

EXODUS AND REVELATION

THE PARALLEL MESSAGE SEEN IN BOTH BOOKS

By Arlen L. Chirwood

As events in *Genesis* and *John's gospel* parallel one another (*ref.* the author's pamphlet, "Genesis and John"), events in *Exodus* and *John's Book of Revelation* parallel one another as well. In this respect, "Exodus" could be called *the Apocalypse of the Old Testament*.

The complete Book of Exodus (minus events in most of chapter two [an aside in the book], relating Moses' birth and the first eighty years of his life) parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty. However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

The Assyrian, Past and Future

Exodus begins, from a typical standpoint, where Revelation chapter six begins — with Israel in the Tribulation, subjected to *an Assyrian ruler*.

In the historical setting in Exodus, the Assyrians had previously conquered Egypt and were ruling the nation at this time (*cf.* Ex. 1:8; Isa. 52:4; Acts 7:17, 18). Thus, the Assyrians, not the Egyptians, were the ones ultimately persecuting and seeking to destroy the Jewish people (Ex. 1:10ff).

Then, the coming world ruler in the Book of Revelation is referred to a number of times in the Old Testament as "an Assyrian," in complete keeping with the type in Exodus (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

And there is a reason why this man is referred to as "an Assyrian" in this manner. According to Daniel's prophecy, he will arise out of the ter-

ritory covered by the northern part of Alexander the Great's kingdom, which was *Assyria* (as the kingdom was divided among his four generals following Alexander the Great's death).

Territory covered during modern times by this division of the kingdom would include parts of northern Iraq, Syria, Iran, and Turkey). This man will arise out of this part of the world, conquer *three kings* (the rulers over the other three parts of Alexander the Great's kingdom following his death), and then rule the world through a ten-kingdom Middle East confederacy of nations.

(Reference to the preceding is seen in Dan. 7:23-25; 8:8-14, 21-25; 11:3, 4, 21-45 [*cf.* Ps. 83:1ff; Rev. 13:1ff; 17:8ff]. The future Assyrian, coming out of the northern division of this kingdom, *must control the complete kingdom* — not just the northern division — in order to become the world ruler seen in the fourth part of Daniel's image [ch. 2] or the fourth great beast [ch. 7].

Thus, of necessity, he *must* conquer the other three parts of the kingdom, taking control of *the complete empire that had existed under Alexander the Great*. This is *the only way* that he can become world ruler. He must control *the complete Babylonian kingdom* depicted by the third part of the great image and the third great beast.

[In that coming day, when this is fulfilled, these three kings will be seen as *still present*, for the entire first three parts of the image will be seen as *still existing* (these three parts of the image have to do with *a Babylonian kingdom which has never been destroyed, only conquered*). The whole of that depicted by the image (all four parts) is seen *living, in a composite respect, at the time of its destruction* (*cf.* Dan. 2:34, 35, 44, 45; 7:11, 12).

Thus this man can conquer the remaining three parts of Alexander the Great's kingdom, for, as part of the complete image, they can only be seen as *still present* when he appears on the scene].

The preceding is one of numerous reasons why Rome can't be seen having any part in the matter in either history or prophecy. In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian's kingdom] emanates from, not a prior Roman kingdom, but Alexander the Great's Babylonian kingdom [the third part of the image, the third great beast, not the fourth].

This future Assyrian's kingdom begins at and continues from this point in the sequence covered by the great image and the great beasts, becoming the fourth and final part of the great image [the "legs of iron" and the "feet part of iron and part of clay"], the fourth and final great beast [the "dreadful and terrible" beast].

For additional information on the preceding, refer to the author's book, *THE TIME OF THE END*, Chapter XXIV ["The Beast — in Daniel"]; or refer to the author's two pamphlets titled, "The Great Image, Great Beasts."

Structure of Exodus and Revelation

Though each book covers the complete panorama of events occurring during the same time seen in the other book, each book covers these events in a different manner, with numerous events seen in one book either more complete or less complete than in the other book. And, in this same respect, some events seen in one book are not seen at all in the other book.

Thus, *additions to a developing word picture* from one book can be derived from the other book, forming *a more complete picture*.

(None of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, with everything moving toward that coming seventh day, the Messianic Era. Each book will provide some data not seen in any of the other books. And only when all of the revelation in the different books is seen together and understood after the manner in which God structured the material can *the complete picture be seen, exactly as God has revealed it and desires man to see it.*)

That seen in both Exodus (chs. 1ff) and Revelation (chs. 6ff) begins at the same place — *the Israelites subjected to an Assyrian ruler*. In the type, this subjugation has to do with the Israelites in "Egypt"; in the antitype, this subjugation has to do with the Israelites in that which "Egypt" typifies, *the world*.

The latter-day Assyrian in the Book of Revelation will rule a worldwide kingdom. He is seen aspiring to this position when the first seal of the seven-sealed scroll is broken in the opening two

verses of chapter six, and he is seen coming into this position when the second seal is broken in the next two verses (vv. 3, 4). And at this time he will turn upon and seek to destroy the Jewish people from off the face of the earth.

(For additional information on the preceding, refer to the author's book, THE TIME OF THE END, Chapters X, XI.)

This section in the Book of Revelation (6:1ff), after beginning at the same point as the Book of Exodus (1:8ff), provides detailed information about Israel and the nations during the Tribulation (something dealt with in both books with respect to Israel being brought to the place of repentance through persecution at the hands of the nations).

In Exodus though, as previously seen, this is dealt with very sparingly compared to Revelation. Rather, Exodus, in its type-antitype structure, in the latter part of chapter three, moves all the way to events which will occur in connection with Israel and the nations at the end of the Tribulation, after Israel has been brought to the place of repentance.

These events will occur in connection with and following Christ's return, as they occurred in connection with and following Moses' return in Exodus. As well, in the type, they occurred preceding the establishment of the theocracy (the kingdom) in the camp of Israel; and in the antitype they will occur, they must occur, preceding the restoration of the kingdom to Israel.

It must also be understood that the Book of Revelation, rather than being written in chronological order, is structured like much of the rest of Scripture. A complete panorama of events is often given, followed by commentary. Scripture begins this way in Genesis, and it ends this way in Revelation.

In the preceding respect, Christ's return at the end of the Tribulation is seen three different places in that section covering the Tribulation and the time immediately following (6:14-17; 14:14-20; 19:11-21).

(For more information on the preceding structure of Revelation, refer to the author's pamphlet, "The Son of Man Coming in His Kingdom," Part IV.)

Moses' Return, Christ's Return

When Moses returned, Aaron met and accompanied him when he appeared with *signs* before Israel's religious leaders. And this time, unlike before, he was accepted (*cf.* Ex. 2:11-14; 4:29-31).

Then Aaron accompanied Moses when he appeared in the Assyrian Pharaoh's presence with *the message* which God had commanded that he deliver (Ex. 5:1ff):

"Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:22, 23).

When Christ returns, He will be accompanied by both Moses and Elijah (Matt. 16:28-17:5; *ref.* the author's four pamphlets, "The Son of Man Coming in His Kingdom"). Both men will evidently be very instrumental in events with Christ, having to do with *Israel and the nations* at the time Christ returns (as both will have had to do with events pertaining to Israel during the previous first half of the Tribulation [Rev. 11:3-12; *cf.* Zech. 4:1-14]).

Elijah's prophesied ministry to Israel (Mal. 3:1-3; 4:5, 6) — having to do with that seen over 2,800 years ago on Mt. Carmel (I Kings 18:39), bringing about *belief on the part of the entire nation in that previously recorded by the prophets* — can occur *only at a time following Christ's return* (for *belief of a nature which Elijah will once again effect in the whole camp of Israel is not seen occurring in Scripture until this time*).

Then Moses, very likely, will accompany Christ into the Assyrian ruler's presence to announce exactly the same thing which he and Aaron announced to the Assyrian Pharaoh in their day. And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian's kingdom, exactly as He did in history (Ex. 5:1ff).

The end result of the matter can only be *belief on Israel's part through Elijah's ministry and a further decimation of and an ultimate end to the Assyrian's kingdom, occurring possibly through Moses' ministry*.

Once Israel and the nations are respectively brought to these two places, that foreshadowed in the first of the seven Jewish festivals in Lev. 23:1ff (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring (Ex. 12:1ff; *ref.* the author's pamphlet, "The Seven Jewish Festivals").

The fulfillment of that foreshadowed in this first festival will bring about two things:

1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.

2) An ultimate end to the Assyrian's kingdom, seen in the national death of the firstborn in relation to Satan's governmental rule through the nations.

In one respect, this is where the transfer of power actually occurs — Satan's firstborn slain on the one hand, with the rebirth of a nation relative to God's firstborn on the other hand.

Then that which awaits God's firstborn is a *removal from a worldwide dispersion*, as occurred in a removal from Egypt in the type.

And that which awaits Satan's firstborn is *complete destruction*, as seen in the destruction of the Assyrian Pharaoh's armed forces in the Red Sea in the type (*cf.* Ex. 14:13-31; Rev. 19:17-21).

Beyond that, in the type, there was the giving of the Law (the old covenant), the instructions pertaining to the tabernacle and its worship, and the establishment of the theocracy (upon completion of the tabernacle, with the Glory indwelling the Holy of Holies), all occurring at Sinai (Ex. 20-40).

And beyond that, in the antitype, there will be a new covenant made with Israel, along with a restoration of the theocracy — a restoration of the Glory in a temple which Messiah Himself will build (Jer. 31:31-33; Ezek. 37:26; 40:1ff; Zech. 6:11-13).

The Lamp Broadcast, Inc.

225 S. Cottonwood Ranch Road
Cottonwood, Arizona 86326

www.lampbroadcast.org