

## **The Stolen Book of Revelation ....and Seven other Amazing Facts**

Many years ago, I attended a seminar hosted by a local synagogue for the benefit of church pastors in the city. It was my first opportunity to hear a Rabbi share their views on Jesus and the New Testament. The seminar was entitled, "What Jews think about Jesus and the New Testament." In the question and answer period, we were afforded the opportunity to ask questions. My question was about the book of Revelation. The Rabbi's answer stunned me.

"It's a stolen book. There is nothing new in the book. All the symbols and distinct prophecies originate from Moses and the Prophets of Israel."

He was right! In a sense the book of Revelation is stolen. All of the relevant prophecies are spoken of or introduced first by the prophets. Students of the Bible are taught many key methods to properly interpret the Scriptures. One of them is to let the Bible interpret the Bible. When you find another passage of Scripture discussing the same element of your study, you must reconcile and consider all passages for a proper conclusion of the matter. Therefore, to understand the book of Revelation, you must reconcile and consider many passages from the Old Testament, and in the specific study of Revelation, the comparison to the Old Testament is extensive. If you have a cross-reference system at the margin in your Bible, just scan it as you skim through the pages of Revelation. Most cross-reference systems will lead you to many passages for further consideration.

To illustrate my point more specifically, consider this topic list and the supporting parallel passages from Moses and the Prophets.

Chapter 1. Yahshua's reference to being the Alpha and the Omega is what most English Bibles say translating from the Greek. However, this is a Hebrew Messiah talking to a Hebrew prophet. More likely, He spoke Hebrew and said that He was the Aleph and the Tav. The Aleph and Tav is a deeper teaching of God originating in Genesis 1:1. It is the fourth word in the text which is not translated into English. John's gospel speaks to this directly in John 1:1:

*John 1:1 In the beginning [Beresheet] was the Word [the Aleph Tav word is Et], and the Word [Et] was with God [Elohim], and the Word [Et] was God [Elohim].*

*2.He was in the beginning [Beresheet] with God.*

Knowing what Moses said in Genesis 1:1 is critical to understanding what Yahshua said in Revelation 1:8 and John 1:1.

Chapter 1. The Lord's day referenced in:

*Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*

Is not about Sunday worship. The Lord's day is the last day – the Sabbath Day. According to Moses and the Prophets, Sabbath is a picture of the Messiah's coming kingdom, when He will rest from His labors of dealing with His enemies. Yahshua emphatically stated that He was the Lord of the Sabbath; therefore, the Lord's day is Sabbath. Yahshua also explained that the Sabbath was made for man, not man for the Sabbath. The same can be said for the kingdom. The kingdom was made for man, the bride of the Messiah, not man for the kingdom.

Chapter 2. *Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that over cometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Speaks to hidden manna, a white stone, and new names written on stone. The story of the manna in the wilderness is critical to understanding this statement. The white stone is a reference to the Urim and Thummin (a subject that is virtually unknown to believers). The name written on the stone is a vintage messianic kingdom prophecy of Zechariah:

*Zechariah 3: 8. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch.*

*9. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.*

*10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*

The promises to the over comers (the letters to the seven churches), such as this one, make no sense without the understanding of Moses and the Prophets.

Chapter 2. *Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.* warns the church at Pergamum that there are those who hold to the teaching of Baalam. Baalam was a prophet who was paid to curse but could only bless. But, he offered something else to Balak that was even more powerful than a curse. It is called the teaching of Baalam and you must understand Moses and the Prophets to even know what the teaching is. The teaching of Baalam is to not listen to the teaching of Moses nor to follow the customs of Moses.

Chapter 4 and 5. Revelation 4 and 5 speaks to the throne of God. The scene is not complete without considering Isaiah's vision of the throne looking from the top down:

*Isaiah 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*

Ezekiel's vision of the throne looking from the bottom up:

*Ezekiel 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.*

The seven Spirits of God spoken of in these chapters are a complete mystery without:

*Isaiah 11:1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

*2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;*

*3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

*4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

*5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

*6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

*7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*

8. *And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.*
9. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*
10. *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*
11. *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*
12. *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*
13. *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*
14. *But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.*
15. *And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.*
16. *And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.*
- In fact, if you do not have a rudimentary understanding of the temple/tabernacle service, the idea of 24 elders will be an even greater mystery.*

Chapter 6. The four colored horses of the first four seal judgments are discussed first by:

*Zechariah 6: 1. And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.*

*2. In the first chariot were red horses; and in the second chariot black horses;*

*3. And in the third chariot white horses; and in the fourth chariot grisled and bay horses.*

*4. Then I answered and said unto the angel that talked with me, What are these, my lord?*

*5. And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.*

*6. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.*

*7. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.*

*8. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.*

As four spirits of heaven that patrol the earth.

The fourth horse called death, with its judgments of famine, wild beast, sword, and pestilence are taught by:

*Ezekiel 14 21. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?*

The fifth seal addresses the martyrs buried beneath the altar. "Buried beneath the altar" is a Hebrew idiom about burial in Israel. It is said that anyone buried in Israel is buried beneath the altar.

Chapter 7. The 144,000 sons of Israel sealed for the great tribulation begs for a proper understanding

originating from Moses and the Prophets:

*Ezekiel 9: 1. He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.*

*2. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's ink horn by his side: and they went in, and stood beside the brazen altar.*

*3. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink horn by his side;*

*4. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

*5. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:*

*6. Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.*

*7. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.*

*8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?*

*9. Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.*

*10. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.*

*11. And, behold, the man clothed with linen, which had the ink horn by his side, reported the matter, saying, I have done as thou hast commanded me.*

Speaks to this sealing and explains it in conjunction with the first judgment of God – the judgment that comes on the household of God. The tribulation saints are waiting with palm branches.

*Zechariah 14: 16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.*

The first celebration in the Messiah's kingdom will be the Feast of Tabernacles (Booths). Palm branches are essential to building a proper booth (tabernacle) for the festival.

Chapter 8. The angel that hurls his censor to the earth:

*Revelation 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*

*4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*

*5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*

This replicates the actions of Aaron when he took his censor into the people to stop God's judgment upon Israel in:

*Numbers 16: 44. And the Lord spake unto Moses, saying,*

45. *Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.*

46. *And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.*

47. *And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.*

48. *And he stood between the dead and the living; and the plague was stayed.*

49. *Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.*

50. *And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.*

They had approached God's altar with contempt. This is also the starting event of the Great Tribulation – the contemptuous act of stopping the daily sacrifice on the altar.

Chapter 9. The fifth trumpet angel foretells of a time of darkness when demons appear on the surface of the earth harassing mankind. The description of the demons and how they are organized is addressed by the prophet Joel:

*Joel 2: 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;*

*2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.*

*3. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.*

*4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run.*

*5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.*

*6. Before their face the people shall be much pained: all faces shall gather blackness.*

*7. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:*

*8. Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.*

*9. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.*

*10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:*

*11. And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?*

*12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:*

*13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

*14. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?*

*15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:*

*16. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those*

*that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*

*17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?*

*18. Then will the Lord be jealous for his land, and pity his people.*

*19. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:*

*20. But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.*

*21. Fear not, O land; be glad and rejoice: for the Lord will do great things.*

*22. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.*

*23. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.*

*24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.*

*25. And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer worm, my great army which I sent among you.*

*26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.*

*27. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.*

*28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

*29. And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

*30. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*

*31. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.*

*32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*

There really is a reason to "blow a trumpet in Zion and sound an alarm on My Holy Mountain."

Chapter 10. The tasty little book of Revelation 10:

*Revelation 10:9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

was also tasted by Ezekiel:

*Ezekiel 2: 8. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.*

*9. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;*

Chapter 11. The measuring rod:

*Revelation 11: 1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

*2. But the court which is without the temple leave out, and measure it not; for it is given unto the*

*Gentiles: and the holy city shall they tread under foot forty and two months.*

Which measures the temple, the altar, and the people who worship is a direct reference to the Day of Atonement:

*Leviticus 16:33. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.*

The Day of Atonement is the prophetic picture of the Day of the Lord – the day when God decides who will live and who will die. The key to living is to have your name written in the Lamb's book of life.

*Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.*

Chapter 11. The two witnesses:

*Revelation 11:3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

*4. These are the two olive trees, and the two candlesticks standing before the God of the earth*

Are a virtual duplication of the ministry for Moses and Aaron before Pharaoh and Egypt. However, Elijah is promised to return before the Lord comes and many believe he will join Moses. One thing is for certain, the children of Israel have set a cup for him every Passover anticipating his future ministry.

Chapter 12. The vision of the sun, moon, and stars:

*Revelation 12: 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*

Is the second dream of Joseph:

*Genesis 37: 9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.* To this date, we are still waiting for the mothers of Israel to complete their part.

*Revelation 12: 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

*5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

*6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

Tells how the woman who gave birth (a mother) will fulfill the dream.

Chapter 12. The war in heaven with Michael and the angels:

*Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*  
is addressed:

*Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

When Michael arises. Michael arises from the earth and his guarding station and the restraining of evil against Israel. Paul was referencing this when he spoke of the restrainer being taken out of the way at the start of the tribulation, allowing the emergence of the antimesiah.

*II Thessalonians 2: 6. And now ye know what with holdeth that he might be revealed in his time.*

*7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out*

*of the way.*

*8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

*9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, The he who restrains, the one who is taken out of the way is none other than the archangel Michael. When he rises to heaven and throws out Satan, he no longer is able restrain evil here.*

Chapter 13. The prophet Daniel has much to say about the seven headed, ten horned beast of Revelation.

*Daniel 7*

*1. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.*

*2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.*

*3. And four great beasts came up from the sea, diverse one from another.*

*4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

*5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.*

*6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

*7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

*8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

*9. I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

*10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

*11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*

*12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

*13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

*14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

*15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.*

*16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.*

*17. These great beasts, which are four, are four kings, which shall arise out of the earth.*

*18. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for*

*ever and ever.*

*19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;*

*20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.*

*21. I beheld, and the same horn made war with the saints, and prevailed against them;*

*22. Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

*23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

*24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

*25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

*26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*

*27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

*28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.*

#### *Daniel 8*

*1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.*

*2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.*

*3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.*

*4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.*

*5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.*

*6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.*

*7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.*

*8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.*

*9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and*

*toward the east, and toward the pleasant land.*

*10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

*11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

*12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.*

*13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

*14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

*15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.*

*16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.*

*17. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*

*18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*

*20. The ram which thou sawest having two horns are the kings of Media and Persia.*

*21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.*

*22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

*23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

*24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper; and practise, and shall destroy the mighty and the holy people.*

*25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*

*26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.*

*27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.*

In particular, the prophet Zechariah

*Zechariah 11*

*1. Open thy doors, O Lebanon, that the fire may devour thy cedars.*

*2. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.*

*3. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.*

4. *Thus saith the Lord my God; Feed the flock of the slaughter;*  
5. *Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.*  
6. *For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.*  
7. *And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.*  
8. *Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.*  
9. *Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.*  
10. *And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.*  
11. *And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord.*  
12. *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*  
13. *And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*  
14. *Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.*  
15. *And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.*  
16. *For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.*  
17. *Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*  
Explains in some detail how the false shepherd, the antimessiah, comes to power and the two staves he will carry. One of the two is called "Union." "Union" is the preferred term to reference the European Union which is symbolized by a "woman riding a beast." The other staff is called "Favor" and deals with his influence over others.

Chapter 15. The song of Moses spoken of :

*Revelation 15: 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

is found:

*Deuteronomy 32: 44. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.*

Moses wrote that song for "that generation"

*Deuteronomy 29: 22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, When they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;*

that would see the end of the ages, the greater exodus and the return of Israel from all nations:

*Deuteronomy 30: 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations,*

*whither the Lord thy God hath driven thee,*

*2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;*

*3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.*

*4. If any of thine be driven out unto the out most parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:*

*5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.*

*6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

*7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*

*8. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.*

*9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:*

*10. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul*

*and be that generation that "would not pass away until all things were fulfilled."*

Chapter 17. The Babylon of Revelation is a woman riding a beast that claims she is the queen of heaven and not a widow.

*Isaiah 47: 1. Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.*

*2. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.*

*3. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.*

*4. As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.*

*5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.*

*6. I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.*

*7. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.*

*8. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:*

*9. But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.*

*10. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.*

*11. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall*

*fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.*

*12. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.*

*13. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.*

*14. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.*

*15. Thus shall they be unto thee with whom thou hast labored, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.*

An extensive description including the very liturgical words used by the woman in the Revelation.

Chapter 19. The return of the Messiah on a white horse with His robe dipped in blood is a dramatic scene. The same scene is more complete with the words of Daniel and Isaiah.

*Daniel 7:13 I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.*

*Isaiah 63:1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.*

*2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?*

*3. I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

*4. For the day of vengeance is in mine heart, and the year of my redeemed is come.*

Chapter 20. The first resurrection precedes a 1,000 year period, while the resurrection of the dead follows it. Both are addressed by Daniel chapter 12. Based on the information from both Revelation and Daniel, you will conclude that you want to be in the first resurrection.

*Daniel 12:2 And many of those who sleep in the dust of the ground will awake, these [the first] to everlasting life, but the others [the second] to disgrace and everlasting contempt.*

*Revelation 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power; but they will be priests of God and of Messiah and will reign with Him for a thousand years.*

Chapter 21. The new Jerusalem with its 12 gates and foundation stones is pictured in Revelation 21. It is a picture of a bride adorned for her wedding.

*Revelation 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.*

But, Isaiah pictures the same place with the bridegroom joining the bride.

*Isaiah 62:1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

2. *And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.*
3. *Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*
4. *Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.*
5. *For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*

*Isaiah 62: 11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*

*12. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.*

Right after this passage is when Isaiah tells us about the One whose robe is dipped in blood.

*Isaiah 63*

1. *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.*
2. *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?*
3. *I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

This list is by no means comprehensive nor complete. This is only a sample of the symbol and content relationship between Revelation and the Old Testament.

The stolen parts of Revelation are not really stolen. The Rabbi's statement was simply a reaction of how extensive the prophetic Scripture of Revelation is based on the prophets of Israel. If John's testimony is true (the book of Revelation), then it should be coordinated with previous prophecy. When Isaiah spoke of the Messianic Era (the kingdom), then we should find Revelation addressing that subject with matching precision.

Therefore, we can conclude that any teacher of Revelation that does not address all the prophets of Israel in his interpretation is both short-sighted and failing to address all of the evidence before drawing conclusion. Still further, many specific points made by John are also lost. This loss usually leads to imaginative explanations and tangents of theology and eschatology to fill the vacancies. One of the most obvious mistakes of this type is the teaching that the church will not go through the tribulation; but instead, will be raptured from the earth prior to the event. This teaching is born out the desperate need to find some kind of consolation for the disturbing judgments of God during the tribulation. Instead of understanding the prophecies about the "greater exodus," God's deliverance modeled after the ancient exodus from Egypt, the church is left with conjuring up an explanation due to their self-imposed separation from Israel.

The church separated themselves a long time ago (big theological mistake) from Israel and have

replaced the Messiah's promises to Israel with the rapture of the church (huge eschatology mistake). Many churchmen are frustrated with the book of Revelation because it does not line up precisely with their theology or eschatology. It has the word "church," but keeps talking about altars, angels, and the sons of Israel. Even more perplexing, the kingdom is not described as being in heaven, nor having a big church in Jerusalem. In fact, it describes a temple (something done away with when the New Covenant came around according to them). You should see the faces of the average Christian when he realizes that the Messiah will be High Priest and officiate over future sacrifices. All of this is very perplexing to churchmen and it demands some kind of explanation. "Dispensations" is the big word used by evangelicals to explain it all away.

If this was all there was to the book of Revelation, a strong relationship to the prophecies of the past, then we would have plenty to study for some time to come. However, there are some other features to Revelation that make it stand out even more. I have included just seven items for purpose of this article. (There are more than seven.)

You might want to buckle your seat belt for this. Many of you are going to read things about this book that you have never heard before.

1. The book of REVELATION is intended for a select group of believers who keep Torah and have a testimony of Yahshua.

*Revelation 1:1 The Revelation of Yahshua the Messiah, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated it by His angel to His bond-servant John,*

The title bond-servant means something in the Bible. In fact, it is a very specific title for a believer that has done something in accordance with the Torah. Paul, John, Peter, Jude, James and other New Testament leaders referred to themselves as bond-servants. It is not a term used for every believer.

In fact, if you will look around today, where are the bond-servants? I hear about Christians. I hear some called Pastors, Evangelists, etc. But, how many brethren do you know that are addressed as bond servant?

The book of Revelation is written to bond-servants to show them things which will shortly take place. If you believe the book is written to you, then you need to be a bond-servant.

The Law of the Bond-Servant is found in Torah. In fact, it is one of the first teachings by Moses after the Lord gave the 10 commandments.

*Exodus 21:2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.*

*3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.*

*4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.*

*5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:*

*6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.*

*Deuteronomy 15:12. And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.*

*13. And when thou sendest him out free from thee, thou shalt not let him go away empty:*

*16. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;*

*17. Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.*

A bond-servant is one who has had their debt paid and is free to go. But instead, they choose for the reason of love to remain in the service of their Master. Very few New Testament teachers understand that this is the dynamic for service to God once we have been redeemed. A bond-servant of Yahshua, like Paul, John, James, Jude, Simon Peter and others took their freedom from sin and death and committed themselves to the service of God for the reason of love. This is the deeper meaning of Yahshua's new commandment.

*John 13: 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

*35. By this shall all men know that ye are my disciples, if ye have love one to another.*

Yahshua's new commandment is really an extension on the law of the bond-servant. In addition to the testimony of, "I love my Master; I love my wife and children, my Master has given me," the bond-servants of Yahshua add, "And I love the brethren of my Master. For this reason I will not go out as free man."

By this testimony all men are to know who are the bond-servants of Yahshua the Messiah. I asked earlier; let me ask again. How many bond-servants do you know now? Maybe you know some. They are the ones who have publicly expressed their love of God, love of wife and children, and their love of the brethren. They are the bond-servants of Yahshua. They also follow the commandment given by Moses and the Torah (the teaching). They are the ones the book of Revelation was written to.

Having a testimony of Yahshua and keeping the Torah is the only way you can be a bond-servant. The Law of the bond-servant comes from Torah. Maybe this is why Revelation speaks precisely to this point concerning the tribulation saints.

*Revelation 14:12 Here is the perseverance of the saints who keep the commandments of God and their faith in Yahshua.*

2. The angel that showed John the REVELATION was a future Tribulation Saint.

*Revelation 1:1 The Revelation of Yahshua the Messiah, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated it by His angel to His bond-servant John,*

The angel that showed John the contents for the book of Revelation is an intriguing part of the book. Most assume that it is Yahshua the Messiah Himself, because the angel speaks and John turns to see Yahshua.

*Revelation 1:12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*

*13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

*14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

*15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*

*16. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.*

*17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

John heard a voice and turned to see the Messiah, but the voice was not of the Messiah as you will soon see. This particular voice sounded like a trumpet. This is the Angel that showed John the Revelation.

*Revelation 4:1 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things."*

When John saw the Angel, he did fall down to worship as he did with Yahshua, but he was told not to do that.

*Revelation 19:10 And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Yahshua; worship God. For the testimony of Yahshua is the spirit of prophecy."*

The angel is clearly not Yahshua. Instead, the angel says that John is to direct his worship to Yahshua and God. Instead, he declares that he too is a fellow servant, one of the brethren who holds to the testimony of Yahshua.

*Revelation 22:6 And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must shortly take place.*

Again, John sees the Angel and the purpose of the book is restated.

*Revelation 22: 8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*

*9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

And once again John makes the mistake of falling down to worship. The Angel also restates who he is.

He is a fellow servant like John. He is one of John's brethren. He is a prophet. And he heeds the words of the book of Revelation. Wait a minute!

The book of Revelation is written into the future to show a group of bond-servants in the last generation the things which must shortly take place. The word angel means messenger; it does not automatically mean that he is one of the seraphim or cherubim. For him to be equal with John, to be a prophet, and to heed the word of the book Revelation, he must be a tribulation saint. He might be one of the 144,000 or one of the two witnesses, or he might just be a regular tribulation saint who is a bond-servant of Yahshua.

This little mystery sounds like a plot out of the "Back to the Future" movie, but it's not. It's one of the amazing facts about the book of Revelation.

3. The mysterious symbol for the seven churches of REVELATION is messianic.

*Revelation 1:20 As for the mystery of the seven stars which you saw in My right hand, and the seven golden lamp stands: the seven stars are the angels of the seven churches, and the seven lamp stands are the seven churches.*

The seven lamp stands are a menorah. The menorah is the seven candelabrum that was in the temple. It is a powerful symbol of faith in the God of Israel. The book of Revelation presents the Messiah standing in the midst of the seven lamp stands. It further states that the Messiah is in the midst of the seven churches. The menorah is the symbol of those churches.

The modern church of today does not use the symbol of the menorah. They consider that for the most part to be a symbol of Jews or Jewish things. The fact is that the menorah is the lamp stand, the light in the sanctuary of the God of Israel. Yahshua, the Messiah, is the God and King of Israel. He is the Lord of the Sabbath. He is the Light of the World. Therefore, equating the menorah with the believers is a very appropriate symbol. However, the modern church has no such symbol. They have chosen other symbols.

Maybe this is part of the reason why the modern church does not care to hear about the book of Revelation nor do they understand it when it is heard. The book is not really about them or for them.

However, there is one very visible group of believers in the world that identifies with and displays a menorah as one of their symbols. They are messianic congregations, and they have re-emerged again in this generation just as they were in the days the book of Revelation was written.

4. The deliverance of the Tribulation Saints will follow the pattern of the exodus from Egypt.

*Deuteronomy 32:11 Like an eagle that stirs up its nest, that hovers over its young, He spread His wings and caught them, He carried them on His pinions.*

Moses, in his second song, reminds us that God's deliverance out of Egypt was the flight of an eagle with its young. The same word picture is used to describe what will happen to the tribulation saints.

*Revelation 12:14 And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent.*

The pattern of the ancient exodus and how it prophesies to the greater exodus from all nations is prolific and specific. Today, many believers want to go to the promised land. They are hoping that they will get there by a short cut (the rapture). They don't want to go to any wilderness where there is a lack of the basic necessities such as food and water. Moses explained that Israel did not go by the way of the Philistines (the shorter way); instead, they went by way of the wilderness which is tribulation for us. The Hebrew word for Egypt is Mitzrayim. Mitzrayim means trials and tribulations. We will come out of trials and tribulations before we go to the promised land (the Messianic kingdom).

The 42 months of the great tribulation also matches the 42 camping places of Israel in the wilderness. This same number of 42 was the number of cities in Israel. The Messiah addressed this number when speaking of the oppression we will endure in the great tribulation.

*Matthew 10:23 But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish going through the cities of Israel, until the Son of Man comes.*

The judgments in the book of Revelation are similar to the judgments in the Exodus – they are on the false gods of this world. The prophet Jeremiah made no pretense of this comparison. He stated that the exodus at the end of the ages would be so overwhelming that the word "exodus" would be reserved to the greater exodus from all nations and no longer in reference to Egypt.

*Jeremiah 16:14. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;  
15. But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.*

*Jeremiah 23:7. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;  
8. But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

Therefore, to understand the book of Revelation and its deliverance, you must first understand the story of deliverance from Egypt. Just as Pharaoh forgot Joseph, so the antimessiah will position himself like Pharaoh and will not remember the Son of Joseph, Yahshua the Messiah. This is probably why the book of Revelation is so bold in its imagery; it replicates the message of God to Pharaoh and the Egyptians – "that you might know the LORD." But this time, every knee will bow and proclaim that He is the LORD.

5. The Messiah came the first time fulfilling the Passover, Feast of Unleavened Bread, and the Feast of First Fruits, He will come the second time fulfilling the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

I once heard a famous comedian explain his success as a matter of timing. The same is true of understanding the coming of the Lord – its all about timing. More specifically, it is all about God's appointed times.

The Messiah several times refused to accept the honor of being the Messiah. Instead, He used to say, "My time is not yet." This was reference to waiting for the particular Passover that He was to enter Jerusalem and offer Himself as the Lamb of God. It is clear that He purposed to show Himself according to the plan of the Appointed Times of God.

In the same way, the Messiah is waiting now for the appropriate year and then He will complete His tasks after the pattern of Trumpets, Atonement, and Tabernacles. Trumpets sound the coming of the King. Atonement references directly to the Day of the Lord, the day of God's judgment. Tabernacles is the feast of Ingathering when all of God's saints are gathered together.

This pattern is re-enforced in Revelation by making references to the Day of Atonement and the saints preparing for the feast of Tabernacles. The Great Tribulation will begin in the late winter of a particular year; it will end in late summer, early fall of another year (3 ½ years later). The Biblical festivals do the same. Passover is in early spring and Tabernacles is in early fall. Passover is the beginning of the exodus; Tabernacles commemorates how our ancestors lived in the exodus. The same sequence, the same pattern will be our destiny. The Messiah is central in these events. His second coming will be as precise in fulfilling the prophecies as His first coming was.

6. The crest of the nation of Israel with a menorah flanked on either side by olive branches is the prophecy of the two witnesses from the book of REVELATION.

The book of Revelation presents two central figures as prophesying for 1260 days during the great tribulation.

*Revelation 11: 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

*4. These are the two olive trees, and the two candlesticks standing before the God of the earth.*

While it does not say exactly who these two persons are, the example of Moses and Aaron standing before Pharaoh is replicated. However, the most common belief is that the two witnesses are in the spirit of Moses and Elijah. The book of Revelation does not focus on their identities. Instead, what they do and how they do it is the point.

It is therefore striking when one makes the following observation. The seal of the nation of Israel is the symbol of the two witnesses. What does this mean? What role does the modern nation of Israel have to do with the prophecy of Revelation? We will wait and see. But, it is a good example of how the elements of the book of Revelation are present in this generation. What is even more fascinating to me is that others who teach and study the book of Revelation have never made this observation.

7. The modern church of today is discussed being in the tribulation, but it is called BABYLON, MOTHER OF HARLOTS.

I was on a forum panel discussing before an audience the various theories of when the rapture would take place. Three positions were represented: the pretribulation, the pre-wrath rapture, and the post-

tribulation position. I was placed at the seat of the post-tribulation position. The forum debate went pretty much as I expected; no one was really willing to take the other point of view. Everyone's definition of the believers and why God wouldn't put us through tribulation was a repeat of previously held arguments. However, there was a definite closing to the lengthy discussion.

The brother representing the pretribulation position took the microphone for the last time and offered the following logic. He argued that the church is not mentioned in the book of Revelation after chapter 3 until the Lord returns and the bride makes herself ready. Therefore, the church is not present in the days of the tribulation. I couldn't let that stand, so I took the microphone and answered his point. The church is spoken of in the book of Revelation while describing the tribulation prior to the Lord's return. The problem is that many don't like its title – BABYLON, MOTHER OF HARLOTS. The crowd which had been stoic and thoughtful for three hours erupted in a mixture of shock and cheers. It was the defining moment in the forum.

Let me pose a similar logic question. If the modern church, which is supposed to fulfill the prophecy of the apostasy (a great falling away), is not the religious system called BABYLON, then what other religious organization is headquartered in Rome with a variety of off-shoot (daughters) organizations (Protestant Churches)? Consider this corollary question. The Apostle John who wrote the Revelation saw a lot of interesting things. He saw the throne of God, visions of horsemen, trumpet angels, angels flying, saints and martyrs, even the antimesiah and the false prophet. Yet, when he saw BABYLON, he wondered greatly!!!

*Revelation 17:6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly.*

Why did he wonder at that? I can think of a lot of things I would have wondered at seeing in Revelation. But, John wondered at the woman. Let me offer this possible explanation. I think that John was amazed at what the church turned into at the end of ages. I think he couldn't quite grasp how the church could turn away from the Lord, given its beginning he personally knew.

If BABYLON, MOTHER OF HARLOTS is the modern church and is going to go through the tribulation. If there is going to be a great falling away of faith in the modern church, then it would make a lot of sense for God to call for the believers to get out of the church before the plagues of the tribulation fall. Interestingly, this is exactly what God calls for.

*Revelation 18:4 And I heard another voice from heaven, saying, "Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues;"*

Where are the saints right now and what is that they need to "come out of?" This is another example of why many churchmen are uncomfortable with teaching the book of Revelation.

Conclusion:

The study of Revelation for most is worse than a mystery with no answers. Besides being befuddling, it is a fearful book. Some brethren don't believe in the God of Revelation; their definition of God is considerably different. It is no wonder that many churches and brethren simply do not want to hear

about the book of Revelation. However, the words of the book are true and those that love the truth will love the book.

If you are interested in studying even more about the book of Revelation, then we have a new study available on CD and cassette tape. But, you need to check your preconceptions before you start your study. There are considerably more than just seven amazing facts about the book. There are, in fact, 57 different sets of sevens in the book.

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