

## *Revelation: A Book of Hope-Essay*

**1 Peter 1:13** – “Be steadfast in your unwavering hope of the grace that Yeshua Ha’Mashiach will bring to you when he is revealed.”

### **A Bedtime Story**

Many consider the Book of Revelation to be a book of absolute terror – a book of war, plague, pestilence, wrath and other terrifying things.. While this is true to an extent, Revelation is also A Book of Hope. In many ways, Revelation reads like a bedtime story told by a loving parent to his child.

Revelation contrasts the Bad Guys, Ha’Satan and his minions, with Good Guy, Yeshua. Revelation contrasts troubles and frightful beasts with peace and glorious visions. There is destruction of all that is evil, and the coming of the beautiful, new city. No matter how bad it sounds at first, just like a bedtime story the Good Guy, Yeshua, wins the final battle and all is made right and good; hope is fulfilled.

### **A Hopeful Story**

Hope, according to the dictionary, is the “feeling that what is wanted can be had or that events will turn out well” (Webster 645). Not so, say both the Holman and New Bible Dictionaries. According to the Holman, hope is “the anticipation of a favorable outcome under Yahweh's guidance, . . . the confidence that what God has done for us in the past guarantees our participation in what Yahweh will do in the future” (Dominy). The New Bible states it similarly, saying, “*Because of what God has done in the past, particularly in preparing for the coming of Christ, and because of what God has done and is now doing through Christ, the Christian dares to expect future blessing at present invisible*” (Tasker 489).

Throughout the Bible, there are several words that are used to express or connote "hope". In the Old Testament, three primary words are used: *yachal* (to trust), *tiqva* (to look for something with eager expectation), and *batach* (to rely on something reliable). In the New Testament the primary words used are: *apokaradokia* (intense anticipation, earnest expectation), *prosdokao* (to expect or to await), and *elpis* (to anticipate with expectation or confidence). None of these words, however, are used in Revelation! But, a trustful expectation, despite the immediate situation, is what Revelation addresses. Revelation is filled with hope, the depiction of what Yahweh is yet to do, in fulfillment of his promises, and this is what we will investigate.

### **A Blessing Story**

**Revelation 1:3** – “Blessed is the one who reads the words of Yeshua’s message, and blessed are the people who hear this message and do what is written in it. The time is near when all of this will happen.”

Only three verses into the book, Yeshua states that reading the words of the apocalypse (Revelation) aloud, hearing them spoken, and obeying their message are a blessing and a joy (**1:3**) and then it reminds us that Yeshua, who was, is, and is to come, is coming again. “Look, he is coming with the clouds, and every eye will see him” we are told (**1:7**). We are told not to be afraid, for we are standing in Yeshua's midst (**1:17**).

Then we are told that Yeshua is alive forever more and has the *keys of both Thanatos and Hades, commonly called “death and the grave”* (**1:18**). If these keys are in the hands of Yeshua, then neither Death nor Hades has any power over us, being in themselves subject to the one who has control over us. And Revelation’s last verse confirms this, saying “Yeshua, the one who testifies to these things says: ‘*Surely I am coming soon*’.” (**22:20**). *Our hope begins to soar.*

### **The Soaring Hope**

Chapters Two and Three have many positive messages and bring much hope: we get eternal life (**2:7**); hidden manna, a new name written on a white stone (**2:17, 3:12**); authority over the nations (**2:26, 3:21**); white clothing (**3:4-5**); immunity from the time of testing (**3:10**); and sitting down to a fine meal with Yeshua (**3:20**). Again, we are reminded not to be afraid (**2:10**). We next hear the pronouncements concerning the seven

churches. While at first glance these seem judgmental, our hope continues to soar, for in each case endurance or repentance brings us surely to Yeshua's side; *“He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne” (3:21). Our hope continues to soar.*

As chapter five begins, our hope appears to leave us, and we begin *“to weep bitterly because no one was found worthy to open the scroll or to look into it” (5:4)*. But wait our hope is not gone for long, three verses later it shows us a Lamb who is very much alive, and who is greatly worshiped and praised as he receives the seven sealed scroll from the right hand of Yahweh (5:7).

A brief interlude of terror strikes our hearts again as each of the seven seals is broken, but quickly disappears as we see the 144,000 servants are sealed and go forth with the gospel to all the world. Then a great multitude that no one could count are saved, never go hungry again, and every tear is wiped from their eyes (7:16-17), gathered in praise of Yeshua before the last seal is broken. *Our hope again soars even higher than before.*

As Chapter eight comes to a close, again, another interlude of devastation and terror is shown, depicted by the vision of the seven trumpets, and a dampening of our spirits and hope begins to take place, as evil seems to be getting the upper hand. The beast *“that comes up from the bottomless pit” (11:7)* makes war on our two heroes, the two witnesses, and kills them, letting their dead bodies lie in the street to rot. But, lo, we are taken to the temple, and after three and a half days, the two olive trees and the two lampstands come back to life! As they ascend into heaven in a cloud while all of their enemies watch (11:11), our hope soars with them. Chapter Eleven ends with thanks and praise and the Ark of the Covenant is seen in the Heavenly Temple (11:16-19).

Chapter Twelve details the protection of the chosen, but even in heaven it seems that there is war and destruction, for Michael and his angels are fighting against the dragon (Satan) and his angels. But in short order the dragon and his minions are defeated, and the announcement is made, *“The salvation and the power and the kingdom of our God and the authority of his Yeshua have come” (12:10). Our hope continues to soar.*

Chapter Fourteen The Day of the Lord is nigh and the sound of singing is in the air. We then see the dragon and his beasts futile attempts to overcome those on the earth, but we also see the 144,000 and the hosts of heaven arrayed for battle, including the one who has *“a golden crown on his head, and a sharp sickle in his hand!” (14:14)*. The Day of the Lord is nigh, Hallelujah! Vindication at last is coming. *Our hope again soars even higher than before.*

As Chapter sixteen begins we see terror once again striking the earth, this time in a vision of seven bowls of wrath. By now, however, we begin to sense that these visions, too, will be temporary, and our hope continues to soar, expecting the outcome Yahweh has promised throughout all of scripture. Quickly, then, the seven bowls are emptied. By now, we are sitting on the edge of our seats, waiting for the story to be concluded.

Two more chapters fly by, then a third. The fourth chapter, nineteen, arrives, and sure enough, the angel calls out in a loud voice, *“Fallen, fallen is Babylon, the great!” (18:1)*. The next chapter begins, and we hear *“the loud voice of a great multitude in heaven, saying, ‘Hallelujah!’” (19:1)*, and again, ‘Hallelujah’ (19:3, 4, and 6). Then heaven opens, a white horse appears with its rider, called Faithful and True, and all the armies of heaven follow, also on white horses (19:11-14).

Satan is bound and thrown into the bottomless pit, the abyss. For the next one-thousand years, Yeshua’s millennial reign, earth has peace until Satan is once again let out, only to be judged and thrown into the lake of fire (20:10). *Our hope again continues to soar.*

Chapter twenty-one begins with the vision of the new heaven and the new earth, and it is here and in the following chapter that what began in Genesis comes full circle and all of Elohim’s promises are seen being fulfilled. We see in these chapters that our hopes and dreams for full restitution are given full expression, the anticipation of a favorable outcome under Yahweh's guidance has been guaranteed and completed. Satan, all

evil people, Thanatos (death), Hades, and all who have done evil are thrown into the lake of fire (20:10-14), the new heaven and earth appear (21:1), and Yahweh resumes his walk with his people: “*See, the home of Yahweh is among mortals. He will dwell with them as their God; they will be his peoples, and Yahweh himself will be with them*” (21:3). Death is gone forever, as are tears, mourning, crying, and pain; all have passed away. Everything is made new (21:4-5).

The holy city, Yerushalayim, comes down out of heaven (21:10), and the sun is no longer needed for light inside the holy city, “*for the glory of Yahweh is its light, and its lamp is Yeshua, the Lamb*” and no sin will enter into the new kingdom (21:27). Those who belong to Yeshua will see Yahweh's face and will have his name on their foreheads (22:4). They will eat of the tree of life (22:14), and will drink freely of the water of life (22:17). Yahweh’s promises are all fulfilled. *Our hope soars to its highest point, much higher than before.*

## Conclusions

Our message of Hope, our bedtime story – Revelation, has been told. The bad guys have lost, the Good Guy has won, and Yeshua has been revealed. Yahweh, in Yeshua, has won the final battle, and all has been made right and good; hope has been fulfilled. Our anticipation of the favorable outcome under Yahweh's guidance, coupled to our visions of the final scenes of Revelation give us confidence that guarantees our participation in what Yahweh will do in the future.

Our hope soars to its highest point, yet; Yahweh has won, we have seen the outcome, we can endure anything the world, Satan, or evil puts in our path. For our hope is not in what we can accomplish, but in what Yahweh has already accomplished through Yeshua. Oh, thank Yahweh/Yeshua/Ruach Ha’Kodesh. Our hope is that we, too, are one of the multitude who praises Yeshua in heaven! Now I lay me down to sleep, my hope to waken at Yeshua’s call, the angel’s voice, and to hear the trump of Yahweh as he raptures me home.

## Works Cited

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