

December 9-15, 2019

Revelation 1–11

“Glory, and Power, Be unto . . . the Lamb for Ever”

Summary: Christ chooses some as kings and priests unto God—Christ will come again—John sees the risen Lord.

He who overcomes will gain eternal life, avoid the second death, inherit the celestial kingdom, and rule many kingdoms.

He who overcomes will retain his name in the book of life, reach godhood, and be with Jesus as He is with the Father.

John sees the celestial earth, the throne of God, and all created things worshipping the Lord.

John sees the book sealed with seven seals, and he sees those people redeemed out of every nation—He hears every creature praising God and the Lamb.

Christ opens the six seals, and John sees the events therein—In the fifth seal, he sees the Christian martyrs; and in the sixth, he sees the signs of the times.

John also sees in the sixth seal the Restoration of the gospel, the sealing of the 144,000, and the hosts of the exalted from all nations.

John sees fire and desolation poured out during the seventh seal and preceding the Second Coming.

John also sees the wars and plagues poured out during the seventh seal and before the Lord comes.

John seals up many things relative to the last days—He is commissioned to participate in the restoration of all things.

In the last days, two prophets will be slain in Jerusalem—After 3½ days, they will be resurrected—Christ will reign over all the earth.

Supplemental Jewish and Holy Land Insights

What is the original meaning of the Menorah?

John’s message to the seven churches (all located in today’s Turkey) brings an immediate symbolism of the Menorah, a seven-branched candelabrum carried by the Israelites through the wilderness of Sinai. The menorah is the emblem of the modern State of Israel. “God showed Moses the prototype of the menorah when

He handed down the Torah on Mount Sinai: from the central shaft of the menorah six branches, three on either side, curved upwards, making seven branches in all; it was carved from one solid piece of gold. It was a sacred object to be used only in the Tabernacle and later in the Temple, and no imitation was permitted. The special candle holder used on Hanukkah is a *hanukkiyyah* and not a menorah --- it has eight branches.”
([Encyclopedia Judaica Jr.](#))

What happened to the original Temple Menorah?

"The original menorah was 18 handbreadths high and burned in the Tabernacle as a perpetual light. When Solomon built the Temple in Jerusalem, he placed ten golden *menorot* inside it, probably in addition to the *menorah* of Moses. Both these and the original menorah were destroyed completely when the First Temple was desecrated in 586 B.C.E. The returning Babylonian exiles rebuilt the Temple in 516 B.C.E. and, following the custom of the Tabernacle, made a single menorah according to the descriptions of (**Exodus 25:31--40 and 37:17--24**). In 169 B.C.E. it was removed by Antiochus Epiphanes (the king in the Hanukkah story); Judah Maccabee replaced it after the cleansing of the Temple. With the final destruction of the Temple by the Romans under Titus in 70 C.E., the menorah was seized and probably carried in the triumphal procession through Rome. There is no definite information as to the fate of the menorah after this time, but it is certain that it did not exist later than 1204." "After the victory of Titus, the symbol of the menorah was preserved by the Jewish people. During the Middle Ages it was used to illuminate manuscripts. Kabbalists (Jewish mystics) took it as a representation of the *sefirot* (emanations of God). Today the menorah remains a familiar symbol. One appears on Marc Chagall's stained glass windows in Jerusalem; the Ghetto memorial in Warsaw embodies two large menorot and the large carved menorah of Benno Elkan stands outside the Knesset."

(**Encyclopedia Judaica Jr.**)

How can the symbol of the menorah affect my life?

The fact that the menorah had seven branches may be symbolic of order. The

number seven is a prime number in mathematics. The message to the seven churches was to assist their unity and order. It was to keep them "connected." "The idea of orderliness is also conveyed by a fascinating use of numbers, especially the number seven. The first verse of Genesis in the Hebrew text contains seven words; the second verse, 14. The word *Elohim* (God) is mentioned 7 x 5 (35) times; "earth" 7 x 3 (21) times; "good" seven times. The section on the seventh day consists of 7 x 5 (35) words and the term "seventh day" is mentioned in each of three seven word phrases. Just as the text is careful to use the proper word in its proper place, so God has been careful to form the proper creation, putting it in its proper place at exactly the appropriate time. Therefore, creation is judged as being "very good," and all of God's creatures live in peace."

(**Encyclopedia Judaica Jr.**)

How is "seven" used in Judaism?

"Aware that he was soon to die, Moses made an impassioned plea to the Jews to keep the covenant that God had made with them. This is recorded towards the end of *Devarim*. He commands the priests to read the Torah publicly every seven years." "The formal rules of mourning as described below are observed for seven close relatives: wife (or husband), father, mother, son, daughter, brother and sister." "Joseph was one such interpreter; he explained Pharaoh's dreams of the fat and thin cows as symbolizing seven years of plenty followed by seven years of hunger (**Genesis 41**)." "Two of the festivals, Passover and Sukkot, have what are known as intermediate days (*hol ha-mo'ed*, literally, the weekdays of the festival). Both of these festivals last for seven days (eight outside Israel) and only the first and the last day (the first two days and the last two days outside Israel) are full festivals." (**Encyclopedia Judaica Jr.**)

How is “seven” used in a Jewish marriage ceremony?

“Halakhic requirements of the marriage ceremony include: the *huppah* (canopy); the giving of the ring by the groom to the bride in the presence of two valid witnesses; the *ketubah* (marriage contract); *yihud*, a brief period of seclusion following the ceremony; and *sheva berakhot*, the seven blessings which combine the hopes of the young couple with the prayers and aspirations of the Jewish people. Differences in detail of foods, dress, procedures etc. which attend the joyful occasion vary as widely as the communities from which the participants come. The shattered glass, recalling the destruction of the Temple in Jerusalem, is a custom which is widely, but not universally, practiced. Some oriental Jews have a relative cutting paper during the ceremony, to ward off evil spirits. Some Ashkenazi brides make seven circuits around the groom to create a mystical ring which is presumed to serve the same purpose.”

([Encyclopedia Judaica Jr.](#))

What are the “seven” biblical fruits and vegetables that provide full nutrition?

“The Bible ([Deuteronomy 8:8](#)) mentions seven kinds of produce found in Erez Israel: wheat, barley, grapes, figs, pomegranates, dates, and olives. Out of these products came wine, a variety of types of honey, and olive oil, as well as raisins and varieties of fresh and dried fruit. Nuts and apples were also common in biblical Israel.” “Rabbinic interpretation limited the first fruit offering to seven species growing in Erez Israel, produce which included not only necessities but delicacies as well: wheat, barley, grapes, figs, pomegranates, olive oil and date

honey.” ([Encyclopedia Judaica Jr.](#)) They provide the necessary nutrients for sustenance.

([chabad.org/library/article_cdo/aid/3567733](#), [Don Isaac Abarbanel, commentary on Parshat Eikev](#))

How is “seven” used in describing a repeated vision of the last days?

“In the Book of ([Ezekiel 38--39](#)) there is described a vision of the End of Days in which a war of God against "Gog, of the land of Magog, the chief prince of Meshech and Tubal" is predicted. Gog, it is prophesied, will lead a host from the furthest north against Israel, but Gog will die in the land of Israel and for seven years the Israelites will use the weapons of the enemy for fuel.”

([Encyclopedia Judaica Jr.](#))

How do I make choices based on the blessings and contrast to the “seven churches?”

As you look at the blessings promised to the seven churches, you can see the contrasts to those blessings. To Ephesus: Life / sin, death; To Smyrna: Live with God / suffering; To Pergamos: Lord’s will / earthly honors; To Thyatira: Eternal life / addiction to self; To Sardis: Clothed in white / darkness; To Philadelphia: Lord’s name / nameless; To Laodicea: Sit with the Lord / lukewarm. The Lord has prepared a way for us to make choices and have those correct choices confirmed by His spirit. Satan’s hoped to force everyone to follow his plan. Anything that resembles a choice is in contrast to dictatorship, addiction, and oppression. “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” ([John 8:32](#))