

All scripts 1-7, 1.1-5.3.

Note:

- Scripts 1-7 included here (blue highlight). Please record the audio for the blue highlights first.
- Scripts 1.1-5.3. Please record these (yellow highlights) these supporting scripts second.
- No need to read verse references in parentheses—will put these in slides.
- Highlights simply note changes to previous versions so can be ignored.

1: Jesus revealed to his servants. Revelation 1:1-20.

If you are a servant of Jesus Christ, that is, Mashiach, God gives you this book of Revelation to reveal to you Jesus and His coming Kingdom. You have a critical role in God's coming Kingdom future, for you are called to bear witness with your words and life of Jesus Mashiach, testifying all that the Lord reveals to you (1:1-2).

Jesus reveals himself as the true Mashiach—first to his servants of the church-age, then to Israel, and then to all the nations, to establish the Kingdom of God on earth. And, your testimony reveals Jesus Mashiach until the day when all see Him with their own eyes. For, “He is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him” (1:7).

Those who love this world's darkness and hate God and his Kingdom of light will mourn the coming rule of Jesus Mashiach. For, Jesus Mashiach's redemption replaces the darkness of death with the light of eternal life.

But, this redemption that brings heavenly life to this dark earth is costly. In his “faithful witness,” Jesus shed his “blood” on the cross to be raised as the “firstborn of the dead,” establishing his kingdom of resurrected life and winning the right to be “the ruler of the kings on earth” (1:5). Notice the mystery of the kingdom in his sacrifice. Robed in a heavenly salvation, Jesus humbly sacrificed his life on earth to win an eternal redemption.

So, too, the servants of Jesus Mashiach must give themselves fully as witnesses, literally, martyrs, to testify of Jesus, enduring earthly tribulation for the sake of his “kingdom” (1:9). But, they too will join him in his resurrected glory. As the Firstborn of the resurrection from the dead, Jesus now is perfect in glorious power with “eyes of fire” (1:14) and visage like “the sun” (1:16). This glorious Mashiach walks among his servants to support his servants as they advance his kingdom, one day to join him in his resurrected glory as the “clouds” of heavenly armies accompanying him to displace the darkness to bring the Kingdom of light (1:7; 19:14).

Thus, as Jesus Mashiach is revealed to His Servants, we see that:

- **(1) Kingdom Faith** enables Saints to testify of Jesus amidst earthly tribulation;
- **(2) Kingdom Family** reveals Jesus as Mashiach to advance Kingdom:
- **(3) Kingdom Future** embodied in Resurrected Mashiach:

1.1. Kingdom Faith: 1:1-3

The “revelation” of Jesus Mashiach is a “prophetic” (1:3) word from God which uncovers the mystery of the coming Kingdom of God through Jesus. This word of “prophecy” from God is the basis of the kingdom faith of his servants, who look upon the fullness of Jesus Mashiach and then testify of this fullness to a hostile world.

This revelation instructs the servants of Jesus Mashiach of “the things that must soon take place” (1:1) because at different points of this revelation, God’s servants are called to testify to different hearers.

As the first of these servants to testify, the apostle John bears “witness” of this testimony of Jesus Mashiach to the seven churches. That is, his words are meant to form a Kingdom Faith for his fellow servants in the church age. John testifies of the Mashiach who walks among all seven of his churches, from the first church until the last (1:20). As the prophet Zechariah predicts, the seven churches testify of God’s Kingdom to a dark world during Israel’s barrenness following her rejection of Jesus as her Mashiach, a temporary lampstand shining while the olive tree of Israel languishes (Zech. 4:2-3).

From the beginning of the church age until its end, the churches have testified of Jesus as Mashiach to Israel despite its “slander” (Rev. 2:9) and “lies” (3:9). But, once the church has been “taken out” of the world-wide tribulation coming upon the earth (3:10), a remnant of Israel finally recognizes the Mashiach and his “love” for the churches (3:9). These Jewish witnesses then testify of Jesus Mashiach to all of Israel as martyrs (6:9; Mt. 24:9), until the Lord Jesus reveals himself to save all of Israel (Matthew 10:21; Rom. 11:25-27; Zech. 12:10).

Once Israel is reborn by faith in Jesus Mashiach, the nation testifies to the whole world as it falls to the darkness of Satan and his antichrist. But, Israel brings the Gospel of Jesus Mashiach and his coming Kingdom to the entire world as it sends out 144,000 martyrs, as two prophets preach to the world, and as the holy fires of Temple worship are re-ignited.

Finally, a worldwide harvest of martyrs testify of Jesus Mashiach to a world ruled by Satan, and their shed blood justifies the righteous return of Jesus Mashiach as King to rule the world.

Thus, John’s testimony of this book of “prophecy” in Revelation (1:3) will truly “bless” those who hear and “keep” its testimonies in whatever age they find themselves, for the “time is near” (1:3) and all stories of history for both Jew and Gentile converge in these last days events of Revelation, for Jesus Mashiach stands at the end of History to establish His eternal Kingdom on the earth.

1.2. Kingdom Family Purpose: 1:4-8

Like the last chapter of a long mystery, Revelation explains God's purpose for all creation and humanity. For, Jesus Mashiach is God's last word, his "alpha" and "omega" who is "coming soon" to accomplish His Father's Kingdom purpose (Rev. 22:12-13). As the "Word of God" to reveal God's purpose, Jesus embodies in His life God's purpose, which is a Kingdom Family purpose. And, God's Kingdom Family purpose radiates from God's person, from his family unity as Father, Son, and Spirit.

So, when God reveals himself, he unveils His heart and future purpose for all creation. As the eternal Father, God's heart is to lavish his "grace and peace" upon his people. For, His eternal nature as the one who "is" and who "was" is drawn to an eventual family reunion with His people, for He is the one "who is to come" (1:4). At the end of time, "the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God" (21:3b). As a Father, God's own "inheritance"—the most precious gift which God rewards himself, are the "riches of his glorious inheritance in the saints" (Eph. 1:18), the holy people whom his Son has redeemed for God. So, the Father's heart of God longs to "wipe every tear from their eyes" (21:4).

Likewise, the Holy Spirit adapts himself to accommodate the needs of His people, the Church. So, this Spirit who is as free and pervasive as the mighty "River of Life" (22:1), reveals himself as the "seven spirits who are before the throne" (1:4). Throughout the ages of the Church, the Spirit will adapt himself to the structure of each Church and the unique ways that they embody and reveal the Spirit's fire in witness.

Clearly, the very nature of God, Elohim, is revealed in His Kingdom Family Purpose as it unfolds as His people are drawn to him. But, it is the Son of God who accomplishes God's Kingdom Family purpose by redeeming His people. For, Jesus as the Son of God humbled himself in human flesh to be the "faithful witness" (1:5), the first of the family to shed his blood to testify of the redemption found in God's Family Kingdom. And, Jesus himself paid for the Family's redemption by offering His holy life as the Son of God to "free" his family from their "sins by His blood" (1:5), bearing in his flesh the sins of his people (2 Cor. 5:21). So, when the Lord God raised Jesus as Mashiach from the death of sin, he became the "firstborn" of the family from the "dead" (1:5), leading the way for his family to join him in the new Kingdom of resurrected life (1:6). Resurrected, Jesus Mashiach was exalted by God to be the rightful "ruler of kings on earth" (1:5).

Thus, the redemption of Jesus Christ Mashiach populates the "Kingdom of God" with sons resurrected from the dead. It is Jesus Mashiach who gathers them into a "kingdom" as "priests" to offer their lives as service to God (1:6).

Having established a Kingdom Family for God, Jesus Mashiach then testifies of His coming Kingdom through their witness. After the Church testifies of Jesus as Mashiach, Jesus then reveals himself to Israel, causing great "wailing" from the Jews who have resisted him (1:7). Then, as Israel testifies of Jesus Mashiach, accompanied by the ever-growing number of martyrs they gather from the nations, the nations of the earth resist his rule, only to "wail" when they see him return with his "clouds" of armies to establish His Kingdom in righteous power (1:7).

1.3. Kingdom Future: 1:9-20.

As revealed by the book of Revelation, Jesus Mashiach will come to earth to establish God's Kingdom Family upon the earth, creating a future in which God dwells with His people in a joyous family reunion.

However, this bright Kingdom Family future seems an impossible ideal in this world darkened by Satan's enslaving power of sin and death. Yet, to this dark world and its Godless nations, Jesus Mashiach sends His servants as his martyrs to "witness" of the redemption secured by the "blood" of Jesus shed on his cross. Testifying of Jesus Mashiach to hardened Israel and the darkened nations of the world comes at a great cost, so John knows that God's Kingdom Family must share together a witnessing partnership "in the tribulation and the kingdom and the patient endurance that are in Jesus" (1:9). That is, each member of the family is tested and proved worthy of the kingdom by their "patient endurance" in Jesus.

But, this Kingdom Family does not testify of Jesus alone in this world, with little hope that their sacrifice will have any effect on the earth's hardened hearers. Rather, as the Firstborn of the Resurrection, Jesus Mashiach goes first into the future realm of God's perfect power and supports His fellow Family members with an exalted and all-powerful life.

So, when John, his servant, sees the Mashiach in his resurrected glory, he falls "at his feet as though dead" (1:17). For, the proper response of the flesh to the glory of the spiritual life of resurrection is abject surrender, revealing the way in which the Kingdom of God must establish itself impossibly on this earth. Jesus Mashiach works his irresistible Kingdom power through His powerless and weak servants in the flesh when they forsake their own standing and surrender to His lordship. As their Lord, Jesus Mashiach speaks to the seven churches throughout their ages, radiating his resurrected power through the weakness and earthly limitations of their human testimonies (1:10-11).

The Lord Mashiach directs His servants with resurrected power by His commanding "loud voice like a trumpet" (1:10). When his servants humble themselves to hear, the "voice" of Jesus is as piercing as a trumpet because it resonates with a singular and focused message of Mashiach's redemption and irresistible call into His coming Kingdom.

All the churches perceive the one "like a son of man" who is the object of their Kingdom Faith. Jesus Mashiach is clothed in a long robe with a "golden sash around his chest" (1:13), the source and anchor of the golden faith of his people (1 Peter 1:7). This faith is protective, for Jesus so girds his people with "righteousness" like a "breastplate" (Eph. 6:14).

Most importantly, the resurrected Mashiach knows and leads his people perfectly by His resurrected power. With a purity of wisdom "white like wool, like snow" Jesus counsels his people (1:14); with eyes like a "flame of fire" Jesus knows his people, even their secret heart desires (1:14); and, with feet "burnished bronze, refined in the furnace" (1:15), Jesus walks with his people through their tribulations in this world.

Emanating the fullness of God, Jesus Mashiach radiates God's glory in his visage "like the sun shining in full strength" (1:16). Thus, Jesus Mashiach holds the churches in his hands from first to last to send them forth as witnesses of His resurrected glory (1:20).

2: Jesus revealed to His Churches. Revelation 2:1- 3:22.

Jesus Mashiach came as the only **source** of **spiritual light** to a world ruled by Satan in darkness and death (Lk. 4), so he is the one with eyes like “flames of fire” and a face like the “sun shining in its full strength” (Rev. 1:14, 16). So, he establishes the **Churches** as **seven “lampstands”**—golden with faith but shining for a set time of “seven” seasons (1:20). For, these Churches are meant to fulfill his purposes on earth while Israel is still under Satan’s darkness (2:9). For, when Israel chose to reject her God-given Mashiach in order to cling to her religious works of Jewish identity and faith, she also abandoned her fruitfulness (Matt. 21:18-46) and chose to **remain** under **Satan’s kingdom** of darkness (2:9, 3:9). So, the seven **Churches** will **shine** the light of **Mashiach’s kingdom** until the **Day of the Lord**, when Israel finally claims Jesus as her own and the **Kingdom** is **birthed** in the **land** (6:12). When the Kingdom of God takes hold in Israel, then the world and its kingdoms will fall under the rule of Jesus Mashiach, for **Satan** will **attack** God’s Kingdom, Israel, signalling his final doom (11:15).

So, the Seven Churches bridge Jesus Mashiach’s Kingdom work until Israel and her children are reborn into the Kingdom of God. The **first churches** establish a kingdom beachhead in Satan’s dark world. The witness of Ephesus, the Jewish church, would be removed but re-emerge in the Sixth church to continue its testimony to Israel (2:5), leaving Smyrna to bear the brunt of Satanic persecution from both Jew and Roman Gentiles (2:9). The **formative churches**-- Orthodox Pergamum and then its outgrowth, the Roman Catholic Thyatira— grew up in the Roman empire, whose classical culture shaped ecclesiastical practice. Shaped by modernism, the **final churches**- Protestant Sardis, evangelical Philadelphia, and prospering Laodicea broke from past tradition but dead-ended in worldliness.

When Israel comes home to the Kingdom of Jesus, she will know him with a native understanding. Nourished by the pure sap of the Tanakh (Rom. 11:24), she will bear the fruit of salvation for the entire world (11:15; Mt. 24:14). Because the Kingdom for her spiritually-reborn children will be not a matter of mere “eating and drinking but of righteousness and peace and joy in the Holy Spirit” (Rom. 14:17), Israel can learn from the unfolding mystery as Jesus Mashiach revealed the Kingdom through the Church’s seven movements.

To the **(1) first churches**, Jesus Mashiach reveals the reality of a **Kingdom Life** centered around himself (Rev. 2:1-11). From the very beginning, Jesus reveals that He is Immanuel, the Lord God who “walks” among His people and who “holds” all spiritual power to work among them (2:1). So, kingdom life emanates from this intimate “love” relationship between the Mashiach and his people (2:4). Their “toil” and tireless service for his “name’s sake”(2:3) should be the fruit, not the substance of Kingdom life. And, this Kingdom life from “first to last” is rooted in his resurrected “life” (2:8), calling his servants to be “faithful unto death” for they cannot be hurt by permanent loss or spiritual “death” (2:11).

As the **(2) formative churches** took root and grew in the world, Jesus Mashiach reminded them that **Kingdom Growth** was only rooted in his spiritual life as the Son of God (2:18). Still, the churches strayed from His sufficiency, adulterating his words (2:12) with fleshly teaching (2:14) and proclaiming an ecclesiastic identity separate from his name (2:20).

The **(3) final churches** sought to reform the failings of the earlier churches, but only the weak evangelical church, Philadelphia (3:8), saw an “open door” for **Kingdom fruit** (3:8) rather than deadness in the protestant Sardis (3:1) or worldly unfaithfulness in prospering Laodicea(3:17).

2.1. Jesus Revealed as the Living One to His First Churches: 2:1-11

When Jesus Mashiach addresses his first Churches in Ephesus and Smyrna, he highlights the main way that life with him in the Kingdom of God differs from any prior religious experience or institutions in either Jewish or Gentile culture. Before the Kingdom of God, the religious life was mainly life alone in the world. Jesus Mashiach had not yet brought the light of God's spiritual presence and kingdom to earth, so the world in its religions were still a "people walking in darkness... in the land and shadow of death" (Is. 9:2). Now, as the resurrected Mashiach, Jesus is present as Immanuel (Mt. 1:23) to bring God's spirit and presence near. So, Jesus Mashiach reveals himself as the one who "walks among the seven golden lampstands" (Rev. 2:1) as their living Lord. Thus, Jesus is a living and present Lord who works powerfully in and through His people. The "new wine" of the Kingdom requires them to live as newly sacrificed "wineskins" to contain its work, for the "old wineskins" of human religion are too rigid for the Kingdom (Matt. 9:17).

In the church at Ephesus, we see that the new life with Jesus Mashiach in his kingdom can easily be "abandoned" for the "toil" of human works (2:2). Established by the first apostles of Jesus Mashiach, the Ephesian church was careful to protect the truth entrusted to them. However, their tireless work to "test" false apostles among themselves (2:2) and their "toil" and "patient endurance" began to turn the focus of these first servants away from Jesus and onto themselves. As their focus shifted on themselves and their efforts, they abandoned "the love" they had for Jesus at first (2:4).

So, Jesus reminds them that the Kingdom and their viability as a church depends less on human effort and entirely on their devotion to him as their Mashiach (2:5). For, the Kingdom life is less about **correct practice** and doctrines than it is **celebrating the person of the Mashiach** who inherits his people as a **Bridegroom** welcomes his **Bride** (Mt. 9:15). When Mashiach's people ignore him for correct doctrine or religious practices, they are like a Bride who cherishes her wedding cutlery more than her bridegroom.

Because Ephesus, the Jewish Church, lost its focus, it had its presence displaced from this first to the penultimate sixth church during the Evangelical movement, when the Jewish Church re-emerged as the Messianic Church to resume its witness to Israel.¹

When the Jewish Church was displaced, the Church of Smyrna grew up in its place out of the context of the Roman Empire. To this Church, Jesus Mashiach re-affirmed not only the Kingdom's Life but its victory over natural death. For, to testify of Jesus Mashiach to a hostile Roman Empire for the "testing" by the "devil" (2:9), the Church had to endure for "ten days"—that is, ten Caesars who oppressed the church.

Because Jesus Mashiach was with his church in this great testing, his Kingdom power was "made perfect" in the church's poverty and weakness. As the Lord had promised Paul, he also affirmed in this embattled church: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9). So, these martyrs could testify of Jesus Mashiach without fear, for no spiritual death, "the second death," could harm them (2:11).

¹ Notably, the Jewish Church is not Israel but is part of the "remnant" mentioned by Paul in Romans 11, a first fruits of Jews believing in Jesus Mashiach until the entire nation would turn in redemption to him. Even though the Jewish church witnessed to Israel, Israel's salvation does not grow out of this church, for the church never supplants Israel. For, the Jewish Church inherited as a Church a Christological understanding of Jewish. However, Israel was to understand Jesus as her Mashiach, a native Hebrew view of Jesus which re-aligned her understanding of Torah law and the messianic promises in the Tanakh.

2.2. Jesus Revealed as the Living Word to His Forming Churches: 2:12-29

When the disciples of Jesus Mashiach turn to him in faith, they are re-born spiritually by the Holy Spirit (John 1:12-13) and enter a Kingdom life which is spiritually experienced (John 3:3). The first churches learned that this kingdom life centers entirely on its life-giving source, Jesus Mashiach. Unlike human-based religions which focus on creeds or religious life, the spiritual reality of the Kingdom is found only in Mashiach himself, who is the “substance of the things to come” as the resurrected Lord (Col. 2:17).

In this way, the Forming Churches which survived the Roman persecution needed to discover the spiritual food that would sustain their people and help them to grow. Like the first churches, the church of Pergamum, representing the Orthodox movement, and the church in Thyatira, standing for the Roman Catholic church, both needed to realize that the true spiritual life of the Kingdom came from Jesus Mashiach himself rather than human religion.

So, Jesus Mashiach reminds the church in Pergamum that his “words” come directly from him as a “sharp two-edged sword” (2:12). That is, the words of Jesus are truly life-giving in their effect to divide “soul and spirit” (Heb. 4:12)—that is, the Word of God cauterizes the fleshly life so ingrown into our identities, our souls, so that the Spirit-given life can grow and thrive. In this way, even the most impressive human words and teachings are ineffective to give spiritual life.

However, teachers in Pergamum were not just ineffective but spiritually poisonous, leading their people to eat “food sacrificed to idols” which led to an inevitable spiritual unfaithfulness. What were these foods? Like Baal’s unclean foods offered on altars of Israelite stone, these teachers packaged in religious forms teachings which served foreign powers—ecclesiastical power, or nationalism, or cultural aesthetics. In the same way that the history of Jewish teachings eventually honored Judaism and Jewish culture itself, so these teachings in Pergamum secretly honored the ancestral gods of the empire—classic philosophy, scholasticism, and Western cultural traditions.

Unsurprisingly, the Roman Catholic break from the Orthodox churches further extended this reliance on man-made teachings and human-oriented devotion. As the church’s teachers relied less on the spiritual nourishment of the Word of God, used in the service of the Lordship of Jesus Mashiach, they allowed human teachers to advance their ecclesiastic ambitions until these self-empowered teachers made a name for themselves apart from the name of Jesus Mashiach—the Church now had an identity, a name, and a religious agenda that departed from the spiritual purpose of the Mashiach’s Kingdom (2:20).

When the Church seeks a life independent of her Redeemer, acquiring its own name, its own riches and ambitions, and adopting self-proclaimed “prophetic” power of human origins (4:20), then the church and its children face God’s certain judgment. In this way, Jesus Mashiach “strikes her children dead” (4:23), starving this church and her children of any spiritual life and nourishment.

Established as the fourth church, the church in Thyatira endures until the end of the church age as the Roman Catholic Church. However, those adherents who follow the Church but ignore her Mashiach will be left on earth to face the coming time of Great Tribulation (2:21).

2.3. Jesus Revealed as the Spirit-Giving Holy One to His Final Churches: 3:1-22.

As the Church age entered its final movement of churches, the Mashiach advanced his Kingdom through the faithful testimony of his witnesses in every Church. In Ephesus, the Jewish witness of the church was devoted yet short-lived. In Smyrna, the church witnessed to the Roman empire through generations of persecution. Through Pergamum and Thyatira, individuals like Antipas (2:13) testified of Jesus, and this loving witness even increased through the ages of the Catholic church, despite its institutional failings. Thus, we see two divergent paths streaming through the ages. Faithful individuals testified of Jesus, even as the Church's reliance on human works and institutions diluted the Kingdom's efficacy.

So, when the church in Sardis realizes the need for reformation, it turns to the innovations of methodologies of modernism and philosophies of humanism to reshape the church. However, Jesus Mashiach warns that despite its perception of change, the Reformation church was largely "dead" spiritually despite its "reputation of being alive" (3:1).

Similarly, in the seventh church in Laodicea, the church reaches its zenith of human achievement. The wealth of sophisticated theological systems, the sufficiency of enlightened and rational methods of Bible interpretation, and the abundance of church culture and innovation keep the Church busy with everything but Jesus, who is locked out of his church and must "knock" to access individual hearts (3:20). By the time the seventh, prosperous and "mega" church emerges, the church is as unrecognizable and distasteful to Jesus as a meal of plastic and Styrofoam. Of course, such a church—an evangelicalism gone wrong—has no place in Mashiach's Kingdom.

But, there is a weak and nondescript church, the sixth church in Philadelphia (3:7). Jesus Mashiach recognizes that this Church is relatively simple and deficient compared to the other great movements, but the simple faithfulness of its people is expressed by three defining qualities. First, they realize that they have but "little power" (3:8), requiring them to rely all the more on the Lord Mashiach and his grace and power. Second, they have held on desperately to their Lord's "word," realizing that it is their only source of spiritual nourishment and comfort. Finally, they have simply testified of his "name," the precious name of their Redeemer whom they shamelessly proclaim to a darkened world.

Quite unexpectedly, it is this weakling church which Jesus Mashiach uses to complete His Kingdom witness. No, all the churches, including weak Philadelphia, have not succeeded in bringing the Kingdom's gospel to all the world. Even centuries of the church's best human efforts have not accomplished the Lord's Kingdom plan.

However, this sixth church did succeed in maintaining their witness to Israel, and a remnant finally realizes that the Mashiach has actually "loved" his weak church (3:9). It is this remnant of Israel which will testify to the Jewish nation, announcing the coming Kingdom of Jesus Mashiach until the Lord appears and saves Israel on the Day of the Lord (Zech. 12:10). It is this sixth church that invites Jesus to use the "key of David" to "open" before them a door for their testimony (3:7).

And, what is this "key of David"? It is simply the dawning truth that this Jesus proclaimed by the Church is indeed the "Son of David," raised up by God's redemption to be both the Son of David (2 Samuel 7:12) and the Son of God (2 Samuel 7:14) in accordance with the Torah's law of yibbum and geulah. So, when the Lord Jesus eventually evacuates this faithful church, a remnant will see the departing feet of those who have brought them the good news of Jesus.

3: Jesus revealed in Heavenly Perfection 4:1- 5:14.

From first to last, the Church will testify of Jesus Mashiach through its seven movements. With the arrival of the seventh Church, the seven lamps will dim as Israel's light dawns. As a sign to Israel's remnant who will first recognize Jesus as Mashiach, the Church will be "caught up" to be with the Lord (1 Thess. 4:17). To these resurrected Saints, Jesus reveals His heavenly perfection.

As Mashiach, Jesus will inherit the kingdom of heaven and earth, and every "knee" will bow to him and every "tongue" confess him as its "Lord, to the glory of God the Father" (Phil. 2:10). All creation, in its current materiality and its future resurrection glory belongs to him who is God's "Firstborn" of "creation" and "from the dead" (Col. 1:15, 18). So, through its seven ages, the Church has proclaimed the glories of Jesus as both Lord and Mashiach.

However, when Jesus Mashiach is revealed in his full glory, it is clear that His surpassing glory as Mashiach is not simply by decree of the Father's will or proclamation of the Church and Spirit's testimony. Rather, from the highest vantage and the most universal consensus, all agree that only Jesus as Mashiach is worthy to inherit all things of heaven and earth, all things of present materiality or future resurrection. For, only by the cross of Jesus Mashiach is the great work of Redemption completed to establish a Kingdom of Heaven and Earth, a rule over the current age of death and the future eternity of resurrection. So, the perfect glory of Jesus as Mashiach inheres in his finished Redemption to establish the eternal Kingdom of God (Rev. 1:5-6).

So, Jesus Mashiach reveals His **(1) perfect redemption** in the **Kingdom's Family Fullness**. The Lord God had long promised that His Davidic Redeemer would be the one to build a "house" of David (2 Sam. 7:11) and God (7:13) by which His Kingdom would be established (7:12-13, 16; Rev. 1:6). However, no house could be gathered as long as its children were enslaved to sin and remained in Satan's house of slavery (Jn. 8:34-36; 43-44). However, the Mashiach's perfect redemption gives a spiritual rebirth to fill God's house with a multitude of sons resurrected in the image of the Son of God (Rom. 8:29). Thus, when Revelation shifts from the earthly churches to the heavenly throne room of God, we see the Kingdom's Family in all its fullness. Centrally seated is the family's God and Father, a faithful rock, ruddy as the source of the Family's lifeblood, blushed with a covenantal heart of *hesed*, steadfast love (Rev. 4:3). Representing the family, clothed "white" with redemption and crowned "golden" with faithful rule, sit enthroned around the Father twenty-four of His elder Sons, twelve appointed for the tribes of Israel (Matt. 19:28) and twelve for the nations of the earth. Shining before the throne, the Spirit blazes in holy fire to illuminate the family's multitudes, a sea of sons and daughters to reflect the Father's glory as a "sea of glass, like crystal" (4:6).

Jesus Mashiach reveals that His **(2) perfect ransom** has redeemed the **Kingdom Future** of **heaven** and **earth**. As the Creator, the Lord God holds the redeemed future in which the Kingdom is birthed in Israel (5:1). But, only Israel's Kinsman-Redeemer, the Lion of Judah as both the Son of David (2 Sam. 7:12) and the Son of God (7:14) has the right to offer His life as a Lamb-offering to ransom His people (5:5). This Redeemer not only has the right to rule as the heir of heaven and earth, but he has proven his perfect salvation by his blood (5:9).

Jesus Mashiach reveals his **(3) perfect reward** for his redemption is **Kingdom Fruitfulness**. Because he was "slain," the Lamb now has the right to all the Kingdom's fruitfulness (5:12-13)

3.1. The Kingdom Family at Home. Rev. 4:1-11.

In the twinkling of an eye (1 Cor. 15:52), the Churches will shift from **their** candle-lit earthly lampstands to the glorious daylight of heaven, as the resurrection welcomes them home to the Lord God (Rev. 4:1). There, we will witness and enjoy the full glory of the Mashiach.

However, to understand the heavenly glory of the Mashiach **and His Kingdom**, we must first know the glory of the Mashiach's Family, the fruit of His redemption. For, the Lord God organize heaven and its glory around His heart's focus, and his heart focuses on his family, now perfected.

So, we see the Family's Father and Lord exalted as God on His throne (4:2-3), a rock-solid foundation for all of life and reality. Yet, God's stoney glory is not cold but emanates a ruddy vitality (4:3), for his heart burns with a sacrificial, covenant-love for His Son and His People (John 3:16).

Surrounding our Father's throne are His enthroned sons, twenty-four Elders of our family with heads crowned with the Lord's golden authority to rule the earth (Rev. 4:4). These family Elders face the Almighty's power, as the thunder and lightning of his judgments pass through them and the Spirit's Holy fire **lights** their faces.

And, the vast family of God is spread out as a crystal sea before Him, clear and pure in their resurrected glory (4:6). Yes, this is a scene of heavenly glory which only those redeemed by resurrection can endure. But, this heaven is also an intimate home, a reunion on an eternal scale. Fleshly minds conceive heaven as an austere and sterile idealism **busy with** religious pageantry. But, the reality is that heaven is a place of holy fire. Holy, for it radiates the consuming and righteous life of God. Yet, also the fire of the Hearth, for the family gathers in its generations around our Father and His Eldest sons seated first at the fireplace of the throne.

So, the family gathers and waits in worship for the arrival of its Firstborn Son, its Redeeming Mashiach, **Jesus**.

3.2 The Perfected Glory of the Mashiach, the Lion and the Lamb. Rev. 5:1-10

The heart of God throbs with *hesed*, a sacrificial, covenantal love (Lam. 3:22). In *hesed*, “the Father loves the Son and has given all things into his hand” (John 3:35). So, the Mashiach is the firstborn heir of all creation (Col. 1:15) and the firstborn heir of the resurrection, when all creation will be renewed (Col. 1:18).

However, it is not enough that Jesus Mashiach is appointed as Head over all things. As the Mashiach, Jesus has proven without a doubt that He is Worthy to receive all things as God’s Firstborn Heir of heaven and earth (Rev. 5:5). He alone is worthy to not only bring life to this ruined Creation which, from the very beginning, was defaced by the encroaching darkness (Gen. 1:2; Col. 1:20). But, He alone is worthy to inherit God’s Kingdom Family and the resurrected future it brings to a new creation!

As the “Lion of Judah” and the “Root of David,” Jesus Mashiach has fully redeemed God’s own household. For, he has powerfully rescued the family’s children from Satan’s sin-enslavement and restored them to the Father’s everlasting life (Rev. 5:5).

Thus, Jesus Mashiach reflects the Father’s heart of *hesed* by offering himself entirely as a willing “Lamb” to be the ransom for his people as their *asham*, their atoning sacrifice (Rev. 5:6; Is. 53:10).

The perfected glory of the Mashiach is seen in his duality of Lion and Lamb, in his overpowering victory over His family’s spiritual enemies. But, most importantly, in his obedient honoring of His Father, giving himself fully as a holy offering to bring home the Father’s lost children. Power and perfected obedience glorify the Mashiach alone as the Worthy Lion and Lamb.

Moreover, Jesus Mashiach’s worth is revealed as a *living glory*, a new life welling up in song from his holy people, who exult, “You ransomed people for God!” (5:9). Now, the Lamb’s blood-bought power branches like lightning through his holy people, who serve the Father as “kings” and “priests” to reign on the earth! (Rev. 5:9-10).

3.3. Worthy to Inherit the Future. Rev. 5:11-14.

From the very beginning, the Lord God ordained that the Mashiach, the firstborn Heir of heaven and earth, would inherit all things as the Son of God and the Son of David. Now, at the end of the ages, we see the glorious affirmation that this Mashiach is indeed worthy to take hold of this blessed future.

Indeed, Jesus Mashiach is worthy of the coming Kingdom His Father bestows on him. To be “worthy” of such a glorious future inheritance requires this Mashiach to be as surpassingly glorious. Thus, all heaven and its angelic host testify: “Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing!” (Rev. 5:12). To wield God’s rightful power as Judah’s true “Lion” yet humbly sacrifice all to the last drop of lifeblood as God’s “Lamb” to redeem for God a Kingdom Family distinguishes Jesus alone as God’s glorious Mashiach.

So, the Lord God and his Kingdom Family of priests lead all creation in affirming the glorious future which Jesus Mashiach will soon enjoy. For, the Father blesses Jesus Mashiach as Worthy to inherit all things; his redeemed brothers honor Jesus Mashiach as their Worthy Lord of heaven and earth; and his righteous perfection glorifies Jesus Mashiach as the only one to rule on his eternal throne. The glory of Jesus Mashiach **matches him** with the glorious future He inherits!

4: Jesus revealed to Israel. 6:1- 8:5.

Israel rejected Jesus as her Mashiach because her self-developed Judaism saw no need for a Redeemer since it preached a religion of self-redemption. It had forgotten that the Lord himself must redeem her out of the “house of slavery” before she can even keep the law (Ex. 20:2). And, while the Lord God had delivered her from the earthly slavery of Egypt, only her Mashiach was appointed to deliver her from a spiritual slavery to sin (Jn. 8:34-36). Sinai witnesses that the Law could not change Israel’s state of spiritual death, inherited from Adam in the beginning (Gen. 2:17), for even with the Law, the people still “trembled” with fear in their naked flesh, uncovered of spiritual life (Ex. 20:18).

Content in her self-redemption, Israel rejected Jesus as her Mashiach because she could rely on messiahs of her own making—her Jewish life, her Jewish rabbis and *baal shem tovs*, her riches and her political maneuvering. So, before Jesus Mashiach reveals himself to Israel, he judges and uncovers as false and worthless all of Israel’s false messiahs. These “birth pains” (Mt. 24:) leading up to her fateful encounter with Jesus when Israel realizes that Jesus alone could always and only be her true Mashiach, for he alone is the Son of David and the Son of God. As the Mashiach, the Lion and Lamb, Jesus holds the Father’s “scroll” unfolding the future Kingdom. Each of the seven seals moves Israel down a path of redemption that ends with her full reconciliation with Jesus as her Mashiach (Rev. 6:1).

With the first four seals, Jesus Mashiach reveals His jealous anger against Israel’s unfaithfulness, **(1) Judging the False Messiahs** in living life without him. The first seal unleashes the Antichrist, riding on a “white horse” as the political victor who embodies all the false messiahs whose power Israel has trusted (6:2). As the Antichrist will show, every false messiah is simply a Satan-controlled puppet seeking Israel’s downfall, for Satan secretly hates Israel because he hates her God (12:17). With the second and third seals, Jesus Mashiach judges the false refuge Israel has sought apart by her own hands. Israel is deprived of peace, as bloodshed and violence spread throughout the world. And, her refuge in earthly riches tumbles as economic turmoil depletes monetary value (6:3,5). As worldly shelters fall, Israel can only hope in the one promised to her who is faithful and true. Finally, Israel has celebrated her isolated life, “L’ chaim,” exalting the Jewish life and its earthly festivals, customs, and traditions as her true treasure. But, as the spirit of Death sifts through a quarter of the earth’s population, Israel soon realizes that Jewish life is part of a passing world, if it is not anchored in the eternal life of the Mashiach.

With her false messiahs stripped away, Israel then hears but resists the **(2) Just and Faithful Testimony** of Jesus Mashiach. As Jesus breaks the fifth seal, a new generation of martyrs arises to testify of Jesus as Israel’s rightful Mashiach, for some Jews have turned to Jesus following the Church’s evacuation. Looking into the future, Jesus had instructed these Jewish witnesses, saying “When they persecute you in one town, flee to the next, for... you will not have gone through all the towns of Israel before the Son of Man comes” (Matt. 10:23). So, with the sixth seal, Jesus Mashiach reveals himself to Israel to save her from annihilation (Zech. 12:10). Looking upon her Mashiach, all Israel is saved (6:12).

Redeemed as a nation, Israel now appoints 144,000 apostles to serve her Mashiach (7:4). Now, as the Lamb opens the seventh seal, the Holy Ones of Israel offer their prayers to the God of Israel in His Temple (8:3), commencing 3.5 years of **(3) Jewish Fervent Witness** as a nation of prophets as the light of God’s salvation to a world over-run by Satan (11:3).

4.1. Jesus Mashiach uncovers Israel's false messiahs. Rev. 6:1-8

The Lord God gave Israel to His Mashiach as a nation of sons and priests to inherit with him Abraham's land and David's eternal Kingdom. However, Israel rejected Jesus as her Mashiach, misled to thinking that she could seize this inheritance by giving herself to a number of false messiahs. So, the Lamb first judges these false messiahs, showing Israel the horror of her misplaced devotion.

With holy jealousy, the Mashiach snaps open the first seal and releases the embodiment of Israel's promiscuous love of false messiahs, the Antichrist. To Israel's horror, the conqueror she had yearned for appears on a "white horse" (Rev. 6:2) not as a protector but a predatory idolator (2 Thess. 2:4). To reject Jesus as her true Mashiach, Israel gives herself to the one who will one day desolate her (Rev. 13:6-7; Matt. 24:15). To follow this false messiah is to serve his god, Satan. So, Israel must reject the antichrist to trust Jesus Mashiach as Son if she wishes to have His Father, the one and true Lord God.

With the next seal, Jesus Mashiach reveals Israel's unfaithful heart which seeks a peace bought with the betrayal of her one true Mashiach. Such a desire for peace resides in all branches of Judaism, whether it is a peace won by civil protest from the left or a Zionist struggle of blood and bullets from the right. But, Jesus Mashiach reveals that the fragile tissue of human peace is easily torn by the bloodthirst of all flesh, as society descends to violence without the Mashiach (Rev. 6:4).

In her exile, Israel and her people clung to Mammon as a surrogate messiah. With money and the political power it bought, Israel could choose its own Savior, buying for itself self-redemption. So, Jesus Mashiach judges this god of Mammon by overturning the "scales" of worldwide capital (Rev. 6:5) until a full days labor purchases a single loaf of bread (6:6).

Tragically, the most alluring alternative to Jesus as her Mashiach was the Jewish life itself. Enamored with the richness of her Jewish Identity, traditions, and teachings, Israel preferred an earthly life and so rejected the redemptive heavenly life which Jesus Mashiach purchased for her by his blood. So, as the Lamb unleashes death on the earth by "sword, famine, pestilence, and beasts" (Rev. 6:8), these Jews bereft of their Mashiach and his eternal life are left to ponder his words—what is the profit to gain a whole world of Jewish life but forfeit one's very soul? (Mt. 16:26).

When Israel realizes the futility and bitterness of her adulteries, will she decide like Gomer to "return" to Jesus as her true Mashiach, a far better reality for her than now? (Hos. 2:7).

4.2. The Salvation of Israel. Rev. 6:9-17

If you are a son of Israel, the Lord may be saying to you, “Behold, I send my messenger, and he will prepare the way before me” (Mal. 3:1). When Jesus Mashiach sent out his messengers before him, he instructed: “Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (Mt. 10:5b-6).

Now that the church age has reached its completion and the “fullness of the Gentiles have come in” (Rom. 11:25), the Lord returns to his original mission—to bring the “lost sheep” of Israel into the spiritual “kingdom of heaven” (Mt. 10:6-7). You will go before Jesus Mashiach to prepare your brothers for the Lord’s coming. For, the Lord promises you: “You will not have gone through all the towns of Israel before **the Son of Man** comes” (Mt. 10:23b). Your firstfruits of faith will bring a harvest of salvation to all of Israel. Then, as a holy nation, you will together testify of your Lord Jesus Mashiach and his coming Kingdom to the whole world. As the Lord prophesies: “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come” (Mt 24:14).

Now, as the Lord Mashiach breaks open the fifth seal, we see the reality of your service to the Lord Mashiach (Rev. 7:9). You and your fellow messengers have offered yourselves as Israel’s first-fruits to the Lord, and your souls are a most holy offering, presented at the very altar in heaven. You have planted the Word of God and its promise of Jesus as Israel’s true Mashiach. You have prepared the way for the Lord’s coming!

So, the Day of the Lord begins as your Mashiach opens the sixth seal, bringing the dawn of Israel’s salvation. This Day of Salvation begins with a heavenly display of the Mashiach’s power, as the “salvation and the power and the kingdom” of God come and the Dragon and his angelic hosts are thrown out of heaven to earth as the very stars of the sky fall like wind-shaken figs (Rev. 12:9, 13).

On the earth, the Mashiach’s kingdom power shakes the mountains, as the Lord defends Israel from the onslaught of Gog and Magog (Rev. 7:12,14; Ezk. 38:19). As waves of Spirit-led pleas for mercy wash over the land, Israel looks heavenward for its salvation and sees Jesus, her true Mashiach.

And, her heart will go out to this one whom she had rejected and “pierced” (Zech. 12:10). Her soul will mourn her “only child” lost to her for all these generations. Her people will “weep” over their one true Heir, the nation’s “Firstborn.”

Thus, all Israel will be saved (Rom. 11:26). If Israel’s time of wandering resulted in “reconciliation” for the world, now her full acceptance ushers in a new age of resurrection, of “life from the dead” (Rom. 11:15b).

4.3. Israel reveals Jesus Mashiach and His Kingdom to the World . Rev. 7:1-8:4

On the Day of the Lord's salvation, Israel will "look on... him whom they have pierced," into the loving gaze of Jesus, their Kinsman-Redeemer (Zech. 12:10). Weeping in bittersweet reunion with their people's Firstborn Son, Israel will consecrate the best of her sons into the Kingdom service of their Mashiach. Seeking the Lord together as a nation newly-born of the Spirit, each tribe will offer 12,000 of their young men, 144,000 sealed by the Spirit for the Lord's apostolic work (Rev. 7:4).

Moved by the Spirit of God, the Temple is rebuilt and its holy fires lit, as Israel arises and lets her light shine to a world gripped in the Antichrist's encroaching darkness (Rev. 11:1-3; Is. 60:1). Two prophets, the "anointed ones" standing before the Lord of the whole earth (Zech. 4:14), speak for the Lord to the nations of the earth, striking the land with blood and plagues to show the nations once more that "the Lord, He is God" (Rev. 11:6; 1 Kings 18:39).

Thus, Israel testifies of the Lord Mashiach and His coming Kingdom to the whole world and accomplish in 3 and a half years what the Church could not do in 2000. As Jesus Mashiach himself foretold, it is Israel who will proclaim "the Gospel of the kingdom... throughout the whole world as a testimony to all nations, and then the end will come" (Mt. 24:14).

It is no mystery that Israel, newly returned to her Mashiach after 2000 years of willful blindness, can preach Jesus Mashiach with such power. For, the Lord God has planted this messianic hope of a "son" from the beginning. The heir of the heavens and earth would be the Serpent-crushing Seed (Gen. 2:4, 3:15). The heir of the land and restorer of God's blessing to all peoples would be the Seed of Abraham (Gen. 22:17), Isaac (28:13), and Jacob (35:12). And, the heir of the eternal house and kingdom of heaven and earth would be the Seed of David, raised up by God (2 Sam. 7:12-14).

Reunited with her Kinsman-Redeemer and restored by a heavenly rebirth by the Holy Spirit, Israel now fills the Temple with worship and prayers most holy to the Lord. As the Lamb breaks the seventh seal, the Holy One of Israel silences heaven to savor this pleasing aroma. Now, as His saints embrace their destined-mission to proclaim the Kingdom Salvation of Jesus Mashiach to a world collapsing into darkness, the Lord God Almighty answers with holy fire, thunder, and lightning (Rev. 8:5). Israel will go forth as witnesses in the world, with heaven's seven trumpets searing God's judgments before them. The last seven years of Tribulation have begun.

5: Jesus revealed to the Nations. 8:6- 14:5.

Through their generations, the nations have lived in an ignorant idolatry. Whether it is by human religion and its man-made customs as Talmudic Judaism had developed, or it is by fleshly indulgence in sinful immorality, violence, and thefts (Rev. 9:21), earth's people lived as if they were their own "gods" on this earth. So, Jesus Mashiach now reveals the spiritual darkness covering human existence. To live "normal" lives in this dark godlessness would be to share in God's judgment over these dark powers. Until now, the spiritual reality of the world was hidden.

But now, the spiritual reality of the Kingdom has taken territory in the land of Israel. Israel now bears witness of the One true God and the coming Kingdom of His Son, Jesus Mashiach. Holy fire now burns in the Temple, as the holy people pray for God's judgment upon the dark world and its lord Satan.

Thus, the Lord God responds from heaven with "seven trumpets" uncovering the mystery of the earth's sin and its inevitable judgment. Satan, the dark lord, has long ruled the earth as a land of dark sin and death. Living in Satan's dark world by the flesh condemns one under God's judgment. So, both fleshly religion that rejects the rule of Jesus Mashiach as well as sinful idolatry deserve God's judgment and wrath.

When God's seven trumpets reveal the true reality of Satan's darkness and judgment, the people of the earth are urged to repent, lest they share in Satan's doom. For, as the first trumpet sounds, the fallout of Satan's defeat and judgment are already revealed on the earth. These judgments are meant to shock a humanity that has grown accustomed to the darkness, thinking that lawless sin and idolatry are natural to human life.

So, the first four trumpets reveal the **(1) Poisonous Defilement** of Satan's spiritual darkness. Satan's lie that sin leads to happiness and true life is exposed as Satan and his dark hosts are thrown to earth, having been defeated and cast out of heaven (Rev. 12:8). The first trumpet unleashes the fallout of spiritual battle as celestial debris scorches earth's trees and grass (8:7). The fallen angels themselves poison earth's "seas" by their polluting presence (8:8), and Satan's fall makes toxic the "rivers" and "springs of water" (8:10). Even the celestial sky is darkened by Satan's fall (8:12). Thus, the poisonous presence of these fallen powers should instruct humanity that even their spiritual presence is similarly poisoned, leading to the certain death of those who follow their sinful ways.

Lest anyone think that the dark spiritual powers of the world are benign and helpful guides to humanity, the next two trumpets reveal the **(2) Predatory Cruelty** of Satan and his fallen angels. At the fifth trumpet, Satan was allowed to release venomous demons on the earth (9:2), whose mission is to "harm" the people of the earth and "torment" them for five months (9:4-5). And, when these predatory demons are loosed upon the earth, their dark nature inspires a murderous rampage that kills a third of the earth's people (9:16, 18). Thus, Jesus shows the people of the earth the true malevolence of Satan and his demons.

Finally, Jesus Mashiach reveals himself to be the rightful Lord of this earth, for He has already cast Satan out of heaven, proving him to be a mere **(3) Pretentious Idolator**. Hidden from humanity's generations, Satan now is shown to be the "dragon" who seeks to be worshipped like God himself (13:4). However, the Lamb shows that Satan is defeated, and his followers will join him in judgment.

5.1. Jesus Mashiach Judges the Darkness Poisoning the World. Rev. 8:6-12

When the Lord the Lord Mashiach opens the Seventh Seal, he reveals the spiritual darkness enticing humanity to reject the light of God's Kingdom rule for dark idolatry in the world. So, the Lord now unleashes seven trumpets to judge the spiritual powers governing the world. By doing so, the Lord calls all people to repent of the spiritual darkness or suffer their same judgment.

For, we have always only known a world enveloped in spiritual darkness. At work in this Godless world is the spirit of darkness, alluring humanity to see this material reality and its limited resources as the entirety of their lives, blinding them to God's abundant heavenly life. As the prophet reveals, we are a people living in a spiritual "darkness" in the "land and shadow of death" (Is. 9:2).

In this world, our human flesh quickly adjusts to life in this dark world, and we listen to this dark spirit of godlessness that fixates us on this world and its material riches, seduces our hearts to the riches of this earth, and entices our souls to worship and trust the powers of this world.

But, the Lord Mashiach reveals in judgment that such spiritual **darkness poisons** our world, setting its people on a sure path to death and destruction. For, to ally ourselves with the world's dark powers and ways is to share in their doom.

The first angelic trumpet announces the defeat of Satan and his dark hosts, who are thrown down to earth in a blizzard of bloody "hail and fire" (Rev. 8:7). This firestorm of judgment destroys a third of the earth's trees and grass, showing that the fall of these dark powers poisons the good things of earth created by God.

Likewise, the second trumpet-call of war dooms these rebel powers to defeat and earthly imprisonment, as the fiery "mountain" of this fallen host is thrown into the sea (Rev. 8:8). Again, the eventual end of spiritual rebellion is death, as a third of human shipping is destroyed.

When Satan's terminal fall from heaven ends by cratering the earth, this dark lord brings not light and life but pestilent death, making as "bitter" as "Wormwood" waters which God had created to sustain life. Satan's true, bitter nature is revealed as bitter death.

Thus, the fourth trumpets of the realities of this spiritual battle. If these defeated powers of darkness poison the originally fruitful life of earth, how much more insidiously will they extinguish the soul's need for God and his life? This temporary world may sustain our bodies but cannot replace the heavenly kingdom meant to welcome our souls. For, our souls live by the breath of God's Word, not earthly consumables.

5.2. Jesus Mashiach judges the Predatory Spirits enticing Humanity to Sin . Rev. 8:13-9:21

As the human family spread through the earth and built legacies of culture and civilization, the whispering voice of dark spiritual powers accompanied it. Familiar and seemingly benign, this demonic whisper entices humanity to indulge in fleshly lusts, passions, and pride (1 Jn. 2:15-17). Knowingly, the dark voice assures humanity that it seeks its good and satisfaction. So, we grow fond of this dark voice, whether it speaks to us through the prophet, or celebrity, or political leader.

But, the “fifth angel” announces the truth of these dark powers. Vanquished in battle and cast to earth, Satan and the swarms of his demonic followers are predatory spirits seeking to “steal, kill, and destroy” human life (Rev. 9:2; Jn. 10:10). Their goal is not to help humanity find what is good. Rather, they seek only to “harm” people and to “torment” them (Rev. 9:4).

And, when these demonic powers work in the hearts of men, their goal is not to bring about a new age of human unity but rather a global genocide. When the Lord Mashiach orders these demons to reveal their blood-thirsty predation, they quickly incite the murder of a third of humanity (Rev. 9:15).

Thus, as Jesus Mashiach judges these dark angels and imprisons them on earth, he unmasks their true horror. And, those who choose their darkness over the light of God’s Kingdom will certainly share in a similarly horrible end.

Amazingly, earth’s people still refuse to “repent” of their fawning worship of “demons and idols” even though these dark powers bring death and suffering to the world (Rev. 9:20). Like captives accustomed to their chains, earth’s people prefer the comfortable darkness to the light of God’s Kingdom.

5.3. The Lord Jesus Mashiach defeats the Penurious Lord of Darkness Rev. 10:1- 13:18

On the day we lost everything, the Lord God promised that humanity's Redeemer would crush the "head" of our enemy, being wounded himself in his "heel" (Gen. 3:15). Indeed, our Kinsman-Redeemer won this victory on the "cross" by "canceling" our sin debt, thus disarming "the rulers and authorities" in triumph (Col. 2:14b-15).

The cross changed everything, for our Satanic enemy was the lord of death by sin. But, when our conquering Mashiach canceled our sin debt to redeem for himself a resurrected Family and Kingdom, he created realm over which the devil had no authority. Now that all Israel is saved, the Kingdom is rooted in a people and their land. Touch them and you touch the "apple of God's eye" (Zech. 2:8).

Now, with the "seventh" and last trumpet of Mashiach to sound, the Lamb asserts his right to wage holy war against Satan's dark kingdom (Rev. 10:7). Now, the "peoples, nations, languages, and kings" (Rev. 10:11) of the earth must choose—share with Satan in his dark rule to incur the full judgment of God, or repent and serve the Lord Mashiach.

The stage is set, as the seventh angel prepares to trumpet the Lamb's call to war and certain victory. As the dark armies of Satan's antichrist conquer the world, Israel witnesses through its Temple worship the holiness of the One true God. Two witnesses in the Temple testify of the Lord Mashiach and his coming Kingdom for three and a half years. Finally, they testify of this Kingdom Life's invincibility as they are killed by the Beast, only to be resurrected to life by God (Rev. 11:11).

This direct attack against Israel affirms the righteousness of the Lamb's War. Now, the seventh trumpet sounds and His people proclaim the victory of their Mashiach: "The Kingdom of the world has become the kingdom of our Lord and of His Christ, and he shall reign forever and ever" (Rev. 11:15). The Lord's Kingdom decree is proclaimed in heaven but unfolds over the next three and half year as Satan reaches the peak of power only to plummet to his doom. Four certain realities take shape that seal Satan's doom:

First, **the Rightful Rule** of Israel takes hold. Coming out of the tribulation "birth pains" (Mt. 24:8), Israel has already given birth to spiritually born sons of the resurrection, and the Lord Mashiach will rule through them to "rule all the nations" (Rev. 12:5). Now, as Satan's rule darkens the land itself, Israel and her people flee and shelter for the next three and a half years.

Second, Satan's **Retreat to Earth** reveals that he has been stripped of his heavenly place and power. In the heavenly realm, the Lord's armies have already defeated the dragon who has been "thrown down to the earth" (Rev. 12:9) as a "great star" that fell "blazing like a torch" to the earth (Rev. 8:10). Vanquished to Earth, Satan can now only persecute Israel.

Finally, the **Righteous Testimony** of the Saints defeats Satan's **Reckless Idolatry**. Grasping all the earth's political power through his "Beast," the Antichrist (Rev. 13:4) and all the earth's worship through his false prophet (13:15), Satan still cannot overpower the least servants of the Mashiach, who testify of His salvation and victory of his blood-redemption even at the cost of their own lives. Thus, they defeat humanity's ancient foe "by the blood of the Lamb and the word of their testimony" (Rev. 12:1) as the Lord Mashiach displays His power.

6: Jesus revealed to Willful Idolators. 14:6- 18:24.

As the Lord God reveals Jesus Mashiach to the world, he presents the people of earth an increasingly clear choice: willful idolatry or worship of the true Creator God? Following the Church's witness and then three and a half years of Israel's testimony, the judgment of the Lord God is soon to be revealed in wrath to those who persist in their willful idolatry.

Generations of living in Satan's spiritual darkness conditioned the spiritually dead flesh to seek life apart from God, loving lawlessness, rebellion, and cravings "hostile to God" (Rom. 8:7). But, the angel reminds the earth's inhabitants that as their Creator, the Lord God alone holds the "right" to life. As their Creator, the Lord God alone has the right to their "worship" but also the "waters" of life to sustain not just body but spiritual soul as well (14:7).

Thus, Jesus Mashiach reveals the Lord God's wrath and his coming judgment against the dragon and his antichrist to the earth's willful idolators, giving them one last chance to fear the Lord God and repent before God's wrath falls upon them.

First, Jesus Mashiach reveals His "eternal gospel" to the people of earth, showing them what is **(1) Life-giving for an Eternity**—the "fear" of God and his rightful "worship" (14:6-7). This eternal gospel reminds earth's people, especially those who seek to preserve their lives in Satan's dark rule, that the Lord God is earth's only Creator, and he alone gives true and everlasting life to those who worship him. For, he not only created the "springs of water" needed for earthly life, but he opens springs of "living water" to flow for eternal life (John 4:14, 7:38-39). But, refusing to worship this true God, but worshipping Satan and relying on Satan's "beast" for life (14:9) will lead to an eternal "torment with fire" (14:10). Amazingly, a harvest of eternal life is reaped in the earth, as many heed this eternal gospel and choose eternal life rather than idolatrous worship of Satan (14:19).

Second, those who choose to worship Satan by accepting the Beast's mark on their hands, these willful idolators are acting unnaturally, for one day "all nations" will admit that God alone is "holy" and will "fear" and "worship" him (15:4). However, these worshippers of Satan and the Beast will "drink the wine of God's wrath, poured out full strength into the cup of his anger" (14:10) and will suffer **(2) Lasting Torment** of Wrath and Fire for all eternity (14:10). God's wrath begins by paying back their willful idolatry with painful punishment for their actions: "painful sores" (16:2), "blood" to drink (16:3-6), and scorching fire and suffocating darkness (16:8, 10). All these judgments portend an eternity of endless pain, restless deprivation, and dark flame.

Finally, the **(3) Loathsome Hypocrisy of Idolatrous Religion** is judged with God's "full wrath" (16:19), for Babylon, the manifestation of human religion, embodies humanity's unfaithfulness at its worst. The Lord God created humanity for himself, entrusting his image as a family resemblance (Gen. 1:28) to one day raise up a household of sons bearing the image of His Mashiach (Rom. 8:29). However, adulterous religion takes God's rightful worship and pours it out, like her precious innocence, on earthly lovers. Claiming the highest morality for herself, her heart's desire is not heavenly devotion but earthly sensuality, purchasing worldly luxury (18:3) and political power by sacrificing her precious worship and even the lives of God's prophets and saints (18:4). The mystery of fleshly religion's harlotry is that even "God" is not needed in her religious machinations, for she is a shameless harlot who refuses "widowhood" even as she claims that God is dead to her (18:7). But, her final place is in the fire of God's wrath.

7: Jesus revealed to His Blessed Faithful Ones. 17:1-22:21.

As the earth is harvested, the willful idolators begin to taste the lasting horror of God's wrath. And, the idolatrous and adulterous prostitute of false religion rages against the servants of Mashiach, whose faithful sacrifice for their Mashiach uncovers her own cheap harlotry. So, as the prostitute spills the blood of Mashiach's servants, the true reward of these battered saints is revealed. They have gained for themselves Jesus as their Mashiach, and his life and portion he now shares with them.

To these Blessed Ones, the Lord God reveals the lavish abundance they have in Jesus their Mashiach. For, to suffer loss, sacrifice, and testing in this world to prove their faithful loyalty to their Lord Mashiach and in God-fearing worship of their Lord and Father, wins for these Blessed ones a place in God's forever Kingdom.

First, the **Mashiach's Blessed Ones (1) Rejoice** in His **Praises, Presence, and Power**. Having sacrificed even their earthly lives for their Mashiach, these blessed ones are now a "great multitudes" who are finally safe in the presence of their Lord (19:1). From this point into all eternity, these blessed ones will now enjoy the never-ending presence of their Lord and Mashiach, for "the marriage of the Lamb" has come and the faithfulness of his servants is like the pure devotion of a ready "Bride" (19:7). They have completed their "righteous deeds" which now adorn them like "fine linen, bright and pure" (19:8). Now, what they await is the joy of an eternal reunion and the vindication of sharing in His powerful return. Because they are the "called, chosen, and faithful" ones (17:14), they are rewarded with returning with the "Faithful and True" Mashiach as his accompanying "armies of heaven" (19:11, 14) who burst upon the earth as the "clouds" of heaven (1:7).

Second, because these blessed ones have been redeemed by the Lamb's "blood" to serve as the Kingdom's "kings and priests" (5:10), they now **(2) Rule** on the Earth in **the Principality of Mashiach's Kingdom** (20:4) until all his enemies are put down, including Satan (20:10) and even death itself, at the great judgment throne of God (20:11, 14).

Finally, the servants of Mashiach are **(3) Rewarded** with the **Presence and Glory of God and His Lamb** forever and ever (21:22-26). For, God will finally dwell with His people in their eternal home forever and ever, the temple of their presence being "the Lord God Almighty" and of "the Lamb" themselves (21:22).

