judgment and deliverance against His enemies and the enemies of His people.

⁹Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 111.

¹⁰Ibid.

¹¹Ibid.

of the Egyptian gods and the singular supremacy of the One who had revealed Himself as Yahweh. Thus Pharaoh was the antagonist not only of Israel, but also of Yahweh,¹² and as such stands as "the type of all men who would obstinately resist God's word until in the end God should send them down into the waters of everlasting death."¹³ The Red Sea was a confrontation between Yahweh and His enemies.

God's intervention in holy war was seen as part of "a sustained struggle against what is evil and therefore to be destroyed."¹⁴ When He gives instruction in Deuteronomy 7 for the conquest of Canaan, Yahweh declares that the inhabitants of Canaan are to be utterly destroyed (verse 2, $\text{וְיָרַדְתָּ אֲשֶׁר יְרַדְתָּ}$ the sacral ban where something is devoted to God for destruction), so that they will not be able to turn the sons of Israel after other gods. All the altars and graven images were to be smashed and burned. Deut. 9:5 declares that Yahweh was driving out the nations before Israel as judgment on their wickedness. The same emphasis is found in Deut. 20:16-18. The reason for the destruction is given in verse 18: ". . . in order that they would not teach you to do according to all their abominations which they do for their gods that you would sin against Yahweh your God." The conquest was seen as an eradication of evil as well as the occupation of a geographical area. Later in the history of Israel, Saul is commanded to destroy (אֲמָלֵק) Amalek because of their opposition to the people of Israel during the Exodus (1 Sam. 15:1-3). Yahweh was judging His enemies.

The combination of holy war and spiritual warfare is also seen

¹²Lind, p. 59.

¹³Plastaras, p. 134.

¹⁴Denis Baly, God and History in the Old Testament (New York: Harper & Row, 1976), p. 49.

in the latter prophets. Isaiah discusses the coming of the Messiah in 9:2-4, and uses war terminology to describe the deliverance which the Messiah will effect. Most certainly, the deliverance of the Messiah is primarily spiritual. The darkness and slavery pictured is basically that darkness and slavery due to sin. Nonetheless, Isaiah describes the deliverance from spiritual darkness in terms of victory won in battle. The gladness of the redeemed is described as the rejoicing of those who divide the spoils of war. H. C. Leupold says that the greatness of the joy is that "it sets in after the pains and griefs of war have been resolved into victory and peace."¹⁵ The freedom from slavery and oppression is directly related by Isaiah to the holy war of Gideon in Judges 7.¹⁶ The implication is that Isaiah understood the war in Judges 7 as a type of that greater war which was to take place in the spiritual realm at the coming of the Messiah. Later, when Jerusalem is warned of judgment that will come to her at the hand of Assyria because of her sin (Is. 28: 21), the warning is given again by referring to one of the holy wars during the reign of David (2 Sam. 5:20, 25).¹⁷ In David's time, Yahweh intervened to deliver the Philistines into the hand of Israel. This time, in Isaiah 28, Yahweh's work will be strange and alien, because He will engage in battle against His own people. It is a war that Isaiah is describing, but it is a war with spiritual overtones. Israel is to be punished for her sin, and the rod of chastisement will be the nation of Assyria. But Yahweh desires to be compassionate to Israel (Is. 30:18), and He extends a promise of future blessing and prosperity (30:19-21).

¹⁵H. C. Leupold, Exposition of Isaiah, 2 vols. (Grand Rapids: Baker Book House, 1968-71), 1:183.

¹⁶Von Rad, 2:123.

¹⁷Ibid.

Assyria, who was the rod of Yahweh, will herself be punished (30:30-33; compare 10:5-27), for Yahweh Himself will fight against her in battle (30:32 הַרְבֵּה-מִלְחָמָה . . . תִּיגַדְנָהּ מִיָּדֵינוּ). Here again war terminology is used to describe spiritual warfare. Hummel says that the feast of 30:29 is likely the Feast of Booths, and that the battle against Assyria is typical of the final eschatological battle of Yahweh against the forces of evil:

The "holy feast" is most likely Succoth . . . with its final judgment themes. This time the joyful procession to the "mountain" will be the final one; "Assyria," now a type of all unbelievers, will be defeated in the final theophanic intervention in "holy war" and will itself be the sacrifice.¹⁸

Holy war has essentially become a picture of the eschatological battle against evil (Is. 59:15-20; 63:1-5).¹⁹

Some of the other prophets also see holy war as the war of Yahweh against evil. Jeremiah (chapter 21) sees Nebuchadnezzar as the instrument of war in the hand of Yahweh by which He will punish Israel according to the fruit of her deeds (21:12-14). The oracles against the nations in Jeremiah 46-51 are all expressed in war terminology (46:3, 4, 9, 10; 47:3, 6, 7; 48:1, 2, 14, 15; 49:2, 14, 26, 27, 37; 50:14, 15, 16, 25, 29, 30; 51:11, 12, 56). Ezekiel reports that the punishment of Israel by Babylon is because of the abominations which Israel has committed (Ezekiel 7). Zechariah pictures the eschatological day of Yahweh as holy war in Zech. 14:12, and describes that holy war in terms of the foundational war of deliverance at the Red Sea. The enemies of Jerusalem (and of Yahweh) will be afflicted by a terrible plague (reminiscent of the plagues of Egypt) and will be thrown into confusion in the manner of holy

¹⁸Hummel, p. 213.

¹⁹TDNT, 6:509.

19b-23; 4:8). Col. 2:15 uses war terminology to describe the victory of Christ in His death and resurrection. When Paul refers to Christ's victory in Eph. 4:8, he quotes from Psalm 68, a "well-known Divine Warrior psalm" of the Old Testament.²⁴ Luke refers to Christ's death and resurrection as His Exodus (Luke 9:31). On the basis of Paul's use of war terminology, a major part of the Exodus Jesus underwent was the recaptulation of the holy war at the Red Sea. Christ's battle, however, was the real battle in its full and final sense.²⁵

The Apostle Paul especially applies war terminology to the battle in which the people of God are engaged. In Eph. 6:10-20 he describes the armor of God that the Christian warrior wears. Paul specifically declares that the battle is not against flesh and blood, but "against the world-powers of this darkness, against the spiritual things of evil in the heavenlies." In Rom. 13:12, he exhorts his readers to put on the armour of light. When he discusses the coming day of the Lord in 1 Thess. 5:1-10, Paul again describes the spiritual armour with which the believer is equipped (verse 8). The people of God are engaged in battle against spiritual forces of wickedness, and they await the eschatological "breaking in" of Yahweh to consummate the victory already won on the cross.

Holy War in the Revelation

In the Apocalypse, the victory which was typically promised at

²⁴Tremper Longman, "The Divine Warrior: The New Testament Use of an Old Testament Motif," Westminster Theological Journal 44 (Fall 1982):304.

²⁵John Marsh, "History and Interpretation," in Biblical Authority for Today, ed. Alan Richardson and W. Schweitzer (Philadelphia: Westminster Press, n.d.), pp. 191-2.

the Red Sea in the defeat of Pharaoh and fulfilled in full at the cross is finally consummated. More extensively than anywhere else in the New Testament, the conflict of the ages is described with war terminology reminiscent of the foundational holy war fought at the Red Sea and of the experiences of the Old Testament people of Israel in their wilderness wanderings. A comparison of Rev. 17:14 and 19:15, 16 shows that the One who wages war with the sword of His mouth and who functions as the captain of the Lord's hosts (Joshua 5:14, 15) is at the same time the Pass-over Lamb, slain and resurrected for the deliverance of the people of God. The plagues in Egypt which preceded Yahweh's war at the Red Sea are repeated in the Revelation (8:7-9:21 and 16:1-21) prior to the eschatological battle pictured in 16:12-16; 19:19-21; 20:7-10. To celebrate the victory won by Yahweh at the Red Sea, the people of God sang a song of praise honoring Him as a man of war and as a divine king (Ex. 15:3, 18). In anticipation of the final victory, the victorious multitude in Revelation 15 sings the song of Moses and of the Lamb. Again and again in the Revelation, holy war is pictured in terms of the Exodus and Yahweh's battle with the Egyptian "antichrist" Pharaoh and his army.

The Divine Warrior

The warrior who engages the enemy in the final eschatological battle is described in Rev. 19:11-16. Because of the terminology used in the description, it is certain that this warrior is the Messiah. He is described as the One who is "faithful and true (*πιστός και ἀληθινός*)" in Rev. 19:11. According to Rev. 1:5, the faithful witness is Jesus Christ. The One like a (the) son of man (1:13) who identifies Himself as the One who was dead and is alive forever and ever (1:18) and who

speaks to the seven churches is also described as true in 3:7, and as faithful and true in 3:14. In 19:12, the Divine Warrior has eyes as "a flame of fire" (φλὸξ πυρός), which is the description of the Son of Man in 1:14 and the Son of God in 2:18. The name of the warrior is "The Word of God" (ὁ λόγος τοῦ θεοῦ) according to 19:13. Although this name is not applied to anyone anywhere else in the Apocalypse, it is a name consistent with John's description of Jesus Christ in John 1:1. From the mouth of the warrior proceeds a sharp sword (19:15), which also serves to identify this warrior with the Son of Man in 1:16 and 2:12, 16. The sword is likely symbolic of His Word (Heb. 4:12), by which He rules and judges the nations. It is appropriate that He who does battle by the sword of His mouth is also given the title "The Word of God." Robert H. Mounce declares:

As the title is used in Revelation . . . it emphasizes not so much the self-revelation of God as it does the authoritative declaration by which the nations of the world are destroyed. In Hebrew thought a word is not a lifeless sound but an active agent that achieves the intention of the one who speaks. . . . The Word of God is God fulfilling his divine purpose. . . . The Messiah as avenging warrior is appropriately named the Word (the powerful and active utterance) of God.²⁶

Isbon Beckwith agrees:

The sword of his mouth, his word, is the one weapon of the Messiah in this battle, and it is therefore quite pertinent that the writer should among the different familiar names of the Christ choose as one of His designations in this portrayal the name given in v. 13b, The Word of God.²⁷

That the warrior is the Messiah is also demonstrated in Rev. 19:16 by the title "the King of kings and Lord of lords." By this title, the

²⁶Robert H. Mounce, The Book of Revelation (Grand Rapids: William B. Eerdmans Publishing Co., 1977), pp. 345-46.

²⁷Isbon Beckwith, The Apocalypse of John (Grand Rapids: Baker Book House, 1979), p. 732.

Apocalyptist identifies the warrior with the Lamb of God, who is given the same name in Rev. 17:14. The rider of the white horse is the Messiah, the Divine Warrior who engages the beast and the kings of the earth in final war.²⁸

The description of the Divine Warrior in Rev. 19:11-16 suggests an allusion to the foundational holy war at the Red Sea. In the song of the Sea (Exodus 15), the people of Israel celebrate Yahweh as "a man of war" (Ex. 15:3, $\text{נַרְבֵּנָה מַלְחָמָה} \psi\text{'} \lambda\text{'}$), as they recognize that He has accomplished victory on their behalf (Ex. 14:14). Millard Lind comments, "This ancient poem presents Yahweh as a warrior God. . . . Yahweh is known as warrior God when he alone annihilated Pharaoh's army."²⁹ Lind also declares that Yahweh is first called warrior "in a situation where he exercises his judgment by a nature miracle, where Israel does not fight at all. This is especially decisive since the Reed Sea deliverance forms the paradigm for Israel's future salvation."³⁰ Throughout the Old Testament, the Divine Warrior motif is brought to mind whenever Yahweh's activity in relation to His people is described with war terminology.³¹ Otto Bauernfeind declares, "The tribes of Israel never forgot that help had been given them in early times against hostile threats to their existence,"³² Thus for the prophets at the time of the exile, the

²⁸Cf. Beckwith, pp. 286-87; G. B. Caird, A Commentary on the Revelation of St. John the Divine (New York: Harper & Row, 1966), p. 240; Longman, p. 298.

²⁹Millard Lind, "Paradigm of Holy War in the Old Testament," Biblical Research 16 (1971):20-21.

³⁰Lind, Yahweh, p. 49.

³¹See the previous discussion "Holy War as Spiritual Warfare" in this chapter.

³²TDNT, 6:508.

Divine Warrior who had revealed Himself in His action during the Exodus is the hope of the people of God. The warrior who fought for Israel will fight again on their behalf (Is. 51:9, 10; Zech. 9:14-15).³³ Israel is reminded by Isaiah that strength is found in relying on the One who comes to deliver (Is. 30:15). Yahweh will again act like a man of war against Babylon (Is. 13:4) and He will wage war against Assyria (Is. 31:4; compare 42:13). Is. 63:2-3 describes the bloodstained garments of Yahweh the Divine Warrior after He wages war against Edom (see Rev. 19:13, which describes the Divine Warrior in the final holy war). Ezekiel describes the war-like activity of Yahweh against the enemies of His people in Ezekiel 38, 39. Joel pictures the Divine Warrior as judging the nations in Joel 3:9-17. In his description of the eschatological day of the Lord, Zechariah sees Yahweh as a man of war, who appears to "recapitulate and consummate the Exodus."³⁴ The prophets believed that as God had acted at the Red Sea to deliver His people, so He would act to deliver those who were truly His.³⁵

The imagery used in Rev. 19:11-16 "reflects the Jewish tradition of a warrior Messiah."³⁶ Robert Mounce says, "As the figure of the Messiah became more distinct in Jewish expectation, it was he who emerged as the great defender of God's cause in the final conflict."³⁷ Beckwith also declares:

As the person of the Messiah became more and more a distinct figure in Jewish expectation, the office of overcoming and destroying the last enemies was assigned to him likewise. . . . In later writers

³³Bruce Stevens, "Jesus as the Divine Warrior," The Expository Times 94 (August 1983):327.

³⁴Hummel, p. 377.

³⁵Longman, p. 300.

³⁶Mounce, p. 343.

³⁷Ibid.

the Messiah appears clearly as the great defender of God's cause in the last conflict.³⁸

According to R. H. Charles, 2 Baruch 72 reflects the belief that the Messiah "is a warrior who slays Israel's enemies with his own hand."³⁹ Charles suggests that 2 Baruch 72 is to be compared with Is. 11:4.⁴⁰ The Psalms of Solomon pictures the Son of David as a warrior with a rod of iron, breaking sinners in pieces and purging Jerusalem from nations who trample her to destruction⁴¹ (compare Enoch 46:4). The Sibylline Oracles describe the Messiah as intervening from heaven to save Jerusalem (5:108-10, 414-27).⁴² The book of 2 Esdras (4 Ezra) 12:32-34 declares that the Messiah will overthrow and destroy hostile powers, as does 2 Esdras 13.⁴³ All of these references express the expectation of a warrior Messiah who will come and deliver Israel from oppression. The extent to which the Apocalyptist was familiar with the apocryphal writings is uncertain.⁴⁴ However, it should be noted that the warrior who is divinely revealed in the vision of Revelation 19 is alluded to elsewhere in the Old Testament and intertestamental writings. The warrior of the Apocalypse consummates the battle which was engaged by Yahweh at the Red Sea. The victory celebrated in Exodus 15 is a type of the eschatological victory of the "man of war" in Revelation 19.

³⁸Beckwith, p. 730.

³⁹R. H. Charles, ed., The Apocrypha and Pseudipigrapha of the Old Testament, vol. 2: Pseudipigrapha (Oxford: Oxford University Press, 1913), p. 518.

⁴⁰Ibid. ⁴¹Ibid., p. 649.

⁴²Ibid., pp. 399, 405. ⁴³Ibid., pp. 614, 616-19.

⁴⁴Raymond F Surburg, Introduction to the Intertestamental Period (St. Louis: Concordia Publishing House, 1975), p. 95.

The title "King of kings" given to the Divine Warrior in Rev. 19:16 also recalls the song of praise sung in Exodus 15 (compare the Lamb of Rev. 17:14). In the song, the sons of Israel celebrate Yahweh not only as a warrior (15:3), but also as a king (15:18) $\text{ךָּוַי} \text{ מִלְּיָמֵי} \text{ מִלְּמִנִּי} \text{ מִלְּמִנִּי} \text{ ;}$; Septuagint, *κύριος βασιλεύων τὸν αἰῶνα καὶ ἔτι αἰῶνα καὶ ἔτι*).

Lind declares:

The Song of the Sea climaxes with the kingship of Yahweh. Enthroned in his sanctuary on Mount Sinai, "Yahweh will reign forever and ever" (verse 18). Yahweh the warrior becomes Yahweh the king.⁴⁵

The victory in the foundational battle is attributed to Yahweh, who will reign as king forever. The victory in the final battle is attributed to the One who is King of kings and Lord of lords. The promise of the Exodus is consummated in the Apocalypse.

The warrior who is pictured in Rev. 19:11-16 not only recalls Ex. 15:3, but also suggests a similarity to "the captain of host of Yahweh" ($\text{מִלְּמִנִּי} \text{ מִלְּמִנִּי} \text{ } \text{ךָּוַי}$) who appears in Joshua 5:13-15.⁴⁶ The man⁴⁷ whom Joshua sees in Joshua 5 stands with a sword in his hand (5:13); the Divine Warrior of Revelation 19 has a sword proceeding from His mouth (19:15). The man in Joshua 5:13-15 is called the captain or prince (ךָּוַי) of the host of Yahweh; in Rev. 19:14, the warrior is pictured as

⁴⁵Lind, *Yahweh*, p. 50.

⁴⁶Henry Barclay Swete, *Commentary on Revelation* (Grand Rapids: Kregel Publications, 1977), p. 250.

⁴⁷There is disagreement concerning the identity of the man in Joshua 5:13-15. Philip Carrington says that the man is "the angel sent by God to rule the destinies of Israel" [*The Meaning of the Revelation* (London: Society for Promoting Christian Knowledge, 1931), p. 87]. J. Barton Payne declares that the captain of the host of Yahweh must be "the commander of Yahweh's angelic host, namely, the supreme angel" [*The Theology of the Older Testament* (Grand Rapids: Zondervan Publishing House, 1962), p. 168]. However, Payne later declares, "Yet He accepts

leading the armies in heaven. The captain of Yahweh's host appears in Joshua 5 just prior to the time when the people of God are to begin conquering the promised land (Joshua 6). The Divine Warrior of Revelation 19 conquers the beast and his followers (19:19-21) just prior to the vision of the "promised land" given in Revelation 21. He appears in the final battle in Revelation 19 as a "captain of the host of Yahweh" to lead the armies of heaven into final victory.

Har-Magedon

The verb *πολεμέω*, "to make war or fight with someone,"⁴⁸ is used in the Revelation in 2:16; 12:7; 13:4; 17:14; 19:11.⁴⁹ The related noun, *πόλεμος*, is found in 9:7, 9; 11:7; 12:7, 17; 13:7; 16:14; 19:19; 20:8. In each of these references, the battle being described is primarily a spiritual battle; the forces of Yahweh are engaged in war against the forces of evil.

worship as no mere angel may (Revelation 19:10). The conclusion again appears inescapable that we have to do with a distinct Person of the God-head" (ibid.). Hummel suggests that "Yahweh himself was the real commander-in-chief of the 'hosts' of Israel," and that the man who appears in Joshua 5:13 was a "personal theophany" to Joshua (p. 105). For a further discussion on the angel of Yahweh, see the section "The Angel of His Presence" in Chapter IV.

⁴⁸William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 691.

⁴⁹It is significant that *πολεμέω* is used in the Septuagint in Ex. 14:14, 25 to describe Yahweh's action on behalf of Israel during the foundational holy war at the Red Sea. The verb is also used in the Septuagint in Ex. 17:16 to describe the war of Yahweh against Amalek. When Moses seeks to give courage to the sons of Israel concerning their conquest of the promised land in Deut. 3:22, the Septuagint again uses *πολεμέω* to declare the fact of Yahweh's fighting on behalf of Israel. Thus *πολεμέω* is associated with holy war in the Septuagint.

In Rev. 2:16 the One like a (the) son of man (compare 1:13, 16 with 2:12, 16) declares to the angel of the church in Pergamum that He will wage war against the Nicolaitans with "the sword of my mouth." Rev. 2:16 is absorbed into the mainstream of the text by 19:15 where the Divine Warrior, the Word of God, is described as having the sword coming from His mouth. As discussed previously, the Warrior of 19:15 is also identified as the King of kings and Lord of lords (19:16), and from 17:14 He may be identified with the Lamb around whom the whole book of Revelation revolves (5:5-7 and 6:1). Thus the One who warns He will wage war in 2:16 is later identified as the Lamb slain and risen and as the leader of the armies in heaven.

In Rev. 9:7, 9 πόλεμος is used to describe the demonic creatures from the abyss. The locusts are given limited power to act against all those who are not protected by the seal of God on their foreheads. The action of the locusts is described in terms of war; their appearance is like "horses prepared for battle" and the sound of their wings is like the sound of "many horses rushing to battle." The war is primarily spiritual, as the antagonists are described as demonic forces.

The beast from the abyss is described as making war against the two witnesses in 11:7. R. C. H. Lenski, Mounce, and Henry Barclay Swete suggest there are two witnesses because of the law of Deut. 19:15, which demands two witnesses for competent legal testimony.⁵⁰ Charles identifies the two with Moses and Elijah:

The Witnesses are empowered to turn the water into blood and to smite the earth with every plague, 11:6. These words point to the

⁵⁰Swete, p. 134; Mounce, p. 223; and R. C. H. Lenski, The Interpretation of St. John's Revelation (Minneapolis: Augsburg Publishing House, 1963), pp. 334-36.

first Egyptian plague, Exodus 7:14ff, and the rest that were inflicted by Moses on the Egyptians. But the rest of the text points just as clearly to Elijah. For the witnesses have power to consume with fire (cf. II Kings 1:10ff) and to close heaven so that there should be no rain upon the earth (I Kings 17:1ff . . .). We are here undoubtedly reminded of Elijah.⁵¹

Swete and Mounce both agree that the two witnesses are intended to recall Moses and Elijah, but that in this context the recollection of Moses and Elijah do not exhaust the full meaning of the two witnesses. Swete declares, and Mounce concurs, that "the witnesses represent the Church in her function of witness bearing."⁵² Lenski does not relate the witnesses to any two men but says they represent the ongoing proclamation of the gospel, calling those outside the Church to repentance and faith.⁵³ There is little doubt that the allusion is to Moses and Elijah. It may be that they are recalled here because both stood historically at the beginning of a new and mighty work of Yahweh in the Old Testament. Moses was instrumental in the first Exodus from Egypt, when Yahweh redeemed His people from slavery and created them as His own nation. The Exodus is certainly brought to mind in Rev. 11:6 by the reference to the plagues the witnesses have power to inflict. Elijah stood on the threshold of a second Exodus, when Yahweh would perform His mighty task and restore His people from their captivity in Babylon.⁵⁴ In 11:3, the symbol of the

⁵¹R. H. Charles, The Revelation of St. John, 2 vols. (New York: Charles Scribner's Sons, 1920), 1:281.

⁵²Swete, p. 134; see also Mounce, p. 222.

⁵³Lenski, pp. 334-36.

⁵⁴Dr. Martin Scharlemann suggested this idea in connection with the correspondence course E-10c, "How to Interpret the Bible," which he taught at Concordia Seminary, St. Louis, Missouri. Cf. Hummel, p. 142; and Fred Fisher, "The New and Greater Exodus: The Exodus Pattern in the New Testament," Southwestern Journal of Theology 20 (Fall, 1977):76.

two witnesses indicates that Yahweh is in the process of working out another great and mighty task. He is working a new Exodus, only this time it is an Exodus that involves deliverance at the cross from slavery to sin and the inheritance realized in a new heaven and earth. It is entirely proper then that holy war should be pictured in this context (11:7), since Moses played such an important role in the typical war at the Red Sea. Although it appears for a while that the witnesses are defeated, in reality they are not (11:11-13). A great reversal takes place, and what was certain defeat becomes a great and awesome victory. This is similar to Exodus 14, where weak and helpless Israel was trapped and faced certain defeat at the Red Sea, but by a mighty intervention of God was granted a great victory.

The next specific reference to war is found in 12:7 and 17. In 12:7, Michael and his angels are described as waging war with the dragon, who is identified in 12:9 as the Devil and Satan. A number of commentators agree that Michael is pictured as involved in this war because of his position in the Old Testament as the protector of the people of God (Dan. 10:13, 21; 12:1).⁵⁵ There is a great deal of disagreement about what the war in heaven represents. Mounce calls this "the cosmic prelude to the consummation,"⁵⁶ and does not see it as an expression of Christ's victory on the cross, but as a "mighty conflict at the end of history."⁵⁷ Beckwith says that this war is not to be seen as the prehistoric fall of Satan, nor is it to be seen in connection with the attempt on the life of the Messiah (12:1-6). He says that "its position

⁵⁵Mounce, p. 241; W. Robertson Nicoll, ed., The Expositor's Greek Testament, 5 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1970), 5:426.; Charles, Revelation, 1:323; and Swete, p. 153.

⁵⁶Mounce, p. 240.

⁵⁷Ibid., p. 242.

in time is not indicated."⁵⁸ Charles sees this war as a continuation of the attack on the Messiah. He sees the continuation of the attack as taking place in heaven, after the ascension. "As the incarnation called forth a counter-manifestation of diabolic power on earth . . . so after the ascension the attack is supposed to be carried into heaven."⁵⁹ The best explanation seems to be that given by G. B. Caird and Lenski. Lenski connects this war in heaven to Christ's death, resurrection, and ascension. He declares, "Here the effect and result of the Savior's incarnation and his enthronement are portrayed symbolically."⁶⁰ Caird agrees, and sees this war as "the heavenly and symbolic counterpart of the earthly reality of the cross."⁶¹ Most probably this war should be understood as a heavenly picture of the deliverance which was effected on the cross. Rev. 12:9 declares that the one called the Devil and Satan was thrown to the earth. This is very similar to the statement Jesus makes about His own death and resurrection in John 12:31, "Now the ruler of this world shall be cast out." The significance of the cross was that Satan was defeated (Col. 2:15); his defeat is not awaiting some future event. Also, the context does give us a clue as to when this war took place.⁶² In connection with the defeat of Satan, a loud voice declares in verse 10, "Now the salvation and power and kingdom of our

⁵⁸Beckwith, p. 618.

⁵⁹Swete, p. 153.

⁶⁰Lenski, p. 372.

⁶¹G. B. Caird, A Commentary on the Revelation of St. John the Divine (New York: Harper & Row, 1966), p. 154.

⁶²Caird, p. 149, makes an interesting suggestion related to the understanding of the war in heaven. He suggests that the birth of the child in 12:2, 5 is not a reference to the nativity, but to the cross. He bases his idea on Ps. 2:7-9, concerning which he declares, "In the psalm it is not at his birth but at his enthronement on Mount Zion that the anointed king is addressed by God, 'You are my son; today I have begotten you.' . . . A king's birthday is the day of his accession." In

God and the authority of His Christ have become, because the accuser of our brethren was cast down." As previously stated, the accuser was cast down at the cross, and he can no longer accuse the people of God (Rom. 8: 1). Salvation and deliverance were won at the cross. The power of God was demonstrated as He effected this new Exodus, His wonderful wonder. That the death and resurrection of Christ is in mind is also indicated in verse 11. The brethren have overcome because of the blood of the Lamb and because of the word of their testimony, which is essentially the gospel. Very likely, the war in heaven is to be understood as a heavenly picture of the earthly battle on the cross (see also Luke 10: 17-20 and Luke 19:38).

After Satan is cast out of heaven, he continues to war against the woman who gave birth to the child and the woman's offspring. In Rev. 12:13-17, the war is described with strong Exodus overtones. The woman against whom the dragon wars is most likely symbolic of the Church, true Israel, in both the Old and New Testaments. The same symbol can be used to represent both the Old and New Testament Church because essentially they are one: the community of faith.⁶³ Thus the woman is the mother of the Messiah, as was the true Israel of the Old Testament. She is also the New Testament Israel, being persecuted by the dragon after his defeat on the cross. Beckwith declares that the woman "is the heavenly representative of the people of God, the ideal Zion, which so far

the New Testament, Ps. 2:7-9 is consistently applied to Christ's death and resurrection (Acts 13:33, 34; Heb. 1:3-5; 5:1-5; cf. Rom. 1:4). If Caird is right, then the context of the war in heaven even more clearly becomes the death and ascension of Christ. The weakness of Caird's suggestion, however, is that there is little indication in the context that the Apocalyptist has Psalm 2 in mind.

⁶³Lenski, p. 363.

as it is embodied in concrete realities is represented alike by the people of the old and new covenants."⁶⁴ The "rest of the offspring" who also are objects of the wrath of the dragon in verse 17 are the brethren of the Messiah who owe their existence to the woman. Swete says that "the seed of the woman is not to be limited to the Messiah, but embraces all who are Christ's."⁶⁵ These offspring are the believers, who are themselves members of the Church. The apparent difficulty of seeing both the woman and her offspring as representing the Church is probably not as great as it seems. Lenski explains:

The reading, "of the woman and of some of her seed," should not be regarded as so difficult. The Old Testament speaks the same way: Zion and the daughter of Zion are terms for the church as such and for her children as being some of the members of the church. . . . The church is certainly every believer's mother. She precedes us and brings us forth as her seed.⁶⁶

Friedrich Dusterdieck agrees with Lenski:

. . . the church, as an institution regenerating and perpetuating through the word and sacraments a spiritual seed, is a mother, while the individuals belonging to the church, as the congregation of believers, are the children.⁶⁷

Caird and Charles basically support this same interpretation.⁶⁸

The woman is given two wings of the great eagle in Rev. 12:14 (αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου) to fly to the safety of the wilderness unto her place (εἰς τὸν τόπον αὐτῆς). This is reminiscent of Yahweh's declaration to Israel in Ex. 19:4, ". . . I bore you on eagles' wings (Septuagint, ἀνέλαβον ὑμᾶς ὡσεὶ ἐπὶ πτερύγων ἀετῶν) and led you to myself" (πρὸς ἑαυτὴν ἡμεῖς)

⁶⁴Beckwith, p. 621.

⁶⁵Swete, p. 160.

⁶⁶Lenski, p. 386.

⁶⁷Friedrich Dusterdieck, Critical and Exegetical Handbook to the Revelation of St. John, trans. Henry Jacobs (Funk and Wagnalls, 1884; reprint ed., Winona Lake, IN: Alpha Publications, 1980), p. 360.

⁶⁸Caird, pp. 149, 159; Charles, Revelation, 1:315, 332.

πρὸς ἑαυτὸν). In the song of Moses in Deuteronomy 32, Moses also compares Yahweh's protection of Israel to an eagle hovering over its young, catching them up on His wings (verse 11). "The image aptly pictures the helplessness of Israel at the moment of her election and the gentleness of divine pedagogy. The God of the covenant gently lifts men up and draws them to himself."⁶⁹

The place to which the woman flies for protection in the battle against the dragon is the wilderness (τὴν ἔρημον). This is the word the Septuagint uses to describe the place of Old Testament Israel's wandering (Ex. 16:3, 14, 32, and so forth). This is a further indication that the Exodus is being reiterated here in the Revelation. Philip Carrington draws the parallel between Revelation 12 and the Exodus: "When Israel escaped from Egypt the desert was the refuge in which she could be in safety; here the mystic Bride was in spiritual union with her Lord. He protected her."⁷⁰ Because of Israel's experience in the Exodus, the wilderness became a symbol of testing and judgment (Ex. 16:2, 3; 17:2-7; Num. 14:22-45; 20:4; 21:5; 25:1-18; Deut. 8:2; Ps. 95:6-11; 106:19-27), but especially it became a symbol of Yahweh's protection and sustenance as He gave them food and water (Exodus 16; 17:1-7) and provided for their needs (Deut. 8:3-5). It was a place of danger and temptation, but also a place of special grace.⁷¹ Mounce declares:

... the wilderness spoke of divine provision and intimate fellowship. It was in the wilderness that God had rained down bread from heaven (Exodus 16:4ff) and nourished his people for forty years. Of Israel God said, "I will allure her and bring her into the wilderness

⁶⁹Plastaras, p. 222.

⁷⁰Carrington, p. 225.

⁷¹Augustine Stock, The Way in the Wilderness (Collegeville, MN: The Liturgical Press, 1969), p. 98.

and speak tenderly to her" (Hosea 2:14 . . .). For John's readers the wilderness would not connote a desert waste . . ., but a place of spiritual refuge.⁷²

The protection and comfort given to the woman in the wilderness is indicated in Revelation 12. The wilderness is "a place prepared by God" in 12:6, where "they might nourish her" (τρέφωσιν, compare 12:14).⁷³

She is protected in the wilderness in verse 16, as "the earth opened its mouth and swallowed the river which the dragon cast out of his mouth."

As Yahweh fought against Pharaoh and his armies at the Red Sea, so here in Revelation 12, with its clear references to the Exodus, Yahweh again engages in battle against the spiritual forces of wickedness and protects His people, Israel.⁷⁴

The verb πολεμέω is next used in 13:4 and the noun πόλεμος in 13:7. The context of these verses continues to be the war described in chapter 12. Chapters 12 and 13 are connected by the statement, "And

⁷²Mounce, p. 239.

⁷³In context, the "they" (third person plural present active subjunctive) appears to be God and the male child who is caught up to God and His throne, verse 5.

⁷⁴The wilderness (ἐρημος) is also referred to in Rev. 17:3. Here, however, the wilderness is not a place of refuge for the people of God, but instead a place of judgment for the great harlot, Babylon. Dusterdieck (p. 435) says this wilderness cannot be identified with that of 12:6, 14 because of the absence of the article. Charles (Revelation, 2:63), Mounce (p. 308), and Swete (p. 214) suggest that the use of ἐρημος in 17:3 is related to Isaiah's vision of the fall of Babylon, which begins in 21:1 with the heading $\Pi\tau\tau\gamma\alpha\tau\eta\eta\ \delta\psi\eta$ (Septuagint, τὸ ὄραμα τῆς ἐρήμου), "the oracle of the wilderness of the sea." This is very likely, because the destruction of the harlot Babylon is described in Rev. 18:2 with terminology very similar to Is. 21:9. Caird (p. 213), Lenski (pp. 393-94), and Leon Morris [The Revelation of St. John (Grand Rapids: William B. Eerdmans Publishing Co., 1980), p. 205] all suggest that the wilderness indicates a place of separation and security from which God's people can see the harlot as she really is.

he stood (ἐστράθη) on the sand of the seashore."⁷⁵ The war described in chapter 13 should be understood as an elaboration of the war which has already been discussed in chapter 12. Verses 4 and 7 in Revelation 13 are a part of a description of the power and authority of the beast from the sea. The ones who worship the beast boastfully ask the question, "Who is like the beast, and who is able to wage war with him?"⁷⁶ In verse 7, the beast is given authority to make war with the saints and to overcome them.⁷⁷ The victory which the beast wins is temporary and only in the sphere of this earthly life (compare Rev. 12:11; 15:2). The war which is pictured here is spiritual warfare. It is God who is blasphemed (verse 6) and His people who are attacked. That Yahweh is involved in this battle is implied by the passive verb in 13:7, ἐδόθη. Although the verb in this context may refer to the dragon who gives his authority to the beast (verse 2), "the reference goes beyond the dragon, and we are to understand that even this unholy alliance is under the control of the One in whom resides all authority and might."⁷⁸ That ἐδόθη refers to God is supported by the fact that this verb, when used passively elsewhere in the Apocalypse, is always used where the action of God is implied (6:2, 4, 8, 11; 7:2; 8:2, 3; 9:1, 3, 5; 11:1, 2; 12:14; 16:8;

⁷⁵The variant reading ἐστράθην (P 046 051, most minuscules) does not have the textual support that ἐστράθη has (p⁴⁷ & A C about 25 minuscules). Bruce Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1975), p. 746, suggests the variant may have arisen "when copyists accommodated ἐστράθη to the first person of the following εἶδον .

⁷⁶The Apocalyptist answers the question in Rev. 19:19-21.

⁷⁷The variant reading which omits the clause καὶ ἐδόθη . . . αὐτοῦς is "no doubt due to oversight in transcription, the eye of the scribe passing from the first to the second instance of καὶ ἐδόθη αὐτῷ" (Metzger, p. 747).

⁷⁸Mounce, p. 255.

19:8; 20:4). The passive suggests limitation and control, and indicates that all the activity of the Revelation is under the watchful eye and mighty hand of Him who sits on the throne. In 13:5, it is unlikely that ἔδωθη refers to the dragon, because the authority is given only for a limited time. Satan is not the one controlling the sequence of events; Yahweh is. Thus Yahweh is involved in the battle of 13:7, because ultimately all these events are in His control. He is the one fighting for His people.

Rev. 17:14 and 19:11 can be considered together because the Lamb of 17:14 is identified with the King of kings in 19:11 (compare 19:16). In 17:14, the Lamb is engaged in battle against the ten kings who give their power and authority to the beast. Most likely the ten kings should be understood as "the sum total of anti-Christian power,"⁷⁹ whom the Lamb overcomes because He is King of kings and Lord of lords. If this is correct, then 17:14 is another description of the battle discussed in 16:14, 19:19, and 20:8, 9. In 19:11 the same King of kings is described as judging and waging war in righteousness. He is the one who engages the beast and the kings of the earth and their armies in the final battle, and is victorious over them in a manner reminiscent of the foundational battle at the Red Sea.

The last instances of the use of πόλεμος in the Revelation are 16:14, 19:19, and 20:8. These three verses will be considered together because in the Apocalypse only these verses use the article ὁ with πόλεμος. By using the article, the writer in these verses is making this war particular and definite. It is "the war" in 19:19 and 20:8,

⁷⁹Lenski, p. 507; see also Morris, p. 212; Mounce, p. 317; and Beckwith, p. 700.

and "the war of the great day of God the Almighty" in 16:14. All three are describing various aspects of the same event, which is commonly called the battle of Har-Magedon. The participants in the battle are the beast, the false prophet, and the kings of the earth and their armies, that is, all the political, religious, and demonic forces which are opposed to God and His church. They are under the control of the dragon, who is the Devil and Satan (12:9). Opposing them is the Messiah-warrior of 19:11-18 with His armies which are in heaven. Who the armies of heaven are is uncertain. Lenski, Swete, and Morris see the armies as a reference to angels, in light of other Scriptures (Matt. 24:31; 13:41; Mark 8:38; Luke 9:26; 1 Thess. 4:16).⁸⁰ Caird, Charles, and Dusterdieck all see the armies as a reference to the martyred saints.⁸¹ It is very possible that the saints are here referred to, because the armies are "dressed in fine linen, white and clean" (*ἐνδεδυμένοι βύσσιον λευκὸν καθαρόν*). This is very similar to the clothing of the bride in 19:8 (*βύσσιον λαμπρὸν καθαρὸν*). Also, in 17:14 the Lamb who is identified with the Messiah-warrior of chapter 19 as the King of kings and Lord of lords is accompanied by the called and chosen and faithful. These are the saints who like Israel of the Old Testament are chosen and have undergone an Exodus of deliverance through the waters of baptism. Thus it seems reasonable that the armies described in 19:14 and involved in the war of 19:19 are indeed the saints.

The article *ὁ* with *πόλεμος* in these verses is significant because it serves to intensify. This war is distinct because in the

⁸⁰Lenski, pp. 554-55; Swete, p. 253; and Morris, p. 231.

⁸¹Caird, p. 244; Charles, Revelation, 2:135; and Dusterdieck, p. 458.

vision it is the final war which precedes the establishment of the new heavens and earth. However, the unity of this war with all the other holy wars of Scripture should be noted. The final war engages in battle the very same enemy that was confronted in the garden of Eden when the first promise of the Messiah was given (Gen. 3:15). The same enemy was Yahweh's opponent in the foundational holy war at the Red Sea; the Red Sea stands as a proto-type of the picture of victory given at Har-Magedon. The enemy was conquered once for all during the Exodus connected with the cross, and in the Revelation, this victory over the enemy is consummated when the dragon and his forces are "drowned" in the lake of fire. There is a sense that the war of 16:14, 19:19, and 20:8 is the only war that has been.⁸² This is not to deny the description given in the Apocalypse of the forces of evil gathering for a great final assault against Yahweh and His people which leads to the final day of Yahweh. It is to recognize that *ὁ πόλεμος* of the Revelation is the final chapter of a holy war that has been engaged since the fall and has as its focal point the death and resurrection of the Messiah. This is the war; after it there will be no more war and the Exodus will be ended.

The Song of Moses

In the Apocalypse, the subject of holy war embraces other topics which are closely related. One of these related topics is found in Rev. 15:3, where reference is made to the song of Moses and the song of the Lamb, sung by the triumphant Church to celebrate its victory over the beast and his image. There is disagreement whether the song of Moses in Revelation recalls Exodus 15 or Deuteronomy 32, or possibly both.

⁸²Cf. Marsh, pp. 188-91.

Beckwith declares:

It seems improbable . . . that this hymn contains any allusion to the song of deliverance at the Red Sea. On the other hand, the parallelism with the Song of Moses in Deuteronomy 32 is striking.⁸³

He bases his argument on the observation that the song in Rev. 15:3, 4 is not a celebration of victory over an opponent. Instead, it is a declaration of the righteous judgments of God which Beckwith sees as more consistent with Deuteronomy 32, especially verse 4. Austin Farrer sees a reference to both Exodus and Deuteronomy, and Mounce, William Hendriksen, Lenski, Swete, Charles, Caird, and Leon Morris all see a reference primarily to Exodus 15.⁸⁴ It is difficult not to see a reference in Revelation 15 to the song of Exodus 15 sung to celebrate the victory of Yahweh's war at the Red Sea. Contrary to what Beckwith says, Rev. 15:3, 4 is a celebration of victory because the song is sung in the context of verse 2. A celebration of the righteous judgments of God (as Beckwith claims concerning 15:3, 4) is a celebration of victory for those who have put their trust in Yahweh. As He judges righteously, His people are vindicated. And certainly there is a recognition of righteous judgment in Exodus 15 in the declaration, "Horse and its rider He cast into the sea" (15:2, 4). The plagues mentioned in Rev. 15:1 recall the plagues upon Egypt in Exodus 7-12 prior to the song of victory in Exodus 15. The sea of Rev. 15:2 recalls the Red Sea of the Exodus. Rev. 15:3 celebrates the kingship of Yahweh, as does Ex. 15:18. This does not mean that there is no reference to Deuteronomy 32. The phraseology of

⁸³Beckwith, p. 677.

⁸⁴Austin Farrer, A Rebirth of Images (Westminster: Dacre Press, 1949), p. 162; Mounce, p. 286; William Hendriksen, More Than Conquerors (Grand Rapids: Baker Book House, 1967), p. 192; Lenski, p. 457; Swete, p. 195; Charles, Revelation, 2:34; Caird, p. 198; and Morris, p. 188.

Rev. 15:3,4 is quite similar to Deut. 32:4 in the Septuagint.⁸⁵ However, the overwhelming suggestion of the context in Revelation alludes primarily to the celebration of victory in Exodus 15. The song in Rev. 15:3, 4 is sung by those victorious in the war against the beast and his image. It is a reminder of the song sung by the Red Sea.

Revelation 15 is an introductory vision to chapter 16, and anticipates the victory to be accomplished in connection with the plagues of the seven bowls. The plagues are "the last plagues, because in them the wrath of God is completed" (15:1). Plagues six and seven introduce chapters 17-20, where the destruction of Babylon and the battle of Har-magedon are described in greater detail. The vision of the plagues essentially brings the reader to the end of the history of redemption. So the song of triumph in Revelation 15 which anticipates the victory accomplished in the final plagues is celebrating the consummation of the Exodus to which it alludes. It is significant, then, that this song is not only the song of Moses, recalling the typical Exodus at the Red Sea, but also the song of the Lamb, recalling the truly significant Exodus of the Messiah at the cross. The song of the Lamb celebrates the victory won by the Lamb on the cross, and anticipates the conclusion of that victory as pictured in the Revelation. The designation of the song as "the song of Moses and the song of the Lamb" illustrates "the essential unity of the Old and New Testament,"⁸⁶ and demonstrates that "the deliverance of which Moses and the people sang in Ex. 15:1-18 prefigured the greater deliverance wrought by the Lamb."⁸⁷ The Church celebrates in triumph

⁸⁵Beckwith, p. 677.

⁸⁶Dusterdieck, p. 410.

⁸⁷Mounce, p. 286.

the consummation of the victory typified by Moses and accomplished by the Lamb of God.

The celebration of victory in holy war is emphasized in the statement of Rev. 15:4, "Because your righteous acts (*δικαιώματα*) were manifested." The word *δικαίωμα*, a "righteous deed,"⁸⁸ carries with it a strong sense of legal justice, and it refers to "setting right" or "a right act in fulfilment of legal requirement."⁸⁹ In the Septuagint, the word is used almost exclusively as a translation of *דָּן* or *הִדָּן* and *וְשִׁיחַ*.⁹⁰ In the New Testament, *δικαίωμα* is used in Rom. 5:18 to describe the whole life of Christ including His obedient submission unto death as the "perfect fulfilment of the divine requirement."⁹¹ In Rom. 5:16 *δικαίωμα* refers to the judicially correct righteous act whereby God justifies the sinner because of the redemptive work of Christ. It is proper then to see the righteous deeds of Yahweh in Rev. 15:4 first of all in terms of His judicially proper act in the holy war at the Red Sea. His righteous deed was demonstrated when He delivered the people who had trusted His promise and placed themselves under the protection of the blood of the Passover lamb. Primarily, His judicially proper righteous deed is seen in the holy war at the cross, where sin receives its just due and the enemies of Yahweh are defeated but the sinner through the blood of the Lamb is delivered. The song of Moses and of

⁸⁸ Arndt and Gingrich, p. 197.

⁸⁹ TDNT, 2:221.

⁹⁰ Edwin Hatch and Henry Redpath, A Concordance to the Septuagint, 2 vols. (Gray, Austria: Akademische Druck - U. Verlagsanstalt, 1954), 1: 334-35.

⁹¹ TDNT, 2:222.

the Lamb celebrates the righteous deeds of Yahweh in the first Exodus, but primarily His righteous deed in the true Exodus of the cross.

The Plagues

Preceding the typical holy war in Exodus 14, the land of Egypt was struck by a series of plagues that prepared for the judgment upon the enemies of Israel at the Red Sea (Exodus 7-12). The plagues of Egypt are reiterated as a part of the holy war in the Apocalypse, especially in the judgments of the trumpets (Rev. 8:6-9:21) and of the bowls (Revelation 16). Philip Carrington says that ". . . the symbolism seems to be drawn from the plagues of Egypt."⁹² James Plastaras agrees, and declares, "The author of the Apocalypse is squarely within . . . Old Testament tradition when he borrows images from the Exodus plague narrative to describe the final judgment which will take place on the Day of the Lord."⁹³ The first trumpet (8:7) is reminiscent of the plague of hail in Ex. 9:24. The second trumpet (8:8, 9) and possibly the third (8:10, 11) recall Ex. 7:18, 19 when the water in the land of Egypt was turned to blood and became foul. The fourth trumpet (8:12) parallels the plague of darkness in Ex. 10:21, and the locusts of the fifth trumpet (9:3) may be a reminder of the plague of locusts in Ex. 10:12. The locusts in Revelation are different from those in Exodus in that they are represented as demonic creatures in Rev. 9:7-11; however, the same word (ἀκρίς) is used in both the New Testament and the Septuagint, and suggests a possible correlation.

A loose correlation can also be demonstrated between the bowls and the Egyptian plagues. The first bowl (16:2) is similar to the boils

⁹²Carrington, p. 156.

⁹³Plastaras, p. 138.

of Ex. 9:10 (ἐλακος is used in both the Septuagint and the Revelation). The second and third bowls (16:3, 4) are reminiscent of Ex. 7:20, and the fifth bowl (16:10) recalls Ex. 10:21. Concerning the parallels between the plagues of the Apocalypse and Exodus, Beckwith declares, "For the most part the suggestions evidently derived from the Mosaic miracles are taken up and used with free modification."⁹⁴ The significance of the parallels is that they serve to emphasize the fact that the Old Testament Exodus is in mind as a type of the Exodus which is described in the Revelation. "The story of God's judgment upon Egypt was a prophetic sign of the judgment which would be meted out to the unbelief of the City of Man when the Day of the Lord would . . . arrive."⁹⁵

The Dragon

The great antagonist of God in the Apocalypse is the dragon (δράκων), who is the Devil and Satan (12:9). His allies are the beast from the sea and the beast from the land, who is to be identified with the false prophet and the harlot (Revelation 13; 16:13; 19:20; 20:10). The dragon appears to be the antitype of Egypt in the war at the Red Sea.⁹⁶ It was Pharaoh who attempted to slay the man-child Moses, who was destined to be the deliverer of Israel from Egypt (Exodus 1, 2). It is the dragon who attempts to slay the man-child Messiah, who is the deliverer of the woman Istael from slavery of sin (Rev. 12:4). Pharaoh and his armies pursued Israel into the wilderness and attempted to trap her by the waters of the Red Sea (Exodus 13, 14). The dragon pursues the woman into the wilderness and attempts to overcome her by the "water

⁹⁴ Beckwith, p. 671.

⁹⁵ Plastaras, p. 137.

⁹⁶ Farrer, pp. 142-43.

as a river out of his mouth" (Rev. 12:13-15). Yahweh miraculously used forces of nature to save His people from Pharaoh as He used the water of the Red Sea to fight for Him (Exodus 14). The woman is delivered from the evil dragon by the earth which drinks up the water from the dragon's mouth (Rev. 12:16). Pharaoh and his armies were the opponents of Yahweh at the Red Sea, and they experienced judgment as they were drowned in the waters (Exodus 14). The dragon and his armies are eventually drowned in the waters of the lake of fire (Rev. 20:10). The parallels between the historical event in Exodus and the visionary event in the Revelation are numerous. One can hardly say that the parallels are accidental, because of the unity of the Scriptures demonstrated in type-antitype relationships and because of the typical importance of the Exodus event in the history of the people of God.⁹⁷ Thus it is safe to suggest that the dragon and his forces are the fulfillment of that which was typified by Pharaoh and his armies.

The word *δεάκων* is used in the Septuagint in several different ways. In Deut. 32:33 *δεάκων* is a translation of דָּוָן which is parallel in verse 33 with אֲרִי־עָרָב , "viper, asp."⁹⁸ Thus דָּוָן and thus also *δεάκων* is here referring to some kind of a poisonous snake. In Jer. 27:8 (50:8 in the Masoretic Text) *δεάκων* is used to translate הַיָּבֵשׁ , "he-goat."⁹⁹ Micah 1:8 uses דָּוָן , which appears in this context to refer to some kind of wild dog or jackal.¹⁰⁰ Here again, the

⁹⁷This was discussed in chapter I, "The Biblical Use of the Exodus Motif."

⁹⁸William Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, trans. S. P. Tregelles (Grand Rapids: William B. Eerdmans Publishing Co., 1949), p. 697.

⁹⁹Ibid., p. 662.

¹⁰⁰Ibid., p. 868.

Septuagint uses *δαίων*. The use of *δαίων* becomes especially significant in Ezek. 29:3, 32:2, and Ps. 73:13, 14 (74 in the Masoretic Text). In Ezek. 29:3 and 32:2 *δαίων* translates דָּוִיָּן , "sea-monster,"¹⁰¹ which is applied directly to Pharaoh, king of Egypt. The context of Ps. 73:13, 14 is the Exodus as the Psalmist speaks of Yahweh dividing the sea with His strength and breaking the heads of the sea monsters (דָּוִיָּן) upon the waters. Verse 14 declares that He crushed the heads of Leviathan (לִוְיָתָן). Both דָּוִיָּן and לִוְיָתָן appear to be references to Pharaoh and his armies. In his discussion of these verses, F. Delitzsch declares:

The poet has Egypt directly in his mind. . . . As a water-snake or crocodile, when it comes up with its head above the water, is killed by a powerful stroke, did God break the heads of the Egyptians, so that the sea cast up their dead bodies.¹⁰²

Again, it is significant that the Septuagint uses *δαίων* in both verses. Isaiah also refers to Pharaoh and Egypt by the word דָּוִיָּן in 51:9. In addition, in this verse Isaiah uses לִוְיָתָן in reference to Egypt. Although Is. 51:9b is not translated in the Septuagint, the verse does demonstrate that the dragon or sea-monster is a term descriptive of Egypt.

In reference to Ezek. 29:3, Hummel declares that "Egypt . . . not only figured prominently in the anti-Babylonian intrigues of this period but had been a prime embodiment of Satanic evil at least since the Exodus."¹⁰³ A little later he declares:

. . . on the suprahistorical level, the Pharaoh claims that "My Nile is my own" (vs. 3, 9), thus historifying the dragon (vs. 3), that is

¹⁰¹Ibid., p. 869.

¹⁰²C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Co., n.d.), 5:333.

¹⁰³Hummel, p. 275.

Rahab or Leviathan, the chaos monster . . . , that is, again Satan, antichrist, etc.¹⁰⁴

And again,

"Rahab" . . . means "arrogant" or the like and is an alternate name or epithet for Leviathan or the satanic monster of chaos. . . . Apparently pictured something like a crocodile, it was often applied to Egypt . . . but more the typical than the historical Egypt, and very possibly with Exodus overtones.¹⁰⁵

In his discussion of *δράκων*, Werner Foerster says that in Ps. 73:13, 14 "we have the equation of the dragon, the Ethiopian (. . . the Egyptian) and the devil which determines early Christian interpretation in other passages also."¹⁰⁶ In the Septuagint, *δράκων* is applied to Pharaoh and Egypt, the opponents of Yahweh. On several occasions the description of Egypt as the dragon (Septuagint, *δράκων*) or sea-monster (Masoretic Text, *דְרָקוֹן*) is in the context of terminology reminiscent of the Exodus (Ps. 73:13, 14; Is. 51:9). By the description of the activities of the *δράκων* in Revelation 12, the Apocalyptist suggests that part of the significance of the dragon is that he stands in opposition to Yahweh and His people, recalling the action of Pharaoh and the Egyptian army at the Red Sea.

Summary

The purpose of this chapter has been to examine the concept of holy war in terms of the holy war par excellence in Exodus 14; to demonstrate that holy war was essentially spiritual warfare; and to examine the holy war motif in the Apocalypse. Much of the discussion of war in the Revelation is in terminology reminiscent of the Exodus. The Apocalyptist views the eschatological warfare in terms of the foundational

¹⁰⁴Ibid., p. 276.

¹⁰⁵Ibid., p. 212.

¹⁰⁶TDNT, 2:283.

war at the Red Sea. The central figure in the war in the Revelation is the Divine Warrior of chapter 19 who is also the Passover Lamb of God. The conclusion is that the victory described in Rev. 20:7-10 is the consummation of the victory promised in Exodus 14 and actually accomplished in the Exodus of the cross (Rev. 5:1-6).

CHAPTER IV

THE EXODUS MOTIF IN THE REVELATION: A SURVEY

The purpose of this chapter is to survey other allusions to the Exodus found in the Apocalypse which have not to this point been considered. Since such allusions are scattered throughout the Revelation, an exhaustive study of each is not possible in a thesis of this scope. However, a few of the more significant references to the Exodus will be studied.

The Lamb

One of the most prominent figures in the Apocalypse is the Lamb, who is introduced and described in Revelation 5. The word *ἀρνίον* is used twenty-nine times in the Apocalypse, twenty-eight times in reference to the slain but victorious Lamb and once in reference to the anti-christlike beast from the earth (13:11). In the New Testament, *ἀρνίον* is used of Christ only in the Revelation. Elsewhere, *ἀμνός* is used when Christ is spoken of as a lamb (John 1:29, 36; Acts 8:32; 1 Peter 1:19), and once *πρόβατον* (Acts 8:32). The Septuagint uses *ἀρνίον* only in Ps. 113 (114):4, 6; Jer. 11:19; and Jer. 27 (50):45. None of these are references to the coming Messiah, and only in Jer. 11:19 is the idea of the sacrificial lamb suggested. So the Apocalyptist is

unique in applying this word to the Christ.¹

The two words *ἀμνός* and *ἀρνίον* appear to be essentially synonymous. *Ἀρνίον* is the diminutive of *ἄρνυ*, but Johannes Gess and Joachim Jeremias both suggest that ". . . by the New Testament period this word was no longer thought of as diminutive."² Leon Morris attributes the use of *ἀρνίον* rather than *ἀμνός* in the Apocalypse to the "individuality" of the language of the book, and not to any significant difference in meaning.³ Jeremias suggests the two words are virtually synonymous when he declares:

. . . the fact that *ἀρνίον* is also described as "slain" (5:6; cf. 5:9, 12; 13:8) shows that we cannot separate the statements of Revelation from what the New Testament says about Jesus as the sacrificial Lamb (*ἀμνός*).⁴

¹That the Lamb is indeed the Messiah is indicated by Rev. 5:5. The Lamb is the Lion from the tribe of Judah, and the Root of David. Mounce declares that the two titles "Lion of Judah" and "Root of David" are "taken from the common stock of Jewish Messianism" [Robert H. Mounce, The Book of Revelation (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 144]. Rev. 5:5 appears to be a reference to the Messianic prophecies of Gen. 49:9, 10 and Is. 11:1-10.

²Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids: Zondervan Publishing House, 1971), 2:411; cf. G. Kittel and G. Freidrich, eds., Theological Dictionary of the New Testament, 10 vols. (hereafter cited as TDNT), trans. G. W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1971), 1:340; and William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 4th ed. (Chicago: University of Chicago Press, 1957), p. 107.

³Leon Morris, The Revelation of St. John (Grand Rapids: William B. Eerdmans Publishing Co., 1980), p. 96. Lenski suggests *ἀρνίον* is used because of a "linguistic matter." He says that *ἀμνός* is seldom used in oblique cases and since oblique cases are required for "Lamb" in the Apocalypse, *ἀρνίον* was used [R. C. H. Lenski, The Interpretation of St. John's Revelation (Minneapolis: Augsburg Publishing House, 1963), p. 198]. This seems unlikely, since *ἀμνός* is used quite freely in the Septuagint in cases other than the nominative (Gen. 30:40, accusative and dative; 31:7, genitive; 33:19, genitive; Ex. 12:5, genitive; 29:38, accusative; etc.).

⁴TDNT, 1:341.

The concept of the Lamb as used in the Revelation likely comes from several different sources. The Lamb is described as having seven horns and seven eyes (5:6), which indicate His omnipotence and His omniscience.⁵ R. H. Charles, Morris, and Robert Mounce suggest that this image of a horned sheep who acts as a deliverer of the people of God comes from other apocalyptic writings (1 Enoch 90:6-12; 90:37-38; Testament of Joseph 19:8).⁶ In reference to 1 Enoch 90:38, Charles declares that "the Lamb, or rather the horned lamb, is the nation's head, indeed its Messianic head."⁷ Although it is helpful to understand the horned lamb of Revelation in light of other apocalyptic literature, it is unlikely that apocalyptic is the sole source of this symbol. In the Revelation, it is very significant that the Lamb is described as one who was slain (5:6, 9, 12; 13:8). Thus in the Apocalypse the Lamb is not only a mighty conqueror (17:14, and 1 Enoch and the Testament of Joseph), but He is also One who submitted Himself to death. In fact, the implication is that the victory has been won through His death and the shedding of His blood (5:5, 6; 12:11). The image of the Lamb slain for the sins of the world comes primarily from the Old Testament.

There are two major Old Testament references to which the Lamb of the Revelation alludes. One of these is Isaiah 53, where the Suffering Servant is described as a lamb led to the slaughter and as a sheep

⁵R. H. Charles, The Revelation of St. John, 2 vols. (New York: Charles Scribner's Sons, 1920), 1:141; Morris, p. 97; Robert H. Mounce, The Book of Revelation, pp. 145-46; Lenski, p. 198.

⁶Charles, Revelation, 1:141; Morris, p. 96; Mounce, p. 145.

⁷R. H. Charles, ed., The Apocrypha and Pseudepigrapha of the Old Testament, vol. 2: Pseudepigrapha (Oxford: Oxford University Press, 1913), p. 260.

silent before its shearers. Acts 8:32-35 indicates that the Isaiah passage was a prophecy of the coming Messiah, who would suffer an ignominious death as a sacrificial lamb for the sins of the people. The second major Old Testament reference to which the Lamb of the Revelation alludes is Exodus 12 and 13, where the Passover of the Exodus is described. The slain Passover lamb was the means by which the deliverance from Egypt and from the angel of death was accomplished. In the Apocalypse, it is the Lamb, slain but risen again, who accomplishes the deliverance which is there described.

That the Lamb of the Apocalypse is a reference to the Exodus is a virtual certainty, because the Lamb is described as the one who was slain. This description indicates that the Lamb of the Revelation is to be understood as the Lamb of God, who was slain to effect the deliverance from slavery to sin and death (John 1:29). The Lamb of God was slain during the feast of Passover (John 13:1; 18:28; 19:14). Paul refers to Christ as "our Passover" in 1 Cor. 5:7, and Peter indicates that Christ was a sacrificial lamb whose blood worked redemption (1 Peter 1:19). Jeremias and Gess both indicate that the idea of the Lamb of God comes not only from Isaiah 53, but also from the sacrificial lamb of the Exodus.⁸ Jeremias declares, "As once the blood of the Passover lamb played a part in the redemption from Egypt, so by the atoning power of His blood, He has accomplished redemption."⁹ In his discussion of Is. 53:7, F. Delitzsch indicates that any New Testament reference to the Lamb of God includes a corresponding allusion to the Passover.¹⁰ Thus Ferrell Jenkins

⁸TDNT, 1:339; Brown, 2:411.

⁹TDNT, 1:340

¹⁰C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Co., n.d., vol. 7: Isaiah, by F. Delitzsch, trans. James Martin, p. 323.

can state concerning the Lamb of the Apocalypse that whenever ἀρνίον is used in reference to the Messiah, the Exodus context is always present.¹¹

In a scene crucial to the understanding of the Apocalypse, the Lamb is introduced as the One who alone is worthy to take the scroll from the hand of the One sitting on the throne and to break its seals (Rev. 5:1-8:2). Many commentators agree that the scroll contains the destiny of the world, foreordained in the counsel and will of God.¹² Thus the content of the scroll is found not only in Rev. 6:1-8:2, but includes "all that chapters 6 to 22 contain."¹³ This idea is supported by the fact that the seventh seal introduces the vision of the seven trumpets (8:1, 2), which in turn is reiterated by the seven bowls (16:1-21). The vision of the seven seals stands as an introduction to the rest of the book; the seals are fully explained only in the light of all of chapters 6 through 22.

Thus the Lamb, with His continual reminder of the Exodus, assumes a central position in the Apocalypse. As the Lamb breaks the seals, He reveals and effects the contents of the scroll.¹⁴ It is the Lamb who breaks the seals (6:1), who is praised (5:8, 12, 13; 7:9, 10), who is involved in judgment (6:16; 14:10), who delivers and shepherds the saints

¹¹Ferrell Jenkins, The Old Testament in the Book of Revelation (Grand Rapids: Baker Book House, 1972), p. 101.

¹²G. B. Caird, A Commentary on the Revelation of St. John the Divine (New York: Harper & Row, 1966), p. 72; Henry Barclay Swete, Commentary on Revelation (Grand Rapids: Kregel Publications, 1977), p. 75; Morris, p. 94; Mounce, p. 142; Isbon Beckwith, The Apocalypse of John (Grand Rapids: Baker Book House, 1979), p. 505; and Friedrich Dusterdieck, Critical and Exegetical Handbook to the Revelation of St. John, trans. Henry E. Jacobs (Funk and Wagnalls, 1884; reprint ed., Winona Lake, IN: Alpha Publications, 1980), p. 206.

¹³Lenski, p. 193; cf. Dusterdieck, p. 207.

¹⁴Lenski, p. 195; Caird, p. 71; Beckwith, p. 508; Mounce, p. 144.

(7:14, 17; 12:11; 14:4); who engages in war (17:14), whose wife is the Church (21:9), and to whom belongs the book of life (13:8; 21:27). The Lamb is continually involved throughout the book. He is the mediator by whose hands this Exodus is being accomplished (5:5-7). Because of His involvement as the Lamb slain for the deliverance of His people, the Exodus is continually brought to the attention of the reader. That which was promised in the Passover lamb of the Exodus and accomplished by the Passover Lamb of the cross is now consummated by the Passover Lamb of the Apocalypse.

The One Who Is, Was, and Is Coming

Three times in the Apocalypse, God is identified as $\delta \ \acute{\omega}\nu \ \kappa\alpha\iota \ \delta \ \hat{\eta}\nu \ \kappa\alpha\iota \ \delta \ \acute{\epsilon}\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ (1:4, 8; 4:8). In addition, the same expression is applied to Him in 11:17 and 16:5, but without the $\delta \ \acute{\epsilon}\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$. The full title is unique in the Biblical writings to the Apocalyptist. However, it seems likely that his expression is an allusion to the statement Yahweh made to Moses in Ex. 3:14, 15. When Moses asked Yahweh for His name, His response was $\text{הַיְהוָה אֱלֹהֵינוּ}$, which the Septuagint translates $\acute{\epsilon}\gamma\acute{\omega} \ \acute{\epsilon}\acute{\iota}\mu\iota \ \delta \ \acute{\omega}\nu$. The title used in the Revelation is what G. B. Caird calls "a Christian elaboration of that found in the Septuagint translation of Exodus 3:14, where the name Yahweh is rendered 'He who is.'"¹⁵ When discussing the title in the Revelation, William Hendriksen and A. T. Robertson refer to Ex. 3:14 as a cross-reference, while Friedrich Dusterdieck, Mounce, and Marvin Vincent all see the expression as a paraphrase of the divine name.¹⁶ Isbon Beckwith, Charles,

¹⁵Caird, p. 16.

¹⁶William Hendriksen, More Than Conquerors (Grand Rapids: Baker Book House, 1967), p. 67; A. T. Robertson, Word Pictures in the New

James Moffatt, and Henry Barclay Swete all suggest the divine title in the Revelation is due to the rabbinic language in the Targums on Ex. 3:14 and Deut. 32:39.¹⁷ Thus the significance of the title in Rev. 1:4 should be understood - at least in part - in light of Ex. 3:14, 15.

The exact meaning of אֲנִי יְהוָה אֲנִי יְהוָה is debated. J. Barton Payne says that the basic idea of Ex. 3:14 is not the eternal unchangeableness of Yahweh toward His people.¹⁸ Rather, he says the statement is one of promise, a promise of God "being present" to His people for the purpose of deliverance and redemption. The name Yahweh (אֲנִי יְהוָה, Ex. 3:15) is a name forever associated with God's redemptive activity, because it was the name He gave to Moses in His declaration that He would be to His people to deliver them from Egypt.¹⁹ Gerhard von Rad agrees with Payne when he says that Ex. 3:14 is not to be understood as a philosophical statement about the absolute existence of Yahweh.²⁰ Rather, von Rad suggests that the context of Ex. 3:14

leads right away to the expectation that Yahweh intends to impart something - but this is not what he is, but what he will show himself to be to Israel. It has always been emphasized . . . the אֲנִי is to be understood in the sense of "being present," "being

Testament, 6 vols. (Nashville: Broadman Press, 1933), 6:285; Dusterdieck, p. 101; Mounce, p. 68; and Marvin R. Vincent, Word Studies in the New Testament, 4 vols. (New York: Charles Scribner's Sons, 1903), 2:412.

¹⁷Beckwith, p. 424; Charles, Revelation, 1:10; W. Robertson Nicoll, ed., The Expositor's Greek Testament, 5 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1970), 5:337; and Swete, p. 5.

¹⁸J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), p. 147.

¹⁹Ibid.

²⁰Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper & Row, 1962), 1:180.

there," and therefore precisely not in the sense of absolute, but of relative and efficacious, being - I will be there (for you).²¹

James Plastaras says essentially the same:

In actual fact . . . the name Yahweh "defines" God in terms of active presence. When God said יהוה, it meant "I am present and ready to act," Yahweh is "He Who Is There."²²

Later, Plastaras declares:

The name Yahweh, as used by Moses and the prophets, defined God in terms of a powerful and active presence. His presence might mean judgment to man as in the case of the Egyptians, or it might mean salvation, as in the case of the Israelites at the moment of the exodus, but his presence never remained without effect.²³

The idea that the divine name of 3:14, 15 emphasizes God's efficacious and active presence is supported elsewhere in Scripture. After Yahweh has delivered His people from Egypt and made them His own, then they shall know that He is Yahweh their God (Ex. 6:6, 7). In Ex. 7:4-5, God declares that Egypt will know that He is Yahweh when he judges Egypt and delivers Israel from bondage. Plastaras says concerning Ex. 7:4, 5, ". . . the Egyptians shall know for a truth that the name Yahweh is not just an empty boast, but that the God of the Hebrews would truly live up to His name, which meant 'He Who Is Present (in power).'"²⁴ In Ex. 8:22 (verse 18 in the Masoretic Text), Yahweh declares that He will set the land of Goshen apart, so that His people would know that He is "Yahweh in the midst of the earth" (יהוה יְנִיב עִי אֶרֶץ מִצְרַיִם). Yahweh proclaims His name as He makes His goodness (יְהוָה יִסְּרֵנוּ) pass over before Moses in Ex. 33:19 (compare Deut. 7:9).

Hosea has an interesting play on words in Hos. 1:8, 9. When Yahweh

²¹Ibid.

²²James Plastaras, The God of Exodus (Milwaukee: The Bruce Publishing Co., 1966), p. 94.

²³Ibid., p. 98.

²⁴Ibid., p. 97.

declares that the covenant with Israel has been abrogated, He uses the same verb used in Ex. 3:14, except He negates it: לֹא־אֶהְיֶה לָּךְ !

$\text{וְלֹא־אֶהְיֶה לָּךְ אֱלֹהִים}$. Some translations supply $\text{וְלֹא־אֶהְיֶה לָּךְ}$ and read "and I will not be God to you" (NASB, AV). Literally, the verse reads, "And I will not be to you." The idea seems to be that Yahweh, the God of the covenant, would no longer be by Yahweh to them.²⁵ For a time, He would not be present for their deliverance and He would not show mercy to them.

The verb אֶהְיֶה לָּךְ in Hos. 1:9 appears to emphasize not just His existence, but His efficacious presence as the God of the covenant.²⁶

The name $\delta\omega\acute{\nu}\ \kappa\alpha\iota\ \delta\ \eta\acute{\nu}\ \kappa\alpha\iota\ \delta\ \epsilon\epsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ given to God in the Apocalypse becomes especially significant in light of its reference to Ex. 3:14, 15. It is likely that the title conveys more than the idea of God's eternal existence. The name is a reminder that Yahweh is the God of the covenant, and that He is powerfully and actively present to deliver, even as He was in the first Exodus from Egypt.²⁷ He not only is and was present as the God of the covenant, but the Apocalypticist declares

²⁵Ibid., p. 98.

²⁶K. Bernhardt cites J. Barr in questioning whether "observations about the Hebrew verbal system are sufficient to reveal a static or dynamic mode of thought" [G. Botterweck and H. Ringgren, eds., Theological Dictionary of the Old Testament, vol. 3, trans. J. Willis, G. Bromiley, and D. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1978), p. 381]. It should be noted, however, that the understanding of אֶהְיֶה לָּךְ as related to אֶהְיֶה לָּךְ is not necessarily based on etymology, but on context. Yahweh can be understood as the God actively present to deliver because of the way the name אֶהְיֶה לָּךְ is used in Ex. 3:14, 15 and elsewhere (Payne, pp. 147-48). Yahweh is the God of the covenant.

²⁷Of the commentaries considered, Lenski (p. 39) was the only one who did not see the divine title in the Apocalypse as a reference to Ex. 3:14, 15. His argument, however, appears to be based on the idea that אֶהְיֶה לָּךְ is a reference to God's static, eternal existence. With that apparently in mind, he declares that $\delta\ \epsilon\epsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ can never mean "the One Who Shall Be." His argument ceases to be valid if אֶהְיֶה לָּךְ can be

that this covenant God is coming (*ὁ ἐρχόμενος*). As He comes, He effects the final deliverance promised at the Red Sea and fulfilled at the cross. It is interesting to note that at the point in the Apocalypse where the deliverance is effected, *ὁ ἐρχόμενος* is no longer applied to God (11:17; 16:5). The "is coming" is fulfilled as the kingdom of the world becomes the kingdom of Christ (11:15), and as the plagues completing His wrath (15:1) are poured out in judgment on His enemies (16:1-21).²⁸ The God of the covenant effects final deliverance for His people.

The Angel of His Presence

On three occasions in the Revelation, reference is made to a "mighty angel" (*ἄγγελος ἰσχυρός*). The first mighty angel is seen in Rev. 5:2 in connection with the breaking of the seven seals of the scroll. The angel prepares the way for the appearance of the Lamb,²⁹ who takes the scroll and sets into motion the events which are described in chapters 6-22, which events consummate the redemptive purpose of God.³⁰ A mighty angel also makes an appearance in Rev. 10:1-11. Revelation 10 is a part of the interlude between the sixth and seventh trumpets. The interlude (10:1-11:13) describes what is happening to the Church during the sounding of the trumpets. It describes "the present dispensation from a different aspect, namely from the aspect of the

understood as a declaration of Yahweh's active presence as the covenant God. Then *ὁ ἐρχόμενος* becomes a recognition of Yahweh's gracious presence for the consummation of the covenant promise.

²⁸ Beckwith, p. 609; Caird, p. 141; Charles, Revelation, 1:295; Dusterdieck, p. 329; Lenski, p. 355; Morris, p. 153; Mounce, p. 231.

²⁹ Caird, p. 125.

³⁰ See the preceding discussion on "The Lamb" in this chapter.

suffering, power, task, and final victory of the church."³¹ While the trumpets are being sounded, the Church is preserved, as indicated by the measuring of the temple (11:1, 2).³² The vision concerning the two witnesses (11:3-13) indicates that during this time the Church is faithful in carrying out the Great Commission.³³ Thus the second appearance of a mighty angel prepares the way for a description of the role of the Church in the consummation of the redemptive purpose of God.³⁴ The third reference to a mighty angel is in Rev. 18:21-24. Here the angel describes the judgment of Babylon, the oppressor of the saints (17:6). The judgment of Babylon is essentially the eschatological conclusion to the history of redemption. Rev. 18:21-24 describes one aspect of a final great reversal; the judgement of Babylon is a part of the final deliverance of the people of God (18:20). Thus the third appearance of a mighty angel introduces a vision which marks the consummation of the events of the Apocalypse and of the history of redemption.³⁵ All three appearances of a mighty angel are in connection with visions that are crucial to the message of the Apocalypse. A mighty angel introduces the Lamb of God in chapter 5, helps explain the role of the Church in chapter 10, and describes final judgment upon Babylon in chapter 18.

A description is not given of the angel in Rev. 5:2; neither is a description given in 18:21. The angel of Rev. 10:1, however, is described as "clothed with a cloud, and the rainbow upon his head, and his

³¹Hendriksen, p. 151; cf. Morris, pp. 143-45.

³²Mounce, pp. 219-20; Lenski, pp. 226-29; Morris, p. 146.

³³Mounce, p. 223; Lenski, p. 333; Moris, p. 145.

³⁴Caird, p. 231. ³⁵Ibid.

face as the sun, and his feet as pillars of fire." This description has caused some controversy concerning the identification of the angel. Some suggest that the angel is divine.³⁶ The rainbow alludes to the description of the One sitting on the throne in Rev. 4:3 (compare Ezek. 1:28). The face of the angel is like the sun, which is similar to the description of the Son of Man in Rev. 1:16, whose appearance is "as the sun shining in its strength." The feet of the angel are "as pillars of fire," which description is again similar to that of the Son of Man in 1:15. J. A. Seiss refers to Ps. 104:3, and says that the angel is divine because he is clothed with a cloud³⁷ (compare Is. 19:1; Matt. 26:64; and Rev. 1:7). However, many commentators suggest that the angel cannot be the Christ. Friedrich Dusterdieck declares, "This angel is not, and cannot be, our Lord himself."³⁸ George Eldon Ladd says this is not the Christ because "in the Apocalypse, angels are always angels."³⁹ The angel is described as taking an oath by "the One living forever and ever" (10:6). Several commentators suggest that the oath is difficult to explain if the angel is Christ.⁴⁰ It should also be noted that John does

³⁶J. A. Seiss, The Apocalypse (Grand Rapids: Zondervan Publishing House, 1957; cf. Charles, Revelation, 1:259.

³⁷Seiss, p. 223.

³⁸Dusterdieck, p. 308; cf. Beckwith, p. 580; Charles, Revelation, 1:259; George Eldon Ladd, A Commentary on the Revelation of John (Grand Rapids: William B. Eerdmans Publishing Co., 1972), p. 141; Lenski p. 311; Henry Barclay Swete, Commentary on Revelation (Grand Rapids: Kregel Publications, 1977), p. 126.

³⁹Ladd, p. 141; cf. Beckwith, pp. 580; Charles, Revelation, 1:259; Dusterdieck, p. 308.

⁴⁰Beckwith (p. 580), Morris (p. 137), and Mounce (p. 207) declare without explanation that such an oath is inappropriate for Christ. Dusterdieck (p. 297) agrees, but explains that the angel swears by the One

not offer to the angel the same reverence that he shows for the Son of Man (Rev. 10:9; compare 1:17). Most likely the angel should be regarded as an agent distinct from Christ, but "clothed, for the purpose of the particular vision, with . . . delegated power and attributes."⁴¹

There is a possible allusion to the Exodus in the description of the mighty angel as given in Rev. 10:1-11. G. B. Caird, Martin Kiddle, Mounce, and Henry Barclay Swete all suggest that the "feet as pillars of fire" (verse 1) is a possible reference to the pillar of fire by which Yahweh manifested Himself during the Exodus (Ex. 14:19, 24).⁴² Mounce explains:

Since the theme of the Exodus is always in the background of this central section of Revelation, it is quite possible that the angel's legs would recall the pillar of fire and cloud that gave both protection (Exodus 14:19, 24) and guidance (Exodus 13:21, 22) to the children of Israel in their wilderness journey.⁴³

It is very possible that the description of the mighty angel is intended to suggest another parallel to the first Exodus.

In the Old Testament account of the Exodus, Yahweh is described as leading His people through the wilderness to the promised land by the agency of an angel. This angel is called the angel of God (אֱלֹהֵי יְהוָה) in Ex. 14:19, where he is directly associated with the pillar

who sent him, namely "the One who lives forever and ever" (Rev.10:6). Dusterdieck suggests that such an oath is appropriate for Christ in His state of humiliation, but not for the exalted Christ. His conclusion is that this angel is not to be identified as the Christ. This argument looses some of its validity, however, in light of Heb. 6:13.

⁴¹Dusterdieck, p. 308; cf. Caird, p. 125; Ladd, p. 141.

⁴²Caird, p. 126; Martin Kiddle, The Revelation of St. John (London: Hodder and Stroughton, 1940), p. 169; Mounce, p. 207; Swete, p. 126.

⁴³Mounce, p. 207; cf. Kiddle, p. 169.

of cloud and fire. Yahweh calls the angel "My angel" (אֲנִי וְאַנְשֵׁי) in Ex. 23:23. He declares that an angel would be sent before Israel to guard them in the way and to go before them and bring them into the promised land (Ex. 23:20, 23; compare Ex. 32:34; 33:2). Yahweh explains that the angel is to be obeyed, and that the angel has the authority to forgive sins because "My name is in him" (Ex. 23:21, וְשֵׁם יְהוָה בְּרַגְלָיו). The "name" of Yahweh stands for His "total being, character, and nature just as 'name' was used in the prohibition given at Sinai."⁴⁴ R. Alan Cole declares, "'My name is in him' seems to translate the 'messenger' into the supernatural realm, for God's 'name' is the equivalent of His revealed nature."⁴⁵ James Murphy explains concerning Ex. 23:20-23:

The angel here promised is very closely allied with the speaker and sender. He has power to "pardon transgressions." The reason assigned for this high prerogative is "for my name is in his utmost"; my nature is in his essence. This intimates a substantial identity. We conclude that the angel here is God manifest in angelic offices to his people.⁴⁶

The point of interest and difficulty in seeking to identify the angel of Yahweh is that the angel appears to be separate from Yahweh (Yahweh sends him and speaks of him in the third person, Ex. 23:20-23), yet at the same time he is identified with Yahweh ("My name is in him," Ex. 23:21; compare Ex. 33:2, 3).⁴⁷

⁴⁴Walter C. Kaiser, Jr., Toward an Old Testament Theology (Grand Rapids: Zondervan Publishing House, 1978), p. 133.

⁴⁵R. Alan Cole, Exodus, An Introduction and Commentary (Downers Grove, IL: Inter-varsity Press, 1973), p. 181.

⁴⁶James Murphy, A Critical and Exegetical Commentary on the Book of Exodus (Boston: W. H. Halliday and Co., 1868; reprint ed., Minneapolis: James Publications, 1976), p. 273.

⁴⁷Cf. Geerhardus Vos, Biblical Theology (Grand Rapids: William B. Eerdmans Publishing Co., 1948), p. 72.

In Ex. 33:14, Yahweh describes His presence with His people by the expression "My face shall go (with you)" (אֲנִי אֶלֶף אִתְּךָ). The idea in this verse is that God would be personally present with His people.⁴⁸ Isaiah brings the ideas of the face of Yahweh and the angel of Yahweh together in Is. 63:9. In the context of a description of the Exodus, Isaiah declares, "And the angel (מַלְאָכָא) of His face (that is, "presence," אֲנִי אֶלֶף) delivered them." Concerning this "angel of His presence," Edward Young declares, "The angel of His face is the angel who is His face or in whom His face is made clear. In him the Lord is Himself present."⁴⁹ Joseph Addison Alexander remarks:

This salvation is ascribed . . . not directly to Jehovah, but to the angel of his face or presence, whom Jehovah promised to send with Israel (Exodus 23:20-23) . . . who is identified with the presence of Jehovah, and with Jehovah himself. The combination of these passages determines the sense of the angel of his presence, as denoting the angel whose presence was the presence of Jehovah, or in whom Jehovah was personally present.⁵⁰

Concerning the angel of His presence, A. B. Davidson writes:

In the minds of those to whom this angel appeared, it was an appearance of Jehovah in person. Jehovah's face was seen. . . . The Angel of the Lord is Jehovah present in definite time and particular place. . . . What is emphatic is that Jehovah here is fully present . . . in the angel of the Lord He is fully present, as the covenant God of His people, to redeem them.⁵¹

⁴⁸William Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scripture, trans. S. P. Tregelles (Grand Rapids: William B. Eerdmans Publishing Co., 1949), p. 679.

⁴⁹Edward Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1965-72), 3:481.

⁵⁰Joseph Addison Alexander, Isaiah, 2 vols. (New York: Charles Scribner & Co., 1867; reprint ed., Minneapolis: Klock & Klock Christian Publishers, 1981), p. 394.

⁵¹A. B. Davidson, The Theology of the Old Testament (New York: Charles Scribner's Sons, 1904), pp. 297-98.

By the angel of His presence, Yahweh delivered His people from Egypt (Is. 63:9), kept them along the way (Ex. 23:20), and led them into the promised land (Ex. 23:23).

Most of the sources consulted suggested that the angel of Yahweh is either Yahweh Himself⁵² or an appearance of the pre-incarnate Son of God.⁵³ In his discussion on the angel of Yahweh, Geerhardus Vos recognizes that the angel at times appears to be distinct from Yahweh, and at other times is identified with Yahweh. He comments:

We must assume that behind the twofold representation there lies a real manifoldness in the inner life of the Deity. If the Angel sent were Himself partaker of Godhead, then He could refer to God as His sender, and at the same time speak as God, and in both cases there would be reality behind it.⁵⁴

Vos continues his discussion of the angel by suggesting that the purpose of the angel can be explained in terms of a "sacramental intent":

By the sacramental intent we understand the desire of God to approach closely to His people, to assure them in the most manifest way of His interest in and His presence with them. . . . Behind the angel speaking as God and who embodied in Himself all the condescension of God to meet the frailty and limitations of man, there existed at the same time another aspect of God, in which He could not be seen and materially received after such a fashion, the very God of whom the Angel spoke in the third person. . . . In the incarnation of our Lord we have the supreme expression of this fundamental arrangement.⁵⁵

The identification of the angel of Yahweh is difficult. However, notice should be taken of Ex. 33:2, 3, which indicates that the angel served as a mediator between Yahweh and the sinful people of Israel. So

⁵²Von Rad, 1:287; Davidson, p. 116; Murphy, p. 273; Alexander, p. 394.

⁵³F. F. Bruce, New Testament Development of Old Testament Themes (Grand Rapids: William B. Eerdmans Publishing Co., 1968), p. 36; Vos, p. 74; Payne, p. 169; R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, eds., Theological Wordbook of the Old Testament, 2 vols. (Chicago: Moody Press, 1980), 1:465.

⁵⁴Vos, p. 73.

⁵⁵Ibid., p. 74.

also in the New Testament Christ served as the mediator between God and sinful man. It certainly seems possible that the angel of Yahweh was the pre-incarnate Christ.

In Revelation 10, the mighty angel suggests an allusion to the angel of Yahweh who acted in connection with the Exodus. This allusion is suggested because the mighty angel is clothed with a cloud and his feet are as pillars of fire. The mighty angel also serves in the Apocalypse as a "messenger," who introduces and plays an instrumental part in the three major visions in the book. His appearance is reminiscent of the angel of Yahweh who led the people of Israel in the pillar of cloud and of fire. Since the Exodus plays such an important part in the Revelation, Martin Kiddle declares:

We may therefore conclude that the description of the angel's limbs forms a conscious and significant allusion. The Israelites in the desert were guided at night by a column of fire. Christians . . . "in the desert" (cf. chapters 12-14) are likewise given guidance in the night of their troubles. That is the angel's mission.⁵⁶

Morris agrees:

The legs like pillars of fire are reminiscent of Israel's journeys in the wilderness. This is the angel who is to guide the new Israel through the darkness of its Exodus pilgrimage from Egypt to the promised land.⁵⁷

Jesus Christ is the New Testament "angel of His presence."⁵⁸ He is the One who through the Gospel guides His Church in their Exodus (John 8:31, 32; 12:46-48). Although the mighty angel of Revelation 10 is not identified as Jesus Christ, he is clothed with the majesty of the angel of Yahweh in the Exodus (the cloud and pillar of fire) and with the majesty of Christ as the Son of Man (compare Rev. 1:13-16). He

⁵⁶Kiddle, p. 169. ⁵⁷Caird, p. 126.

⁵⁸See Vos, pp. 74-76; Murphy, p. 273; Payne, p. 169.

functions in a manner similar to the function of the angel of Yahweh's presence, but he does so in connection with a new and final Exodus that has its consummation in the new heaven and earth (Revelation 21, 22).

The People of God

Throughout the Septuagint, the word $\lambda\alpha\acute{o}\varsigma$ is usually reserved for the people of Israel. H. Strathmann declares concerning $\lambda\alpha\acute{o}\varsigma$ that "the truly distinctive feature of LXX usage is the careful restriction of the use of the term to Israel."⁵⁹ The word is used "in the overwhelming majority of cases as a translation of the Hebrew $\Pi\upsilon$ and means Israel as the chosen people of God."⁶⁰ In general, this is distinguished from the $\Pi\prime\iota\lambda$ or $\acute{\epsilon}\theta\nu\eta$, which are the nations or people outside of Israel.⁶¹ Israel was established as the people of God when Yahweh chose and redeemed the people from slavery in Egypt, brought them safely through the waters of the Red Sea, and made His covenant with them at Sinai (Ex. 19:5; 23:22 in the Septuagint; Deut. 4:20; 7:6; 14:2; 26:18, 19; 32:9). Yahweh became their God, and they became a people of His own possession ($\Pi\eta\lambda\lambda\delta$; $\lambda\alpha\acute{o}\varsigma$ $\pi\epsilon\pi\epsilon\iota\omicron\upsilon\sigma\iota\omicron\varsigma$). Thus when $\lambda\alpha\acute{o}\varsigma$ is applied to the people of God in the New Testament who have been chosen by God and have passed through the waters of baptism (Acts 15:14; Rom. 9:25; 2 Cor. 6:16; Titus 2:14; 1 Peter 2:9, 10; Heb. 4:9; 13:12), it is the Exodus that is recalled as a type. "The unity of the New Testament people of God with those who preceded . . . is part of the logic of

⁵⁹TDNT, 4:35; cf. Brown, 2:796; Paul Deterding, "Exodus Motifs in First Peter," Concordia Journal 7 (March 1981):60.

⁶⁰Brown, 2:796; cf. Edwin Hatch and Henry Redpath, A Concordance to the Septuagint, 2 vols. (Graz, Austria: Akademische Druck - U. Verlagsanstalt, 1954), 2:853-62.

⁶¹TDNT, 2:365-66.

promise and fulfillment."⁶² That which actually happened as a type to the Exodus people of the Old Testament finds its fulfillment in the Exodus people of the New Testament.

In the Apocalypse, the word λαός is used in 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15; 18:4; and 21:3. Only in 18:4 and 21:3 does λαός refer to the people of God. In the remaining verses, λαός is used to refer to people or nations in general from which the people of God have been separated. In each of the verses where λαός refers to unbelieving nations, λαός is either plural (10:11; 11:9; 17:15), or is modified by the adjective πᾶς (5:9; 13:7; 14:6), or both (7:9). According to H. Strathmann, when the plural λαοί is used in the Septuagint, it is synonymous with ἔθνη (nations) and "serves to denote the plurality of nations outside Israel."⁶³ He further declares, "The singular has the same sense with πᾶς."⁶⁴ Thus the use of λαός in the Apocalypse is consistent with the usual emphasis in the Septuagint.

In Rev. 18:4, the singular λαός is used to refer to the people of God. The context of this verse is the judgment of Babylon the great. The command and invitation is given to the people of God to separate themselves from Babylon so as to not participate in her sins and receive her plagues. The reference in 18:4 clearly recalls the declaration of Yahweh to His people during the second Exodus from Babylon (Jer. 51:45 [not in the Septuagint]; 50:8 [27:8 in the Septuagint]; 51:6 [28:6 in the Septuagint]). In Jeremiah, Yahweh commands His people to come out from the midst of Babylon and save themselves from the fierce anger of

⁶²A. Berkeley Mickelsen, Interpreting the Bible (Grand Rapids: William B. Eerdmans Publishing Co., 1963), p. 241.

⁶³TDNT, 4:34.

⁶⁴Ibid.

the Lord. However, Rev. 18:4 also appears to allude to the first Exodus from Egypt. The plagues are mentioned in 18:4, and recall the plagues of the first Exodus. The word ἐξέρχεται, used in 18:4 to describe the separation of the people of God from Babylon, is significantly used in the Septuagint to describe Israel's separation from Egypt (Ex. 12:41; 13:3; 16:1). In Ex. 16:1, the departure of Israel from Egypt is her "going out" (ἐξελυθόντων). Also the expression ὁ λαός μου in Rev. 18:4 especially recalls the Exodus from Egypt, because it was at that time that Israel was constituted the people of God. Inherent in the process whereby Yahweh made Israel ὁ λαός τοῦ θεοῦ is the idea of separation: Yahweh chose Israel out of all the peoples on the earth (Deut. 7:6) and separated her by the "going out" under the blood of the lamb through the waters of the Red Sea. In the New Testament, the waters of baptism have the same separating effect; the people of God are set apart from the judgment which is pronounced upon the unbeliever. In the scene of eschatological judgment in Rev. 18:4, the people of God are set apart and separated from the judgment upon Babylon. The Exodus is recalled and, in a sense consummated, in this final separation.

The second reference in the Revelation where λαός applies to the people of God is 21:3.⁶⁵ Clearly this is the consummation of the

⁶⁵Notice should be taken of the variant in 21:3. A great deal of uncertainty exists whether the reading should be λαός (P, most minuscules and versions and many Fathers) or λαοί (N A 046 2053 it^a Irenaeus^{1a}). Charles (Revelation, 2:207) believes λαός is the original reading, and Strathmann (TDNT, 4:55) suggests the plural is due to "secondary assimilation to the preceding αὐτοί." However, Bruce Metzger [A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1975), p. 763] suggests λαοί has slightly superior manuscript evidence, and Bruce (p. 61) says that the singular λαός is "probably the result of accommodation to the Old Testament text." If the plural is the accepted reading, likely Mounce (p. 372) is correct when he declares, "It is with the redeemed peoples of all races and nationalities that God will dwell

promise made in connection with the first Exodus.⁶⁶ Israel was to be His people (Ex. 19:5; Deut. 4:20; 7:6), and He would be their God (Lev. 26:12). Caird declares:

They shall be His people is the promise first made in the covenant with Israel at Sinai (Leviticus 26:12; Jeremiah 7:23; 11:4; cf. Hosea 1:9), renewed in the promise of the prophets (Hosea 2:23; Jeremiah 30:22; Ezekiel 26:28; 37:23, 27; Zechariah 8:8) and realized in the new covenant of Christ (Romans 9:25; I Peter 2:10).⁶⁷

Once again, the promise which was given in the Exodus and fulfilled at the cross is consummated in the Apocalypse.

A Kingdom and Priests

In Ex. 19:6 at Mount Sinai, God promised that Israel would be His special possession and would be to Him "a kingdom of priests and a holy nation." Three times the Apocalyptist indicates that the New Testament people of God are the fulfillment of this promise made to Israel during the Exodus (1:6; 5:10; 20:6). In Ex. 19:6, the promise is made in connection with Yahweh's redemptive wonder which He accomplished in the Exodus as He bore Israel on eagle's wings and brought them to Himself (19:4). In Rev. 1:6 and 5:10, the declaration that God has made His people a kingdom and priests is in connection with the redemptive wonder of the cross (1:5; 5:9), the Exodus of Jesus the Messiah.

The Masoretic Text of Ex. 19:6 reads וְיִשְׂרָאֵל כֹּהֲנִים וְלֵוִיִּם , which literally translates "a kingdom of priests." However, the

in glory." The difficulty in interpreting the plural is that *λαοί* loses the emphasis on unity inherent in the singular *λαός* (TDNT, 4:33-34). *Λαοί* means nations; *λαός* is "the union of the people" (ibid.). However, if the plural is the accepted reading, the loss of emphasis on unity with *λαοί* is compensated by the genitive *αὐτοῦ*. The "peoples" are His people.

⁶⁶See the discussion on this verse in Chapter II, "That I Might Dwell Among Them."

⁶⁷Caird, pp. 264-65.

Septuagint translates this expression by βασιλείον ἱεράτευμα, "a royal priesthood." The Septuagint translation is significant because it indicates the understanding that מְלָכִים refers not only to a kingdom, but also to the sovereignty and reign of a king.⁶⁸ Thus the promise of Ex. 19:6 is not only that Israel would be a passive kingdom ruled by the King Yahweh, but that, as a kingdom of priests, she would be "a community of persons invested with the powers of sovereignty."⁶⁹ C. F. Keil and F. Delitzsch understand Ex. 19:6 in light of the promise to the patriarchs in Gen. 12:3, 17:6, and 35:11:

. . . Israel was to be a regal body of priests to Jehovah, and not merely a nation of priests governed by Jehovah. . . . This promise of Jehovah expressed the design of the call of Israel. . . . The object of Israel's kingship and priesthood was to be found in the nations of the earth, out of which Jehovah had chosen Israel as a costly possession.⁷⁰

The promise given in 19:6 is a prophecy of the kingship and priesthood of Israel "over and for the nations."⁷¹ The fulfillment of this Exodus is found in the singular seed of Abraham, the true Israel, who is Jesus Christ (Luke 1:32; Heb. 2:17). Christ is established as priest and king in connection with His Exodus as He died on the cross and "went out" from the tomb on the third day (Acts 13:33; Heb. 5:5). The consummation of the promise in Ex. 19:6 is in the new Israel, who as joint-heirs of Christ, are themselves priests and kings (1 Peter 2:5, 9).

⁶⁸This is consistent with the definition given by F. Brown, S. R. Driver, and C. A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (London: Oxford University Press, 1966), p. 575.

⁶⁹Murphy, p. 207.

⁷⁰C. F. Keil and F. Delitzsch, Commentary on the Old Testament, vol. 1: The Pentateuch, trans. James Martin (Grand Rapids: William B. Eerdmans Publishing Co., n.d.), p. 97.

⁷¹Ibid., p. 98.

The Apocalyptist declares the consummation of Ex. 19:6 in Rev. 1:6, 5:10, and 20:6. Those who have been purchased by the blood of the Passover Lamb of God have been made a kingdom of priests to God. B. Klappert and K. L. Schmidt both indicate that βασιλεία signifies first the office and dignity of a king, which dignity is expressed in the kingdom which he rules.⁷² Thus Beckwith, Caird, Lenski, and Mounce are likely correct when they suggest that βασιλεία refers not only to a passive kingdom but to sovereign power.⁷³ That the Apocalyptist intends for this to be the meaning is indicated by the statements of 5:10 and 20:6 that the priests who comprise the kingdom shall reign with Him (βασιλεύω). As kings, members of the Christian Church reign with Christ through the Word and the sacraments; as priests, they offer spiritual sacrifices (Rom. 12:1; Heb. 13:15, 16; 1 Peter 2:5) and speak "to God on behalf of men and to men on behalf of God."⁷⁴ The final picture of the kingdom and priests is given by the Apocalyptist in Rev. 22:3, 5. In the new heavens and new earth, the servants of the Lamb will serve Him (λατρεύουσιν, with a special emphasis upon the duties and service of priests),⁷⁵ and they will reign forever and ever.

There is no question that the Apocalypse is recalling the Exodus in the expression "a kingdom and priests." Austin Farrer describes the parallel between the Exodus and the Apocalypse in his discussion of Rev. 1:5, 6 (which description can also apply to Rev. 5:9, 10):

⁷²Brown, 2:373; TDNT, 1:579.

⁷³Beckwith, p. 429; Caird, p. 17; Lenski, p. 46; Mounce, p. 72.

⁷⁴Morris, p. 49.

⁷⁵Arndt and Gingrich, p. 468.

The doxology to Christ is evidently paschal. He has "ransomed us from our sins by his blood," as God ransomed Israel out of Egypt by the paschal blood. By so doing, God brought them away free to Sinai, where he said to them, "Ye shall be unto me a kingdom and priests."⁷⁶

R. V. G. Tasker declares:

. . . though the Christian church is drawn from all kindreds and peoples, it is nevertheless the Old Israel transformed and rendered catholic. . . . The New Israel is what the Old Israel had been intended to be, "a kingdom of priests unto God."⁷⁷

Once again, that which was promised in the Exodus and fulfilled at the cross has its consummation in the Apocalypse.

The Shepherd

The verb ποιμαίνω, "to tend, pasture,"⁷⁸ is used in the Apocalypse in 2:27; 7:17; 12:5; and 19:15. The direct object of the verb is the nations of the earth in 2:27, 7:17, and 19:15, and in each of these verses ποιμαίνω is used metaphorically to describe the rule of a king. This use is similar to the metaphorical use of "shepherd" by the Old Testament prophets to refer to the kings of Israel (Jer. 3:15; 23:1-4; Ezek. 34:2, 5, 7-10, 12, 23; Zech. 10:3; 11:5, 15-17; the Septuagint uses either ποιμαίνω or ποιμήν in these references).⁷⁹ However, in 7:17 ποιμαίνω has as its object the faithful ones who have come out of the great tribulation. The Lamb has become their shepherd to guide them to the water of life and to give them comfort.

⁷⁶Austin Farrer, A Rebirth of Images (Westminster: Dacre Press, 1949), p. 102.

⁷⁷R. V. G. Tasker, The Old Testament in the New Testament (Philadelphia: The Westminster Press, 1947), p. 170.

⁷⁸Arndt and Gingrich, p. 690.

⁷⁹Cf. Horace Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 248.

The picture of the Lamb shepherding His people is reminiscent of Yahweh's activity during the Exodus.⁸⁰ In the context of the Exodus, the Psalmist declares that Yahweh "led His people like sheep, and guided them like a flock in the wilderness" (Ps. 78:52; compare Hos. 13:5 in the Septuagint). Also, when Moses was warned of his death in Numbers 27, he requested that Yahweh would appoint a man - a human representative - to function as a shepherd to the people of Israel (27:16, 17). The man that Yahweh appointed was Joshua (27:18), who is a type of the New Testament Joshua who would undertake the Exodus of the cross. The true Joshua is Himself the Lamb of God (John 1:29). It is this same Lamb - Joshua - who shepherds the people of God in the Apocalypse and guides them to their "promised land." Once again, the Apocalypticist is picturing the consummation of the Exodus.

Redemption Terminology

A number of expressions used by the author in the apocalyptic description of deliverance are significant because they originally applied to the deliverance at the Red Sea. In this section, several of the most important expressions will be considered in turn to further demonstrate the use of the Exodus motif in the Revelation.

One of the words used in the Revelation is σωτηρία, "salvation, deliverance."⁸¹ This word is used in the Septuagint in Ex. 14:13 where Moses declares that the people will see the salvation of Yahweh. The salvation referred to is the deliverance effected by Yahweh at the Red Sea. In the song sung in Exodus 15, the Septuagint describes Yahweh as

⁸⁰Paul E. Deterding, "Exodus Motifs in First Peter," Concordia Journal 7 (March 1981):62.

⁸¹Arndt and Gingrich, p. 808.

a helper who has given salvation (*σωτηρίαν*) to His people (verse 2). Again, the reference is to the deliverance at the Red Sea. In the context of a description of the Exodus, Isaiah declares God to be the Savior of Israel (63:8). The Septuagint again uses *σωτηρία*, declaring *ἐγένετο αὐτοῖς εἰς σωτηρίαν*. In addition, God is described as the *σωτήρ* of Israel in Deut. 32:15, and some form of the verb *σώσω* is used in Deut. 33:29, Ps. 105:8, 10, 21 (106 in the Masoretic Text), and in Hos. 13:4. In each of these verses, the context is the Exodus, and Yahweh is described as the One who saves His people. So the concept of salvation is related to the deliverance at the Red Sea, and the word *σωτηρία* recalls the mighty work of God which He accomplished when He delivered Israel from the Egyptians.

The word *σωτηρία* is used in the Apocalypse in 7:10, 12:10, and 19:1. In 7:10 and 19:1, salvation is attributed to God by a great multitude in heaven. A loud voice in heaven speaks in 12:10, and declares that the salvation of God has come. The context of all three of these verses is significant. Rev. 7:10 is a part of the interlude preceding the breaking of the seventh seal. The seventh seal introduces the rest of the Revelation, in which chapters Yahweh judges His enemies and vindicates and delivers His people (that is, He accomplishes their salvation), even as He judged Pharaoh and delivered Israel at the Red Sea. It should also be noted that the immediate context of 7:10 has other clear references to the Exodus. The Lamb is referred to in 7:9, 10, 14, 17 and He is pictured as spreading His tabernacle over the multitude (7:15). The twelve tribes mentioned in 7:4-8 recall the twelve tribes who were brought out from Egypt, and the water of life in 7:17 may recall the

water provided in the wilderness wanderings.⁸² In this context so reminiscent of the first Exodus, the multitude ascribes salvation to God. The salvation declared in this verse is the salvation promised in the deliverance at the Red Sea.

The context of Rev. 12:10 is also strongly reminiscent of the Exodus, with the references to holy war, the wilderness, the eagle's wings, and the dragon.⁸³ In connection with the defeat of the dragon, which recalls the defeat of Pharaoh and his armies at the Red Sea, salvation is again ascribed to God. The salvation promised in the Exodus is being consummated.

Salvation is ascribed to God in Rev. 19:1 in the context of judgment upon Babylon. Although the Exodus is not so clearly in mind as in the context of 7:10 and 12:10, the destruction of Babylon also parallels the destruction of Pharaoh and his armies in the Red Sea. The salvation of Israel which was accomplished by Yahweh in Exodus 14 included judgment upon His opponents. In Rev. 19:1, salvation belongs to God because He judged the great harlot and avenged the blood of His bond-servants who had suffered from her hand (19:2). The parallel to the first Exodus is clear, and the promised salvation is consummated in another, final judgment against those who stand in opposition to Yahweh.

Another term used in the Apocalypse and reminiscent of the Exodus is the adjective ἅγιος, "holy, dedicated to God."⁸⁴ The word has significant Exodus overtones when applied to the people of God as it is

⁸²Plastaras, p. 293.

⁸³See the discussion "Har-Magedon" in Chapter III, "Yahweh is a Man of War."

⁸⁴Arndt and Gingrich, p. 9.

done throughout the book (5:8; 8:3,4; 11:18; 13:7, 10; 14:12; 16:6; 17:6; 18:20, 24; 19:8; 20:9). In connection with the Red Sea deliverance, Yahweh declared in Ex. 19:6 that Israel would be a "holy nation" ($\psi\iota\tau\tau\ \iota\lambda$; $\acute{\epsilon}\nu\theta\nu\omicron\varsigma\ \acute{\alpha}\gamma\iota\omicron\nu$ in the Septuagint). Israel was set apart to be Yahweh's people by way of the Exodus (Lev. 11:45; 20:26; 22:32, 33).⁸⁵ This action of Yahweh was followed by instruction to the people of Israel to demonstrate themselves holy by their conduct (Lev. 11:44; 20:8). They were to act in a manner appropriate for a people purified by God (Lev. 11:44; the Holiness Code of Leviticus 17-26).⁸⁶ It is in light of this that $\acute{\alpha}\gamma\iota\omicron\iota$ was applied to the New Testament people of God. The Christian Church is the holy nation, redeemed by the blood of Christ and set apart by God in the waters of baptism, with a corresponding privilege and responsibility to show themselves holy in their conduct. The Apocalyptist is directly in line with common New Testament usage when he calls the people of God saints ($\omicron\iota\ \acute{\alpha}\gamma\iota\omicron\iota$) and declares them to be holy (20:6; 22:11). The saints have undergone a new Exodus in connection with the Exodus of their Savior, Jesus Christ (Rom. 6:1-11).

In Rev. 17:14, two more expressions are used which recall the Old Testament Exodus. The ones who follow the Lamb in His war against the kings are described as the called ($\kappa\lambda\eta\tau\omicron\iota$) and the elect ($\acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\omicron\iota$).⁸⁷ The called and the elect are the saints who are clothed in righteousness

⁸⁵Deterding, p. 61.

⁸⁶Hummel, p. 79.

⁸⁷The verb $\kappa\alpha\lambda\acute{\epsilon}\omega$ is used in Rev. 19:9, "Blessed are the ones who have been called to the marriage supper of the Lamb." The $\kappa\lambda\eta\tau\omicron\iota$ of 17:14 are the $\omicron\iota\ \kappa\epsilon\kappa\lambda\eta\mu\acute{\epsilon}\nu\omicron\iota$ of 19:9.

by the blood of the Lamb.⁸⁸ Both words recall Old Testament statements which are applied to the people of Israel in the context of the Exodus. Hos. 11:1 declares that Yahweh called His son Israel out of bondage in Egypt. Likewise, through the effective invitation of the gospel He has called the saints out of their former sinful way of life.⁸⁹ The word ἐκλεκτοί is reminiscent of Yahweh's choice of Israel because of His love and His faithfulness to the promise made to the fathers (Deut. 4:37; 7:6, 7; 10:15; 14:2; Is. 4:8; 44:1). The election of Israel was effected by Yahweh's action in the Exodus. The use of κλητός and ἐκλεκτός in Rev. 17:14 serves to strengthen the idea that the Apocalypticist is describing the consummation of the Exodus. The people of God are chosen because of Yahweh's mercy and grace. His choice is effected through the means of grace (which obviously includes baptism, so reminiscent of the Red Sea experience), and He effectively calls through the gospel. His called and chosen are delivered from slavery and share in the victory won over the opponents of God, even as Israel was delivered from Egypt and was victorious at the Sea.

Another allusion to the Exodus is made in Rev. 21:7. In this final vision of the new heaven and earth, God declares that these things which are described shall be the inheritance of the one who overcomes. The verb κληρονομέω, which is used in 21:7, is also used in the Septuagint in reference to the land which Israel was to possess (Ex. 23:30; Lev. 20:24; Num. 14:31; Deut. 1:8; 4:1, 5, 14).⁹⁰ Once again the Apocalypticist suggests a parallel to the Exodus. The promised land of the

⁸⁸ Beckwith, p. 701; Dusterdieck, p. 438; Lenski, p. 509; Swete, p. 224.

⁸⁹ Deterding, p. 60

⁹⁰ Ibid., p. 63.

Israel of God is to be the new heaven and earth. There the Sabbath rest which was not attained in the first Exodus will be realized (Heb. 4:8, 9). Yahweh will dwell among His people (Rev. 21:2), there will be no more struggle (21:4), and the inheritance will be graciously given. The Exodus will be complete.

Summary

Each of the topics discussed serve to further illustrate the use of the Exodus motif in the Revelation. The names given to God and the Christ recall the Passover Lamb of the Exodus and the divine name of Ex. 3:14, 15. The mighty angel, the word $\lambda\alpha\omicron\varsigma$, and the expression "a kingdom and priests" indicate the consummation of the action of Yahweh which He undertook at the Red Sea. The Lamb of the Apocalypse is also the Shepherd, reminiscent of how Yahweh was a shepherd to Israel as He led them out of Egypt. Many words which are used in the New Testament to describe redemption recall the Exodus because they were used in describing the Old Testament redemptive event. A number of these words are used by the Apocalyptist in his visionary conclusion to redemption history. All of these serve to demonstrate that the author is depicting the fate of the Church in terms of the Exodus to the promised land.

CONCLUSION

The purpose of this thesis has been to examine and demonstrate the use of the Exodus motif in the Apocalypse. In chapter one, the importance of the Exodus motif in Biblical literature was discussed. Chapter two discussed the tabernacle, the dwelling place of God, as used in the Revelation. The concept of holy war was examined in chapter three, and was related to the deliverance of Israel from Egypt. A number of examples were studied in chapter four, illustrating further the use of the Exodus motif in the book. Several observations can be made on the basis of the preceding study:

(1) The Exodus motif is used extensively in the Revelation. The Passover Lamb is the central figure of Revelation 5, and He effects the deliverance pictured in chapters 6-22. The deliverance is described in language recalling the Egyptian plagues, the holy war at the Red Sea, the protection of Yahweh in the wilderness, the concept of the angel of His presence, and His presence in the tabernacle.

(2) By his use of Exodus terminology, the Apocalyptist demonstrates that he is describing a new and greater Exodus. The Exodus described in the Revelation is the Exodus of the Christian Church, which awaits its consummation in the new heaven and earth. The promise of the first Exodus is fulfilled in the cross and consummated in the Apocalypse.

(3) The literary characteristics of the Apocalypse are quite different from most of Scripture. However, the use of the Exodus motif demonstrates the organic unity of the Revelation with the rest of the

Word of God. What John Marsh declares about the unity of the Old and New Testaments can be applied to the Apocalypse in relation to the rest of Scripture.¹ The God of the Apocalypse is the same God who reveals Himself in the rest of Scripture: Yahweh, the covenant God. The same salvation is described in the Revelation as is described elsewhere in Scripture: the salvation which consists of life with God. The Savior of the Apocalypse is the same Savior who is presented in the rest of Scripture: Jesus, the Passover Lamb. And the action of God to bring about deliverance is the same in the Apocalypse as elsewhere in Scripture: deliverance effected and consummated in the Exodus. The Revelation stands as one with the rest of the Word of God.

(4) The heart and focus of the Apocalypse is the gospel, which is often declared in the Revelation with Exodus terminology. The message of the book is to believers, and it inspires confidence and hope and exultation. The Savior Lamb is the One who opens the seals. As the Passover lamb delivered Israel in the great gospel event of the Old Testament, so the Passover Lamb delivers the new Israel in the Apocalypse. As the angel of Yahweh guided Israel through the wilderness, so Christ, the Angel of God of the new covenant, guides the Church in her wilderness experience. The people of God are vindicated and delivered and redemption is consummated.

(5) According to the Revelation, the typical promise of the Exodus has its fulfillment in Jesus Christ and its consummation in the life and soon-to-be-realized hope of the Christian Church. The people

¹John Marsh, "History and Interpretation," in Biblical Authority for Today, eds. Alan Richardson and W. Schweitzer (Philadelphia: Westminster Press, n.d.), pp. 185-91.

of Yahweh will dwell with Him in the new heaven and new earth.

The redemptive event of the Scripture is the Exodus. The Old Testament Exodus is typical, the Christ Exodus is the fulfillment, and the Exodus pictured in the Apocalypse is the consummation. The Revelation envisions the consummation of Yahweh's deliverance of His people. The Exodus is completed.

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