

accomplishment of salvation through the redemptive sacrifice of Christ; the third part instructs us in the most moving manner about the Resurrection. Handel employs four pages from *The Revelation* - Chorus 44 - Revelation 19:6; 11:15; 19:16; Chorus 53 - Revelation 5:12-13. The beautiful Hallelujah (this word is composed of two Hebrew terms meaning praise Yahweh) Chorus contains phrases and message from chapter 19:6 and 16, and 11:15.

See number 44 Chorus page 193 in Schirmer, Inc., New York edition of G. F. Handel's *The Messiah* for use of the following passages from *The Revelation*.

Rev. 19:6 - "Halleluia because our Lord God the almighty reigned (*ebasileusen* - 1st aor. indicative)."

Rev. 19:16 - "King of Kings and Lord of lords."

Rev. 11:15 - "The kingdom of the World became the kingdom (not in Greek text but implied) of our Lord and of his Christ and he shall reign unto the ages of the ages."

Rev. 5:12 - "Worthy is the Lamb having been slain to receive the power, and riches and wisdom, and strength, and honor, and glory; and blessing."

Rev. 5:13 - "the blessing and the honor, and the glory, and the might unto the ages of the ages."

Special Study

The Theme of Conflict and Victory in *The Revelation* and The Dead Sea Scrolls

The best single source which examines the theme of *Conflict and Victory in The New Testament* is Ragnar Leivestad, *Christ The Conqueror*, Macmillan Co., New York, 1954. This excellent study is controlled by the Scandanavian hermeneutical principle of "Motif Research," and therefore must be used with care by the uninitiated in technical theological issues. For the critical and discerning mind it will open up vistas of New Testament research which will produce great preaching materials.

One of the key theological words in *The Revelation* is *nikaō* - victory. The term is used twenty-seven times in the entire New Testament, and seventeen times it appears in *The Revelation* (Moulton-Geden - *Greek Concordance of New Testament*, pp. 665-666). The victory attained by The Lamb of God is available to all obedient, faithful followers. The Bible can, of course, speak of victory and conflict without using either term directly. The victory of Christ stands in irreconcilable contrast with the

Greek concept of victory by brute force. The Greek idea of *nikaō* was the superior power overcoming the inferior power. Greek victory was available only to the person who had the power to *take* what he wanted. The new conception of victory and power which we find in Christ, is that a holy, righteous, justice person has the power to *give* what the receiver cannot give to himself. This is what Paul meant when he spoke to former barbarians - the Romans - "The Gospel is the power of God unto Salvation." Romans 1:16f).

The one who is victorious over sin and death, and the principalities and powers becomes the recipient of eternal life through Christ. Our victory is a derived one! John speaks of the martyr's victory, and this certainly is paradoxical. This thesis is parallel with Christ's victory over death—through death on the cross! Victory becomes a synonym for Eternal Life for the Christian believer.

The following list contains the use of the various forms of *nikaō* in *The Revelation*.

John's record of Christ's words to those who have gained victory through him are most important to every Christian.

Revelation 2:7 - "tō nikōnti doso autō phagein ek tou xulon tos zones ho estin en to paradeiso ton theou."

"To the victorious one I will give to him to eat of the tree of life, which is in the paradise of God."

2:11 - "ho nikōn on me adikethē ek tou thanaton tou deuterou."

"The victorious one will by no means be hurt by the second death."

2:17 - "Tō nikōnti doso autō ton manna ton kekrummenou"—

"To the victorious one I will give to him of the manna having been hidden."—

2:26 - "kai ho nikōn kai ho tērōn achri telous ta erga mou"—

"And the victorious one and the one keeping my words unto the end."—

Revelation 3:5 - "ho nikōn houtōs peribaleitai en himatiois leukois" —

"The victorious one thus shall be clothed in white garments."

3:12 - "ho nikōn, poiēsō auton stulon en tō naō ton theou mou" —

"The victorious one, I will make him a pillar in the tabernacle of my God."

3:21 — "ho nikōn, dōsō autō kathisai met emou en tō thronō mou hos kago enikesa" —

"The victorious one I will give him to sit with me in my throne, as I also overcome (or was victorious)."

Revelation 5:5 — "mē klaie idou enikesen ho leōn ho ek tēs phules Iouda." —

"Weep not; behold the lion of the tribe of Judah overcame (was victorious)."

Revelation 6:2 — "kai exēlthen nikōn kai hina nikēsē." —

"And he went forth overcoming (victoriously), and in order (or for the purpose of) that he might be victorious (he might over-being victorious) come."

Revelation 11:7 — "kai nikesei autous kai apoktenei autous." —

"And will overcome (be victorious over) them and will kill them."

Revelation 12:11 — "kai autoi enikēsan auton dia to haima tou arniou" —

"And they overcame (were victorious over) him because of the blood of the Lamb." —

Revelation 13:7 — "kei nikēsai autous" —

"and to overcome (be victorious over) them." —

Revelation 15:2 — "kai tous nikōntas ek tou thēriou"

"And the victorious ones (overcoming ones) over (of) the beast."

Revelation 17:14 — "kai to arniou nikēsei autous"

"and the Lamb will overcome (be victorious over) them." —

Revelation 21:7 — "ho nikōn kleronomesei tauta" —

"The victorious one shall inherit these things." —

John also declares in his first Epistle (5:4) that "because everything (one) having been begotten of God overcomes (*nika* - is victorious over) the world; and this is the victory (*hē nikē*) that keeps on overcoming (*hē nikēsasa*) the world" — Thanks be to our Lord for our Victory!

Note: The theme of *Conflict and Victory* is also a leading doctrine in the Dead Sea Scrolls. The best single work on The Scroll of Wars is Yigael Yadin, *The Scroll of The Wars of Sons of Light Against The Sons of Darkness*, edited, plus introduction and commentary by Yadin, Oxford University Press, 1962. This theme follows from the Old Testament and Intertestamental Literature.

Special Study - Persecution

How is The Church to Relate to the State?

The Revelation was written to a generation of Christians who were facing the hideous realities of persecution. Because of the great persecutions many Christians felt that evil dominated the human situation, and that the God of righteousness and peace had abdicated His heavenly throne. Many things in *The Revelation* are still inigmatic to the finest of dedicated scholarship, but one thing is crystal clear, that God chose the medium of apocalyptic symbolism to announce to the redeemed that He was still sovereign over heaven and earth. Victory had been gained; hold out to the end and every faithful follower will participate in His victory!

Why did the cultural environment of biblical Christianity persecute the Christians? What had they done, either individually or collectively, to merit the animosity of the world?

This particular problem raises the fundamental issue of how The Church of the Lord Jesus Christ shall relate to the world - either in the first or twentieth centuries.

Christ has said - "My Kingdom is not of this world" (John 18:36). This same Lord also said - "Render therefore unto Caesar the things that are Caesar's and to God the things that are God's." (Matthew 22:21). Peter continues this same line of thought as he declares - "Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling or to governors as sent by him—Honor all men. Love the brotherhood. Fear God. Honor the king" (I Peter 2:13f.) Paul desires the same attitude toward kings. He declares, "pray for kings, and for all that are in high station—" - (I Timothy 2:2; see also Romans 13:3f). If the early Church carried out these biblical stipulations, then why persecutions? I believe that the problem of being the body of Christ, and at the same time encountering the world in order to "witness" is the largest single issue facing The Restoration Movement in our time.