

## OUTLINE OF REVELATION

- I. Prologue (1:1-1:20)
- II. The Seven Assemblies (2:1-3:22)
  - A. Ephesus (2:1-7)
  - B. Smyrna (2:8-11)
  - C. Pergamum (2:12-17)
  - D. Thyatira (2:18-29)
  - E. Sardis (3:1-6)
  - F. Philadelphia (3:7-13)
  - G. Laodicea (3:14-22)
- III. The Seven Seals (4:1-11:19)
  - A. The Heavenly Sanctuary (4:1-5:14)
  - B. The White Horse (6:1-2)
  - C. The Red Horse (6:3-4)
  - D. The Black Horse (6:5-6)
  - E. The Pale Horse (6:7-8)
  - F. The Martyrs (6:9-11)
  - G. The 144,000 (6:12-7:17)
    - 1. Cosmic disturbances (6:12-17)
    - 2. The 144,000 (7:1-8)
    - 3. The Great Multitude (7:9-17)
  - H. The Seven Trumpets (8:1-11:19)
    - 1. The earth smitten (8:7)
    - 2. The sea smitten (8:8-9)
    - 3. The rivers smitten (8:10-11)
    - 4. The heavens smitten (8:12-13)
    - 5. Woe 1: Mankind smitten – Locusts (9:1-12)
    - 6. Woe 2: Four Bound Angels loosed (9:13-21)
    - 7. The Kingdom (10:1-11:19)
      - a. The little book (10:1-11)
      - b. The two witnesses (11:1-14)
      - c. The Kingdom of YHWH (11:15-19)
- IV. The Beast (12:1-14:20)
  - A. War in Heaven (12:1-17)
  - B. The Two Beasts (13:1-18)
    - 1. The First Beast (13:1-10)
    - 2. The Second Beast (13:11-18)
- V. The Seven Plagues (15:1-16:21)
  - A. Sores (16:1-2)

- B. The Sea Smitten (16:3)
- C. The Rivers Smitten (16:4-7)
- D. The Scorching Sun (16:8-9)
- E. Darkness (16:10-11)
- F. The Euphrates Dried Up (16:12-16)
- G. Judgment (16:17-21)

VI. The Judgment of Babylon (17:1-22:21)

- A. The Great Whore (17:1-18)
- B. The Fall of Babylon (18:1-24)
- C. The Messiah Returns (19:1-21)
- D. The Millennial Kingdom (20:1-6)
- E. Satan loosed and judged (20:7-10)
- F. The Great White Throne Judgment (20:11-15)
- G. The New Jerusalem (21:1-22:17)

VII. Epilogue (22:18-21)

## **Original Language of Revelation**

...the Book of Revelation was written in a Semitic language, and that the Greek translation... is a remarkably close rendering of the original."

- C. C. Torrey; Documents of the Primitive Church 1941; p. 160

We come to the conclusion, therefore that the Apocalypse as a whole is a translation from Hebrew or Aramaic...

- R. B. Y. Scott; The Original Language of the Apocalypse 1928; p. 6

## **Author of Revelation**

The same "Yochanan" ("John") wrote both Revelation and the Gospel of Yochanan. Not only is this the traditional understanding, but there are a number of common elements that point to the common authorship of these two books.

Both books identify the Messiah as the "lamb" (Jn. 1:29; Rev. 5:6, 8, 12; 14:1)

Both books identify the Messiah as the incarnate "word" (Jn. 1:1-3, 14; Rev. 19:13)

Both book refer to the "living waters" (Jn. 4:10; 7:38; Rev. 22:1).

Some modern Liberal Greek Origin scholars have argued that the two books had different authors because they use different Greek words for "lamb" and different Greek phrases for "living waters" and in the Greek versions, the grammatical style of the Greek is very different between the two books. However in the Aramaic these words, phrases and style are the same. The differences in the Greek only point to different Greek translators.

## Kingdom of Priests

5 Now therefore, if you will hearken unto My voice indeed, and keep My covenant, then you shall be My own treasure from among all peoples, for all the earth is Mine.

6 And you shall be unto Me a kingdom of cohanim, and a Set-Apart nation. These are the words which you shall speak unto the children of Yisra'el.

(Deut. 19:6 HRV)

But you shall be named the cohanim of YHWH; men shall call you the ministers of our Elohim. You shall eat the wealth of the nations, and in their splendour shall you revel,  
(Isaiah 61:6 HRV)

Rashi on Deut 19:6

You shall be a Kingdom of Priests. Rather, "princes" as it also means in 2Sam. 8:18 in reference to David's sons.

Ibn Ezra on Deut. 19:6

A Kingdom of Priests. In my opinion, "priest" in the Bible means "one who serves," just as the verbal form is taken in 28:41 to mean "serve me as priests." Jethro is the "priest of Midian" (18:1) because he served God, as did Melchizedek of Salem, the "priest of God Most High" (Gen. 14:18). The same is true when David's sons are called "priests" in 2Sam. 8:18. There would be no point in telling us that they were "princes," for we know that a king's sons possess high rank; this verse informs us that they served God. So telling Israel that they will be "a kingdom of priests" means, "By means of you, My kingdom shall appear, when you are serving Me." But others understand it to mean "There is no kingship other than serving Me."

Nachmanides on Deut. 19:6

A Kingdom of Priests. A Kingdom of those who serve me.

(66) He [Jacob] is the prince of the twelve tribes, which the scriptures call the "kingdom and priesthood of God." (Ex 19:6). in reference to their agreement with the original author of their race, Shem, in whose house it was prayed that God might dwell; for a kingdom is the house of a king, being truly sacred, and the only house free from danger of being plundered.

(Philo On Sobriety 66)

**Behold, he comes with the clouds**  
**(Rev. 1:7 = Dan. 7:13)**

R. Alexandri said: R. Joshua b. Levi pointed out a contradiction. it is written, in its time [will the Messiah come], whilst it is also written, I [the Lord] will hasten it!(Is. 60:22) — if they are worthy, I will hasten it: if not, [he will come] at the due time. R. Alexandri said: R. Joshua opposed two verses: it is written, ***And behold, one like the son of man came with the clouds of heaven*** (Dan. 7:13) whilst [elsewhere] it is written, [behold, thy king cometh unto thee . . . ] lowly, and riding upon an ass! (Zech. 9:7) — if they are meritorious, [he will come] ***with the clouds of heaven***;(Dan. 7:13) if not, lowly and riding upon an ass (Zech. 9:7). King Shapur [I] said to Samuel, ‘Ye maintain that the Messiah will come upon an ass: I will rather send him a white horse of mine.’ He replied, ‘Have you a hundred-hued steed?’  
(b.San. 98a)

But since wisdom allied itself with Jacob, who was possessed of prudence, it was he who was blessed by his father, so that all those blessings rested on him and are fulfilled in him and in his descendants to all eternity. Some have been fulfilled in this world, and the rest will be fulfilled on the advent of the Messiah, when Israel will be one nation on earth and one people of the Holy One, blessed be He. So Scripture says: “And I will make them one nation on earth” (Ez. 37: 22). And they will exercise dominion both on high and here below, as it is written: “***And, behold, there came with the clouds of heaven one like unto a son of man***” (Dan. 7:13), alluding to the Messiah, concerning whom it is also written: “And in the days of those kings shall the God of heaven set up a kingdom, etc.” (Ibid. II, 44). Hence Jacob desired that the blessings should be reserved for that future time, and did not take them up immediately.’  
(Zohar 1:145)

**The Mourning of Zech. 12:12**  
**The Death of Messiah or the Defeat of the Yetzer Ra?**  
**(Sukkah 52a)**

What is the cause of the mourning [mentioned in Zech 12:12]?

R. Dosa and the Rabbis differ on the point.

One [Rabbi Dosa] explained, The cause is the slaying of Messiah the son of Joseph, and the other [the Rabbis] explained, The cause is the slaying of the Yetzer Ra (Evil Inclination.)

It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, And they shall look upon me whom they have pierced, and they shall mourn for him as one mourns for his only son (Zech. 12:10).

But according to him who explains the cause to be the slaying of the Yetzer Ra (Evil Inclination), is this [it may be objected] an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep? — [The explanation is] as R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, ‘How were we able to overcome such a towering hill!’ The wicked also will weep saying, ‘How is it that we were unable to conquer this hair thread!’ And the Holy One, blessed be He, will also marvel together with them, as it is said, Thus says the Lord of Hosts, If it be marvelous in the eyes of the remnant of this people in those days, it shall also be marvelous in My eyes.

(Sukkah 52a)

## THE ALEF AND THE TAV

“In the beginning Elohim created the heavens and the earth.”

הָאָרֶץ וְאֵת הַשָּׁמַיִם אֵת אֱלֹהִים בְּרָא בְּרֵאשִׁית

The Zohar says of this verse:

BARA (ברא) represents the mysterious source from which the whole expanded. ELOHIM (אלהים) represents the force which sustains all below. The words ET HASHAMMAIM (השמים את) indicate that the two latter are on no account to be separated, and are male and female together. The word ET (את) consists of the letters ALEF (א) and TAV (ת), which include between them all the letters, as being the first and last of the alphabet. Afterwards HE (ה) was added, so that all the letters should be attached to HE (ה), and this gave the name ATTAH (אתה) (You); hence we read “and You (VE-ATTAH) (וְאֵתְּךָ) keep all of them alive” (Neh. 9:6). ET (את) again alludes to YHWH, who is so called.

HASHAMMAIM (השמים) is YHWH in his higher signification. The next word, VE-ET (וְאֵת,) indicates the firm union of male and female; it also alludes to the appellation VE-YHWH (וְיְהוָה) (and YHWH), both explanations coming to the same thing. HA-ERETZ (הָאָרֶץ) (the earth) designates an ELOHIM (אלהים) corresponding to the higher form, to bring forth fruit and produce. This name is here found in three applications, and thence the same name branches out to various sides.

(Zohar 1:15b)



## HIS HAIR WHITE LIKE WOOL

One verse says: His raiment was as white as snow, and the hair of his head like pure wool;(Dan. 7:9) and [elsewhere] it is written: His locks are curled and black as a raven! (Song 5:11) — There is no contradiction: one verse (Dan. 7:13) [refers to God] in session, and the other in war. For a Master said: In session none is more fitting than an old man, and in war none is more fitting than a young man.  
(b.Chagigah 14a)

Now in regard to the Levites it says: “And thus shalt thou do unto them to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh” (Num. 8:7). After the hair has been removed and all the details performed, the Levite is designated “pure”, but not “holy”. But the Nazirite, having abstained from the side of rigour, is designated “holy” and not simply “pure”. So Scripture says: All the days of his vow of Naziriteship...in which he consecrateth himself unto the Lord, he shall be holy, he shall let the locks of the hair of his head grow long. This is explained by the passage, “and the hair of his head [was] like pure wool”(Dan. 7:9), inasmuch as the Nazirite in this regard resembles the celestial pattern.’ R. Judah said: ‘It is indeed by his hair that the Nazirite is distinguished as holy. This is in allusion to “his locks are curled” (S.S. v, 11).’ A teaching of R. Simeon says: ‘Did men but understand the inner significance of the Scriptural passages regarding the hair, they would acquire a knowledge of their Master by means of the Superior Wisdom.’  
(Zohar 3:127b)

## **Like the Voice of Many Waters**

R. Eleazar came forward first and expounded the verse: The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon many waters (Ps. 29:3). He said, “The voice of the Lord” is the supernal voice presiding over the waters, which flow from grade to grade until they are all collected in one place and form one gathering. It is this voice which sends them forth each in its course, like a gardener who conducts water through various channels to the requisite spots. “The God of glory thundereth”: this is the side that issues from Geburah (Force), as it is written, “Who can understand the thunder of his mighty deeds (geburotov)?” (Job. 24: 14). “The Lord upon many waters”: this is the supernal Wisdom, which is called Yod, and which is “upon the many waters”, the secret source that issues therefrom.’  
(Zohar 1:31a)

## Two Edged Sword

Whoever reads the Shema upon his bed is as though he holds a two edged sword in his hand (to ward off evil spirits); as it is said "Let the high praises of Elohim be in their mouth, and a two edged sword in their hand" (Ps. 149:6)  
(b.Ber. 5a)

(27) I have also, on one occasion, heard a more ingenious train of reasoning from my own soul, which was accustomed frequently to be seized with a certain divine inspiration, even concerning matters which it could not explain even to itself; which now, if I am able to remember it accurately, I will relate. It told me that in the one living and true God there were two supreme and primary powers--goodness and authority; and that by his goodness he had created everything, and by his authority he governed all that he had created; (28) and that the third thing which was between the two, and had the effect of bringing them together was reason (the LOGOS), for that it was owing to reason that God was both a ruler and good. Now, of this ruling authority and of this goodness, being two distinct powers, the cherubim were the symbols, but of reason the flaming sword was the symbol. For reason (the LOGOS) is a thing capable of rapid motion and impetuous, and especially the reason of the Creator of all things is so, inasmuch as it was before everything and passed by everything, and was conceived before everything, and appears in everything.

(29) And do thou, O my mind, receive the impression of each of these cherubims unadulterated, that thus becoming thoroughly instructed about the ruling authority of the Creator of all things and about his goodness, thou mayest receive a happy inheritance; for immediately thou shalt understand the conjunction and combination of these imperishable powers, and learn in what respects God is good, his majesty arising from his sovereign power being all the time conspicuous; and in what he is powerful, his goodness, being equally the object of attention, that is this way thou mayest attain to the virtues which are engendered by these conceptions, namely, a love and a reverential awe of God, neither being uplifted to arrogance by any prosperity which may befall thee, having regard always to the greatness of the sovereignty of thy King; nor abjectly giving up hope of better things in the hour of unexpected misfortune, having regard, then, to the mercifulness of thy great and bounteous God. (30) And let the flaming sword teach thee that these things might be followed by a prompt and fiery reason combined with action, which never ceases being in motion with rapidity and energy to the selection of good objects, and the avoidance of all such as are evil. (31) Do you not see that even the wise Abraham, when he began to measure everything with a reference to God, and to leave nothing to the creature, took an imitation of the flaming sword, namely, "fire and a Sword," being eager to slay and to burn that mortal creature which was born of him, that so being raised on high it might soar up to God, the intellect being thus disentangled from the body.

(Philo; On the Cherubim 27-31)

## **FIRST AND LAST**

Thus the ultimate and whole duty of man is to know the Holy One, blessed be He, in a general and in a particular way. The verse, "I am the first, and I am the last" (Isa. 44:7) has a symbolic reference to this twofold mode of knowledge; "I am the first," to the general apprehension of Him, and "I am the last," to the particular, and these two are one. (Zohar Raya Mehemna 2:25a)

## Seven Stars

R. Hizkiah discoursed on the text: Who commandeth the sun, and it riseth not; and sealeth up the stars (Job 9:7). ‘God’, he said, ‘has set seven stars in the firmament, and each firmament contains numerous angels appointed to minister to the Holy One, blessed be He, each angel having his own service to perform before his Master. All attend to the service to which they have been appointed and each one knows his task. Some of them serve as messengers, having charge in this world of the works of men; others are appointed to chant to Him songs and hymns.

(Zohar 1:188b)

“Ten Sefirot of nothingness and twenty-two foundation letters: Three Mothers; Seven Doubles and Twelve Elementals.”

(Sefer Yetzirah 1:2)

Seven Doubles: Beit, Gimel, Dalet, Kaf, Peh, Resh, Tav...

(Sefer Yetzirah 4:1)

Seven stars in the universe: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon...

(Sefer Yetzirah 4:7)

### The Seven “Stars” In Hebrew and in English

Sun	Shemesh (sun)
Moon	Levanah (white)
Mercury	Kokav (star)
Venus	Nogah (brightness)
Mars	M’adim (blood red)
Jupiter	Tzedek (righteousness)
Saturn	Shabbatai (rest)