

Dr. David L. Mathewson, New Testament Theology, Session 19, The New Exodus, Part 2

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This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 19, the New Exodus, Part 2.

So, we looked at the significance of the Exodus motif in the Old Testament as sort of the defining or identifying feature of the people of God, those that God rescued and delivered as his people in the first Exodus.

But we saw that the significance of the Exodus actually then moves the Old Testament prophets to conceive of God's deliverance and salvation of his people in the future as a new Exodus patterned after the first one. We begin to look at how the New Testament writers, especially in the Gospels, portray, pick up on both the Exodus and New Exodus motifs, and begin to portray Jesus as fulfilling the prophetic expectations of a new Exodus. We looked at Matthew in particular, and we looked very briefly at Mark. There are other texts that we could point to and discuss, but we won't in those.

But I want to move on to other texts. We could also mention the Gospel of Luke. We'll look at an example from each of the Gospels, but we could mention Luke's Gospel and Luke chapter 4 and verse 16 and following, at the very beginning of Jesus' ministry, starting at verse 16.

So he, Jesus, went to Nazareth, where he had been brought up, and on the Sabbath, he went into the synagogue as it was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: The Spirit of the Lord is on me because he has anointed me to proclaim the good news of the poor.

He has sent me to proclaim freedom to the captives and recovery of sight for the blind to set the oppressed free to proclaim the year of the Lord's favor. Now once more, although the word or some of the clear language of Exodus that we saw in some of the other Isaiah texts is not here, at the same time, this language of Jesus bringing release for captives, this language of Jesus bringing salvation to the people that comes right out of Isaiah chapter 61 and verses 1 and 2, I think at least implicitly sets this salvation that Jesus brings in Luke 4 in a New Exodus context. As we said, especially 40 through 55, but 40 through 66 of the book of Isaiah, the most common motif is the New Exodus.

Often, when New Testament authors allude to snippets or quotes from snippets of Old Testament texts, those texts bring with them the broader context of the

quotation. So, we should probably read Isaiah chapter 61 in light of Isaiah's broader conception of restoration, which he portrays as a New Exodus. So, Jesus releasing people from captivity and bringing salvation to the oppressed should probably be seen as part of Isaiah's New Exodus motif so that even Luke portrays Jesus as bringing about a New Exodus.

John chapter 6, verses 25 and following, where Jesus Christ is portrayed as the bread of life, which is prefigured in the manner that God sent to his people Israel, that he sent to his people from heaven. So, Jesus says when they found him, or John's words starting with verse 25 of John 6, when they found him, Jesus, on the other side of the lake, they asked him, Rabbi, when did you get here? Jesus answered, truly, I tell you, you are looking for me not because you saw the signs I performed but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you.

For on him, God the Father has placed a seal of approval. Then, they asked him what we must do to do the works God requires. Jesus answered the work of God is to believe in him, the one he has sent. So, they asked him, what sign would you give so that we could see it and believe you? What will you do? Our ancestors ate manna in the wilderness.

As it is written, he gave them bread from heaven to eat. Then Jesus said to them, very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of heaven is the bread that comes down from heaven and gives life to the world.

Sir, they said, always give us this bread. Then Jesus declared, I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

Once more, there are a number of details that beg to be dealt with in this text, but the only thing I want you to notice is John's connection with the manna that God gave to the people in the wilderness and now the true bread which is Jesus who comes from heaven that now God gives to his people. So implicitly, then, John again is evoking, I think, the Exodus motif. In the same way that God provided for his people in the first Exodus with manna when they made their trek through the wilderness following their deliverance from Egypt, in the same way now God provides for his people through Jesus being the of life prefigured in the manna that God gave his people from heaven.

Also, the Lord's Supper, without referring to any specific text, but the synoptic gospels are in agreement with the Passover that Jesus celebrates right before his death, his trial, and death. At the end of the gospels, the gospels portray Jesus as sharing a supper, a meal that he institutes and inaugurates with his disciples, which

interestingly is in the context of the Passover meal, which was to commemorate the Exodus from Egypt. And now again, if you can, skip over to 1 Corinthians 11, where Paul quotes Jesus' words in relationship to the new covenant.

But clearly, the church's participation in the Lord's Supper, the communion meal or Eucharist or whatever you wish to call it, is meant to commemorate and recall God's act of salvation in the same way that the Passover meal was meant to recall God's act of saving his people at the first Exodus. So, probably, even the Lord's Supper is to be understood as part of the new Exodus motif. So, throughout the gospels, Jesus seems to be enacting a new Exodus salvation as promised in the prophets and as the ultimate expression and fulfillment of the original Exodus where God led his people out of Egypt.

So, Jesus, the gospel writers to one extent or the other, more clearly in Matthew and Mark portray Jesus as fulfilling the new Exodus salvation that the prophetic text, especially Isaiah, promised. So, Jesus himself brings about a new Exodus. Without going into any specifics at all, a New Testament professor at Trinity Evangelical Divinity School in Chicago, Illinois, in the United States, David Powell, has argued in a book that Isaiah chapters 42-55 play a crucial role in the book of Acts and Acts' story of the early church.

And Powell, much like Ricky Watts did for Mark, David Powell does for Acts. He draws attention to numerous allusions to Isaiah in the book of Acts. So again, it's not just that Acts develops the Exodus motif more generally, but particularly develops Isaiah's Exodus motif from 40-55.

So if you wish to pursue the Exodus motif in Acts, David Powell has done us a service by arguing, again, once more, whether you think it's the major motif, it's at least one of the dominant motifs and the way that salvation and the movement of the early church and the growth and spread of the gospel is conceived of in Acts as a new Exodus that is the fulfillment of the new Exodus of Isaiah chapter 40 and following. So, even Acts seems to, at numerous places, resonate with Exodus's language and Exodus motifs from the book of Isaiah. Now, to move on to the Pauline literature and Pauline text, over and over again, Paul presents salvation in terms of redemption from slavery, that is, the liberation from sin and its power over us.

But he does so in a number of contexts, and he seems to do so within the context of the Exodus motif. So, for example, to kind of follow again in canonical order of Paul's letters, starting with Romans chapter 8, and once more, there are probably numerous texts that we could refer to, but Romans chapter 8, and I'll read the first couple of verses and then move to verses 12 through 17 of Romans chapter 8. In fact, whether one agrees fully with him or not, N.T. Wright has argued that the entire Exodus and Israel's story through Exodus underlie chapters 6 through 8 in its entirety so he finds a lot of new Exodus language in chapter 8. But starting with verse 1 of

chapter 8 of Romans, Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his Son in the likeness of sinful flesh as a sin offering.

But then verses 12 through 17, Therefore, brothers and sisters, we have an obligation, but it is not to the flesh to live according to it. For if you live according to the flesh, you will die, but if by the Spirit you put to death the misdeeds of the body, you will live. For those who are led by the Spirit of God are the children of God.

And that would be the first element of the Exodus motif, which is being led as the Israelites were led through the wilderness. Now, God's people are led by the Spirit of God. Verse 15: The Spirit you received does not make you slaves so that you live in fear again.

Rather, the Spirit you received brought about your adoption to sonship. And by him, we cry, Abba, Father. The Spirit himself testifies with our spirit that we are God's children or God's sons.

Now, if we are children, then we are heirs, heirs of God and co-heirs with Christ, if indeed we share in his suffering, in order that we may also share in his glory. Now notice, in addition to the theme of being led by the Spirit, the contrasting language between slavery and sons or children. So, in the same way that the Israelites were enslaved to Egypt, in bondage to Egypt, now God's people are described as in bondage and slavery to sin. They are slaves, but now they have been rescued and delivered to become full-fledged sons, or full-fledged children, again reflecting perhaps the sonship language that even goes back to Exodus chapter 4, where Israel was God's son.

Israel then is rescued from slavery and, in a sense, adopted as God's children, adopted as God's sons, in a covenant relationship with him. So this movement that we find in Romans chapter 8, verses 12 through 17, of slavery to children and being led by the Spirit of God, probably is meant to reflect Exodus language. Galatians chapter 4, again to move in canonical order, Galatians chapter 4 and verses 3 through 8, and I want you again to notice the language of redemption, the language of redemption from slavery, becoming sons, that all reflects Exodus imagery or Exodus language of deliverance from slavery and then becoming God's sons, being adopted as sons in a covenant relationship with God.

So, verse 3, also when we were underage, we were in slavery under the elemental spiritual forces of the world. So, Paul now sees people not under slavery to a foreign oppressive nation, although they could be, but now slavery to sin, slavery to Satan,

and evil from which they need to be delivered. So also, when you were under age, we were in, we were in slavery under the elemental spiritual forces of the world.

But when the time had fully come, God sent his son, born of a woman, born under the law, to redeem those under the law so that we might receive adoption to sonship. Because again, in language resembling and recalling Romans 8, because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out Abba Father. So you are no longer a slave, but you are God's child or son.

And since you are his child or son, God has made you also an heir. So once more, this language of we were in slavery, God has redeemed us and rescued us from that to become his sons, his children as adopted sons. And because of that, his heirs as well.

Perhaps the inheritance language again recalls the inheritance of the land that one finds in the Old Testament. Another text, Colossians chapter 1, is a text that we've already read, but is crucial to read it again in connection with the New Exodus theme. Colossians chapter 1 and verses 12 and 13.

And give thankful, give joyful thanks to the Father who has qualified you to share in the inheritance of his saints or holy people in the kingdom of light, which resonates with all kinds of Old Testament language. Verse 13, for he has rescued us from the dominion of darkness and brought us into the kingdom of the son of his love, in whom we have redemption, the forgiveness of sins. So once more, this language of being rescued from one dominion and transferred into another, recalling the movement of the Exodus, being rescued from oppression and now transferred into God's kingdom.

But then, by describing it as an act of redemption, I think it also clearly connects it back to the Exodus, which then brings about forgiveness of sins. In fact, as kind of another footnote to this, if in my opinion, or if it's true, and in my opinion it is, the false teachers that Paul is addressing or combating in Colossians are a movement within Judaism, it would be even more significant that the author is suggesting that his readers now, his Gentile readers, have already participated in the new Exodus and do not need to be attracted to or be part of this Jewish movement that I think lies behind the teaching that Paul is combating in Colossians. So that now they have undergone an Exodus, they have been delivered from oppression, the kingdom of darkness, they now have been transferred into God's kingdom, in the kingdom of God's son, and this is described then as an act of redemption, and that is a redeeming or liberation from the oppression under sin.

It's also possible that we should understand another redemption language. We'll talk more about redemption when we discuss the biblical theological theme of salvation. But it's also possible that we should understand some of the other redemption

language in Paul as ultimately having, at least implicitly, its background in the Exodus.

So, in Ephesians chapter 1 and verse 7, where Paul describes the blessings that we have by virtue of having God as our father, in verse 7, he says, in him, in Christ, we have redemption through his blood, the forgiveness of sins. And then verse 14, in reference to the Holy Spirit, who is our seal, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession. You find redemption language in Romans, chapter 3, and particularly verse 24, Romans chapter 3 verse 24, verse 23 said, for all have sinned and fall short of God's glory, and all are justified freely by his grace through the redemption that came by Christ Jesus.

So, redemption language may also reflect and assume Exodus imagery, the Exodus as a redemption, God redeeming and liberating and freeing his people from Egypt. At the heart of the meaning of redemption is just that, freeing or purchasing, freeing from, liberating from. We'll look at that language more when we discuss, as I said, the theological theme of salvation.

In Paul, other possible, either a couple of them, I think rather clear, but other possible links to the Exodus. 1 Corinthians chapter 5 and verse 7, 1 Corinthians 5, 7. I'll back up and read 6. Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? Get rid of the old yeast so that you may be a new unleavened batch as you really are.

For Christ, our Passover lamb has been sacrificed. So now Christ's death on the cross for the sins of his people is seen as, in the context of a sacrificial lamb, the Passover lamb, not just any sacrifice, but more specifically, he links it with the Passover lamb and the Passover sacrifice. So once more, Jesus' death on the cross inaugurates a new Exodus, with Jesus' own death being the death of the Passover lamb.

Another text that we've read on a couple of occasions probably also assumes a new Exodus, and that is because a couple of the texts seem to be in the context of that, and that is 2 Corinthians chapter 6. 2 Corinthians chapter 6, verses 16 and 17. Verse 16, what agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said, I will live with them and walk among them, and I will be their God, and they will be my people.

This is a text that comes out of Ezekiel chapter 37, but it also seems to be linked with Leviticus 26, which comes at the tail end of God's promise of leading the people out of Egypt and establishing his dwelling or sanctuary among his people. Exodus chapter 15 and verse 17. And so now we can suggest that now God has established his new Exodus dwelling.

The purpose of his new Exodus is to bring his people to establish his dwelling in their midst, which is now accomplished with God living with his people, the true temple of God. But verse 17. Verse 17, therefore, come out from them and be separate, says the Lord.

Touch no unclean thing, and I will receive you. Back in Isaiah's chapter, this is a quote from part of it is a quote from Isaiah's chapter 52 and verse 11. And in Isaiah chapter 52 and verse 11, we read this.

Depart, depart, go out from there, touch no unclean thing. Come out from it and be pure. You who carry the articles of the Lord's house, but you will not leave in haste or go.

This is verse 12. What I want you to notice is this quotation from Isaiah 52:11 in 2 Corinthians 6 by Paul is in the context of a new, new Exodus. Notice the next verse: but you will not leave in haste or go in flight, which is how the Israelites left Egypt, for the Lord will go before you.

The God of Israel will be your rear guard, and there will be more Exodus language. Go back to 52 in verse one: awake, awake, Zion, clothe yourself with strength, put on the garments of splendor, Jerusalem, the holy city, the uncircumcised and defiled will not enter you. Shake off your dress, rise up, and free yourselves from the chains on your neck.

Daughter of Zion now captive. So again, this is in the language of release from bondage to exile, but verse four, for this, is what the Sovereign Lord says. At first, my people went down to Egypt to live.

Lately, Assyria has oppressed them. So, what I want you to note is, again, the language of a new Exodus in chapter 52 of Isaiah. So, so once more, Paul is, I don't think he's just indiscriminately grabbing snippets of Old Testament texts, but, probably the quote from Isaiah 52 now brings with it the entire context of God rescuing his people from exile, bringing them back to Zion, bringing them back to the land where they are to be as people.

And in doing so in leaving Assyria, in leaving their land of exile, they are to touch no unclean thing. And they are to, to depart and go out from there and to be pure again, reflecting Exodus language. So, chapter 52 of Isaiah is clearly in the context.

It's one of these new Exodus texts that we talked about earlier. And now Paul quotes that in chapter six of 2 Corinthians 6, along with other Old Testament texts, as again, to demonstrate the need for purity with his people, the need for them to be pure as the holy people of God is the holy temple as part of this new Exodus that they have experienced. They, likewise, are to be clean and pure as the holy temple of God.

And again, the goal of the Exodus was God's tabernacle dwelling with his people. And so, Paul quotes in verse 16, a text combining Leviticus 26, as well as, Ezekiel chapter 37, both of those texts connected with Exodus motifs as well. One other one that is at least implicit, probably evoke implicitly evokes Exodus language, would be Ephesians chapter two and verses 11 through 22, a text again, we've dealt with them several times, so I won't read it or any sections of it, but we saw in Ephesians chapter two, verses 11 through 22 is a text where, Jew and Gentile formally alienated from one another formally at enmity with one another have now been united, through the death and resurrection of Christ.

God has now brought them together, and you restored them into one new humanity, the church that is now a holy temple where God dwells in their midst through his spirit. Now, what is intriguing, as we've already mentioned in other contexts, is that Paul alludes to, over and over again, texts from Isaiah in the context of restoration, which we said Isaiah's broader context concept of restoration is as a new Exodus, 40 through 55, actually 40 through 66. The new Exodus is one of the dominant ways that Isaiah portrays the restoration of God's people.

Now, Paul draws on those texts to establish the fact that Jew and Gentile have been restored in fulfillment of Isaiah's promises of restoration that are ultimately understood in the context of a new Exodus may suggest that in Ephesians 2:11 through 22, we should understand, this in the, Paul's understanding of the restoration of Jew and Gentile into one new humanity as ultimately the fulfillment of Isaiah's anticipation of restoration. Now, it's interesting that in the section that comes right before it in chapter two, one through 10, which is the section we usually focus on in Ephesians, we find Paul addressing his readers as those who have been saved or rescued from the dominion of Satan. So, even the theme of rescuing is there.

We've already seen the theme of redemption earlier in Ephesians chapter one, verse seven, and verse 14. But now we see that, God's people have been delivered from, and rescued from the, of Satan and the power of sin, verse chapter two, verse one, when you were dead in your transgressions and sins. And once you once lived, we all lived, you, you followed the ways of the world, the ruler of the kingdom of the air, the spirit.

Now, at work, you were dead in your trends, trespass, trespasses, and sin. But now God and his great love and mercy have made you alive together with Christ. And he has saved you, to demonstrate the incomparable riches of his grace.

So even here, we find redemption and deliverance, but now that restores us into a new humanity. It's interesting, too, to follow the Exodus motif; it climaxes with a reference to the temple in chapter two, that we are now the very purpose of the

Exodus. We have now become a Holy dwelling where God lives, a sanctuary, a temple where God dwells through his spirit.

So, it's conceivable we should read Ephesians two, especially with its allusions back to Exodus as ultimately within the context of a new Exodus. So, in conclusion to the Pauline literature, and there are other texts that we could probably evoke and refer to, but in conclusion to the Pauline literature, since the church is the true people of God since the church is the people of the new age, the new covenant, they have now undergone a new Exodus. They have now undergone a new Exodus, the new Exodus promised by the Old Testament prophets.

And so, I think Paul, consistent with what we find in the Gospels, portrays Jesus as fulfilling a new Exodus, a new Exodus that brings about the ultimate intention of the first Exodus, but brings the fulfillment and completion of the new Exodus anticipated by the prophetic text. So, according to Paul, our salvation is to be understood within the framework of a new Exodus that Jesus brings about and fulfills in, completing the new Exodus, Exodus salvation anticipated in the Old Testament. Now, there are a number of other prophetic texts we could point to throughout the Old Testament or throughout the New Testament.

I simply want to land on a couple of them, too, and that is just to make a brief comment on a handful of Hebrew texts before we move to the book of Revelation, but probably Hebrews chapters three and four. We already looked at Hebrews chapters three and four in the context of land and, in the context of a covenant, probably in, in Hebrews chapter three and four, the author, the author conceives of the salvation of his, of Jesus, a new covenant people conceives of it in terms of the attainment of rest that, Israel was to have in the promised land. But Hebrews three and four seem to assume, and even the broader book of Hebrews seems to assume the, the broader Exodus account of God delivering his people out of Egypt, their trek through the wilderness up until the promised land, including the giving of the law at Sinai, the worship in the tabernacle that was given the instruction to build the tabernacle given to Moses and the people leading up to the promised land where they actually failed to go in.

And now it's as if the author utilizes that to warn his readers not to recapitulate the same error as their ancestors did. So even in Hebrews three and four, the comparing of the rest that we now enter into the rest and that we will enter into in the future that we now have in Jesus Christ being seen in comparison to, or fulfillment to the rest that was promised to seems also to invoke the Exodus motif so that our rest, the rest, the salvation rest that we now experience and enter into, that Jesus Christ is now offered and provided, could ultimately be seen in light of a new Exodus. In fact, again, even more broadly than that, the not exclusively but predominantly the Exodus motif seems to lie behind much of the book of Hebrews.

The notion of Jesus fulfilling the tabernacle temple dwelling of God, Jesus replacing the Old Testament sacrificial system, Jesus as providing a greater salvation than Joshua did for his people, Jesus as one greater than Moses, and providing a rest for his people. Again, all of this seems to be at least partially within the context of Exodus. So that once more, the salvation that God's people now experience and enjoy by virtue of the provision of Christ and Jesus, again, his sacrificial death on the cross as a fulfillment of the Old Testament sacrifices, all at least contribute to the motif of our salvation being a new Exodus.

So, even much of Hebrew could be understood within the framework of a new Exodus. There are probably, again, some other passages in the New Testament outside of the Pauline literature that we could point to, but I want to end our discussion by moving to the last book of the New Testament. And that is the book of Revelation, where the Exodus motif is actually an explicit motif developed throughout the book, in reference to our salvation.

The other thing to say before we look at, at Revelation is the Exodus, both the original, the intention of the original Exodus and the prophetic new, new Exodus, find fulfillment in the New Testament, but especially in Revelation, once more, according to the already, but not yet scheme of inaugurated eschatology. So many of the texts we've already looked at, in the gospels and the Pauline literature, and to some extent in Hebrews, seem to focus on the aspect that Jesus has already brought an end to exile. He's brought a new Exodus salvation, and we've in the gospel, the gospels and acts, and Pauline letter literature. The salvation that we now participate in Jesus Christ is to be described as a new Exodus.

We'll see that even in Revelation, there are still some of the already-dimensions of the new Exodus salvation, but predominantly, John, the author of Revelation, anticipates the not yet or the future culmination of the Exodus motif. We'll also see that the author of Revelation draws on, draws parallels, both to the original Exodus from Egypt, drawing on seemingly allusions to Exodus, the original Exodus account, and other, I would say, other Jewish literature that recounts that. But John also, in my view, seems to draw on new Exodus language too, from the book of Isaiah.

And I'll try, we'll try to demonstrate a couple of places where that occurs. So the starting point would be Revelation chapter one and verses five and six, Revelation one, five and six, and often, often the very beginning of texts, the very beginning of New Testament books, can be important because they often set you up for how the rest of the book is to be read. They often, not always, and not exhaustively, sometimes they'll introduce motifs later on, but they often introduce the key motifs at the beginning of the book, for how the authors want you to understand future developments in the book.

So chapter one, verses five, and six in what is the greeting section of a typical first-century letter, I'll start with verse four, John to the seven churches in the province of Asia, grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn of the dead and the ruler of the Kings of the earth to him who loves us and has freed us from our sins by his blood and has made us to serve a kingdom of priests, to be a kingdom of priests and to serve, his God and father to him, be glory and power forever and ever. Amen. I want you to notice two things in here.

First of all, there is a clear reference to being freed or redeemed from our sins by his blood, which I think is a clear Exodus illusion. Again, the liberation or freedom from bondage, this time consistent with the New Testament, the freedom and liberation is not necessarily from a foreign ruler or oppressor but is freedom from bondage to sin. So, we've been freed or delivered from sins by his blood.

Again, perhaps calling the, recalling the Passover lamb motif, but what I think solidifies this is then verse six and has made us to be a kingdom and priest, which we've seen is an illusion to Exodus 19, six. So, following Exodus, God delivers his people and rescues them, freeing them for the purpose in ex Exodus 19, that his people might be his people, and they will be his kingdom of priests. So I think chapters one, five, and six here already allude to the Exodus motif, just as Israel was delivered from Egypt and rescued and freed and redeemed from Egypt so that they would be a kingdom of priests.

Now, we find in the New Testament that God's people were also freed and delivered from sin by his blood so that they may function as a kingdom of priests. So, this seems to be the already reference to what Christ has already done for his people in bringing about an exit, a new Exodus salvation. Again, the author doesn't appear to be alluding to the new Exodus motif from Isaiah but clearly conceives of our salvation in terms of a new Exodus.

That is, we've been delivered and freed by his blood and for the purpose of being a kingdom of priests. The Exodus motif gets picked up even more clearly when the author seems to recall the original Exodus in the form of the trumpet and bull judgments in Revelation eight and nine in Revelation 16. you perhaps recall one of them, in the center of the book of Revelation, one of the dominant features literarily but also theologically, is this threefold cycle of seven plagues.

it begins with seven seals, which then, in chapter six, give way to seven trumpets, and in chapters eight, nine, and then finally in chapter 16, the seven bulls of, so that this threefold cycle of sevens, seven plagues. What is intriguing is when you read carefully the trumpet and bull sequences, it's very, very difficult not to think, especially when you read it in light of the broader context of Revelation's

development of the Exodus motif, but it's very difficult not to read this. And I think it's impossible not to read this in the context of the Exodus plagues.

Let me just read a couple or maybe summarize a couple of these. I don't want to read these sections or chapters in their entirety, but let me just maybe read a couple of sections or summarize enough that you see the connection. So here are the seven trumpets here.

The first angel sounded his trumpet, and there came hail and fire mixed with blood. And it was hurled down upon the earth. Again, I'll just move quickly.

I won't read the entirety. A second angel sounded his trumpet. Something like a huge mountain was ablaze.

A third of the sea turned into blood, and a third of the living creatures died. Let's see verse 10. The third angel sounded his trumpet.

A great star blazing like a torch fell from the sky on a third of the rivers and springs of water. And, then, they were so bitter that people who drank them died. The fourth angel sounded his trumpet.

A third of the sun was struck, a third of the moon, and a third of the stars. So, the third of them turned dark. A third of the day was without light.

The next one, interestingly, is a plague where a fifth angel comes and sounds a trumpet. I saw a star fall from the sky, fall from the sky to the earth. The star was given the key to the shaft of the abyss.

When he opened the abyss, smoke rose out as smoke from a giant, gigantic furnace. The sun and sky were darkened by the smoke, and out of the smoke, verse three came locusts. And the author describes the appearance of those locusts.

So, do you see the connection with the plagues? Most of these have connections with plagues. The water turning to blood, the locusts, the water unfit to drink because of the blood, the, the, the, the, at least part of the day darkened, because of, the plague that now God pours out the hail, the reference to hail, back in the first trumpet, all of those have clear connections with the plagues of the Exodus. The same is true when you get over to chapter 16 and the pouring out of the bowls of God's wrath.

So, the first angel went; this is chapter 16, verse two pours out his bowl, and ugly sores break out and all the people who did not have the mark of the beast. The second angel poured out his bowl and put it on the sea, and it turned it blood-like, or it turned it into blood like that of a dead person. And every living thing died.

The third angel poured out his bowl into the river and springs of water, and they became blood. The fourth angel poured out his bowl in the sun and the sun was allowed to scorch people with fire. They were seared with intense heat.

The fifth angel poured out his bowl on the throne of the beast and the kingdom was plunged into darkness just like Pharaoh's kingdom was. People gnawed at their tongues in agony and cursed God. The sixth angel poured out his bowl in the great river Euphrates.

Its water dried up to prepare the way of the Kings of the earth. Then I saw three impure spirits that looked like frogs. So clearly, I'll stop there.

Clearly the author in these last two cycles of plagues in chapters eight and nine with the trumpets and now in chapter 16 with the bulls wants to present these judgments upon humanity after the manner of the Exodus plagues, which were judgment on Egypt. Now, my purpose is not to describe exactly what these are, what they look like, and how they'll be fulfilled. There's a lot of debate about that, and that's not my purpose.

My intention simply is to show how these contribute to the Exodus motif in revelation. And, I think the connection is rather clear in the same way that God poured out his judgment upon an oppressive wicked people, an oppressive wicked nation ruler that is Egypt, before rescuing and delivering his people and bringing them to their salvation and inheritance. In the same way, God is once more going to pour out his judgments, his Exodus-like judgment and plagues on a wicked oppressive nation ruler, this time the Roman empire and the emperor in, in preparation for, and as a prelude for, his Exodus deliverance of his people and bringing them to their inheritance, which ends up, I think being the new creation of Revelation 21 and 22.

So, the Exodus story underlies Revelation's conception of Revelation's and understanding of salvation. Part of the reason why the author uses the Exodus motif is that he wants his readers to see their situation in a new light. Their situation in Rome is to be understood as the same as Egypt, in which they're in bondage to the fact that they're being oppressed by the Roman empire.

And it requires an Exodus-type deliverance, which God himself is going to bring about. But that is demonstrated by the accompanying judgments that we will bring the plague Exodus plague-like judgments that he will pour out on another wicked nation, the Roman empire. And I would say any, any wicked oppressive nation that, that harms and oppresses God's people and that attempts to thwart God's purposes.

They, too, will be the subject of these Exodus-type plagues that are a prelude to God's deliverance and rescue, the redeeming of his people to be a kingdom of priests and to ultimately inherit, inherit the land, the new creation of Revelation 21 and 22. Interestingly, too, right before the bold judgments in chapter 16 that we just saw are carefully modeled on the Exodus plagues. Right before that, we find in chapter 15, I think, a clear reference to the Exodus.

So, again, just to summarize, eight, nine, and 16 is, note all the parallels of the plagues, the darkness, the hail, the water's being turned to blood, the day or the kingdom being in darkness, the locusts, the frogs, the sores, there are all kinds of parallels to the Exodus. But before chapter 16 and the bowls of God's wrath that are going to model run the Exodus, notice what we find in starting with chapter 15, kind of in preparation for that 15, I saw in heaven, another great and marvelous sign, seven angels with the seven last plagues, because they're last because with them God's wrath is completed. Now, again, before he pulls out and pours out the plagues, he introduces you to another interesting scene.

And I saw what looked like a sea of glass glowing with fire and standing beside the sea. Those who had been victorious over the beast in his image and over the number of its name held harps given by them and sang the song of God's servant, Moses, and the lamb. And then it goes on.

Great and marvelous are your deeds, Lord God, almighty, just and true are your ways. King of the nations who will not, who will not fear you, Lord, and bring glory to your name for your, you alone are holy. All nations will come and worship before you for you.

Your righteous acts have been revealed. Now, if you go back and read Exodus 15, the song of Moses, this doesn't resemble it real closely in wording. John has actually brought in other texts to construct what he calls not only the song of Moses but also the song of the lamb.

But I want you to get the clear, obvious picture here. We have God's people standing by the sea, which he describes as a sea of glass—now singing the song of Moses, repeating exactly what happened in Exodus.

The people cross the sea, and now they stand by the sea. And in chapter 15 of Exodus, we find the song of Moses being sung. Now we find the exact same thing transpiring in Revelation chapter 15; right before then, we have the pouring out of the plague.

So once more, putting this all together in, in preparation for God, redeeming his people where they, where they will emerge from the sea and sing the song of Moses. We also find God pouring out his judgment upon an oppressive evil empire, in

preparation for God delivering his people and rescuing and redeeming them so that they can inherit God's promises for them. In chapter 21, then I think we find the climax of the Exodus motif for the new Exodus motif, chapter 21 and verse three.

We've already looked at this as a con in the context of the new creation, but I think this is it. This is, this is Israel and the Gentiles' inheritance. This is the inheritance of the people of God that they were meant to inherit in the first Exodus as God brought them out of the first Exodus to inherit the land, to settle them in the land, and dwell in their midst.

We find the same thing here. God delivers and rescues his people in a new Exodus in the context of judging through plagues, the oppressive people that harm them. Now, God delivers them in a new Exodus and brings them to their inheritance to their land, which is the new creation.

So, for example, in 21, 21, and three, here's the goal of the Exodus. God's dwelling place is now among the people. He will dwell with them.

They will be as people, and God himself will be with them. They're God, which we said is an allusion to Ezekiel chapter 37, Leviticus 26. The goal of Exodus 15:17 is for God to set their sanctuary in their midst.

Now, that's what we find happening in chapter three of Revelation 21. But if I can back up a little bit too, at the end of verse one, John says in verse one, I saw a new heaven, new earth, the first heaven, and the first earth passed away. And there was no more any sea.

In my opinion, this is part of the new Exodus motif. Remember back in Isaiah chapter 51 and nine and 10 and a couple of other texts, we saw that God once more would dry up the sea. The sea was symbolic of evil and chaos and that which harmed God's people, that which was a barrier to God's people as it was in the first Exodus, a barrier to God's people crossing over and eventually getting to the land in the same way.

The sea here is symbolic of or metaphorical of, evil and chaos. Late earlier, it's the beast that comes out of the sea. chapter 13, the sea is the home of the beast.

It signifies that which is evil and harmful, that which is hostile to God's people. Now in a new Exodus, God doesn't just part it, but he obliterates it. It disappears.

So, I think this disappearance of the sea in chapter one, verse one, is part of the Exodus sea. It's the, or the Exodus motif. It's the disappearance, the ultimate disappearance of the Red Sea that would cause be hostile to and harm God's people,

the symbolic of evil, the home of the beast, and a barrier to crossing over in their land.

Now that it's removed, they can cross over into their land and inherit it, which is the new creation. One other clear thing: I think the Exodus text and the new Exodus text are found in verse five. He who was seated on the said, behold, I am making everything new.

This is a direct allusion to the book of Isaiah, especially chapter 42, Isaiah chapter 42, where the author says, again, God is depicted as saying, I am making everything new, or I am making things new, which interestingly in Isaiah 42 is in the context of a new creation or Isaiah chapter 43 is in the context of a new Exodus. And so interestingly, again, if we understand the author's use of Old Testament text to carry with them, their context, this quote, this illusion, or this quotation from Isaiah chapter 43, then brings with it new Exodus connotations. So, John has quoted from a new Old Testament text within the context of Isaiah's new Exodus imagery.

So again, putting this all together, the book of Revelation sees our future eschatological salvation as the ultimate fulfillment of the Exodus, where God will redeem and rescue his people. He will, at the same time, pour out his judgment, his Exodus plague judgment upon a wicked, oppressive nation. He will deliver and rescue his people.

They will stand by the sea and sing the song of Moses and the lamb, and then they will enter into their inheritance where there will be no more Red Sea; in the same way, God dried up the Red Sea so that Israel could cross over into their land. At the same time, God's people will one day find the Red Sea of trouble disappeared so that they can cross over into their land, their inheritance, the new creation, where in fulfillment of the Exodus, God then will dwell in their midst, and they will be his people, and he will be his God. So, Revelation itself resonates with all kinds of Exodus language, so one of the most significant ways that the book of Revelation conceives of our salvation is in terms of an Exodus or is in terms of a new Exodus.

Both know what God has done with his people, but to portray the not yet, the new Exodus that God intends to culminate in a new creation in the future.

This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 19, the New Exodus, Part 2.