

Jewish Revelation Week 2 Chapters 2-3

The Seven Assemblies/Churches – Ecclesia vs Synagogue

[Midrashic Eschatology deals with patterns of prophecy and events throughout scripture that lead toward the tikkun olam – fulfillment of all things.]

Each letter to each assembly follows a pattern:

- 1) Each letter starts with a personal address to that Assembly to which the letter was written.
- 2) It is then followed by a character description of Y'shua.
- 3) Then the recognition of all the good deeds the Assembly did.
- 4) The shortfalls of the Assembly are then highlighted.
- 5) The explanation of the corrective action to be taken is laid down.
- 6) This is followed by the challenge to the Assembly.
- 7) The letter ends with a reward or a promise.

It is very important to note that these letters were not addressed to unbelievers (pagans), but to the Lost Sheep of the House of Israel, so they could repent of the paganism they were involved with.

Finally, each person who reads this book must decide for him / herself in which one of the 7 Assembly group he / she belongs and then take up the challenge to be set-apart!

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Four Theories concerning the Seven Letters

Theory 1: Seven letters were written for seven Assemblies that existed in those days only, and are not applicable for today's Believers – then the Book of the Revelation will have no meaning today at all. There is a group claiming that Armageddon is gone past and the crucifixion and the destruction of the Temple dealt with Armageddon. They are known as Preterists as explained in the Part 1 - Introduction.

My Note – What do preterists do with all of the words of Jesus in Revelation? There is much spoken word from Jesus in here. It is basically a red letter book. That means there is a ton of gospel in Revelation. Do we pick a theory that would abandon gospel?

Theory 2: Seven Letters were written to one body of Believers (the Lost Sheep of the House of Israel) and this Body went through seven time periods of history. History

proves that this in reality happened; as the years moved on the Ten Tribes [*what are the 10 tribes of Israel? Who are the other two tribes?*] were absorbed into paganism. These seven periods are presented by the letters, which is explained in the various letters under 'Timeline View'.

Theory 3: Seven Letters were written to seven different Assemblies which represented the entire Body of the Lost Sheep of the House of Israel that existed then (and throughout the past \pm 2000 years) and all the letters were / are applicable at any point in time in history.

Theory 4: A combination of theories 2 and 3, which the author feels is the accurate one based on Jewish Eschatology view explained in the Part 1 - Introduction.

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Example – Ephesus

1) Name of Assembly: 1. To the messenger of the assembly of Ephesus write,

Setting: Ephesus was seaport city of about 0,5 million people. Situated on the western coast of Asia Minor, it was the political capital of the Roman province of Asia.

It was famous for the goddess Artemis or Diana temple, one of the seven wonders of the world.

Sha'ul founded the Assembly and stayed there for 3 years, and later asked Timothy to be its leader.

Sha'ul's teachings caused mayhem among those who practiced false religion there (Acts 19: 23-31).

One of the B'rit Hadashah (N.T. *Covenant News*) letters was written to the Assembly at Ephesus.

This was also Yochanan's home Assembly who was the "local Apostle" there.

He wrote the last 12 chapters of the Revelation (from 10 onwards) from Ephesus when he was released from Patmos.

Historians agree that he died there.

Timeline View: This was the Assembly period that was "sent" to take the Good News to the world, the Assembly birthed during the time of Acts after the crucifixion of Y'shua (Assembly of Acts \pm 30-33 C.E.).

2) Character description of Y'shua: walking in the midst of the seven golden lampstands, says this:

Y'shua is the Yarek of the Body of Believers, the center of the Menorah (Rev 1: 13, 16).

3) Recognition - 2 "I know your works, and your labour, and your endurance, and that you are not able to bear evil ones, and have tried those who say they are emissaries and are not, and have found them false; 3 and you have been bearing up and have endurance, and have laboured for My Name's sake and have not become weary.

This Assembly was under constant persecution from both the pagan Romans and the Orthodox Jews.

They did a lot of humanely motivated works – i.e., served Y'shua under moral or social pressure. [95ish AD, Est. 33ish AD what is the life of a church?]

The positive aspect is that they did not open their doors to sects and did not accept hypocrites (1 John 4: 1; 2 Cor 11: 13; Acts 20: 29-31); meaning they stayed 'set apart' by guarding the Torah and believing in Y'shua.

An individual's doctrine (i.e., against Torah) or when his life is filled with wickedness (transgression of the Torah) should be judged (John 7: 24). The way to do this is mentioned in 1 Tim 5: 19-20

A person's character and motives should never be judged (Matt 7: 1).

4) Shortfalls - 4 But I hold this against you, that you have left your first love.

They had abandoned the first and great commandment: "You shall love your Elohim with all your heart, with all your soul, and with all your mind." (Matt 22: 37, Deut 6: 5). Thus, they left their first love for YHWH by moving away from Torah as Y'shua still reinforces "if you love Me do my Torah" (John 14: 15).

A second theory is: 'first love' in Greek is 'protos agape' and these words have a second meaning, and that is 'love feast' and that it refers to the Covenant Meal, which Christians call Holy Communion. Some scholars say the early Assembly kept the Covenant Meal weekly at the end of Shabbat on the first day of the week and use Acts 20: 7 as motivation. The 'love feast' can also refer to the Shabbat feast and that this group moved away from the Shabbat.

5) Corrective Action - 5 So remember from where you have fallen, and repent and do the first works, or else I shall come to you speedily and remove your lampstand from its place, unless you repent. 6 Yet this you have, that you hate the works of the Nikolaites, which I also hate.

What was the solution? They must do their first works, meaning returning to what the Torah commands: "Love YHWH!"

The “lampstand” (oil in the menorah / lamp) refers to the Light of the Ruach HaKodesh which YHWH will remove. “Candlesticks” (as in some Bibles) is an incorrect translation as there were no candles at that time. The Greek word “luchnia” should have been translated as “lamp stands”.

Ephesos was a sect of heresy. They led lives of unrestrained indulgence. They ate things offered to idols. The leader, Nicolas, allowed other men to marry his wife and they supported either polygamy or the holding of wives in common. The Nicolaitan leaders exerted authority over the congregation and declared exclusive power to interpret Scripture correctly. They aspired to power and prestige, were very carnal, and they ate food offered to idols (Num 22-25, 31: 15-16; Acts 15: 29; 1 Cor 10: 27-29). YHWH hates the deeds of this Assembly.

The winning formula – remember, repent, and return to foundation of **Torah**.

6) Challenge - 7 He who has an ear, let him hear what the Spirit says to the assemblies.

The Ruach says to these Lost Sheep of the House of Israel to get out of Babylon, listen and repent! (Rev 18: 4)

Ultimately the message to each of the seven assemblies is for the individual Believers in all assemblies, meaning you must decide if it is you the Ruach is talking about here.

7) Reward: To him who overcomes I shall give to eat from the tree of life, which is in the midst of the Paradise of Elohim. "Overcomes" refer to 1 John 5: 5. "Tree of Life" refers to the trees in the New Jerusalem city, which are on both sides of the stream of living water that comes out of YHWH's throne (Gen 2: 9; Rev 22: 2). The fundamental reward for faithful, victorious obedience is to eat of the Tree of Life in the in the Paradise of Elohim.

- My note: Read 1 John 5:1-5 – what does it say about Torah?

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Seventh Letter: Laodikeia (The Lukewarm Assembly)

1) Name of Assembly: 14 And to the messenger of the assembly in Laodikeia write Laodikeia means “human rights”.

Setting: Was originally a Greek city named Diospolis, the “City of Zeus”. Later, after being taken over by the Romans, it was on a major trade route between the Middle East and Ephesus; and was a very worldly, wealthy city.

Laodicea was a wealthy textile town famous for its manufacturing of black woolen clothing, and for eye ointment. Also famous for a lukewarm supply of water channeled from its hot springs.

This town had a self-sufficient attitude that spilled over to the Assembly, an Assembly that evaluates themselves solely according to human standards. This Assembly followed a “prosperity gospel” that focused on their worldly wealth – like the modern-day “name it, frame it, and claim it” gospel. They believed that their success was evidence that they were pleasing YHWH and they were almost perfect.

This Assembly is ruled by people and does not submit under the authority of YHWH’s Word. The assembly at Laodikeia was one of the earliest to be established in Asia, probably because there was a large population of Jews there. Rabbi Sha’ul directed one of his letters to the assembly at Colossae, which was only eighteen kilometres from Laodikeia, also to be read in the assembly at Laodikeia (Col 4: 16).

Timeline view: This Assembly is the general present day Assembly and is more concerned about human rights than what YHWH’s Word says.

2) Character description of Y’shua: The Amen, the Trustworthy and True Witness, the Beginning of the creation of Elohim, says this:

Y’shua reinforces that He is the Creator God and the absolute Truth and Perfection (see Rev 1: 5, 19: 11). He also the Beginning of Creation (John 1: 1-3) and the True Witness (John 8: 14).

3) Recognition None, not even one word.

4) Shortfalls : 15 I know your works, that you are neither cold nor hot. I would that you were cold or hot. 16 So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth. 17 Because you say, ‘Rich I am, and I am made rich, and need none at all,’ and do not know that you are wretched, and pitiable, and poor, and blind, and naked.

The Assembly was not interested in the truth and righteousness (as taught by the Torah and explained by Y’shua); nor against falsehood, paganism and evil that is rampant in the Assembly. These things are an abhorrence to YHWH. The Greek word is “emeo”, from which we get the word emetic. An emetic is given to one who swallowed poison in the mouth in order to make him regurgitate. Think of it: hot water and cold water are both useful. Lukewarm water is useless; so is this Assembly to YHWH – YHWH will vomit this Assembly.

This is the harshest sentence passed on any of the seven Assemblies, a total rejection by YHWH. This “vomit” is direct reference to Y’shua’s word in Matt 7: 21-23: “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. Many shall say to Me in

that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness! (Torahlessness)’”.

There are three groups of Believers. Great in the Kingdom, Small in the Kingdom, and those who think they are going to the Kingdom but will end up in Sheol. Great are the true Torah Teachers, Small is the sincere Believer that honestly doesn’t know that he must teach and do the Torah, this is the one that is small in the Kingdom. But the one who knows about YHWH’s Torah and blatantly teaches against the “Law” is the “lukewarm” Believer which the Scripture warns is a liar and there is no truth in him (1 John 2: 3-4); and this Believer Y’shua will send to Hell eternal as seen above.

This is a very rich Assembly and her Believers invest in earthly things. They preach a man-made prosperity gospel based on the accumulation of secular wealth and humanistic achievements (Hos 12: 8)...– what is your stand towards Torah?

5) Corrective Action : 18 I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see.

The Assembly was affluent in the things of this world, so much so that she was blind to her spiritual poverty and insensitive to her own miserable condition. The solution is to “buy from Me gold refined in the fire”, which means to give sacrificially and to suffer hardship for the sake of the Kingdom of YHWH – slave yourself for Messiah Y’shua and His Torah Teachings. Invest in heavenly things, in true salvation and the Grace of YHWH (Isaiah 55: 1; 2 Cor 5: 3). The Assembly have to release her grip on her possessions and dedicate them to the Gospel if she wants a real, spiritually vibrant relationship with YHWH (Luke 9: 23). She needs to clothe herself with the righteousness of Y’shua (Rev 19: 8) so that her covetousness not be revealed, and she must clear her vision with the Truth to see the Torah.

6) Challenge 19 : As many as I love, I reprove and discipline. So be ardent and repent. 20 See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me.

This Assembly must repent. Spiritual spankings are administered by YHWH in order that we might be zealous and repent or to change our thinking patterns (Heb 12: 6). Y’shua stands at the door of His own Assembly and knocks (Luke 12: 36-37; John 10: 3). Y’shua loves His Lost Sheep so much that He died for His Bride. He is still knocking at the door of the House of Israel’s hearts, offering to come back in and fellowship with them in the Spirit if they will repent and open the door.

7) Reward: 21 To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the assemblies. If you overcome you will sit one day with Y'shua at His throne as Queen to rule with Him. This is during the Olam Haba (Messianic Age, the thousand year peace-period – what a privilege (Rev 20: 4; 1 Peter 2: 9).

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1) Name of Assembly: 7 And to the messenger of the assembly in Philadelphia write, Philadelphia means “brotherly love”.

Setting: The believers in Philadelphia were not a strong congregation. They faced a great deal of outside opposition and were financially poor.

The main “god” of the Romans was the emperor Domitian at the time Yochanan wrote the Revelation about 95 CE. Many refused to worship him (such as Yochanan, and he was banished to Patmos by the Emperor).

2) Character description of Y'shua : He who is set-apart, He who is true, He who has the key of Dawid, He who opens and no one shuts, and shuts and no one opens, says this: “The key of David” symbolizes authority (Isaiah 22: 22; Rev 5: 5, 22: 16).

Y'shua will open the door of opportunities for these set-apart Believers of Philadelphia. David was the King of Israel from whose throne the Messiah was prophesied to rule “forever” (Jer 33: 17). These are the keys of the Kingdom, which the Messiah will open or close to whomever He pleases. Hold on to the Lion of Zion; study, do and teach Torah and you will find an open door!

3) Recognition 8: I know your works – see, I have set before you an open door, and no one is able to shut it – that you have little power, yet have guarded My Word, and have not denied My Name. 9 See, I am giving up those of the congregation of Satan, who say they are Yehudim and are not, but lie. See, I am making them come and worship before your feet, and to know that I have loved you. 10 Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.

The Assembly at Philadelphia is commended because, although she is weak, she has kept Y'shua's Word (John 5: 46-47, the Torah) and has not denied His real name “Y'shua” although she probably has been under considerable persecution by both the Romans and the false Israelites (the “synagogue of satan,” as in Rev 2: 9).

He has opened a door to the Kingdom for her (some Believers suggest that this is a hint for the Rapture (Rev 4: 1) (Please see theories further below). And the Jews that persecute the Philadelphia Believers will have to worship at their feet, admitting to the

Queen when she sits next to her King that she is the true People of YHWH— the ones He has loved.

There is major confusion around verse 10. The Pre-Trib, Pre-Wrath, and the Post-Trib Rapture positions focus on the use of the Greek word “ek” and demonstrate that it can be used to indicate a removal from the dangers while being within a specific time of crisis. In these theories, these schools of thought agree that the Believers will be protected, either on Earth or in Heaven – the only difference is the distance between them. Then there is a third theory which makes you think again. Bottom-line, this topic has no salvation relevance, rather it focuses on the work that needs to be done. Here are the 3 theories, select the one you favour and skip the rest:

Theory 1: The Post-Trib Rapture Believers believe they will stay on the earth during the “hour of trial” when Y’shua will judge the earth-dwellers and they will be fully protected by YHWH as the Israelites were protected in the Wilderness. They base their theory on one typology study which is the exit from Egypt (the world system) and Pharoah (the Antichrist) and their protected journey through 42 points/ stops in the Wilderness (indicating 42 months) and insist that it is substantial evidence that they will stay in sukkots (temporary dwelling huts) as the Israelites did during the “hour of trial”. Pre-Wrath Trib Believers believe basically the same theory, only that the Rapture will happen just before the wrath of YHWH is poured out on the earth-dwellers which is deep into the “hour of trial”.

Theory 2: The Pre-Trib Rapture Believers believe that they will be Raptured before the “hour of trial” starts and before the Antichrist is made known to the world.

They motivate their theory based on more than one typology study: The Jewish Wedding Model informs that the Bride and the Groom must be “in” the Father’s Chuppah (wedding chamber) for a “Shavua” (period of seven) (Gen 29: 22-25). We as Ten Tribers are Priests (1 Peter 2: 9); therefore, there must be a Shavua for the Priests to be sanctified in a Tabernacle / Holy Place (Lev 8: 33). Therefore, the “Shavua” in the Heavenly Tabernacle is the “exact same” period.

Another is the appointed times of YHWH in Leviticus 23 which were established as yearly rehearsals that taught both historically and prophetically the whole plan of YHWH concerning the coming of Messiah and the redemption of man. The first four Feasts have been fulfilled not only to the day, but also to the hour. They are Passover (Pesach, death of Y’shua), Unleavened Bread (Hag ha Matzah, burial), First Fruits (Bukerim, resurrection after three days) and the Feast of Weeks / Pentecost (Shavuot, Ruach poured out fifty days later). The first four are symbolic of Y’shua’s First Coming and the last three are symbolic of His Second Coming: Feast of Trumpets (Yom Teruah, Pre-Trib Rapture), Day of Atonement (Yom Kippur, giving of rewards / crowns in Heaven) and Feast of Tabernacles (stay in temporary dwelling / Sukkot / Chuppah for Marriage Supper of the Lamb) in Heaven, “again” for one Shavua. Simcha Torah

(Rejoicing in the Torah) is a one- day celebration which follows immediately after Sukkot (Tabernacles Feast / Shavua in Heaven) and this is when the Believers will rejoice with Y'shua during the Olam Haba (Messianic Age) and this is also the “exact same period” when a Groom is “not allowed” to go to war in the first year after marriage as per the Jewish Wedding Model. Another Shavua is Daniel's peace-pact that will be signed (9: 27) and all these “Shavuas” falls neatly in YHWH's eschatological program.

They continue to say it is a fact that the English Bible is mistranslated, the English Bibles say “I also will keep / guard you FROM (means ‘out and away’) the hour of temptation / trial (Tribulation), which shall come upon all the world, to try those who dwell on the earth” – in other words, you will escape it. Now remember the Revelation was first written in Hebrew, then into Greek then English. To get the correct meaning of the verse, you have to go back to the original Greek text as the Hebrew manuscript is non-existing. (In this case, the Greek to English interlinear KJV Bible by George Ricker Berry, Page 629 was used. The text is that of the 1550 edition of Stephanus with minor variations between it and the 1624 edition of Elzevir, which proclaims itself the “Textus Receptus”.) The original Greek is pronounced as “ek tes hores” here and means “out of the hour”. (Page 31 under the heading Greek-English New Testament Lexicon in the above-mentioned Bible, you will find “ek” meaning “out of” and implies “removal with an intensive force”, plainly speaking this is the Pre-Trib Rapture.

My Note - Ek ballo – Mark 1:12-13 (cast out – ek – out from within)

Theory 3: Then there is a group of Believers suggesting something else: they say there are four issues to resolve in coming to an understanding of this verse 10. a) What is the correct translation? b) What is the hour of trial? c) Who are the earth dwellers? d) What does kept out from mean?

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They say the punchline is to view it from a grammatical basis and not an eschatological approach. By changing a punctuation mark, it changes the impact of key words; and leading Greek Scholars agree that this translation following is more consistent with the original Greek: “And I will keep you from the hour of testing, that {hour} which is about to come upon the whole world, to test those who dwell upon the earth. As can be seen, this translation removes the conditional factor for being kept out from the hour of testing. This raises the question as to whether a “conditional” promise can “even” be made to the Assembly, let alone the “faithful” of the Assembly that they will be delivered THROUGH or OUT FROM this specific hour of testing. The validity of this translation adjustment is confirmed by the following analysis.

1. The contraction kago (and I, I also): The word kago is a contraction of two words. Kai, which means and, also or even; and ego, which is the pronoun I. The word kago indicates the fourth entry in a series of actions, which are indicated by the indicative mood of the respective verbs.

2. The conjunction hoti (because), which sometimes functions as the conjunction THAT: The most natural place for “because” (hoti) is “after” the clause it describes (although it can at times occur first). Here “because” occurs two times. Verse 8 - action and then the “because”. Verse 10 - action and then the “because”. But the English translations do not preserve that. (The difference between here and verses 3: 16 and 17, where the action FOLLOWS "because", is because there, it is prefaced by SO THEN (houtos). The message to the Assembly at Philadelphia starts with a simple statement of divine knowledge. I know your deeds.

Then the body of the message revolves around four actions, all of which relate back to “I know your deeds”: ACTION ONE, past: Behold, I have put before you an open door which no one can shut BECAUSE you have a little power, and have kept My word, and have not denied My name. ACTION TWO, future: Behold, I will cause those of the synagogue of Satan, who say they are Jews, and are not, but lie -- (natural pause) ACTION THREE, future: Behold, I will make them to come and to bow down at your feet and to know that I have loved you BECAUSE you have kept the word of My perseverance. (This is perfectly correlated with John 14: 21-24, “If anyone loves me, he will keep my Torah; and my Father will love him...”) ACTION FOUR, future: AND I will keep you from the hour of testing which is about to come upon the whole world to test those who dwell upon the earth.

COMMENTS:

1. The use of kago (and I, I also) indicates the next in a line of actions all indicated by the indicative mood of the verb.
2. To connect "I also" with the preceding causal clause is not consistent with the content. ALSO indicates SIMILARITY of action to what has preceded. However, there is no natural connection between "You have kept (obeyed)" and "I will keep you from". So, the ALSO idea is out of place. If the intent were to express the action that happens BECAUSE of the preceding statement, the KAI would not be necessary at all. It would simply read, “because you have kept... I will keep.” To add ALSO (kai), is out of place and confusing.
3. At the same time, let it be said that the translation “I also” CAN be referring to the next of the actions in line. However, in English, it is not as smooth as “and I.”
4. The important issue is to recognize that whether one renders it AND I or I ALSO, it must naturally refer to the next of the actions in line, and not be the result of the causal clause.
5. What this does: it takes the CONDITIONAL factor out of the passage and leaves the simple promise of being “kept from the time of testing”. Notice the translation with emphasis on the orderly arrangement. Rev 3: 8-10 ‘I know your deeds. BEHOLD, I HAVE PUT before you an open door which no one can shut, BECAUSE you have a

little power, and have kept My word, and have not denied My name. ‘BEHOLD, I WILL CAUSE {those} of the synagogue of Satan, who say that they are Jews, and are not, but lie —BEHOLD, I WILL MAKE them to come and bow down at your feet, and to know that I have loved you BECAUSE you have kept the word of My perseverance. AND I WILL KEEP you from the hour of testing, that {hour} which is about to come upon the whole world, to test those who dwell upon the earth.

It does not help us identify that time of testing nor the mechanics of being kept, but it certainly makes it a blanket statement that has no CONDITIONAL factor of "faithfulness" associated with it. Some may not like the removal of that conditional factor, but it appears that an honest and normal reading of the text requires that the “because” clause goes with the actions mentioned before it and “not” after it.

Who are the earth dwellers? To identify what the “hour of trial” is, we need to examine the very clear statement that describes the recipients of that hour. It says in Rev. 3: 10 that the hour of trial is coming to test those who "dwell on the earth". This phrase is used 11 times in the Book of Revelation, and each time it refers to the unbelievers and those who are part of the beast's (Antichrist) kingdom. 3: 10, 6: 10, 8: 13, 11: 10 (2x), 13: 8, 13: 12, 13: 14 (2x), 17: 2, 17: 8. The phrase is used by Yochanan to identify the wicked and the beast-followers. These are the ones seen as the killers of the martyred Believers in the fifth seal; these are the ones who follow after the beast and take his mark; these are the ones who engage in immorality with the great harlot.

The fact that Yochanan uses this same phrase in Rev 3: 10 strongly indicates that he is not talking about this "hour of trial" as coming upon Believers, but upon unbelievers. That is the purpose of the hour. There is a natural distinction between the Believers of the Assembly as represented by the Philadelphia Assembly, and those who dwell on the earth. Thus, the normal understanding of the passage is that there will be a group of Believers who will be delivered from a time of trial that will come upon a different group of people called the earth dwellers. They suggest the Assembly will remain on the earth into the 70th week of Daniel and indeed, into the second half of the week, as a fully functional representative of YHWH to the earth dwellers.

During the time of the tribulation, which begins at the midpoint of the week, the Assembly will come under the persecution oppression of the Antichrist, and many will be martyred and forced into secrecy. There is no promise of deliverance from the persecution pressure of the tribulation. They say the Assembly will be delivered from those persecutions when Y’shua returns at the “Day of the Lord” – which is represented by the 6th seal at Rev 6: 12-17.

But this deliverance from the Antichrist is not the promise that is presented here at Rev 3: 10. Furthermore, the time of persecution from the Antichrist, which is called the tribulation, is not a time of trial for the unbelievers. The tribulation is a time of trial and testings for Believers; but the HOUR OF TRIAL is NOT something that is coming upon

Believers, but very clearly upon the unbelieving EARTH DWELLERS. The hour of trial, then, is a time for unbelievers to face the issues of Messiah worship vs. beast worship. And the things that challenge them are the many judgments that come from Y'shua's wrath after the Rapture of the Assembly.

4) Shortfalls None

5) Corrective Action None

6) Challenge 11 See, I am coming speedily! Hold what you have that no one take your crown.

Hold on to your salvation till Y'shua comes, referring to the Rapture of the Bride or the the Second Coming (as per the various theories' timing). Although you are weak, do not give up! Hold on. I am coming quickly! Y'shua continues to encourage a sense of imminence. Although, from Earth's perspective, it may be thousands of years until His return; from Heaven's perspective, it is very soon – a blink of an eye compared to “eternity.”

Although the Kingdom of YHWH is not yet physically actualized, the true Assembly of Believers is seen by Y'shua as royalty in the Kingdom (Rev 1: 6), and He reassures the Assembly at Philadelphia that if she will “hold fast,” He will personally return to see to it that no one takes her crown. The assembly at Philadelphia is the unremarkable, not a very powerful Assembly who, nevertheless, faithfully holds to the truth amidst persecution and refuses to deny the Name of Y'shua.

7) Reward 12 He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name. 13 He who has an ear, let him hear what the Spirit says to the assemblies.

Refers to spiritual citizenship – a city often honoured a notable citizen by erecting a pillar in a temple with his name on it. It is the same as having your name on a building. Y'shua also got a new Name because of the covenant (Rev 19: 12. Also see notes at Rev 2: 17. The new name that no one can understand except the one who receives it. This is a promise of the faithful Believer's place in the ultimate, incredible Kingdom of YHWH / Kingdom of Heaven, where all becomes one in the Adonai Y'shua. See Chapters 21 and 22 for more details about how the Redeemed are identified with the Temple and the New Jerusalem that come down out of Heaven.

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Chapter 2: Beit letter – Numerical value 2 We continue with the Hebrew Aleph-beit encoded in the chapters of The Revelation... Meaning (bet or beit) House; duality as in

husband and wife; also division between good and evil, etc. Encoded in this Chapter The letter 'beit', having the value 2, is also said to be the letter of duality – good versus evil; right versus wrong; the blessing of obedience and the curse of disobedience.

The Rabbis suggest that 'beit' represents the letter of the 'house of meeting' (the Temple [*beth kenneset, or bethel house of God*]), since the very pronunciation of this letter forms the Hebrew word for 'house'. How appropriate, then, to observe that the second chapter of the Revelation introduces letters to 7 'Assemblies' in Asia Minor. Each of them is a 'house of meeting' – a geographical location that typifies also the history of the entire New Covenant Believers' timeline. Perfectly matching the declared meaning of 'beit', Y'shua pronounces a blessing for obedience and a curse for disobedience upon each of these 'houses'. In the letters to the various Assemblies, Y'shua instructs them to repent of their evil deeds if they want to inherit eternal life. Interestingly, the Holy One is also shown as Redeemer and Judge.

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Chapter 3: Gimel letter – Numerical value 3 Meaning (gimel) Loving kindness; culmination, as in planting a seed and caring for it until it matures (culmination – reaching its highest point). Encoded in this Chapter The 'gimel', the third letter of the Hebrew aleph-beit, is the symbol of 'calmness and culmination'. The gimel is cognate to 'gamol'; which speaks of nourishing a planted seed until it matures and bears fruit. We can see both 'kindness' (as in Philadelphia) and 'culmination' (as in Laodikeia) depicted in this chapter. The Philadelphia Assembly is the most desirable of the Assemblies in this chapter and represents precisely the qualities of 'brotherly love'. In this respect, the gimel fits perfectly. This chapter also speaks of the culmination of the New Covenant age under the nature of the Ruach. That which began at Ephesus is brought to its conclusion in Laodikeia. Of all the chapters of the Revelation, this is the only one with 22 verses – having an alphabetic design of its own. It is fitting that the gimel chapter should follow the story of the Hebrew aleph-beit, since YHWH promises through the gimel that he will complete what he started. In other words, what YHWH has begun, he will bring to fruition. The 7 letters to the Assemblies in chapter 2 continues into chapter 3 and is completed at the end of this chapter. The 7 letters speak of the 7 Assembly periods that the Assemblies were and are going through until such time when YHWH will say, 'it is enough, time has run out'. YHWH started the New Covenant Assemblies at Shavuot (Pentecost) and it is now, ± 2 000 years later, at the end of the 7th Assembly period – the end of the culmination process. We are currently in the Laodikeia period, which is the last letter to the Assemblies, the 7th letter to the 7 Assemblies, the finality of Elohim. This is an exciting time-period we are living in, and we are anxiously awaiting Elohim to call us home.

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