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The Function of loipos in Contexts of Judgment and Salvation in the Book of Revelation

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ABSTRACT

THE FUNCTION OF *LOIPOS* IN CONTEXTS OF JUDGMENT

AND SALVATION IN THE BOOK OF REVELATION

by

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Adviser: Jon Paulien

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE FUNCTION OF *LOIPOS* IN CONTEXTS OF JUDGMENT AND SALVATION IN THE BOOK OF REVELATION

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Name and degree of faculty adviser: Jon Paulien, Ph.D.

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Problem Addressed

The function of *loipos* in the Apocalypse is the focus of this research.

Method

A close reading approach to the Apocalypse was employed in this study. Every occurrence of *loipos* as it applies to human entities in contexts of judgment and salvation in the Apocalypse is examined. First, comes textual and translation matters. Then the examination of the literary context and structure follows. Next comes the historical background to each passage. Finally, the interpretation of that passage is presented.

Results

Chapter 1 presents a review of the scholarly literature from the Old and New Testaments on the remnant idea.

Chapter 2 presents the findings on remnant language in ancient cognate literature. Cognate literature provides insight into how various communities appropriated, adapted, and reformulated the remnant concept.

Chapter 3 presents the findings of the examination of *loipos* in contexts of judgment in the Apocalypse. These findings demonstrate that *loipos* in contexts of judgment narrates an eschatological movement of persons from unrepentance to organized rebellion against God and the Lamb.

Chapter 4 presents the findings of the examination of *loipos* in contexts of salvation. *Loipos* in contexts of salvation points to the people of God's covenant loyalty, covenant continuity, and end-time victory over the Beast.

The final chapter summarizes the conclusions of the research along with recommendations for future research.

Conclusions

Unlike the narrowed and restrictive concept of remnant in Qumran or Jewish apocalyptic, *loipos* in Revelation completes the trajectory toward a universal and eschatological remnant implied in the Gospels, explicated in Paul, and elucidated in the Apocalypse.

Andrews University

Seventh-day Adventist Theological Seminary

THE FUNCTION OF *LOIPOS* IN CONTEXTS OF JUDGMENT

AND SALVATION IN THE BOOK OF REVELATION

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Leslie N. Pollard

April 2007

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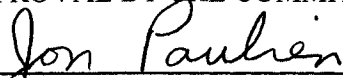
THE FUNCTION OF *LOIPOS* IN CONTEXTS OF JUDGMENT

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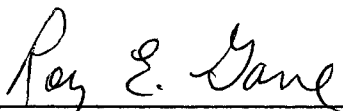
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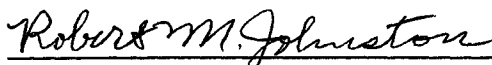
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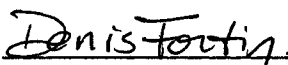
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This project is dedicated to my family and friends, who over the years have inspired me
with their unrelenting support. They include . . .
Dr. Jon Paulien, mentor, advisor, colleague, friend;
Dr. Lyn Behrens, an authentic model of servant-leadership;
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and last, but certainly not least,
The Loves of my life: Prudence, Kristin, Karin,
Wife and Daughters, companion-supporter and inspirations, three gifts of love and grace
and, above all,
Praise to that Name that is above every other name
To God be the Glory!

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LIST OF ABBREVIATIONS

AASS	*Asia Adventist Seminary Studies*
AB	The Anchor Bible
ABD	*The Anchor Bible Dictionary*
ABR	*Australian Biblical Review*
ABT	The Aramaic Bible: The Targums
AJ	*Antiquities of the Jews*
ANF	*The Ante-Nicene Fathers*
AUSS	*Andrews University Seminary Studies*
AV	Authorized Version of the Bible
BDAG	Bauer, W., Fredrick Danker, W.F. Arndt, and F.W. Gingrich. *Greek-English Lexicon of the New Testament*
BLeb	*Bibel und Leben*
BT	*The Bible Today*
BAR	*Biblical Archaeology Review*
BR	*Biblical Research*
BSac	*Bibliotheca Sacra*
BZ	*Biblische Zeitschrift*
BDB	Brown, F., S.R. Driver, and C. A. Briggs. *A Hebrew and English Lexicon of the Old Testament*
BJRL	*Bulletin of the John Rylands University Library*
CBC	The Cambridge Bible Commentary
CBQ	*Catholic Biblical Quarterly*
ChH	*Church History*

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CTR	*Criswell Theological Review*
DARCS	Daniel and Revelation Committee Series
DJG	*Dictionary of Jesus and the Gospels*
DNTT	*Dictionary of the New Testament Theology*
DPL	*Dictionary of Paul and His Letters*
DSS	Dead Sea Scrolls
EBC	The Expositor's Bible Commentary
EDNT	*The Exegetical Dictionary of the New Testament*
EQ	*Evangelical Quarterly*
ExpT	*The Expository Times*
GELONT	*Greek-English Lexicon of the New Testament: Based on Semantic Domains.* Edited by Johannes P. Louw and Eugene A. Nida
GR	*Gordon Review*
HNTC	Harper's New Testament Commentaries
HTR	*Harvard Theological Review*
ICC	International Critical Commentary
IDB	*The Interpreter's Dictionary of the Bible*
ISBE	*The International Standard Bible Encyclopedia*
JAOS	*Journal of the American Oriental Society*
JATS	*Journal of the Adventist Theological Society*
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JOR	*Journal of Religion*
JQR	*Jewish Quarterly Review*
JRH	*The Journal of Religious History*
JSNT	*The Journal For The Study of The New Testament*
JSOT	*Journal for the Study of the Old Testament*
JTS	*Journal of Theological Studies*
JW	*Jewish Wars*

LCL	Loeb Classical Library
Lid-SC	Henry G. Liddell and Robert Scott, *A Greek-English Lexicon*
MT	Masoretic Text of the Hebrew Bible
NA	Nestle-Aland Text of the Greek New Testament
NCBC	New Century Bible Commentary
NeoT	*Neotestamentica*
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDNTT	*The New International Dictionary of New Testament Theology*
NIDOTTE	*The New International Dictionary of Old Testament Theology and Exegesis*
NIV	New International Version of the Bible
NovT	*Novum Testamentum*
NTS	*New Testament Studies*
OTP	*The Old Testament Pseudepigrapha.* Edited by James M. Charlesworth
RB	*Revue Biblique*
RQ	*Restoration Quarterly*
RR	*Reformed Review*
RSPT	*Revue de Sciences Philosophiques et Theologiques*
RSV	Revised Standard Version of the Bible
RTR	*The Reformed Theological Review*
SDABC	Seventh-day Adventist Bible Commentary
SE	*Studia Evangelica*
SJT	*Scottish Journal of Theology*
ST	*Studia Theologica*
StrB	Hermann L. Strack and Paul Bellerbeck, *Kommentar zum neuem Testament aus Talmud and Midrasch*
TB	*Tyndale Bulletin*
TDNT	*Theological Dictionary of the New Testament*
TDOT	*Theological Dictionary of the Old Testament*

ThBl	*Theologische Blätter*
TLG	*Thesaurus Linguae Graecae*
TLOT	*Theological Lexicon of the Old Testament*
TNTC	The Tyndale New Testament Commentaries
TSK	*Theologische Studien und Kritiken*
TWOT	*Theological Wordbook of the Old Testament*
VC	*Vigiliae christianae*
VE	*Vox Evangelica*
VT	*Vetus Testamentum*
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
WW	*Word and World*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft*
ZST	*Zeitschrift für systematische Theologie*

INTRODUCTION

A Statement of the Problem

This investigation addresses a gap in research on the remnant. Investigations into

the remnant motif have been conducted since the beginning of the twentieth century.

These studies have focused mainly on the origin and development of this important theme

in the Hebrew Bible. Many such studies have traced this idea through blocks of writing[1]

or have focused on specific biblical books.[2] Others have attempted the monumental task

of tracing the theme throughout the entire Hebrew Bible or relevant cognate literature.[3]

The book of Isaiah has attracted the most attention in remnant studies in the Old

Testament.[4]

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[1]Gerhard F. Hasel, "The Origin and Early History of the Remnant Motif in Ancient Israel" (Ph.D. dissertation, Vanderbilt University, 1970).

[2]Kenneth D. Mulzac, "The Remnant Motif in the Context of Judgment and Salvation in the Book of Jeremiah" (Ph.D. dissertation, Andrews University, 1995).

[3]D. M. Warne, "The Origin, Development and Significance of the Concept of the Remnant in the Old Testament" (Ph.D. dissertation, Faculty of Divinity, University of Edinburgh, 1958); and Robert William Huebsch, "The Understanding and Significance of the 'Remnant' in Qumran Literature: Including a Discussion of the Use of This Concept in the Hebrew Bible, the Apocrypha and the Pseudipigrapha" (Ph.D. dissertation, McMaster University, 1981).

[4]Such is the case because scholars perceive Isaiah to be charged with Remnant theology. See C. R. North, "Isaiah," *IDB* (1962), 2:734, "The remnant is a constituent part of Isaiah's theology." Cf. John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning for the Church* (Nashville: Abingdon, 1953), 89, "The notion of a pure

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On the other hand, the New Testament's Synoptic Gospels[1] and the Epistle to the

Romans[2] have been the focus of such remnant studies. Notwithstanding the volume of

work done on the remnant theme, no remnant research has focused on the Apocalypse.

Remnant of God's people . . . is one of the most characteristic of all the ideas of Isaiah . . . and one that was to exert a profound influence on his people for centuries to come." F. F. Bruce, *This Is That: The New Testament Development of Some Old Testament Themes* (Exeter: Paternoster, 1968), 58, says, "Isaiah's insistence on the remnant theme was so marked a feature of his preaching that it was reproduced in the name of one of his sons, Shear-Jashub, 'a remnant will return'."

For the purposes of this dissertation, canonical Isaiah is treated as a unitary work. Issues of single versus multiple authorship will not be taken up in this dissertation. For discussion of compositional issues, see respective arguments of John Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids, MI: Eerdmans, 1998), 3-6 and Joseph Blenkinsopp, *Isaiah 1-39: A New Translation with Introduction and Commentary,* AB (New York: Doubleday, 2000), 83-89.

[1]For a representative sample, see Ben F. Meyer, "Jesus and the Remnant of Israel," *JBL* 84 (1965): 123-130; Günther Bornkamm, *Jesus of Nazareth* (New York: Harper and Row, 1960); Colin Brown, "Historical Jesus, Quest of," *DJG*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity Press, 1992), 326-341; Rudolf Bultmann, "Die Frage nach der Echtheit von Mt 16:12-19," *ThBl* 20 (1941): 265-279; J. C. Campbell, "God's People and the Remnant," *SJT* 3 (1950): 78-85; J. Y. Campbell, "The Kingdom of God Has Come," *ExpT* 48 (1936-37): 91-94; David R. Catchpole, "John the Baptist, Jesus and the Parable of the Tares," *SJT* 31 (1978): 557-570; Nils Alstrup Dahl, *Das Volk Gottes: Eine Untersuchung Zum Kirchenbewusstsein des Urchristentums* (Oslo: Autlage, 1941); Joachim Jeremias, "Der Gedanke des 'Heiligen Restes' im Spätjudentum und in der Verkündigung Jesu," *ZNW* 42 (1949): 184-194; Ferdinand Kattenbusch, "Der Quellort der Kirchenidee," in *Festgabe für A. Von Harnack* (Tübingen: J.C.B. Mohr, 1921), 143-172.

[2]For a representative sample, see Johannes Munck, *Christ and Israel: An Interpretation of Romans 9-11* (Philadelphia: Fortress Press, 1967); J. W. Aageson, "Typology, Correspondence, and the Application of Scripture in Romans 9-11," *JSNT* 31 (1987): 51-72; P. M. VanBuren, "The Church and Israel: Romans 9-11," *The Princeton Seminary Bulletin,* Supplementary Issue 1 (1990): 5-18; C. K. A. Barrett, *A Commentary on the Epistle to the Romans*, 2d ed., Black's New Testament Commentaries (London: Black, 1991); John Bright, *The Kingdom of God;* F. F. Bruce, "Israel of God," *The New Bible Dictionary,* ed. J. D. Douglas (Grand Rapids, MI: Eerdmans, 1962), 588-589; W. S. Campbell, "Israel," *DPL*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove, IL: InterVarsity Press, 1993), 441-446.

Rationale for the Study

One of the fruits of earlier studies is the association of remnant with "historical entities." Research in this area convinces me that the study of the remnant in the Apocalypse demands more attention than it has been given. John's Revelation meets the following two relevant criteria applicable to previous remnant studies: (1) Of the three genre[1] that converge in the present form of the Apocalypse, one meets apocalyptic[2] with its doom threats and promises;[3] and (2) The Apocalypse contains remnant terminology that refers to "definite historical realities"[4] in the contexts of judgment and salvation.

Close reading of the Apocalypse reveals that *loipos* (i.e., λοιπός[5]) applies to human personalities in six instances--Rev 2:24, 9:20, 11:13, 12:17, 19:21, and 20:5. While the two additional uses of *loipos* in 3:2 and 8:13 are beyond this investigation,[6] it is

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[1]Vorster argues correctly that genre alone cannot yield meaning. However, genre along with content, function, and purpose makes a contribution to interpretation. See W. S. Vorster, "'Genre' and the Revelation of John: A Study in the Text, Context, and Intertext," *NeoT* 22 (1988): 119-120.

[2]J. J. Collins, "Pseudonymity, Historical Reviews and the Genre of Revelation of John," *CBQ* 39 (1977): 330-337, points out the closeness of the parallels between Revelation and Jewish apocalyptic, thus making a convincing case for Revelation's rightful classification as a form of apocalyptic literature.

[3]Apocalyptic generally anticipates a person, family, community, people, or group who will survive based on their faithfulness, goodness, righteousness, etc.

[4]According to Volkmar Herntrich, *"leimma ktl,"* *TDNT,* 4:197, and Hasel, "Origin and Early History," 145, 189, "definite historical realities" refers to individuals, groups, and families that survive a disaster, whether natural (e.g., flood, plague, pestilence, etc.), the result of human activity (e.g., war, invasion, etc.), or the result of divine judgment.

[5]The word λοιπός and its derivatives, as well as other words from non-English languages (e.g., Greek, Hebrew, French, German, etc.) are transliterated into English.

[6]For the purposes of this investigation, the presence of *loipo* and *loipōn* in Rev 3:2 and 8:13, respectively, will not receive attention because these two occurrences have no

essential to examine the six passages that apply *loipos* to human personalities because of their contribution to this important subject. Three reasons justify this research strategy:

1. Pericopes that contain the word *loipos*, or its derivatives as associated with "definite historical and eschatological realities," have been submitted to systematic exegesis. This procedure clarifies the implications of the foundational language of the

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application to "definite historical realities." The expression *stērison ta loipa ha*, literally, "strengthen the things that remain," is found in the letter to the Church at Sardis (3:2). This expression consists of the aorist imperative of command *stērison*, the neuter plural accusative of the substantive *loipos*, and the neuter accusative relative pronoun *ha*. An examination of the LXX shows that the regular translation of the neuter does not yield personalities. Further, in the LXX, the expression *ta loipa* occurs 54 times, and the five times when historical entities are intended, the expression occurs in connection with *he ethnē* (see Deut 8:20; 17:14; 1 Sam 8:5; 2 Mac 11:3; Ezek 35:5). No such connection is present in Rev 3:2. Thus, it is curious that A. T. Robertson, *Word Pictures of the New Testament* (Nashville: Broadman, 1933), 6:314, asserts that "the individuals, though neuter plural, are regarded as living realities." Similarly, H. B. Swete, *The Apocalypse of John* (London: Macmillan Co., 1906), 48, holds that "whether persons or institutions: all must be preserved." Such conclusions are not warranted by the grammar since, ordinarily, interpretation of the neuter does not yield personalities. This is strengthened by the realization that in the New Testament *ta loipa* occurs only one time outside of Rev 3:2 and that is in Mark 4:19. In Mark's parable of the Sower, in harmony with the context, *ta loipa* is translated as the desire for "other things."

Henry Alford argued against the personalization of *ta loipa* in Rev 3:2 by contending that the expression should be understood in the sense of "strengthen those thy few remaining graces, which in thy spiritual deadly slumber are not yet quite extinct." See *The Greek Testament* (Boston: Lee and Shepard, 1872), 4:580. The weight of linguistics rests with the observation of Alford. Therefore, Rev 3:2 is not included in this dissertation. Greg K. Beale, *The Book of Revelation: A Commentary on the Greek Text,* The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans Publishing Company, 1999), 273, says that *ta loipa* shows that there are "some things left for these Christians to do, to show the genuineness of their faith." Also, see Colin J. Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting,* Journal for the Study of the New Testament Supplement Series 11 (Sheffield, England: JSOT Press, 1986), 144.

Rev 8:13 is also beyond the scope of this investigation. Under the sounding of the fourth trumpet, 8:13 contains the expression *ek tōn loipōn phōnōn tēs salpingos*, which may be translated, "because of the remaining voices (or 'blasts') of the trumpet." This phrase does not refer to a historical or eschatological entity in the Apocalypse.

remnant concept in the Apocalypse. Such a terminological approach, though open to reasonable criticism, is indispensable to the discovery of an accurate baseline representation of the Apocalypse's use of the remnant motif.[1] Indeed, New Testament researchers are obligated to account *ipso facto* for how the word "*loipos*" functions in the Apocalypse. Because of *loipos'* close connection to Old Testament cognates for remnant, the term *loipos* constitutes the minimum datum belonging to the subject of remnant in Revelation. Therefore, this foundational term requires vigorous investigation in order to determine its theological usages in the Apocalypse.

2. Research on the remnant in Revelation is essential because of the intimate relationship between apocalyptic judgment and remnant salvation theology. If the observation is correct that "the remnant is a key motif in eschatology and the hope for the future,"[2] then it is striking that a dearth of scholarly work on remnant language in the Apocalypse continues. This situation is especially ironic since Revelation belongs to a

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[1]See R. E. Clements, "A 'Remnant Chosen by Grace' (Romans 11:5): The Old Testament Origin of the Remnant Concept," in *Pauline Studies: Essays Presented to F. F. Bruce on His 70th Birthday*, ed. David A. Hagner and Murray J. Harris (Devon, England: Paternoster, 1980), 107. Clements writes, "It is not those passages where a remnant is explicitly mentioned which are necessarily uppermost in the Pauline apologetic. Hence it is the 'theme' or 'concept' of a remnant, which is, in many respects, more important than the particular occurrence of the term. It is this point which may be held up as something of a weakness in the exemplary and massive study of the subject by G. F. Hasel, and in fact a weakness of the general tendency to approach the study of the concept in the Old Testament almost exclusively by examining the occurrence of the terms *she'ar* and *she'erit.*" Ibid.

Unfortunately, Clements does not adequately represent the range of Hasel's work. A reading of Hasel's dissertation reveals that he analyzes the remnant terminology of the Old Testament based on five roots from the Hebrew text, not just the root *š'r* and its derivatives. See Hasel, "Origin and Early History," 135-200.

[2]Gerhard F. Hasel, "Remnant," *IDB Sup* (1976), 735.

body of literature,[1] whose themes of judgment and salvation naturally invite a critical

investigation of its remnant teaching.[2] Further, scholarship on Revelation, a New

Testament book clearly permeated with apocalyptic teaching, will be strengthened by an

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[1]Though no clear consensus exists among scholars regarding a precise definition of apocalyptic, the complexity of formulating one definition is evident in Adela Yarbro Collins, "Introduction to Apocalyptic," *Semeia* 36 (1986):1-11; also cf. idem, "The Early Christian Apocalypses," *Semeia* 14 (1979): 61-121. See also, John J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1989). The working definition that has guided this research follows John J. Collins, who writes that apocalyptic is "a genre of revelatory literature within a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world." See ibid., "Apocalypse," *Semeia* 14 (1979): 9. Collins expanded upon this definition in 1998 when he wrote that apocalyptic is "the belief that God has revealed the imminent end of the on going struggle of good and evil in history. . . ." See ibid., in *The Encyclopedia of Apocalypticism*, ed. John J. Collins (New York: Continuum Publishing, 1998), 1:vii.

Almost without exception, biblical apocalyptic posits and presupposes a group of faithful believers who survive final cataclysm because of their loyalty to God. Thus, I concur with E. P. Sanders's understanding of apocalyptic as texts marked off "by the combination of revelation with the promise of the vindication or redemption of a group." See E. P. Sanders, "The Genre of Palestinian Jewish Apocalypses," in *Apocalypticism in the Mediterranean World and the Near East*, ed. David Hellholm (Tübingen: J. C. B. Mohr, 1989), 456, 458.

As a starting point, apocalyptic cannot be interpreted apart from a consideration of the *Sitz im Leben* of the group(s) for whom it was originally intended. In Revelation as a historical (chaps. 2-3) and apocalyptic work (chaps. 4-22), the logical and relevant question is, What information does the Apocalypse disclose regarding the faithful believers who survive eschatological terror?

[2]Some have already addressed martyrdom as a line of investigation. G. B. Caird, *A Commentary on the Revelation of St. John the Divine*, Harper's New Testament Commentaries (New York: Harper & Row, 1966), 229, writes that "John is writing mainly for martyrs." He asserts that "their suffering is an essential part of the purpose declared by God and attested by Jesus Christ." Ibid., 291. See also, Mitchell Glenn Reddish, "The Theme of Martyrdom in the Book of Revelation" (Ph.D. dissertation, Southern Baptist Theological Seminary, 1982), 123-212.

investigation into its remnant teaching.[1]

    3. The theological dimensions of the remnant theme demand scholarly attention. In previous research on the remnant, the question of whether the remnant motif emphasizes judgment *and* salvation or primarily judgment has been debated. On the one hand, that certain scholars emphasize judgment *and* salvation may be seen in Hasel's comment on the motif in the Old Testament: "It [remnant theology] is a part of the *emphasis on judgment and salvation.*"[2] A similar view is held for the wider corpus of biblical literature by G. Schrenk[3] and Henry Renckens. The latter states, "The connection between salvation and disaster was formulated most clearly in the concept of the remnant."[4] Elmer A. Martens says clearly, "Remnant language is associated with both judgment and salvation."[5]

    On the other hand, some scholars claim that the remnant exists *only* in the context of judgment. This position in scholarship argues vehemently that "in biblical and extra biblical literature, *everywhere, always, and without exception,* the remnant is defined by

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[1]David Hellholm is helpful here. He argues that apocalyptic be understood as a specific genre of revealed literature "intended for a group in crisis with the purpose of exhortation and/or consolation by means of divine authority." See Hellhom, "The Problem of Apocalyptic Genre," in *Society of Biblical Literature 1982 Seminar Papers,* ed. Kent Richards (Chico, CA: Scholars Press, 1982), 168.

[2]Hasel, "Origin and Early History," 458. Emphasis mine. This is endorsed by Jutta Hausmann, *Israel's Rest: Studien zum Selbstverständnis der nachexilischen Gemeinde* (Stuttgart: W. Kohlhammer, 1987), 112-113.

[3]G. Schrenk, *"leimma," TDNT* (1967), 4:196-209.

[4]Henry Renckens, *The Religion of Israel,* trans. N. B. Smith (New York: Sheed and Ward, 1966), 254.

[5]Elmer A. Martens, "Remnant," *Baker Theological Dictionary of the Bible* (1996), 669.

judgment, either a judgment already accomplished or a judgment to come."[1] Though it is true that judgment may be viewed as vindication or condemnation, it is also true that this distinction is often unclear (cf. Dan 7:21-25; Amos 5:1-8:14).

While it is consistent with preceding scholarship to position this investigation within a judgment/salvation binomium, the tension described above demands that a fresh look be taken at the theological framework for remnant in the Apocalypse. This leads to the purpose for this investigation.

Purpose of the Research

The purpose of this dissertation is to provide a careful and detailed investigation of remnant terminology in the Apocalypse. All passages where the actual term *loipos* or its derivatives is used are presented in this research. Further, the study is couched in the framework of the twin theological themes of judgment and salvation, which function as two dimensions of the same reality. To this end, this dissertation contains an exegetical analysis of remnant terminology in those passages within Revelation that make explicit reference to the remnant as definite historical entities.

Methodology

In meeting the designs of this dissertation the following method has been employed:

1. Exploration of what critical scholarship has discovered concerning the remnant idea in biblical materials has informed the study. Hence, I have engaged in a

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[1]Meyer, "Jesus and the Remnant of Israel," 127. Emphasis mine.

constant dialogue with other scholars.

    2. Following a close reading approach,[1] and taking Revelation as a unitary work,

a four-step approach has been used in the exegesis of those texts which contain the word

loipos or its derivatives as a *positive or negative terminus*. These steps include:

    a. *Translation and Textual Considerations*. Here the text in terms of

grammar, syntax, textual difficulties, and variants as found in the apparatus of the

27th edition of the Nestle-Aland Greek New Testament (NA[27]) has been analyzed.

Pulling these considerations together, the entire passage is analyzed.

    b. *Literary Context and Structure*. The literary context informs us

where the specific *loipos* passage fits into the structure of the book of Revelation

as a whole. Scholars have made many attempts to discern the internal structure

of Revelation.[2]

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[1]For a similar methodology see Kenneth D. Mulzac, "Methods, Steps, and Tools in Exegesis," *Asia Adventist Seminary Studies* 5 (2002): 41. Mulzac employed this method in his 1995 dissertation.

[2]For examples of structure in the Apocalypse, see the foundational structure of John Wick Bowman, "The Revelation to John: Its Dramatic Structure and Message," *Interp* 9 (1955): 436-453; George R. Beasley-Murray, *The Book of Revelation* (London: Oliphants, 1974), 29-33; Elisabeth Schüssler Fiorenza, "Composition and Structure of the Book of Revelation," *CBQ* 39 (1977): 358-366; C. R. Smith, "The Structure of the Book of Revelation in Light of Apocalyptic Literary Conventions," *NovT* 36 (1994): 373-393; Donald Guthrie, *The Relevance of John's Apocalypse* (Grand Rapids: Eerdmans, 1987), 20; Daniel Earl Hatfield, "The Function of the Seven Beatitudes in Revelation" (Ph.D. dissertation, Southern Baptist Theological Seminary, 1987), 24; Stanley Mark Turnbull, "An Introduction and Exegesis of Revelation 20:1-10 (M.A. thesis, Regent University, 1990), 37; Ugo Vanni, *La struttura letteraria dell' Apocalisse*, Aloisiana. no. 8a, 2d rev. ed. (Brescia: Morcelliana, 1980); Charles F. Darling, "The Angelology of the Apocalypse of John as a Possible Key to Its Structure and Interpretation" (Th.D. dissertation, Southwestern Baptist Theological Seminary, 1976), 74-87; Wayne Richard Kempson, "Theology in the Revelation of John" (Ph.D. dissertation, Southern Baptist Theological

This dissertation addresses structural issues locally to the extent they are

considered relevant to the passages under analysis. The structure of the

individual pericope is also given so as to demonstrate its "elemental blocks and

framework."[1]

    c. *Backgrounds.* Background has been approached in the following two

ways in the study: (1) In the letter section, background "examines the [historical]

situation, circumstances, people, and social milieu surrounding the event in which

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Seminary, 1982), 38-141; Robert Michael Kuykendall, "The Literary Genre of the Book of Revelation: A Study of the History of Apocalyptic Research and Its Relationship to John's Apocalypse" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1986), 130-155; Russell Scott Morton, "A History of Religions Analysis of Revelations 4-5" (Th.D. dissertation, Lutheran School of Theology at Chicago, 1985), 5-38; Kenneth Strand, "The Eight Basic Visions in the Book of Revelation," *AUSS* 25 (1987): 107-121; reprinted as "The Eight Basic Visions," in *Symposium on the Book of Revelation: Introductory and Exegetical Studies–Book I*, Daniel & Revelation Committee Series, vol. 6, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 1:35-49. Strand proposes an over-arching two-part structure of historical and eschatological components to Revelation. These two macro-divisions of Revelation are further divided evenly into an eight-part chiastic structure in the Apocalypse. Michelle Lee, "A Call to Martyrdom: Function as Method and Message in Revelation," *NovT* 40 (1998): 164-194, however, shows that such a structure can be improved by a more natural adherence to the obvious contours of the Apocalypse. She sees Rev 13:10 and 14:12 as the twin apexes of Revelation's chiastic structure.

    In an interesting and insightful structuration of the Apocalypse, Jon Paulien advances a structure that walks the reader of Revelation through the daily/Jewish festival year according to the sequencing of the seven sanctuary scenes throughout Revelation. Jon Paulien, "Seals and Trumpets: Some Current Discussions," in *Symposium on the Book of Revelation: Introductory and Exegetical Studies–Book I*, Daniel and Revelation Committee Series, vol. 6, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 1:187-188. See also Richard M. Davidson, "Sanctuary Typology," in *Symposium on Revelation—Book I*, Daniel and Revelation Committee Series, vol. 6, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 1:99-130.

    [1]Cf. Mulzac, "Methods, Steps, and Tools in Exegesis," 41.

direct reference is made to the remnant."[1] It is important to point out that this

aspect of background analysis is limited to Rev 2:24, the one and only occurrence

of *loipos* situated in the historical church of Thyatira;[2] and (2) The second

approach to background reflects the highly allusive and symbolic nature of

Revelation. Paulien writes insightfully when he states that "the widespread use of

Old Testament language in Revelation does indicate that the Old Testament is a

major key to unlocking the symbols of the book."[3] Because Revelation deeply

reflects Old Testament ideas, themes, images, and language, a significant amount

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[1]Ibid.

[2]By "historical," I refer to the epistolary or letter frame section of the Apocalypse that contains numerous references to the concrete local life and customs of first-century believers. This is reflected in the historical approach of William Ramsay, *The Letters to the Seven Churches in Asia and Their Place in the Plan of the Apocalypse* (London: Hodder and Stouton, 1906). See also Hemer's, *Letters to the Seven Churches*.
    Jan Lambrecht also notes that there are two main parts of the Apocalypse. He labels 1:4-3:22 as the short epistolary section and 4:1-22:5 as the long visionary section of the letter. However, I am aware of the fact that the visionary material (1:11, 12) evident in 1:4-3:22 complicates the premise. For more, see Jan Lambrecht, "A Structuration of Revelation 4,1-22,5," in *L'Apocalypse johannique et l'apocalyptique dans le Nouveau Testament*, ed. J. Lambrecht, Bibliotheca Ephemeridum Theologicarum Lovaniensium LII (Gembloux: Éditions J. Ducolot, 1980), 77-104.

[3]Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and Interpretations of Revelation 8:7-12*, Andrews University Seminary Doctoral Dissertation Series 11 (Berrien Springs, MI: Andrews University Press, 1988), 13. Emphasis mine. Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1993), x-xi, writes, "Revelation's use of the Old Testament scriptures is an essential key to its understanding. . . . It is a book designed to be read in constant intertextual relationship with the Old Testament." Also, Joel Musvosvi says, "John's use of the OT is not haphazard or coincidental. There is a clear design and purpose that guides him in his selection of OT passages, events, and allusions. Because he is following a design, the interpreter should understand the design and be guided by it if he [*sic*] is to come up with the correct interpretation. Thus, passages sharing words or phrases in common with OT passages are to be studied and interpreted in light of the OT passages." "The Issue of Genre and Apocalyptic Prophecy," *AASS* 5 (2002): 55-56.

of attention is devoted to the allusive elements of Rev 4-22. Though Revelation contains no direct quotation from the Old Testament, it is filled with numerous allusions, parallels, and echoes reflecting the Old Testament.[1] Thus, this second aspect of background analysis applies more closely to Rev 9:20; 11:13; 12:17; 19:21; and 20:5.

d. *Interpretation.* In this section of the dissertation I provide an integrated analysis of the broader theological meaning of the pericope with attention focused on the function of *loipos.* "Interpretation" has incorporated the aforementioned elements plus other exegetical issues, such as key words and genre, into a cohesive whole. But without the benefit of a set of working definitions, confusion may result. Below are the definitions that have guided this study.

Definition

A survey of literature on remnant shows that different scholars define the term, "remnant," in different ways. There are those who emphasize the survival of a few from some catastrophe. Jeremiah Unterman sees the remnant as "the portion left over after a part has been removed."[2] G. Henton Davies argues that the remnant are the "survivors of

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[1]See G. K. Beale, *John's Use of the Old Testament in Revelation,* Journal for the Study of the New Testament Supplement Series, vol. 166 (Sheffield, England: Sheffield Academic Press, 1998), 60-62; idem, "The Influence of Daniel Upon the Structure and Theology of John's Apocalypse," *JETS* 27 (1984): 413-423; Jules Cambier, "Les Images de l'Ancien Testament dans l'Apocalypse," *La Nouvelle Revue Thélogique* 17 (1955): 113-122; Albert Vanhoye, "L'Utilisation du livre d'Ezéchiel dans l'Apocalypse," *Revista Biblica* 14 (1966): 369-384; Steven Moyise, *The Old Testament in the Book of Revelation* (Sheffield: Sheffield Academic Press, 1995); Paulien, *Decoding,* 12.

[2]Jeremiah Unterman, "Remnant," *Harper's Bible Dictionary* (1985), 861.

a great catastrophe, which is often regarded as a punishment for sin."[1] Some pay

attention to the future life of the group. This position leads E. Jenni to define the remnant

as that group which survives "in the case of a devastating calamity; the portion upon

which the possible future existence of the community depends."[2]

Other scholars place the focus on the effects of judgment and salvation. For

instance, Robert L. Cate claims that remnant refers to the remainder after judgment, those

who escaped from judgment, those who survived a crisis or calamity, the residue left, and

the scraps left over.[3] George Herbert Livingston describes the remnant as "something left

over, especially the righteous people of God after divine judgment."[4] Louis F. Hartman

and A. van den Born assert that the remnant consists of "the people to whom salvation is

to be given . . . whom God's merciful providence delivers from the general destroying

judgment."[5]

However, one issue must be kept clear. Hasel has already pointed out, that to

limit the remnant concept to a "holy" or "pious" group is reductionistic.[6] Mulzac brings

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[1]G. Henton Davies, "Remnant," *A Theological Wordbook of the Bible*, ed. Alan Richardson (New York: Macmillan, 1959), 189.

[2]E. Jenni, "Remnant," *Interpreter's Dictionary of the Bible* (1962), 32.

[3]Robert L. Cate, "Remnant," *Mercer Dictionary of the Bible* (1990), 753.

[4]George Herbert Livingston, "Remnant," *Holman Bible Dictionary* (1991), 1174.

[5]Louis F. Hartman and A. van den Born, "Remnant," *Encyclopedic Dictionary of the Bible* (1963), 2007.

[6]Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah* (Berrien Springs, MI: Andrews University Press, 1980), 1-44, 373-403. This book was published from Hasel's 1970 dissertation–"Origin and Early History"–and was slightly updated, but shortened considerably because of the omission of chapter 3 which deals with remnant terminology in cognate Semitic languages.

these together in his definition: "That part of a nation, tribe, clan, or family which

survives a divine catastrophe, whether natural (flood, famine, pestilence) or not (war,

exile). This group forms the nucleus for the possible future rebuilding of the community.

The remnant, therefore, functions within the theological framework of judgment and

salvation."[1]

Clearly, clarity in any discussion of remnant in the Apocalypse necessitates a

working definition. For the purpose of this research, the broad definition used by has

been utilized since it provides a comprehensive backdrop. He writes,

> The designation 'remnant motif' is used . . . in an unrestricted and not in a narrow
> sense. This means that the designation 'remnant motif' is employed for both the
> negative and positive aspects of the remnant idea as well as for its non-
> eschatological or eschatological use. The term 'remnant motif' can express the
> negative idea that there is total annihilation of human life without survivors. It is
> used in connection with the negligible nature of a few survivors who are a
> meaningless remnant for the future of a family, clan, tribe, people or nation.
> Conversely it is employed when a remnant remains either large or small, that
> carries within itself the potentialities of renewal, life and continued existence. It
> is used for historical and eschatological entities.[2]

In the narrower sense, the term "remnant" those entities in the Apocalypse,

whether in contexts of judgment or salvation, whom the Revelator identifies through the

term *loipos*.[3] The "remnant" represents those historical or eschatological personalities

consistently associated with issues of judgment and salvation.

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[1]Kenneth D. Mulzac, "Remnant," *Eerdmans Dictionary of the Bible* (2000), 1117.

[2]Hasel, "Origin and Early History," 46, 47.

[3]Revelation's contextual use of remnant is to be distinguished from Paul's
contextual use of the remnant concept in Rom 9-11. The context of Paul's discussion
reveals a soteriological concern for the relationship of Jews to Gentiles in light of Israel's
election. Paul's discussion does not address the themes of eschatological judgment and
vindication. However, John's is set in the context of historical and eschatological crisis.

Limitations

This study was conducted with the following three limitations:

1. Passages in Revelation using the actual term *loipos* were analyzed. The need for such a linguistic foundation is illustrated in Beckwith's commentary. Beckwith submits that the remnant idea represented the "beginning of the idea of the Church as contrasted with the nation."[1] However, this appears to be an idea that Beckwith imports into the Apocalypse from the Pauline writings. No evidence from Revelation, exegetical or historical, is offered for this claim. Further, Beckwith sees the Old Testament remnant hope "remaining under varying and expanding forms"[2] and providing the dominant thought of the monarchial age. A weakness in Beckwith's treatment of the remnant idea as it pertains to Revelation is that he reflects no explicit connection to specific linguistic data in the Apocalypse while contending that remnant understanding provides a background to understanding Revelation.

2. *Loipos* in texts which represent human entities were examined (Rev 2:24, 9:20, 11:13, 12:17, 19:21, and 20:5). Remnant in the Apocalypse applies to human personalities and groups. Non-human references using the neuter case are bracketed out of this definition. See pages 3 and 4 above for an expanded explanation.[3]

3. A study of *loipos* raises the question of the role of remnant as it may or may

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[1]Isbon T. Beckwith, *The Apocalypse of John: Studies in Introduction* (Grand Rapids, MI: Baker Book House, 1967), 24-25.

[2]Ibid.

[3]Cf. Alford, 4:580, for discussion of nominative and neuter uses of *loipos* in selected passages.

not be imaged in the Apocalypse. Clements is correct when he distinguishes between the concept of remnant and the language of remnant.[1] While it is clear that the remnant concept is broader than the precise language of remnant, the task of identifying which images should be included or excluded from such an investigation lies in the difficult matter of theological control.[2] The six uses of *loipos* terminology in the Apocalypse are the minimum and foundational data pertaining to the subject.

At least ninety-five images of human entities may be found in the Apocalypse (as shown in Appendix A). These images, as I have asserted in this dissertation, are a rich field of research for their remnant contributions. But because of their multivalent potential,[3] remnant research in Revelation needs foundational findings that might contribute to the establishment of useful, specific, and replicable theological criteria for determining which images reflect remnant theology and which do not. Such identifications may and will go beyond the explicit language of remnant, but must not and cannot responsibly ignore the foundational terminology. This conversation on determining remnant imagery begins in chapter 4 with my submission of five theological

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[1]Clements, "Remnant," 107.

[2]Bauckham's introduction to Chapter 6, "The Lion, The Lamb, and The Dragon," suggests that the difficult questions raised by the variety and abundance of imagery in Revelation are every interpreter's challenge. After citing the Rev 1:14 as a case example, Bauckham asserts, "Such questions cannot be answered without rather careful and sensitive study both of the use of imagery in the apocalypses in general and of the use of imagery in the Apocalypse of John in particular." Bauckham, *Climax*, 175.

[3]See Ian Paul, "The Book of Revelation: Image, Symbol and Metaphor," in *Studies in the Book of Revelation*, ed. Steven Moyise (Edinburgh: T&T Clark, 2001), 133-138. For earlier reflection on this issue cf. Norman Perrin, *Jesus and the Language of the Kingdom: Symbol and Metaphor in New Testament Interpretation* (Philadelphia: Fortress Press, 1976), 202.

criteria growing out of the function of remnant language in the Apocalypse.

The variety of designated human entities in the Apocalypse is identified in this dissertation as "andro/gyno morphic images" because, in my judgment, this label best specifies the variety of human images within the Apocalypse. "Designated" refers to images in the Apocalypse bearing a name or a title. "Human" narrows the discussion further by excluding divine, bestial, angelic, or demonic figures. "Entities" refers to persons or groups, not things. "Andro/gyno morphic images" finally refers to male or female representations symbolized by an image. Appendix A illustrates the scope of andro-gyno morphic image material eligible for "remnant" status present in the Apocalypse.[1]

Further, the presence of ninety-five andro/gyno morphic images imbedded in Revelation requires methodological carefulness on the part of interpreters. For instance, Josephine Massyngberde Ford, in her ground-breaking commentary on Revelation, argues persuasively that in Rev 7 the author of Revelation presents "a theology of the remnant, i.e. those who are saved."[2] Ford bases her conclusion on images and thematic subject matter rather than terminology within the Apocalypse. Ford correctly identifies the

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[1]A brief distribution analysis indicates that 37 of the 95 images occur in contexts of salvation; 58 occur in contexts of judgment. Thus, 40% of the images reflect salvation while 60% reflect judgment. Forty-one are male, 4 are female, and 47 are "generic." Fifteen occur in the letter frame (Rev 1-3) of the Apocalypse. Eighty occur in Rev 4-22. Of the 15 images in the letter frame 6 are in context of salvation and 9 are in the context of judgment.

[2]Josephine Massyngberde Ford, *Revelation,* AB, vol. 38 (Garden City, NY: Doubleday, 1975), 120.

remnant notion as "an important part of most of the prophetic proclamation in the OT."[1]

She sums up the significance of the remnant in the Apocalypse when she observes that

"the concept of remnant has three facets: destruction, salvation, and an opportunity for

sinners to repent."[2] But it is through a use of core criteria,[3] that Ford identifies the

remnant as the 144,000 of Rev 7 and 14. She argues that remnant theology is the

dominant theme in the second half of the Apocalypse.[4] Ford connects the remnant idea of

escape from judgment with John the Baptist.[5] This premise affects her interpretation of

the image in Rev 7, in that she considers the 144,000 (i.e., the "remnant") to be

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[1]Ibid.

[2]Ibid.

[3]Attempts to build evaluative grids for determining remnant images in the Apocalypse by exporting "core criteria" from the Old Testament may assume that John used such criteria in a contiguous or explicit fashion. However, such scholars as Beale, Moyise, and Paulien have noted that John adapts his uses of Old Testament imagery and constructs for his own purposes. Further, what Paulien has noted regarding allusions in the Old Testament applies equally to Revelation's images: "There needs to be a greater consensus on the criteria for assessing potential allusions [and images] and a more consistent use of such criteria. In spite of decades of exploration and discussion, a major commentary on Revelation can be published without any discussion of criteria and with little evidence that anything more than a hit and miss application of criteria has been used." Jon Paulien, "Criteria and the Assessment of Allusions to the Old Testament in the Book of Revelation," in *Studies in the Book of Revelation*, ed. Steve Moyise (Edinburgh: T and T Clark, 2001), 128.

[4]In her comment on the 144,000 of chapter 14 Ford writes, "The Prophets of the Old Testament foretold an era of great tribulation for Israel because of her infidelities to Yahweh. Normally, this took the form of invasion by foreign peoples, but because of the covenant God can never let his people be entirely destroyed. He will purify them by trial, and those who are redeemed will form the nucleus of the new people.

Such are the broad outlines of the theology of the remnant of Israel among the prophets, and John has reproduced the same scheme in the second part of Revelation." Ford, *Revelation*, 246.

[5]Ibid., 3-56. However, recently it has come to my attention that Dr. Ford has modified her view regarding this theory of composition.

Jews.[1]

Ford's approach also reveals the difficulty in identifying remnant images.
Appendix A includes 37 images in a salvation context. A terminological study of the
remnant language in the Apocalypse could (and as shown in chapter 4, does) provide the
requisite foundation that, at minimum, must be in conversation with thematic or criteria-
based approaches to identifying remnant images in the Apocalypse. Such foundational
data/findings may then inform and influence the criteria oriented methodology that Ford
exhibits in her commentary.[2]

A second example of the elusiveness of theological controls useful to identifying
remnant in Revelation may be cited. André Feuillet argues for the presence of remnant
theology in Revelation from Old Testament parallels (e.g., Ezek 9) rather than
terminology.[3] He sees the 144,000 as a historical remnant of Jewish Christians who
escaped the disaster of Jerusalem in A.D. 70. Feuillet points to an *analogical*

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[1]Ibid., 124.

[2]In summary, I raise two concerns regarding Ford's approach. First, Ford's
analysis of the remnant idea in the Apocalypse does not account for the basic remnant
terminology in Revelation. Ford relies on a a brief word study on the Old Testament
"šᵉ 'erit" as a Hebrew precursor to the remnant idea in Revelation, but no internal
evidence is provided from Revelation. Second, even in the Old Testament, in instances
when she might account for "negative" remnant terminology, Ford explains the term only
in contexts of salvation. However, Revelation, as shown in this dissertation, utilizes
terminology consistent with the dual usages of remnant language in contexts of salvation
and judgment in the Old Testament. For additional treatment of Ford's interpretation of
the 144,000, cf. Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation:
Visionary Antecedents and their Development* (Sheffield: JSOT Press, 1994), 173-174.

[3]André Feuillet, "Les 144,000 Israélites Marqués d'un Sceau," *NovT* 9 (1967):
191-224.

correspondence between Rom 9-11 and Rev 7:9-17.[1] He sees the 144,000 as a Jewish-Christian remnant distinguished from the "great multitude," whom he considers the eschatological people of God.[2] Interestingly, Ford's core criteria could apply equally to the great multitude of 7:9-17. Yet, Feuillet bypasses the "great multitude" as a remnant image and presents them as the last-day believers. However, my research (through use of a terminologically grounded approach) regards Rev 7:9 as an image for the remnant.[3]

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[1]Ibid., 209-210.

[2]Feuillet writes, "A ce nouveau peuple de Dieu, Jean, à l'example de Paul, assigne une double origine. Il comprend tout d'abord un nombre limité de Juifs devenus disciples du christ (vii 1-8); ce Reste saint qu'avait annoncé les prophètes garantit le lien de la communauté chrétienne avec l'ancienne nation choisie. Il y a en second lieu une foule innombrable de Gentils convertis venus de tous les coins de l'horizon (vii 9-17)" (Ibid., 218).

[3]An important question is whether remnant is an overarching category or one of many "metaphors" (37 in this count) for the people of God in the Apocalypse. The answer to the first part of the question is negative. In the Old Testament, remnant terms stood for a group of survivors in the wake of disaster or judgment. Remnant, whether in Gen 6:8 with Noah or in 1 Kgs 19:8, 9 in the Elijah cycle, clearly illustrates that it is a faithful fraction of the people of God and not the whole. In the Old Testament, remnant is not synonymous with Israel, but often conterminous beside Israel. My research found that John's use of remnant is built on the christinaization of the Old Testament remnant category (see chap. 4). John does not generalize the application of remnant terminology to various groups.

For instance, in the Apocalypse, the first occurrence of *loipos* is instructive. As one of John's seven churches, the believers in Thyatira (2:18-24) were clearly regarded as a Christian assembly. They are the *ekklesia* at Thyatira. But vs. 24 indicates that not all the members were considered the remnant (cf. 2:24). Thus, by its very nature, in the first occurrence of remnant terminology in the Apocalypse, remnant implies (as it did in the Old Testament) internal separation based on faithfulness.

As to the question of metaphor, the answer there is also negative. In the Apocalypse, while the remnant constituted the people of God, all the people of God in the Apocalypse are not the remnant. For instance, the 24 elders represent (Rev 4:4) the people of God, but not all the people of God are the 24 elders. The danger of declaring remnant a "metaphor," as idealist approach to interpretation might advocate, is that the designation can be robbed of all discreet historical reality.

While both Ford and Feuillet move in the right direction, the establishment of

theological controls for an investigation of both positive and negative images of the

remnant must consider the uses of *loipos* in the Revelation. Without a specific analysis of

the minimum data on the remnant in Revelation, exegetical coherence and/or facticity

may be seriously jeopardized. Any study on remnant in the Apocalypse must not only

identify remnant images in the Apocalypse (for which no scholarly consensus exists), but

also allow for the inventive and adaptive alteration of the borrowed or adopted

foundational imagery of the Old Testament.[1]

At issue is the need of a method for establishing theological controls through

appropriate and objective selection criteria supported by a terminological study that could

inform that process.[2] In chapter 4, I begin that process by enumerating five potential

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[1]See D. S. Russell, *The Method and Message of Jewish Apocalyptic* (Philadelphia: Westminster, 1964), 190, in which he observes that a cardinal feature of Old Testament and Jewish apocalyptic literature is the "conscious attempt . . . to reinterpret former prophecies and in particular to adjust and adapt words and phrases to make them fit into a new set of circumstances prevailing in the author's own day."

[2]Consider the question of Rev 14:1-5 which pictures the 144,000 standing on Mount Zion. NA[27] lists Joel 3:5 as the background to Rev 14:1, but 14:1-5 is also grounded in 12:17. The "saints" who had "war" made against them are shown as ultimately victorious in 14:1-4. In the Masoretic text, this passage in Joel uses 3 of the 6 Hebrew roots for remnant (*mlt, plt, śārîd*) which all comport with the remnant theme of salvation on Mount Zion. In the LXX these Hebrew words are all translated with the Greek *sōzō*, "to save." So there is an established linguistic connection between a group on Mt. Zion and the remnant idea. In the Apocalpyse, while the image of Mount Zion forms a verbal parallel with Joel 3 (and other passages that situate salvation on Mount Zion) because a group appears on the mountain of deliverance, can one with assurance say that this is the author's intent, given the alteration of the Mt. Zion image? A correspondence can be observed, but is this alone coercive? While I see in this passage a remnant image, more work is needed on informing and streamlining the methodology used to make such a determination. Thomas Edward McComiskey seems prophetic when he writes that "we are on the safest ground theologically and hermeneutically when we seek the significance of altered apocalyptic symbols only within the intentions of the

theological controls for remnant research.

In summary, potential remnant images (see Conclusions) are left for further research or a later book, since the Apocalypse provides no explicit controls or criteria by which these may be determined. Hence, making the choice as to which is, and conversely, which is not, a remnant image, can be at best tentative, and at worst, speculative.

Design of the Study

Chapter 1 surveys the literature concerning the discussion of the remnant among biblical scholars. Since the remnant motif has received significant attention from Old Testament scholars, and since the Apocalypse is steeped in Old Testament allusions, imagery, and themes, it is appropriate that such literature be examined. I provide an overview of the most useful works published on the subject. The second part of the review focuses on the remnant literature produced by scholars of the New Testament.

Chapter 2 presents findings on the language of the remnant in the Old Testament, non-canonical Jewish apocalyptic literature, Graeco-Roman sources, the Septuagint, in Qumran, and in the New Testament. Chapter 2 provides an understanding of the meaning, both linguistically and theologically, of the terms which demarcate the remnant concept in the Old Testament, especially the six Hebrew terms and their derivatives. These terms include *š'r*, *mlṭ*, *plṭ*, *śrd*, *ytr*, and *'aḥ'rît*. In the New Testament, the Greek

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appropriate OT and NT texts as context defines those intentions." "Alteration of OT Imagery in the Book of Revelation: Its Hermeneutical and Theological Significance," *JETS* 36 (1993): 308.

words *leimma* and derivatives, as well as *loipos*, are examined, inasmuch as they

constitute the remnant vocabulary of the New Testament, particularly the Apocalypse.

Chapter 3 presents research findings on *loipos* passages in the Apocalypse that

appear in contexts of judgment. Chapter 4 fulfills a similar purpose, but examines those

passages that employ *loipos* in contexts of salvation within the Apocaypse.

Conclusions of the study that include a summary and proposals for future research

are presented in the final chapter. We next turn to the survey of scholarly literature.

CHAPTER 1

SURVEY OF SCHOLARLY LITERATURE

Introduction

The following survey is divided into two parts. The first provides an overview of

the scholarly literature addressing the remnant motif in the Old Testament, since it is the

bedrock of remnant studies in biblical scholarship. The second part is an examination of

works that deal with the remnant in the New Testament. These two parts of the review

are included in light of their contribution to this study.[1] *Succinctly, no scholar has*

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[1]This survey of literature differs from earlier surveys found in Hasel, Johnson, and
Watts in the following crucial ways:

(1) In the time span of materials covered: This survey differs from the earlier
reviews in the currency of the literature published–Hasel's review covers materials up to
1971. See Hasel, "Origin and Early History," 1-44. Johnson's literature review covers
materials published up to 1978. See Edgar Johnson, "Aspects of the Remnant Concept in
the Gospel of Matthew" (Ph.D. dissertation, Andrews University, 1984), 7-17. Watts's
literature review covers materials published up to 1987. See James Watts, "The Remnant
Theme: A Survey of New Testament Research, 1921-1987," *Perspectives on Religious
Studies* 15 (Summer 1988): 109-129. This study includes materials published up to 2005.
More significantly, during the last 20 years, the relevant major works on Revelation that
have been published are included in this review.

(2) In the scope of the materials covered: Gerhard Hasel conducted his survey of
literature on Old Testament materials. James Watts conducted his survey of literature on
the New Testament. Edgar Johnson conducted his remnant study on the New Testament
with an emphasis on the synoptics, particularly Matthew. This review is comprehensive
in that it covers materials in both the Old and New Testaments.

(3) In the perspective taken: This study specifically views the materials covered
through their contribution to the remnant teaching in the Apocalypse. None of the

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presented a scholarly study remnant terminology in Revelation. Thus, remnant studies in

biblical scholarship are reviewed to the degree they contribute to this research project.

We next approach studies on remnant in the Old Testament in chronological order.

Remnant Studies in the Old Testament

Unlike New Testament scholarship, several Old Testament scholars have

investigated the remnant motif starting with Johannes Meinhold's 1903 study. Meinhold

focused attention on the motif in the book of Isaiah and his theology of ethical

monotheism. As his title indicates, Meinhold limited his investigation to Elijah, Amos,

Hosea, and Isaiah. However, Isaiah took precedence.[1] According to Meinhold, the notion

of remnant was initiated by that prophet who believed that a fraction of the nation of

Judah, a remnant, will be saved because of their faith in God.[2] This group was organized

around the person of the prophet. It was characterized by holiness and piety.[3] Meinhold

concluded that the remnant is consistently positive. Subsequent scholarship shows that

Meinhold's conclusion, though valuable, is unidimensional.

While Meinhold linked the remnant to ethical monotheism, others placed it

within the context of eschatology. Claiming that the remnant antedated Isaiah, Hugo

Gressmann denied Meinhold's idea when he linked remnant to complete destruction and

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previous reviews reflect this perspective.

[1]Johannes Meinhold, *Studien zur israelitischen Religionsgeschichte, Band I: Der heilege Rest. Teil I: Elias Amos Hosea Jesaja* (Bonn: A. Marcus und E. Weber's Verlag, 1903), 3.

[2]Ibid., 114.

[3]Ibid., 3, 22, 33, 63.

doom.[1] E. Sellin issued a corrective by (briefly) dealing with the remnant in his overall

evaluation of Gressmann's work. Going beyond Gressman, Sellin showed that the

remnant motif indeed was germane and central to the eschatology of both doom and

salvation at the same time.[2]

Herbert Dittmann advanced the remnant discussion in his investigations of the

remnant motif in the Old Testament along a similar line.[3] He showed that the remnant

motif is foundational to Israelite eschatology and that wherever the remnant idea is

found, it functions as an eschatological concept.[4] Thus by 1914, the remnant concept

was firmly grounded as an essential connection between salvation and judgment, *Heil*

und Unheil.[5] But Dittmann added a new dimension to the remnant--the remnant

functioned as the bearers of God's seed. Thus, the remnant contained the germ of hope

for a different future.[6]

By 1933 Roland deVaux argued that the remnant is the essential hope for the

future of Judah as a nation since, theologically, remnant functions as the bridge between

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[1]Hugo Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 6 (Göttingen: Vandenhoeck & Ruprecht, 1905), 229-238. For him, this was the essence of eschatological damnation. The remnant was the means, though inadequate, through which an eschatology of salvation may be realized.

[2]E. Sellin, *Der altestamentliche Prophetismus* (Leipzig: A. Deichertische Verlagsbuchhandlung, 1912), 154-156.

[3]Herbert Dittmann, "Der heilege Rest im Alten Testament," *TSK* 87 (1914): 603-618.

[4]Ibid., 611, 617.

[5]Ibid., 609.

[6]Ibid., 615-617.

judgment and salvation. DeVaux was the first to use terminological studies, though limited, in his investigation into the remnant motif. It was the remnant of Israel that experienced judgment but also secured "Messianic promises."[1] Thus, he concludes, "From the very beginning to the end, the *Remnant is a bridge linking* the threat of punishment with the promise of restoration."[2]

W. E. Müller's contribution to the development of the remnant doctrine was to set the remnant motif within the theology of warfare.[3] The remnant therefore is that small group that survived the onslaught. They carry the seed for the future existence of the nation.[4] In essence, the remnant are the righteous who have been sifted by judgment from the wicked.[5] The idea of sifting as seen in this research is crucial to the eschatolgical conflicts depicted in Revelation, in which the protected remnant are separated from the followers of the beast.

Othmar Schilling pushed the remnant doctrine in a different direction from

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[1]Roland deVaux, "'The Remnant of Israel' According to the Prophets," in *The Bible and the Ancient Near East*, trans. Damian McHugh (New York: Doubleday, 1971), 15. Originally published as "Le 'reste d' Israël' d'aprè les prophètes," *RB* 42 (1933): 526-539; reprinted in *Bible et Orient* (Paris: Editions du Cerf, 1967), 25-39.

[2]de Vaux, "'The Remnant of Israel'," 28. Emphasis mine.

[3]Werner E. Müller, "Die Vorstellung vom Rest im Alten Testament," Inaugural dissertation, Theologische Fakultät, Universität Leipzig (Borsdorf-Leipzig: W. Hoppe, 1939). Interestingly, remnant in Revelation is also discussed in the context of eschatological conflict.

[4]Ibid., 41, 42. Müller connected the root š 'r with the threat of total annihilation to human life and future existence. This threat, he claimed, derived from the Assyrian politico-military principle of destroying those whom they had conquered.

[5]Ibid., 44, 45.

Müller. He examined the remnant from the point of view of the theology of election.[1]

Schilling's investigation of the remnant motif is carried out along linguistic, historical,

and theological lines, although the latter is dominant. The exiles were the bearers of the

divine promise, not the ones who remained in Jerusalem. In fact, the Jerusalem-ites were

merely the ones who were left behind. Thus, remnant in Schilling's construction includes

a sifting along ethico-religious lines.[2] The remnant is a religious entity, not a political

one. While Schilling does not define the religious task of the remnant community, his

contribution is that he firmly places remnant's genesis within the context of divine

election.[3]

H. H. Rowley sees a connective link between the remnant and Israel's election,

extending from the patriarchs to the prophets, especially Isaiah. At this stage in the

history of research, this is possible, says Rowley, only because in each era there is a clear

election tradition. Therefore, the remnant were the ones who inherited the promises given

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[1]Othmar Schilling, "'Rest' in der Prophetie des Alten Testaments" (Inaugural dissertation, University of Münster, 1942).

[2]Ibid., 147. Hence, there is some relationship between the remnant motif and ethics.

[3]Ibid., 102-104. Salvatore Garofalo adds to Schilling's emphasis in declaring that the remnant is to be connected with Israel's election tradition. This reality formulates itself in the New Covenant which itself is grounded in the covenant that God made with Abraham as the forefather of Israel, the elect people of God. Garafalo claims that the exiled community in Babylon constituted the true remnant of Israel. They were the recipients of God's blessings, especially through the actions of the Messiah. See Salvatore Garofalo, *La nozione profetica del 'Resto d'Israel': Contributo alla theologia del Vecchio Testamento* (Rome: Facultas Theologica Pontificii Athenaei Lateranensis, 1942), 128-137.

to the forefathers and were, therefore, the conveyors of "the heritage of election."[1] This is

an important contribution to the remnant doctrine. As the "heirs of Israel's election"[2]

their salvation had a divine purpose, namely, to carry on God's purposes in the world.

Thus Rowley clearly connected remnant to God's covenantal purpose.

Fifty years after Meinhold, J. W. Miller's work swung the discussion in a

completely different direction. Miller viewed the remnant motif within the framework of

the theological tension between judgment and salvation. For him, the lack of a remnant

indicates the totality of divine judgment and the complete failure of the people of God.

As such, the remnant functions only negatively. There is neither a future nor a salvific

value attached to the remnant. It is totally insignificant in the prophetic corpus.[3] This

study demonstrates that exactly the opposite occurs in Revelation. In the Apocalypse, the

people of God stand faithfully and victoriously against the dragon and his allies. The

remnant in the Apocalypse are presented as the faithful inheritors of a redeemed and

regenerated future.[4]

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[1]H. H. Rowley, *The Biblical Doctrine of Election* (London: Lutterworth, 1950), 73.

[2]Ibid., 83.

[3]J. W. Miller, *Das Verhältnis Jeremias und Hesekiels sprachlich und theologisch untersucht* (Assen: Royal VanGorcum, 1955), 165.

[4]Concerning the redeemed future of the saved, Harrisville writes: "In the new aeon, a general fertility prevails: the tree of life possesses an ever-yielding abundance and the curse has been lifted. The vision closes with the saints' participating wholly in the activity of the Godhead, for they reign forever." Roy A. Harrisville, *The Concept of Newness in the New Testament* (Minneapolis: Augsburg, 1960), 99-105. Beasley-Murray also writes, "We cannot be sure how he viewed the new heaven and new earth, but the context of this statement ["I saw a new heaven and new earth"] suggests that his real concern is not with physical geography, but to describe a context of life for God's people which accords with the great and glorious purpose God has in mind for them"

Reiji Hoshizaki reflects a different position. He believes that the remnant

concept was part and parcel of Isaiah's entire life "from his earliest utterance to the very

last"[1] and was "one of Isaiah's most characteristic thoughts."[2] After the Syro-Ephraemite

crisis reduced the remnant to mere survivors who remained in Jerusalem, Isaiah the

prophet abandoned all hope for national revival and saw the remnant as a distinct group, a

"spiritual kernel" within the nation whose future was bound up with that kernel.[3]

François Dreyfus approached the remnant in the book of Isaiah by following a

four-pronged plan: (1) the work of the prophet; (2) the remnant and faith; (3) the

composition of the remnant; and (4) the remnant and the Messiah.[4] Dreyfus's

conclusions are: the prophet's duty was to speak God's prophetic message with clarity

and boldness; faith was an essential component in defining those who believe and

differentiating them from those who refused to believe; the remnant are composed of the

poor people as well as Isaiah's disciples; and the remnant is personified in the Messiah.

(*Revelation*, 308). See also, Michael Wilcock, *I Saw Heaven Opened* (London:
InterVarsity Press, 1975), 200-219; Joseph A. Seiss, *The Apocalypse: A Series of Special
Lectures on the Revelation of Jesus Christ* (Grand Rapids: Eerdmans, 1966), 511;
Matthew Black, "The New Creation in 1 Enoch," in *Creation, Christ, and Culture:
Studies in Honour of T. F. Torrance,* ed. Richard W. A. McKinney (Edinburgh: Clark,
1976), 15.

[1]Reiji Hoshizaki, "Isaiah's Concept of the Remnant" (M.Th. thesis, Southern
Baptist Theological Seminary, 1955), 40.

[2]Ibid., 89.

[3]Ibid., 86-88.

[4]François Dreyfus, "La doctrine du 'Reste d'Israël' chez les prophète Isaïe," *RSPT*
39 (1955): 361-386.

They are identical.[1] Dreyfus later promoted the idea that the remnant was borrowed from

Assyrian political texts. He says explicitly, "The idea is related to the experience of wars

and their consequent massacres. The annihilation of the vanquished so often practiced,

posed the problem of survival for Israel and hence of the validity of the divine

promises."[2]

Dreyfus's contention contributed to the 1958 research of Donald M. Warne, in

which Warne set out "to investigate the place of the remnant in the development of

Hebrew religion, with regard to both the secular and theological uses of the concept."[3]

Warne's contribution is his finding that the Hebrew remnant motif finds its "origin" in a

variety of theological factors, namely, eschatology, election, and judgment, with the first

taking precedence.[4] The bulk of the dissertation includes the "development" of the notion

from Genesis to the post-exilic prophets. Warne's contention is that the remnant is the

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[1]Ibid., 384.

[2]François Dreyfus, "Remnant," *Dictionary of Biblical Theology*, 2d ed., trans. P. Joseph Cahill, ed. Xavier Leon-Dufour (New York: Seabury Press, 1967), 484. Later Omar Carena, *Il resto di Israele: Studio storico–comparativo delle iscrizioni reali assire e dei testi profetici sul tema del resto*, Associazione Biblica Italiana, Supplementi alla Revista Biblica 13 (Bologna: Edizioni Dehoniane, 1985). One must not be misled by the title because, in reality, Carena really proposes an origin for the remnant motif, and does not deal so much with the theme of the remnant as the title suggests. He proposes an Assyrian-origin hypothesis. Of course, this is impossible to reconcile with the Genesis account of Noah as a remnant figure. Carena examined ninety-seven passages from Assyrian royal inscriptions that use remnant terms. Dreyfus had come to a theory of the Assyrian origin of the remnant earlier, but Carena says that the remnant represents a group that has been comprehensively defeated by the Assyrian overlords. See Carena, *Il Resto*, 55-77, 87-88.

[3]Warne, "The Origin and Development of the Remnant," i.

[4]Ibid., 34-71. Warne also claims that the "origin of the remnant idea is closely connected with the origin of eschatology." Ibid., 44.

product of the movement between judgment and salvation.[1] In a brief concluding chapter, Warne addresses the "significance" of the Old Testament remnant concept by linking it with other ideas such as faith, nationalism, holiness, and eschatology.[2]

Unlike Warne, Sigmund Mowinckel, focusing on the emergence of the remnant motif out of eschatology, placed emphasis on Isaiah's formulation of the concept.[3] While Amos and Hosea pronounced only doom, Isaiah pronounced salvation for the remnant based on faith and repentance.[4] Mowinckel, however, connects the remnant only with the eschatology of salvation, never judgment. As we see in this study, within the Apocalypse, the two are intimately connected.[5]

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[1]See especially Warne's discussion on Elijah (p. 67), Isaiah (pp. 77-101), and Jeremiah (pp. 109-116). For the latter two, their call to prophetic office already intones ideas about the remnant. Isaiah's inaugural vision points to the fact that he himself experienced the reality that "out of judgment there would come reconciliation and new life" (p. 83). For Jeremiah to function as a true prophet he had to announce both judgment and salvation (pp. 110-112).

[2]Ibid., 143-147.

[3]Sigmund Mowinckel, *Psalmenstudien II: Das Thronbesteigungsfest Jahwäs und der Ursprung der Eschatologie* (Amsterdam: P. Schippers, 1966), 276-282.

[4]Ibid., 279-280.

[5]Volkmar Herntrich argued that the remnant is the nexus between judgment and salvation. He says emphatically, "The idea of the remnant clearly belongs . . . to the context of expectation of judgment and salvation (Is. 1:8-9; 4:2ff.; 7:3; Jer 23:3; Joel 2:32; Zeph 2:9; Zech 14:16). It becomes a fixed term in this sense, and has a double reference to sifting and deliverance with an implied stress on the greatness of the judgment but also a comforting orientation to salvation."
When it comes to the salvation of the remnant, Herntrich believes that their virtue or piety has nothing to do with their survival. It is all an act of God. Indeed, the "survival of the remnant is not due to its virtue but to divine grace." In the Hebrew Bible, particularly the prophetic corpus, "the remnant exists by an act of God which displays the justice of his judgment." See Volkmar Herntrich, "*leimma, hypoleimma*," *TDNT Abridged in One Volume*, ed. Geoffrey Bromiley (Grand Rapids, MI: Eerdmans, 1985), 524.

Yoshiaki Hattori examines the remnant in the book of Ezekiel in his 1968 dissertation.[1] Hattori claims that the destruction of Jerusalem was a signal indication of the judgment of God. That event separated the true remnant–the deportees–from those who remained in Judah. The deportees carried the seed for Israel's restoration, both in the near-future post-exilic time and the distant Messianic time.

Ursula Stegemann makes a sharp distinction between the "secular-profane" and "theological" dimensions of the remnant motif.[2] The first refers to the small part that remains from the larger whole after some disaster has occurred. The second deals with the idea of promise and refers to those who are saved by God because of their faith in Him. Dealing only with Isa 6:9-13b, 28:16-17a, 8:16-18, and 7:3[3] Stegemann concludes that these texts do not allow one to speak of a "theology" of the remnant in the book of Isaiah,[4] notwithstanding the fact that she had already claimed that the book contains "a developed remnant theology."[5] It simply cannot be attributed to the prophet himself.

Horst D. Preuss, *Jahweglaube und Zukunftserwartung*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, 87 (Stuttgart: W. Kohlhammer, 1968), 179-188, also devotes a chapter to the remnant motif. Preuss sees the remnant as the essential bridge between judgment and salvation, especially as seen in the prophets Amos and Isaiah (181-183). Preuss argues that while the motif did not originate in eschatology it was used by the prophets as a nexus with the future expectations and life of the nation (188).

[1]Yoshiaki Hattori, "The Prophet Ezekiel and His Idea of the Remnant" (Th.D. dissertation, Westminster Theological Seminary, 1968).

[2]Ursula Stegemann, "Der Restgedanke bei Isaias," *BZ* 13 (1969): 161-186.

[3]Of all the passages in Isaiah which contain remnant terminology, Stegemann isolates these passages because she holds that only these may be proven as being authentically Isaianic.

[4]Ibid., 176.

[5]Ibid., 161.

The single scholar exerting the greatest influence on remnant studies in the second half of the twentieth century is Gerhard F. Hasel. Given the frequency with which his scholarship on remnant is cited, researchers may actually divide research on remnant theology written prior to Hasel, from works written after him. While I abbreviate his contributions here, that brevity does not reflect the significance of his scholarly contribution on the subject.

Hasel's dissertation was his first major contribution on the subject.[1] Divided in five parts, it "investigates the origin, development, and theology of the remnant idea in the Old Testament where it is *one of the major theological motifs*."[2] Hasel concludes that scholars have "no *communis opinio* with regard to either the origin or history or the meaning of the remnant motif in the Hebrew Bible."[3]

Hasel examines Amos of Tekoa who impeached Israel for the incorrect belief that because of their election God was compelled to protect the entire nation as a saved remnant. Instead, they would receive punitive judgment. Hasel found that the remnant motif resides in the tension between judgment and salvation. Hasel concludes, "The

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[1]Hasel's "Origin and Early History" was updated, revised, and published as *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*, 3d ed., Andrews University Monographs, 5. Though the original was consulted, the 1980 version is utilized here to capture the most recent updates.

[2]Hasel, *History and Theology*, vii. Emphasis mine.

[3]Ibid., 40. After assessing a variety of literary, religious, and historical sources, Hasel concludes that one common factor that they all share is that the remnant is always the result of some factor that threatens human life. These threats may be "physical illness, civil disorder, and war . . . a combination of political and natural disorders" (133). Therefore, the remnant functions to preserve life and provide continuity and future security of the group, clan, family, tribe, or nation.

tension which Amos' message produced through the juxtaposition of doom and salvation is bridged by the prophet through the means of the remnant motif."[1]

In Hasel's examination of Isaiah of Jerusalem, Hasel found that the remnant which constitutes a "'holy seed' will emerge for future existence."[2] Hasel claims that a cleansed and purified remnant will, in a future age, "constitute the nucleus of the new community. It is within this framework only that we must speak of an eschatology of Isaiah."[3]

Hasel has examined this subject repeatedly. In his study of the Hebrew root š'r, which is the primary expression for the "intensely theological remnant motif of the OT,"[4] he concludes that derivatives of this root are used mostly in the context of the tension of life and death, that is, the tension of future existence in the face of threat. In the prophetic corpus it plays a major role in the context of judgment and salvation.[5] It may be used positively to designate "the forward-looking aspect with the immense future potentiality for life and continued existence inherent in the remnant."[6] It may also be used negatively to "express the idea of total loss and meaninglessness."[7] It may also be used to express a

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[1]Ibid., 203.

[2]Ibid., 247.

[3]Ibid., 254-255. Cf. 308.

[4]Gerhard F. Hasel, "Semantic Values of Derivatives of the Hebrew Root Š'R," *AUSS* 11 (1973): 152.

[5]Ibid., 162.

[6]Ibid., 166.

[7]Ibid.

small or a large entity.[1]

Hasel comes to similar conclusions in two brief entries exploring the remnant

theme in the Bible.[2] However, for the first time, Hasel adds a significant factor in terms

of the identity of the remnant. He advocates that the concept may be applied to three

groups:

> The first is simply a *historical* remnant made up of survivors of a
> catastrophe. The second consists of the *faithful* remnant, distinguished
> from the former group by their genuine spirituality and true faith
> relationship with God; this remnant is the carrier of all divine election
> promises. The third is most appropriately designated the *eschatological*
> remnant, consisting of those of the faithful remnant who go through the
> cleansing judgments and apocalyptic woes of the end time and emerge
> victoriously after the Day of Yahweh as the recipients of the everlasting
> kingdom.[3]

In revisiting Amos[4] Hasel makes a three-fold conclusion: (1) on the one hand, the

remnant motif heightens the negative concept of judgment, but on the other hand there is

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[1]Hasel finds that these conclusions are consistent in the use of this Hebrew root in other West Semitic languages such as Arabic, Aramaic, Nabatean, Palmyrene, Syriac, and Ugaritic. Ibid., 159.

[2]Hasel, "Remnant," *IDB*, 735-736; idem, "Remnant," *ISBE* (1988), 4:130-134. However, in this research, I use "historical" to refer to Israel as covenant people; "soteriological" to refer to the New Testament's appropriation of remnant identity; and "eschatological" to refer to that future remnant identified in the Apocalypse.

[3]Hasel, "Remnant," *ISBE*, 4:130. However, it should be noted that I further refine these categories by showing that from a New Testament perspective, classification of the remnant is a point-in-time designation. See chapter 2 of this research.

[4]Gerhard F. Hasel, "The Alleged 'No' of Amos and Amos's Eschatology," *AUSS* 29 (1991): 3-18.

also a positive concept of hope;[1] (2) the remnant is used in an eschatological sense;[2] (3)

the remnant is characterized by saving faith and is preserved by God's grace.[3] These

themes are significant for the Apocalypse, inasmuch as they converge in the Revelation.

Soeck-Tae Sohn's 1986 dissertation links the remnant with Israel's election

promises. Going beyond Schilling, he concludes that election is demonstrative of a close

and exclusive relationship between God and Israel.[4] This is so only because of the

"Remnant through whom restoration of Israel will occur."

Looking at the Immanuel idea in Isaiah, Antii Laato takes a brief aside to

examine the remnant motif and concludes that they are those who have survived

Yahweh's punitive judgments. The people's transgressions incur divine wrath, which

effects their demise. But God spares a remnant that forms the nucleus of His future

people.[5]

In his 1995 Andrews University dissertation, Kenneth D. Mulzac examined the

remnant motif in the book of Jeremiah since that book is saturated with remnant

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[1]Ibid., 10. Positively speaking, the remnant is "not the nation as a whole, but of a faithful segment from within the nation . . . a remnant *from* Israel, sifted out along ethical-religious lines."

[2]Ibid., 10-12. Indeed, "as a surviving entity it is eschatological in nature, carrying on the salvational intentions of Yahweh." Ibid., 17.

[3]Ibid., 17.

[4]Soeck-Tae Sohn, "The Divine Election of Israel" (Ph.D. dissertation, New York University, 1986).

[5]Antii Laato, *Who Is Immanuel? The Rise and Foundering of Isaiah's Messianic Expectations* (Åbo: Åbo Academy Press, 1988), 88-94. See also his, "Immanuel–Who Is With Us?–Hezekiah or Messiah?" in *Wünschet Jerusalem Frieden*, ed. M. Augustin and Klaus-Dietrich Schunk (Frankfurt am Main: Peter Lang, 1988), 313-322.

terminology.[1] He follows a precise exegetical approach in examining twenty-nine oracles of judgment against Judah where the vocabulary of remnant is found. The remnant that remained in Judah constituted a remnant who exhibited no faith.[2] As such, the destruction of Jerusalem denied all claims of the theology of the inviolability of Zion.[3]

Mulzac follows the same methodology in dealing with the nine oracles of judgment against the foreign nations where remnant terminology is found. He concludes that the motif is often set in the context of war and functions in these passages to denote the meaninglessness of the remnant. In fact, Mulzac asserts, "From the very outset of these oracles, both the *universality* and the *inevitability* of the judgment are set forth. The emphasis . . . is that God had triumphed and destroyed all the nations that had opposed Him and His people. His sovereignty alone is absolute and supreme."[4]

Finally, Mulzac turns his attention to those passages that contain remnant terminology in the context of salvation. In these seven passages it is discovered that God took the initiative in saving His people. It was the exiled community that proved to be the *faithful* remnant. In fact, "faith became the *criterium distinctionis* between the

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[1]Mulzac, "The Remnant Motif," 2. Hasel was Mulzac's mentor and dissertation adviser before his untimely death on August 11, 1994. In the preface to the Autumn 1996 issue of *AUSS*, dedicated to Hasel, the editor Nancy J. Vyhmeister, says, "Mulzac's work was in a sense a continuation of his mentor's work on the remnant."

[2]Ibid., 220, "Hence, it appears that the demolition of Jerusalem and the forfeiture of faith by the remnant community signaled the loss of the people as the elect people of God."

[3]Ibid., 218.

[4]Ibid., 287-288.

perishing masses and those who would be saved."[1] Hence, according to Mulzac's

investigation, the remnant motif in the context of salvation functions in bringing together

such rich theological themes as the divine initiative, faith, election, exodus, covenant,

eschatology, and the Messiah. Mulzac culminates his study by declaring, "Salvation is a

consummation of judgment. Hence, the messages of judgment and salvation are

juxtaposed in the remnant motif."[2]

Since the mid-1990s, there appears to have been a diminution of interest in the

Old Testament remnant doctrine.[3] The scholar most active in remnant studies in the Old

Testament since Hasel is Mulzac. In 2002 he published a study of Jer 23 from the

perspective of the remnant.[4] In this piece, Mulzac carefully exegetes and interprets Jer

23:1-8 in light of the three oracles predictive of a regathering/restoration ($š^{(e)}ērît$ in Jer

23:8) of Judah. Mulzac's contribution to this study is that he sees eschatological

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[1] Ibid., 365.

[2] Ibid., 378.

[3] I suspect that with the untimely death of Hasel in 1994, scholarly interest in the Old Testament's remnant theme moved in other directions. However, in 2000, Victor Matthews published a short summary of key Old Testament motifs. This work mentions specifically the remnant motif in the Old Testament without plunging into scholarly detail. This reader-friendly work is clearly written for lay readers or first year seminarians. See Victor Harold Matthews, *Old Testament Themes* (St. Louis, MO: Chalice Press, 2000).

See also Mark Adam Elliott, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids, MI: Eerdmans Publishing Company, 2000). The most recent examination of the remnant by Mark Elliott represents a possible resurrection of interest in remnant studies. But Elliott's excellent study is only tangentially related to remnant in the Old Testament. Elliott's work focuses on the remnant theology of pre-Christian Judaism.

[4] Kenneth D. Mulzac, "'The Remnant of My Sheep': A Study of Jeremiah 23:1-8 in Its Biblical and Theological Contexts," *JATS* 13, no. 1 (Spring 2002): 134-148.

implications to the remnant restoration motif in Jer 23.[1]

In 2004, Mulzac published an article that treats remnant in the context of judgment in Jeremiah.[2] In this piece he shows that the enemy Philistines are the focus of judgment accompanied by a promise that no remnant will remain. Mulzac's finding constitutes a thematic parallel to the holy warrior imagery of Rev 20 where the Apocalypse ends with none of the enemies of God or of God's people left standing (cf. the *loipoi* of 19:21 and 20:5).[3] Mulzac's finding also coincides with the holy warrior motif evident in the Apocalypse's Parousia battle vision of 19:11-16. Mulzac's 2004 scholarship represents the most recent research activity on the remnant since Hasel.

Summary

Remnant studies in the Old Testament have slowed in recent years. Several Old Testament scholars have investigated the remnant motif around a dominant theological idea, a kind of organizing principle (even while tracing it through a book or block of writing). These include monotheism (Meinhold), eschatology (Gressman, Sellin, Dittmann, Mowinckel, Warne), election (Garofalo, Schilling, Rowley, Sohn), war

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[1]Ibid., 144: "When the prophet speaks of the salvation of the remnant community, the idea of the glorious days is especially highlighted in view of the successful rulership of the . . . Messiah." See also Sigmund Mowinckel, *He That Cometh,* trans. G. W. Anderson (New York: Abingdon Press, 1954), 156. Here Mowinckel says "the Messiah is the future eschatological realization of the ideal Kingship" (156).

[2]Kenneth D. Mulzac, "*ŚRD* as a Remnant in the Context of Judgment in the Book of Jeremiah," *AASS* 7 (2004): 39-58.

[3]Ibid., 57. Here Mulzac writes, "The fury of the judgment [against the Philistines] is enunciated in the completeness of its effect in that there will be no survivor (*śārîd*). This word belongs to the language of warfare and it is precisely Yahweh's war declared against the Philistines that renders havoc to the point that no survivor is left." Ibid.

(Müller, Carena, Dreyfus), and judgment and salvation (deVaux, Herntrich, Preuss).

Other scholars have carried out their studies in specific books or blocks of writing

(Hoshizaki, Hattori, Stegeman, Mulzac). Beyond these contributions, most significant

here is the work of Hasel who shows that the remnant originated from an existential

concern for the preservation of life[1] in the face of mortal threats. As such, the primary

theological issue is judgment and salvation, which function as two sides of the same coin.

We now turn to survey the New Testament research on remnant.

Remnant Studies in the New Testament

At the present time in New Testament studies, there is no scholarly literature that

has focused on remnant terminology in Revelation. New Testament scholars interested in

the remnant idea have focused primarily on the relationship of the Church to Israel.[2]

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[1]For an example of the most recent application of the remnant theme, see C. Marvin Pate, J. Scott Duvall, J. Daniel Hays, et al., *The Story of Israel: A Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2004), 66-68.

[2]See Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Row Publishers, 1958), 278-281; George Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974), 538-540; Clements, "Remnant," 106–121; C. E. B Cranfield, "The Significance of '*dia pantos*' in Romans 11:10," *SE* 2 (1964): 546–550; François Dreyfus, "Le passé et le présent d'Israel (Rom 9:1–5; 11:1–24)," in *Die Israelfrage nach Röm 9-11,* ed. L De Lorenzi (Rome: Abtei von St. Paul vor den Mauern, 1977), 140–147; A. T. Hanson, "The Oracle in Romans 11:4." *NTS* 19 (1972–73): 300–302; Ulrich Luz, *Das Geschichtsverständnis des Paulus* (Munich: C. Kaiser, 1968), 80–83; Christian Müller, *Gerechtigkeit und Gottes Volk: Eine Untersuchung zu Römer 9-11* (Gottingen: Vandenhoeck & Ruprecht, 1964), 44–47; Karlheinz Müller, *Anstoss und Greicht: Eine Studie zum Judishen Hintergrund des Paulinschen Skandalon-Begriffs* (Munich: Kösel-Verlag, 1969), 13–31; D. Zeller, *Juden und Heiden in der Mission des Paulus; Studien Zum Römerbrief* (Stuttgart: Verlag Katholisches Bibelwerk, 1973), 126–129; Mark A. Elliott, "Romans 9-11 and Jewish Remnant Theology" (Th.M. thesis, University of Toronto, 1986), 115-123; idem, "Israel," *DJG* (1992): 356-363. Ladd summarizes the issue by showing that in Rom 9:6 "Paul sets over against the Israel according to natural descent the true Israel who have been

Ecclesiological studies in the New Testament have touched on one or more aspects of this study, such as judgment, election, covenant faithfulness, or eschatology. I have included the following literature on the development of remnant research in the New Testament due to its relevance for my research.

As Old Testament remnant studies were gaining momentum in the early twentieth century, New Testament scholarship also was wrestling with the remnant question. In 1929 Gerhard Gloege contended that in God's judgment of evil, His grace is also revealed in His decision to leave a remnant. Gloege indicates that in seventeen of the sixty-four places that he investigated where remnant language is expressly used, the emphasis is placed on the salvation of the Church through divine judgment. It is this remnant that is meant when the Old Testament talks about the Church,[1] the new *qahal*. Thus, the remnant becomes a *terminus technicus* for the Church of the end of days and has the same meaning as *peletah Israel*, i.e, "the saved of Israel."[2]

Gloege believed that the remnant constitutes the saved church (*Die Rettungsgemeinde*). This perspective represents a new understanding of the remnant. The salvation of the remnant means not only the restoration of the people, but more so deliverance from the slavery of sin. For Gloege, this is analogous to a spiritual and personal Exodus out of Egypt. Since God is the Creator of the Church--the Church must

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faithful to God. . . .To this believing remnant have been added believing Gentiles" (*Theology of the NT*, rev. ed., 538). Such studies have not addressed the remnant theme in the Apocalypse.

[1]Gerhard Gloege, *Reich Gottes und Kirche im Neuen Testament* (Gütersloh: C. Bertelsmann, 1929), 212.

[2]Ibid., 214.

be holy even as He is holy (cf. Exod 19:4, 5). Holiness means that the remnant belongs to

God.[1]

Gloege is also clear that the remnant is the product of God's activity and it does

not necessarily have to be a small number. Indeed, what is important is the *kind*, not the

quantity, that comes into being through judgment and salvation. Thus, remnant is not an

expression of quantity; it is an expression of quality.[2]

Furthermore, we must recognize, says Gloege, that because of the work of God,

Christians have become the continuation of the Old Testament covenant people of God.[3]

This occurs through the operation of grace to those who believe. Hence, the *ekklesia*, the

community of the church, becomes the church of the remnant (*Die Restgemeinde*)[4] and

will remain standing until the end of time. It may even be persecuted by the world, yet

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[1]Ibid., 342. Gloege writes, "Die Heiligkeit bedeutet vielmehr objektiv-reale Zugehörigkeit der Kirche zu Gott. ("Holiness is more like objective-real membership in the Church of God.") Ibid.

[2]Gloege says expressly, "Der 'Rest' ist somit kein Quantitäts-, sondern ein Qualitätsbegriff." ("The remnant is not therefore a quantity, but a quality expression.") Ibid., 216-217. This perspective is also imbedded in the Apocalypse. Chapters 3 and 4 of this study shows that mere quantitative definitions inadequately represent the qualitative aspects of the remnant doctrine.

[3]Gloege says, "Durch sein Wirken besitzt die Kirche die unumstößliche Gewissheit, die geradlinige Verlängerung des alttestamentlichen Bundesvolkes zu sein" ("Through His work the church has the ultimate conviction of being the direct extension of the Old Testament covenant people.") (Ibid., 324). This means that the Church continues directly as the covenant people of God.

Gloege's idea is evident in the Apocalypse's vision of the minority or majority whose faith embodies the values of "kingdom, patience, and tribulation" (cf. Rev 1:9; 3:4; 11:13). This observation by Gloege adds theological depth to the experiences endured by the remnant that are seen in the Apocalypse. In the Apocalypse, suffering and people-of-God status appear inseparable and inevitable (cf. Rev 1:9; 2:10, 13; 7:14; 12:12-17; 13:7-10, etc.)

[4]Ibid., 326.

the Church will stand by depending on God, the source of its power.[1]

Two decades later, T. W. Manson argued further that the New Testament concept

of remnant is intimately associated with the ministry of Jesus. He asserts that "the

Remnant [is] . . . the organ of God's redemptive purpose in the world."[2] Manson's great

contribution to remnant studies is his connection of remnant with the "individualizing" of

New Testament faith.[3]

In 1949 Joachim Jeremias dissented with Jesus theories concerning the origin of

the New Testament remnant concept. He contends that 1 Kgs 19:18 is the *locus classicus*

for the promise of the remnant.[4] Isaiah, the first of the great theologians of this notion,

defined the remnant in terms of righteousness and faith. It is this prophetic message of

the holy remnant that helped to determine the religious thought world of Judaism.[5]

Jeremias claims that the evidence for this may be seen in the movement of the Pharisees,

which came into existence in the second century B.C. In their pursuit of ritual purity the

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[1]Ibid., 335-337.

[2]T. W. Manson, *The Teaching of Jesus: Studies of Its Form and Content* (Cambridge, England: Cambridge University Press, 1948), 231.

[3]Manson writes, "In the doctrine of the Remnant decisive steps are taken towards the individualizing of religion; and this religious individualism modifies in one essential matter the idea of a people of God. . . . Membership in the nation came by accident of birth; in the remnant it is a matter of deliberate choice by the individual" (177).

[4]Jeremias, "Der Gedanke des 'Heiligen Restes'," 184. ("Das ist der locus classicus für die Verheissung des Restes.")

[5]"Diese prophetische Botschaft vom heiligen Rest hat in einem ganz außerordentlichen Maße die religösen Gedanken der Umwelt Jesu und die Geschichte des späten Judentums bestimmt." Ibid.

Pharisees aspired to be the true people of Israel, the remnant.[1] According to Jeremias the

scribes also called themselves the remnant, the escaped people, the holy people.[2]

The proliferation of groups that held and promoted remnant beliefs indicates how

the religious thinking in the time of Jesus was influenced by the idea of the remnant.[3]

Against this background, says Jeremias in reaction to Manson, it would be incorrect to

say that Jesus came to gather the holy remnant. It is only in God's time and agenda,

according to Jeremias, when He adjudicates the process of separating the wheat from the

tares, that the pure Church will be realized.[4]

Jeremias believes that Jesus did gather an all-inclusive body—a salvation church.[5]

While the numbers in this *Heilsgemeinde* may be small, they are not relegated to a corner,

for in the apocalyptic hour there is no sidelining of a holy remnant. In the world's

judgment hour the *Heilsgemeinde* stands as a living sign of God (Matt 5:14). It is through

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[1]Offshoot groups from the Pharisees—the Group of the Baptists, the Essenes, the Therapeutae of Egypt, and the Jerusalem Movement of the Exodus—were even more fastidious and stringent in their purification rituals. Ibid., 186-189.

[2]Ibid., 191.

[3]See chapter 2 of this dissertation for a treatment of how early Judaism understood the remnant promises of the Old Testament.

[4]Here my research findings differ from Jeremias's. It is true that the Apocalypse shows that eschatological separation will occur. But in the synoptic Gospels, inherent in the ministry of Jesus, the demands of His proclamation had already precipitated a soteriological judgment/division within Israel (Matt 11:16-19; Luke 11:47-51; 13:6-9; 19:41-44). And the criterion for this soteriological judgment would be hearers' self-determined relationship to Jesus and His teachings (Matt 7:24-27; Luke 12:8-9). Evidence from the New Testament shows in chapter 2 that it was precisely within the mission of Jesus to gather to Himself faithful respondents of Israel and to establish around himself a messianic remnant.

[5]Jeremias, "Der Gedanke," 193. He says, "Nicht den Heiligen Rest, sondern die alle umfassende Heilsgemeinde des neuen Gottesvolkes sammelt Jesus." Ibid.

this Church that God calls all for salvation in the last time of grace (Luke 19:42).[1]

As far as J. C. Campbell is concerned, the Church, founded by Christ, is the true Israel of God. Campbell indicates that the remnant message as preached by the prophets did not contain the patriotic idealism promulgated by false prophets.[2] The freshness that the prophets brought promised that the remnant will be created by God's grace. The New Testament witnesses to the fulfillment of that hope in judgment and grace through the action of God in Jesus Christ."[3] Even from the point of the Transfiguration, says Campbell, "the continuity of the Church with the Israel of the Old Testament through Christ, the Remnant"[4] is revealed.

John Bright in 1953 argued that the remnant idea became the organic connection between Israel and the Church. He begins his discussion of the remnant with Israel's egregious failure as the covenant people of God. Nevertheless, God "*will save some for his purpose!*"[5] Hence, "the hope of Israel is thus driven ahead beyond the existing nation."[6] The hope is now focused on a future remnant over whom the Messiah, the Prince of David's line, shall rule. This never came to fruition in Isaiah's day. But the prophet Jeremiah proclaimed "a new Israel, *a spiritual Israel* to which God will one day

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[1]Ibid., 194.

[2]Campbell, "God's People and the Remnant," 78.

[3]Ibid., 83-84.

[4]Ibid., 84.

[5]Bright, 87.

[6]Ibid., 91.

accord a New Covenant and a new start."[1]

For Bright, the "New Testament announces with one voice and with unshakeable confidence that all the hope of Israel has become present fact in Jesus Christ."[2] Having stressed that Jesus is the Founder of the Church, Bright insists that Jesus "came to call out the Remnant. . . .The Church was founded on no date and can observe no formal anniversary. It began in those few about Jesus who had been obedient to the call of the Kingdom. Nay, it began in the Old Testament longing for the true Israel of God's purpose. In the Church, so the New Testament declares, is all the longing for a true Israel fit to inherit the promised Kingdom—a longing best summed up in the concept of Remnant–fulfilled."[3]

For Bright, the Church inherits the promised kingdom because of its relation to Jesus Christ. Hence, it is a "righteous nucleus," a "pure Remnant," "Israel according to the spirit, the *true heir of Israel's hope*."[4]

Werner Georg Kümmel's 1954 study drew the line more starkly between Old Testament Israel and the Church. He asserts that the connection between Jesus as the Messiah and those who believed on him is the starting point of the Church.[5]

So did Jesus start a Church or, as Messiah, did He try to save Israel? Does not

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[1]Ibid., 123. Emphasis mine. This new covenant community will be characterized by obedience to the law of God.

[2]Ibid., 215.

[3]Ibid., 225.

[4]Ibid., 225, 226. Emphasis mine.

[5]Werner Georg Kümmel, "Jesus und die Anfänge der Kirche," *ST* 7 (1954): 1-3.

the Savior need a body of saved people (*Heilsgemeinde*)? Kümmel thinks that it is unbelievable to have a Messiah without a holy people. Kümmel's contribution is the assertion that Jesus created a new all-inclusive people of God.[1]

However, contends Kümmel, nowhere do we find any indication that Jesus uses the prophetic idea of the remnant and separates a holy remnant during His lifetime as the eschatological gathering of God's people.[2] This is because He saw Himself as having come to old Israel. Therefore, it is not proper to speak of an *ecclesia designata*, a specially designated Church,[3] since the group that confessed Jesus as Messiah was not clearly separated from Israel as a nation, God's old people. There was no new Church at that time. They were Jews who functioned in Jewish society and culture but they believed in Jesus as the Messiah. They were not a separated community. Nevertheless, at the end of time there will be a clearly separated group called the remnant.[4]

Into this milieu, A. A. Solomon claims that both testaments operate within the framework of, and employ the language of election. Just as Israel's election occurred by divine action, so did the Church's. In short, election is "a gracious act on God's part, a choice of His, *not* of Israel's."[5] The Church, as the elect of God, is now the true Israel. This may be observed, according to Solomon, in Paul's discussion of the remnant. The

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[1]Ibid., 8.

[2]Ibid., 9.

[3]Ibid., 12.

[4]Ibid.

[5]A. A. Solomon, "The New Testament Doctrine of Election: Its Origins and Implications," *SJT* 11 (1958): 408-409.

remnant is appropriately called in Rom 11:5: "a remnant according to the election of grace."

Although Solomon claims that there is no doctrine of the remnant in the New Testament as it is in the Old Testament,[1] he draws two significant parallels between both testaments in terms of the remnant. In the first, he contends that just as in the Old Testament the "purpose of the Remnant is to *preserve* the Election for Israel"[2] so too "Israel 'according to the flesh' lives on in the Remnant (now a part of the Church.)"[3]

In the second, just as in the Old Testament the remnant "exists on a *basis* of grace, on God's free elective act"[4] so too is the case with the remnant of the New Testament Church, which is embodied in the gracious redemptive act of Jesus. Not only did the Church see "Jesus as embodying in Himself the Election,"[5] it also believed that "Jesus was the true Remnant."[6] Hence, just as it may be said for the Old Testament that "Election and Remnant are two facets of the one reality,"[7] the same is true for the New Testament as well. Solomon thus concludes that "Paul's use of 'Remnant' in Rom. 11:5

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[1] Ibid., 414.

[2] Ibid., 412. He says, "Israel, true Israel, Israel-Elect, *continues* in the Remnant." Ibid.

[3] Ibid., 413.

[4] Ibid., 412. "The *one* thing that is clear is that the Remnant exists because of God's mercy; it is chosen or elected on the basis of God's unfathomable love. The Remnant does not *deserve* to be a Remnant–it just *is*; so that in the end there is neither merit nor reward for the Remnant–only grace." Ibid.

[5] Ibid., 411.

[6] Ibid., 412, 413.

[7] Ibid., 412.

can now be seen in its right perspective. Israel 'according to the flesh' is preserved in a remnant that is a Remnant only because it is engrafted into the true Remnant, Christ."[1]

Frank Stagg indicates that the Bible's express concern is God's creation of a people for Himself. The fact that Jesus came to offer salvation demonstrates God's desire "to create a community of people,"[2] namely, the Church.[3] The remnant is rooted in the Old Testament "people of God"[4] or the nation of Israel. Out of the Jesus movement, God was "creating a true people for himself"[5] called the remnant. In the final analysis this "came into realization in one person, the true Son of man, the true servant of God, even Christ Jesus"[6] who established the Church. Stagg is so convinced of the centrality of the remnant self-consciousness of the early Church that he sees a direct line running from God to Adam, to Israel, to Christ, and, finally, to the creation of the early Church. Stagg contends that the early Church was the fulfillment of remnant expectation. He writes: "When national Israel proved to be 'flesh,' seeking as did Adam to be sufficient within herself, God turned to the creation of a remnant. . . . The purpose of God to create in Israel his people, traced through the Old Testament, is a continued story in the New

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[1]Ibid.

[2]Frank Stagg, *New Testament Theology* (Nashville: Broadman, 1962), 177. He adds, "Salvation then implies community." Ibid., 178. Again, "One is lost by vainly trying to find meaning in and of oneself. But when a person is saved he or she is brought back into right relationship with God and with others." Ibid.

[3]The New Testament pictures the Church in various ways, each with its unique perspective: Flock, True Vine, the New Family, etc. Ibid., 172-179.

[4]Ibid., 181, 183. Cf. Campbell, "God's People and the Remnant," 82-84.

[5]Stagg, 171.

[6]Ibid.

Testament. In Christ, God has come to call and create his people."[1]

Ben F. Meyer contributed an important insight into the New Testament's remnant discussion. He interjected an "open remnant" idea into the New Testament discussion of the remnant. Meyer argued that "remnant consciousness" was an element that was present from the very inception of Jesus' ministry with His proclamation of the Kingdom of God and the appeal to respond through repentance and faith.[2] In fact, by His baptism, Jesus had been received into John the Baptist's remnant. John's was a universal call for *all* who wanted to be saved. Meyer sees no contradiction between the mission of Jesus (and John) directed to all Israel and a remnant referring only to a portion of Israel. For him, the mission "is defined by the recognition that a summons addressed to *all* may well be answered only by *some*."[3] This core insight comes to full maturity in John's eschatological remnant, as shown in this research.

F. F. Bruce regards the people of God as heirs of the covenant. Within the larger community of Israel there existed a smaller group who was "in practice what the whole community was in theory, who took seriously the obligations of the covenant and endeavored to carry them into effect."[4] This group, characterized by their faithfulness, is the remnant.

Bruce asserts that baptism is a fitting figure of the pattern of death and resurrection whereby those who inherit the benefits of the new creation identify with

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[1]Ibid., 171.

[2]Meyer, "Jesus and the Remnant of Israel," 129.

[3]Ibid., 128.

[4]Bruce, *This Is That*, 57.

Christy.[1] The implication is that in the synoptic Gospels, the community of believers—the new people of God—constitutes the representatives of Christ and may be seen as the remnant, those who, through faith, live according to the ideals of the New covenant of which "Jesus is both surety and mediator."[2]

Jeremias returned to the remnant idea in his 1971 *New Testament Theology*.[3] He sees in John's ministry the creation of a remnant. He writes, "John the Baptist towers alone above the numerous founders of remnant communities. He, too, gathers the holy remnant . . . that is the meaning of his preaching of judgment, his call to repentance, his baptism. But his remnant is not like that of the Pharisees or the Essenes. Both the Pharisees and the Essenes gathered a 'closed' remnant."[4]

The eighties further witnessed a spirited debate over the remnant issue in New Testament scholarship. Ronald E. Clements, in his 1980 essay in honor of F. F. Bruce, expresses the belief that it is not necessarily those passages that explicitly mention the word "remnant" that are important to the Pauline notion on the subject; rather, it is the theme or concept that is important to that Apostle.[5] God was able to keep His election

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[1]Ibid., 62-67.

[2]Ibid., 56.

[3]Joachim Jeremias, *New Testament Theology* (London: SCM, 1971). Jeremias pays special attention to John the Baptist. John declared judgment and called people to repentance and baptism. Through baptism John was gathering the remnant, who, therefore, would not have to face the judgment of wrath. Unlike others, John the Baptist did not advocate works according to the law, but repentance, as the way to secure inclusion in the remnant.

[4]Ibid., 173.

[5]Clements, "Remnant," 107.

promises with the "saved or saving remnant."[1]

Clements says Paul's genius is that he offers a fresh and original construct. His "interpretation in Romans 9-11 asserts very emphatically that *the selection and identification of the remnant is solely a matter of divine grace.*"[2] But how is inclusion in the remnant determined? Clements argues that for Paul only "those who 'believe' who are thereby 'established' to have a share in the life of the remnant."[3]

The goal of Robert William Huebsch's 1981 McMaster University dissertation is to see if the Qumranites "considered themselves to be the eschatological remnant."[4] Having culled through a vast mass of literature from Qumran as well as the Old Testament, Apocrypha, and Pseudepigrapha for traces of the remnant theme, Huebsch concludes that "none of the documents examined to date reflects the self-understanding of an individual or group as the eschatological remnant, the 'true Israel'."[5]

On the contrary, I reject the methodological assumption used by Huebsch as too restrictive. Numerous examples have been found in Qumran that show that the covenanters testified that they were the remnant living in the end days-- *'ah^{a}rît*

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[1]Ibid., 108. Clements says, "The tug-of-war between an emphasis upon divine grace and initiative and human response and obedience . . . point to the existence of a remnant, who would be both the object of divine action, and yet also the instruments through whom salvation could be brought to all Israel." Ibid.

[2]Ibid., 119. Emphasis mine.

[3]Ibid.

[4]Huebsch, iv.

[5]Ibid., 349.

hayyāmim.[1]

Hans K. LaRondelle begins his discussion of the remnant by appealing to the Old Testament, particularly the prophets. LaRondelle is careful to lay out the theological significance and the mission of Israel in his concept of the remnant identity of Israel. There, the remnant intersects key theological ideas such as faith,[2] the covenant,[3] judgment and salvation,[4] and eschatology.[5] By far, the emphasis is placed on the last issue, with the others incorporated into it. Thus, LaRondelle can conclude:

> Whenever the Old Testament prophets portray the eschatological remnant of Israel, it is always characterized as a faithful, religious community which worships God with a new heart on the basis of the "new covenant.". . . This faithful remnant of the end-time will become God's witness among all the nations and includes also non-Israelites, regardless of their ethnic origin. . . . The remnant of Israel will incorporate the faithful remnants of all gentile nations and thus fulfill the

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[1]J. J. Collins points out that the phrase "end of days" occurs more than 30 times in the scrolls with the so-called Halakhic Letter (4QMMT) declaring, "this is the end of days." *Apocalypticism in the Dead Sea Scrolls* (London: Routledge, 1998), 56. Thus, the apparent requirement that the Qumran covenanters use the term "last day," or "eschatological," in combination with one of the six words from the Old Testament's remnant lexicon seems overly prescriptive.

[2]Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation*, Andrews University Monographs, Studies in Religion, vol. 13 (Berrien Springs, MI: Andrews University Press, 1983), 83. In speaking of Israel's national identity, he claims, "The ethnic and religious concepts are kept together through the Old Testament concept of a faithful remnant." Ibid.

[3]LaRondelle writes: "God's covenant with Israel will therefore always continue through the remnant." Ibid.

[4]LaRondelle comments, "The remnant motif becomes a leading element in Isaiah's proclamation of judgment and salvation." Ibid., 86.

[5]LaRondelle says, "Amos revealed another vital aspect of Israel's restoration promise: also non-Israelites will be drawn into the circle of the eschatological remnant of Israel and the house of David." Ibid.

divine purpose of Israel's election.[1]

This Old Testament focus is crucial to LaRondelle because for him the New Testament Church is established on the Old Testament remnant principle. Christ, "the messianic Shepherd,"[2] gathered the faithful from among both Israel and the Gentiles. Remnant is not a replacement but a continuation of Israel, according to LaRondelle: "Christ created His church, not *beside* Israel, but *as* the faithful remnant of Israel that inherits the covenant promises and responsibilities."[3]

Paul K. Jewett believes that "the Christian Church is the heir of Israel's election."[4] This is so because the concept of "the people of God even in the Old Testament led to the doctrine of the Remnant. . . . The Remnant comprises the true people of God, who are the descendants of Abraham regardless of their natural pedigree, because of their faithfulness to the covenant. In turn, the doctrine of the Remnant becomes the basis of the New Testament supposition that the elect community is made up of those who walk in the steps of Abraham's faith, whether they be Jews or Gentiles."[5]

Jewett boldly asserts, "In the end the New Testament is clear enough: the early Christians, for all their Jewish antecedents, believed that the church, including the

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[1]Ibid., 90-91.

[2]Ibid., 100.

[3]Ibid., 102. Cf., Hasel, "Remnant," *ISBE*, 134.

[4]Paul K. Jewett, *Election and Predestination* (Grand Rapids: Eerdmans, 1985), 32.

[5]Ibid.

Gentiles, was the true people of God, the heir of Israel's election."[1]

Jewett indicates that Paul asserts that the "church had *inherited* Israel's election and covenant,"[2] but had not replaced Israel. In the New Testament, says Jewett, there is "sharing rather than supplanting" so that "the church does *not* dispossess Israel but rather shares their election with them."[3] This position assumes that there are two traditions concerning election: the first is an outward and temporal election of the nation as a whole; the second is that "in an inward, personal, and eternal sense, a faithful remnant was elect."[4]

E. P. Sanders, Huebsch's doctoral mentor, challenges the idea that eschatological remnant communities flourished in the first century, particularly when "remnant" is defined as a small eschatological group that survived some kind of catastrophe emanating from God's judgment upon His people. Sanders argues:

> Some have proposed that remnant theology remained strong, and all parties and sects of Jesus' day saw themselves as the remnant, the "true" Israel. But it is a striking fact that no group applies either title to itself during its own historical existence. Even those who thought that they were the only true followers of Moses, or the only ones who knew the correct interpretation of the covenant and its laws, nevertheless did not think of God *reducing* Israel to coincide with their group, but rather of the reassembly of Israel under the covenant rightly understood.[5]

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[1]Ibid., 34.

[2]Ibid., 38. Emphasis mine.

[3]Ibid. Emphasis mine.

[4]Ibid., 43. The first ceased when the Jews as a whole rejected Jesus' messianic claims; the second, however, is possible with conversion. In this way there is actually an "Israel within Israel."

[5]E. P. Sanders, *Jesus and Judaism* (London: SCM, 1985), 96.

My findings disagree with Sanders's assertion. In chapter 2 numerous examples of both explicit and implied remnant self-ascription in canonical and non-canonical sources relevant to the early Christian period are identified and presented.

In 1986 Ben F. Meyer returned to the remnant motif in the New Testament. Congruent with findings of this research he declares emphatically (contra Sanders), "'The remnant of Israel' . . . was a cherished category of the earliest Christian self-understanding."[1] This remnant was rooted in the work and mission of the historical Jesus.[2] Furthermore, the mission of carrying the Gospel into all the world was encompassed in the self-definition of the early Christian communities. At first, they perceived themselves as "the 'remnant' bringing historical Israel to eschatological restoration."[3] However, as the "heir to election"[4] executed its mission, a transformation occurred, that changed the "fortunes of Christianity, effecting its transition from a Jewish sect with a self-understanding as 'Israel restored' to a world-wide movement with a self-understanding as 'one new man' (Eph 2:15)."[5]

In an explicit assault upon the alleged remnant claims of the New Testament,

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[1]Ben F. Meyer, *The Early Christians: Their World Mission & Self-Discovery*, Good News Studies 16 (Wilmington, DE: Michael Glazier, 1986), 95. Cf. idem, *The Church in Three Tenses* (New York: Doubleday, 1971), 4-12.

[2]Meyer, *The Early Christians*, 95. For a discussion of the role of the messianic remnant, see also idem, *The Aims of Jesus* (London: SCM, 1979), 210-215.

[3]Meyer, *The Early Christians*, 102.

[4]Ibid., 146. Meyer explains that the "heir to election" constituted the remnant of Israel who was gathered by Jesus and sent to the world. Through them was "realized both the age-old election of Israel and the eschatological refashioning of humanity. The harvest of the world mission was both God's own people and a new humanity." Ibid.

[5]Ibid., 203-204.

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James Watts vigorously questions the centrality of the remnant idea in the New

Testament.[1] He argues that the New Testament never presents the Church as the

eschatological remnant of Israel. In fact, Watts contends that the idea that the Church has

replaced Israel as the remnant of Old Testament expectation is undermined by three

factors: (1) the fact that the New Testament contains a paucity of remnant terms; (2)

Paul's restrained use of the term in Rom 9-11; and (3) the distorted views New Testament

scholars have of the role that remnant consciousness played in the life of sectarian

communities in the first century.[2] Watts concludes that scholars "have been led by their

ecclesiology to read remnant theology into New Testament texts where it does not exist,

and where it does, to exaggerate its significance."[3]

Donald Sneen, on the other hand, holds that Rom 9-11 fills the gap between Jews

and Gentiles. As such, he engages in the exegesis of these chapters, dividing them into

four parts.[4] Sneen indicates that Paul uses allegory and appeals to botany to explain this

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[1]James Watts, "A Critique of the Remnant Theme in the New Testament" (M.Th. thesis, Southern Baptist Theological Seminary, 1986).

[2]Ibid., 50-52.

[3]Ibid., 52. However, the following two weaknesses appear in Watts's argument, as well as others who hold similar opinions: (1) Watts's protest does not account for the following two basic perspectives of New Testament ecclesiology: (a) in the wake of the Christ event, the Church exists as the eschatological community of the Messiah (Heb 1:1, 2; 1 John 2:18, etc.); and (b) the outpouring of the Holy Spirit confirms the eschatological election of the Church (Joel 2:27, 28; Acts 2:1-8); (2) the second weakness is this: Similar to Huebsch, Watts's position requires that New Testament writers explicitly label the Church "eschatological Israel." This an *a priori* requirement that ignores the remnant attribution data contained in the New Testament itself. Thus, this theological bias constricts Watts's treatment of the ecclesiology presented in the New Testament.

[4]Donald Sneen, "The Root, the Remnant, and the Branches," *WW* 6 (1986): 398-409.

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phenomenon of the remnant. He says,

> Obedient Israel is the cultivated olive tree, and the gentiles are the wild
> olive tree. The main allegory is this: certain gentiles, despite their wild
> origin, may be grafted by faith into the good tree. Interwoven with the
> main allegory is the sub-allegory. Certain Israelites are like branches
> broken off from the tree through their unbelief . . . but by repentance may
> be grafted in again (by coming to faith in Christ).[1]

Hermeneutically, says Sneen, Paul does not advocate a "replacement theology,"

that is, since Israel had rejected the Messiah, then God had responded in kind. He

continues that Rom 9-11 may be useful in the dialogue between the Synagogue and the

Church especially in terms of "recognition" and "remnant" theology.

In 1987 J. W. Aageson argued that Paul handled Scripture in two ways in his

epistles: (1) to illustrate and establish theological principle; and (2) to apply scriptural

teaching to contemporary individuals, groups, or events.[2] Aageson contends that Paul

uses the name Israel to address two groups of people: (1) Jews who do not believe,

described as Israel according to the flesh; and (2) Jews and Gentiles who believe,

described as Israel according to faith.[3] Following a similar line of reasoning in his

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[1]Ibid., 404.

[2]Aageson, 53.

[3]Aageson indicates that in Rom 9 Paul expands the designation "Israel" to include
both Jews and Gentiles. Ibid., 68-69, n. 21. Of importance here is the understanding that
God's children are not those according to descent but those who respond to God's call.
This is given signal significance in Paul's discussion of the remnant in 9:25-29 and 11:1-
6. In citing passages from Hosea and Isaiah, Paul contends in vss. 25-26 that both Jews
and Gentiles have been called by God (cf. Hos 2:23; 1:10). In vss. 27-29, however, Paul
appeals to Isaiah's remnant passages to make a theological correspondence with his
contemporary situation. In 9:27-28 a contrast is made between the vastness of the sea and
the smallness of the remnant (cf. Isa 10:22-23) because of divine judgment. In 9:29 the
contrast is between the destruction of Sodom and Gomorrah and the surviving
descendants (cf. Isa 1:9).

discussion of other correspondences (those who believe, those who harden their hearts,

Christ, Gentiles, and Pharaoh) Aageson concludes that we may well speak of Paul's use

of correspondences in his application of Scripture, but the use of typology has "extremely

limited usefulness" and "with respect to Romans 9-11, this terminology is completely

inadequate."[1]

For his part, N. T. Wright insists that an investigation of key points in

Abraham's life–his call, circumcision, offering of Isaac–indicates that "Abraham and his

family inherit, in a measure, the role of Adam and Eve. . . . Abraham's children are God's

true humanity, and their homeland is the new Eden."[2] In fact, throughout the Old

Testament, especially in the Pentateuch and the Prophets, this theme is recurring. As the

family of God they constitute the righteous remnant. Wright is forceful that the point

which Paul makes in terms of the remnant is that "Jews, as well as everybody else, had to

discover in practice that they were 'in the flesh', children of Adam in need of salvation by

grace. All must come by the way of death and resurrection. . . . Paul is envisaging a

steady flow of Jews into the church, by grace through faith. God wanted a family from all

nations, saved without favoritism and hence by grace alone."[3]

While no specific study of the remnant in the Apocalpyse has been undertaken

during the last dozen years, a number of important works have been published that,

though not devoted exclusively to the remnant idea in the Revelation, interact with this

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[1]Ibid., 66.

[2]N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1993), 22, 23.

[3]Ibid., 249.

study at various points. Those that have the most bearing on this study are presented.

In 1997 and 1998, David Aune published his massive three-volume commentary on the book of Revelation in which extensive detail was devoted to many of the possible Hebraic, Near-Eastern, and Hellenistic sources standing behind the Apocalypse. Aune believes that the author of Revelation combined two mythological narratives to compose the text of the Rev 12 narrative.[1] This study departs from Aune by showing that the backgrounds to Rev 12, and particularly, Rev 12:17 are found in the enmity motif of the creation/fall narrative of Gen 3, in Dan 7, and in the Exodus narrative regarding Israel's flight into the wilderness.[2]

Further, while Aune did not address the terminological use of remnant language, he did provide separate treatments on key passages under study in this dissertation. Of interest to this study is his "Excursus 12B: The Commandments of God and the Torah." Aune here carefully distinguishes between the liturgic and ethical imperatives contained in the phrase "keep the commandments of God" found in the Apocalypse.[3] However, evidence within Rev 13 that rebutted Aune's conclusion regarding the phrase "keeping

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[1]David Aune, *Revelation 6-16*, WBC 52b (Nashville: Nelson Publishers, 1998), 664; also Adela Yarbro Collins, *The Combat Myth in the Book of Revelation* (Missoula, MT: Scholars Press, 1976), 57-155; Beasley-Murray, *Revelation,* 191-197.

[2]See Leon Morris, *The Revelation of St. John: An Introduction and Commentary,* TNTC (Grand Rapids, MI: Eerdmans, 1976), 156; Pierre L. Prigent, *L'Apocalypse de Saint Jean* (Paris: Delachaux et Niestle, 1981), 178. Beale states, "It is absurd to think that John is 'a copyist of ill-digested pagan myths,' since it is clear that the thrust of his whole book is a polemic against tolerance of idolatry and compromise with pagan institutions" (*Revelation,* 634).

[3]For the contention that Rev 12:17 reflects the second table of the Decalogue, see Aune, *Revelation 6-16,* 711-712.

the commandments of God" (Rev 12:17) is presented in chapter 4 of this study. My research findings demonstrate that the meaning of the "commandments of God" passages within the overall framework of Revelation reflects both the first and second tables of the Decalogue (see p. 376).

David Barr establishes the narrative character of the Apocalypse in his 1998 commentary on Revelation. As a reaction to the usual technical exegetical analysis of the Apocalypse which focuses on textual, literary, and interpretive matters, his literary exploration of the text views the Apocalypse as a dramatic tale told with evocative subtleties. For Barr, such dramatic listening to the Apocalypse presupposes a relationship between the narrator and his audience.[1] As opposed to a sequential telling of the drama of salvation, Barr argues that the saga of the Apocalypse represents "alternative readings of the story of Jesus with a common theme and overlapping characters."[2] For Barr, both what is said and what is unsaid are critically important.

For instance, Barr lists eleven references to war.[3] In nine instances the outcome is mentioned, but in each instance, the final outcome is shared, except in the case of 12:17 and 19:11. For Barr, this effect adds complexity to the narrative, while still assuring the final victory of the Lamb. He sees the remnant as targets in the dragon's broader war against the Woman's seed. He divides the dragon's war into two phases--apparent defeat

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[1]David L. Barr, *Tales of the End: A Narrative Commentary on the Book of Revelation* (Santa Rosa, CA: Polebridge Press, 1998), 12-14.

[2]Ibid., 15.

[3]Ibid., 119.

and ultimate victory.[1] Barr's contribution to the discussion lies in his insistence that the Apocalypse is designed to tell a complete story with shifts of voice, staging, and character rotation as well as "doublets, repetitions, flashbacks and flashforwards."[2]

This study takes exception to the conclusions of G. K. Beale in his 1999 *Revelation* regarding the identity of the remnant of 12:17. His hefty display of high-level scholarship provides a careful and detailed analysis of 12:17, but only offers that vs. 17 is a "repetitive summary" of 12:13-16.[3] Beale believes that 12:17 is a contrast between the ideal heavenly Church and the whole earthly Church.[4] On the other hand, Craig S.

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[1]Ibid., 119. Barr writes, "Perhaps we could simplify and say there are two phases to this war. The dragon and its allies war with and conquer the saints; the lamb and its allies war with and conquer the dragon. The narrative effect of this repetition is to make the war appear complex, even while still emphasizing the final outcome as the conquest of evil." Ibid.

[2]Ibid., 121.

[3]Beale, *Revelation*, 676. He argues that (1) the woman is presented as "in heaven" in heavenly attire, then later on earth; (2) She corresponds to the bride of Christ in 19:7 where the bride is defined as the entire multitude of the saved; (3)The female figure of Zion is always explained in the Old Testament as the many people of Israel; and (4) The antithesis of the bride is the harlot woman. Each of these arguments lacks strength. Argument 1 neglects to explain that the woman clearly stands in the atmospheric heaven, where sun and moon are suspended, not where God dwells (4:1; 14:6, 7, etc.) Beale's view that the "rest of her seed" somehow encompasses the whole Church is not supported by this research (677). The "rest of her seed" point us to an end-time eschatological people and, consistent with the use of *loipos* in Revelation, connotes a separation from a larger whole.

[4]This study concludes that such an ontological distinction has no basis. Rather, vs. 17 simply punctuates the combat saga by advancing the narrative to the final assault by the dragon on the woman's progeny. Revelation 12:17 expands and transitions the war declaration scene of Rev 12 to spotlight the members of an end-time "axis of evil" formed by the dragon and the two beasts in Rev 13. The structure of Rev 12 creates a temporal distinction between the woman and her end-time seed. See chap. 4 of this research.

Keener's commentary presents the woman of Rev 12 as the "faithful remnant of Israel."[1]

This study found that such a nationalistic construction is not supported by the

Apocalypse.[2]

Craig Koester's publication is written from a holistic perspective.[3] He views the

Revelation saga as a story told in two acts. He considers the remnant "all believers."[4]

Koester's assertion raises the question of whether 12:17 presents "all believers" or "true

believers" because remnant doctrine presupposes separation within the community of

faith. This is the issue this study seeks to answer from a close reading of the text of

Revelation. Koester's contribution to the remnant discussion lies in his carefully created

presentation of the exodus background for his discussion of the people of God in chapter

12 of the Apocalypse.[5]

Simon Kistemacher published his work on Revelation in 2001.[6] This work is

clearly a faith-affirming commentary written from an idealist perspective. Kistemaker

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[1]Craig S. Keener, *Revelation*, NIV Application Commentary (Grand Rapids, MI: Zondervan, 2000), 324.

[2]As may be seen in chapter 4, Revelation universalizes the remnant concept by presenting an end-time remnant reflecting a multi-national composition evident in the synoptic Gospels and made explicit in Acts and the Epistles.

[3]Craig R. Koester, *Revelation and the End of All Things* (Grand Rapids: Eerdmans, 2001). He says: "One basic insight is that we do well to take Revelation as a whole, as a book with its own integrity. . . .To take Revelation as a whole means following its message from the introduction in Revelation 1 to the final blessing at the end of Revelation 22" (38).

[4]Ibid., 123.

[5]Ibid., 124, 125.

[6]Simon J. Kistemaker, *Revelation*, New Testament Commentary (Grand Rapids, MI: Baker Books, 2001), 369.

defines the remnant as "the church as a whole, which remains intact until the return of Christ."[1] He views the war against the eschatological remnant as Satan's transfer of hostility from the victorious Christ to the community of faith. Therefore, says Kistemacher, Satan turns his wrath on the Church, in an attempt to "conquer the individual believers who form the remnant."[2] Contra Kistemaker, this present study argues that the evidence in Revelation indicates that the remnant represents a faithful subset of the professing community. Consistent with Kistemaker, this study also corroborates his observation that 12:17 speaks to the individualization of remnant teaching.[3]

Grant R. Osborne published *Revelation* in 2002.[4] He concluded that in Rev 12:17 "the rest of her seed" "is the church down through the ages as well as in this final three-and-a-half year period."[5] This study departs from Osborne by showing that the eschatological remnant represents a last-day group of believers who resist the authority of the oppressive dragon and his cohorts in chapter 13 prior to the final consummation.

Stephen Pattermore in 2004 attempted to interpret the people of God through

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[1]Ibid., 370.

[2]Ibid., 361.

[3]So Manson, 177. He observed that "in the doctrine of the Remnant, a decisive step is taken towards the individualizing of religion. . . . Membership in the nation came by accident of birth; in the Remnant it is a matter of deliberate choice by the individual." Ibid.

[4]Grant R. Osborne, *Revelation,* Baker Exegetical Commentary on the New Testament, ed. Moises Silva (Grand Rapids: Baker Academic, 2002).

[5]Ibid., 485.

"relevance theory,"[1] a branch of linguistic-based approaches to communication.

Relevance Theory (RT) probes for how first-century listeners would have heard the

reading of the Apocalypse within their Christian assemblies. The fact that Pattermore

limited his treatment of the people of God to Rev 4:1-22:21 is unfortunate, since this

brackets out significant material that could inform his later presentation of the people of

God. Pattermore's interest is to provide a demonstration of how RT would work as an

interpretive strategy for the Apocalypse. Pattermore focuses on three important images of

the people of God: the souls under the altar, the 144,000, and the bride of the Lamb. In

spite of its title, Pattermore's work does not obviate the need for a terminological study of

the remnant concept in Revelation.

Summary

The general position of New Testament scholarship is that the remnant functions

as a nexus between both testaments. In other words, it is the key theological connection

between Old Testament Israel and the New Testament Church (Gloege, Jeremias,

Campbell, Bright, Bruce, LaRondelle, Jewett). My findings confirm this position. A

dissenting voice here is Kümmel who says that it is not proper to speak of an *ecclesia*

designata, a specially designated Church.

However, remnant self-understanding permeated the earliest Christian

communities (Manson, Stagg, Meyer). Some (e.g., Huebsch, Sanders, Watts) have

vigorously debated this idea but to no avail. Several scholars (e.g., Clements, Sneen,

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[1]Stephen Pattermore, *The People of God in the Apocalypse: Discourse, Structure, and Exegesis* (Cambridge: Cambridge University Press, 2004).

Aageson, Wright) have reached a common conclusion in their examination of the

remnant in Rom 9-11, namely, the remnant in Rom 9-11 functions in the context of

election. Consistent with the prevailing position of New Testament scholarship, this

study shows that the remnant in the Apocalypse maintains covenant continuity with the

faithful of Israel. On the other hand, the remnant concept in Revelation undermines and

challenges nationalist particularity by advancing its own multi-national, multi-ethnic,

multi-lingual, and transcultural Messianism.

Conclusions

Old Testament studies have generally concentrated on the interaction between the

remnant and other theological themes such as eschatology, election, warfare, judgment,

and salvation. New Testament scholars have focused on the continuity between the

Testaments, making the remnant notion the key theological connection between the New

Testament Church and Old Testament Israel. New Testament scholars generally hold that

these early Christian communities saw themselves as the fulfillment of the Old

Testament's ideals and values of the remnant. Meyer summarizes the New Testament

perspective when he asserts that remnant theology "shaped the self-understanding of *all*

Judaic sectarian communities contemporary with the earliest Church. The first

Christians were no exceptions."[1] Indeed, the New Testament Church as the remnant

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[1]Meyer, *The Church in Three Tenses*, 11. Emphasis mine. However, this view is not without dissenters. For example, E. P. Sanders, *Paul and Palestinian Judaism* (Philadelphia: Fortress, 1977), 268, denies that the members of the Qumran community identified themselves as an exclusive eschatological remnant. He says flatly, "The [Qumran] sect did not entitle itself 'remnant' during its historical existence." Ibid. However, Sanders's sweeping approach to studying these issues has been rightfully

community constitutes "the new eschatological Israel"[1] or even the "replacement of Israel by the Church."[2]

Remnant studies in the Pauline corpus focus primarily on Rom 9-11 and often in connection with the theology of election. As such, the early Church was a "remnant, a token and pledge that Israel has not been finally rejected, but is still within the scope of God's saving purpose."[3]

From a New Testament perspective, Old Testament writers witnessed to the existence of a historical remnant. New Testament writers also witness to a soteriological or Messianic remnant living by faith. The Apocalypse projects before its readers a last-day, eschatological remnant. However, to date no significant scholarly study of the remnant in the book of Revelation has been published. Therefore, this dissertation on remnant in the Apocalypse closes a gap in New Testament scholarly literature.

We next turn to view ancient cognate literature relevant to more clearly delineating the remnant concept in the Apocalypse.[4]

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criticized in James Hamilton Charlesworth, *The Old Testament Pseudepigrapha and the New Testament: Prolegomena for the Study of Christian Origins* (Cambridge: Cambridge University Press, 1985), 50-55. This research shows (as does other reputable scholarship) that the Qumran covenanters viewed themselves as the remnant, whether they used Sanders's required self-designation or not.

[1]Leonard Goppelt, *Theology of the New Testament*, trans. John E. Alsup, ed. Jürgen Roloff (Grand Rapids: Eerdmans, 1982), 2:11.

[2]Ibid., 229.

[3]Richardson, *Introduction*, 281.

[4]Cognate literature will consist of the Old Testament, Jewish Apocalyptic, the New Testament, and Qumran literature. Non-Jewish background literature has been extensively covered in Hasel, *History and Theology*, 50-134. My own research of Graeco-Roman literature found that this literature holds no relevance for this study.

CHAPTER 2

THE REMNANT IN ANCIENT COGNATE LITERATURE

Scholarly research on the Apocalypse demonstrates that the Old Testament plays a

major role in understanding the book of Revelation.[1] Therefore, it is appropriate that

careful and extensive attention be given to Old Testament foundations for the remnant

concept in the Apocalypse. Three reasons support this conclusion: (1) Scholarship on

Revelation has established that the Old Testament provides the major theological

substructure upon which the Apocalypse builds its vision of the remnant people of God;

(2) The LXX translates six Hebrew terms for remnant into the remnant vocabulary

reflected in the New Testament and in the Apocalypse;[2] and (3) the New Testament's

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[1]See Beale, *John's Use*; Cambier, 113-122; Vanhoye, 369-384; G. K. Beale, "Revelation," in *It Is Written: Scripture Citing Scripture-Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 318-336; Paulien, *Decoding*; Jean Pierre Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16:17-19, 10*, European University Studies: Series 23 Theology, vol. 376 (Frankfurt: Peter Lang, 1989); Fekkes, *Isaiah and Prophetic Traditions*; Moyise, *Old Testament in Revelation*.

[2]See Herntrich, "*leimma ktl*," *TDNT*, 4:197. The translations of the remnant roots found in the Old Testament that apply to "definite historical entities" have been examined in the Septuagint. Hebrew remnant terminology translated into Greek yields the following in the LXX: *loipos, leimma, hupoleimma*, and *kataleimma*. These terms consistently apply to a remnant who survive disaster. Examples of *leimma* terminology from the LXX that describe a remnant who survive judgment or disaster can be found in Gen 7:23 (*kateleiphthe*); 14:10 (*kataleiphthentes*); 32:9; 45:7 (*hupoleipesthai*); Judg 20:45 (*loipoi*), 47; Esth 9:16 (*loipoi*); Ezra 3:8 (*kateloipoi*), 4:7 (*loipois*); 1 Chr 16:41

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perspective on the Old Testament presents national Israel as the historically elected

remnant people of God. However, in the New Testament, Israel's covenant titles are

appropriated by the New Testament Church and consciously expanded in its New

Testament remnant teaching. The Apocalypse presents the remnant as the multi-national

people of God at war with the enemy powers prior to the *eschaton*.

Succinctly, Old Testament remnant teaching presents five foundations that

undergird the remnant teaching of the Apocalypse: covenant and election; judgment and

salvation; faith/holiness; separation; and eschatology. Therefore, following a careful

examination of the remnant vocabulary of the Old Testament that contributes to remnant's

theological foundations, research on the five foundations of remnant theology is discussed

at the end of this section. Old Testament remnant terminology is presented in descending

order of appearance from most frequent to least frequent occurrences. We will see in

chapter 4 that Old Testament remnant terminology contributes to the Apocalypse's vision

of the remnant. We now turn to critical Old Testament terminology for the remnant

concept. As shown earlier, understanding these terms is key to appreciating the remnant

vocabulary expressed in the LXX and the New Testament.

(*loipoi*); Isa 37:31, 32 (*kataleleimmenoi*); Num 21:35 (*kateleipein*); and Josh 8:12
(*katalipon*). These LXX terms also provide the remnant vocabulary of the Greek New
Testament (e.g., Luke 24:9, Acts 15:17; Rom 9:27, 11:5). For further discussion of Greek
translations of Hebrew remnant root terms, see W. Günther and H. Krienke, "Remnant,
Leave," *NIDNTT,* 3:247-251. Added to this field is the LXX term "*sōzō,*" which is
translated from *plt* (cf. Num 21:29; 2 Sam 15:14) and *mlt* (cf. Judg 3:29; Jer 50:28; 1 Sam
30:17; Jer 39:18; 48:6; 51:6) of the MT. In Joel 2:32 the combined appearance of these
roots makes it clear that for LXX translators, remnant was closely associated with
salvation, deliverance, or rescue. For further information on *sōzō,* see also Georg Fohrer,
"*Sōzō,* sōtería," *TDNT,* 7:979-980.

The Remnant in the Old Testament

Approximately 500 uses of the forms of six separate Hebrew terms convey the remnant idea in the Old Testament. The roots *š'r, ytr, mlt, plṭ, śrd* and the noun *'aḥᵃrît* are critical to understanding how the remnant concept functions in the Old Testament. The first of the six stems is *š'r*.

Š'r

The most frequently used of all Old Testament Hebrew roots reflecting the remnant idea is *š'r*.[1] *Š'r* is frequently found in the prophetic corpus. Verbal and nominal forms of the root *š'r* occur 223 times in the Hebrew Bible.[2] Comparison with cognates from other West Semitic languages such as Ugaritic, Imperial Aramaic, Palmyrene, Nabatean, Arabic, and Syriac indicates that the verb means to "remain," "be left over," or "keep over."[3]

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[1] Derivatives of the root occur 106 times in the Prophets. While absent from the Wisdom Literature, *š'r* is also prevalent in the Pentateuch (30 times) and Historical Books (80 times). It is therefore significant in the legal, historical, and prophetic portions of the Old Testament.

[2] Hasel, "Semantic Values," 155, provides a statistical chart of the distribution of the *š'r* word in the Hebrew Bible. While additional non-terminological material may contribute to our understanding of the remnant in the Old Testament, the *actual terminology* provides discreet datum through which other allusive or implied remnant images may be evaluated. This fact becomes the foundation of the argument for using actual terminology to assist in establishing criteria for identifying images of the remnant in the Apocalypse. See chap. 4 of this research.

[3] For verbal examples, see Gen 7:23; 14:10; 32:9; 42:38; 47:18; Exod 8:5, 7, 27; 10:5, 19, 26; 14:28; Lev 5:9; 25:52; 26:36, 39; Num 11:26; Deut 3:11; 4:27; 7:20; 19:20; 28:62; Josh 8:17; 11:11; 2 Sam 14:7; 1 Kgs 22:47; 2 Kgs 7:13; 10:11, 17, 21; 17:18; 19:30; 24:14; Isa 4:3; 11:11; 17:6; 24:6, 12; 37:31; 49:21; Jer 8:3; 21:7, 8; 24:8; 34:7; 37:10; 38:4, 22; Zech 9:7; 11:9; 12:14; Job 21:34; Ruth 1:3, 5; Dan 10:8, 17.

The noun may be translated as "remainder," "residue," or "remnant."[1] The emphasis is clearly placed on the "residual part that remains from the larger whole without reference to the larger whole."[2]

Against this background, de Vaux says that the root $\check{s}$ʾr "expresses the fact that a part remains out of large quantity which has been divided up, consumed or destroyed."[3] While several of these usages are merely common, with no theological significance,[4] they provide important but common descriptions such as the "remnant" of forest trees, the "rest" of the money brought to a king, the "rest" of the deeds of Solomon, and the "rest" of a city needing restoration.[5] However, as Hasel points out, the "widest range of usage" of the term is in connection with survivors[6] or nations that survive some catastrophe.[7] The

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[1]Nominal forms occur with less frequency. For nominal examples, see Gen 45:7; 2 Sam 14:7; 2 Kgs 19:4, 31; 21:14; Isa 14:30; 15:9; 37:4, 32; 44:17; 46:3; Jer 6:9; 8:3; 11:23; 15:9; 23:3; 24:8; 25:20; 47:4, 5; and 50:26.

[2]Mulzac, "Remnant Motif in . . . Jeremiah," 77-78; Hasel, "Origin and Early History," 169.

[3]De Vaux, *The Bible and the Ancient Near East*, 15.

[4]See 2 Kgs 3:25; Isa 44:17, 19; 17: 6; and Jer 34:7, respectively.

[5]See Isa 10:9; 2 Chr 24:14; 9:29, 1 Chr 11:18; respectively.

[6]Hasel, "Origin and Early History," 145.

[7]Nominal uses of $\check{s}$ʾr that refer to a definite historical entity are applied to the foreign nations. For example, the term is applied to the "remaining" Amalekites in 1 Chr 4:43; the "last" of the Philistines in Amos 1:8; the "remnant" of Edom in Amos 9:12; "those who remain" in Moab in Isa 15:9; the "people left" at Ashdod in Jer 25:20; the "rest" of the nations in Ezek 36:3, 4, 5; the "remnant" of the coastlands of Caphtor in Jer 47:4; and "those remaining" along the coast in Ezek 25:16. Hasel, "Origin and History," 148, observes, "In these instances the foreign nation or territory is always doomed to destruction through a national catastrophe."

emphasis is placed on the continuation of life. Thus, "the connection of the idea of the remnant with the idea of life is fundamental."[1] We now turn to the second of the six remnant roots in the Old Testament.

Ytr

The second most frequently used root for remnant in the Old Testament is *ytr*. At least 110 of the 248 verbal and nominal derivatives of the root *ytr* refer to the remnant. Attested in all Semitic languages[2] it means "to be left over," "remain over," or "to save over." The noun is generally translated as "remainder," "rest," or "remnant."[3] Numerous uses of this stem refer to the remainder or remnant of what was left after some mortal threat. Such perils include war (Josh 11:11; 1 Sam 15:15b; 1 Kgs 20:30), plague and famine (Exod 10:15; Joel 1:4), and divine judgment (Ezek 6:8; 12:16; 14:21-22).

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[1]Davies, "Remnant," 190.

[2]Unlike the preceding words which are limited to a West Semitic origin, *ytr* is found also in such East Semitic languages as Akkadian, Ethiopic, Yaudian, and Amorite. In the latter, *ytr* is used in personal names to point to some characteristic of the bearer. See T. Kronholm, "*Yātar*," *TDOT*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids: Eerdmans, 1990), 6:483.

[3]Francis Brown, S. R. Driver, and Charles Briggs, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1979), 812 (hereafter cited as *BDB)*. Davies, "Remnant," 188, points out that the stem is used to "describe the remainder of more than forty things or persons or people." The latter points to definite historical entities. Verbal forms of the word are used to describe such entities: cf. Gen 32:24 on Jacob; Gen 44:20 on Benjamin; Lev 10:12 on the sons of Aaron; and 1 Kgs 18:22; 19:10, 14 on Elijah. Nominal uses of the word function in a similar manner. For examples, see Deut 3:11 on the "remnant" of the Rephaites; Josh 13:12 and 23:12 on the "survivors" of the nations; 1 Sam 30:9 on the "some" [remnant] of David's army; 2 Sam 21:2 on the "survivors" of the Amorites; and 1 Kgs 22:46 on Jehoshaphat's clearing the land of the "rest" of the cult prostitutes.

At times, *ytr* is used interchangeably and synonymously with derivatives of *š'r*[1] indicating

"that there is considerable semantic overlap."[2] This further indicates that there may be

similarity in meaning and theological significance. We turn next to the third of the six

remnant roots in the Old Testament.

Mlṭ

The third most frequently used root for remnant in the Old Testament is *mlṭ*. This

root appears 89 times in the Old Testament and is used only as a verb. It is generally

believed that it was derived from *plṭ*[3] and is also of West Semitic origin. However, unlike

plṭ, it is attested only in Aramaic. The niph'al form of the verb means "to escape," or "to

make for safety." The *pi'el* form means "to deliver," "to save," or "to let escape." The

idea of being saved from disaster is crucial to understanding the remnant. *Plṭ* is

distributed especially in the historical narratives and the prophetic corpus.[4] The "basic,

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[1]Cf. Isa 44:17,19; Jer 39:9 (where both stems are used twice); 41:10, 16; Zeph 2:7, 9).

[2]David Latoundji, "*ytr*," *NIDOTTE*, 2:573. The expressions *yeter ha 'am* and *ša 'ar ha 'am*, "remainder of the people," may be fixed literary forms, also used interchangeably (Neh 4:14 [H vs. 8]; 10:28 [H vs. 29]; 10:29; 11:1; Zech 14:2).

[3]Hasel, "Remnant," *ISBE*, 4:131; Jacob Milgrom, "Repentance in the Old Testament," *IDBSup*, 735. The meanings are so close that sometimes they are treated together in philological studies. Cf. E. Ruprecht, "*Plṭ*–to save"; "*mlṭ*–to deliver," *TLOT*, ed. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody, MA: Hendrickson, 1997), 2:986-990.

[4]For examples see 1 Kgs 1:12; 18:40; 2 Sam 19:9 (Heb 10); 2 Chr 16:7; Jer 48:6; 51:6, 45; Isa 49:24-26; and Dan 12:1.

concrete meaning [is] to slip away safely from a dangerous, life-threatening situation."[1]

Sometimes escape is impossible (cf. Isa 20:6), thus resulting in total loss and decimation (as with *plṭ*).[2] As such, *mlṭ* is in a fixed literary category "with a negation in the command to execute the punishment of a group"[3] and reflecting the idea that "no one shall escape." There will be no remnant. But there is also a positive side in that when escapees have been saved, life is preserved and there is the possibility of a future (Gen 19:17-22; 1 Kgs 1:12; Jer 48:6; 51:6, 45). We next turn to the fourth of the six remnant roots of the Old Testament remnant lexicon.

Plṭ

The fourth most frequently used root for remnant in the Old Testament is *plṭ*. Derivatives of this root occur eighty times in the Old Testament, twenty-seven times as a verb,[4] and fifty-three times as a noun.[5] They occur in all divisions of the Hebrew Bible, but unlike the root *š'r*, which is not found in the Wisdom literature, the root *plṭ* is quite frequent there. The root is of common West Semitic origin and is attested in Ugaritic,

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[1]Robert L. Hubbard, Jr., "*mlṭ*," *NIDOTTE*, 2: 950.

[2]See Judg 3:29; 1 Sam 30:17; 1 Kgs 18:40; 19:17; Jer 32:3-4; Ezek 7:15-16; Amos 9:1.

[3]Ruprecht, 2:988.

[4]See Ezek 7:16; 2 Sam 22:2, 44; Mic 6:14; Pss 17:13; 18:2; 22:4; 32:7; 37:40; 40:18; 43:1; 56:8; 70:6; 71:12; Job 21:10; and Isa 5:29.

[5]Gen 14:13; 32:8; 45:7; Josh 8:22; Judg 12:4; 21:17; Isa 4:2; 10:20; 15:9; 37:31, 32; Jer 25:35; 50:29; Dan 11:42; Joel 2:3; Amos 9:1; Obad 17.

Palmyrene, and Aramaic.[1] The basic meaning of the verb is "to escape," "to get away," "to deliver," or "to bring to safety." The noun may be rendered as "escapee" or "fugitive." Overall, the root means "to escape or get off from mortal danger and arrive at a place or condition of security."[2] Examples of these mortal dangers or threats include war (Gen 14:13);[3] sword (Ezek 6:8); famine and starvation (Gen 45:6-7; Jer 42:17); fraternal revenge (Gen 32:8); tribal judgment (Judg 21:17); and divine judgment (Isa 4:2; 5:29; Obad 17; Joel 2:32: Heb 3:5).

Sometimes derivatives of the root *plt* point in a purely negative direction to describe decimation or total loss (Jer 42:17; Amos 9:1; Joel 2:3). However, this is not the summary meaning because the stress is frequently placed on a positive outcome since "Israel's '*escaped* remnant' experienced deliverance from a divinely caused threat to life and continual existence."[4] We next turn to the fifth of the six crucial remnant terms in the Old Testament.

'Aḥᵃrît

The fifth most frequently used term for remnant is *'aḥᵃrît*. The abstract noun

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[1]It is possible that the East Semitic Akkadian *balātu*, "to live," may be an innovation of *plt*. See Robert L. Hubbard, Jr., "*plt*," *NIDOTTE*, 3:621.

[2]Ibid.

[3]The root is commonly found in the context of warfare (2 Sam 15:14; Jer 50:28-29; 51:50). In this way, it is "primarily used of those fleeing from enemies, those who 'escape' and thus 'elude' fatal danger, usually in relation to the events of war." Ruprecht, 2:987.

[4]Milgrom, 735.

'aḥ^arît, derived from 'ḥr, and attested in the Semitic cognates Akkadian, Aramaic, Punic, and Ugaritic, appears about sixty times in the Old Testament. Generally speaking, it means "that which comes after,"[1] such as a good time after a period of testing (Deut 8:16; Job 42:12). It is also related to time and may point to the future (Prov 23:18), the conclusion of an event (Prov 25:8), and the "end of days" as expressed in the technical term 'aḥ^arît hayyāmîm (Ezek 38:16; Dan 10:14).[2] It means "remnant" only in Num 24:20; Ps 109:13; Ezek 23:25; and Amos 4:2; 9:1.[3] In each of these texts it denotes "a remnant that is without future hope or experiences total destruction."[4] The remnant is totally negative and points to complete decimation. We next turn to sixth and final term belonging to the remnant vocabulary of the Old Testament.

Śrd

The sixth root for remnant in the Old Testament is śrd. This root occurs twenty-nine times in the Old Testament but only once is it used as a verb (Josh 10:20).[5] Cognate

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[1]Horst Seebass, "'aḥ^arîth," *TDOT*, ed. G. Johannes Botterweck and H. Ringgren, trans. John T. Willis (Grand Rapids: Eerdmans, 1974), 1:207.

[2]Andrew E. Hill, "'aḥ^arît," *NIDOTTE*, 1:362.

[3]Gerhard F. Hasel, "'Remnant' as a Meaning of 'aḥ^arît," in *The Archaeology of Jordan and Other Studies*, ed. Lawrence T. Geraty and Larry G. Herr (Berrien Springs, MI: Andrews University Press, 1986), 524. Hasel's investigation is based on lexical, linguistic, and contextual grounds.

[4]Hasel, "Remnant," *ISBE*, 4:131.

[5]For nominal uses, particularly śārîd, see Num 21:35; Deut 2:34; 3:3; Josh 8:22; 10:20, 28, 30, 33, 37, 39, 40; 11:8; 2 Kgs 10:11; Jer 42:17; 44:14; 47:4; Lam 2:22; and Obad 14.

forms are attested in Syriac, Mandaic, and Arabic. Basically, the root meaning indicates "survivors" or "escapees" because it points to those who have endured a mortal threat, generally, war. This word belongs to the language of warfare.[1] Hence, the *śārîd* "describes the 'survivor' from military disaster."[2]

This word is most often used in a negative manner to denote total loss. For example, in Josh 10 it is used eight times, always in the context of conquest, and several times with the root *hrm*, which denotes the ban, the irrevocable giving over of things and persons to the Lord often by totally destroying them.[3] Associated as it is with derivatives of *š'r* and *plt*, both here and in other places,[4] it points to total decimation in that there is no survival at all. In the destruction of Ai, Josh 8:22 reports, "Israel cut them down, leaving (*š'r*) them neither survivors (*śārîd*) nor fugitives (*plt*)." But this is not the final word because the word is also used in a positive sense in at least four instances: Judg 5:13, Isa 1:9, Jer 31:2, and Joel 2:32 (MT 3:5).[5]

These six Old Testament terms for remnant complete the list of words used for

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[1]Hasel, "Origin and Early History," 196.

[2]Milgrom, 735.

[3]See Josh 10:20, 28, 30, 33, 37, 39, 40. In the last three it is used with *hrm*. Cf. Deut 2:34 for similar usage and even construction.

[4]See Num 21:35; Deut 3:3; Jer 42:17; 44:14; Lam 2:22.

[5]Cf. Hasel, "Origin and Early History," 198: "The fact that *śārîd* is used in the great majority of instances in a negative way, namely to indicate that the 'survivors' are utterly destroyed, leads to the inescapable conclusion that the notion of total loss is emphasized. . . . [However] the indication that the *śārîd* must be completely annihilated seems to point implicitly to the immense potential of future existence and renewal that is inherent in the survivors."

remnant in the Old Testament. As we see in later chapters of this research, the following

theological themes that undergird remnant teaching in Revelation are extracted from an

aggregation of Old Testament remnant terminology.

Theological Themes

That the remnant as "definite historical entities" encapsulates a wide semantic

field as explicated in these roots has been shown.[1] However, the additional significance of

these terms lies in the fact that they contribute to the development of several theological

concepts vital to understanding the remnant in the Old Testament. Although derivatives of

š'r are primary, all roots are relevant in this discussion. In several instances, derivatives

from two or more of these roots are conjoined in the same pericope and even the same

verse.[2] Having seen a variety of denotations and nuances behind the Old Testament's

remnant terminology, the six terms can be distilled into five key themes that ultimately

undergird the Apocalypse's vision of the eschatological remnant as seen in chapter 4. The

theological implications for the historical and eschatological remnant of the Apocalypse

are the following:

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[1]According to Sang Hoon Park, "*š'r*," *NIDOTTE*, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 4:12, it must be noted that "the root *š'r* is the focal point of the terminological expression of the Hebrew remnant motif. Derivatives of *ytr*, *plt*, *śrd* and *ʾḥr* cluster to a larger or smaller degree around this focal point." Hence, it is to be expected that the theological ideas that emerge from these terms are interrelated, even though *š'r* may be primary.

[2]See for example: *š'r* and *plt* (Gen 32:9; 45:7; 2 Kgs 19:30; Ezra 9:8; Isa 10:20; 15:9; Ezek 11:13); *š'r* and *śrd* (Num 21:35); *ytr* and *śrd* (Isa 1:9); *š'r*, *śrd* and *plt* (Josh 8:22; Jer 44:14); *š'r*, *plt*, and *ytr* (Isa 4:2-3). Hans Wildberger, "*š'r* to remain," *TLOT*, 3:1286, says, "The phenomenon is easily explained: that which remains is often that which has been delivered or which has escaped."

1. *Covenant and Election.*[1] G. Henton Davies asserts that "the idea of election contains the idea of a remnant. This is clearly seen in the choice of Noah to be the *survivor* from the flood."[2] Evidence for Davies' assertion is seen in the connection of grace (MT=*hēn,* LXX=*charis*) with Noah's survival in Gen 6:8. Grace is associated with the election of Noah on a personal level but the same is also true on the corporate level, since the remnant concept in the Old Testament is inseparably connected to the election identity of Israel.[3] In these instances, when *š'r* is used as a designation for the people of God, "it always occurs when God's *chosen people* either is saved or will be saved from destruction."[4]

Salvation for ancient Israel is best seen through its distinctive covenant history. As the historical people of God, Israel had been called and separated to enjoy a special

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[1]That election forms the basis for the cultic or ethical appeal is noted by Walther Eichrodt, *Theology of the Old Testament,* trans. J. A. Baker (Philadelphia: Westminster, 1967). Eichrodt says, "Even where the word 'election' is not used, the thing itself is implied--as for example when the prophets speak of the redemption from Egypt or the gift of the land of Canaan" (1:369).

[2]Ibid., 1:189. Emphasis mine. He says further, "The remnant is made up of survivors from a great catastrophe, which is often regarded as a punishment for sin."

[3]E. W. Heaton, "The Root *š'r* and the Doctrine of the Remnant," *JTS* 3 (1935): 27-39.

[4]Hasel, "Origin and Early History," 148. Emphasis mine. Examples of the term *š'r* used to describe the remnant of God's chosen people appear as the "remnant" of Israel in Jer 31:7; Ezek 9:8; 11:13; Mic 2:12; and Zeph 3:13. It is also used in connection with those who "remain" of the house of Israel in Isa 46:3; the "remnant" in/of Judah in Jer 40:11, 15; 42:15, 19; 43:5; the "remnant" of Joseph in Amos 5:15; the "remnant" of Jacob in Mic 7:18. For more examples see Isa 37:4, Jer 23:3, Zeph 2:9, and Hag 1:12, 2:2.

covenantal relationship with Yahweh.[1] As a special people, Israel's mission was to

execute a priestly function in the world.[2] Israel's covenantal function of witness and

worship was intended to redeem the nations that did not worship Yahweh.[3] The

covenantal calling of Israel was to elicit submission to Yahweh from the idolatrous nations

referenced in the Old Testament. Geerhardus Vos observes that "the election of Abraham,

and in the further development in things in Israel, was meant as a particularistic means

toward a universalistic end."[4] Disobedience would jeopardize Israel's status as God's

chosen nation.[5] However, "Israel's obedience to the covenant will protect her and fulfill

Yahweh's promise that he will destroy even the remnant of her enemies (Deut 7:20)."[6]

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[1]See the following texts as samples of the special relationship between Yahweh and Israel: Deut 7:6-9; 13:6-10; 14:1-2; Exod 4:22; Josh 24:16-18; and Ezek 16. Also, for a careful the relationship between covenant theology and remnant status, see Kenneth Mulzac, "The Remnant and the New Covenant in the Book of Jeremiah," *AUSS* 34 (Autumn 1996): 239-248.

[2]See Exod 19:1-8; 24:1-11. In these passages, Israel is described as a "kingdom of priests."

[3]H. H. Rowley, *The Faith of Israel* (London: SCM, 1956), 182, points out, "Implicit in the faith of Israel is universalism. . . . In the earliest of the documents of the Pentateuch, we find passages which say in relation to Abraham 'in thee shall all the families of the earth be blessed'."

[4]Geerhardus Vos, *Biblical Theology*, reprint ed. (Grand Rapids: Eerdmans, 1963), 90.

[5]The jeopardized status of the nation is evident in Amos 3:2 where the prophet rejects populist notions of Israel's salvation as a corporate entity. In this connection, H. H. Rowley, *The Mission and Message of the Old Testament* (London: Kingsgate, 1955), 61-62, notes that "the purpose of the election is service and when the service is withheld, the election loses its meaning, and therefore it fails."

[6]Park, 14. He adds, "Israel's rejection of the covenant would arouse Yahweh's judgment upon her, scattering the house of Israel among the nations so that *only a few*

The awareness of Israel's covenantal election constituted the background to the prophetic activity of Israel's prophets. As God would surely punish the entire nation for its departure from covenant loyalty, the prophets were convinced that God would just as surely spare a remnant. This remnant would perpetuate the original plan of Yahweh to bear witness to Israel's neighbors. God's plan would not be completely frustrated by the actions of Israel. A remnant would be the bearers of His promises, the guarantors of the fulfillment of the covenant, and living witnesses to the redemptive activity of Yahweh in the midst of judgment.

2. *Judgment and Salvation.* Within the Hebrew tradition, these twin themes are so intimately intertwined that they may be seen as two sides of the same coin. They form the fundamental binomium that cannot be separated in the discussion of the remnant motif.[1] For example, the prologue to the Flood narrative of Genesis identifies the exceeding sinfulness of the human family as the cause for the deluge (Gen 6:5-8). That the deluge was the medium of divine judgment raises the question of the continuity of life.[2] This

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will remain as an insignificant minority (Deut 4:27; 28:62) or destroying it completely (Lev 26:36, 39)." Ibid. Emphasis mine.

[1]Wildberger, 1288, says insightfully, "The one-sided attribution of the theologically significant remnant idea either to the message of salvation or of judgment is erroneous; its theological locus is both realms, *often at the same time.*" Emphasis mine.

[2]Numerous cultures have flood stories. For a sampling of flood stories around the world, see Theodore Gaster, *Myth, Legend, and Custom in the Old Legend of the Flood* (New York: Harper and Row, 1969), 82-130; Edmond Sollberger, *The Babylonian Legend of the Flood* (London: British Museum Publications, 1984), 11. For a discussion and comparision of the Hebrew and Babylonian Flood stories, see Heinrich Zimmern, *The Babylonian and Hebrew Genesis* (London: David Nutt, 1901), 48-53. In the Babylonian Flood legend, Atarachasis builds a ship, survives the deluge, and is translated into immortality.

question is critical since "only Noah and those that were with him in the ark survived" (7:23). The emphasis in the Flood narrative is placed on the severity of divine judgment[1] as underscored by 'ak, "only."

But annihilative judgment is not the final word in the Flood narrative because, according to Hasel, "the earliest biblical remnant text also places it [remnant] in the theological framework of salvation-history."[2] Noah and his family, who alone survived, constituted a remnant upon which a renewed humanity may thrive. J. C. Campbell's conclusion is therefore quite significant: "The existence of the Remnant must be conceived in the light of the Biblical witness to the redemptive activity of the God of Israel. It is called into being by God *acting in judgment and grace*, not by secular condition or accident in history."[3]

Therefore, in light of this judgment-salvation theme, the remnant contains both a retrospective and a prospective dimension. In its judgment activity, remnant teaching looks *backward* to overwhelming loss. In its salvific purpose, remnant teaching points *forward* to the salvation and hope of the future embedded in the nucleus of the remnant.[4]

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[1]The harshness of judgment is forcefully expressed in passages using 'aharît. Note Ps 109:13, "May his remnant ('aharît) be cut off, in the second generation their name be blotted out." Cf. Amos 9:1, "And their remnant ('aharît) I will slay with the sword, no one who flees of them shall flee away, no escapee (*plt*) of them shall escape."

[2]Hasel, "Remnant," *ISBE*, 4:132.

[3]Campbell, "God's People and the Remnant," 79. Emphasis mine.

[4]Heaton, 29, claims that the remnant is *only* backward looking while de Vaux, "'The Remnant of Israel,'" 17, says that it points *only* in the opposite direction. Warne, 8, holds that there is a balance in that both elements are dynamically present in the remnant motif.

Further, this prospective orientation anticipates the continuation of life and existence. Two examples follow. The first is seen again in the Flood narrative. Inasmuch as the deluge represented divine judgment on the wickedness of humankind, God in His mercy appointed a remnant in Noah and his family, who became the agents responsible for the repopulation of the earth (Gen 8:15-19; 9:1-7). Thus, the Noahic remnant itself became the conduit for "making possible the continuation of the life of the community (and) may be *viewed as themselves constituting the saving activity of Yahweh.*"[1] Davies' comment is a helpful clarification: "The surviving remnant survives the catastrophe, not only that its members may live, but that through them, and indeed in them, the life of the people to whom they belong may go on. In that sense the remnant is a 'depository' of that life that is destroyed in the majority."[2]

In a second example, the prophet Isaiah, using a combination of remnant terms, looks backward to the judgment when he speaks of the remnant (*š'r*) or escapees (*plt*) of the house of Judah (37:31a). Additionally, the forward view of salvation may be seen because this same remnant "will take root below and bear fruit above. For out of Jerusalem will come a remnant (*š'r*), and out of Mount Zion a band of survivors (*plt*)"

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[1]Lester V. Meyer, "Remnant," *ABD*, 5:670. Emphasis mine.

[2]Davies, "Remnant," 190. Cf. Hasel, "Origin and Early History," 170-171: "The seeds of future existence and the life for the family, clan, tribe, or nation are preserved in the remnant. Thus in the remnant the existence and life which is endangered by a threat is secured for the future. To have a name, a root, a remnant means to have future existence and life."

(vss. 31b-32).[1]

It must be underscored that the survival of the remnant is predicated on divine grace.[2] Merit is incompatible with remnant status. This fact may bee seen in the very first narrative dealing with the remnant: "Noah found grace [*ḥēn*] in the eyes of the Lord" (Gen 6:8). The Joseph cycle also indicates the same. Nominal forms of *š'r* and *plt* are brought together in Gen 45:7. God sent Joseph to secure the survival of a "remnant" (*š'ērît*) and to sustain them as the "delivered" (*pelēṭâ*). Ezra 9:8 uses the same roots in the same order to underline God's beneficence to the returnees: "And now . . . the Lord our God has been gracious in causing to leave us a 'remnant' (*š'r*) (and) 'escapees' (*plt*)"[3] Sang Hoon Park is correct when he says, "Joseph's saying demonstrates that the preservation of this remnant is an *act of grace on the part of God* and that there is a close relationship between the remnant idea and the continuation of life. . . . *The existence of the remnant is based on the inexplicable mercy of God.* If the remnant is preserved only by God's mercy, then the remnant motif cannot be a quantitative one. The remnant, therefore, can express the immense future potentiality inherent in it regardless of size."[4]

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[1]See Hasel, *History and Theology*, 331-339 for a careful exposition of the future perspective embodied in the remnant idea.

[2]Louis Jonker, "*š'r*," *NIDOTTE*, ed. Willem VanGemeren (Grand Rapids: Zondervan, 1997), 3:1272, says that derivatives of *š'r* "designate Yahweh's people who were saved from extinction by his grace."

[3]Here the remnant is the nucleus of life. Cf. vss. 13, 14, 15; Neh 1:2. In other places this points to a future fruitful destiny (2 Kgs 19:30=Isa 37:31-32). Cf. Hubbard, Jr., "*Plt*," 623.

[4]Park, 14-15. Emphasis mine.

Isaiah 1:8-9, using both the roots *ytr* and *śrd*, pinpoints this relationship between

the remnant and divine grace: "The daughter of Zion is left (*ytr*) like a shelter in a

vineyard, like a hut in a field of melons, like a city under seige. *Unless* the Lord of Hosts

had left (*ytr*) us some survivors (*śrd*), we would have become like Sodom, we would have

been like Gomorrah" (NIV).[1]

The relationship between grace and the salvation of the remnant is further

highlighted in Jer 31:2 where *śrd* is used in a positive sense: "The people who survived

(*śrd*) the sword found *grace* (*hēn*) in the wilderness." In commenting on Jer 31:2, Mulzac

indicates that this is a reflection on the Exodus, especially the divine intervention at the

Red Sea. But what is actually in view here is a "new Exodus" since the expression *māṣā'*

hēn, "found grace," is a prophetic perfect--though still in the future the event is depicted as

a completed act. Mulzac says, "As in the Exodus event, the people 'found favor' (*māṣā'*

hēn), so too, God's gracious design will be extended in the 'new Exodus.'"[2]

In summary, Park concludes that in the Old Testament remnant forms "a bridge

linking the threat of punishment with the promise of restoration."[3] This is clearly

magnified by the prophet Ezekiel who uses both the roots *plṭ* and *ytr* to illustrate the point:

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[1]In the Targum of Isaiah, an interesting corrolary to remnant consciousness is seen in Targum of Isaiah 6:13: "And a tenth shall be left in it, and they shall be burnt up again: like a terebinth and like an oak, which appear to be dried up when their leaves fall, though they still retain their moisture to preserve a seed from them: so the exiles of Israel shall be gathered together, and shall return to their land; for a holy seed is their plant." See John Frederick Stenning, ed., *The Targum of Isaiah* (Oxford, England: Clarendon Press, 1949), 22.

[2]Mulzac, "The Remnant Motif . . . in Jeremiah," 356.

[3]Park, 17.

"For this is what the Sovereign Lord says, 'How much worse will it be when I send against Jerusalem my four dreadful judgments–sword and famine and wild beasts and plagues–to kill its men and its animals. Yet there will be some survivors (*ytr*) in her, a remnant (*plt*), the ones who shall be brought forth, both sons and daughters (14:21-22).'"

3. *Faith and Holiness.* In Gen 7:23, the verbal form of the root *š'r* identifies Noah and his family as a remnant. There is a tendency in the use of the roots to identify the remnant in terms of their faith (1 Kgs 19:18; Isa 10:20; cf. 28:16) and righteous character (Zeph 2:3; 3:12-13). Here Noah is preserved because he "found favor in the eyes of the Lord" (Gen 6:8). This favor with God was due to Noah's righteousness or holiness before God (Gen 6:9; 7:1).[1]

1 Kings 19:17-18 employs both the roots *š'r* and *mlt* to denote the faithful remnant who refused to worship Baal. Wildberger says insightfully, "The remnant in this case is not merely an otherwise undefined group who assure the physical existence of the nation, but a group of the faithful who represent the core of the future people of God."[2]

Isaiah of Jerusalem, for whom remnant terminology is crucial,[3] posits the notion of

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[1]The Hebrew term used for Noah's righteousness is *sdq*. This term expresses the quality of an upright or holy relationship with God. See Eichrodt, *Theology of the OT*, 2:394. See also, E. R. Achtemeier, "Righteousness in the OT," *IDB*, 4:85.
Noah's righteousness is demonstrated in his obedience to the divine will. The quality of obedience is highlighted in the fourfold repetition of the expression "as the Lord commanded" (6:22; 7:5, 9, 16). Obedience to God is expected from a righteous person. Cf. Park, 13.

[2]Wildberger, 1288. See also Latoundji, 573.

[3]Herntrich,"*leimma ktl*," *TDNT*, 4:200, believes that the concept of a holy remnant is significant in Isaiah's discourses.

holiness in association with the remnant. Within the context of the duality of judgment and salvation, Isaiah indicates that God will purge and purify His people so that a holy remnant will emerge (4:2-4). Both here and in another pivotal passage, 10:20-22, the prophet uses a mixture of variegated remnant terminology.[1]

The use of such terms side by side indicates that in the mind of the prophet they all point in the same direction. Of course, the initiative is taken by God since He will "redeem the remnant" (11:11) according to His zeal (37:32) and mercy (46:3). Nevertheless, it is appropriate to say that "Isaiah demonstrates the notion that the remnant will have its continued existence as a result of the attitude of faith in Yahweh."[2] It is this faith community from which new life will spring forth.

4. *Separation.* Remnant terms are also used to indicate a sifting or separation process. Isa 4:3 says, "And it shall be that the remnant (*š'r*) in Zion and the one remaining (*ytr*) in Jerusalem shall be called *holy* (*qdš*)." The fact that the remnant are characterized as holy, already suggests separation in a special cultic sense, as implied in the root *qdš*. Indeed, "the Hebrew word for 'holy' denotes that which is 'sanctified' or 'set apart' for divine service."[3]

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[1]Note Isa 4:2-4: "In that day, the Branch of the Lord shall be beautiful for . . . escapees (*plt*) of Israel. And it shall be that the remnant (*š'r*) in Zion and the one remaining (*ytr*) in Jerusalem shall be called *holy* . . . when the Lord shall have purged the filth . . . of Zion . . . by the spirit of judgment and by the spirit of burning." Isaiah 10:20 speaks of the remnant (*š'r*) of Israel and those who have escaped (*plt*) from the house of Jacob.

[2]Park, 16.

[3]*Nelson's New Illustrated Dictionary*, ed. Ronald F. Youngblood (Nashville: Nelson, 1995), s.v. "Holy." As such, the Sabbath, priesthood, and the Holy of Holies

Sometimes the separation or sifting is the result of judgment. Emphasis is placed on the smallness (Deut 4:27; Jer 8:3; Amos 5:3), insignificance (Deut 3:11), and meaninglessness or total loss of the remnant (Gen 47:18; Exod 8:31; Isa 14:30; Amos 1:8). In this way, the remnant is totally negative. However, this is not the last word because several passages underscore that those who are sifted, the surviving remnant, have a positive, future-oriented potential, whether small or large.[1] Milgrom is therefore correct in his evaluation that in the sifting process "an intense, future-directed aspect is present, which underlies the future potentiality of the renewal of the remnant, no matter what its size."[2]

Further, in Amos 5:14-15 one finds a positive, forward-looking view of the remnant as a "faithful segment from within the nation."[3] Located at the center of the book[4]

were designated as holy and, therefore, separated for divine service.

[1]See Gen 45:7 (which uses $\check{s}'r$ and plt in parallel); Amos 5:15; 9:11-15; Zeph 3:12-13; and Zech 9:7 (which all use derivatives of the root $\check{s}'r$).

[2]Milgrom, 735. Also, in speaking of this separation in terms of the destruction of Jerusalem, R. Laird Harris comments: "In the books of the prophets, however, the hope promised for those of the nation left over after the fall of Jerusalem crystallized into a promise not only of preservation for the few people remaining, but also a promise for the kernel of the nation which could be kept in all vicissitudes and at length returned to its land and blessed status in messianic times. For this concept the word $\check{s}e$ '$\bar{e}r\hat{\imath}t$ is principally used." "Remnant," *Evangelical Dictionary of Theology*, ed. Walter Elwell (1988), 1:932-933.

[3]Hasel, "The Alleged 'No' of Amos," 10.

[4]Francis I. Anderson and David Noel Freedman, *Amos: A New Translation with Introduction and Commentary*, AB, vol. 24A (New York: Doubleday, 1989), 53, indicate that "the center of the book is vv. 14-15, almost to the word. Taken together the two verses are a capsule of the book's essential message."

remnant teaching also involves the notion of sifting or separation. Indeed, "this remnant is a remnant *from* Israel, sifted out along ethical-religious lines."[1] In this line, Davies is correct "that separation is a mark of the remnant. That separated character of the remnant is seen in the fact of its survival, in the qualities of righteousness that it possesses, and, especially, in its relationship to the presence of God."[2]

Likewise, Joel 2:32 (Heb 3:5) uses a combination of *mlt*, *plt*, and *śrd*[3] to indicate "promises that when the terrible day of the Lord arrives, everyone who calls on his name will be delivered (i.e. separated) from its devastation."[4]

5. *Eschatology.*[5] This is especially the case with the use of the root *ś'r* in the

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[1]Hasel, "The Alleged 'No' of Amos," 10. The relationship between the remnant and faith is also brought to the fore in the Elijah narrative. Instead of the prophet's despairing lament that he is the only one of the faithful remaining, God tells him that He has preserved 7,000 who are loyal to Him. It is a "remnant loyal to Yahwistic covenant faith." Idem, "Remnant," *ISBE*, 4:132.

[2]Davies, "Remnant," 190. Emphasis mine.

[3]Joel 2:32 reads, "And everyone who calls on the name of the Lord will be saved (*mlt*); for on Mount Zion and in Jerusalem there will be deliverance (*plt*), as the Lord has said, among the survivors (*śrd*) whom the Lord calls."

[4]Hubbard, "*mlt*," *NIDOTTE*, 952.

[5]The discussion on the definition of eschatology is longstanding. See Th. C. Vriezen, "Prophecy and Eschatology," in *Congress Volume: Copenhagen 1953*, Vetus Testamentum Supplement, vol. 1 (Leiden: Brill, 1953), 199-229; Mowinckel, *He That Cometh*, 149-154; Gerhard von Rad, *Old Testament Theology*, vol. 2, *The Theology of Israel's Prophetic Traditions*, trans. D. M. G. Stalker (New York: Harper & Row, 1965), 114-119. R. E. Clements, *Prophecy and Covenant*, Studies in Biblical Theology 43 (London: SCM, 1965), 105, cautions: "We may, therefore, adopt a broad definition of eschatology which renders it suitable to describe the biblical ideas of God's purpose in history. Eschatology is the study of ideas and beliefs concerning the end of the present world order, and the introduction of the new order."

prophets. As such then, *šʾr* as employed in Amos 5:14-15 presents "the remnant motif . . . for the first time in an eschatological sense."[1] For example, Amos speaks forcefully about the "Day of the Lord" by reversing popular expectation from one of grandeur to a time of darkness and gloom.[2] His oracle proclaims the end of the Northern Kingdom, Israel, as a nation. All her national claims as the special people of God are annulled. However, this is not "an absolute end of everything. There is a 'perhaps' for a remnant that will be left from the 'house of Joseph' (5:14-15). This remnant is one of faith, preserved by grace; and as a *surviving entity it is eschatological in nature*, carrying on the salvational intentions of Yahweh."[3]

In this context, the root is used in a positive, prospective manner. Despite the judgment of the past, there is the possibility of rejuvenation and the "fallen booth of David" (9:11) will be restored. Thus, Amos is "a prophet of eschatological doom *and* eschatological hope."[4]

In Isaiah as well, an eschatological view is explicated in the forward-looking

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[1]Hasel, "Alleged 'No' of Amos," 10. Th. C. Vriezen, *An Outline of Old Testament Theology* (Oxford: Basil Blackwell, 1970), 68, notes: "Ultimately the prophetical message is dominated particularly by their [the Old Testament prophets] application of the eschatological expectations, always current in Israel, (the New Age, the Day of the Lord) to the present and to the immediate future. The realization of this expectation is preached as a severe judgment which will restore only a remnant of the people. The prophets view Israel's salvation in the light of the calling of the people by the Holy God."

[2]See Kenneth D. Mulzac, "Amos 5:18-20 in Its Exegetical and Theological Context," *JATS* 13, no. 2 (2002): 1-14.

[3]Hasel, "The Alleged 'No' of Amos," 17. Emphasis mine.

[4]Ibid., 18.

thrust of 37:31-32, which, as has been noted above, reflects a combination of remnant terms. The scope of this prophecy is too broad to be merely historical. Wildberger, in commenting on this, points out the largesse of the prophecy. He says, "'Remnant' here has become a *theologoumenon* of eschatological salvation expectations, a term for the community, culled and sifted by the great judgment of God proclaimed through the prophets, who represented the true Israel of the era of salvation."[1]

Isaiah 49:24-25 twice uses verbal forms of *mlt* to indicate liberation on an eschatological scale. Further, in such places as Isa 4:2, 10:20, Joel 2:32 and Zeph 2:9, one finds derivatives of *š'r*, *plt*, *mlt*, *śrd* and *ytr* used in combination[2] and in association with the classical eschatological designation, "The day of the Lord" or "In that day . . ."[3] These

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[1]Wildberger, 1291. According to Kronholm, 485, Zech 14:16 depicts a grand eschatological reunion when "all that are left (*ytr*) from among the nations will come to Jerusalem to celebrate the the Feast of Booths."

[2]Isaiah 4:2-4 says: "In that day, the Branch of the Lord shall be beautiful for . . . escapees (*plt*) of Israel. And it shall be that the remnant (*š'r*) in Zion and the one remaining (*ytr*) in Jerusalem shall be called holy . . . when the Lord shall have purged the filth . . . of Zion . . . by the spirit of judgment and by the spirit of burning."
    Isaiah 10:20: "In that day the remnant (*š'r*) of Israel and those who have escaped (*plt*) from the house of Jacob . . . will rely on the Lord, the Holy One of Israel. A remnant (*š'r*) will return, a remnant (*š'r*) of Jacob will return to the Mighty God."
    Joel 2:32: "And everyone who calls on the name of the Lord will be saved (*mlt*); for on Mount Zion and in Jerusalem there will be deliverance (*plt*), as the Lord has said, among the survivors (*śrd*) whom the Lord calls."
    Zephaniah 2:9b says in perfect parallelism: "The remnant (*š'r*) of my people will plunder them; the survivors (*ytr*) of my nation will inherit their land."

[3]Joel 2:28-32 is a pericope dealing with the motif of the "Day of the Lord" even though that expression is not used. Zeph 2:9 is part of a pericope extending from 1:14-2:15 dealing with judgment against the nations within the context of the "great day of the Lord" (1:14).
    For more on the "Day of the Lord," see M. Weiss, "The Origin of the 'Day of the Lord' Reconsidered," *Hebrew Union College Annual* 37 (1966): 29-60; C. Carniti,

oracles of salvation definitely are *forward-looking*, pointing in an eschatological direction.

Finally, Daniel, the prophet of apocalyptic reversal, "expects an incomparable . . . catastrophe in his vision of the future, a catastrophe from which, however, the chosen people 'escapes' (Dan 12:1)."[1] In commenting on the eschatological nature of the stem *mlt*, Hasel concludes: "Given to the remnant is the eschatological promise (cf. Isa 49:14-20): Yahweh will be the savior and redeemer of those who have escaped (vv. 24-26) and who call upon His name (Joel 2:32 [MT 3:5]). At the apocalyptic time of trouble God's faithful people will be rescued by Michael (Dan 12:1)."[2]

Summary

Within the Old Testament, remnant is frequently associated with the threat of impending social, political, military, and/or eschatological annihilation. This threat to life, and deliverance or escape from such threats, portends the promise of life for the remnant person(s) or community in the future. As such, the remnant holds the motif of judgment/salvation in balance.

However, some entities escape or remain only as survivors. They constitute a remnant undefined by faith. Others, nevertheless, constitute the remnant because of their faith in God and obedience to Him. They form a separated community. Thus, remnant as

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"L'espressione 'il giorno di YHWH'," *Biblia e Oriente* 12 (1970): 11-25; Y. Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," *ZAW* 93 (1981): 40-45.

[1]Ruprecht, 2:990. The root word that designates the escapees here in Dan 12:1 is *mlt*.

[2]Hasel, "Remnant," *ISBE*, 4:131.

applied to definite historical entities reminds us that the salvation of the remnant is a pivotal life-or-death issue in the Old Testament.

The remnant of faith are loyal to God, and as such, they represent the possibility of the fulfillment of God's promises to the covenant community. Thus, the remnant's existence contains retrospective, prospective, and universalistic elements. Through the faithful remnant as pictured in the Old Testament, the election purposes of God continue, even to the day of judgment.

Hasel's reflection on the remnant motif in Isaiah may serve as a fitting conclusion to the theological ideas brought together in the theologically rich terms and expressions used to describe the remnant in the Old Testament. He notes that there exists a "connection between the remnant ideas of *judgment, salvation* and *holiness*. The judgment aspect is expressed in the survival of only a small historical remnant (Isa 6:1-13; cf. 1:4-9; 10:22f.), but it is a remnant that has *positive future possibilities* (11:11-16; 37:30-32). A 'holy seed' (6:13), a 'holy' remnant recorded for life (4:3), will emerge from the divine fire of purification in Zion . . . The remnant will inherit the *election* promises and form the nucleus of a new *faith* community."[1]

We now turn to another body of important literature. We next survey how the Old Testament remnant notion was interpreted in non-canonical Jewish apocalyptic literature.[2]

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[1]Ibid., 133. Emphasis mine.

[2]I have included material from relevant Qumran and non-Jewish apocalyptic literature as a necessary background to adequately assessing the remnant teaching of the book of Revelation. While this literature is sparing in its use of remnant terminology, a thematic assessment of the judgment-salvation binomium provided by the Old Testament points to the presence of the Old Testament remnant idea in these literatures. Thus, as a

The Remnant in Non-Canonical Jewish Apocalyptic Works

Another important background against which Revelation's remnant teaching may

be viewed is found in non-canonical Jewish apocalyptic literature.[1] The authors of these

writings frequently judged Israel as apostate and standing under judgment (cf. *4 Ezra* 1:4-

9; 2:1-14; 7:72-74; 8:14-18; *2 Apoc. Bar.* 1:4, 5; 10:18; 62:4-5; 67:6-7; 77:2-10; *Jub.* 1:7-

14, etc).[2] Within this context of judgment, the prospect for remnant salvation is made

available.

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departure from the methodology used in Revelation, I have included an assessment of
Qumran and non-Jewish material because of the comparative value of such an analysis.

[1]Numerous authors have stressed the contribution of Jewish apocalyptic to a
deeper understanding of New Testament apocalyptic. See James H. Charlesworth, *Old
Testament Pseudipigrapha*, vol. 1 (New York: Doubleday, 1983), hereafter *OTP*; J. J.
Collins and J. H. Charlesworth, ed., *Mysteries and Revelations: Apocalyptic Studies since
the Uppsala Colloquium* (Sheffield: JSOT Press, 1991); J. J. Collins, *The Apocalyptic
Imagination*; Stephen Cook, *Prophecy and Apocalypticism: The Post-Exilic Social
Setting* (Minneapolis, MN: Fortress Press, 1995); Paul D. Hanson, *Visionaries and Their
Apocalypses* (Philadelphia: Fortress Press, 1983); H. H. Rowley, *The Relevance of
Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to the Revelation*
(New York: Harper, 1950); Russell, *Method and Message;* Phillip Vielhauer,
"Apocalyptic in Early Christianity," in *New Testament Apocrypha*, ed. Wilhelm
Schneemelcher, 2 vols. (Philadelphia: Westminster Press, 1989), 2:587-594; David
Hellholm, *Apocalypticism in the Mediterranean World and the Near East: Proceedings
of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*
(Tübingen: Mohr, 1983); Paul D. Hanson, *The Dawn of Apocalyptic: The Historical and
Sociological Roots of Jewish Apocalyptic Eschatology* (Philadelphia: Fortress Press,
1975). Also *Semeia* produced two themed issues that concentrate on apocalyptic:
"Apocalypse: Morphology of a Genre," *Semeia* 14 (1979), and "Early Christian
Apocalypticism: Genre and Social Setting," *Semeia* 36 (1986): 13-64.

[2]That such attitudes toward Israel should exist is consistent with the many oracular
judgments against Israel that reside within the Old Testament itself. Passages such as Isa
1:2-31; 2:6-3:26; 9:2-21; 22:14; 28:1-4; 29:1-30:17; Ezek 4:1-7:27; 11:10-11; 12:1-28;
14:12-23; 21:8-32; 24:1-14; Hos 2:9-13; 4:1-5:15; 6:4-11; 7:11-13; 8:1-10:15; 13:1-3;
Joel 1:1-2:11; Amos 2:6-3:15; 4:1-13; Mic 1:2-16; Zeph 1:4-2:2; and Mal 3:1-5
communicate the prophets' Israel-under-judgment warnings.

However, in this literature, the remnant concept undergoes a transformation from its Old Testament heritage in two significant ways: (1) Unlike the Old Testament, we see in examples below that remnant in non-canonical Jewish apocalyptic restricts the soteriological community through the iteration of a number of narrowed and exclusive claims; and (2) Contrary to the universalism in the Old Testament (see chapter 1), the remnant concept in Jewish apocalyptic sources often discloses a militantly anti-Gentile outlook (e.g., *1 Enoch* 5:1-9; *Apoc. Abr.* 29:1-32:6; Wis 3:9; 4:15).[1] In this conception, only the "righteous" remnant of Israel will enjoy the blessings of life after final terror (e.g., in *1 Enoch* 45:5-6).

Jewish apocalyptic's *tendenz* then is to narrow the concept of remnant by placing faithful Israel over and against apostate Israel and the Gentiles.[2] Thus, in Jewish

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[1]In certain writings, the Gentiles are identified as the "wicked," while "the righteous" are seen as Israel. See Russell, *Method and Message*, 297-298, where Russell shows that sometimes the Gentiles are summarily equated with evil and destined for total destruction. Russell, 299, points out at other times, the Gentiles will enjoy the blessings of Israel. While a few examples of the Gentiles having limited opportunities for salvation are alluded to (e.g., *1 Enoch* 10:21) 90:33 points to the surviving Gentiles who spontaneously submit to Israel. In 92:1 possibly a larger audience than the immediate community is intended. Generally Gentiles have no hope of salvation. See *1 Enoch* 50:2-5; 90:30, 33, 35; 91:14; *2 Apoc. Bar.* 40:1-3; 68:5; 72:2-6; *4 Ezra* 7:36-38.

[2]Such bilateral judgments are especially clear in the Psalms of Solomon. Written against the backdrop of Pompey's invasion of Jerusalem in 63 B.C., Ps 8 recalls the despoiling of Jerusalem. Pompey's invasion is viewed as a retributive judgment of God (see H. E. Ryle and M. R. James, *PSALMOI SOLOMŌNTOS: Psalms of the Pharisees, Commonly Called the Psalms of Solomon* (Cambridge: Cambridge University Press, 1891), 73, 81. The "sons" of Jerusalem defiled the cultus and therefore received the judgments of God (2:3-5; 8:11-12, 22). They are adulterous (2:11-14; 8:9-10). Israel does not glorify God (17:5) and therefore is driven out by sinners (i.e., the armies of the Romans). They even surpassed the Gentiles in sin (8:1) according to the author. On the other hand, God's rejection is the Gentiles' judgment (7:2-3) because they are inherently lawless (2:2, 19-25; 7:1-3; 8:23; 17:13-15). In fact, during the Messianic Age, Gentiles

apocalyptic the remnant notion becomes rigoristic,[1] restrictive, and particularistic.[2]

Included below are texts that address the remnant theme.[3] Due to the limitations

of space, two criteria control the utilization of apocalyptic works from which the remnant

idea is to be examined: (1) dating contemporaneous with the milieu in which the

Apocalypse was written--from 250 B.C.-100 A.D. ca.; and (2) a general orientation

(whether proleptic or eschatological) that, like the Old Testament's vision of its historical

remnant, stresses the survival of a select portion of the people of Yahweh when Israel or

the world comes under judgment.

These criteria serve two functions. First, they focus the mass of apocalyptic

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will be smashed and purged from Palestine (17:22-25, 30).

[1]R. B. Wright, "Psalms of Solomon: A New Translation and Introduction," in *OTP*, ed. James Charlesworth (Garden City, NY: Doubleday, 1985), 2:645. Wright points to the Psalmist's vision of the scrupulous moral rectitude required to make onself pleasing to God.

[2]Thus, Wright observes that "the writer is no universalist. . . . God chooses Israel 'above the nations' forever (9:8-11) . . . and the sense of Israel's mission to the gentiles is extremely limited." Ibid.

[3]The remnant theme is presented here since Greek terms for remnant, e.g., *leimma* or *loipos,* occur sparingly within non-canonical Jewish apocalyptic. An electronic and manual search of TLG found 3 occurrences of remnant terminology in *1 Enoch.* In *1 Enoch* 7:1, one finds "*hoi loipoi pantes*" used to describe "all the others" who took forbidden wives to themselves. In *1 Enoch* 10:11 "*kai tois loipois*" describes Michael is told to alert Semyaza "and the others" that they will die. *Kataleimma* is found in *1 Enoch* 106:18: "And call his name Noah, for he shall be the remnant for you." There are no occurrences of remnant terminology in *2 Apoc. Bar., Jub.,* or *4 Ezra.* However, the presence of a righteous group saved from apocalyptic judgment is visibly present in these works. While this dissertation gives first priority to the terminology in Revelation as a method of establishing foundational parameters in Revelation for identifying remnant imagery, I am fully aware that the escape-from-judgment motif assists in identifying remnant subject matter. See chapter 4 of this dissertation.

material under study. Second, they confine the research to a period of apocalyptic

reflection relatively contemporaneous with the Apocalypse in an effort to better grasp the

"milieu" of John. I intentionally avoid attempts at "oversystemization" of these materials.[1]

We now turn to non-canonical Jewish apocalyptic literature. The books from

which this study of the remnant idea in apocalyptic is illustrated are *1 Enoch*, Jubilees, *4*

Ezra, and *2 Apoc. Bar.*[2] Other works within the corpus of Jewish apocalyptic materials are

cited as needed for further evidences of remnant understanding.

"Remnant" in *1 Enoch*

According to David Meade, "No Apocalyptic literature apart from Daniel has had

more influence on Judaism and Christianity than the works of the Enoch tradition."[3] For

example, *1 Enoch* is apparently quoted in the New Testament.[4] The book of *1 Enoch*[5]

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[1]Charles Guignebert, *The Jewish World in the Time of Jesus*, trans. S. H. Hooke (London: Kegan Paul, Trench, Truber & Co, 1939), 122, is instructive here. He points out that "it is necessary to resist the temptation of making definite statements and of over systematization. For the contemporaries of Jesus had neither evolved a fixed eschatological doctrine nor systematized the various beliefs that were current among them. Different writers would uphold different theories, according to the particular influences to which they had been subjected, but the theories themselves were not well established." The lack of consistency that characterizes the apocalyptic literature is the major reason to forgo attempts at systematization.

[2]For a display of *loipos* in non-Jewish apocalyptic literature, see Albert-Marie Denis, *Concordance Greque Des Pseudépigraphes D'ancien Testament* (Louvain-Neuve, France: Université Catholique De Louvain, 1987), 50.

[3]David G. Meade, *Pseudonymity and Canon* (Tübingen: J. C. B. Mohr, 1986), 91.

[4]Cf. *1 Enoch* 1:9 with Jude 14.

[5]Dated from the beginning of the pre-Maccabean period and probably completed no later than the first part of the second century A.D., the book of *1 Enoch* is widely

offers five perspectives on the concept of the remnant that reflects a narrowed mutation of

the doctrine of the remnant from the Old Testament. This work claims to have been

written in the ante-deluvian era. However, *1 Enoch* contains clear references to

eschatology (e.g., "The Apocalypse of Weeks") that offer important perspectives on the

remnant idea reminiscent of the Old Testament. They are the following:

1. *In 1 Enoch, the remnant will be protected in judgment.* Enoch purports to look

into the future.[1] In that future, the righteous are represented as the righteous remnant from

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considered a composite work, representing numerous periods and authors. However, Devorah Dimant, "The Biography of Enoch and the Books of Enoch," *Vetus Testamentum* (1983): 14-29, sees narrative unity within the Enoch collection.

Recently, scholars have tended to date the collection (with the exception of Book 2) prior to 160 B.C. See Josef Tadeusz Milik, ed., *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Clarendon, 1976), 4-58, 139-339. Scholars dating the books early are Michael E. Stone, "The Book of Enoch and Judaism in the Third Century B.C.E.," *CBQ* 40 (1978): 479-492; James C. Vanderkam, "Studies in the Apocalypse of Weeks," *CBQ* (1984): 522; and I. Frölich, "The Symbolical Language of the Animal Apocalypse of Enoch," *Revue de Qumran* 14 (1983): 629.

1 Enoch consists of five sections: (1) The Book of Watchers: 1-36; (2) The Book of Similitudes: 37-71; (3) The Book of Astronomical Writings: 72-82; (4) The Book of Dream Visions: 83-90; and (5) The Book of the Epistle of Enoch: 91-107. See E. Isaac, "1 (Ethiopic Apocalypse of) Enoch: A New Translation and Introduction," in *OTP*, 1:7. For further information see Josef Tadeusz Milik, "Problèmes de la Littérature Hénochique à la Lumière des Fragments Araméens de Qumrân," *Harvard Theological Review* 64 (1971): 333-378; Rowley, *Relevance of Apocalyptic*, 54.

All English quotations of Jewish Apocalyptic literature, unless otherwise noted, are from the *Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments-- Vols. 1 and 2*, ed. James H. Charlesworth (New York: Doubleday and Company, 1983).

[1]D. A. Carson, J. Douglas Moo, and Leon Morris, *Introduction to the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1992), 478, comment: "The authors of apocalypses claim to be passing on heavenly mysteries revealed to them by an angel or some other spiritual being. Apocalypses are typically pseudonymous, written in the name of a great figure in Israel's past (Adam, Moses, Enoch, etc.). By so projecting themselves in the past, the authors of apocalypses can put historical surveys of God's dealings with his people and with the world in the form of prophecy."

the point of view of the writer. His is an apocalyptic work. In Enoch, the righteous heroes

of history are elevated as paradigms for his community's eschatological behavior.

1 Enoch opens with a promise to the remnant reminiscent of the Old Testament

(1:1-3).[1] Chapter 1:1 describes the blessing upon the "elect" and "righteous" ones "who

would be present on the day of tribulation at the time of the removal of the ungodly ones."

Then comes a promise to these righteous survivors of God's judgment:

> And there shall be a judgment upon all, (including) the righteous. And to
> all the righteous He will grant peace, He will preserve the elect, and
> kindness shall be upon them. They shall all belong to God and they shall
> prosper and be blessed; and the light of God shall shine unto them.
> Behold, he will arrive with ten million of the holy ones in order to execute
> judgment upon all. He will destroy wicked ones and censure all flesh on
> account of everything that they have done that which the sinners and the
> wicked ones committed against him. (vss. 8-9)

1 Enoch reflects the most fundamental understanding of the remnant concept. The

remnant are a people, who in spite of the execution of divine judgment, survive and enjoy

last-day existence because God has elected and protected them. Their survival, therefore,

implies vindication before God in the face of oppression.[2] This leads to a second

perspective on the remnant.

2. *The wicked will antagonize the remnant.* A second important remnant teaching

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[1]Scholars generally agree that the opening chapters and closing chapters of *1 Enoch* are Christian additions to the work. However, even these sections reflect the presence of remnant thinking present the general milieu of the book of Revelation.

[2]In Dan 7:21-22 a similar vindication is represented. There the saints, under the tyranny of the little horn power, are vindicated by the judgment. This apocalyptic motif of judgment as punishment of the wicked and, simultaneously, vindication of the righteous is implicit in this Enoch passage. For more on the Daniel passage, see Gerhard Hasel, "The Identity of 'The Saints of the Most High' in Daniel 7," *Biblica* 56 (1975): 173-192.

of Enoch reminiscent of the Apocalypse is the idea that the enemy will antagonize the remnant.[1] In Enoch the wicked perform acts of uncleanness (10:20). They are hardhearted (5:4). They blaspheme God (27:2). They oppress the just (94:6). They persecute the righteous (94:7). Because of their disobedience to God, the wicked will ultimately perish (107:1). This forecast of the destruction of the wicked leads to a third perspective.

3. *The Elect One will live with the remnant.* In chapter 45 (of the Similitudes), a reference to the remnant is found in the context of the work of the Elect One and His transformation of the earth:

On that day, I shall cause my Elect One to dwell among them, I shall transform heaven and make it a blessing of light forever.

I shall (also) transform the earth and make it a blessing and cause my Elect One to dwell in her. Then those who have committed sin and crime shall not set foot in her.

Similar to the Apocalypse, in the setting of eschatological judgment, the righteous survive because they receive mercy. This passage emphasizes the contrasting destinies of the remnant and the disobedient. Another perspective is:

4. *"Seed" theology and remnant are closely connected.* In *1 Enoch* 67:2-3, the Noahic flood is the immediate context in which a remnant reference occurs. The testimony to Noah indicated that "I [God] shall strengthen your seed (*zera '*) before me forever and ever as well as the seeds of those who dwell with you; I shall not put it to trial . . . but it shall be blessed and multiply on the earth" (vs. 3). Within this corpus of Apocalyptic, "seed" theology plays a crucial role.

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[1]See Rev 1:9; 2:9, 10; 3:10; 12:1-17; 13:1-10, etc.

Seed theology illustrates the soteriological division within the world of apocalyptic

Judaism. Noah's "seed" became infected with sin after the flood (*1 Enoch* 83:3-10; 84:5-

6). In Abraham, God planted a good seed, but not all received it. Thus it is some of

Abraham's descendants, but not all, who enjoy covenant blessings.[1] The seed serves as the

guarantor that human community will exist after the judgment of God has cleansed the

cosmos.[2] Seed theology leads to the next aspect of remnant in *1 Enoch*.

5. *The remnant guarantee the continuity of righteous humankind.* In 83:7-8, the

writer introduces the exhortation from Enoch's grandfather, Mahalalel, which reads:

> How terrifying a thing have you seen, my son [Methuselah]! You have
> seen in your dream a powerful vision--all the sins of the whole world as it
> was sinking into the abyss and being destroyed with great destruction.
> Now, my son, rise and pray to the Lord of Glory, for you are a man of
> faith, so that a remnant shall remain upon the earth and that the whole
> earth shall not be blotted out. (vss 7-9)

6. *"Remnant" is a highly exclusivistic category.*[3] *1 Enoch* presents the remnant

over against "the whole earth" in 83:8. In *1 Enoch*, the righteous are those who follow

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[1]The entire remnant concept in *1 Enoch* 39:1 suggests that a new *zera* ʿwill be planted in hearts that guarantees survival of apocalyptic judgment. *1 Enoch* 65:12 uses the remnant concept and seed theology interchangeably. It is grounded partially in the Old Testament where Jer 2:21; 31:27 and Isa 57:4 divide persons into "good" and "bad" seed. Malachi 2:15 classifies those who reject mixed marriages as "God's seed." In this passage, the "seed" of Noah provides a function of continuity from the pre- to post-deluge community.

[2]Siegfried Schultz, "*Sperma, speirō, spora*," *TDNT*, 7:537, points also to the Greeks who used "*sperma*" to refer to the Divine offspring. Cf. LXX Gen 3:15. For a more extensive discussion, see Elliott, *Survivors of Israel*, 314-328, on seed theology.

[3]See George W. E. Nickelsburg, *1 Enoch: A Commentary on the Book of 1 Enoch, Chapters 1-36; 81-108*, Hermenia–A Critical and Historical Commentary of the Bible (Minneapolis, MN: Fortress Press, 2001), 54. Nickelsburg shows that Israel versus the nations became in *1 Enoch* the *remnant* versus disobedient Israel and the Gentile nations.

God's precepts. They stand over and against the wicked.[1] Enoch considers the faithful

persecuted by the lawbreakers (possibly Gentiles–1 Enoch 5:1-9; 10:21; 50:2-5; 90:30; to

be God's remnant. Thus, in 100:5 destruction and judgment are promised to fall upon

sinners. However, the promise to the remnant is:

> In those days, the angels shall descend into the secret places. They shall
> gather together into one place all those who gave aid to sin. And the Most
> High will arise on that day of judgment in order to execute a great
> judgment upon all the sinners. [But] He will set a guard of holy angels
> over all the righteous and holy ones, and they shall keep them as the apple
> of the eye until all evil and sin are brought to an end. (vss. 4-5)

The remnant in this context will survive through God's protection via His holy

angels.[2]

In summary, in *1 Enoch* we find a remnant concept that nationalizes covenant

loyalty. Membership in the eschatological remnant is signaled by implication. National

Israelites who demonstrate covenant loyalty will be members of the eschatological

remnant.[3]

We turn to the next apocalyptic work in which the judgment and salvation

emphasis on remnant occurs, Jubilees.

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[1]Contrasts are presented in clear terms that separate the righteous from the wicked: (1) the righteous are the "elect"--1:3, 8; 5:8; 25:5; 93:1, 5, 10; (2) the wicked will be destroyed, while the righteous will prosper--1:8-9; (3) the righteous are regarded as the eschatological elect--93:10; (4) the righteous remnant are the seed of Noah who will escape catastrophe--10:3, 7; 67:1-8.

[2]This notion of the holy angels as watchers over the righteous is reminiscent of the Old Testament. See Ps 91:10; Dan 4:13, 17, 23.

[3]For an overview of the salvation of the remnant in the vision of the end of the world presented in *1 Enoch*, see George W. E. Nickelsburg, "The Apocalyptic Message of I Enoch 92-105," *CBQ* 39 (1977): 309-328.

"Remnant" in *Jubilees*

In short, *Jubilees* presents a triumphalistic vision of a nationalistic remnant.

Similar to *1 Enoch*, *Jubilees* purports to be a revelation to Moses during his forty days on

the mount with God (1:1-26).[1] O. S. Wintermute pointed out that *Jubilees'* eschatological

passages "teach that God is now about to restore a proper relationship with his people and

to call the readers to obedience."[2] *Jubilees* also presents a more vitriolic view of the

Gentiles. Specifically, *Jubilees* asserts that anyone not belonging to the covenant through

circumcision belongs to "the children of destruction" (15:26). Three distinct perspectives

are associated with the remnant idea in *Jubilees*:

    1. *Remnant status represents an active call to separation.* The reader is

commanded: "Separate yourself from the Gentiles, and do not eat with them, and do not

perform deeds like theirs. Because their deeds are defiled, and all of their ways are

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[1]*Jubilees* is a midrash on salvation history from the creation of the world to the exodus from Egypt and the Sinai event. It is an alleged account of matters revealed to Moses while on Mount Sinai for 40 days. Although the author borrows heavily from other sections of the Old Testament, the work is based primarily on Genesis and Exodus.

    The date of the book of *Jubilees* has received considerable attention throughout scholarly discourse. Some believe that the work may have been written just after the exile (see Solomon Zeitlin, "The Book of Jubilees: Its Character and Its Significance," *JQR* 30 [1939-1940]: 218-235). Such views have received no appreciable support. See the rebuttals of Rowley, *Relevance of Apocalyptic*, 101-102, and Michel Testuz, *Les Idées Religieuses du Livre des Jubilés* (Geneva: E. Droz; Paris: Minard, 1960), 35-38. Most scholars place *Jubilees* during the Maccabean period (e.g., Charlesworth, *OTP*, vol. 1); George F. Moore, *Judaism in the First Centuries of the Christian Era in the Age of the Tannaim* (Cambridge, MA: Harvard University Press, 1962), 1:199; Walter Schmithals, *The Apocalyptic Literature: A Brief Introduction* (New Haven: Yale University Press, 1945), 200.

    [2]O. S. Wintermute, "Jubilees: A New Translation and Introduction," in *OTP*, vol. 2, ed. James H. Charlesworth (New York: Doubleday & Company, 1985), 2:47.

contaminated, and despicable, and abominable" (22:16). In *Jubilees*, the division between Israel and the nations is, in fact, the division between good and evil. Non-Israelites are declared "Philistines""who should be cursed (24:28). Wintermute notes that "the cursing of the Philistines is not part of the biblical tradition. It reflects the writer's attitude with respect to the contemporary inhabitants of the area regarded as Philistia."[1] This leads to another important perspective on the way remnant appears in *Jubilees*, namely:

2. *Remnant is ultimately an annihilative notion.* Similar to the destruction of the Philistines, the Gentiles are to be purged from Palestine: "And they [God's servants] will drive out their enemies, and the righteous ones will see and give praise" (23:30b). *Jubilees* records the doom of the other nations: "And no remnant will be left to them, nor one who escapes on the day of the wrath of judgment" (24:30). The assertion that "no remnant" will be left to them anticipates the day when the Gentile will, rather than be converted, cease to exist.[2] This is underscored by Gene Davenport when he notes that "No Canaanites [non-Jewish occupiers of Palestine] will be spared on the day of judgment."[3] Judgment is completely negative for the Gentiles. This leads to the last facet of remnant in *Jubilees*:

3. *Remnant is connected to Election.* Though the term "remnant" occurs twice (20:5 and 24:30), in *Jubilees* remnant status is implicitly connected to the election of

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[1]Ibid., 2:104.

[2]For a summary of how poorly the Gentiles fared in Jewish Apocalyptic, see Russell, *Method and Message*, 297-303.

[3]Gene L. Davenport, *The Eschatology of the Book of Jubilees* (Leiden: E. J. Brill, 1971), 54.

Israel. God chose Israel above the other nations (2:19-21; 15:11, 32). Whether that

survival comes through a "second seed" (4:7) or through Noah (5:5), Israel will always

exist. As Yahweh's chosen, Israel will be impervious to destruction on the day of

judgment.

To summarize, in *Jubilees*, the remnant are those Israelites who will survive,

witness, and most important, rejoice over the final annihilation of their Gentile oppressors.

We briefly look next at the remnant concept in *4 Ezra*.

"Remnant" in *4 Ezra*

Scholarly consensus holds that *4 Ezra* was written in the wake of the unsuccessful

Jewish revolt against the Romans and the destruction of the Second Temple in A.D. 70.[1]

The reader of *4 Ezra* is challenged in the perusal of this work. According to Bruce

Metzger, "the eschatological speculations of the book are extensive and somewhat

involved. The author's consideration of the traditional belief in a messianic kingdom set

up on earth, a kingdom which in his view will endure for four hundred years (7:28f.), is

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[1]Michael E. Stone, *A Commentary on the Book of Fourth Ezra* (Minneapolis, MN: Fortress Press, 1990), 9-10; Jacob Meyers, *I and II Esdras: Introduction, Translation and Commentary*, AB, vol. 42 (Garden City, NY: Doubleday, 1974), 129; George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah* (Philadelphia: Fortress, 1981), 287, 292; J. J. Collins, *The Apocalyptic Imagination*, 196; Bruce Metzger, "The Fourth Book of Ezra: A New Translation and Introduction," in *OTP*, ed. James H. Charlesworth (Garden City, NY: Doubleday & Company, 1983), 1:520. Scholarly consensus holds that *4 Ezra* was written around A.D. 100. This date is arrived at by calculating 30 years from the destruction of Jerusalem (presented as the invasion of Babylon in the book).

4 Ezra is a work of 16 chapters divided into 7 visions. Chapters 3-14 are bracketed by a Christian introduction and conclusion. The heterogeneity of *4 Ezra* is explained by the use of written and current traditions. See Meyers, *I and II Esdras*, 129-131. See also Metzger, "The Fourth Book of Ezra," 1:521.

overshadowed by a concern to penetrate the mystery of the world to come and the conditions of the afterlife."[1]

No single organizing theme dominates the work. Michael Stone argued that "scholars who regard the book as a literary unity have to face the question of the relationship between these different parts of the book."[2] Although Stone opts for a single author of *4 Ezra*,[3] the reader of this material still faces the formidable challenge in finding his/her way in this difficult work. Numerous visions elaborate upon the fate of the community of the apocalypticist.[4] However, Christopher Rowland argued convincingly that the unitive symmetry of the book's seven visions is the best argument in favor of its unity.[5]

Eschatology in *4 Ezra*

The author of *4 Ezra* is responding to a catastrophic occurrence–the Babylonian invasion (i.e., the destruction of Jerusalem). Through a series of dialogues between the

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[1]Metzger, "The Fourth Book of Ezra," 1:521.

[2]Stone, *Commentary on Fourth Ezra*, 14, 21.

[3]Ibid., 21.

[4]Passages such as 4:33, 5:56, and 12:36, suggest that the one level of conflict might be between the writer's individual standing as a prophet/visionary in his own community, and the destiny of that same community which he leads. There appears to be a struggle within the community to which this book is directed. To that degree, the work functions not only as an apocalyptic treatise, but as a personal disquisition designed to advance the political interests of an original writer.

[5]See Christopher Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (London: SPCK, 1982), 131.

pseudonymous Ezra and the angel, a struggle occurs that oscillates between theodicy and eschatology.[1]

While God chose Israel, He did not remove the evil heart, thus the Torah could not overcome Israel's condition. Curiously, God chose to punish Israel, with the equally wicked Babylonians (3:26-36). Ezra is challenged by the angel Uriel to understand the Most High. Ezra's interest however is not to fathom otherworldly issues. His problem is the Gentiles. It is here that eschatology (4:22-25) provides the answers to Ezra's dilemma. This eschatology appears in the form of two ages. The concept of the two ages in the eschatological speculations of *4 Ezra* is treated below.

The Remnant and the Two Ages

In *4 Ezra*, remnant teaching is set against the eschatological backdrop of the two-ages concept. The author(s) of Ezra forwards a two-part schematization of history: the present age will be destroyed and followed by the Messianic age-to-come (see 6:7-10, 34; 7:12-13, 29-31, 47, 50, 75, 112-113; 8:1, 46). In *4 Ezra*, the remnant are both the historically faithful who, like Noah, survived catastrophe (3:8-11) and the final eschatological generation of the faithful "few" who will live through the Messianic woes of the end time (6:25; 7:27; 9:7-8; 13:16, 19).

In *4 Ezra* salvation is not entirely corporate. Collins stated it well when he observed, "Salvation lies not only in the future of the covenant people but also in the

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[1]For a useful discussion of theodicy in relation to *4 Ezra* and *2 Apoc. Bar.*, see Tom W. Willet, *Eschatology in the Theodicies of 2 Apoc. Bar. and 4 Ezra* (Sheffield: JSOT, 1989), 11-33, 65-72, 95-112, 124-125.

destiny of the individual."[1] It is in this setting that the following seven aspects of the remnant appear in *4 Ezra*:

1. *The remnant are the "few" who live righteously.* *4 Ezra* 8:3 says, "Many have been created, but few will be saved." *4 Ezra*'s motif of the saved few is grounded in the Flood narrative. Noah is the first character in the Old Testament to be called "righteous."[2] It reads, "As death came upon Adam, so the flood upon them. But you left one of them, Noah with his household, and all the righteous who have descended from him" (3:8-11).

Here, in harmony with the Old Testament Flood narrative, Noah's role as typological progenitor of the righteous in Hebrew sacred history appears in the first vision of Ezra. In many places in Jewish literature Noah personifies the remnant ideal (e.g., *1 Enoch* 106:18, 19; *4 Ezra* 3:11; Ecclesiasticus 44:17). However, the righteous are in the minority (cf. 7:50-51; 8:1, 2). In this discussion, Noah as a remnant progenitor represents the continuation of the righteous line of those who worship God.[3]

However, after tracing out the activity of God in history (3:5-36), the angel, Uriel, assures him that the evil and injustice of the present age will soon end (4:26), but as with

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[1] J. J. Collins, *Apocalyptic Imagination*, 221.

[2] Gen 6:9, "Noah was a righteous [MT=*sdq*, LXX=*dikaios*] man, blameless among the people of this time, and he walked with God."

[3] For the role of Noah as a typological figure in ancient texts, see Lloyd R. Bailey, *Noah: The Person and the Story in History and Tradition* (Columbia, SC: University of South Carolina, 1989), 11-27; Jack Pearl Lewis, *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature* (Leiden: E. J. Brill, 1968), 7, 9, 15-16, 90.

the Flood, "in its time."[1] As Ezra probes for exactly when the injustice will end, he

receives the assuring, albeit ambiguous response from Jeremiel: "when the number of

those like yourselves is completed" (4:36). Because God's ways are impenetrable, only He

knows the number. And that number is few (7:48, 60).

Further, this witness to Ezra's life takes on eschatological significance, since Ezra

is reminded that his age "is hastening swiftly to its end" (4:26). In this section of the book,

Ezra is promised that wickedness will increase until the end (5:1-4), but the righteous will

be protected. The promise of eschatological protection during the days of tribulation leads

to the next point.

2. *Remnant teaching and theodicy intersect in* 4 Ezra. Interestingly, the consistent

correlate to theodicy in Ezra is eschatology (cf. 6:59 and 7:26-34). Ezra's questions are not

addressed explicitly, but the promise of future existence for the faithful is held out as the

corrective to the injustice that the community feels. Remnant teaching, then, functions as

an assurance that when the judgments from the Most High fall, the chosen servants of God

(i.e., both Ezra and his community) will survive and prosper because of their

righteousness and covenant loyalty (13:33-36). Survival and prosperity point to the next

aspect of remnant in *4 Ezra*:

3. *Remnant in* 4 Ezra *juxtaposes judgment and salvation.* The remnant idea also

appears in the second vision of Ezra. Section 2 of the book of Ezra continues the two-age

eschatology (6:2). The questions, "What will be the dividing of times? or, When will be

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[1]Stone, *Commentary on Fourth Ezra*, 69, says this "implies the predestinarian
view of fixed times." See also 4:33-34, 5:49, 6:5-6, and 7:74.

the end of the first age and beginning of the age that follows?" prepare the reader for another rehearsal of the signs of the end of the present age expressed in cosmic and social distress (6:21-24).

It is made clear in 6:27, 28 that the righteous will populate the earth because all the "earth's inhabitants shall be changed and converted to a different spirit" and "faithfulness shall flourish, and corruption shall be overcome, and the truth . . . shall be revealed" (vs. 28). This passage is not clear on whether the remnant will be the active agents in the transformation of the world or the passive recipients of that transformed world. However, the next aspect of remnant is vital.

4. *Remnant status assures physical survival for the faithful.* In the fullest eschatological picture presented by Ezra, the remnant as a group who physically survive eschatological judgment are mentioned. In 7:26-37, the hidden land will be revealed, every "delivered" soul will see his wonders, Messiah will be revealed along with those with him, and these who remain will "rejoice with him" for four hundred years. After this Messiah shall die, and His human cohorts shall die with Him, while the world will return back to primeval silence.

"Those who remain' are the remnant that guarantee the continuity of human community. They appear in the answer to Ezra's question as to why they are dispossessed (6:59). Ezra is informed that the remnant will inherit the land, only after it has been purged of sin and wickedness. Thus, Ezra is led to exclaim, "Blessed are those who are alive and who keep your commandments." As presented later, remnant status is closely connected to the commandments in the New Testament and the Apocalypse. The next

point is an unusual interpretation of remnant:

5. *The remnant exists within the "borders" of His land.* Here the remnant doctrine is territorialized in 12:33-34. As an explicit remnant passage, 12:33-34 is found in the interpretation of the Eagle Vision (12:4-39). In the setting of judgment, reproof, and the final destruction of the wicked, the land-connected promise is: "But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning (vs. 34).

Here the remnant are those in the land (Palestine) who will experience joy and celebration until the end comes. The remnant are promised deliverance, which in Old Testament history is the evidence of divine favor (Exod 15-16; Deut 8, 27-28). This leads to the next point.

6. *The remnant will experience eschatological deliverance.* The next reference to remnant is found in the interpretation of the Man from the Sea (13:25-26). The man from the sea is "my Son" (vss. 32, 37). He is the one "whom the Most High has been keeping for many ages" (vs. 26). He "will deliver his creation" and "will direct those who are left." The last aspect of remnant in *4 Ezra* is tied to obedience:

7. *Remnant protection is closely associated with keeping the commandments of God.* Phillip Esler observed the close connection between law and eschatology in *4 Ezra.* He pointed out that "salvation in the next world is dependent upon compliance with the

Law in this one."[1] In the Christian appendix to *4 Ezra*[2] the connection of obedience to the

remnant idea in Ezra appears in the context of the final predictions of warfare, doom, and

persecution (15:1-16:73). It reads: "Hear, my chosen people," says the Lord. "Behold,

the days of tribulation are at hand, and I will deliver you from them. Do not fear or doubt,

for God is your guide, you who keep my commandments and precepts," says the Lord

God" (16:74-77).

This promise of divine deliverance closes out the book of *4 Ezra*. In the face of

impending eschatological tribulation, God promises to deliver His people. Here the

remnant promise functions as a climax to the terrors of the book.

In summary, in *4 Ezra*, the remnant are those who survive the Messianic woes and

the great final war of the Redeemer (12:34; 13:26). They are a small minority (7:47-48;

7:60; 8:1-3; 9:21-22) who keep the commandments. The repeated stress of the remnant

idea is upon the notion of Divine protection. In *4 Ezra*, to be among the remnant is to see

the vengeance of God visited upon one's alien conquerors. No reconciliation is

anticipated. Deliverance and vindication ultimately belong to the remnant who remain

within the land.

We now turn to the final non-canonical apocalyptic work containing a strong

remnant emphasis, *2 Apoc. Bar.*

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[1]Phillip F. Esler, "The Social Function of 4 Ezra," *JSNT* 53 (1994): 118.

[2]See Metzger, "Fourth Book of Ezra," 1:522.

"Remnant" in the *2 Apocalypse of Baruch*

The *2 Apoc. Bar.* is akin to *4 Ezra*.[1] *2 Apoc. Bar.* so closely resembles 4 Ezra that

some scholars have debated whether the *2 Apoc. Bar.* is dependent on *4 Ezra*.[2] *Apoc. Bar.*

was in all probability written after A.D. 70. A. F. J. Klijn demonstrates that because the

author of *Apoc. Bar.* allows for two destructions of Jerusalem, this fact presupposes a post

A.D. 70 date.[3] He further argues that the latest possible date would probably be the end of

the first decade of the second century.[4] *2 Apoc. Bar.* discloses the following three

perspectives concerning the remnant:

1. Remnant salvation is connected to a "store" of good works. Remnant status is

earned by storing up good works.[5] *2 Apoc. Bar.* 24:1 reads, "For behold the days are

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[1] *2 Apoc. Bar.* is a work dated sometime after A.D. 70 with A.D. 100 as probable. This book consists of various elements such as prayers, lamentations, questions, explanations and addresses. According to A. F. J. Klijn, "2 (Syriac Apocalypse of) Baruch," in *OTP*, ed. James H. Charlesworth (Garden City, NY: Doubleday & Company, 1983), 1:620, the writer "was an expert on apocalyptic imagery and rabbinic teaching."

[2] Gwendolyn B. Sayler, *Have the Promises Failed? A Literary Analysis of 2 Baruch* (Chico, CA: Scholars Press, 1984), 103-118; Klijn, 1:616-617; Nickelsburg, *Jewish Literature*, 287; J. J. Collins, *The Apocalyptic Imagination*, 213, 222-224.

[3] Klijn, 1:617.

[4] Ibid.

[5] *2 Apoc. Bar.* 14:12. The idea that there are heavenly treasuries is a common notion in the apocalyptic literature of this period. *1 Enoch* 17:3 asserts that God has munitions stored up for the eschatological war. Conversely, there is a parallel notion that humans may escape punishment emanating from God's storehouse by storing up good works with God. Psalms of Solomon 9:5 states, "The one who does what is right saves up life for himself with the Lord and the one who does what is wrong causes his own life to be destroyed." Here the idea is that one who does righteousness is saving life for the future realm. Thus deeds of righteousness in this life function as a guarantee against destruction. *4 Ezra* 7:76-77 reads, "He answered me and said 'I will show you that also,

coming, and the books will be opened in which are written the sins of all those who have sinned, and moreover, also the treasuries in which are brought together the righteousness of all those who have proven themselves to be righteous."

In *2 Apoc. Bar.*, the remnant is an eschatological group who will survive to enjoy a share in the Messianic kingdom. Of them, *2 Apoc. Bar.* writes: "The righteous justly hope for the end, and without fear depart from this habitation, because they have with these a store of works preserved in the treasuries."

This concept of the storehouse of works leads to another important dimension of the remnant teaching of *2 Apoc. Bar.*:

2. *Remnant protection is territorialized.* Those performing the desired works must also be occupiers of the land of Palestine. Occupation of the land is a pre-condition for receiving protection. It is in this context that the first reference to the remnant appears in *Apoc. Bar.*: "And He answered and said to me: That which will happen at that time bears upon the whole earth. Therefore, all who live will notice it. For at that time I shall only protect those found in this land at that time" (29:2).

Here the remnant promise of protection is explicitly limited to those *in the land.* *2 Apoc. Bar.* repeatedly expresses the idea that the land will be protected during the tribulations to come (29:2; 40:2; 71:1). In harmony with the Old Testament promises of the renewal of the land, this land is undoubtedly the land of Palestine.

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but do not be associated with those who have shown scorn, nor number yourself among those who are tormented. For you have a treasure of works laid up with the Most High; but it will not be shown to you until the last times'."

Repeatedly, the idea of protection for the remnant surfaces in the Old Testament. Also, this territorialized remnant concept also extends to the fruitfulness of the land. However, it should be noted that in *Apoc. Bar.*, there is also the remnant theme of provision in times of distress (29:5-8). Even, the former objects of superstitious fear, Leviathan and Behemoth, will be a source of nourishment for the remnant. The remnant are told that these two great monsters will be food for "all who are left" (vs. 5).

In this section of *2 Apoc. Bar.* protection and provision converge to assure the readers that they will not be left to come to ruin again. This is an important aspect of remnant theology in *2 Apoc. Bar.* Sayler notes, "Baruch is confident that the Torah guarantees [the remnant's] survival in this present time."[1] This leads to the judgment aspect of the salvation promise.

3. *The remnant will witness the execution of their oppressors.* This promise is evident in another remnant passage found in *2 Apoc. Bar.* 40:2: "The last ruler who is left alive at that time will be bound, whereas the entire host will be destroyed. And they will carry him on Mount Zion, and my Anointed One will convict him of all his wicked deeds and will assemble and set before him all the works of his hosts. And after these things he will kill him and protect the rest [i.e., remnant] of my people who will be found in the place that I have chosen."

Here the Anointed One binds the last ruler, while destroying his host. This passage appears in the interpretation of the apocalypse of the forest, the vine, the fountain,

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[1]Gwen Sayler, "2 Baruch: A Story of Grief and Consolation," *SBL* 121 (1982): 493. Sayler also notes that the Torah is the key to existence in the world and in the future world (*Have the Promises Failed?* 117).

and the cedar (chaps. 35-40). Once again *2 Apoc. Bar.* assures the oppressed community that God's protection will be upon the land and therefore the remnant will survive the terrors of this final apocalypse.

In summary, the remnant idea in *2 Apoc. Bar.* is associated with the traditional themes associated with remnant in the Old Testament--judgment, salvation, vindication, protection, covenant loyalty, and future existence. However, remnant teaching in *2 Apoc. Bar.* connects the idea of deliverance to the land. Thus we find in *2 Apoc. Bar.* a remnant concept, that like *4 Ezra*, has been territorialized.[1]

Summary

In the non-canonical Jewish apocalyptic literature surveyed, the remnant concept has been appropriated *prima facie* from the Old Testament. Jewish apocalyptic writers utilize similar language as the Old Testament prophets. However, the remnant concepts in the Old Testament and in the Jewish Apocalyptic literature surveyed are in significant ways polar opposites. In the Old Testament, the doctrine of the remnant promises that the remnant survive in order to fulfill the universalistic purpose for its election--to extend the knowledge of Israel's God into all the Gentile world (e.g., Isa 19:25; 45:20, 22; 51:5; 56:7; 66:19; Zech 8:23; 14:16).

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[1]Compare this with W.D. Davies, *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine* (Berkeley, CA: University of Berkeley Press, 1974), 164-178, in which Davies convincingly shows that Paul de-territorializes the promise of Abraham as applied to believers in Christ. Davies writes, "Paul ignores completely the territorial aspect of the promise. The land is not within his purview" (178). He further comments, "'In Christ' Paul was free from the Law and therefore, from the land. . . . Theologically he had no longer any need of it: his geographical identity was subordinated to that of being 'in Christ,' in whom was neither Jew nor Greek" (220).

On the contrary, the remnant concept in non-canonical Jewish apocalyptic works is nationalistic (i.e., Israel, not others), sectarian (i.e., our group, not theirs), restrictive (i.e., our individual adherents, not Jews in general) and territorialized (i.e., Palestine, not Rome, Egypt, etc.). In *4 Ezra* 13:49, the destruction of the Gentiles parallels the salvation of the remnant of Israel. The basis of salvation is in the remnant's relationship to the covenant and land of Israel: "And it shall be that everyone who will be saved and will be able to escape on account of his works, or on account of the faith by which he has believed, will survive the dangers that have been predicted, and will see my salvation in my land and within my borders, which I have sanctified for myself from the beginning" (*4 Ezra* 9:7-8). The primary focus is on the privilege of survival based on works of obedience in response to the covenant.

Thus, the remnant idea that proceeds from Jewish apocalyptic literature tends to be reductionistic (the few), sectarian, nationalistic, and territorialized. Salvation was held out for the remnant of Israel, but rarely (and that, obliquely) for the Gentiles. In Jewish apocalyptic literature, the remnant are those few of Israel who will be found in a safe place when the judgment of God falls.

We next turn to examine the remnant concept in the writings found at Qumran. These writings present a more intensely restrictive remnant concept than is found in the Jewish apocalypticists.

The "Remnant" in Qumran Literature

That the Qumran writings[1] represent an important background to the worldview of

the Apocalypse is well established.[2] While Qumran literature also reflected apocalyptic

perspectives, the documents of Qumran present a separatistic, exclusive, and passionately

sectarian understanding of the remnant concept.[3] As in the Old Testament, the Hebrew

roots for remnant appear in Qumran documents.[4] Thus, notable Qumran scholars have

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[1]In general the literature of Qumran dates between the second century B.C. and the first century A.D. However, scholars generally agree that the Scrolls display an historical development. See M. Burrows, "The Discipline Manual of the Judean Covenanters," *OTS* 8 (1950): 156-192; Bo Reicke, "Die Ta'amire-Schriften und die Damaskus-Fragmente," *ST* 2 (1949): 45-70; J. L. Teicher, "The Damascus Fragments and the Origin of the Christian Sect," *JJS* 2 (1951): 115-143. However, none can agree on the details of such an acknowledgment. See H. A. Butler, "The Chronological Sequence of the Scrolls of Qumran Cave One," *RQ* 2 (1960): 533-539; I. Rabbinowitz, "Sequence and Dates of the Extra-Biblical Dead Sea Scroll Texts and 'Damascus Fragments,'" *VT* 3 (1953): 175-185.

[2]See David Aune, "Qumran and the Book of Revelation," in *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment*, ed. Peter W. Flint and James C. Vanderkam (Leiden: Brill, 1999), 622-650; Florentino Garcia Martinez, *Qumran and Apocalyptic: Studies on the Aramaic Text from Qumran* (New York: E. J. Brill, 1992); Herbert Braun, *Qumran und Das Neue Testament* (Tübingen: Mohr, 1966).

[3]In the Psalm of Return found in the War Rule of the Qumran documents, it is expressly declared that "we are the remnant." See Geza Vermes, *The Dead Sea Scrolls in English* (New York: Penguin Books, 1987), 120.

[4]The root *š'r* is translated as "remnant" or "to remain." *Š'r* occurs 39 times in noun forms and 15 occurrences as verbs in Qumran literature. Examples of nominal forms of *š'r* may be found in CD 1:4; 2:6; 1QS 4:14; 5:13; 1QSb 1:7; 1QM 4:2; 13:8; 14:5, 8, 9; 1QH3a 14:8, 32; 15:22; etc. Verbal forms of the root *š'r* may be found in CD 1:4; 19:10, 13; 4Q174 1-3ii2; 4Q368 6:2; 4Q390 1:10; and 11Q19 60:1.
　　The root *š'r* also occurs in Aramaic in DSS a total of 37 times although 4 examples appear to be reconstructions. Nominal occurrences constitute 32 uses of the root. Examples of nominal uses may be found in 4Q208 1:3; 7:2; 15:5; 17:5; 19+21:2; 20:1; 23:3; 25:4; 4Q209 5:5, 6; 6:8, and 9. Verbal forms of *š'r* may be seen in 4Q537 1+2+3:1; 4Q556 14:7; and 4Q561 3:5. Adjectival forms of *š'r* may be seen in 4Q196

documented remnant self-consciousness among the Qumran covenanters.[1] James

Vanderkam expressed this consensus when he asserted: "The people who lived in and

around Qumran believed firmly that they were part of that remnant raised by God to be a

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13:1 and 4Q196 18:6. These passages reflect a strong awareness of remnant status among
the Covenanters. For more examples see Martin G. Abegg, *The Dead Sea Scrolls
Concordance* (Boston: Brill, 2003), 2:706, 929.

The Hebrew word *aḥᵃrît* occurs 44 times, but with an emphasis more on the
"end" or "latter" times or days, etc. Examples may be found in CD 4:4; 6:11; 1QSa 1:1;
1QpHab 2:5; 9:6; 1Q14 6:2; 4Q161 5-6:10; 4Q162 2:1, etc. Prepositional, adjectival, and
adverbial forms may be seen in Abegg, 1:26-28. Aramaic forms occur 2 times in 4Q563
and 1:4; 11Q10 38:9. Abegg, 1:781.

The Hebrew root *ytr* occurs in nominal forms 10 times where it may be translated
"remainder" or "excess." Examples may be found in 1QpHab 7:7; 8:15; 9:4, 7; 4Q163
12:4, and 4Q252 4:4. Verbal forms of *ytr* occur 18 times and may be translated as "to
survive" or "to remain." Examples may be found in CD 2:11; 3:13; 1QM 2:6, 10, 14;
4Q163 12:4; 4Q252 4:4; 4Q424 1:11, etc. There is 1 occurrence in Aramaic found in
4Q558 33:4. See Abegg, 1:332, 849.

The Hebrew root *plt* occurs in nominal forms 7 times and can be translated
"survivor" or "fugitive" depending on the context. Examples of nominal forms of *plt*
may be found in 1QHᵃ 11:28; 14:25, 32; 17:29, 33, and 4Q427 14:2. Verbal forms of the
root *plt* occur 5 times and can be translated "to escape" or "to deliver." Examples of
verbal forms of *plt* may be seen in 1QSb 1:7; 1 QHᵃ 11:10; 13:18. An Aramaic form of
the nominal *plt* occurs only once in 4Q206 1xxxvi18 and can be translated "deliverance."
Verbal forms in Aramaic occur 11 times and can be translated "to escape." Examples
include 1Q20 11:14; 12:17; 19:20; 22:2; and 11Q10 32:2. See Abegg, 2:908.

The Hebrew root *mlt* occurs 14 times in verbal form. It can be translated "to
escape" or "to rescue." Examples may be found in CD 7:14, 21; 19:10; 1QHᵃ 11:9; 1Q27
1:4; 4Q183 1:3, etc. No Aramaic usages occur. See Abegg,, 1:451, for more.

[1]See Kurt Schulbert, *The Dead Sea Community: Its Origins and Teachings*, trans.
J. W. Doberstein (London: A and C Black, 1959), 80-84; Josef Tadeusz Milik, *Ten Years
of Discovery in the Wilderness*, trans. J. Strugnell (Naperville, IL: A. R. Allenson, 1959),
113-118; Jürgen Becker, *Das Heil Gottes und Sündenbegriffe in den Qumrantexten und
im Neuen Testament* (Göttigen: Vandenhoeck and Ruprecht, 1964), 60-64; Martin
Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine During the
Early Hellenistic Period*, trans. John Bowden, 2 vols. (Philadelphia: Fortress Press,
1974), 1:223; Henk Jagersma, *A History of Israel from Alexander the Great to Bar
Kochba,* trans. John Bowden (Philadelphia: Fortress Press, 1985), 78; and Michael A.
Knibb, *The Qumran Community* (Cambridge: Cambridge University Press, 1978), 22-23.

plant of righteousness and truth."[1] John Collins noted that the Qumran sectaries

considered themselves "as an elect group within Israel . . . the true Israel."[2] Qumran

viewed itself as an eschatological community.[3] Non-covenanters standing outside the

Qumran *yahad* were not considered members of the chosen people.[4] Thus, the Qumran

texts[5] provide an intriguing glimpse into the world of intensely sectarian interpretation[6] of

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[1]James C Vanderkam, *The Dead Sea Scrolls Today* (Grand Rapids, MI: William B. Eerdmans, 1994), 111.

[2]J. J. Collins, *Apocalypticism in the Dead Sea Scrolls*, 91. See also Lawrence Schiffman, "Israel," *The Encyclopedia of the Dead Sea Scrolls,* vol. 1 (New York: Oxford University Press, 2000), 1:390. Here Schiffman notes that Qumran saw itself as "the true Israel."

[3]James C. Vanderkam and Peter Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (San Francisco, CA: HarperSanFrancisco, 2002), 362-363. Lawrence Schiffman, *Reclaiming the Dead Sea Scrolls: The History of Judaism, the Background of Christianity, the Lost Library of Qumran* (Philadelphia: The Jewish Publication Society, 1994), 329, writes of for the Qumran community after the Messianic War: "The resulting eschatological community would reflect the perfection of the present community at Qumran. Men, women, and children who had attained the highest standards of ritual purity would participate in the new community's holy convocations." See also the War Scroll 13:8 where help is promised to the remnant in the last days' final battle.

[4]Schulbert, 82.

[5]For abbreviations, see Joseph A. Fitzmeyer, *The Dead Sea Scrolls: Major Publications and Tools for Study* (Missoula, MT: Scholars' Press for the Society of Biblical Literature, 1977), 11-34.

[6]See Joseph Fitzmeyer, *Responses to 101 Questions on the Dead Sea Scrolls* (New York: Paulist Press, 1992), 33. In commenting upon the *pesher* Fitzmeyer notes that "it is thus a very definite sectarian composition, which would not be current even in Jewish circles outside of this community. The commentary [i.e., *pesher*] is composed with the conviction that what the prophet or psalmist of old wrote had pertinence not only to his own times, but also to the life of this community." Ibid.

the Old Testament prophecies concerning salvation and remnant theology.[1] The

assessment that follows presents four findings that provide a contrasting background to the

vision of the remnant contained in the book of Revelation:

1. *Qumran covenanters considered themselves the eschatological remnant.*

Succinctly, the covenanters of Qumran viewed themselves as the "remnant of your people"

(1QM 14:8-9). Salvation would come to them through God's mercy as the sole, true

"remnant" (CD 2:11; 1QH 6:8; 1QM 14:9) when Israel ceased to exist (CD 3:13; 1QM

13:8). They alone practiced the "commandments" (CD 3:12) and observed the "whole

Torah" (4QFlor 2:2).[2] Observance of the Torah would prepare them to survive the

eschatological war. To stand apart from or leave the sectaries was "to have no remnant or

survivor" (CD 2:6-7; 19:10; 1QS 5:13).

Clearly the Qumran community reflected its own remnant self-consciousness.[3] In

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[1]Though the covenanters give numerous Old Testament themes a decidedly
sectarian interpretation, Sanders is correct when he notes that "covenant, commandments,
the punishment of the wicked, the salvation of the righteous and other common Jewish
themes appear on virtually every page of the major documents and may be seen reflected
in the fragments and smaller documents." *Paul and Palestinian Judaism*, 239.

[2]This observance included laws of ritual purity seen in the Temple Scroll. See
Lawrence Schiffman, *Reclaiming the Dead Sea Scrolls: Their True Meaning for Judaism
and Christianity* (New York: Doubleday, 1995), 262-266; Vermes, 129-154. In this
connection, John's emphatic declaration "HERE [emphasis mine] are they that keep the
commandments of God" in 14:12 might be viewed as a polemic against the competing
remnant claims of Qumran.

[3]See Ellen Juhl Christiansen, "The Consciousness of Belonging to God's
Covenant and What It Entails According to the Damascus Document and the Community
Rule," in *Qumran Between the Old and New Testaments*, ed. Frederick H. Cryer and
Thomas L. Thompson (Sheffield: Sheffield Academic Press, 1998), 69-97. Christiansen
carefully outlines the significance of belonging to the *yahad* (community).

light of the fact that the community saw itself living in the last days,[1] the term "remnant" is

particularly appropriate for the exclusivistic self-understanding of the Qumran community.

As the self-professed remnant, the Qumran covenanters consistently affirmed that they,

and they alone, enjoyed a special status before God. They proclaimed that "we are the

remnant of your people" (1QM 14:8). This self-understanding of the Qumran Covenanters

is evident in the Damascus Rule: "But with the remnant, which held fast to the

commandments of God He made His Covenant with Israel for ever, revealing to them the

hidden things in which all Israel had gone astray."[2]

One must agree with Vermes when he says "that the sectaries regarded themselves

as the true Israel, the repository of the authentic traditions of the religious body from which

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[1]Such eschatological self-understanding is disclosed in the Habakkuk *pesherim* of the Qumran community. The covenanters can speak of the last days in two senses: broadly and technically. For example, the Habakkuk commentary uses the phrase "end of days" in 2:5-9 when it describes apostates who are not willing to accept the message of the Teacher of Righteousness. These apostates are contemporaries of the commentator. This is the broad use of the expression. Later, the commentator speaks of the last days as a time in the future in 9:6. For further study, see Helmer Ringgren, *The Faith of Qumran: Theology of the Dead Sea Scrolls* (Philadelphia: Fortress Press, 1963), 152-166; and Schulbert, 98-106. Against any *a priori* requirement or definition of the eschatological remnant as "those who remain after the final judgment of the wicked" (cf. Watts, *Critique of Remnant Theme*, 11-12), all of the Qumran community's activities, including the appropriation of its self-differentiating title of remnant, occurred under the consciousness of membership within a last-day community. Therefore, it was not necessary for the covenanters to explicitly label themselves "an eschatological remnant." Remnant identity was consciously established against a background awareness of the community's dispute with general Israelite society. This fact also contradicts Huebsch, who attempted an exhaustive analysis of the use of remnant in Qumran sectarian literature. He used the criterion of "threat, survival, and historic-theological" relevance to determine which passages contain the remnant theme. Huebsch incorrectly concluded that the Qumran sect did not see itself as an eschatological remnant, but as a part of Israel. See Huebsch, "The Understanding and Significance of the 'Remnant' in Qumran Literature."

[2]Vermes, *The Dead Sea Scrolls in English*, 1.

they had seceded."[1] However, according to the Community Rule 1:16-20 Jews could unite

with the community and thereby attain salvation.[2] This remnant self- consciousness

resulted in the creation of social and physical distance from "mainstream" society. This

separation is seen in the next point.

2. *Qumran represented a cultic and geographic withdrawal from Israel.* As we

have seen previously, the Jewish apocalyptic literature represents a "within-society"

protest to Israel's perceived apostasy. However, Qumran carried that protest against

Jewish secularization a step further--it demanded a disassociation from the larger Jewish

society. Qumran documents present remnant status and ritual purity as inseparable. Thus,

the remnant concept in the Qumran literature functions as an intensification of Palestinian

sectarianism.[3] The Qumranites practiced a segregational remnant theology that isolated

them from, and, in their judgment, insulated them against the pervasive wickedness of

their time.[4]

Qumran withdrawal to the wilderness was chosen because of its connection to the

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[1]Ibid., 85.

[2]Vanderkam and Flint, 262-263, describe the annual ceremony of detailed rituals by which a Jewish acolyte may have united with the Qumran sect.

[3]Particularism and separatism characterize the Qumran covenanters. See Roland DeVaux, *Archaeology and the Dead Sea Scrolls* (London: Oxford University Press, 1973), 68-69, 81, 97-98.

[4]For examples of ritual requirements of separation and purification, see 1QS 5:13-20; 6:15-17; 3:2; 7:24; 8:23; 9:8; CD 6:17-20; 12:19-20.

prophecies of the Old Testament.[1] The covenanters saw themselves as the "sons of light" (1QS 4:22; 8:1-5) who were obligated to hate the sons of darkness (1QS 1:3-4, 9-10). Physical separation from them was critical. This view of their own ascetic commitment emerged from the belief that God had chosen their community and bestowed special secrets upon them (1QpHab 7:4-5). They *alone* were "the elect" (1QSa 2:7), that is, the remnant. Such confident self-assessment is evident in the Psalm of Return: "Among the poor in spirit [there is power] over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant [of thy people]."[2]

Remnant understanding is also evident in the Damascus Rule: "For when they were unfaithful and forsook Him, He hid his face from Israel and His sanctuary and delivered them up to the sword. He left a remnant [*sa 'arit*] to Israel and did not deliver it up to be destroyed."[3]

The Qumranites believed themselves to constitute a separated remnant that God had left to Israel (CD 1:7; 6:2-3). In fact, if Israel saw itself as God's remnant, the Qumranites considered themselves "the remnant" (CD 1:4) from the remnant. According to Alex Deasley, the "self-identification of the Damascus communities as the remnant

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[1]James C. Vanderkam, *An Introduction to Early Judaism* (Grand Rapids, MI: Eerdmans, 2001), 164-165.

[2]See Geza Vermes, "The War Rule," in *The Dead Sea Scrolls in English*, ed. G. Vermes (London: Penguin, 1987), 120.

[3]Ibid., 120.

marks a decisive breach with the body of the Jewish people as a whole."[1] Qumran viewed

itself as the exclusive bearer of covenant promises (1QpHab 2:3; CD 6:19; 8:21; 19:33-

34).[2] They were the keepers of the commandments of God in anticipation of their

Messiahs (1QS 5:5-6; 8:5-9; 9:5; CD 3:19). Their unique compliance with the covenant

set them in judgment on fellow Israelites, as seen in the next point.

3. *Jews outside the Qumran sect were destined for annihilation.* The Damascus

Rule expresses the total destruction awaiting non-sect members outside of their

community: "Patience and much forgiveness are with Him towards those who turn from

transgression; but power, might, and great flaming wrath by the hand of all the Angels of

Destruction towards those who depart from the way and abhor the Precept. They shall

have no remnant or survivor."[3] Having no "remnant" is a promise that covenant violators

will be without posterity, and in turn, without continuity. The covenanters of Qumran

viewed all who stood outside of their community as the "sons of darkness" who forsook

the covenant (CD 5:11). Those outside the covenant (i.e., apostate Israelites), would be

annihilated (1QS 3:20-21; cf. 1QM 3:9-19). Logically, then, if Jews beyond their

community were lost, the Gentiles would fare much worse. This may seen in the final

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[1]Alex Deasley, *The Shape of Qumran Theology* (Carlisle Cumbria: Paternoster Press, 2000), 89.

[2]The covenant is a vital component of Qumranite self-understanding. Covenant (*brt*) occurs 140 times in the Scrolls. See K. B. Kuhn, *Konkordanz zu den Qumrantexten* (Göttigen: Vandenhoeck und Ruprecht, 1960), 37. Loyalty to the covenant meant membership in God's faithful remnant. So Sanders, *Paul and Palestinian Judaism*, 245-257.

[3]Vermes, *The Dead Sea Scrolls in English*, 84.

point.

    4. *Gentiles had no hope of salvation.* The covenanters manifested a decidely

negative attitude toward the Gentiles.[1] Lawrence Schiffman points out that Qumran

sectarians identified themselves as separate from non-Jews in two ways: (a) they were not

idol worshippers and (b) they were the chosen people [i.e., remnant] who would inherit the

land in the End of Days.[2] But first the land would have to be purged of the incessant

paganism that was never completely neutralized in the land of Palestine.[3]

    However, a glimmer of remnant universalism appeared in the remnant concept of

the members of the Qumran community. This represents some consonance with the Old

Testament's or the Apocalypse's vision of the people of God's universal election.[4] The

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[1]The war to come described in the War Scroll would be waged against the *kittîm* (see 1QM 1:2, 3, 6, 9, 12). Joseph Baumgarten writes, "As one might expect, the deprecation of pagans is most pronounced in the War Scroll, where expressions such as 'nations of wickedness' and 'nations of futility' are frequently found." See Joseph M. Baumgarten, "Gentiles," *Encyclopedia of the Dead Sea Scrolls,* vol. 1 (New York: Oxford University Press, 2000), 1:304-305. The word *gôyîm* is used to describe the nations outside of Palestine (1QM 2:7; 4:12). They also were to be shunned. For more, see Fitzmeyer, *101 Questions,* 93-94.

[2]Schiffman, "Israel," *The Encyclopedia of the Dead Sea Scrolls,* 1:389. See also, idem, "Sacred Space: The Land of Israel in the Temple Scroll," in *Biblical Archaeology Today Today* (Jerusalem: Israel Exploration Society, 1993), 398-410.

[3]D. Flusser, "Paganism in Palestine," in *The Jewish People in the First Century,* 2 vols., ed. S. Safrai and M. Stern (Philadelphia: Fortress Press, 1976), 2:1065.

[4]This hint of universalism is mentioned in Walter Grundmann, "The Teacher of Righteousness of Qumran and the Question of Justification by Faith in the Theology of the Apostle Paul" in *Paul and Qumran: Studies in New Testament Exegesis,* ed. Jerome Murphy-O'Connor (Chicago, IL: Priory Press, 1968), 91. However, it is not clear from the passage in 1QH 2:8-13 whether this involves the salvation of the Gentiles. Schiffman shows that in general, eschatological salvation precluded the salvation of the Gentiles. See *Reclaiming the Dead Sea Scrolls: Their True Meaning,* 382-385.

covenanters used two terms to identify the despised and defiled Gentiles: "*kittîm*" and "*gôyîm*." The word "*kittîm*" identifies the occupiers of their country.[1] This name is associated with the sea coast town of Kition. The term became a code word within the community for the Romans (see 1QpHab 2:12; 3:4, 9). Covenanters were expected to shun the Gentiles. Gentiles were judged the enemies of Yahweh (1QM 12:11). Gentiles would not qualify for entrance into the eschatological temple (1Qflor 1:4). They were idolaters, bereft of the presence of Yahweh (1QpHab 12:13; 13:3-4). For these reasons, the covenanters' aversion to the Gentiles became an essential feature of their faith.

Summary

The remnant concept in the Dead Sea community operates along exclusivistic, sectarian lines. The Qumranites saw themselves as the remnant of Israel. Repeatedly, they affirmed that they enjoyed special status with God because of their loyalty to the covenant. Those outside their sect were regarded as either apostates from the covenant or Gentiles. Apostates could commit to the covenant community, undertake the ascetic life of a covenantor, and thereby become a participant in the remnant community. Gentiles were lost and could not join the Qumran remnant community.

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[1]The identity of the *kittîm* has caused considerable debate. Important scholars believe them to be the Romans. So Tesutz, *Les idées religieuses*, 39-42, 177. However, R. H. Charles, *The Book of Jubilees* (London: A and C Black, 1902), 155, thought them the Selucids. In either case, they are seen as the non-Jewish enemies of the covenant people.

The Remnant in Graeco-Roman Works

A thorough review of primary and secondary sources that included ancient classical works searched using the *Thesaurus Linguae Graecae* (hereafter *TLG*),[1] Liddell and Scott,[2] and Bauer, Danker, Arndt, and Gingrich[3] gathered general usages of *loipos* terminology in the classical literature.[4] Of these, none were found to be correlates of the Hebraistic conceptions of a saved remnant. My findings concur with the finding of Herntrich and Günther, as well as Krienke that *loipos* in classical literature contains no theological relevance for Revelation.[5]

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[1]Theodore F. Brunner, *Thesaurus Linguae Gracae* [CD-ROM] (Irvine, CA: University of California Irvine, 1999).

[2]Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, revised by Henry Stuart Jones (New York: Oxford University Press, 1973), 897-898, 1035-1036, 1060, 1887, 1888.

[3]Walter Bauer, Fredrick Danker, William Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957), 414, 471, 481, 853.

[4]Examples taken from the Loeb Classical Library include: Pindar *Odes* 1.97-"*Ho nikōn de loipōn amphi bioton*" ("the overcomer [for] the rest of life"); Theophrastus Aristotle *Historia Animalium* 6.2.21: "*Hoi de legontes hoti hupoleimmata esti ta hupēnemia tōn . . .*" ("Some say that wind [eggs] are the remains of . . ."); Theophrastus *De Causis Plantarum* 1.11.3: "*gar mē ekpettein ton karpon hupoleimmata polla poeitai hugrotētos gonimou, tauta*" ("since its failure to make fruit fully [leaves] leftover fluid"); Herodotus 1.119 "*de ho Arpagos kai apokaluptōn hora pou paidos ta leimmata*" ("But Harpagus uncovered [the plate] and saw the remains of his son"); Homer *The Odyssey* 4.495 "*polloi men gar tōn ge damen, de polloi liponto*" ("for many were slain but many were left").

[5]See Herntrich, "*leimma ktl*," *TDNT*, 4:194-195; Günther and Krienke, "Remnant, Leave," *NIDNTT*, 3:247-251.

The Remnant in the LXX

My independent research[1] concurs with the findings of Günther and Krienke, as well as Herntrich: *loipos* in the LXX presents a common, and generally non-theological vocabulary of the New Testament outside of Romans and the Apocalypse. Below, I briefly review both the remnant terminology and concepts in the LXX, since it is this terminology for remnant that appears in the New Testament.

Hebrew remnant terminology (*š'r, mlt, plt,* etc.) translated into the LXX in Greek hyields the nominals--*leimma, hupoleimma, kataleimma*--used in the LXX.[2] When examined in the Old Testament, these terms are consistent with their Hebrew cognates–they describe a remnant who survive or escape disaster. Examples describing a remnant who survive judgment or disaster can be found in Gen 7:23; 14:10; 32:9; 45:7; Judg 20:45, 47; 1 Kgs 3:21; Esth 9:16; Ezra 3:8, 4:7; 1 Chr 16:41; Isa 37:31, 32; Num 21:35; Josh 8:12; 2 Kgs 19:14; and 1 Kgs 19:18.

Further, while the LXX translates the Hebrew *yāša* (to help) into *sōzō* (to save) 138 times[3] we find instances where, in addition to the *loipos/leimma* translation, the remnant terms *mlt* and *plt* are rendered by the *sōzō* stem in the LXX. *Mlt* in the niphil is rendered by *diasothē* in Judg 3:9 where "no one escaped" (*diesōthē*). 1 Samuel 19:10 indicates that

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[1] This discussion of *loipos* in the LXX is a summary of my linguistic search on the *TLG* at the James White Library of *loipos, leipo, hypoleipo, kataleipo, kataleimma, ekleipo,* and *dialeipo.* Also, *TDNT* and *NIDNTT* provided helpful information on the LXX's use of remnant terminology.

[2] Günther and Krienke, "Remnant, Leave," *NIDNTT,* 3:248.

[3] Gerald G. O'Collins, "Salvation," *ABD,* ed. David Noel Freedman (New York: Doubleday, 1992), 5:907.

David "escaped" (*diesōthē*) from Saul. Other passages translating *mlṭ* with *sōzō* include 1 Kgs 18:40; Jonah 3:5; Zech 2:11; Mal 3:15. In the piel *mlṭ* is translated "to deliver or to save." Examples of this use are 1 Sam 19:11; 2 Sam 19:6; 1 Kgs 1:12; Jer 48:6; 51:6; Ezek 33:5; Amos 2:14; Job 20:20; and Ps 89:49.

In Rom 10:13 Paul advances his argument for a soteriological remnant. He quotes Joel 2:32 from the LXX (Joel 3:5) in Rom 10:13, thus establishing its meaning for his audience. However, by applying the LXX's "whosoever" (*hos an*) to the Gentiles in vs. 12, Paul openly expands the inclusive scope of the remnant concept based on the *charis* of God. Further evidence may be seen in Peter's Pentecost sermon. Luke uses the same LXX passage used by Paul from Joel (cf. Acts 2:21) to frame Peter's appeal to Israel (2:22) to "call on the name of the Lord" and be "saved." "Lord" in Acts 2:21 is Jesus Christ. Thus, the three thousand who welcomed (2:41) Peter's message joined the saved Messianic remnant of faithful Israel.[1] Ernst Haenchen points out that here "*soteria* embraces both 'healing' and 'salvation.'"[2]

Summary

Loipos and its derivatives in the LXX are occasionally employed to communicate

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[1]The most obvious LXX remnant text in which the addition of *sōzō* to the word field takes place is Joel 2:32. The eschatological people of God are promised a return to Zion their "eschatological capital (Isa 16:1)." The MT's *plṭ*, *mlṭ*, and *'ahᵃrît* describe the LXX's "*pas ho an epikalesētai to onoma Kuriou sōthēsetai*" ("whoever will call on the name of the Lord shall be saved"). *Sōzō* in the LXX is used to occasionally translate *mlṭ* and *plṭ* as a way of describing human escape or deliverance, thus it is clear that in the purview of the LXX translators, that *plṭ* and *mlṭ* spoke to deliverance or survival.

[2]Ernst Haenchen, *Acts of the Apostles: A Commentary* (Philadelphia: Westminster Press, 1971), 217.

concepts associated with the Old Testament categories of deliverance and salvation. We

next turn to the remnant concept found in the New Testament to better grasp how the Old

Testament remnant concept was understood and applied by New Testament writers. I

highlight the three leading contributors to remnant doctrine prior to the Apocalypse in the

teaching of John the Baptist, Jesus, and Paul.

The Remnant in New Testament Teaching

As the earlier analysis of the Old Testament demonstrates, faithful Israel stood as

the Old Testament's historical remnant. However, Günther and Krienke observed: "All

that can be said is that neither the Old Testament concept of the remnant, nor its narrower

Judaistic counterpart, is to be found in the Gospels."[1] But their assessment comes to grief

when scrutinized in the light of New Testament scholarship. New Testament scholars have

convincingly traced the remnant concept in and beyond the Synoptic Gospels in the New

Testament.[2]

The New Testament expresses its remnant teaching in the following four ways: (1)

Remnant teaching is *implicit* in the judgment, salvation, and eschatological proclamation of

John the Baptist and Jesus in the Synoptic Gospels; (2) Remnant teaching is made explicit

in Rom 9-11;[3] (3) "Remnant" referent language outside the Apocalypse is contextually

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[1]Günther and Krienke, "Remnant, Leave," *NIDNTT*, 3:253.

[2]See Bornkamm, *Jesus of Nazareth*, 150; Eduard Schweitzer, *Jesus* (Richmond, VA: John Knox Press, 1971), 41-42; Jeremias, *NT Theology*, 170-173.

[3]The New Testament writers' self-appropriation of Israel's election promises present the church as the faithful remnant of Old Testament covenant hopes. The New Testament shows that the Christian community of the apostolic era sees itself as the

determined; and (4) Christian self-understanding in the Apocalypse is intimately connected

to the theological history and eschatological traditions of the Old and New Testaments.[1]

The influence of remnant self-awareness even extended to early Christian liturgical

practice.[2]

We now turn to the research. We find in the New Testament that Old Testament

remnant self-understanding is both expressed and modified. Remnant teaching is most

clearly seen in the Synoptic Gospels' presentation of John the Baptist, Jesus, and in the

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soteriological remnant of Israel in whom the election hopes of Old Testament Israel are to
be consumated (Rom 2:28-29; 4:9-25; Gal 3:7, 14, 29; 6:16; Phil 3:3).

[1]See Louis Arthur Vos, *The Synoptic Traditions in the Apocalypse* (Kampen: J. H.
Kok, 1965); R. J. McKelvey, *The New Temple: The Church in the New Testament*
(London, UK: Oxford, 1969); G. K. Beale, "The Use of Daniel in the Synoptic
Eschatological Discourse and in the Book of Revelation," in *The Jesus Tradition Outside
the Gospels,* ed. David Wenham (Sheffield, UK: JSOT Press, 1984), 129-153; A. M.
Enroth, "The Hearing Formula in the Book of Revelation," *NTS* 36 (1990): 598-608; M.
Eugene Boring, *The Continuing Voice of Jesus: Christian Prophecy and the Gospel
Tradition* (Louisville: Westminster/John Knox, 1991); Bauckham, *Climax,* 92-117;
Stephen S. Smalley, *Thunder and Love: John's Revelation and John's Community*
(Milton Keynes, England: Word, 1994), 26- 31, 83.

[2]See L. Mowry, "Revelation 4-5 and Early Christian Liturgical Usage," *JBL* 71
(1952): 75-84. J. J. O'Rourke, "The Hymns of the Apocalypse," *CBQ* 30 (1968): 399-
409, points out parallelisms akin to the Psalms; O. Piper, "The Apocalypse of John and
the Liturgy of the Ancient Church," *ChH* 20 (1951): 10-22; A. Cabaniss, "A Note on the
Liturgy of the Apocalypse," *Interp* 7 (1953): 78-80; Pierre Prigent, *Apocalypse et liturgie*
(Neuchâtel, Switzerland: Éditions Delachaux et Niestlé, 1964); Jean-Pierre Ruiz,
"Revelation 4:8-11; 5:9-14: Hymns of the Heavenly Liturgy," in *SBL Seminar Papers
1995,* ed. E. H. Lovering (Atlanta: Scholars Press, 1995), 216-220; idem, "Betwixt and
Between on the Lord's Day: Liturgy and the Apocalypse," in *SBL Seminar Papers 1992,*
ed. E. H. Lovering Jr. (Atlanta: Scholars Press, 1992), 654-672; Ugo Vanni, "Liturgical
Dialogue as a Literary Form in the Book of Revelation," *NTS* 37 (1991): 348-372. David
Aune, "The Influence of the Roman Imperial Court Ceremonial on the Apocalypse of
John," *BR* 28 (1983): 5-26, argues unconvincingly for the influence of the Roman
imperial court in Rev 4 and 5, and against the idea that they reflect Christian liturgical
practice.

theology of Paul. We begin with John the Baptist.

John the Baptist and the Remnant

A key to understanding the issue of remnant in New Testament teaching lies in the

following:

1. *Remnant teaching is implicit in the judgment, salvation, and eschatological*

proclamation of John the Baptist and Jesus in the Synoptic Gospels. The critical scholarly

question regarding the Baptist and the remnant is whether or not the prophetic preaching of

John the Baptist elicited a remnant.[1] If so, what was the nature of that remnant group and

what would have been its relationship to the Messianic mission attributed to John by each

Gospel writer (Matt 3:3; Mark 1:2, 3; Luke 7:27; 1:23; John 1:6-9)? We will turn first to

the New Testament's presentation of John.[2] Then, an assessment of scholarly issues

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[1]Matthew 3:3 applies one of the book's 11 uses of its preferred introductory formula to John: "For this was spoken by the prophet . . ." This formula shows that John the Baptist was regarded as a prophetic figure. The reappearance of prophecy was widely regarded as a token of Messianic deliverance. For its return as a sign of salvation see StrB 2:134. Its quenching is presented in 1 Macc 4:46; 9:27; 14:41 as a symbol of Divine disfavor.

[2]The primary sources for interpreting John's career are the New Testament and Josephus. Josephus asserts that John "was a good man and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so come to baptism." *AJ* 18.5.2.
According to Josephus, John's death was a preemptive action taken by Herod since he feared John's ability to arouse a following that might revolt against his (Herod's) administration. Josephus also attributes Herod's defeat by King Aretas of Petra to God's displeasure at Herod's crime against John. From Josephus' account we learn the following about John the Baptist: (1) The connection between John and Herod was known; (2) John's theology of baptism was known; (3) John's preaching urged Israel to live justly and devoutly; (4) John's death was connected to Herod; and (5) John's popularity continued beyond his death. See *AJ* 18:5.2.

concerning his history and work is provided.[1]

New Testament evidence

Numerous New Testament scholars have studied John the Baptist for many years. That John the Baptist presented a prophetic proclamation to the nation of Israel can be seen in the judgment and salvation images recorded in the preaching of John that follow.

John's recorded proclamation in the synoptic Gospels reflected numerous symbols of judgment: "Spirit and fire"[2] (Matt 3:11; Mark 1:7), "wheat and chaff" (Matt 3:12; Luke 3:17), "winnowing fork and threshing floor" (Matt 3:12), "ax and root" (Matt 3:10; Luke 3:9), "the wrath to come" (Matt 3:7), calls to "repent" (Matt 3:2; Mark 1:4), the announcement that "the kingdom of heaven is at hand" (Matt 3:2), the rejection of ancestral privilege "do not claim Abraham" (Matt 3:8; Luke 3:8) and "I am the voice of one crying . . . Make straight the way" (John 1:23; Matt 3:3; Mark 1:2; Luke 2:27). Luke summarizes

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[1]For a representative sample of studies on John the Baptist, see M. M. Faierstein, "Why Do the Scribes Say That Elijah Must Come First?" *JBL* 100 (1981): 75-86; P. W. Barnett, "The Jewish Sign Prophets–A.D. 40-70: Their Intentions and Origin," *NTS* 27 (1981): 679-697; D. C. Allison, "Elijah Must Come First," *JBL* 103 (1984): 256-258; S. McKnight, *A Light Among the Gentiles* (Minneapolis: Fortress, 1991); Bo Reicke, "The Historical Setting of John's Baptism," in *Jesus, the Gospels, and the Church*, ed. E. P. Sanders (Macon: Mercer University Press, 1987), 209-224; T. M. Taylor, "The Beginnings of Jewish Proselyte Baptism," *NTS* 2 (1955-56): 193-198; Joseph A. Fitzmeyer, "More About Elijah Coming First," *JBL* 104 (1985): 295-296; Ben Witherington, *The Christology of Jesus* (Minneapolis: Fortress, 1990); K. Pusey, "Jewish Proselyte Baptism," *ExpT* 95 (1983-4): 141-45; L. F. Badia, *The Qumran Baptism and John the Baptist's Baptism* (Lanham, MD: University Press of America, 1980); and Catchpole, 557-570.

[2]Fire is a favored symbol of divine destruction (Mal 4:1), but in this case, the phrase appears to use the conjunction *"kai"* epexegetically. Thus the phrase "Holy Spirit and fire" probably reflects Mal 3:1-3 in which the Coming One sits as a "refiner" and purifies and purges the sons of Levi.

John's ministry by asserting that he preached "good news" (*euangelizeto*) to Israel (Luke

3:18). This good news preceded a coming Messiah who would exceed John the Baptist's

water baptism by dispensing the baptism of the Holy Spirit.[1] Inherent in the proclamation of

John is the judgment/salvation binomium required for remnant to exist.

John preached in the wilderness.[2] As an Elijah *redivivus* figure (Matt 11:10; Mark

9:12-13; cf. Mal 3:23, 24) John's association with a call to repentance (Matt 3:8; Luke 3:8,

10-14) evokes the prophetic ministry of Elijah (Matt 11:14; cf. Mark 9:12-13) whose

proclamation at Mount Carmel produced a remnant of faith by calling God's people to

repentance (1 Kgs 18:1-19:6). John's preaching stands in the Synoptic Gospels as

preparatory to eschatological activity. He emerges as the greatest of the prophets (Matt

11:7-11; Luke 7:24-28).

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[1]In the Old Testament, the gift of the Spirit would by personified in and closely associated with the Messiah (Isa 11:2; 28:5; 42:1; 61:1) and given to the people (Eze 36:27; 37:14; 39:29; Joel 2:28; Isa 32:15; Zech 12:10; Hag 2:5). Also within Judaistic theology, John's announcement of a Spirit-giving messiah would resonate with *4 Ezra* 6:26; *Jub.* 1:23; *T. Levi* 18:11; *T. Jude* 24:3; *1 Enoch* 61:11, etc.

[2]The wilderness is a polyvalent symbol in Israel's history. See Gerhard Kittel, "*Erēmos,*" *TDNT,* 2:657. Consistent with Isa 40:3 and the "voice in the wilderness," the desert symbolizes the site of the last eschatological call. Habakkuk 2:14 associates Israel's journey into the wilderness with Yahwistic consolation. According to Ben F. Meyer, *The Aims of Jesus with a New Introduction by N. T. Wright* (San Jose, CA: Pickwick Publications, 2002), 116: "The wilderness was filled with connotation and symbolic meaning. It connoted, first the impure, the demonic, the lethal. In the scriptures however, wilderness (*midbar*) had become a multivalent symbol. In the wilderness Yahweh tested Israel and Israel rebelled and was punished. Above all, the wilderness signified the return to God by return to where God's transactions with his people began." Revelation 12:6, 14 appropriates this symbol to describe wilderness nourishment of the celestial woman. See also Paul Hollenbach, "The Meaning of Desert Symbolism for Civilization in Ancient Israel," *Iowa State Journal of Research* 49 (1974): 169-179.

Scholarly discussion of John the Baptist

Because of the austerity of John's lifestyle,[1] some have identified John with the

Qumran sect.[2] This is an important question for this study since, as we have seen, the

Qumran documents reveal a vision for the remnant that is narrow and exclusivistic. Could

the same be true of John also?

Scholars who see John as a Qumranite[3] point to`(1) his origins--he emerged from a

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[1]John's dress of "camel's hair" and the "leathern girdle" sets a deliberate
comparison to the external marks of a prophet (cf. Zech 13:4; 2 Kgs 1:8, LXX). This
view is endorsed by Ladd when he says in A Theology of the NT, 36, "John's entire being
was in the prophetic tradition. He announced that God was about to take action, to
manifest his kingly power."

[2]Stevan L. Davies, "John the Baptist and Essene Kasruth," NTS 29 (1983): 569-
571; Jean Steinman, Saint John the Baptist and the Desert Tradition (New York: Harper
and Row, 1958), 63, writes that "Mark pictures John as a hermit living in the wilderness,
dressed like the bedouins in a covering of camel hair, and eating locusts and wild honey."
W. H. Brownlee, "John the Baptist in the New Light of Ancient Scrolls" in The Scrolls
and the New Testament, ed. Krister Stendahl (New York: Harper, 1957), 33, writes that
"[John's] diet of locusts and wild honey is difficult to imagine. . . . The fare of John the
Baptist . . . as frequently pointed out, represents the life of a desert nomad, who does not
hesitate to eat small insects, including locusts or grasshoppers. One will note that this
food represents that which grows by itself in nature, without cultivation or breeding.
John the Baptist may have felt that by living with nature in the raw he was living close to
God. This may represent a repudiation of civilization as corrupting."

[3]E.g., Gerald L. Harding, "Where Christ Himself May Have Studied: An Essene
Monastery at Khirbet Qumran," London Illustrated News, 3 September 1955, pp. 379-
381; Brownlee, "John the Baptist," 33-53; idem, "Whence the Gospel According to
John," in John and the Dead Sea Scrolls, ed. James Charlesworth (New York: Crossroad,
1991), 166-194. See comment on page 174: "John the Baptist . . . may have resided at
Qumran (or at some other centre of Essenism)." See also James D. G. Dunn, Baptism in
the Holy Spirit (London: SCM, 1970), 9-10. He contends, "John almost certainly had
some contact with the sect, even if only peripheral–sufficient at least for him to adopt
(and adapt) some of their ideas" (10). Vanderkam, Dead Sea Scrolls Today, 170, says
that the "series of similarities between the Qumran sect and John amounts to something
less than an identification of John as an Essene or Qumranite, but they are certainly
suggestive and have led some to make strong claims for the Essene connections of John

priestly family. The argument is that John could have been adopted into the Essene sect

(see Josephus, *JW*, 2.120); (2) the fact that the Gospels (see Matt 3:3; Mark 1:2-3; Luke

3:4-6; John 1:23) present John as using Isa 40:3 as his ministry agenda--a critical text at

Qumran (cf. 1QS 8:14); (3) the locusts and honey prescriptions that are found in the

Damascus Rule 12:13, 14; (4) John's use of water being akin to Qumran's water rituals; (5)

John's preaching of an imminent eschatological judgment on Israel; and (6) John's ministry

in the wilderness; Qumran was situated in the wilderness.[1]

However, each of these observations taken together or separately do not prove a

connection to Qumran as Witherington has convincingly shown.[2] Rather, John the Baptist

envisioned a Messianic remnant who would through his own proclamation be prepared to

stand in before "the coming One" (John 1:29-34). Witherington saw this clearly when he

wrote, "John conceived of a righteous remnant being created by the Coming One–a

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the Baptist." James Charlesworth presents what he deems are compelling arguments for the Essene connection of John and the Qumranites in "John the Baptizer and Qumran Barriers in Light of the Rule of the Community," in *The Provo International Conference on the Dead Sea Scrolls*, ed. Donald W. Parry and Eugene Ulrich (London: Brill, 1999), 356-358.

[1]More detailed similarities may be seen in Stephan J. Pfann, "The Essene Yearly Renewal Ceremony and the Baptism of Repentance," in *The Provo International Conference on the Dead Sea Scrolls*, ed. Donald W. Parry and Eugene Ulrich (London: Brill, 1999), 345-349.

[2]Ben Witherington III, "John the Baptist," *DNTT*, 595. According to Witherington, John is never identified in the biblical text as having been a member of Qumran prior to or during his ministry; major differences separate the way Qumranites did ablutions and John's baptismal practice; John apparently did not believe in a pre-existing righteous remnant, as Qumran saw itself; John's diet would be standard fare for any itinerant in the wilderness; significantly, John allows both "clean and unclean" to come into contact with him; ascetic behavior was in no way limited to Qumran; and John calls the whole nation to repentance, rather than withdraw from it as did the covenanters.

community of faithful who would survive the coming wrath."[1]

But the composition of John's survivors took a radical departure from other Palestinian preconceptions of the remnant. Contrary to Qumran, John accepted a range of faithful respondents (Luke 3:10) to his message, for example, publicans[2] (Luke 3:12), Gentile soldiers[3] (Luke 3:14), and harlots.[4] By accepting these despised classes, John's ministry opened his community to all classes. This ministry by John reached its fulfillment

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[1]Ibid., 387.

[2]J. H. Kautsky, *The Politics of Aristocratic Empires* (Chapel Hill, NC: UNC Press, 1982), 343-345, shows that ancient governments engaged in principally two intrusive activities: taxation and warfare. Interestingly, representatives of both of these activities are invited to unite with the remnant in preparation for the Messiah. See also, M. Stern, "The Province of Judea," in *The Jewish People in the First Century*, ed. S. Safrai and M. Stern (Philadelphia: Assen, 1974), 1:330-336 which points out the multiple tax revenue streams for which publicans or tax collectors could enrich themselves: poll tax, customs tax, agricultural tax, confiscation, and *angria* (or *corvée*). Publicans regularly grew rich through exacting and collecting taxes in excess of required amounts. Zaccheus' wealth is evident in his disbursement of half of his assets and payment of 400 percent restitution to persons he had cheated (Luke 19:1-9). Josephus in *JW* 2:14:4 points to one John the tax collector who offered Florus eight talents of silver as a bribe to shut down a building project adjacent to a synagogue. For more, see See also M. Stern, "Aspects of Jewish Society: The Priesthood and Other Classes," in *The Jewish People in the First Century*, ed. S. Safrai and M. Stern (Philadelphia: Assen, 1976), 2:698-699.

[3]Soldiers played a critical role in maintaining the power base of the Romans. Soldiers functioned as the empire's military police. See Stern, "Province," 1:308-376. The soldiers' plea and the subsequent instruction from John to repent of violence, lying, (i.e., framing the accused), and graft spoke to the heart of their daily activities. That soldiers would be welcomed through repentance into John's fellowship is one more evidence of a international and open remnant.

[4]For more on the unusual pairing of tax collectors and prostitutes in Matthew (21:31), see J. Gibson, "Hai Telōnai kai Hai Pornai," *JTS* 32 (1981): 429-433. Gibson shows that both of these classes were considered collaborators with the Romans. Consequently, these despised classes experienced *de facto* and *de jure* ostracism. Interestingly, John welcomed both classes into his remnant.

in its transition to a christological messianism (cf. Mark 1:7-8; John 1:29; 3:27-30).

Summary

In the ministry of John the Baptist recorded in the Synoptic Gospels, we find the

basis for a messianic remnant (Matt 3:1-11; Luke 3:17; cf. John 1:27-29). John's purpose

was to prepare Israel for judgment. Judged Israel would be reconstituted as a Messianic

remnant of faith. This Messianic remnant was open to Israelite and Gentile, thus

differentiating itself from other exclusivistic remnant groups of the first century.

Jesus and the Remnant

In this section, I review research on the ministry of Jesus and examine how the

preaching ministry of Jesus presented in the Synoptic Gospels related to the remnant idea.[1]

The basic questions are: Did Jesus gather to Himself a remnant? What was the character

and nature of His mission? And how does New Testament scholarship interpret the ministry

and mission of Jesus in light of remnant theology?

Jesus, Israel and the Remnant

While Schrenk's contribution on "*leimma ktl*" skips from remnant in the Old

Testament to focus on Rom 9-11 without any presentation or mention of the remnant in the

Synoptic Gospels, the remnant concept in the Synoptic Gospels has been researched and

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[1]See Marius Reiser, *Jesus and Judgment: The Eschatological Proclamation in Its Jewish Context* (Minneapolis; Fortress Press, 2000), 186-190, 197-290; Richard H. Hiers, *The Historical Jesus and the Kingdom of God* (Gainesville, FL: University of Florida Press, 1973), 106-109. These are two of the finest works that I surveyed on the subject.

documented.[1] The remnant concept is intimately connected to the existence of Israel in the

Synoptic Gospels[2] and is closely tied to the creation and calling of the church.[3] However,

scholarly questions regarding whether Jesus deliberately and consciously created a sub-

community within Israel have been debated for more than eighty years. Kattenbusch's

seminal article on the issue asserted that the creation of a remnant occurred by default

inasmuch as Jesus' initial aim was to revitalize the whole of Israel.[4] According to

Kattenbusch, it was local opposition that caused Jesus to default transition to a remnant.

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[1]Cf. Herntrich, *"leimma ktl,"* *TDNT,* 4:208-209 with scholars such as Max Meinertz, *Theologie des Neues Testamentes* (Bonn: Hanstein, 1950), 1:72; Julius Schniewind, *Das Neue Testament Deutsch* (Göttingen: Vandenhoeck & Ruprecht, 1936), 1:63, 69; Solomon, 410; and Campbell, "God's People and the Remnant," 81. Each scholar cited has noted the presence of remnant theology in the Synoptic Gospels. See also discussion in chapter 1.

[2]M. A. Elliott, "Israel," *DJG,* 362. Elliott says, "A common view is that while Israel was denied salvation as an institution, individuals out of the nation might still be saved. But this is not the Jewish view of the remnant as seen in the OT or in the Judaism of Jesus'day. The remnant always relates back to Israel. There is implied in this doctrine an accountablikty or responsibility; the ties are not altogether broken. Through this remnant Israel is affirmed." Ibid.

[3]S. C. Barton, "Family," *DJG* (1992), 227, notes, "The remnant in and beyond Israel who obey and follow Jesus become children of God who call God 'our Father' (Mt 6:9). They also become Jesus' true family (Mt 12:46-50), and the relationship they share with each other in the church *(ekklesia)* is characterized most often as a kinship."

[4]See Kattenbusch, "Der Quellort der Kirchenidee," 143-172. Kattenbusch argues that Jesus' cohort of disciples constituted the remnant of Israel. However, it should be noted that Meyer makes clear that Jesus at no time gave up the aim of reclaiming all Israel. Meyer observed that only his strategy shifted. See Meyer, *Aims of Jesus with New Introduction,* 210-211. For more on the intentions of Jesus, see Karl L. Schmidt, "Die Kirche des Urchristentums," *Festgabe für A. Deissmann* (Tübingen: J.C.B. Mohr, 1927), 258-319, and Gloege, 212-219; 241-249.

He uses the "little flock" metaphor of Luke 12:32 to buttress his assertion.[1]

Manson later rebutted and corrected Kattenbusch's view by demonstrating that it was always Jesus' plan to gather "the remnant of Israel." Manson held that Jesus fulfilled "the Servant" motif of Deutero-Isaiah by incorporating faithful Israel into His mission.[2]

Rudolf Bultmann sought to correct scholarship that tied remnant to the creation of the church by asserting that the saying of Jesus in Matt 16:17-19 was not authentic.[3] Thus, for Bultmann, the statement in Matthew could not signify a transition from Jesus' intent to revitalize Israel. Bultmann acknowledged a community of disciples, but asserted unequivocally that Jesus' mission was global from the outset.[4]

Following Bultmann, N. A. Dahl flatly concluded that the remnant concept is not present in the Synoptic Gospels.[5] Others who asserted that remnant was not present in the Gospels were Oepke[6] and Kümmel.[7] Oepke thought Jesus broke with all "human

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[1]Kattenbusch, "Der Quellort der Kirchenidee," 164. `

[2]Manson, 175-236.

[3]Bultmann, "Die Frage," 265-279.

[4]Ibid.

[5]Dahl, 159-166.

[6]Albrecht Oepke, "Jesus und der Gottesvolk Gedanke," *Luthertum* 20 (1942): 34-36; idem, "Der Herrnspruch über die Kirche, Matt 16:17-19 in der neuesten Forschung," *StTh* 2 (1948): 110-165; idem, "Das neue Gottesvolk" in *Schriftum, Schauspiel, bilender Kunst und Weltgestaltung* (Gütersloh: C. Bertelsmann, 1950), 110-172.

[7]W. G. Kümmel, *Kirchenbegriff und Geschictsbewusstsein in der Urgemeinde und bei Jesus* (Uppsala: Prostant A. Publishers, 1943); idem, "Jesus und die Angfänge der Kirche," 1-27; idem, *The Promise and Fulfillment: The Eschatological Message of Jesus* (Naperville, IL: A. R. Allenson, 1957), 85-95.

ideologies of 'remnant' and 'new beginnings'"[1] that supported the restrictive remnant

concepts of Jesus' era. Jeremias also resisted the idea of Jesus' creation of a remnant since

exclusivistic Judaism was *ipso facto* the problem Jesus' proclamation challenged. For

Jeremias, Jesus as the liberal universalist would never have countered the exclusivism of

Judaism with his own call for a closed remnant society.[2]

The Remnant in Synoptic studies

A groundbreaking clarification in remnant studies in the Gospels was Meyer's *The*

Aims of Jesus. Meyer's study refuted the trend of denying remnant teaching in the Gospels

by accomplishing at least two things: (1) Meyer locates Jesus within the *Sitz Im Leben* of

Judaism, thus effectively contextualizing His message and freeing Him from the agenda of

Schweitzerian liberalism; and (2) Meyer responds to the critical scholars of his day by

rejecting Troeltsch's principle of analogy[3] in favor of a "cognitional theory which enables

the historian to grasp the transcendent in history" according to Colin Brown.[4]

According to Meyer's earlier critique of the debate, "the binomium of

judgment/remnant, long since recognized in the Old Testament and Judaic tradition, has

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[1]Opeke, "Jesus und der Gottesvolk Gedanke," 34-36.

[2]Jeremias, "Heilegen Restes," 184-194; idem, *Die theologische Bedeutung der Funde am Toten Meer* (Göttigen: Vandenhoeck und Ruprecht, 1970), 22-28.

[3]See Ernst Troeltsch, "Über historische und dogmatische Methode," in *Theologie als Wissenschaft: Aufsätze und Thesen Herausgegeben und eingeleitet von Gerhard Sauter* (Munich: Kaiser Verlag, 1971), 107-108. His principle of analogy presupposes that history is a closed continuum of horizontal causes and effects.

[4]Brown, 338.

strangely played little or no part in the critical debate initiated by Kattenbusch."[1] In *The Aims of Jesus,* Meyer demonstrated that Jesus' proclamation of the "kingdom of God" was designed to restore Israel.[2] But Jesus' appearance in Israel precipitated a cataclysmic event--the division of Israel and the emergence of a Messianic remnant.[3] Jesus' table fellowship with "sinners" anticipated the Messianic banquet (Luke 15:1). And prior to the eschaton at the end, Jesus would gather the remnant around himself,[4] thus establishing a Messianic focus for the New Testament remnant.

In the Jesus movement of the first century, the nomocentrism of late Judaism or Qumran was not the criterion for remnant membership. Jesus' remnant would stand as a token of the first fruits of Messianic Israel (cf. Matt 4:18-25).[5] Meyer suggests that while

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[1]Meyer, "Jesus and the Remnant," 127-128.

[2]See Meyer, *Aims of Jesus with New Introduction,* 210. Jesus' mission was to elicit Israel's acceptance of His mission and message (Matt 23:37; Luke 11:28; 13:3, 23). Also I. Howard Marshall, "Church," *DJG,* writes, "Jesus' message was directed toward Israel and was concerned with the renewal of Israel, i.e., of the people of God. The goal was the renewal of the people as a community and not simply the repentance of individuals, although the path to the former lay through the latter" (123).

[3]Meyer, *Aims of Jesus with New Introduction,* 210. Also L. D. Hurst, "Ethics of Jesus," *DJG* , 221, says, "If the majority of God's people had not responded to the challenge, Jesus would work through a remnant, as God had done so often in Israel's history."

[4]F. F. Bruce states, "Jesus' calling of the disciples around Himself to form the 'little flock' who were to receive the kingdom . . . marks Him out as the founder of the new Israel." "Israel of God," 588.

[5]Meyer, *Aims of Jesus with New Introduction,* 222: "Restoration was reserved for the messianic remnant self-assembled by faith." Also see Hans LaRondelle, "Israel and the Church," *Ministry,* July 1981, 12-14. LaRondelle states that "by officially ordaining twelve disciples as His apostles (see Mark 3:14, 15) Christ constituted a new Israel, the Messianic remnant of Israel and called it His church (see Matt 16:18)" (13).

the term *leimma* is absent from the preaching of Jesus as preserved in the Gospels, the

presence of such words as *poimeion, probata, Israel, sozomenoi, oligoi,* and *polli, eklektoi,*

dikaioi, teleioi, adelphoi, ptoxoi, praeis, mikroi, elaxistoi, and *nepioi* conveyed the notion

of a select community, a remnant.[1] In this work, Meyer shows that Jesus created an "open

remnant" whose appeal was universal. Hans Küng also observed, "In his preaching

ministry Jesus never addressed himself *merely* [emphasis mine] to a select group separated

from the mass of people. There were plenty of select groups in Jesus' time. The Qumran

texts in particular document the claim of this community to be the holy remnant, the pure

community of God's elect, the chosen community of the new covenant."[2]

The evidence supports both Meyer's and King's insistence--the remnant theme

played a defining role in the ministry of Jesus. Jesus in the Synoptic Gospels not only

warned Israel of coming judgment (Luke 13:34-35; 19:41-44), He pronounced judgment

(Matt 11:20-24; 23:12-37; Luke 10:12-15). Abrahamic pedigree would prove non-salvific

(cf. John 8: 34-46). In appealing to Israel, Jesus set "winnowing" criteria for membership

("I have come to kindle a fire on earth," Luke 12:49). The Twelve who gathered around

Jesus symbolize continuity with Old Testament Israel and its mission. Meyers summarizes

this discussion: "In a word, Jesus pressed a decision on Israel, so engendering the crisis that

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[1]Meyer, "Jesus and the Remnant of Israel," 129-130; idem, *Aims of Jesus with New Introduction,* 240; See also Hans Küng, *The Church* (New York: Sheed and Ward, 1967), 72.

[2]Küng, *The Church,* 72. Küng continues, "He [Jesus] sees the whole of Israel, rather than a holy remnant or community, which he sees called to be God's people in the last days." And what of the calling of the Twelve? According to Kung, "The twelve were to represent Jesus' call to the whole people of the twelve tribes and therefore to have the roles of rulers and judges in the time of eschatological consummation." Ibid.

created the remnant of the last days."[1]

Summary

In the debate on remnant for the last eighty years, it is now clear: Scholarship on

remnant in the New Testament did not preserve the possibility that the Synoptic Gospels

avoided using technical remnant language due to the nationalistic, sectarian, and

particularistic exclusivity associated with the language in the region. The absence of

leimma and its derivatives does not *prove* that the Old Testament remnant idea does not

exist in the Synoptic Gospels (contra Günther and Krienke).[2] It leaves open the possibility

that remnant is expressed in implicit ways.[3]

The remnant concept of the Apocalypse represents the finalization of an

eschatological trajectory toward a multi-national "open remnant" initiated by John the

Baptist, continued by Jesus, and advanced in the Pauline writings. This soteriological

reality would consist of "a remnant of penitents . . . open to all who would produce 'fruit

that befits repentance'."[4] Scholars have noted the intimate association of remnant with

judgment themes within the preaching of John the Baptist and Jesus.

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[1] Meyer, *Aims of Jesus with New Introduction,* 211.

[2] Günther and Krienke, "Remnant, Leave," *NIDNTT,* 3:253.

[3] Indeed, implicit in the Synoptic Gospels is the notion of an open remnant created by Jesus. The gathering of the Twelve around the messianic mission of Jesus is presented as the response of the faithful of Israel. The apostolic church later appropriates to itself the covenant imagery and promises previously pertaining to Israel (cf. Exod 19:4, 5; 1 Pet 2:9).

[4] Meyer, "Jesus and the Remnant of Israel," 127.

The Remnant in Pauline Thought

On the other hand, remnant theology is explicit in the writings of the apostle Paul, especially in Rom 9-11. Paul in Romans asserts and validates the church's vision of itself as both the new Israel (Gal 6:16) and the true Israel (Rom 9:6). Israel's stumble has resulted in riches for the Gentiles (Rom 11:12). Scholars have endorsed the fact that the Church of the New Testament stands as the saved and saving remnant of Old Testament hopes.[1] This fact calls into question positions such as Beker's and Guthbrod's regarding any special eschatological destiny for ethnic Israel.[2]

In the next section, an analysis of the New Testament presentation on remnant shows that, through Paul, remnant is explicitly addressed in his letter to the Romans as well as asserted in his other New Testament writings. Thus, the trajectory toward a borderless (versus a territorialized) remnant evident in the Synoptic Gospels continues in Paul and culminates in an eschatological framework in the Apocalypse. In contrast to the Gospel's implicit address to remnant, the theme appears explicitly in the Pauline writings.

Remnant teaching is explicitly addressed in Rom 9-11. In the writings of Paul,

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[1]Rowley, *Relevance of Apocalyptic*, 147-148, writes, "That the Church claimed that it was the spiritual Israel and the heir of the election, the Remnant that alone could claim the promises reinforced by those of the Gentiles who shared its faith, is hardly to be gainsaid." Bright argued, "The New Testament triumphantly hails the Church as Israel according to the spirit, the true heir of Israel's hope" (226). Jewett says, "In the end the New Testament is clear enough: the early Christians, for all their Jewish antecedents, believed that the church, including the Gentiles was the true people of God, the heir of Israel's election" (34). See also, Stagg, 171; Paul S. Minear, "Church, idea of," *IDB*, 1:610-611.

[2]See Walter Guthbrod, "Israel," *TDNT*, 3:387; J. Christiaan Beker, *Paul the Apostle* (Philadelphia, Fortress Press, 1980), 335.

uses of *loipos* and its derivatives are found outside of the contexts of judgment and salvation.[1] But in Rom 9-11 readers meet the most theologically developed use of remnant terminology in the New Testament. In the climax[2] of his epistle, the remnant concept is most explicitly addressed in Rom 9-11 where Paul uses the noun "*leimma*" to argue that a "remnant" of Israel continues the promises of the election (11:5).

Romans 9:1-5 introduces the problem to be argued: "Does Israel's unbelief mean the word of God has failed?" Paul's answer is "No!" But Paul's "No!" is conditional. His "no" requires the redefinition of Israel. For Paul, true "Israel" denotes a particular covenantal relationship between God and the chosen nation (Eph 2:12; cf. Sir 17:17; *Pss. Sol.* 14:5; *Jub.* 33:20). For Paul, the attendant privileges associated with the historic

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[1]Examples of *loipos* in Paul's Epistles include Rom 1:13, "fruit among you also, even as among **other** (*tois loipois*) Gentiles"; Rom 11:7, "but the election hath obtained it, and **the rest** (*hoi loipoi*) were blinded"; 1 Cor 7:12, "the husband put away his wife. But **to the rest** (*tois loipois*) speak I, not the Lord"; 1 Cor 9:5, "about a sister, a wife, as well as **other** (*hoi loipoi*) apostles"; 1 Cor 11:3-4, "that ye come not together unto condemnation. And **the rest** (*ta loipa*) will I set in order when I come"; 1 Cor 15:37, "it may chance of wheat, or of some **other** (*ton loipon*) grain;" 2 Cor 12:13, "wherein ye were inferior to **other** (*tas loipas*) churches"; 2 Cor 13:2, "and to all **other** (*tois loipois*) that, if I come again, I will"; Gal 2:13, "them which were of the circumcision. And **the other** (*hoi loipoi*) Jews dissembled likewise with him"; Eph 2:3, "by nature the children of wrath, even as **others** (*hoi loipoi*)"; Eph 4:17, "the Lord, that ye henceforth walk not as **other** (*loipa*) Gentiles walk"; Phil 1:13, "manifest in all the palace, and in all **other** (*tois loipois*) places"; Phil 4:3, "in the gospel, with Clement also, and with **other** (*ton loipon*) my fellow labourers"; 1 Thess 4:13, "are asleep, that ye sorrow not, even as **others** (*hoi loipoi*) which have no hope"; 1 Thess 5:6, "Therefore let us not sleep, as do **others** (*hoi loipoi*); but let us watch and be sober"; 1 Tim 5:20, "Them that sin rebuke before all, that **others** (*hoi loipoi*) also may fear"; also 2 Pet 3:16 contains an example of such usage: "the unlearned and unstable wrest, as they do also **the other** (*tas loipas*) scriptures, unto their own destruction."

[2]For an incisive treatment of Paul's handling of the issue of Israel's stumbling, see Krister Stendahl, ed., *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976), 78-96.

election of Israel had been extended to believing "Israelites" including eschatological

salvation. To state it concisely: Paul distinguishes his soteriological remnant from

biological and empirical Israel as the previously defined national and historical remnant

("*Israel kata sarka*") of Old Testament Judaism.

Paul's position is evident in the way he appropriates and applies remnant passages

from the Old Testament to reach his culminating conclusion in 11:5.[1] Aageson observed

that Paul divides Israel into "the *historical* people of God" and "the 'people of promise';

and this involves a theological distinction that enables Paul to differentiate two groups of

people in the present."[2] Paul relocated unbelieving Jews over and against believing Jews

and believing Gentiles. His highly nuanced argument in Rom 9-11 posits both a

"biological and a theological"[3] Israel. Those who accept his gospel constitute a present

soteriological remnant that includes Jews and Gentiles.[4] Meyer asserts tersely that, for

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[1] Schrenk, "*Leimma*," *TDNT*, 4:210: "This [Rom 11:5ff.] is the climax and conclusion of the exposition thus far."

[2] Aageson, 54-55.

[3] For an basis for this concept, see Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1998), 493-498. Also see James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 507-509; James Edwards, *Romans*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1992). Edwards notes that Israel is both biological and theological in Rom 9:6. One is natural the other is of the 'promise' (231). However, Paul clearly revealed that he had an eschatological hope for ethnic Israel that would come to faith in Christ as seen in Rom 10:1-4.

[4] Hasel, "Remnant," *IDBsup*, 736, writes, "Paul addresses himself explicitly to the question of the remnant in Rom 9-11. By citing Old Testament passages (Isa 10:22-23; 1:9=Rom 9:27-29), the apostle teaches that only a remnant of the Israel of the 'flesh' is saved and that believing Gentiles are grafted into the new community of faith. This remnant (*leîmma*), Rom 11:5) is a present reality made up of both Jews and Gentiles

Paul, only "those Jews who accept his gospel constitute the remnant."[1]

Questions on Remnant

Paul begins his treatment of the remnant idea from the Old Testament in Rom 9-11

where he uses a combination of Old Testament citations (Hos 1:10; 2:23; Isa 1:9; 1 Kgs

19:10, 18)[2] to substantiate his conclusions about the relationship between "Israel" *kata*

sarka ("according to the flesh") and Israel *kata pneuma* ("according to the Spirit").[3] Paul,

through use of diatribe, answers three questions:[4] (1) What does Israel's history mean? (2)

How valid is the covenantal promise? and (3) Can God be faithful while including the

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(Rom 9:24), the 'elect' (Rom 11:7) who are 'chosen by grace' (Rom 11:5). As such, the
Remnant is the Israel of the promise (Rom 9:8), the true spiritual Israel of faith."

[1]Lester V. Meyer, "Remnant," *ABD*, 5:671.

[2]Günther and Krienke, "Remnant, Leave," *NIDNTT*, 3:251.

[3]Anders Nygren, *Commentary on Romans*, trans. Carl Rasmussen (Philadelphia:
Fortress Press, 1949), 393-394, observes on this point: "A 'remnant' is not just a group of
separate individuals taken out of a people doomed to overthrow; it is itself the chosen
people, it is Israel *in nuce*. . . . In the 'remnant' Israel lives on as the people of God. . . .
God's free and sovereign grace decides who shall belong to the '*remnant*'. . . . But
according to God's election, the 'remnant' had been brought to faith in Christ. It comes
before God with no claims; it knows it is wholly dependent on God's grace. Therefore,
as the spiritual Israel, it now receives the fulfillment of the promise."

[4]Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley
(Grand Rapids, MI: Eerdmans, 1980), 261. Käsemann shows that a similar three
questions are the core of Paul's discussion of God, Israel, and the Gentiles. Käsemann
sees the dilemma: "If the promise to the Jews has lost its validity, the gospel can no
longer give final assurance and everything will depend on personal faith which no longer
has any previously given basis." Ibid.

Gentiles in the covenant because it is clear that the majority of Israel chose not to believe.[1]

Romans 1-8 provides Paul the foundation for asserting salvation by faith in Christ alone. Paul's purpose then in 9-11 is to demonstrate that God did not totally cast off His people, but preserved His covenant through a faithful remnant (i.e., *hypoleimma* in 9:27). In Paul's purview, these faithful remnant "Israelites" constituted the soteriological nation of the saved.[2] Rom 9-11 is critical to the New Testament presentation of the remnant because it represents the core of Pauline thinking on the relationship between Israel as historical remnant and the redefined reality of Christ's soteriological remnant according to the election of grace.

Paul expands the remnant

A closer look at the way Paul uses the remnant passages of the Old Testament demonstrates the scope of his thinking on remnant theology. Paul selects and appropriates Old Testament remnant passages to expand the scope of the remnant. Romans 9:6-13 constitutes the first set of passages that frames an internal demarcation within Israel. Paul's

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[1]In light of Israel's unbelief, W. S. Campbell states, "The true Israel [therefore] is 'of Israel' but not coextensive with historical Israel" ("Israel," *DPL*, 442).

[2]In a definitive exegesis of Rom 9-11, LaRondelle concludes, "The believing remnant of Israel in Paul's time was created by faith in the proclamation that Jesus of Nazareth was the Christ of prophecy. As Paul writes 'Faith comes from hearing the message, and the message is heard through the word of Christ' (Romans 10:17). There is no ethnic superiority or preference for membership in the remnant of Israel, as Paul understood it. The name 'Christian' (Acts 11:26) simply means 'the messianic people,' all those from Israel and the Gentiles who are baptized into Christ (Galatians 3:26-29)." *The Israel of God,* 130. This "messianic people" constitute the faithful remnant in the New Testament.

deconstruction and reconstruction[1] of Israel in 9:6-13 is critical to his "*ad hominem*"[2] argument for the existence of a faithful remnant.[3] Israel's collective failure precipitated a division (i.e., "*ek Israel*" versus "of Israel"--9:6) of the faithful. "*Ek Israel*" is ablative and denotes separation.[4] Paul asserts that the previous covenantal boundaries of historic Israel were expressed in the limitations indicated by *sarkos*[5] (flesh), *ergon* (work), *thelontas* (the one willing), *and trexontas* (the one running).

However, in Paul's reconstruction of Israel, the children of God represents those who by grace moved beyond any reliance on historical election as a means of salvation (Rom 9:8, 11; cf. 9:32; 11:6). *Sperma* in Rom 9:6-9 denotes the biological descendants of Abraham. By contrast, Paul asserts that God has expanded the covenantal remnant of the

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[1]Bruce W. Longnecker, "Different Answers to Different Issues: Israel, the Gentiles and Salvation History in Romans 9-11," *JSNT* 36 (1989): 96, calls this Paul's "redefinition" of Israel. The contrast is between unbelieving Jews and Jewish Christians. Implicit in Paul's redefinition is a denial of the salvific centrality of the law.

[2]James D. G. Dunn, *Romans 9-16*, WBC, vol. 38b (Dallas TX: Word Books, 1988), 547.

[3]Ladd, *A Theology of the New Testament*, rev. ed., 583, says, "Paul clearly distinguishes between empirical Israel and spiritual Israel–between the people as a whole and the faithful remnant. . . . Here [Rom 9:6] Paul sets over against the Israel according to natural descent the true Israel who have been faithful to God."

[4]Kuhn, "Israel," *TDNT*, 3:359-365; C. E. B. Cranfield, *Romans*, ICC (Edinburgh: T and T Clark, 1979), 469-461; John Piper, *The Justification of God: An Exegetical and Theological Study of Romans 9:1-23* (Grand Rapids, MI: Baker, 1983), 21.

[5]Munck, *Christ and Israel*, 36. He writes, "Paul does not here visualize 'Israelites' who do not belong to the physical Israel as being within the new Israel of the Church. . . . Here in 9:6-13 the only point he makes is that claims cannot be made on the basis of physical descent, since descendants of the patriarchs with exactly the same claims were allotted different destinies." Ibid.

faithful Jews by adding believing Gentiles (Rom 3:29-30; 9:24; 10:10-13; Gal 3:28-29).[1]

And this expanded community is possible because of the existence of the faithful

remnant.[2] Table 1 presents the Pauline contrast between biological Israel and reconstructed

theological Israel. Thus for Paul, the doctrine of the remnant forms both a link to and a

conduit through which God's covenant will be fulfilled.[3] Paul cites Gen 21:12 in Rom 9:7

to validate his point. Genesis 21:12 is excerpted verbatim from the LXX to assert that in

Isaac alone "seed" is named.[4] Isaac represents the child of the covenant promise.[5]

Syntactically, the preposition "*en*" as used in this verse is restrictive--"only in Issac." As

grouped in table 1, Isaac represents those birthed through the "promise" within theological

Israel. Those Israelites outside of this promise are presented only as biological Israel.

The second text appropriated by Paul is Mal 1:2-3 in Rom 9:13--another verbatim

quote from the LXX. The words "*agapaō*" and "*miseō*" ("love" and "hate") form an

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[1]See Stendahl, 78-96.

[2]Nygren, *Romans*, 393-394, is correct when he says, "A 'remnant' is not just a group of separate individuals taken out of a people doomed to overthrow; it is itself the chosen people, it is Israel *in nuce.* . . . Therefore, as the spiritual Israel, it now receives the fulfillment of the promise."

[3]LaRondelle, *Israel of God*, 129. He is correct when he says, "In the faithful remnant, Israel continued always as the people of God in salvation history." Ibid.

[4]Dunn, *Romans*, 547, comments that "God had told Abraham that his promise of seed and land applied only to the line of descent through Isaac, that so far as his covenant with Abraham was concerned only Isaac and his offspring would be recognized as Abraham's seed."

[5]The wording in Rom 9:7 is the exact rendition of the LXX "*en Isaak klēthēsetai soi sperma.* " God's naming or "calling" creates this salvific reality. See Rom 4:17; 8:28; 29; 9:12, 24, 25, 26.

Table 1. Biological and Theological Israel Contrasted

Biological Israel	Theological Israel
ou hoi (not the ones) *ek* ("from") Israel–that is, biological Israel (9:6b)	[but] *"houtoi"* "those of Israel" i.e.,that is, according to the promise (9:6b)
[not] Abraham's *"sperma"* (seed) (seed=descendants in 9:7a)	[but] *Abraham's "tekna"* (children in 9:7a)
not *the "tekna tēs sarkos"* (9:8a) (children of the flesh)	"En Isaak" is *"sperma"* (seed)--9:7b
"not *ek ergōn*" (9:12a)	[but the] *"tekna tou Theou" (9:8b)=tekna tes epangelias (9:8c)=[Abraham's] sperma (9:8c)* but *"ek tou kalountas"* (9:12b)
[not] Esau (9:13c)	[but] Jacob (9:13b)

antithesis found frequently in Jewish contrast writing (Deut 21:15; 22:13; 24:3; Judg 14:16; Prov 13:24; 15:32). Malachi 1:2-3 is not to be taken as literal hate.[1] "Jacob I loved" (i.e., chose) and "Esau I hated" (i.e., did not choose) shows as Aageson says, "that election depends on divine rather than human action."[2] Malachi 1:2-3 demonstrates the absolute

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[1]Nygren, 362, sums this verse up when he says, "God is sovereign in His promise. He gives it to whom He will, allowing no one to prescribe rules for it." See also, Joseph Fitzmeyer, *Romans: A New Translation with Introduction and Commentary*, AB 33 (New York: Doubleday, 1993), 563; William Sanday and Arthur Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (Edinburgh: T & T Clark, 1905), 2:245; Douglas J. Moo, *The Epistle to the Romans*, New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans, 1996), 587; Cranfield, 480; Munck, *Christ and Israel*, 41; also *4 Ezra* 3:16, "And you set apart Jacob for yourself, but Esau you rejected; and Jacob became a great multitude."

[2]Aageson, 56.

freedom of sovereign choice inherent in Israel's election. Just as Jacob was preferred prior

to his birth and irrespective of his subsequent conduct, so Israel had been similarly chosen.

Thus God's freedom to continue His covenant by His own prerogative independent of

Israel's effort (i.e., law-keeping) and/or consent simply underscores His sovereign mercy.

Paul's Theological Reasoning

Paul asserts that it is the call and merciful initiative of God (*"tou eleōntas"*--9:16b)

that sustains and defines the covenant, not Israel's merit, entitlement, or preconceptions.

For Paul, God is free to choose at His pleasure. Numerous examples of the reverse

ordering of sons reflect that freedom as recorded in the Old Testament.[1] From this

perspective, Paul's remnant conception is consistent with the Old Testament prophets.[2]

God's freedom in Paul's theological reasoning may be seen a type of "divine reversal."[3]

Further, Paul in Rom 9:25, 26 utilizes Hos 2:1 to argue his point.[4] Gentiles who

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[1]See Ronald E. Clements, *Abraham and David: Genesis XV and Its Meaning for Israelite Tradition* (Naperville, IL: Alec R. Allenson, 1967), 47-60. Clements notes the preference for Abel over Cain, Isaac over Ishmael, Joseph over his brothers, David over his brothers, and Solomon over his royal brothers.

[2]Ladd is correct: "The prophets saw Israel as a whole as rebellious and disobedient. . . . Still there remained within the faithless nation a remnant of believers who were the object of God's care. Here in the believing remnant was the true people of God" (*A Theology of the New Testament,* 108).

[3]So Jerome H. Neyrey, *Paul in Other Words: A Cultural Reading of His Letters* (Louisville, KY: Westminster/John Know Press, 1990), 60-63. He writes, "As much as he defends God's fidelity to his promises . . . Paul also argues for God's freedom to be gracious to a new people, the Gentiles." Ibid., 63.

[4]Paul reworks Hos 2:1 and 2:25 from the LXX in the interest of explaining the calling of the Gentiles and Jews. See D. A. Koch, *Die Schrift als Zeuge des*

were "not a people" God will call[1] ("*kalēsō*") "my people."[2] Moo noted that Paul switched

Hosea's "I will say to" to "I will call."[3] This expansive call means, according to Douglas

Stuart, that "Israel's population will be immeasurably expanded, partly by the inclusion of

people not originally Israelite."[4] Thus, the Pauline remnant is an expansive and inclusive

concept.

Paul further propounds his understanding of remnant more insistently in Rom

9:27.[5] In the MT, Isa 10:22 uses the words "*š'r . . . yāšûb*" (a remnant will return or

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Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus, Bietrag zur historischen Theologie 69 (Tübingen: Mohr, 1986), 55.

[1]See Käsemann, 274; Koch, 175; Aageson, 56-57; Christopher D. Stanley, *Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature*, Society for New Testament Studies Monograph Series 69 (Cambridge: Cambridge University Press, 1992), 110.

[2]Koch, 167-168, contends that Paul carefully avoids identifying Israel as God's "people" (*laos*) since collective Israel is not the "people" of God--only the remnant are the people of God. See also W. Edward Glenny, "The 'People of God' in Romans 9:25-26," *BSac* 152 (January-March 1995): 42-59. Moo, 611-613, also concludes that Paul's Old Testament exegesis allows for this text to be prophetic of the Gentiles.

[3]So Moo, 612. Moo says, "This is almost certainly Paul's own change since it matches the point for which he adduces the quotations (cf. 'Call' in v. 24). By reversing the order of the clauses in his quotation of Hosea 2:23, Paul is able to put this verb at the beginning of his composite quotation from Hosea." Ibid.

[4]Douglass Stuart, *Hosea-Jonah*, WBC, vol. 31 (Waco, TX: Word Books, 1987), 37.

[5]After elaborating on God's freedom to show mercy (9:19-26) in a way that allows Him to save the Gentiles in light of Israel's "No," Paul invokes a word from the remnant lexicon of the LXX (MT *š'r*=LXX *kataleimma*=NT *hypoleimma*) in 9:27. He quotes Isa 10:22, 23, "And Isaiah cries out concerning Israel, though the number of the sons of Israel [be] as the sand of the sea '*to kataleimma auton sōthēsetai*' (the remnant will be saved.)"

repent)[1] where the LXX translates *"yašûb"* as *"sōthēsetai."* Isaiah's use of the LXX term

krazein[2] ("cries out") has a prophetic edge to it.[3] Further, vs. 28 promises *"logon . . .*

poiēsei" ("to execute sentence") on the earth.

In this pericope, Paul also connects the faithful remnant to the judgment/salvation

schema to which remnant is inextricably paired in the Old Testament. Paul apparently saw

that Isaiah's words spoken beforehand (*proeirēken*-vs 29) applied to his situation. Paul

used this quotation from Isaiah to indicate that, in his day, this prophecy concerning Israel

was already fulfilled in the experience of Israel. Paul's use of remnant language, therefore,

presupposes that there has been a judgment--a division in Israel precipitated by the Christ

event.[4] Aageson writes perceptively, "The discussion which began as an attempt to

demonstrate that both Jews and Gentiles have been called concludes with a distinction

between Israel as the whole people of God and the remnant."[5]

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[1]*"Yašub"* can mean to physically return or to change the mind by repentance. See
Milgrom, 736-738. However this might be a wordplay on the name of Isaiah's son in Isa
7:3. See John D. W. Watts, *Isaiah 1-33*, WBC, vol. 24, 90-91.

[2]BDAG, 564, indicates that *krazein* expresses "the urgent speech of the prophet or
what his book says." See also H. Fendrich, *"Loipos," EDNT*, 2:313-314; H. Schlier, *Der
Römerbrief* (Freiburg: Herder, 1977), 304, says, *"Krazein ist das inspiriert Rufen des
Geistes."* Dunn, *Romans*, 572, notes that *"krazei* is not merely stylistic, but probably
indicates a degree of intensity or urgency."

[3]Cranfield, *Romans*, 2:501.

[4]Schrenk, *"leimma," TDNT*, 4:213: "The new turn in Paul is that the remnant is
now related only to the Christ who has appeared. The remnant has its existence only in
Him. It consists, not only of those who are faithful to Yahweh, but rather to those who
believe in God's righteousness in Christ."

[5]Aageson, 57.

But Paul's remnant theology is two-sided. Israel under judgment is emphasized in Rom 9:27-28. In Rom 9:29 Paul uses a contrasting example through which assurance is highlighted. Paul uses Isa 1:9, "Except the Lord of hosts had left (*egkatelipen*) a seed (*sperma*), we would have become like Sodom and been like Gomorrah."[1] "Seed" in 9:29 is synonymous with "remnant" in 9:27.[2] Later in 11:4, Paul will use the perfect tense "*katelipon*" to demonstrate God's preservation of the remnant in Elijah's day.[3]

Paul's remnant theology shows that Israel had not been completely decimated.[4] She is not like Sodom and Gomorrah. It was common to refer to Jews as Sodom and Gomorrah (Matt 10:15; Luke 10:12; Matt 11:23-24; Luke 17:28-29). Unlike Sodom, God had preserved a "seed" for Israel.[5] Paul connects assurance to his remnant understanding --hope remains for Israel. This prepares the way for his readers to reconsider Israel in the next round of his argumentation.

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[1]Fitzmeyer, *Romans*, 574, notes that Israel deserved the same fate as Sodom and Gomorrah, but God left a "remnant," and thus it was spared.

[2]So Barrett, 178; Murray, 41; Dunn, *Romans*, 574; Cranfield, *Romans*, 503.

[3]In the exegesis of Rev 12:17, note that "seed" and "remnant" theologies coalesce in the eschatological warfare of the Apocalypse.

[4]Schreiner, 529, "As we saw in the exposition of 9:6-9, the term *sperma* refers to Israelites who are truly the children of Abraham, the genuine children of God. It is merely another way of describing the remnant of verse 27." See also John Paul Heil, "From Remnant to Seed of Hope for Israel," *CBQ* 64, no. 4 (2002): 718-720.

[5]Barrett, 178. Also Dunn, *Romans*, 574. In Gal 3:29 Paul argues for Gentile believers' classification as "Abraham's seed according to the promise."

Paul's Final Argument

In Paul's final summation before proceeding to a series of admonitions in Rom 12-16, Paul addresses the issue of God's faithfulness. In Rom 11:1-6 Paul employs LXX remnant terminology (*leimma*) to make his point. Romans 11:1-6 functions as a summary of the preceding argument and a transition to the final phase of argument. Paul uses passages from the three sections of the Old Testament in vss 8-10--Law (cf. Deut 29:4), Prophets (cf. Isa 29:10), and Writings (cf. Ps 69:22-23). Paul raises and answers the essential question, "Has God rejected His people?" His first proof is *pro hominem*: "I myself am an Israelite."[1] Paul, as a messianic Jew, appeals to his own ancestry to prove that God has not made a wholesale rejection of His people.[2]

In his next assertion, Paul appropriates an episode from Old Testament Israel's history--Elijah's plea against Israel. The Elijah story in Rom 11:4 simply illustrates two

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[1]Cranfield, *Romans*, 543, writes that Paul is arguing as follows: "God would hardly have chosen a Jew to be His special apostle to the Gentiles, had He cast off His people, the Jews." See also William Hendriksen, *Exposition of Paul's Epistle to the Romans*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1980), 361; Käsemann, 299.

[2]Dunn, *Theology of Paul*, 520-521, writes, "God has not repudiated his people 'whom he foreknew' (11:2a). Paul could hardly be clearer: the continuity of Israel, of God's people, is unbroken. The Israel of God's call is still the Israel God called. . . . In this light, finally, the function of 11:2b-6 also becomes clear. It is not simply to assure the continuity of Israel in a remnant, of which the seven thousand 'who had not bowed the knee to Baal' are the paradigm. It is also to remind Israel that the tension of belief and apostasy, of rejection and restoration, has been a repeated feature of Israel's history. The seven thousand stand for the 'now' already (11:5), over against the not yet of the rest of Israel's apostasy. Still more, it is a reminder that Israel, whether whole people or remnant is always defined by 'the election of grace,' and 'no longer from works'."

things: first, Paul held that majority Israel was apostate; and second, God had chosen a

remnant.[1] In Qumran, the conception of the remnant is based on obedience to the law. By

contrast, Paul asserts that an authentic remnant has been preserved by "grace." Paul's

correlation of Israel--and by implication his own ministry[2]--with Elijah elucidates his

conception--believers in Christ are akin to the faithful in Elijah's day who resisted Baal

worship. Analogous to Elijah's day, when God did not cast off His people, He has not done

so "en tō nũn kairō." Horne is thus correct when he writes that "the salvation of a small

remnant from the total mass is ample proof that God's true people have not been, are not

now, nor will be cast off."[3]

Theologically, the existence of remnant is temporary.[4] Remnant will be

consummated into one eschatological community. Schrenk says "the remnant will become

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[1]Käseman, 301.

[2]See Munck, *Christ and Israel,* 13, where he shows that the analogy to Elijah strikingly parallels the ministry of the apostle Paul as he interacted with Israel and the Gentiles. He says, "And just as Elijah returned from his stay among the Gentiles in order to settle matters between Baal and Yahweh . . . so Paul is now on his way from the Gentiles so that stubborn Israel may be shown the obedience of faith as it is to be found among the Gentile believers."

[3]Charles Horne, "The Meaning of the Phrase 'And Thus All Israel Will Be Saved' (Romans 11:26)," *JETS* 21 (1978): 330.

[4]Paul Achtemeier, *Romans,* IBC, 180, "What was the purpose of the hardening of Israel? Were they hardened so that God could have an excuse to condemn them? Did they, as Paul frames it, "stumble in order to fall' (vs. 11)? The answer to that question is clear, and it is final: No! Were that the case, God's final purpose would not be grace, and his election would serve purposes other than redemption. Rather, Israel's stumbling was the occasion for redemption to be opened to gentiles."

the totality. It is thus a productive number, not an unchangeable minority."[1] The salvation

of believing Jews and Gentiles prepares the way for complete vindication of the covenant

promises of the Old Testament. Thus, the apostle ends with the summary in Rom 11:26,

"All Israel will be saved." The remnant [i.e., theological Israel] will stand as the ultimate

witness to the covenant faithfulness of God.[2]

In the next point, we turn to the question of remnant language in light of the

observation from some scholars that remnant is not present in the New Testament.

Thus, *"remnant" references in the New Testament are contextually determined.* This

finding takes us to the issue of *loipos* (i.e., "remnant") outside the Apocalypse. I began by

surveying the use of *loipos* in the New Testament. The conclusion to that line of research is

that the fifty-five uses of *loipos* scattered throughout the New Testament do not explicitly

invoke the remnant idea. They are simply common narrative uses of the term. But as has

been shown, that fact does not mean that the remnant idea is not present in the New

Testament. Remnant theology is expressed both implicitly and explicitly in the New

Testament. However, one must agree with Fendrich that "the word [*loipos*] is not

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[1]Schrenk, *"leimma," TDNT,* 4:212.

[2]D. G. Johnson, "The Structure and Meaning of Romans 11," *CBQ* 46 (1984): 99, is insightful here, when he says "the remnant did not serve as a witness to the faithfulness of certain individuals (and thus by implication the rejection of others), but as a witness to the faithfulness of God and his elective purposes for Israel."

emphasized in any noteworthy way."[1] *Loipos* occurs in the New Testament fifty-five times.[2]

Numerous New Testament usages of *loipos* and its compounds reveal largely non-technical

uses of the term.[3]

Summary

In the Synoptic Gospels, *loipos* occurs in literary contexts with little positive

significance for the "doctrine" of the remnant as expressed in categories of salvation or

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[1]Fendrich, *"Loipos," EDNT*, 2:360.

[2]See Matt 22:5; 25:10; 26:45; 27:48; Mark 14:41; 16:13; Luke 12:26; 18:9; 24:9; and Acts 2:37; 5:12.

[3]Examples of non-technical usages of *loipos* and its derivatives in the Synoptic Gospels include the following from the AV: Matt 22:6, "And **the remnant** (*hoi loipoi*) took his servants, and entreated them spitefully"; Matt 25:11, "the door was shut. Afterward came also **the other** (*hai loipai*) virgins, saying, Lord, Lord, open to us"; Matt 27:49, "The **rest** (*hoi loipoi*) said, Let be, let us see"; Mark 4:19, "the deceitfulness of riches, and the lusts of **other things** (*ta loipa*) entering in, choke the word . . ."; Mark 16:13, "And they went and told it **to the residue** (*tois loipois*) neither believed they them"; Luke 8:10, "the mysteries of the kingdom of God: but **to others** (*tois loipois*) in parables that seeing they might not"; Luke 12:26, "why take ye thought for **the rest**? (*ton loipon*)"; Luke 18:9, "in themselves that they were righteous, and despised **others** (*tous loipous*)"; Luke 18:11, "I thank thee, that I am not as **other** (*hoi loipoi*) men are, extortioners, unjust, adulterers"; Luke 24:9, "these things unto the eleven, and to all **the rest**; (*tois loipois*)"; Luke 24:10, "Joanna, and Mary the mother of James, and **other** (*hai loipai*) women that were with them."

Examples of *loipos* in Acts 2:37, "and said to Peter and **to the rest** (*tois loipois*) of the apostles, Men and brethren"; Acts 5:13, "And **of the rest** (*ton loipon*) durst no man join himself to them"; Acts 17:9, "when they had taken security of Jason, and **of the other** (*ton loipon*), they let them go"; Acts 27:44, "the sea, and get to land: And **the rest** (*tous loipous*), some on boards, and some on broken . . ."; Acts 28:9, "So when this was done, **others** (*hoi loipoi*) also, which had diseases in the island."

judgment.[1] However, the existence of the New Testament's remnant has been documented implicitly in the Synoptic Gospels. John and Jesus form part of a pre-A.D. 70 contest for the allegiance of Israel amidst a number of competing voices.[2] This fact may explain why the language of remnant is absent from their proclamation. The absence of explicit remnant terminology (along with their personal presuppositions) influenced such scholars as Jeremias, Bultmann, Kümmel, and Oepke to assert that remnant theology is not contained in the Synoptic Gospels.

Opposing scholars such as Meyer, Manson, and Ladd demonstrate that the remnant motif continues in the New Testament, and that includes the Synoptic Gospels. Allusions to the judgment/salvation/remnant motif occur in the synoptic synoptic Gospels--John the Baptist warns of a scouring judgment that will leave only good fruit (Matt 3:7-10=Luke 3:7-9); Jesus speaks of a narrow way that only a few will find (Matt 7:13-14); Jesus promises an eschatological separation (Matt 3:24-30).

Thus, while neither John nor Jesus uses the technical language for remnant in his

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[1]For instance, Matt 22:6 uses *hoi loipoi* to describe "the others" who mock and kill the servants sent by the king to invite them. In Matt 25:11 the "unwise virgins" are described as "the others" (*hai loipai*) who missed the wedding feast. *Loipoi* is used to describe the "others" who are "hardened" (*tois loipois*) because they do not understand the parables (Luke 8:10). The Pharisees are derided because they despise "others" (*loipous*) in Luke 18:9. Based on this absence of technical uses of *loipos*, Günther and Krienke tie the presence of the remnant in the Synoptic Gospels exclusively to *loipos*. That restriction I have shown to be a faulty assumption.

[2]A picture of this competition is provided by Pliny in *Natural History* (LCL), 277. He writes that "day by day the throng of refugees is recruited to an equal number by numerous accessions of persons tired of life and driven thither by the waves of fortune to adopt their manners."

preaching, the judgment/salvation proclamation of both John the Baptist and Jesus to Israel elicited a penitential response from a minority of hearers--the Twelve; the publicans; sinners; etc. These teachings and others all consistently presupposed, anticipated, and precipitated a division within Israel. *Repentant and faithful respondents to the proclamation of John and Jesus became the messianic remnant of Israel.* They gathered around the Messiah.

But that gathering should not be viewed as any sectarian segregation. The Messianic remnant gathered to disseminate the gospel of the kingdom to larger audiences beyond, but included Israel (Matt 28:18-20; Acts 1:8). Included in the messianic remnant's mission was the mandate to seek Israel's positive response to the messianic proclamation of salvation. Thus, the remnant's witness continued the trajectory toward the creation of a borderless and inclusive remnant that would later mature into the multi-national New Testament church.

In the writings of Paul, the open remnant doctrine is made explicit as Paul wrestles with the question of relationship between God's faithfulness and Israel's rejection of the covenant. For Paul, whose ministry includes but focuses beyond Palestine, the explicit doctrine of a faithful remnant consists of both believing Jews and believing Gentiles. The New Testament church openly appropriated to itself the covenantal titles of Israel, thus placing itself squarely in the stream of God's soteriological activity. Moo is correct when he says that "Paul was quite capable of transferring language and titles applied to God's Old

Covenant people Israel to his New Covenant people, the church."[1]

Other New Testament writers such as Peter (1 Pet 2:9) and James (1:1) presented the church as the heir to the promises of Israel. LaRondelle wrote, "Although the apostle [Peter] does not use the name 'Israel,' everything Israel stood for, as the covenant people of God, he now applies to the Church."[2] Finally, Donald Guthrie summarizes the remnant in the New Testament when he writes that "the whole concept of God's people has therefore shifted from the theocratic nation to a community of faith, and has thereby become both enlarged in its scope (universal) and more defined in its membership (faith in Christ)."[3]

Conclusions

In the Old Testament we saw that the six Hebrew roots for the remnant concept possess a semantic range that includes the ideas of survival, escape, and salvation. These terms became the remnant vocabularly of the LXX and the New Testament. Based on the purpose for Israel's election, the remnant concept, by guaranteeing the fulfillment of the Covenant, signifies a universal opportunity for the nations to turn to Yahweh. Thus by nature, the remnant concept in the Old Testament, though initially applicable to the faithful survivors of military or eschatological catastrophe, contained an embryonic universalism. Based on the covenant, the remnant, as the bearers of covenant promises, is both a saved and

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[1]Moo, 574.

[2]LaRondelle, *Israel of God*, 105.

[3]Donald Guthrie, *New Testament Theology* (Downers Grove, IL: InterVarsity Press, 1981), 750.

saving community witnessing to the faithfulness of Yahweh.

On the other hand, in the Jewish apocalyptic literature, the remnant concept utilizes language similar to the Old Testament remnant concept, while truncating its theology. In Jewish apocalyptic, the remnant concept is largely nationalistic. The oppressed Israelites are the remnant and their Gentile oppressors/invaders are not. Generally, this means that the Israelites will be saved and the Gentiles will be destroyed. The remnant notion in Jewish apocalyptic appears to function as a doctrine of consolation for those suffering under unjust exploitation.

In the literature of Qumran, the remnant concept is narrowed even further. The Qumran covenanters see themselves as the "remnant" of the remnant (i.e., apostate Israel). This self-consciousness excludes from the remnant both the Gentiles and what the covenanters considered the false-claimants to covenant relationship, apostate Israelites. As such, the ritual purity codes of the community required that Gentiles and Israelites outside their sect be shunned. Thus, Qumran remnant understanding is both intensely separatistic and self-validating.

In the New Testament, the assembly of an "open remnant" theology can be seen in the ministries of John the Baptist and Jesus. By the time one reaches the ministry of Paul, this inclusive doctrine of the remnant has matured into Jew and Gentile sharing co-heirship of the covenant promises of ancient Israel.

Thus, in the Old Testament, from the perspective of the New Testament, we have seen the historical remnant. In the New Testament, we have seen the evidence for a

soteriological remnant.

In turning to the Apocalypse we find the basis for an eschatological remnant. Unlike non-canonical Jewish apocalyptic and Qumran literature, the eschatological remnant is not a narrowing of the Old Testament concept of the remnant (as we see in the intertestamental period) but an explicit universalization and Christianization of the concept. The Apocalypse universalizes the remnant teaching of the Old Testament, while implicitly refuting the assertions of ancient sectarian communities. The remnant concept in the Apocalypse is undergirded by a remnant theology that has its antecedents in Old Testament remnant themes.

In the next chapter, I present research findings with respect to how *loipos* in the Apocalypse functions in light of its Old and New Testament antecedents.

CHAPTER 3

LOIPOS IN CONTEXTS OF JUDGMENT

The Context of Judgment in the Apocalypse

Elisabeth Schüssler Fiorenza observed, "The description of God's judgment takes

up such a large space in Rev. that its whole eschatological presentation culminates in

judgment and salvation."[1] At its root, judgment and salvation are juxtaposed as a

correlated "binomium" in the Old Testament.[2] In the Apocalypse, the term "*loipos*"

occurs 3 times in contexts of judgment--Rev 9:20; 19:21; and 20:5.[3] Thus, an

understanding of the larger judgment context of the Apocalypse provides an important

theological perspective from which to analyze these specific occurrences of *loipos*. As

seen in chapter 1, remnant studies have established that, in order for the remnant to exist,

judgment and salvation must coexist. Therefore, what follows is a brief analysis of the

overarching judgment theme that frames the remnant teaching of the Apocalypse.

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[1]Elisabeth Schüssler Fiorenza, *The Book of Revelation: Justice and Judgment* (Minneapolis: Fortress Press, 1985), 47. For an extensive discussion of judgment in the Apocalypse, see ibid., 46-49, 55-56. Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge, England: Cambridge University Press, 1993), 40-43, also presents an excellent summary discussion of judgment in the Apocalypse.

[2]Meyer, "Jesus and the Remnant of Israel," 127-128.

[3]Fekkes, *Isaiah and Prophetic Traditions*, 78, writes, "Not surprisingly, the subject of judgment is the single most dominant interest in Revelation."

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The context of judgment in the Apocalypse is reflected in three different ways--

grammatical, literary, and theological. On a grammatical level, the noun *krima*

(judgment) or its cognate forms occurs five times (Rev 14:7; 15:4; 17:1; 18:5; 18:20;

19:2). The verbal form of *krinō* (to judge) occurs eight times (Rev 6:10; 11:18; 16:5;

18:8, 20; 19:11; 20:12, 13). In the LXX, *krinō* was used primarily to translate the Old

Testament word *šāpat*. The Hebrew term *šāpat* means to rule, judge, dispense justice, or

render a verdict.[1] As may be seen below, one of the functions of judgment in the

Apocalypse fulfills this adjudicative function.

On a literary level, the Apocalypse presents three discreet series of judgment

sequences defined by the number seven--the seven seals (6:1-17; 8:1, 3-5), the seven

trumpets (8:2, 6-21; 11:14-19), and the seven bowl plagues (15:1, 5-21). Further, the

scope of these septenary judgment series expands progressively--from one fourth of the

earth (6:8), to one third (8:7-12; 9:18), to the entire world in the plagues. The series are

very closely connected.[2] The seventh seal of the series sets up the seven trumpets, and the

seventh trumpet of the series sets up the seven plagues.[3]

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[1] W. Schnieder, "Judgment," *NIDNTT*, 2:363. See also Hermann Büschel, "*Krinō*," *TDNT*, 3:942.

[2] Schüssler Fiorenza, *Justice and Judgment*, 167, 174-175, considers the septenaries a compositional technique designed to advance the rhetorical function of the book. Also see Martin Kiddle, *The Revelation of St. John*, The Moffatt New Testament Commentary (New York: Harper & Brothers, 1952), xxxii. Theologically, as an expansive reality, the judgment septenaries cover a continuum of divine purpose toward the earth dwellers--from redemptive warning (9:20-21) to retributive action (cf. 6:9-10; 16:6) to punitive judgment (16:10-11). The end point of judgment culminates in Rev 20:15 where annihilative judgment is symbolized in the lake of fire (20:10, 14-15).

[3] See Bauckham, *Theology*, 40, "But the three series are so connected that the seventh seal-opening includes the seven trumpets and the seventh trumpet includes the

On a theological level, judgment in the Apocalypse fulfills four important

theological functions. First, judgment in the Apocalypse correlates positively with the

Hebrew notion of truth.[1] In the LXX, the Hebrew word *ʾemet* generally translates as

alēthia with the meaning being "faithfulness in meaning, suggesting the idea of stability,

firmness, or reliability."[2] Bultmann wrote that God's *alēthia* "signifies 'reliability' or

'trustworthiness'."[3] Jepsen also asserted that in the Old Testament, Yahweh is "the God

in whose word and work one can place complete confidence."[4] Bauckham summarizes

the issue: "God's judgments are true in that they correspond to reality. They establish

truth, sweeping away the lies and illusions in which evil cloaks itself."[5] Thus, in the

Apocalypse, God's judgments as verdicts of ultimate truth are presented as reliable.[6]

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seven bowls." For an extensive discussion of the relationship of the judgment series, see Fekkes, *Isaiah and Prophetic Traditions,* 78-90.

[1]God's ways of action are described as "*alēthia*" in 15:3. In the Apocalypse, the word *alēthia* or its derivatives occurs 10 times (3:7, 14; 6:10; 15:3; 16:7; 19:2; 19:9; 19:11; 21:5; 22:6).

[2]A. C. Thistleton, "Truth," *NIDNTT,* 3:877.

[3]Rudolph Bultmann, "*Alethia*," *TDNT,* 1:242.

[4]I. Jepsen, "*ʾāman*," *TDOT,* 1:313.

[5]So Richard Bauckham, "Judgment in the Book of Revelation," *Ex Auditu* 20 (2004): 1.

[6]In passages where *krima* and *alēthia* are juxtaposed, the justice and truth of God's judgments are repeatedly emphasized: "Just (*dikaiai*) and true (*alēthinai*) are your ways" (15:3); "your judgments (*kriseis*) are true (*alēthinai*) and just (*dikaiai*)" (16:7); "his judgments (*kriseis*) are true (*alēthinai*) and just (*dikaiai*)" (19:2). This juxtaposition discloses an important emphasis in the Apocalypse. Deception and counterfeit are strategies deployed by the Dragon (12:9), Beast (13:1, 4-5, 11-14), and False Prophet (16:13-14) in the eschatological drama during their war against the remnant. But the convergence of "justice" and "truth" characterizes God's address to apocalyptic evil. This is evident in the ascriptions in Revelation's doxologies (cf. 15:3-4; 16:5-7; 19:1-3). Thus, as Revelation moves toward its eschatological climax, it is anticipated that both

A second way judgment is expressed in the Apocalypse is in the form of

retribution or applied justice.[1] Schüssler Fiorenza noted that in Revelation "justice is

understood as the conviction that each act brings about consequences which must be

faced responsibly. . . . It is God who has the power to make sure that all people have to

bear the consequences of their actions."[2] It is rebellious human actions that elicit God's

judgment in the Apocalypse. These actions against God and the human family

comprehend a variety of expressions.[3] The recipients of judgment from God in the

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kathēmenoi epi tēs gēs (14:7) and *hoi ouranoi skēnonûtes* (12:12) will witness the
establishment of truth through the final defeat of deception (19:20; 20:2, 10; cf. 12:9;
16:13-15). As with God's judgments, God's ways (15:3) and words (21:5; 22:6) will be
seen as reliable, and thefore, vindicated.

[1]In the letter to Thyatira, Rev 2:23 summarizes the this-for-that approach to
retribution: "I will repay each of you for your deeds." This penal application of justice in
the Apocalypse is grounded in *lex talionis* (measure to measure). It is a forensic approach
to the administration of justice supported by both Old Testament and Roman
jurisprudence. This is clearly evident in the final judgments on the enemies of God's
people--Babylon and her consorts (16:5-7; 18:6-7; 19:2). In the judgments against
Babylon, a "this-for-that" reciprocity characterizes Revelation's judgments from God.

[2]Elisabeth Schüssler Fiorenza, *Revelation: Vision of a Just World*, Proclamation
Commentaries (Minneapolis: Fortress Press, 1991), 95. For instance, in the plague of the
third-bowl angel the exclamation connected to judgment is "You are just, O God, Who is
and Who was, for these things you judged; because they have shed the blood of saints and
prophets, you have given them blood to drink [for] they are deserving (*axioi*)." Again, in
Rev 18:6-7 a voice from heaven calls for Babylon's punishment in *teté á teté* terms:
"Render to her as she herself has rendered. . . . In the measure that she glorified herself
. . . in the same measure give her torment and sorrow."

[3]Within the Apocalypse, human works coming under judgment include murder
(6:9; 9:21; 13:7, 10, 15; 20:4), sorcery (8:21; 18:23; 22:15), idolatry/blasphemy (2:14, 20;
9:20; 13:1, 5, 6; 16:9, 11, 21; 17:3; 22:15), lying (2:2; 3:9; 14:5; 16:13; 19:20; 20:10;
21:27), affirming evil (11:10); drinking the wine of Babylon (14:8; 18:3); worshiping the
dragon and the beast (13:4-8); persecuting and killing the saints (17:6), turning against
God (11:18), and cursing God (16:9, 11, 21).
See also J. A. du Rand, "The Transcendent God-View: Depicting Structure in the
Theological Message of the Revelation of John," *NeoT* 28 (1994): 567-571. Within the

Apocalypse are presented as "earth-dwellers,"[1] who stand as the rebellious antithesis to "heaven dwellers" in 12:10. In the context of judgment, whenever "earth dwellers" are extended the opportunity to repent, they refuse (see 9:20-21; 16:9, 11, 21). Therefore, they receive judgment from the throne.[2]

Retributive judgment in the Apocalypse is thus a manifestation of God's power to hold His enemies accountable through *quid-pro-quo* punishments directed toward the persecutors of His people. However, Bollier's comment balances the role of retributive judgment when he says, "Retribution plays its part in the final judgment, but it is not the primary purpose of judgment. Rather, judgment is God's method of finally overcoming the opposition to himself and his Messiah."[3]

A third way judgment functions in the Apocalypse is in the form of vindication. In the only prayer of supplication in the Apocalypse, a cry for vindication is seen in Rev

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semantic field of *krinō* the idea of being "judged by your works" is used 8 times with reference to believers (2:23; 11:18; 14:13; 22:12) and unbelievers (18:6; 11:18; 20:12, 13). The eschatological "wrath of God and the Lamb" is also an important aspect of God's judgment reserved for the disobedient (6:16-17; 11:18; 14:10; 15:1, 7; 16:1, 19; 19:15).

[1]Osborne, *Revelation*, 300, 361. The phrase "earth dwellers" (*katoikountas epi tēs gēs*) occurs in Rev 3:10; 6:10; 8:13; 11:10; 12:12 (א 2344); 13:8, 12, 14; and 17:2, 8. It consistently refers to unbelievers who persecute, are deceived, etc. Beale, *Revelation*, 290, sees earth dwellers as "unbelieving idolaters." Caird, *Revelation*, 88, considers them "men [*sic*] of earthbound vision, trusting in earthly security and unable to look beyond the things that are seen and temporal." After 3:10, the phrase "earth dwellers" is used exclusively to describe idolaters.

[2]Otto Schmitz, "*Thronos*," *TDNT*, 3:160-161.

[3]John A. Bollier, "Judgement in the Apocalypse," *Interp* 7 (1953): 14-15. Consistent with the purpose of Revelation (1:1-3), Bollier points out that "judgment based on one's attitude and behavior towards Christ, is evident throughout the whole Apocalypse" (15).

6:10 in the martyrs' plea.[1] However, the martyrs' cry should not be construed as either a

sub-Christian or unhallowed vindictiveness.[2] Theirs is a plea for public justice.[3] The

saints in the Apocalypse appear repeatedly as a people unjustly persecuted by the agents

of the Dragon (13:7, 10; 15:2).[4] Beale points out that within the saints' petition "is a

desire that God demonstrate before the whole world that they were in the right and their

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[1] John Paul Heil, "The Fifth Seal (Rev 6, 9-11) as a Key to the Book of Revelation," *Biblica* 74 (1993): 222-223, 242-243.

[2] So R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John*, International Critical Commentary (Edinburgh: T and T Clark, 1920), 1:175; Kiddle, 119.

[3] Caird, *Revelation*, 84, 85.

[4] That persecution is grounded in the theological subtext of judgment-as-vindication may be seen in the thematic parallel of Dan 7:21-22. In the little horn's "war" against the people of God, judgment is "given in favor of the saints." Those eschatological saints resisting the pressure to yield worship allegiance to the beast are persecuted (13:15-17). God's persecuted people throughout history have pled for vindication (Pss 6:3; 13:1-2; 74:9-10; 79:5; 80:4; Hab 1:2; Dan 8:13; 12:6). The Apocalypse is no different (Rev 6:9-11). The theme of judgment-as-vindication is explicitly mirrored in Rev 20:4 where *krima edothē autois* indicates that judgment is given to the saints. Thus, the persecuted saints eventually "live and reign" with Christ in Rev 20:4-6. Revelation insists that worship be rendered to the One "that made heaven and earth, the seas and the fountains of waters" (14:6, 7). Thus, the language of worship pervades the Apocalyse. Terms such as "praise" (*aineo* in 19:5), "give thanks" (*eucharisteo* in 11:17), "thanksgiving" (*eucharistia* in 4:9; 7:12), "to sing" (*ado* in 5:9; 14:3; 15:3), "glorify" (*doxazo* in 15:4; 18:7), give or receive glory (*doxa* in 4:9, 11; 5:12; 11:13; 14:7; 16:9; 19:7) all point to the liturgical nature of the Apocalypse.

On the other hand, competition to the worship of God is seen in the worship of "demons and idols" in 9:20, or in the worship of the dragon and the beast and its image (13:4, 8, 12). Undiluted judgment is promised to beast worshippers in 14:9-11 and 16:2. Those who resist this false worship are presented as victors and the recipients of eschatological rewards in 14:1-3, 15:2-3, and 20:4. Bauckham is correct when he says that in the Apocalypse, "the conflict between God and Satan takes historical form in the conflict of human allegiances manifest in worship." Richard J. Bauckham, "The Worship of Jesus in Apocalyptic Christianity," *NTS* 27 (1981): 329.

persecutors in the wrong."[1]

A fourth and final theological expression of the way in which judgment functions

in the Apocalypse can be described as redemptive. The redemptive aspect of judgment is

seen in the fact that humanity consistently resists repentance (cf. 9:20-21). This refusal

to change in the face of God's judgments implies that the opportunity for repentance is

available for some period under the sixth trumpet (cf. 9:20; 11:13; 7:1-5).[2]

It is against this broader backdrop of judgment that we turn to examine the

Apocalypse's three passages in which *loipos* occurs in specific contexts of judgment.

The three texts are presented in the order in which they appear in the canonical text.

However, a summary assessment of how *loipos* appears in varied contexts of judgment is

shown in table 2. Table 2 shows that as readers move through the Apocalypse, the

response of the *loipos* in contexts of judgment escalates from disparate and individualized

resistance to a confederated opposition that ends in a final eschatological battle against

God. This trajectory of both defiance and destruction is traced through a deeper

exploration of the three texts in which *loipos* appears in their respective contexts of

judgment. The first of these texts is Rev 9:20-21. We turn to examine 9:20 in its context.

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[1]Beale, *Revelation*, 393.

[2]Juxtaposed within Rev 14:6-7 are the themes of judgment and the eschatological invitation to repentance as expressed in the universal call to "fear" God and "worship Him" because "the hour of His judgment has come." As the septenaries of judgment increase the scope of judgment, from 1/4 of living things (Rev 6:8), to 1/3 of living things (Rev 8:7-12), to the whole world (Rev 16:1), the angels flying in mid-heaven invite the whole world of "earth dwellers" to "fear God and give glory to Him."

Table 2. Summary Comparison of *Loipos* under Judgment

	Rev 9:20	Rev 19:21	Rev 20:5
LITERARY CONTEXT	6th Trumpet Judgment Plague unleashed on humanity	Millennial Vision Rider on White Horse; Vision of the Warrior Messiah	Millennial Vision
BACKGROUNDS	Dan 5:4, 23	Isa 63:1-3	Ezek 38; Gog & Magog
ERA	Pre Eschaton Eschatological Prior to 7th Trumpet	Parousia/Eschaton	Eschaton
DIVINE JUDGMENT AGAINST THE *LOIPOS*	Unleashes 6th Trumpet Plague; 200,000,000 horsemen; 1/3 humanity killed	Exits heaven with legions of Messianic Army	Resurrects "anti" remnant after 1,000 years (20:5)
RESPONSE OF THE *LOIPOS*	**Unrepentant in the Plague cycle**	**Unite with Organized Enemy Resistance**	**Launch Final Military Attack**
	Survivors refuse (remnant) to repent of idolatry, murder, sorcery, fornication, thefts	"Gather together" (19:19) to launch war (aorist infinitive of purpose) "to start war"	surround the camp of saints/launch attack
PURPOSE OF PARTICULAR JUDGMENT ON THE *LOIPOS*	**Redemptive**	**Retributive**	**Annihilative**
	Judgment apparently intended to elicit repentance (cf. Rev 11:13)	Rider strikes before Beast and False Prophet attack (see vs. Rev 19:19); Remnant's active attack not indicated in the pericope	Fire from God out of heaven (*ek tou ouranou*) destroys the dragon and God's enemies

Loipos in Revelation 9:20: Translation and Textual Considerations

There are no textual issues that significantly impede the translation and

subsequent interpretation of Rev 9:20. Textual issues associated with the passage are

included in the footnotes referenced within the passage. The following is a translation of

9:20 in its literary context:

> (20) And the **remnant** [*hoi loipoi*] of humanity who were not killed by
> these plagues, did not[1] repent of the works from their hands; they did not stop
> worshiping the demons, and idols of gold, silver, brass, stone, and wood, that can
> neither see, nor hear, nor walk. (21) And they did not repent of their murders,
> their witchcrafts (sorceries), their fornication (sexual immorality), nor their thefts.

Having translated the passage, it is analyzed it in its literary context.

Literary Context and Structure

Revelation 9:20 heightens the presentation of the sixth trumpet (9:13-21).[2] It

belongs contextually to the section of the book that presents the escalation[3] of God's

eschatological wrath mixed with mercy (8:2-9:21).[4] Revelation 9:20 is part of a series of

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[1] Observes Robert H. Mounce, *The Book of Revelation*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1977), 204, "A number of manuscripts read '*oú*' (C 82 104 al) or '*kaì oú*' (2329 al Tyc) because of the difficulty of construing '*oúdé*' without a corresponding clause." See also Bruce Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1975), 744.

[2] The "tail" in Rev 9:19 correlates with Rev 9:10 and thus suggests that the 6th trumpet is an extension of the 5th trumpet. Also, each trumpet message begins with *esalpisen*, "sounded" (i.e., a trumpet). Although the sixth trumpet ends in 11:14, the intermission of 10:1–11 and 11:1–14 makes 9:13–21 stand by itself as a complete unit.

[3] Kiddle, 160, says, "The sixth woe, like the other two in this last series of three, is described in much greater detail than the previous four. . . . John heightens the dramatic effect of the final dissolution."

[4] Aune, *Revelation 6-16*, 497, argues that "8:1 is a clearly defined textual unit that focuses on a series of seven tribulations unleashed upon the sounding of seven trumpets."

seven trumpet warnings[1] that announce the eschatological judgment of the plagues.[2] The

blowing of the seven trumpets occurs after the Lamb opens the seventh seal (8:1, 6-7).

According to David Barr all the trumpets are signals of "doom and destruction."[3]

Because 8:1 is a segue and the culmination of the seventh seal, the trumpet section begins

at 8:2 and the warnings extend to 11:19.[4]

Since 9:20 appears in the framework of the seven trumpets (8:2-9:21 and the

following interlude[5] in 10:1-11:18), chaps. 8:2–11:18 establish the broader context of the

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Beale, *Revelation*, 507, views the sixth trumpet and the sixth bowl as one presentation of the "same event from different points of view." For a simple but insightful summary of Rev 9:13-21, see A. Y. Collins, *The Apocalypse*, New Testament Message–A Biblical-Theological Commentary, vol. 22 (Collegeville, MN: Michael Glazier, 1979), 61-63.

[1]A number of scholars have provided helpful insights concerning the seven trumpets such as Beckwith, 554-559; Charles, *Revelation*, 1:219-225; Eugenio Corsini, *The Apocalypse: The Perennial Revelation of Jesus Christ*, trans. Francis J. Maloney (Wilmington, DE: Michael Glacier, 1983), 164-171; John M. Court, *Myth and History in the Book of Revelation* (London: SPCK, 1979), 71, 74-81; William Hendricksen, *More Than Conquerors: An Interpretation of the Book of Revelation* (Grand Rapids: Baker, 1965), 116-118; Mounce, *Revelation*, 183-186; and Swete, 107.

[2]Bauckham, *Theology*, 20, asserts that the trumpets and bowls "form a high schematized literary pattern which itself conveys meaning. . . . The point is not to predict a sequence of events. The point is to evoke and to explore the meaning of the divine judgment which is impending on the sinful world."

[3]Barr, *Tales of the End*, 89.

[4]Revelation contains passages that are bi-directional. They look backward while moving the narrative forward. Examples are Rev 3:21; 11:18; and 17:18. Breaks in narrative action are signalled by John's familiar *"meta tauta"* formula. Cf. 4:1; 7:1, 9; 15:5; and 18:1.

[5]Scholars endorsing this material as narrative interlude include Swete, 95; Richard H. Lenski, *The Interpretation of St. John's Revelation* (Minneapolis: Augsburg Publishing House, 1963), 244; Ernst Lohmeyer, *Die Offenbarung des Johannes* (Tübingen: J.C.B. Mohr, 1926), 67, 83; Hendricksen, *More than Conquerors*, 16; Martin Hopkins, "The Historical Perspective of Apocalypse 1-11," *CBQ* 27 (1965): 46; George E. Ladd, *A Commentary on the Revelation of John*, ed. Donald Hagner (Grand Rapids:

passage. A foundational outline of the larger context of the sixth trumpet is seen in

Bowman.[1] Schüssler Fiorenza also provides a similar foundational source.[2] However,

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Eerdmans, 1972), 110-111; Eduard Lohse, *Die Offenbarung des Johannes,* Das Neue Testament Deutch 2 (Göttingen: Vandenhoeck und Ruprecht, 1971), 50; Schüssler Fiorenza, *Justice and Judgment,* 171; Mounce, *Revelation,* 47; Michael Douglas Goulder, "The Apocalypse as an Annual Cycle of Prophecies," *NTS* 27 (1981): 353; Prigent, *L'Apocalypse,* 117, 149; Strand, "Eight Basic Visions in the Book of Revelation," 112; Eugene Boring, *Revelation: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1989), 120-121, 127, 139.

[1]Bowman, "The Revelation to John: Its Dramatic Structure and Message," 441. Bowman organizes the Seven Trumpets as follows:
> Act III. Vision of the Seven Angels of the Presence–The Church in
> Tribulation (8:2-11:18)
> > Scene 1: Hail and Fire Fall on the Earth (8:7)
> > Scene 2: A Mountain Cast into the Sea (8:8, 9)
> > Scene 3: A Great Star Falls on Rivers and Springs (8:10, 11)
> > Scene 4: Heavenly Bodies Darkened (8:12)
> An Eagle Announces Three Woes (8:13)
> > Scene 5: (Woe 1) The Pit of the Abyss Opened--Locusts (9:1-12)
> > Scene 6: (Woe 2) Release of the Four Angels on the Euphrates
> > (9:13-15)
> > > The Two Hundred Million Horsemen (9:16-21); The Strong
> > > Angel with the Little Book (10:1-11); The "Times of the
> > > Gentiles," The Two Prophets, The Evil City–Sodom, Egypt
> > > (11:1-14)
> > Scene 7: (Woe 3) Worship in Heaven (11:15-18).

[2]Schüssler Fiorenza, *Vision of a Just World,* 35. Schüssler Fiorenza notes a "compositional tension" between the concentric pattern of interlocking inclusion and Western styles of narrative linearity. Schüssler Fiorenza, 34, says, "The author of Revelation does not separate the narrative structure into clear cut segments or logical sequences, but he joins them with each other though the techniques of intercalation and inclusion." Her broad narrative outline for this passage is as follows:
> **"4:1-9:21; 11:15-19: Opening the Sealed Scroll: Exodus Plagues**
> (emphasis in original)
> I. 4:1-5:14: Heavenly Court and Sealed Scroll
> II. 6:1-8:1: Cosmic Plagues: Seven Seals
> III. 8:2-9:21; 11:15-19: Cosmic Plagues: Seven Trumpets."

For a more developed presentation of her proposal for the structure of the Apocalypse see Elisabeth Schüssler Fiorenza, "Composition and Structure," 344-366. See also David L. Barr, "The Apocalypse as a Symbolic Transformation of the World: A

Bowman did not comment on the influence of the sanctuary imagery[1] on the literary

structure of this passage.[2] The following outline of the passage with consecutive

alphabetization illustrates narrative progression within the vision:

1. The Seven Trumpet Angels with an introductory sanctuary scene (8:2-5)[3]

2. The first four trumpets sound (8:6–9:12)
    a. The first trumpet sounds (8:7)[4]
    b. The second trumpet sounds (8:8,9)
    c. The third trumpet sounds (8:10,11)
    d. The fourth trumpet sounds (8:12,13)[5]

Literary Analysis," *Interp* 38 (1984): 44-45; Kenneth A. Strand, *The Open Gates of Heaven: A Brief Introduction to the Literary Analysis of the Book of Revelation*, (Ann Arbor, MI: Braun-Braumfield, 1972), 48.

[1]On the other hand, Schüssler Fiorenza, *Vision of a Just World*, 72, saw the impact of the sanctuary on the narrative when she wrote: "In 8:3-5 the introductory reference to the golden altar alludes to the heavenly liturgy of judgment." This liturgy of trumpets in 8:3-5 triggered in response to the prayers of the saints, as illustrated by the ascending incense. This association coincides with the material found in Num 10:8-10.

[2]Paulien argues that the book of Revelation falls into seven divisions, each introduced by a sanctuary scene. See Jon Paulien, "The Role of the Hebrew Cultus, Sanctuary, and Temple in the Plot and Structure of the Book of Revelation, *Andrews University Seminary Studies* 33, no. 2 (1995): 247-255; idem, "Seals and Trumpets: Some Current Discussions," 187-188, 194-195.

Paulien built on the earlier works of: Kenneth A. Strand, "The Eight Basic Visions in the Book of Revelation," 107-121; idem, "The 'Victorious-Introduction Scenes' in the Visions in the Book of Revelation," *AUSS* 25, no. 3 (1987): 267-288; reprinted in *Symposium on Revelation—Book 1*, Daniel and Revelation Committee Series 6, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 51-72. Davidson, 1:111-113, comes to similar conclusions as Paulien.

[3]Beale, *Revelation*, 506, views 8:3-5 as a link that shows the seventh seal and the seven trumpets are God's response to the pleas of the saints for vindication.

[4]*Apoc. Zeph.* 9-12 (first century B.C. to first century A.D.) mentions the blowing of the trumpets as a structural device, where each of three successive scenes is introduced by the blast of the golden trumpet by an angelic figure.

[5]Paul Minear, *I Saw a New Earth: An Introduction to the Visions of the Apocalypse* (Washington, DC: Corpus Publications, 1968), 94, 95, notes a structural rise

3. The First Woe is announced as the Fifth Trumpet (9:12)[1]
   e. The fifth trumpet sounds (9:1–11)

4. The Second Woe is announced (9:13-11:13)
   f. The sixth trumpet sounds (9:13–21)
   g. John eats the little book (10:1–11)
   h. Temple measured and the witnesses prophesy (11:1–13)

5. The Third Woe is announced (11:14)
   i. The seventh trumpet sounds (11:15–19).

With the emphasis focused on judgment and humanity's response to it, the

immediate structure of 9:13–21 may be developed through its thematic elements:[2]

I. Command to execute judgment (vss. 13–16)
    (a) Voice from the altar (vs. 13)
    (b) Actual command (vs. 14)
    (c) Command obeyed (vss. 15-16)

II. Execution of the judgment (vss. 17-19)
    (a) Description of horses (vs. 17a)

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in "dramatic intensity" after the vision of the flying eagle which separates the first four trumpets from the last three.

[1]Bauckham, *Climax*, 258, points to the two "woe" markers in 9:12 and 11:14 that form an interlude between the sixth and seventh trumpets.

[2]Walter Leon Tucker, *Studies in Revelation: An Expositional Commentary* (Grand Rapids: Kregel, 1980), 222, uses a homiletical approach and divides the unit into three segments: the unloosed angels (vss. 13–15); the unrestrained horsemen (vss. 16–19); and the unrepentant multitude (vss. 20–21). See Ulrich B. Müller, *Die Offenbarung des Johannes*, Ökumenischer Taschenbuchkommentar zum Neuen Testament, vol. 19 (Güthersloh: Gütersloher Verlagshaus Gerd Mohn, 1984), 196. Müller divides 9:13-21 into 3 subsections:
    1. Preparation for the plague (13-16)
    2. Appearance and activity of horses (17-19)
    3. Reaction of survivors (20-21).
Lohmeyer, *Die Offenbarung*, 78, suggests the same outline of this passage.

(b) Plagues causing death (vss. 17b-18)[1] arranged chiastically:

A[17b] from their mouths
  B were coming out
    C Fire and smoke and sulphur
      D[18a] one-third killed with the plagues
    C'[18b] from the fire and smoke and sulphur
  B' coming out
A' from their mouths[2]
(c) Power of horses (vs. 19)

III. Response of remnant to the judgment (vss. 20-21)[3]
  (a) Refuse to repent of their idolatry (vs. 20)
  (b) Refuse to repent of their immorality (vs. 21).

This literary outline shows that 9:20 culminates the first scene of the sixth trumpet vision.[4] This structure provides a clear picture of the *loipos* under the sixth trumpet. *Loipos* in 9:20 appears after the blowing of the sixth trumpet and prior to the blowing of the seventh trumpet. Thus if the seventh trumpet announces the consummation of all things, this means that the *loipos* in 9:20 are presented as an end-time group. Therefore, Rev 9:20 forms a counter-image to the 11:13 *loipos* who in the repent. We next turn to explore the backgrounds to 9:20 in the context of judgment.

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[1]The expression "the third part of mankind" (vss. 15, 18) binds these two sections together.

[2]See Aune, *Revelation 6-16*, 540.

[3]Note that the agents of judgment (plagues), the effect of judgment ("killed," "not killed"), and the people involved in judgment ("a third of humankind," "the rest of humankind").

[4]Numerous scholars attest the presence of three scenes in the sixth trumpet vision: in 9:13-21 where four angels release a horde of horrific creatures; in 10:1-11 where John receives the command to eat the little scroll; and in 11:1-13 where the two witnesses prophesy for 1260 days. See Swete, 95; Lenski, 310; Lohmeyer, *Die Offenbarung*, 134; Ladd, *Revelation*, 140; Lohse, *Die Offenbarung*, 61-67; Mounce, *Revelation*, 205; Boring, *Revelation*, 138-148.

Backgrounds to Revelation 9:20

According to William Barclay, Rev 9:13-21 is a "passage whose imagery is mysterious and whose details no one has ever been able to explain."[1] However, while this passage is admittedly "nightmarish,"[2] one cannot begin to understand 9:20 without first exploring the significant backgrounds to this unit of material.

A number of crucial backgrounds to the trumpets are invoked by John in the trumpet vision. The first is the bowl plagues. Bauckham detects in the content of the seven bowl plagues the plagues of Egypt, the fall of Jericho, the locust army of Joel, and the Sinai theophany.[3] Beale found that the bowl plagues are "typological equivalents" of Egypt's plagues.[4]

Paulien points us to a second key to this passage: the cultic and military use of trumpets in the Old Testament.[5] Beale noted, "In the Old Testament trumpets predominantly indicate: a warning to repent, judgment, victory or salvation . . .

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[1]William Barclay, *The Revelation of John* (Philadelphia: Westminister Press, 1976), 2:52.

[2]Koester, 100.

[3]Bauckham, *Theology*, 20.

[4]Beale, *John's Use*, 197. Beale states, "The overwhelming likeness of the trumpets and bowls is a result of both being modeled on Exodus plagues." Ibid. See also Beale's instructive comments on p. 199.

[5]See Paulien, *Decoding,* 203-228, who provides a sweeping analysis of the general background to the seven trumpets. Cultically, trumpets as sacred instruments were used for a variety of functions: assembling people to meet God (Num 10:3); at celebrations and festivals (vs. 10); and in the temple services (2 Chr 5:12-13). Militarily, trumpets were most frequently used for signaling battle (Num 10:9; Judg 3:27; 6:34; 2 Chr 13:12-14) and judgment (Jer 4:5,19; 51:27; Joel 2:1). Especially helpful is Paulien's contibution on the "signalling" role of trumpets on 208-209. Cf. Beale, *Revelation*, 468-471.

eschatological judgment or salvation or the gathering of God's people."[1] This is

evidently the case with the trumpets in the Apocalypse.[2]

A third key background to the sixth trumpet is imaged an Old Testament Temple

furnishing–the golden altar.[3] The word altar (*thusiasterion*) occurs eight times in

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[1]Beale, *Revelation,* 468. See also Caird, *Revelation,* 107-111; Beasley-Murray, *Revelation,* 152-154; Gerhard Friedrich, "*salpigx, salpizō, salpistēs,*" *TDNT,* 7:76-85; M. J. Harris, "Trumpet," *DNTT,* 3:873-874; and Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs, MI: Andrews University Press, 2002), 284. Hereafter, simply Stefanovic.

[2]In fact, the *shophar,* the most frequently mentioned instrument in the Old Testament, was used primarily to make noise while in heralding people to battle—especially when throwing the enemy into confusion and panic (Judg 7:19-20)-- instead of making music. In the New Testament, theological uses of trumpet imagery are associated with the theophanies of the Old Testament (Exod 19:13-19; Num. 10:1-10; cf. Heb 12:19), the parousia (Matt 24:31; 1 Cor 15:51, 51; 1 Thess 4:16, 17) and the glorified Christophany of Rev 1:10. See Caird, *Revelation,* 107-111; Beasley-Murray, *Revelation,* 152-154; and Harris, "Trumpet," *DNTT,* 3:874-875.

[3]The literature on the significance of the altar image in the Apocalypse reveals a debate over the number of altars presented in the Apocalypse by John. Many writers have argued that the altar is the heavenly counterpart to the altar of incense which stood in the earthly tabernacle. See Charles, *Revelation,* 1:228, 229; Beckwith, 552; Austin Farrer, *The Revelation of St. John the Divine: Commentary on the English Text* (Cambridge: Oxford Press, 1964), 113; Mounce, *Revelation,* 181; Morris, *The Revelation,* 105; and Robert L. Thomas, *Revelation 8–22: An Exegetical Commentary* (Chicago: Moody, 1995), 9. Other commentators have argued for the presence of both the sacrificial altar and the incense altar. See George Buchanan Gray, *Sacrifice in the Old Testament: Its Theory and Practice* (Oxford: Clarendon, 1925), 168-171; Swete, 108; Heinrich Kraft, *Die Offenbarung des Johannes* (Tubingen: Mohr, 1974), 135; and Jürgen Roloff, *The Revelation of John: A Continental Commentary,* trans. John Alsup (Minneapolis, MN: Fortress, 1993), 89-90. Still others argue that the two Old Testament altars have been transformed into one altar in Revelation. See Hendricksen, *More Than Conquerors,* 117; Ladd, *Revelation,* 102-103; J. P. M. Sweet, *Revelation,* TPI New Testament Commentaries, ed. Howard Clark Kee and Dennis Nineham (Philadelphia: Trinity, 1990), 142; and Ford, *Revelation,* 99. It seems possible that Revelation contains references to both the incense and the golden altar. See J. Comblin, *Le Christ dans l'Apocalypse,* Bibliothèque de Thèologie, Thèologie biblique sèrie III, vol. 6 (Paris: Desclèe, 1965), 175; Robert L. Thomas, "The Imprecatory Prayers of the Apocalypse," *BSac* 122 (1965): 123-125. For an extensive discussion on the altar in 8:1 see Paulien,

Revelation. Of the eight occurrences, four refer to incense altar 8:3 (twice, 5; 9:13) and

four refer to the altar of burnt offerings (6:9; 11:1; 14:18; 16:7).[1] This golden altar points

back to the Old Testament temple and the altar of incense, which was located in the Holy

Place where God indicated, "I will meet with you" (Exod 30:1-6). It is from the incense

altar that John hears a voice (9:13).[2]

A fourth key background in the passage is the reference to "the great river

Euphrates." This image immediately evokes the Old Testament picture of the Euphrates.[3]

The Euphrates was considered the "ideal limit of the promised land"[4] that God committed

to Abram (Gen 15:18; cf. Deut 11:24; Josh 1:4). The "great river" separated Israel from

her enemies[5] but they sometimes overwhelmed her, coming as they did, from the

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Decoding, 315-317.

[1]For a careful and detailed discussion of the significance of the altar in Rev 8:3-5, and important background to the altars in Revelation, see Ranko Stefanovic, "The Angel at the Altar (Revelation 8:3-5): A Case Study on the Intercalations in Revelation," *AUSS* 44, no. 1 (2006): 80-86. Hereafter, "Angel at the Altar."

[2]Swete, 120, questions whether it is the voice of an angel or God. Gerhard A. Krodel, *Revelation,* Augsburg Commentary on the New Testament (Minneapolis: Augsburg, 1989), posits that the voice in 13 may be that of an angel (204). Aune, *Revelation 6-16,* 536, proposes that the altar may have been an endowed voice that conveyed God's will. We have no record in the Apocalypse of a voiced altar. Though it is obvious that the language (*ek tōn keraton*) could be an ablative of source, the probability is that this is the angel "who stood at the altar."

[3]The phrase "great river Euphrates" occurs several times in the Old Testament (cf. Gen 2:14 15:18; Deut 1:7; Josh 1:4; Deut 11:24; see also Rev 16:12). The land was supposed to extend from the Nile to the Euphrates.

[4]Ladd, *Revelation,* 136.

[5]Thomas, *Revelation 8-22,* 44, says, "It separated Israel from her two chief enemies, Assyria and Babylon. The name refers not to just the river itself, but to the whole region drained by the river." Barclay, 2:52-53, thought that "the four angels could be a visualization of the dreaded Parthian army from beyond the Euphrates." See also

Euphrates valley (Isa 7:20; 8:7; Jer 46:10).[1] Indeed, "almost all the great invasions of historical Israel—Assyrians, Babylonians, and Persians—had come from beyond the Euphrates."[2] Such devastating destruction was inflicted on Jerusalem by Babylon in 586 B.C.[3]

Even at the time of the Roman Empire, the Euphrates was "the frontier between Rome and her enemy to the east."[4] The reference may have conjured up images of the Parthians.[5] However, physical geography does not seem to be John's primary thought. Dennis Johnson observes, "The reference to the Euphrates must not mislead us into a geographical literalism: what John saw was in vision, so its symbolic character must be recognized."[6]

Aune states that the unleashing of punishments by blowing trumpets—as well as pouring out the seven bowls of God's wrath (Rev 15:1-16:21)—"is an *eschatological*

Boring, *Revelation*, 38; Beasley-Murray, *Revelation*, 164; and Albert Barnes, *Revelation*, (Grand Rapids, MI: Baker, 1949), 226.

[1]Perhaps of greatest significance are Old Testament prophecies promising that God will inflict punishment on apostate Israel by using forces from "the north," that is, beyond the Euphrates (Isa 7:20; 8:7-8; Jer 1:14-15; 4:5-16; 6:1, 22; Ezek 38:14-16).

[2]Vernard Eller, *The Most Revealing Book of the Bible: Making Sense Out of Revelation* (Grand Rapids: Eerdmans, 1974), 110.

[3]Described as the proverbial "foe from the north," Jeremiah lamented the destruction and havoc that Babylon would inflict (Jer 4:5-17). Babylon, therefore, represents the archenemy of Israel.

[4]Eller, 110. See also Mounce, *Revelation*, 200.

[5]Renowned for their horsemanship and precise markmanship, the Parthians had defeated the Romans at Carrhae in 53 B.C. and again at Vologeses in 62 C.E.

[6]Dennis E. Johnson, *Triumph of the Lamb* (Phillipsburg, N J: P&R Publishing, 2001), 151. See also Ladd, *Revelation*, 136.

application of the ten plagues inflicted on Egypt by God (Exod 7-12)."[1] Against such a

background, Jewish apocalpytic literature speaks of eschatological plagues that precede

the end of the world.[2] While several of the trumpet plagues have a counterpart in the

Exodus tradition, such does not appear to be the case for the third and sixth trumpets.

Judgment and retribution are key backgrounds for the interpretation of 9:20. These key

backgrounds contribute to a more careful interpretation of 9:20 below. We now turn to

the interpretation of Rev 9:20.

Interpretation of Revelation 9:20

Revelation 9:20 is important for understanding the remnant in the Apocalypse

because this first usage of *loipos* in the context of judgment provides five insights into the

function of *loipos*: (1) 9:20 forms a dyadic contrast with 11:13 to present a *loipos* that

under the sixth trumpet judgment of God refuses to repent; (2) 9:20 also contrasts

backward to 8:3-5 to form an ethical frame around the first six of the trumpets by

contrasting the worship of the "saints" (also presented as a synonym for the

"commandment-keepers" of 14:12 and 12:17) with the worship of the *loipos* under

judgment, whose worship of demons and idols violates the Decalogue. Thus, *loipos* in

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[1]Aune, *Revelation 6-16*, 499. For a helpful and graphic presentation, with limited discussion, of the seven trumpets of Rev 8:1-11:19, the seven bowls of Rev 15:1-16:12, and the ten plagues of Exod 7:8-13:16, see ibid., 500-502.

[2]See *1 Enoch* 91:7-9; *3 Apoc. Bar.* 16:3; 30:3-8; *Jub.* 48:5-8; and especially *Wis. Sol.* 11:1-15; 16:1-4, 9, 15-19; 17:1-20; 18:5-25; 19:1-9. Philo also posited similar ideas: *Bib. Ant.* 10:1 of Ps. and *Mos.* 1.90-146. (See Philo *Cong, 118* LCL.)
    For apocalyptic lists dealing with cosmic tragedies at the day of final judgment, see *Sib. Or.* 2.196-213; 3.81-92, 669-701; 4.171-178; 7:118-129; *2 Apoc. Bar.* 27:1-15. See also Aune, *Revelation 6-16*, 506-507.

9:20 establishes the presence of a counterfeit liturgical community in the Apocalypse (cf.

144,000 in 7:4 with 200,000,000 in 9:16); (3) 9:20 verifies the redemptive purpose

behind the trumpet judgments; (4) 9:20 and 11:13 suggest that under the sixth trumpet,

opportunity for repentance remains; and (5) *loipos* in 9:20 refers to a majority of

unrepentant humankind.[1]

When the fifth trumpet sounded (9:1-10), the demonic locusts were restrained in

their activities. They were not allowed to kill people, but only to inflict torture for five

months (vss. 4-6). But when the sixth trumpet or second woe sounded, the situation

changed because the demonic cavalry was given unrestricted license[2] to exercise its

destructive activities against the earth and its inhabitants.[3]

As the plagues progress, they build toward increased intensity.[4] This implies an

"escalation"[5] in judgment. For instance, in the fifth trumpet, the locusts are not allowed

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[1]Alford, 4:647; Mounce, *Revelation,* 204; and Ronald Trail, *An Exegetical Summary of Revelation 1-11* (Dallas: SIL International, 2003), 219. This function of *loipos* illustrates that the term in the Apocalypse can be used in reference to a repentant majority, rather than strictly the minority.

[2]What Koester, 100, says concerning the locust plague appears equally true of the demonic cavalry: "The judgment depicted here is not direct divine punishments, but a revelation of what it would mean for God to hand over the world to other [demonic] powers."

[3]Stefanovic, 310. For a helpful illustration of the similarites between the fifth and sixth trumpets, see Aune, *Revelation 6-16,* 497.

[4]So Kiddle, 160: "Woes grow worse as the End draws near." On 164 he notes that woes become worse as demons were given serpent-like tails. Barr, *Tales of the End,* 89, says that the trumpets are "images of disaster" rehearsed for their "cumulative affect." Frederick Murphy, *Fallen Is Babylon: The Revelation to John* (Harrisburg, PA: Trinity Press International, 1998), 248, says that this "pericope is an escalation of the action portended by the trumpets."

[5]Paulien, *Decoding,* 326.

to kill, but to only to torment people. In the sixth trumpet, however, the four evil angels[1]

are released for the specific purpose of killing a third of humankind.[2] Further, the

escalation and intensity become more pointed in terms of the target. Note that the first

four judgments *indirectly* target human beings, while the last three *directly* target human

beings.[3]

Nevertheless, although not every act of judgment falls directly upon human

beings, each judgment ultimately affects humanity.[4] Under the sixth trumpet, or the

second woe, the judgments are even worse than those which preceded it. It is the last

warning to earthlings.[5] The punishing tail in 19:19 under the sixth trumpet is an

extension of the punishing tail of 19:10 under the fifth trumpet. Stefanovic comments at

length, "Although the first four trumpets were 'woes' themselves, they were mainly the

divine warnings to the wicked. The scene is now moving from the divine warnings to the

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[1]Who are the four angels? The fallen angels are bound or kept until the judgment day (cf. 2 Pet 2:4; Jude 6). Therefore, these angels could not be good angels. Moreover, the two verbs *luo* "to release" and *deo* "to bind" used are the same with the ones found in Rev 20 used to describe Satan (see Rev 20:2).

[2]Bruce Metzger, *Breaking the Code: Understanding the Book of Revelation* (Nashville: Abingdon Press, 1993), 66. He writes, "The fraction [one third] is symbolic of the mercy of God. The calamity is not universal but leaves those who can learn from tragic events." Ibid.

[3]Even the last three escalate from tormenting to killing humankind.

[4]The first trumpet judgment falls upon the earth; the second upon the sea; the third upon the rivers; and the fourth upon the sun, moon, and stars. See Rev 8:7–12. Tucker, 194, compares the first four judgments with the last three: "The first four are visited upon places. The last three upon persons. The first four upon things material and the last three upon men. The first four affect the accessories of life and the last three, life itself."

[5]Wilcock, 98, says, "Trumpet six is the last warning for the inhabitants of the earth."

manifestation of the demonic woes. They are now to be unleashed. The next two

trumpet plagues represent 'spiritual torment and death' which result from demonic

activities on 'those who persist in resisting the divine invitation to repent.'[1]

In the three remaining trumpet plagues, there is an intensification of divine

judgments on those who are spiritually dead as a result of persistent hostility toward the

Lamb. But does this mean that the trumpets offer no promise of hope? Commentators

such as Tenney,[2] Minear,[3] Ladd,[4] Krodel,[5] Paulien,[6] and Barr,[7] have noticed that the sixth

trumpet is both judgment and opportunity for the "rest" of humanity. Other dimensions

of the text are analyzed below:

Command to Execute Judgment

Revelation 9:13-16 of the sixth trumpet finds a parallel in the interlude material

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[1]Stefanovic, 299.

[2]Merrill C. Tenney, *Interpreting Revelation* (Grand Rapids, MI: Eerdmans, 1957), 30, writes, "The purpose of the judgments is not merely punitive, but is primarily to bring men to repentance."

[3]Minear, *New Earth*, 95, notes that the objective of all trumpets is repentance of the "'earth-dwellers'."

[4]Ladd, *Revelation*, 138, says "the demonic plagues" embody a merciful purpose, to extend the opportunity for repentance.

[5]Krodel, 206, sees plagues presented as a final call to repentance.

[6]Paulien, *Decoding*, 208, writes, "The plagues they [trumpets] call into action are for the purpose of leading rebellious humanity into repentance."

[7]David Barr, "Doing Violence," in *Reading the Book of Revelation: A Resource for Students*, ed. David Barr (Atlanta: Society of Biblical Literature, 2003), 98. Barr suspects that God is willing to launch torture "in an effort to induce humanity to repent."

of the sixth seal found in Rev 7:1-3[1] as presented in table 3.

Table 3. Parallels between Revelation 7:1-3 and Revelation 9:13-16

Rev 7	Image	Rev 9	Image
vs. 1a	"I saw four angels"	vs. 14b	"four angels"
vs. 1b	"Standing at the four corners of the earth"	vs. 14b	"Bound at the great river Euphrates"
vs. 1b	"Hold the Winds"	vs. 15	"Release the four angels"
vs. 3b	"until"	vs. 15	"the hour, day, month, and year"
vs. 3	God's servants to be sealed	vs. 15	To kill one third of humanity
vs. 4a	"I heard the number"	vs. 16b	"I heard their number"
vs. 4b	"144,000 out of every tribe of Israel"	vs.16a	"200,000,000 mounted troops"

In table 3 one may observe that under the sixth seal and the sixth trumpet stand literary ("four angels," "I heard the/ir" number,"), thematic (eschatological judgment), and temporal (cf. "until," "hour, day, month, and year") parallels. Beale saw these parallels clearly.[2] Kistemaker also noted this parallel in an explicit way.[3]

[1]Numerous scholars identify Rev 7 as an interlude, e.g., A.Y. Collins, *Combat Myth,* 33-34; Schüssler Fiorenza, *Vision of a Just World,* 65; Mounce, *Revelation,* 164; John F. Walvoord, *The Revelation of Jesus Christ: A Commentary* (Chicago, IL: Moody Press, 1966), 169, 175; Beckwith, 266-267. However, it might be more fitting to understand Rev 7 as an epexegetical insertion, since it answers the question that punctuates the sixth seal's parousia scene of 6:12-18, "Who will be able to stand?"

[2]Beale, *John's Use,* 199, points to the "probability that the trumpet and bowl plagues are parallel literary, thematically, and temporally." Ladd, *Revelation,* 209

In Rev 9:13-14 the four angels are released by the voice from the horns[1] of the

golden altar. In 6:9-10 the imprecatory prayers of the martyrs came from under the altar

of sacrifice. Upon the incense altar the prayers of the saints were offered and judgments

poured out as a result (8:3-5).[2] Leon Morris says this means "that the prayers of God's

people are still in mind. After all, this whole series of judgments was precipitated by

those prayers. If so, this further judgment is brought on by those prayers."[3]

There is some contention regarding the four[4] angels.[5] Some insist that they

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disagrees based on the escalated intensity of the plagues.

[3]Kistemaker, 294, sees explicit parallel to the sixth seal in that the sixth trumpet climaxes in afflictions. He writes, "In addition, as the sixth trumpet reaches the climax of afflictions, so the opening of the sixth seal proved to be climactic. Here is explicit evidence of the parallelism that pervades the entire apocalypse."

[1]Some accept the UBS insertion of "four" and read "four horns" of the altar as a way of expressing the fullness of God's power in judging the wicked. Such an interpretation is reached because "four" connotes completeness and the "horns" represent power. See Kiddle, 161.

[2]For a careful and detailed discussion of the significance of the altar in Rev 8:3-5, see Stefanovic, "Angel at the Altar," 80-86.

[3]Morris, *The Revelation*, 132. For the relationship between prayer and punishments, see Paulien, *Decoding*, 321. Paulien writes, "Since the Exodus narrative (Exod 1–15) is probably the most certain structural parallel to the seven trumpets, it may be helpful to notice that the prayers of the children of Israel precipitated the plagues on Egypt (Exod 3:7,8). The suffering of the Egyptians functioned as judgments in response to the oppression of the Israelites (Exod 6:6; 7:4)." Ibid.

[4]On the precise significance of the number four opinion varies. Beale, *Revelation*, 506: "Four" connotes completeness and "horns" power. Kiddle, 161, observes that "four" suggests a full complete response of power to the saints, cries by judging the wicked. Barnes, *Revelation*, 226, writes that four angels represent a "mighty host" which had been restrained.

[5]While Jewish apocalyptic literature makes occasional references to groups of four angels, even naming them at times (*1 Enoch* 9:1; 40:1-10; 71:9-13; *Apoc. Moses* 40:4; 1QM 9:15-16), no such reference is found for a group of four angels of punishment. Kistemaker, 295, holds that the angels are evil because they are "bound" as in Jude 6. To

cannot be the same four angels of Rev 7:1-3[1] while others hold that they are identical.[2]

What is uncontested is that they are instruments of divine judgment.[3] This is observed in

two ways:

1. The heavenly voice commands their release (vss. 13-14). Here Roloff notes

the "movement from above to below, from heaven to earth, which characterizes the entire

series of visions" and suggests that the command comes from God.[4]

2. The demonic forces are restrained[5] until God's appointed time: the hour and

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Morris, *The Revelation*, 133, being bound indicates they are evil angels: "They are evil beings who have been restrained until now." See also Aune, *Revelation 6-16*, 537. Beasley-Murray, *Revelation*, 507, held that in *2 Bar.*, "four angels representing Babylon stood at the four corners of Jerusalem prepared to destroy the city at the appointed time." Beale, *Revelation*, 507, parallels the four destructive angels with the four destructive winds that angels held back in 7:1. But he acknowledges that the four Euphrates' angels could be "evil angels" in that they are "bound." Kiddle, 161-162, on the contrary, thinks they are the 7:1 angels. "*Dedemenos*" is a perfect passive participle meaning "had been already bound." I agree with the position that they are evil angels since nowhere in the Apocalypse are "good" angels described as having been bound.

[1]Charles, *Revelation*, 1:233, 250, sees them as evil, having only the number "four" in common. See Aune, *Revelation 6-16*, 537; Robert W. Wall, *Revelation*, New International Biblical Commentary, ed. W. Ward Gasque (Peabody, MA: Hendrickson, 1991), 132; Ladd, *Revelation*, 136.

[2]Stefanovic, 309; Aune, *Revelation 6-16*, 537. Paulien, "Seals and Trumpets: Some Current Discussions," 196, does not make this specific claim but he advances three reasons that indicate '*the strongest parallel*' between Rev 7:1-3 and 9:14, 16 related to both pericopes: (1) binding and loosing are related to four angels; (2) people are numbered (God's people in Rev 7 and the demonic hordes in Rev 9); and (3) only in these two scenes in Revelation appears the words, "I heard the number."

[3]Hans K. LaRondelle, *How to Understand the End-Time Prophecies of the Bible* (Sarasota, FL: First Impressions, 1997), 190.

[4]Roloff, 118.

[5]Morris, *The Revelation*, 133, says being bound indicates they are evil angels. He writes, "they are evil beings who have been restrained until now." Ibid.

day and month and year.[1] While this is the only occurrence of this formula in Scripture, the fact that a precise hour of their attack is determined is a common apocalyptic motif.[2] Further, the use of the "antithetical verbs *luein*, 'loose,' and *dein*, 'bind,' suggests that these are evil angels who have been restrained until an appointed day."[3] Indeed, the "angels are released according to God's sovereign timetable."[4] To be certain, there is a specific divinely appointed moment[5] in time for this judgment.[6] Such is evident in the fact that one definite article governs all four nouns in 9:15–that is, "the" hour, "the" day, "the" month, and "the" year (cf. 9:15 in the RSV). Thomas comments, "One article governing all four nouns shows that the duration is not in view, but that the occasion of each one of the time designations is one and the same: the appointed hour occurs on the appointed day in the appointed month and in the appointed year."[7]

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[1]Kendell H. Easley, *Revelation* (Nashville: Broadman and Holman, 1998), 160, writes, "The repetition of naming lengths of time in longer spans adds to the effect. The timing of this disaster is predetermined and under God's sovereign control." This is the only occurrence of this formula in Scripture.

[2]See *4 Ezra* 4:36-37; 7:40-41; *Sib. Or.* 2.325-327; 3.89; 8.424-427.

[3]Aune, *Revelation 6-16*, 536.

[4]Beale, *Revelation*, 508.

[5]Kistemaker, 296, asserts that the day-hour-month-year "means that God determines the exact moment and extent of the chastisement he metes out on one third of the human race."

[6]LaRondelle, *End-Time Prophecies*, 193.

[7]Thomas, *Revelation 8–22*, 44. Cf. LaRondelle, *End-Time Prophecies*, 192, who says that the use of one definite article *tēn* before the entire phrase makes all members–hour, day, month and year–a syntactic unit, without considering each part separately.

Such prophetic specificity highlights the sovereignty of the Almighty God.[1] Hans

K. LaRondelle says, "The sixth trumpet teaches therefore that God is in control of Satan's

times and has set for him an absolute time limit."[2] Contrary to Barnes who saw in this

time statement a prophetic period of 391 years, this passage stresses divine control.[3]

The role of these destroying angels is underlined in the purpose clause introduced

by *hina*, "in order that," namely, they may slaughter one third of humanity. The

imperative of permission, *luson*, promotes the idea that the four evil angels possess the

desire to kill humankind. To accomplish this judgment, God allows the evil angels to

carry out their intentions. Hence, their release *must* be understood as a divine passive. In

other words, God *allows* them to act.[4]

The command to execute judgment releases a huge cavalry to wreak destruction

and death. The number of the horsemen is inconceivably large.[5] John heard the number,

which is actually uncountable and indefinite.[6] Commenting on the monstrous size of this

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[1]Mounce, *Revelation,* 201, notes, "All the forces of history are under the sovereign control of God." Also Kiddle, 162, stresses that the time statement signals that God is in "perfect control." Contra to Barnes, *Revelation,* 227.

[2]LaRondelle, *End-Time Prophecies,* 193.

[3]Barnes, *Revelation,* 227, sees a prophetic time period of a day for a year, thus 391 years.

[4]Cf. Beasley-Murray, *Revelation,* 212-213; Sweet, *Revelation,* 210; Stefanovic, 311.

[5]Mounce, *Revelation,* 201, "While his imagery is freely drawn from sources both secular and sacred, he weaves it into an eschatological tapestry uniquely his own. The 200,000,000 demonic horsemen and their plague of death is an eschatological event of fantastic proportions."

[6]The Babylonian Talmud speaks of armies of angels, though not as large as this. In *Pesah* ̀112b, 180,000 destroying angels are on the prowl each night. In *Šabb.* 88a,

force, and confirming that it must be a symbolic use of the number, Beasley-Murray says

that the "army is more terrible by far than any human army. It is supernatural, indeed an

infernal host."[1]

God is not the direct executioner of the sixth trumpet judgment. He uses the evil

powers as His agencies of judgment.[2] Four angels are loosed to be in charge of the huge

multitude of the demonic horsemen. They ride across the world with killing power.

Therefore, Beasley-Murray states, "The kingdom comes with judgment."[3]

Viewing Rev 9:14-20 in light of the Old Testament background one sees the

reality of devastating judgment. John uses the symbol of the Euphrates, among other Old

Testament ideas, in light of Isa 8:7-8 which connotes destruction in that the Assyrian

monarch, symbolized as the overflowing Euphrates, wreaks havoc against "the neck," that

is, Jerusalem. Hence,"releasing the four angels" at the Euphrates symbolizes a worldwide

warfare against the people of God in the end-time.[4]

Execution of Judgment

Revelation 9:17-19 describes the grotesque features of the horses and the

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1,200,000 angels participated in punishing the Israelites for their revolting act of idolatry in worshiping the golden calf.

[1]Beasley-Murray, *Revelation,* 163.

[2]In 4:1-11:19 all demonic powers serve as minions of God, doing God's bidding. After 11:19, demonic powers emerge as opponents of God and His people. See Krodel, 206.

[3]Beasley-Murray, *Revelation,* 164.

[4]Kistemaker, 295, sees "Euphrates" as a figurative demarcation of the boundary between good and evil, between God's dominion and that of Satan. It is this boundary that will be breeched before the seventh trumpet.

horsemen. The breastplates were colored red (fire),[1] blue and yellow, colors that correspond to the fire, smoke and sulphur that come out of the mouths of the horses. These monstrous animals, though segmented in vss. 17b-19, are detailed in a macabre manner: having lion's heads, spouting venomous elements from their mouths, and brandishing tails of snakes' heads.[2] "The picture is meant to be inconceivable, horrifying, and even revolting."[3] These fiendish features indicate their demonic origin and symbolize cruelty and destruction[4] as seen in the emissions from their mouths, which are many.

The elements of fire, smoke, and sulphur are a "fixed notion in the Old Testament and early Judaism."[5] These elements describe divine actions that are punitive in nature and are "frequently mentioned in Revelation as vehicles of divine judgment."[6] Couched as they are in the middle of the chiasm (see structure above), bringing carnage and death, they form a memorable Old Testament symbol of God's judgment on the wicked.

Schüssler Fiorenza noted that this image "is an even more repulsive and

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[1]Swete, 123, takes the breastplates to be literal fire. This is possible according to the Greek text.

[2]Beale, *Revelation,* 506, says the "strongest Old Testament echo comes from Jeremiah 46 which portrays the coming judgment on Egypt: the army of horsemen from the north are like serpents, innumerable locusts, wearing breast plates (cf. 46:4, 22-23) and standing by the Euphrates River."

[3]Beasley-Murray, *Revelation,* 165.

[4]Walvoord, *Revelation,* 167, claims that these animals symbolize John's best attempt to describe weapons of "modern warfare." Such literalism is unwarranted in that it is inconsistent with the Old Testament backgrounds of this passage.

[5]Aune, *Revelation 6-16,* 541. Cf. Deut 29:23; Ps 11:6; Ezek 38:22; *Sib. Or.* 3.53-61, 689-692; *I Clem* 11:1.

[6]Aune, *Revelation 6-16,* 541. See Rev 9:17-18; 14:10; 19:20; 20:10; and 21:8.

frightening scene. The torment of locusts gives way to the massacre of one-third of all human beings by fire-breathing mythological horse-monsters."[1] Easley captures an irony in this text when he says, "Such demonic attacks should lead people to repentance but they do not."[2] The lethal activity of the horsemen of the sixth trumpet demonstrates an intensification of destructive demonic activity that supercedes the fifth trumpet but occurs before the blowing of the seventh trumpet.[3] Table 4 compares and contrasts the movement between the fifth and sixth trumpets. The demonic hordes, however, are limited[4] in the exercise of their destructive activities to only a "third of humankind" (vs. 18; cf. vs. 15). Paulien says, "Each trumpet plague, except for the last, is limited in its sphere of operations, usually in terms of a third of something."[5] This restriction in scope shows that God is in control in the judgment. Although a huge army assaults humanity, God allows death to come to only a designated percentage. The Dragon swept one third of the stars (Rev 12:7) in primordial history; at the end of history, judgment visits one third of his kingdom.

In the trumpets, evil is not permitted to go beyond the limits set by God. As Swete declares, John's purpose "is chiefly to emphasize the partial character of the

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[1]Schüssler Fiorenza, *Vision of a Just World*, 72.

[2]Easley, 162-163.

[3]Koester, 101, points to the death people sought under the previous locust plague in 9:6 which materializes the demonic cavalry. The movement between the fifth and sixth plague is from torture to death, as one third of humanity dies.

[4]Caird, *Revelation,* 124, shows that the demonic cavalry's destructive power is limited in order that humans may repent.

[5]Paulien, *Decoding*, 325. Tucker, 195, terms the spheres as *agricultural* for the first trumpet, *aquatic* for the second and third, and *astronomic* for the fourth.

visitation. Its purpose is the reformation not the destruction of mankind; it is charged

with serious warning, but not with final doom."[1]

Table 4. Comparison between the Fifth and Sixth Trumpets

Rev 9	Locust Demons	Rev 9	Demon Cavalry
vss. 5b, 10b	torment humans for five months	vs. 15b	kill a third of humanity
vs. 2b	come up from the Abyss	vs. 14	come from the Euphrates
vs.11	led by Abaddon/Apollyon	vs. 15	led by four Euphrates' angels
vs. 9b	noisy wings (like a thundering calvalry)	vs. 16	200,000,000 mounted troops
vs 7c	human faces	vs. 17b	lion-headed horses
vs. 9a	iron breast plates	vs. 17a	red, blue, yellow breastplates
vs. 8b	lion teeth in their mouths	vs. 17c	fire, smoke, sulphur out of their mouths
vs. 10a	scorpion tails	vs. 19b	snakeheads as tails
vs. 10b	scorpions sting and torment	vs. 19c	snakeheads inflict lethal injury
vs. 7b	long hair and gold crowns		

Noting from the Old Testament background that the "third part" is used in terms

of judgment, it is also noteworthy that in Rev 16:19 Babylon is divided into three parts as

God delivers judgment against it. This "third part" is killed by three plagues: "fire,

smoke, and sulfur" that come out of the mouth of the horses (vs. 18). Again, the mention

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[1]Swete, 113. Contra E. F. Scott, *The Book of Revelation* (New York: Charles Scribner's Sons, 1940), 145, who contends that these judgments in the Apocalypse have no redemptive intent, but are strictly punitive in nature.

of plagues presupposes an Old Testament background. In fact, the woes of the seven

trumpets reflect the plagues God poured upon Egypt[1] before the exodus. Aune sees in

this an "eschatological application of the ten plagues" on Egypt (Exod 7-12).[2]

John presents the trumpet plagues as a divine judgment upon a corrupt

civilization.[3] However, the sealed of 7:1-8 are protected. LaRondelle posits a significant

contrast between these victims of demonic power and the sealed and protected people of

God in Rev 7: "The focus of the sixth trumpet is strictly on the overwhelming multitude

of demonic forces who kill a large part of mankind. These people were assumably

unprotected against the demonic doctrines and powers. They were without the protective

seal of God, being worshipers of demons and idols (9:20)."[4]

Hence, as Paulien has noted, the demonic horsemen are the counterfeit of God's

true people.[5] More precisely, this demonic army is the counterfeit of the Lamb's

Messianic army (Rev 7:1-8; 19:15).

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[1]Thomas, *Revelation 8–22*, 49, notices that the term *plēgē*, used to describe "the threefold destructive capacity of the horses . . . is the same word used in the LXX to name the plagues of Egypt." In fact, the plagues mentioned in the Trumpets' narrative have striking similarities with those that fell on ancient Egypt: hail and fire (Rev 8:7; Exod 9:23); waters turned into blood (Rev 8:8; Exod 7:17); darkness (Rev 8:12; Exod 10:21–23); and locusts (Rev 9:3; Exod 10:4, 5).

[2]Aune, *Revelation 6-16*, 499. An eschatological interpretation of the Egyptian plagues is also found in *Apoc. Abr.* 30, 14-16. It is also interesting to see that the Egyptian plagues described in Pss 78:43-51 and 105:27-36 are enumerated as seven rather than ten (as is the case with the seven trumpets).

[3]Ladd, *Revelation*, 135.

[4]LaRondelle, *End-Time Prophecies*, 191.

[5]Paulien, "Seals and Trumpets: Some Current Discussions," 196. God's true people are numbered as 144,000 in Rev 7 and 14.

An important issue is in vs. 19: "For the power of the horses is in their mouth and in their tails: for their tails are like serpents, having heads, and they inflict injury with them." The close association between the mouth and serpentine tails inflicting injury points to unbelief and lethal deception.[1] In Num 21:6 the bite of the fiery serpents killed many unbelieving Israelites. Beale's comment is very instructive here:

> Whichever metaphor is intended, the point of the comparisons in v 19 is to emphasize the lethal power of the horses by comparing them to serpents. These beings are comparable to serpents who harm people by poison in their mouths. The metaphor of the serpent enforces further the connotation of the mouth as that which harms by means of deceptive falsehood. The tacit mention is to identify the beastly horses with Satan himself, who is known in the Apocalypse as "the Serpent." Elsewhere in the Apocalypse, *ophis* ("serpent") is used only of Satan, and in each instance Satan is engaged in the activity of deception (12:9,14-15; 20:2; cf. 2 Cor. 11:3). And in 12:4 the sweeping of the serpent's "tail" is symbolic of his deception of the angels whom he caused to fall.[2]

The *Loipoi* of the Sixth Trumpet

Revelation 9:20-21 represents the anticlimax to the first six trumpets. Paired together with vss. 8:3-5, 9:20-21 forms a thematic contrast that "brackets" the six trumpets. Revelation 9:20 connects back to the worship of the "saints" by contrasting the perservering commandment-keeping *loipos* (cf. 14:12 and 12:17) offering worship with the command-breaking of the recalcitrant *loipos* of 9:20-21 prior to the eschaton. While the incense scene signals the worship offering of the "saints" to God, by contrast the

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[1]Scorpions and serpents (9:3, 5, 10, 19) when combined in ancient thought generally reflected judgment or even delusion. See Sir 39:27-31; *CD* 8:9-11; *'Abot* 2:10; *Mid. Rab.;* Num 10:2.

[2]Beale, *Revelation*, 514. Jacques Ellul, *Apocalypse*, trans. George Schreiner (New York: Seabury Press, 1977), 75, says simply that they live by the power of the lie.

loipoi in vs. 20 persist in offering worship to idols. Scholars have overlooked the fact

that this contrast provides a surprising and unexpected precursor to the eschatological

conflict between the commandment-transgressing enemies of God and "the saints" of 8:3-

5, who are later in the Apocalypse identified as the commandment-keeping *loipoi* of

12:17 (cf. Rev 14:12; 13:7). Consistently in the Apocalypse, the saints are "identified as

those who have patient endurance."[1]

Though Thompson asserts that the sorcery and fornication of the *loipoi* in vss. 20

and 21 represent "extreme forms of immorality,"[2] it is extremely important to observe

that the vice list[3] of the sins here itemized[4] signals an explicit disregard for the

Decalogue.[5] Violations of at least three commandments from the Decalogue are

mentioned in 9:21. Babylon is also alluded to in these verses. Next, come five categories

of idols in 9:20 that parallel five of the six categories of Babylonian gods (Dan 5:4, 23).

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[1]Joel Nobel Musvosvi, *Vengence in the Apocalypse,* Andrews University Seminary Dissertation Series 17 (Berrien Springs, MI: Andrews University Press, 1993), 259.

[2]Leonard Thompson, *Revelation,* Abingdon New Testament Commentary (Nashville: Abingdon Press, 1998), 121.

[3]Osborne, *Revelation,* 387, says, "The list here follows the contours of the Ten Commandments."

[4]Schüssler Fiorenza, *Justice and Judgment,* 164-165. Sins listed in these verses are *eidololatria* (idolatry), *phonoi* (murders), *pharmaka* (sorcery), *porneia* (fornication), and *klemmata* (thefts). Also, see Aune, *Revelation 6-16,* 544-545, for further overview.

[5]Kistemaker, 301, says it clearly, "These sins violate the Decalogue." Also, Easley, 161, writes, "The sins of humanity are generally of two sorts (Luke 10:27). Verse 20 focuses on sins directed against God–they do not love God supremely (the first four of the Ten Commandments, Exod. 20:1-11). Verse 21 directs our attention to sins directed against other human beings–they do not love their neighbors as themselves (the last six of the Ten Commandments, Exod. 20:12-17)."

This connection of the unrepentant *loipoi* of 9:20 with persistent disregard for the

Decalogue stands as a counter image to the *loipoi* in 12:17 "who keep the commandments

of God." Therefore, this connection between the saints (i.e., commandkeepers) of 8:3-5,

the unrepentant law breakers of 9:20-21, and the remnant of Rev 12:17, suggests the

presence of a "counter" remnant in the Apocalypse. Table 5 displays the connection.

Table 5. Remnant and "Anti" Remnant Contrast

	Revelation 8:3-5	**Revelation 9:20-21**
Contrasting entities	Saints 8:3 "hagioi"=*loipoi* of 14:12 and 12:17	Remnant of men=*loipoi* of 9:20-21
Contrasting worship	Offering worship to God (8:3a)	Offering worship to idols (9:20, 21)
Contrasting spirits	Angel mentioned (8:3)	Demons mentioned (9:20)
Contrasting ethics	Commandment keepers (cf. 14:12; 12:17)	Commandment breakers (9:20, 21)

Revelation 9:20 also anticipates Rev 11:13 as a contrast image under the sixth

seal where *loipos* describes those who turn to worship God under the ministry of the two

witnesses and the eschatological earthquake.[1]

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[1]The earthquake and worship scene of 11:13 can be connected to the sixth seal by the eschatological earthquake of 6:12. Both of these earthquakes occur during a simultaneous period. Koester, 100, says, "The judgment depicted here is not direct divine punishments, but a revelation of what it would mean for God to hand over the world to other powers." For an extensive discussion of the significance of earthquakes in the Apocalypse, see Bauckham, *Climax*, 199-209.

Additionally, Rev 9:20-21 also presents the redemptive purpose behind the plague of the sixth trumpet. Müller is correct when he says, "Obviously the intention of the sixth plague was to lead the remaining people to repentance."[1] Thus vss. 20 and 21 establish that the plagues represent both eschatological warning as well as an invitation to repentance.[2]

But is it evident that the opportunity for repentance is still available for the rebellious *loipos* under the sixth trumpet? I submit that there are four clues within this section of material.

1. Throughout the six trumpets not only is judgment seen, but intercession appears in 8:3-5. Intercession (i.e., mediation) implies opportunity for repentance. Paulien recognizes this fact also. He says, "One purpose of the trumpets is to lead to repentance."[3] He adds in another place, "In Revelation 9:20, 21 those who experience the plague of the sixth trumpet fail to repent, which may indicate that *repentance is still an option*."[4]

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[1]Ekkehardt Müller, *Microstructural Analysis of Revelation 4-11* (Berrien Springs, Michigan: Andrews University Press, 1996), 351. Also Barr, *Tales of the End*, 90, sees a "divine motive" for disasters, (i.e., provocation to repentance).

[2]In commenting on these verses Kiddle, 164, says poignantly, "The last warning is unheeded; the final opportunity is spurned . . . but . . . he [John] has done what he can to leave his readers under no delusion about the world in which they must await the approaching storm."

[3]Paulien, *Decoding*, 331. Contra Beale, *Revelation*, 517-518; and Aune, *Revelation 6-16*, 496, who claims that "eschatological tribulations and plagues in Jewish apocalypses are *never* intended to elicit the repentance of pagans (and) it is unlikely that they would have functioned that way in John's hypothetical source" (emphasis his). Cf. p. 541.

[4]Paulien, "Seals and Trumpets: Some Current Discussions," 195. Emphasis mine.

2. In the interlude of the sixth trumpet (prior to the enthronement vision of 11:15-16 that is announced by the seventh trumpet) we find John's continued prophesying to many nations (10:11). The testifying and final glorification of the two witnesses (11:3, 6, 12) culminates with the repentance of the remnant (*hoi loipoi*) in 11:13 *before* the sounding of the seventh trumpet.[1] Therefore the emphasis of 9:20 on the refusal to repent forms a contrasting image with the *loipoi* of 11:13 who "fear and give glory to the God of heaven." This contrast becomes one more example of the opportunity to repent under the sixth trumpet.

3. As seen in this dissertation, the sixth seal and the sixth trumpet constitute temporal parallels to each other. Thus, 7:1-8 of the interlude represents the opportunity for sealing before the winds of judgment are released and before the climactic seventh seal is opened.

4. Revelation 9:20 is either self-contradictory or malapropistic if the emphatic aorist indicative "*oude metenoēsan*" holds some *prima facie* meaning other than "neither (or nor) did they repent." Because Rev 9:20 describes a failure to repent, which also implies opportunity, this fact leads to an examination of the intent of judgment on the *loipos* of Rev 9:20-21.

A Remnant under Judgment

The plagues of smoke and fire and sulphur kill one third of the human family in Rev 9:17-18. However, at least two thirds of the people survive this judgment of fire,

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[1]Though the conclusions regarding opportunity for repentance were arrived at independently, such reasoning is endorsed by Paulien. Ibid., 194-195.

smoke, and brimstone. They are specifically called "the remnant" (*hoi loipoi*). Here is seen a clear case of the remnant as a "definite historical entity," namely, a group of people who have survived some disaster, the origin of which is either the result of human machinations or divine punitive action. As noted above, the latter was causative in this case. This aspect of judgment is signaled by the use of fire, smoke, and sulphur elements reminiscent of the fire and brimstone that God rained on Sodom and Gomorrah (cf. Gen 19:24). In the Sodom narrative, only a tiny remnant survived. But here, again, a reversal may be seen in Rev 11:13. The majority, two thirds of humankind, are not destroyed by this plague. Thus Rev 9:20 and 11:13 are tied together thematically by the reversal motif in Revelation.

Most important here is the response of the survivors, the remnant in 9:20. Having escaped death by the plagues, one would logically expect that they would accept the warning and turn to God. The demonic plagues of suffering and death, terrible as they seem, embodied a redemptive purpose. The clear purpose of the scourge was to induce a specific repentance (i.e., "from the works of their hands").[1] Ladd says that "they are designed to turn men to repentance before it is too late."[2] Just as the setting of the

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[1]Roloff, 119, infers that the purpose of these first six trumpet plagues all had the same intention, namely, they "were demonstrations of God's power against the humanity that was hostile toward him; *they were to lead to repentance.*" Emphasis mine.

[2]Ladd, *Revelation*, 138. He adds, "Throughout the course of the age, men have been able to pursue a path of sin and to defy God with impunity and apparent safety. As the end approaches and the time of judgment draws near, God pours out on men a taste of His judgment and wrath; but this is not because he takes pleasure in wrath but in order to warn men that the way of sin and defiance of God can lead only to disaster." Ibid., 138-139.

remnant in Rev 2:24 is related to repentance (2:21), the remnant in 9:20 is similarly related.[1] If the judgment against this defiant remnant motivates them to repent of their works, they may become the remnant of salvation. In this light, Paulien is instructive, "If opportunity for repentance remains open through the sixth trumpet and then closes with the sounding of the seventh, the sixth trumpet is the exact counterpart of Revelation 7:1-8. It is the last opportunity for salvation just before the end."[2]

By design, the plagues could have a "positive effect and outcome, if man[kind] would let it work the way God is trying to work it."[3] But "in spite of all of God's efforts to batter his way through the defences of men's self-sufficiency and pride"[4] the eschatalogical anti-remnant do not repent of their deeds. Even after seeing the suffering of the others, these do not change their minds. In this regard, they recall the hardness of the ancient Egyptian Pharoah (cf. Exod 4:21; 5:2; 7:4, 13, 14, 22; 10:20, 27; 11:9).

Their evil deeds are represented as the "works of their hands." This description is "a stereotypical Semitic phrase that often refers to idols as lifeless, impotent,

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[1]The repentance motif is quite surprising here especially since it is not obvious in the previous trumpet messages. In fact, the motif is rare in Rev 4-22, occurring only in 9:20-21 and 16: 9, 11, both in a negative setting. However, the notion is clearly delineated in the messages to the seven churches where the verb *metanoeō* occurs 8 times (2:5 [twice], 16, 21 [twice], 22; 3:3, 19).

[2]Ladd, *Revelation*, 196. He concludes, "Thus it is evident that probation remains open, and the intercession of Revelation 8:3, 4 continues until the end of the sixth trumpet. The seven trumpets as a whole are clearly not understood to be after the close of probation." Ibid.

[3]Eller, 111.

[4]Caird, *Revelation*, 123.

manufactured objects."[1] In short, the remnant of Rev 9:20 refuse to repent of their

polytheism.[2] Verse 20 carefully describes the composition of their idols: they are gold,

silver, bronze, stone and wood—idols that "cannot see or hear or walk." This ironic

declaration echoes the Old Testament. In the LXX, the language parallels Dan 5:23

where the worship of insensate gods made from the same materials as here and who could

not see or hear or understand, led to the summary execution of divine justice against

Babylon. Ps 115:4-7 (cf. 135:15-17) mentions similar characteristics of the idols:

> But their idols are silver and gold
> > made by the hands of men.
> They have mouths, but cannot speak,
> > eyes, but they cannot see;
> they have ears, but they cannot hear,
> > noses, but they cannot smell;
> they have hands, but cannot feel,
> > feet, but they cannot walk;
> nor can they utter a sound with their throats.[3]

The point of 9:20-21 is that refusal to repent in order to worship idols is

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[1] Aune, *Revelation 6-16*, 541. He points to Deut 31:29; 1 Kgs 16:7; 2 Kgs 22:17; 2 Chr 32:25; Isa 2:8; 17:8; Jer 1:16; 25:6-7; 32:30; Mic 5:13; Acts 7:41; Justin *1 Apol.* 20.5; *Dial.* 35:6.

[2] The connection of the *loipos* of 9:20 to idolatry is critical. Idolatry appears in New Testament vice lists (Gal 5:20; Col 3:5; 1 Pet 4:3; Rev 21:8). Idolaters are denied inheritance of the "kingdom of God" (1 Cor 5:10-11; 6:9). Idolatry is closely connected to sexual immorality (Acts 15:20, 29; Rom 1:18-27; 1 Cor 10:7-8). Romans 1:18-27 frames idolatry as the taproot of varied evils. Cf. Wis 14:12-31 which describes idolatry as "the beginning, cause, and end of every evil" (14:12, 27). Thus, idolatry is presented in the New Testament as a primal sin, from which flows multiple expressions of human rebellion and immorality. Thus the first commandment of the Decalogue is violated in 9:20, and their subsequent ethical trespasses proceed ineluctably from this one.

[3] Denunciations of idols precisely because they lack the sensory capacities of living beings are found in several places: Hab 2:18-19; Acts 17:29; 1 Cor 12:2; 1 Macc 4:16; Wis 15:8-9; Sir 30:19; Ep Jer 8-9, 50; 4QPrNab.

stunningly misguided. Morris says that John here "underlines the folly of those who

refuse the call to repent. Their preference is for impotent deities."[1] This recalls Paul's

description of the pagan: "They became fools . . . and exchanged the truth of God for a lie,

and worshiped and served created things rather than the Creator—who is forever praised.

Amen" (Rom 1:22b, 25).[2] Both Pss 115:8 and 135:18 conclude with, "Those who make

them will be like them, everyone who trusts in them." In short, to worship idols that are

useless and lifeless, leads inevitably to becoming just like them, useless and lifeless.

Nevertheless, the anti-remnant refuse to repent of their wicked deeds. Swete says, "So far

from doing this, they did not even repent of their idolatries."[3] This fact becomes one more

anchor in the contrast of the counter-remnant's polytheism with the repentant remnant's

association with monotheism (11:13).[4]

Perhaps Revelation's description of such obdurate refusal to repent is because of

the demonic powers presented in the text. Aune makes a case that *kai* in Rev 9:21 is

epexegetical and as such the phrase may best be understood in an explanatory manner:

they did not stop worshiping demons, *that is*, idols.[5] In 1 Cor 10:19-20, sacrifice to idols

involves partnership with demons. This same tension between idols as lifeless wood and

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[1]Morris, *The Revelation*, 135.

[2]Both the Old Testament and the New Testament denounce idolatry: Isa 40:18-20; 42:17; 44:9-20; Jer 10:1-16; Rom 1:18-32. Jewish literature holds the same opinion: Wis 13-15; 1 Macc 2:23-28; *Sib. Or.* 3.545-572; Jos. *Ant.* 12.344. Hellenistic Jewish works, especially those that defend monotheism, decry the folly of idolatry. See Philo *Spec. Leg.* 1.28; *Decal.* 72-79; Jos. *Ant.* 19.290.

[3]Swete, 124.

[4]See the exegesis of Rev 11:13 in chapter 4 of this dissertation.

[5]Aune, *Revelation 6-16*, 542.

stone and yet symbolic of demons appears in Rev 9:20. Hence, Beale seems correct when

he makes the point that the "hardening influence of the demons causes them to be

insensitive to divine warnings and to refuse to repent."[1]

The defiance of the anti-remnant is described as a kind of vice catalog: murders,

witchcrafts, sexual immorality, and thefts. Other such lists are found in Mark 7:21-22; Gal

5:19-21; Rev 21:8, 27; and 22:15. Three of the sins listed in Rev 9:21 are violations of the

sixth, seventh, and eighth commandments of the Decalogue, namely, murder, adultery,[2]

and theft (Exod 20:13-15; Deut 5:17-19). The appearance of the magical arts is significant

"because magicians played an important role in the popular piety of the eastern

Mediterranean region (Acts 19:18-19)."[3] But this register of sins cannot be removed from

the context of idolatry because magic too is forbidden in principle in the Decalogue. Beale

asserts: "Furthermore, these four vices are associated with idol worship elsewhere in the

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[1]Beale, *Revelation*, 519.

[2]The Greek word here "*porneias*" speaks broadly of all sexual immorality and especially spiritual apostasy in the Apocalypse. See Friedrich Hauck and Siegfried Schultz, "*Pornē, pornos, porneia*," *TDNT*, 6:594, where they write: "The great whore (19:2), the epitome of apostasy from the one true God and of the unavoidably related syncretistic intercourse with other gods, is contrasted with the pure community of God, the bride of the Messiah (21:9; 22:17), to which the unclean man has no access (21:27) because only the Lamb and God Himself is worshiped in it and by it. Among the manifest sinners whom the second death awaits *pornoi* are again mentioned along with idolaters, murderers and others, 21:8; 22:15."

[3]Roloff, 119-120. See too J. Neyrey, "Bewitched in Galatia: Paul and Cultural Anthropology," *CBQ* 50 (1988): 72-75. While *pharmakōn*, used only here in the NT, may be translated as poison, Ladd, *Revelation*, 138, is correct that "here it designates the use of magic portions and charms in incantations and degraded religious practices."

Bible. . . . Indeed, idolatry is the root sin responsible for these other vices."[1]

That the *loipos* of 9:20-21 appears in the context of worship is worth noting. They are called to repent and turn from idol worship for the singular purpose that they may worship only God. But like the ancient Egyptian monarch, in obduracy they refused to repent. Aune noted, this "failure to repent is simply John's utilization of a recurring motif from Exod 7-14."[2] As such, it is expected implicitly, that in their refusal they will suffer a defeat similar to the Egyptian Pharaoh (Exod 14-15). In short, to worship idols that are useless and lifeless leads inevitably to destruction. This fact becomes one more anchor in the contrast of the counter-remnant's polytheism with the remnant's monotheism of 11:13.

Summary

Loipos is not *a priori* the smaller fraction of the whole. In Rev 9:20-21 *loipos* comprises two thirds of all humankind. Repentance is offered to this larger group. But in their resistance, they refuse to repent. Johannes Behm describes the offer to repent fittingly as "a last, but admittedly vain appeal for repentance to mankind [*sic*] sunk in heathenism."[3] Mounce extrapolates from the text: "Once the heart is set in its hostility toward God, not even the scourge of death will lead to repentance."[4] Indeed, in Rev 9:20

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[1]Beale, *Revelation*, 519-520. See Isa 47:9-10; Jer 7:5-11; Hos 3:1-4:2; Mic 5:12-6:8; Nah 3:1-4; Acts 15:20; Rom 1:24-29; Gal 5:20; Eph 5:5; Col 3:5. Cf. Wis 12:3-6; 14:22-29.

[2]Aune, *Revelation 6-16*, 496.

[3]Johannes Behm, quoted in Beasley-Murray, *Revelation,* 163.

[4]Mounce, *Revelation,* 204.

the rebellious "persist in their despotic resistance against God"[1] and this "signals the approaching cessation of intercession and the gathering for the final battle between Christ and His army and Satan and his army (Rev 16:12-16)."[2]

We now turn to the second passage in which *loipos* appears in a context of judgment. First is the translation.

Loipos in Revelation 19:21: Translation and Textual Consideration

21 And **the remnant** (*hoi loipoi*) were killed with the sword that came out of the mouth of him who is sitting on the horse, and all the birds were satiated with their flesh.

No problems for translation are presented in the text. We now turn to the literary structure of 19:21.

Literary Context and Structure

The larger literary context of Rev 17-19 presents a comparison and contrast which places before the reader a choice between the whore and the bride.[3] Such decisional urgency is consistent with repeated appeals to hear (2:7, 11, 17, 29; 3: 6, 13, 22), repent (2:4, 16, 21, 22; 3:3, 19), obey (22:14), and keep (22:7) the teachings of the Apocalypse. More narrowly, Rev 19 may be divided into two large units. The first large division of 19 (vss. 1-10) begins with an audition scene in which John hears the vast roaring sound of the

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[1]Roloff, 119.

[2]Stefanovic, 314.

[3]Cf. Ruiz, *Ezekiel in the Apocalypse*, 307-309. Ruiz points out that the *pornē* of Rev 17 is a new motif in this section (ibid., 294). See also B. R. Rossing, *The Choice Between Two Cities: Whore, Bride, and the Empire in the Apocalypse* (Harrisburg, PA: Trinity Press, 1999), 25.

shout of the redeemed.[1]

A number of the themes of Revelation are recalled in Rev 19:1-5 that celebrate the judgment of God on Babylon and the salvation of the great multitude. The following examples of thematic recapitulation occur in vss. 1-5: (1) 19:1 points to the Great Multitude of 7:9-17; (2) 19:1b ascribes salvation to God as in 7:10-12; (3) 19:2a points to the just judgments of 15:3-4; 16:5-7; (4) 19:2b points to judgment on the Great Whore 17:1-6; (5) 19:2c points to vengeance solicited because the martyrs' blood in 6:9-10 has been shed; (6) 19:3 points to smoke ascending forever in 14:11; (7) 19:4 points to the four creatures and twenty-four elders of 4:1-12; and (8) 19:5 points to the "small and great" of 11:18.

Both anthems and responses in Rev 19 contain the Old Testament praise language of liturgy that signals victory.[2] Thus Rev 19 contrasts the fate of Babylon with the future of God's people. The harlot will die; the Lamb will receive His bride.[3] Salvation and

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[1]In vss. 1-7 one finds an antiphonal choral arrangement composed of two anthems with two responses. One may observe that the antiphonal hymn of Ps 24:7-10 reflects a similar structure as presented in Rev 19. Psalm 24 appears to be a battle introit used as the victorious king entered Jerusalem. The battle imagery of vss. 7-10 makes this clear.

[2]"Hallelujah," a phrase used repeatedly in the Psalms (111:1; 112:1; 113:1, 9; 117:1; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6) is prominent. This phrase is used in the New Testament only four times, all in Revelation. In harmony with its Old Testament antecedents, the term is a liturgical response to the faithfulness and victory of Yahweh. Similarly, "Hallelujah" in the Apocalypse punctuates the victory of God over the evil powers with the praise of the redeemed. Beasley-Murray, Revelation, 271-276, sees 19:1-4 as heavenly praise and 19:6-7 as earthly figures embodied in the saints and prophets.

[3]Keener, 449.

judgment are juxtaposed in this hymn.[1]

The second large section of Rev 19, vss. 11-21, paints a picture of a cosmic war scene. Contextually, this latter pericope is part of Rev 19:1-21:4 which details the completion of God's work for humanity's salvation.[2] Boring concludes that this pericope presents a vision of Jesus as Conqueror.[3]

Further, Rev 19:11-21 may actually be divided into two structures. The first (vss. 11-16) presents Christ judging and warring against the wicked.[4] This passage describes the Parousia.[5] It may be represented as follows:

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[1]Ben Witherington, *Revelation*, New Cambridge Commentary (Cambridge, UK: Cambridge University Press, 2003), 232, says, "Salvation and judgment are juxtaposed in vv. 1-2 because they are seen as two sides of the same coin. Not only has justice been done and the oppressor punished, but the blood of the martyrs has been avenged."

[2]Wall comments perceptively: "What do these symbols of war tell us about God and about God's gospel? Sharply put, the theological issue at stake is God's certain triumph over evil through him. If this is also the essential point of our present text, then John's apocalyptic portrait of Christ's return is consistent with NT Christology, which instructs the reader that the Lord's Parousia is God's cosmic (and so final) vindication of Christ and also of his disciples. The dramatic character of the war-images intends this rhetorical effect: it helps focus on a *person* (more that than an event) in whom the entire community of faith finds its life's meaning and direction" (229).

[3]Boring, *Revelation*, 195.

[4]See L. Thompson, *Revelation*, 176. Thompson aptly describes the scene: "John describes the royal messiah by images used previously: an 'open heaven' (4:1), a rider on a white horse (note 6:2; contrast *Pss. Sol* 17:33 where the non-military messiah 'will not rely on horse and rider and bow'), called 'Faithful and True' (3:14), who judges and wars in righteousness (16:5; 17:14; Ps 72; Isa 11:40). His eyes are like 'a flame of fire' (1:14), upon his head are '*many* diadems' (contrast 12:3;13:1), and he has a name that only he knows (2:17). His robe has been dipped in the blood of war and sacrifice (cf. Isa 1:9; 5:9; 63:1-3). Like the 'all-powerful word' of God that came upon the Egyptians, the rider comes as 'a stern warrior carrying the sharp sword' (Wis 18:15-16; cf. Isa 11:4; John 1:1; Rev 1:16; *Pss. Sol.* 17.35)." Ibid.

[5]Ladd, *Revelation*, 252; Koester, 175; Barr, *Tales of the End*, 137; Hendricksen, *More Than Conquerors*, 183.

The Appearance of Christ to Judge & Fight the Wicked (19:11-16)

A 19:11 "**And I saw** heaven opened, and behold a **white horse;** and **he that sat** upon him was **called Faithful and True,** and in righteousness he doth **judge and make war.**"

B 19:12 "His **eyes were as a flame of fire,** and on his head were **many crowns;** and he had a **name written,** that no man knew, but he himself."

C 19:13 "And he was **clothed with a vesture dipped in blood:** His **name** is **called** The Word of God."

C' 19:14 "And the armies which were in heaven followed him upon **white horses, clothed in fine linen, white and clean.**"

B' 19:15 "And **out of his mouth goeth a sharp sword,** that with it he should smite the nations: and **he shall rule** them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

A' 19:16 "And he hath on his **vesture** and on his thigh a **name written, KING OF KINGS, AND LORD OF LORDS.**"[1]

This structure emphasizes the coming of the Messiah as a celestial warrior.

Correlates C and C' indicate that Messiah and his armies will execute vengence upon the enemies of His people.

The second half of the vision (vss. 17-21) declares the defeat of God's enemies.[2]

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[1]The chiasm centralizes the main point within this section. Sadly, I have lost the source of the chiasm. I am in no way attempting to claim or assume credit for creation of the outline.

[2]Ed Christian, "A Chiasm of Seven Chiasms: The Structure of the Millennial Vision, Rev 19:1-21:8," *AUSS* 37 (1999): 216, 219.

Hence, the victory-defeat motif, depicted in the primeval war saga of Rev 12:7-9,

culminates in the final eschatological battle of Rev 19 and 20. The structure of Rev

19:11-16 points us to the central military action. This action portrays the victorious

Christ's arrival as a military Messiah. Previously, he had been introduced as the Lion of

Juday (Rev 5:7). But here, His assault on His enemies proceeds from the efficacy of His

word–imaged as a "sharp sword."[1]

The following structure containing Rev 19:20 presents in a chiasm the debacle that

defines the enemies' resistance in Rev 19:17-21.

The Defeat of The Enemies of God (19:17-21)

A 19:17-18 "And I saw an angel . . . saying to **all the fowls** that fly in the midst of heaven, **Come and gather yourselves together unto the supper** of the great God; 18 That ye may **eat the flesh** of kings . . ."

B 19:19 "And I saw the beast, and the **kings of the earth** and their armies, **gathered together to make war against Him that sat on the horse, and** against **his army.**"

C 19:20a "And the **beast was taken, and with him the false prophet** that wrought miracles before him"

D 19:20b "with which he deceived them that had **received the mark of the beast, and them that worshipped his image.**"

C' 19-20c "These **both were cast alive into a lake of fire** burning with brimstone."

B' 19:21a "And the **remnant were slain with the**

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[1]See 2 Thess 2:7-8 for more imagery of the militant Christ who will consume and destroy His opponents with the "brightness" of His coming. Early church Parousia expectation anticipated the destruction of Christ's eschatological enemies.

> sword of him that sat upon the horse with the
> sword that **proceeded out of His mouth**:"

A' 19-21b "and **all the fowls** were **filled with their flesh.**

In this chiasm, correlates B and B' present the *loipos* as synonomous with the "armies of the Beast and the false prophet." *Loipos* in vs. 21 has expanded to include the armies of the Beast and the false prophet. Hughes notes that "the rest [remnant] are the whole company of disobedient and impenitent mankind [*sic*].[1] Their destruction is nothing less than the destruction of the confederated enemies of God.

However, a simpler narrative/structural analysis that takes the section as a rhetorical and broadly chronological unit may be presented.[2] In Rev 19:11-21,[3] vs. 11 introduces the opening action of the judge who rides the white horse while vs. 21 concludes by indicating the final action of that rider as a "culminating figure."[4] The verbal phrase *kai eidon* ("and I saw") is an introductory formula that divides the pericope into three main parts: 11-16, 17-18, and 19-21.[5] These may be seen as follows:

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[1]Phillip Edgecumbe Hughes, *The Book of the Revelation* (Leicester: InterVarsity, 1990), 208.

[2]Witherington, *Revelation*, 241-242, outlines the progression: "Judgment and tribulation leading up to the millennium are followed by that millennium, which in turn is followed by the final judgment on the world. . . . And then we finally hear of the new heavens and the new earth."

[3]It is clear that this is a pericope because the surrounding passages are complete in content and detail. The preceding pericope (19:6-10) describes the "wedding supper of the Lamb" while the passage following (20:1–10) describes the period of "a thousand years."

[4]Barr, *Tales of the End*, 137.

[5]See similarly David Aune, *Revelation 17-22*, WBC, vol. 52c (Dallas, TX: Word Books, 1998), 1045-1046. However, Aune ignores the formulaic expression *kai eidon* in

A. Introduction of the Bearer of Judgment (vss. 11–16)
    1. Name: "Faithful and True" (vs. 11)
       Action: Judgment and War
    2. Name: No one knows but himself (vs. 12)
       Description of his eyes and head
    3. Name: "Word of God" (vs. 13)
       Description of his robe
    4. Name: King of kings and Lord of lords (vss. 14-16)
       Action: War and Judgment

B. The Announcement of Judgment (vss. 17-18)[1]
    1. The invitation to God's supper (vs. 17)[2]
    2. The purpose of God's supper (vs. 18)[3]

C. The Execution of Judgment (vss. 19–21)
    1. The war (vs. 19)
    2. The defeat of the beast, false prophet and remnant (vss. 20-21a)
    3. The victory supper (vs. 21b).

This movement within the passage culminates in judgment. I agree with Kuyper who wrote, "The whole representation shows that Christ now comes, not again as Savior, but as Judge."[4] The *loipos* of Rev 19:20-21 appear in this structure more clearly under the execution phase of judgment. Revelation 19:19 and 19:21 show convincingly what Witherington saw when he wrote, "Though the enemies assembled for a battle, it turned

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vs. 17 and divides the unit into two parts: vss. 11-16 and vss. 17-21. He takes the latter as one section because he thinks that the expression *kai eidon hena angelon*, "then I saw an angel," frames vss. 17a and 20:1a. Further, an inclusio is formed by the references to birds in vss. 17 and 21. See ibid., 1047.

[1]The idea of "announcement" is implied in the verb *krazō*, "to call, to cry out."

[2]The idea of invitation comes from the particle of incitement, *deute*, "Come now!"

[3]The particle *hina* with the subjunctive verb suggests purpose.

[4]Abraham Kuyper, *The Revelation of St. John,* trans. John Hendrik de Vries (Grand Rapids, MI: Eerdmans, 1963), 258.

out to be an execution."[1]

We now turn to look at passages that provide a better understanding of the

background issues connected to the remnant in 19:20-21.

Backgrounds to Revelation 19:21

Because *loipos* in 19:21 is reminiscent of an ancient battle, the backgrounds to the

Messianic war are vital to understanding the passage. The characteristics of the horse rider

find rich imagery in the Old Testament and Jewish apocalyptic literature.[2] In fact, Rev

19:11-21 is infused with holy war imagery.[3] Messiah's actions of judgment and war are

described in terms of justice (vs. 11). He is presented as a righteous judge.[4] The Psalms

frequently bring together these two ideas of justice and judgment in the context of the

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[1]Witherington, *Revelation*, 244.

[2]Cf. Wall, 228: "In his first vision of Christ's parousia, John again draws from the font of Jewish tradition, which sometimes cast its anticipation for a Messiah in militaristic images (cf. Ps. Sol. 17:23-27). It is Messiah, after all, who will rule the nations with an iron scepter (cf. Ps. 2:9; Rev. 19:15) and who alone can rightly claim Caesar's title, 'King of kings and Lord of lords.'" See also Witherington, *Revelation*, 242.

[3]See Schüssler Fiorenza, *Revelation*, 162; Bauckham, *Climax*, 210-237; Keener, 455.

[4]See Earl F. Palmer, *1, 2, 3, John, Revelation*, The Communicator's Commentary, ed. Lloyd J. Ogilvie (Waco, TX: Word, 1982), 235: "Now follows a dramatic vision of a white horse with a majestic rider who is called faithful, true, the righteous warrior, judge, the *Word of God*. Many features of this vision of Jesus Christ are similar to the first vision of the book. Now, instead of being called the Alpha and Omega, He is called the Word of God. He is God speaking for himself, making Himself known in authority and truth.

"Another scene of judgment against the armies of the Dragon is portrayed. John is shown the terrible finality of condemnation to a lake of fire. This lake of fire portrayal, would be a familiar reference to hell for a first-century reader. Jewish and Christian writings both refer to the place of punishment as a place of burning, Gehenna."

universal reign of God.[1]

The Rider's "robe stained with blood" (vs. 13) is to be associated with "He (who) treads the winepress of the fury of the wrath of God Almighty" (vs. 15b). Some scholars view the blood-dipped robe as symbolic of Calvary.[2] Others see it as symbolic of the blood-spattering destruction of the Rider's enemies.[3] In either case, this imagery of war and destruction frames the *loipos* of 19:21 as enemies of God. Isaiah depicts God as a victorious warrior who has annihilated Edom.[4] A similar depiction of the eschatological victory is found in Wis 18:15, though the imagery of the winepress is absent.[5] Aune is

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[1]Ps 89:14 puts it succinctly, "Righteousness and justice are the foundation of your throne." See too Isa 11:4, "With righteousness he will judge the needy; with justice he will give decisions." Cf. Pss 96:13; 98:9.

[2]Boring, *Revelation*, 196; Koester, 175; Kuyper, 260; Barr, *Tales of the End*, 137. See also, Reddish, "Martyrdom," 367.

[3]Barr, *Tales of the End*, 13; Keener, 454. Caird, *Revelation,* 242-243, even considered it the blood of the martyrs. This last suggestion seems unlikely, inasmuch as Caird builds this theory on a very rigid sequencing of the Parousia vision.

[4]Thus reads Isaiah:
"Who is this coming from Edom,
    from Bozrah, with his garments stained crimson?
Who is this, robed in splendor,
    striding forward in the greatness of his strength?
"It is I, speaking in righteousness,
    mighty to save."
Why are your garments red,
    like those of one *treading the winepress*?
"I have *trodden the winepress* alone;
    from the nations no one was with me.
I trampled them in my anger
    and trod them down in my wrath;
their blood splattered my garments,
    and I stained all my clothing." Isa 63:1-3 (NIV)

[5]Thy all-powerful word leaped from
heaven, from the royal throne

correct in pointing out four "striking similarities between this passage [Wis 18:15] and Rev 19:11-16."[1] They both (1) share the same name–the Word; (2) are portrayed as warriors; (3) wield a sword; and (4) cause destruction and death.[2]

The smiting of the nations in vs. 15 recalls Isa 11:4: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." However, his rule with a rod of iron reflects Ps 2 and the enthronement of the "future messianic king"[3] who is undefeated despite the fact that "the picture of a vigorous premeditated opposition against God's chosen leader is clear enough."[4] Further, the Fragmentary Targums to the Pentateuch, commenting on Gen 49:11, also underscore a messianic influence: "How beautiful is the king Messiah who will arise from the house of Judah! He girds his loins and goes out to battle against those who hate him, and he kills kings and rulers; he reddens the mountains from the blood of the slain. . . . His garments

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into the midst of the land that was doomed,
a stern warrior carrying a sharp sword of thy authentic command,
and stood and filled all things with death,
and touched heaven while standing on earth. (RSV)

[1]Aune, *Revelation 17-22*, 1049.

[2]Ibid.

[3]Knut M. Heim, "The Perfect King of Psalm 72: An 'Intertextual' Inquiry," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, ed. Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Grand Rapids, MI: Baker Books, 1995), 238.

[4]Martin J. Selman, "Messianic Mysteries," in *The Lord's Anointed: Interpretation of Old Testament Texts*, ed. Phillip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Grand Rapids, MI: Baker Books, 1995), 298.

roll in the blood and he is like one who presses grapes."[1]

Perhaps the Roman procession where the victorious general leads in triumph may also be in the background here. On occasions of Roman military triumph, the decisive victory was dramatized by the general riding a white horse, wearing diadems, with a name or title inscribed across his sash. Merrill C. Tenney describes a possible Roman background thus: "Mounted on a white horse, the general rode at the head of his troops, followed by the wagonloads of booty that he had taken from the conquered nation, and by the chained captives that were to be executed or sold in the slave markets of the city. The chief captives or rebels were . . . usually executed."[2]

The gorging of scavenger birds (vss. 17–18, 21b) springs from the Ancient Near Eastern scene of a victor inflicting shame[3] on his humiliated and utterly defeated foes by leaving them unburied (cf. Isa 5:25; Cant 2:30-33).[4] This might also recall a reciprocal retribution for the humiliation of the Two Witnesses in 11:9. Perhaps the perspective that

[1]Michael L. Kline, *The Fragment-Targums of the Pentatuch According to Their Extant Sources* (Rome: Biblical Institute Press, 1980), 2:119. See Aune, *Revelation 17-22*, 1049. Cf. ibid., 31; *Tg. Neophyti*. Gen 49:11; *Tg. Neophyti* 1:635. Note, too, Philo's comment on Num 24:7, "'For there shall come forth a man,'" says the oracle, "and leading his host to war, he will subdue great and populous nations." See *Praem.* 95 (LCL), 423.

[2]Merrill C. Tenney, *The Book of Revelation* (Grand Rapids: Baker, 1963), 94.

[3]As an example, the Philistines displayed the unburied bodies of Saul and his sons on the walls of Beth Shan as a proclamation of their victory throughout the land (1 Sam 31:8-13). Fortunately, the fighters from Jabesh Gilead rescued the bodies before they could be completely desecrated.

[4]Deuteronomy 28:26 declares that such ravaging by scavenging birds was a covenant curse. Further evidence of this humiliation and defeat is seen in several Old Testament references: 1 Sam 17:44; 1 Kgs 14:11; 16:4; 21:23-24.

most closely reflects John's use of this motif is found in Ezek 39:17–18, also referred to in

1QM 11:16-17. The setting in Ezek 39:17-18 is God's judgment against Gog and Magog.

The obvious verbal (in bold), thematic, and structural parallels between these two passages

suggest that, in some way, the Gog and Magog oracle of Ezek 38-39 stands behind Rev

19.[1] Table 6 is a display of the parallels between these two texts.

Here we find clear parallels within both passages regarding the audiences of 17b,

the invitations of 17c, and the promised actions of 18. Certain elements of Rev 19:19–21,

such as the beast, the image of the beast, and the mark of the beast are already mentioned

in Rev 13. Beasts are used in Dan 7 as symbols of world empires (vss. 17, 23) and

oppressors of God's people.[2] In Dan 7 the beasts appear in the setting of judgment.[3] In

the same background, the casting of the beast into the lake of fire (Rev 19:20) alludes to

Dan 7:11 where "the beast was slain and its body destroyed and thrown into the blazing

fire." It depicts the defeat and destruction of the enemy as a result of punitive judgment.[4]

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[1]Beale, *Revelation,* 964-966; Aune, *Revelation 17-22,* 1063-1064; Kistemaker, 525-526; Thomas, *Revelation 8-22,* 393-395; Krodel, 323-324.

[2]The beast in Rev 13:1-2 is a composite of all the elements of the four beasts of Dan 7, but in reverse order. In Rev 13 the beast has (A) ten horns (vs. 1), (B) a resemblance of a leopard (vs. 2a), (C) feet like a bear (vs. 2b), and (D) a mouth like a lion (vs. 2c). The beasts in Dan 7 are (D) like a lion (vs. 4a), (C) like a bear (vs. 5a), (B) like a leopard (vs. 6a), and (A) having ten horns (vs. 7b).

[3]Dan 7:9, 10 clearly depicts this judgment setting, "The court was seated, and the books were opened" (vs. 10).

[4]Lenski, 562, on vs. 21 says: "This vision does not present a general melee in which the combatants engage in hand to hand fighting until two leaders are captured. The reality itself forbids such a picture. The account reads as though the two leaders were at once taken, and as though in the same instantaneous act 'the rest were killed,' killed with the *romphaia,* 'the great sword,' such as the Thracians used, which was so large that they did not carry it in their belt but in a sling that was suspended from the neck and the

Table 6. Comparison of Revelation 19 and Ezekiel 39

Rev 19:17-18	Ezek 39:17-18a
Then I saw an angel standing in the sun (17a)	As for you, son of man, thus says the Lord God: (17a)
and with a loud voice he called to all the birds that fly in midheaven (17b)	"Speak to the birds of every sort and to all the beasts of the field (17b)
"Come, gather for the great supper of God" (17c)	'Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel' (17c)
"to eat the flesh of kings, the flesh of captains, the flesh of horses and their riders,	and you shall eat flesh and drink blood.
and the flesh of all men, both free and slave, both small and great." (18) (RSV)	You shall eat the flesh of the mighty, and drink the blood of the princes of the earth." (18) (RSV)

Ironically, no oppression is evident in 19:21, but the remnant's complicity against God is obvious.

Overall, we may conclude that the background against which John wrote brings together several motifs: the universal reign of God, judgment, sovereignty, war, and

shoulder. Killed, not by the many swords of the armies of the King of kings but by his one great sword, of which it is once more significantly said, 'the one that came out of the mouth' and was not in his hand."

victory. Judgment, however, is the main theme. It is already underlined that the rider on the white horse will emerge victoriously over his opponents.[1] Again, the crucial victory-defeat motif that defines the Apocalypse's narrative movement is brought to the fore. Now we turn to the interpretation of 19:21.

Interpretation of Revelation 19:21

Revelation 19:21 makes the following four contributions to a clearer understanding of the function of *loipos* in the judgment context of 19:21:

1. The disparate *loipos* of Rev 9:20 is presented in 19:21 as an organized opposition to God in the millennial visions of 19:10-21. Thus, *loipos* in Rev 19:21 points to a different *type* of eschatological opposition at the end time.

2. Under retributive judgment, the *loipos* of 19:21 also points to a difference in the *scope* of eschatological opposition. Revelation 19:21 identifies an increase in the size of the resistance by the enemies of God prior to their final annihilation; *loipos* expands from two thirds of humanity in 9:20 to embrace the totality of rebellious humanity in 19:21.

3. In Rev 19:21, *loipos* forms a part of the scenario of final retribution that culminates the Apocalypse in Rev 20.

4. The Parousia judgment of the *loipos* in 19:10-21 anticipates the destruction of all human opponents to God and the Lamb. Thus, the *loipos* is central to Revelation's

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[1]Krodel, 325, writes: "Christ's Parousia signifies not only the marriage of the Lamb (19:6-8), attested through hallelujah choruses in heaven and on earth, it also involves clearing the earth of all anti-God forces."

portrayal of the defeat of God's enemies through use of the victory-defeat motif.

Revelation 19:11-21 proceeds in three stages: 11-16,[1] 17-18, and 19-21, which,

when taken together depict the "eschatological coming of the divine Warrior Christ of

Rev 19:11 to destroy the nations"[2] as well as Christ's antagonists (the beast, false

prophet, and their armies). Revelation 19:20-21 is part of the climax in a scene of

judgment and effective messianic war.[3] However, the central theme is not destruction,

but as Koester noted, "John focuses on Christ as much as on events."[4]

Each scene is introduced by the expression, *kai eidon,* "and I saw." The dominant

motif of each scene is retributive judgment as the allusions to the Old Testament so

clearly indicate. In the first, the Executor of Judgment is introduced as the rider on a

white horse. This reflects the victorious Roman general who celebrates his triumph over

his defeated foes.[5]

Descriptions

As the One "Faithful and True" (vs. 11) Charles points out that he is trustworthy

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[1]In the first vision scene of 19:11 John sees heaven opened up. Cf. 4:1 where John saw only a door open in heaven; but in 19:11 he sees the entirety of heaven opened.

[2]Aune, *Revelation 17-22,* 1046.

[3]So Charles C. Ryrie, *Revelation* (Chicago, IL: Moody Press, 1968), 113: "The remnant (that is, the rest) were killed by the Lord. Deprived of their leaders, the rest of the people are quickly conquered. His victory will be completed."

[4]Koester, 175. Also Barnes writes that Christ "is a symbol of the final victory to be obtained over the beast and the false prophet" (*Revelation,* 412).

[5]Mounce, *Revelation,* 345; Barclay, 2:178.

and reliable.[1] This first name borne by the warrior is used by John in the letter to

Laodicea to depict Christ (3:14). This name, however, reflects a shift in function. The

Faithful and True Witness of Rev 3:14 now reappears as the Faithful and True judge and

warrior of 19:11. According to Caird, "In turning warrior he has not deserted his original

function of witness-bearing, on which all his other achievements are founded."[2] In short,

it is as the faithful witness that He now executes judgment and wages war. Schüssler

Fiorenza is correct when she views vs. 21 as indicating all unbelievers on earth were slain

by the returning Christ,[3] therefore, that the judgment on the *loipos* of 19:21 is merited and

uncontestable. The fraudulent claims of Babylon seen in Rev 18 seduced the *loipos* of

19:21 and sealed their fate (19:18, 19, 21; cf. 18:3, 9; 21:9; 20:12, 15). Thus, as the

deceived allies of Babylon (evident in their attachment to the Beast and the False

prophet), the *loipos* of 19:21 are executed.

Actions

Christ's actions (vss. 11, 14-15) underscore the eschatological judgment and war

to which the *loipos* of 19:21 are subjected. Both war and retributive judgment are

executed with justice (vs. 11b). While the terms and format of judgment are not

explicitly indicated, such is not the case with the war. Verse 15, using language

reminiscent of the Old Testament, depicts God as a victorious warrior as well as a

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[1]Charles, *Revelation*, 1:85-86.

[2]Caird, *Revelation*, 240.

[3]Elisabeth Schüssler Fiorenza, "Die tausendjährige Herrschaft der Auferstandenen (Apk 20, 4-6)," *BLeb* 13 (1972): 112, says, "As verses 17-18 and 21 above all imply, no one is left on earth after this judgment, but all humanity belongs to the dead."

sovereign ruler (Isa 11:4; 63:1-3; Ps 2; cf. Wis 18:15). The battle lines are clearly

marked: Christ and the heavenly armies versus the Beast, False Prophet, and the hostile

nations.

Interestingly, in this scene we find a classic case of transvaluation, that is, the

traditional way of understanding some symbol or reality is replaced with another that

transforms its basic meaning.[1] The war is not fought in the traditional way of conducting

battle with sword in hand--a sharp sword went out of His mouth with which to strike the

nations. Christ's eschatological war is fought and won, not with traditional weapons, but

with the sword of divine judgment (His authentic self-disclosure?) that issues out of his

mouth.[2] Amazingly, His faithful followers perform no military actions at all. This vision

presents a sharp contrast to the final eschatological battle in some Jewish apocalyptic

final war scenarios.[3] J. L. Resseguie comments accordingly, "Once again, John has

transformed a traditional expectation. Victory occurs not through the might and power of

a conquering warrior in the traditional sense, but through the testimony about Christ and

through Christ's own powerful testimony on the cross. John's ideological point of view

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[1]See Barr, "Symbolic Transformation," 39-50. An example of transvaluation is where the lamb replaces the lion (Rev 5), the symbol traditionally used to depict the Messiah. However, the lamb still conquers as one would expect the lion to do. Barr says, "Jesus conquered through suffering and weakness rather than by might" (41).

[2]Cf. Rev 1:16; 2:12, 16; 19:21. It may be that it is this same sword that delivered a deadly wound on the beast of Rev 13:3. See Paul Minear, "The Wounded Beast," *JBL* 72 (1953): 98.

[3]See citations in Bauckham, *Climax*, 210–12; Metzger, *Breaking the Code*, 92.

frames a new definition of conquest."[1] The *loipos* of 19:21 are defeated by the

authoritative "Word" who disables all opposition (cf. Heb 4:12). Next, we look more

closely at the announcement of judgment.

The Announcement of Judgment

The victory-defeat motif is also evident in the second part of the pericope.[2]

According to Aune, this scene extending to Rev 19:21 "is an apocalyptic scenario, based

on the tradition of the inviolability of Zion, in which the kings of the earth gather in an

unsuccessful attempt to conquer Jerusalem."[3] The announcement of judgment is

introduced by a terse invitation to the judgment supper, "Come, gather together for the

great supper of God" (vs. 17). It is followed by the purpose of the judgment, "*so that* you

may eat . . ." (vs. 18). As the Old Testament imagery already indicates, this denotes

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[1]James L. Resseguie, *Revelation Unsealed: A Narrative Critical Approach to John's Apocalypse* (Leiden: Brill, 1998), 10.

[2]Eugene Peterson, *Reversed Thunder: The Revelation to John and the Praying Imagination* (San Francisco: HarperSanFrancisco, 1993), 159, reflects insightfully on the vision: "The second element in St. John's salvation vision is a war. First the image of the Bridegroom Christ married to his Bride Christians was expanded into the image of the Lamb Christ providing himself as the eucharistic meal. This is now juxtaposed to the image of the Warrior Christ riding into the great war, Armageddon. The contrast between meal and war could hardly be more extreme, but it is complementarity, not contradiction, that we experience as we submit to the images. Salvation is the intimacies and festivities of marriage; salvation is aggressive battle and the defeat of evil. Salvation is neither of these things by itself. It is the two energies, the embrace of love and the assault on evil, in polar tension, each defined by the other, each feeding into the other."

[3]Aune, *Revelation 17-22*, 1047. The hostility of the adversarial forces is averted by divine intervention even before they attack Zion. This is prevalent in apocalyptic sections of the Old Testament as well as later apocalyptic works. See Pss 46; 48:1-8; 76:1-9; Isa 17:12-14; 29:1-8; Ezek 38:1-23; 39:1-6; Joel 3:1-7; Zech 12:1-9; *Sib. Or.* 3.657-701; *I Enoch* 56:5-8; 100:1-6; *4 Ezra* 13:5-11, 29-38. Also, cf. Rev 19:17-21; 20:7-10.

God's judgment on His opponents. In the setting of Ezek 39:4, 17-20, the judgment of

God effectuates stunning and complete defeat of Gog and Magog.

W. J. Webb notes that John uses the Gog-Magog background, not in terms of

specific fulfillment of Ezekiel's prophecy, but in a broad paradigmatic way that highlights

the defeat of forces that are antagonistic against God and His people.[1] Nevertheless, we

must note that in Ezekiel's treatment of Gog-Magog, on the one hand, judgment is

prevalent, but on the other, salvation comes to the fore because God also restores His

people (Ezek 39:21-29). In short, what is depicted is that the judgment of God also

affects the salvific activity of God. Judgment and salvation are once again juxtaposed.

This point must not be overlooked in the context of Rev 19. Once again, here is the issue

of decisional urgency in the Apocalypse. Rhetorically, readers are offered the opportunity

to make a choice.[2] In the Apocalypse, no morally neutral territory exists.

The Execution of Judgment

In Rev 19:19-21 the end result of the cosmic war scene appears. In fact, victory is

expected even before the war comes to its conclusion. Everything that has been

described in vss. 11-18 anticipates the victory of the rider on the white horse and his

followers. Note that the "hallelujah chorus" material in 19:1-8 precedes and anticipates

the victory that will result from the war that is fought in 19:11-21. Resseguie writes,

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[1]W. J. Webb, "Revelation 20: Exegetical Considerations," *The Baptist Review of Theology* 4 (1994): 11-13.

[2]Stefanovic, 554. He asserts, "The readers of the text are offered a choice either to accept the gracious invitation to the Lamb's wedding supper, or to number themselves with Christ's opponents and find themselves on the 'menu of scavengers.'" Ibid.

"Thus by placing hopeful news before the gloom and doom of later events John establishes a *primary effect of victorious triumph*."[1]

In a presentation of the final coalition of evil, the beast and false prophet stand united with the armies of the kings of the earth in order to make war against the rider on the white horse[2] and his army (vs. 19). Scott says succinctly, "Satan is behind the movement."[3] The gathering together of forces hostile to God and His people appears frequently in the Old Testament[4] as well as in Jewish apocalyptic literature.[5]

This final scene indicates the cosmic nature of the war since the armies of heaven accompany Christ. This army probably points to the angelic hosts of 12:7-9 where Michael and his angels are presented as combatants with the dragon and his angels. The armies of the one riding on the white horse are a deliberate contrast to both the dragon and his angels, as well as the beast, the kings of the earth, and their consolidated armies (vs. 19). Here the disparate *loipos* of Rev 9:20 is now presented as the organized militia

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[1]Resseguie, 27. Emphasis mine.

[2]Revelation 6:2 also speaks of a rider on a white horse. He is not to be identified, however, as being identical with the rider in Rev 19:11, 19. Both wear similar head adornment and ride a white horse but that is where the similarity ends. While Christ has many diadems and His weapon is the sword that protrudes from His mouth, the rider in chap. 6 has one crown and has a bow for a weapon. Commenting on the rider in 6:2, Matthais Rissi, "The Rider on the White Horse: A Study of Revelation 6:1-8," *Interp* 18 (1964): 407-418, argues rather unconvincingly that this rider is the antichrist.

[3]Walter Scott, *Exposition of the Revelation of Jesus Christ* (Grand Rapids, MI: Eerdmans, 1982), 392.

[4]See 2 Chr 20; Ps 2:1-3; Ezek 38:14-16; 39:1-6; Joel 3:2; Zech 12:1-9; 14:2.

[5]*1 Enoch* 56:5-6; 90:13-19; 99:4; *2 Apoc. Bar.* 48:37; 70:7; *Jub.* 23:23; *Syb. Or.* 3.663-668; *Pss. Sol.* 2:1-2; 17:22-23; 1QM 1:10-11; 15:2-3. Note *4 Ezra* 13:5: "After this I looked and saw that an innumerable mulitude of people were gathered together from the four winds of the heavens to make war against the man who came up out of the sea."

of the Beast and False prophet. *Loipos* therefore in 19:21 reflects a difference in the

scope and kind of eschatological opposition to the Lamb. An escalation of opposition

occurs as the reader of the text approaches the Parousia.

After the beast is captured (vs. 20), both he and the false prophet are thrown alive

into the lake of fire. Although there are no parallels to the "lake of fire" in the Old

Testament, Jewish, and Greco-Roman literature, the imagery of fire as a means of

punishment was not unfamiliar. Fire and divine judgment are related in the Bible[1] as well

as early Jewish writings[2]. The beast and false prophet taste that fire because they

influenced humans to receive the mark of the beast and to worship the image of the beast

(cf. Rev 13:1-18).

However, the "remnant" are also summarily executed (vs. 21). Interestingly, no

mention or reference is made to the actual war itself. The emphasis of the text rests on

the "capture and decimation of the enemy."[3] Describing this scene of "triumphant

militarism"[4] and assuming that the sword is the classic two-edged sword of the Roman

victor, Resseguie deliberates, "The two-edged sword that protrudes from his mouth

symbolizes truth's double-edged testimony. On the one hand, it slays falsehood and

releases those bound by the lies and deceits of the beast. On the other hand, it condemns

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[1]Num 16:35; Isa 66:24; Matt 5:22; 13:42, 50; 18:9; 25:41; Mark 9:43,48.

[2]*1 Enoch* 10:6,13; 27:2; 48:9; 54:1; 90:26; 103:8; *2 Enoch* 10:2; *As. Mos.* 10:10; *2 Bar.* 59:10; *Pss. Sol.* 15:6-7; *Sib. Or.* 2.196-205, 286; 3.54, 84-85; 8.243.

[3]Aune, *Revelation 17-22*, 1065.

[4]Resseguie, 114.

those who reject Jesus' testimony to the true God and cling to the beast's delusions."[1]

Again, the issue of choice comes to the forefront. The counter-remnant here are associated with the beast and false prophet because they align themselves with these adversaries of the Warrior Christ. Hence, their ill-advised alliance leads them to receive the same fate.[2]

In 19:21 *loipos* appears in the context of the final eschatological judgment and refers to "all of the earth's inhabitants except the redeemed."[3] The remnant here who receive divine punitive judgment are not limited to a select group. People of all echelons of society are involved--kings, generals, mighty men, horse riders, and people, free and slave, small and great (19:18). John F. Walvoord observes that this scenario represents the "total defeat of man [*sic*] at the height of his satanic power when brought into conflict with the omnipotence of God."[4]

Although Rev 19:11-21 does not use details that are typical in descriptions of the Second Coming of Christ found in the Gospels, it is generally interpreted as a depiction

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[1]Ibid., 114-115.

[2]So Murphy, 394: "This time the battle is carried through. The battle is over quickly, for the beast and his minions are no match for Christ. The beast and the false prophet are immediately captured. The false prophet is identified by recalling the deeds of the landbeast in chapter 13. He is the one who performed signs by which he deceived those who received the beast's mark and worshiped its image. The two are thrown 'alive into the lake of fire that burns with sulfur'."

[3]"Revelation," *Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1980), 7:876.

[4]Walvoord, *Revelation*, 281.

of the Parousia.[1] Walvoord says, "This passage contains one of the *most graphic pictures*

of the second coming of Christ to be found anywhere in Scripture."[2] Here John describes

the fate of the evil powers and personalities finally annihilated by the rider on the white

horse.[3] Beatrice Neall has pointed out that 19:1-21:8 stands in chiastic parallel to 4:1-

8:1.[4] The historical seals are paralleled by eschatological seals, which are all introduced

by "I saw."[5]

The *loipos* of 19:21 thus constitutes the legions of eschatological rebellion

arraigned before God at the Parousia and must, therefore, experience the defeat inflicted

by Christ. Revelation 19:11 places the emphasis "on the *judicial* function of the

Parousia."[6] The occurrence of *loipos* in 19:21 is significant because it is the first

parousia-related occurrence of the term in the Apocalypse. Heretofore, the previous

usages of *loipos* have been applied to entities that were not associated with the Parousia.

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[1]See Schüssler Fiorenza, *Vision of a Just World*, 104-105; Tenney, *Interpreting Revelation*, 88-89; Morris, *The Revelation*, 229-232; Sweet, *Revelation*, 282-284; Swete, 247-248; Mounce, *Revelation*, 343; Beckwith, 730-731.

[2]Walvoord, *Revelation*, 274. Emphasis mine.

[3]Ibid., 281. Walvoord makes this claim: "This act of judgment seems to be exercised by the immediate power of Christ rather than by the armies which accompany Him." Ibid.

[4]Beatrice Neall, "Sealed Saints and the Tribulation," in *Symposium on Revelation --Book 1*, ed. Frank B. Holbrook (Hagerstown, MD: Review and Herald, 1992), 249-252.

[5]Ibid., 249. The historical seals appear to begin at the ascension/glorification of Christ (5:6, 9) and terminate with the second coming (6:16-17; 8:1). The eschatological 'seals' begin at the Second Advent (19:11) and terminate at the end of the thousand years (21:1-8). There are judgment scenes both at the Second Advent and at the end of the thousand years, in which the rebellious world stands arraigned before God on His throne.

[6]Aune, *Revelation 17-22*, 1069.

Finally, it may be said that the destruction of the remnant in 19:21 indicates both the universality and the totality of the judgment. In the first case, all those who chose to follow the beast and false prophet–kings, generals, mighty men, indeed, all people, free and slave, small and great (vs. 18)–are presented as the remnant of a disobedient humanity that suffers execution and damnation. Aune says that Christ's "victory seems to represent the conquest and destruction of *all* human opponents of God and the lamb."[1] Mounce expresses clearly that in this judgment scene, it is the sword "of divine retribution that slays all who have in the final alignment of loyalties arrayed themselves against God and the forces of righteousness."[2] Stefanovic is even more direct. He writes, "The defeat of the worldwide confederacy of rebellious humanity that gathered against God in the final combat will be *total and complete.*"[3]

Summary

Revelation 19:11-21 depicts a cosmic war scene. In this context *loipos* is used in reference to the disobedient. In Rev 19:11-21, the reader meets *loipos* as a description of those inhabitants of the earth finally annihilated by the rider on the white horse (vs. 21). This remnant under judgment 19:21 is aligned with, and loyal to, the beast and the false prophet (vs. 20). Together, they suffer the same fate. Their confederation is destroyed by the rider on the white horse, who John describes by piling up names, actions, and descriptions intended to recall the exalted Christ (1:9-20). Bratcher observes that "the

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[1] Ibid. Emphasis mine.

[2] Mounce, *Revelation,* 350.

[3] Stefanovic, 556.

text speaks only of the Messiah killing the enemy forces. The text does not say explicitly that his soldiers engaged in fighting and killing (see 17.14)."[1] Thus, the final eschatological victory belongs to Christ in totality. Defeat is visited on the *loipos*.

According to Hoeksema, the combined effect of all three scenes indicates that "we have arrived once more at the very end of all history. It is at this moment that all the powers of iniquity are vanquished."[2]

We now turn to the final passage that features *loipos* under judgment. We begin with translation of the final occurrence of *loipos* in the setting of the millennium vision of Rev 20.

Loipos in Revelation 20:5: Translation and Textual Consideration

(5) The **rest** (*hoi loipoi*) of the dead did not come to life until the thousand years were completed. This [is] the first resurrection.[3]

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[1] Robert Bratcher and Howard A. Hatton, *A Handbook on the Revelation to John* (New York: United Bible Societies, 1993), 284.

[2] Herman Hoeksema, *Behold He Cometh: An Exposition of the Book of Revelation* (Grand Rapids, MI: Reformed Free Publishing Association, 1969), 635.

[3] Some commentators question the authenticity of the phrase, "*ho loipoi tōn nekron ouk ezēsan axri telethē ta chilia etē.*" The six principal textual witnesses for the Apocalypse are (1) the Chester Beatty papyri (p^{47}) from the 3rd century, (2) the 4th-century uncial Sinaiticus (ℵ), (3) the 5th-century Alexandrinus (*A*), (4) the Ephraemi Rescriptus (*C*) from the 5th century, (5) the 9th-century Porfirianus (*P*), and (6) the Vatican manuscript *B*. An examination of the earliest witness to Revelation is impossible since the Beatty papyri (p^{47}) contain only 9:10-17:2. Similarly, the entire 20th chapter is missing from the 9th-century Porfirianus (*P*). The book of Revelation also has been lost from Codex Vaticanus.

While the phrase "*hoi loipoi tōn nekron ouk ezēsan axri telethē ta chilia etē*" is omitted in the 4th-century uncial Sinaiticus (ℵ), it is present in Alexandrinus (*A*) and *046*. The text must therefore be evaluated thorough the relatively few textual witnesses available. Though extensive discussion on the principles of textual criticism is beyond the scope of this dissertation, scholars generally accept that the passage is genuine. A

Literary Context and Structure

Loipos in Rev 20:5 appears in one of the most controversial but widely known

eschatological passages in the New Testament.[1] The controversial nature of this passage

has not escaped the notice of scholars. Ladd observed that entire "systems of eschatology

have often been identified in terms of the way they treat the question of the millennium."[2]

Mounce argued that "judging from the amount of attention given by many writers to the

first ten verses of chapter 20, one would judge it to be the single most important segment

of the book of Revelation."[3] This may be attributed to the fact that the Apocalypse does

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review of these witnesses has persuaded most commentators that the inclusion of 20:5 in
the Apocalypse is warranted. For more on the content and description of these
manuscripts, see Kurt Aland and Barbara Aland, *The Text of the New Testament: An
Introduction to the Critical Editions and to the Theory and Practice of Modern Textual
Criticisms*, trans. Erroll F. Rhodes (Grand Rapids, MI: Eerdmans, 1989), 57, 96-102, 107-
128.

[1]Osborne, *Revelation*, 696. Osborne is correct when he says that Rev 20 "is easily
the best known portion of the book, as well as one of the most divisive passages in the
Bible."

[2]Ladd, *Revelation*, 259.

[3]Mounce, *Revelation*, 351. He also notes that "the tendency of many interpreters
at this point is to become apologists for a particular view of the millennium. Without
denying the significance of this important passage, it should not be elevated above such
basic themes as the return of Christ, the final judgment and removal of all wickedness,
and the splendor of the eternal state." Ibid.
Interpretations of the thousand-year period called the millennium reflect
chronological (i.e., before or after Parousia), vertical (i.e., heaven or earth), and
ontological (i.e., literal or symbolic) variation. Three major views of the millennium
have been held throughout the history of the Christian Church. Pre-millennialism holds
that the Second Coming occurs before the millennium. Post-millennialism is the view
that the Second Advent occurs after the millennium which is a period of peace and social
advancement. This view was particularly popular among Protestants of the nineteenth
century. Such optimism died, however, with the occurrence of WWI and WWII.
Amillennialism is the view that the millennium is symbolic of the entire Christian era, the
period between the first and second advents of Christ. It is viewed as the Church's period

not fully explicate events on earth during the millennium.[1] It is in this controversial

section of Revelation that the final appearance of *loipos* occurs–in the culminating

narratve that discloses the destruction of the demonic trinity.[2] That destruction began in

chap. 19.[3] The three primary scholarly approaches to Rev 20:4-6 are premillennial,[4]

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of reign on the earth, since a bound Satan is powerless to prevent the proclamation of the Gospel. For more on the views of the millennium, see R. G. Clouse, "Millennium, Views of," *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984); Millard J. Erickson, *Contemporary Options in Eschatology: A Study of the Millennium* (Grand Rapids, MI: Baker Book House, 1977); Joel Badina, "The Millennium," in *Symposium on Revelation–Book 2, Daniel and Revelation Committee Series 7* (Silver Spring, MD: Biblical Research Institute, 1992), 225-242.

[1]See Jacques B. Doukhan, *Secrets of Revelation* (Hagerstown, MD: Review and Herald, 2002), 180.

[2]Scholars such as Boring, *Revelation*, 154; Metzger, *Breaking the Code*, 75; and Resseguie, 49, have noted that the alliance between the dragon, the beast, and the false prophet takes on the contours of a counterfeit trinity in the Apocalypse.

[3]Bauckham, *Theology*, 106, in commenting about the progressive annihilation of opposition to God that "the destruction of evil at its deepest level is portrayed not as an immediate consequence, but one delayed a thousand years."

[4]This view teaches that the Parousia occurs and then is followed by a 1000-year reign of Christ and His people. This view has also been called "chialism." See Barclay, 2:184-191, for a historical overview of chialism. Early church belief in chialism is discussed in Hans Bietenhard, "The Millennial Hope in the Early Church," *SJT* 6 (1953): 12-30. Scholars endorsing a premillennial view of 20:4-6 include Charles, *Revelation*, 2:182-186; Kiddle, 390-397; Tenney, *Interpreting Revelation*, 154-163; T. R. F. Glasson, *The Revelation of John* (Cambridge: Cambridge University Press, 1965), 111-113; Caird, *Revelation*, 248-256; Matthias Rissi, *Time and History: A Study on the Revelation* (Richmond, VA: Knox, 1966), 13-14; Walvoord, *Revelation*, 282-300; Ladd, *Revelation*, 258-268; Beasley-Murray, *Revelation*, 287-297; Lohse, *"chilia, chilioi," TDNT*, 9:470-471; Ford, *Revelation*, 349-354; J. Ramsey Michaels, "The First Resurrection: A Response," *WTJ* 39 (1976): 100-109; Jack S. Deere, "Premillennialism in Revelation 20:4-6," *Bibliotheca Sacra* 135 (1978): 58-73; F. F. Bruce, *Revelation*, The International Bible Commentary, ed. F. F. Bruce, rev. ed. (Grand Rapids, MI: Zondervan, 1986), 1624; Roloff, 142-147; Aune, *Revelation 17-22*, 1084, 1104-1108; and Mounce, *Revelation*, 360-371.

amillennial,[1] and post-millennial.[2] I subscribe to the premillennial view of the passage in

the belief that it is the interpretation that best explains the New Testament data.[3]

The chronological sequence of chaps. 19:11-21:1-8 is continued in chap. 20.[4]

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[1]Examples of amillennial commentators on 20:4-6 include Swete, 260-263; Hendricksen, *More Than Conquerors*, 221-232; Lenski, 564-590; Morris, *The Revelation*, 233-238; Wilcock, 187-194; Phillip Hughes, *Revelation*, 208-216; Beale, *Revelation*, 972-1021; G. C. Berkouwer, *The Return of Christ* (Grand Rapids, MI: Eerdmans, 1972), 291-322; William Cox, *Amillennialism Today* (Philadelphia: Presbyterian & Reformed, 1975), 7-12, 99-111; James A. Hughes, "Revelation 20:4-6 and the Question of the Millennium," *WTJ* 35 (Spring 1973): 366-375; Phillip Hughes, "The First Resurrection: Another Interpretation," *WTJ* 39 (Spring 1977): 315-318; and R. Fowler White, "Reexamining the Evidence for Recapitulation in Rev. 20:1-10," *WTJ* 51 (1989): 319-344.

[2]Examples of postmillennial commentators on 20:4-6 include Charles Hodge, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1975), 3:858-859; Albert Barnes, *Notes on the New Testament: Explanatory and Practical* (Grand Rapids: Baker Book House, 1972), 419-432; David Chilton, *Days of Vengeance* (Fort Worth, TX: Dominion, 1987), 481-519; Keith A. Matthison, *Postmillennialism: An Eschatology of Hope* (Phillipsburg, NJ: Presbyterian & Reformed, 1999); and J. Marcellus Kik, *An Eschatology of Victory* (Nutley, NJ: Presbyterian & Reformed, 1975), 177-233.

[3]I favor the premillenial view based on the structure of the Apocalypse. For instance, Rev 11:18 functions as an itemized forecast of events leading up to the eschaton. Chapter 12-22:5 serves as an amplification of 11:18, with substantially more detail regarding the end time provided by the narrative. See Jon Paulien, *What the Bible Says About the End-Time* (Hagerstown, MD: Review and Herald Publishing Association, 1994), 107; Stefanovic, 365-367. Thus, the structure of Revelation projects the activities of 12-22 beyond the early Christian era. Also, critical elements within chap. 20 itself make it difficult to see how the millennium could be a metaphor for the Christian era as amillennialism requires. What is difficult to explain is how the persecutorial activities of the beast referenced in 20:4 (and by allusion chap. 13) could occur prior to the first advent of Jesus. For these two reasons, one structural and the other internal to the chapter itself, the activities outlined in chap. 20 must occur as end-time events.

However, within an amillennial context, the remnant could function as the body of Christian believers in general, inasmuch as the primary judgment/salvation binomium would have occurred at the Cross. Those believers surviving the judgment of the cross (i.e., the church) would thus constitute a biblical remnant.

[4]Scholars such as Ladd, *Revelation*, 261, and Walvoord, *Revelation*, 289, show that the vision of chaps. 19 and 20 lays out the following succession of events: (1) Christ

Loipos in 20:5 constitutes a parenthetical clarification[1] of the preceding vs. 4 of Rev 20.

Chapter 20:5 also reports a post-millennial resurrection of the dead that is fulfilled in vss.

20:7-8.[2] Whereas *loipos* in 19:21 is associated with those who perish at the pre-

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accompanied by the armies of heaven appears in the parousia (19-11-16); (2) The announcement of the eschatological supper and the gathering of scavenging birds as a prediction of its outcome and the destruction of the beast and his army (19:17-21); (3) The binding of Satan (20:1-3); (4) The millennial reign of Christ with the redeemed who did not worship the beast (20:4-6); (5) The last rebellion and its denoument (20:7-10); and (6) The summative judgment from the white throne (20:11-15).

[1]So Aune, *Revelation 17-22*, 1090.

[2]The "thousand years" is mentioned 6 times in Rev 20 (see vss. 2, 3, 4, 5, 6, 7). The question of whether the millennium is figurative or a literal thousand years is an important question for the interpretation of vs. 5. There have been two options–literal and spiritual. In view of the many symbols characteristic of Revelation, scholars have argued whether the "thousand years" of Satan's imprisonment is a literal or figurative time period. For instance, Schüssler Fiorenza, *Vision of a Just World*, 104, sees the millennium as "a mythological symbolization of salvation." Barclay, 2:191-192, sees reason not take the millenium literally. Phillip Hughes, *Revelation*, 209, sees the millennium as symbolic. On the other hand, Lehman Strauss, *The Book of Revelation* (Neptune, NJ: Loizeaux Bros, 1964), 330, finds it odd that "there are some who refuse to accept the literalness of the thousand-year period, but they will accept the literalness of the angel, heaven, the bottomless pit, Satan, the nations, and the resurrections mentioned in the context of Revelation 20."

Although the figurative meaning may fit into the context of the symbolism of the book, a literal meaning is equally possible. Scholars such as Morris, *The Revelation*, 235; Ladd, *Revelation*, 262; Beale, *Revelation, 995*; Aune, *Revelation 17-22*, 1088; and Doukhan, *Secrets of Revelation*, 179, hold a figurative view of the millennium. For them, the phrase "*chilia etē*" means "many years," but not necessarily one thousand years. The arguments for a figurative view are best summarized by Beale, *Revelation*, 995, when he offers "that this is not a chronological number is apparent from: (1) the consistently figurative use of numbers elsewhere in the book, (2) the figurative nature of much of the immediate context, ('chain,' 'abyss,' 'dragon,' 'serpent,' 'locked,' 'sealed,' 'beast,'), (3) the predominantly figurative tone of the entire book (so, 1:1), (4) the figurative use of '1000' in the Old Testament, and (5) the use in Jewish and early Christian writings of '1000' years as a figure for the eternal blessing of the redeemed." But on closer examination, I find these reasons neither compelling, nor coercive.

Beale's reason 1 overlooks the fact that while Revelation employs the figurative use of numbers *consistently*, that fact does not demand the figurative use of numbers *exclusively*. In other words, we cannot deny John the right to use literal numbers as it

millennial parousia,[1] 20:5 expands *loipos* by applying it to the numberless legions

participating in the post-millennial resurrection and "the war"--*tōn polemon* (20:5-7).

Theirs becomes an abortive attack on the "beloved" city of vs. 9.[2] The "resurrection of

damnation" mentioned in Dan 12:2 seems a likely parallel to 20:5. Chapter 20:5 and the

texts related to *loipos* point to the final and fatal maturation of eschatological opposition.

The generalized defiance of 9:20 becomes the organized opposition of 19:21, which

escalates into the militant aggression of 20:5, 9 at the end of the millennium. The *loipos*

pictured in 20:5 are here destined for the dreaded second death (Rev 20:14).

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suits his purpose, simply because he also uses symbolic numbers in the Apocalypse. For instance, seven churches, and seven seals, and three unclean spirits, etc., are literal uses of numbers that introduce historical or symbolic actions, events, or characters. Thus, Beale's reason 1 is overstated. Beale's reason 2 would be material if John never mixed literal numbers with symbolic elements. The fact is that he does. Beale's reason 3 again appears to assume that an interpretive control/nexus exists between predominance and totality of usage or tone. Predominance is not totality. Any exception then, as I have cited above, invalidates his point. Further, "tone" as a theological concept is probably vacuous.

Beale's reason 4 presumably holds texts such as Ps 90:4 as its subtext. While he agrees with Ladd that this phrase "represents a long epoch," it need not warrant the kind of numerical nuancing (ten to the third power equals 1000, etc.) evident on p. 995. Though Bauckham, *Climax,* 29-37, has shown that 4's and 7's signal theological completeness, one can only wonder if it applies here. Beale's reason 5 presents no evidence for the stated claim.

For me, the question is, "Is there anything in the immediate or larger context of Revelation to require that the millennium be symbolic?" Walvoord, *Revelation,* 295, 300, argues that the early Christians (e.g., Papias, Justin, Iranaeus, etc.) were chialists. Mounce, *Revelation,* 357-358, says simply, "Nor is there any particular reason to suppose in the mind of John the one-thousand years represented a period of time of some other duration."

[1]According to Roloff, "According to 19:21, the whole of humankind that does not belong to the salvation community is to be considered as already having perished in the messianic final battle" (227).

[2]This designation of the city clearly evokes images of Jerusalem. See Pss 78:68 and 87:2.

The closing scene of chap. 20 is the white throne of Rev 20:11-15, where final executive judgment is rendered. After Rev 20, the term *loipoi* disappears. It is subsumed into the enemy nations in vs. 8. In the narrative of Rev 20 the "rest" finally reemerge as the unrehabilitated enemies of God, even though *anastasis* is not used of them, but *zaō.* Christian includes this block of material as Chiasm IV of his seven chiasms.[1] Correlates B and B' of his fourth chiasm of the seven point to "the rest of the dead" in 20:5 as the dyadic counterpoint to the faithful martyrs and those who resisted the beast and refused his mark in 20:4. The faithful remnant "lived" and reigned.[2] Boring is correct when he points out that "as the new Israel, the church assumes the role of the people of God as a

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[1]See Christian, 210-211: His chiastic structure is valuable because it elucidates the anti-remnant contrast of 20:5 within the structure of the narrative.
A 20:1-3 The binding of Satan
 B 20:4a The vision of the thrones and the ones seated
  C 20:4b vision of the martyrs
   D 20:4c Martyrs live/reign 1000 years
   D'20:5a *Loipoi* dead for 1000 years
  C' 20:5b-6a Blessing of first resurrection
 B' 20:6b Promise of priesthood/reign 1000 years
A' 20:7 Satan loosed out of his prison

[2]So Wall, 238: "When Satan was bound in the Abyss for a thousand years, the eschatological community **came to life and reigned with Christ**. This was the community of Christ's disciples (14:1-5), **who had been beheaded because of their testimony for Jesus and because of the word of God** during the 'great tribulation,' together with those who **had not worshiped the beast**–i.e., the idols of the social order. This resurrected body is not the martyr church as some argue (e.g., Caird); rather, this is the whole community of 'overcomers.' The eschatological community is composed of two groups of believers, the martyred and unmartyred faithful, all of whom have met the conditions of Christian discipleship (14:4-5). Thus, John refers here to all those within his seven churches who repent or endure and so overcome evil for good (cf. Rev. 2-3). Insofar as the experiences of these seven congregations parallel those of congregations of every age, this **first resurrection** included all believers who remain faithful to Christ." Emphasis in original.

'royal priesthood'." Thus, 20:4 describes the "priestly existence" of the saved.[1] But they also reign. Ruling and judging are synonymous.[2]

In outline form then, chap. 20 describes a sequential progression[3] of events that records the dragon's activities prior to, during, and after the millennium.[4] Ladd asserted that no evidence for recapitulation exists in Rev 20.[5] The complete progression in chap. 20 consists of four sections, each new section or paragraph signaled by *kai eidon* ("and I saw").[6] The formula is used in vss 1, 4, 11, and 12[7]. Structurally, the use of this formulaic phrase introduces four new aspects of visionary material to be covered[8]. Before examining the scenes of Rev 20, we briefly look at backgrounds to Rev 20:4-6 that assist in understanding the function of *loipos* in this unit of material.

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[1]Boring, *Revelation*, 204.

[2]Beckwith, 740. See also Matt 19:28 and Luke 22:30.

[3]Revelation 15 and 16 refer to the close of intercession; chaps. 17-18 refer to the destruction of Babylon; chap. 19 describes the destruction of the beast and the false prophet and chap. 20 culminates the judgment with the destruction of the Dragon/Satan and his followers.

[4]Ekkehardt Müller,"Microstructural Analysis of Revelation 20," *AUSS* 37, no. 2 (1999): 229-230, identifies the three sections: before the millennium in 20:1-3; during the millennium in 20:4-6; and after the millennium in 20:7-10. Ibid.

[5]Ladd, *Revelation*, 261. He argues effectively that 18-20 appear to be sequential.

[6]For further evidence pointing to a chronological sequence in Rev 20, see Thomas, *Revelation 8-22*, 527-541, 580-581, and Harold Hoehner, "Evidence from Revelation 20," in *A Case for Premillennialism: A New Consensus*, ed. Donald K. Campbell and Jeffrey T. Townsend (Chicago: Moody, 1992), 247-252.

[7]The four vision formulas in chap. 20 are *"kai eidon angellon"* (vs. 1), *"kai eidon throunous"* (vs. 4), *"kai eidon thronon"* (vs. 11), and *"kai eidon tous nekrous"* (vs. 12).

[8]Aune is correct in his contention that the vision formula "introduces a new vision report" in 20:1, 4, 11. *Revelation 17-22*, 1081.

Backgrounds to 20:5

Undoubtedly, the Old Testament thematic parallel for the immediate context of 20:4-6 is the court judgment scene of Dan 7:9-10, 26, 27. In the LXX, the court scene with the motif of judgment and the act of "giving judgment" on behalf of the saints parallels 20:4 where the "seated ones" have "*krima edothe autois*" (judgment given to them). Verbal links between the passages are displayed in table 7 in bold print.

Krima in Dan 7: 22 and *krima* in 20:4 form verbal links. The seating of the court (*kathisei*) in Daniel and (*ekathisan*) in Revelation forms conceptual links. Thematically, the use of the verb form of *didomi* (*edothē* and *edōken*) in both passages implies that the seated ones are the recipients of God's vindication, though the emphases are slightly different. In Daniel, a verdict vindicates the saints, whereas in Revelation, the saints preside and render a verdict (*krima*).

The judgment of Dan 7:9-10, 26, 27 is in favor of the saints. In Daniel, the saints are persecuted (cf. Dan 7:21-26), but finally vindicated. However, the judgment of Rev 20:4 expresses reversal. In 20:4 judgment is clearly connected to the martyrs' vindication via their resurrection. By virtue of their faithfulness, they are handed adjudicative authority.[1]

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[1]Traditions in Judaism and Christianity promised the righteous remnant that they would judge the nations. 1QpHab 5:4 "God will execute the judgment of the nations by the hand of his elect." Wisdom 3:8 says, "They will govern other nations and rule over peoples, and the Lord will reign over them for ever." See also Matt 19:28; 1 Cor 6:2; Rev 3:21.

Table 7. Parallels between Daniel 7 and Revelation 20

Daniel 7:9, 22	Revelation 20:4
[9] I looked until the **thrones** (*thronoi*) were placed,	[4]And I saw **thrones** (*thronous*),
[10] **the judgment** (*kritērion*) **was situated** (*kathisei*), and books were opened.	and **they sat** (*ekathisan*) upon them,
[22] and **judgment** (*krima*) **was given** (*edōken*) in favor of the saints	and **judgment** (*krima*) **was given** (*edothē*) to them:
and the time came that **the saints possessed the kingdom.**	and **they lived and reigned with Christ** a thousand years.

Another Old Testament background appears to come from Isa 24:21-22: "On that day the Lord will punish the host of heaven in heaven, and on the earth the kings of the earth. They will be gathered together like prisoners in a pit: they will be shut up in a prison, and after many days they will be punished." In Isa 24 we find a designated interval (i.e., "after many days") between the imprisonment and the destruction of the host of heaven. While the length of the interval in this verse is unspecified, we do see here an Old Testament basis for a time gap between "the day of the Lord" and the final execution of evil.

Another religio/cultural background to the passage is the millennial reign concept within Jewish apocalypticism according to Aune.[1] In *1 En* 10:4-6 God sends the angel Raphael to bind Azazael (i.e., Satan) and cast him into the darkness "forever." Then on

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[1]Aune, *Revelation 17-22*, 1078.

the day of judgment, Azazael is thrown into the fire. A similar scenario is found in *1 En* 10:11-13 in which God sends an angel Michael to bind Semyaza and his colleagues. They are consigned to a subterranean prison for seventy generations. Then on the day of judgment, they are thrown into the abyss of fire. However, contrary to Aune, Newsome has advanced four reasons that this may be reading too much into these texts. The weight of evidence rests with Newsome's four objections.[1]

Robert Johnston points to another background to the millennial presentation of Rev 20–the sabbatic theology seen in Jewish apocalyptic but originating from Ezek 40-48.[2] We now turn to interpret *loipos* in Rev 20:5.

Interpretation of Revelation 20:5

Revelation 20:5 contributes to a clearer understanding of *loipos* in the context of judgment in the following four ways: (1) *Loipos* anticipates a "second" resurrection (20:6) of those destined for the second death; (2) *Loipos* heightens the narrative contrast between the reign of the resurrected Priest-kings of Rev 20:4 and the condemned masses of 20:5; (3) *Loipos* culminates the Apocalypse's presentation of a anti-remnant by detailing its final destruction in the second death; and (4) *Loipos* in 20:5 becomes "the

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[1]Carol Newsome, "The Development of 1 Enoch 6-19: Cosmology and Judgment," *CBQ* 42 (1980): 313. Newsome argues that (1) the final judgment appears to be only a peripheral concern of these passages; (2) The text is largely antediluvian in its concerns; (3) Final judgment events are not at the heart of the author's concern, even when mentioned; and (4) No timeline of end-time events is included in the text.

[2]See Robert Johnston, "The Eschatological Sabbath in John's Apocalypse: A Reconsideration," *AUSS* 25 (Spring 1987): 48-49. He writes, "With Ezekiel in the background, the statement in Rev 21:25 that the gates of the city shall never be shut by day and that there will be no night is the same as to declare that there [millennium] will be perpetual Sabbath." Ibid.

dead" of the White throne judgment in 20:11-15 and thus subject to final annihilation through the second death. *Loipos* culminates the judgment scenario by pointing to the final destiny of *all* eschatological opposition to God.

The themes of judgment and salvation are crucial for the interpretation of 20:4-6. As I have shown, 20:4-6 anticipates the judgment scene of 20:11-15. Schüssler Fiorenza made a number of points that corroborate these findings: (1) Rev 20:4-6 stands as an interlude [*Zwischenstück*] between vss. 1-3 and 7-10;[1] (2) Rev 20:4-6 recounts a vision of judgment, but shows a positive vindication for the saints who have resisted the beast;[2] (3) Those 'sitting on thrones" are resurrected overcomers who receive authority to rule (*Herrschaft*) with Christ;[3] and (4) John incorporated Ezek 37 as an outline for Rev 19-22 along with the premise of the saints' resurrection for the millennial age.[4]

Those saints who are resurrected preside in the millennial judgment over Satan may be seen in vs. 4 (*krima edothe*). The "rest" (*loipos*) join Satan after the thousand years in his final demise. More specifically, the word *loipos* disappears from the narrative as "the rest" are finally subsumed into the "dead, great and small" standing before the white throne to be judged by their deeds (vs. 12) and thrown into the lake of fire (vs. 15).[5]

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[1]Elisabeth Schüssler Fiorenza, *Priester für Gott: Studien zum Herrschaffts und Priestermotiv in der Apokalypse* (Munster: Aschendorf, 1972), 294-295.

[2]Ibid., 303-304.

[3]Ibid

[4]Ibid., 323.

[5]Richard Bauckham, "Resurrection as Giving Back the Dead," in *The Fate of the Dead: Studies on the Jewish and Christian Apocalypse*, ed. R. Bauckham (Leiden: Brill, 1998), 268, 289.

The prospective death of the "rest" leads to another theme crucial to the interpretation of 20:5--the priest/king status promised to the faithful earlier (3:21). First mentioned in Rev 1:6, this regnal promise is limited in 20:4-6 to participants in the first resurrection. Having resisted the dragon and made the ultimate sacrifice (note the linkage between 12:7-11 and 20:4-6[1]), they are granted part in the first resurrection. Schüssler Fiorenza showed that the rhetorical function of 20:4-6 is to comfort believers with the promised reward, notwithstanding the prospective reality of martyrdom.[2] The "rest" therefore are excluded from the priest/king reward (5:9-10) granted to the faithful.

The priest/king promise recalls Exod 19:6 and Isa 61:6-10 in which the people of God serve in God's presence.[3] The believer as priest and ruler in 20:4 contrasts with the entities subject to the second death. The "term of office" for the priestly function in Rev 20 is one thousand years (vs. 6). The believer-priest receives co-regency and fraternity with Christ during this period (cf. Rev 3:21). After the millennium, the faithful believer is rewarded with eternal rulership (22:5). Bauckham is correct when he suggests the theological point of the millennium is the salvation dimension of the judgment theme that highlights the triumph of the faithful martyrs.[4]

The theme of reversal in the Apocalypse is also useful for interpreting Rev 20:4-6. Throughout the book of Revelation, God's people are subject to the persecutorial power

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[1]See V. Sheridan Poythress, "Genre and Hermeneutics in Rev 20:1-6," *JETS* 36 (1993): 41-54.

[2]Schüssler Fiorenza, *Vision of a Just World*, 108.

[3]Beale, *Revelation*, 938.

[4]Bauckham, *Theology*, 106-107.

of political systems (i.e. beasts). Kings have reigned while the people of God have suffered. Earthly potentates have reigned on earth, but in Revelation that reign is presented as temporal and non-salvific (6:15; 9:11; 10:11, 12, 14; 17:2, 9, 12, 17, 18; 18:3, 9). Eventually the "kings of the earth" meet destruction (19:19). Yet, 20:4-6 presents God's people as a resurrected group destined not to only judge, but also to reign as kings with Christ. John presents 20:4-6 as a reversal of the saints' previous social and spiritual position.

Finally, this notion of reversal also carries within itself the idea of restoration. Doukhan pointed out that the chronology of the millennium may allude to the restored life spans of the redeemed. He asserts that a thousand years "approximates the age attained by the first generation before the flood (Adam, 930 years; Jared, 962; Methusaleh, 969; Noah, 950, etc.)." A chronological span of one thousand years could signal a return to the Edenic era when lifespans were measured in centuries.[1] Because an accurate understanding of the millennium is so vital to the correct interpretation of 20:5, the passage is interpreted according to its structure as it appears in the chapter, with a view for what it means for 20:5.

The Judgment/Binding of Satan

Witherington rightfully sees three stages to the fall of Satan: stage 1--his fall from heaven to earth (12:7-9); stage 2--his fall from earth into the abyss (20:1-3), and stage 3--

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[1]Doukhan, *Secrets of Revelation,* 180. Earlier Sweet, *Revelation,* 289, noted the same by referencing eschatological life spans in Isa 65:22: "like the days of a tree shall be the days of my people."

his fall into the lake of fire (20:10).[1] Murphy also saw in Rev 20 the progressive defeat of Satan.[2] It is this second fall that is taken up in Rev 20:1-3.

Kai eidon introduces vss. 1-3 by turning attention to the binding of Satan in the abyss at the parousia. The abyss (*hē abussos*) was originally an adjective that referred to something "unfathomably deep."[3] It later was used to translate the Hebrew "*tehom*" of Gen 1:2 into the LXX's "*abussos*." Since the time parameters for Satan's sentence are stated, Charles was correct when he observed, "The abyss is regarded only as a temporary abode of punishment."[4]

The word used for "bound" is "*deo*." It recalls the capture of a criminal or felon (see Mark 6:17).[5] The binding of Satan represents a "police action[6]" (i.e., the involuntary arrest and incarceration[7] of Satan during this thousand-year period).[8] In the previous

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[1]Witherington, *Revelation*, 170.

[2]Murphy, 396, sees Satan thrown out of heaven, then thrown down into the abyss, and finally thrown into the lake of fire.

[3]See Joachim Jeremias, "*abussos*," *TDNT*, 1:9-10.

[4]Charles, *Revelation*, 2:141.

[5]Mounce, *Revelation*, 352. The term is used to describe the arrest of Christ in Matt 26:50.

[6]David J. MacLeod, "The Third 'Last Thing': The Binding of Satan," *BSac* 156 (October-December 1999): 473.

[7]MacLeod, "Third 'Last Thing'," 475, adds, "It [the abyss] is much like the county jail in which prisoners are kept before being sent to the state or federal prison." The idea here is however that Satan is being held over for final execution. Ibid., 475.

[8]John's assertion that there would be a Messianic kingdom of some finite duration would have been amenable to Jewish apocalyptic thought. *4 Ezra* 7:28 asserted that this kingdom would last for four hundred years. Some Jews believed that the world's historical timeline would last for six thousand years (with each day equaling one thousand years *vis a viz* Ps 90:4 and 2 Pet 3:8). Following the appearance of the messiah there would be a "sabbath" of one thousand years before the final utopian reality (*2 En.* 32:2-

chapter, two of the three members of the diabolical trinity beast and false prophet have already been destroyed (Rev 19:20). In Rev 20 the question of what will happen to the last member of the evil trinity is answered. The final member of the diabolical trinity, designated in a triumphant naming chain[1] (i.e., "the dragon, the old serpent,[2] who is the devil, and the Satan"--20:2, cf. 12:9), is headed for annihilation.[3] Aune observes that in the Aramaic incantation texts, every name needed to control supernatural forces was recited.[4]

Such a fact, however, is unlikely in this case. Lenski posits that the "four [names] together tell us fully what the foe is."[5] As the dragon, Satan (1) sought to devour the man-child; (2) warred with Michael (12:4, 7-8); and (3) gave his power to the beast (13:4). As the Serpent, whose history recalls Gen 3:15,[6] Satan persecuted both the Messiah and the

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33:2). While there is no reference to messiah in these passages, the rhetorical function of Rev 20:1-6 may be seen as a polemical clarification of the precise nature of the millennial reign of Christ and his followers.

[1]Beasley-Murray, *Revelation,* 285, saw in this verse that "the various names for the Devil in verse 2 are recorded as in 12:9 to partly enhance the greatness of the victory over him which Christ has won, and partly to emphasize its significance for man."

[2]Kiddle, 399, notes that "the serpent is so called, not at any rate primarily--because he represents the ancient Chaos, but because he is the seducer (cf. xii.9)."

[3]"Dragon" is a distinctive name used for Satan in the Apocalypse. Revelation uses *drakōn* 11 times as a distinctive term for Satan (12:3, 4, 7, 9, 13, 16, 17; 13:2, 4; 16:13; 20:2). Derived from *derkomai,* it is applied to Satan as a key image in Revelation. See Werner Foerster, *"Drakōn," TDNT,* 2:281-282.

[4]Aune, *Revelation 17-22,* 1082. The invocation of an incantation formula seems unlikely here though since the control of Satan is already assumed and established by the "binding angel."

[5]Lenski, 568. Also see pp. 376-377.

[6]See Ian Paul, "The Use of the Old Testament in Revelation 12," in *The Old Testament in the New Testament: Essays in Honour of J. L. North,* ed. Steven Moyise

messianic community (12:15). As the Devil (*diabolos*), Satan intensified his slanderous

ire toward the remnant because he knew he was running out of time (12:12).[1] I hold that

each of these names in the earlier chapters is associated with a particular adversarial

activity of Satan and that John is in Rev 20 here celebrating the imminent end of Satan's

diabolical functions.[2]

In 20:1-3 it is an unnamed angel who binds Satan and thereby begins the narrative

of Satan's final demise when he is subdued, captured (i.e., "chained"), and sealed

(*esfragisen*) by "another" angel from heaven.[3] But the "nameless angel"[4] of 20:1 is

undesignated.[5] The majority of the uses of *aggelos* carry some designation such as

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(Edinburgh: T and T Clark, 2001), 269, who claims that "many of the allusions to the Old Testament function in such a way as to identify the characters rather than describe the action of the plot." Such an identification is evident as early as 12:9. See also Elian Cuvillier, "Apocalypse 20: Prédiction ou Prédication?," *Etudes Théologiques et Religieuses* 59 (1984): 346, where Satan is viewed as "the master and instigator of evil in the Genesis narrative of the fall."

[1]See Hans Bietenhard, "Satan, Beelzebul, Devil, Exorcism," *DNTT*, 3:468. Beitenhard notes that *diabolos* and *Satan* stand side by side in Rev 12:9 as titles of equal weight and significance. See also Werner Foerster, "*Diabolos*," *TDNT*, 2:72.

[2]Note Beasley-Murray, *Revelation,* 285: "As the **dragon** he is the primeval foe of heaven who has inspired the tyrannical powers of history. . . . As that **ancient serpent** he is the deceiver of mankind [*sic*] who has brought ruin to man from Eden onwards. As the **Devil** and **Satan** he is the accuser or slanderer. . . . But the time has come when he can no longer fulfil the functions denoted by his names."

[3]Schüssler Fiorenza, *Vision of a Just World,* 104, includes this section in a series of judgment visions seen in 20:1, 4, and 11.

[4]Beasley-Murray, *Revelation,* 284.

[5]Steven Thompson, "The End of Satan," *AUSS* 37, no. 2 (Autumn 1999): 261-262.

"mighty" (10:1) or "another" (14:6) or "second" (14:8), or "third" (14:9).[1] But, the

binding angel's lack of status or title may point us to the omnipotence-of-God theme that

underlies the hymnic ascriptions of the Apocalypse (4:8; 19:6), since even an anonymous

angel can "arrest" "bind" "throw" "close" and "seal" Satan.[2] This illustrates that Osborne

is correct when he notes that Satan appears as consistently powerless in chap. 20.[3]

What is the nature of the "abyss" to which Satan is remanded? The abyss could be

a reference to the confinement chamber of demons in Luke 8:31, or to Gen 1:2 where the

LXX uses *abussos* to refer to the earth as a place of unformed chaos prior to the creative

intervention of Yahweh. Jeremiah 4:23-30 applies *abussos* to the devastated and

decimated land. The abyss represents Satan's solitary confinement in primordial

desolation from commencement to end of the millennium.[4]

The devil, who was agile, mobile, and hostile in 12:13-17, is restricted by his

confinement in 20:3 for one thousand years. This stricture is called a *phulakē*, a prison in

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[1]While, the word "*aggelos*" occurs 75 times in Revelation, an angel associated with the phrase "comes down from heaven" (*katabaino ek tou ouranou*) seems to fulfill an important function. This phrase connected with angels describes major events in Revelation: in 10:1 it signifies the completion of God's mystery and the end of time; in 18:1 it announces the final destruction of Babylon; in 20:1 it describes the end of Satan.

[2]S. Thompson, "End of Satan," 263. Here Thompson writes, "The absence of any reference to the status or title of the key-keeping angel . . . serves to focus attention on the full sovereignty of God, which is further underscored by the ease with which Satan is apprehended and incarcerated."

[3]Osborne, *Revelation*, 697, says Satan "is not a figure of power in the book, but a figure of deception and his only triumph is to deceive the ungodly masses into opposing God and worshiping the beast and himself."

[4]Ibid., 700. Osborne says, "The abyss is his Alcatraz and God is in complete control." Ibid.

Rev 20:7.[1] Satan in vs. 7 is shown to be in God's custody. The use of the divine passive *luthēsetai* (shall be loosed) further illustrates that God is in total control.[2] According to Ladd, the purpose of his imprisonment is preventive--to keep him from deceiving "the nations."[3]

In 9:1 the star angel of the open abyss has the same origin as the binding angel of 20:1. Thompson saw this 20:1 angel moving down the *"axis mundi"* to reverse the action of the star angel of 9:1.[4] This idea is presented through a number of reversed themes or actions. In 9:1 permission to open the abyss was granted; in 20:1-3 the decision was revoked. From roaming freely (see Job 1:6-7; 1 Pet 5:8), to abject confinement, Satan's final denouement is anticipated but not consummated in 20:1-3. From binding others as depicted in the Gospels (Luke 13:10-17), to being "bound" himself, Satan experiences an "ironic reversal" of personal circumstances.[5] This trajectory of reversal for Satan in the Apocalypse eventually culminates in his final destruction in 20:10. But what of the *loipos* who have followed him? This question points to *loipos* in 20:5.

The "Rest" of the Dead under Judgment

Charles considered Rev 20:4 to Rev 22 an obtuse insertion by a "faithful, but

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[1]Georg Bertram, *"Phulassō, Phulakē,"* *TDNT*, 9:244.

[2]Ford, *Revelation*, 349; Osborne, *Revelation*, 710.

[3]Ladd, *Revelation*, says, "The purpose is precautionary. These words are difficult to understand if they are applied to our Lord's binding of Satan in his earthly ministry" (263).

[4]L. Thompson, *Revelation*, 177.

[5]Ibid., 265.

unintelligent disciple" of John.[1] However, Charles's strident assessment that the passage

was "incoherent and self-contradictory" was never widely received. Properly viewed, this

textual unit connects with the narrative sequence of the chapter.[2]

Dramatically, vss. 4-6 shift the focus away from Satan to the destiny of the

faithful. They "live" (*ezēsan*), "judge" (*krima*), and "reign" (*ebasileusan*). Some

commentators have attempted to make *ezēsan* something other than a physical

resurrection.[3] But there is no reason that demands viewing this as anything other than a

bodily resurrection.[4]

Other commentators see *ezēsan* as an earthly reign with Christ.[5] Alternatively,

one may view the passage as a heavenly reign during the millennium.[6] In either case, Rev

20:4-6 presents the fulfillment of the promise of 3:21: "The one who overcomes, I will

give to him to sit with me in my throne, as also I overcame and I sat with my father in his

throne" (cf. Matt 19:28). The Father's throne is consistently located in heaven (3:21; 4:1,

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[1]Charles, *Revelation*, 2:144-147.

[2]Krodel, 327, points out the weaknesses in Charles's assessment. Primary was Charles's assumption that John sought to lay out an apocalyptic timetable. Charles rejected the recapitulation theory and therefore saw interpolations throughout the text even prior to 20:4. Krodel concludes, "Charles, like many before and after him, failed to see that John's millennium is not a preliminary messianic interim, but the beginning of the eternal kingdom of God and of his messiah (11:15)." Ibid.

[3]For instance Lenski, 530; Swete, 263, Hendricksen, *More Than Conquerors,* 230.

[4]So Charles, *Revelation*, 2:183-184; Ladd, *Revelation*, 265-266; Caird, *Revelation,* 253-254; Beasley-Murray, *Revelation,* 295; Seiss, *The Apocalypse*, 3:306; Walvoord, *Revelation*, 297; and Mounce, *Revelation,* 366.

[5]See Swete, 264-265; Mounce, *Revelation,* 356-359; Lohse, *Die Offenbarung*, 104-105; Beasley-Murray, *Revelation,* 287-292.

[6]During the millennium, the authority to judge corresponds to the judgment promised the "saints" found in Paul in 1 Cor 6:2-3 (cf. Matt 19:28; Rev 3:21; Ps 149:5-9).

2, 3, 9, 10; 5:1, 7, 13; 7:9). The beheaded martyrs are presented as "overcomers" who have been elevated to sit with Christ on "his throne," which is never pictured in the Apocalypse as an earthly throne. Earlier in the Apocalypse, the vision of "souls under the altar" (6:9) crying out for justice was depicted. Chapters 6:9 and 20:4 are noticeably similar. Aune considered them doublets.[1] Both visions are introduced with the formulaic *eidon*. The object of the vision is "souls" (*psychas*). The reason for their execution is offered in both cases as accusatives of cause--"*dia ton logon tou theou*" and "*dia tēn marturian*."[2] We may conclude that the martyrs' journey is completed by the vision of 20:4.

Separate from the martyrs who have overcome, Ladd allows that two groups may be in view–all the saints and the martyrs, based on the assertion that the promise to reign is extended to all in 3:21.[3] Others see three groups: those on the thrones (4a), the martyrs (4b), and the living survivors of the Beast's persecution (4c). This is based on the use of the accusative *psuchas* with *eidon* coupled with the relative pronoun *hoitines* in the

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[1]Aune, *Revelation 17-22*, 1087.

[2]This couplet connects the names of God and Jesus three times in the Apocalpyse–in 1:9, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, *for the word of God, and for the testimony of Jesus Christ.*" Emphasis mine.

In 6:9, "I saw under the altar the souls of them that were slain *for the word of God, and the testimony* which they held." Emphasis mine.

In 20:4, "I saw the souls of them that were beheaded for *the witness of Jesus, and for the word of God.*" Emphasis mine. The coupling of these phrases is consistently associated with faithfulness to God in the Apocalypse. Further, this coupling of "word" and "witness" is associated with historical personalities. This association may indicate that one group in 20:4-6 might be historical martyrs alongside eschatological witnesses.

[3]Ladd, *Revelation*, 263.

nominative case in the b and c clauses of 20:4. That *hoitines* is preceded by *kai* leaves

open the possibility that John is presenting three groups, since the antecedent of the

nominative *hoitines* cannot be the accusative *psuchas*.[1] However there are two objections

to this view: (1) Relative pronouns lacking agreement with an antecedent occur in

Revelation in a number of cases (1:15, 19, 20; 5:6; 11:4, 9, 15; 14:7; 19:1);[2] and (2)

persons alive under the beast could not possibly "come to life" through a resurrection.[3]

On the other hand, the "remnant of the dead" (*loipoi tōn nekron*) are a contrasting

group. *Nekros* or its derivatives occurs twelve times in the Apocalypse (see 1:17, 18, 28;

2:23; 3:1; 11:18; 14:13: 16:3; 20:5; 20:12; and 20:18). Contra Barnes who sees the "rest

of the dead" as pious saints,[4] or Beckwith who sees them as "all the martyrs, both

righteous and unrighteous,"[5] careful reading shows that the *loipoi tōn nekron* emerge as

the doomed loyalists of the enemy powers. Though the word "dead" occurs thirteen times

in the Apocalypse, five occurences appear in chap. 20 of the Apocalypse. In each

instance, the "dead" in chap. 20 stand in the context of judgment as contrasted with the

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[1]The ungrammatical nature of the phrase leads Charles to see it as a gloss. So Charles, *Revelation*, 2:182. For the number groups, in 20:4, see Morris, *The Revelation*, 237; Swete, 259, 261; Phillip Hughes, *Revelation*, 212; Ladd, *Revelation*, 263-265; Scott, *Exposition*, 400; and Wall, 238.

[2]See F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Christian Literature*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), 74, 134, 147, 282, 296.

[3]For more on this view, see Swete, 259; Barclay, 2:192; and Lenski, 581.

[4]Barnes, *Revelation*, 426.

[5]Beckwith, 740.

first-resurrection overcomers in vs. 4.[1] Thus, the *loipoi* of 20:5 who do not participate in

the first resurrection, become the "*loipoi tōn nekron*" after the millennium and will be

subject to the second death (i.e., the lake of fire in verse Rev 20:14).

The destiny then of this *loipos* forms a contrast to the experience of the

overcomers in vs. 4. But I agree with Murphy, when he says the millennial reign cannot

be seen as Revelation's climax but is only "a step along the way to the true climax,

contained in chapters 21 and 22."[2] In Rev 21 and 22 companionship with the Father and

the Lamb emerge as central fulfillments of the previous promise of 3:21. This reign is

Berkouwer's "intermezzo of history."[3] Thus, Koester is correct when he asserts that the

saints' reign is far more relational than it is regal.[4]

The "rest" therefore may be seen as those who do not reign with Christ during the

millennium. As *loipos*, they are one more expression of the "counterfeit" motif that

pervades the Apocalypse.[5] This counterfeit people of God is finally and fully exposed in

chap. 20. They will not live, reign, judge, or rule during the millennium, but will be

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[1]See 20:5 where the rest of the dead come to life after the millennium; 20:12a where the "dead," great and small, stand before the throne; 20:12c where the dead are judged; 20:13a where the sea gives up the dead to judgment; and 20:13b, where death and hell give up the dead to judgment.

[2]Murphy, 397.

[3]Berkouwer, 292.

[4]Koester, 185.

[5]Stefanovic, 368-374, points to a counterfeit trinity, a counterfeit seal, a counterfeit message, and a counterfeit city. Based on the three usages of *loipos* for the faithful remnant in Revelation, and the three usages for the enemies of God, I am justified in pointing to a true remnant and a counterfeit remnant. Beale, *Revelation*, 134, identifies those dyads between the church's "already" and its "not yet" as "antithetical parallels."

annihilated at the end of the millennium in the second death (20:12). This scenario

presupposes a resurrection. Beale says clearly that "coming to life" is a physical

resurrection.[1] They will be resurrected at the end of the millennium. They will stand

before God in the white throne judgment.[2]

This function of *loipos,* in the phrase "the rest of the dead," also suggests that

there is another group who were dead prior to the commencement of the millennium, of

which the "*loipoi*" is a fraction (partitive ablative). This is the group out of whom arise

faithful martyrs in Rev 20:4 who anticipate resurrection.[3] In 20:6 a makarism ("blessed

and holy") is extended to the saints under the rubric of a "first resurrection." But the term

"*nekros*" is not applied to them. "*Nekroi*" is reserved for the unfaithful enemies of God in

chap. 20. The next time we meet "*nekros*" in chap. 20, it will be in the scene before the

great white throne in 11-15, awaiting final annihilation.

The Reign of the Saints and Judgment

Two issues are key to understanding this block of material: (1) how many groups

are imaged in 20:4-6? and (2) where do they reign? As prominent as Satan was in vss. 1-

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[1]Beale, *John's Use,* 371, 377-378; also Mounce, *Revelation,* 356, says vs. 5 refers to a bodily resurrection.

[2]Caird, *Revelation,* 254. He writes, "the second [ressurrection] brings all the dead before the great white throne." Ibid.

[3]Mounce sees the phrase "rest of the dead" as "all the faithful except the martyrs, plus the entire body of unbelievers," (*Revelation,* 360). But this seems unlikely. The promise of the first resurrection exclusively for believers relegates unbelievers to a second resurrection as evidenced in 11-15. If the faithful participated in the second resurrection, then the associated benediction of vs. 6 is neutralized.

3, he is conspicuously absent in vss. 4-6. The devil is not mentioned in this section of chap. 20. Verse 4 now focuses on the "ones who sit on the thrones" and/or those who have not accepted the mark of the beast. The identity of the "ones sitting on thrones" is unannounced in the passage. This raises the question of whether vs. 4 contains one group mentioned in two ways, or two groups with separate identities.

Based on the new vision scene indicated by the vision formula "*kai eidon,*" one could argue that they are two groups. Viewing the passage as one unit, the "*kai*" connecting the following reference to the martyrs becomes explanatory (epexegetic) of the ones occupying the thrones. In vss. 4 and 5, therefore, John describes the thrones sat on by those who had been beheaded, and by those who did not receive the mark of the beast. This appears to point to the historical martyrs of the fifth seal (Rev 6:9-11) from John's point in time and the end-time resisters of the Beast (cf. 13:15-16; 15:2). I take the position that the passage refers to two groups.

Where do they reign? Four reasons support the position that the reign of the saints is in heaven:

1. Thrones are overwhelmingly associated with heaven in the Apocalypse. "Throne" appears in Revelation forty-seven times.[1] Of the forty-seven occurrences, forty-five refer to heaven[2] and by implication heavenly rulership. Earthly thrones are, on the other hand, presented in opposition to God's rulership (e.g., 2:13, 13:2, 16:10). Those

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[1]See Rev 1:4; 2:13; 3:21; 4:2, 3, 4, 5, 6, 9, 10; 5:1, 6, 7, 11, 13; 6:10, 16; 7:9, 10, 11, 15, 16, 17; 8:3; 11:16; 12:5; 13:2; 14:3; 16:10, 17; 19: 4, 5; 20:4, 11, 12; 21:3; and 22:1, 3, 5. See also Morris, *The Revelation*, 236.

[2]Ladd, *Revelation*, 236.

who had not subscribed to the worship of the beast in vs. 4 were granted "thrones," that is,

the privilege of rulership with Christ in heaven for the duration of the millennium.[1]

2. Numerous scholars point to Dan 7 as the background passage to this text.[2]

Daniel 7 presents a vision of the heavenly assize, thus suggesting that Rev 20:4 is also a

heavenly scene.

3. Martyrs given white robes in 6:9 are now pictured again in Rev 7:9-14 before

the throne, which places them in heaven.

4. I understand vss. 1-3 to describe occurrences on the earth prior to the

millennium, while vs. 4 depicts the activities of Heaven during the same time period.[3]

Thus appears the judgment scene in 20:4.[4] The resistant and faithful martyrs are

the central figures of this paragraph. The souls who "have been beheaded, who have not

worshiped the beast" stand glorified in this block of material, though not in temporal

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[1]Kistemaker, 537, says, "Although John fails to report the place where the portrayal occurred, the context shows that the location is not earth but heaven. The vocabulary of thrones, judgment, and souls depicts a heavenly scene."

[2]For examples, see Kistemaker, 537; Osborne, *Revelation*, 704; Beasley-Murray, *Revelation*, 292-293; Witherington, *Revelation*, 248; Thomas, *Revelation 8-22*, 414; Caird, *Revelation*, 252; Boring, *Revelation*, 203; and Ladd, *Revelation*, 267.

[3]William Shea traces this characteristic apocalyptic oscillation between heaven and earth in "The Parallel Literary Structure of Revelation 12 and 20," *AUSS* 23 (1985): 47. See also Michael Gourgues, "The Thousand-Year Reign (Rev 20:1-6): Terrestrial or Celestial?" *CBQ* 47 (1985): 680.

[4]Aune, *Revelation 17-22*, 1084, sees 20:4 as one textual unit: "The solution to identifying those seated on the thrones in v 4a is clear once vv 4–6 are recognized as a single (though extremely difficult) textual unit that focuses on the theme of 'the first resurrection,' mentioned near the conclusion in v 5b. The identity of those seated on the thrones is surely connected with the resurrected martyrs who are twice said to reign with Christ (the verbs *ebasileusan*, 'they reigned,' and *basileuousin*, 'they will reign,' occur in vv 4 and 6); according to 3:21, the one who conquers will sit with the exalted Christ on his throne."

sequence. These martyrs are described in the same way as those of chap. 13 who refused

to worship the beast (vs. 12), or to receive his mark (vs. 16), and consequently were

consigned to death (vs. 15) on account of their loyalty.

Revelation 20:4 with its references to the "beast" and his "image" and his "mark"

therefore recalls the oppressive and persecutorial activity of the dragon and his cohorts in

chapters 12 and 13. But this group of persistently faithful believers, after execution by the

beast, both lived (i.e., were resurrected) and reigned with Christ a thousand years. This

phrase "reigning" brackets the section. Apparently this faithful group is resurrected from

martyrdom to reign with Christ, a promise first introduced in the Apocalypse in Rev 2:25-

27 in the letter to Thyatira. Koester points out that the faithful "are raised to life at the

beginning of the millennial kingdom–something that constitutes the first Resurrection."[1]

This regnal promise (*ebasileusan*) links the faithful witnesses of 20:4 and 6 with the

"remnant" of Thyatira (2:24), who are promised rulership and authority.[2] Revelation 20:4

could also be read as an implied contrast with the doomed remnant of 20:5. Thus, the

loipoi in 20:5 points us to those who do not belong to the Lamb.

First Resurrection, Second Death

Some scholars have tried to argue that the explicit reference to the "first

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[1]Koester, 186.

[2]See Rev 2:26, 27, "To him who overcomes and does my will to the end, I will
give authority over the nations—'He will rule them with an iron scepter; he will dash
them to pieces like pottery'— just as I have received authority from my Father."

resurrection" in vs. 6 is not a literal, but a spiritual resurrection.[1] A number of reasons

make this unlikely. First, in the immediate context, the verb "*zaō*" is used to distinguish

between distinct groups–the victorious martyrs' group "who lived" and the "rest" who did

not live.[2] The verb "*ezēsan*" is found in Rev 2:8 in reference to Christ who "died and

came to life" and of the beast in 13:14 who "yet lived." In neither case can a convincing

argument be made that in these instances, the verb *zaō* implies anything akin to spiritual

resurrection, particularly of Christ.[3]

Second, in Matthew 9:18, the word "*zaō*" is used by the synagogal ruler to remind

Christ that his daughter had died (i.e., physically) and that if Christ will lay his hand on

her "she would live again." Further, Paul uses the term in 14:9 to describe the bodily

resurrection of Christ. These uses of *zaō* indicate nothing other than a bodily resurrection.

In vs. 6 the phrase "*ho deuteros thanatos ouk ekei exousian*" indicates that the

authoratative power of eternal death has been been revoked by the first resurrection of vs.

5. The word *exousian* is used in the Apocalypse to express "right to" or "prerogative."[4]

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[1]Caird, *Revelation,* 254, 255. See Ladd, *Revelation,* 265-266. Cf. also with Beale, *Revelation,* 1011, 1012. He summarizes the idea that 20:4-6 is the classic locus for the idea of spiritual regeneration popularized by Augustine.

[2]For an exhaustive discussion of the word "*zao*" and its derivatives, see Rudolf Bultmann, "*Zaō,*" *TDNT,* 2:832-874. Here Bultmann makes clear in reference to 20:5 that the traditional Christian use for *zaō* as resurrection stands (2:871).

[3]Alford, 4:732, is instructive: "If, in a passage where two resurrections are mentioned . . . the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;–then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything."

[4]See Werner Foerster, "*Exousia,*" *TDNT,* 2:565. New Testament usage is closest to the LXX. *Exousia* reveals God's power. The power given to Jesus in Matt 28:18, or the power given by Jesus to His disciples in Mark 16:18. *Exousia* also describes the power of government (cf. Luke 19:17; Acts 9:14; Luke 20:20), the power of self-

In 13:2 the dragon gives the beast his "power" (*dunami*), his "seat" (*thronon*), and "great

authority" (*exousian megalan*)." In 13:4, humankind worships the beast because the

dragon gave authority (*exousia*) to the beast. In Rev 13:5-7, the beast was given authority

(*exousia*) to make war against the saints. The close ally of the false trinity, death also has

authority.[1] The "second death" is presented in the Apocalypse as an enemy power with

the prerogative to exercise its *exousia* (see Rev 2:11; 20:6, 14; 21:8). However,

"*thanatos*" itself is promised final destruction in the lake of fire (vs. 14).

Satan's Release and the Destruction of the Nations

Scholars have wondered why 20:3 uses *dei* (must) to explain Satan's release for a

"short time" (*mikron kronon*).[2] Why would Satan be captured, bound, and then released

without apparent explanation? Sweet asks, "Why could he not have been liquidated from

the beginning?"[3] Swete relegated it to "some mystery of the Divine Will."[4] Roloff

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determination (Acts 5:4), royal kingly power (Rev 17:12), and "the powers that be" (Luke 12:11; Rom 13:1). *Exousia* may also define a sphere of dominion, e.g., the state (Luke 23:7), the domain of spirits (Eph 2:2), or the spiritual powers (1 Cor 15:24; Eph 1:21; Col 1:16; 1 Pet 3:22).

[1]Rudolph Bultmann, "*Thanatos*," *TDNT,* 3:13. Hence we sometimes find the expression, death is a destroying power (2 Tim 1:10; Heb 2:14), and Adamic humanity is subject to it (1 Cor 15:44-49).

[2]See Sigve K. Tonstad, "Saving God's Reputation: The Theological Function of *Pistis Iesou* in the Cosmic Narratives of Revelation" (Ph.D. dissertation, University of St. Andrews, 2004), 71-72, for an excellent presentation of scholarly options. However, Tonstad's answer the question of "must be loosed" seems inscrutable (see pp. 82-85). I think that he is saying that the mandatory release of Satan contributes to his narrative personality and character within the story. See pp. 76, 77, and 84.

[3]Sweet, *Revelation*, 290.

[4]Swete, 261.

averred that the questions raised by this sudden shift in action "remain unanswered."[1]

Sweet depersonalizes the question by arguing that Satan "represents man's free will, the

capacity God has given for sin, and the terrible reality of the consequences. This heaven

and earth cannot exist without him."[2]

Perhaps the answer most congruent with the theological context of judgment in

Rev 20:4-6 comes from Steven Thompson. He writes, "The main intent of this

description of the arrest, binding, and incarceration of Satan is to assert God's sovereighty

even over Satan, chief instigator of evil. Even the abyss, the realm of evil spirits and

fallen angels, is fully subject to the divine will. There is no supernatural being in charge

of the abyss who can challenge the angels of God who open and close the abyss, and God

alone decides who should be incarcerated there and sets the terms of their sentence."[3]

The implications of Thompson's proposal can add useful insight to this

discussion. Satan's temporary release is set in the context of judgment. *"Kronon mikron"*

appears in 6:11 as a promise of consolation to the martyrs regarding their impending

vindication. These martyrs had been executed by the Beast. Ironically, at the end of

history, the phrase *"mikron kronon"* is used in 20:3 to foreshadow Satan's impending

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[1]Roloff, 228.

[2]Sweet, *Revelation*, 290. However, this answer is unsatisfying for logical reasons. Sweet's answer begs the question: Is John therefore indicating that free will ends when Satan is destroyed?

[3]S. Thompson, "End of Satan," 265. Note that Tonstad (75) is skeptical regarding the answer of divine sovereignty. He thinks that sovereignty explains Satan's imprisonment, but not his release. I have no conflict with sovereignty as justification for both actions. However, it might be that the purpose for Satan's release is to put his incorrigible and unrehabilitated nature on display for "heaven dwellers" prior to his destruction.

execution, while the saints reign. Satan's actions upon release demonstrate that from the "short time" (*oligon kairon*) of primeval history announced in 12:12 (i.e., a "divinely appointed" space of time)[1] to the "short time" (*mikron kronon*) of 20:3, the dragon is unchanged.[2] Evidence pointing to the Dragon's lack of rehabilitation appears later in the narrative when he leads the nations in their final rebellion against God and ultimately to their doom (20:9-10).

What relation does *loipos* in vs. 5 have to the destruction of the nations? In Rev 20:7-10 Satan reappears. But this time he emerges at the end of the thousand years. His initial actions are captured in three Greek words. Satan shall be "loosed" (*luthesetai*). He will go out (*exeleusetai*). His purpose is "to deceive" (*planesai*) the "nations" (*ta ethne*) in the "four corners" of the earth. The term "nations" stands for the *loipos* of 20:5, now resurrected. Thus, vss. 7 and 8 are the fulfillment of 20:5.

Who are the "nations" identified in vs. 8 and earlier in vs. 3? In the first section, the nations in chap. 20 are deceived (vs. 3) prior to the millennium. This suggests that 20:3 may parallel 16:13 where we see the dragon, beast, and false prophet deceiving the nations in preparation for the eschatological war. In 20:7-10, the nations will be deceived after the millennium (vs. 7). They will be devoured with fire (vs. 9) at the war for the "beloved city." In each of these instances, the term "nation" is used in the chapter to

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[1]Gerhard Delling, "*Kairos*," *TDNT*, 3:461.

[2]See Peter Antonysamy Abir, *The Cosmic Conflict of the Church: An Exegetico-Theological Study of Revelation 12,7-12* (Frankfurt: Peter Lang, 1995), 107, where Abir insightfully sees the title "the serpent of old" as "the original and eschatological opponent."

describe that innumerable (vs. 8) group who is aligned with and deceived by Satan.[1] They

are "Gog and Magog," the enemies of God and God's people. "Nations" is synonymous

with the term "rest of the dead," which is also subsumed into the image of the deceived

followers of the dragon (20:9-10). Contrary to Caird who thought the nations existed

during the millennium,[2] Ryrie saw the *loipos* of vs. 5 as the unsaved dead who were

resurrected after the millennium.[3] Scott also concluded that "the 'rest of the dead' are the

wicked raised to judgment (20:13)."[4] Mealy sees them as the resurrected dead also.[5] The

number of the wicked in vs. 8 is "like the sand of the sea," a possible ironic allusion to the

Abrahamic covenant which promises that his faithful covenant heirs would be as the "dust

of the earth" (Gen 13:16) so that none could count them. Revelation 20:8 might also be a

contrast with Abraham's promised nation of the saved (Gen 14:14).

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[1]"Revelation," *SDABC*, 7:880, states, "It was the depopulation of the earth that terminated his [Satan's} deceptive work. His loosing will therefore be accomplished by a repopulation of the earth, an event brought about by the resurrection of the wicked at the close of the thousand years."

[2]Caird, *Revelation,* 251.

[3]Ryrie, 115.

[4]Scott, *Exposition*, 403. See also Arno C. Gaebelein, *The Revelation: An Analysis and Exposition of the Last Book of the Bible* (New York: Our Hope, 1915), 144, who says, "The rest of the dead come now into view and they are of necessity the wicked dead, who died in their sins, and whose is the resurrection unto judgment."

[5]See J. Webb Mealy, *After the Thousand Years: Resurrection and Judgment in Revelation 20* (Sheffield, England: JSOT Press, 1992), 126. Mealy uses a cumulative approach to interpreting Revelation that requires a "consecutive" approach which builds on the previous understandings of Revelation's symbols. He argues that "context in Revelation consists of a system of references that progressively build up hermeneutical precedents in the text, precedents that precondition the meaning of each new passage in highly significant ways" (13).

Final Destruction of Satan

Section three concludes with the final destruction of Satan. When he is released

from his prison (i.e., the abyss), his actions according to Roloff are "consistent with his

being."[1] He organizes the resurrected dead into a universal "Gog and Magog." This is

clearly an application of Old Testament history to the resurrected nations hostile to New

Israel (20:5).[2] "Gog and Magog" alludes to God's enemies and the opponents of his

people in Ezek 38-39.[3] In Jewish apocalyptic, "Gog and Magog" came to symbolize lands

that were hostile to God and His people at the end time.[4] Farrer noted that both Rev 16:12

and 20:8 universalize Ezekiel's portrait of this eschatological attack.[5] Consistent with

Revelation, the local historical image of Ezek 38-39 is universalized. The reference to

"the four corners of the earth" illustrates the breadth and totality of the final

eschatological war.[6] "Four corners" and "four winds" come to mean all directions in the

Old Testament's apocalyptic visions (see Ezek 37:9; Dan 7:2; 8:8; Zech 2:6; and Mark

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[1]Roloff, 228.

[2]See Hans K. LaRondelle, "Armageddon: Sixth and Seventh Plagues," in *Symposium on Revelation–Book II*, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 388-390; Jon Paulien, *The Deep Things of God* (Hagerstown, MD: Review and Herald, 2004), 163-175.

[3]Ezekiel 38 discusses the mighty king Gog from the land of Magog. In the *Sib. Or.* 3:319, 512, the names Gog and Magog came to stand in parallel with each other.

[4]See *3 En.* 45:5; *2 En.* 56:5; *2 Esdr* 13:5; cf. *Sib. Or.* 3:319-322. For further information see Karl Georg Kuhn, "Gog and Magog," *TDNT*, 1:789-791. Also L. Thompson, *Revelation*, 179; Beasley-Murray, *Revelation,* 297.

[5]Farrer, *Revelation*, 207-208.

[6]Keener, 467, says, "Here Gog and Magog together symbolize all the nations in the 'four corners of the earth'." Cf. also Edwin Yamauchi, *Foes from the Northern Frontier* (Grand Rapids: Baker, 1982).

13:27). Where one might expect to read Israel as the object of attack, we read of the "camp of the saints."[1]

These deceived followers of Satan surround the "camp" of the saved. Presented here is the dragon's last effort to establish a demonic dominion by dethroning God. But before a single blow can be struck, fire comes down from heaven to devour them. "Fire from God" recalls Elijah (2 Kgs 1:10-11), but also the sign of the beast to induce worship. The exact miracle that was counterfeited and used by the Beast to deceive is reclaimed in Rev 20:9 as a means of summative judgment. This is a clear allusion to Ezek 38:22-23 and 39:6. Satan himself who deceives the nations is thrown into the lake of fire and brimstone (Rev 21:10). This destructon according to Thompson "is but a necessary stage in renewal, like winter followed by spring."[2]

The White Throne, the *Loipos*, and the *Nekros*

The fourth scene of Rev 20 is seen in vss. 11-15. These verses further elucidate the destiny of the *loipoi* of 20:5. By the use of "*kai eidon*" the image of a "*thronon megan leukon*" ("great white throne") is introduced. Thomas observed that the throne is referred to in sixteen of the twenty-two chapters of Revelation.[3] The throne of God occupies a central place in Revelation. It brackets the book, being mentioned in 1:14 and then in 22:3. The throne emerges as the center of judicial[4] and soteriological activity in the

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[1]Beale, *Revelation*, 1022-1023.

[2]L. Thompson, *Revelation*, 180.

[3]Thomas, *Revelation 1-7*, 339.

[4]Ford, *Revelation*, 349, asserts that judgment *always* proceeds from the throne.

Apocalypse.[1]

This section of Rev 20 can be subdivided into two smaller sections--vss. 11 and 12-15. The first part of the vision highlights the "One sitting on the throne."[2] The "One" before whom nature flees is the executing judge, God Himself.[3]

The second mini-section (20:12-15) focuses on the arraigned persons before the throne. God's throne is eternal (Heb 1:8). Heaven is the throne of God (Matt 5:34; 23:22; Acts 7:49). Wilbur Smith noted that the throne appears most frequently of all the artifacts in Revelation's descriptions of Heaven.[4] But in contrast with the New Testament's presentation of the throne as a place of consolation (Heb 4:16), the throne in

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[1]See Schmitz, *TDNT*, 3:165, who writes: "As a symbolical expression of God's sovereign majesty, the throne of God stands at the heart of the vision of the throne in Rev. (c. 4). It is located in heaven, and in the vision it is inseparably linked with Him that sits on it. The throne as such is not described. Yet everything else in the heavenly throne room is orientated to it (4:3–7). In the vision, the worship of the living creatures (4:8–9) and of the elders (4:10–11) is concentrated on Him that sits on the throne. This expression is almost a name for God in terms of His illimitable glory as the Creator (4:9, 10: 5:1, 7, 13; 7:15; 21:5; cf. also 19:4). It is thus the more significant that the adoration of all creation (5:13) is addressed 'unto him that sitteth upon the throne, and unto the Lamb' (cf. also 7:10), as also that the dwellers on earth, in their fear of judgment, seek to hide 'from the face of him that sitteth on the throne, and from the wrath of the Lamb' (6:16)."

[2]Aune is correct when he observes, "The author does not specify *who* is seated on this throne, though the reader is by now well aware that the participial phrase 'the One who sits on the throne' (4:1, 3, 9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5) is a frequent designation of God in Revelation." *Revelation 17-22*, 1100.

[3]The power of the "One" to destroy is evident in the White Throne judgment scene. Thus, Eric Claude Webster notes: "After the final judgment before the 'great white throne' at the end of the 1,000 years, the destruction of the wicked takes place." "The Millennium," in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 933.

[4]Wilbur N. Smith, *Biblical Doctrine of Heaven* (Chicago: Moody Press, 1968), 204.

Rev 20 is the focus of apocalyptic judgment. This focus is consistent with Dan 7:9, 10.

Daniel 7 in the LXX recalls a strong parallel with 20:12. Arraigned before the throne,

John sees "the dead, small and great, standing before the throne" (20:12). This phrase

occurs four times elsewhere in Revelation (11:18; 13:16; 19:5, 18). A book (*biblion*) of

life[1] and books[2] (*biblia*) of deeds[3] were opened[4] (20:12). The universality of this white

throne judgment is expressed by the fact that the "sea gave up its dead" and "Death and

Hades gave up their dead who were in them" (20:13-15). This statement implies the

inescapability of judgment. All of the dead (i.e, the "rest" in 20:5b) experience a

resurrection[5] since they were excluded from the "first resurrection" (20:5). Having been

convicted and condemned by their deeds, *"erga,"* which the penetrating "eyes of fire"

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[1]The Old Testament contains the idea of a heavenly record book in which the righteous are catalogued by name (Exod 32:32-33; Ps 69:28; Dan 12:1). The New Testament also mentions such a book (Luke 10:20; Phil 4:3; Heb 12:23). In Isa 4:3 we find those who live in Jerusalem recorded by name. Thus the idea of the "book of life" in the Apocalypse alludes to the idea of believers' assured salvation and anticipated residency in the holy city.

[2]The apocalyptic idea of books of judgment in the plural occurs frequently in apocalyptic judgment scenarios. See *1 En.* 47:3; 90:20; *4 Ezra* 6:20; *2 Apoc. Bar.* 24:1. Books that chronicle *evil* deeds are also mentioned in Isa 65:6; *1 En.* 81:4; 89:61–77; 90:17, 20; 98:7, 8; 104:7; *2 Apoc. Bar.* 24:1. *1 En.* 47:3 pictures a scene in which God is seated on his throne and "the books of the living" are opened before him. The use of the aorist passive "were opened" implies that the books are opened by angels or even by God himself.

[3]The phrase "according to the deeds," in a context of judgment, occurs four times in Revelation (2:23; 18:6; 20:12, 13).

[4]Koester, 189, points out that "the book of life has to do with divine grace while the books of deeds have to do with human accountability."

[5]Mounce, *Revelation,* 365, states, "Before the great white throne stand the dead, both great and small. These are the 'rest of the dead' who were resurrected at the close of the thousand-year period (vs. 5)."

(2:18) know transparently (cf. 2:2, 19; 3:1, 8, 15), they, the enemies of God, are all thrown "into the lake of fire." This completes the cycle of judgment that began in Rev 17:4 and is recorded in these chapters. Revelation 20:11-15 identifies the *loipos* of 20:5 as the judged loyalists of Satan and provides further elucidation of the basis of their condemnation before the white throne.

Summary

Revelation 20:5 culminates the trajectory of expansion that began with the use of *loipos* at 9:20 (table 2). In the post-millennial vision of the end, the "remnant" of the dead come to life. As the "rest of the dead" rise at the end of the millennium, they are identified with the entirety of the "nations" slated for destruction.[1] This annihilative judgment--called "the second death"--absolutizes their destruction. *Loipos*, therefore, functions to heighten the narrative contrast between the priest/kings of 20:4 and the doomed enemies of 20:5. Gog and Magog undergird the war imagery of Rev 20. As such, the interjection of Old Testament holy war imagery with the *loipos* of 20:5 shows that *loipos* in this final context of judgment represents an enemy remnant hostile to God.

The "reversal" theme is also evident in 20:5. God's people who had been persecuted by the beast-loyal "earth dwellers" now see their situations reversed. The "last have become first and the first have become last" in the synoptic sense (Matt 19:30; 20:16; Mark 10:31; Luke 13:30). Association with or fealty to royalty, the mighty, the merchants, etc., is in Rev 20 presented as salvifically inconsequential. Bollier was correct

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[1]Müller, "Microstructural Analysis of Rev 20," 243.

when he wrote, "Fidelity to Christ is the chief demand."[1] But as Scott noted, "To be faithful to Christ is to do His commandments (14:12, 22:14) and this is implied in the recurring phrase 'I know thy works.'"[2] Thus the works of the *loipoi* of 20:5 connect them to the war, judgment, and annihilation scene of 20:8-15. The *loipoi* under judgment are loyalists who join the dragon (vs. 7) in a final desperate *coup d'état* attempt on the "camp of the saints (vs. 9)." Tragically, the innumerable legions of the resurrected *loipos* (20:8) constitute the dragon's numberless militia (see Addendum in Appendix C).

Prior to the final annihilation of "the rest," a "great white throne" judgment scene is portrayed (vss. 11-14) in which the "remnant," small and great, are arraigned before the White Throne judgment. In this context of judgment, the *loipos* of Rev 20:5 are relegated to the power of the "second death." Revelation 20:5 is therefore amplified in 11-14. It presents the exhaustive scope and thoroughness of the final assize. The *loipoi* in 20:5 are irretrievably doomed.

Conclusions

What evidence explains the function of *loipos* in contexts of judgment in the Apocalypse? I have established that judgment is an *a priori* requirement for the remnant concept to exist. Under judgment, the covenant faithful are protected and preserved. On the other hand, *in the Apocalypse, loipoi* in contexts of judgment presents before the reader how existence as an enemy of God is lived and where it finally leads. This evidence appears in the following ten ways:

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[1]Bollier, 17.

[2]E. F. Scott, *Revelation*, 122.

1. In 9:20 *loipos* under judgment points to the persistence of enemy resistance to God in the Apocalypse. Without exception *loipos* in the context of judgment is presented as the *human* enemies of God.

2. As enemies, the *loipos's* rebellion is expressed toward the Decalogue through the practice of extreme forms of immorality (cf. 9:20-21). We have seen that both tables of the Decalogue (Kistemaker) have been disregarded. This recalcitrance invites a series of preliminary confrontations (judgments) with God. These divine confrontations are not simply punitive, but are redemptive in their intent.

3. The trumpet judgments call the rebellious *loipoi* to repentance, but they refuse (9:20). They emerge in the Apocalypse as an anti-remnant who flagrantly disregard the commandments of God in contrast to the remnant of 12:17, "who keep the commandments of God and the faith of Jesus."

4. *Loipos* points to the contrast between idolatry and monotheism in the Apocalypse (cf. 9:20-21 and 11:13). Idolatry and immorality emerge as conjoined practices in the counterfeit remnant of the end-time. John invokes vice lists to underscore this characteristic.

5. The first appearance of *loipos* in the context of judgment (9:20) points to the elusiveness of quantitative presuppositions regarding the size of the remnant. Two thirds of humanity refuse to repent under the power of the plagues.

6. As *loipos* carries readers through the Apocalypse, rebellion moves from disparate obstinance (9:20), to organized resistance (19:21), to active assault (20:5).

7. By the time the reader comes to 19:21, repentance is not possible for the anti-

remnant. After the seventh trumpet and the seventh seal, we saw that intercession had ended. Narratively, the *loipos* of 19:21 are now presented in full alliance with the enemy powers prior to the Parousia. The *loipos'* worship of false gods has crystallized into an alliance with two counterfeit gods (i.e., the beast and false prophet). Worship of inanimate idols has morphed into an active alliance with animated characters--the two junior members of the anti-trinity, the beast and the false prophet. Ironically, the anti-remnant offered loyalty to characters synonymous with counterfeit and deceit.

8. The Parousia brings an annihilative judgment on the *loipos* who have joined the Beast and the False Prophet in 19:20-21. The True Witness becomes the Apocalyptic Warrior. The Rider on the white horse brings both victory and judgment against the rebellious *loipos* of 19:21. However, this victory upends some Jewish apocalyptic expectations because John's final war involves no aggression by the Lamb's followers (Resseguie). Thus the final victory is accomplished through the Lamb's righteous triumph over evil and not by the counter-attack of God's persecuted people.

9. *Loipos* in 19:21 expands to compose all of the earth's living inhabitants except the redeemed at the Parousia. It includes kings, generals, the mighty. In other words, *loipos* comes to symbolize humankind at the height of its Satanic power (Walvoord).

10. *Loipos* in 20:5 fully exposes the counterfeit people of God. They are rebels who will not rule or reign with Christ during the millennium. The *loipos* of 20:5 receive the final penalty for their choices: fire from heaven is reclaimed by God and used to destroy His eschatological enemies. The accused and persecuted people of God are presented as genuine followers of the Lamb, as we shall see in the next chapter.

CHAPTER 4

LOIPOS IN CONTEXTS OF SALVATION

The Context of Salvation in the Apocalypse

The word *loipos* occurs three times in contexts of salvation in Revelation–2:24,

11:13, and 12:17. Therefore it is appropriate that the overarching salvation context of the

Apocalypse be briefly examined prior to the specific examination of the three

aforementioned texts.

New Testament scholars have documented how extensively the semantic field for

"salvation" is expressed in and throughout the New Testament.[1] *Sōtēria* (salvation) refers

to the state of being delivered from mortal danger or eschatological wrath in the broader

New Testament.[2] According to Louw and Nida, the verb form *sōzō* ("to save") carries the

following three different meanings: (1) "To rescue from danger and to restore to a former

state of safety and well being"; (2) "to cause someone to become well again after having

been sick"; and (3) "to cause someone to experience divine salvation--'to save'."[3] Being

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[1] See I. Howard Marshall, "Salvation," *DJG*, 719-721; O'Collins, 5:907-914; Leon
Morris, "Salvation," *DPL*, 858-862.

[2] Fohrer, "*Sōzō, sōtēria*," *TDNT*, 7:1003.

[3] J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based
on Semantic Domains* (New York: United Bible Societies, 1988), 21:18, 19, 27, 28. In
the Apocalypse, *sōtēria* occurs three times (7:10; 12:10; and 19:1). In each of the three

more than a reclamation of salvation from "Emperors and heathen deities,"[1] salvation in

the Apocalypse is associated specifically with the remnant in the following three ways:

1. *The salvation of the remnant is the expression of God's power and authority.*

The victorious acclamation of 7:10 juxtaposes salvation and throne sovereignty.[2] The

throne presents Him as the "Lord God" whose dominion is established through His might

and power.[3] Examples of narrative content in the Apocalypse that recall God's applied

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cases the nominative use of *sōtēria* combined with the genitival use of *theos* suggests that
salvation with its implications of deliverance, rescue, and victory is closely identified
with God.

[1]Swete, clxvii. Leonard Thompson, *The Book of Revelation: Apocalypse and
Empire* (New York: Oxford University Press, 1990), 134-136, traces the sources for
evaluating Domitianism at the end of the first century. Bauckham, *Theology*, 34, says
"The Roman Empire, like most political powers in the ancient world, represented and
propagated its power in religious terms. . . . This conflict of sovereignties is often
portrayed in the rest of Revelation by references to worship." See also Kistemaker, 34-
36.

[2]Ford, *Revelation*, 127, concludes, "The cry in 7:10 'Salvation to our God who is
enthroned and to the Lamb' is a cry of victory." Paul Ellingworth, "Salvation to Our
God," *Bible Translator* 34 (1983): 444-445, concludes that *sōtēria* reflects the Old
Testament concept of victory, and should be translated as such. The verbal parallel *phonē
megalē* in 6:10 and 7:10 makes this cry similar to the martyrs'. However, in 6:10 the cry
was a cry for justice, but the multitude's cry is a shout of victory. So Osborne,
Revelation, 320. Roloff, 98, sees a direct connection to the Old Testament where help
comes only from God in Pss 3:8; 38:22; 42:11; and 43:5.

Scholars have noted that such festal implications in Rev 7:10 are clear, since Feast
of Tabernacles imagery stands behind 7:10. See J. A. Draper, "The Heavenly Feast of
Tabernacles: Revelation 7:7-17," *JSNT* 19 (1983): 133-147; Hakans Ulfgard, *Feast and
Future: Revelation 7:9-17 and the Feast of Tabernacles* (Stockholm: Almqvist and
Wiksell, 1989).

[3]Concerning the "Lord God" designation, Caird, *Revelation*, 19 and Walvoord,
Revelation, 40, have asserted that this self-designation might better fit Christ. Walvoord
thinks that vs. 4 relates to God the Father. Ibid. However, the recurrence of the phrase
"Lord God" in the Old Testament (so Swete, 11), as well as its reiteration in vs. 8
indicates that vs. 8 is simply an amplification of vs. 4, with the addition of direct speech
(37).

power on behalf of His people are evident in the appropriation of creation imagery from

Genesis (cf. Gen 1:1; Exod 20:8-11; and Rev 14:6-7); the deliverance imagery of the

Exodus (cf. Exod 15:1-3; Rev 12:14; 15:1-4); and the regnal imagery of the eschaton (cf.

Dan 2:44; 7:27; Rev 11:15). Bauckham was right when he wrote, "The theology of

Revelation is highly theocentric. This, along with its distinctive doctrine of God, is its

greatest contribution to New Testament theology."[1]

2. *In the Apocalypse, the remnant experiences salvation through the paradoxical*

effectiveness of the Lamb's victory.[2] Sweet states that "everything the New Testament

says about Christ's death can be brought under the headings of sacrifice and victory, and

both stories are necessary for a full statement of the truth. In fact, in Revelation they are

intertwined."[3]

Revelation's portrayal of humanity's deliverance is seen in the indomitable

weakness of the Lamb.[4] "Lamb" is an image for Christ. *Arnion* (i.e., "lamb") narrates

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[1]Bauckham, *Theology*, 23. John opens his book with a salutation from the "*ho ōn, ho ēn kai ho erchomenos . . . tou thronou autou.*" Further clarification of the throne Deity is explicated in 1:8: "I am the Alpha and Omega, says the Lord God, the One who is and the One who was and the One who is coming, the Almighty." This passage is the first of only two direct voice self-declarations by God (the other being 21:5-8).

[2]Beale, *Revelation*, 353. Regarding sacred irony in the Apocalypse, Beale submits that John is attempting to show that "it was in an ironic manner that Jesus began to fulfill the OT prophecies of the Messiah's kingdom." Ibid.

[3]J. P. M. Sweet, "Maintaining the Testimony of Jesus: The Suffering of Christians in the Revelation of John," in *Suffering and Martyrdom*, ed. W. Horbury and B. McNeil (Cambridge: Cambridge University Press, 1981), 114.

[4]See Caird, *Revelation*, 74-75; Minear, *New Earth*, 67-69; Boring, *Revelation*, 111; Bauckham, *Climax*, 183-184. See also, Donald Guthrie, "The Lamb in the Structure of the Book of Revelation," *VE* 12 (1981): 64-71.

the victory-through-suffering paradox expressed in the salvific career of Christ the Lamb in Revelation.[1] Christ as Lion of Rev 5:5 contrasts with the Lamb of 5:6. But both are images of the risen Christ. Thus, salvation reflects "victory through sacrifice."[2] Beale asserted, "The slain Lamb thus represents the image of a conqueror who was mortally wounded while defeating an enemy. . . . He was physically defeated but spiritually victorious."[3] As the prevalent symbol for Christ in Revelation, the image of the "lamb" recalls the cultic sacrifices of Israel's covenant history.[4]

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[1]John's first vision of the Lamb depicts Him as wounded, but standing (5:6, 9). The blood that proceeded from His wounds "loosed" humanity (1:5) by atoning for sin (5:6, 9). In that process, the Lamb died, but overcame death (5:5-6). He is worthy of worship therefore because He paid the price of humanity's redemption (5:9). He now has been granted a dominion by God because of His sacrifice (3:21). With His redeemed subjects, the Lamb has created a kingdom and priesthood for them (5:10). The demonic trinity will attack the Lamb, but the Lamb will defeat them because He is omnipotent (17:14). He will then return to judge the enemies of God (6:16). Those who follow Him wash their robes and make them white in His blood (17:14). He will take them to the security of His holy mountain (14:4). He invites them and any others who are willing to His marriage supper (19:9). But all do not accept His invitation (14:10). Over them, He will sit in judgment because their names are not written in His book (21:27). He will finally vanquish all opposition to His rule (17:14). After the war, His followers will sing His song (15:3). And He will sit as co-regent of the entire cosmos. He Himself illuminates an entire city for His followers (21:23) and Himself serves as the city's temple (21:22). With evil fully vanquished, His cosmos and His people will be with Him, to follow Him wherever He goes (14:4).

[2]Mounce, *Revelation*, 144. See also Kistemaker, 210: "The Lamb slain to redeem his people symbolizes the voluntary sacrifice of the crucified Christ."

[3]Beale, *Revelation*, 351, 352.

[4]Keener, 187, n. 12, says "The earliest Jewish sources would think [of *arnion* in 5:6] especially of Passover or sacrifice." For a fuller treatment of Christ as Lamb in Revelation, see Aune, *Revelation 1-5*, 367-373; Boring, *Revelation*, 111; Bauckham, *Climax*, 183-184; Beale, *Revelation*, 351. Mounce, *Revelation*, 145, is convinced that the image of the Lamb in Rev 5:6 emerges from Jewish apocalyptic imagery. However, given John's demonstrable appropriation of Old Testament sources, Mounce's suggestion overlooks the pervasive influence of the book of Daniel. Horns as symbols of power are

Further, since the theme of the Lamb's victory through suffering pervades the entire book of Revelation, the context of salvation is grounded in the Messianic conquest of evil. Therefore, suffering (1:9), persecution (12:17; 13:1-13), and even martyrdom[1] (2:13; 6:9-11; 20:4) are presented in the Apocalypse as ironic, though victorious, pathways to the *imitatio Christi*.[2] This leads to the third manner in which salvation is presented in the Apocalypse.

3. *Salvation for the eschatological remnant reflects covenantal continuity with soteriological Israel.* As an expression of covenant continuity, Old Testament language, titles, and events previously applicable to Israel are reallocated to Christ and His *ekklesia* in the New Testament. We have seen in chapter 2 that the New Testament explicitly establishes the identity of soteriological Israel through believers' faith in the Christ event.[3] For instance, the eschatological Exodus becomes the departure of God's people from Babylon.[4] The fulfillment of the priestly vocation of Israel in Exod 19:4, 5

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present in Old Testament apocalyptic. See Dan 7:21-25.

[1]See Reddish, "Martyrdom," 149-150, where he writes, "The author of Revelation views all believers to be potential martyrs. He does not, however, expect the entire church to suffer martyrdom. . . . John . . . accentuates the martyr and the martyr's rewards in order to prepare all believers to face the coming ordeal, even if it means death for them."

[2]See Caird, *Revelation*, 156; Aune, *Revelation 6-16*, 702; Charles, *Revelation*, 1:327; Roloff, 149; and Murphy, 291, for the significance of martyrdom as witness.

[3]LaRondelle, *Israel of God*, 103, writes, "Only in Christ could Israel as a nation have remained the true covenant people of God."

[4]Bauckham, *Theology*, 70. Bauckham identifies the elements of the eschatological exodus as the Passover Lamb (Rev 5:6:9-10), and the new priesthood of Exodus 19:5-6 applied in 5:9-10 to God's ransomed people. See also Mounce, *Revelation*, 184, who says, "As the plagues preceded the release of the children of Israel from their Egyptian masters, so also the plagues precede the Exodus of the *church* from

reappears in the believer priest/king images of the Apocalypse.[1] The Day of the Lord--

with its "great earthquake" and other cosmic phenomena seen in Isa 13:12, 24:18-20; Joel

1:15, 2:1-2; Amos 5:20; and 8:9--becomes the Lamb's "day of wrath" in Rev 6:12-17.[2]

The oppositional powers of Israel's past history--Babylon and Egypt--become images of

the eschatological opponents of God's people (cf. 13:2; 14:8; 16:9; 18:1-24).[3]

But in what ways do the eschatological people of God share a similar covenant

continuity with soteriological Israel? The Apocalypse points out two ways in which the

covenant connection is evident. The first indicator is seen in the explicit attribution of

covenant language to the *loipos*. The second indicator comes through allusion to the

covenant-in-crisis tradition of the Old Testament. We will look briefly at these below.

The Eschatological *Loipos* and Covenant Continuity

The first indicator that the *loipos* in the context of salvation stand in covenant

continuity with soteriological Israel is imbedded in the covenantal language of 12:17.

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hostile political powers." Emphasis mine.

[1]See Rev 1:6; 5:10; and 20:6.

[2]For further discussion of the seismic activity mentioned in Rev 6:12, see Bauckham, *Climax,* 199-202, on the role of the eschatological earthquake in Revelation.

[3]More precisely, the historical plagues, as paradigmatic saving acts of Yahweh, become saving actions of the end time–fire and hail of Exod 9:23 recur in Rev 8:7; locusts in Exod 10:12-15 are seen in 9:14-15, etc. Moses and Elijah, agents of historical Israel's deliverance, become *tupoi* for God's eschatological activity in Rev 11:1-13. Balaam and Jezebel, historical seducers of Israel in the past, become symbols for the deception perpetrated on and within Christian congregations in the Pergamum and Thyatira of John's day (cf. 2:14 and 2:20). Even titles in the Old Testament that apply to Yahweh are shared with Jesus Christ in the Apocalypse. Thus, the identity of ancient Israel is subsumed into the people of God in the Apocalypse. The church has become eschatological Israel, and eschatological Israel is the end-time church.

The eschatological remnant are described as those *"tōn tērountōn tas entolas tou theou."*

This word *tēreō* (to keep or guard) occurs sixty times in the New Testament. *Tēreō*

points to the commandment-keeping dimension of the Old Testament's covenant

tradition.[1]

Further, because 12:17 unites commandment keeping with "the testimony of

Jesus" (12:17), the "keeping of the commandments" in Revelation reflects a unique

Christian nomism. Swete's comment on 12:17 is correct when he says "the writer sees

that obedience to the Law does not constitute sonship without faith in Christ. It is those

who possess both marks with whom the Devil is at war."[2] However, 12:17 should not be

construed as Qumranic or Pharasaic legalistic particularity.[3] Covenant obedience is

intimately associated with Christ the Lamb (see 12:17b).

The second way in which the covenant election obligations of Israel are indicated

is through allusion.[4] Jezebel in 2:24 evokes this covenant-crisis history of Israel in 1 Kgs

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[1]For Old Testament examples that show the intimate relationship between covenant and observance of Yahweh's commandments, see Gen 18:19; Exod 15:26; 16:28; 20:6; Deut 4:2; 5:10, 29; 8:2, 11; 11:1, 8, 22; 28:9, 45; Josh 22:5; 1 Kgs 6:12; 14:8; 2 Kgs 17:13, 19; Neh 1:5, 7, 9; Pss 78:7; 89:31; 119:115; Prov 4:4; 7:2; Eccl 12:13; Dan 9:4; Zech 3:7.

[2]Swete, 157.

[3]Harald Riesenfeld, *"Tēreō," TDNT* (1967), 8:144, argues that vital Christianity is linked in 12:17 and 14:12 to the keeping of God's commandments.

[4]For instance, Beale, *Revelation,* 261, says regarding the remnant in 2:24: "This compromising teaching is explained by an allusion to the compromising relationship Jezebel had with Israel in the OT." In the letter to Thyatira, the imagery of Jezebel (2:20) evokes the covenant crisis of Israel in 1 Kgs 16:31 and 21:25 represented by the seduction and compromise of King Ahab. As King, Ahab should have been covenant adherent and leader (cf. 1 Sam 12:13-15; 15:11; 1 Kgs 2:1-4). Jezebel, a Phonecian, encouraged Ahab to worship Baal and the fertility goddess Asherah, and to construct a temple and a sacred

17-18. Old Testament Jezebel personified the violation of the covenant in 1 Kgs 19:10.

She instigated persecution of the faithful of Israel's prophets. Thus, the commendation of

the *loipos* in 2:24 for resisting Thyatira's subversive heterodoxy forms a thematic parallel

with the "seven thousand" untouched by the "religious infidelity" embodied by Jezebel.[1]

Before presenting the research findings of each verse in which *loipos* occurs in

the context of salvation in Revelation, table 8 displays an overview of the passages.

Table 8 presents a display of the way remnant language appears in the context of

salvation in Revelation. What follows is a deeper analysis of each of the texts in their

appropriate literary and theological contexts.

We now turn to the first occurrence of *loipos* in the context of salvation found in

Rev 2:24. We begin with the translation of Rev 2:24 where *loipos* appears in the Letter to

the Church of Thyatira (Rev 2:18-27).

Loipos in Revelation 2:24: Translation and Textual Consideration

(24) But I say to you, *to the rest (tois loipois)* who are in Thyatira, as many as do not embrace this teaching, everyone who has not learned the depths of Satan as they say; I will not put upon you another burden.

Revelation 2:24 represents no major difficulties for translation. Next, we

examine the literary structure of the passage.

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pole (1 Kgs 16:31-33; 21:25; also 2 Kgs 9:30-37). Elijah's call to unfaithful Israel at Carmel in 1 Kgs 18:30, his rebuilding of the altar with twelve stones thus imaging the reconstitution of Israel (vs. 31), the calling down of fire (vs. 38), and an accompanying pledge of allegiance to Yahweh (vs. 39) point to the appeal for a renewed commitment to Israel's covenant.

[1]Caird, *Revelation*, 44.

Table 8. Summary Comparison of *Loipos* in Salvation Contexts

	Rev 2:24	Rev 11:13	Rev 12:17
LITERARY/ THEOLOGICAL CONTEXT	7 Churches/ Salvation Commended for Resistance to idols, fornication	Between 6TH and 7th Trumpet Judgment/ Plague unleashed on humanity Two witnesses' ministry	Eschatological War of the Dragon, Beast, and False Prophet on the Remnant
BACKGROUNDS	1 Kgs 18-19	Zech 4:1-10	Gen 3:15
ASSOCIATED ERA	Historical	Culmination of the 1260 Days and the Era of Two Witnesses	Post-1260 Days 42 months Final Crisis Reign of the Dragon, Beast, False Prophet
COMMENDATION FOR THE FAITHFUL LOIPOS	"I will add no other burden; I will grant you authority over the nations; I will give you the morning Star"	None recorded	"Here is the Patience of the Saints" (13:10; 14:12)
RESPONSE OF THE LOIPOS	**None recorded**	**Repentance in the wake of the judgment on the city**	**Faithful Followership of the Lamb and Commandment Keeping**
	None recorded	"Gave Glory to the God of Heaven"	Resistance of the Dragon, Beast and False Prophet's Persecution and Deception
FUNCTION OF PARTICULAR PASSAGE ON THE LOIPOS	**Redemptive**	**Exhortative/ Redemptive**	**Summative/ Exhortative**
	Designed to encourage repentance and resistance to continued compromise	Designed to show the contrast between 9:20 and 11:13 in the face of judgment	Intended to encourage churches to persevere in the face of present and future persecution

Literary Context and Structure of Revelation 2:18-29

A significant amount of scholarly research has been done on the epistolary

section of Revelation.[1] That 2:18-29 is epistolary material is widely supported.[2]

Some scholars have further argued that the pattern of epistolary chaps. 2 and 3 of

Revelation are better understood as "prophetic letters."[3] They are organized around the

phrase *tade legei* "thus says" (see 2:1, 8, 12, 18; 3:1, 7, 14). This formula appears in the

royal decrees and imperial edicts of Roman magistrates and emperors.[4] Hadorn thought

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[1]For examples, see Enroth, 598–608; Ulrich B. Müller, "Literarische und formgeschichtliche Bestimmung der Apokalypse des Johannes als einem Zeugnis frühchristlicher Apokalyptik," in *Apocalypticism*, ed. D. Hellholm (Tübingen: J. C. B. Mohr, 1989), 599–619; E. Pax, "Jüdische und christliche Funde im Bereich der Sieben Kirchen der Apokalypse," *BLeb* 8 (1967): 264–278; William M. Ramsay, *The Cities and Bishoprics of Phrygia*, 2 vols. (Oxford: Clarendon, 1895–97); J. Rife, "The Literary Background of Rev. II–III," *JBL* 60 (1941): 179–182; G. Rudberg, "Zu den Sendschreiben der Johannes-Apokalypse," *Eranos* 11 (1911): 170–179; C. H. H. Scobie, "Local References in the Letters to the Seven Churches," *NTS* 39 (1993): 606–624; William H. Shea, "The Covenantal Form of the Letters to the Seven Churches," *AUSS* 21 (1983): 71–84.

[2]For examples, see David Aune, "The Form and Function of the Proclamations to the Seven Churches (Revelation 2-3)," *NTS* 36 (1990): 204; Lohmeyer, *Die Offenbarung*, 18, 181-183; Rife, 179-182; Caird, *Revelation*, 27-29; Ladd, *Revelation*, 36-38; Beasley-Murray, *Revelation*, 70-72; Sweet, *Revelation*, 77-78; Morris, *The Revelation*, 57-58; Court, 20-28; Beale, *John's Use*, 223; and Osborne, *Revelation*, 109, view Rev 2 and 3 as letters. Scholars like Swete, 23-25; Beckwith, 446-448; Farrer, *Revelation*, 70-72; and Ford, *Revelation*, 373-375, stress the prophetic "message" dimension of the seven letters.

[3]See F. Hahn, "Die Sendschreiben der Johannesapokalypse: Ein Beitrag zur Bestimmung prophetischer Redeformen," in *Tradition und Glaube*, ed. G. Jeremias et al. (Göttingen: Vandenhoeck und Ruprecht, 1971), 357-394; L. Hartman, "Form and Message: A Preliminary Discussion of 'Partial Texts' in Rev 1-3 and 22.6ff.," in *L'Apocalyptique dans le Nouveau Testament*, ed. Jan Lambrecht (Gembloux: Ducolot, 1980), 129-149; Ulrich B. Müller, *Prophetie und Predigt im Neuen Testament* (Gütersloh: Mohn, 1975); R. L. Muse, "Revelation 2-3: A Critical Analysis of Seven Prophetic Messages," *JETS* 29 (1986): 147-161.

[4]Aune, *Revelation 1-5*, 126-130; Lohmeyer, *Die Offenbarung*, 21.

that this prophetic orientation was reminiscent of Amos 2-3.[1]

Recent research, however, on the letters has set aside many of the earlier source and form critical proposals in favor of a "prophetic letter" model which accounts for the influence of Graeco-Roman epistolary forms with content material driven by the prophetic concerns of the exalted Christ of John's vision.[2] In fact, a number of scholars assert that the letters in Rev 2-3 do not rigidly replicate the broad features of any ancient literary form.[3] As such, in the Apocalypse the pattern of the seven letters follows a basic literary schema.[4]

Most important, the seven churches form a chiasm in which 2:24 sits within the central panel of the chiastic structure of Rev 2 and 3.[5] Thus *loipos* stands as the central

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[1]D. W. Hadorn, *Die Offenbarung des Johannes*, 6th ed., Theologischer handkommentar zum Neuen Testament (Leipzig: Mohr, 1928), 39-40; see also Lohmeyer, *Die Offenbarung*, 19-20.

[2]Aune, *Revelation 1-5*, 119-125, on structure and proclamations; idem, *Prophecy in Early Christianity and in the Ancient Mediterranean World* (Grand Rapids, MI: Eerdmans, 1983), 274-279; idem, *The New Testament in Its Literary Environment* (Philadelphia: Westminster Press, 1983), 242. Here Aune described the letters as prophetic proclamations modeled after royal edicts. See also Beale, *Revelation*, 224-225.

[3]Hartman, 142; Martin Karrer, *Die Johannesoffenbarung als Brief: Studien zu ihrem literarischen, historischen und theologischen Ort* (Gottingen: Vandenhoeck und Ruprecht, 1986), 159.

[4]See M. Hubert, "L'architecture des lettres aux sept Églises," *RB* 67 (1960): 349-353.

[5]See Nils Wilhelm Lund, *Chiasmus in the New Testament: A Study in Formgeschichte* (Chapel Hill, NC: University of North Carolina Press, 1942), 337, who affirms that "the epistle to *Thyatira* is the centre of the series." Beale, *Revelation*, 226, forwards the following structure:
a Ephesus--Loss of identity
    b Smyrna--Faithful through persecution
        c Pergamum--Some faithful, some compromised
        c Thyatira--Some faithful, some compromised

image of the people of God in the first half as well as the second half of the Apocalypse.

The chiastic structure of the seven letters indicates that Thyatira's message of judgment

and salvation constitutes a critical contribution to the remnant teaching of the

Apocalypse. *Loipos* in 2:24 sets the framework for the global expansion of the

eschatological remnant theme in the rest of the Apocalypse (cf. 11:13; 12:17-14).

The importance of Thyatira and its remnant message is further seen in two

constants that relate to the remnant in 2:24: (1) the *oida* (knowledge) of Christ, and (2)

the encouragement to *ho nikōn* (the "overcomer").[1] These two constants transform the

letters into much more than restricted local epistles, but communiques that become, as

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          c'Sardis--Some faithful, some compromised
        b' Philadelphia--Faithful through persecution
a'Laodecia--Loss of identity
      However, a more accurate chiasm (see below) would reflect the fact that 2:23 and
24 contain one element that is missing from every other letter--a reference that "*all* the
churches will know" of the judgment/salvation activity of the living Christ. Emphasis
mine. That structure is as follows:
a Ephesus--Loss of spiritual passion-"You have left your first love." (2:4)
      b Smyrna--Faithful through persecution (2:9-10)
          c Pergamum–Majority faithful, some compromised (2:13-16)
             d Thyatira--Judgment/salvation of God's *loipos* (2:23-24)
          c'Sardis–Few faithful, majority compromised (3:1-4)
      b' Philadelphia--Faithful through trial (3:8, 10)
a' Laodecia--Loss of spiritual passion "I am rich and need nothing" (3:17)
      For more discussion on the chiasm in the seven churches, Dennis E. Johnson,
Triumph of the Lamb, 69, sees two triads, with Thyatira serving as the central hinge.
Kiddle, 19-20, divides the churches into three paired groups--healthy, impaired, and
bankrupt of spiritual qualities. Stefanovic, 76, compares the letter structure to seven-
branched lamp stand, thus centralizing the Thyatiran letter. Beale, *Revelation*, 227, points
to Christ the Judge in 2:23 as central. But the presence of *loipos* in 2:24 brings the
judgment and salvation binomium together in both 2:23 and 2:24 of the Thyatiran letter.

[1]These two constants, appearing in every letter, are therefore "supra" contextual.
They both transcend the local situations addressed while linking the local contexts to each
other.

Schüssler Fiorenza observed, "proclamations of Christ to the whole Church."[1]

Such universality is also reinforced in the auditory formula "whoso hath ears, let him hear." This formula calls persons in every church to heed each message to each church.[2] In addition to connecting the churches, Beale describes how "the hearing formula was one of the means by which he called out the remnant from among the compromising churches."[3] Thus the commendation of the *loipos* in 2:24 becomes both exemplary and instructive for all the churches in Asia Minor.

Next, we turn to look more closely at the historical and Old Testament backgrounds to the *loipos* in the church at Thyatira. This research has identified two significant backgrounds that influence the reading of 2:24: (1) the influence of the trade guilds on the doctrinal corruptions affecting the community; and (2) the evocative influence of the Jezebel narrative of the Old Testament on understanding *loipos* in 2:24.

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[1]Schüssler Fiorenza, *Justice and Judgment*, 52. Also, Beasley-Murray, *Revelation*, 72; Roloff, 42; Krodel, 99; Witherington, *Revelation*, 90, all link these letters to Old Testament prophetic letters.

[2]See Stephen L. Homcy, "'To Him Who Overcomes': A Fresh Look at What 'Victory' Means for the Believer According to the Book of Revelation," *JETS* 38, no. 2 (June 1995): 194. Here Homcy makes three convincing arguments for believing that the seven represent the entire church (1) seven is the number of completeness; (2) the refrain to each church is "He who has an ear, let him hear;" and (3) experience tells us that the kind of issues addressed are found in the church throughout all ages.

[3]Beale, *John's Use*, 310. Beale also shows how the hearing formulas were modeled after Ezek 3:27 and especially designed to call out the righteous remnant (308-310).

Backgrounds to Revelation 2:24

Trade Guilds at Thyatira as Historical Background

Thyatira was well known for its commerce and its trade guilds.[1] Guilds had a patron god, perhaps a representation of Apollo.[2] Ramsay's research with inscriptions found that Thyatira had more trade guilds than any other Asian city.[3] Paul's first convert in Europe was Lydia, a seller of purple from the city of Thyatira (Acts 16:14) who may have had previous interaction with the guilds in Thyatira.[4]

These Thyatiran guilds, however, proved problematic for the faith and practice of Thyatira's Christian population.[5] Morris explained their influence: "The strong trade guilds in this city would have made it very difficult for any Christian to earn his living without belonging to a guild. But membership involved attendance at guild banquets, and this in turn meant eating meat which had first been sacrificed to an idol. . . . That these meals all too readily degenerated into sexual looseness made matters worse."[6]

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[1]Barclay, 1:102.

[2]Hemer, 109.

[3]Ramsay, *Letters to the Seven Churches*, 324.

[4]One theory of origin traces the beginnings of the Thyatiran church to Lydia. Lydia, together with her household, was baptized as a Christian through Paul's preaching. She may have returned home to evangelize Thyatira and had a church in her house, as she did in Philippi. See Phillip Hughes, *Revelation*, 49; Hemer, 109.

[5]Ladd, *Revelation*, writes, "It would be nearly impossible for a citizen to participate in trade and industry without membership in the appropriate guild, and the question naturally arose whether a Christian could properly participate in such meals" (50).

[6]Morris, *The Revelation*, 71.

Morris, as did Talbert,[1] rightfully connected the presence of the trade guilds to the

economic condition of some in the church at Thyatira. Witherington saw that in Thyatira,

"there would be considerable economic pressure on Christians."[2] Why? Because the

guilds were centers for both commerce and sexual immorality.[3] Thus, to be faithful

believers in Thyatira meant their economic lives would have been impacted by the guilds'

inherent challenge of their loyalty to Christ (cf. 2:24; 12:17; 14:12).[4]

Against this subtext of economic pressure and faithful obedience in Thyatira, the

local *loipos* of 2:24 points forward to 13:16-17 where the earth beast launches world-

wide economic persecution against the eschatological *loipos* of 12:17. The earth beast

bars access to material necessities, goods, and services prior to the eschatological war

(16:13-14). Interestingly, the use of economics as a tool of coercion in Rev 13 is

seminally present in local Thyatira.

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[1]Charles H. Talbert, *The Apocalypse: A Reading of the Revelation of John* (Louisville, KY: John Knox Press, 1994), 20.

[2]Witherington, *Revelation*, 104.

[3]Hendricksen, *More Than Conquerors*, 71, says, "You [Thyatiran believers] will be expected to attend the guild-festivals and to eat food part of which is offered to the tutelary deity. . . . Then, when the feast ends, and the real–grossly immoral–fun begins, you must not walk out unless you desire to become the object of ridicule and persecution!"

[4]Talbert, 20. Talbert writes, "If, in Pergamum, Christians' lives are threatened by the pervasiveness of the imperial cult, here their economic well being is threatened if their participation in the sacrifices by the guilds is not forthcoming." Ibid. Refusal to participate would have forced Christians out of their society's mainstream social events. For more information, see Ramsay MacMullen, *Paganism in the Roman Empire* (New Haven: Yale University Press, 1981), 34-42.

Old Testament Background

The second background critical to a correct assessment of the remnant in the Thyatiran letter comes from the Elijah cycle of the Old Testament. From the Hebrew Scriptures, to the LXX, to the Greek New Testament, the story of the remnant in the Elijah cycle is appropriated as a touchstone of remnant theology.[1] It contains Old Testament remnant language (1 Kgs 19:10, "*ytr*"; in the LXX "*hupoleimma*"). Commenting on the remnant in 1 Kgs 19:18, Wildberger asserts, "The remnant in this case is not merely an otherwise undefined group who assure the physical existence of the nation, but a group of the faithful who represent the core of the future people of God."[2] The same is true in Rev 2:24. The *loipos* in 2:24 represent the future of the church after the judgment promised in 2:22-23.

Further, regarding the Old Testament background to the Thyatiran letter, "Jezebel" evokes the confrontation between Ahab, Jezebel, and Elijah the prophet. According to 1 Kgs 16-21, Old Testament Jezebel was a wicked tyrant whose influence helped corrupt her husband Ahab, and consequently signaled a war on the remnant of the nation of Israel, by promoting idolatry and pagan worship. According to Strauss, in the annals of Hebrew sacred history, "Her very name has come to be associated with evil."[3]

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[1]Elijah's lonely protest "I alone am left" (1 Kgs 19:10; cf. Rom 11:2, 3) and the divine response "I have seven thousand who have not bowed the knee" (1 Kgs 19:18; cf. Rom 11:4) establish this as an anchor passage for remnant teaching. See chapter 2 of this research.

[2]Wildberger, 1288. See also Latoundji, 573.

[3]Strauss, 64.

John uses the Jezebel figure in the Old Testament as a "prototype"[1] of Jezebel of

Thyatira.[2] Hers was "a code-name"[3] intended to indicate an ideological affinity with the

Old Testament namesake. As a self-named "prophetess," thus indicating that she claimed

direct authority from God, Jezebel taught "the deep things of Satan" (vs. 24).[4] Though

the text is not explicit, there are many suggestions as to what the background to "*ta*

bathea tou Satana" might be. Lexically, "*ta bathea*" is a substantive that describes

insights beyond the sensory ken of human beings.[5]

Some scholars see *ta bathea* as an "emancipation from traditional ethics" with a

power to explore "hell, as well as heaven."[6] One proposal suggests that "deep things"

represents a seminal gnosticism.[7] Both Mounce and Charles thought that a background

may be the claim that believers could, with impunity, interface with evil spirits.[8] Caird

saw a policy of conformity to Satanic mystery religions that parodied Paul.[9] Krodel

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[1]So Ladd, *Revelation*, 51.

[2]Morris, *The Revelation*, 70. "We may assume that the name is symbolic. Certainly no Jew would have borne it in view of the evils practiced by Ahab's wife. 'Jezebel' had become proverbial for wickedness." Ibid.

[3]Philip Hughes, *Revelation*, 48.

[4]Contextually, "*ta bathea*" constitutes a deception. However, Herbert Braun, "*Planaō*," *TDNT*, 6:233, suggests that the term *planaō* is often connected to sorcery.

[5]See Joseph Henry Thayer, "*Bathos*," *A Greek-English Lexicon of the New Testament* (New York: American Book, 1889), 93.

[6]Beasley-Murray, *Revelation*, 92.

[7]Barr, *Tales of the End*, 58, saw Gnostics who could plumb the depths of Satan. Aune, *Revelation 1-5*, 207, saw in the phrase the possibility of "gnostic motto."

[8]See Mounce, *Revelation*, 105-106, and Charles, *Revelation*, 1:73.

[9]Caird, *Revelation*, 44-45.

thought that "deep things" may have been Jezebel's claim.[1]

To stay with the context as primary reference, it seems that "deep things" may have been the positive evaluation that Jezebel and her followers placed on their own teaching.[2] Thus, the phrase "as they say" in vs. 24 would be Christ's subversive evaluation of their teaching. Further, if the ability to consort with Satanic cults or practices, including ritual fornication or eating food offered to idols, was taught as a harmless experience by Jezebel to her novitiates, then other New Testament literature may help explain the term.[3] Jezebel's teaching may have been underscored by an assumption that intercourse with evil was harmless for her "enlightened" followers. Tenney asserted that what was an "aberrant teaching" at Pergamum had become a "mystic cult" at Thyatira.[4] Thus the judgment threat of 2:22-23 appropriates graphically sexual language to describe the seductive Jezebel's denouement.

Having identified backgrounds to the text, we now turn to interpret the passage with special emphasis on the *loipos* of vs. 2:24.

Interpretation of Revelation 2:24

What follows below is a five-point summary of how Rev 2:24 contributes to an expanded understanding of "*loipos*" in the context of salvation:

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[1]Krodel, 127.

[2]Beale, *John's Use*, 264.

[3]The epistle of 1 John had already entered into a polemic against persons claiming that they were without and could not sin (1 John 1:8, 10; 3:4-6, 8, 9).

[4]Tenney, *Interpreting Revelation*, 63.

1. This first usage of the term "remnant" in 2:24 is paradigmatic. In its local provenance, it reflects both *separation* and division within the *ekklesia*. This is consistent with the findings of chapter 2 of this research concerning the Old Testament remnant. Because no clues regarding whether *loipos* in 2:24 constitutes the majority or minority in Thyatira are provided, we can make no determinations about the remnant's quantity.[1] This ambiguity may be intentional, directing the emphasis toward the nature of the resistance of the faithful remnant and not on their number.

2. Points of contact between Thyatira's Jezebel are verbally and thematically correlated with the universal Harlot of Rev 17:1-6. These parallels between "Jezebel" of Thyatira and Queen Babylon in Rev 18 model and anticipate her apostatizing presence later in the book. Further, Jezebel's local *opposition* to the *loipos* at Thyatira presages the enemy's universal war with the eschatological remnant in 12:17 (*"meta tōn loipōn tou spermatos autēs"*).

3. The *loipos* of 2:24 reflect *resistance* to the deceptive teachings of Thyatira's internal religious enemies. This is consistent with the background of "remnant" theology alluded to in the Elijah-versus-Jezebel subtext exported from the Old Testament. Jezebel stands as an internal opponent of John and the church. By contrast, the *loipos* of 12:17 are persecuted by external enemies. The remnant of 2:24 and 12:17 "hold" (i.e., embrace) apostolic teaching and authority while the *"ta bathea"* conforms to the deception motif in

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[1]The *loipoi* in Rev 2:24 may not be the necessarily smaller number. Swete, 45, noted that the rest (remnant) who have not been deceived by Jezebel of Thyatira are "not necessarily a minority." On the other hand, Minear, *New Earth*, 55, though offering no rationale for the assertion, argued that the *loipos* in 2:24 is "probably a minority."

the Apocalypse.

4. The salvation of the remnant in Thyatira implies escape from the *judgment* pronouncement on Jezebel (2:22-23). That judgment is both punitive and heuristic in its intent (i.e., "all the churches will know").

5. Since the promise of eschatological *salvation* is extended to the *loipos* of Thyatira at the eschaton (vs. 25), that eschatological promise conflates separated eras, locales, and communities under the single Parousia promise (see table 8; cf. John 14:1-3 delivered in the present tense "'I come again'"). This Parousia promise, by spanning prophetic eras and different locales, stands as an example of *trans-temporality* in the Apocalypse. Revelation 2:25 connects the historical *loipos* of Thyatira with other parousia-expectant people of God across the Apocalypse through receipt of the same promise beyond and outside of Thyatira (Rev 3:3; 16:15; 22:7, 12, 20). Because Mounce was correct when he wrote that "the people of God are one throughout all redemptive history,"[1] the *loipos* of Thyatira symbolizes the remnant, locally *and* universally, historically *and* trans-temporally.

We now turn to interpret Rev 2:24 under the five aforementioned summaries: separation, resistance, opposition; salvation and judgment.

Separation in Thyatira

Christ introduces himself as "*ho huios tou theou*." This is the only time in the Apocalypse that this Christological title is used, though it occurs forty-six times in the

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[1]Mounce, *Revelation*, 236.

New Testament.[1] Scholars see consonance between Revelation's appropriation of this

deific title and the title of Christ used in John's gospel (see John 1:34, 49; 3:18; 5:25;

10:36; 11:4, 27; 20:31).[2] Jesus claimed this relationship to the Father during His ministry

in Matt 11:27, 26:63-64 and Luke 10:22. Traces of the deific significance of this title

may be seen in Rev 1:6, 2:27-28, 3:5 and 21, and 14:1.[3] However, Charles thinks that

this title was influenced by Ps 2:7-8 since there will be a later reference to this passage.[4]

The rationale behind the use of this title may be twofold. Walvoord surmised that the

severity of Thyatira's situation called for a "reiteration of His deity."[5] Caird sees an

apologetic agenda behind the use of the title, since Domitian asserted his emperor cults

around the empire.[6] These two options, one internal to the church, the other external, are

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[1]Thomas, *Revelation 1-7*, 208-209. Lund, 337 points out that this is the only epistle in which the figure of Rev 1:14-16 is identified and *named*. John apparently saves the fourth panel of his chiasm in Revelation for naming the Christ figure. See also Lund, 338-339.

[2]Thomas, *Revelation 1-7*, 208-209.

[3]In cited passages, including 14:1, God appears as the Father of Christ. Cf. Alford, 4:573; Thomas, *Revelation 1-7*, 209; Sweet, *Revelation*, 98; Charles, *Revelation*, 1:68; Beckwith, 465.

[4]Charles, *Revelation*, 1:68. Cf. also Wilhelm Bousset, *Die Offenbarung Johannis* (Gottingen: Vandenhoeck und Ruprecht, 1906), 216; Lohse, *Die Offenbarung*, 29.

[5]Walvoord, *Revelation*, 72. According to Walvoord, "The chief point of distinction in this description of Christ is that He is named the Son of God in contrast to the designation in chapter 1." Ibid. Sweet, *Revelation*, 93, sees closeness to the Father "in activity and function." Beckwith, 465, and Beasley-Murray, 90, thought that the title might connect with the royal Ps 2 used in vs. 27. Ladd, *Theology of the NT*, 248, sees in the title a correlation between his relationship to the Father and "divine works--the works of God himself."

[6]Caird, *Revelation*, 43; Mounce, *Revelation*, 102. Also see Aune, *Revelation 1-5*, 202, where he cites a letter from Augustus that began: *'Autokratōr Caisar Theou 'L 'Jouliou huios* (emperor Caesar, son of the God Julius).

in fact complementary. This title connects the Thyatiran community and the remnant of

2:24 to the omnipotent deity of Christ expressed in the victorious language of Ps 2.[1]

Once again, victory is signaled for the remnant.

The deeds of the Thyatira church point to four concrete qualities which are

derived from the Spirit (cf. 2:19; Gal 5:22-23). In this list of four qualities, endurance is

most significant because the word *hypomonē* ("endurance," "steadfastness,"

"perseverance") is consistently associated with the remnant in the context of salvation in

the book of Revelation.[2] *Hypomonē* functions as an *evocative* image in the Apocalypse.

When *hypomonē* appears, remnant subject matter is evoked (cf. 1:9; 2:2; 2:3; 2:19; 3:10;

13:10; 14:12).

And how does *loipos* function in Thyatira? The first time in the book of

Revelation that the exalted Christ spoke "*tois loipois*" ("to the remnant") is in vs. 24.[3] He

commended them for their willingness to stand apart from the rest of the church.[4]

Walvoord commented on the separation of the remnant from the general church: "It is

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[1]See Ladd, *Theology of the NT*, 250; Fekkes, *Isaiah and Prophetic Traditions*, 67-68.

[2]John considers himself a brother "in *hypomonē*" (1:9). In 2:2, 3, *hypomonē* is characteristic of the Ephesian church and is related with hard work and labor. Here in 2:19, *hypomonē* is associated with service. In 3:10, *hypomonē* is associated with Jesus' command for patience. *Hypomonē* in 13:10 and 14:12 is related to the faithfulness of the persecuted saints.

[3]Morris, *The Revelation*, 73. Morris sees the *loipos* as "true believers" who have not been led astray by Jezebelean doctrine.

[4]Aune, *Revelation 1-5*, 120, shows that the remnant of 2:24 are addressed as "a particular group within the congregation." This is seen in a narrative shift of address from the dative singular *angellos* of 2:18, to direct address to the audience through use of the dative plural *tois loipois*.

significant that having brought into judgment those who were evil in the church of

Thyatira a special word is given to the godly remnant in this church. Here for the first

time in the messages to the seven churches a group is singled out within a local church as

being the continuing true testimony of the Lord. *The godly remnant is described as not*

having or holding the doctrine of Jezebel and as not knowing 'the depths' or the deep

things of Satan."[1]

In Thyatira, separation is necessary because the church consists not only of the

remnant (*tois loipois*, vs. 24), but also of Jezebel[2](vs. 20), her followers (vs. 22), and her

children (vs. 23).[3] This bifurcation of the Church reaches back to the ecclesial division

sayings of Jesus (e.g., Matt 13:25-30, 38-40, etc.). Ellul wrote perceptively: "There is a

certain division between the members of the Church: The physical assembly of the

Church contains members that Jesus Christ does not recognize as his own."[4] Such

separation is inherent in the affirmation of the remnant.

Thus, the first fact associated with the term *loipos* in the context of salvation is

that *the professing general church is not identical with the remnant.* Revelation 2:20-24

exposes believers in the Thyatiran church who do not belong to the remnant.[5] The

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[1]Walvoord, *Revelation*, 76.

[2]Jezebel of the Old Testament was part of the Israelites, since she married Ahab. As the prototype, therefore, Jezebel of Thyatira was also part of that church.

[3]Bratcher and Hatton, 29. "Some interpreters take children here to mean 'followers'. It may be better to stay with the literal meaning of the word; in this case her children are those she had by her lovers." Ibid.

[4]Ellul, 135.

[5]Paul B. Duff, *Who Rides the Beast? Prophetic Rivalry and the Rhetoric of Crisis in the Churches of the Apocalypse* (New York: Oxford University Press, 2001), 40, sees

remnant, therefore, is within Thyatira, but is distinguished from the permissive (*apheis* in vs. 20) general church of Thyatira. The *loipos* is associated with a distinct[1] category of the faithful in divided Thyatira.[2]

We turn next to the points of contact between Jezebel and Queen Babylon in Rev 17 and 18 to show how these images relate to each other. Then we will examine how their opposition will meet remnant resistance associated with *hupmonē*.

Opposition from Jezebel

Consistent with a 1 Kgs 18 background, the remnant of Thyatira are opposed by Jezebel. But they resist her teachings. Later in the book, resistance to the end-time remnant will come from a global Jezebel identified in Rev 17 and 18. It is clear that there are numerous parallels between oppositional Jezebel at local Thyatira and universal Queen Babylon in Rev 17 and 18. Jezebel of Thyatira threatened the local remnant by teaching believers two errors: (1) to fornicate; and (2) to eat food offered to idols. The Balaamites (a derogatory name for the Nicolatians?)[3] also taught their followers to eat food offered to idols and to practice fornication (cf. 2:14-15). Queen Babylon defiled believers worldwide through her seductions. These parallels are displayed in table 9.

"intra Christian problems" in Thyatira. However, that the rivalry takes moral overtones as is evidenced by the curse formula is seen in 2:21. The opposition led by Jezebel is, in fact, non-apostolic resistance.

[1]So Thomas, *Revelation 1-7*, 226: "'As many as do not have this teaching' is the first way of clarifying the identity of 'the rest'."

[2]Barr, *Tales of the End*, 58, points to a division in the community at Thyatira. Minear, *New Earth*, 55, considered Thyatira "another divided congregation."

[3]Thomas, *Revelation 1-7*, 143 n. 7.

Table 9. Jezebel of Thyatira and Queen Babylon Parallels

Parallel	Jezebel	Queen Babylon	Texts
Theological Context	Judgment	Judgment	2:22/18:10
Spiritual Assessment	False Prophetess "deceives"	False Prophetess "deceives"	2:20/18:23
Presentation/ Appearance	Implied Attractiveness-- "seduces my servants"	Outwardly Attired in "purple" and "scarlet"	2:20/17:4
Moral Character	Harlot/Adulterer	Harlot/Adulterer	2:23/17:15
Cultic Practices	Eats defiled food	Drinks human blood	2:20/17:6
Old Testament Name	Jezebel	Babylon	2:20/17:5
Community	"her children" her "adulterers"	"Mother of Harlots" her "fornicators"	2:23/17:5 2:22/18:9
Divine Sentence: Destruction	"I will cast her into a bed of suffering."	"Will be cast in the sea	2:22/18:21
Measure for Judgment	"according to your deeds"	repaid "according to her deeds"	2:23/18:6

First, the Jezebel and Queen Babylon images occur in the context of judgment.

Where we find strong verbal parallels is in the nexus between Rev 2:20 and Rev 18:33.

Here both Jezebel and Babylon practice deception (*planaō*) . Jezebel "deceived" God's

local servants and Queen Babylon "deceives" all the nations. The trajectory between

these two passages is from local to globalized deception. Therefore, Jezebel of Thyatira's

deceit is seen by Beale as "none other than Babylon herself in the midst of the church."[1]

At the point of character, both Jezebel and Queen Babylon are presented as

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[1]Beale, *John's Use*, 314-315.

sexually promiscious in 2:23 and 17:15. The same root stem *porn* ("*porneusai*" and "*he*

pornē") is used to describe their activities. Some commentators take 2:23 to preclude

sexual sin, in favor of a spiritual application. For instance, Caird thinks that the Old

Testament Jezebel was not immoral, and therefore sees 2:23 as spiritual apostasy.[1] Aune

also thinks that the meaning here is apostasy.[2]

However, while fornication has been an established Old Testament metaphor for

spiritual apostasy,[3] given what we know about local guilds and local life in Thyatira, there

is no reason to believe that real believers could not have been literal participants in the

sexual immorality associated with Thyatiran guild culture. Thomas said, "The sins of

participation in idolatrous feasts and sexual immorality were so characteristic of the

pagan surroundings in Asia Minor that a literal sense is preferable."[4] While I agree with

Thomas on the probability of the physical seduction of believers, such an affirmation still

recognizes the symbolic nature of the physical acts condemned in 2:20. Otherwise,

another metaphor for the Jezebelean aberration might be more useful.[5]

These and other points of contact in table 9 present a picture of Jezebel as the

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[1]Caird, *Revelation*, 44.

[2]Aune, *Revelation 1-5*, 204.

[3]Old Testament concepts of unfaithfulness under images of harlotry are common in the Old Testament. Hosea 1:9: Rejoice not, O Israel . . . for you have played the harlot, forsaking your God." See as examples Jer 3:6; Ezek 23:19.

[4]So, Thomas, *Revelation 1-7*, 191, in speaking of Pergamum and the same charge against the Nicolaitans.

[5]Also, cf. Mounce, *Revelation*, 104, who says: "Since the eating of 'things sacrificed to idols' is undoubtedly intended in literal sense, it is best to take 'commit fornication' in the same way." Ironically, no commentator read has "spriritualized" the meat offered to idols mentioned in the passage--only fornication.

local personification of an anticipated system of global opposition to God's end-time people--Queen Babylon. Thus, in 18:4 God's people are exhorted to "Come out of her, my people," "touch not the unclean thing" (Isa 52:11), and "partake not of her plagues" (see Jer 51:44). Beale said "Jezebel more precisely represents the apostate sector of the church through which the religious-economic system of the ungodly . . . makes its incursions into the church and establishes a fifth columnist movement."[1]

We now turn to the resistance of the *loipos* in Thyatira.

Resistance and the *Loipos*

In the Old Testament, the Jezebel figure further highlights the remnant's resistance to idolatry. The Old Testament background (1 Kgs 17-18) points to a special feature of the remnant in the Apocalypse.[2] Schüssler Fiorenza saw in the *hypomonē* associated with *loipos* the "'consistent resistance' or 'staying power'" of the saints.[3] This same opposition to Jezebel points to the "remnant resistance" lodged in Thyatira.

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[1]Beale, *John's Use*, 311-312.

[2]The remnant are distinguished by their refusal to participate in the sins of the harlot (1 Kgs 18:18; 19:18; cf. 2:24). Seeing the dominance of Baal worship and fearing Jezebel's threat, Elijah lamented, "I am the only one left, and now they are trying to kill me too" (1 Kgs. 19:14). But God responded, "I *reserve* seven thousand in Israel–all whose knees have not bowed down to Baal and all whose mouths have not kissed him" (1 Kgs 19:18). Interestingly, the *LXX* uses *kataleipo*, "to leave behind," or "to reserve," in speaking of these 7,000 remnant of faith. Their resistance, though unknown to Elijah, was acknowledged and regarded by Yahweh.

[3]Schüssler Fiorenza, *Justice and Judgment*, 191. She writes, "Here at this opposition between the worship of God, and that of the beasts, the *hypomonē*, that is, the 'consistent resistance' or 'staying power' of the saints, who keep the word of God and the faith of Jesus come to the fore." Ibid.

Kistemaker attributed their stance to the fact that they "adhered to the scriptures."[1] Beale

viewed this resistance in their decision "to continue holding fast their non-compromising

stand until he comes."[2]

The image of Jezebel naturally places remnant resistance in the context of

worship.[3] The Jezebel image points the reader of the Apocalypse to the challenge and

conflict between Elijah and the prophets of Baal on Mt. Carmel (1 Kgs 18:16-40). At the

center of the Carmel confrontation is allegiance to God or Baal. The choice is to worship

idols or to worship God. The same issue of worship and allegiance to God is at the heart

of this letter. As Jezebel, by her teaching and influence, had plunged Israel into idolatry,

so in Thyatira Jezebel personified a system of belief whose deviance from apostolic

teaching undermined allegiance to God.[4]

But the remnant in Thyatira represent determined resistance to doctrinal

deviation. The resistance forces in Thyatira are described as "not having" her teaching.

The word in vs. 24 for "have" is *echō*,[5] which across its more than 700 usages in the New

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[1]Kistemaker, 140.

[2]Beale, *Revelation*, 266.

[3]For Morris, *The Revelation*, 71, "Jezebel" refers to a "kind of problem" similar to the Corinthian problem. He sees the Christians under pressure to conform to the pressure of the trade guild banqueting customs in which eating meat offered to idols was a routine expectation that included sexual orgies. This might explain the highly sexualized imagery of the condemnation.

[4]Sweet, *Revelation*, 94, says, "Christian prophetic women were a problem in Asia in the second century." Sweet posits connection with Montanism, "in which prophetesses were numerous and powerful."

[5]Hermann Hanse, "*Echō*," *TDNT*, 2:816-829.

Testament displays a remarkable array of meaning.[1] From "to have" to "holding" to

"keeping," this word *echō* (here combined with the particle of negation, *ouk*) conveys the

sense of "not holding fast" or "not adhering to" Jezebel's teaching in 2:24. According to

Talbert, Rev 2:24 shows that the remnant refuse to assimilate.[2]

This first usage of *loipos* therefore should be seen as both proleptic and

paradigmatic as it anticipates those who later in the book form a resistant coalition of

saints who refuse to conform to the will of the dragon, beast, and the false prophet (12:17;

14:12; 15:1-4; 20:4).

Judgment

Loipos is also associated with the Thyatiran promise of judgment, both local

(2:22) and eschatological (2:26). Thyatira faces rebuke because of its tolerance of

Jezebel.[3] Jezebel personifies locally in Thyatira the synoptic apocalypse's warnings

against pseudo-prophets (Mark 13:5-6, 22; Matt 24:4-5, 11, 24). Jezebel, along with

those Thyatirans responsive to her teaching, will receive a "punishment befitting the

crime."[4] Similar to the history of Jezebel in the Old Testament narrative, refusal to repent

will bring retributive justice and judgment.[5] Indeed, "the entire group of her followers

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[1]*Enhanced Strong's Lexicon*, "*Echō*," Libronix Digital Library (Ontario, CA: Woodside Bible Fellowship, 1995).

[2]Talbert, 20.

[3]Witherington, *Revelation*, 104. Witherington connects the mistaken tolerance for Jezebel to the fact that the Thyatirans had grown in love.

[4]Carson, Moo, and Morris, 1430.

[5]Morris, *The Revelation*, 72. The "punishment scene" is dramatic. Most take this to be a bed of sickness or pain. Austin Farrer, quoted in Morris, comments, "The

will be brought to an end, and *all the churches will know* by experience what they already

know in theory, that the Lord *searches hearts and minds* and repays according to deeds."[1]

Once again the judgment theme appears in the Apocalypse, but in this case, the

remnant are promised eschatological reward based on their faithfulness. Compared to the

rebuke to Ephesus ("You have forsaken your first love," 2:4), an acknowledgment to

Thyatira ("You are now doing more than you did at first," 2:19) is quite significant.

There is progress in the life of Thyatira. Whereas Ephesus has fallen away from its

original spirit and enthusiasm, Thyatira has grown in love, faith, service, and patience.[2]

This leads us the final facet of *loipos* in Thyatira--salvation. To this final

dimension of *loipos* in 2:24 we now turn.

Salvation

The hope of eschatological salvation comes to the remnant of Thyatira in the

form of a Parousia promise: "Only hold fast to what you have until I come" (vs. 25).

Numerous commentators see vs. 25 as the second coming of Christ.[3] In the messages to

the seven churches, the idea of "coming" occurs five times. Three times the "coming" to

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punishment fits the crime--she who profaned the bed of love is pinned to the bed of
sickness." Ibid.

[1]Carson, Moo, and Morris, 1430. Emphasis in original.

[2]Ramsay, 245; Morris, *The Revelation*, 70.

[3]See Beasley-Murray, *Revelation*, 93; Friedrich Düsterdieck, *Critical and
Exegetical Handbook to the Revelation of John*, trans. Henry E. Jacobs, Meyers
Commentary on the New Testament (New York: Funk and Wagnalls, 1887), 153;
Hoeksema, *Behold He Cometh!*, 108; Lenski, 121; Walter Scott, *Exposition*, 89; Uriah
Smith, *The Prophecies of Daniel and Revelation* (Mountain View, CA: Pacific Press
Publishing Association, 1944), 346; Walvoord, *Revelation*, 76.

the churches indicates judgment (2:5, 16; 3:3). These judgment promises appear to be a

coming prior to the Parousia, but do not preclude final judgment as well.[1]

In Thyatira and Philadelphia, two Parousia promises are made in 2:25 and 3:11 to

two distinct communities, respectively. The word for "come" in 2:25 is *ēchō*. The New

Testament employs this term in decidedly eschatological terms.[2] This promise however

in Revelation is associated with the *loipos* of Thyatira at the eschaton/Parousia (vs. 25).

The expression *hosoi* in 2:24 clarifies the identity of "the rest (remnant)."[3] But

the remnant are characterized by the fact that they did not hold to,[4] or participate in

Jezebel's "deep things." The expression *"ta bathea"* indicates that the remnant are the

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[1]This is evident in Rev 2:16 where the church in Pergamum is told to repent in 2:16, but at the same time, He promises to come against them with the "sword of his mouth." This imagery is clearly Parousia associated in 19:11.

[2]See Johannes Schneider, *"Ēchō," TDNT,* 2:927: "In the NT the word is used predominantly of the eschatological coming to salvation and judgment. Jesus looks forward (Mt. 8:11; Lk. 13:29) to the future of the kingdom of God and sees the Gentiles too having a share in it. In the same sense Mt. 24:14 contains a reference to the progress of eschatological events. First the Gospel will be preached in all the world and then the end will come. Revelation attests to the return of Christ in the word of the exalted Lord: *Ēxō* (Rev. 2:25; 3:3). In 2 Pt. 3:10 the coming day of the Lord is announced with the terrible cosmic events which accompany it."

[3]Thomas, *Revelation 1-7,* 225-226. "The second person pronoun *hymin* ('you') names the addressees of Christ's word of comfort, a designation that is further defined by the adjective *loipos* ('the rest'). This marks the faithful as those who had not been deceived by the cunning of Jezebel (cf. 1 Kings 19:18). The adjective does not necessitate that the remnant be in a minority. Possibly they were a majority in the church in light of the Lord's praise for the church in 2:19. The group thus named is distinguished in two ways: they do not have the erroneous doctrine of Jezebel, and they have not known the deep things of Satan." Ibid.

[4]Thomas points out that, *"Krateō* is a common metaphor to describe strict adherence to a tradition or teaching either in a good sense (cf. 2 Thess 2:15; Rev 2:13; 3:11) or in a bad sense (cf Mark 7:3,8; Rev 2:14, 15)." *Revelation 1-7,* 230.

ones who have not known the deep things of Satan.[1] *Ta bathea* ("the deep things") is a

substantive that designates matters that are hidden and beyond human scrutiny.[2] Thomas

says, "It amounts to a claim of esoteric knowledge, perhaps even a superior morality, a

higher law. If man is to know them, he must have supernatural help."[3] The remnant do

not know the deep things of Satan and, hence, refuse to participate in false worship or any

type of Gnostic or mystery cult.[4]

Further, the remnant is connected to two phenomena. While the adulterers are

cursed by the Son of God (vss. 22, 23), the salvation of the remnant is stipulated (vss. 24,

25).[5] Judgment and salvation are implicitly juxtaposed by use of the same verb *ballo*,

("to cast," "to put") that appears twice in this unit. Regarding Jezebel, Christ says, "I will

cast her unto a sickbed (vs. 22). This points in the direction of judgment. To the remnant

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[1]Sweet, *Revelation*, 96, thought that "deep things" could be an allusion to an incipient, proto-Gnosticism. He says, "a gnostically influenced Christian might indeed boast experience of the deep things of Satan because his 'knowledge' told him such things were unreal and harmless, or because he was so sure of his sinlessness that he considered himself immune–'beyond good and evil.' The Ophites, who worshiped the serpent, and later, Gnostic sects, such as the Cainites, Carpocratians, and Naasenes may be counted among them." Ibid. The remnant, however, composed a class of people who had not experienced the alleged deeper knowledge.

[2]Carl Ludwig Grimm, *Greek-English Lexicon*, s.v. "*Bathos*."

[3]Thomas, *Revelation 1-7*, 227.

[4]See also Alford, 4:576; Charles, *Revelation*, 1:73; A. T. Robertson, *Word Pictures of the New Testament* (Nashville: Broadman, 1933), 6:410; Thomas, *Revelation 1-7*, 226, who all believe that "*hoitines*" refers to a class or quality of persons.

[5]Thomas, *Revelation 1-7*, 230, says, "The best explanation is that the 'burden' upon the faithful is that of resisting the pressure of Jezebel and her group. Choosing to abstain from her evil practices doubtless resulted in ridicule. Christ promises to place upon them no burden other than continuing to stand against her."

He says, "I will not cast *on* you another burden" (vs. 24).[1] This points to the language of

the Apostolic council.[2] The futuristic present of this verb expresses a "confident assertion

about what is going to take place in the future [such that, it] is looked upon as so certain

that it is thought of as already occurring."[3]

In the context of salvation, this first appearance of *loipos* indicates that the

remnant is not exclusive. It is open to all in Thyatira who accept the offer to repent in

vss. 26 and 29. The strongest criticism of Jezebel is her refusal to repent.[4] Repentance is

twice offered to the idolaters (vss. 21, 22). Murphy points out that Jezebel's "time to

repent" implies some sort of probationary period prior to her judgment.[5] Interestingly, no

adjective such as "*mikron*" (cf. Rev 17:1) or "*oligon*" (cf. 12:12) is connected with

Jezebel's "*chronon*." This absence of an adjective suggests a period of generous

duration. Swete concluded that Jezebel's heretical activity transpired during an extended

period.[6] Apparently, Jezebel had been appealed to for some unspecified length of time.

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[1]Walvoord, *Revelation*, 76: "To the godly remnant, then, Christ gives a limited responsibility. The evil character of the followers of Jezebel is such that they are beyond reclaim, but the true Christians are urged to hold fast to what they already have and await the coming of the Lord."

[2]Tenney, *Interpreting Revelation*, 63, sees the Jerusalem Council behind the "no other burden" phrase. Morris, *The Revelation*, 73, thinks that the phrase suggests no other burden of service. Morris's suggestion could have merit because the graces for which the Thyatirans were commended included a growing service across time.

[3]James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, MD: University Press of America, 1979), 80.

[4]Minear, *New Earth*, 55.

[5]Murphy, 137.

[6]Swete, 43.

In fact, the language is very clear: "She refused" or "chose not to" (*thelei*) repent.[1] The expression, "if they do not repent from their works" indicates that it is only when repentance is absolutely refused that punitive action will be taken.

Further, the concept of remnant in this passage has eschatological associations. The remnant are encouraged to "hold fast till I come" (vs. 25). This fact, together with the overcomers[2] who are obedient "unto the end" (vs. 26), highlights the concept of the eschatological remnant. The ideas of judgment (2:23) and the coming of Jesus (2:25) are also held together in Rev 22:12. Jesus says, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done." It may also be noted that the first direct reference to the parousia appears in the letters to the seven churches and is found here (vss. 25–28). We also note that the first mention of *loipos*, as well as the first mention of the Second Coming of the Lord, is found in the letter to Thyatira. This underscores the nexus between the remnant theology and eschatology.[3]

Finally, we must note that *loipos* is not necessarily a numerical minority.[4] The relative pronoun *hosoi* implies abundance and multitude, and as used here, it includes all those who are designated as "the rest" (remnant).[5] Also, *loipos* itself, as used in the New

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[1]Cf. Kistemaker, 139.

[2]Thomas writes, ""The substance of the promise to the overcomer in Thyatira, the only overcomer to receive a double promise, alludes to Ps. 2:8-9, a promise to the Messiah of victory over His enemies." *Revelation 1-7*, 232.

[3]Cf. Walter Scott, *Exposition*, 80.

[4]"'Thomas notes, "In 1 Thess. 4:13, *hoi loipoi* refers to the pagan world which certainly was not a minority. In Rev 9:20, *oi loipoi* encompasses two-thirds of the whole earth (cf. also Rev. 19:21)." *Revelation 1-7*, 225.

[5]Carl Ludwig Grimm, *Greek-English Lexicon*, s.v. "*Hosos*."

Testament, does not necessarily indicate a minority. For example, in 1 Thess 4:13, *hoi loipoi* refers to the pagan world which certainly is not a minority. In Rev 9:20, *hoi loipoi* encompasses two thirds of the whole earth (cf. Rev 19:21).[1] Ladd applies vs. 24 to a majority of the church.[2]

Summary

The first usage of *loipos* in 2:24 stands in the central panel of the seven-panel chiasm in Rev 2-3. Thus the message to the remnant is central to the letter frame of the Apocalypse. *Loipos'* central position sets the thematic framework in the Apocalypse for how *loipos* will function in the later sections of the Apocalypse. Nestor Freidrich in commenting on Rev 2:24 pointed out that the *loipoi* "underline the aspect of partiality, opposition, and conflict between those who uphold the witness of Jesus and those who follow the beast."[3] Thus, the themes of ecclesial separation, social and spiritual opposition, faithful determined resistance, local and eschatological judgment, and eschatological salvation are invoked by the first usage of *loipos* in the letter to Thyatira.

Further, the remnant are a faithful fraction of the church. Majority or minority is not the emphasis of Rev 2:24, but the faithfulness of the remnant. They resist Jezebel and her followers through their adherence to the apostolic faith. The remnant may have even suffered economic persecution because of the rejection of the guilds.

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[1]Thomas, *Revelation 1-7*, 225.

[2]Ladd, *Revelation*, 53.

[3]Nestor Paulo Friedrich, "Adapt or Resist? A Socio-Political Reading of Revelation 2.18-29," *JSNT* 25, no. 2 (2002): 199.

We now turn our attention to the second passage where *loipos* in the context of

salvation occurs--in the narrative of the Two Witnesses of 11:3-13. We now take up

issues in the translation and textual matters of Rev 11:13.[1]

Loipos in Revelation 11:13: Translation and Textual Consideration

(13) And in that very hour there came a great earthquake, and the tenth of the city fell, and seven thousand men were killed in the earthquake, and **the rest** (*hoi loipoi*) were afraid/terrified and they gave glory to the God of the heaven.

With no major problems for text or translation, we now turn to the literary context and

structure.

Literary Context and Structure

Revelation 10-11 constitutes one of three interludes (see Rev 7, 10-11, and 14) in

the Apocalypse.[2] The second occurrence of *loipos* in a context of salvation is found in

this second interlude between the sixth and seventh trumpets.[3] This interlude plays a very

important role in the Apocalypse because it introduces the "positive counterpart to the

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[1]Concerning the limitation of the pericope, it technically ends at 11:14, since 11:14 announces the second woe. Minear, *New Earth*, 92, however represents those commentators who do not know where the pericope begins. Minear thinks that it begins at 10:1. Boussett, 307, thought 10-11:13 composed the entire interlude between the sixth and seventh trumpets.

[2]I concur with C. H. Giblin's, "Revelation 11. 1-13: Its Form, Function and Contextual Integration" *NTS* 30 (1984): 434. Here, Giblin considers 10-11:13 an expansion rather than an interlude since its purpose appears to clarify the prophetic role of God's agents in light of the severities of the seal and trumpet judgments. This would make 10-11:13 a part of the sixth trumpet.

[3]For a detailed and extensive display of the verbal and structural relationships between the trumpets, see Müller, *Microstructural Analysis of Revelation 4-11*, 377-382.

demonic threats and woes of the last trumpets."[1] Revelation 10-11:14 emphasizes the

centrality of universal warning and witness prior to the final Parousia expressed in the

seventh trumpet.[2] Contextually, Strand has shown that the "Exodus from Egypt/Fall of

Babylon" motif underlies this block of material.[3] Thus, eschatological events

immediately prior to the sounding of the seventh trumpet are presented in this passage.[4]

The expression "*kai eidon*" in 10:1 ties the whole section into a unified vision.[5]

Taken together, the chapters are connected by the concept of "prophesying."[6] The first

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[1]LaRondelle, *End-Time Prophecies,* 194.

[2]Osborne, *Revelation*, 405, says, "The trumpet judgments use judgment to call the nations to repentance. Therefore the prophetic activity to which John is called contains both emphases, though probably with negative warning predominating in this context of the seals, trumpets, and bowls."

[3]Kenneth Strand, "The Two Witnesses of Rev 11:3-12," *AUSS* 19 (1981): 128-129.

[4]Krodel, 217-218, points out that "chapter 11 continues the same vision that began in 10:1. The symbolic action of eating the little scroll, A (10:8-10), is followed by the commission, B (10:11), and by the new prophetic action of measuring the temple A' (11:1-2)."

[5]So Schüssler Fiorenza, *Vision of a Just World,* 74. Further, Rev 10:1-11 and 11:1-14 are connected in a number of ways: (1) they both are bracketed by the blowing of the sixth and seventh trumpets of 9:13 and 11:15, respectively; (2) they share a functional similarity imbedded in the prophetic motif (see 10:11 and 11:3, 6); (3) Rev 10:6-7 announces that the seventh trumpet is about to blow while 11:14-15 concludes the trumpet sequence by introducing the imminence of the third woe/seventh trumpet; (4) chap. 10 ends with the command, "You must *prophesy* again about many peoples, nations, languages and kings" (vs. 11) and chap. 11 then introduces the Two Witnesses who "shall *prophesy* a thousand two hundred sixty days" (vs. 3). These connections suggest that chaps. 10-11:1-14 serve as the preparation for the blowing of the seventh trumpet.

[6]A number of commentators have identified two visions between 10 and 11:13. See Lohmeyer, *Die Offenbarung*, 87; Lohse, *Die Offenbarung,* 57; Ford, *Revelation*, 167; and Kraft, 150-155.

appearance of the beast in Rev 11:7 also suggests that this material functions

proleptically. Chapter 11:7 portends the coming conflict between the beast and the

witnesses of Christ. This conflict will be amplified in chaps. 12-13. A number of

parallels demonstrate the connection between 11:1-13 and 12:17-13:18.

Revelation 11:3-13 serves then as a preview of the end-time when God's

witnesses prophesy to the inhabitants of the earth (Rev 14:6-12). The structure of the

prophecy[1] of 11:1–14[2] may be outlined as follows:

1. Instructions for measurement (vss. 1–2)

   a. Measurement of the temple (vs. 1)
   b. Do not measure the outer court (vs. 2)

2. The Two Witnesses (vss. 3–12)

   a. Power and identity of the Two Witnesses (vss. 3–6)
   b. Apparent defeat of the Two Witnesses (vss. 7–10)
   c. Resurrection and victory of the Two Witnesses (vss. 11–12)

3. The earthquake and the remnant (vs. 13)

   a. The fall of the great city (vs. 13a)
   b. The repentance of the remnant (vs. 13b)

4. Announcement of the third woe (vs. 14).

More narrowly and for the purposes of this investigation on 11:13, Ulrich B.

Müller provides an insightful observation when he shows that 11:13 forms the following

structural parallel with 9:14-21: (1) the description of a plague (9:14-17 and 11:13a and

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[1]J. Ramsey Michaels, *Interpreting the Book of Revelation,* Guides to New Testament Exegesis, no. 7, ed. Scot McKnight (Grand Rapids: Baker, 1992), 88, comments that here "John records . . . a prophecy, not a vision."

[2]Contra Strand, "Eight Basic Visions," 41, who extends the pericope to vs. 18.

11:13b); (2) the number of persons killed (9:18 and 11:13c); and (3) the response of the *loipos* (9:20-21 and 11:13d).[1] The outline by Müller shows a deliberate and intentional sixth trumpet contrast between the reaction of the 9:21 *loipos* under judgment and the response of the 11:13 *loipos* in the context of salvation. We now turn to the backgrounds behind the remnant of 11:13 in the context of salvation.

Backgrounds to Revelation 11:13

Several major background allusions to Rev 11:1-13 appear in this passage. Many scholars have noted that Ezek 40–43 and Zech 2:1–2 stand behind the command to measure the temple, the altar and the worshippers (vss. 1–2).[2] However, Corsini notes that the altar in the background of Ezekiel and Zechariah is measured in great detail, but in Rev 11:1-2 we have simply the command to do so.[3]

The word in vs. 1 for temple is *naos*, not *hieron*. *Naos* refers to the temple

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[1]Müller, *Die Offenbarung*, 215-216.

[2]See Sweet, *Revelation*, 183; Vanhoye, 462; Stefanovic, 336; Walvoord, *Revelation*, 176; Swete, 133; Beasley-Murray, 181; Morris, *The Revelation,* 145; Beckwith, 597; Moyise, 77-78; and Kenneth Strand, "An Overlooked Background to Revelation 11:1," *AUSS* 22 (1984): 317. Strand also adds Lev 16 as a critical background in which a compelling thematic parallel between the Day of Atonement ritual and 11:1 stands. He wrote convincingly, "With the exception of the omission of the priesthood in Revelation 11:1, the same three elements under review are common to both passages: temple, altar, and worshipers. The fact that one particular omission is made is perfectly logical, for Christ as NT High Priest, would need no atonement (or 'measuring') made for himself" (324). Strand's assessment however does not account for the absence of a measuring rod in Lev 16.

[3]Corsini, 197: "While in the Old Testament the measuring is done in great detail, here we find simply the order that it be measured. We are not told that it happens."

edifice itself, not the surrounding courts.[1] It is used thirteen times in the Apocalypse (Rev 3:12; 7:15; 11:1, 2, 19; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:22) and it consistently refers to the temple and its environment. Using highly symbolic language, John describes the measurement of the temple and its precincts. According to Ezek 40-48, Zech 1:16 and 2:1-5, the primary purpose of measuring is restoration and protection. Ezekiel 42:20 also indicates that measuring is to be associated with the separation of the holy from the common.[2]

The parallel structure of vs. 2 suggests that the outer court of the sanctuary is actually the holy city itself. The holy city contrasts with the great city Babylon of 11:8. Verse 2 provides insight for interpreting the nature of the temple John is commanded to measure:

  A The court that is outside the sanctuary
   B . . . it was given to the nations,
   B' and they shall tread down
  A' the holy city.

This arrangement suggests that a key to interpreting this temple is found in the structure. Beale's strong arguments for the outer court representing either the people of God or the apostates is tilted in the direction of the people of God by this parallel. The holy city (as opposed to "the great city" in vs. 8) points to God's people being trod down during the forty-two months (cf. Dan 7:21-25; Rev 13:7).[3]

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[1]Beckwith, 597; Morris, *The Revelation,* 145.

[2]See Talbert, 44, for amplification on the recurring use of the measuring rod in Ezek 40:3-42:20.

[3]Beale, *Revelation,* 558-559; cf. Schüssler Fiorenza, *Vision of a Just World,* 77. She here writes, "If the expression 'holy city' means the same circle of persons as the

The prophetic timelines (11:2, 3), expressed in different calendrical segments, refer to the same period (42 months and 1260 days).[1] The background to this time span appears in Dan 7:25 (the 3½ years). This reflects the "prophetic calendar" of Dan 7, where the "war" of the little horn against the saints is chronicled.[2]

Another important background to the Two Witnesses parable is found in the olive trees of Rev 11:4. Commentators generally agree that this background to the Two Witnesses lies in Zech 4:1-10.[3] Written at a time when Jews had been released from Babylonian captivity, the immediate task was to rebuild the temple at Jerusalem.[4] Later

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figures 'temple, altar, and worshipers,' then 11:2 speaks of the Christian community."

[1]Though scholars differ regarding the exact beginning, ending, or specific content of Revelation's 42 month, 3½ years, or 1260 days, there is wide scholarly agreement that these verses represent the same time period. See Beale, *Revelation*, 647; Ford, *Revelation*, 170-171; Caird, *Revelation*, 152; Beasley-Murray, 182; Doukhan, *Secrets of Revelation*, 111-112; Krodel, 241; Kistemaker, 359-360; Keener, 292-293; Phillip Hughes, *Revelation*, 122, 137; Ladd, *Revelation*, 153; Stefanovic, 337, 341-342; Roloff, 130; Thomas, *Revelation 8-22*, 85, 127; L. Thompson, *Revelation*, 125; Wall, 143; Walvoord, *Revelation*, 177-178; William Shea, "The Time Prophecies of Daniel 12 and Revelation 12-13," in *Symposium on Revelation–Book I*, ed. Frank Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 327-360.

[2]Doukhan, *Secrets of Revelation*, 97. Here he writes: "Without the book of Daniel, the Apocalypse remains obscure, not only in virtue of its numerous allusions and references to Daniel, but also because it shares the same perspective and uses the same language, symbols, and accounts of the same prophetic events." The symbols of 1260 days, 42 months, and time, times, and a half time, Doukhan insists, all proceed from Daniel 7 (ibid.).

[3]See Aune, *Revelation 6-16*, 612; Beale, *Revelation*, 577-578; Giblin, "Rev 11.1-13," 441; Bauckham, *Climax*, 165-166; Osborne, *Revelation*, 420; Court, 92; Thomas, *Revelation 8-22*, 89, etc.

[4]The "olive tree" image occurs only once in the Apocalypse. In the Old Testament, in direct answer to Zechariah's question, "What are these two olive trees on the right and the left of the lampstand" (Zech 4:11), the angel explains that they are "the two who are anointed to serve the Lord of all the earth." The seeker is then assured that it is "not by might nor by power, but by the Spirit of the Lord" (Zech 4:6, 14).

in chap. 3, Zechariah is challenged to move forward in faith.

Revelation 11:6 recalls characters from two accounts of the Old Testament: first

Elijah, through whom God shut up the heavens so that there was no rain for three years (1

Kgs 17-18); and then Moses, God's agent through whom He poured out the plagues on

Egypt and liberated Israel (Exod 7-12).[1] The fire-in-the-mouth (singular) reference

appears to be an allusion to Jer 5:14.[2] The beast that comes up from the Abyss (Rev 11:7)

is an allusion to Dan 7 which describes a vicious beast, "dreadful and terrible, and

exceedingly strong" (vs. 7), overpowering all before it and "waging war against the saints

and defeating them" (vs. 21). See especially vss. 7-8, 11, 19-21, 23-27. The victory-

defeat motif is here present in the narrative. Doukhan sees bi-directionality in Rev 11:6

by the allusion to Elijah and Moses. Elijah points forward to the eschatological

appearance of Elijah *redivivus* and Moses points backward to the Old Covenant.[3] Both

figures may be seen in Mal 4:4-6.

Another important background occurs in the mention of Sodom and Egypt (11:8).

This recalls core characteristics of those two places as documented in Old Testament

history. A variety of ancient sources use the city of Sodom as a synonym for the sexual

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[1]Several commentators recognize the Exodus and Carmel allusions that are so transparent in this language. See Caird, *Revelation*, 135-136; Morris, *The Revelation*, 149; Swete, 133-34; Charles, *Revelation*, 1:282-283; and Mounce, *Revelation*, 224-225.

[2]See Boring, *Revelation*, 146; Lenski, 337; Düsterdieck, 315-316.

[3]Doukhan, *Secrets of Revelation*, 95. Also, Mounce, *Revelation*, 222, sees that the Two Witnesses are modeled after Moses and Elijah and the Jewish expectation that Moses and Elijah would return, as seen in Mal 4:5, Deut 18:18, and Mark 9:4.

vices associated with its downfall.[1] Sodom in the New Testament appears in five ways:

(1) as a profoundly perverse environment (see Matt 10:15; 11:23-24; Mark 6:11; 10:12);

(2) as a corrupter of God's people (see Luke 17:28-32; 2 Pet 2:7); (3) as a cautionary

"type" intended to alert the unbeliever (cf. Luke 17:32--"*mnēoeuete tēs gynaikos Lōt*); (4)

as a symbol of the total efficacy of God's retributive judgment (Rom 9:29); and (5)

Sodom is also the city from which a remnant of faith was preserved (Gen 18:22-33; cf.

Luke 17:29).[2]

A remnant was also extracted from Egypt.[3] The country of Egypt in the New

Testament appears in twenty-one passages in the New Testament.[4] In history, Egypt was

notorious for its idolatries and polytheistic rejection of Yahweh the living God (Exod 1-

15). Egypt is a country from which the Israel of God was preserved from destruction.

However, Rev 11:8 is the only place in the New Testament where Egypt as an oppressor

of God's people is "spiritualized."[5]

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[1]See Wis 14:23-26; *2 En.* 10:4-5; 34:1-3; *3 Macc* 2:5; Eccleciasticus 16:6-16; *Jub.* 20:5-6; *4 Ezra* 2:8-9; 5:7; 7:106.

[2]W.E. Müller, "Die Vorstellung Vom Rest," 44-45, sees the intercession of Abraham facilitating the separation of the righteous from the wicked under threat of judgment.

[3]Fekkes, *Isaiah and Prophetic Traditions*, 81, says, "John appropriates images from various stages of the Exodus tradition–from plagues to passover, from the Red Sea to the wilderness–emphasizing its manifestation of both divine judgment and salvation." Cf. Kenneth Mulzac, "The Remnant and the New Covenant in the Book of Jeremiah," *AUSS* 34 (Autumn 1996): 240-242, where Mulzac connects the remnant to the New Exodus.

[4]See Matt 2:13, 14, 15, 19; Acts 2:10; 7:9, 10, 11, 12, 15, 17, 34, 36, 39, 40; 13:17; Heb 3:16; 8:9; 11:26, 27; and Jude 5.

[5]See E. W. Bullinger, *Commentary on Revelation* (Grand Rapids: Kregel, 1984), 363. Traces of the spiritualizing of Egypt are found in the prophets. Isaiah (1:9,10; 3:8,

The narrative also reports that the bodies of the "witnesses" will lie in the street of the "great city where their Lord was crucified." This is the first introduction of Babylon, under an alias.[1] The great city is later identified as Babylon (see Rev 17:18; 18:10). This polyvalent conflation of locales by blending images is intentional in Rev 11.[2] These images have both denotative and connotative functions. For instance, the "great city" in the Apocalypse represents Babylon (17:18; 18:10, 16, 18-21), with its universal wickedness. But according to Beale, by killing Jesus, *Jerusalem* has become Babylon.[3] Therefore, Mounce argues that 11:8 "is not to identify a geographical location but to illustrate the response of paganism to righteousness. . . . Sodom refers to the depths of moral degradation (cf. Gen 19:4-11), and Egypt is a symbol of oppression and slavery."[4] Says Alford, here we are not looking at physical, but "spiritual geography."

Against these backgrounds, we now turn to interpret *loipos* in 11:13.

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9) and Jeremiah (23:14) compared Jerusalem to Sodom, while Ezek 23:3, 4, 8, 19 spiritually likened the Israelite capital to Egypt because of its adoption of the customs and vices of that rebellious kingdom.

[1]Duane F. Watson, "Babylon in the NT," *ABD*, 1:566, is correct: "In the book of Revelation, all references to Babylon are symbolic of either a place or a place and an idea (14:8; 16:9; 17:5; 18:2, 10, 21)."

[2]Keener, 294.

[3]Beale, *Revelation*, 591, submits that "apostate Jerusalem now deserves the name of Babylon." Swete, 137-138, believes that 11:8 is a reference to Jerusalem. However, Phillip Hughes, *Revelation*, 127-128, points out that Christ was crucified outside of Jerusalem, hence Jerusalem as a literal demopolis is not in view. Cf. also Morris, *The Revelation*, 146.

[4]Mounce, *Revelation*, 221. See also Minear, *New Earth*, 94: "It is virtually certain that by John's day Egypt had become a typological name for all anti-theocratic world kingdoms."

Interpretation of Revelation 11:13

"*Loipos*" in 11:13 comes at the end of what Alford called "undoubtedly one of the most difficult [passages] in the whole Apocalypse."[1] Yet, Rev 11:13 contributes to a clearer understanding of the remnant in the context of salvation in the following four ways:

1. The response of the remnant in 11:13 under the sixth trumpet points to the opportunity for the enemies of God to repent in the face of retributive judgment prior to the consummation of the seventh trumpet. Revelation 11:13 could reflect Zech 14:16 where the survivors (*ytr*), former "enemies" who attacked Jerusalem, turn to covenant repentance and worship.

2. Revelation 11:13 verbally connects the results of the eschatological ministry of the Two Witnesses of 11 to the proclamation of the three angels of 14:6-12. In association with the prophetic proclamation of the Two Witnesses, the remnant "give glory to God." Through the proclamation of the first angel in 14:6, 7 those "living on the

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[1]Alford, 4:655. So also Kiddle, 174, and Beckwith, 585. For one thing, the language is exceedingly difficult to interpret. The issue centers on how to interpret apocalyptic language. For instance, Walvoord, *Revelation*, 175-176, takes a very literal approach to the language of Rev 11. Kiddle, 174-178, virtually allegorizes the language.

The difficulty is intensified when one notes that some scholars further complicate the interpretation of Rev 11 by bringing source-critical theories to the passage. For example, Charles, *Revelation*, 1:270-273, follows Wellhausen regarding Rev 11:1-2. He says that these verses were "not the original composition of our author, but consisted of two independent fragments which were borrowed and revised before 70 A.D" (270). Caird, *Revelation*, 131, retorts and categorically dismisses Charles' view as "improbable, useless, and absurd."

I agree with Mounce, *Revelation*, 218-219, who moves beyond source-critical disputes when he asserts, "Since we have seen that John makes use of his sources with a sort of sovereign freedom, it is far more important to understand what he is saying than to reconstruct the originals."

earth" are called to "give glory to God." Thus the response of the remnant in 11:13

provides a basis for the mimetic response of the eschatological remnant to the universal

invitation and warning announced in 14:6-13.

3. While *loipos* in Rev 11:13 continues the division/separation theme essential to

remnant theology, that fraction of the saved appears as a majority. This represents a

thematic and ironic reversal of the idea of remnant as an *a priori* "smaller" percentage of

the eschatological judgment/salvation activity of God. The saved *loipos* who "gave glory

to God" in the face of judgment were nine-tenths (9/10) of the city in 11:13.

4. Along with a contrast back to Rev 9:20, 11:13 also points forward with Rev

16:11, the fifth bowl judgment, where "humankind curses the God of heaven." This

"God of heaven" phrase associates remnant imagery with the Old Testament's

sovereignty-of-God theme as well as Hebrew affirmations of monotheism. It anticipates

the Beast's efforts to divert worship away from the Creator (14:6-7; cf. 9:20-21).

There are two key elements related to 11:13: (1) the identity of the Two

Witnesses; and (2) the response of the *loipos* to the career of the Two Witnesses at the

hour of the eschatological earthquake. We turn now to the witnesses.

Identity of the Two Witnesses

The history of the interpretation of the Two Witnesses has been well

documented.[1] Three categories of interpretation dominate the scholarly literature

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[1]Significant works on the history of the interpretation of the Two Witnesses include (1) Donatus Haugg, *Die zwei Zeugen: Eine exegetische Studie über Apok 11, 1-13*, Neutestamentliche Abhandlungen, vol. 17, no. 1 (Münster, Germany: Verlag der aschendorffschen Verlagsbuchhandlung, 1936). Haugg catalogues the positions proposed

regarding the identity of the Two Witnesses: symbolic, personalistic, and collectivistic.

Each of these interpretative categories is described below with representative scholars

included in the references.

"Symbolic" interpreters *depersonalize* the Two Witnesses by rejecting the idea of

two eschatological personalities appearing at the end of the age. Symbolic interpretations

of the Two Witnesses argue that Rev 11:3-12 may represent any of the following: the

prophetic witness of the Church,[1] the testimony of the church from the Law and the

prophets,[2] faithful prophetic witness,[3] the Old and New Testaments,[4] the word of God and

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by ancient and modern authors (up to 1936), but leaves the reasoning for those positions unexplored. (2) Walter E. Staten, "Identity of the Two Witnesses in Revelation" (M.Th. thesis, Dallas Theological Seminary, 1955). On p. 2, Staten highlights "the major futuristic views concerning the identity of the Two Witnesses." His division of these views into symbolic and literal categories is quite helpful. (3) John Miesel, "The Two Witnesses: Revelation 11:3" (B.D. thesis, Grace Theological Seminary, 1957). Miesel offers rationales for the various positions on the witnesses. More importantly, he adds a third category beyond literal and symbolic. On p. 2, Miesel calls his third category "non-personal subjects." (4) Thomas W. Mackay, "Early Christian Millenarianist Interpretation of the Two Witnesses in John's Apocalypse 11:3-13," in *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley on the Occasion of His Eightieth Birthday, 27 March 1990*, 2 vols., ed. John M. Lundquist and Stephen D. Ricks (Salt Lake City, UT: Deseret Book Co., 1990; Provo, UT: Foundation for Ancient Research and Mormon Studies, 1990), 309-310, thinks the Two Witnesses are Enoch and Elijah. (5) Rodney Lawrence Petersen, *Preaching in the Last Days: The Theme of 'Two Witnesses' in the Sixteenth and Seventeenth Centuries* (New York: Oxford University Press, 1993). Petersen anticipates two "adventual" persons prior to the eschaton who will prophesy (18).

[1]John Wick Bowman, *The First Christian Drama: The Book of Revelation* (Philadelphia, PA: Westminister Press, 1968), 71.

[2]André Feulliet, "Essai D'interpretation du chapitre XI de L'Apocalypse," *NTS* 4 (1958): 193. Also see Corsini, 193-198.

[3]Bauckham, *Climax*, 170.

[4]W. A. Spurgeon, *The Conquering Christ* (Muncie, IN: Scott, 1936), 134-135.

the Spirit of God,[1] or the Church's double testimony of the Word and the blood.[2]

Kenneth Strand argues that the witnesses represent the "word of God" and the "testimony of Jesus."[3] Considine argues that these witnesses represent civil and religious powers.[4]

Personalistic interpreters generally understand these Two Witnesses as two personal, physical personalities.[5] The personalistic position represents a literal reading of the text as a future reincarnation or previous incarnation of two larger-than-life personalities who will fulfill the dimensions of the Apocalypse. Such "personalistic" interpretations say that the Two Witnesses may appear as any of the following: Elijah and Moses,[6] Elijah and Enoch,[7] or two unknown persons in the future.[8] Osborne sees combined possibilities in the form of personal but anonymous eschatological agents at the end of time.[9] Such a reading could lead Munck to see in 11:3 a reference to Peter and

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[1]Howard Rand, *Study in Revelation* (Haverhill, MS: Destiny, 1947), 135, 137.

[2]Raymond J. Loenertz, *The Apocalypse of Saint John,* trans. Hillary J. Carpenter (London: Sheed and Ward, 1947), 124.

[3]Strand, "Two Witnesses," 127-135.

[4]Joseph S. Considine, "The Two Witnesses: Apoc. 11:3-13," *CBQ* 8 (1946): 391-392.

[5]See Daniel K. K. Wong, "The Two Witnesses in Revelation 11," *BSac* 154 (1997): 344-354. He argues that the Two Witnesses are two persons who will minister in the spirit and power of Elijah and Moses in the future tribulation period.

[6]U. B. Müller, *Die Offenbarung,* 210; Thomas, *Revelation 8-22,* 88-89; Lohmeyer, *Die Offenbarung,* 65; Dusterdieck, 316; Bousset, 318-320.

[7]Seiss, *The Apocalypse,* 244; Strauss, 215-216.

[8]Beckwith, 595; Bullinger, *Revelation,* 356; Walvoord, *Revelation,* 179.

[9]Osborne, *Revelation,* 418.

Paul.[1]

"Collectivistic" interpreters opt for a group- or cohort-based definition of the Two Witnesses. As an example of a collectivistic reading of 11:3, Beale provides six reasons why the witnesses are the collective church: (1) the lampstands of 11:4 are the church of 1:20; (2) the beast of 11:7 fights the people of God in 13:7; (3) the world-wide witness of 11:9 is the responsibility given to the church; (4) 1260 days connects to the experiences of 11:2; (5) the *ekklesia* witnesses elsewhere in the book; and (6) both witnesses function in singularity.[2]

Thus, for reasons similar to Beale's, "collectivistic" interpretations have suggested that the Two Witnesses might be the church sharing its witness,[3] the martyrs,[4] a group of persons,[5] witnessing Christians,[6] the "whole community of faith bearing

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[1]Johannes Munck, *Petrus und Paulus in der Offenbarung Johannis: Ein Beitrag zur Auslegung der Apokalypse* (Copenhagen: Rosenkilde og Bagger, 1950), 15, 17-19. Munck bases his interpretation on Luke's use of *martures* in Acts 22:15; 26:16; and 1 Pet 5:1. See also M. E. Boismard, "'L'Apocalypse,' ou 'L'Apocalypses' de S. Jean," *RB* 56 (October 1949): 534.

[2]Beale, *Revelation*, 272-273.

[3]Ernst W. Hengenstenberg, *Die Offenbarung des heiligen Johannes* (Berlin: Oehmigke, 1850), 1:398; Roloff, 134; Beasley-Murray, 184; Boring, *Revelation*, 145; Considine, 392; Hendricksen, *More Than Conquerors*, 155; Phillip Hughes, *Revelation*, 123-124; Lenski, 333-334; Metzger, *Breaking the Code*, 70; Mounce, *Revelation*, 223; Sweet, *Revelation*, 184; Swete, 134.

[4]Caird, *Revelation*, 134, 136; Morris, *The Revelation*, 143.

[5]Gaebelein, 70.

[6]Talbert, 45.

prophetic witness,"[1] or the house of Aaron and the house of Israel.[2] Beale best defends

this way of viewing the witnesses when he argues that the witnesses cannot be "concepts

like 'the word of God' and 'the testimony of Jesus' because they represent individuals

(i.e. persons)."[3] This position precludes the depersonalization of the witnesses.

I conclude that the Two Witnesses in some way point to the end-time people of

God, executing their eschatological witness prior to the Parousia. This exegetical

position is derived first from both the verbal parallels between the response of the *loipos*

in vs. 13 to the Two Witnesses' ministry in 11:3-12, and second, from the striking and

numerous parallels between 11:1-13 and 14:6-13. The problem with the aforementioned

interpretations is scholars' assumption that the Two Witnesses are a monovalent image.

Exegetically, both community and witness/proclamation seem to match the data.

Grammatically, the remnant's repentance in 11:13 is reflected in the three angels'

universal proclamation in 14:6-12.[4] Swete defined the end-time proclamation component

when he says of the angel of 14:6, 7 that "St. John has in view not the Gospel as a whole

but rather a gospel which is a particular aspect of it, the gospel of the Parousia and the

consummation which the Parousia will bring."[5] Thus, the effect of the witnesses'

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[1]Beale, *Revelation,* 573.

[2]Ford, *Revelation,* 178.

[3]Beale, *Revelation,* 573, contra Strand's "Two Witnessess," 132. Strand's contention that the "word of God" and the "testimony of Jesus" are symbolized as the Two Witnesses is disputed by Beale.

[4]Thomas, *Revelation 8-22,* 203, concludes that "to give God glory is an idiom of repentance, acknowledging His attributes."

[5]Swete, 181.

ministry is identical to the three angels' mission--to proclaim God's word of warning to

the world prior to the seventh trumpet, when "the kingdoms of this world" are overtaken

by the eschaton (11:15). The following points of contact between Rev 11 and 14 are

presented in table 10.

Revelation 14:6-12 expropriates the language of 11:13. Osborne saw in this

language that "a final chance to repent is being given the nations."[1] Aune calls 14:6-7 "an

appeal for repentance and conversion to the God who created heaven and earth in the

context of impending judgment."[2] Bauckham sees in this verbatim language an allusion

to Ps 96 in which John is calling all the nations to the worship of the one true God.[3]

Lohse sees Rev 14:6 as the proclamation of the gospel in the end times.[4] These points of

contact make agreement with Mounce reasonable that the Two Witnesses, anticipating

the three angels of Rev 14:6-12, represent the "end-time" church.[5] Now for a closer look

at their careers.

First, the Two Witnesses' career is parabolic.[6] A combination of adverbs and

verbs in 11:3-13 points to a time-sequential narrative technique that frames the saga of

the witnesses: "My Two Witnesses . . . will prophesy for 1260 days." "When they have

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[1]Osborne, *Revelation*, 535.

[2]Aune, *Revelation 6-16*, 825.

[3]Bauckham, *Climax*, 286-289.

[4]Lohse, *Die Offenbarung*, 85.

[5]Mounce, *Revelation*, 218. Boring, *Revelation*, 145, views the witnesses as the "eschatological church."

[6]Koester, 109.

Table 10. Revelation 11 and 14: Two Witnesses and Three Angels

Text	Rev 11:1-13	Rev 14:6-13	Text
11:1	Worshipers measured	Worshipers called	14:7c
11:3	Witnesses preach repentance= "Sackcloth"	Angel preaches repentance: "Fear God and give glory to Him"	14:7a
11:5	Fire promised as punishment	Fire promised as punishment	14:10c
11:6	Plagues threatened as retribution	The "poured out" wrath of his fury points to plagues	14:10 cf. 16:2
11:7	Beast from Abyss appears	Warning to avoid worshiping the Beast	14:9
11:7	Beast declares "war" on the witnesses	Beast persecutes Lamb's followers. Demands reception of the mark of his name	14:11; cf. 13:16
11:7	Sacrificial death and reward for witnesses	"Blessed are the dead that die in the Lord"	14:13
11:8	The "Great City" Babylon, the place of opposition is defeated; vindication takes place in Babylon	The "good news" of the angel is that Babylon the great is fallen and defeated and arraigned for punishment	14:8
11:9	Testimony known by "every people, tribe, tongue, and nation"	Message proclaimed to "every nation, tribe, language, and people"	14:6b
11:10	Message to those who "inhabit the earth"	Gospel to "those who live on the earth"	14:6a
11:13	Hour of judgment executed-- 7000 killed	"Hour of his judgment has come"	14:7b
11:13	Remnant "fear God and give Him glory"	Universal call to join remnant: "fear God and give glory to Him	14:7

finished (*telesōsin*-fulfilled, completed) their testimony . . . the beast will kill them." "For

3½ days people will gaze on their unburied bodies." "After 3½ days . . . breath from God

enters them." "They ascend" but "in that hour . . . an earthquake occurs."

Second, the witnesses are identified as *dusin martusin mou*--"my Two

Witnesses." The noun *martus* occurs in Revelation five times. Twice it is applied to

Jesus (1:5; 3:14). Twice it is applied to His followers (2:13; 17:6). *Martus* is also

applied here in 11:13.[1] According to Koester, witnesses speak truth, even in contentious

situations.[2]

Third, the configuration of "two" acknowledges and probably reflects biblical

rules of evidence since the testimony of two or three witnesses established the veracity of

legal testimony (Deut 17:6; 19:15).[3] However, "two" could be grounded in the New

Testament's witnesses dispatched in pairs (see Mark 6:7; Acts 13:2-4) or, since the

allusion to Zech 4 is a primary background, the Two Witnesses could grow out of the Old

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[1]Hermann Strathman, "*Martus, martyreō, martyria, ktl*," *TDNT*, 4:488-496. Strathman summarizes *martus* under four main categories: (1) the literal, legal witness, i.e., vouching for a knowledge of the facts (Deut 17:6; 19:15; Matt 18:16; 26:65; Mark 14; Acts 6:13; 7:58; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28, etc.); (2) the general sense of anyone vouching or testifying to the truth of anything (Rom 1:9; 2 Cor 1:23; Phil 1:8; 1 Thess 2:10; (3) a spectator to some event (1 Tim 6:12; 2 Tim 2:2); and (4) the idea of the religious "evangelistic" witness. See also Court, 88-90, for a comparative discussion of the transformation of *martus* from evangelical "witness" in the first century to a sacralized martyrdom that emerges in the second century. See also Ferdinand Kattenbusch, "Der Märtyrertitel," *ZNW* 4 (1903): 111-127; T. W. Manson, "Martyrs and Martyrdom," *Bulletin of the John Rylands Library* 39 (1956-1957): 463-484; and Ernst Lohmeyer, "Die Idee des Martyriums im Judentum und Urchristentum," *ZST* 5 (1927-1928): 232-249.

[2]Koester, 109.

[3]Beale, *Revelation*, 581; Morris, *The Revelation*, 143.

Testament use of "paired types."[1] This means that they are indivisible in their function.

Fourth, in 11:3 the Two Witnesses appear as *dramatis personae,* dressed in

sackcloth, endowed with great power, and accompanied by miracles. Giblin calls them

"identical twins."[2] According to Roloff, "their clothing indicates that the two are

preachers of repentance; the sackcloth is a robe symbolizing sorrow and repentance (Isa.

22:12; Jer. 4:8; Jonah 3:6-8; Matt. 11:21)." The theological point of the witnesses seems

to be summed up by Koester when he writes, "The witnesses indicate that the opportunity

for repentance is still available, even as the community is besieged."[3] They prophesy for

1260 days, thus extending the opportunity to repent to the citizens of the "great city"

Babylon.

Fifth, upon the culmination of their testimony, the beast from the Abyss attacks

and overcomes the witnesses. The fact that this Beast comes up out of the Abyss

indicates its demonic origins (cf. 13:1; 17:8).[4] The beast (*to therion*) appears as an evil

and aggressive power that makes *polemos* against the saints in 11:7, 12:17; and 13:5-7.

The beast is first introduced in 11:7, but not anarthrously as "a beast," but as "the beast."

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[1]See Paul Minear, "Ontology and Ecclesiology in the Apocalypse," *New Testament Studies* 12 (1966): 96-97; Keener, 293.

[2]Giblin, "Rev 11.1-13," 442. He writes, "From the predication of functions focussed on the pair, each enjoys the characterization of a Joshua-Zerubbabel-Elijah-Moses-Jeremiah figure. *Typologically the Two Witnesses are identical twins.*" Ibid.

[3]Koester, 108.

[4]Louw and Nida, 1.20, define *abussos* as "the abode of the beast as the antiChrist (Rev 11:7), and of Abaddon, as the angel of the underworld (Rev 9:11)."

The use of the definite article[1] in 11:7 indicates that no introduction is needed since the beast is closely associated with Dan 7.[2] That the beast of 11:7 is the sea beast of 13:1 can be seen in the fact that they both come from the realm of chaos.[3]

The beast of 13:7 is the homicidal aggressor in the narrative. The word *nikaō* (overcome) is used twice in reference to the beast's homicidal aggression toward God's people (see 11:7 and 13:7) and in both instances it means execution by the attacker. Daniel 7:21-25 pictures the Old Testament is persecution of the saints as a backdrop to the persecution motif in Revelation. In the language of Dan 7:21 in the LXX, "*epoiei polemon*" is consistently applied to the activities of the beast in Revelation. In 11:7 the beast "*poiēsei . . . polemon*" with the witnesses. In 12:17 the dragon "*poiēsai polemon*" with the *loipos*. In 13:7 the language of 11:7 is repeated. The beast "*poiēsai polemon*" (makes war) against the saints. In 12:7, the dragon made "war" against Michael. In 16:14, 17:14, and 19:19 the beast gathers his forces to "make war" against the Lamb at the final battle.

Sixth, in the case of the witnesses, the beast in 11:7 is said to war with, overcome, and to literally kill ("*apoktenei*") them (note the indicative mood used with present tense in 11:7 versus the subjunctive mood of potentiality in 13:15).

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[1]F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Christian Literature*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), 131.

[2]Ladd, *Revelation,* 155.

[3]The ancient realm of chaos, *abussos* and *thalassa* point to origins and dwelling place of ancient monsters. See Gen 1:2; Pss 74:13-14; 89:9; Isa 27:1 and Dan 7. Court, 124, was correct when he wrote, "Beasts coming from the sea signify the powers of Chaos as distinct from God's creation."

Theologically, Doukhan saw in the murder of God's witnesses the deeper issue of attempted deocide (cf. 2:13; 12:4, 17; 13:15).[1]

Seventh, LaRondelle finds prominent parallels between the experience of the Two Witnesses and the death, resurrection, and ascension of Jesus as recorded in the Gospels.[2] Thus, the mission and message of the Two Witnesses is modeled after the career of Jesus, whom the Apocalypse declares to be "the faithful witness, the firstborn from the dead" (1:5; cf. 3:14). The Two Witnesses' career is mimetic; they reenact the experience of the Lamb. They are slaughtered. They stand. They ascend. And their ascent is a form of vindication.[3] Next we examine the effect of their vindication and the accompanying judgment on the remnant in 11:13.

The Response of the Remnant in 11:13

Revelation 11:13 culminates the eschatological parable of the Two Witnesses. Two themes of the passage merit closer attention for their contribution to the remnant theme in the Apocalypse: (1) Judgment as expressed in the eschatological earthquake (11:13a) and the 7000 killed (11:13b); and (2) Salvation of the remnant who "gave glory to the God of heaven" (11:13c). We consider judgment first.

1. *Judgment and the earthquake.* At the very hour of the rejuvenation of the Two Witnesses "there was a great earthquake" (11:13a). *Seismos* appears at strategic

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[1]So Doukhan, *Secrets of Revelation*, 97: "In essence God has been killed in them, either because He has been replaced, denied, or simply ignored. To murder God's witnesses is to murder God Himself. Persecution amounts to deicide."

[2]LaRondelle, *End-Time Prophecies*, 212.

[3]Witherington, *Revelation*, 159. Cf. Gen 5:23-24; 2 Kgs 2:11; *1 En.* 39:3.

junctures in the narrative of the Apocalypse (see 6:12; 8:5; 11:13; 11:19; and 16:18). In every case explicit sanctuary/temple imagery is connected with the seismic activity.

The judgment context for the earthquake of 6:12 is the question raised by the souls of the martyrs under the altar of the temple: "How long . . . until you judge the inhabitants of the earth?" Under the opening of the seventh seal, the judgment setting for the earthquake mentioned in 8:5 is the golden altar of the temple and the smoke of incense.[1] In 11:19, God's temple in heaven is opened and the ark of the covenant is seen. Then John notes that then came an earthquake. When under the seven last plagues, the seventh angel pours out his bowl, a voice from the temple announces, "It is done!" and there followed a massive earthquake (16:18). These texts reveal that when an earthquake is mentioned in the Apocalypse, judgment is indicated.

In the LXX, the language "seismos megas" recalls the judgment of Gog in Ezek 38:19-22 from the Gog oracle which John appropriates to describe the end of history.[2] Eschatological scenarios use earthquakes to graphically portray the destabilization of the cosmos.[3] The word "earthquake" (seismos) functions as a "standing element of

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[1]For an extensive discussion on the significance of earthquakes in the Apocalypse, see Bauckham, *Climax*, 199-209.

[2]Ezek 39-30; cf. Rev 20:8-10. Also see Jon Paulien, "Armageddon," *ABD*, 1:394-395. Bauckham, *Climax*, 207, by comparing 11:13 and 16:19 says, "The parallelism of these verses and the otherwise consistent symbolism of Revelation are good reason for regarding this earthquake too [in 11:13] as heralding the End." Beasley-Murray, *Revelation*, 187, also argued that the earthquake in 11:13 conformed to other earthquakes associated with the end of the age (e.g., 5:19; 8:5; 16:18).

[3]Murphy, 268. Cf. Judg 5:4-5; Joel 2:10; Mic 1:4; Pss 78:7-8; 97:5; 99:1. Texts that especially illustrate the earthquake prior to coming in judgment specifically against the ungodly are Isa 13:13; 24:18-20; 34:4; Jer 51:29; and Exek 38:20. Extra biblical literature also points to a quake that will attend the eschatological revelation. See *1 En.*

eschatological expectation."[1] It is a key concept in 11:13 and throughout the Apocalypse.

Occurring under the sixth trumpet, the "great earthquake" here points to the end of

history. But is also points to judgment. Mounce saw in the earthquake in 11:13a an

apocalyptic signal that points to events that will take place in the end-time.[2]

That judgment motif was evident at the opening of the chapter. Revelation 11:1-

2 has at its heart the theme of judgment, although preservation and protection are also in

view.[3] Revelation 11:13 culminates with the announcement of an earthquake in a

pericope which also calls for a measuring of the worshipers in/at the temple in 11:1-2.

This close association between judgment and earthquake naturally leads to the conclusion

that the earthquake that destroys a tenth of the city and kills 7,000 people signifies a

divine judgment that falls upon humankind.[4] However, Bauckham points out that the

emphasis is not on the judgment in 11:13, but on the contrasting responses of the *loipos*

in 11:13 with the *anthropoi* of 16:18, who curse God.[5] Judgment in 11:13 accomplishes

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1:3-9; 102:1-2; and *2 Bar.* 32:1.

[1]Beasley-Murray, *Revelation*, 247.

[2]Mounce, *Revelation*, 229.

[3]Schüssler Fiorenza, *Vision of a Just World*, 77, says, "Christians will be eschatologically strengthened and protected in the end time." Also, Stefanovic, 335; Kurt Deissner, "*metron, ametros, metreō*," *TDNT*, 4:633. Cf. Beale, *Revelation*, 556, who sees measurement as an element of the message that must be "prophesied again."

[4]Thus Corsini, 198, was correct when he noted that "Earthquake is a sign which accompanies the judging intervention of God."

[5]Bauckham, *Climax*, 208. He writes: "Those whose eyes are opened [i.e., the remnant] to this aspect of the eschatological events repent and glorify God, by contrast with the people in 16:21 who, seeing nothing but the wrath of God, curse Him." Ibid.

God's soteriological purpose.[1]

Judgment and the 7,000.[2] While, Court's remonstrance should be taken under advisement,[3] it is clear here that John is using the image of the city as a symbol.[4] In the context of the trumpets, the "fall of the city" is loosely modeled after the fall of Jericho.[5] The sounding of the sixth trumpet is combined with a judgment/earthquake that collapses nine-tenths of the city in 11:13. Jericho is reminiscent of "the great city."[6] Conspicuously, however, the Old Testament account in Josh 6 contains no reference to an earthquake, though Beale appears to assume one.[7]

The fall of the city is tied to one-tenth collapsing, or 7,000 deaths. The Old Testament idea that the remnant will be a tenth part appears in Isa 6:13 and Amos 5:3. In the LXX, Isa 6:13 uses *to epidekaton* in the context of judgment to describe the one-tenth

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[1]Bauckham, *Theology*, 87.

[2]Some manuscripts show "7,000 names"(*onomata*) in 11:13, thus reinforcing the fact that persons are indicated.

[3]Court, 103, argues thus: "The relevance of the figure seven thousand in 11:13 is highly debatable, and is has not proved to be exactly one-tenth of Jerusalem's estimated population." However, in my opinion, this fact is one more reason to question the assumption that requires the city to be literal Jerusalem.

[4]Minear, "Ontology and Ecclesiology," 89-105. Bauckham, *Climax*, 208, shows that John here conflates symbols such as Sodom and Egypt. He says, "If the great city has some characteristics of Jerusalem, it also has some of Babylon; John's purpose here is to merge rather than distinguish the two cities."

[5]See Paulien, *Decoding*, 232, where the trumpet judgment may provide a structural parallel that supports the entire pericope. What he said of Jericho, also applies to "the great city": "Like the battle for Jericho, the trumpets climax with God's rulership over a specific place."

[6]Beale, *John's Use*, 211.

[7]See Beale, *John's Use*, 210, where he writes, "The result of this [trumpet blowing and shouting] was that a severe earthquake would occur which would destroy the city."

who will return after judgment. In Amos 5:3 *"hupoleiphthsontai deka"* in the LXX

promises that under judgment ten out of a hundred would be spared. And in I Kgs 19:18,

Elijah is reminded that 7,000 of Israel represent the remnant (cf. Rom 11:4).

Revelation 11:13 makes explicit what may have been implied in 2:24: that is, the

remnant of faith in a context of salvation can constitute the majority. We see 90 percent

(i.e., 63,000) of the city's population turn to God in repentance. This use of "remnant"

language for the larger part has already been shown in the Old Testament use of *ytr* in

Judg 7:6 and 2 Chr 31:10.[1] However, the following two findings are salient here: (a) This

is the first instance in the Apocalypse where retributive judgment proves salvific. Under

the sixth trumpet, this stands as an evidence that the opportunity to repent remains open

for some undefined period prior to the closing of access to the temple in 15:8; and (b)

When John reports that a "tenth" (*to dekaton*) of the city fell; and "7000 were killed," a

thematic reversal of remnant tradition is narrated. Revelation 11:13 is an example of

Johannine paradox in the use of these "remnant numbers." Here the former enemies'

conversion is anticipated. Osborne says, "This reverses the story in 1 Kings 19:18."[2]

Koester, noted that with the earthquake resulting in the conversion of 90 percent of the

city, "The force of judgment is blunted."[3]

The events of 11:13 represent a surprising challenge and probably a reversal of

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[1]Hasel, "Origin and Early History," 194, says *ytr* emphasizes "the part of the whole that remains whether it be small or large."

[2]Osborne, *Revelation*, 433.

[3]Koester, 110.

any tendency toward remnant minimalism.[1] The closest thematic points of contact to this

passage may be seen in Jonah's mission to Nineveh, where 120,000 (cf. Jonah 4:11)

Ninevites under impending judgment turned to Yahweh in repentance (Jonah 3:1-10).[2]

Revelation 11:13 suggests that while the enemies of God will be destroyed (Rev 17-20),

God's redemptive efforts to save His eschatological enemies are primary. Parallels

between Rev 11 and Johah 1-3 are indicated in table 11.

Table 11. Comparisons between Jonah and Revelation 11

Text	Jonah	Revelation	Text
1:1; 3:2-3	Nineveh called "great city"	Babylon called "great city"	11:8; 17:18
3:4	Proclamation occurs in "great city"	Proclamation occurs in "great city"	11:7-8
3:4	Judgment announced	Judgment executed	11:13a
3:6-7	Repentance symbolized sackcloth	Repentance symbolized by sackcloth	11:3
3:5; 1:5	Ninevites believe, repent, and turn to God	Remnant repent and "give glory to God"	11:13c

This comparison shows that a Nineveh background is consistent with the clear

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[1]Osborne, *Revelation*, 433. Bauckham, *Theology*, 87, and Koester, 111, also see theological reversal in these reported statistics. Keener, 297, calls 11:13 a "hopeful irony" in that the majority will come to faith.

[2]See A. Kirk Grayson, "Nineveh," *ABD*, 4:1118-1119, for Nineveh's history and ultimate connection to Babylon.

universalism implied in the thematic nexus from 11:13 to 14:6-7.[1] Revelation 14:6-7

links to 15:3-4 where judgment and the worship of the nations converge in the promise

that "all nations will come to worship." Koester argues on the basis of 11:13 that "the

conversion of the nations, rather than their destruction, is God's will for the world."[2] The

salvific implications of 11:13 are also supported by Zech 14:16.[3] Schüssler Fiorenza

observed insightfully that "it is crucial to recognize that Revelation's rhetoric of judgment

expresses hope for the conversion of nine-tenths of the nations in response to Christian

witness and preaching."[4] *Loipos* in 11:13 therefore stands as an emblem of hope for the

conversion of the nations.[5]

Further, the larger picture of the trumpets also supports the focus of judgment

evident in 11:13. It should be noted that the targets of the last three trumpets are the

"inhabitants of the earth" (8:13). No one was killed under the fifth trumpet (9:6).

However, a third of the inhabitants of the earth were killed under the sixth trumpet (9:15).

The remaining two-thirds of humanity refuse to repent and thereby constitute the

unrepentant *loipos* of the sixth trumpet (9:20). This leads to the question of whether the

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[1] Schüssler Fiorenza, *Vision*, 79, shows that 11:13 points forward to 14:7.

[2] Koester, 111.

[3] In Zech 14:16, the remnant (*ytr*) of the nations, former enemies of God, will join the people of God in worship. Cf. Wall, 148, where he writes, "The conversion of God's enemies is a new motif for John, but entirely consistent with the overarching theme of this part of his composition."

[4] Schüssler Fiorenza, *Vision*, 79.

[5] In commenting on 11:13, Caird, *Revelation*, 140, says, "There seems then to be a good case for holding that John had wider hopes for the conversion of the world than he is commonly given credit for."

"fear" described in 11:13 is simple terror, or obedient worship. We now turn to the salvation theme in 11:13 that applies to the *loipos*.

2. *Salvation and the remnant in 11:13.* The second question related to 11:13 is whether the phrase "they gave glory to the God of heaven" means conversion or is limited to natural terror. A number of scholars view 11:13c as simple terror devoid of any overtone of repentance. Scott,[1] Bullinger,[2] Lenski,[3] Hendricksen,[4] Barnes,[5] and Beale[6] represent scholars who do not see repentance in 11:13. On the other hand, scholars such

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[1]Walter Scott, *Exposition*, 238, describes their fear as "terror," not repentance.

[2]Bullinger, *Revelation*, 367, says the praise of the *loipoi* was "extorted not by penitence, but by terror."

[3]Lenski, 351, sees repentance as impossible after the Two Witnesses have ascended to heaven.

[4]Hendricksen, *More Than Conquerors*, 132, sees them experiencing simple fear versus saving repentance.

[5]Barnes, *Revelation*, 282, says 11:13 does not mean repentance.

[6]Beale, *Revelation*, 605, sees this as the terror of unbelievers rather than the reverence of godly repentance. He says that the *hoi loipoi* here stand for unbelievers who undergo the last judgment.

as Caird,[1] Giblin,[2] Bauckham,[3] Krodel,[4] Schüssler Fiorenza,[5] Swete,[6] Charles,[7] Barclay,[8] Ellul,[9] Thomas[10] and Beasley-Murray[11] have argued that 11:13c represents genuine repentance.

Those scholars who argue that 11:13 is not a repentance associated with salvation cite reasons such as the following: (a) The Old Testament recalls those who, like Nebuchadnezzar, offer up the language of worship, without conversion (see Dan 4:34);[12]

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[1]Caird, *Revelation*, 140, says if we are bound by John's usage we will see this as genuine repentance.

[2]Giblin, "Rev 11.1-13," 445, contends "To give glory to 'the God of heaven' is the opposite of the non-repentance if idolaters and implies conversion from paganism to the one unseen God . . ."

[3]Bauckham, *Climax*, 273-283, sees the remnant as repentant.

[4]Krodel, 228, says, "God's triumph in the resurrection of his faithful witnesses brings about the salvation of **the rest** of humanity."

[5]Schüssler Fiorenza, *Justice and Judgment*, 79.

[6]Swete, 141, sees 11:13 as a move toward Christian faith.

[7]Charles, *Revelation,* 1:291-292, reads 11:13 as a true conversion, though of the Jews. I have already shown that John sees Jewish and Gentile believers believers as a common fellowship. Ladd, *Revelation*, 159, takes a conversionist position on 11:13, but for Jews. Jewish conversionists André Feuillet *The Apocalypse*, trans. Thomas E. Crane (New York: Alba House, 1965), 249-250, and Beckwith, 604, also limit passage to the Jews.

[8]Barclay, 2:72, argues that "unbelievers were won by the sacrificial death of the witnesses and by God's vindication of them."

[9]Ellul, 81, views 11:13 as the "final conversion of humanity."

[10]Thomas, *Revelation 8-22*, 98-99, says, "The response here [in ll:13] is clearly the opposite of that in 9:20-21."

[11]Beasley-Murray, *Revelation*, 187.

[12]Beale, *Revelation*, 604, argues that John "is speaking of those who acknowledge God's heavenly sovereignty but remain unbelievers."

(b) the phrase sometimes refers to the requirement of offering glory to God without conversion (1 Sam 6:5; Ps 96:7); and (c) the earthquake of 11:13 expresses punitive judgment, not salvation.[1]

However, the more compelling case that this is genuine repentance lies in the following reasons: (a) Internal to Revelation, the language of "fearing God" occurs in the context of repentance in 14:7 and vice versa, a lack of repentance in 16:11; thus John's internal usage should receive priority in interpreting 11:13, as Aune shows;[2] (b) "Fearing God" is a common motif in the Old Testament (see Deut 31:12; Pss 34:11; 22:23; Isa 24:15; 42:12) that solicits or indicates authentic relationship with God;[3] (c) In the New Testament, "fearing" God reflects positive salvific actions (see 2 Cor 5:11; Phil 2:12; 1 Pet 1:17); (d)"Fearing God" is a call to respect, defer to, and submit to God. Keener wrote that 11:13 "plainly involves worship (4:9; 19:7), but for the unrighteous, also repentance (16:9; 14:7)[4]; and (e) Revelation celebrates salvation in the doxological ascription of 15:4: "Who will not fear you, O Lord, and bring glory to your name?"

These reasons point to another function of *loipos* in 11:13–repentance results in the worship of the true God. *Loipos* affirms Old Testament monotheism in the sixth-trumpet context of idolatry (9:20-21). This concept is indicated by the use of the

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[1]Above reasons summarized in Thomas, *Revelation 8-22*, 434.

[2]Aune, *Revelation 6-16*, 628, shows that this phrase "indicates conversion."

[3]The term *"emphobos"* in 11:13c is used in the New Testament to communicate religious awe, respect, etc. (Luke 24:5, 37; Acts 10:4; 22:9; 24:25). *"Phobos"* carries similar connotations, though usually coupled with *"megas"* (Mark 4:41; Luke 2:9; 8:37; Acts 2:43; 5:5, 11).

[4]Keener, 296-297.

expression *tō theō tou ouranou*, "to the God of heaven" (11:13). In the LXX this

expression is found mostly in the books of Ezra (1:2; 5:11; 5:12; 6:9,10; 7:12, 21, 23);

Nehemiah (1:4, 5; 2:4, 20); and Daniel (2:18,19; 2:37, 44). Interestingly, the fact that

Ezra, Nehemiah, and Daniel used this expression when they were domiciled in pagan

lands suggests that the words "the God of heaven" contrasted the worship of Yahweh

with the rival deities of Israel's polytheistic neighbors.

Walvoord claims that this familiar Old Testament expression is intentionally used

"to distinguish the true God from pagan deities."[1] Not only is "the God of heaven" a

distinguishing expression, it also stresses God's ultimate authority and sovereignty.[2]

Thus, 11:13 seems to anticipate the attempts by the Sea Beast and the Land Beast to

enforce the pseudo-worship of the "image to the Beast" in 13:15.

Revelation 11:13, with its implications for monotheism, also points to the

liturgical commandments of the first table of the Decalogue. The text prepares the reader

of the Apocalypse for the cultic battle over the Decalogue (see following analysis of

12:17), already implied in 9:20, but fully explicated in the final occurrence of *loipos* in

the context of salvation in 12:17, and amplified in chaps. 13 and 14.

This cultic/liturgical issue of worship is evident in the contrast between dual

occurrences of *loipos* under the sixth trumpet. We noted earlier that *loipos* appears twice

in the sixth trumpet (9:20 and 11:13). A verbal and thematic comparison enables a better

understanding of how worship relates to the remnant. It may be presented as follows:

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[1]Walvoord, *Revelation*, 183.

[2]Cf. Ezek. 1:2; 5:11-12; 6:9-10; 7:12, 21, 23. Cf. Dan 2:18, 19, 37, 44.

9:20:
[A] "The rest of the men . . .
[B] did not repent from the works of their hands,
[C] that they may not worship the demons, and idols."

11:13:
[A'] "The rest . . .
[B'] became afraid/terrified (repented),
[C'] and they gave glory to the God of the heaven."

This comparison of opposites reveals that B contrasts with B' and C with C'. The

contrasts also show that the opposite of "do not repent" is "became afraid/terrified,"[1] and

the opposite of "worship demons, and idols," is "gave glory to the God of heaven."

The juxtaposition of the motifs of "fear" (*emphobos*) and giving "glory to the

God of heaven" underscores worship of the true God in the New Testament environment.

In a positive sense, these two motifs converge in Rev 14:7.[2] The language in 11:13 and

14:7 indicates strong verbal parallels. Commenting on the positivity of this expression

Paulien says, "Whatever point in history we may take this to be, it is clearly an

appropriate response to the gospel proclaimed by the first angel of Revelation

14:6,7–'Fear God and give him glory'."[3] Murphy also expresses a similar position:

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[1]Besides here, *emphobos* is used only four other times in the New Testament: 1) Luke 24:5 where the two women were "afraid" when they saw the angels at the empty tomb of Jesus; 2) Luke 24:37 where the disciples were "frightened" at the appearance of the resurrected Christ; 3) Acts 10:1 where Cornelius became "afraid" when an angel appeared to him; and 4) Acts 24:25 which records that Felix "trembled" after listening to Paul.

[2]The two expressions appear in an imperatival phrase *phobethete ten theon kai dote auto doxan,* "Fear God and give Him glory." The root for the verb "fear" is *phobomai* and *emphobos* (11:13) is the adjective. The context of these imperatives is worship.

[3]Paulien, "Seals and Trumpets: Some Current Discussions," 196. The idea of giving glory to God, where the verb *didomi* "to give," and the noun *doxa*, "glory," appear

"Giving glory to God is precisely what is demanded of all humanity by the angel of 14:7,

so this reaction means repentance and acceptance of God's sovereignty."[1]

Summary

In 11:13 the reader encounters a repentant, believing remnant. While two *loipos*

groups are presented under the sixth trumpet, the remnant in 11:13 stands in direct

contrast with the *loipos* in 9:20 who refuse to repent in the face of God's judgments. This

remnant of faith in 11:13 is clearly connected with seismic catastrophe. But unlike the

preceding reference to *loipos* in 9:20, those who survive turn to the worship of God.

A dyadic contrast is apparently intended between the two groups in 9:20 and

11:13.[2] Those not killed by the plagues in 9:20 refuse to repent. Those who survive the

earthquake in 11:13 turn from their wickedness and "give glory to the God of Heaven."

Here the term *loipos* is used to contrast the *loipos* of 9:20 with the *loipos* in 11:13 who

"fear" (cf. 14:7) and give glory to God. This worshiping remnant is verbally connected

with the first angel's message in Rev 14:6-7. The language used in 11:13 and 14:7

together, is also found in other places in the book of Revelation itself. Revelation 4:9
gives the idea of praising God; the expression in 14:7 is related to worshiping God; the
occurrence in 16:9 is connected with repentance; and in 19:7 it is in the context of
praising God. This expression is consistently used to positively express repentance in the
Apocalypse.

[1]Murphy, 268.

[2]Leslie N. Pollard, "Remnant Terminology in the Book of Revelation," a paper
presented for Doctoral Seminar on Revelation, 19 May 1991, Andrews University. In this
paper, I suggested that John's literary technique included dyadic contrasts, i.e., the
utilization of contrasting pairs throughout Revelation (e.g. Babylon versus New
Jerusalem, the Sun Woman versus the Harlot of 19, and the believing remnant of 11:13
versus the recalcitrant remnant of 9:20). This rhetorical technique served to intensify the
decisional demand of John's message to his readership.

indicates strong verbal parallels.[1]

The connection of *loipos* to the phrase "God of Heaven" is rich in Old Testament imagery. This phrase connects the remnant of the Apocalypse to Old Testament monotheism. It distinguishes the true God from surrounding idols. The expression stresses God's ultimate authority (see Ezek 1:2, 5:11-12; 6:9-10; 7:12, 21, 23; Dan 2:18, 19, 37, 44). However, the context changes. John uses the expression to contrast the allegiance of God's end-time people with the pseudo-worship promised to captivate the entire world during of the eschatologic hour to come (see Rev 13:3, 4, 7, 8, 12-14, 15).

We now turn to examine Rev 12:17, the final passage where the *loipos* appears in the context of salvation. We begin with translation of the passage.

Loipos in Revelation 12:17: Translation and Textual Consideration

(17) And the dragon was angry with the woman, and went to make war against ***the remnant*** (*tōn loipōn*) *of her seed*,[2] who[3] keep the commandments of

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[1]See Paulien, "Seals and Trumpets," 196.

[2]*Spermatos* (seed) appears only in 12:17 in the book of Revelation. In the phrase, *tōn loipōn tou spermatos autēs* (lit. "the remnant of [descending from] the seed [descending from] her"). This is a partitive ablative, indicating that "a part [i.e., remnant] is derived from and in some sense is separated from the whole." See Brooks and Winberry, 30-31. As we see below, this grammatical construction becomes another reason to view 12:17 as a reference to end-time believers from the Christian church toward the end of the Christian era.

[3]The article *tōn* serves as the relative pronoun that establishes the adjectival clause modifying the noun *tōn loipōn*. The clause is an attributive participle that limits a noun by attaching a verbal idea to it. In this correlation, the attributive participle *tōn terountōn tas entolas tou theou kai echontōn tēn marturian Iesou* agrees with *tōn loipon* in case, gender, and number. See Brooks and Winbery, 130.

God, and have the testimony of Jesus.[1]

No significant textual problems affect the translation of 12:17. We now proceed

to analyze the literary setting of the passage.

Literary Context and Structure

Revelation 12:17 forms part of the larger literary context of 11:19-15:4. It is

focused on the cosmic conflict between Michael and the Dragon and its effect on the

remnant.[2] The passage 11:19-15:4 is marked by seven scenes: 12:1-3; 13:1, 11; 14:1, 6,

14; and 15:1.[3] In fact, this block of material stands at the center of the Apocalypse and,

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[1]See Gerhard Pfandl, "The Remnant Church and the Sprit of Prophecy," in *Symposium on Revelation–Book II,* Daniel and Revelation Committee Series, vol. 7, ed. Frank Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 2:307-322. Both expressions, "the commandments of God" and "the testimony of Jesus," are subjective genitives. Thus they may be read as "the commandments which God gave" and "the testimony which Jesus bore." Charles, *Revelation,* 1:331, following Weiss and Wellhausen, thinks that the "testimony of Jesus" is an addition to some speculative Jewish source used by the author. It is only Charles's source critical presuppositions that lead to such a conclusion. There is no compelling evidence to not consider Rev 12 as a unitary and original composition by John.

[2]So A. Y. Collins, *Apocalypse,* 82, where she sees Rev 12 presenting the church as a participant in a "cosmic conflict."

[3]Beale, *Revelation,* 621. He points to: (1) the conflict with the woman and the remnant in 12:1-17; (2) sea beast persecution in 13:1-10; (3) land beast persecution in 13:11-18; (4) the Lamb and 144,000 standing on Mount Zion in 14:1-5; (5) the proclamation of the Gospel by the three angels in 14:6-13; (6) the harvest by the Son of Man in 14:14-20; and (7) the saints' victory over the Beast in 15:2-4. Cf. Morris, *The Revelation,* 155, seven signs connected with "the troubles of the church" and Kiddle, 215, seven oracles regarding the final conflict. Mounce, *Revelation,* 234, thinks that the effort to precisely identify a seven-fold element in 12-15 is difficult since the material can be divided so differently. However, A. Y. Collins, *Combat Myth,* 37-38, presents a plausible division of this material almost identical with and previous to Beale's.

according to Bowman, points to Revelation's "midpoint" with parallels on each side.[1]

This general mid point is evident in the numerous chiastic structures of Revelation put

forward by various scholars.[2]

As an introduction to this material, 11:19 forms a transitional passage that

concludes the Seven Trumpets' material while introducing and bracketing the content

material of 12-14 with a sanctuary introduction to the ark of the covenant (11:19). The

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[1]Bowman, "Dramatic Structure," 446. On 442, Bowman groups Rev 12 under the showing of the seven pageants.

[2]Stefanovic, 36-37, structures the book as follows:
A Prologue (1:1-8)
  B Promises to the overcomer (1:9-3:22)
     C God's work for humanity's salvation (4-8:1)
        D God's wrath mixed with mercy (8:2-9:21)
           E Commissioning John to prophesy (10-11:18)
              F Great controversy between Christ and Satan (11:19-13:18)
           E' Church proclaims the end-time gospel (14:1-20)
        D' God's final wrath unmixed with mercy (15-18:24)
     C'God's work for human's salvation completed (19-21:4)
  B'Fulfillment of the promises to the overcomer (21:5-22:5)
A' Epilogue (22:6-21)

However, the division of F at 11:19 to 13:18 is an unusual division. Numerous scholars see the combat saga as the central theme of a chiastic structure, while at the same time include the broader section 11:19 to 14:20 or 15:4. Cf. Schüssler Fiorenza, *Revelation,* 35-36, where she puts forward the following seven-part structure:
A 1:1-8
  B 1:9-3:22
     C 4:1-9:21; 11:15-19
        D 10-15:4
     C' 15:5-19:10
  B' 19:11-22:9
A' 22:10-21

See also, Beale, *Revelation,* 131, whose structure contains 9 parts, but the center points to his "War of the Ages" in 11:19-14:20.

ark was the depository of the Decalogue (see Exod 40:20; Deut 10:1-5; 31:9).

Strand has shown that within the structure of Apocalypse, the ark is a prelude for this section and informs the final eschatological struggle of the remnant of 12:1-14:20.[1] This ark scene, with its implied relationship to the Decalogue (i.e., judgment), anticipates the war on the *loipos* of 12:17 where the remnant of the seed of the Sun woman of Rev 12:1 is explicitly designated as those who "keep the commandments of God." The obedience theme is also evident in 14:6-7 where the "hour of judgment" is made explicit. Obedience, eschatological conflict, judgment, and victory all converge in this unit of material. Therefore, Boring rightfully sees 12:1-15:4 as "the central axis of the book and the core of its pictorial argument."[2]

In short, beginning at 11:19 through to 15:4, the battle/victory saga of this section is central to the Apocalypse's vision of the end.[3] Within the intentional design of Revelation, the eschatological remnant of 12:17 stand at the center of the final eschatological scenario.[4]

More precisely, Rev 12 fulfills five crucial functions for the structural and

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[1]Kenneth A. Strand, *Interpreting the Book of Revelation*, 2d ed. (Naples, FL: Ann Arbor Publishers, 1979), 48. Also, idem, "'Victorious Introduction' Scenes," 57-58.

[2]Boring, *Revelation*, 150.

[3]Ford, *Revelation*, 195, considers this material part of a "book of signs" and points to seven signs, though unnumbered, that run from chaps. 12-19. However, Caird, *Revelation*, 105-106, earlier raised a striking challenge to the notion of seven unnumbered signs by pointing out that John's numbered visions are panoramic in their sweep, while the "unnumbered" visions are his "close ups, his studies of detail."

[4]Keener, 312, calls 12-14 the "central section of the book (Rev 12-14) lodged between the trumpets and bowls, not only reinterprets traditional images that it recounts, but provides a key to interpreting other symbols throughout Revelation."

thematic significance of the Apocalypse.[1] First, Rev 12 provides a center and key for the

entire book.[2] Second, it marks the second half of the book.[3] Third, it provides a dividing

point that introduces a new set of actors.[4] Fourth, through its creative use of *"semeion"* in

12:1 and 15:1, Rev 12 points to the consummation of the story.[5] Fifth, Rev 12 takes us

into "the deeper dimension of the spiritual conflict between the church and the world

which has been developed progressively."[6] Yarbro Collins rightfully observes that Rev

12 "makes explicit for the first time that the combat myth is the conceptual framework

which underlies the book as a whole."[7]

Structurally, Rev 12 constitutes one vision consisting of multiple parts. Chapter

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[1]Many scholars see Rev 12 playing a pivotal role in the message of Revelation. See Hermann Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit: eine religiongeschichtliche Untersuchung über Gen 1 und Ap Joh 12* (Göttingen: Vandenhoeck und Ruprecht, 1895), 174; A. Y. Collins, *Combat Myth*, 59-61; André Feuillet, "Le Chapitre XII de l'Apocalypse: Son caractère synthétique et sa richesse doctrinale," *EV* 49 (1978): 674-683; Bauckham, *Climax*, 15.

[2]Pierre Prigent, *Apocalypse 12: Histoire de l'exégèse*, Beiträge zur Geschicte der biblischen Exegese, no. 2 (Tübingen: J.C.B. Mohr [Paul Siebeck], 1959), 1.

[3]Lambrecht, "Structuration," 103; Beale, *Revelation*, 127-128; Schüssler Fiorenza, *Vision*, 33; Hendricksen, *More Than Conquerors*, 162-163; A. Y. Collins, *Apocalypse*, 80; idem, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia: Westminster Press, 1984), 157; Murphy, 275.

[4]Krodel, 234. In chaps. 12-17, the order of the appearance of the eschatological enemies of the remnant of 12:17--Dragon, Beast, False Prophet, Prostitute --portends their demise in the reverse order of their appearance in chaps. 18-20.

[5]Mounce, *Revelation*, 231-232.

[6]Beale, *Revelation*, 622. This "deeper dimension" consists in seeing in Rev 12 that it is the Dragon who unleashes the Beast and the False Prophet. All intimations regarding the source of evil end after Rev 11. In Rev 12 explicit references to the source of evil are introduced.

[7]A. Y. Collins, *Combat Myth*, 231.

12 consists of four scenes in which the cosmic drama oscillates between heaven and earth.[1] Rev 12 may be outlined as follows:

Scene I: Conflict and Victory on *Earth* (vss. 1-6)

    1. First sign appears in the heavens: a pregnant woman (vss. 1-2)
    2. Second sign appears in the heavens: a fierce dragon (vss. 3-4a)
    3. Dragon's attack on the woman with the intent to devour the Male child at birth (vs. 4b)
    4. *Victory*: Male child is snatched up to God (vs. 5)
    Woman fled to the desert (vs. 6)[2]

Outcome: The dragon is defeated but the woman and Male child are victorious. This is followed by:

Scene II: Conflict and Victory in *Heaven* (vss. 7-9)
    1. War between Michael (and His forces) and the dragon and his forces (vs. 7)
    2. *Victory* for Michael but defeat for the dragon (vss. 8-9)

Outcome: The dragon is again defeated while Michael is victorious.[3] Then comes:

Scene III: Song of Victory in *Heaven* (vss. 10-12)
    1. The kingdom of God (vs. 10a)
    2. Defeat of the accuser (vs. 10b)
    3. *Victory* of the saints (vs. 11)
    4. Exclamation of joy (vs. 12a)
    5. Announcement of woe (vs. 12b)

Outcome: Victory is at the center and is pronounced for the saints. The announcement of woe (12b) signals that the conflict is about to be renewed. Finally comes:

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[1]Commentators such as Roloff, 145, see only three scenes in Rev 12 because he includes vss. 10-12 as part of my Scene II. However, owing to the shift from prose to poetry, plus the fact that these verses have no sustained action as in the other scenes, it seems better to place it by itself.

[2]See Ruiz, *Ezekiel in the Apocalypse,* 307-310, for a summary of the significance of the desert imagery.

[3]To relegate Satan's defeat to the past is what Bauckham, *Climax,* 185 calls an unprecedented occurrence in Jewish apocalyptic. So also, Matthias Rissi, *Time and History: A Study on the Revelation* (Richmond, VA: Knox, 1966), 38; Bowman, *Drama,* 78; Beale, *Revelation,* 646-647.

Scene IV: Conflict and Victory on *Earth*[1] (vss. 13-17)
    A. 1. The dragon attacks the woman (vs. 13)
       2. Result: Escape of the woman (vs. 14)
    B. 1. The dragon attacks the woman again (vs. 15)
       2. Result: Escape of the woman (vs. 16)
    C. 1. The dragon attacks the remnant of the woman (vs. 17)
       2. Result: It is left unsaid.[2]

Yet one thing, though curious, is clear. While, Aune discerned the past, present, and future portrayed in chaps. 11:18-14:20,[3] this "*heilsgeschicte*" may justifiably be seen in the entire temporal span of Christ's salvific victory over evil described in Rev 12.

Verses 7-12 narrate the protological victory of Christ over the Dragon in heaven; Christ's soterological victory at the cross is alluded to in 4, 10, and 11; Christ's final eschatological victory is invoked in vs. 5 by the regnal language of Ps 2--the enemy nations will be "ruled with a rod of iron."

Thus, since structurally and thematically the victory of Christ and the defeat of

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[1]Revelation 12:13 says that the dragon had been hurled to the earth. This is linked to 12:12 which, in the announcement of woe, locates the devil, identified as the dragon in vs. 9, on the earth.

[2]In each scene and in each conflict, the dragon is summarily defeated. But in this final conflict in **Scene IV**, the outcome is not mentioned. However, judging from the movement established in the text, the dragon is consistently defeated but those whom he attacks are always victorious. It seems that the silence attached to the remnant really indicates that victory is also to be expected for them. In this case, the victory-defeat motif is implicit. It may even be seen in the parallelism formed in terms of the content and location of each scene:
    A Victory on Earth (vss. 1-6)
       B Victory in Heaven (vss. 7-9)
       B' Victory in Heaven (vss. 10-12)
    A' Victory on Earth (vss. 13-17)

[3]Aune, *New Testament in its Literary Environment*, 242.

Satan are explicated in Rev 12,[1] this victory and defeat motif presages good news for the

persecuted remnant of 12:17. Satan's failure in the preceding battles with Christ and His

kingdom will culminate in one final failure before the eschaton (cf. 14:1-4; 15:1-4; 20:4-

6). The assurance of victory is also evident in vss. 6, 14, 16, and 17. These verses are

thematically identical in that they all point to the protection and deliverance of God's

people.

We now look more closely at the backgrounds to remnant in Rev 12–The

Woman, the Dragon, and Michael.

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[1]William H. Shea and Ed Christian, "The Chiastic Structure of Revelation 12-
15:4: The Great Controversy Vision," *AUSS* 38 (2000): 271, provide a helpful chiastic
structure of Rev 12 that underscores the salvific victory of Christ at the cross in the
following way:

A 12:1-5 Woman and Man Child
　　B 12:6 Woman in Wilderness 1260 Days
　　　　C 12:7-9 War in Heaven, Michael vs. Dragon
　　　　　　D 12:10-11 Inauguration of Salvation at Cross;
　　　　　　　　Appropriation of Salvation by Lamb's Blood
　　　　C'12:12 Dragon Cast Down/Heaven Delivered, but Woe to Earth
　　B'12:13-16 Woman in Wilderness 3:1/2 Times
A' 12:17 Woman and Her Seed

In B and B' Shea and Christian see an explanatory correlation between God's "angelic
offspring" and "human offspring." Though the nexus drawn between these entities
appears impossibly subtle, their explanation that the relationship of the B correlates
points to the beginning and ending of the Dragon's war is clearly evident in the passage.
Thus, 12:17 represents the last phase of the Dragon's assault. They rightfully observe
that "the battle between the dragon and the saints is the earthly dimension of the Great
Controversy between the dragon and the Lamb" (277).

Backgrounds to 12:17

Each of the three central characters[1] involved in the conflict of Rev 12 impacts

the eschatological remnant in 12:17. As Alexander has shown, the antagonism between

the three are all seminally present in Gen 3:15.[2] These figures are examined within the

context of Rev 12 and the cosmic conflict between Michael and the Dragon and his attack

on the Woman. We begin with the backgrounds to the Woman.

The Sun Woman of Revelation 12

The Sun Woman is presented in Rev 12 as the mother of both the Male child and

the remnant. Many commentators have speculated regarding the alleged presence of

extra-biblical sources and/or backgrounds behind chap. 12. Partial parallels found in

Greek literature (e.g., the pregnant goddess Leto pursued by the dragon Python), or

Egyptian folklore (i.e., Set-Typhon who pursued Isis and was later slain by Horus, her

son) have been proposed. In fact, even a Babylonian myth that recites the overthrow of

Tiamat (a seven-headed sea monster) by the god Marduk has been nominated as John's

source.[3]

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[1]The main characters mentioned in chap. 12 include the woman (vss. 1, 4, 5, 6, 13-17); the dragon (vss. 3, 4, 13, 16, 17), also called the serpent (vs. 9) and the accuser (vs. 10); and the Male child (vss. 4, 5, 13) also identified as Michael (vs. 7) and Christ (vs. 10).

[2]For messianic intonations in this passage, see T. Desmond Alexander, "Messianic Ideology in the Book of Genesis," in *The Lord's Anointed: Interpretation of Old Testament Texts*, ed. Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Grand Rapids: Baker, 1995), 27-32.

[3]For a recent summary of the select scholars who have opted for either the Egyptian, Babylonian, or Greek mythological origins of chap. 12, see Aune, *Revelation 6-16*, 670-671, for a brief but thorough overview of the different scholars holding the

However, the conclusion that extra-canonical myths supplied John with his imagery for chap. 12 seems to be both unnecessary and unlikely. Close reading of the text suggests four reasons that John's primary sources are the Old Testament and/or Christian tradition.[1] First, the Old Testament shows that the figure of Israel as a woman in travail is found in Isa 26:17-18; 37:3; 54:5; 56:7 and Hos 2:14-20. Second, the conflict theme of Rev 12 is already imbedded in Gen 3:15.[2] Third, the image of labor pains in 12:2 serves as a further indicator that Gen 3 stands behind Rev 12.[3] Fourth, there is no evidence within the text that John was remotely aware of a Greek or Egyptian saga (contra Krodel[4]) similar to Gen 3. However, there is an abundance of textual evidence

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Pagan-myth-as-source hypothesis for Rev 12. Also see Charles, *Revelation,* 1:311-314. Charles himself, 1:298-314, points to two major sources: (1) 12:7-10, 12 as a part of Judaism; and (2) 12:1-5, 13-17, an ancient myth of international origin applied by a pharisaically influenced Jew and transformed by John to explain the persecution of the Christians. A. Y. Collins, *Combat Myth,* 83, 101-155, has argued that John adapted two Jewish sources: (1) the story of a conflict between a pregnant woman and a dragon; and (2) the drama of a heavenly battle. Ellul, 85, suggested that the Woman is God's creation, which comports with Graeco-Roman thought. However, such an application appears too generic for the text. See Keener, 313, for a list of Graeco-Roman sources behind the idea.

[1] J. J. Collins, *Apocalyptic Imagination,* 275, writes that Rev 12 provides "an exceptionally clear example of the use of Jewish source material."

[2] So Kraft, 172. Also, Beasley-Murray, *Revelation,* 201; Boring, *Revelation,* 152; A. Y. Collins, *Apocalypse,* 87; Phillip Hughes, *Revelation,* 138, 143; Krodel, 242; Morris, *The Revelation,* 156; Sweet, *Revelation,* 203; and Swete, 154.

[3] So Paul Minear, "Far as the Curse Is Found: The Point of Rev. 12.15-16," *NovT* 33 (1991): 74; Witherington, *Revelation,* 172; Michaels, *Interpreting Revelation,* 122.

[4] Krodel, 237, sees a Greek or Egyptian story as the primary background to Rev 12. On the other hand, Kiddle, 216-217, argues exactly the opposite of scholars such as Krodel who assume that a narrative parallel indicates a reliance on pagan myths. Kiddle contends that other pagan accounts are aberrations of John's story. See also Morris, *The Revelation,* 155-156; Caird, *Revelation,* 148, for scholars who see in Rev 12 a refutation of pagan myths.

pointing to John's appropriation of the Old Testament in his composition.[1]

I conclude that John's use of Old Testament imagery is the primary source for this story. Michaels sees the background source clearly when he writes: "John's vision expands a single text (Gen. 3.15) into an extraordinary two-stage account of an apocalyptic struggle between good and evil. Chapter 12 details the enmity between the serpent (the Dragon) and the woman; chapter 13, the enmity between the serpent's seed (the Beast from the sea) and the "seed" of the woman (Christian believers). . . . Words spoken long ago to the serpent in Genesis, 'he will strike your head,' come true in John's vision."[2]

In fact, one could plausibly argue that John's work may be viewed as a polemic against popular pagan myths, if John was aware of them. Verbally and thematically, the images of the woman, the dragon, and the seed in Rev 12:17 point the reader to Gen 3:15. Evidence for this conclusion lies in the fact that the LXX utilizes the identical Greek parallel phrase *tou spermatos autēs* in describing the original warfare between the descendants of Eve and the descendants of the serpent.[3] Scholars point out that the noun

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[1]Mounce, *Revelation*, 235, questions some scholars' pagan-myth-as-source thesis by asking insightfully: "Would a writer who elsewhere in the book displays such a definite antagonism toward paganism draw extensively at this point upon its mythology?" A similar line of argument against the pagan-myth-reliance hypothesis is in Beckwith, 615; Morris, *The Revelation*, 156; and Ford, *Revelation*, 235.

[2]Michaels, *Interpreting Revelation*, 122.

[3]Caird, *Revelation*, 160, notes that "this is a conscious echo of the words of God to the serpent in Eden: 'I will put enmity between you and the woman, Between your seed and her seed; They shall wound your head, and you shall wound their heels.'"

*zera*ʿ ("seed"), used 224 times in the Old Testament, reflects a variety of usages.[1] In Gen

3:15 the singular form of the noun expresses the idea of corporate solidarity that defines

the descendants of Eve in contrast to the solidarity between the descendants of the

serpent. Note the following comment:

> Commencing with Gen 3:15, the word "seed" is regularly used as a collective
> noun in the singular (never plural). This technical term is an important aspect of
> the promise doctrine, for Hebrew never uses the plural of the root to refer to
> "posterity" or "offspring.". . . Thus the word [*zrʿ*] designates the whole line of
> descendants as a unit, yet it is deliberately flexible enough to denote either one
> person who epitomizes the whole group (i.e. the man of promise and ultimately
> Christ), or the many persons in that whole line of natural and/or spiritual
> descendants. One such seed is the line of the woman as contrasted with the
> opposing seed which is the line of Satan's followers.[2]

This strong allusion to Gen 3:15 points to enmity not only between the serpent

and the woman but also between their respective offspring. Here John displays the

connection between the ancient conflict chronicled in Gen 3 and the broader conflict

between the ancient serpent and the end-time seed/followers of Jesus Christ. This battle

contains many of the thematic elements reported in the Genesis conflict.[3] However,

Genesis's "old" serpent becomes John's new Dragon.

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[1]Walter C. Kaiser, "*zera'*," *TWOT*, ed. R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (Chicago: Moody, 1980), 1:252, points to four basic semantic categories that *zera'* refers to: (1) the time of sowing; (2) the seed that is scattered; (3) the biological category of the seed as male semen; and (4) the seed as offspring in the genealogical line of specified patriarchs or matriarchs.

[2]Ibid. Similarly, Paul uses the collective noun in Gal 3:16 to refer to the descendants of Abraham (cf. Rom 4:13-18; 9:6-9). But he also uses seed to refer to one individual. See also William Hendricksen, *A Commentary on Galatians* (London: Banner of Truth Trust, 1969), 135.

[3]For more on the continuity and character of that conflict, see Metzger, *Breaking the Code*, 75; A. Y. Collins, *Apocalypse*, 82-84; Osborne, *Revelation*, 484; Keener, 316; and Talbert, 51.

A closer examination of the Old Testament, particularly the prophets, shows that a woman is frequently used to represent God's people, who vacillate between faithfulness and unfaithfulness.[1] In Rev 12, numerous scholars see the astral symbols associated with the woman as an additional suggestion that the Old Testament is in view.[2] As sources of light, the absence of these heavenly luminaries is often used to describe gloom and punitive judgment.[3] Adorned in astral brilliance, the woman recalls the bride in Cant 6:10. As such, she represents the faithful people of God.

Some scholars have seen a possible Marian background to Rev 12:1.[4] However, numerous other scholars do not see Mary, but see in the Woman of 12:1 a corporate personality.[5] She represents "the people of God in unbroken continuity,"[6] "the true

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[1] Isa 54:5-6; Jer 3:6–25; Ezek 16:8-14; Hos 1-3; Amos 5:2.

[2] Beale, *Revelation*, 625, sees the Old Testament precedent of Jacob, his wife, and eleven tribes bowing to Joseph. Also see, Kiddle, 225; Krodel, 237; Morris, *The Revelation*, 152; Sweet, *Revelation*, 195; and Swete, 147.

[3] Cf. Ezek 32:7; Joel 2:10; 3:15.

[4] Against Mariological interpretations, see Prigent, *Apocalypse 12*, 144. Cf. André Feuillet, "Le Messie et sa Mère d'apres le chapitre xii de l'Apocalypse," *RB* 66 (1959): 55-86. Here Feuillet allows for a secondary interpretation of the Sun woman of Rev 12 as Mary, but concedes that it cannot be the primary interpretation. Ford, *Revelation*, 207, and Caird, *Revelation*, 149, are examples of scholars who also reject the Marian hypothesis. Keener, 314, sees Eve as possible subtext, but not as primary interpretation.

[5] The following five reasons make a Marian interpretation untenable: (1) the combat saga's enemy character is identified and named "Dragon" while "Mary" is neither identified nor named; (2) the New Testament records no particular persecution of Mary similar to Rev 12; (3) the New Testament records no post-partum flight into the wilderness by the historical Mary, mother of Jesus; (4) No New Testament evidence exists to support the idea that the "rest of her seed," i.e., Mary's biological progeny born after Jesus, were the objects of persecution; and (5) early church fathers provide no Mariological interpretation to the passage.

[6] Beckwith, 621; cf. Swete, 146.

people of God,"[1] "the people of God in continuity between the Old and New

Testaments,"[2] "a picture of the faithful community which existed before and after the

[first] coming of Christ,"[3] or "the Christian community after the ascension of Jesus."[4] She

is a personification of "the people of God"[5] (i.e., the messianic community).[6]

Numerous scholars have noted that the Sun Woman of Rev 12 also contrasts with

the Harlot of Rev 17.[7] According to Ford, "this woman and the new Jerusalem are the

antithesis of the harlot [of Rev 17-18]."[8] The Sun Woman's presence here is noted by

Bruns as a striking contrast to the woman of Rev 17.[9]

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[1]Krodel, 238.

[2]Witherington, *Revelation*, 167-168.

[3]Beale, *Revelation*, 625.

[4]Aune, *Revelation 6-16*, 691.

[5]Bowman, *Drama*, 79.

[6]Schüssler Fiorenza, *Vision*, 81.

[7]See, J. Edgar Bruns, "The Contrasted Women of Apocalypse 12 and 17," *CBQ* 26 (1964): 459-463; Beale, *Revelation*, 859; Thomas, *Revelation 8-22*, 282; Paul B. Duff, "Wolves in Sheep's Clothing," in *Reading the Book of Revelation: A Resource for Students*, ed. David L. Barr (Atlanta, GA: Society for Biblical Literature, 2003), 69-70; David Aune, "St. John's Portrait of the Church in the Apocalypse," *EQ* 38 (1966): 146-148; Caird, *Revelation*, 269; Edith M. Humphrey, "A Tale of Two Cities," in *Reading the Book of Revelation: A Resource for Students*, ed. David L. Barr (Atlanta, GA: Society for Biblical Literature, 2003), 89; Hendricksen, *More Than Conquerors*, 167; Phillip Hughes, *Revelation*, 183; Keener, 405; Koester, 154; Murphy, 348-349.

[8]Ford, *Revelation*, 188. See also Caird, *Revelation*, 148; Schüssler Fiorenza, *Vision*, 80; Phillip Hughes, *Revelation*, 138-139; Kiddle, 225; Krodel, 234; Ladd, *Revelation*, 166; Morris, *The Revelation*, 151; Sweet, *Revelation*, 195; and Wall, 159.

[9]Bruns, 459, sees 3 women in the Apocalypse at 2:20, 12, and 17. For him, the Bride of 21 appears to be a later phase of the Sun Woman of 12. Points of connection between 12 and 21 are radiant garb in 12:1 and 21:10-11; the symbolic 12 (stars) in 12:1 and 21:12 (gates, angels, tribes), etc. However, the bride does appear to be a discreet and different image based on the contrasts between her and the Sun Woman, e.g., Sun

Table 12 shows that the experience of the Sun woman reflects a history of opposition in vss. 4 and 13. Her refuge and protection in the desert is indicated by the mention of the 1260 days (vs. 6) which is the same as "a time and times and half a time" (vs. 14). These chronological markers sequence her appearance and pregnancy, the time of her delivery, and the time of her flight to desert safety.[1] This chronological expression comes directly from the LXX's Dan 7:25 and 12:7. There the "little horn" power acts villainously against God's people. Stefanovic comments appropriately, "It seems clear that in portraying the woman in the wilderness, John points to the oppression of God's people from the persecuting power of the little horn in Daniel's prophecy."[2] However, the destiny of the Sun woman stands in stark contrast to the destruction of the Harlot.[3]

Woman is pregnant, Bride is not, etc.

[1]This temporal sequencing of the woman's experience points to the historical phase of the people of God's earthly pilgrimage. An anchor point in history is indicated by the birth of the man child, which is widely attested to be the first advent. See Schüssler Fiorenza, *Vision,* 81; Aune, *Revelation 6-16,* 687-689; Mounce, *Revelation,* 238-239; Wall, 161; Talbert, 49; and Murphy, 284. The flight into the wilderness comes sometime after the first advent, but is terminated at the end of the 1260 days. Sometime after this period, the persecution of "the remnant of her seed" by the Dragon begins and ends at the eschaton. This period points to an eschatological phase of the Woman's existence.

[2]Stefanovic, 384.

[3]This destruction *"erēmoō"* means to "lay waste" in the ancient sense of sacking a city. Thus, the view of Marla J. Selvidge's "Powerful and Powerless Women in the Apocalypse," *NeoT* 26, no. 1 (1992): 164, that this is a "rape scene" based on vs. 16 seems unwarranted. So also for the view of Tina Pippin's, *Death and Desire: The Rhetoric of Gender in the Apocalypse* (Louisville, KY: Westminster/John Knox Press, 1992), 57-58, who sees this as a "sexual murder." For an extensive and convincing response to such claims, see Rossing, 88-97.

Table 12. Revelation 12 and 17: Sun Woman and Harlot

Contrasts	Sun Woman--Rev 12	Harlot--Rev 17
Location	"in heaven"-vs. 1 "wilderness"-6	"on many waters"-vs. 1 "wilderness" -3
Appearance	"clothed with sun, etc."-1b	"clothed in purple, scarlet, jewels, pearls"-4
Condition	"pregnant"-2	"drunk" -6a
Vocation	"mother" (lifebearer)-2	adulterer-2, 4, murderer-6c
Progeny	"Male Child"-5 "remnant"-17	"Prostitutes"-6b
History	attacked by the Dragon-4, 13; protected by God-6	supported by the Beast-7; judged (to krima) by God-1
Destiny	"salvation" (implied)-10	"destruction"-16

Some scholars also see phases to the existence of the Sun woman. Beasley-Murray sees the Sun woman as an earlier phase of the nuptial Bride in 19-22.[1] This would then grant the woman both historical and eschatological phases of existence. Also, the experience of the woman reveals three phases of Satan's antagonism: (1) Messiah's Heavenly conflict continued at birth in the first century (12:1-5);[2] (2) the persecution of the remnant in the end time (12:17), and (3) the calibrated period of allotted persecution

[1]Beasley-Murray, Revelation, 197-198. Also, Kiddle, 225; Sweet, Revelation, 195.

[2]A. Y. Collins, Apocalypse, 86, shows (and that remarkably) how Rev 12:7-9 describes Satan's protological effort to revolt against the rule of God. Genesis 3 then picks up and describes the continuation of that heavenly war between Michael and the Dragon. Through John's adoption of Gen 3:15 as the subtext for Rev 12, the fulfillment of the promise of the Gen 3:15 conflict is seen in the career of the Male Child of 12:4-5, i.e., Christ's experience.

in between (12:6, 14). Beale sees the possibility of four stages, by preceding my first stage with his own messianic community phase.[1] However, his pre-messianic phase does not substantially alter the fact that the events directed at the remnant of 12:17 take place in the end time.

We now turn to look at the next character impacting the remnant of 12:17, that is, the Dragon who persecutes the Woman and the remnant of her seed. Rev 12 shows that the Dragon has a long and sordid history of opposition to the historic people of God.

Dragon

The first enemy character associated with the war on the eschatological remnant of Rev 12:17 is presented as "*allo sēmeion en tō ouranō . . . drakōn megas purros.*" In the LXX, *drakōn* (Heb--*tanin)* could refer to a serpent (Exod 7:9-10; Deut 32:33), a jackal-like animal (Jer 9:11; Lam 4:3; Mic 1:8); or a crocodile (Ezek 29:3; 32: 2; Job 40:25-41). Farrer points out that in Isa 27:1 Leviathan is called a serpent (*ophis*), thus preparing the way for the transposition of Old Testament images contained in Rev 12.[2]

According to Ivan Benson, John's use of the dragon figure in Revelation would

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[1]Beale, *Revelation*, 678. Beale's stages are: (1) Messianic Community; (2) Christ's appearance; (3) persecuted messianic community; and (4) later stages of the persecuted community. He allows that the group in vss. 6, 12-16 are distinct from the group in vs. 17. Barr, *Tales of the End*, 125, also sees four stages to the Dragon's war: (1) War in Heaven--vss. 7-9; (2) Attack on the Man Child--vss. 4-5; (3) Attack on the Woman--vss. 6, 13-16; and (4) Attack on remnant of her seed--vs. 17.

[2]Farrer, *Revelation*, 143. He says that the Isa 27:1 passage "makes the Lord's smiting of Leviathan a sequel to his people's painful travail in bringing forth a resurrection (xxvi. 16-19) and to going into hiding for a moment until the indignation be past (xxvi. 20)." Ibid.

evoke ancients' wariness about mythical sea creatures because "it would communicate to his readers the frightening force at work against them, the undiluted power of the Evil One himself, angered by his own banishment from the presence of God."[1] This Dragon figure may evoke ancient near eastern mythological monsters, particularly the sea creatures Leviathan and Rahab, who were symbols of evil powers that traditionally opposed God's people.[2]

As an example, the Pharaoh of the Exodus is metaphorically called Leviathan[3] and Rahab.[4] Jeremiah 51:34 characterizes Babylon as a serpent that swallowed up Judah, while Ezekiel compares the Egyptian monarch to a "great monster lying among your streams" (29:2) and a "monster in the seas" (32:2). A significant feature is that these ancient enemies were repeatedly defeated by God.[5] Similarly, earthly enemies in Revelation are hostile to the end-time remnant, but consistently defeated by God.[6]

Thus, Hasel was correct when he showed that John's "Dragon" had to be

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[1]For discussions of the dragons of antiquity across many cultures, see Ivan M. Benson, "Rev 12 and the Dragon of Antiquity," *RQ* 29 (1987): 97-102.

[2]See Keener, 315.

[3]Cf. Ps 74:14; Isa 30:7.

[4]Cf. Ps 89:10; Isa 51:9-10.

[5]Kistemaker, 368, says that Satan "has been losing the battle against God and the church." That Satan is defeated is a recurring theme in the Apocalypse. He is defeated by Michael (12:7). He is thwarted in his effort to devour the "Male child" (vs. 5). He is thwarted in his effort to harm the woman (vs. 6). Satan is defeated by the faithful (vs. 11). His blood (1:5) established the right to reign over Satan. Now that defeat is imaged in the form of the defeat of the Dragon. For a useful description of the beast-like enemy, Babylon, see Kenneth Mulzac, "The 'Fall of Babylon' Motif in the Books of Jeremiah and Revelation," *JATS* 8 (1997): 131-143.

[6]John Day, "Dragon and Sea, God's Conflict With," *ABD* (1992), 2:229.

understood in the context of Revelation.[1] Revelation's dragon is already explicitly

identified in the text as the old serpent of Genesis,[2] "a great red dragon,"[3] and "that

ancient[4] serpent called the devil, or Satan, who leads the whole world astray" (Rev 12:9).

The Old Testament depicts the dragon as "the archenemy of God and his people."[5] He is

"the common denominator,"[6] between all of the opponents of God as evidenced by the

nature of his allies in Rev 13.

This notion of "deceiving the whole world" is distinctively Christian. Satan's

existence between his expulsion from heaven in Rev 12:7-9 and his annihilation in Rev

20:10 is defined by deception (*planaō*), accusation (*katagōr*),[7] and persecution (*ediōsen*),

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[1]Gerhard Hasel, "Dragon," *The International Standard Bible Encyclopedia*, completely rev. and reset ed. (1979-1988), 1:990-991; Morris, *The Revelation,* 151; Wall, 160.

[2]Keener, 315-316, says, "But for John the dragon is especially the 'ancient serpent' (12:9), the one in Genesis who led Adam and Eve to death by enticing them to disobey God."

[3]Krodel, 239, sees red as the color of blood and murder. Thomas, *Revelation 8-22*, 122, asserted that red harmonizes with the Dragon's intentions to kill the remnant. Cf. Stuart, 621; Beckwith, 623. Also, the color red is used to describe tyranny, persecution, oppression and bloodshed. See Stefanovic, 379, 381, who points to 2 Kgs 3:22-23; Rev 6:3-4; and 17:3-6.

[4]The word *archaios* literally means "ancient, primeval," and suggests existence from ancient times. The definite article shows that it is a specific serpent, none other but that one. The same specificity is also found in 20:2.

[5]Stefanovic, 379.

[6]Edwin Reynolds, "The Sodom/Egypt/Babylon Motif in the Book of Revelation (Ph.D. dissertation, Andrews University, 1994), 216.

[7]On Satan as "accuser" see G. B. Caird, *Principalities and Powers* (Oxford: Clarendon Press, 1956), 34; B. Talmud *Berakoth* 46a; B. Talmud *Yoma* 20a; Midrash on Exod 12:29.

that is, those functions synonymous with his names and diabolical activities.[1]

"Deception" evokes the first temptation of the Fall narrative of Gen 3:1-9 where the devil, using the medium of a serpent, deceived Adam and Eve and thus led humanity astray. Jezebel is the agent of deception against the remnant of 2:20, 24. Accusation, via the Zech 3:1-2 background to Rev 11, may be implied in the gloating over the Two Witnesses in 11:10. Persecution is used against the eschatological remnant in Rev 13:7.

We turn to the next character whose relationship to the remnant is significant, the Male Child.

Male Child

The fact that the "male child" of Rev 12:5 is a symbol of the Messianic career of Jesus has been widely endorsed by scholars.[2] However, Gunkel argued that it was impossible to see in Rev 12 the ascent of the man child as the story of Jesus because key elements of His life were missing from the combat saga.[3] Through a literalistic reading, Gunkel required that the life, teaching, and death of Jesus be explicated in the Rev 12

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[1]The historical opponent of God and God's people turns his ire on the remnant of faith in 12:17. This opposition is consistent with the enemy motif in the Apocalypse, whether the organized enemy is Beast, False Prophet, Babylon, or Egypt. In the Old Testament, the remnant word *mlt* comes closest to capturing the range of threats represented in 12:17-15:2. These include war (1 Kgs 19:17; 2 Sam 1:3; Jer 46:6; 48:18-19; Ezek 33:5); persecution (1 Sam 19:11); a death decree (Esth 4:13); and divine judgment (Gen 19:17, used twice; Jer 32:4; 34:3; 38:18, 23; 51:45).

[2]See Schüssler Fiorenza, *Vision*, 81; Aune, *Revelation 6-16*, 678-689; Mounce, *Revelation*, 238-239; Wall, 161; Talbert, 49; Murphy, 284, and Beale, *Revelation*, 637.

[3]Gunkel, 174-181.

narrative in order for it to refer to Christ.[1] What Gunkel overlooked is that the author in

Rev 12:5 expresses in "shorthand" relevant aspects of the Christ event deemed

appropriate to his narrative purpose.[2] Beale calls this shorthand device "temporal

telescoping."[3]

The Male Child is the seed of the Woman; so is the remnant (12:17). Prior to the

Parousia, however, 12:5 suggests an inaugurated fulfillment of the promise to "rule the

nations" as evidenced in the New Testament.[4] Through the use of New Testament

traditions concerning Christ as well as allusion to the Old Testament coronation literature,

John skillfully presents both the first and the second advents of Christ in Rev 12. J. J.

Collins notices John's telescoping in his comment on this textual unit, when he writes

that the "double coming of the Messiah is . . . necessitated by the abrupt termination of

the earthly career of Jesus."[5] The Male Child is associated with "Michael" (mikā´ēl)

whose name means "Who is like God?" Outside of Rev 12:7, 3 occurrences are found in

the book of Daniel in the Old Testament (10:13, 21; 12:1) and one in Jude 9 in the New

Testament.

In Rev 12, Michael is the commander of an angelic army.[6] Michael is the only

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[1]Ibid., 175-176, 180.

[2]John abbreviates the life of Jesus by focusing on a detail, though remaining cognizant of the entire sweep of His career.

[3]Beale, *Revelation*, 637. Cf. Rev 1:5, 17-18; 2:8.

[4]Cf. Matt 3:17; Luke 3:22; Acts 13:33; Heb 1:2-6.

[5]J.J. Collins, *Apocalyptic Imagination*, 275.

[6]See Aune, *Revelation 6-16*, 693-695, for a detailed and informative discussion of Michael in early Jewish sources.

named angel in Revelation.[1] What is noteworthy is that in "each of these apocalyptic passages Michael is the leader of God's forces, in direct controversy with Satan and is always victorious over him."[2] The same idea holds true in Jewish apocalyptic writings.[3]

Though the contextual evidence is not strong, a solid basis for seeing this figure as Christ exists.[4] In the exultation hymn of 10-11, reference is made to Christ as victor through the divine passive *eblēthē* ("has been cast, hurled down").[5] It is possible to see in the praise strophe of vs. 10 the combat victory credited directly to Christ as an angelomorphic Michael.[6]

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[1]Lewis Anderson, "The Michael Figure in the Book of Daniel" (Ph.D. dissertation, Andrews University, 1997), 439, says that Michael collapses "within his person the functions of the Angel of the Lord as the personal guide and guardian of Israel, of the Son of Man as the transcendent being who appears at the eschaton, and of the Messiah, as the hoped for eschatological deliverer."

[2]Kenneth D. Mulzac, "Michael," *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids: Eerdmans, 2000), 896.

[3]See *1 En.* 9:1; *T. Ab.* 1:4, 6; 10:1; 20:10; *4 Bar.* 9:5, *T. Mos.* 9:1; Also Michael is referred to as "Commander-in-chief" in *T. Ab.* 1:4; 2:2; 3:9; 4:7; 9:8; 10:12; 14:5. Clearly, he stood at the top of an angelic chain of command. See Mulzac, "Michael," 896. Mulzac concludes, "As the true representative of God, identified with the 'angel of Yahweh,' Michael withstood Satan's accusations and vindicated Israel at the heavenly tribunal." Ibid.

[4]Contra Stefanovic, 386. No contextual evidence is presented for his claim that "the context indicates that Michael, the commander of the heavenly hosts, is Christ himself (cf. 12:10-11)."

[5]Prigent, *Apocalypse 12*, 146, notes that *eblēthē* occurs as the key word in 12:9 since it occurs 3 times here. Satan's "cast down" pushes Prigent to parallel passages in 2:5-11; 1 Cor 2:6-8; and Col 1:20; 2:15.

[6]Robert H. Gundry, "Angelomorphic Christology in the Book of Revelation," in *SBL Seminar Papers* (Atlanta, GA: Society for Biblical Literature, 1994), 662-678, sees Christ as an angel, in that he assumes many of the functions of an angel. Clearly, language ascribed to angelic forms in Daniel is used in Revelation (cf. Rev 1:13-16 and Dan 10:5-6). However, the "white as wool" hair in the inaugural vision of Rev 1 refers to

What have we seen? From the Old Testament background, Rev 12 presents a picture of ongoing conflict between the Dragon and the Sun Woman, and between the Dragon and the Male Child. This conflict is primordial, historical, and eschatological. From pre-Eden to the end of time, this cosmic conflict reaches its final culmination in 12:17 when the Dragon goes to "make war against the remnant of her seed, who keep the commandments of God and have the testimony of Jesus Christ" (Rev 12:17).

Having looked at the backgrounds to Rev 12:17, we now turn to the interpretation of the passage. Two levels of interpretation of 12:17 are presented below. First a "close up" of 12:17 is presented that covers the key words, phrases, and concepts that compose the verse where *loipos* occurs.

Second, I interpret 12:17 in a "wide focus" with the larger cosmic conflict presented in 12:1-15:4 with its implications. I finally show that the *actual terminology* of remnant 12:17 introduces a series of intratextual synonyms and associations that provide the basis for identifying theological controls appropriate for remnant images.

Interpretation of Revelation 12:17

12:17 in Narrow Focus

Revelation 12:17 is crucial to an understanding of the Apocalypse's presentation

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the Ancient of Days in Dan 7:9. Says Beasley-Murray, *Revelation*, 67, "The fulsome language about the white hair echoes Dan. 7:9f., and is intended to associate Christ with the God of the ages, the Judge of the world."

Here we may face another example of image alteration as per McComiskey, "Alteration of Imagery in the Book of Revelation," 307-308. Thus, functional attributes of angelic figures as well as God could be combined in Christ the Michael figure, while disallowing an ontological transformation of Christ into an angel.

of the end-time people of God. Revelation 12:17 contributes to an understanding of the

remnant theme in the following five ways:

1. The persecution that was localized in Thyatira is globalized and directed

against the eschatological remnant in 12:17.

2. *Loipos* is connected to the enmity aspect of the Gen 3:15 promise doctrine of

the Old Testament. The promise doctrine is finally and fully consummated in the

salvation of the eschatological remnant.

3. The religio-ethical description of the *loipos* of 12:17 connects Old Testament

covenant obligations with New Testament faith in Christ.

4. The experience remnant of 12:17 is modeled after the redemptive suffering of

Christ.

5. Most important, *loipos* in 12:17 provides the foundational category for

identifying images of the remnant in the Apocalypse. By providing the nexus between

the Dragon's war against Michael, the Sun Woman, the Male Child, and the worldwide

war against God's last-day people in Rev 13 and 14, *loipos* in 12:17 points readers of the

Apocalypse to a linked series of intratextual synonyms that helps to identify and specify

the images of the end-time remnant in the context of salvation.[1]

Revelation 12:17 also fulfills three crucial functions within the final crisis/victory

narrative of 12-15:4. First, according to Paulien, Rev 12:17 reflects "duodirectionality"

because it sits in one of the literary "seams" of Revelation, thus providing insight into the

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[1]Moyise, 142, observes that through intertextuality "John has built a bridge between two contexts, thereby setting in motion an interaction that continues to reverberate throughout the whole book."

purpose of the writer.[1]

As a duodirectional passage, 12:17 looks back on 12:1-16 to explain the Dragon's

orgē toward the remnant,[2] but it also looks forward to prepare the reader for the expanded

persecution launched by the Dragon, the Sea Beast, and the Land Beast of Rev 13.

Schüssler Fiorenza notes, "The whole section [i.e., Rev 13] expands upon the

announcement of 12:17 that the dragon wages war with the rest of the woman's offspring

who are clearly characterized as Christians."[3] In Rev 12:17 we come to the climax and

final stage of the Dragon's efforts to destroy the seemingly unprotected remnant of the

Woman and her seed, the Male Child.[4]

Second, Rev 12:17 amplifies the persecution theme already anticipated in the

prologue (cf. 1:9), the letter frame (cf. 2:10, 13, 22) and the fifth seal (cf. 6:9-11).[5] While

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[1]Paulien, *Deep Things*, 119.

[2]Metzger, *Breaking the Code*, 75, says 12:17 points to the origin of persecution against Christians.

[3]Schüssler Fiorenza, *Vision,* 82.

[4]The Woman's child stands in chiastic parallel with the remnant seed of vs. 17. Kistemaker, 370, sees in 12:17 a reach "back to the beginning of human history where the words *serpent* and *offspring* already appear."

[5]A. Y. Collins, *Crisis and Catharsis*, 112, says that the opening vision cycle of 1:9-11:19 "mentions two incidents of actual persecution and expresses the expectation of much more." She notes that *thlipsis* indicates crisis and *hypomonē* refers "to the stance to be taken in the context of persecution, which is seen as the tribulation of the last days." Two concrete instances of persecution involve John in 1:9 and Antipas in 2:13. See pp. 55, 101-103 on the execution of Antipas and the *relagatio* versus *deportatio* implications of John's banishment. Yarbro Collins further shows that persecution also occurs in each of the septenary series in the first half of Revelation. See pp. 112-114. See also A. Y. Collins, *Combat Myth*, 32, where she points to the recurring motifs of the series, namely "(a) persecution, (b) the punishment of the nations, followed by (c) the triumph of God, the Lamb, and /or the faithful."

persecution is present in chaps. 1-11, the theme pervades Rev 12 and 13. Shea and

Christian are correct when they point out that "the chiastic heart of Rev 12 reveals to John

that the battle between the dragon and the saints is the earthly dimension of the Great

Controversy between the Dragon and the Lamb."[1] Each of the four scenes in Rev 12

builds toward the climax of 12:17 and thus heightens its impact in the narrative. The

implied message for the audience is that the same protection and deliverance seen in

12:1-16 will be granted to the remnant.[2]

Third, Rev 12:17 also presents the end-time remnant as the *ecclesia militans*.

Revelation 12:17 represents the eschatological remnant during its final phase of

embattlement. This is seen by the uses of *polemon* (war) and *orgē* (wrath). This second

term, according to Osborne, is better translated "intense passionate anger."[3] However, the

Dragon's enmity is foiled and he subsequently transfers his hostility to the "remnant of

her seed" (vs. 17). According to Bauckham, though the eschatological remnant face

persecution, they are not passive.[4]

The woman's first seed is the Male Child or Jesus (vs. 5). Her subsequent seed

are the "remaining ones." They are "the followers of Christ living in the last period of

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[1]Shea and Christian, 277.

[2]Beasley-Murray, 206, writes that the remnant "remain under the protection of God in whom they trust, and by the blood of Jesus and the word of their testimony they will conquer as he did."

[3]Osborne, *Revelation*, 484.

[4]See Bauckham, *Theology*, 92, where he insightfully concludes that John's word is resistance "but by witness and martyrdom, not by violence."

this earth's history."[1] They, similar to the remnant of 2:24, resist, but their resistance

occurs on a global level. This resistance is expressed by their *hypomonē* (patient

perseverance in 13:10; 14:12) and their undeterred, determined obedience in *tērountōn*

tas entolas tou Theou in 12:17.[2] Bauckham observed that *hypomonē* in the context of

end-time Messianic warfare is not simply "passive resistance" but active and unyielding

obedience.[3] We next look closer at how the remnant is identified in the scholarly

literature and in the text itself. We now turn to this question.

Identity of the Remnant of 12:17

Scholars have put forward numerous definitions regarding the identity and

composition of the remnant of 12:17. Glasson thought that the remnant was the Gentile

Christian community.[4] Walvoord thought that it was Israel as a whole.[5] Thomas saw

the remnant as believing Israel and the 144,000.[6] Hughes thought that the woman was the

Palestinian church and the remnant was the Gentile church.[7] Swete thought that remnant

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[1]Stefanovic, 395.

[2]C Freeman Sleeper, "Christ's Coming and Christian Living," *Interp* 53 (April 1999): 139, points to the persecution theme in Revelation as expressed in words like "tribulation" (*thlipsis*) in 1:9; 2:9-10, 22; "testing" (*pierazo*) in 2:10; 3:10; "suffer" (*paschein*) in 2:10. For John, "patience" (*hypomonē*) is the appropriate response to persecution and trial. The remnant are characterized by this quality (cf. 13:10; 14:12).

[3]Bauckham, *Theology*, 92.

[4]Glasson, *Revelation*, 78. To the contrary, John's community and theology of church embraced "every nation, kindred, tongue, and people."

[5]Walvoord, *Revelation*, 196. To the contrary, John advanced a theology of the remnant that included believers on the basis of their faith in Christ.

[6]Thomas, *Revelation 8-22*, 142.

[7]Phillip Hughes, *Revelation*, 142-143.

was "individual members."[1] Charles thought that the remnant were those who fled prior

to the destruction of Jerusalem in A.D. 70.[2]

Mounce and Beasley-Murray believed that the remnant were general believers,

that is, new covenant pilgrims, enduring the dragon's hostility.[3] Bousset, Charles, and

Kiddle believed that the remnant were Christians persecuted by the Roman Empire.[4]

Hartenstein, Hadorn, and Alexander believed that the remnant represents Christians

persecuted at different points in Christian history.[5] And in what appears to be an

existentialist definition, Corsini thought that the woman and her seed was "a symbol of

humanity, in its troubled and complex relationship with God."[6]

However, based on the structural assessments of Rev 12 as seen above, Rev 12

discloses stages in the history of salvation. From a pre-Genesis primordial battle (12:4),

to the oppression of the Messianic community and the birth of the man child and his

ascension (12:1-5), the second casting down of Satan at the cross (12:7-9; cf. 12:10) and

the coming rule of the Male Child (note the shift from past tense *eteken* "gave birth" to

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[1]Swete, 160.

[2]Charles, *Revelation,* 1:332.

[3]Mounce, *Revelation,* 247, represents this position when he says, "Those who understand the pursuit of the woman by the dragon as Satan's attempt to destroy the Palestinian church will interpret 'the rest of her seed' to be Gentile believers throughout the empire. It is more probable that the phrase refers to believers in general as distinguished from the male child of verses 5 and 13. They are the brethren of Christ (Rom 8:29; Heb 2:11)." As new covenant pilgrims, see Beasley-Murray, *Revelation,* 205.

[4]Bousset, 240.

[5]K. Hartenstein, *Der Weiderkommende Herr* (Stuttgart: Evangelium Missionverlag, 1969), 175-176; Hadorn, 136; Kiddle, 240.

[6]Corsini, 224.

the futuristic present tense in 12:5 *"mellei poimanein"*--will rule or shepherd). From

John's perspective 5b was yet to be fulfilled. Thus, in vss. 5 and 6 the reader looks back

at the first advent and forward to the eschaton.[1]

At some point after the ascension in 5c, the woman fled into the wilderness to be

sheltered 1260 days (12:6, 14-16). Between the end of the period of refuge but prior to

the Parousia, the remnant become the objects of the Dragon's warfare. They exist during

the period of the Beast's pseudo-reign (13:7) over the earth. Thus, the remnant are

contiguous with the faithful church, but not to be identified with the church throughout

history based on these temporal indicators.[2] Schüssler Fiorenza is correct when she

shows that Rev 12 presents the faithful community under different phases.[3] More

specifically, 12:17 presents the remnant in the *eschatological* phase of its existence.[4]

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[1]Theologically, the rule of the "Male Child" echoes Ps 2:9 (LXX) and recalls the promise to the overcomers in 2:26-28. Thyatiran's promised "iron rule" is thus connected to the rule of the Male Child and is dependent on it. Their struggle and victory are modeled on His in 12:5.

[2]Beale, *Revelation*, 678, points to 4 "temporal" stages in Rev 12: (1) Messianic community before Christ (vss. 1-4); (2) appearance of Christ (vs. 5); (3) the persecuted messianic community (vss. 6, 13-16); and (4) later stages of persecuted community, prior to the advent of Christ.

[3]Schüssler Fiorenza, *Vision*, 81.

[4]Shea, "Parallel Literary Structure," 41, says, "The final verse of the chapter, vs. 17, refers to the third and final phase of conflict between the dragon and the woman. In this case, at the end of the 1260 days, it is the remnant of her seed or offspring with which the dragon aims at making war. The nature of this conflict is spelled out in more detail in the subsequent two chapters." Shea provides the following basic outline structure in Rev 12 that illustrates the remnant as an eschatological group of faithful believers:
A. Vss. 1-5   -- Early dragon-woman conflict
B[1]. Vs. 6   -- Intermediate dragon-woman conflict
X. Vss. 7-12   -- Michael-dragon conflict
B[2]. Vss. 13-16 -- Intermediate dragon-woman conflict

"Remnant" in 12:17, then, is an end-time people placed in the "crossfire" of the eschatological warfare between the Dragon and the Woman (vss. 13-14).[1] John links the Dragon's war with the Woman by using two infinitives of purpose in vss. 7 and 17 (cf. *tou polemesai* with *poiesai polemon*).

For the first time, John's presents the future of the eschatological people of God in 12:17. Consistent with the bloody victory of the Lamb (5:1-6), the remnant represents a persecuted, but victorious eschatological people.[2] The remnant become the communal reworking of the salvific career of Jesus Christ, including His persecution, death, and resurrection (see 13:9-10, 15; 20:4-6).

Grammatically, we find another contribution to an accurate concept of the eschatological remnant in 12:17. John uses a phrase to describe the breadth of the Dragon's war, *meta tōn loipōn tou spermatos autēs*. Swete represents scholars who believe that the remnant represent all believers.[3] He identifies the Woman's primary seed as Christ. But (for Swete) the "rest" of her seed constitutes the other siblings. Thus,

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C. Vs. 17   --Final dragon-woman conflict. Ibid., 42.

[1]Ladd, *Revelation*, 175, calls 12:17 "the final persecution."

[2]Morris, *The Revelation*, 163, says, "Chapter 12 is a series of defeats for Satan, even his allies know only defeat--in the context of victory for people of God and defeat for Satan and his minions."

[3]See Swete, 160. Also Ellul, 90; Barnes, *Revelation*, 316; Barclay, 2:86; Osborne, *Revelation*, 485. Morris, *The Revelation*, 165, says that "Satan is at war with all Christians." Such positions do not account for the evidence within John's presentation that distinguishes between genuine believers and pseudo believers, e.g., Nicolaitans, Baalamites, Jezebeleans, etc. Sweet, *Revelation*, 205, is correct when he says that what is in view in 12:17 is "the concept of a faithful remnant, the nucleus of restoration after disaster."

"seed" in 12:17 applies to all believers.[1]

However, Swete's assertion strains the grammatical relationships within the phrase "*tōn loipōn tou spermatos autēs.*" Syntactically this phrase constitutes a partitive ablative.[2] The syntax suggests that the remnant is not the whole, but a portion of the whole. This is consistent with the use of remnant in 2:24. Under this reality, it would then be impossible for the eschatological remnant to consist of all claimants, since temporally and grammatically they are an end-time and separated group of believers. This issue of separation is further elucidated by the presentation of the characteristics of the remnant in 12:17. These characteristics contribute to a covenantal understanding of the remnant. We now look at the text more closely to view those characteristics.

Characteristics of the *Loipos* of 12:17

How are the remnant in 12:17 identified? Two definite characteristics of the eschatological remnant of 12:17 are mentioned by John. These dual characteristics point to an eschatological remnant who (1) combine the covenant traditions of the Old and New Testaments; and (2) are obedient to both the cultic and ethical commandments of the Decalogue.[3]

This is seen in the single article *tōn* holding in equipoise the two participles

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[1]Swete, 160, writes, "That believers are (1) brethren of the Incarnate Son, and (2) children of the Church, is taught elsewhere in the N. T. . . . From these two conceptions, combined with that of the Church as the Mother of Christ, it follows that the Seed of the Woman is not to be limited to the Messiah but embraces all who are Christ."

[2]See Brooks and Winbery, 30-31.

[3]Kistemaker, 413, says, "The divine commands are summarized in the Decalogue and fully revealed in the Scriptures of the Old and New Testaments."

tērountōn and *echontōn* connected by *kai*. This construction indicates that the remnant

constitutes a single group of Christians for whom covenant faithfulness and the

confession of Christ are correlatives. Here Swete comments most appropriately: "The

O.T. note of piety takes precedence, for the Apoc. comes from a Christian Jew, whose

mind is steeped in the thought and language of the older covenant; but it does not stand

alone, for the writer sees that obedience to the Law does not constitute sonship without

faith in Christ. It is those who possess both marks with whom the Devil is at war."[1]

The expression "keep the commandments" occurs fifty-one times in the Old

Testament and is reminiscent of the Old Testament's covenant tradition.[2] It is a

recognizable method of urging covenant loyalty upon the Yahwistic community.[3] In the

Johannine community, this idea of Christian lawkeeping may point to a "community of

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[1]Swete, 157.

[2]For examples see Exod 20:6; Deut 4:2; 5:10, 29; 8:2; 11:22; Josh 22:5; 1 Kgs 6:12; 14:8; 2 Kgs 17:13, 19; Neh 1:7, 9; Pss 78:7; 89:31; 119:115; Prov 4:4; 7:2; Eccl 12:13; Dan 9:4.

[3]See Delbert R. Hillers, *Covenant: The History of a Biblical Idea* (Baltimore, MD: Johns Hopkins Press, 1969), 5-7, shows that the nature of God's covenant with Israel is a God-initiated agreement. Also, Thomas Edward McComiskey, *The Covenants of Promise: A Theology of the Old Testament Covenants* (Grand Rapids: Baker, 1985), 218-219, 223. McComiskey shows that obedience within the covenant relationship is the outworking of grace and faith. Meredith G. Kline, *Treaty of the Great King: The Covenant Structure of Deuteronomy* (Grand Rapids: Eerdmans, 1963), 23, argues that the Abrahamic covenant is similar to the ancient suzerain-vassal relationship and thus contains stipulations, requirements, and conditions. See also G. E. Mendenhall, "Covenant," *IDB* (1962), 1:714-723; R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1979), 476-479; George E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (Pittsburgh: Biblical Colloquium, 1955), 5-6.

ethos between early Christianity and rabbinic Judaism."[1] However, while John

recognizes continuity with the covenant faith of Israel, the *entolas* of 12:17 do not refer to

general rabbinic requirements so prevalent in first-century Judaism. Revelation 12:17

refers to the *tas entolas tou Theou*.[2]

Early Christian tradition documents a running conversation between Judaism and

the Christian community over the commandments.[3] According to rabbinic tradition, the

Torah contained 613 commandments--365 prohibitions, and 248 positive commands.[4]

Schrenk observes that first-century Judaism was confronted "by a plethora of commands"

that made it difficult to "apprehend the unity of the divine will."[5] However, the fact that

Jesus accepted the foundational premise of "keeping the commandments" is clear.

Schrenk points out: "In this matter of the content of the witness of Jesus in relation to

entole religion, we should first note His unconditional acceptance of the demands of the

Decalogue. He tells the rich man (MK. 10:17 ff.; Mt. 19:20 *neaniskos*; LK. 18:8 *archon*)

that to enter into life (Mt. 19:17) he must keep the commandments, which are obviously a

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[1]See Robert M. Johnston, "'The Least of the Commandments': Deuteronomy 22:6-7 in Rabbinic Judaism and Early Christianity," *AUSS* 20 (Autumn 1982): 214.

[2]For the important distinction between *nomos* and *entole*, see, ibid., 206.

[3]Cf. Matt 15:19; 19:18; 22:36,40; Mark 10:19; 12:28; Col 2:22; Titus 1:14. Also, the Targums of Jewish tradition also associated commandment keeping with the injury to the serpent's head described in Genesis. See Sweet, *Revelation*, 205.

[4]Hermann Leberecht Strack and Paul Billerbeck, *Das Evangelium* (Munich: C.H. Beck'sche Verlags Buchhandlung, 1922), 1:814.

[5]Schrenk, *"Entole," TDNT*, 2:547.

well known norm."[1]

Harrellson argues that the Ten commandments constituted "the summary statement of the covenant requirements between Yahweh and Israel."[2] Mendenhall also points out that "it is possible to identify the Decalogue (the 'ten words') as the original text of the covenant between Yahweh and Israel."[3] On the basis of the Decalogue's centrality to the covenant, Jesus asserted that the particulars of the Decalogue are organically grounded in and are expressions of love to God and to one's neighbor (Matt 22:40; Mark 12:31).

Therefore, according to Schrenk, in John's Christian community, keeping the commandments in Rev 12:17 did "not imply a Jewish multiplicity of ordinances, but the radiating of the one *entole* out into the manifoldness of the obedient life."[4] Revelation 12:17 indicates that keeping the commandments through covenant faith and obedient love characterizes the eschatological remnant.[5] For John, the attribution of commandment

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[1]Ibid., 2:548. But Jesus' acceptance of the Decalogue should not be confused with any concession to what He and the early Christian community polemicized against as the *tēn paradosin tōn presbuterōn* (Mark 7:3,5; Matt 15:2) or the *paradosin tōn anthropōn* (Mark 7:8). In the Gospels, these human traditions, though taught as commandments from God, undermined authentic faith in Yahweh and were in fact antithetical to the covenant established for the people of God.

[2]W. J. Harrellson, "Ten Commandments," *IDB* (1962), 4:569.

[3]Mendenhall, "Covenant," *IDB*, 1:719. Pfandl, 303, notes that John anticipates a time "when the commandments of God will be a sign by which the true followers of God will be recognized."

[4]Schrenk, "*Entolē*," *TDNT*, 2:554.

[5]Kenneth A. Strand, "A Further Note on the Covenantal Form in the Book of Revelation," *AUSS* 21, no. 3 (1983): 264, says, "Obedience to the covenant stipulations–summarized in Revelation 'the commandments of God' and 'the testimony of Jesus' (12:17; cf. 14:12)–represents the Christian's obligation of love that stems from

keeping to the persecuted remnant community of Rev 12:17 identifies the eschatological

and covenant faithful people of God in contradistinction to the followers of the Beast.

However, scholarship is divided on the meaning of "the commandments of God."

One view is that the "commandments" of 12:17 represent only the ethical injunctions of

the Decalogue. Aune argued that for early Christian authors "the central part of the law

was the second table of the Decalogue (i.e., the ethical commands) and the love

command."[1] As an extension of this premise, Aune asserted that the phrase "those who

kept the commandments of God" in 12:17 is probably a reference to the second table of

the Decalogue and the love command.[2]

Aune's assertion is partially correct. The ethical trespasses of humanity (e.g.,

"murders," "thefts," "lying," "fornicators") are clearly judged in the Apocalypse (see

9:20-21; 21:8; 22:15). Therefore, 12:17 contains an implied commendation of the

faithful end-time believers who obviously avoided John's vice-listed activities. Further

evidence for this assertion is seen in the shift from *loipos* in 12:17 to the *hagioi* of 13:7

(see below). This commendation of 12:17 implies and affirms a moral and ethical

circumspection that conformed to established standards of Judeo-Christian conduct. Thus

the people of God (1:5; 5:9) engaged in priestly ministry (1:5-6), loving service (2:1, 3:-5,

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Christ's own prior love."

[1]Aune, *Revelation 6-16*, 710. Philo was the first to divide the Ten Commandments into the first and second tables (*Ant 3.8.*). While Josephus evenly divided the Ten Commandments into two sets of five, a more natural grouping would aggregate the first four (addressing worship of God) and aggregate the next six (addressing duty to humanity) into a second grouping.

[2]Aune, *Revelation 6-16*, 709.

19), rejection of non-apostolic heterodoxy (2:6), vigilance in Parousia preparation (2:12), and messianic nomism (12:17; 14:12).

However, the remnant's loyalty to the cultic/liturgical first table of the Decalogue is also evident during the parodied pseudo-reign of the Beast in Rev 13. Evidence may be seen in Rev 12-14 that the remnant resisters of the Beast observed commandments belonging to the second table of the law[1] (following Philo's *philotheoi* and *philoanthropoi* division).[2] That same resistance to the Beast also presents the remnant as implied adherents to the full first tablet of the law.[3] Therefore, contra Aune, Rev 12:17 and its expansion in Rev 13-14 show that the *loipos* observed the cultic obligations of the *first* table of the Decalogue as well as the ethical requirements of the Torah.[4] Revelation 13 shows that the Beast embodies and demands an alternative code of obedience. While parodying God, the Beast violates of the Decalogue in its attempt to coerce the remnant to

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[1] The 5th commandment appears in principle, but is based on the commandment's wider application of respect for authority. See footnote below regarding table 13.

[2] See Philo *On the Decalogue* 7.50-51, 61, 110 (LCL).

[3] In chapter 3 we have already seen how the anti-remnant in 9:20 are presented as violators of both tables of the law through references to both "idols" (first table) and "murders" and "fornication" (second table).

[4] Contra Aune, *Revelation 6-16*, 711-712. Aune writes, "While the phrase obviously encompasses doing the will of God, the knowledge of God's will is mediated through the Torah, which is interpreted from a variety of early Christian perspectives. It is in this context that 'keeping the commandments of God' in Rev 12:17 must be regarded as referring to the *ethical* requirements of the Torah." Ibid.

submit.[1] Evidence for these conclusions is presented in table 13.[2]

Ford thought that Rev 12:17 could be influenced by Qumran, inasmuch as

commandment keeping so pervades their literature.[3] However, the second phrase of

12:17 effectively challenges the plausibility of Qumranic compliance. The second

identifying characteristic of the eschatological *loipos* of 12:17 is that they have *tēn*

marturian Iēsou ("the testimony of Jesus"). The expression *marturia* occurs five other

times in the Apocalypse (see 1:2,9; 19:10 [twice]; and 20:4). The critical syntactical

issue in the expression *tēn marturian Iēsou* centers in whether the phrase should be

understood as an objective or subjective genitive construction which would influence the

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[1]Taking the phrase "the commandments of God" as a subjective genitive (the commandments God gave) presents the antitheses to each of the Beast's directives in Rev 13.

[2]Table 13 shows that two types of references to the Ten Commandments are present in the Apocalypse: direct and implied. For instance, 14:6-7 uses direct verbatim language to parallel Exod 20:8-11. But the fifth commandment is implied in the Apocalypse. Patrick D. Miller, "The Place of the Decalogue in the Old Testament and Its Law," *Interp* 43 (July 1989): 238-239, writes concerning the fifth commandment: "The Fifth Commandment . . . enjoins an attitude toward parents that parallels one's attitude toward God (honor, fear, reverence)." Miller then proceeds to comment perceptively that " there is a long tradition in both Jewish and Christian understanding of this commandment that has been seen as instructing not only in the proper attitude to actual fathers and mothers, but in the right approach to *authorities in general*."

Revelation 13:2, 4, 5, 6, 7, 11, and 12, employ a cluster of "*exousia*" references to describe the Satanic trinity's misuse of received authority (note the divine passive "*edothē*" in vs. 5). These pseudo-powers demand *proskuneō* (cf. 13:4, 8, 12, 15). As such, Rev 13 provides the central picture of a "totalitarian" abuse of power (so Bauckham, *Theology*, 36). However, the "saints" (12:17; 13:7; 14:12; cf. Dan 3:16-18) resist the demonic trinity's immoral assertion of authority. The commitment of the eschatological remnant (see 12:17; 14:9, 12) leads to a rejection of the false authority (*exousia*) of the God parodies represented in the Dragon, Beast, and false Prophet. Thus, the historic force of the fifth commandment is discernible in the rejection of these oppressive and seditious powers by God's end-time people.

[3]Ford, *Revelation*, 193.

Table 13. The Remnant and the Decalogue

Text	Commandment of the Decalogue	Response of Remnant	Text
Exod 20:3	Do not place other gods before me.	Resist the worship the Beast	13:4; cf. 14:9a
20:4	Do not make any images	Resist bowing to the image to the Beast	13:15; cf. 14:9b
20:7	Do not take the name of the Lord in vain	Refuse to participate in the blasphemies of the Beast	13:5, 6
20:8	Remember the Sabbath to keep it holy. Six days you shall labor but the seventh day is the Sabbath	Accept God's Sovereignty stipulated in the language of the Sabbath commandment	14:6-7
20:12	Honor father and mother	To honor and respect God's authority; and to rightly respond to human authorities	14:6; 13:1-10;
20:13	Do not kill	Not guilty of murder (implied)	21:8
20:14	Do not commit adultery	"Undefiled" with women; not fornicators	14:4; cf. 21:8
20:15	Do not steal	Reject thievery (implied)	9:20-21
20:16	Do not bear false witness	Reject Falsehood--"no lie in their mouths"	14:5; cf. 21:8; 22:15
20:17	Do not covet your neighbor's house or wife	By rejecting theft, implied rejection of coveting asserted.[1]	9:20-21

[1]Note that Patrick D. Miller, "The Place of the Decalogue in the Old Testament and Its Law," *Interp* 43 (July 1989): 241, provides a helpful insight into covetousness: "The commandment against coveting . . . is a guard against an internal, private attitude or feeling that tends to erupt into public and violent acts against one's neighbor." Thus, "theft" (in Rev 9:20-21) would imply a prior covetousness.

interpretation of the passage.[1]

Scholars are divided on how to interpret the phrase.[2] However, in each occurrence in the book of Revelation, one may argue that the subjective genitive is the preferred translation of these five uses of *tēn marturian Iesou*.[3] Through the word "*tēreo*,"[4] John places emphasis on the remnant's keeping inviolate the revelation that

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[1]To simplify the distinction between the objective and subjective genitive, we may note the following: The objective genitive means that the noun in the genitive case receives the action implied in the noun of action. The subjective genitive means that the noun in the genitive case produces the action implied in its referent noun. Thus the issue in 12:17 is whether John takes the phrase *tēn marturian Iēsou* to mean the remnant bears a "testimony about Jesus" (objective genitive) or whether the remnant "keep the testimony that came from Jesus" (subjective genitive).

[2]Those scholars who view the phrase *tēn marturian Iēsou* as a subjective genitive include Charles, *Revelation,* 1:7; Beckwith, 630; Bousset, 183; Beasley-Murray, 52; Tenney, *Interpreting Revelation,* 44; Morris, *The Revelation,* 160; Thomas, *Revelation 8-22,* 142; Allison A. Trites, "Martus and Martyrdom in the Apocalypse," *NovT* 15 (1973): 75; and Mounce, *Revelation,* 247, who says "The 'testimony of Jesus' is not their witness to him, but the testimony that he bore."

Scholars seeing *tēn marturian Iesou* as an objective genitive include Swete, 157; Walvoord, *Revelation,* 41; Krodel, 246; Martin Rist, *The Reader's Guide to the Book of Revelation* (New York: Association Press, 1961), 459; M. E. Osterhaven, "Testimony," *The Zondervan Pictoral Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1975), 5:682; Walvoord, *Revelation,* 41; Ford, *Revelation,* 373; and Petros Vassiliades, "The Translation of *Marturia Iesou* in Revelation," *Bible Translator* 36 (1985): 129-134. Caird, *Revelation,* 160, takes no position on the phrase. C. H. Giblin, *The Book of Revelation: The Open Book of Prophecy* (Collegeville, MN: Liturgical Press, 1991), 125, is undecided. Swete, 249, sought to combine the objective and subjective genitive. Beale, *Revelation,* 679, sees the phrase as the church's word about Jesus and Jesus' word given to the church.

[3]See Ruiz, *Ezekiel in the Apocalypse,* 514-515, and Pfandl, 307-322, who presents a well-documented discussion for each text where *tēn marturian Iēsou* occurs.

[4]For a thorough discussion of the implications of the use of what it means to "keep" the commandments, see Riesenfeld, "*Tēreo*," *TDNT,* 8:144-145.

comes from Jesus.[1] In short, John's eschatological remnant in 12:17 is not Qumranic, but

explicitly Christian.[2] According to Sweet, they stand "only by faith and obedience."[3]

In Rev 19:10, the testimony of Jesus is equated with the "spirit of prophecy."[4] In

Rev 22:9 it is connected with the prophets. Because prophets bear the revelation of God

to the community, 19:10 refers to the disclosure of Jesus to His people through prophecy.

Revelation 19:10 also revisits 1:1-3 where a revelatory chain of transmission is described.

Jesus appears as a part of a vertical chain of revelation that produces the Apocalypse.

Given the nexus of 19:10 (coming between 12:17 and 22:9), I find it unlikely that John is

here using the objective genitive since such usage would be remarkably inconsistent with

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[1]Trites, "Martyrdom," 75, points out, "Similarly in 1:9 and 12:17 it makes excellent sense to take the genitives as subjective genitives. 'The word of God and the testimony of Jesus' would then mean, 'The word spoken by God and the testimony borne by Jesus' (1:9) and 'the commandments of God the testimony of Jesus' would imply 'the commandments of God and the testimony borne by Jesus' (12:17)."
The subjective genitive interpretation receives further confirmation in the explanatory words appended by the seer in 19:10: "For the testimony borne by Jesus is the spirit that inspires the prophets" (translation).

[2]So Ladd, *Revelation*, 174, who says, "The woman has other children against whom Satan now directs his wrath. They are actual Christians who constitute the empirical church on earth." See also Barr, *Tales of the End*, 125.

[3]Sweet, *Revelation*, 205. Here he says, "But the remnant stands only by faith and obedience."

[4]This term "spirit of prophecy" occurs only once in the Bible, here in Rev 19:10. However in the Aramaic Targums, this term occurs frequently (e.g., Gen 45:7; Exod 35:21; Num 11:17, 25, 26, 28, 29; 24:2, etc.). That "spirit of prophecy" means the prophetic ability endowed by the Holy Spirit is evident in J. P. Schafer, "Die Termini 'Heiliger Geist' und 'Geist der Prophetie' in den Targumim und das Verhaltnis der Targumim zueinander," *VT* 20 (1970): 310. Schafer, 314, shows that the term means the Holy Spirit's endowment of the prophetic gift on human beings. See also Caird, *Revelation*, 238, where he argues that the "spirit of prophecy" is "the word spoken by God and attested by Jesus that the Spirit takes and puts into the mouth of the Christian prophet."

his other uses of the phrase within the book.[1] John is referring to the revelation that comes from Jesus through the Holy Spirit.[2] Bauckham expresses it this way: "'The witness of Jesus' means not 'witness to Jesus', but the witness Jesus himself bore and which his faithful followers continue to bear."[3]

We next look at the relationship of 12:17 to chaps. 13 and 14 where the Dragon's allies and fellow enemies of the eschatological remnant are introduced—the Sea Beast and the Land Beast.

12:17 in Broader Context of 13-15:2-4

Since 12:17 appears within the larger unit of Rev 12-15:4, to fully appreciate its contribution to the remnant theme in the Revelation one must examine 12:17 in relation to Rev 13.[4] Kistemaker noted that "chap 13 is an explication of the preceding chapter."[5] Keener also noted that Rev 13 is about *how* Satan makes war on the remnant.[6]

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[1]Caird, *Revelation*, 238, notes that the testimony of Jesus "is the witness he [Jesus] has borne in his life and teaching, but above all in his death, to God's master plan for defeating the powers of evil by the sacrifice of loyalty and love. It is unlikely, therefore, that here (19:10) John should have used the same phrase to mean 'the testimony that Christians bear to Jesus' (though this is of course included in their holding his testimony)."

[2]Caird asserts, "It is unthinkable that John, who so obviously believed in his own prophetic inspiration by the Spirit of God, should have committed himself to the view that the sole source of his inspiration was his own testimony to Jesus, that he was in fact self-inspired. The testimony of Jesus is the spirit that inspires the prophets" (ibid.).

[3]Bauckham, *Theology*, 72.

[4]For a history of interpretation of Rev 13 see A. F. Johnson, *Revelation*, Expositor's Bible Commentary, vol. 12 (Grand Rapids, MI: Zondervan, 1981), 521-522.

[5]Kistemaker, 376.

[6]Keener, 325.

Thus Rev 13 contributes to our understanding of Rev 12:17 in the following four ways: (1) By replacing *loipos* in 12:17 with *hagioi* in 13:7, John confirms the shift in primary Old Testament background from the enmity theme of Gen 3 to the eschatological warfare of Dan 7;[1] (2) theologically, the reversal theme is evident in 13:7 since the "defeat" of the saints mimics the defeat of the Lamb in 5:6; (3) the chiastic structure of Rev 13 makes the "endurance" of the saints (i.e., remnant) the segue between the Demonic trinity's war on the saints and the consummation of salvation in chapter 14;[2] and (4) the remnant functions as "*fides exemplar*," that is, a "call" symbol of faithfulness by John to Christian communities reading and hearing the Apocalypse.

We next look briefly at the expansion of the war on the remnant in Rev 13.

The Dragon's Expanded War Against the Remnant

Numerous scholars point out that Dan 7:3-8 stands behind Rev 13.[3] In 12:17 the

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[1] This shift highlights the confederated and combined aggression of corporate human agencies' persecution of the eschatological remnant. The serpent's "seed" of Gen 3 is presented through the lenses of Dan 7 and Rev 13 as confederated powers opposed to God's people. Accordingly, John presents as primary aggressors in Rev 13, not the Dragon, but the Sea and Land Beasts (note that the "Dragon" image shifts from active to passive actor after 13:2; cf. 13:4, 11; 16:13; 20:2). It should be noted, however, that Dan 7 also appears to be the model for the woman in 12, since the 3 1/2 years of 12:14 point back to Dan 7.

[2] So Shea and Christian, 271, 283.

[3] Beale, *Revelation*, 682-730; Murphy, 296; Beasley-Murray, *Revelation*, 207; Mounce, *Revelation*, 249-251; Robertson, 6:398; Caird, *Revelation*, 162; Swete, 161; Sweet, *Revelation*, 206; Schüssler Fiorenza, *Vision*, 82; Keener, 335; Corsini, 232; Beale, *John's Use*, 348. Bauckham, *Climax*, 424-425, lists the following parallels between Rev 13 and Dan 7:

Rev	Dan
13:1	7:2-3, 7

Dragon "went away" (*apēlthen*) to make war. When the Dragon comes back, he stands at

the seashore in 13:1.[1] From the seashore, the Dragon receives help in the form of two

beast allies.[2] The Sea Beast in Rev 13 is a "composite" beast that consisted of aspects of

each of Daniel's beasts.[3] Thus, the Sea Beast, presented in composite detail in Rev 13,

has a prehistory that reaches back to Babylon.[4] In Daniel, these unique features

emphasized the strengths of the four beasts, but in Rev 13 this collage of features serves

to "amplify its [the Sea Beast's] hideousness."[5]

Revelation 13:1-8 may be divided between the description of the Sea Beast in 1-3,

and the actions of the Sea Beast in 5-7. Verses 4 and 8 summarize the worshipful

13:2	7:3-6
13:4	7:6, 12
13:5a	7:8, 25
13:5b	7:25 (cf. 12:7, 11-12)
13:6	7:25 (cf. 8:10-11; 11:36)
13:7a	7:21
13:7b	cf. 7:14

[1]Doukhan, *Secrets of Revelation*, 112, says that the Dragon stands where sea and land meet, showing his influence over both.

[2]Minear, *New Earth*, 118, asks, "How shall he regain the initiative? He needs reinforcements. Standing on the beach, he therefore summons a beast from the sea, his first alter ego." Also, Krodel, 246, points to the Dragon's retreat to the sea to await the advent of his helpers.

[3]Beale, *Revelation*, 683. In the vision of Dan 7, Daniel described 4 Beasts coming up out of the sea. The beasts of Dan 7:3-8 were a winged lion morphing into a human, a devouring bear raised on one side, a winged leopard, and a ferocious ten-horned beast that exceeded its predecessors in its rapacity.

[4]Ibid., 686.

[5]Keener, 335. Beale, *Revelation*, 685, says, "The combination of four beasts into one highlights the extreme fierceness of this beast."

responses of humanity to the Sea Beast.[1] The first response in vs. 4 is framed in a

rhetorical question: "Who is like the Beast? Who can make war with him?" This

question recalls the Michael figure in Rev 12:7 whose name means "Who is like God?"

Therefore, this is another example of how the Beast in 13:4 appears as a parody of the

Michael figure.

Verses 5-7 describe the actions of the Beast. A divine passive indicates that he

was: (1) "given a mouth" to utter proud words, blasphemies; (2) 42 months to

"blaspheme God," to "slander His name and His dwelling place and those who live in

heaven," and (3) "to make war against the saints and to conquer them." The span of his

authority was universal, "over every tribe, people, language, and nation."[2]

Who is this Sea Beast that conspires against the remnant? Four clues within the

text suggest that the Beasts of 11:7 and 13:2 may be identical:

1. Both Beasts share common realms of origin. Emerging out of the sea, the Sea

Beast originates from the same murky depths (cf. *thalassa* and *abussos*) as the Beast from

the Abyss in 11:7 as I have already shown.[3] Revelation 17:5 indicates that waters

represent people, nations, and languages (cf. Isa 17:12; Jer 51:13, 42, 55, 56; Ezek 26:3).

2. Both Beasts are described as existing during the same time period. The Sea

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[1]L. Thompson, *Revelation*, 137, rightfully sees in this pseudo-dominion a parody of the enthronement of the Lamb in 5:6.

[2]That vss. 1-4 and 5-8 contain parallels is noted in Shea and Christian, 271. That vss. 5-7 appear to have a chiastic structure is pointed out in Giblin, *Revelation*, 133-134.

[3]Beale, *Revelation*, 684: "The 'sea' (*thalassa*) is synonymous with the 'abyss' (*abussos*), which is the spiritual storehouse of evil, where wicked spirits are confined under God's sovereignty. "

Beast's war against the saints in 13:5 is 42 months. During this period he "blasphemes

God's dwelling" (a probable allusion to the Sanctuary imagery of 11:2). "Blasphemy"

against God makes the Sea Beast, according to Hughes, a "self-deifying power."[1]

Blaspheming his "dwelling place" (i.e., sanctuary) parallels the trampling of the temple in

11:2. After the 1260 days of the Two Witnesses' prophesying in sackcloth, the Beast

from the Abyss also "comes up" from the abyss. The fact that they "come up," that is,

anabainon in both 11:7 and 13:1, points to both a prehistory and a conterminous

existence with the Two Witnesses' 1260-day prophesying:[2] They come up together. The

difference is that the emphasis for the Sea Beast is on the beginning of the forty-two-

month period; the emphasis for the Abyss Beast is on the end of the 1260 period.

3. Both Beasts are presented as "killers." The Beast from the Abyss "kills the

Two Witnesses" in 11:7; the Sea Beast "makes war" on the saints and overcomes them in

13:7. Ladd points out that "overcoming the saints" means killing them.[3]

4. The Beast from the Abyss is described in 11:7 with the definite article "*to*

therion." As a specific but abbreviated first reference to the Abyss Beast, the definite

article suggests that John's readers should expect a later description, which he here

provides. Revelation 11:7 appears to be a variation on John's description-first, function-

next method of presenting his apocalyptic images (cf. 1:12-16; 12:3-6; 13:1-4, 5-8).

The Sea Beast has seven heads, with ten horns, and ten crowns on his horns. This

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[1]Phillip Hughes, *Revelation*, 158.

[2]Beale, *Revelation*, 566-568, writing on the 42 months concludes that 11:2 and 13:5 refer to the same time period.

[3]Ladd, *Revelation*, 174-175.

Beast is a clone of the Dragon in 12:3 and the Beast of Rev 17:11, but a parody of Christ.[1]

A wounded but healed head evokes the resurrection of Christ.[2] During its reign of forty-two months, the Beast "makes war on the saints and overcomes them." Revelation 13:7 is linked verbally to 12:17 by the aorist infinitive *poiēsai polemon*, "to make war." But instead of using *loipos* as the object of the Sea Beast's hostility, 13:7 employs *hagioi*, that is, "the saints."

"*Hagioi*" is used elsewhere in the New Testament (see Matt 27:52; Acts 26:10; Rom 1:7; 8:27; 12:13; 15:26; 1 Cor 1:2; 6:1-2; 14:33; 16:1-2; Phil 4:22). It recalls the Old Testament and rabbinic traditions connected to holiness and observance of the commandments.[3] By replacing *loipos* (in 12:17) with *hagioi* (in 13:7), John shifts the primary Old Testament background from Gen 3 to Dan 7 (cf. Isa 4:3).[4] NA[27] captures this shift by listing Dan 7:8, 21, and 25 as the backgrounds to 13:7. John subsequently invokes the language of Dan 7 to refer to the remnant (MT=*qaddiš*, to LXX=*hagious, to* NA[27]=*hagioi*). For John, God's "saints" are the eschatologically obedient.[5]

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[1]Kistemaker, 376, lists 7 Satanic parodies of Christ in Rev 13. See vss. 2, 3, 3b-4a, 7, 11, 12, and 14.

[2]Bauckham, *Climax*, 437, says the Beast parodies the resurrection of Christ.

[3]Otto Proscksch, "*Hagios*," *TDNT* (1967), 1:99. See also the MT Isa 4:3 where *ytr* parallels *qdš*.

[4]This interchange of remnant with saints is seen in Dan 7:7, 18, and 25. Verses 7 and 18 use *š'r* for the victims of the fourth Beast. However, the explanation of the Beast's rampage to Daniel drops *š'r* and uses *qaddiš* to describe its victims. Daniel 7 further appears to be the model for the persecution of the Woman in Rev 12, since the 3 1/2 years of 12:14 point back to Dan 7:25.

[5]So Fekkes, *Isaiah and Prophetic Traditions*, 147, who observes, "For John, the practical outworking of God's holiness for humanity is contained in his commandments, and the genuine 'saint' in Revelation is one who not only holds faith in Jesus, but also

The vision of Dan 7 presents the beasts as governments/kingdoms (see Dan 7:23). Accordingly, John presents as the primary aggressors against the remnant in Rev 13, not the Dragon, but his agents in the form of the Sea and Land Beasts. Just as there is a shift from the enmity motif of Gen 3 to the eschatological warfare of Dan 7, the "Dragon" image consequently shifts from active to passive actor after 13:2 (cf. 13:4, 11; 16:13; 20:2). The role of the Beast grows in prominence in the rest of the narrative. Beale titles his treatment of Rev 13 bluntly, "The Devil authorizes the State as His Agent to Persecute the Church and to Deceive the Ungodly."[1] This transition of subtext from Gen 3 to Dan 7 highlights the organized, confederated aggression expressed through human agencies' persecution of the eschatological remnant. The Dragon later returns to center stage at Rev 20. Thus, the primordial enmity of Gen 3 escalates into full-scale eschatological warfare in this shift. Table 14 shows the parallels between the war against the saints in Dan 7 and in Rev 13

In a parallel panel to 13:1-8, Rev 13:11-18 introduces the servant of the Sea Beast in the form of the Land Beast. Unlike the Sea Beast, it has two horns, like a lamb.[2] Like the Sea Beast, the Land Beast is the beneficiary of derivative and representational power handed to it by the Sea Beast (13:12).

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keeps God's commandments."

[1]Beale, *Revelation*, 681. He says, "Satanic evil expressed itself through the kingdoms of Assyria, Egypt, Babylon, Persia, Greece, Sodom, and Rome. This system of evil will continue so to manifest itself in yet future kingdoms of the world, and has ability to manifest itself in economic, social, and religious structures on earth" (686).

[2]Kistemaker, 388, shows this to be a parody of Christ the Lamb. This is the one and only instance in the Apocalypse when *arnion* is used for an entity other than Christ.

Table 14. Parallels with the War against the Saints in Daniel 7

Parallel	Daniel	Revelation	Texts
Duration of their Persecution	"A time, times, and half a time"	"42 months"	Dan 7:25/ Rev 13:5
Verbiage	"Mouth speaking great things"	"Mouth speaking great things and blasphemies"	Dan 7:8 Rev 13:5
Confederacy	Ten horns	Ten horns	Dan 7:7 Rev 13:2
Activities	"Made war on saints"	"Make war and overcome the saints"	Dan 7:21 Rev 13:7

That power is exercised in two ways: deception (vs. 13) and persecution (16-17). As the third member of the Satanic trinity, the Land Beast performs miracles with the intent to deceive (*planaō*). *Planaō* therefore umbilically connects the Land Beast directly to its leader-grandfather, the Dragon earlier described as the deceiver, accuser, and persecutor in Rev 12:9, 10, and 17. The miraculous power of the Land Beast to deceive in 13:14, combined with the power to launch economic boycott against faithful dissidents in vs. 16, indicates a unique abuse of religio-political power.

The miracle-working power of the Land Beast evokes the Elijah confrontation with Baal of 1 Kgs 18:38 when fire from heaven authenticated God's true prophet.[1] However, Rev 13:13 suggests a perversion of this miracle specifically designed to advance the Land Beast's agenda of global deception. The presence of 1 Kgs 18:38-39 behind Rev 13:13 suggests that, implicitly, the remnant are a target of the Land Beast's

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[1]Ibid., 388.

deceptive activities.[1] The Elijah cycle provides a major thematic parallel to Rev 13:13 since it is also inseparable from the remnant teaching of the New Testament (Rom 11:3-5). "Fire from heaven" may also parody the Holy Spirit in Acts 2:1-4, where the Holy Spirit appears like fire in the sight of the early church.[2]

Unlike the Sea Beast, the Land Beast directs its overt activities toward the earth dwellers (13:12, 14). The Dragon and the Sea Beast focus on the remnant (12:17; 13:7). Three verses indicate that this Land Beast's aggression is focused on the *katoikountas* (vss. 12, 14), and the "*tous mikrous kai tous megalous*" etc., of vs. 16. Mounce points out that this "coupling of opposites (small, great; rich, poor; free, bond) is a rhetorical way of stressing the totality of human society."[3] The Land Beast's sole purpose for existence is to extract worship from the totality of human society on behalf of the Sea Beast (13:15-17).

Revelation 13:12-16 recalls Dan 3 and the erection of the golden image. The Land Beast's reanimation of the Sea Beast (vs. 15 says it will "give breath" to the image to the Sea Beast) extends the Sea Beast's dominion. Therefore, it appears that the remnant (having not been mentioned as direct targets as in 13:7) could, in fact, be collateral casualties of the eschatological Land Beast's war activities.

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[1]Schüssler Fiorenza, *Vision*, 84-85, sees in the Land Beast a false prophet counter-image to the Two Witnesses in Rev 11. Thus, the groundwork is laid for the Land Beast to morph into the False Prophet by 16:13.

[2]So Sweet, *Revelation*, 216; Walvoord, *Revelation*, 207; and Thomas, *Revelation 8-22*, 176.

[3]Mounce, *Revelation*, 261. See Kistemaker, 392-393, who sees people from "all stations in life." See also Aune, *Revelation 6-16*, 766.

The critical hinge between the panel presentations of the Sea Beast (13:1-8) and the Land Beast (13:11-18) appears in 13:9-10.[1] However, scholars are divided on its meaning.[2] In a significant way 13:9-10 functions as another example of bifocality. Like the *Weckformel* (or *Weckruf*, i.e., a "wake-up call") to the churches, "Let whoever has an ear, let him hear," Rev 13:9-10 pertains to what has been said and what will follow.[3] John in Rev 13:10 urges no Maccabee-like resistance toward the Beast, but patient endurance, as seen earlier in the letter (2:13, 19). *Orgē* does not belong to the saints, but is reserved for the Dragon (cf. 12:12, 17). *Hypomonē* describes the saints.[4] In 13:10 *hypomonē* stands in stark contrast to the rage of the Dragon and the Sea Beast.[5]

The elevation of the virtue of persistent perseverance is further highlighted by the word *hōde*. Murphy points out that with the exclamatory use of *hōde* in 13:10, John "steps out of his role as mere recorder of visions and speaks directly to his audience" in

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[1]Shea and Christian say, "At the center of Rev 13 is a bridge of words from persecution to deliverance. This bridge is 13:9-10, which promises judgment against the persecutors and warns God's saints that their duty in the face of the dragon's war against them is not taking up arms but patient, faithful endurance" (270).

[2]For scholars who see the text pointing to retribution for persecutors, see Barclay, 2:126; Swete, 168; Beckwith, 638; Morris, *The Revelation*, 165. But the context favors the reading that this material is primarily an exhortation for the faithful to persevere. See Phillip Hughes, *Revelation*, 150; Thomas, *Revelation 8-22*, 168; Mounce, *Revelation*, 253; Ladd, *Revelation*, 182; Roloff, 159. The subtext is Jer 15:2 and Jer 43:11. For an extensive discussion on the background to the passage, especially the textual and exegetical issues, see Ruiz, *Ezekiel in the Apocalypse*, 200-204; Beale, *Revelation*, 704-707, and Beasley-Murray, 214.

[3]Kistemaker, 385; Hahn, 377-381.

[4]So Susan Matthews, "On Patient Endurance," *BT* (September 1993): 306, writes "Distress is best met with patience. . . . Patient endurance is perseverance in suffering."

[5]Osborne, *Revelation*, 506.

13:10 and 14:12.[1] John confronts his readers with the bottom line to the message

delivered.[2] John demands his listening audiences' absolute attention.[3] Vanni shows that

hōde functions as an exclamatory aspect of liturgical dialogue.[4] Through the use of *hōde*

as a rhetorical marker, the reader meets a "call" adverb (e.g., in 13:10, 18, 14:12, 17:9).[5]

The "patience" of the remnant is elevated as *fides exemplar* for John's persecuted

audience of hearer/readers.[6] John promises that the eschatological remnant will be

unjustly persecuted, but such tribulation is both mimetic and purposive. The Lamb

suffered His way to victory (Rev 5:6, 12-13). The saints of the Apocalypse will also

suffer their way to victory (cf. 12:17; 7:14; 11:7-12; 13:7). Thus *hōde* invites and

encourages the text's hearers to join the community of redemptive suffering represented

by the remnant.[7]

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[1]Murphy, 324. Also, Charles, *Revelation*, 1:368.

[2]See Beasley-Murray, *Revelation*, 226-227.

[3]See Jan Lambrecht, "Rev 13,9-10 and Exhortation in the Apocalypse," in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Deneaux (Leuven: Leuven University Press, 2002), 345. Lambrecht shows that the purpose of *hōde* is to elicit earnest attentiveness.

[4]Vanni, "Liturgical Dialogue," 365-366.

[5]Prigent, *L'Apocalypse*, 229, shows that the interjections in 13:10, 18; 14:12; and 17:9 point to the rhetorical character of the text.

[6]Scholarly debate on the interpretation of the phrase "faith of Jesus" in 13:10 has been ample. I take the phrase as an objective genitive. Other scholars sharing the same view include Aune, *Revelation 6-16*, 766-767; Swete, 186; Charles, *Revelation*, 1:369; Beckwith, 659; Lenski, 439; Caird, *Revelation*, 188; Stefanovic, 454; Mounce, *Revelation*, 277; Osborne, *Revelation*, 543-544; and Kraft, 192.

[7]Antonius King Wai Siew, *The War Between the Two Beasts and the Two Witnesses: A Chiastic Reading of Revelation 11.1-14.5* (London: T and T Clark, 2005), expressed it poignantly: "But the church does not resort to terror in retaliation. . . . It is by the blood of the Lamb and the word of their testimony that the saints are said to conquer

The Victory of the Remnant

Revelation 14 transitions the reader to the victory vision within this section.

Revelation 14 may be divided into the three following units: (1) The 144,000 in 1-5; (2)

The Final Warning Message of the Eternal Gospel before the end in 6-12;[1] and (3) the

Final Harvest in 14-20. The *hōde* in 14:12 functions similarly as in 13:10, except it looks

back on a different immediate context--the context of judgment. In Rev 13 no hint of

judgment is indicated (as in Dan 7). But in Rev 14 the judgment warning for anyone

worshiping the Beast appears in vss. 9-11.

Revelation 14 presents the victorious destiny of the people of God after final war

is declared on the remnant in 12:17. The 144,000[2] represent an "anti-image" to the Beast

worshipers.[3] They stand on Mt. Zion as a Messianic army.[4] The saints are overcome by

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their enemies (12.11). 'The blood of the Lamb' is a weapon of warfare because like their
Lord who was crucified . . . the saints conquer not by physical force or violence but by
laying down their lives for the truth in the manner of their Lord" (273).

[1]Sweet, "Maintaining the Testimony," 107, writes, "The Gospel, as John
understands it, is no cosy [*sic*] announcement of God's love, but proclamation of his
victory and summons to submit: fear God, the true God who made heaven and earth, and
give him glory, for the hour of his judgment has come (14:6-7); the coming destruction of
'Babylon' (the cause of the earth-dwellers' infatuation) and punishment of those who
worship the beast (14:8-11) is part of the proclamation."

[2]Joel 2:32 has already been cited as the model for Rev 14:1-5. However, Zeph
3:9-20 also appears to stand behind aspects of this description of the 144,000. This is seen
in the presence of God in the midst of His remnant (3:13, 15, 17); use of the "Zion"
image (3:11, 14, 16); singing as an expression of joy at salvation (3:17-18); and
repudiation of the deceitful tongue (3:13b).

[3]Schüssler Fiorenza, *Vision*, 88.

[4]Ladd, *Revelation*, 189, shows Mt. Zion as the symbol for "eschatological
victory." As I have already shown, the background to this scene is Joel 2:32 (cf. Isa
59:20) where Old Testament remnant terms are used in place of the 144,000.

His blood and their witness (cf. 12:11). They bear the Lamb's and the Father's name, not

the Beast's (cf. 13:16) in their foreheads. The 144,000 signals the theme of victory where

defeat might be seen.[1] Kistemaker pointed out that "the incongruity of this warfare is that

the one who conquers [13:7] is defeated and those who are defeated by him are in the end

designated as conquerors."[2]

Revelation 14:12 also points forward to victory. The bifocality in 14:12

represents a substantial difference between Rev 13 and 14. The forward look of 14:12,

unlike 13:10, is not to further persecution, but to the salvation/reward scene of 14:14-16.

Parallel references to commandment keeping in 14:12 and 12:17 function to form an

inclusio that brackets the activities of the Dragon's war on the remnant. Revelation 14:1-

5 expands our understanding of *loipos* in the 12:17 remnant by also providing many

additional characteristics of the remnant.[3]

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[1]Pattermore, 300, writes, "The victory of the people of God, then has a double source. It is dependant on the one hand of the victory (through death) of the Lamb. . . . On the other hand it is achieved in the lives of the people of God by means of their own witness to and faithfulness to Christ, and their identification with him in suffering and death."

[2]Kistemaker, 383.

[3]Revelation 14 provides the following characteristics that expand on the remnant's identity in 12:17: (1) the remnant have the *testimony of Jesus* (12:17). In 19:10 this is the spirit of prophecy, i.e., the Holy Spirit who inspires and animates the prophetic word through the prophets; (2) Determined obedience or "patience" (13:10; 14:12); (3) 13:10 identifies "the faith of the saints." I take this expression as a subjective genitive. This is faithfulness by the saints in the face of eschatological opposition; (4) Special allegiance to *God and Jesus* (14:1, 3-4) as seen by the names of Jesus and His Father on the foreheads of the 144,000; (5) Integrity and truthfulness of character (14:5); (6) Non-collaboration with Babylon (14:4); Representative proclamation to the nations (14:6-7; cf. Isa 66:19 where the word *ytr* is used for the remnant "who will proclaim My glory among the nations"); (7) A redeemed people who are described as first fruits (14:3-4).

Further, in the message of the third angel, John moves toward the

individualization of remnant teaching in the Apocalypse as seen in the terms *ei tis, autos,*

pietai, lambane--nominative singulars and third-person singular verbs. Heretofore,

references to the remnant have been pluralized designations (see 2:24; 11:13; 12:17;

13:7). We saw earlier that Manson had already shown that the individualization of the

remnant had begun in the New Testament. That trajectory culminates here in the final

promise, invitation, and challenge in Rev 14:9-11. To belong to the remnant (14:9-11)

will require an individual decision--"Whoso hath an ear, let him hear (cf. Rev 2:7, 11, 17,

29; 3:6, 13, 22)." Beale noted that "the hearing formula was one of the means by which

he called out the remnant from among the compromising churches."[1] Revelation 14:9-11

then stands as an explicit warning and implied invitation to replicate remnant faithfulness

in the eschatological hour.

The outcome of this eschatological proclamation is evident in the final image of

the remnant presented in Rev 12-15:4. In 15:1-2 the remnant of 12:17 and 13:7 appear as

victors over the Beast. Revelation 15:1-2 demonstrates that those who had faithfully

withstood the eschatological persecution of the Beast will stand beside the sea of glass.

The judgment-salvation proclamation of the Old Testament and the New Testament, as

seen earlier, climaxes in this unit of material. As the *ecclesia triumphans*, 15:1-2

indicates that the Sea Beast's conquest of the saints in 13:7 was merely a temporary

victory. In reflecting on the salvation of the remnant, Mounce observes that "real victory

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[1]Beale, *John's Use*, 310. Beale also shows on 308-310 how the hearing formulas
were especially designed according to Ezek 3:27 to call out the righteous remnant.

belongs to them [the saints]."[1]

Interestingly, verbal parallels in the words used in 11:13 and 14:6-7 (*phobeo, doxa, dikaiomata,* and *proskuneo*) are here associated with the victors over the Beast. Thus we have two lines of evidence to support the idea that the victors over the Beast are the eschatological remnant: (1) the saints battle with, are temporarly defeated by, but finally overcome the beast (cf. 13:1-18; 14:1-4; 9-11) and (2) the verbal correspondences used elsewhere in the book point to the remnant in 15:2.

Since identification of the remnant is connected to the *loipos* terminology of Rev 12:17, the issue of appropriate theological controls that assist in identifying the images for the remnant in the Apocalypse can be raised. Having raised the challenge of theological controls in the introduction, I wish now to suggest a possible method of identification that points to remnant images which is grounded in the Apocalypse.

Toward Theological Controls for Identifying Remnant Images in Contexts of Salvation

Pattermore asserted, "The nature of the imagery in the apocalypse is a vast subject deserving of its own special study."[2] Numerous scholars have noted the critical role that images play in the Apocalypse.[3] In Appendix A (table 16), I have pointed to thirty-seven

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[1]Mounce, *Revelation*, 255.

[2]Pattemore, 43.

[3]Numerous scholars have reflected on the elusiveness of interpreting the images of Revelation. Bauckham, *Climax*, 175, says, "An obvious difference between the Apocalypse and most of the other apocalyptic works is the sheer quantity of the visionary matter." On p. 179, he says, "The study of the Apocalypse can usefully proceed only through reconstruction of their resonances in their historical context." And Barr, *Tales of*

andro/gyno morphic images of God's people in the context of salvation. All thirty-seven

are different ways of imaging the people of God. But this fact raises a related question:

While the remnant are the people of God, are all the people of God imaged in the

Apocalypse presented as the remnant?

Below are proposed five criteria internal to the text that help answer this question

by establishing theological controls for identifying remnant imagery in the Apocalypse.

First we look at the criteria. These controls are presented in descending order from most

to least specific.

1. The strongest theological control available in the Apocalypse is the *actual*

terminology of remnant in an accompanying theological context of salvation. I am

ranking this standard as a Level 5 control, because it is the *most specific and most*

exegetically reliable method of identifying the remnant in the context of salvation in the

Apocalypse. The use of this control in this research has identified and amplified two

under-analyzed *loipos* passages (i.e., 2:24 and 11:13) in addition to the Apocalypse's

locus classicus of 12:17. Since that control has been demonstrated in chapter 4, I will

forego further elaboration. Additionally, actual terminology provides the substrata for the

construction of the suggested controls that assist in identifying remnant images in

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the End, 4, on interpreting the images of Revelation, says, "We must never stop at the surface meaning of the text. Revelation does not mean what it says, it means what it means. It is a book of signs." Also Schüssler Fiorenza, *Justice and Judgment*, 188, "Rather than 'essentialize' the individual image, therefore, we must trace its position within the overall form-content configuration (Gestalt) of Rev and see its relationship to other images within the 'strategic' positions of the composition." Also Beale, *Revelation*, 56-57, on how to approach symbols in the Apocalypse. For further information, see Farrer, *Revelation*, 23-29, on the nature of the visionary experience of the Revelation.

Revelation.

2. A Level 4 theological control appears in the form of a word or phrase that parallels *loipos*. These parallels yield a series of intratextual synonyms interchangeable with the *actual terminology* in a theological context of salvation. In a Level 4 control, two conditions are clearly present in the passage under analysis: (a) the *actual terminology* disappears from usage, but the associated words or phrases continue as intratextual synonyms; and (b) various texts are connected by and expanded on in other parts of Revelation by uses of the same synomymous phrasing. Note: *These intratextual synonyms do not and, therefore, need not be heard in the text in sequential order.*[1] They expand upon each other and serve as pointers whenever they appear in the text. Revelation 12:17, because it meets the standard of a Level 5 control, forms the basis for Level 4. The following discussion below illustrates this criterion.

Revelation 12:17 constitutes a Level 5 control. The actual terminology of *loipos* associated with the explanatory phrases ("those who keep the commandments of God and the testimony of Jesus") combined with the theological theme of the dragon's war is a remnant image. This foundation creates the basis for a series of intratextual synonyms that occur in other places within the Apocalypse. Thus the *loipos* of 12:17, as faithful believers, are imaged in other passages in the Apocalypse through the intratextual synonyms "commandment keepers" and "testimony" keepers (cf. 1:9; 14:12). These synomyms occur in places where *loipos* terminology for remnant does not appear.

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[1]Contra the position of Pattermore guided by Relevance Theory in *People of God in the Apocalypse.*

Thus, Rev 12:17 points to a remnant image in 13:7. For the allies of the beast "to

make war with the saints" within the setting of the dragon's expanded war against the

remnant yields a remnant image–"the saints." Note here that John drops use of the *actual*

terminology of remnant (*loipos*) but parallels the remnant of 12:17 with his own

epexegetical designation, "the saints" in 13:7. I therefore conclude that in 13:7 the

"saints" stand as an *intratextual synonym* for a remnant image. Revelation 14:12 also

uses the intratextual synonym "saint" in an expansion of 13:10.[1]

Because these intratextual synonyms are interconnected within the Apocalypse,

Revelation 13:7 further points readers to 13:10 where the phrase "the patience of the

saints" appears along side the phrase "the faith of Jesus" and the theological theme of the

Dragon's war through the Beast points us to the remnant. The "saints" are those

persistent and determined end-time believers warred upon and "overcome" by the Beast.

This relationship to the Beast becomes important for 15:2 as shown below.

Revelation 13:10 further points readers to 14:12. The phrase "the patience of the

saints" plus the parallel phrase "those keeping the commandments of God" connected

with the phrase "faith of Jesus" in a context of salvation constitutes a remnant image.

Revelation 13:7-17, in turn, with its presentation of the continued war of the Beast

links readers to the victors over the Beast in 15:2 (i.e., "those on the sea of glass," "those

having victory over the beast, over his image, and over the number of his name"). This

image connects readers with Rev 7:9-14 ("those standing on the sea of glass"). Thus,

Revelation 15:2, without the use of remnant language, points to parallel passages

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[1]Beale, *Revelation*, 705.

containing images such as "sea of glass." This imagery, in turn, reminds readers of the

Great multitude seen on the sea of glass in 14:9-17.

3. Allusions to the Old Testament and/or New Testament within the Apocalypse

adapted to the narrative purpose of John constitute a Level 3 control for remnant imagery.

Scholars have already shown the inherent challenge of determining allusions and their

meaning.[1] This control differs from Level 5 and Level 4 above in two important respects:

(a) Level 3 is the first step outside the book of Revelation; (b) Level 3 is far more

susceptible to interpreters' creative discretion in naming images and handling allusions.

For instance, that Joel 2:32 stands behind Rev 14:1-4 has already been affirmed in this

study. Verbal and thematic parallels have already been cited in the Introduction to this

research. However, as we see in Level 5 and 4 criteria, this image receives a higher

probability of verification by linking it back through the series of synonyms described at

Level 4. Thus, Rev 14:1-4 enjoys *first* internal verification, then secondary external

corroboration from Old Testament support as a remnant image.

4. Internal evocations constitute a Level 2 criteria. Evocations occur through the

use of "trigger" words or phrases. This means that while these triggers (e.g., 'the word of

God" in Rev 1:9) may or may not meet the test of being a remnant image, they deserve

serious examination as remnant images because of the immediacy of the verbal

association. For instance, Rev 2:2-3 uses the word "*hypomonē*" in the context of the

church at Ephesus. While the previous works of Ephesus are commended, the fact that

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[1]E.g., Bauckham, *Climax*, 175. Paulien points out a number ways to classify New Testament Uses of Old Testament material in "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BR* 33 (1988): 39. Also see idem, *Decoding*, 160-162.

they are commanded to "repent" in 2:5, and subsequently described as "fallen," leads to the conclusion that *hypomonē* does not automatically indicate remnant in the context of salvation.

5. The thematic use of the Old Testament's remnant criteria of judgment, faith, and survival constitute a Level 1 theological control. Ford invokes this assessment in her discussion of the 144,000. This is the most flexible of the five theological controls. Because Revelation itself is so pervaded with these themes, the danger is that the application of them to images could become generic. Such an approach used by itself could make almost any image in the context of salvation a remnant image. This position, evident in idealist interpretations, is implied when it is assumed that the Apocalypse shows the one people of God imaged in multiple [i.e., limitless] ways. This contention implies that all of Revelation's designations for the people of God–martyr, remnant, saint, prophet, servants--are metaphorical, and thus ahistorical and non-eschatological.

However, close reading of the text suggests otherwise. Consider the remnant and the martyrs. In the letter frame, Antipas in 2:13 is presented as a historical *fides exemplar* to the church. Throughout the rest of the book, martyrs receive categorical affirmation (5:6-9; 17:6; 20:4, etc.). The martyr designation therefore represents a distinct category of the people of God, that is, those who have surrendered their physical lives, that is, had their lives taken on account of the Gospel.

The remnant, on the other hand, appear consistent with the Old Testament, as physical survivors of catastrophe, persecution, etc. They are preserved on account of their faith. Their survival assures the continuation of the covenant community. Martyrs

are the righteous victims of persecution who, while faithful, die sacrificially for the faith.

The remnant then in the Apocalypse are not martyrs, and the martyrs are not the remnant,

but both are the people of God. In other words all of the martyrs are people of God, but

all people of God are not martyrs. Some martyrs died in the first century (i.e., Antipas).

The end-time remnant exists at the end. Conversely, all the remnant are people of God,

but not all the people of God are the remnant. In 18:4 "my people" are not the remnant

of 12:17; 14:12, but are invited to evacuate Babylon and join the persecuted remnant who

stand over and against end-time Babylon, the Dragon, the Beast, and the False Prophet.

Thus, the different images for God's people in the Apocalypse (e.g., prophets,

Two Witnesses, martyrs, remnant, 24 elders, etc.) represent their distinctive historical and

eschatological callings, each with antecedents in the New or Old Testaments. Then what

do the thirty-seven images of God's people in the Apocalypse have in common? Namely,

the experience of salvation. They are all God's people. But, they are not all 144,000.

They are not all "the few names" of Sardis, etc.

Finally, in any given circumstance, the people of God may reflect through imagery

the different temporal and historical experiences of their journeys of faith. Thus based on

the previously described criteria, we may answer the question whether all the people of

God in the Apocalypse are the remnant. The answer is negative. In fact, the application

of this analytical grid indicates that seven of the thirty-seven images of the people of God

in the context of salvation qualify as images of the remnant where the technical language

does not appear. They are John (Rev 1:9), the few names (Rev 3:4), the saints (Rev

13:7); the commandment keepers and testimony holders (12:17b; 14:12); the victors over

the Beast (13:7; 15:2); the 144,000 (Rev 7:1-8; 14:1-3); and the Great Multitude (Rev 7:9-17). Table 15 captures the images describing the remnant in the Apocalypse.

Summary

Revelation 12 describes a history of conflict between the Dragon and the Male Child, the Woman and the remnant. In each instance, the Dragon is consistently defeated while the objects of his attacks are always victorious. Hence, we note the victory-defeat motif.

In Rev 12:17, the term *loipos* is applied to the eschatological descendants of the heavenly woman of chap. 12. The remnant is that group of last-day believers who, while representing the fulfillment of the promise doctrine of Gen 3:15, retain their covenant faithfulness to the commandments of God and the witness of Jesus. Revelation 12:17 provides the following contributions to Revelation's picture of the remnant: (1) Rev 12:17 globalizes the persecution against the eschatological remnant; (2) In Rev 12:17 the enmity aspect of the promise doctrine of Gen 3:15 fully matures; (3) The Decalogue and its connection to Christian calling is affirmed in John's vision of the final conflict; (4) Revelation 12:17 grounds an intertextual network of synonyms that clarify remnant images in the Apocalypse; (5) In the Dragon's war against the remnant, remnant resistance is expressed in determined obedience; (6) Individualization of the remnant doctrine occurs in the larger battle for loyalty within the 12-15:2 conflict material; and (7) Rev 12:17 suggests that the remnant may have eschatological confidence as they

Table 15. Levels of Theological Control for Remnant Images

Level	Remnant Terminology	Theological Context	IntraTextual Synonym	OT Allusion	Evocation	Core Criteria	Sample Text(s)
5	*Loipos*	Salvation					2:24; 11:13; 12:17
4		Salvation	"War on the Saints" "Victors over the Beast" "Standing on Sea of Glass"				12:17→13:7→ 13:10→14:12→ 13:7-17→15:2→ 7:9-14→7:1-8→ 14:1-4
3		Salvation		Mt. Zion			14:1-3; cf. Joel 2:32
2		Salvation			*"hupomonē"* "keep the commandments" "faith of Jesus" "word of God and testimony of Jesus"		13:10; 14:12 1:9; 2:2-3;
1		Salvation				Survival of Affliction	7:9-14

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approach the final conflict because the enemy confronting them is repeatedly defeated in the Apocalypse. In spite of the most adverse hostility facing the remnant, Rev 12:17 functions as an implied message of assurance.

It is for this reason that John highlights the remnant in the final conflict of the closing scene in chap. 12. By introducing this new element in the final series of attacks, John heightens the impact and expectation of the conflict. From 12:17 the tyranny of the Dragon is turned on God's end-time people. Allied with two ferocious beast powers (the Sea Beast and the Land Beast) Rev 13 describes the dragon's attacks on the remnant while chap. 14 describes the remnant's response to such attacks.[1] Chapters 13 and 14 function as an elaboration of the cosmic/terrestrial war narrative described in 12. Revelation 15-20 describes the future judgments on Babylon, the Beast, and the False Prophet, and the Dragon as the continuation of the cosmic war.

Conclusions

New Testament scholarship has not acknowledged the interrelationship of the three occurrences of *loipos* in the context of salvation in the Apocalypse. While 2:24, 11:13, and 12:17 have been treated separately in the scholarly literature, we have seen that there is a trajectory through Revelation that connects these passages. As viewed in table 8, from the first advent to the Parousia, the remnant occurs in each of the temporal eras indicated within Rev 12. Prior to the 1260 days, we have seen the remnant in

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[1]Paulien, *What the Bible Says About the End-Time*, 109. It must be noted, however, that the word "remnant" is not used in these chapters. The remnant is imaged as saints, 144,000, Great Multitude, etc.

historical Thyatira of the first century in 2:24. Next we have seen the *loipos* living and witnessing during the activity of the Sea Beast as well as the Beast from the Abyss (cf. 13:7). Finally, we have seen the remnant subject to persecution after the 1260-day ascendancy of the Land Beast in 12:17 (cf. 13:10; 14:12). Thus these passages taken together demonstrate the presence of a faithful remnant along a temporal continuum that began sometime after the Cross and existed to and through the final eschaton.

Second, theologically believers as *loipos* could be described in Revelation as God's eschatological resistance force. This is evident in 2:24 and 12:17. In the context of Messianic war, the remnant present a counter-cultural coalition of the radically obedient.

Third, we have seen that from the perspective of New Testament writers, the remnant in the context of salvation occur in three temporal dimensions: past, present, and future. The historical remnant from the argument and perspective of Romans would be the faithful of the Old Testament people of God. The present remnant for Paul would have been believers in his day elected by grace. From the perspective of John, the future eschatological remnant in 12:17 are God's end-time people who will demonstrate their faith under the pseudo-reign of the Dragon, Sea Beast, and Land Beast.

Fourth, we have found that explicit remnant language in the context of salvation is the foundational element that grounds the concept of remnant and anchors it in the Apocalypse. Because this grounding is associated with other intratextual synonyms, it limits the number of images of the people of God in the Apocalypse that qualify as remnant. This grounding establishes that remnant is not simply one "metaphor" for the

people of God in Revelation, but a discreet foundational historical and eschatological category of God's people.

Fifth, as we have seen, the thematic characteristics associated with the remnant in the Old Testament were escape from judgment, salvation, separation, faithfulness, etc. However, an additional feature of the remnant doctrine is made explicit with the addition of the repudiation of non-apostolic heterodoxy in 2:24.

Sixth, Rev 12:17 culminates and portends a global persecution of the remnant that was presaged in 2:24. The subtext of the Elijah-Jezebel confrontation sets up a globalization of the struggle between the remnant and Queen Babylon in Rev 12-22.

Seventh, in the context of salvation, remnant implies external differentiation (12:17) and internal division (2:24). But majority and minority profiles are not always explicit (see 2:24; 11:13). Majority and minority requirements for the doctrine of the remnant to exist are not present in the text, and in fact, through the function of *loipos* are reversed in the Apocalypse (cf. 11:13; 2:24).

Eighth, the repentant response of the remnant in 11:13 becomes the invitation of the first angel in 14:6 to the earth dwellers.

Ninth, the worship of the "God of heaven" response of the remnant points to the monotheistic elements of the Old Testament's polemic against polytheism (11:13; cf. 9:20-21).

Tenth, the "commandments of God" and the "testimony of Jesus" point to the contiguous relationship between John's vision of the end-time remnant and the career of Jesus Christ (Rev 12:17; 14:12). We next turn to the conclusions of the study.

CONCLUSION

What does Revelation teach us about the relationship between judgment and salvation? I would argue that, in the final analysis, judgment culminates in salvation. This is evident when we look at the judgment series in the Apocalypse. Following the seal series (Rev 6:1-17), we find a snapshot of salvation imaged in the 144,000 and the international multitude (7:1-8; 9-17). Again, immediately after the trumpet judgments series (8:6-9:20), we find under the sixth trumpet a picture of the repentent remnant of 11:13, offering "glory to God." Again, following the plague judgments (16:1-17), and the judgments on Queen Babylon, the Beast, and the False Prophet, we find the rejoicing of the great multitude in 19:1-3. Repeatedly, in the Apocalypse judgment prepares the reader for images of salvation. From what we have seen, because Revelation's judgments climax in salvation, eventually judgment and its after effects disappear from God's new cosmos (21:3-5). Thus, in the final images of Revelation, after the judgment of the God's eschatological enemies—the Dragon, death, and hell—we meet the image of the Holy City, with its eternally saved walking in the light of God and the Lamb (21:22-26). Revelation's final images promise that judgment ultimately culminates in salvation. The final word in Revelation is salvation!

This fact raises a related question: Prior to this final bliss, then, how might the

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function of *loipos* be summarized in the Apocalypse? *Loipos* in contexts of salvation could

be described in the words of Peter Berger as "a counter community"[1] that constitutes "a

cognitive minority."[2] Revelation's faithful remnant is "a group of people whose vision of the

world is significantly different from the generalized vision in society, and which is simply

accepted as such."[3] This description clearly fits the remnant in the context of salvation.

However, in contexts of judgment, *loipos* narrates the inevitable journey to destruction

applicable to all of the enemies of God. This destruction, regrettably, was volitional,

inasmuch as warnings-as-invitations to shift allegiances were repeated. Such invitations

were proffered in the form of judgments designed to elicit repentance. In summarizing the

findings of this examination, John's unique application of *loipos* in contexts of salvation and

judgment has been presented. Primary and secondary scholarly evidence have guided the

way remnant is presented in Revelation. Finally, what follows is a ten-point summary of

findings that expresses how *loipos* functions in the Apocalypse (also see Appendix B).

A Ten-Point Summary of Findings

1. *Loipos* denotes the presence of a remnant and a "counter" remnant in the

Apocalypse. John's use of the term *loipos* embraces two groups in the Apocalypse–those

faithful to the Lamb and those loyal to the enemy powers. *Loipos* is never exclusively

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[1]See Peter Berger, *A Rumour of Angels: Modern Society and the Discovery of the Supernatural* (Garden City, NY: Doubleday and Company, 1969), 22.

[2]Ibid., 7. See also Thompson, *Apocalypse and Empire*, 193-194.

[3]Berger, 7.

applied to the faithful. Rather, the application of *loipos* to the people of God in Revelation

is determined solely by the immediate context of salvation or judgment. This finding is

contiguous with the Old Testament as has been seen in chapter 2. In Revelation, the

remnant in contexts of salvation maintain covenant loyalty despite widespread deception

(2:24), physical calamity (11:13), and eschatological persecution (12:17).

On the other hand, a counter-remnant in contexts of judgment worship idols (9:20),

constitute an organized end-time resistance against the Lamb (19:21), and receive

annihilation at the final judgment (20:5). This *loipos* is presented as loyalists to the enemy

powers. This bifurcation in the term has not been acknowledged in research.

2. Furthermore, *loipos* contrasts God's people with the followers of the Dragon.

Unlike Paul's discussion of his soteriological remnant in Romans,[1] in the Apocalypse

contrasting "remnant" groups appear. The sixth trumpet illustrates this contrast. After the

plagues, those who survive are a remnant of humankind (*hoi loipoi tōn anthropōn*) that

refuses to repent. They persist in their worship of demons and idols, etc. (vss. 20 and 21).

On the other hand, after the eschatological earthquake under the sixth trumpet, John alerts

the reader in 11:13 that the 'other' remnant "fears" (*emphoboi* from *phobeo*) and "gives

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[1]The fate of the soteriological remnant is precisely the concern of Paul in Rom 9-
11. Election is the category under which the remnant is discussed. Apocalyptic
eschatology is not in view in this block of material. Paul's principal concern in his Romans'
remnant discussion is the relationship of the Gentiles to Jews and vice versa. Paul's
discussion is not set against the backdrop of impending apocalyptic judgment, as it is for
John. Thus Paul's discussion is free of the themes of apocalyptic judgment, destruction,
and survival. God's justice and mercy in establishing Messiah's new economy, and its
viability are the theme of Paul's presentation.

glory to God." Thus, one *loipos* worships God (11:13) while the counter *loipos* is loyal to the enemy powers (9:20). Clearly, *loipos* contrasts the divergent responses and loyalties of both groups under the sixth trumpet.

Another instance where dyadic contrast is evident is in the context of the final destiny of both groups. John uses *loipos* to point the reader to those who share the ultimate fate of the Beast, False Prophet, and the Dragon (cf. 19:5 and 20:5). He contrasts their destiny with the destiny of those who "had not worshiped the beast or its image and had not received the beast's mark on their foreheads or their hands" (15:2; 20:4). This passage connects back to the embattled but faithful remnant of Rev 12-13 who resist the Beast. Reward for the rejection of Beast worship is granted to the persecuted but faithful remnant (15:2; cf. 12:17; 13:7, 10; 14:12).

This interpretation of the use of *loipos* harmonizes with John's recurring use of contrasting dyads. In the Apocalypse, John uses point-counterpoint as well as poetic reversal in his narrative style. Revelation contrasts the Lamb's authority with the Dragon's power (cf. 5:6-13 and 13:1-3); the celestial woman with a woman of harlotry (cf. 12:1-6 and 17:4-6); the three angels of 14:6-12 with the three unclean spirits of 16:13; a river of death (12:15; cf. 14:20 and 16:12) with a river of life (22:2); and Babylon (18:1) with New Jerusalem (22:2). Revelation uses dyadic contrasts to present clear demarcations between (a) the allegiances (9:20-21; 11:13) and (b) the destinies (19:21; 20:5) of these two cohorts. Allegiance and final destiny are linked. *Loipos's* contrast effect increases the decisional urgency of the Apocalypse.

3. *Loipos* separates claimants from adherents in Rev 2:24. While the general church at Thyatira would have (with other apostolic communities) viewed itself as the faithful remnant of Israel, Rev 2:24 exposes "a remnant of the remnant" in Thyatira that constituted the faithful. As the general body of believers had drifted into idolatry, the affirming message to the "remnant" of Thyatira revealed that the incursions of Jezebeleanism were not totally successful. A faithful group in the church resisted Jezebel and by "holding fast" to apostolic teaching. The remnant would be rewarded by Christ at the Parousia. Thus, within the letter frame of Revelation, the reader is prepared for the eschatological *loipos* who will resist on a global scale the seductive intent of Queen Jezebel presented in Rev 17 and 18.

4. *Loipos* in 2:24 links the remnant to apostolic teaching. John contributes to the biblical doctrine of the remnant in the context of salvation (2:24) by associating remnant with a conscious repudiation of non-apostolic teaching. For the first time in the development of the remnant doctrine, 2:24 is explicit evidence that both correct belief and faithful obedience are associated with the remnant of faith. Adherence to apostolic teaching is made explicit. While it may be argued that correct belief is assumed in the Old Testament, in Rev 2:24 (in harmony with New Testament traditions), the Old Testament seems more concerned with orthopraxy.

5. *Loipos* shows that across the span of salvation history, covenant continuity continues through the faithful people of God. John's use of *loipos* across the structural and temporal spans of his book implies that from apostolic times (Thyatira), through to the

Parousia's final execution of the evil powers at the end of the millennium, humanity will be divided into two camps. In every era, from the first century to the culmination of history with the eschaton, humanity will stand with or against the Lamb. Moral neutrality is nonexistent in John's vision of history.

6. *Loipos* contrasts the followers of the Lamb with the loyalists to the Beast along ethical-religious lines. The end-time remnant demonstrate congruity between obedience and faith. The remnant in the context of salvation maintain Old Testament covenant loyalty while adhering to the life, confession, and the revelation of Jesus Christ (12:17). In the Apocalypse, these multiple dimensions of the messianic nomism of the eschatological remnant are clearly compatible.

John, therefore, uses *loipos* to point to an eschatological Christian community that "keeps the commandments of God" and "the testimony of Jesus." This community constitutes the end-time remnant of faith, and so continues the historic covenant. The universality of the end-time remnant means that, for John, remnant is both a christianized and universalized concept. As a polemic, John's use of *loipos* rejects the narrow, nationalistic particularism of non-canonical Jewish apocalyptic literature or his Qumran contemporaries.

7. *Loipos* challenges minimalist preconceptions of the composition of the remnant. When applied in the context of salvation, *loipos* consistently signifies fractionality. This observation harmonizes with early Christian traditions concerning the few versus the many (Matt 7:13-14; 22:14), and the little flock (Luke 12:32). However, the idea that "remnant"

is *a priori* synonymous with minority is undermined in Revelation. The implications of this

reversal are subversive for groups viewing remnant as an aspect of their corporate self-

identity.

8. *Loipos* in contexts of judgment narrates a journey to annihilation as shown in this

investigation (see Addendum, appendix C). It signifies a sizeable number, who being loyal

to other gods (9:20), or aligned with the Beast and false prophet (19:21), ultimately share

the fate of their leaders by their continued rejections of repentance. As resisters of the

Lamb, they will be fully and finally destroyed (20:5).

9. *Loipos* narrates the story of victory consistent with the Lamb's victory motif in

Revelation. *Loipos* charts the journey of the people of God through opposition (2:24),

calamity (11:13), persecution and deception (13:13), and eschatological war (12:17; cf.

13:7), on their pilgrimage to the New Jerusalem (21:1). The faithful remnant (2:24) are

presented in the Apocalypse as overcomers. They are promised co-regency with Christ.

This promise is fulfilled in the millennial reign of chap. 20. Along the continuum of history,

the faithful remnant are transtemporal. They are both a historical (2:24) and an end-time

people (12:17).

10. *Loipos* consistently denotes individual theological loyalties. *Loipos* in the

Apocalypse implies that, in the impending eschatological war anticipated by the

Apocalypse, no religiously neutral territory exists. Thus, Rev 14:9 elicits a decisional

urgency grounded in an end-time individualization of the remnant doctrine begun in the New

Testament. For John, in the war (*polemos*) between God and the Evil powers, every

person must and will make choices that reflect personal loyalties and allegiances.

Recommendations for Future Research

Future research on remnant images needs methods that establish a hermeneutic or set of theological criteria for identifying remnant images beyond the actual terminology of remnant in the Apocalypse. Such controls must account for the internal as well as external premises and principles at work in the Apocalypse. This dissertation has begun that process. But further maturation, revision, and/or supplementation of these theological controls will require the broader input of the scholarly community. In a preliminary effort, I identified a number of images that I thought could be designated "positive" remnant images. However, beyond a largely arbitrary or impressionistic identification process, I found no scholarship-based hermeneutical process for determining remnant images.

For instance, in identifying appropriate theological controls for selecting remnant images, a number of questions are yet to be answered. Could we distill the remnant ideas from the Old and New Testaments in contexts where remnant language appears in order to build a grid through which "images" would be analyzed? If so, in the Old Testament, one could begin by identifying "entities." Would we then extract the themes of "deliverance" or "preservation" from danger or destruction, and "fractionality," plus "faithfulness" plus "continuity of the covenantal community" as they applied to entities in the Apocalypse?

Further, what would be the role of the New Testament? Could we from the New Testament add concepts such as "apostolic teaching" and associated "trigger" terms or

phrases such as "keeping the commandments of God" or "having the testimony of Jesus" (cf. 12:17)? Further, what would be the role of such evocative phrases as "patience" and "faith of Jesus" etc. (cf. 14:12)? I believe that the theological controls proposed in chapter 4 begin this conversation. But the conversation is not mature. The allusion to the Old Testament strategies of Tenney, Paulien, Beale, and others is helpful. However, in my proposed schema, they are an important, but single level of assessment.

Another method might be to locate verbal, thematic, and structural parallels where remnant language or themes are used in the Old Testament and find correspondences in the Apocalypse. An example of this correlation would be Rev 14:1-4 and Joel 2:32. The weakness here is such correlations might be neutralized or modified by instances where John was "prophetically inventive" in his handling of the Old Testament and New Testament traditions and sources. Caution is appropriate here.

In future research, it is my intention to continue work on these important issues. Such hermeneutical controls for remnant images in Revelation will fill in a gap and assist in advancing this line of research.

APPENDIX A

ANDRO/GYNO MORPHIC IMAGES IN APOCALYPSE

Table 16. Andro/Gyno Morphic Images in the Apocalypse

Text in Revelation	Human Entity/ Image	Theological Context	Association(s)/ Characteristics
1:4a,9	"John"	salvation	"patience"[1]
1:4b	the "earth Kings"	judgment	subjugation
2:1	the "laborers"	judgment	"fallen away'"
2:2	the "false apostles"	judgment	"wicked"
2:6,15	the "Nicolaitans"	judgment	hated deeds
2:7	the overcomers	salvation	"tree of life"
2:9a	the poor/afflicted	salvation	"you are rich"
2:9;3:9	the pseudo-Jews	judgment	slanderers
2:9;3:9	the "Synagogue of Satan"	judgment	slanderers
2:13a	the "namekeepers"	salvation	faithful
2:13b	"Antipas"	salvation	"faithful witness"
2:14	the Baalamites	judgment	compromisers
2:20	"Jezebel"	judgment	seducer/consort
2:23	Jezebel's "children"	judgment	follow false teaching
3:1	the "few names"	salvation	"unsoiled garments"
3:10	the "earthdwellers"	judgment	tested in trial hour
4:4	the "24 elders"	salvation	crowns & white dress
6:2	the "white horse" rider	salvation?	crowned & conquering
6:3	the "red horse" rider	judgment	sword to "take peace"
6:5	the "black horse" rider	judgment	holding scales
6:7	the "pale horse" rider	judgment	kills with sword, etc.

Table 16–*Continued.*

Text in Revelation	Human Entity/ Image	Theological Context	Association(s)/ Characteristics
6:9	the "souls under altar"	salvation	"slain for their testimony and the word of God"
6:11	"fellow servants and brothers and sisters"	salvation	intended for martyrdom
6:15	"princes, generals, rich, mighty, slaves, free"	judgment	terror at the parousia; hiding
7:1,4	sealed servants/144,000	salvation	none listed
7:9	the "great multitude"	salvation	"every nation, every tribe, every tongue, every people" robed in white, palm branches, standing before the throne
8:3	the "saints"	salvation	offering prayers
8:11	"many of men"	judgment	death from "bitter water"
9:4	the "unsealed"	judgment	five months of torture
11:1	the "two witnesses"	salvation	prophesy, authority to shut sky and smite waters; war made against them by beast; killed and resurrected
11:13	the "seven thousand"	judgment	killed in "the earthquake"
11:18a	"the nations"	judgment	"were angry"
11:18b	"the dead"	judgment	to be judged
11:18b	the "servant-prophets"	salvation	to be rewarded
11:18c	the "small and great who reverence your Name"	salvation	to be rewarded
12:1	the Sun Woman	salvation	laboring toward birth

Table 16—*Continued.*

Text in Revelation	Human Entity/ Image	Theological Context	Association(s)/ Characteristic
12:5	"Male Child"	salvation	"ruler" iron scepter
12:10	"our brothers"	salvation	"accused, martyred"
13:4a	the "dragon worshipers"	judgment	followed the beast
13:3	the "astonished" world	judgment	(none listed)
13:6	the "heaven dwellers"?	salvation	enduring/faithful
13:15,4	the "beast worshipers"	judgment	"small and great, rich and poor, free and slave"
13:16	the "marked"	judgment	"six hundred sixty six"
13:18	those numbered by the beast	judgment	warned
14:6; 17:8	the earth dwellers	judgment	called to "fear God" slanderers
14:13	the "dead" in the Lord	salvation	followed by their works
14:14	"harvest of the earth"	salvation	ripe
14:19	the "cluster of the vine of the earth"	judgment	crushed in the winepress of God's wrath
15:2	the victors over the beast	salvation	conquered the beast, its image, and its number; harps of God; sing song of Moses and the Lamb
16:6	the blood shedders	judgment	deserve blood
16:8	the fire scorched	judgment	refused to repent
16:10	the tongue gnawers	judgment	cursed God
16:12	the kings from the East	salvation	way is prepared
16:14	kings of the whole world	judgment	Armageddon/ gathered for final battle
16:15b	the "watchful"	salvation	keeps clothes

Table 16–*Continued.*

Text in Revelation	Human Entity/ Image	Theological Context	Association(s)/ Characteristics
17:1	the "great whore"	judgment	"Mother of abominations"
17:6	the martyrs	salvation	"accused, martyred"
17:10	the seven kings	judgment	(none listed)
17:11	the "eighth king"	judgment	headed to destruction
17:12	the ten kings	judgment	will war with the Lamb; will be overcome
17:14	the "called, chosen, and faithful"	salvation	with the rider on the white horse
17:15	"peoples, nations, multitudes and languages"	judgment	Sat on by the great prostitute; provide her support
18:3	the "nations"	judgment	drunken
18:3	the merchants of the earth	judgment	profited from affiliation with whore
18:4	"My people"	salvation	called out of Babylon
18:17	sea captain, sea travelers, sailors	judgment	lament the judgment of the great whore
18:20	"apostles"	salvation	rejoice at the demise of Babylon
18:22	the "harpists, minstrels, flutists, trumpeters, artisans"	judgment	sounds and activities will cease
18:24	the "slaughtered"	salvation	killed in Babylon, with the prophets and the saints

Table 16–*Continued.*

Text in Revelation	Human Entity Image	Theological Context	Association(s)/ Characteristics
19:7	"His bride"	salvation	given white linen to wear
19:9	invitees to the Lamb's wedding supper	salvation	blessing pronounced on invitees
19:14	the "armies of heaven"	salvation	dressed in white linen
19:17	the "mighty"	judgment	eaten as carrion by the birds at "the great supper of God"
19:19	the "armies of the kings of the earth"	judgment	killed by the Rider with the mouth sword
20:4a	the enthroned	salvation	given authority to judge
20:4b	the "souls of the beheaded"	salvation	martyred for "the testimony of Jesus and the word of God"
20:6	the "priests of God"	salvation	sharers in the first resurrection
20:12	the "dead, great and small"	judgment	stand before the "great white throne"; judged out of the book of deeds; thrown in the lake of fire
21:6	the "one thirsty"	salvation	invited to drink from the water of life
21:7,8	the cowardly the unbelieving the vile the murderers the sexually immoral the magicians the idolaters all liars	judgment	promised the lake of fire

APPENDIX B

SUMMARY DISPLAY OF *LOIPOS* IN REVELATION

Table 17. Summary Display of *Loipos* in Revelation

Text	Context	OT Background	Entity	Proportion	Era	Associations
2:24	Salvation 7 Churches	Elijah Cycle	Faithful Believers in Thyatira	Unclear	Apostolic	Remnant are those who resist heresy
9:20	Judgment: 6th Trumpet	Exodus Plagues	Defiant survivors of the plagues	Majority	Eschato-logical	Persist in defiance
11:13	Salvation: 6th Trumpet	Earthquake in Eze 38?	Repentant survivors of the earth-quake	Majority	Eschato-logical	Those who turn to God when natural disaster occurs
12:17	Salvation: Dragon's War on the Woman and the remnant of her seed	Creation narrative Genesis 3	Faithful and Final offspring of the Seed of the Woman	Minority?	Eschato-logical	Those keeping the Command-ments and faith of Jesus
19:21	Judgment: Revenge of the Warrior Messiah	Isa 63	Those loyal to the Beast and the false prophet	Majority	Parousia	Those surren-dering to the Worship of the Beast
20:5	Judgment: Final Destruction of the Evil Powers	Gog and Magog of Ezekiel 38	Those resurrected for final punishment	Majority	Post-Millennium	Those circlingthe camp of the saints

APPENDIX C

ADDENDUM: *LOIPOS*–A NARRATIVE

ADDENDUM:

LOIPOS—A NARRATIVE

Revelation narrates the story of how the people of God are protected and preserved. On the other hand, *in the Apocalypse, loipos* in contexts of judgment presents before the reader how existence as an enemy of God is lived and where it finally leads. We have seen that in 9:20 the *loipos* under judgment points to the persistence of enemy resistance to God in the Apocalypse. Without exception *loipos* in the context of judgment is presented as the *human* enemies of God (Mounce). As enemies, their rebellion is expressed toward the decalogue through the "practice of extreme forms of immorality" (Thompson). This persistence points to the inevitability of a series of preliminary confrontations (judgments) with God. We might think of these divine confrontations as punitive, however we have seen that they are redemptive in their intent (Metzger, 66). The trumpet judgments call the rebellious *loipoi* to repentance, but they refuse. They emerge in the Apocalypse as an anti-remnant who disregard the commandments of God (Kistemaker, 301).

By the time we come to 19:21, repentance is not possible for the anti-remnant. After the seventh trumpet, and the seventh seal, we saw that intercession had ended. Narratively, the *loipos* of 19:21 are now presented in full alliance with the two junior members of the anti-trinity, the beast and the false prophet. The *loipos'* worship of false gods has crystallized into an alliance with these two would-be gods. Will the alliance win? No. Parousia judgment is administered by the "Faithful and True" Rider on the White horse. Ironically, the anti-remnant offered loyalty to characters who personified counterfeit and deceit. But now they are punished. All of them. The Beast and the False Prophet are quickly dispatched. They are hurled into the lake of fire. And the "remnant" are quickly slain by the Rider's mouth sword. Only one member of the demonic trinity is left, the alliance's leader, the Dragon. He is forcefully and immediately arrested, chained, and imprisoned for one thousand years.

But what of the persecuted saints, the beheaded martyrs, the suffering servants of God, and the faithful prophets whose blood has been spilled? The next vision presents them as priestly co-regents with Christ for one thousand years--the same period of time that the Dragon is incarcerated. And what of the *loipos* of 19:21 during this thousand years? They sleep the sleep of death. One thousand years pass. Now they are resurrected. The implied question behind Rev 20:5 is have they changed? Are they different now than they were before the millennium? Will evil submit to Ultimate Good?

It is one thousand years later and the Dragon is paroled. The final picture that we have of the *loipos* of 20:5 finds them as the military coalition of the newly paroled Dragon. They are plotting a military siege of the Camp of the saints. But the *loipos* has swelled. They are more numerous than the sand of the seashore. Small and great, rich and poor, black and white, male and female, Jew and Greek they all constitute the legions of the damned. They are all there; except for the saints. The saints are encamped in the city.

The moment for attack has come. The shining city has descended. Their leader, the Dragon, shouts the orders. Like a numberless hoard, they blanket earth's uneven terrain. They move like an army behind their leader. As they move to attack the city, God strikes. Fire from his throne, flashes over the walls of the city and consumes them. And the Dragon, and death, and hell are all cast into the lake of fire. They and the rebellious *loipoi* are no more.

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