

Notes: November 22, 2014

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Who is Messiah?

When we look at the book of Revelation, it is highly distinctive in the way it uses the *Tanakh*. There are very few direct quotations, but no less than five hundred allusions to the *Tanakh*.

When you allude to something you are indirectly calling attention to something.

So, in the case of Revelation, the one providing the revelation is supporting the text through indirect reference to the Tanakh:

So when we look at the allusions, we find the following books of the Tanakh referenced frequently:

- Exodus,
- Isaiah
- Jeremiah,
- Ezekiel,
- Zechariah
- Daniel.

What is the reason for all these allusions?

The overall effect of so many *Tanakh* references and allusions is to anchor every part of the book in the God-inspired words of Israel's Prophets.

Today, we are going to look at how the one who is giving the Revelation is identified to each of the Messianic

communities mentioned.

Before we look at them, I believe it is important to see what we can learn from the introduction, the opening verses:

Rev 1:1 This is the revelation which God gave to Yeshua the Messiah, so that he could show his servants what must happen very soon. He communicated it by sending his angel to his servant Yochanan,

Rev 1:2 who bore witness to the Word of God and to the testimony of Yeshua the Messiah, as much as he saw.

According to Daniel when he was requested to make sense of the King's dream responded:

Dan 2:27 Dani'el answered the king, "No sage, exorcist, magician or astrologer can tell his majesty the secret he has asked about.

Dan 2:28 But there is a God in heaven who unlocks mysteries, and he has revealed to King N'vukhadnetzar what will happen in the acharit-hayamim (end of days). Here are your dream and the visions you had in your head when you were in bed.

So, when we look at how Revelation opens we see that it is the Revelation of God and is conveyed to Messiah, in order to transmit this revelation to Messiah's servants His talmadim.

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Rev 1:2 who bore witness to the Word of God and to the testimony of Yeshua the Messiah, as much as he saw.

And this Revelation bore witness to, or was in line with the Word of God and to the testimony of Messiah.

They lined up with each other. They did not contradict but confirmed.

Rev 1:7 Look! He is coming with the clouds! Every eye will see him, including those who pierced him; and all the tribes of the Land will mourn him. Yes! Amen!

Rev 1:8 "I am the 'A' and the 'Z,' " says Adonai, God of heaven's armies, the One who is, who was and who is coming.

The One who is, who was and who is coming. This is based on God's self-identification in [Exo 3:14](#), "I am who I am," or, "I will be who I will be."

We see the eternal nature of Adonai throughout scripture.

Exo 3:14 God said to Moshe, "Ehyeh Asher Ehyeh [*I am/will be what I am/will be*]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [*I Am or I Will Be*] has sent me to you.' "

When we understand that they are echud, that they are one and there is no other beside them, then when we read Hebrews 13:8:

Heb 13:8 Yeshua the Messiah is the same yesterday, today and forever.

We can make a direct connection.

We recited *Adon-'Olam today*.

Rev 1:17 When I saw him, I fell down at his feet like a dead man. He placed his right hand upon me and said, "Don't

be afraid! I am the First and the Last,

Rev 1:18 the Living One. I was dead, but look! — I am alive forever and ever! And I hold the keys to Death and Sh'ol.

When looking at this verse, it alludes to two places in Isaiah:

Isa 44:6 Thus says Adonai, Isra'el's King and Redeemer, Adonai-Tzva'ot: "I am the first, and I am the last; besides me there is no God.

Isa 48:12 "Listen to me, Ya`akov; Isra'el, whom I have called: I am he who is first; I am also the last.

Going back to verse one, it is the Revelation given by God to Messiah, so when we look at verse 18 again, the connection is again being made that they are one and the same.

Rev 2:1 "To the angel of the Messianic Community in Ephesus, write: 'Here is the message from the one who holds the seven stars in his right hand and walks among the seven gold menorahs:

The one who holds the seven stars and walks among the seven gold menorahs is first identified in Revelation 1:12

Rev 1:12 I turned around to see who was speaking to me; and when I had turned, I saw seven gold menorahs;

Rev 1:13 and among the menorahs was someone like a Son of Man, wearing a robe down to his feet and a gold band around his chest.

The seven *menorahs* are the seven Messianic communities referenced in verse 11.

And in Revelation 2:1 the message to this congregation is coming from the one who walks among them.

This one who walks among them, Yeshua fulfills three main offices set forth in the *Tanakh*-prophet, priest and king. Yeshua served as a prophet during his life on earth ([Mat 21:11](#)). At present he serves as high priest in heaven (Heb. 2:17-Heb. 3:6, Heb. 4:14-Heb. 5:10, Heb. 6:20-Heb. 10:21);

This is signified by his **wearing a long robe and a gold band around his chest**, the clothing of the *cohen hagadol* (Exodus 28)

Rev 2:8 "To the angel of the Messianic Community in Smyrna, write: 'Here is the message from the First and the Last, who died and came alive again:

Yeshua says, "**I am the First and the Last**," here, it is God the Father who so describes himself.

Many titles and descriptions which the *Tanakh* applies only to *YHVH* are in the New Testament applied to Yeshua.

Rev 2:12 "To the angel of the Messianic Community in Pergamum, write: 'Here is the message from the one who has the sharp double-edged sword:

Rev 1:16 In his right hand he held seven stars, out of his mouth went a sharp double-edged sword, and his face was like the sun shining in full strength.

A sharp double-edged sword came from his mouth. This imagery is found [Isa 49:1-3](#):

Isa 49:1 Coastlands, listen to me; listen, you peoples far away: Adonai called me from the womb; before I was born, he had spoken my name.

Isa 49:2 He has made my mouth like a sharp sword while hiding me in the shadow of his hand; he has made me like a sharpened arrow while concealing me in his quiver.

Isa 49:3 He said to me, "You are my servant, Isra'el, through whom I will show my glory."

Here, Yeshua the Messiah and the people of Israel are identified with each other (see [Mat 2:15](#)).

This **sword** is the Word of God ([Rev 6:9](#), [Eph 6:17](#)).

With it Yeshua, in his role as judge and king, strikes down nations ([Rev 19:15](#)); for earlier he had warned that people would be judged by it ([Joh 12:48-49](#)).

The Word of God is well-suited for judging, since it can discern the truth in people's hearts ([Heb 4:12-13](#)).

Rev 2:18 "To the angel of the Messianic Community in Thyatira, write: 'Here is the message from the Son of God, whose eyes are like a fiery flame and whose feet are like burnished brass:

As first referenced in Revelation 1:14 – 15

Rev 1:14 His head and hair were as white as snow-white wool, his eyes like a fiery flame,

Rev 1:15 his feet like burnished brass refined in a furnace, and his voice like the sound of rushing waters.

Alludes to Daniel

Dan 7:9 "As I watched, thrones were set in place; and the Ancient One took his seat. His clothing was white as snow, the hair on his head was like pure wool. His throne was fiery flames, with wheels of burning fire.

Dan 7:10 A stream of fire flowed from his presence; thousands and thousands ministered to him, millions and millions stood before him. Then the court was convened, and the books were opened.

God the Father, who is described in similar language. Thus we see here Yeshua's identification with God.

Yeshua remains the **Son of God** (see [Mat 4:3](#)) even after his resurrection and ascension into heaven. He is the same yesterday, today and forever ([Heb 13:8](#)).

Rev 3:1 "To the angel of the Messianic Community in Sardis, write: 'Here is the message from the one who has the sevenfold Spirit of God and the seven stars: "I know what you are doing — you have a reputation for being alive, but in fact you are dead!

Rev 1:4 From: Yochanan To: The seven Messianic communities in the province of Asia: Grace and shalom to you from the One who is, who was and who is coming; from the sevenfold Spirit before his throne;

What is the sevenfold Spirit of God?

Seven is also the number of fullness and completion in the book of Revelation, speaking of God's perfection and the finality of his coming judgment on mankind.

Moreover, two passages from the *Tanakh* suggest a special relationship between the Holy Spirit and the number seven—[Isa 11:2](#), which gives seven attributes of the Spirit, and [Zec 4:2-10](#), in which some of the "seven"-imagery of

Revelation is associated with the Spirit.

[Isa 11:2](#) The Spirit of Adonai will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fearing Adonai —

[Isa 11:3](#) he will be inspired by fearing Adonai. He will not judge by what his eyes see or decide by what his ears hear,

[Rev 3:7](#) "To the angel of the Messianic Community in Philadelphia, write: 'Here is the message of HaKadosh, the True One, the one who has the key of David, who, if he opens something, no one else can shut it, and if he closes something, no one else can open it.

At [Isa 22:20-22](#), Elyakim was given "the **key** of the house of **David**," that is, full authority to act on behalf of King Hezekiah in his household.

Likewise Yeshua, "the Root and Offspring of David" ([Rev 5:5](#), [Rev 22:16](#)), has full authority ([Mat 28:18](#)) to act on behalf of God, our King.

Yeshua does not permit others to usurp this authority (see [Rev 3:9](#)), yet he voluntarily shares "the keys of the Kingdom of Heaven" with those who commit themselves to him ([Mat 16:19](#)).

[Mat 16:19](#) I will give you the keys of the Kingdom of Heaven. Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."

[Rev 3:14](#) "To the angel of the Messianic Community in Laodicea, write: 'Here is the message from the Amen, the faithful and true witness, the Ruler of God's creation:

The word "*Amen*," from the Hebrew word meaning "truth," confirms the truth of a previous statement - when you say Amen, you are confirming that statement to be truthful.

Yeshua is **the Ruler** (Greek *archê*) **of God's creation**, literally, "the beginning of God's creation," who as the Word of God began it and continues to uphold and rule it ([Gen 1:2](#), [Joh 1:1-3](#), [Col 1:17](#), [Heb 1:3](#)).

Thus in relation to the Laodiceans, Yeshua is **the Amen**, confirming how serious is their spiritual condition. He is **the faithful and true witness** (see [Rev 19:11](#)) whose testimony on the subject cannot be controverted. And he is **the Ruler of God's creation**, capable of bringing judgment upon them if they do not repent.

[Rev 3:19](#) As for me, I rebuke and discipline everyone I love; so exert yourselves, and turn from your sins!

Because God loves Israel he criticizes them throughout the *Tanakh*; this is one of the glories of biblical truth.

[Rev 3:20](#) Here, I'm standing at the door, knocking. If someone hears my voice and opens the door, I will come in to him and eat with him, and he will eat with me.

God's readiness to receive repentant sinners, well known from the *Tanakh*:

[Zec 1:3](#) Therefore, tell them that Adonai-Tzva'ot says this: "Return to me," says Adonai-Tzva'ot, "and I will return to you," says Adonai-Tzva'ot.

[Rev 3:21](#) I will let him who wins the victory sit with me on my throne, just as I myself also won the victory and sat down with my Father on his throne.

Messiah is depicted as having overcome temptation, and we are invited to "approach" God's throne boldly when we have need. Here Yeshua promises that believers who overcome will actually **sit** with him on the **throne** which he

shares with God the Father.

Rev 3:22 Those who have ears, let them hear what the Spirit is saying to the Messianic communities." ' "