

SHABBAT ZAKHOR

REVELATION 13:11-14:12, 15:2-4

BESB

Revelation 13:11 And [I] saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon, (serpent)

¹² And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed,

¹³ And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men.

¹⁴ **And leads astray [all] the inhabitants of the earth** by means of signs given to him to perform in the presence of the [first] beast of prey; saying to the inhabitants of the earth, make a statue (image - icon) of the [first] beast of prey that had the wound of the sword and lived.

¹⁵ And to him was given [ability] to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death.

¹⁶ **And (he – the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead;**

¹⁷ and in order not to buy or sell if [he did] not have the image (stamp, emblem or stigmata) [bite of the snake] or name (remembrance) [usually שֵׁם *shem* in Hebrew however in D'varim 25:19, the very antithesis זָכַר *zaker*] of beast of prey or a fixed number of his name (remembrance) [usually שֵׁם *shem* in Hebrew however in D'varim 25:19 זָכַר *zaker*].

¹⁸ Here is the wisdom (hokhma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six (666)** [cf. Kohelet/ Ecclesiastes 7:25-29 the very antithesis to Divine Hokhma and Bina].

14:1 And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144,000's having the name (remembrance) of the Father having been written on their foreheads.

² And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps).

GREEK TEXT

Rev 13:11-18 ¹¹ Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει ὡς δράκων

¹² καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου παῖσαν ποιεῖ ἐνώπιον αὐτοῦ καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ

¹³ καὶ ποιεῖ σημεῖα μεγάλα ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων

¹⁴ καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησεν

¹⁵ καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιῆσῃ ὅσοι ἂν μὴ προσκυνήσωσιν τὴν εἰκόνα τοῦ θηρίου ἵνα ἀποκτανθῶσιν

¹⁶ καὶ ποιεῖ πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μέτωπων αὐτῶν

¹⁷ καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ

¹⁸ Ὡδε ἡ σοφία ἐστίν ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου ἀριθμὸς γὰρ ἀνθρώπου ἐστίν καὶ ὁ ἀριθμὸς αὐτοῦ χξς

Rev 14:1-12 Καὶ εἶδον καὶ ἰδοὺ ἄρνιον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν

² καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης καὶ φωνὴν ἤκουσα καθαρωδῶν καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν

³ καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ

³ And they sang new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000's set free (redeemed) the earth.

⁴ These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb, lit. under the Lamb's guidance). These are bought (purchased or redeemed) from the first fruits of royal men (ish) to G-d and the lamb.

⁵ And in their mouth was not found any deceit, for they are present before the throne of G-d.

⁶ And I saw another messenger rushing (davening) at midday (highest part of the Sun's circuit) [Prayer at *Minchah* dressed with *Talit*] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and every [to] (non-Jewish) nation and [to every] race, language and people.

⁷ Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters.

⁸ And another messenger accompanying (follows) saying it falls, it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the gentiles drunk (saturated with apostasy).

⁹ And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone is worshipping (prostrating before) the statue [icon] beast of [the] prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand,**

¹⁰ **The same shall drink the wine of G-d's wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence [and] (in the judgment) [and the] of the holy messengers (Prophets) and the presence (judgment) Lamb.**

¹¹ **And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance).**

¹² **Here is the perseverance of the Righteous/Generous ones keeping the mitzvot of G-d and faithful to Yeshua's [example and teachings]!**

15:2 And I saw a sea of glass mixed with fire, (and) and those who do gain the victory over the beast of prey and over

τῶν πρεσβυτέρων καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς

⁴ οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γὰρ εἰσιν οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ἂν ὑπάγῃ οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἁρνίῳ

⁵ καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἄμωμοί γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

⁶ Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν

⁷ λέγοντα ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ καὶ προσκυνήσατε τῷ ποιῆσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων

⁸ Καὶ ἄλλος ἄγγελος ἠκολούθησεν λέγων Ἔπεσεν· ἔπεσεν Βαβυλὼν ἡ πόλις ἡ μεγάλη ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἔθνη

⁹ Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἰ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ

¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἁρνίου

¹¹ καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ

¹² Ὡδε ὑπομονὴ τῶν ἁγίων ἐστίν ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ

15:2-4 ² Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην ἔχοντας κιθάρας τοῦ θεοῦ

³ καὶ ἄδουσιν τὴν ᾠδὴν Μωσέως δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἁρνίου λέγοντες

his statue/icon and the number (calculations) of its name (remembrance) standing on the sea of glass having the Lyres (harp) of G-d.

³ And they sang the song of Moshe the servant of G-d and the song of the Lamb, saying great and wonderful are Your acts Adonai, L-Rd G-d Almighty (El Shaddai), righteous/generous and faithful are Your ways [Halakhot], King of the Tsadiqim

⁴ Who do not fear you Adonai and glory to HaShem who alone is G-d; for all the Gentiles shall come before you, for Your Righteousness / generosity has been made known.

Μεγάλα και θαυμαστά τὰ ἔργα σου κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι και ἀληθιναὶ αἱ ὁδοὶ σου ὁ βασιλεὺς τῶν ἁγίων.

⁴ τίς οὐ μὴ φοβηθῆ σε, κύριε και δοξάσει τὸ ὄνομά σου ὅτι μόνος ὁσῖος ὅτι πάντα τὰ ἔθνη ἠξουσιν και προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν

DELITZSCH HEBREW TRANSLATION

¹¹ וְאָרָא חִיָּה אַחֲרֵת עֵלְהָ מִן־הָאֲדָמָה וְלָהּ שְׁתֵּי קַרְנַיִם כְּקַרְנֵי הַשֶּׁה וּמִדְבַּרְתָּ כַּתְּנִיז: ¹² וְהִיא עֹשֶׂה כָּל־פְּקוּדֵי הַחַיָּה הָרֵאשׁוֹנָה בְּפָנֶיהָ וּמְבִיאָה אֶת־הָאָרֶץ וְיִשְׁבֶּיהָ לְהַשְׁתַּחֲוֹת לַחַיָּה הָרֵאשׁוֹנָה אֲשֶׁר־נִרְפְּאָה מִכַּת מִן־אֲשֶׁר־לָהּ: ¹³ וְנִתְּנָת אֹתוֹת גְּדֹלוֹת וְגַם־אֵשׁ מִן־הַשָּׁמַיִם תּוֹרִיד אֶרֶץ לְעֵינֵי בְּנֵי אָדָם: ¹⁴ וּמִתְעַה אֶת־יִשְׁבֵּי הָאָרֶץ בְּאוֹתוֹת אֲשֶׁר נִתְּנָה לְעֹשׂוֹת בְּפָנֶיהָ הַחַיָּה בְּאֶמְרָה אֶל־יִשְׁבֵּי הָאָרֶץ לְעֹשׂוֹת צֶלֶם לַחַיָּה אֲשֶׁר־הוּכַתָּה מִכַּת־חֶרֶב וּתְחִי: ¹⁵ וַיִּנְתְּנָה לָהּ לְתֵת רוּחַ בְּצֶלֶם הַחַיָּה עַד־כִּי יִדְבַר צֶלֶם הַחַיָּה וְכֹל אֲשֶׁר־לָהּ יִשְׁתַּחֲוּוּ לְצֶלֶם הַחַיָּה תִּסְגִּירָם לְמוֹת: ¹⁶ וַתַּעַשׂ אֶת־אֲשֶׁר כּוֹלֵם לְמַקְטֹן וְעַד־גְּדוֹל אִם־אָבִיוֹן וְאִם־עֲשִׂיר גַּם־בְּנֵי הַחַרְיִים גַּם־הָעֲבָדִים יִתּוּ תוֹ עַל־יַד יְמִינָם אוֹ עַל־מִצְחָתָם: ¹⁷ וְלֹא־יִוָּכַל אִישׁ לְקַנּוֹת אוֹ לְמַכּוֹר כִּי אִם־בְּהִיּוֹת עָלָיו תּוֹ הַחַיָּה אוֹ שְׁמָה אוֹ־מִסְפֵּר שְׁמָה: ¹⁸ בְּזֹאת חֲכָמָה מִי שְׂבִינָה לוֹ יַחֲשַׁב מִסְפֵּר הַחַיָּה כִּי מִסְפֵּר אָדָם הוּא וּמִסְפֵּרוֹ שֵׁשׁ מֵאוֹת וְשֵׁשִׁים וְשֵׁשׁ: **Revelation 14:1** וְהִנֵּה־שָׁה עֹמֵד עַל־הַר צִיּוֹן וְעִמּוֹ מֵאֵת אֶלְף וְאַרְבָּעִים וְאַרְבָּעָה אֲלָפִים וְשִׁמּוֹ וְשֵׁשׁ אָבִיו כְּתוּב עַל־מִצְחוֹתָם: ² וְאֲשַׁמַּע קוֹל מִן־הַשָּׁמַיִם כְּקוֹל מַיִם רַבִּים וּכְקוֹל רַעַם גְּדוֹל וְהַקּוֹל אֲשֶׁר־שָׁמַעְתִּי כְּקוֹל תְּפִשִּׁי כְּנֹר מְנַגְּנִים בְּכַנּוּרוֹתֵיהֶם: ³ וַיִּשְׁירוּ שִׁיר חֲדָשׁ לְפָנֵי הַכֶּסֶף וּלְפָנֵי אַרְבַּע הַחַיּוֹת וּלְפָנֵי הַזְּקֵנִים וְאִין אִישׁ יָכֹל לִלְמַד אֶת־הַשִּׁיר זוֹלָתִי מֵאֵת הָאֶלֶף וְאַרְבָּעִים וְאַרְבַּעַת הָאֲלָפִים הַנִּקְנִים מִן־הָאָרֶץ: ⁴ אֵלֶּה הֵם אֲשֶׁר לֹא־נִגְּאָלוּ בְּנָשִׁים כִּי־כִבְּתוּלוֹת הָמָּה אֵלֶּה הֵם הַהֹלְכִים אַחֲרֵי הַשֶּׁה אֶל־כָּל־אֲשֶׁר יֵלֵךְ אֵלֶּה נִקְנוּ מִתּוֹךְ בְּנֵי הָאָדָם לְרֵאשִׁית בְּכוֹרִים לְאֱלֹהִים וְלִשָׁה: ⁵ וְתַרְמִית לֹא־נִמְצְאָה בְּפִיהֶם כִּי תַמְיִמִים הָמָּה לְפָנֵי כֶּסֶף הָאֱלֹהִים: ⁶ וְאָרָא מִלְּאֲדָ אַחַר מְעוֹפֵף בְּחֻצֵי הַשָּׁמַיִם וּבְפִיו בְּשׁוֹרֵת עוֹלָם לְבָשׁוֹר אֶת־יִשְׁבֵּי הָאָרֶץ וְאֶת־כָּל־גּוֹי וּמִשְׁפָּחָה וְלִשׁוֹן וְעַם: ⁷ וַיִּקְרָא בְּקוֹל גְּדוֹל יִרְאוּ אֶת־הָאֱלֹהִים וְהַבּוֹלוֹ כְּבוֹד כִּי בָּאָה עֵת מִשְׁפָּטוֹ וְהַשְׁתַּחֲוּוּ לְעֹשֶׂה שָׁמַיִם וְאָרֶץ אֶת־הֵם וּמַעֲיֵנוֹת הַמַּיִם: ⁸ וּמִלְּאֲדָ אַחַר בָּא אַחֲרָיו וַיֹּאמֶר נִפְלָה נִפְלָה בְּבֶל הָעִיר הַגְּדוֹלָה כִּי הִשְׁקַתָּה כָּל־הַגּוֹיִם מִיּוֹן חַמַּת תַּזְנוּתָה: ⁹ וּמִלְּאֲדָ שְׁלִישִׁי בָּא אַחֲרֵיהֶם וַיִּקְרָא בְּקוֹל גְּדוֹל כָּל־אֲשֶׁר יִשְׁתַּחֲוּוּ לְפָנֵי הַחַיָּה וּלְפָנֵי צֶלְמָהּ וּנְשָׂא אֶת־תְּוָה עַל־מִצְחוֹ אוֹ עַל־יָדָיו: ¹⁰ גַּם־הוּא יִשְׁתָּה מִיּוֹן חַמַּת אֱלֹהִים הַנִּמְסָד וְלֹא מֵהוֹל כְּכּוֹס זַעֲמוֹ וְעוֹנָה בְּאֵשׁ וְנִפְרִית לְפָנֵי הַמַּלְאָכִים הַקְּדוּשִׁים וּלְפָנֵי הַשֶּׁה: ¹¹ וְעָלָה עֵשֶׂן עֲנוּיִם לְעוֹלְמֵי־עַד וְהַמְשַׁתַּחֲוִים לַחַיָּה וּלְצֶלְמָהּ וְאֲשֶׁר יִשָּׂא אֶת־תּוֹ שְׁמָה לֹא יִמְצָאוּ מְנוּחָה יוֹמָם וְלַיְלָה: ¹² בְּזֹאת סִבְלָנוֹתָם שְׁלֵי־הַקְּדוּשִׁים הַשָּׁמַרִים אֶת־מִצְוֹת הָאֱלֹהִים וְאֶת־אֲמוּנַת יִשׁוּעַ: ² וְאָרָא כִּים זְכוּכִית בְּלוּל בְּאֵשׁ וְאֶת־הַמַּתְגַּבְּרִים עַל־הַחַיָּה וְעַל־צֶלְמָהּ וְעַל־תְּוָה וְעַל־מִסְפֵּר שְׁמָה עֲמָדִים עַל־יָם הַזְּכוּכִית וּכְנֹרוֹת אֱלֹהִים בִּידֵיהֶם: ³ וַיִּשְׁירוּ אֶת־שִׁירֵת מִשָּׁה עֲבָד אֱלֹהִים וְשִׁירֵת הַשֶּׁה לֵאמֹר גְּדוֹלִים מַעֲשֵׂיךָ וְנִפְלְאִים יְהוָה אֱלֹהִים צְבָאוֹת צֶדֶק וְאֲמַת דְּרָכֶיךָ מְלֹךְ הַגּוֹיִם: ⁴ מִי לֹא יִירָאָךְ יְהוָה וְלֹא יִתֵּן כְּבוֹד לְשִׁמְךָ כִּי־קְדוֹשׁ אַתָּה לְבַדְּךָ כִּי

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INTRODUCTION

THE REVELATION OF YESHUA HAMASHIACH

Far be it for me to tell anyone how difficult it is to translate, comprehend and comment on this symbolic Revelation. When I talk of the "Revelation" is usually open with the first verse to establish some ground rules and interpretive keys.

Revelation 1:1 *The Revelation of Yeshua haMashiach, which God gave unto him, (Yeshua) to show unto His bond slaves (God's servants) things which must shortly come to pass; and he sent (Yeshua) and signified it (put in symbolic language) by his messenger unto his servant Yochanan:*

The opening passage is loaded with information needed for interpreting the Revelation of Yeshua haMashiach. The key statement to this Revelation is that it is established in symbolic language. Therefore, all that we read must be filtered through the ancient system of Jewish symbols.

I will not rehearse all the information that can be found on His Honor Rosh Pakid Hillel ben David's Web page concerning the Revelation.

[Revelation and the Seven Congregations](#), [Revelation Chapter 4](#), [Revelation chapter 5](#).

Given this foundational information, we will look at the pericope relative to the Revelation and our Torah Seder, Shabbat Zakhor.

BEASTS OF PREY

11 ¶ And [I] saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon (serpent).

Our pericope opens with a line of symbols.

1. Beast of Prey

The image of the beast of prey along with its horns and speech are all interrelated and multifaceted. The beast of prey is relative to the ravenous nature of the character that seconds the first beast of prey. The first beast of prey is described in chapter 13 verses 2ff. Lexicons offer several options for the Greek word *θηρίον* *therion*. Among them are words like monster, wild animals and wicked persons. However, the lexicons only allow us to see that the imagery of this “beast of Prey” is that of animal characteristics. It is common to find these characteristics in man.

Rabbi Eleazar said: "Nimrod used to entice people into idolatrous worship by means of those garments, which enabled him to conquer the world and proclaim himself its ruler, so that people offered him worship. He was called 'Nimrod,' for the reason that he rebelled [himrid] against the most high King above, against the higher angels and against the lower angels."^a

It was Nimrod that put Avinu Abraham to the great test.

Nimrod called Abraham and commanded him to worship Fire. Abraham said to him, "So let's worship water since water has the power to extinguish fire." "Right," said Nimrod, "We should worship water." "In that case, we should worship the clouds, since they carry water." "Yes, we should worship the clouds." "Then we should worship the wind, since it drives the clouds across the sky." "Yes, we should worship the wind [the word ruach also means spirit, a key to the next point of the argument]" "But," said Abraham, "humans have the power to rule over the spirit. Should we worship human beings?" "You're playing with words," cried Nimrod. "I worship only fire, and I am going to throw you into a huge furnace. Let the God you worship come along and save you from it!"^b

Man is endowed with two natures, the yetser hatov and the yetser hara. The yetser hara is the animal nature that each of us is given to overcome, control and balance. However, the world is filled with men who have no control over the animal nature. Or, they have given over to it and its development. This “Beast of Prey” typifies a man who has given himself totally over to his animal nature. The man who balances between the two natures is a man Tzadik. The man who does not labor to balance the two natures is only the animal that resides within his yetser hara. We could follow the imagery to suggest that he is only a man seeking things of man. However, the “Beast of Prey” not only seeks the things of man; he seeks to persuade other men to follow him and worship humanism as if it were a god.

Nimrod was the King of Babel. His Honor Rosh Pakid Hillel ben David has taught me that the practice of the constituents of that city was making bricks. They did not making bricks in order

^a Zohar, Bereishit, Page 74a

^b Midrash Bereishit 38.13

to build something, they gathered just to make bricks. Humanity has a way of worshiping idle practice. Or, to put it another way, just doing nothing. I would further, the idea by saying humanity has a habitual practice of worshiping self in these self-indulgent moments of aimlessness. Of course, the “Beast of Prey” is not concerned with idleness but defiant opposition to G-d and G-dly practices.

2. Rising out of the Earth

The specific connotations here differ from the first beast of prey that rises out of the sea indicating his ascension from Gentile humanity. The second beast of prey is associated with the earth rather than the sea. This may very well be because his association with the earth deals with his realm of influence, which we will see, in the next verse.

3. Two horns like that of a lamb

The horn is symbolic of war and military campaign.^c Furthermore, the horn (Shofar) is often used as a call to assembly, war, alarm and the new moon. The horns of a lamb seem to indicate a more subtle approach when we place the horns of a lamb, a meek animal on a beast of prey. Here I see a picture of deception. Therefore, the horn, also a symbol of power, is the power of deception possessed by the second beast of prey.

4. Speech like a serpent

The imagery of the Dragon speaking like a serpent runs very deep. The image of Gan Eden and the conflict between the serpent and the temptation of man comes to mind. Dragons were thought to be mythological personifications.^d Beresheet tells us that of all the “beasts of the field” the serpent was the most subtle.^e The beast of prey with horns of a lamb, speaking like a serpent tells us of the subtlety and deception that the second beast of prey employs in his reign of power. Therefore, the character of the second beast of prey is that of deception.

THE BEAST OF PREY’S POWER

12 And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed,

13 And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men

The power of this beast of prey is borrowed, or, should we say that it rests in the imagery of the Prophet Eliyahu. Here again we seek the meaning of this power in the imagery borrowed from some other entity. Eliyahu called fire down from the heavens in his great conflict with the prophets of Baal. So why does the beast of prey call down fire from the heavens? Note that it is not a real ability, and that it is based on what Eliyahu did. The imagery is once again deception. If this beast of prey follows the practices of a G-dly Prophet what will the inhabitants of the earth think? Therefore, the lie is associated with truth. When a lie is associated with a truth, it is all the more deceptive.

^c Ellen Frankel and Betsy Platkin Testch, The Encyclopedia of Jewish Symbols, Jason Aaronson Inc, 1995, p.76

^d <http://www.jewishencyclopedia.com/view.jsp?artid=464&letter=D>

^e Cf. Beresheet 3:1

THE ICON

14 **And leads astray [all] the inhabitants of the earth** by means of signs given to him to perform in the presence of the [first] beast of prey; saying to the inhabitants of the earth, make a statue (image - icon) of the [first] beast of prey that had the wound of the sword and lived.

Because the language of Revelation is symbolic, the exact idea of the “image” is a bit ambiguous. Here our Greek text of Revelation uses εἰκὼν *eikon*, which is easily translated “icon.” In the world of computers, the “icon” is abundant. In a manner of speaking, the icon represents a program or process. However, this is not the context of the icon of Biblical or ancient history. Icons used in the first century and after were pictures filled with symbolic imagery.

More broadly the term(icon) is used in a wide number of contexts for an image, picture, or representation; it is a sign or likeness that stands for an object by signifying or representing it either concretely or by analogy, as in semiotics; by extension, icon is also used, particularly in modern culture, in the general sense of symbol — i.e. a name, face, picture, edifice or even a person readily recognized as having some well-known significance or embodying certain qualities: one thing, an image or depiction, that represents something else of greater significance through literal or figurative meaning, usually associated with religious, cultural, political, or economic standing.^f

The old cliché that a picture is worth a thousand words is apropos here. The icon captures the nature of the first beast of prey’s character. The first beast of prey is concisely pictured as a one who opposed G-d directly. His direct blasphemy is pointed against the “Mishkan” of G-d. I have discussed the ideas of the Mishkan in previous pericopes [Mordechai 91](#) and [96](#). (See especially discussion on Mishkan in Pericope 96) The Mishkan’s imagery here is understood as the new “living stones” rather than the literal Mishkan. What now becomes important is the fact that the first beast of prey slanders the “living stones.”

Rev 13:6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is*, those who dwell in spirituality.^g

This will be specifically relevant later on in our commentary. Therefore, the icon is something associated with the fact that the first beast of prey blasphemes the “living stones” of G-d.

The second beast of prey leads **all the inhabitants of the earth astray** by use and employment of this icon.

15 And to him was given [ability] to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death.

The second beast of prey has the ability to give life to or animate the icon whereby the icon can speak, as does the golem when the appropriate words and actions are accomplished.

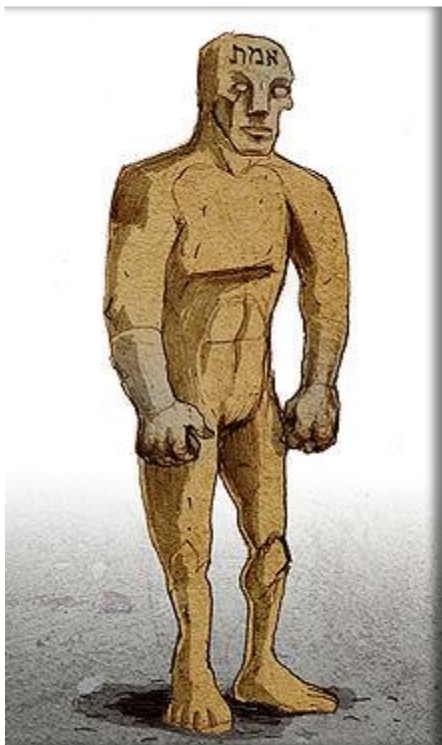
GOLEM, a creature, particularly a human being, made in an artificial way by virtue of a magic act, through the use of holy names. The idea that it is possible to create living beings in this

^f <http://en.wikipedia.org/wiki/Icon>

^g I have translated the Greek word “heaven” symbolically here to mean periphrasis for Godliness or the Godly.

manner is widespread in the magic of many peoples. Especially well known are the idols and images to which the ancients claimed to have given the power of speech.

Among the Greeks and the Arabs these activities are sometimes connected with astrological speculations related to the possibility of “drawing the spirituality of the stars” to lower beings.^h



The golem is a body without a soul. The Rabbis use this same word to describe the ignorant who do not conduct themselves in a wise manner.ⁱ If we interpret these symbols correctly, we see that the second beast of prey brings soullessness to the people of the earth. Or, we might say that he depreciates the soul of those who would otherwise love G-d and follow His Torah. The animation (life breath) of this golem (soulless being or thing) causes its follower or person who accepts the “**image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead**” to become soulless like the golem. The golem is made of earth or clay. Again, the imagery carries weight worth mentioning. Contemporary scientists brag of their ability to clone animals, humans and other objects. However, one thing stands clear; they have to use the materials that G-d created *ex nihilo*. The golem made of clay or dirt is brought to life by writing certain letters on the forehead of the golem spelling אמת (*emeth*) “truth” and following some ritual. The live golem serves its master following its every command. This again teaches us what the beast of prey will do. After the animation of the

icon, all will worship it and the first beast of prey or die. However, I will reiterate the point that what is actually being alluded to here in the Revelation is the stripping away of the soul and spirit of those who would be G-dly. This is applied to **ALL the (Gentile) inhabitants of the earth**. With regard to the fact that the “**inhabitants of the earth**,” which are gentiles we see that they are forbid knowing and practicing truth through stripping away the genuine soul. This stripping away comes through the power of deception we have mentioned above.

THE MARK, IMAGE OR STAMP

16 And (he - the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead;

The golem, by power and command of its master causes **ALL** who have receive the **image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead**. The image received in the hand or forehead is also symbolic and antithetical. Because the Jew places the [Tefillin](#) on his right hand and forehead, we now see that the substitution and antithesis of Judaism is prescribed as a way of life.

^h Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 7 pp. 735-34

ⁱ Cf. Abot 5:10

R. Akiba stated: As it might have been presented that a man shall wear tefillin on Sabbaths and festivals, it was explicitly said in Scripture: And it shall be for a sign unto thee upon thine hand, which denotes: on those days only that require a sign; but these, since they themselves are a sign, are excluded.^j

The articles of tefillin are a sign of covenantal relationship between G-d and the Jew.^k Consequently, the **image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead** is a sign of covenantal union with the first beast of prey and his system of worship.

The **image (stamp, emblem or stigmata) [bite of the snake]** is placed **on his right hand or on [and] his forehead**. Therefore, we see that the placement of this image on the hand or forehead is in some way an alliance with the antithetical system of G-d's tefillin. The tefillin represent devotion and faithfulness to G-d. Therefore, the faithfulness of the system implemented by the beast of prey is faith in man and his humanistic system. However, we should note that those who subscribe to this system believe they are following a path that leads to G-d. I will discuss this in more detail later.

REMEMBER THE AMALEK

¹⁷ and in order not to buy or sell if [he did] not have the image (stamp, emblem or stigmata) [bite of the snake] or name (remembrance) [usually **שֵׁם** *shem* in Hebrew however in D'varim 25:19, the very antithesis **זָכַר** *zēker*] of beast of prey or a fixed number of his name (remembrance) [usually **שֵׁם** *shem* in Hebrew however in D'varim 25:19 **זָכַר** *zēker*].

When we translate and comment on various pericope of the Nazarean Codicil, we must always do so within the confines of our Hermeneutic genre. Furthermore, we must always translate and comment from the context of the material genre. Therefore, when we translate, comment and elucidate the present pericope of the Revelation we must do so within the genre of Shabbat Zakhor.

The above-cited verse is hard to read with all my notes and elucidations. I have left all these elucidations for the reader to note that there is a direct verbal connection to the Zakhor theme in these Revelation pericope.

The Greek word **ὄνομα** *onoma* {on'-om-ah} indicates a "name." However, something of great interest happens in the Greek version of D'varim 25:19. The authors of the LXX have translated the Hebrew word **זָכַר** *zeker* (remember) as name **ὄνομα** *onoma*.

Deu 25:19 καὶ ἔσται ἡνίκα ἐὰν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλω σου ἐν τῇ γῆ ἣ κύριος ὁ θεός σου δίδωσιν σοι ἐν κλήρῳ κατακληρονομησαὶ ἐξαλείψεις τὸ **ὄνομα** Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάθῃ

The text would then read...

^j Eirubin 96a

^k Cf. [Tefillin](#)

Shabbat Zakhor

Deu 25:19 And it shall come to pass whenever the Lord thy God shall have given thee rest from all thine enemies round about thee, in the land which the Lord thy God gives thee to inherit, thou shalt blot out the name of Amalek from under heaven, and shalt not forget to do it. ¹

Rashi's translation of the same passage reads...

Deu 25:19 [Therefore,] it will be, when the Lord your God grants you respite from all your enemies around [you] in the land which the Lord, your God, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget! (Rashi)

Consequently, our pericope of Revelation ties directly to the Amalek.

When all the data and symbology from our pericope is weighed against the Torah Seder of Shabbat Zakhor, we find amazing insights into its imagery.

The wickedness of the Amalek is so prevalent that it demands notice and elucidation.

The Revelation reveals the identity of the beast of prey in its connection to Shabbat Zakhor as the Amalek. When we realize that the beasts of prey are the Amalek, or at least Amalek in nature and conduct we can begin to better understand all the imagery and symbology.

The Amalek are identified with Esau, Esau is identified as Rome and Esau is further allied with Yishmael through the marriages to the daughters of Yishmael.^m

The reader should read the following comments with great care and caution. These comments are NOT designed to be offensive or contentious. It is an absolute fact that we should follow the example of Yeshua. It is also a fact that I believe Yeshua is Mashiach. However, I do NOT believe that the Christian system of worship has replaced Jewish Orthodox practice. Therefore, any system that has replaced Jewish Orthodoxy is under scrutiny. Furthermore, I believe that the Messianic practices are not authentic unless they embrace Jewish Orthodoxy.

The unfolding of the mystery reveals that Rome (The Church and Christianity) are the pseudo-prophets that have established a system of mimicking G-d's established system and order.

The heritage passed to those who follow the antithetical system of Rome is deception.

*Jer 16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit.***

Rome (Christianity) has inherited the lies of their fathers. The Mishnah records the "Sayings of the Fathers" as an ethical system of mores, which we are to emulate. The Church also has "fathers," which publish an antithetical system of worship. Christian worship is fully endowed with icons, images all of which are places in and on hands and foreheads.

I find it so apropos that we read of Shabbat Zakhor so near the season of "Lent" and "Ash Wednesday" where the worshipers receive a mark, image, or stamp of ash in their right hand or forehead.

¹Sir Lancelot C.L. Brenton, The Septuagint with Apocrypha: Greek and English, Hendrickson Publishers, 2009 p. 265

^m Cf. Pesiqta deRab Kahana's Midrashic Homilies for Shabbat Zakhor and Beresheet 28:9



Note the cross of ash on a worshiper's forehead in the image.

Also note the imageⁿ on the Wikipedia site which shows men and women receiving the mark of the cross on their forehead.

The entire system of Lent and its representation is taken out of season and context. It is another form of deception and replacement theology, which brings us to the core of the Revelation. The beast of prey has presented ALL Gentile humanity with a seeming suitable substitute. However, the substitute is sold under the guise of replacement.

One of the greatest enemy's Judaism has had to fight is the Replacement theology movement. In short this theology teaches that the Church is the "New Israel." This theology had great acceptance when there was no nation of Yisrael in the land. However, with the advent of Yisrael's return the replacement theology has suffered. However, there is a new "Replacement Theology looming on the horizon. Messianic groups in many places have labeled themselves "Jews." Many of these groups (not necessarily all) are more interested in "dress up" than the genuine practice of Judaism. The implement new laws, or should I say they pervert the true mitzvot in practices such as tying fringes on their belt loops. I reiterate; this commentary is not intended to offend these individuals. It is intended to teach that these practices are WRONG and ILLEGITIMATE! They are substitutions for truth. To further play in the imagery of the golem mentioned above. When the first letter of אמת (emeth)^o (truth) is removed then the life of the golem is removed and it dies or should I say it returns to the dirt from whence it came. The Hebrew word אמת means "death." To take away the truth of a thing causes its death. As footnoted below the Alef (א) represents Elohim (G-d). Therefore, to take G-d out of the equation is death.

The Revelation further reveals the Amalek as a group that identifies themselves as Jews but are not.

Rev 3:9 'Behold, I will cause those of the synagogue of the adversary (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.

I reiterate; anyone who claims to have replaced the Jewish people and Jewish Orthodoxy subscribes to the antithetical system of the beast of prey, the second beast of prey and its icon.

18 Here is the wisdom (chokhma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six. (666) [cf. Kohelet/Ecclesiastes 7:25-29, the very antithesis to Divine Chokhma and Bina].**

The play of words "here is the wisdom (chokhma) let the one having understanding (bina) make a judgment [concerning]" is found in Kohelet 7:25-29

ⁿ http://upload.wikimedia.org/wikipedia/commons/c/cf/US_Navy_080206-N-7869M-057_Electronics_Technician_3rd_Class_Leila_Tardieu_receives_the_sacramental_ashes_during_an_Ash_Wednesday_celebration.jpg

^o The א represents Elohim.

Ecc 7:25 I directed my mind to know, to investigate, and to seek wisdom and an explanation, and to know the evil of folly (stupidity) and the foolishness (stupidity) of madness. (insanity)

Chokma and Bina (Wisdom and Understanding) weigh against stupidity and insanity in this illustration. Furthermore, the passages from Kohelet speak of the snares of a woman. (Obviously, the text is not speaking about the virtuous woman Proverbs 31) This will serve to help explain the Whore of Babylon.

His Honor Rosh Pakid Hillel ben David deals with the number 666 in his article on [Tefillin](#). Therefore, I will not try to elaborate on this number here. I would suggest reading the entire article. This will further explain much of the material I am not covering here.

To make a play on words we could call the “mark of the beast” a “mark of stupidity.” This idea is compounded when we realize that the Hebrew word כָּסַל (kāsal) is also the foundations for the word constellations כְּסִיל (kēsīl).^p I would here draw on the fact that the Jewish system of Moedim is counterfeited by Church liturgy.

The association with stupidity and the constellations are forwarded in the entire Christian replacement system. Easter replaces Pesach and the Christian calendar replaces the Biblical Seder and Moedim.

BUYING AND SELLING

Since I was, a very young man I have heard more tales about this myth than I care to remember. I must assert here that the system that everyone looks for is non-literal symbolism. Because the Revelation is in symbols, we should understand that this economic system would most likely NEVER be established. I guess I should try to invent some elaborate system of false concoction to please an audience like a recent series of books that have hit the market teaching the manifold tribulations that will present themselves to those who are “Left Behind.” The buying and selling must be understood as economics (Grk. οἰκονόμια, *economía*)

*Eph 3:8-9 8 To me, the very least of all Tsadiqim, this chesed was given, to herald to the Gentiles the unfathomable riches of Messiah, 9 and to bring to light what is the (οἰκονόμια, *economía*) administration of the Sod which for ages has been hidden in God who created all things;*

Hakham Shaul speaks here of the Sod. While speaking on the level of “Hint,” (Remez) we can see that the οἰκονόμια, *economía* of Sod has been hidden. However, hidden does NOT mean that we cannot understand its meaning or that the meaning was never revealed before. The οἰκονόμια, *economía* only means that Sod must be confined to its hermeneutic genre. This is its appropriate οἰκονόμια, *economía*. Therefore, we see that the “buying and selling” is a οἰκονόμια, *economía*, administration or order of hierarchy within a given system. If one subscribes to the hierarchy of the pseudo-prophetic system, one must have identification within that system. Herein is the relation to our Psalm. (Psalm 2)

Tehillim 2:1 Why do the nations conspire, and peoples plot vain things; 2 kings of the earth take their stand, and princes intrigue together against the LORD and against his anointed? 3 "Let us break their bonds asunder, shake off their ropes from us!"

^p TWOT 1011.0, a-e

4 He who is enthroned in heaven laughs; the LORD holds them in derision. 5 Then he speaks to them in anger, terrifying them in His rage. 6 "I - I have installed My king on Zion, My holy mountain!"

Psalm 2 presents itself by sections, these formed by change of speaker and audience as well as shifts in emphasis. (It does not rely on the more frequently used format of word repetition.) The poem is divided into four sections of three verses each, with a brief postscript (the last phrase).

The first two sections share a structure: an anonymous speaker makes his point to an unidentified audience through two verses, followed by a supporting quotation. In the first section, the speaker "asks" a mocking question, citing the words of the kings of other nations, and in the second section he reveals God's reaction, ultimately citing Him. The third section, too, is formed by a statement and a quotation, but this time the speaker is the king of Israel (though this becomes clear only after reading the first few words), the quote (again from the LORD) is longer, and it carries the message.^q

10 So now, O kings, be prudent; be warned, you rulers of the earth! 11 Serve the LORD in awe, rejoice with trembling, 12 pay homage in good faith, lest He be incensed and you be lost on the way, as his anger flashes up in an instant.

I **LOVE** this Psalm! Note that the kings of the earth plot in their wickedness to overthrow the **οικονόμια**, *economia* of G-d. What is the result? G-d gets a good laugh! I am sorry but I find a bit of humor here as well. Why? Because just when they think they have it all under control G-d mixes things up.

*The Lord's singularity (οικονόμια, *economia*) or control is taken for granted. The assurance is that the human king in fact is God's chosen. (He rules over God's chosen mountain.) Citing God articulates the conflict as a clash of voices—those of the subject kings and that of God.^r*

As much as the Kings of the earth (Amalek or otherwise) seek to overthrow G-d the **οικονόμια**, *economia* remains constant for those who are faithful to His **οικονόμια**, *economia*. For a better understanding of this idea we need to further develop the understanding that His Eminence Rabbi Dr. Yoseph ben Haggai teaches on the government of G-d as meted out through the Ten men of the congregation and the governance of G-d through the Bet Din.

Mordechai 1:14-15 *Now after Yochanan was arrested and put in prison, Yeshuah came into Galilee, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings],¹⁵ And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of G-d [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).^s*

^q <http://psalms.schechter.edu/2010/02/psalm-2-two-interpretations-of-divine-21.html>

^r Ibid with my emphasis (**οικονόμια**, *economia*)

^s Translated by His Eminence Rabbi Dr. Yoseph ben Haggai.

THE HAND OF G-D, FURTHER RECOGNITION OF THE AMALEK

I would like to look at the passage of Shemot that deals with the Amalek to further understand the identity of the Amalek.

Shemot 17:16. And he said, For there is a hand on (against) the throne of the Eternal, [that there shall be] a war for the Lord against Amalek from generation to generation.

וַיֹּאמֶר כִּי־יָד עַל־כִּסֵּא יְהוָה מִלְחָמָה לִיהוָה בְּעַמְלֵק מִדֹּר־דָּר:

The Hebrew word for throne is **כִּסֵּא** *kisse*. Note the word *Kisse* above missing the Alef (א). We noted that the removal of the alef from the golem's forehead meant its death. The removal of the alef from the throne of G-d means that the Amalek have challenged the throne of G-d. The Amalek were not afraid to confront and make war with the Bne Yisrael. By making war with the Bne Yisrael they realized that they were warring against G-d. This is common among the enemies of Yisrael. However, the subtle approach of warring against G-d and the challenge against His Throne is more successful when it is more subtle. This is why the speech of the second beast of prey is like that of a dragon or serpent.

Note...

1. The Amalek challenge Throne of G-d, G-dliness

The absence of the genuine system of G-d in our society has led to a collapse of society. We now have replacement theology is abundance. However, some Jewish scholars have suggested that the word Amalek is also associated with the monkey. The thought here is that man originated from the monkey. Again, we have an affront to the Throne of G-d and another system that tries to dethrone G-d through the teachings of evolution.

2. The Oral Torah

The Mishneh Torah is referred to as the "Mighty Hand" insinuating the "Mighty Hand of G-d." The Amalek is personified in all who try to take away the Oral Torah. I am amazed at the historical implications. The Tz'dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians have this title?

In talmudic literature a number of terms are used to refer to heretics, min, apikoros, kofer, and mumar, each of which also has other meanings.

*The term apikoros seems to be derived from the *Epicureans, whose skeptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root p-k-r-, to be free of restraint" (Sanh. 38b). The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah. In the Talmud the term apikoros refers to the *Sadducees (Kid. 66a); to those who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence*

(Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus).^t

Sanh. 10:1, 28b; cf. also Maimonides' introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives.^u

The title "epicurean" is therefore, associated with "lack of restraint" or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot. It is worth noting that the person who throws off restraint is associated with the *apikoros*. Thus, Amalek, symbolically speaking have thrown off all restraint. They refuse to submit to the "mighty hand." Or, we could say that they oppose the "mighty hand."

THE LAMB OF TZION

Because of time restraints, I will abbreviate my thoughts on the rest of the pericope of Revelation. It is my firm intention to complete these thoughts in the near future.

1 ¶ And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144, 000's having the name (remembrance) of the Father having been written on their foreheads.

2 And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps).

3 And they sang a new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000's set free (redeemed) the earth.

4 These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb, lit. under the Lamb's guidance). These are bought (purchased or redeemed) from the first fruits of royal men (ish) to G-d and the lamb.

5 And in their mouth was not found any deceit, for they are present before the throne of G-d.

Firstly, I would note that the numbers represented here are symbolic. They represent the tribes of Bne Yisrael and should not be read literally. The symbology represents the unified wholeness of the Bne Yisrael not an exclusive number of Jews. The numbers symbolically relate to the number of Jews present at Sinai. The thunder, mountain and voices remind us of Matan haTorah at har Sinai. (Giving of the Torah at Sinai) Consequently, the families of Jews that received the Torah at Sinai are resident within the families of Jews living today.

^t Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20

^u Ibid Volume 2 p. 256

THE MINCHA SERVICE

- 6 ¶ And I saw another messenger rushing (davenuing) at midday (highest part of the Sun's circuit) [Prayer at Minchah dressed with Talit] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and [to] every (non-Jewish) nation and [to every] race, language and people.
- 7 Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters.
- 8 And another messenger accompanying (follows) saying it falls it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the Gentiles drunk (saturated with apostasy).
- 9 And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone [is] worshipping (prostrating before) the statue/icon [of the] beast of prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand,**
- 10 **The same shall drink the wine of G-d's wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence (in the judgment) of the holy messengers (Prophets) and [in] the presence (judgment) [of the] Lamb.**
- 11 **And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance).**
- 12 **Here is the perseverance of the Righteous/Generous, the ones keeping the mitzvot of G-d and faithful to Yeshua's [example and teachings]!**

The sixth verse is usually translated...

Rev 14:6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

However, the language demonstrates that the messenger is not flying *πέτομαι petomai* but rushing. When is used of men it is never translated "flying" but rushing. *μεσουράνημα mesouranema* means midday. The rushing messenger of midday is the cantor of the Mincha service dressed in his talit. It is an interesting point to note that the word "kanaph" fringe of the garment i.e. tzitzit is often translated wing. Consequently, the Messenger is seen as "flying" when he davens (prays).

How do the followers of G-d and His Messiah overcome? They are granted power and ability to overcome the beast of prey by perseverant practice of Jewish orthodoxy.

IN CONCLUSION

There is so much more to say about these matters. I apologize that this commentary has been so vague and brief and needs to end so abruptly. Time restraints have force my brevity. As noted above I wish to elaborate further on the matters in the near future.

I will note one final time that none of my comments are intended to be confrontational but rather revealing.

BS"D (B'Siyata D'Shamaya)
Aramaic: With the help of Heaven
Pakid Dr. Adon Eliyahu ben Abraham

CONNECTIONS TO TORAH READINGS

Torah Seder

The selected pericope's of Revelation connect to the Torah Seder through the word "name" in various places in the Revelation selection and the Torah Seder D'varim 25:19.

Tehillim

The Psalm connects with the Revelation through the idea presented in Psalm 2:2 where the Kings of the land (earth Gentiles) rise against G-d and His anointed. (Messiah) Yet G-d laughs because nothing that the adversary has planned can thwart the plan of G-d!