



Revelation

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Chapter 1

Part 1: Revelation 1v1-5

Obedience is the key to being blessed by G-d. The book of Revelation teaches us how to be obedient – especially in light of the last days. It reveals the events that will take place and helps us to **prepare** for judgement that is to come. If we are wise we will prepare for the last days. Israel was unprepared for what G-d wanted to do at Mt Sinai. They rebelled, chose a man above G-d, and missed out on the opportunity of participating with G-d in His plans. The church needs to “watch” (Matthew 25v13), to be “awake” (Romans 13v11-12), so that we will not be unprepared for what G-d will do as He establishes His Kingdom. This book teaches us how to **position** ourselves, in the place that G-d wants us to be, doing what He wants us to do, so that we can be found **faithful**.

Verse 1: *“The Revelation of Messiah Yeshua, which G-d gave to Him (Jesus) to show His servants (those who have made Him L-rd) what will be quick. Which He made known when He sent, in the hand of His messenger, His servant John.”*

This revelation was given by G-d (the Father) so that we can understand the identity, the work and the judgement of Messiah. [We need to have a proper, Biblical, view of Messiah Yeshua - Jesus Christ of Nazareth. All judgement has been given to Him (John 5v22). Even for the believer there is a judgement of deeds (2 Corinthians 5v10). The prophets revealed that, before the Kingdom is established, a time of judgement is coming.]

There are two ways to understand this concept of happening quickly:

1. The nature of G-d’s timing. (Matthew 23v39 – The Jewish nation will only be ready to say this after a time of great trouble. G-d is ready to come at any time, but He has made it dependent on this utterance – although He knows when that will be spoken)
2. When “the Day of the L-rd” comes it will happen very quickly. If someone is not prepared there will be no time to prepare (Matthew 25v1-13) Prophecy is the key to preparedness. It reveals truth, concerning the last days, so that we might know what is about to take place and be praying/responding correctly. (Matthew 26v41)

In Hebrew the name for John is “Yohanan”. This name means that “G-d is gracious”. It can also mean “one who supplicates (asks for grace from) G-d”. John was saved by grace (Ephesians 2v8). He, like believers today, still needed to ask God for grace though. Grace teaches us to say “NO!” to ungodliness. It teaches us to obey G-d by living self-controlled, upright and G-dly lives (Titus 2v11-14)

Verse 2: *“who testified of the Word of G-d and the testimony of Messiah Yeshua and of all things that he saw.”*

There is an inherent relationship between the **Word of G-d** (Scripture) and the **testimony** of Yeshua (“... so that the Scripture would be fulfilled, Jesus said...” – e.g. John 19v28) The more we are able to understand the Word of G-d the more we will be able to understand the person and work(deeds, testimony) of Messiah.

Verse 3: *“Blessed is the one who reads and blessed is the one who hears (obeys) the words of prophecy, and who keeps what is written. For the time is near.”*

Material blessings (daily needs) come from seeking G-d’s Kingdom first (Matthew 6v33), but there are another two blessings found here:

1. Reading the book of Revelation.
2. Obeying it.

Reading Revelation positions us in the will of G-d, helping to Biblically prepare us for what is still to come.

Verse 4: *“John (writes this), to the seven congregations which are in Asia: Grace to you, and peace, from the One who is, and was and will be; and from the seven Spirits which are before His throne.”*

The number ‘seven’ (here, and throughout this Book) speaks of holiness, perfection or sanctification. These congregations are outside of Israel – they are in exile. Exile demands a change, one that is in line with the will and the purposes of G-d.

Whatever situation we find ourselves in, there is a need for ‘grace’ to live lives that are pleasing to G-d. (again Titus 2v11-14).

'Peace' is only experienced when we are living in the will of G-d. It guards our hearts and minds (Philippians 4v7).

'From the One who is, and was and will be' – this is an idiom meaning 'transcendent G-d'. He is over and above **all** things, not limited or bound. In difficult times, a revelation of this aspect of G-d, realizing that we have supernatural help, will enable us to walk with Him and live out the lives that He has called us to live. With Him on our side, we can overcome and be victorious.

'Seven Spirits' is a reference to the perfect Holy Spirit. G-d the Father, Messiah Yeshua and the Holy Spirit are One G-d, revealed as Three, who are in perfect unity. Tri unity.

Verse 5: *And from Yeshua the Messiah; the faithful witness, the firstborn from the dead, over all the kings of the earth (supreme ruler). To Him who loved us and, in His blood, has washed us from our sins."*

Yeshua, as a 'faithful witness', was an example, to us, of how we are to live. He taught us how to rely on G-d, with the help of the Holy Spirit, in order to be faithful to Him.

'Firstborn' implies a superiority – Yeshua accomplished G-d's will perfectly. We are the "dead" that He has brought from death to life. (Leviticus 23v9-11 and 1 Corinthians 15v20-26; the **festival of first fruits** can also be called the **festival of the resurrection**, because it was on that day that Messiah rose from the dead.)

On the cross Yeshua purchased our salvation – but the resurrection was G-d the Father's testimony. Jesus had the power to lay down His life and take it up again (John 10v18), but He submitted to death and the Father raised Him to life – this was G-d's stamp of approval. G-d found what Yeshua did completely acceptable. Yeshua purchased, from the dead, this victory. The Father will also raise us, who are in Messiah, to life (1 Corinthians 6v14). **Resurrection** is synonymous with **Kingdom victory**.

Christ is going to *rule* over all things (1 Corinthians 15v27) If we are going to submit to His rulership, it is reassuring to know that He *loves* us. (Love gives – John 3v16)

There is no *redemption* without the *shedding of blood* (Hebrews 9v22). Messiah gave of His very self to redeem us. Why? To birth that redemptive change in our lives, whereby we are set free from the bondage of sin and become His purchased possession.

Chapter 1

Part 2: Revelation 1v6-9

Verse 6: *“Who has made us kings and priests to G-d His Father – all the honour and power to Him for ever and ever. Amen.”*

The Holy Spirit led John to take well known passages, from the Tanakh (The Hebrew Bible), and weave them together to shed new light on what was already written in the Word. The new revelation was not in conflict to what the Old Covenant said, but was a fulfilment of it.

‘Made us kings and priests’ comes from Exodus 19v6. G-d had just brought His people out of bondage and they were at Mt Sinai. He wanted to bring a supernatural change into their lives. An identity change - to that of a royal (kingly) priesthood. We have a calling to rule and reign with Him in the Kingdom (2 Timothy 2v12). The degree of ruler ship, we have then, is dependent on how we live right now (faithfulness, obedience and submission – Luke 19v12-26)

‘All the honour and power to Him’ tells us that what G-d is doing is rooted in His power. He wants to make us recipients of it so that we are able to rule in His name, carrying out His purposes and plans.

Verse 7: *“Behold! He is coming in the clouds and every eye shall see Him, and those who pierced Him. They are going to mourn Him, all the families of the earth. Thus, it shall be. Amen.”*

‘Behold!’ tells us that what follows is important. We need to pay attention, to what follows this word, so that we can understand it and act, with faith, upon it.

‘He is coming in the clouds’: This is a citation from Daniel 7v13-14. In this original context, it doesn’t speak of Messiah coming, in the clouds, from the heavens to earth. It is speaking of Messiah going, from the clouds, into the presence of the Ancient of Days. (G-d the Father) He presented Himself, before the Father, and there He inherited all honour, glory and power – to the extent that all people on earth will worship Him. G-d turns over everything that belongs to Him, to His Son. (John 3v35)

‘Every eye shall see Him’ comes from Isaiah 52v8. In this verse, we see watchmen who are looking for G-d to fulfil His prophetic promises. (Kingdom establishment). They shout for joy because of G-d’s faithfulness. The verse preceding this one (Isaiah 58v7) sets it in the context of the proclamation of the gospel (the good news of how we can be in the Kingdom – i.e. the cross of Messiah and justification)

'And those who pierced Him. They are going to mourn Him.': Zechariah 12v10. In the midst of their great trouble, Messiah will return to Israel - and they will recognize Him.

'All the families of the earth' first appears in Genesis 12v3. The Abrahamic covenant is rooted in the Seed of Abraham. (i.e. Messiah Yeshua - Gal 3v16) – the ultimate blessing of this covenant is the establishment of the Kingdom.

Verse 8: *"For I am the Beginning (Alpha) and the End (Omega), the First and the Last. The One who is, and was and will be, the Almighty G-d".*

'The First and the Last' comes from Isaiah 44v6 – In its original context this verse speaks about G-d as the Redeemer. When John uses these verses, he is alluding to the fact that **G-d has begun the process of redemption, in individuals and within the church, and He will complete it.** (Philippians 1v6) The barrier (sin) between man and G-d is removed by the blood of Messiah. We have been **justified** and are able to now enjoy fellowship with G-d. (In Judaism another name for Redeemer is 'Messiah').

'Almighty G-d' speaks of El Shaddai. The G-d who is all sufficient. Part of the redemptive process (not our justification, but for our purification) is to go through persecution, hardships, trials and affliction (James 1v2-4)

Verse 9: *"I, John, your brother, your fellow partaker in affliction, and in the Kingdom, and in patience. On account of Messiah Yeshua I was on the island, which is known by the name of 'Patmos', because of **the Word of G-d** and on account of **the testimony of Messiah Yeshua.**"*

'Brother' – We are all part of the same body/family and under the same authority (Galatians 3v26-28) - servants of Messiah Yeshua.

'Fellow partaker in affliction...kingdom...patience': There is going to be persecution. There is going to be a kingdom. We are ALL called to persevere.

John was in exile, on *Patmos*, because the Roman government didn't want the Word of G-d, as it related to the testimony of Messiah Yeshua, spoken about to the people. This foreshadows what is going to happen at the end. The world (like the Roman Empire) will not want the truth of G-d realized among the people. Those who speak out for truth will be dealt with harshly.

For the second time (1v2 and now here) John ties ***The Word of G-d and the testimony of Messiah*** together. When things are repeated it shows emphasis.

Chapter 1

Part 3: Revelation 1v10-20

Verse 10: *"I was in the Spirit on the L-rd's day. I listened and there was a great voice, the sound of a trumpet.*

'The Spirit', as revealed in Genesis 1, brings about G-d's order.

'The L-rd's Day' could refer to:

1. The Sabbath day. There is a relationship between the Sabbath and the Kingdom. The last thing G-d created was the Sabbath day (Genesis 2v2-3). He created it so that He could have fellowship and intimacy with man. The establishment of the Kingdom has the same purpose as the Sabbath – fellowship and intimacy with mankind.
2. The day of judgement
3. A Sunday – because it was on this day that Yeshua was raised to life.

There are two types of *trumpets* spoken about in the Bible:

1. Silver trumpets announce something (e.g. a call to battle, a call to worship – 1 Corinthians 14v8)
2. Shofar or ram's horn has to do with provision. [G-d has already provided all that we need (salvation) in order to be faithful and pleasing to Him. Genesis 22v13-14]

Verse 11: *"I am the Alpha and the Omega, the First and the Last; and, 'What you see, write in this book, and send it to the seven congregations which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.'*

This is the second time that '*Alpha and Omega, the First and the Last*' is mentioned (See 1v8 where it is set in the context of **redemption**.) In Isaiah 48v12, where these words are also recorded, the context is of **G-d's faithfulness/commitment to Israel**. He will fulfill His covenant promises! John takes this context, of covenant faithfulness, and applies it to those who are followers of Messiah in the last days.

As we saw in 1v4, the number '*seven*' speaks of sanctification (to be set apart for the use intended by its designer). It reminds us that G-d has sanctified the body of believers for a

kingdom purpose – that we, collectively, demonstrate the character and principles of that Kingdom, in our lives.

Verse 12: *“I turned to see the voice who was speaking to me. And it came about, when I turned, I saw seven golden menorahs (lampstands).”*

‘The voice’ serves to remind us of Numbers 7v89. This verse is set in the context of Moses preparing to dedicate the tabernacle. On this day, Moses stood, in the Holy of Holies (where the atonement cover/mercy seat is), and he experienced intimacy with G-d. This parallels Messiah Yeshua doing the same thing, in preparation for the Millennial Kingdom of G-d.

The ‘menorah’ stood in the Holy Place. The purpose of the menorah was for its light to testify, to the people, that G-d was with them. The menorot, here, are symbols representing the congregations (see 1v20). These congregations are supposed to live, and behave, in such a way that others see the Presence of G-d, in their lives, and want the same reality in theirs.

Verse 13: *“And in the midst of these seven menorahs was one, like the Son of Man, dressed in a coat; and he was girded with a golden girdle around His heart.”*

G-d is always with us. (John 14v18-19) He is in our midst.

Verse 14: *“And His head and His hair were white like fine wool, white like snow. And His eyes like a flame of fire.”*

Verse 15: *“And His feet were burnished bronze as refined in a furnace. And His voice as a voice of many waters.”*

Messiah is depicted in the likeness of G-d His Father. (Daniel 7v9-10) Yeshua is going to inherit, from His Father, a name that is above all names (Philippians 2v6-11) A transition is going to happen when the Kingdom of G-d is established.

Verse 16: *“And it came about that was in His right hand the seven stars. And out of His mouth came a sharp, double edged sword. His face was like the shining sun, mighty in power.”*

The sword is a strong weapon, but is also used for the purpose of separating – distinguishing between that which is of G-d and that which is not of G-d. (See Matthew 25v31-46)

Verse 17: *“And when I looked at Him I fell upon His feet as dead. But He touched me with His right hand, and He said to me, ‘Do not fear. I am the First and the Last. (see 1v8, 1v11)’”*

‘I am the First and the Last’: This is the third time Messiah has used these names to refer to Himself. Used here, they remind us that **redemption is about the establishment of the Kingdom, but also about intimacy between man and G-d.** John, seeing the resurrected Messiah, fell before Him as if dead. A fear of G-d is a healthy sign in a believer’s life. (Proverbs 9v10)

Verse 18: *“I am the Living. I was dead and behold I live forever and ever, Amen. For in my hand are the keys of Sheol and death.”*

Yeshua came in order to give us life (John 10v10). ‘Forever’ is also related to the Kingdom. Yeshua lay down His life, but He rose again, and purchased victory for us. We can have this victory through intimacy with G-d.

‘keys of Sheol and death’ – All manner of judgement has been given to the Son (John 5v22). He is the One who will open up the gates of hell. Those who are going to be cast into it are cast into it by His Word. (Matthew 25v41) Likewise, through Him, people will also be saved from it.

Verse 19: *“And now, write these things which you saw, and what has been done now, and what will be afterwards.”*

Verse 20: *“For the secret of the seven stars which you saw in my right hand and the seven golden menorahs: The seven stars, they are the messengers (leaders) of the seven congregations. And the seven menorahs, which you saw, they are the seven congregations.”*

In chapter 2 and 3 we are going to read about how G-d’s revelation is given to these ‘stars’. These ‘stars’ (leaders, messengers) will receive the revelation in order to share it with the ‘golden menorahs’. It’s only through this message, that they receive, that the congregations (‘churches’) can manifest G-d’s glory, both in their words and in their deeds. Believers are called to be a living testimony, so that others may see the manifest presence of G-d in the world – especially prior to the day of judgement.

Chapter 2

Part 1: Revelation 2v1-7

The seven churches are not seven different time periods throughout history. Seven letters are given, to seven congregations, in order to set them apart, and to show them that G-d wants to communicate with His people. (All these congregations have professed faith in Messiah) These messages have a sanctifying influence in the lives of believers, so that they might bear testimony to the truth of G-d's redemption (both the means and the outcome of it).

The letters all follow a similar format. First, a different aspect of Messiah's character, or personhood, is revealed to each congregation. G-d then reveals to them that He knows their deeds (works) - good and bad. Near the end of each of the letters He gives criteria that, if adhered to, enable them to be overcomers. Each of the letters end with an expression: '*Him who has ears let him hear what the Spirit says to the **congregations***'. Here, it is not speaking exclusively to the congregation that the letter is addressed to, but is relevant for ALL congregations – plural -through all of time.

Verse 1: *"To the messenger of the congregation of Ephesus write: Thus says the One who holds in His right hand the seven stars, the One who walks in the midst of the seven golden menorahs."*

Messiah is holding these leaders (stars) in His hand. They find support from Him, for the calling which they have been commanded to carry out. This verse also reemphasizes that Messiah is with us, among us, in our midst. As believers, we could never faithfully carry out what G-d has called us to do, unless His Presence, by means of the Holy Spirit, was with us. (Exodus 33v15-16)

Verse 2: *"I know your works, your labour, and your patience. For you are not able to tolerate those who are wicked. And you have tested those who say that they are apostles but are not. For they have been found to be liars."*

G-d does not evaluate us for salvation (this was given, to us, as a gift from Messiah Yeshua, when we responded to the gospel – Ephesians 2v8-9). There is a judgement coming for everyone, but for believers this is a judgement of works. (1 Corinthians 3v10-15) It is a judgement based on the responsibility we were given (Luke 19v12-26). Our deeds will be either pleasing, to G-d, or shameful.

It is significant that the first thing Messiah emphasizes about this congregation is that it did not tolerate wickedness in its midst. We are called to deal ruthlessly with wickedness. (1 Corinthians 5v13)

'Tested those' relates to discernment. Believers are called to exercise discernment. We are to hold people and teachings up to the Word of G-d (Acts 17v11). Discernment is one of the outcomes of the Holy Spirit working and moving in our lives. We are called to make a distinction between right and wrong. True and false. (Malachi 3v18) At the time of the end, strong delusion will come and will lead people astray. (2 Thessalonians 2v11) There needs to be a body of believers that speak, teach and warn others in ways that people need to hear.

Verse 3: *"You have done much, and you have patience, and on account of my name you have not grown tired in doing good."*

Verse 4: *"But I have this against you: You have left your first Love".*

Ephesus was a place of great learning. This church knew a lot. Knowledge had given them discernment and wisdom, but they were doing things out of rote behavior rather than out of love or acknowledgement of G-d. They knew truth, but this truth did not produce intimacy.

Verse 5: *"Remember from where you have fallen. Repent and do your former works. But if you do not, behold I am coming unto you quickly and I will remove your lampstand (menorah) from its place if you do not repent."*

G-d called this congregation to *'remember'* that they had been lost and without hope. (Ezekiel 16v4-14) But G-d had loved them, and the world (John 3v16), so much that he had redeemed them by His own blood. (1v5) This congregation had forgotten this.

'Repent', in Hebrew, means a change in direction. In Greek, it is depicted by two words: meta (with) and noieo (knowledge). Repentance has to do with responding to truth. Knowledge, yes, but based out of a love for G-d – what He has done in loving us and giving of Himself.

'Former works': G-d wants them to behave in the way they did when they first came to faith. He wants the response, from all of us, to be out of the love that we have received. We love because He first loved us (1 John 4v19) If we aren't responding out of love then we will not be able to bear proper testimony, as we should. *'But if you do not'* - G-d is speaking about free will.

The *menorah's* (our) purpose is to manifest light (Matthew 5v14-16). This light represents the Glory of G-d. G-d will *'remove'* the vessel that is not displaying His glory, as this vessel is disobedient, rebellious and shows a lack of the truth of salvation.

An outcome of salvation is to reflect G-d's glory. If our lives do not reflect Him it is an indication that we are not truly saved.

David was called a 'man after G-d's heart' (Acts 13v22). One of the reasons for this was because he was quick to *repent*. When G-d's conviction comes upon a believer we need to be quick to repent. Unwillingness to repent is a sign that one is not a believer.

Verse 6: *"But this you have: That you have hated the works of the Nikolasim, those which I hate also."*

The word 'Nikolasim' (Nicolaitans) is two Greek words. The first means 'conquering', and the second, 'people'. These Nikolasim were people who loved to rule over or dominate other people. They infiltrated the house of G-d in order to build themselves up. They liked authority – not to submit to it, but to be it. They didn't lift people up. They came to push them down and triumph over them.

Verse 7: *"He who has an ear let him hear what the Spirit says to the congregations. The one who overcomes I will give to him to eat from the Tree of Life, which is in the garden of G-d."*

That ability to listen, to hear, to understand the Holy Spirit, is an outcome of salvation.

There were two trees in the Garden of Eden. The Tree of Knowledge and the *Tree of Life*. Adam and Eve ate from the wrong tree, because they were disobedient. They did not listen to the counsel of G-d but listened, instead, to that of the enemy. Christ redeemed us, from the curse of the law, by hanging on the tree for us. Our tree of Life. (Galatians 3v13).

'Garden of G-d.': Here is another example, for us, of how John, through the inspiration of the Holy Spirit, took an Old Covenant passage (Isaiah 51v3) and wove it into a New Covenant context. In the Kingdom of G-d we are not going back to a garden experience, in and of itself. We are going to be in a new and improved garden - "The Garden of G-d". He is going to be there! The Eternal Presence of G-d will be with us, for eternity!

Chapter 2

Part 2: Revelation 2v8-11

Many people believe that trials, tribulation and persecution happened in the past, and that a true believer won't have to endure such things now. Revelation reveals to us that, in the last days, believers are going to experience great trials, persecution and affliction.

Verse 8: *“And to the messenger (leader) of the congregation at Smyrna write: Thus says the First and the Last, the One who was dead and is alive.”*

‘First and the Last’: This is the fourth time that Messiah has used this phrase to describe Himself. This term is set in the context of Redemption (1v8, 1v11, 1v17) G-d reveals Himself, once again, as the Redeemer. **Redemption gives a message of encouragement.** The congregations need to remember G-d's commitment to them (See 1v11). It should remind them of their commitment to Him.

Messiah entered into this world to die. Yeshua started His earthly ministry when He was thirty (Luke 3v23), and His ministry ended with thirty (Matthew 26v14-16). According to Hebrew numerology, the number 30 relates to death. When G-d called Abraham to go to Mt Moriah (that is Jerusalem) to offer up his only (recognized by G-d) son, Abraham went because G-d revealed the truth of the Kingdom to him; resurrection (Hebrews 11 v17-19). Abraham understood that even if Isaac was to die there is a resurrection! Our hope is not based on living in this world, but on leaving it (most people by death) and entering into the Kingdom of G-d. *‘One who was dead and is alive’* speaks of victory in the Kingdom.

Verse 9: *“I know your works (see 2v2), your trials and your poverty. However, you are rich. I know the blasphemy of the ones who say ‘we are Jews’ but are not. It is a house of satan.”*

This congregation was *poor* in the things of this world/age, but they are rich from a Kingdom perspective.

Jew can mean ‘A descendant of Jacob’, but the literal meaning for this term ‘Jew’ is: “one who praises G-d”. This passage is talking about those who claim exclusivity (not the Jews as a nation) i.e. people who claim that they are the real followers of G-d, and that their place of worship is where true worship really happens, to the exclusion of everywhere else.

The two words *‘blasphemy’* and *‘satan’* go together. These people claim that they were praising G-d but in actuality they were blaspheming everything that G-d stands for.

Verse 10: *“Do not fear what you are about to suffer. Behold! In the future the devil is going to cast you into prison. On account of this you are going to be tested. You shall be in affliction for ten days. Be faithful unto death. I will give to you the crown of life.”*

This congregation was called to go through intense persecution. Even though believers may be faithful to G-d. and do exactly what He has called them to do, they may still *suffer* trials and afflictions. (especially as we approach the last days)

‘Cast you into prison’: Yeshua said the same thing in Luke 21v12.

Testing, here, is not Messiah trying to determine if these people are committed believers or not. They will go through persecution in order to testify to the persecutors, and others, of their true faith in the Word of G-d.

‘Ten days’ can be taken as a literal ten days, or it can be thought of as being the number related to completion, the full measure of a trial, in order to bring about a change in the lives of those being persecuted. These trials can minister to, and strengthen, us (2 Corinthians 12v9-10)

‘Death’ is not the end. It is simply a transition from this age into the age to come. It is through death that we can identify with Messiah Yeshua. (Philippians 3v10)

‘Life’ is synonymous with *‘Kingdom’*. G-d promises those who overcome the crown of the Kingdom. (“badge of honour”) Crowns are used to worship G-d. Everything that we have done, worthy of any praise, was only accomplished because of His workings in our lives. Crowns are also given to those who will rule or have authority in the Kingdom.

Verse 11: *“He who has an ear let him hear what the Spirit says to the congregations. And the one who overcomes will not be harmed by the second death.”*

It is through suffering that we hear from G-d. We may be one of those called to die for our faith, but we have been told (2v10) not to fear death. We all (except those to be raptured) die the first death. What G-d delivers us from is the potential of the second death. The second death is what happens after the millennial Kingdom. (Revelation 20v11-15) Those who receive the Gospel and walk in obedience to it, empowered by, and listening to, the Holy Spirit will have triumph in the Kingdom of G-d. The second death will have no authority over our lives. Unwise people reject truth, scorn repentance and live in bondage to their sin. God wants to bring about change in our lives, making all things new (2 Corinthians 5v17). People who are wise will repent when sin, in their lives, is exposed.

Chapter 2

Part 3: Revelation 2v12-17

Verse 12: *“To the messenger of the congregation of Pergamos write: Thus said He who has a sharp, double-edged sword.”*

A ‘double-edged sword’ is a weapon that brings about death. Sometimes death is exactly what we need. There may be things in our lives that are not pleasing to G-d. These need to be brought under His authority and removed from our lives. If we are going to find ourselves coming against the enemy we need to be prepared. We need to have One on our side who has, available to Him, an instrument for warfare.

Verse 13: *“.” I know your works and the place where you dwell, which is there the throne of satan. But you cling to my name and have not denied My truth, even in the days of Antipas, My faithful servant, who was killed at your place. In the place of satan’s seat.”*

This congregation is in a **spiritual battle**, even to the point of martyrdom. They are in a location where the enemy is strong. Idolatry is rife. Fleeing this situation is not an option – these people have to be made ready for the battle. They are called to be faithful witnesses to G-d’s truth, which is in conflict with the ways and desires of earthly man. Something has to die – either truth or man’s desires.

Verse 14: *“But a few things I have against you: for there, with you, are men that cling to the doctrine of Balaam; who taught Balak to put a stumbling block before the Children of Israel, to eat from the sacrifices of idolatries and to fornicate.”*

Balaam was a prophet of G-d. (Numbers 22-24) He knew truth but was not wholly committed to it. (see Jude v11, and 2 Peter 2v15) Balaam lusted after the profit of deceit. He didn’t directly curse the Children of Israel, but taught Balak how to put a stumbling block before them so that they would behave in a way to bring a curse upon themselves. Balaam understood the weaknesses of Israel and how to exploit them, for his own benefit and financial gain. Because of this, Israel fell into sin and the discipline of G-d (judgement). Balaam didn’t want to appear as if he were an ungodly person - so he gave a false impression. Unlike David, who opened himself up to the scrutiny of G-d (Psalm 139v23-24), Balaam thought he could get away with his deceitfulness.

Verse 15: *“For thus, there is found also there, men who cling to the doctrines of the Nikolasim, those I hate.*

Balaam and the Nikolasim(2v6) were self-centered people. They wanted to do what was right in their own eyes, instead of bringing every thought captive to the will of G-d. (2 Corinthians 10v5) They saw people as instruments, to be used, to bring glory and honour to themselves rather than glory and honour to G-d.

This congregation has some positive things attributed to it. Their downfall was that they didn't confront the negative influence, these self-centered people were having, on the weaker minded people within the congregation.

Verse 16: *“Repent; and if you will not now, I will come against you quickly and I will war against you with the sword of my mouth.”*

When our lives are in conflict with the truth of Scripture we set ourselves up for judgement. G-d is wanting to strengthen this congregation and, sometimes, that involves a purging. When true believers come in conflict with the Word of G-d, and they are convicted of their sin, they are quick to repent. They want their lives to measure up to the truth of G-d. False “brethren” will not repent, and it is to these that the L-rd will come quickly to war against them.

Verse 17: *“For he who has an ear let him hear what the Spirit says to the congregations. To the one who overcomes I will feed him with the hidden manna. I will give to him a white stone and upon the stone is engraved a new name, which no one is able to know except the one who receives it.”*

There is a connection between overcoming and repentance. Victory can only be experienced as changes are made in our lives. Change is the outcome of justification, which leads to intimacy with G-d and thereby, in Messiah, becoming a new creation. Complete dependence on G-d.

There are two primary interpretations of the phrase ‘hidden manna’:

1. God placed a vessel of manna into the Ark of the Covenant. (Hebrews 9v4) The commandments and Aaron's rod were also placed in the Ark. There is a relationship between these things. It's only when we are nourished by G-d, manna being supernatural food, that we are able to observe, walk in and obey the commandments.

2. Manna was given to the children of Israel in the wilderness. They would never have been able to make that journey without what G-d provided – this manna. They would never be able to overcome Satan's stronghold, and give witness, if they relied on their own strength and abilities to do so.

In certain communities, after testimony was given, the jury would vote and would give either a black stone or a *'white stone.'* A white stone showed vindication, justification.

'upon the stone is engraved a new name': Zechariah 3v9 is reminiscent of the Work of Messiah. Engraving shows permanency. A new name is synonymous with a new character.

This whole passage is dealing with change. When there is no opposition it is easy to rely on yourself and do "what is right in your own eyes". If we run from spiritual battles we will not be prepared for the last days. We need to, as new creations, have the mind of Christ. (1 Corinthians 2v16) This is the greatest weapon against the enemy. Victory is found in depending upon Messiah.

The One in us is greater than the one in the world (1 John 4v4).

Chapter 2

Part 4: Revelation 2v18-29

Verse 18: *"And to the messenger of the congregation of Thyatira write: Thus says the Son of G-d who has eyes like the flames of fire and whose feet are like burnished bronze."*

'Son of G-d' speaks of the divinity of Messiah. This is His identity, fully divine, G-d with us.

1. Sons serve. He came, and is coming, in service to the things of G-d; to bring about the outcome of G-d's will.
2. Sons inherit. He will inherit all the things that belong to G-d. (Daniel 7v13-14)

'Fire' refines. Yeshua looks at us and sees everything in our lives. Refining fire removes things that stand in the way of us becoming what G-d wants us to be.

'Bronze' was used for decorative purposes, to make something of beauty. We are G-d's workmanship (Ephesians 2v10). He works in our lives so that we can manifest the beauty, the attributes, the character of G-d. When others see what G-d has done in our lives they will praise Him (Matthew 5v16).

Verse 19: *"I know your works; your love, your faith, your service and your patience. For your latter works are greater than your former works."*

There is a growth and a maturity in what they are doing. But there is a problem...

Verse 20: *"I have a few things against you; that you allow the woman Jezebel, who calls herself a prophet, to teach and to cause my servants to go astray - into fornication and eating at the altar of idols."*

This congregation is allowing Jezebel's influence/garbage into it. Just because she calls herself a prophet doesn't mean that she is one. Test the spirits (1 John 4v1). Satan is not imaginative. He does the same thing over and over again. We need to be able to discern these things.

Verse 21: *"I have given her time to repent from her fornications, but she is not willing."*

When true believers are made aware of their sin, they fall under conviction and want to repent immediately. They do not want to keep on sinning. (1 John 3v9-10)

Verse 22: *"Behold, I will cast her upon the bed of her idolatry. And those who commit adultery with her I will give over to great tribulation, if they will not repent from their deeds."*

Sin has consequences. G-d, sometimes, allows the consequences of sinful choices to affect our lives.

'Great tribulation': The last 7 years, of the last days, as revealed to Daniel, are broken up into 2 three-and-a-half year periods. (Daniel 9v27) The first half is not 'the great tribulation', although there will be persecution in it. The second half of the tribulation period is known as 'the great tribulation'. In this verse, G-d is telling these people that if they do not repent (therefore not truly believers) they will go into that second half of the tribulation period. They will not be saved from it.

Verse 23: *“I will kill, with death (eternal), her children; and all the congregations shall know that I am the One that investigates both kidneys and heart; and I will give to you and to every man as the fruit of his works.”*

‘Kidneys and heart’: According to the sages, the physical parts of the body also have a spiritual application afforded to them. The kidneys relate to the innermost thoughts of a person – the subconscious. G-d knows even our subconscious thoughts.

‘I will give to you and to every man as the fruit of his works.’: G-d is going to judge every aspect of a person’s being – conscious and subconscious. When people, who have rejected the gospel, stand before G-d they are going to admit that they rebelled against Him. G-d desires all people to repent/turn from sin and be saved. Repentance involves submission to G-d’s workmanship in our lives. Rebelliousness is the failure to repent.

Man is without excuse. When a person sees G-d’s workmanship in creation (Romans 1v19-20) he knows that G-d is a G-d of order, he sees that this world is moving in a direction. When people are confronted with creation they see that there are changes. Therefore, they should seek the author of change, so that they might find change in their own lives.

Verse 24: *“But, I say to you, and the rest of the ones remaining in Thyatira, all who are not of this teaching and those who do not know the depths of satan. I will give to them no other burden.”*

Thyatira was a difficult place to live in. A lot of people just left. G-d is speaking, here, to the ones who are willing to stick it out.

They understand that wherever they live, or whatever their situation, G-d has a plan and purpose for them. If we are going to mature and become the people that G-d wants us to be, we are not going to flee from difficult circumstances.

‘Teaching’: This teaching is one where a person becomes so set in their own ways that they become unwilling to hear the things of G-d or repent. Jezebel types. They feed their stomachs and bodies according to their own physical desires or lusts – do exactly what pleases them.

“Those who have not known the depths of satan” – There are individuals, in this congregation, who experience satan’s influence in their lives. The more they have/know about him the more they want.

Verse 25: *“What you have, hold fast to it until I will come.”*

Verse 26: *“To the one who overcomes and keeps My works until the very end, to this one I will give rule over the nations.”*

You can't overcome on your own. You can only overcome with the help of the Holy Spirit in your life.

We are called to rule and reign with Messiah, based on how we live out our lives today. We need to be trustworthy, faithful and practice His truth in our lives.

Verse 27: *“And He shall rule with a rod of iron, as with a potter's vessel – just as I have received also from My Father.”*

The vessel that is not in line with the potter's purposes is struck and broken into many pieces.

G-d can only trust faithful people with His power or authority. Faithful people will be given that rod of iron so that that which is not in line with G-d's will can be warred against.

Verse 28: *“I will give to him the morning star.”*

Morning star speaks of guidance, insight and direction.

Verse 29: *“For he who has an ear let him hear what the Spirit says to the congregations.”*

Repent! Change!

Chapter 3

Part 1: Revelation 3v1-6

Verse 1: *“To the messenger of the congregation of Sardis write: Thus, says He who holds the seven Spirits of G-d and the seven stars (leaders), I know your works. You have a name that you are alive, but behold you are dead.”*

The Spirit of G-d brings righteous order into our lives, that we might be faithful to the things of G-d. The leaders need to take truth to the people.

This congregation is dead because they don't understand spiritual truth, especially prophecy. If we do not understand the prophetic truth of G-d we are not going to be able to live lives that testify of our faith in Messiah Yeshua.

Verse 2: *“Watch out and strengthen that which remains, because it is close to dying. For I have not found your works complete before G-d.”*

Yeshua often used the words “Watch out!” (Matthew 7v15, Matthew 24v4, Luke 12v15) Are we diligent in the things of G-d? Do we perceive things from G-d’s perspective? Do we recognize prophetic signs so we can position ourselves in an obedient location?

This congregation is not diligent in the things of G-d, and not aware of prophetic truth.

Verse 3: *“Remember that which you have received and what you have heard (prophetic truth). Guard this and repent. If you will not be diligent I will come upon you as a thief in the night and you will not know at what hour I am coming unto you.”*

They have received, and heard, prophetic proclamation. When we don’t study prophesy, we don’t think about the last days. If we don’t think about the last days we are not going to be prepared. If we are not prepared we will be easily defeated, and not manifest G-d’s glory as we are called to.

People who are repentant and watchful are going to know the season of G-d’s return. i.e. its nearness (1 Thessalonians 5v1-5) Noah knew when the flood waters were going to come (Genesis 7v4) – he didn’t know 100 years before; but he did know 7 days before. The floodwaters took the world by surprise, but they didn’t take Noah and his family by surprise.

Likewise, we are going to know, based on the signs/prophetic indicators, that the time of the rapture is close. We will not know the day or the hour, but we will know the season, the time at hand. Those who are not watchful or prepared will be caught off guard – to them G-d will come like a thief. Yeshua says He is coming soon/quickly. This means that when the changes begin to happen, they happen swiftly. When people are saying “peace and safety” **sudden destruction** will come upon them. There will be no time to prepare then. (Matthew 25v1-13)

Verse 4: *“You have also at Sardis a few names which have not soiled their garments, and who walk with me in white garments, For they are worthy of this.”*

‘White garments’: They walk in the justification of G-d. God gives these garments to each one (Rev 6v11) through the work of Messiah on the cross. These garments are not earned.

Verse 5: *“The one who overcomes will put on white garments and I will not blot his name out of the Book of Life. And I will confess his name before My Father and before the angels.”*

Predestination, in Calvinism, says that G-d has chosen some people for His Kingdom and others for eternal damnation. This is not what we see in the Scripture. G-d’s desire is that all might repent and find life (Ezekiel 33v11). When a baby is born G-d has a perfect purpose for it. (Ephesians 2v10) The potential for maximum reward, in the eternal Kingdom, is there. It is up to us to respond in obedience. Every time we disobey we suffer a loss (1 Corinthians 3v15)

G-d puts the names of all people into the Book of Life. In Exodus 32v32 Moses seems to imply that his name was written in the book, presumably the book of life. In the next verse (v33) G-d says to Moses that ‘Whoever has sinned against Me I will blot out of My book.’ Those who sin (everyone) need a new way to be part of the Kingdom. This is, of course, through faith in Yeshua, the Lamb of G-d; and through faith in Him, our names are now written in the **Lamb's Book of Life**. Only those whose names are found in the Lamb’s Book of Life will be saved.

If we confess Messiah Yeshua before men He is going to *confess* us before His Father (Matthew 10v32).

There is much joy when one soul repents. (Luke 15v10) The *angels* are going to rejoice when Yeshua confesses our name before the Father.

Verse 6: *“For he who has an ear let him hear what the Spirit says to the congregations.”*

Chapter 3

Part 2: Revelation 3v7-13

Only admirable words are given to this congregation in Philadelphia. Messiah found nothing in them to comment on in a negative fashion. We should pay close attention to what they were like, so we can learn from them. As we apply truth, to our lives, it has a sanctifying (holy) influence upon it.

Verse 7: *“And to the messenger of the congregation of Philadelphia write: Thus, says the **Holy One** and the **True One**, which is in His hands the Key of David. The One who opens, and it is not closed and the One who closes, and it does not open.”*

Holiness and truth go hand in hand. When we don't walk in truth we will not be manifesting holiness. When we don't apply truth to our lives we will not understand the purposes of G-d.

David is synonymous with the Kingdom. G-d made a covenant with David. (2 Samuel 7)

'The one who opens' – **True** believers have eternal security. Once saved always saved. The concern is this: If someone hears that it is like giving them a license to sin. No, it is not! One of the main reasons someone comes to faith is to turn away from sin (dark, painful, depressing, shameful way of life) and live a life that is pleasing to G-d (Romans 6v1-14)

True believers want holiness and truth. There is an eternal nature to this covenant. Those who are saved, can't be made unsaved. The promise of the gospel is that we have **eternal** life. When G-d saves it is an eternal salvation. If eternal life can be lost it never was eternal.

It *won't be opened* for them who reject G-d and truth (David's covenant).

Verse 8: *“For I know your works. Behold! I have set before you an open door which no man will be able to close. For, although you have a little strength, you keep my Word and have not denied My name.”*

Every congregation, and every individual, is evaluated by G-d. When we exemplify obedience to the Word of G-d we are going to have an *open door*. The enemy will not be able to defeat us. The *Word of G-d* is synonymous with the name and character of G-d. It's only when we walk in obedience that we are going to display the character of G-d in our lives. This is victory.

Verse 9: *“Behold I am making the men from the synagogue of satan, the ones who say ‘we are Jews’, but they are not for they are liars, behold I am making that they should come and bow down at your feet, and they will know that I have loved you.”*

A *Synagogue* is a 'house of assembly', a community centre – not specifically for Jewish people. This was a place where judgement often took place.

These religious 'leaders' say they are praising G-d, but they are not. We need to know what is right and what is wrong. Permissible or impermissible. This congregation spoke truth in the situations that they found themselves in – they were not worried about what the public response was going to be. As a result of this, these 'leaders' would be brought under their authority, their ruler ship.

This congregation, who Messiah finds so praiseworthy, demonstrate that *God loves them*. The hope would be that the 'liars', when they see the testimony of this congregation, would be convicted, repent and begin to rightly worship G-d. (Matthew 5v16)

Verse 10: *"Because you have guarded the Word with patience, I will keep you from the hour of trial which is coming upon the whole world; To test those who dwell upon the earth."*

This *hour*, that He is speaking about, is that latter half of that 7-year time period as seen in Daniel (see 2v22 for the explanation).

Two things have to happen right near the end (pre rapture):

1. A battle has to take place (Daniel 8) - which will give rise to the antichrist.
2. A temple needs to be built in Jerusalem, and sacrifices (that will not be pleasing to G-d) need to once again be performed.

In the middle of that 7-year time period, the antichrist goes into the Holy of Holies (2 Thessalonians 2v3-4) and proclaims himself to be G-d. This is what is known as the abomination that causes desolation (Daniel 9v27, 11v31 and 12v11; Matthew 24v15) This will be one of the last events that believers are going to see. Soon thereafter, the rapture is going to happen.

All who are left behind are unsaved. A remnant, of both Gentiles and those of the house of Israel, will come to faith in the midst of the tribulation that follows the rapture. This will be the worst time of persecution that the world has ever known (Daniel 12v1).

In the book of Revelation there are two types of people:

1. *Those who dwell on earth*; an idiom for those who live according to the worlds standards.
2. *Those who dwell in heaven*; an idiom for those who live according to Kingdom principles.

Where they 'dwell' has nothing to do with their physical location.

Verse 11: *“Behold I am coming quickly. Therefore, strengthen what you have, on account that no man should take your crown.”*

We need to live with eager expectation in regard to the rapture. (Hebrews 9v28)

This verse is not talking about salvation but about rewards. When we worship G-d we don't want to appear before Him empty handed – without crowns/rewards. G-d gave everything for us, and it will be shameful to show that we gave nothing in response to Him.

Verse 12: *“The one who overcomes I will make him a pillar in the sanctuary of My G-d, and he shall not go outside. I will write upon him the Name of My G-d, and the name of the city of My G-d (the new Jerusalem that comes down from heaven from My G-d) and My new name.”*

(Messiah)

‘Pillars’ are for support. They are strong and stand firm. They play a part in building up G-d's house. (His body)

‘He shall not go outside’: Continual intimacy with Him.

The *character of G-d* will be written upon the people of this congregation. They will experience the fulfilment of G-d's will in their life.

The *‘new Jerusalem’* is synonymous with the final state of the Kingdom. Getting its name written on a believer alludes to inheritance. (James 1v17)

These people are going to understand *Messiah's real identity*

Verse 13: *“He who has an ear let him hear what the Spirit says to the congregations.”*

Chapter 3

Part 3: Revelation 3v14-22

Messiah Yeshua (Jesus of Nazareth) was not pleased with this congregation at all. They had a wrong perspective. They called themselves believers, but they were far removed from both the

purpose and perspective of the Living G-d. Unless we see things the way G-d sees them we are not going to be pleasing to Him. We need to have the renewed mind of Messiah (Romans 12v2) – a mind that has been redeemed.

Verse 14: *“And to the messenger of the congregation at Laodicea write: Thus says the Amen, the faithful and true witness, the Ruler of the Creation of G-d.”*

As to each congregation, Messiah starts this letter by describing Himself in a unique way. Here He describes Himself as the **‘Amen’**. This word means ‘the Faithful One’ or the ‘True One’. It is a **word used for a response**. This congregation was not making a right response to the revelation of G-d. Their lives were not in congruency with the truth of G-d. About Yeshua, John said: ‘The Word became flesh’. (John 1v14) He (Yeshua) perfectly and completely responded to the plans of G-d for His life.

‘The Ruler of the Creation of G-d.’: Messiah Yeshua has always existed. He is eternal. Not just in the future, but also in the past. He has pre-eminence over all of Creation. (John 1v1-3)

Verse 15: *“I know your works, that you are neither cold nor hot. I wish that you were either cold or hot.”*

G-d is again evaluating. What we believe is seen in the way we behave.

This congregation doesn’t have passion or a strong commitment in bearing out a faithful response to G-d’s will and purposes.

Verse 16: *“But because you are lukewarm, neither cold nor hot, I will vomit you from My mouth.”*

They make G-d sick. Spiritually they are a disappointment.

Verse 17: *“Because you have said I am rich, and I have found power (authority) and lack nothing. But you do not know that you are miserable, repulsive, poor, blind and naked.”*

Their evaluation of themselves is based on earthly standards of measurement. Many people, today, believe that if they are financially secure then G-d must be pleased with them. They see their wealth as a testimony, acquired because of their faithfulness to Him. This is not necessarily so.

'Found power' – They believe that they have the ability to accomplish their own desires.

G-d names 5 flaws that this congregation has. This number speaks of that which is lacking. They are *'poor'* in the things of G-d (fruit, power and character of G-d). They do not see things from God's perspective (*'Blind'*). *'Naked'* has to do with shame.

Verse 18: *"I counsel you to buy (acquire) from Me gold, refined with fire on account that you shall be rich, and white garments that you should cover yourselves that no one might see the shame of your nakedness. And anoint your eyes with eye salve on account that you shall see."*

Messiah is the only One who can bring righteous change to our lives. Are we interested in the *counsel* of G-d?

Fire removes impurities. He wants to remove all those things in our lives that are impure or in conflict with His character. (1 Corinthians 3v10-15)

We need to be *rich* in good deeds, not bank accounts.

This congregation is not dressed correctly. According to the rabbis, when someone is *'naked'* they are lacking good deeds (faith and obedience). Those in white garments have displayed the truth of G-d in their lives.

It is significant that the final exhortation, to the congregations, has to do with vision. We need to *see* things clearly, from G-d's perspective.

Verse 19: *"Those whom I love I reprove and discipline. Therefore, be diligent and repent."*

G-d sets things in order. We need to ask Him to *reprove* (reprimand) *and discipline* us so that we can change and become pleasing to Him (Psalm 139v23-24)

Discipline, if we are trained by it and obedient to it, helps us to be transformed into the image of His Son. (Hebrews 12v5-11) Reproof and discipline are an outcome of G-d's love. Don't run from it, but use it as instruction from G-d.

Verse 20: *"Behold, I am standing at the door and knocking. And if anyone should hear My voice and open up the door I shall come unto him and I will dine with him and him with me."*

This verse highlights intimacy and fellowship with G-d. 'Amen' (at the beginning of this letter: 3v14) demands a response. He ends the letter standing at the door '*knocking*'. This **also demands a response.**

Verse 21: *"And the one who overcomes I will allow him of sitting with Me upon My throne, just as I also have been victorious, and I sit upon my Father's throne."*

Good intentions don't bring about a change. It is only through intimacy, with G-d, that we can overcome; overcoming leads to changes in our lives.

'*Sitting with Me upon My throne*': A promise to be in the presence of G-d. Intimacy. Love. These equip us to have authority to rule with Messiah.

Verse 22: "He who has an ear let him hear what the Spirit says to the congregations.

Chapter 4

Verse 1: *"And it came about, after these things, and I looked and behold a door was opened in the heavens; and the first voice which I heard was as the sound of a trumpet speaking to me. It said, 'come up here and I will show you what will be afterwards.'"*

Many scholars, applying incorrect methodology of interpretation, tie the rapture/blessed hope to this verse. In this verse, John receives an invitation to go up into the heavens to see things from G-d's perspective; and to have something revealed to him ('*opened*' up).

This is specifically to John, and it is a dangerous practice to interpret and apply this to all believers. In this chapter (as with chapter 5) you don't see a massive body of people from every nation, tribe and tongue – because they are not there yet! All you see are G-d, John, twenty-four elders, angels and the living creatures.

'*Trumpet*': (see 1v10) The silver trumpet was probably the trumpet that John heard here – an announcement of what was going to take place.

'*Afterward*' – after this age. This is speaking about a transition.

Verse 2: *“And in a moment I was in the Spirit; and behold a throne appeared in the heavens. And One who sat upon the throne.”*

Revelation’s purpose is to tell us what must take place for the throne of G-d, in the heavens, to come and be established on Earth, in the Holy City of Jerusalem. When that throne comes to Earth it inaugurates the Kingdom of G-d.

‘Throne appeared in the heavens’: We should not expect justice in this age. Believers are the only force for justice and righteousness in the here and now.

G-d the Father is the *One sitting on the throne* in this verse. Initially, Yeshua is depicted as being near the throne, on the right of the throne, in the midst of the throne, and then, later, He is the One who is on the throne. These descriptions give us an idea of a transition taking place. In Daniel 7v14 we see that all the authority, glory and power, that belonged to G-d the Father, will be inherited by G-d the Son.

Verse 3: *“And the One who is sitting, His appearance was as the appearance of a (Jasper) green and red stone. And a rainbow was around the throne and its appearance was as emerald.”*

Green is synonymous with life, red with the **means** of life -redemption/shedding of blood.

Verse 4: *“And around the throne were twenty-four thrones. And upon the thrones I saw twenty-four elders sitting, and they were clothed in white garments and golden crowns were upon their heads.”*

‘White garments’ depict purity; an outcome of redemption. Purity and authority work together.

Verse 5: *“And from the throne went forth lightening, thunder and sounds. And seven torches of fire were burning before the throne, which are the seven Spirits of G-d.”*

In Exodus 20v18, at Mt Sinai, these *‘lightening, thunder and sounds’* were seen. Fifty days after Passover, G-d had brought the Children of Israel here. The people had been warned to prepare themselves, but when G-d spoke and began to move toward them they panicked because they weren’t adequately prepared. The Children of Israel failed that day.

In much the same way, we see this same imagery repeated here. G-d is bringing His rule, throne and Presence into this world. Will we be prepared for this, or will we fail like Israel did at Mt Sinai?

Verse 6: *“And before the throne was a sea of glass like ice and in the midst of the throne and around the throne were four living creatures that had eyes before them and after them.”*

The number *four* has to do with the world. (North, South, East and West) God is going to bring about a transition in all of the world.

They had eyes in front of them and behind them. Eyes have to do with intelligence or knowledge. They know everything. G-d will bring this transition about with perfect knowledge.

Verse 7: *“And the likeness of the first creature was as a lion, and the second as an ox, and the face of the third creature like the face of man, and the likeness of the fourth as a flying eagle.”*

These *creatures* are also mentioned in Ezekiel 1v4-24. When a *lion* is mentioned it speaks of glory. An *ox*, power. *Man* speaks of intelligence/wisdom and an *eagle* of that which is supernatural.

These living creatures reveal very important characteristics of G-d to us. Majestic, glorious, powerful, all knowing and supernatural – His ability is without limitation.

Verse 8: *“And to each one of the four creatures there were six wings. And around them and before them they were full of eyes. And they were never silent. Day and night they said: ‘Holy, Holy, Holy is the Lord of Hosts. Who was, and is and is coming.’”*

These creatures (although not necessarily seraphim) are alluded to in Isaiah 6v2-4. The seraphim were angels who also had six wings. These seraphim say almost exactly the same thing as the living creatures. G-d’s world is going to become holy – by the fact that He is coming into it.

Verse 9: *“And each time these living creatures gave glory and honour and thanksgiving to the One who sat upon the throne, and lives forever,”*

Verse 10: *“The twenty-four elders fell upon their faces before the One who sits upon the throne. And they worshipped the One who lives forever and ever. They laid their crowns before the throne and say:”*

Elders are given the position of eldership because of a testimony (1 Timothy 3v1-7) Here they demonstrate how we should respond to worship.

Verse 11: *“You are worthy our L-rd to take honour and glory and power, for You have created all things. And all things according to Your will they were made.”*

They called Him *L-rd*, He was the Ruler of their lives.

*Chapter 4 ends with worship (the chief characteristic of the Kingdom of G-d).

Chapter 5

Part 1: Revelation 5v1-9

Verse 1: *“And I saw, on the right side of the One who sits upon the throne, a book/scroll written on the inside and outside and it was sealed with seven seals.”*

The tablets, that had the Ten Commandments on them, were also written on both sides like this scroll. (see Exodus 32v15-16) Both the scroll and the tablets are supernatural and connected to the character of G-d.

(The commandments of G-d reveal the character of G-d. i.e. How G-d would live if He were to become a man. And that’s why we see, in the gospels, how the religious leaders always tried to accuse Yeshua of sin. If they could catch Him in a sin it meant that He didn’t reflect the commandments/character of G-d).

A *sealed* scroll means it is locked up until an appointed time. Daniel was told to close and seal up what he had been told (Daniel 12v8-10) because it was not revelation for his time but for the time of the end. The events, in this sealed scroll, must and will take place before the establishment of the Kingdom of G-d.

Verse 2: *“And I looked, and I saw a mighty angel calling in a great voice: ‘Who is worthy to open the scroll and to loosen its seals?’”*

This *angel* is powerful, unique, and stronger than a typical angel.

In the beginning, when G-d created the earth, the Spirit of G-d was hovering over the face of the waters and G-d spoke 10 things into being. When He spoke, these things became a reality. In this chapter, we see that in order for the Kingdom of G-d to become a reality, in this world, the scroll has to be opened. It has to be read and as these words are spoken they too will come into being. (The Kingdom will be like a second creation – Zechariah 12v1-2)

But there is a problem...

Verse 3: *“And there was not any man, not in the heavens, not in the earth and not underneath the earth, who could open up the scroll or even look at it.”*

There is *no man* who is worthy to open up this scroll and reveal its message; so that what is written there can become a reality. Left to ourselves we are utterly hopeless, and the Kingdom of G-d is out of reach.

Verse 4: *“And I cried a great weeping on account that there was no one found worthy to open the scroll and to read it or even to look upon it.”*

Verse 5: *“And one of the elders said to me, ‘Do not cry. Behold the Lion, has conquered (is victorious), who is from the tribe of Judah the root of David, to open the scroll and to loosen its seven seals.’”*

‘Root of David’ – David is synonymous with King/Kingdom. Messiah, the Son of David, is the root, the foundation, of the Kingdom. ONLY He can open up this scroll. ALL hope of Kingdom life, all hope of justice, righteousness and peace rests upon Messiah Yeshua. Yeshua is worthy to open the scroll! (It is only through Him that we are made worthy before G-d. He, who knew no sin, took our unworthiness...only through Him can we become part of His kingdom)

Verse 6: *“I looked and behold in the midst of the throne, and between the four creatures and the elders, stands a Lamb like it was slain (slaughtered). And to Him were seven horns and seven eyes, which are the seven Spirits of G-d, sent into all the earth.”*

There are a few words in the Bible for lamb. The word, for *Lamb*, used here is one associated with the Passover Lamb. This tells us that what makes Messiah unique is, not just that He is the Son of G-d but, that the Son of G-d is also the Redeemer who did the work of redemption. We see that there is a case being made, theologically, to show that there is a connection between the Kingdom and Redemption. Without experiencing redemption, we won't experience the Kingdom.

Horns (like the shofar/ram's horn) have to do with salvation. (see 1v10) Shofar comes from the Hebrew word that means 'to improve, to change'. Salvation leads to what G-d has provided (Messiah) to produce a perfect improvement in our lives (Matthew 5v48).

Eyes – intelligence and perfection – He knows all things, perfectly.

Verse 7: *“And He came, and He took the scroll from the right hand of the One who sits upon the throne.”*

Verse 8: *“And it came about, when He took the scroll, the four creatures and the twenty-four elders fell before the Lamb. And every man had a harp in His hand and a golden bowl full of incense, which are the prayers of the saints.”*

'*Fell before the Lamb*' depicts worship. The Lamb comes before the Heavenly Father and takes the scroll. This shows His divinity. He is unique. (Colossians 1v15-20) He was L-rd of the first creation, and He is King of the second creation (redemption).

Incense is so important from a temple standpoint. It was offered up in the Holy Place. Only the priest, anointed to do so, could offer up this incense. There is a relationship between the incense that went up as a pleasing aroma to G-d and the prayers of the saints. We should be really careful about how we pray. (In Leviticus 10 Nadab and Abihu offered an incense offering to G-d but it was 'strange fire' – not the offering that G-d had commanded. They gave G-d what **they** wanted to give Him, and the outcome of that was death).

Verse 9: *“And they sang a new song saying: ‘For You are worthy to take the scroll and to open its seals. For You were slain, and by Your blood You have purchased us for G-d; from every family, tongue and every people and nation.”*

The word '*new*' is a Kingdom word. *New Jerusalem*, all things are becoming *new*, *new covenant* (Jeremiah 31v31)

'From every family, tongue and every people and nation.': He is referring to the body of believers.

Chapter 5

Part 2: Revelation 5v10-14

Verse 10: *"And You have made them kings and priests to our G-d, and they shall reign over the earth."*

In Exodus 19v6, G-d's plan was to take the 12 tribes of Israel and make them into a kingdom of priests. [Their calling was to be a blessing to the nations (Genesis 12v3) and a light to the Gentiles (Isaiah 49v6 and Acts 13v47)] They were not ready for what G-d wanted to do and, at Mt Sinai when G-d started to approach them in order to bring about a transition in their lives, they rebelled. They chose to listen to a man (Moses) over G-d.

God's plan never changed. His desire is still for a kingdom of kings and priests to rule and reign with Him. True believers in Messiah have been equipped, as a new creation, with this potential to rule and reign in **this** world. [Sadly, we so often quench the Holy Spirit (Ephesians 4v30 and 1 Thessalonians 5v19) and don't reach the full potential of G-d, in our lives, in this age.]

Verse 11: *"And I saw and heard the voices of many angels round about the throne, and about the creatures and the elders. Their number was exceedingly great - tens of thousands and thousands of thousands."*

Verse 12: *"And they called in a great voice: 'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and might and splendor and glory and blessing.'"*

This verse alludes to Daniel 7v13-14 and Philippians 2v6-11

Messiah emptied and humbled Himself, even to the point of death on a cross. Therefore G-d exalted Him to the highest place. These angels are saying that He is worthy of it all.

Verse 13: *"And all of the creatures, which are in heaven and in the earth and under the earth and which are upon the sea and all which is in the sea, all of them I heard them speak saying:*

'To the One who sits upon the throne and to the Lamb, blessing and honour and glory and power forever and ever!'"

The position of the Lamb changes throughout this book. From being near the throne, to being on the right hand of the throne, and more and more He is likened to the One who sits upon the throne. We are given a glimpse into this transition that is happening.

The time is coming when the Father gives all aspects of judgement to the Son, who is the King of kings and the L-rd of lords.

Verse 14: *"And the four creatures said 'Amen'. And the twenty-four elders fell upon their faces and worshipped the One who lives forever and ever."*

Amen means "that is true". It is also a word that demands a response, that of submission.

Messiah is worthy of, and has earned, our obedience. He didn't need to do a single thing, to be worthy of our worship or obedience, but nevertheless he emptied Himself to death, for us, so that we could experience redemption. So that we could be transformed by the Holy Spirit. So that we could have the privilege of serving Him and demonstrating His power in our lives.

Whenever we see Messiah Yeshua's true identity revealed, when He is proclaimed or when He takes His rightful place, the elders fall down and worship.

The more aware we are about what Messiah is doing in our lives, the more we will worship Him.

'Fell upon their faces' is a total act of surrender. They are in submission and humble before G-d. Humility positions us to worship G-d.

Chapter 6

Matt 24 v6-8 speaks of very similar events to the ones we see recorded in this chapter. Chapter 6 reveals to us what believers will experience in the last days. Only at the end of chapter 6 is there an announcement that the wrath of G-d is about to take place.

Believers are not appointed for wrath, but to obtain salvation (1 Thessalonians 5v9). We will go through trials and tribulation but will not go through the wrath of G-d. The things that the prophets only saw at a distance we can see very accurately through the book of Revelation.

The four horseman work together – they all have the same purpose. The horseman have nothing to do with the work of Messiah (not even the first one on the white horse). The only connection that Messiah has with them is to speak the words, of this scroll, into being and therefore orchestrate the events that will take place. (These things have to take place, because of the rebelliousness of man and their unwillingness to surrender to spiritual truth. – Luke 21v9)

G-d will act in such a way that it will be **very** clear that people are saying ‘No’ to G-d. There will be no room for them to say: ‘I didn’t know’ or ‘I didn’t understand’.

Chapter 6 takes place after the battle found in Daniel chapter 8v19-26. A beast from the East (Media and Persia) will rise up and cause havoc, and the world will say ‘we have no helper’. Another beast (antichrist) will rise up, from the West, and destroy the one out of the East. People will think evil has been dealt with and ‘peace and safety’ are here, and then sudden destruction. (1 Thessalonians 5v3)

What we see in Revelation 6 is the work of the antichrist. His power and authority are released into the world for a limited amount of time. The rapture will not take place until we, as believers, see the revealing of this man of sin. (2 Thessalonians 2v3-4)

Verse 1: *“And I saw when the Lamb opened up the first of the seven seals...”*

These seals are going to make life very difficult on the Earth – suffering, hardship, tragedies - getting worse and worse.

BUT Messiah is in control! He is speaking these things in being, not because He wants them but because they have to take place, in order for His will and Kingdom to be established.

Part 1: Revelation 6v1-11

Verse 1: *“And I looked; and when the Lamb opened up the first of the seven seals I heard one of the four living creatures speaking, in a voice like thunder, saying: ‘Come, and look.’”*

This is an invitation to *come* and see what the future (as told to the prophets) holds. Are we willing and interested enough to respond to this invitation? (Hosea 4v6) Responding involves moving, from the position we are in, and seeing things from a new perspective. It is only when we know what to expect that we can prepare ourselves properly. What we encounter, in this

chapter, is not the wrath of G-d, but a part of the tribulation that believers, in the last days, have been called to endure as they go through it. (Matthew 24v13).

Verse 2: *“I looked, and behold a white horse! The one who sat upon it a bow was in his hand. And it was given to him a crown and he went forth, conquering on account that he should conquer.”*

Although *white* means purity, it can also mean ‘conquering’ (When someone acknowledges that they have been conquered they raise a white flag to show submission). A *bow* is a weapon which was used in conquest. This phrase ‘*conquer*’ is repeated, showing emphasis, and leaving no doubt, in our minds, as to what this horseman’s purpose is.

The world is going to be brought into submission by this first rider. **He is a conqueror.** He takes control by removing all opposition. He also takes control in order to shed blood (He conquers a fourth of the Earth – 6v8).

Verse 3: *“And when He opened up the second seal, I heard the second creature saying: ‘Come and look.’”*

Verse 4: *“And the second horse went out. He was red. And to the one who sat upon him was given to remove peace from the earth, on account that a man should kill his brother. And there was given to him a great sword.”*

Red has to do with **bloodshed** or **war**. He is going to **remove peace** from the earth and is going to kill people with the great sword in his hand.

Verse 5: *“And when He opened up the third seal, I heard the third creature saying: ‘Come and look.’ And I looked and behold a black horse! And the one who rode upon him had scales in his hand.”*

Black speaks of **death**. Famine and pestilence cause death. Scales were used to weigh things to find out how much they were worth.

Verse 6: *“And I heard what seemed to be a voice, in the midst of the four living creatures, saying: ‘A measure of wheat for a denarius, and three measures of barley for a denarius, but the oil and the wine do not harm.’”*

A measure of wheat is not a large amount of wheat. A *denarius* is a normal man’s daily wage. This verse reveals to us that a full day’s work will be required to earn a small portion of food. The price of food is going to soar. This usually happens in times of famine or pestilence.

Oil is synonymous with the Holy Spirit. He will still be functioning and moving, amongst His people, throughout these difficult times. The *wine* also remains unchanged. Wine, in the Scripture, is synonymous with joy. Our joy is not based upon our circumstances but rooted in our relationship with Messiah Yeshua.

Verse 7: *“And when He opened up the fourth seal, I heard the fourth creature saying: ‘Come and look.’”*

Verse 8: *“And I looked and behold a greenish horse! And the one who sat upon him, his name was Death; and Sheol (hell) followed after him. And it was given to him rule (1st horseman) over a fourth of the Earth to kill with a sword (2nd horseman) with famine, with pestilence and with the beasts of the earth (3rd horseman).”*

In Jeremiah 30v5-6, the men, who are in excruciating pain, have a face with a *greenish* hue. This greenish horse is being ridden by a rider named *“Death”*. Death is NEVER synonymous with G-d (John 10v10).

We are told that this fourth rider comes out of hell. These seals and horsemen are NOT an outpouring of the wrath of G-d. They are NOT the judgements of G-d. What we see here is satanic persecution. Nowhere in the Bible does it say that we will not go through satanic persecution. Messiah had to endure it when satan moved against Him. In the same way, satan will move against us, causing us to be hated by the world (Matthew 10v22).

All the horsemen are connected to each other. They are all rooted in satan. Satan is bringing about a lot of change to the Earth. There is going to come a day when extremism is no longer going to be tolerated and the antichrist will seek to stomp it out for a religion based on *“tolerance”*. Believing in Messiah Yeshua, and in the Bible, will cause us to be labelled *“extremist”*.

Verse 9: *“When He opened up the fifth seal, I saw, underneath the altar, the souls that were slain - on account of the Word of G-d and on account of the testimony which they had.”*

Altars are a place of sacrifice or death. Many people are going to be martyred. (Matthew 24v9) These people are believers, those who value the *Word of G-d* (Scripture) and live out the truths found in it.

Verse 10: *“And they cried out, in a great voice, and they said: ‘How long, O L-rd, Holy and True until You judge and avenge our blood from those who dwell upon the Earth?’”*

‘dwell upon the Earth’: see explanation in Revelation 3v10; their allegiance is to the Earth – to the antichrist.

Verse 11: *“And it was given to each one of them a white garment. And it was said unto them to rest a little while longer - until the full number of their fellow servants, and their brothers, who would be killed like them.”*

‘Be killed like them’ – this is yet future. Up to this point, the wrath of G-d has not even been alluded to. The first announcement, of its imminence, is with the sixth seal (6v16); although, even then, it still remains on the horizon. All of these first five seals have to do with satanic persecution and are not an outcome of G-d’s wrath.

Chapter 6

Part 2: Revelation 6v12-17

AND

Chapter 7

Part 1: Revelation 7v1-8

(these are contained in the same video)

Verse 12: *“And I looked. And when He opened up the sixth seal, behold, there was a great earthquake. And the sun became dark as sackcloth, and the moon turned to blood.”*

By using the word ‘*behold*’ G-d is trying to capture our attention. He is using this *earthquake* to announce something that will have global implications.

Within prophecy, especially, there are clues and hints to help us to arrive at the proper conclusion. (e.g. In Matthew 24v29 the moon does not turn red – here it does not give light. This verse speaks of a different occasion, a different time, to the time referred to in Revelation 6v12. i.e. Matthew 24v29 refers to the 2nd coming of Messiah)

The first time Scripture references the sun becoming dark and the moon turning to blood is in Joel 2v31. In this Scripture, the wrath of G-d is announced. In Joel it alludes to the fact that this is the last chance for people to turn and call upon the name of the L-rd, before the wrath of G-d falls. These verses (Revelation 6v12 and Joel 2v31) announce the nearness of the rapture. (Messiah gathering up those who have been redeemed)

Sackcloth alludes to a time of repentance. A *(blood) red moon* links repentance and redemption – a visual picture to remind us of the blood of the Lamb.

Verse 13: *“And the stars of the heavens fell to the ground, just as a strong wind shakes the fig tree and casts its figs to the ground.”*

John is about to announce the wrath of G-d.

Verse 14: *“And the heavens rolled back as a scroll, and every mountain and island was moved from their place.”*

G-d is bringing about a change; something that is going to have a worldwide effect.

Verse 15: *“And the kings of the Earth, and those who are mighty leaders, the leaders of thousands, the wealthy ones, the powerful ones and every servant and every free man, hid in the caves and under the rocks.”*

Rich or poor. Strong or weak. There is no difference between them at this point. They have not called upon the name of the L-rd to save them. Instead...

Verse 16: *“They said to the mountains and to the rocks: ‘Fall upon us and hide us from the One who sits upon the throne, and from before the wrath of the Lamb.’”*

This is the first mention of the wrath of G-d. The wrath of G-d has not yet fallen, but it is imminent. When these people felt the earthquake and saw the sun and moon changing colour, instead of repenting and calling on the name of the L-rd (as Joel had advised them to do – Joel 2v32), they tried to hide, calling on the rocks and mountains to help them instead.

Verse 17: *“For the great day of His wrath has come and who is able to stand?”*

As believers we have been promised that we are not appointed to suffer wrath, but we are going to receive salvation through Messiah Yeshua (1 Thessalonians 5v9)

Chapter 7

There are two events that happen before the wrath of G-d falls:

1. **A sealing of the 12 tribes of Israel.** G-d has not forsaken, or replaced, Israel. The 2nd coming of Yeshua (not to be confused with the rapture, which happens a period of time before Messiah’s 2nd coming) will only happen when Israel repents and comes to faith in Him. (Matthew 23v37-39)
2. **The rapture.** [This only takes place after a falling away (apostasy) occurs, and the man of lawlessness (antichrist) is revealed – he who is against the commandments of G-d. He will go into the Holy of Holies and announce that he is G-d – this is called ‘the abomination that causes desolation’ (2 Thessalonians 2v1-4, Matthew 24v15, Daniel 9v27)]

Verse 1: *“And after these things I saw **four** angels standing in the **four** corners of the Earth and they stopped the **four** winds of the Earth so that the wind would not blow upon the earth, or the sea or on any tree.”*

Four is a global number. G-d’s wrath will affect the whole world. This *wind* is the wind of G-d’s wrath.

Verse 2: *“And I looked and saw another angel, going up from the east, and in his hand he had the seal of the Living G-d. He called, with a great voice, to the four angels – that was given unto them to harm the earth and the sea – saying:”*

There is a Biblical relationship between the *east* and G-d’s judgement (Exodus 10v13, Psalm 48v7, Jonah 4v8 etc.).

The *seal*, that this angel has, is a seal that marks ownership or shows possession. There are paradigms in Scripture. G-d uses a truth/image of things that happened in the past and applies it to bring wisdom and understanding into a new Scriptural context. For example, when Cain killed Abel a mark was placed upon Cain, in order that no one could kill him (Genesis 4v13-16). Cain was not righteous. He had not done anything to merit this mark of protection. He was given it because of the kindness and mercy of G-d. In much the same way, in G-d’s providence and sovereignty, He created and called Israel, and still has a plan and a purpose for her (see Romans 11v25-32). The gifts and the calling of God are irrevocable.

Verse 3: *“Do not harm the earth or the sea or the trees, until we have sealed the servants of our G-d upon their foreheads.”*

This angel’s unique proclamation delays G-d’s wrath from coming upon the globe immediately. The wrath of G-d will only fall after a sealing of His people, upon their foreheads, has occurred. This sealing protects them from the wrath of G-d, but not from the persecution that will originate from the antichrist and his empire.

G-d used His judgements in Exodus and, similarly, He is going to use them, in the last days, to bring Israel back into a right, new covenant, relationship with Him. When Israel went out of Egypt they took a mixed multitude with them (Exodus 12v38). In the same way, there is going to be a remnant of the nations that are brought to faith in the G-d of Israel and Messiah Yeshua.

Verse 4: *“I heard the number of those sealed: 144 000. Sealed from every tribe of the sons of Israel:”*

There are a few major interpretations of the 144 000.

1. This number can be taken literally. i.e. a literal 144 000 people, from the 12 tribes of Israel, are sealed. They are going to be used by G-d to evangelize (primarily to the Jewish people) during the tribulation.

2. Some people say it is not a remnant of the Jewish people (i.e. a small amount), but it is the Jewish people, as a nation, who G-d is going to preserve - as His wrath and judgement falls upon the world. (i.e. 144 000 is a figurative number standing for a collective sealing of the whole of Israel - The problem with this view is that when the 144 000 are mentioned, in Revelation 14, such an interpretation becomes problematic and most are forced to spiritualize the information in this chapter)
3. The 144 000 in chapter 7 do not refer to the same, identical people as in chapter 14. (We will deal further with this in chapter 14)

For the purpose of this study we are going to view the 144 000, in chapter 7, as relating to the tribes of Israel in a general sense (i.e. The Jewish people who will be alive on earth during the final 7 years.) The seal shows G-d's protection and recognition of Israel as His covenant people. The gospel will be proclaimed to them through the two witnesses and ultimately at the Second Coming of Yeshua.

Verse 5: *"12 000 from the tribe of Judah were sealed, 12 000 from the tribe of Reuben, 12 000 from the tribe of Gad."*

Verse 6: *"12 000 from the tribe of Asher, 12 000 from the tribe of Naphtali, 12 000 from the tribe of Manasseh."*

Verse 7: *"12 000 from the tribe of Simeon, 12 000 from the tribe of Levi, 12 000 from the tribe of Issachar."*

Verse 8: *"12 000 from the tribe of Zebulun, 12 000 from the tribe of Joseph, 12 000 from the tribe of Benjamin."*

In relation to the 144 000 this is what we know with certainty so far:

1. We are dealing with 12 tribes, but there are some changes. The 1st tribe mentioned is Judah, instead of the 'firstborn' Reuben. Judah will have leadership and pre-eminence of the tribes in the last days. (Genesis 49v10)

2. The tribe of Dan is left out of this accounting. When the tribes received their allotments of land as inheritance Dan was given the territory by the Philistines. He rebelled against this and went up into the North of Israel in order to take a land that he considered better and easier for him to conquer. (Joshua 19v40-48, Judges 18v1-2) He was not committed to G-d's inheritance or purposes and so many believe that that is why he is not mentioned here.
3. Manasseh, Joseph's firstborn son (Genesis 48v14), is mentioned in this sealing. Ephraim, the 2nd son, had received Jacob's special blessing. In the Kingdom there is going to be a transition back to what G-d had always intended. A correct ordering.

*G-d has sealed Israel for the purpose of redemption, and to be used mightily in the last days.

The "time of Jacob's trouble" (spoken of in Jeremiah 30v7) happens at a parallel time to G-d's wrath falling upon the world. Without the seal of G-d upon them, the children of Israel would not survive.

For G-d to be faithful to His Word, there is going to be a remnant from the house of Israel used by G-d in the last days. (Zechariah 8 v23 – the hem of the robe/fringe garment represents the commandments of G-d)

The testimony, of many Gentile people taking hold of this robe, will show the desire of many in the nations to serve and obey the G-d who first revealed Himself to the Jewish people. We are not saved by our obedience, but we are saved to obey and submit to G-d. This picture, of one Jew bringing ten Gentiles into the Kingdom of G-d, reveals to us that He has a purpose for His people in the last days.

Chapter 7

Part 2: Revelation 6v9-17

Verse 9: *"Afterwards, I looked. And behold, a great multitude which no man could number, from every nation and family and peoples and languages, standing before the throne and before the Lamb. They were clothed in white garments and had palm branches in their hands."*

G-d calls out, rescues, the congregation of the redeemed from all over the world. All those who have called on the name of Messiah Yeshua will be saved. (Joel 2v32, Acts 4v12) They have not been appointed for wrath (1 Thessalonians 5v9) and have received their blessed hope, the rapture (Titus 2v13)

The Lamb, in Revelation, refers to the same lamb as the one used for Passover. It reminds us that He is our Redeemer who has purified us [*white garments* are given as an outcome of redemption (6v11). They are not earned.]

During the Feast of Tabernacles, the leaves and branches of four types of trees are used to put together what is known as a 'lulav'. The foundation piece, for the lulav, is a *palm branch*. The palm branch is a symbol of dependence upon G-d. During the Feast of Tabernacles, the lulav is taken, by each man, and waved in six directions (North, South, East, West, Up and down) 6 is a number that speaks of G-d's grace. The way we demonstrate dependence upon G-d is by accepting the grace of G-d. The lulav are a testimony of faith, trust and dependence upon G-d and His redemption.

Verse 10: *"And they called in a great voice saying: 'Salvation to our G-d, the One who sits upon the throne and to the Lamb.'"*

They say '*salvation to our G-d*' because they have received the full outcome of their salvation – clothed with a new body. (2 Corinthians 5v1-5)

Verse 11: *"And all the angels stood around the throne, and around the elders, and the four creatures. And they fell upon their face before the throne and they worshipped G-d."*

It is only because of a salvation experience that we can truly worship G-d.

Verse 12: *"And they said: 'Amen! Blessing and honor and wisdom and thanksgiving and splendor and power and might to our G-d forever and ever. Amen!'"*

Verse 13: *"And one of the elders responded and he said to me: 'These who are clothed in white garments, who are they and from where do they come?'"*

Verse 14: *“And I said to him: ‘My lord, you know’. And he said to me: ‘These are the ones who have come out of the great tribulation; and they have washed their garments and they have made them white in the blood of the Lamb.”*

These are the people who have died, or been martyred, in Christ (1 Thessalonians 4v16) These are also those who have never tasted death but were rescued in the rapture (1 Thessalonians 4v17) They are, all together, (after Messiah Yeshua who was the first fruit) the first of the harvest of resurrection into the Kingdom of G-d. (1 Corinthians 15v20-23) These are all of those who have died, or who have lived, by faith in Messiah Yeshua.

Verse 15: *“Therefore, they are before the throne of G-d and they serve Him in His sanctuary day and night. And the One who sits upon the throne, He will place His tabernacle with them.”*

Place His tabernacle with them is another way of saying that G-d will dwell with them. Intimacy with G-d, and dwelling with Him, is also an outcome of salvation.

Verse 16: *“They will not hunger anymore, nor thirst anymore. And the sun shall not strike them or any hot wind.”*

Verse 17: *“For the Lamb, who is in the midst of the throne, He will shepherd them and by the fountains of living water lead them. And G-d will wipe every tear from their eyes.”*

Chapter 8

Revelation 8v1-13

G-d does not change. He is the same yesterday, today and forever (Hebrews 13v8) The G-d of the new covenant (like He was in the old) is still a G-d of wrath, judgment and vengeance. In this chapter, the rapture has taken place and G-d is now transitioning and working in a unique way with the children of Israel - in order for them to fulfill their purpose and calling of being a testimony and a light to the nations. (Genesis 12v3, Isaiah 60v1-3)

Verse 1: *“And when He opened up the 7th seal, there was silence in the heavens for about half an hour.”*

What is the purpose of this silence? It is a pause that gathers/captures the attention of man for G-d's judgement.

Verse 2: *"And I saw the seven angels which stood before G-d, and it was given to them seven trumpets."*

For *trumpets* see 1v10 for an explanation. The trumpets, given to these angels, are probably the silver ones – those used to make an announcement.

Verse 3: *"Another angel came and approached the altar (of incense, not of sacrifice) with a golden firepan in his hand. And it was given to him much incense, to place it with the prayers of all the saints, upon the golden altar which is before the throne."*

There is a connection between the incense offering and the prayers of the saints. The incense offerings were offered up to G-d as a pleasing aroma. In the same way, our prayers need to be pleasing to G-d. We need to pray in the Spirit and not in the flesh (Ephesians 6v18). Our prayers need to be prayed in a way that they adhere to the laws, statutes and commands of G-d, and also that they reflect a G-dly and righteous character.

Mixing strange (unlicensed) fire, with the incense, incurs G-d's judgement. (An example of this is the story of Nadab and Abihu in Leviticus 10v1-3) We need to be careful with our prayers that we don't mix them with impure or inappropriate words/behaviors.

Verse 4: *"And the smoke of the incense with the prayers of the saints, by the hands of the angel, went up before G-d."*

Everything is before G-d. All that is happening is happening with G-d's approval. He is the One who is bringing all these things about. He is acting to bring people to repentance and, therefore, salvation. (2 Corinthians 7v10, Acts 17v30-31)

Verse 5: *"And the angel took the firepan and placed upon it fire from the altar and he cast it upon the earth; and there were sounds, thundering's, lightening's and an earthquake."*

Sounds, thundering's, lightning's, and a violent trembling, were felt and heard by the children of Israel at Mt Sinai. (see Exodus 19 and 20). G-d wanted to bring about a great change in their lives.

Similarly, this verse reminds us that G-d is wanting to bring a change to this world, a change with His people. The One who rules in heaven will also rule earth. G-d wants to fill this world with His holiness. He wants this world to reflect His character.

Verse 6: *“And the seven angels which had in their hand the seven trumpets were about to sound them.”*

One of the characteristics of these trumpet judgements is that the number 1/3rd keeps coming up. 1/3rd means that it is judgement that is partial – not G-d's consuming wrath. These judgements are partial for the purpose of producing repentance. If there was another way that G-d could act, to bring about a greater number of people returning to Him, He would have done it. We have seen that when G-d judged Israel (exile) she was brought to repentance and to a spiritual change that was pleasing to Him. G-d does not show favoritism. (Romans 2v11). He will not treat the nations differently to the way He dealt with Israel. Israel was set apart to be an example to the nations.

Verse 7: *“The first angel sounded his trumpet and there came about hail and fire mixed with blood, and it was cast to the earth. And a third of the trees were burned up and all the green vegetation was burned.”*

G-d is releasing these judgments and they are coming from heaven. They are supernatural and cannot be explained by science. These things have NEVER happened before.

Verse 8: *“And the second angel sounded his trumpet and, behold, as the appearance of a great mountain, burning with fire, was cast into the midst of the sea. And a third of the sea turned to blood.”*

This has NEVER happened in the history of the world before. It is yet future.

Verse 9: *“And a third of all the living creatures which were in the sea, died; and a third of the ships were destroyed.”*

Catastrophic implications for the nations of the world.

Verse 10: *“The third angel sounded his trumpet and there fell from the heavens a large star, burning like a torch. And it fell upon a third of the rivers and upon the springs of water.”*

This star could also be a planet, a meteor, a comet.

Verse 11: *“And the name of the star was called ‘Wormwood’. And a third of the waters became wormwood and many of the sons of men died from the waters, for they had become bitter.”*

Wormwood is associated with death and it is very bitter to taste. Death is bitter to swallow. In each of these judgements the common denominator is death. Many people ask: ‘Is this G-d? The Holy and Loving G-d?’ YES! Because G-d loves righteousness. He is Holy and does not tolerate sin. He has atoned for it and redeemed for it, but these are people who are not responding to this atonement. They have ignored and neglected G-d’s provision.

Verse 12: *“And the fourth angel sounded his trumpet and a third of the sun was struck, and a third of the moon, and a third of the stars so that a third became dark. And in the day, a third of it would not shine and also a third at night.”*

G-d is without limitations and cannot be put into a box. G-d is trying to convey to the people that He is above all and worthy of worship.

The Jewish people will be going through this time – with the seal of G-d upon them. Just like they did in Egypt, when all the plagues were afflicting the Egyptians.

Verse 13: *“And I looked, and I heard a different angel that was flying in the highest heavens, calling in a loud voice: ‘Woe, Woe, Woe to those who dwell upon the earth. For the rest of the sounds of the trumpets of the last three angels are ready to sound.’”*

The word ‘woe’ demands a change. If the change is not made, it implies that what follows will be awful, disastrous. For those who missed out on the rapture/blessed hope there is no escaping these things. They have to go through them until the end.

G-d is teaching the people that He is Holy. He does not approve of how they are living, and He wants change. Real change begins with repentance. Will they change or will they continue in the hardness of their hearts?

Chapter 9

Part 1: Revelation 9v1-12

Verse 1: *“And the fifth angel sounded his trumpet, and I saw a star falling from the heavens to the earth and it was given to him a key to the bottomless pit/abyss.”*

This star is not an inanimate object. It is another kind of angel.

Another transition occurs here. Up to this point, we have seen things coming from the heavens affecting the earth. Likewise, this star also comes from the heavens to affect the earth but, from here onwards, things come from within the earth itself to affect it. Hell, the abyss, comes to earth.

Verse 2: *“And he opened up the abyss, and smoke arose from the abyss as the smoke from a great furnace. And the heavens and the sky turned dark from the smoke of the abyss.”*

There is an emphasis on darkness. Darkness is coming upon this world. G-d’s purpose is to bring about redemption. (Exodus 12v29 – G-d began the work of redemption at night. In the midst of the night He struck down the firstborn of Egypt; at the darkest part of the night. Light shines the brightest in the midst of darkness) G-d will bring the effects of darkness, from the pit of hell, into this world, so that there is a stark contrast between the world of darkness and the G-d who is light. The light of the world – Messiah Yeshua.

Verse 3: *“And from the smoke went forth locusts upon the earth, and it was given to them power - as the power of scorpions of the earth.”*

This is a supernatural occurrence. G-d allows these things to happen so that people will have a chance to change their point of view. These locusts are very different from normal locusts. They are from hell and they love pain and destruction. G-d gives these people a taste of what darkness will be like – while they still have an opportunity to repent.

Scorpions have a sting that are extremely painful. G-d shows the people, who are still alive, the effects of sin. He reveals to them what the outcome of rejecting His truth will be, as well as what living in darkness feels like.

Verse 4: *“And it was said unto them that they should not harm the grass of the earth, nor any green thing, or any tree, rather human beings; those who did not have the seal of G-d upon their foreheads.”* (i.e. The 12 tribes of Israel)

A little bit of time has elapsed, since 8v7 where we saw that the grass/vegetation had all been burned up, and in this verse we see that the grass has grown again. These locusts are unique. They don't do what normal locusts do – i.e. eat everything. They don't behave according to scientific explanation.

Harm...Human beings; those who did not have the seal of G-d upon their foreheads. – G-d, once again, affirms the uniqueness of, and makes a distinction between, the remnant of the people of Israel, and the nations who are not in covenantal relationship with G-d. (see also Exodus 8v22-23) Many people teach that, in the new covenant, there is no longer any significance about the land or people of Israel. This is an incorrect teaching. The gifts and call of G-d are irrevocable (Romans 11v29). G-d is not going to forsake His people indefinitely.

In the 2nd half of Daniels 7th week (Daniel 9v27) there is an emphasis on the Jewish lifestyle – sacrifice, offering, temple. Yeshua said that He is not coming back, to establish His Kingdom, until the Jewish people are ready to meet their Messiah and say: 'Blessed is He who comes in the name of the L-rd.' (Matthew 23v37-39) G-d is calling His people to remember their covenant promises.

Verse 5: *“It was not allowed for them to kill them, but to torture them for five months. And their pain was as the pain of a man struck by a scorpion.”*

'Our thoughts are not G-ds thoughts'... (Isaiah 55v8-9) Left to ourselves, we will always misunderstand G-d. Any ability to understand, or know, G-d is only through revelation, through the illumination of His Word.

The Holy and Loving G-d, who loves righteousness and truth and hates sin, is revealing Himself. He wants people to understand the outcome of sin. It is a painful experience. This physical pain that they are going through is incomplete. It is not at full measure but is only a partial judgement. He wants to reveal to them that there is something worse than physical pain. Eternal death. (Matthew 10v28)

This is the extent that G-d will go to in order to bring people to repentance. He does not want anyone to perish, but wants everyone to come to repentance (2 Peter 3v9).

Verse 6: *“And in those days men will seek (with great intensity) death, but will not find it. And they will desire to die but death will flee from them.”*

Verse 7: *“And the appearance of the locusts shall be as horses arrayed for battle, and upon their heads were crowns as of gold. And their faces were like the faces of men.”*

Verse 8: *“Their hair was like the hair of women, and their teeth the teeth of a lion.”*

Verse 9: *“Their breastplates were as breastplates of iron; and the sound of their wings were as the sound of chariots, with many horses, running to battle.”*

The imagery here is very similar to the imagery used for warfare. These are ‘aliens’ from the pit of hell. This is a foreshadowing of what G-d’s judgement, or eternal damnation, of those who don’t repent is going to look like.

Verse 10: *“Their tails were as the tails of scorpions and stings were in their tails. And they had power to torture men for five months.”*

G-d gave these locusts’ power and authority. This is sharp punishment or discipline with the expectation or hope that some might be brought to repentance.

Verse 11: *“And the angel of the abyss was king over them, and his name was Abaddon in Hebrew and Apollyon in Greek.”*

Abaddon/Apollyon mean ‘destruction’; ‘that which brings about peril’.

Verse 12: *“One woe has passed. And behold there comes two more after the first.”*

The first woe was bad, but the 2nd one will be worse and the 3rd even worse. These people sought death; not a savior. They did not repent or call out to G-d to save them. Death is not an escape. It is a transition into either eternal life or eternal damnation. Yeshua went back to heaven to prepare a place for us, but He sent the Holy Spirit to counsel and lead us into all truth

(John 16v13). If people reject salvation they spend eternity in torment. They are foolish. Foolishness, Biblically, is when you know something, but you will not respond to it or put it into action.

Chapter 9

Part 2: Revelation 9v13-21

Verse 13: *“And the sixth angel sounded his trumpet, and I heard a sound from the four horns of the golden altar which is before G-d.”*

These words, ‘before G-d’, teach us that G-d is in control. G-d sets before everyone life and death. (Deuteronomy 30v15-20) His will is that we would choose life but, because we have a free will, we can reject His will. G-d responds to the choices that we make. If we choose to obey, and submit to Him, we are blessed. If we choose to rebel we are cursed.

Verse 14: *“It said to the sixth angel who had the trumpet in his hand: ‘Release those four angels who are tied at the great river. The Euphrates.’”*

The Middle East is key to understanding Bible prophecy. If we are wise we will pay close attention to it. (The Euphrates is located in modern day Turkey, Syria and Iraq.) Yeshua also commanded us to watch the fig tree (Matthew 24v32-35, Luke 21v29-33); so that we can understand the times, and know where we are on the prophetic calendar. Hosea tells us that the fig tree is Israel (Hosea 9v10). Exiled for nearly 2000 years, she went back to her own land in 1948!

Verse 15: *“And the four angels were released. They were prepared for that hour, that day, that month and that year; to kill a third of humanity.”*

A very large amount of people die in a very short space of time. G-d ups the ante. He is the King of kings, and He does not tolerate sin. He would provide grace, mercy and forgiveness to these people, but they are not seeking this.

Verse 16: *“And the number of the army of horsemen was 200 million. I heard their number.”*

These horsemen could be:

1. A demonic army
2. A coalition of armies from many nations
3. (Not necessarily) From one specific nation

Verse 17: *“I looked, and I saw the appearance of the horses and their riders: They had breastplates like fire (red), techellet (blue) and sulphur (yellow). The heads of the horses were like the heads of a lion. And it went forth from their mouths fire, smoke and sulphur.”*

This army is bringing about death. They represent Heavenly judgement coming upon this world. G-d allows this judgement – but the cause of it is sin in the world.

Fire, smoke and sulphur represent hell; the condemnation and punishment of G-d. G-d will move, in an undeniable way, to show that hell is a reality and that His Word is true. The only way to escape hell is to accept His mercy and forgiveness through Messiah Yeshua (Yeshua is the way, the truth and the life; without Him is eternal death – John 14v6)

Verse 18: *“By these three plagues a third of mankind was killed; by the fire and smoke and sulfur coming out of their mouths.”*

Verse 19: *“For the power of the horses was in their mouths and in their tail. For their tails were similar to that of a serpent. And they had heads, and with them they destroyed.”*

Serpent here is the same word as the one that was in the Garden of Eden. It brings into our understanding a satanic aspect. It unites this judgement (punishment and consequences) with rebelliousness. Adam and Eve rebelled against the truth of G-d.

Heads has to do with intelligence; an ability to see. They act for one purpose – to bring devastation.

Verse 20: *“And the rest of mankind, which were not killed with those plagues, nevertheless they did not repent from the works of their hands. To bow down to demons and idols of gold and silver and bronze and stone and wood. – which does not see, does not hear, and does not walk.”*

Two thirds of mankind are still alive. Instead of choosing life they still choose death; and to worship created things, that have no power or life of their own, rather than the Creator.

Verse 21: *“And they would not repent of their deeds; of murder, sorcery, sexual immorality or stealing.”*

Chapter 10

Revelation 10v1-11

Verse 1: *“I saw another mighty angel, coming down from the heavens. And he was clothed with a cloud, and upon his head was a rainbow. And his face was like the sun and his feet like pillars of fire.”*

This is another unique *angel*. A powerful warrior. He also comes with revelation – to give us insight, to help us to make wise decisions. The *rainbow* is a sign given to remember the covenant G-d made, to Noah and his sons, that He would never again destroy the world with water. (Genesis 9v8-17)

But, G-d is going to bring destruction with fire. (Isaiah 66v15-16, 2 Peter 3v3-13) Fire refines. G-d wants to bring refinement and purity into His creation. (As new creations, this should already be manifested in our behavior/deeds. 1 Corinthians 3 v12-15)

Verse 2: *“And in his hand was a small book, which was opened; and he placed his right foot upon the sea and his left upon the land.”*

The *book in his hand* shows that he has revelation/truth to reveal. Prophetically, the *sea* is seen as turbulent, ever changing. (Isaiah 5v30, Psalm 65v7) The *land* is seen as that which is stable or consistent. What this angel is doing here, by planting a foot in the sea and a foot on the land, is to bring the two together. The chaos in the sea is going to also visit the land.

Verse 3: *“And he cried out in a great voice, just as a lion roars, and when he cried out the seven thunders spoke with their voices.”*

Seven thunders is used here in order to gather our attention.

Verse 4: *“And when the seven thunders spoke with their voices I desired to write it down, but I heard a voice from the heavens saying to me: ‘Seal up what the seven thunders speak and do not write it down.’”*

This is very reminiscent of what Daniel was told in Daniel 8v26, 12v4 and 12v9. Daniel was very grieved and wanted to understand what the prophecy was about.

G-d did not tell Daniel everything. He shared with him that there was going to be a victory, but then commanded him to seal up the prophecy for it involved a time yet future. This verse alludes to the fact that what we are reading about here is related to the same things that Daniel saw.

Verse 5: *“And the angel, which I saw standing upon the sea and upon the land, raised his hands to the heavens.”*

This *angel* adopts the posture for taking an oath. What G-d has promised will come about. The prophecies spoken of, throughout the Word, are about to all be fulfilled. G-d still displays a rainbow for us to see today, thousands of years after the fact. Every time we see its arch across the sky we can know, with assurance, that He sees it too and He is remembering His covenant (Genesis 9v16). In the same way, we can know with assurance that, G-d remembers His prophetic truth.

We don't merit blessing and are dependent upon the mercy of G-d. G-d is going to move in such a way to show Israel that He remembers the covenant that He has with them. The last 3.5 years, of Daniels 70th week, is going to be the worst time for the children of Israel (Daniel 12v1, Jeremiah 30v7) – but out of it shall come Israel's salvation.

Verse 6: *“And he swore by the One who lives forever and ever; Who created the heavens and all which is in them, and the earth and all that is in them, and the sea and all which is in them, that there should not be any more time.”*

There will be no more delay. G-d is going to bring about Israel's redemption while He is in the midst of judging the nations. (The paradigm here is what we have learnt from the book of Exodus – The plagues upon Egypt taking place at the same time as the Israelites were being prepared to leave Egypt for the Promised Land). G-d will judge the nations in a very similar way to the way that He judged Egypt.

Verse 7: *“But in the days of the voice of the seventh angel, in the time that he was ready to blow his trumpet, the secret of G-d will be complete- just as He proclaimed to His servants the prophets.”*

The secret of G-d: the redemption of Israel through Messiah Yeshua. The Kingdom promise. Israel has to come to terms with the crucified Messiah.

The fulfilment of the Kingdom will not come until G-d keeps covenant with the Jewish people. This is what the *prophets*, repeatedly, spoke about. Getting to know and understand prophesy helps to prepare us for the last days.

Verse 8: *“And the voice, which I heard from the heavens, returned to speak with me saying: ‘Go, and take the small book, which is open, which is in the hand of the angel standing upon the sea and the earth.’”*

Verse 9: *“I went to the angel and I spoke to him: ‘Give to me this book.’ And he said to me: ‘Take and eat it. It will be bitter in your stomach, but in your mouth it will be sweet like honey.’”*

There is a change coming. It is going to come when things in the world seem to be looking up. People are saying ‘peace and safety’ but sudden destruction is on its way. People will think sweetness, but bitterness is being emphasized here. (1 Thessalonians 5v3)

Verse 10: *“I took this book, from the hand of the angel, and I ate it, And it became in my mouth that it was sweet like honey but, after I ate it, it filled my stomach with bitterness.”*

In Exodus, the Israelites came to water and it was bitter (Exodus 15v22-26) Moses was told to take a tree (the sages call it a ‘tree of life’) and Moses cast it into the bitter waters, and they became sweet. That is what the cross does. The bitterness, of the death of Messiah, turns into sweetness when we understand and receive it.

Verse 11: *“And he said to me: ‘You must return and prophesy again concerning peoples, nations, tongues and many kings.’”*

This reminds us of the verse in Rev 7v9-10 which speaks about the rapture. G-d wants to see people come to faith; even at this late stage/hour. He is still pursuing the rebellious people

(both Jew and Gentile) that they might learn truth, repent and begin to consume the Word of G-d. (Psalm 119v103, Jeremiah 15v16)

Chapter 11

Part 1: Revelation 11v1-10

Wise people will be prophetically curious. (Hosea 4v6) No man knows the day or the hour of Messiah's return, but we can know the season of it. (Matthew 24v32-35)

Daniel is key to understanding the last days. He prophesied about a period of 70 weeks that have been set for the Jewish nation (Daniel 9v24). The most important week, of this seventy-week period, is the final 'week' – the last 7 years. (Daniel 9v27) This final seven years is split in half; 3.5years, 42 months or 1260 days allocated to each half.

Revelation chapter 1-10 deals with, roughly, the initial 3.5 years of this 7-year period. We know the 7-years have begun when there is a functioning temple in Jerusalem. The 'abomination that causes desolation' happens in the middle of this week (Daniel 9v27). The antichrist goes into the Holy of Holies, in this temple, and proclaims himself to be G-d. (2 Thessalonians 2v4)

He will have done many things to court and woo the people of Israel, in the hopes that they will receive and obey him, but they will ultimately reject him. Shortly after this 'abomination' the rapture will happen (2 Thessalonians 2v1-5) and the last 3.5 years will begin; a time known as "Jacobs trouble"- Jeremiah 30v7

Revelation 11 deals with the 2nd half (last 3.5 years) of Daniel's week.

Verse 1: *"And it was given to me (John) a reed similar to a measuring rod, and the angel stood and he said to me: 'Rise and measure the temple of G-d (the Holy places) and the altar and those who are worshipping in it.'"*

Verse 2: *"And the courtyard, which is outside the temple, do not measure it, for it is given to the Gentiles and they shall trample the holy city for 42 months."*

In Jerusalem there is going to be a division. A functioning temple, complete with the Holy Place and areas of worship where only Jewish people will be allowed to go, will be rebuilt. Outside of

this area will be a place where the Gentiles/nations (unbelieving people who have no covenant relationship with G-d) will be allowed to worship.

G-d loves all people (Jew and Gentile) the same. But He can, and does, have different callings for different peoples. It is also important to note, at this point, that, in the words of Paul, not all who are descended from Israel belong to Israel. And not all are children of Abraham because they are his offspring (Romans 9v6-7). This means that it is not the children of the flesh who are the children of God, but the children of the promise (Jews and Gentiles who believe in Messiah Yeshua) are counted as offspring. (Romans 9v8)

Islam will not be the religion of the antichrist. His religion will be one that is initially inclusive of all religions. He is going to try to unite **all** people around his leadership.

This 42 months is the last 42 months (3.5 years, 1260 days). Jerusalem is under attack.

Verse 3: *“And I (G-d) will appoint my two witnesses, and they shall prophesy 1260 days dressed in sackcloth.”*

Sackcloth, like prophecy, is related to repentance.

Verse 4: *“For these are the two olive trees, and the two menorahs, standing before the G-d of the world.”*

References to these two witnesses are found in Zechariah 4. John is once again using Old Covenant prophecy, from the Tanakh, in order to help us more fully understand New Covenant truth. They are the two who bring oil and serve the L-rd (Zechariah 4v14) - this has to do with the anointing of G-d’s Word. Repentance only becomes a reality when the anointed Word of G-d is revealed. It is within a Scriptural framework that we are enabled to repent, serve G-d and understand what He is up to.

Verse 5: *“For if any man wants to do harm to them, fire will go forth from their mouth and devour their enemies. For this is the way that those who seek their harm will surely die.”*

These witnesses are given power, as they speak a message of repentance and as they prophesy in Jerusalem. People, from the nations, will rise up against them because they don’t want to hear this message. Those who don’t believe, in what the Scripture reveals, are setting themselves up for the judgement of G-d.

Verse 6: *“And to them was given power to close up the heavens, that it should not rain in the days of their prophesy. And they ruled over the water to turn it into blood, and upon the earth to strike it with every type of plague as they desired.”*

Understanding of Revelation is set within the framework of the Tanakh. We do not know who these two witnesses are, but G-d has given us some interesting characteristics about them.

A person who was able to *close up the heavens so that it did not rain* (for 3 years) was Elijah. (1 Kings 17v1, 18v1 and 18v41-46) We cannot be dogmatic about the fact that one of the witnesses is Elijah, but the Scripture does say that before the Kingdom is established, before the 2nd coming of Messiah, Elijah will come. (Malachi 4v5). Moses had the power to *turn water into blood* in the Tanakh. In the last verses of Malachi (4v4-5) G-d talks about both Moses and Elijah.

Up to this time, only the partial wrath of G-d has fallen – not His consuming/full wrath. Rain is synonymous with blessing. Water being turned to blood was part of the plagues in Egypt. Judgement. G-d is not blessing this time.

Verse 7: *“And after they finished their testimony the beast will rise up from the abyss and make with them war, and overpower them and will kill them.”*

Why does G-d allow His faithful witnesses to die? To teach us that death is not our end. If we die in obedience, and in serving G-d, we have a hope; the Kingdom. The resurrection speaks of the reality of the Kingdom. (Messiah rose first, as the first fruits; but we are also going to have a resurrection experience as part of the harvest – 1 Corinthians 15v20-23) Resurrection is a victory. It is Kingdom power/authority. Death is not our end. It is a transition. Death is simply preparation for resurrection.

Verse 8: *“And their dead bodies were in the street of that great city, the one that is called Spiritually Sodom and Egypt, where there also our L-rd was crucified.”*

Sodom and Egypt were not good places. They were full of immorality and ungodliness.

Where there also our L-rd was crucified: This is speaking about the city of Jerusalem. Jerusalem is going to become an affront to G-d. The antichrist will be ruling there and championing a religion of pluralism.

Verse 9: *“And many from the peoples, and from the families, and from the languages, and from the nations they will see their dead bodies for 3 and a half days; and they will not let their dead bodies be put into the graves.”*

When a body is denied burial, it shames the dead person. The world will have utter contempt for these two witnesses that bore truth to the testimony of G-d. It shows us how far this world will be from G-d.

Verse 10: *“And the dwellers of the earth will rejoice over them; they will be glad; they will send gifts to one another because these two prophets tormented them that dwelt upon the earth.”*

Dwellers of the earth: see 3v10

Purim is the name of the celebration, with the *sending of gifts* to one another, that comes from the book of Esther. In the book of Esther, it was a celebration of the victory for G-d’s people. In this verse, the world is celebrating because they feel as if they have been victorious and have defeated G-d’s people. Exact opposite reasoning.

The dwellers of the earth felt that the witnesses had *tormented them* by giving them the truth of G-d, and calling them to repentance in order to find G-d’s forgiveness.

Chapter 11

Part 2: Revelation 11v11-19

Verse 11: *“And it came about after 3 and a half days that the spirit of life, from G-d, shall enter into them. And they stood upon their feet and great fear fell upon all those who saw them.”*

The latter half of Daniels 70th week is 3.5 years. Now we are looking at a resurrection happening after 3.5 days. Their message was about repentance – repentance begets life. The witnesses mainly testified to Israel during those 3.5 years that they were on earth. G-d is going to bring life into Israel during this time.

spirit of life, from G-d: In Genesis 2v7 we see G-d giving His breath of life to Adam, the father of humanity. In this passage, we see a kind of Kingdom creation/2nd creation receiving that same breath of life from G-d.

Verse 12: *“And they heard a great voice from heavens speaking unto them, saying: ‘Come up here,’ And they went up in a cloud towards the heavens and their enemies saw them.”*

Eternal life conquers death.

Verse 13: *“At that hour there was a great earthquake. One tenth of the city (Jerusalem) fell and 7000 people were killed in the earthquake. And the rest were seized by fear and they gave glory to the G-d of heaven.”*

There is a purpose for an earthquake. It shakes the earth in order to bring about a change. Even though they had hated the witnesses, when they saw them go in a cloud toward heaven and experienced the earthquake, a change happened in them.

They gave glory ... at long last a proper response! G-d has created us to give glory to Him. Give glory to G-d no matter what your circumstances are.

Verse 14: *“The second woe has passed; and behold the third woe is coming soon.”*

Verse 15: *“And the seventh angel sounded his trumpet, and there came about great voices in the heavens, and they said: ‘Behold, the Kingdom of the world has become the kingdom of our L-rd and His Messiah, and He will rule forever and ever.”*

Resurrection is followed with a proclamation of the Kingdom.

The testimony from those two witnesses was very important. They simply spoke prophetic truth and, in so doing, brought about G-d’s ruler ship.

As believers we won’t be here to see all these latter things taking place, but they are important for us to know about, as they teach us about the character of G-d. It gives us a Biblical glimpse of the Almighty G-d who is going to rule over His creation.

He will rule forever and ever. This is a promise!

Verse 16: *“And the twenty-four elders, the ones who sit before G-d on their thrones, fell upon their face and they worshipped G-d.”*

Even though these elders have their own thrones they are most often getting off them and falling down before G-d in humility and worship. When G-d rules our lives we are quick to worship Him.

Verse 17: *“And they said, ‘We give thanks to You, L-rd G-d of Hosts, the One who is and was. And You have put on great power and You will reign.’”*

There is a change in this refrain. Messiah is coming to set up His kingdom. Are we investing in His Kingdom or are most of our energies taken up by the kingdom we live in right now? Do we live for this one that is going to be utterly destroyed? We have the privilege of submitting to Him now.

Verse 18: *“And the nations were angry (enraged); and Your wrath has come. And the time to judge the dead, and to give reward to your servants the prophets, and to the saints, and to the ones who fear Your name, both small and great, and to destroy the ones who destroyed the earth.”*

At Messiah Yeshua’ s 1st coming He did not come to judge man (John 12v47) but He came that we might have salvation. When Messiah Yeshua returns the 2nd time He is coming to judge, because the Father has given all judgment to Him (John 5v22). He is going to represent the Holiness, authority and power of Almighty G-d.

He is coming to bring His wages/outcomes that He has promised. (Romans 2v5-11)

Verse 19: *“And the Temple (Sanctuary, Holy Place) was opened in heaven and the ark of His covenant was seen in His temple. And there came about lightening and sounds and thundering and an earthquake and great hail.”*

In the Tanakh, *the ark of His covenant* was the place where the tablets, with the Ten Commandments written on them, were housed. In a Synagogue, today, what is called ‘the Ark of G-d’ houses the Torah. The Torah is synonymous with judgement.

Judgement needs to be thought of in two ways:

1. Judgement in the sense of condemnation

2. Judgement in the sense of vindication.

Lightening and sounds and thundering: (See Chapter 4v5 in regard to Mt Sinai)

When we think of Mt Sinai (Exodus 20) we need to think of two things:

- 1) change – G-d wanted to bring miraculous and G-dly change to His people. Change that would reflect the character of G-d’s kingdom - His laws, statutes and commandments.
- 2) G-d wanted to reveal truth to the people. There is a relationship between truth and change. The law is going to go forth from Zion (Micah 4v2) Holiness and righteousness are seen in the statutes, laws and commandments of G-d.

Before this change can occur, i.e. before Messiah Yeshua sets up His millennial Kingdom, Israel has to get right with G-d.

Chapter 12

Revelation 12v1-17

Israel, the people and the land, are important in G-d’s prophetic purposes. Chapter 12 is a review – looking at things from a different vantage point. A heavenly perspective. Israel played a very important role in Messiah’s first coming. Likewise, Israel is going to play a very important role when Messiah returns.

Verse 1: *“A great sign appeared in the heavens: a woman clothed with the sun, and the moon under her feet and upon her head a crown with twelve stars.”*

What we see in this verse is very similar to what we see in the book of Genesis, in regard to one of Joseph’s dreams (Genesis 37v9-11). Joseph is a typology of Messiah. Many things that happened in his life give us an understanding of the work and personhood of Messiah. When Joseph spoke about the sun, moon and stars he was referring to Jacob, his mother and to his brothers – the tribes of Israel. In this chapter there is an emphasis on the children of Israel. This woman is a picture of Israel, who gave birth to the Messiah.

Verse 2: *“And being with child, she cried out in her labor and her labor was difficult.”*

Verse 3: *“Another sign appeared in the heavens: and behold a great dragon, red like fire, and to him were seven heads, ten horns and on his heads seven crowns.”*

This second image is one of an empire – a beast (17v8). The *dragon* is satan (12v9). *Seven heads* speak of seven empires that all serve the purposes of satan (17v9-11). The *ten horns* are 10 kings (Rev 17v12-14). *Crowns* are synonymous with rule/kingdom.

satan is opposed to the work and person of Messiah Yeshua. He stands against what G-d has promised to bring about.

Verse 4: *“And his tail carried from the heavens a third of the stars. He cast them to the ground. And the dragon stood before the woman who was giving birth, on account that he might swallow her child when she gave birth.”*

These *stars* relate to angels (1v20). Many conclude, from this verse, that one third of the angels rebelled against G-d and aligned themselves to satan. Satan’s plan was to destroy (*swallow*) Yeshua, but he failed.

Verse 5: *“And she gave birth to a Man Child, who in the future would rule over the nations with a rod of iron. And her child was taken to G-d and to His throne.”*

This verse makes it very clear that the *man child* is Messiah Yeshua and He will rule from the throne of G-d. When Messiah was born the children of Israel were greatly disappointed and rejected his leadership.

Verse 6: *“The woman fled into the wilderness, where there had been prepared for her a place by G-d on account that He would sustain her there 1260 days.”*

The dragon was unsuccessful at destroying Messiah, so he began to persecute the woman (Israel) instead. These 144 000 of the house of Israel (as seen in chapter 7) are going to be taken into the wilderness in order that they might come to faith, out of desperation, because of the time of Jacobs trouble.

There has been a shift in this verse. From verse 1 - 5 we were looking at Messiahs first coming. In this verse the focus now shifts to the last days. Prophetically we know that Israel is going to *flee* in the last days. (Matthew 24v15-21)

John used literary devices and techniques so that we would have a better ability to discern what G-d is revealing in this book. 1260 days repeats itself in the Scripture. It is always in regard to the latter half of Daniel's 70th week and is the time also referred to as 'The Time of Jacob's trouble'. (Daniel 12v7, Jeremiah 30v7, Daniel 12v1) At the end, G-d is going to allow the toughest most difficult time for the Jewish people (satanic persecution) – but this tribulation is going to bring them to dependence on G-d and cause them to act in faith. Sometimes faith comes out of desperation. G-d is going to move to deliver Israel, because she is key in bringing about the establishment of the Kingdom.

Verse 7: *“And there came about a war in the heavens. Michael and his angels fought with the dragon, and the dragon fought with his angels.”*

A spiritual battle is taking place at the same time as Israel is being persecuted and fleeing (in the physical realm).

Verse 8: *“But they did not prevail, and also their place was no longer found in the heavens.”*

The fact that they waged an unsuccessful war in the heavens foreshadows victory for G-d, and victory for the people of G-d.

Verse 9: *“And the great dragon, the serpent of old, who is called the accuser and satan, was cast down, the one who deceives the whole world. He was cast to the earth and his angels were cast down with him.”*

Verse 10: *“I heard a great voice in the heavens, and it said: ‘Now has come the salvation of our G-d and the power of His kingdom and the authority of His Messiah. For the one who accused our brothers has been cast down, the one who accused them before our G-d day and night.’”*

Verse 11: *“For they overcame on account of the blood of the Lamb and on account of the word of their testimony. For they did not love their lives unto death.”*

The blood of the Lamb adds a Passover/redemptive context to this verse. The only way that we can share in this victory, over satan and his demonic angels, is through redemption that comes by the blood of the Lamb.

'*Testimony*' is a very important part of the salvation experience. It doesn't save us, but, being saved, we are given power so that we can have a testimony - by walking in victory and being able to manifest the glory of G-d.

Unto death... their emphasis was not on themselves. Their thoughts were not based upon life in this world; they had a sure confidence in the age to come. (1 Corinthians 15v19) They were Kingdom minded.

Verse 12: *"Shout on account of this O heavens, and the ones who dwell there. Woe to the dwellers of the earth and in the sea - for the accuser has come down unto you with great wrath, for he knows that his time is short."*

Those who dwell in the heavens (or earth): see explanation in 3v10

When a phrase is well documented, being used over and over again, and then we see an alteration (a new word or phrase added to it) it is to teach us something new. e.g. here the word 'sea' has been added to the phrase '*The dwellers of the earth*'. In the next couple of chapters there is an emphasis on the sea. Prophetically, a sea is often used as a reference to instability, an unstable location (Constant movement. Waves roaring. Chaos—2 Samuel 22v5, Psalm 65v7, Jeremiah 5v22).

Verse 13: *"And it came about, when the dragon saw that he had been cast down to the earth, that he persecuted the woman who gave birth to the male child."*

Israel is being attacked/persecuted by satan because he knows Scripture (Genesis 3v15) He doesn't obey Scripture, but Scriptural truth impacts him. He rebels against this. He understands, prophetically, how key Israel is in the Kingdom being established.

satan could not defeat Yeshua the first time, but he understands that if Israel do not get right with G-d then Messiah will not return (Matthew 23v37-39)

It is highly significant that Yeshua left heaven and entered earth through Israel.

Verse 14: *“And it was given to the woman two great wings of an eagle to fly to the wilderness, to her place, where she will be sustained for a time, times and a half time, away from the serpent.”*

Eagles’ wings, also seen in Exodus 19v4, set this verse in the context of redemption and salvation. Israel is almost ready, through Messiah Yeshua and His blood, to experience redemption.

Time, times and a half time: John uses the same terminology that Daniel did, so that we can understand what time period this verse is referring to i.e. The last three and a half years of Daniel’s 70th week. (Daniel 7v25, Daniel 9v27, Daniel 12v7)

Verse 15: *“And the serpent cast a river of water from his mouth after the woman, to sweep her away in the river.”*

Verse 16: *“And the land helped the woman, for the land opened up its mouth and swallowed the river which the dragon had sent from his mouth.”*

What was key for Israel, according to this verse, in preserving them from satan’s attack? The land. It is not talking about land in a general term here, but about the land of Israel. The safest place for a Jewish person to be in the last days is in the land of Israel. Those who call upon the name of the L-rd will be saved, by faith, in the all sufficient work of Messiah Yeshua. (Joel 2v32)

Verse 17: *“And the dragon became angry with the woman, and he went and made war with the rest of her descendants. The ones who keep the commandments of G-d, and to them that have the testimony of Messiah Yeshua.”*

The believing community is tied to Israel. (Romans 9v6-8) In G-d’s Kingdom there are going to be those that are naturally descended from Jacob (Jewish people), but there are also going to be those who are grafted in - Gentiles (or people from the nations – Romans 11v17-21).

It is undeniable that we are talking about believers at the end of this verse. Believers are the *ones who keep the commandments of G-d:* they walk in obedience to the Word of G-d. Believers are also those who manifest the testimony of Yeshua.

Chapter 13

Part 1: Revelation 13v1-7

Chapter 13 gives us a brief review of what has happened in the first half of the book of Revelation. (We see the beast/final empire ruling over the earth, followed by the manifestation of the antichrist and his activities.)

Verse 1: *“As I stood upon the seashore, I saw a beast coming up from the sea. And to it were seven heads and ten horns, and upon the horns ten crowns. And upon its heads were blasphemous names.”*

John is standing at the seashore looking at the sea. (for *sea* see 12v12)

This *beast* is an empire (12v3). In the last days an empire is going to rise up out of a place of instability in the world. As mentioned in 12v3 the *seven heads* are seven distinct empires that manifest themselves in different times.

1. Egypt
2. Assyria
3. Babylon
4. Medes and Persians
5. Greece
6. Rome
7. A unique empire (the hardest to understand and most terrifying to Daniel – Daniel 8v27)

The last empire’s rule/administration is very brief (17v12). It is the shortest of all the empires (In chapter 17v11 we will see that an 8th empire briefly rises out of this 7th one). This final empire rules in a blasphemous way. Satan is going to manifest himself in a unique and powerful way in this last empire – signs wonders and miracles (2 Thessalonians 2v9-10).

Ten horns are ten kingdoms (12v3) that come together to make up the final empire. Each of these ten kingdoms (within the empire) are going to be given ruler ship and authority (17v12-14).

All of these, above mentioned, empires have stood in opposition to G-d. They have all been satanically inspired and have demonstrated their opposition to G-d by persecuting the Jewish people and acting to remove them from the land of Israel. Satan understands that it is G-d's will for the people to be in the land.

The prophets clearly reveal that the Jewish people need to be living in the ancient cities, that had been destroyed, before the (2nd) coming of Messiah (Isaiah 58v12, Isaiah 61v4, Ezekiel 36v8-12, Ezekiel 36v24-38)

Verse 2: *“And the beast, which I saw, had an appearance like a leopard. Its feet were like the feet of a bear, and its mouth as a mouth of a lion. And the dragon gave to it its power, its throne and great authority.”*

Daniel speaks of these same animals, *a leopard, a bear and a lion* (Daniel 7v4-6). Daniel mentions these animals in the reverse order to John; Daniel saw these empires in his future (Babylonians, Medes and Persians and the Greeks) but for John they were in his past. John is writing about the same things that Daniel wrote about in his prophesy – just from a different perspective of time.

Verse 3: *“I looked and behold one of its heads was wounded with a mortal wound. And the mortal wound which it had was healed. And all the earth was amazed, and it followed after the beast.”*

*The antichrist is going to give a false/counterfeit impression to the world (Imitates Messiah with the intention to deceive or defraud.)

The 7th head (empire) is wounded and should die but, miraculously, lives – resurrection language is being used here (Resurrection reminds us of Yeshua). He will go into the Holy of Holies and proclaim himself to be G-d (Who Messiah is).

This last empire is going to be a supernatural one. Because of supernatural power the world is going to be deceived. In the last days G-d is going to send strong delusion to those who have delighted in wickedness and refused to love truth (2 Thessalonians 2v9-12) Only those people who have a covenantal relationship with G-d, and who follow after truth, will not be deceived (Mark 13v22-23).

Verse 4: *“They are going to bow down to the dragon, which gave a government to the beast, and they worshipped the beast. And they said: ‘Who is like the beast, and who is able to war with it?’”*

These people think that what they are seeing is supernatural and wrongly conclude that G-d must have a hand in it. But this is not the case. Those who are unaware of what the Scripture says and are unprepared for the last days are going to be easily deceived by the enemy.

Satan knows that he has been defeated and is not going to be victorious. He delights in the suffering of others and so will take down with him as many people as he can.

In Daniel 8 the shaggy goat depicts this beast. The people alive at the time will feel helpless against him. The sentiment will be: “How can we wage war or win against him because he is supernatural?” We need to realize that we have the King of kings and the L-rd of lords on our side. Our fight is not against flesh and blood...we have access to spiritual weapons. (Eph 6v10-18) Even if we are consumed/destroyed physically that is not our defeat.

Verse 5: *“And it was given to him a great mouth to speak blasphemies. And authority was given to him to make war for 42 months”*

Daniel's 70th week is made up of a seven-year period. (Daniel 9v27) These seven years are split in half – each half 3.5 years, 42 months or 1260 days.

Verse 6: *“And he opened up his mouth to blaspheme against G-d. To blaspheme His name, and His tabernacle, and the ones dwelling in heaven.*

He blasphemed the character of G-d, as well as those who have a commitment to the Kingdom of G-d. What G-d sees as good this empire will see as evil. What G-d sees as evil this empire will see as good.

Verse 7: *“And it was given to him to make war with the saints and to overcome them. And it was given to him to rule over all the families of the earth, over every language and over every people ”*

Satan was given authority to wage war against the saints and put them to death, to *overcome them*. Our physical lives might be taken from us, but this is not our defeat (Luke 21v16-19) we need to be concerned about the wellbeing of our souls – not of our flesh. Satan may interrupt

our physical existence, but he cannot touch the spiritual future that we have, with a new body that our souls will go into. A soul redeemed by the blood of Messiah. (1 Corinthians 15v50-58)

This final empire will rule as a one world government (*rule over all the families of the earth, over every language and over every people*).

Chapter 13

Part 2: Revelation 13v8-18

Verse 8: *“And all who dwell upon the earth they are going to worship the beast, all whose names are not written in the book of life, which is of the Lamb, that was slain from before the foundations of the earth.”*

Dwell upon the earth: 3v10; their allegiance is to satan and they will worship him. The beast will tell them exactly what they want to hear. He gives them short term prosperity and security. Those who dwell on the earth do not have a covenantal relationship with the sacrificial Lamb – Messiah Yeshua.

Book of life: see 3v5

Verse 9: *“All who have an ear, let him hear.”*

This is a phrase that was repeated at the end of each of the letters to each of the seven congregations in Asia Minor (chapter 2 and 3). This is a literary device where John is communicating to us that he is talking, here, to the believing community.

Verse 10: *“All who lead into captivity will go into captivity. All who kill with the sword, with the sword he shall be killed. With this is the patience (endurance) and the faith of the saints.”*

In the last days unbelieving Israel is going to flee into the wilderness. G-d is going to sustain the Jews there in order to bring them to faith. To flee is not G-d’s message to the church. We, as believers, are called to stand strong (Luke 21v19). Believers are called to *endure*, not to flee. *Saint* – sanctified and set apart for a purpose. We need to be willing to die for our faith. (Matthew 24v9-14 – Believers are going to be persecuted because of the name of Messiah)

Verse 11: *“I looked, and another beast was coming up from the land. He had two horns like the horns of a lamb, but it speaks as a dragon.”*

An empire/government will rise up, out of instability, and rule the world. This empire will bring short term stability and is going to bring about the means for the manifestation of the antichrist.

This *beast*, rising up from the land, is the antichrist. He is going to emerge from out of this empire. The antichrist is going to create stability out of instability, and it is because of this that he will be put into power. His *words* are not like the words of G-d, but are the words of satan.

Verse 12: *“And he is going to exercise all the authority of the first beast that was before it. And it brings the earth, and those who dwell upon it, to worship the first beast whose mortal blow was healed.”*

The antichrist will take a leadership position over this empire. The *mortal blow* is referring to an empire that the world thought was totally destroyed, but it is going to manifest itself again. This empire was one that was disastrous, wicked and one that the world did not want. The world is going to stand amazed as it revives itself and they will feel helpless against it. It has supernatural power and so the world will follow after it, submit to it and worship it.

If we live to the end of this age, there will be no sitting on the fence – we will either worship the true Lamb or we will worship the false one – the antichrist.

Verse 13: *“And to this beast it was given to him to do great signs, even for fire to come down from the heavens towards the earth, before the eyes of all the people.”*

G-d allows strong delusion, in the end, for those who refuse to believe in Him (2 Thessalonians 2v11). Satan is going to do counterfeit presentations of supernatural things. He is the father of lies and deceit. Satan’s works are going to confirm his unrighteousness. G-d’s works are going to confirm His righteousness.

Verse 14: *“He is going to deceive those who dwell upon the earth by means of these signs, which were given to it to do before the beast. And it says to the ones who dwell upon the earth to make an image to the beast who was struck with the blow of the sword but lives.”*

Biblically, it is forbidden for us to make idols. Making an image is a pledge of loyalty. There will only be two ways to live – loyal to Messiah or forced to be loyal to the antichrist. False Messiah. Loyalty to the antichrist will lead to a transgression of the basic things in the laws of G-d.

Verse 15: *“And it was given to him to put life into this image, that it might live and that it might speak. And he shall make all who will not worship the image of the beast to be killed.”*

When this empire first arises, it will have a very pluralistic, inclusive, attitude toward worship. Shortly after assuming power all forms of worship will be outlawed, except for the worship of himself.

Verse 16: *“And it shall cause all of them, both small and great, rich and poor, free and slave, to take the mark on their right hand or on their forehead.”*

The mark of the beast. The antichrist does the exact opposite of what G-d desires. One of the commandments G-d gave had to do with the tefillin/phylacteries (Deuteronomy 6v6-8). These tefillin are boxes that house the commandments of G-d. During prayers these are bound to the arm and upon the forehead of the wearer. The binding on the arm is a symbolic representation of what we do, our work. And the forehead represents the work process, our thoughts. We are to think and do according to the commandments of G-d.

satan is a counterfeiter and wants people to put the mark where the tefillin are meant to be – on the arm or forehead. He wants people to think of, and do, his will.

Verse 17: *“For no man will be able to buy or to sell, only the one upon him is the mark of the beast, or its number, or the number of its name.”*

True believers are going to be put into a situation where they are forced to depend on G-d – and not their own resources. G-d wants us to know that He is trustworthy, and He can sustain us.

Verse 18: *“Here is the mind that is wise: to him who there is understanding. Let him calculate the number of the beast. For the number is 666.”*

When these things come about, at that time, those who have wisdom will be able to discern the significance of that number and who it points to. Because it points to a man.

Chapter 14

Part 1: Revelation 14v1-7

After the revealing of the antichrist, the Church Age will end with the Rapture (2 Thessalonians 2v1-5) We see, in this chapter, a review of the Rapture (v1-5), information about G-d's wrath (v6-13) and the 2nd Coming of Yeshua (v14-20).

In **chapter 7 we viewed the 144 000 sealed tribes as relating to the people of Israel** in a general sense. These are the Jewish people who are alive on earth throughout the final seven-year period. The seal of G-d preserves them through this time. The emphasis in chapter 7 is on the seal. There was no mention of the Lamb or Mt Zion in relation to this 144 000.

In Chapter 14 the focus is on the 144 000 who are called "First fruits to G-d and the Lamb" (i.e. **This 144 000 speaks, collectively, of the Church who is going to be raptured** - Jews and Gentiles who have received the Gospel, prior to the Rapture). The emphasis on this 144 000 is the Lamb (Yeshua) and Mt Zion. This 144 000 should not be thought of as the First Fruits of the House of Israel.

Verse 1: *"I looked and behold a Lamb, standing upon Mt. Zion. And with Him were 144 000 carrying His name, and the name of His Father, written upon their foreheads."*

The word (Passover) "*Lamb*" sets this verse in the context of redemption. *Zion* means "to mark" (like to mark a location). These *144 000* reflect the plans, purposes and excellency of G-d.

*Verse 1-5 strongly suggests that this 144 000 (The Raptured and Redeemed Church) are in the Kingdom of Heaven.

Verse 2: *"And I heard a voice from the heavens, as a voice of many waters and like the voice of a great thunder. And I heard the sound of those holding a harp and they were playing their harps."*

Water, in Revelation, speaks of the people of the nations (17v15). The *waters* in this verse speak of the people of G-d. These people are praising and worshipping G-d.

Verse 3: *“And they sung a new song before the throne, and before the four creatures, and before the elders. And no man was able to learn the song except the 144 000, for they were redeemed from the earth.”*

Most scholars understand this *new song* as relating to the Gospel. It is only through redemption that we are able to worship G-d in spirit and in truth (John 4v23-24).

New is related to the Kingdom (Isaiah 43v18-19). What we can glean from this is that the song, that they are singing, is a Kingdom song. *Before the throne* speaks of submissiveness. They acknowledge and submit to His rule. In this present age, this 144 000 (church) responded to G-d’s call of salvation and experienced *redemption* (לְפָדוֹת)

Verse 4: *“These were not defiled (לְטָמֵא) with women, but they are virgins and they walk after the Lamb wherever He should go. For these are the ones who were redeemed from the midst of man, the first fruits to G-d and to the Lamb.”*

There is a play on words between *redemption* in verse 3 and *defiled* in verse 4. The Hebrew word for redemption and the Hebrew word for defilement are written very similarly. It shows us how close truth and error are. Turning a little bit one way leads to redemption, turning a little bit the other way leads to defilement.

When the prophets spoke about defilement they were speaking of idolatry. (e.g. In Hosea the adultery of his wife was a picture of Israel’s idolatry before G-d). When it speaks of the purity of this 144 000 it simply means that they did not commit spiritual fornication/adultery i.e. idolatry. It does not necessarily mean that these are virginal men. In other words, these 144 000 worshipped G-d rightly. They did not fall into an idolatrous lifestyle.

Virgins also speak of faithfulness. *First fruits* has to do with resurrection (1 Corinthians 15v20). These people have had a resurrection experience – they identified with the Lamb who was slain. (2 Timothy 2v11, Romans 6v5-10 - This speaks of a body of believers/the Church.)

Verse 5: *“And there was no deceit found in their mouth, for they are pure before the throne of G-d.”*

As already mentioned, the 144 000, spoken of in chapter 7, spoke of an Old Testament people that will come into the Kingdom. They are preserved and sealed for salvation. Chapter 14 speaks of a New Testament people who have faith in the Lamb. They have been redeemed and submit to the authority of G-d's rule.

Verse 6: *"I looked and there was another angel flying in the heights of heaven. And it was given to him that he might proclaim the Everlasting Gospel to those who dwell upon the earth. To every nation, to every family to every language and every people."*

Scripture needs to interpret Scripture. After a time of persecution of believers (Matthew 24v9-13) the gospel will be proclaimed in all the world (Matthew 24v14) ...and then the end (of the Church Age) will come. Why? Because after these things the 'abomination of desolation' happens (Matthew 24v15). The Church Age ends, shortly thereafter, with the rapture. (2 Thessalonians 2v1-5) Following the rapture, the enemy sets his attention toward the children of Israel. (Matthew 24v16-25 – there is a shift of focus, in verse 16, to Judea and to the land of Israel). This is when the time of 'Jacobs Trouble' begins (Daniel 12v1, Jeremiah 30v7).

Verse 7: *"And he said in a great voice: 'Fear G-d and give glory to Him, for the time of His judgement has come. Worship the One who made the heavens, and the earth, and the sea and the springs of water.'"*

Judgement and wrath come after the rapture. G-d did not appoint us (believers) to suffer wrath (1 Thessalonians 5v9)

Water is synonymous with life. Worship the One who is the source of Life. Eternal Life.

Chapter 14

Part 2: Revelation 14v8-20

Verse 8: *"Another angel came after him, and said: 'Fallen, fallen is Babylon, that great city, for she caused the nations to drink from the wine of the wrath of her fornication.'"*

This angel makes a proclamation, foreshadowing judgement to come, but we are not going to see the outcome of it until Revelation 18.

In John's time, Babylon was seen as a great oppressor. (Even though the exile to Babylon had happened hundreds of years before John.) Prophetically, Babylon was a significant time in

Israel's history. A redemption took place from Egypt, but a redemption also took place from Babylon. The fall of Babylon, destroyed because of G-d's wrath, would be great news to G-d's people. Babylon is later seen as a harlot, who led the people into adultery (adultery is seen, biblically, as idolatry. It is not literal fornication; it refers to spiritual infidelity). Idolatry brings about the jealousy, anger and vengeance of G-d.

Verse 9: *"And a third angel came after them, and he said in a great voice: 'All who worship before the beast, and before the image, and all who have taken upon themselves the mark, upon their foreheads or upon their hands,'"*

Verse 10: *"Also he shall drink the wine of the wrath of G-d, which is not diluted and is poured into the cup of His wrath. And he will be tormented with fire and with sulphur before the holy angels and before the Lamb."*

The wrath of G-d comes from improper worship. Regardless of our situations, in life, we need to remain faithful to worship G-d rightly.

'Holy angels and before the Lamb: We need to have a right understanding of Messiah Yeshua. He stands in approval of this wrath and judgement.

Verse 11: *"And the smoke of their torment went up forever. They did not find rest, day or night, for the ones who worshipped the beast and the image, and who took the mark of his name. "*

Verse 12: *"With this is the patience/endurance/perseverance of the saints, the ones who keep the commandments of G-d and the faith of Yeshua."*

A future hope and expectation cause the saints to hold on and to have patience. Faith in Yeshua does NOT cause us to walk away from the commandments of G-d. On the contrary, it causes us to submit to the commandments of G-d and walk in obedience to the Word of G-d. (Not for salvation but for the outcome of salvation; we have been saved to demonstrate the glory of G-d in our lives.)

Verse 13: *“I heard a voice from the heavens speaking unto me: “Write, ‘Blessed are the ones who die in the L-rd (Messiah Yeshua) from now on’”. ‘Indeed’, says the Spirit, ‘For they will rest from their labours, and their deeds shall follow after them.’”*

When we serve G-d our faithfulness follows after us, into the next age.

Verse 14: *“I looked, and behold a white cloud. And upon the white cloud sat One ‘like the Son of Man (Messiah Yeshua)’. Upon His head was a golden crown, and in His hand was a sharp sickle.”*

This verse references the Second Coming of Messiah Yeshua.

Verse 15: *“And another angel went forth from the Temple, And he cried with a great voice, to the One who sits upon the cloud, saying: ‘Send forth your sickle and harvest; for the time has come for you to harvest. For dry/ready is the harvest of the earth.’”*

Verse 16: *“And the One who sits upon the cloud sent forth His sickle into the earth, and the earth was harvested.”*

This is an image of Messiah Yeshua separating out His covenant people – like a shepherd separates the sheep from the goats (Matthew 25v31-33)

Verse 17: *“And another angel (of a different type) came forth from the Temple, which is in the heavens, and to him was given also a sharp sickle that was in his hand.”*

Verse 18: *“And another angel went forth from the altar. He had the power over fire, and he called in a great voice, to the one who in his hand had the sharp sickle, saying: ‘Send forth your sharp sickle and reap the vine of the earth. For ripe are their grapes.’”*

An *altar* refers to sacrifice or judgement. Death takes place upon the altar.

G-d promised that He would never again destroy the earth with water. When He brings about destruction, through His wrath, He is going to do so with *fire*. Fire refines, purifies and removes impurities.

You get wine from *grapes*. Wine is related to judgement, but, in Judaism, wine is also associated with joy. Here we see that G-d is pleased to finally deal with sin. Pleased to destroy all evilness and wickedness in this world. The judgement of sin is going to bring about joy. (i.e. The establishment of G-d's Kingdom).

Verse 19: *“And the angel thrust his sickle into the earth, and he gathered the cluster of the vine of the earth. And he cast them into the vat of the great winepress of the wrath of G-d.”*

Verse 20: *“And the winepress was trodden upon outside the city. And blood, from this winepress, went out until the bridle of horses, for 1600 stadiums.”*

This judgement took place outside the city (of Jerusalem). In the parable of the ten virgins the foolish ones were left outside (Matthew 25v1-13).

1600 stadiums is about 180 miles

There is a battle for Jerusalem. Jerusalem is known as ‘The City of our G-d’ i.e. it is a place of worship. Megiddo is related to Jerusalem, and it is here that the battle for Jerusalem takes place.

Revelation is about understanding the person of Messiah. He impacts our lives so that we can worship Him, and so that our lives become living sacrifices, that are well pleasing to Him. People see the testimony that redemption brings about in a person's life.

Chapter 15

Verse 1: *“And I looked and saw another sign in the heavens, great and marvelous: seven angels carrying the seven final plagues, for in these is the end of the wrath of G-d.”*

Why would G-d use ‘*marvelous*’ and ‘*great*’ to describe judgement? The outcome of judgement is marvelous and great - the establishment of the Kingdom.

By the use of the word *plague* we see a relationship/connection between the plagues in Exodus and these final plagues. The outcome of both was, and will be, redemption. G-d brought people out of bondage in Egypt. In the same way, He is going to bring His people out of bondage from this world. These *angels* pour out the plagues, so that G-d's purposes and holiness might be manifested in and through His Kingdom.

“End of the wrath of G-d”: (in this dispensation) After the millennial kingdom, there is going to be another outpouring of G-d’s consuming judgement.

Verse 2: *“I saw a sea of glass mixed with fire and the ones who were victorious over the beast and its image and the number of his name, standing upon the sea of glass. They had the harps of G-d in their hands.”*

The *sea* used here is very different to the sea that spoke of instability (12v12) It is not a sea of water, but is a *sea of glass mixed with fire* (fire is related to how glass is produced). The fire brought about a sea of stability. Standing here, in this place, has to do with triumph (an overcoming of the instability and those things that gave rise to the evil empire). The *harps* are synonymous with worshipping G-d, who helped them triumph.

Verse 3: *“And they sang the song of Moses, the servant of G-d, and the song of the Lamb saying: ‘Great are Your works and marvelous, L-rd G-d of hosts. For righteous and true are your ways, O King of the saints.’”*

There is no conflict between the teachings of *Moses* and the teachings of *Messiah*. The commandments outline truth, holiness, righteousness and that which is pleasing to G-d. However, it is only through the work of *Messiah (the Lamb)* where we are enabled to live out the commandments and teachings of *Moses*. This is not something New. *Malachi* reminded us to remember the commands of *Moses* and to get ready because *Messiah* was on His way (*Malachi 4v4-5*).

If G-d became a man He would live in obedience to the law. That is why the Scripture emphasizes that *Yeshua* never transgressed the law (2 Corinthians 5v21). The character of G-d is seen in the character of *Messiah Yeshua*, who fulfilled the law.

Saints are those who have been made holy, who are set apart and called for a purpose. It is by justification that we are declared ‘holy’ before G-d.

Verse 4: *“For who will not fear You O L-rd? And who will not give honor to Your name? For holy are You alone. All the nations shall come and worship You, for Your righteous judgements are revealed.”*

All the nations shall come and worship You: Every knee will bow, and every tongue confess that *Yeshua* is L-rd (*Philippians 2v10-11*). Confessing this, after death, at the time of judgement has

no merit to it. ALL will be required to confess, as a response to G-d, but that does not mean that all will be saved.

Verse 5: *“After these things I looked, and behold the Temple, of the Tabernacle of the Testimony, in the heavens was opened up.”*

Tabernacle of the Testimony: Reminiscent of the Ark of the Covenant. This Ark housed the Ten Commandments. There is a relationship between the Ten Commandments and all the commandments of G-d (Matthew 22v37-40). There is also a connection between G-d’s wrath and the commandments. The basis for His judgement is the violation of the commandments, i.e. when people (who have not been redeemed by the blood of the Lamb) do not fulfil His righteousness.

Verse 6: *“And they went out from the Temple the seven angels, the ones carrying the seven plagues. They were dressed in linen, pure and bright, and their chests were girded with golden bands.”*

These *angels* have been sanctified for a purpose.

Verse 7: *“And one of the four creatures gave to the seven angels seven golden bowls, full of the wrath of G-d, who lives forever.”*

These judgements are unique and could not be done by man. They are the works of a supernatural G-d. Everyone is going to know that G-d is Holy – i.e. He judges sin. G-d manifests Himself to the world, with undeniable power, but many people are not willing to humble themselves, turn from their sins and repent.

G-d, who lives forever – He is eternal. He transcends all.

Verse 8: *“And The Sanctuary was filled with smoke from the Glory of G-d and His power. No man was able to enter into the Sanctuary until the seven plagues were finished, which are in the hands of the seven angels.”*

The wrath and the glory of G-d are not incompatible. It is because G-d is Holy, and Glorious, that He judges sin. The judgement of that which is unholy manifests His Holiness.

When Solomon prayed, at the dedication of the temple, the temple was filled with smoke; the glory of G-d. The priests weren't allowed to go into the temple to work. G-d did all the work. (2 Chronicles 7v1-2). Nothing (no one) can stop this judgement from coming or stop it from being poured out in its entirety. All sin will be consumed, so all that will be left is that which agrees with G-d's plans, purposes and will. After judgement will come G-d's blessing, the fulfilment of His promises to His covenant people!

Chapter 16

Part 1: Revelation 16v1-12

Verse 1: *"I heard a great voice from the Sanctuary (in the heavens) saying to the seven angels: 'Go and pour out your bowls of the wrath of G-d towards the earth.'"*

Earth, here, means the whole world. G-d has sealed Israel through this time. Like in Egypt, the plagues fell upon the Egyptians, but G-d protected His people (Exodus 8v22-23). With each of the plagues there was revelation. People were moved to move away from Pharaoh and from the sorcery of the false teachers of Egypt. Many Egyptians came to faith in G-d and joined in the exodus with G-d's covenant people. (a mixed multitude – Exodus 12v37-38)

Verse 2: *"And the first one went, and he poured out his bowl upon the earth. And there came about painful and loathsome boils upon those people, who had upon them the mark of the beast and who worshipped the image."*

G-d's covenant people, through a New Covenant relationship based upon the work of Messiah Yeshua (1 Thessalonians 5v9), are not appointed for the wrath of G-d. This is happening to the people who have completely rejected G-d.

Verse 3: *"And the second one poured out his bowl upon the sea; and it became blood as the blood of a dead man. And all the living creatures in the sea died."*

There are two types of blood: The blood of Messiah that redeems, and the blood of death – which is unclean and doesn't justify. It pollutes. Water is seen as the source of life. G-d is showing that He is removing the source of life. The opportunity to repent is at an end.

Verse 4: *“And the third one poured out his bowl upon the rivers and the springs of water; and they became blood.”*

This blood will have the stench of death upon it. It is blood that brings impurity.

Verse 5: *“And I heard the angel of the water saying: ‘Righteous are You, O L-rd. The One who is and was, and the Holy One. For thus You have judged.’”*

Verse 6: *“For the blood of the saints and the prophets they have poured out. This blood you have caused them to drink. For Your retribution of their blood is now.”*

G-d is punishing those who persecuted the prophets and the believers throughout the ages. This verse draws a connection between prophets and believers. Wise believers are those who understand prophetic revelation (when these things happen, the wise believer will not be confused, bewildered or have a crises of faith. They are prepared for what is to come).

Verse 7: *“And I heard another voice from the altar saying: ‘Indeed, the L-rd G-d Of Hosts, True and Righteous are Your judgements.’”*

G-d sets before everyone blessing and curse (Deuteronomy 28) Revelation 16 reveals to us the outcome of the curse. What is the origin of the curse? It comes out of the law. The law has two components – It can be used to bless, or it can be used to curse. It depends on the response of the people. Do we approach the Word of G-d in faith or with a rebellious spirit?

Verse 8: *“And the fourth angel poured out his bowl upon the sun; and it was given to the sun to scorch men with fire.”*

G-d ‘turns up the heat’ so to speak.

Verse 9: *“And they blasphemed the name of G-d, who has power over these plagues. They did not repent to give Him glory.”*

These people do not want to reflect or submit to the character (name) of G-d. G-d revealed Himself to these people in a powerful, undeniable way, but they have no humility, no repentance, no pleas for mercy or forgiveness. They continue to blaspheme and refuse to give Him glory.

Verse 10: *“And the fifth angel poured out his bowl upon the throne of the beast. His kingdom became dark, and they gnawed their tongues from the pain.”*

Darkness, according to Levitical tradition, is seen as one of the most fearful plagues. It was called a “thick” darkness – those who were sitting down could not stand up, those who were standing could not sit down. The plague of darkness destroyed the authority of this empire. This was a painful darkness.

Verse 11: *“And they blasphemed the G-d of the heaven because of their pain and their boils, and they did not turn from their deeds.”*

An unrepentant spirit. Even after the defeat of the effects and influence of the empire, people are still not willing to turn from sin or confess their unrighteousness. Everyone who goes to eternal damnation will be those who were unwilling to repent of their sins.

Verse 12: *“And the sixth angel poured out his bowl upon the great river Euphrates. And its waters were dried up in order to make a straight path for the kings from the East.”*

The *Euphrates River* is in the East. Judgement, in Scripture, is depicted as coming from the East. In this plague there is a movement toward Jerusalem. Israel and Jerusalem are important to G-d. They are part of His kingdom. The great King is going to rule from Jerusalem for 1000 years.

These *kings* play an important role in the battle of Armageddon, also called Gog and Magog. They are coming to wage war on Jerusalem. They want to destroy it, and the temple, because they are against worship. The kings do not want G-d’s kingdom to be established. They think that if they can destroy Jerusalem they would have been successful in their ungodly purposes.

Chapter 16

Part 2: Revelation 16v13-21

Verse 13: *“And I looked and behold, from the mouth of the dragon, from the mouth of the beast and from the mouth of the false prophet, went forth three unclean spirits like frogs.”*

Satan (*the dragon*) is the one who is leading these kings. *Frogs* are not kosher/ unclean animals. In Jewish tradition there is a relationship between frogs and demons.

Verse 14: *“For demonic spirits are they. They make signs which go forth to the kings of the earth, and world, in order to gather them up for the war of that great day of the L-rd G-d of Hosts.”*

Demonic power is always used for the purpose of deception. These kings are going to be deceived into believing that they can conquer.

Verse 15: *“Behold I am coming as a thief. Blessed is he who watches and keeps his garments, so that he will not walk naked and people see his nakedness.”*

When the Bible references ‘coming as a thief’ it is referring to Messiah (1 Thessalonians 5v1-2, 2 Peter 3v10). He comes as a thief for those who are unprepared, those who live in darkness (1 Thessalonians 5v4).

Yeshua used this concept of ‘*watching*’ in the garden of Gethsemane. He used it moments before he was about to fulfil what He had come to this life to do. To lay down his life. The disciples could not watch, and did not watch – even for one hour – they were disgraceful in their response to Messiah at that moment of truth. They fled and denied Him because they were not careful to watch (Matthew 26v40-46) When the shepherd was struck the sheep scattered (Matthew 26v31).

Yeshua also spoke about *watching* in Matthew 24v42-44 where He told His followers to watch, or to take heed, because He is coming again. He does not want that day to catch us off guard.

Garments are related to, symbolically, good deeds (Revelation 19v8). Those who are watching and being diligent are going to have their clothes (good deeds) with them. They will be obedient to the commandments of G-d. This obedience covers up their shame. *Nakedness and shame* go together.

Verse 16: *“For He will gather them to the place, which in Hebrew is called Armageddon.”*

G-d is going to manifest Himself in a very unique way in this place. He is going to make a great pronouncement: That there is punishment for those who want to thwart His purposes.

Armageddon is found in the Jezreel Valley, It means ‘The Mountain of Destruction’. Jezreel means “G-d will plant’ and it is associated with a promise - that in the place of destruction G-d is going to plant His people. In Isaiah 63 we see that the first place that Messiah is going to return to is Bozrah, the mountain of Esau known as Mt Seir. Next, He will come to Armageddon and destroy this large army that wants to destroy and take Jerusalem. The third place He returns to is the Mount of Olives.

Verse 17: *“And the seventh angel poured out his bowl in the air. And a great voice went forth from the sanctuary in the heavens, from the throne. And he said, “It is done”.*

G-d’s wrath and judgement has been poured out in order to prepare the way for His throne (i.e. His rule and reign).

Verse 18: *“And it came about voices (sounds,) and thunders and lightening’s, and there was a great earthquake which has not been like it from the time that man was on earth. The earthquake was very great.”*

(see Exodus 20 and explanation of 4v5) Mt Sinai is a glorious and a dismal location. Glorious because G-d manifested Himself. Dismal because Israel did not respond properly to G-d’s manifestation. G-d moved closer to them, to put them into a place where they could not sin, but they moved away from Him and rejected Him. What we see here is a second opportunity for Israel. This does not mean that a person – Jew or Gentile – gets a second chance. We are talking solely about those who are alive when this happens. It is appointed for man to die once and after that the judgement (Hebrews 9v27-28). There are no second chances for a person individually. For Israel collectively, for those alive at the time, they will be given an opportunity, where their ancestors failed, to respond in obedience, to act in faith.

Every time an *earthquake* happens in the Bible it shows us that this has worldwide implications attached to it. This is a supernatural earthquake. It announces the coming of the Kingdom.

Verse 19: *“And the great city (Jerusalem) was divided into three parts. And all the cities of the nation’s fell. Babylon the Great was remembered before G-d, to give her the cup of His wine of His wrath.”*

Three is for the purpose of revelation or declaring something. Babylon and the evil empire, of the last days, are connected. This empire is often simply spoken of as Babylon. G-d is going to judge this empire.

Verse 20: *“And every island fled, and the mountains were not found.”*

G-d is going to bring change to this world and to His creation. There are not going to be any more mountains or islands. Throughout the prophets, whenever a change in creation is mentioned it is for the purpose of redemption. There is the payment, or means, of redemption (blood) and then there is the outcome of that payment – Kingdom.

Verse 21: *“And heavy hail, that was the weight of a talent, came down from the heavens upon mankind. And the men blasphemed G-d on account of the plague of hail, and they would not give glory. For exceedingly heavy was this plague.”*

Many of these final *plagues* are reminiscent of the plagues in Egypt. These people are blaming G-d for their trouble, not realizing that these things are happening because of their own unrighteousness. ‘Babylon, Babylon has fallen’ was pronounced earlier (14v8) – a wise person would have left Babylon at that point (like a wise person would leave a building that is on fire).

Not only do we get ourselves ready for what is to come upon this world but, if we are wise and understand the call that we have been given (that of the ministry of reconciliation), we will be quick and ready to proclaim the everlasting gospel to those who are perishing.

Chapter 17

Part 1: Revelation 17v1-11

Verse 1: *“And one of the seven angels, carrying the seven bowls, came and spoke to me saying: ‘Come, I will show you the judgement of the great harlot, who sits upon many waters.’”*

The *harlot* is not a specific woman. It is an idolatrous, self-gratifying, religion that is connected to the beast empire. Everyone does what is right in their own eyes.

Many waters speaks of a great multitude of people (17v15).

Verse 2: *“The kings of the earth committed adultery with her, and those who dwell upon the earth became drunk from the wine of her fornication.”*

Those who dwell upon the earth (see 3v10): these are those who have given themselves over to a worldly way of thinking. They are *drunk*, out of control, and refuse to live according to the standards, restraint or parameters of Almighty G-d.

Verse 3: *“And he led me by the Spirit into the wilderness. I looked, and behold a woman sitting upon a scarlet beast, full of blasphemous names, and to her was seven heads and ten horns.”*

The *wilderness* has to do with those (John, in this case) who are absolutely dependent on G-d. When we approach spiritual truth, to put it into action in our lives, we need to understand our absolute dependence on G-d - for all things.

The characteristic that really defines this evil empire, in the last days, is harlotry (idolatry). It will consist of improper worship. Its lifestyle will conflict with the laws/commandments of G-d.

Scarlet relates to sinfulness (Isaiah 1v18). *Names* reveal identity, but they also reveal character. This *beast's* character is blasphemous (he does that which is against the character of G-d).

There is nothing new about this *beast* (a vast empire). It has already manifested itself six previous times. The *seven heads* relate to seven empires (17v9-10), the *ten horns* to ten kingdoms (17v12).

Verse 4: *“The woman was clothed in purple and scarlet. She was decked out in gold, precious stones and pearls. In her hand was a golden cup full of abominations, and the filth of her fornications.”*

Purple is associated with royalty. This kingdom will present itself as if it is royal. *Cup* has to do with consumption. What we consume we become. This *cup* looks good, valuable, but it is full of filth. This religion will look good and desirable, from an outside standpoint, but it is an *abomination*. *Abomination* means ‘in conflict with holiness’.

Verse 5: *“Upon her forehead is written a name: ‘Mystery: Babylon the Great. Mother of Harlots and the Abominations of the Earth.’”*

Babylon, from a prophetic and Old Testament perspective, has to do with exile and its consequences. Exile brings about pain and suffering.

Verse 6: *“And I saw the woman: drunk from the blood of the saints and the blood of those who had the testimony of Yeshua. And I was amazed concerning the appearance, with great amazement.”*

Blood has to do with death. This empire is driven by its unbridled desire for the *blood of the saints* (those who walk in the character of G-d). The Bible ties those who live holy and sanctified lives (*saints*), to those who conduct themselves, or behave, in the way that Yeshua did.

Verse 7: *“And the angel said to me: ‘Why are you amazed? I will tell you the mystery of the woman and of the beast that carries her, who has seven heads and ten horns.’”*

This angel is going to give John a greater understanding of this beast. He conveys that this empire is related to the *harlot*, and to the *seven heads and ten horns*.

Verse 8: *“The beast, which you saw, it was and is not and it shall be (in the future). It comes up from the abyss, but it is going to destruction. The ones who dwell upon the earth, those whose names are not written in the Book of Life, from before the foundation of the earth, they are going to be amazed when they see the beast which was and is not and shall come.”*

This *beast* has a habit of appearing, at specific times in history, and then disappearing. *Abyss* – it is satanically inspired. G-d encourages us by telling us that this beast will be *destroyed*. The only hope that we have, in being victorious over this beast, is if our names are written in the *Lamb’s book of life*. *Life* is synonymous with redemption. Redemption is the means by which we become a Kingdom people.

Verse 9: *“With this, the one who has wisdom will understand: the seven heads are seven hills which the woman sits upon.”*

We need to have *wisdom* in order to discern this evil empire. A *hill* or a mountain, biblically speaking, is a seat of government. These *seven hills* are seven different empires/seats of government.

Verse 10: *“They are seven kings (kingdoms). Five of these have fallen. One is, and the other has not yet come; and when he comes, he will stand for a while.”*

John gives us a rule to help us to understand what he is speaking about. Five of these empires had already come and gone in John’s day (Egypt, Assyria, Babylon, Medes and Persians, Greece). The Roman empire was the one “who is” in the time of John.

Verse 11: *“And the beast, which was and is not, he is the eighth. He is from the seven and he goes to destruction.”*

The seventh kingdom will come and go, and then return briefly as the final or eighth kingdom. Eight has to do with new beginnings. At the defeat of this final world empire the Kingdom of G-d will be established on earth. This is a new beginning for creation.

This is the second time (also in 17v8) where we are told that this *beast* is going to *destruction*. John is emphasizing this fact, in order to encourage us that there will be an end to this empire.

Chapter 17

Part 2: Revelation 17v12-18

The first six empires were Egypt, Assyria, Babylon, Medes and Persians, Greece and Rome. What is the seventh and has it manifested itself yet? The main characteristic of these first six empires is that they wanted to destroy the Jewish people. We know that the seventh (and eighth) one will do the same. In living memory, we remember the Holocaust (preceded immediately by World War 1 and World War 2). Could this have been the seventh evil empire that reared its head and killed millions of Jews before disappearing again? If this was the seventh we know, prophetically, that the eighth one will come out of this one and be even more devastating in its ferocity. For the Jewish people it is a time known as ‘The time of Jacob’s trouble’ (Jeremiah 30v7).

Israel is very strategic in G-d’s plans. It is also very strategic in satans.

Verse 12: *“The ten horns, which you saw, are ten kings who have not yet received a kingdom. For one hour they shall receive authority as kings, and they shall receive it with the beast.”*

These *ten* kingdoms, together, make up this eighth evil empire.

Verse 13: *“These have one mind; and their power and their rule they shall give to the beast.”*

Verse 14: *“They will make war with the Lamb, but the Lamb will prevail against them; because He is the L-rd of lords and the King of kings – and with Him are those who are called, chosen and faithful.”*

All of the empires have been opposed to the plans and purposes of G-d. This final one is no different. This final empire is also opposed to redemption (*the Lamb*) and the Kingdom of G-d. *The Lamb* overcomes them because of His identity – He is G-d incarnate.

If we want to experience victory, we need to be “with Him”:

Called: this is an invitation, i.e. to be invited. This word demands a response and those who do respond are called...

Chosen: G-d places His Spirit within them, which enables them to be....

Faithful.

Verse 15: *“And he (the angel) said to me: ‘The waters that you have seen, which this harlot sits upon, they are peoples, multitudes, nations and tongues.’”*

These people are the peoples of the world. The religion of the antichrist, **initially**, is going to be a tolerance of multiple religions. But this is going to change. In the middle of the last seven years, the antichrist is going to go into the Holy of Holies, pronounce himself god and demand exclusive worship (Matthew 4v9-10).

Verse 16: *“The ten horns, which you saw, and the beast shall hate the harlot and make her desolate and naked. They shall eat her flesh and they shall burn her with fire.”*

There is a change in the relationship between the *beast* empire and the *harlot* – the false religious system. People will no longer be allowed to do whatever is right in their own eyes. This empire will want to rule over even what people believe. It will want the world to worship it.

This final empire will make her desolate – stamp out her false religion, to bring in a new false religion, that of worshipping the antichrist.

Verse 17: *“For G-d gave into (allowed) their hearts to do His purpose, to be of one mind. To give their rule (authority) to the beast unto the fulfillment of the Words of G-d.”*

This empire, these kings, will want to exalt themselves. G-d does NOT cause sin. But G-d will allow/permit them to do the evil deeds that they will do. These deeds are going to lead them to destruction and therefore fulfill G-d’s purpose for sin - evil/sin has to be destroyed. G-d limits how far they can go (*unto the fulfillment of His Word*).

Verse 18: *“The woman which you saw she is that great city and she is mighty, and she ruled over the kingdoms of the earth.”*

This beast is going to be a one world empire.

Chapter 18

Part 1: Revelation 18v1-10

This whole chapter is about G-d’s wrath/judgement on Babylon.

Verse 1: *“After these things I saw another angel coming down from the heavens. He had great authority, and the world was illuminated from his glory.”*

G-d’s judgement is necessary for His glory to be manifested. It is only through judgement that the whole world will be full of His glory.

Verse 2: *“And he called with great power, and a strong voice, saying: ‘Fallen, fallen is Babylon the Great. She has become a habitation for devils, a prison for every unclean spirit and a cage for every unclean and repulsive bird.’”*

Babylon is synonymous with exile. G-d is going to bring exile to an end. Babylon became a *cage* for all things unclean, impure and connected to death. The *birds* spoken of here are scavengers – those that eat up dead things.

Verse 3: *“For from the wine of the wrath of her harlotry all the nations drank. And the kings of the earth fornicated with her, and the merchants of the earth became rich from the abundance of her delicacies.”*

Her *harlotry/fornication* speaks of her idolatry. False religion. This is a religion that is based on the indulgence of the flesh. This kind of religion brings about the wrath of G-d upon all nations – those who have no covenantal relationship with G-d.

The merchants of the earth wanted wealth in order to fulfill the desires of their flesh. They chose according to the flesh, and they are going to get the outcome of the flesh – death (Romans 6v23).

In Exodus 4v24-26 G-d moved to kill Moses because he had been careless in carrying out the law of circumcision. Circumcision results in the death of the physical flesh. Moses had failed to put to death the flesh.

Redemption is a choice that also involves death – the death of our fleshly/carnal nature, through the sufficiency of the cross. Redemption teaches us that there always has to be death (Romans 6v11).

Verse 4: *“And I heard another voice from the heavens saying: “Come out from her, My people, lest you become partakers of her sins, lest you receive her plagues.”*

In Hebrew, the word for ‘*come out*’ is also where we get the word ‘*exodus*’ from. It is only through redemption, by the blood of Messiah Yeshua our redeemer, that people are enabled to be set free from their sins, to ‘*come out*’ of Babylon.

There is a connection between *sin* and *plagues*. When we live in sin the outcome is going to be the judgement of G-d.

Verse 5: *“For her sins have come up into the heavens and G-d remembered her iniquities.”*

G-d is going to respond. When G-d ‘*remembers*’ it is always followed by action from Him. G-d was silent in Exodus until he saw the faithfulness of the Hebrew midwives (Exodus 1v15-21) Then He *remembered* and began to move.

Verse 6: *“Visit upon her the retribution that she placed upon you (the people of G-d), and do to her double according to her works: in the cup which she has mixed, mix double to her.”*

Isaiah 40v2 tells us that Israel paid twice (double) for her sins. G-d is also going to cause Babylon to pay twice for hers.

Verse 7: *“She exalted herself and she lived luxuriously, and they shall give to her both pain and sorrow. For she said in her heart: ‘I will sit as a queen, and there will not be to me any widow. Mourning I will not see.’”*

Babylon is going to be enthroned as a *queen*. In Judaism, the Sabbath is called ‘queen’. Shabbat is related to the Kingdom - the queen looks toward The King.

Here we have the opposite – this *queen* is not looking for the king. She has determined in her heart that she will not become a widow and will not be under anyone’s authority. She stands alone and does what she wants. She has a false belief – she thinks that there will be no end to her reign. Satan, too, thinks that he is going to triumph over G-d and that there will be no sorrow for him.

Verse 8: *“Therefore, in a moment, in one day, her plagues shall come to her: death, mourning, famine. And she shall be burnt with fire. For strong is the L-rd G-d, the One who judges her.”*

G-d’s judgment comes in a moment; in a quick period of time.

Verse 9: *“And the kings of the earth shall weep and lament her, who fornicated and lived luxuriously with her, when they shall see the smoke of her fire.”*

All the king’s fleshly desires came through their allegiance with her and that is why they weep. The gratification of the flesh is always temporary.

Verse 10: *“From a distance they will stand. Because of the terror of her torment they shall say: ‘Woe, Woe to you Babylon, the great city. The strong city. For in one hour came your judgment.’”*

At Mt Sinai the people also stood at a distance. (Exodus 20v18-21) Israel was fearful. They were not prepared for, and did not discern, what G-d had come to do. When we understand prophetic truth, we will have the ability to discern what G-d is up to, and where the enemy is functioning, so we can position ourselves as those being led by the Holy Spirit.

Chapter 18

Part 2: Revelation 18v11-24

Verse 11: *“And the merchants of the earth weep and mourn for her, for now no man any longer can buy their merchandise.”*

These words are all associated with death.

Verse 12: *“Merchandise of gold, silver, precious stones, pearls and fine linen – purple, silk and scarlet – and all types of fragrant trees. And every vessel of ivory and every vessel of precious wood and vessels of copper, iron and marble.”*

We cannot take all these ‘precious’ things with us. They are not going to be part of the Kingdom of G-d. All the things the world considers precious are, like wood, hay and stubble, going to be consumed in a moment (1 Corinthians 3v12-15).

Righteous deeds, or those things done as an outcome of the Word of G-d (statutes, commandments and laws), are going to be refined by fire. These will be used to worship G-d.

Verse 13: *“cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls,”*

Verse 14: *“and the desired fruit that the soul lusted for. And every good thing perish from you - and will no longer be found.”*

Verse 15: *“And the merchants, who became wealthy from her, stood at a distance because of the terror of her torture; and they wept and mourned.”*

‘Stood at a distance’ speaks of a people who are unprepared and who did not discern the purposes, plans and ways of G-d. G-d’s judgement is not here today and gone tomorrow. His wrath is eternal (Matthew 25v41). All are going to be resurrected. Some to eternal life and some to everlasting shame (Daniel 12v2)

Verse 16: *“And they said: ‘Woe, Woe is the great city who was covered with fine linen, purple and scarlet; and was decked out with gold, precious stone and pearls.’”*

When G-d’s consuming judgement happens, it comes, and it passes; but the torment of that judgement is eternal.

Verse 17: *“For in one hour was her great wealth destroyed. And every (ship’s) captain and every traveler and the sailors and the workers in the sea stood at a distance.”*

The sea speaks of instability (see 12v12); we are to build, by faith, on a sure foundation. In Luke 6v43-45 we are told to produce good fruit (i.e. good deeds), to apply G-d’s truth to our lives.

These individuals have no consistency or foundation in their lives. They need to repent and seek G-d’s mercy and forgiveness. But they have no remorse over what they have done.

Verse 18: *“And they cried when they saw the smoke of her fire saying: ‘Who among the cities is like her, this great city?’”*

They are full of remorse because of G-d’s judgement, but not in the sense that it brings about repentance in their lives. They are sorry that the righteousness and holiness of G-d are beginning to be manifest in this world. They are similar to Lot’s wife. The reason why she was punished is because, as she began to flee from Sodom, she looked back longingly, regretful that she was being forced to leave (Genesis 19v26). These people liked the instability of sin. They wanted to build upon their own foundations and not on the foundation of faithfulness.

Verse 19: *“And they threw dust upon their foreheads and they yelled out, crying and lamenting, saying: ‘Woe, Woe is the great city wherein all who had ships in the sea became rich from her wealth, for in one hour she became desolate.’”*

At a funeral good words, a eulogy, are spoken about the dead person. These people are sad and full of sorrow. They are depressed because what they had lived for has come to an end.

Verse 20: *“Shout concerning her O heavens. Rejoice holy apostles and the prophets. For G-d has judged and vindicated you from her.”*

There is a connection between the *apostles* and the *prophets*. The teachings of the apostles are understood in light of the revelation from the prophets. There are two outcomes of G-d’s judgement/wrath:

1. It consumes sin
2. It vindicates His children

The final tribulation will produce repentance in Israel. It will turn Israel back to a right relationship with G-d. *Judgement* and *wrath* are a way for G-d to communicate His love and His truth to His people.

Verse 21: *“A mighty angel lifted up a great stone, like a millstone, and cast it into the midst of the sea saying: ‘Thus shall be cast down the violence of Babylon, the great city, she will not be found anymore.’”*

Babylon will be cast into the sea of instability - that which does not reflect the peace of G-d.

Babylon will come to an end. No place will be found for her.

Verse 22: *“The voice of those playing the harp, musicians, those playing the flute and those playing the trumpets shall not be heard any longer in her midst. Every craftsman will not be found in her again. The sound of a millstone should not be heard any more in her midst.”*

Music is often used as a reflection of joy. No longer will there be any joy in Babylon.

There will be no more produce. It will be empty/void. There will be no more grinding of flour, no more making of bread. There is no longer any life.

G-d takes everything from this empire, because it was an empire that was in conflict with G-d.

Verse 23: *“And the light of a candle shall not be lit in you again. The voice of the groom and the voice of the bride shall not be heard in you again. For your merchants they were the “honorable ones” of the earth, and by their sorcery all the nations were deceived.*

No *light* means that there is no longer any truth. If there is no *bride or groom* there is no future.

Verse 24: *“In her was found the blood of the prophets and the saints and all that were slain on the earth.”*

G-d doesn't only judge them for pursuing what they wanted to pursue but because they wanted to stamp out the revelation of G-d. They wanted the prophecies to stop.

Judgement is good. Judgement prepares the world for G-d's blessings. When G-d judges, sin is put away, and so are hardship, sorrow and pain.

Chapter 19

Part 1: Revelation 19v1-10

Verse 1: *“After these things I heard a great voice, like the voice of a great multitude, in the heavens saying: ‘Hallelujah! Salvation and glory and power to the L-rd our G-d.”*

After these things: i.e. after the judgements.... those who have a heavenly perspective give *glory* and praise to G-d for what He has done by His judgements. Why?

Verse 2: *“For true and righteous are His judgements. For He has judged the great harlot who corrupted the earth with her fornication, and has demanded from her hand the blood of His servants.”*

His judgements are true and righteous. They manifest His glory, showing that He is the L-rd of lords.

Chemotherapy causes destruction of rapidly growing cancer cells. Despite its destruction of cells it is considered ‘good’ as it aids in the healing process. In much the same way judgement can be viewed as causing destruction in order to bring about salvation. Judgement is a part of the healing process. G-d’s judgement can be seen as vindication of His servants.

Verse 3: *“And again they said: ‘Hallelujah.’ And her smoke went up forever and ever.”*

This is a clear depiction that G-d’s judgement is not temporary but is eternal.

Verse 4: *“And the twenty-four elders and the four creatures fell upon their faces and they worshipped G-d, who sits upon the throne, and they said: ‘Amen, Hallelujah.’”*

These *elders* were given thrones, and great honor, in heaven. Despite this, almost every time they are mentioned, they get up from their thrones and fall down on their faces in order to worship G-d. *Elders* are chosen because they have learned to put truth into action (1 Timothy 3v1-7). These elders attribute all that they were able to do to G-d. He was the One who enabled them to act in the manner that they did. *G-d sits upon the throne*. The throne is a reference to judgement.

The *elders* and the *creatures* are praising G-d for His judgements. *Amen* speaks of truth. Truth creates an environment where the worship of G-d can be maintained.

Verse 5: *“A voice went forth from the throne and said: ‘Praise our G-d, all His servants, those who fear Him, both small and great.’”*

Throughout this book our attention is constantly drawn back to the *throne* of G-d. Those who are going to be in the Kingdom are spoken of as *servants of G-d*. There is a connection between *serving* G-d and the *fear* of G-d. (*Fear* means to make G-d the priority of our lives.) When G-d is the priority we find ourselves serving Him.

Verse 6: *“And I heard the voice of a great multitude, like the sound of many waters, as the sound of strong thundering, and they said: ‘Hallelujah, for our G-d, the L-rd of Hosts, reigns.’”*

When Messiah came the first time He came as the Redeemer (paying the price for our sins, purchasing our salvation) and not as the Judge (John 3v17). He did the work of salvation to make the grace of G-d available to us.

When Messiah Yeshua comes back the second time He is coming as Judge, the ‘*L-rd of Hosts*’. (John 5v22, Matthew 25v31-46)

G-d’s judgement came upon the Egyptians at the red sea – Moses told the people to stand still and see the salvation of the L-rd (Exodus 14v13-14). G-d judged, but the outcome was salvation for His people. G-d, who is the same yesterday, today and forever (Hebrews 13v8) was spoken of, at the Red Sea, as a “man of war’ (Exodus 15v3)

When Yeshua came the first time He came as the Lamb of G-d. When He comes again it will be as the Righteous King.

Verse 7: *“Be glad, let us rejoice and give to Him glory. For the marriage banquet of the Lamb has come, and His bride has made herself ready.”*

It is only through redemption (*the Lamb*) that we will have part in this *banquet*. *Marriage* is a relationship that is established upon a covenant.

To be *made ready* is to be sanctified. Holiness has entered into their lives; not only in a declarative way but also in an expressive manner – living out the purposes and call of G-d in our lives. The *marriage banquet* is the inauguration of the Kingdom of G-d. Those who will partake of this banquet have made themselves ready for this Kingdom.

Verse 8: *"It was given to her to dress in fine, pure and white linen. Her linen is the righteous deeds of the saints."*

Garments speak of *deeds*. If we do not have good deeds (not for salvation, but as an outcome of salvation) we are considered naked and shameful. Those who have built on the right foundation, who have been motivated by the truth of G-d and have applied it to their lives, will have righteous and holy deeds.

Verse 9: *"He said to me: 'Write, Blessed are the ones who are called (invited) to the wedding banquet of the Lamb'. And he said to me: 'These things are the true words of G-d.'"*

It's only through the cross of Messiah that we can enter and partake of the wedding feast. The Kingdom is synonymous with blessing - those who are *invited* in are *blessed*.

The angel told John that the revelation he is receiving is factual (*true*) and therefore can be depended upon.

Verse 10: *"I fell before his feet to worship him. He said to me: 'See that you do not do this. I am like you, a fellow servant like your brothers, which to them is the testimony of Yeshua. Worship G-d! For the testimony of Yeshua is the spirit of prophecy.'"*

John linked together the glory of the Kingdom with the angel who was revealing it to him. The natural outcome of revelation is worship. We need to ensure that we *worship G-d*, who is the original source of revelation, and not worship those who are vessels bringing it to us.

We have been saved in order to carry the *testimony of Yeshua*. His life (words and works), by the power of the Holy Spirit, needs to be lived out through our lives. We need to manifest G-d's glory while we are still alive. Those who have the testimony of Yeshua *worship G-d*.

Unless the Spirit of G-d is living in you, through the redemptive work of the cross, you cannot worship G-d; as you will not understand the revelation of His Word or what He is doing. The time has come when G-d requires those who worship Him to worship Him in Spirit and in truth (John 4v24).

The testimony of Yeshua is the spirit of prophecy: We need to be a people who understand prophetic truth.

Chapter 19

Part 2: Revelation 19v11-21

Verse 11: *“I saw the heavens open up and, behold, a white horse. The one who sat upon it is called Faithful and True. In righteousness He judges and makes war.”*

This is not the same *horse* and rider mentioned in Revelation 6v2. This rider is Yeshua and He is *coming to make war*. He is called *Faithful*. Faithfulness is the manifestation of *truth*. He is also called *Truth* and He manifests this through His acts. Here He is bringing about G-d’s judgement, the outcome of which will be the establishment of the Kingdom.

Verse 12: *“His eyes were flames of fire, and upon His head were many crowns. He has a name written upon Him that no man is able to know except Himself.”*

A name that only He knows is an idiom. Only G-d can know or understand G-d (Isaiah 40v13-14, 1 Corinthians 2v11).

Verse 13: *“He is clothed in a garment dipped in blood, and His name is called the Word of G-d.”*

Blood signifies redemption but also speaks of judgement (Isaiah 63v1-6) The *Word of G-d* is synonymous with the mind of G-d or the purpose of G-d. Messiah Yeshua is coming to fulfil the mind, the purpose and the will of G-d. (i.e. The Kingdom)

Verse 14: *“And the armies of heaven went forth after Him, upon white horses, and they were dressed in fine, clean linen garments.”*

Verse 15: *“Out of His mouth went forth a sharp sword, to strike the nations. He will rule with a rod of iron and He will tread the winepress of the hot wrath of the G-d of the armies.”*

Nations refers to those of any nationality, ethnic group etc. that does not have a covenantal relationship with G-d. *Rod of iron* tells us that He will not tolerate sin. Yeshua maintains the righteousness of G-d’s character (found in the commandments of G-d).

Verse 16: *“And upon His garment, and upon His thigh, was written a name: ‘The King of kings and the L-rd of lords.’”*

In Biblical times they grabbed the thigh in greeting - in the same way that we shake hands today. The *King of kings* is used here as a reference to the ruler ship of Messiah.

Verse 17: *“I saw one angel standing in the sun. He cried out in a great voice, and he said to every winged bird, which flies in the midst of the sky: ‘Come and be gathered together for the banquet of the great G-d.’”*

To *stand in the sun* is impossible naturally. The Kingdom of G-d is supernatural. When David spoke to Goliath he said that the birds were going to eat Goliath’s flesh (1 Samuel 17v45-46) – to have the birds eating your flesh is an image of shame. The birds are going to eat the carcasses of those who did not know redemption.

Verse 18: *“You shall eat the flesh of the kings, the flesh of captains, the flesh of mighty men and the flesh of horses and those whose sit upon them. The flesh of every free man and every slave. Both small and great.”*

G-d is not a respecter of persons, nor of their status in life. The only way for anyone to escape this judgement is through faith in Messiah Yeshua.

Verse 19: *“I looked and the beast, and the kings of the earth and their armies, gathered to make war with the One who rides upon the horse and with His army.”*

They are eternally rebellious and cannot be brought to submissiveness.

Verse 20: *“And the beast was seized and the false prophet with it, who did signs before it, which deceived those who had the mark of the beast and who worshipped its image. They were cast alive, both of them, into the lake of fire that burns with sulphur.”*

They were *cast alive* and they remained alive for eternity.

Verse 21: *“And the rest of the ones, who remained, were killed with the sword that went out from the mouth of the One riding upon the horse. And every bird was satisfied with their flesh.”*

It is very significant that the *sword comes from His mouth*. Yeshua said He did not come to bring peace, but He came to bring a sword (Matthew 10v34). A sword divides, putting things into two groups.

The gospel is a sword. It gives life (Matthew 4v4) but it can also be the source of judgement (John 12v48). The gospel circumcises our hearts so that our carnal nature dies. We receive a new heart (way of thinking; Proverbs 23v7), a heart that becomes sensitive to the things of G-d.

Flesh reminds us of sin. Sin leads to death (Romans 6v23). This chapter ends with a banquet for these unclean birds.

1. In this chapter we saw the return (called the premillennial return) of Messiah, on His white horse, and with Him His armies. He defeats the beast, false prophet and all those who were part of that empire. He ushers in a new reality.

Chapter 20

Part 1: Revelation 20v1-9

This chapter talks about the millennial Kingdom. Messiah Yeshua, at His second coming (not to be confused with the rapture), comes to earth just prior to the establishment of this Kingdom (the premillennial return of Messiah, see above). We are not presently living in this millennial Kingdom, as some people believe. Nor is this millennial Kingdom going to be absent (amillennialism).

Verse 1: *“I looked, and an angel came down from the heavens. In his hand was the key to the bottomless pit (Abyss) and a great chain.”*

Verse 2: *“He seized the dragon, that serpent of old, the devil, or satan, and he bound him for a thousand years.”*

The first thing we learn about this millennial Kingdom is that satan is bound and is in the abyss for 1000 years. satan will have no influence in this Kingdom. The only influence is that of Messiah Yeshua. His Word is going to go out from Jerusalem (Isaiah 2v2-5)

Verse 3: *“He cast him into the abyss, and closed him in. He put a seal upon him in order that he would not be able to deceive the nations until the thousand years ended. Afterwards he should be released for a short time.”*

Satan is seen as a *deceiver*. One of the ways that he deceives is that he causes people to doubt what G-d has said (Genesis 3v1). When we begin to doubt we are weakened spiritually. Why is it necessary for satan to be released after this 1000-year period? To answer this question, we need to understand who takes part in this millennial Kingdom:

1. Those who took part in the rapture (which happens shortly after the abomination of desolation – 2 Thessalonians 2v1-4). At the time of the rapture, every believer, dead or alive, will receive a glorified body (1 Corinthians 15v50-55). These believers are going to be in the heavens, with Messiah, until His return (second coming).
2. Jewish people who come to faith after the rapture and before the second coming of Messiah.
3. Gentiles who come to faith after the rapture and before the second coming.

Everyone in the millennial Kingdom, on Day 1, is a believer. They are all saved (Revelation 19v21 tells us that all the unbelievers, at this time, die and their flesh is fed to the birds).

Every believer who took part in the rapture received a glorified body (see above). As a result, they will not be able to procreate (Matthew 22v30).

However, there is no Scriptural evidence to show that the Jews and Gentiles that came to faith after the rapture receive a glorified body. This group of people will be able to procreate. (Micah 4v1-8, Isaiah 65v20-23) The law (Torah) will go forth, in the millennial Kingdom, and the first commandment to mankind was to be fruitful and multiply (Genesis 1v28). People are going to obey the Torah and be fruitful and multiply.)

4. This is the group of children that are born, in the millennial Kingdom, from the 2nd and 3rd group of people mentioned above. They are going to become the largest group: “like sand on the seashore” 20v8.

Verse 4: *“I looked, and I saw the thrones and those who sat upon them. Judgement was given into their hand. The souls of the ones who were beheaded, on account of the testimony of Yeshua and the Word of G-d, those who did not bow down to the beast and its image, and those who did not receive the mark upon their foreheads nor upon their hands, they shall rise and live. They shall rule with Messiah a thousand years.”*

Those who embrace the *Word of G-d* manifest the *testimony of Yeshua*. This verse is a reference to believers (those who have the testimony of Yeshua). We are going to rule and reign with Messiah for those 1000 years. This is the first resurrection.

Verse 5: *“The rest of the dead did not rise to life until the end of the thousand years. For this is the first resurrection.”*

This group of (dead) people will not be part of the millennial Kingdom. These people will be those who are punished with the beast and false prophet. The second thing we learn about this Kingdom is that there will be a second resurrection. The people who take part in the first resurrection are the same ones who will take part in the millennial Kingdom.

Verse 6: *“Blessed is the man, and holy is he, who has his portion in the first resurrection. On these, the second death should not have any power. For they shall be priests to G-d and His Messiah, and they shall reign with Him a thousand years.”*

Those who are going to be ruling and reigning with Messiah will be those who were faithful and received Messiah prior to the rapture.

Verse 7: *“And after the thousand years have finished, satan will be released from his prison.”*

Why would satan be released when it was good for him to be locked up in the abyss?

The people born in the millennial Kingdom are going to be of a new dispensation. They will not have faith in Yeshua, as defined by Hebrews 11v1, as He will be right there for them to see – ruling and reigning over them. His rule will be absolute. He is going to enforce righteousness. Justice is going to be maintained and metered out immediately. For any sin there will be an immediate consequence.

The way that these people, from the fourth group, manifest their faith and trust in G-d is to offer up a sacrifice (Zechariah 14v16-21, Isaiah 60). All the sacrifices in the Old Testament pointed to the cross, the all sufficient sacrifice. All the sacrifices in the millennial Kingdom do the same thing as those offered prior to Messiah – but instead of pointing forwards to the cross they point backwards to it. What brings about the atonement for sins? Only the sacrifice of Messiah. In the millennial Kingdom, to demonstrate faith in Messiah, they have to go up to Jerusalem and, in obedience to the Torah, offer sacrifices as a testimony and as an act of faith.

These people are going to be born into a Kingdom of righteousness and justice. Because these people are forced to live under these conditions they haven't had the opportunity to exercise free will in regard to Messiah. They are pressured to do the right thing.

Verse 8: *“He will go out to deceive the nations in the four corners of the earth – Gog and Magog- and to gather them for war. Their numbers shall be as the sand of the seashore.”*

satan is released, after the 1000 years, because of the doctrine of free will. Without freewill there can't be love (love involves a choice and sacrifice). After his release satan is going to *deceive* the inhabitants of the earth. As mentioned before: *nations* are those who have no covenantal relationship with G-d. You enter into a covenant by free will.

Gog and Magog will have already happened at this point (pre millennium, Ezekiel 38 and 39). By the inspiration of The Holy Spirit, John's literary style is to take things that have happened in Scripture, and bring them into the book of Revelation. What do we know about this battle of Gog and Magog? G-d's covenantal (Kingdom) people win!

How is it possible after living in a Kingdom of justice and righteousness, where G-d's mercy is manifested, that such a large number of people are going to be deceived? This shows us the evil inclination in the heart of man (Jeremiah 17v9). If we don't bring ourselves under, and submit to, the grace of G-d we have no hope in and of ourselves to find the goodness that G-d wants us to receive.

Verse 9: *“They went up on the breadth of the earth. They surrounded the camp of the saints, and the beloved city. And fire came down from G-d, from the heavens, and consumed them.”*

G-d's judgement is again seen - prior to the **final** expression of the Kingdom Of G-d.

Chapter 20

Part 2: Revelation 20v10-15

Verse 10: *“And satan, who deceived them, was cast into the lake of fire and sulphur, which there also is the beast and the false prophet. They shall be tormented day and night forever and ever.”*

Day and night, without any break, forever and ever. G-d is going to torture satan, the beast and the false prophet.

Verse 11: *“I looked, and I saw a great white throne and the One who sat upon it. Before Him the heaven and earth fled away, and there was not found for them a place.”*

Those people who were disobedient, throughout the ages, went to the place of faithlessness – Hades or hell. Because of their rejection of the gospel, these people did not come alive at the first resurrection (at the beginning of the 1000-year reign of Messiah). They did not take part in the millennial Kingdom. The *great white throne* judgement is for those who didn't take part in the first resurrection, and for those who rebelled at the end of the 1000-year reign of Messiah.

Again, a new reality is ushered in. There is no longer a place for heaven and earth.

Verse 12: *“I saw the dead, both small and great, standing before G-d, and books were opened. And another book was opened up, which is the Book of Life. And the dead were judged according to what was written in the books, according to their deeds.”*

No believer takes part in this great white throne judgement. Only those who, throughout all of the dispensations, all of the epochs of time, did not submit to G-d. Everyone is going to be judged *according to their deeds*.

Verse 13: *“The sea gave up its dead, and death and Sheol gave up their dead. And they were judged, every man, according to his deeds.”*

Verse 14: *“Death and Sheol were cast into the lake of fire – this is the second death.”*

The first death is a physical death. It is appointed to every man to die once and after that judgement (Hebrews 9v27) – this judgement is the second death. It is an eternal death.

After G-d has judged them He is going to sentence them. The only way to escape this sentence is if your name is written in the Lamb's Book of Life. It is G-d's desire that no man should perish but for everyone to come to everlasting life (2 Peter 3v9). When you reject the gospel, your name is blotted out of this book (Psalm 69v28). In the letters to the congregations, it was pointed out that those who submit to Yeshua (i.e. they receive the gospel) will not have their names blotted out of His book (Revelation 3v5).

Verse 15: *“Every man, whose name was not written in the Book of Life, is cast into the lake of fire.”*

To keep our names in the Book of Life:

1. Everyone knows that they are sinners. Our consciences help us to fall under conviction, especially when we are confronted with the Word of G-d. We need to confess that we are sinners (1 John 1v9)
2. We need to realize that we are unable to save ourselves. G-d is very willing to save us, but our sins have separated us from Him (Isaiah 59v2). The only way we can find salvation is through His grace, through His provision. The Lamb of redemption
3. A need to accept G-d's provision (Romans 10v9). Everyone who has experienced the Blood of Messiah is a new creation. (a Kingdom creation – 2 Corinthians 5v17) As a new creation you live according to the standards of the Kingdom, by the enabling of the Holy Spirit (John 14v26)

Those who reject the gospel **place on themselves** eternal death. *Fire* is synonymous with the eternal judgement of G-d.

Chapter 21

Part 1: Revelation 21v1-8

This chapter reveals to us the final change that G-d is going to make to His creation.

Verse 1: *"I saw a new heaven and a new earth. For the first heaven and the first earth have passed away. And the sea was no more."*

In Isaiah 2v3 Isaiah, writing about the last days, speaks of the Torah/law of G-d going forth from Jerusalem. The constitution of the millennial Kingdom is the Torah or the laws of G-d. Matthew 5v17 tells us that Yeshua did not come to abolish the law and the prophets.

When the new heavens and the new earth are created there will no longer be any need for the Torah (Matthew 5v18).

We have learnt two things concerning the *sea*:

1. It represents instability. In the New Jerusalem there will be no instability.
2. It is also a reference to fear – that which is unknown. In the New Jerusalem there will no longer be any reason/cause for fear, because the Kingdom of G-d has come in its fullness.

Verse 2: *"I, John, saw the Holy City, the New Jerusalem, coming down from G-d from the heavens; prepared as a bride who is adorned for her husband."*

The Kingdom of G-d, in its final and complete state, is called the *New Jerusalem* (Jerusalem comes from two Hebrew words that mean 'to inherit' and 'peace' i.e. the fulfilment of G-d's will).

New is related to the Kingdom; it tells of a new reality – all things will become new. (Isaiah 42v9) James tells us that every good and perfect gift comes from above - and that is what the New Jerusalem is – a gift coming from G-d (James 1v17).

There is an inherent relationship between the New Jerusalem and the people of G-d (*bride*). Yeshua said that He was going away to prepare a place for us (John 14v2-3). The Kingdom has been prepared for us, and we have been prepared for G-d - *prepared as a bride who is adorned for her husband*.

Verse 3: *“I heard a great voice from the throne saying: ‘Behold, the tabernacle of G-d is with man and He shall dwell in their midst. They should be for Him a people, and G-d will be with them as their G-d.’”*

What is redemption all about? **Intimacy with G-d.** G-d desires to dwell with us.

A *tabernacle* is the dwelling place of G-d. How can G-d dwell with a sinful people? Only because of redemption; the price that was paid for sinful man. Yeshua purchased for us eternal redemption (Hebrews 9v12).

Verse 4: *“And G-d shall wipe away every tear from their eyes. Death will be no more, and also mourning, cries and pain shall not be anymore. For the former things have passed.”*

Sin leads to death and sorrow. There is no more sin, so no more death or sorrow.

Verse 5: *“And the One who sits upon the throne said: ‘Behold, I make all things new.’ And He said to me: ‘Write these things, because they are true and faithful.’”*

This Kingdom is different from everything we can perceive in this world.

Verse 6: *“He said to me: ‘It is done. I am the Alpha and Omega, the Beginning and the End. For I will give to those who are thirsty a spring of water, living water, freely.’”*

Alpha and Omega are the first and last letters of the Greek alphabet. He is associating Himself with the Word of G-d in its entirety

Water satisfies thirst. There will be eternal satisfaction in the Kingdom of G-d. (Isaiah 55v1) We get it for free, because of the sufficiency of the work of the Lamb.

Verse 7: *“The one who overcomes will inherit all things. I will be to him G-d, and he shall be to me for a son.”*

The one who overcomes was a phrase used extensively in Revelation 2 and 3 when G-d was speaking to the exiled churches. They were outside of where G-d wanted them to be and G-d called them to overcome. This verse is speaking to believers.

One of the definitions for *son*, from a Biblical standpoint, is that of an heir. In the Kingdom we will have a new status – not just servants but that of sons.

Verse 8: *“But the faint of heart that do not believe, the repulsive ones, murderers, harlots, sorcerers, idolaters and all liars, their portion shall be in the lake which burns with fire and sulphur, which is the second death.”*

They live with physical agony but also with emotional agony, as they live absent of G-d for all of eternity. We were created to be in fellowship with G-d.

Chapter 21

Part 2: Revelation 21v9-27

Verse 9: *“One of the seven angels who carried one of the seven bowls, full of the seven last plagues, spoke to me saying: ‘Come, I will show you the bride, the wife of the Lamb.’”*

Prophetic truth is a call to repentance and holiness. This angel, who partook in the delivery of the wrath of G-d, teaches us about the relationship between the wrath of the G-d and the establishment of the Kingdom of G-d. There is a connection between the people of the Kingdom (*bride*) and the Kingdom itself (New Jerusalem).

Verse 10: *“He led me, in the Spirit, to a great and high mountain. He showed me the Great City, the Holy City of Jerusalem, coming down from the heavens, from G-d.”*

Verse 11: *“And it had the glory of G-d, and light shone as a very precious stone, as a clear jasper stone, like crystal.”*

One of the chief characteristics of the Kingdom of G-d is the manifestation of the glory of G-d. Likewise, the people of G-d are called to manifest the glory of G-d. If we are not manifesting the glory of G-d then we are not living in His will.

The stones are not new – they appeared in the Torah, on the breastplate of decision (Exodus 28v15-21)

Verse 12: *“To it there was a great and high wall with twelve gates. And upon the gates, twelve angels/messengers, and names were written upon them, which were the names of the twelve tribes of the children of Israel.”*

Walls speak of security. In this city there is no reason for fear. There will be perfect security. *Twelve* is a number that speaks of the people of G-d (the twelve tribes of Israel, the twelve disciples).

In almost every generation we see an attempt to destroy the Jewish people. Satan knows that as long as Israel is not right with G-d the Kingdom will not be established (Matthew 23v37-39, Romans 11v25-32).

Verse 13: *“Three gates were on the east, three gates were on the north, three gates were on the south and three gates were on the west.”*

Verse 14: *“The wall of the city had twelve foundations. And upon these twelve foundations were twelve names; for the twelve apostles of the Lamb.”*

The *foundation* of Israel is the apostle’s teachings. Until Israel accepts the teachings of the apostles there will be no security for Israel. Security comes only through Messiah Yeshua – who the apostles taught about. *Lamb* is synonymous with redemption (The definition of redemption: we will be His people and He will be our G-d).

Verse 15: *“In the hand of the one speaking to me was a golden reed for measuring the city, its gates and its wall.”*

Verse 16: *“The city was laid out as a square, its length and its width. He measured the city with the measuring reed, it was 12 000 furlongs. Its length, its width and its height were equal.” (a cube)*

Verse 17: *“And he measured the wall and it was 144 cubits, this is the measuring of a man. Which is also the measuring of the angel.”*

One interpretation of this is that, in the Kingdom of G-d, humans and angels are going to have the same perspective.

Verse 18: *“The construction of the walls were jasper stone; the city was fine gold, similar to pure glass.”*

Verse 19: *“The foundations of the wall of the city were adorned with every type of desirable stones: The first foundation was jasper, the second was sapphire, the third was יָסָבִי , the fourth was emerald.”*

Verse 20: *“The fifth was diamond, the sixth was אֶדְמִים , the seventh was תְּרֵשִׁישׁ , the eighth was שֹׁהַם , the ninth was פְּטָדָה , the tenth נִפְרֵד , the eleventh was לְשֵׁם and the twelfth was אֶחָלְמָה.”*

These stones (We don't know with certainty what kind they were) were all on the breastplate of the high priest. Each stone was connected to one of the twelve tribes of Israel. Israel is at the foundation of the plans, will and purpose of G-d. The foundations of the walls are the teachings of the apostles. The foundations (believers) support Israel (Like the centurion in Luke 7v4-5, we need to be concerned about the spiritual condition of Israel).

Verse 21: *“The twelve gates, they were twelve pearls. Every gate was one pearl. The street of the city was fine gold. Like clear glass.”*

Verse 22: *“I did not see a temple in it (the city) for the L-rd G-d of Hosts He and the Lamb are its temple.”*

One of the key elements of the temple is the altar. There will be no sin, so there is no longer any need for sacrifice. Yeshua paid the price, fully, for all sin. In the New Jerusalem there is a state of eternal perfection.

Verse 23: *“The city did not have any light of the sun, nor did the moon shine, for the glory of G-d illuminates it and the Lamb is its light.”*

Verse 24: *“And the nations that were saved will walk in its light. The kings of the earth will bring their glory and their splendor unto it.”*

Everything that had made them great had nothing to do with this world. Real greatness and glory led to the Kingdom of G-d. They wanted to use their lives for the exaltation of the character/likeness of the Kingdom of G-d.

Verse 25: *“The gates will not be closed in the day, for there will be no night there.”*

The gates are open at all times, perfect security.

Verse 26: *“And they would bring into it the glory of the nations, and their splendor.”*

Verse 27: *“All who are unclean, do abomination and lie shall not enter into it, rather the ones written in the Lamb’s Book of Life.”*

The only way that we can enter into the New Jerusalem is if our names are written in the Lamb’s Book of Life. Unless we have accepted the blood of the Lamb for our redemption we are not going to be in that glorious Kingdom.

Chapter 22

Part 1: Revelation 22v1-10

In Genesis 2v8-17 we see reference to the Garden of Eden; which means “garden of adornment”. It was a garden of splendour that G-d had prepared for man. G-d would come and go in this garden, appearing to talk to Adam and Eve in the cool of the day (Genesis 3v8-10).

In Ezekiel it talks about the garden of G-d (Ezekiel 31v8-9). The garden of G-d will be better than the Garden of Eden, because G-d will be there with His people forever and ever. In chapter 22, John was inspired by the Holy Spirit to show us the connection between the Garden of Eden and the garden of G-d.

Verse 1: *“He showed me the river of living water, pure and clear as crystal, going forth from the throne of G-d and the Lamb”*

Living water satisfies and gives abundant and eternal life. It is good and comes out from the throne of G-d/out of His rule. He is the source of abundant and eternal life.

There is a perfect unity between G-d the Father and G-d the Son. There is a oneness, but that does not mean that G-d the Father and G-d the Son are the same. They are not. We need to affirm the Trinity.

Verse 2: *“in the midst of the street of the city. On both sides of the river is the tree of life, making fruit twelve times- for each month it gives its fruit. And the leaves of the tree are for the healing of the nations.”*

In the Garden of Eden there were four rivers. In this city there is just one. In the Garden of Eden there were two significant trees. In the Garden of G-d there is no tree of knowledge of good and evil, only the *tree of life*. This tree is supernatural – one tree on *both sides of the river*.

Why did Yeshua curse the fig tree? (Mark 11v12-14) The expectation, in this verse above, is that the tree of life bears fruit **every** month. Could this have been the will of G-d for the trees in the Garden of Eden before the fall? (Romans 8v19-21) Yeshua’s expectations, for the fig tree, were based on G-d’s will/Kingdom expectation, and not on the sins of man. He did not lower His expectations to the conditions of this world today. He says: “Be perfect, like my Father in heaven is perfect” (Matthew 5v48). In the Kingdom, a tree will give fruit all year around. There will always be a production of fruit. And that is what G-d expects from His people today – to be ready, and fruitful, in and out of season (2 Timothy 4v2).

There is a difference between the bodies of believers who are raptured and those who come to faith after the rapture.

The people who are raptured will receive a glorified body. We are going to be in a state of perfection. Those who come to faith after the rapture (those who go through the final 3 ½ years and those born in the millennial Kingdom who were not deceived by satan) are going to be in the New Jerusalem but are not going to have glorified bodies. They are going to use *the leaves of this tree for the healing* of their bodies, for eternity. Each month they are going to partake of the leaves so that they will be able to experience eternity (Like the bodies of Adam and Eve before the fall and curse)

Verse 3: *“There will no longer be any curse. The throne of G-d and the Lamb will be in it, and His servants will serve Him.”*

There will be no curse as there is no more sin. The throne/rule of G-d has arrived. A new reality.

Verse 4: *“They shall see His face and His name will be upon their foreheads.”*

The priestly blessing asks the L-rd to make His face shine upon His people (Numbers 6v22-27). There is a relationship between seeing the face of G-d and being blessed. The angels of children always see the face of G-d (Matthew 18v10). The angels are blessed in order to do their work in guarding the children.

His name is synonymous with His character, *forehead* has to do with thoughts. We are going to think according to the character of G-d. If we walk with G-d we are called to live according to His character. His character is seen in the life, the work and the words of Messiah Yeshua. He never violated the Torah or any of the commandments (1 Peter 2v21-24, 2 Corinthians 5v21).

Verse 5: *“There shall no longer be any night, nor will there be a need for the light of a candle or for the light of the sun. For the L-rd G-d He will shine upon them, and they shall rule forever and ever.”*

Night has to do with fear. Nothing will be unknown. A time is coming when we will know ourselves as we really are (this is an idiom that means we are going to have perfect knowledge; 1 John 3v2)

G-d created *light* on the first day (Genesis 1v3-5). This light was not dependent on the sun, moon or stars, which were only created on the fourth day (Genesis 1v14-19). A time is coming when G-d, and His glory alone, will illuminate His people.

Verse 6: *“Then he said to me: ‘These things are true and faithful. For the L-rd, the G-d of the holy prophets, sent His angel in order to show His servants all which will be quickly.’”*

‘These things’ refers to everything that this book of Revelation has revealed to us. The significance of *prophecy* is emphasized in the next few verses. Revelation is difficult to understand if we do not know the prophets.

Servants of G-d realize their absolute need to understand the revelation of the prophets, who teach about the Kingdom of G-d. They outline for us where Israel is spiritually, and what G-d is going to do in the last days to bring Israel to submissiveness to Him.

The word *‘quickly’* in this context does not mean tomorrow or the next day. It means that when these things (revealed to us in the book of Revelation) begin to happen they are going to happen very, very quickly. He tells us this in order to give us insight. If we wait for these things to begin and only then start to make ourselves ready it is going to be too late. We will be caught off guard.

Verse 7: *“Behold I am coming quickly. Blessed are those who keep the words of this book of prophecy.”*

Verse 8: *“For I, John, I am the one who saw and heard. It came about when I heard and saw that I fell down at the feet of the angel, who had shown me these things, to worship him.”*

First John says he saw *and heard* and then he changes the word order to *heard and saw*. This is a Hebrew idiom. It means that he saw these things (this revelation) very clearly and he heard it very clearly - so as to leave no doubt in his mind whatsoever.

Obviously, it is not right to worship the angel but because the angel had been the source of revealing the Kingdom of G-d to John he instinctively wanted to worship it (see also 19v10).

Verse 9: *“But the angel said to me: ‘See that you do not do this, for I am your fellow servant of your brethren the prophets. The one who keeps the words of this book worship G-d.’”*

There is a connection between *worship* and *prophecy*. G-d created mankind to worship Him. Prophecy is a great tool to assist us in worshipping G-d.

Verse 10: *“He said to me: ‘Do not seal up the words of the prophecy of this book for the time is near.’”*

This is the exact opposite of what Daniel was told. Daniel was told to seal up the words because they weren't for his time (Daniel 12v9). Revelation is the key to rightly interpret and understand the book of Daniel. When we read any of the prophets, we come away knowing that G-d is Judge. Prophecy is intended to conform us to the will, the purposes and the plans of G-d. Prophecy helps us to be ready and also to enable us to lead others to be ready for the establishment of the Kingdom of G-d.

Chapter 22

Part 2: Revelation 22v11-21

Verse 11: *“Let the unjust continue to be unjust, and the impure continue to be impure. And the righteous let him continue to be righteous, and the holy one let him continue to be holy.”*

These are John’s final concluding remarks to the people reading this book. He is challenging us as to what we are going to do with the words of this prophecy. We have a choice on how we are going to live – unjustly or righteously. Are our lives going to be impacted by Revelation or not?

Verse 12: *“Behold, I am coming quickly. And my reward is with me to pay/render to every man according to his deeds.”*

Messiah Yeshua is coming back to judge. Judgement can be understood in two ways – condemnation or vindication. He will judge us based upon our works (not as a criteria for salvation, salvation is a free gift, but as an outcome of salvation). Will our works be acceptable to Him or rejected by Him? Will our lives be praiseworthy? Will we have something to lay at His feet?

Verse 13: *“For I am the Alpha and Omega, The First and the Last , the Beginning and the End. “*

Yeshua is speaking here, and He reveals six characteristics about Himself. The number six relates to grace.

Verse 14: *“Blessed are the ones who do His commandments, the ones who wash their garments. On account of this they should have the right to the tree of life, and they might come into the city by means of the gates.”*

The commandments in the Torah reveal the expectations of G-d. And nothing has changed. There are not two types of righteousness. If anything, what we see is that the application of the Torah, by Messiah, became even more restrictive. “Do not murder” was the law in the Tanakh. Yeshua upped the ante when He put anger and murder on a par in Matthew 5v21-22. There is no disconnect between the Law of Messiah and the Law of the Old Testament. They both reveal the same truth.

There is a relationship between the *tree of life* and the cross. It is through the cross of Messiah that we inherit eternal *life*. It is through the cross that our garments (deeds) can be washed clean.

The *gates* are connected to the twelve tribes. Those who enter into the city do so by a gate that is connected to Israel (i.e. Messiah Yeshua – John 10v9).

Verse 15: *“For outside of the city are the dogs, the sorcerers, the harlots, the murderers, the idolaters and all who love falsehood and do falsely.”*

Those who reject G-d’s people, His plans and His purposes are going to be outside of the city. Those who can go into the city have accepted what came through Israel - Messiah Yeshua. You can’t love Messiah and be anti-Semitic.

Verse 16: *“I, Yeshua, have sent My servant to testify to you (all) concerning these things before the congregations. I am the Root of David and the Offspring of David, also the bright Morning Star.”*

Yeshua is talking about John – the author of the book of Revelation. All of these chapters have insight for the churches of G-d.

Yeshua was the one who created David (He is the root) but He was also the offspring of David. (Psalm 110v1– David says to his L-rd... i.e. Messiah)

Verse 17: *“The Spirit and the Bride say: ‘Come’. The one who hears, let him say: ‘Come.’ The one who is thirsty let him come, and the one who delights let him take from the water of life freely.”*

There is a relationship between the *Spirit* and the *church*. Those who are part of the family of G-d are submitted to the Holy Spirit of G-d. The first Biblical truth about the Spirit of G-d is that He brought order into creation to the point that everything was declared “Good. Very good.” (Genesis 1) It is through the Spirit of G-d that order is brought into our lives, so that G-d can look at us, see our deeds and be well pleased. *Freely* is connected to Isaiah 55v1. Redemption cost something, but we receive it freely. Why? Because of the Redeemer.

Messiah is coming to repair the world. He is going to set things in order.

Verse 18: *“I testify to everyone that hears the words of prophecy of this book: if any man adds unto them, G-d will add to him the plagues written in this book.”*

The prophets give us insight into the person and the work of Messiah. They also tell us what G-d is going to do in order to bring about His Kingdom.

There is a horrible outcome for those who tamper with the Word of G-d – the plagues of the trumpet and bowl judgements.

Verse 19: *“If anyone takes away from the words of this book of prophecy, G-d will take away his portion from the tree of life and from the holy city, written in this book.”*

This book is holy. We can't add or subtract from it. We need to receive it as it is revealed to us.

It is very relevant that the book of Revelation comes to an end with a warning. We are going to be either inside the Kingdom or we are going to be outside of it. We need to respond now, as a time is coming when the opportunity to respond will be over. Before we die, we need to make the decision to receive Messiah into our lives – Hebrews 9v27

Verse 20: *“And the One who witnessed these things he says: ‘I am coming quickly.’ Amen. Come now L-rd Yeshua.”*

John received the revelation from an angel, but this angel received everything as a testimony from Yeshua. Revelation 1v1 tells us that this book is a revelation of Messiah Yeshua.

Amen tells us to be faithful i.e. act in truth.

Verse 21: *“And the grace of our L-rd Messiah Yeshua be with you all. Amen.”*

It is significant that the last thing that Messiah wants to leave the reader of this book with is *grace*. The foundation of the Kingdom of G-d is the grace of G-d. Redemption makes that grace a reality for you and me.

