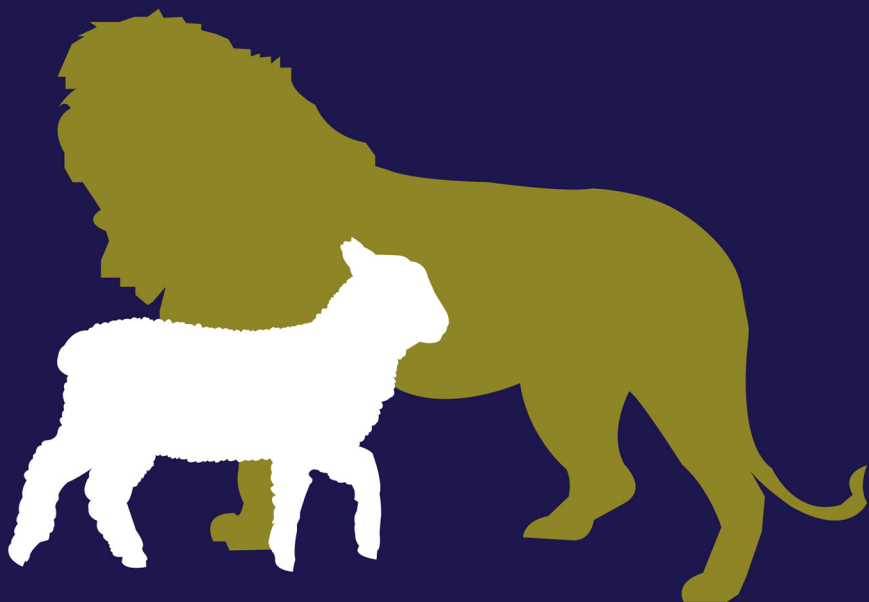


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THE REVELATION OF JESUS,
YESHUA THE MESSIAH,
LECTURES ON THE BOOK OF REVELATION



BY GIDEON LEVYTAM

The Revelation of Jesus—*Yeshua* the Messiah

**BY
GIDEON LEVYTAM**

“The Holy Scriptures and Israel”

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PREFACE

The Revelation of Jesus—Yeshua the Messiah was transcribed from many lectures on the book of Revelation that were given at the meetings of “Holy Scriptures and Israel Bible Fellowship” gatherings in Toronto during the years 2011-2012.

These lectures were preached and recorded every Saturday afternoon—*Shabbat* days. Both Jewish and Non-Jewish believers in Jesus (*Yeshua*) the Messiah attended these meetings. These brothers and sisters love God’s Word and enjoy learning more of the person and work of our beloved Messiah.

For many years I had the desire to have a better understanding of the unique book of Revelation and to share it with others. After my wife Irene and I took tours to the seven churches of Asia Minor (present-day Turkey), I was convicted by the Lord *Yeshua* to teach the book. We visited every one of the seven cities mentioned in Revelation 1–3. We also visited the Island of Patmos, which is located in Greece. These tours have helped me in my teaching of Revelation.

It is important for me to understand and teach this unique book of Revelation from a Hebrew-Messianic perspective. The Revelation was given by our Lord Jesus the glorified Messiah to John (*Yohanan* in Hebrew) the Hebrew apostle. My hope now is that others of my Jewish brethren will open and read this book of the Revelation of *Yeshua*.

First, I thank our Lord *Yeshua* the Messiah for placing in my heart the desire to study the amazing book of Revelation, and who has given me the needed grace to work on and complete this book. I also thank all those who helped to make this book possible:

- Carole Cooksey, who worked on the clip art. Together with Shin-Dee Tatiersky, they faithfully and consistently transcribed the lectures from many hours of recordings.
- Sam Hadley and Ruth Spiering, for editing and proof-reading the text.
- Alfred Bouter for reading the book and pointing me in a right direction.
- Tim Van Ryn, who formatted the book.
- Larry Rosen and Steve Georgy, who worked with me on the book cover.
- I also thank my loving wife Irene who encouraged and supported me throughout the time I worked on the Revelation study.

I pray that *The Revelation of Jesus—Yeshua the Messiah* will be used for the glory of God and for the blessing of all who take the time to read it, Jewish and Non-Jewish people alike. Soon our Lord Jesus (*Yeshua*) the Messiah will descend to meet all the redeemed in the clouds and then later on He will return to this world to take His rightful place as the King of Israel.

He truly is the King of Kings and Lord of Lords.
Melech Ha-Mlacheem, Ve-Adon Ha-Adoneem.

God bless you all. *Shalom, Shalom.*
In *Yeshua* our Messiah, Gideon Levytam

FOREWORD

As believers in Christ, we all have our own set of prejudices and convictions, some biblical, some more human—but not necessarily biblical—and some may not be biblical at all. It is important to ask and receive the Lord's help in order to find a position of scriptural balance, and to be preserved from unbiblical extremes. Some Jewish believers, who have been baptized according to God's Word, think that from then on their links with the Jewish people have been completely severed. Other Jewish believers emphasize that they became fulfilled Jews when they accepted the Lord Jesus—who is still un-recognized by His own nation—as their Savior and Messiah. Both are right, in a sense, and both are wrong, depending on how you look at things.

On the one hand there is an absolute separation between believers and unbelievers, but as long as we are here in this world we have responsibilities towards those from who we descend. The fact that one is born Jewish does not and cannot change through baptism, while on the other hand there is a difference between Jewish believers in Jesus the Messiah and those who did not come to faith in Him as yet. The point is that God simply sees believers in Christ: no longer as Jewish or Gentile, but in Him who is the Beloved (Ephesians 1:6), in Christ (the anointed One), who is the Messiah. This new relationship does not set aside the earthly relationships, and the latter cannot (and should not) interfere with what we are “in Christ.” However, the new position in Christ helps us

to properly act in our relationships according to the flesh, which exist until death or until the Rapture. Positionally before God the believer is seen in Christ, not as Jew or Gentile, male or female, slave or free—but practically on earth he or she has responsibilities in the context of those earthly and temporary relationships.

Brother Gideon mentions in his book, *The Revelation of Jesus—Yeshua the Messiah*, that it is written from a Hebrew-Messianic perspective. I'd like to clarify this by saying that this means a literal biblical view, based on the “normal” meaning of Scripture, and not on prejudice or views super-imposed on the Bible; i.e. not placing ourselves above it, but under it. In other words, Gideon did not put on special glasses to explain the Scriptures, but with the help of the Holy Spirit he tried to explain what the written Word says. There are always the proverbial two ditches: in this case, the rabbinical views on the one hand, and the “official” church views on the other, but only Scripture is always right. Sometimes Gideon may give the impression that he is “biased” which we can accept as long as he remains sound in the basics of Scripture!

As far as the church views or the rabbinical positions are concerned, both are wrong, sad to say, even though many details may be right in themselves. However, Gideon and many other Jewish believers with him, as well as many non-Jewish believers, just try to take the Bible text for what it says, without preconceived ideas super-imposed on Scripture. Let's keep in mind that believing in Jesus as the Messiah is the most Jewish thing to do, and also that true Jewishness according to the Bible is not necessarily the same as traditional Jewishness.

In the study of this unique book of The Revelation, Bible teachers do differ and they do arrive at different conclusions. I enjoyed reading Gideon's book even though I personally differ as to certain explanations about the literal rebuilding of the city of Babylon or the meaning of the Beasts in Revelation 13. But with the Lord's help let's all identify with the apostle Paul's exercise: "... For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, we are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Cor. 10:4-6 NASB). May we do so until He comes!

—*Alfred Bouter, Vankleek Hill, Ontario*
February 24, 2015



INTRODUCTION

Over the years the Lord has enabled me to lead some tours to the Bible lands of Turkey, Greece and Israel. The subject of my talks was the book of Revelation, a prophetic book which has much to do with the places we visited. We visited cities in present-day Turkey, where the seven churches, mentioned in Revelation 1, 2 and 3, were located. We also visited the Island of Patmos, Greece, an island in the Aegean Sea east of the mainland and about 50 km west of the coast of Turkey. This is where the apostle John (*Yohanan* in Hebrew) was exiled by the Roman Emperor Domitian in about 95 or 96 AD and where he received his special revelation from the glorified Lord *Yeshua* the Messiah.

Just as Malachi is the last book in the Old Testament (*Tanach* in Hebrew), so Revelation (*Chazon* in Hebrew and *Apokalipsis* in Greek, which means “unveiling”) is the last book of the New Testament, also referred to as the New Covenant (*Brit Hadasha* in Hebrew).

It is The Revelation of Jesus the Messiah (*Yeshua Ha-Mashiach* in Hebrew), *not* the Revelation of John the Divine, as some have called it. It came to us *through* the apostle John. Notice also that John doesn’t use the plural word “Revelations.” It is singular, one revelation, which unfolds before us the Person of *Yeshua* the Messiah. God unveils before us the beauty of the Person of *Yeshua* the Messiah through this man by the name of John (*Yohanan*). He was one of the twelve disciples chosen

by the Lord Jesus during His three-year ministry. It was John whom Jesus, while suffering on the cross for our sins, entrusted with the care of His own mother, Mary (*Miriam* in Hebrew). John was among the disciples who were commissioned by the Lord to preach the gospel to the whole world. Apparently John went out, preached the Word of God and settled in the city of Ephesus. Through his zealous and faithful preaching and teaching, an assembly of believers was taken care of by John for some time, several years after the apostle Paul had worked there.

Later, because of John's (*Yohanan's*) testimony, the authorities, wishing to silence him, arrested him. They consigned him to prison on the Island of Patmos, where he had to work as a slave. Little did the authorities know, however, that God would use John's time of isolation to reveal to him His Son as Judge, that the judgments would fall on this earth, and that Jesus (*Yeshua*) the Messiah, the Son would have the ultimate victory as King of kings. The authorities also didn't know that this revelation would be read by untold millions of people down through the ages! *Yeshua* the Messiah is the central theme of this book, and John had the privilege and responsibility to record all that he received from the glorified Messiah.

Genesis (*Beresheet* in Hebrew), the first book of the Bible, speaks about beginnings; Revelation speaks about last things. In Genesis we have creation; in Revelation we have the new creation—a new heaven and new earth. In Genesis we have the entrance of sin and paradise lost; in Revelation we have paradise regained. Even more than this, God has given us eternal life through the

Messiah *Yeshua* and we have the eternal state where sin will be no more. In Genesis we have man producing his own city; in Revelation we have the city of God coming down from heaven, the New Jerusalem. In Genesis we have the rise of Babylon; in Revelation Babylon is destroyed. In Genesis we have the first sacrifice of a lamb; in Revelation we have the Lamb who was slain from the foundation of the world. In Genesis we have the first man; in Revelation we have the Man from heaven, the bride of Christ, the Son of Man, ruling over the affairs of this universe. In Genesis we have the beginning of sorrows, sadness, weeping, crying and death that came into this world because of sin; but in Revelation we have a time of healing, no more sorrow, sadness, suffering and death; no more sin.

Why did God give us this book of The Revelation? Was it merely to satisfy our curiosity about what the future holds? No, it was given so that we who belong to the Lord might learn the signs of the times in which we live, so that we might behave ourselves wisely in view of the soon coming of our Lord *Yeshua*. It was also given that we might appreciate His beauty and majesty. There is so much confusion in Christendom about God's plans for Israel, for the Church and for the world. Many do not rightly divide the truth of God's Word, so it is really important to understand God's thoughts on these vital subjects.





THE REVELATION OF JESUS, **YESHUA** THE MESSIAH,

LECTURES ON THE BOOK OF REVELATION

Through many years of teaching the complex prophecy of Revelation, given by God to the Hebrew apostle John—*Yochanan*, brother Gideon has absorbed mankind's future by studying the past. He refers to many Scriptures from the *Tanach*, Old Testament and *Brit Hadasha*, New Testament to prove the comments he is making. Brother Gideon ties together a historical-practical-prophetical view as he takes us through this revelation of Jesus—*Yeshua* the Messiah. Throughout he emphasizes the power, glory, majesty and beauty of God the Father and highlights the love, grace, and mercy of God the Son, the Lord Jesus—*Yeshua* the Messiah. He contrasts the glorious future of the called-out ones of every dispensation—Israel the nation and the Church—with the dire ultimate end of those who reject Jesus—*Yeshua's* redemptive work on the cross.

We see God's dealings with us as we walk through the seven churches of Asia Minor while learning what they mean. Then we begin to view the world from a heavenly viewpoint when the true believers in the Lord *Yeshua* the Messiah, are ushered into His presence. In heaven we enjoy Him singing Halleluiahs to Jesus the Messiah for all eternity.

While on earth, *Yeshua* begins to unveil His actions with those left behind. It's called the time of Jacob's trouble, the great Tribulation Period. Fierce and terrible activities occur as Satan grabs one last attempt at wresting power out of the hands of the living God. He can't, of course, Babylon falls and the tri-unity of evil is taken into eternal judgment. After seven horrible years, Jesus—*Yeshua*, the King of kings and Lord of lords descends, riding a white horse, with his "armies," angels and the saints of God who are attired in "fine linen, white and clean." All evil is judged and put away. All those who have remained faithful and true will enter into the Messianic kingdom and ultimately will see the holy city, the New Jerusalem at last. There they will enjoy eternal peace, eternal *Shalom*.



Gideon Levytam

The book ends with the Spirit and the bride's request, "Come!" and Messiah's promise, "Surely I am coming quickly." Amen.



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