

REVELATION

A Hebraic Timeline Reference

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The Scholar's Table | Sergio DeSoto

What This Document Is — and Is Not

This is a scholastic reference document, not an eschatological argument. It does not defend a school of thought. Its purpose is singular: to map the text of Revelation chapter by chapter against its Hebrew literary roots, its Second Temple Jewish genre conventions, and the calendar of Israel's appointed times (moedim) as given in Leviticus 23.

Revelation is not a Western prophecy chart. It is a Jewish apocalyptic document — a Chazón (חזון, vision) — written by a Second Temple Jew steeped in the Hebrew scriptures. Its imagery is not novel. Every major symbol — the sealed scroll, the four living creatures, the trumpets, the bowls of wrath — has a prior life in Torah, the Prophets, and the Writings. The reader who approaches this text without that background is reading a translation of a translation.

The Genre: Jewish Apocalyptic Midrash

Revelation belongs to a Jewish literary genre (200 BCE – 200 CE) in which heavenly visions, symbolic numbers, and cosmic conflict language communicate theological truth about history and its divine resolution. Daniel, 1 Enoch, 4 Ezra, and 2 Baruch are contemporaries of this genre. John's audience recognized the code immediately. Modern Western readers do not.

On Timing: What This Document Will and Will Not Claim

This reference anchors each passage to the moedim (appointed times) as its primary structural key. Where the text invites historical correlation (the first century Roman context), that is noted. Where it invites future eschatological fulfillment, that is noted. No passage is forced into a single timeline. The text drives the analysis.

How to Read This Reference

Each row in the main timeline table contains six columns:

- CHAPTER — The chapter or chapter range in Revelation.
- SECTION TITLE — A plain-language summary of the passage's subject.
- HEBREW PARALLEL — The primary OT/Second Temple text that the passage mirrors or interprets.
- MOEDIM ANCHOR — The appointed time (feast or fast) to which the passage structurally corresponds.
- EVENT DESCRIPTION — What the passage depicts, stated plainly.
- SEQUENCE NOTES — Interpretive observations about placement in the sequence and critical scholarly disputes.

Chapter-by-Chapter Timeline

CHAPTER	SECTION	HEBREW PARALLEL	MOEDIM ANCHOR	EVENT DESCRIPTION	SEQUENCE NOTES
PROLOGUE & THE SEVEN ASSEMBLIES Chapters 1–3					

CHAPTER	SECTION	HEBREW PARALLEL	MOEDIM ANCHOR	EVENT DESCRIPTION	SEQUENCE NOTES
1	The Vision of the Risen Yeshua	<i>Dan. 7:13; 10:5-6; Ezek. 1:26</i>	Shabbat (perpetual presence)	John receives the Chazón on the Lord's Day. Yeshua appears as the Son of Man — Danielic judge-king imagery. He holds seven stars; walks among seven menorot.	<i>Menorah imagery directly from the Temple. 'Lord's Day' (κυριακή) likely = Shabbat in Jewish context, not Sunday.</i>
2-3	Letters to the Seven Assemblies	<i>Deut. 28-30 (covenant warnings); Amos 1-2 (oracles to nations pattern)</i>	Yom HaDin (Day of Judgment — Rosh Hashanah)	Seven individual assessments: commendation, rebuke, and call to repentance. Structured as covenant lawsuit (riv) pattern.	<i>The 'overcoming' promises in each letter map to restoration blessings. The number seven = covenantal completeness, not just geography.</i>
THE HEAVENLY THRONE ROOM Chapters 4-5					
4	The Throne Room Vision	<i>Ezek. 1 (Merkavah/chariot vision); Isa. 6:1-3; 1 Kings 22:19</i>	Yom Teruah (Rosh Hashanah — coronation day)	Heaven is opened. The Almighty enthroned, surrounded by 24 elders and four living creatures (chayot). Unceasing worship: 'Kadosh, Kadosh, Kadosh.'	<i>The 24 elders are debated: Israel's 12 tribes + 12 apostles, or the 24 priestly divisions of 1 Chr. 24. Either reading is Hebraic.</i>
5	The Sealed Scroll and the Lamb	<i>Jer. 32 (deed of purchase); Ezek. 2:9-10; Dan. 12:4</i>	Yom Kippur (legal redemption; atonement of all debts)	The scroll sealed with seven seals: only the Lion-Lamb (Yeshua) is worthy to open it. Heaven erupts in the Song of Moses + new song. The Lamb = the Passover sacrifice now enthroned.	<i>The scroll is likely the deed to the earth (kinsman-redeemer / go'el framework). This is a legal proceeding, not simply a prediction sequence.</i>
THE SEVEN SEALS Chapters 6-8:5					
6:1-2	Seal 1 — White Rider	<i>Zech. 1:8; 6:1-8 (four horsemen)</i>	Yom Teruah (the shofar initiates the sequence)	A rider on a white horse goes out conquering. Disputed: Yeshua in victory, or a counterfeit messiah (the first deception).	<i>The white horse parallels ch. 19 — but context differs. Most Hebraic readings see this as imperial conquest / false messianism.</i>
6:3-4	Seal 2 — Red Rider	<i>Zech. 1:8; Ezek. 5:12</i>	Yom Teruah (ongoing)	Peace removed from the earth. Sword: civil war, internal conflict, nation against nation.	<i>Mirrors Yeshua's own language in Matt. 24:6-7 — the parallels are intentional.</i>
6:5-6	Seal 3 — Black Rider	<i>Lev. 26:26 (breaking the staff of bread)</i>	Yom Teruah (ongoing)	Famine. Scales measure grain. A day's wage for a day's bread. Oil and wine preserved — luxury goods untouched while staples collapse.	<i>This is covenant-curse language directly from Torah (Deut. 28:38-40). Not random catastrophe — covenantal consequence.</i>
6:7-8	Seal 4 — Pale Rider	<i>Ezek. 14:21 (sword, famine, plague, beasts)</i>	Yom Teruah (ongoing)	Death and Sheol follow. Authority over one-fourth of the earth:	<i>The four judgments are Ezekiel's four sore judgments, exact match.</i>

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				sword, famine, plague, wild beasts.	<i>Yochanan is not creating new imagery.</i>
6:9–11	Seal 5 — The Martyrs	<i>Gen. 4:10 (Abel's blood crying); Ps. 79:5,10</i>	Yom Kippur (the blood of the innocent before the altar)	The souls under the altar cry out: 'How long?' They are given white robes and told to wait. The altar = heavenly Temple altar.	<i>This is an intercessory lament — a biblical form (Ps. 13, 44, 74, 79). Not passive: the martyrs are active witnesses.</i>
6:12–17	Seal 6 — Cosmic Disruption	<i>Isa. 34:4; Joel 2:30–31; Ezek. 32:7–8</i>	Yom HaDin (the great day of wrath)	Earthquake, sun black, moon blood-red, stars fall, sky rolls up. Kings and great men hide. 'The great day of Their wrath has come.'	<i>This is the Day of the LORD (Yom YHWH) language — a fixed prophetic category in Hebrew scripture, not literal astronomy.</i>
7:1–8	Interlude — Sealing of the 144,000	<i>Ezek. 9:4–6 (mark on foreheads before judgment); Num. 1 (census)</i>	Between Yom Teruah and Yom Kippur (the Ten Days of Awe)	Four angels hold the winds. Servants of God sealed on their foreheads: 144,000 from the twelve tribes. The seal = protection before judgment falls.	<i>The twelve tribes listed are not the standard OT order. Dan is absent; Manasseh replaces him. Intentional — signals symbolic rather than literal census.</i>
7:9–17	Interlude — The Great Multitude	<i>Isa. 25:8; Ps. 23; Ezek. 34:23</i>	Sukkot (Feast of Tabernacles — the ingathering of all nations)	An innumerable multitude from every nation stands before the throne in white robes with palm branches. They have come through great tribulation. God tabernacles over them.	<i>Palm branches (lulavim) = Sukkot directly. This scene IS the eschatological Sukkot. The Feast is not metaphor here — it is the literal fulfillment.</i>
8:1–5	Seal 7 — Silence and the Golden Altar	<i>Hab. 2:20; Zeph. 1:7; Zech. 2:13</i>	Yom Kippur (the incense offering; the silence before the High Priest)	The seventh seal is opened: silence in heaven for half an hour. An angel takes the golden censer, fills it with altar fire, and hurls it to earth. Thunder, lightning, earthquake.	<i>Half an hour of silence = the silence during the Yom Kippur incense offering in the Temple. The entire congregation waited in absolute silence. John's audience would have wept.</i>
THE SEVEN TRUMPETS Chapters 8:6–11:19					
8:6–7	Trumpet 1 — Hail, Fire, Blood	<i>Exod. 9:22–26 (7th plague, hail and fire); Ezek. 38:22</i>	Yom Teruah (shofar blasts begin the judgment cycle)	Hail and fire mixed with blood hurled to earth. One-third of the earth, trees, and green grass burned.	<i>The Exodus plagues are the direct template for the trumpet judgments. This is intentional typology — the Exodus as prototype for end-time deliverance.</i>
8:8–9	Trumpet 2 — The Burning Mountain	<i>Jer. 51:25 (Babylon as a burnt mountain); Exod. 7:17–21</i>	Yom Teruah (ongoing)	Something like a great mountain burning with fire thrown into the sea. One-third of the sea becomes blood, one-third of sea creatures	<i>Babylon-mountain imagery signals empire under judgment. The sea = gentile nations in Hebrew cosmology.</i>

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				die, one-third of ships destroyed.	
8:10–11	Trumpet 3 – The Star Wormwood	<i>Isa. 14:12 (fallen star = the king of Babylon); Jer. 9:15 (wormwood)</i>	Yom Teruah (ongoing)	A great star falls from heaven, burning like a torch, falls on one-third of rivers and springs. Named Wormwood – the waters become bitter and many die.	<i>A fallen star in Hebrew prophetic imagery = a fallen ruler or spiritual power, not an asteroid. The wormwood = covenantal curse (Deut. 29:18).</i>
8:12	Trumpet 4 – Darkness	<i>Exod. 10:21–23 (9th plague – darkness); Joel 2:10,31</i>	Yom Teruah (ongoing)	One-third of sun, moon, and stars struck dark. One-third of day and night lose their light.	<i>Darkness in Hebrew prophetic category = the removal of divine light/favor. The Exodus parallel is explicit.</i>
8:13–9:12	Trumpet 5 – The Locusts from the Pit	<i>Joel 1–2 (locust army); Exod. 10:12–15 (8th plague)</i>	Yom Teruah / Ten Days of Awe	A star opens the Abyss. Smoke. Locusts like scorpions with power to torment (not kill) those without God's seal. Five months. Their king is Abaddon/Apollyon.	<i>Joel's locust army is the primary template. Five months = the lifespan of locusts in ancient Near East. Not random duration.</i>
9:13–21	Trumpet 6 – The Army of 200 Million	<i>Dan. 7 (the beasts); Ezek. 38–39 (Gog and Magog)</i>	Approaching Yom Kippur	Four angels bound at the Euphrates released. An army of 200 million riders on fire-breathing horses. One-third of humanity killed. Yet the survivors do not repent.	<i>The Euphrates = the border of the Promised Land and the boundary of the Babylonian/Assyrian threat. Eastward army = covenant-disrupting empire.</i>
10	Interlude – The Mighty Angel and the Little Scroll	<i>Ezek. 2:8–3:3 (eating the scroll); Dan. 12:7 (time, times, half a time)</i>	Between Trumpet 6 and 7 (pregnant pause)	A mighty angel descends with a small scroll open. His voice like seven thunders – sealed, not recorded. John eats the scroll: sweet in the mouth, bitter in the stomach. He must prophesy again.	<i>The eating of the scroll = the prophet internalizing the word before speaking it. Ezekiel did the same. The sweetness/bitterness = truth is good, but its proclamation is costly.</i>
11:1–14	The Two Witnesses	<i>Zech. 4 (two olive trees, two menorot); Deut. 19:15 (two witnesses required)</i>	Yom Kippur (testimony before judgment)	The Temple is measured. Two witnesses prophesy 1,260 days in sackcloth (mourning garments). They have power over rain, water, plagues. The Beast kills them. They are resurrected after 3½ days. The city mourns, then an earthquake kills 7,000.	<i>1,260 days = 42 months = 3½ years = half of seven. This is Daniel's 'time, times, and half a time.' The two witnesses = Torah's requirement of two to establish testimony.</i>
11:15–19	Trumpet 7 – The Kingdom Proclaimed	<i>Dan. 2:44; 7:14,27; Ps. 2:8</i>	Yom Teruah → Yom Kippur culmination	Loud voices in heaven: 'The kingdom of the world has become the kingdom of our LORD and of His Messiah, and He shall reign forever.'	<i>This is the eschatological Kingship proclamation – the Rosh Hashanah / coronation-day</i>

CHAPTER	SECTION	HEBREW PARALLEL	MOEDIM ANCHOR	EVENT DESCRIPTION	SEQUENCE NOTES
				The 24 elders worship. The heavenly Temple opened — the Ark of the Covenant visible.	<i>fulfillment. The Ark visible = the covenant kept. Not a minor event: this is the central declaration.</i>
THE COSMIC SIGNS: THE WOMAN, THE DRAGON, THE BEASTS Chapters 12–14					
12	The Woman, the Dragon, the Child	<i>Isa. 7:14; 66:7–8; Gen. 3:15 (seed enmity); Mic. 5:2–3</i>	All moedim — the full arc of the covenant	A woman clothed with sun, moon, crown of twelve stars labors to give birth. A great red dragon waits. The child (Messiah) is born and caught up to God. The woman flees 1,260 days. War in heaven — the dragon cast down.	<i>The woman = Israel (the 12 stars = 12 tribes; Joseph's dream, Gen. 37:9). This is not Mary — it is the corporate covenant people from whom Messiah comes. The dragon's fall has already happened and yet is still unfolding — Hebrew narrative does not require linear chronology.</i>
13:1–10	The Beast from the Sea	<i>Dan. 7:3–8 (four beasts); Dan. 11 (the king who exalts himself)</i>	Yom HaDin (the adversarial power judged)	A beast with ten horns, seven heads, blasphemous names rises from the sea. The dragon gives it authority. It wages war on the holy ones for 42 months. All earth worships it.	<i>The sea = the nations/Gentiles. The beast is a composite of Daniel's four empires — it is the summary and culmination of all anti-God imperial power, not merely one individual. 42 months = 3½ years = Daniel's half-seven.</i>
13:11–18	The Beast from the Land and 666	<i>Dan. 3 (Nebuchadnezzar's image); Deut. 13 (the false prophet)</i>	Yom HaDin (false prophetic system)	A second beast (from the land) performs signs, compels worship of the first beast, and marks all who buy or sell: 666 — the number of the beast / number of a man.	<i>In Hebrew gematria, 666 most likely = Nero Caesar in Hebrew spelling (נרון קסר). But the pattern — a system that demands economic compliance tied to loyalty oaths — transcends any single individual. Seven is completion; 666 is perpetual falling-short of the divine.</i>
14	The 144,000 on Zion; Three Angels; Harvest	<i>Joel 3:13 (harvest judgment); Isa. 63:1–6 (the winepress); Jer. 51:6–8 (flee Babylon)</i>	Yom Kippur / Sukkot threshold	The Lamb stands on Zion with the 144,000 — the firstfruits. Three angels proclaim: worship the Creator; Babylon has fallen; do not take the mark. Then the grain harvest and the grape harvest (the winepress of wrath).	<i>Firstfruits (bikkurim) = a Temple offering. The 144,000 are described as redeemed firstfruits — the vanguard of the final harvest. The two harvests (grain/grapes) separate the righteous from the wicked.</i>

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THE SEVEN BOWLS OF WRATH Chapters 15–16					
15	The Song of Moses; The Temple of the Testimony	<i>Exod. 15 (Song of the Sea); Lev. 16:2 (cloud fills Temple)</i>	Yom Kippur (the cloud; the intercession ends)	Those who overcame the beast stand on a sea of glass, singing the Song of Moses and the Song of the Lamb. The heavenly Temple is filled with smoke — no one can enter until the seven plagues are complete.	<i>The Song of Moses (Shirat HaYam) = the song sung after Egypt's destruction at the Sea. Here it is sung again — the final Exodus is imminent. The smoke filling the Temple = Yom Kippur imagery; intercession is over, judgment proceeds.</i>
16:1–2	Bowl 1 — Sores	<i>Exod. 9:8–11 (6th plague — boils)</i>	Yom HaDin (sentence executed)	Painful sores on those who bear the mark of the beast.	<i>Direct Exodus parallel. The plagues on Egypt = the template for end-time judgment on the beast-system.</i>
16:3	Bowl 2 — Sea of Blood	<i>Exod. 7:17–21 (1st plague — Nile to blood)</i>	Yom HaDin	The sea becomes like the blood of a corpse. Every living creature in the sea dies.	<i>The Nile was Egypt's lifeline. The sea here = the economic and commercial lifeline of the beast empire.</i>
16:4–7	Bowl 3 — Rivers of Blood	<i>Exod. 7:19; Ps. 78:44</i>	Yom HaDin	Rivers and springs become blood. The angel of the waters declares: they shed the blood of prophets and saints — they deserve blood to drink. The altar affirms it.	<i>The altar speaks — the martyrs of Seal 5 are answered here. This is the divine legal verdict: measure for measure (middah k'neged middah).</i>
16:8–9	Bowl 4 — Scorching Sun	<i>Isa. 49:10; Mal. 4:1</i>	Yom HaDin	The sun scorches people with fire. They blaspheme God and refuse to repent.	<i>Hardening without repentance = Pharaoh pattern. The repeated 'did not repent' is the theological verdict on the beast-system's adherents.</i>
16:10–11	Bowl 5 — Darkness on the Beast's Throne	<i>Exod. 10:21–23 (9th plague — darkness); Isa. 8:22</i>	Yom HaDin	The beast's kingdom plunged into darkness. People gnaw their tongues in pain and blaspheme. They do not repent.	<i>Darkness on the throne = the removal of the counterfeit kingdom's legitimacy. God darkens what exalted itself.</i>
16:12–16	Bowl 6 — Euphrates Dried; Armageddon	<i>Isa. 11:15–16; Jer. 50:38; Josh. 3 (Jordan dried for Israel's crossing)</i>	Yom HaDin — the gathering	The Euphrates dries up to prepare the way for the kings of the east. Three unclean spirits like frogs (Exod. 8) gather the nations to Har-Megiddon (Armageddon).	<i>Armageddon = Har Megiddo, the valley of Megiddo — Israel's historic battlefield. The gathering is for divine judgment, not for the nations to win. The dried river = God opens the way for judgment, as He opened the Jordan for Israel.</i>

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16:17–21	Bowl 7 – 'It Is Done'	<i>Ezek. 38:19–20; Isa. 24:18–20</i>	Yom Kippur → Sukkot threshold (the final verdict and its aftermath)	The seventh bowl is poured on the air. A voice: 'It is done.' The greatest earthquake in history. Babylon split into three parts. Islands flee. Mountains disappear. Hail of 100 pounds.	<i>'It is done' (Gegonen) – the perfect tense in Greek signals finality. This is the divine seal on the verdict. The 'great city' of Babylon receives the cup of God's fierce anger.</i>
THE FALL OF BABYLON Chapters 17–18					
17	The Whore of Babylon	<i>Jer. 51 (oracles against Babylon); Isa. 47; Nahum (Nineveh as harlot)</i>	Yom HaDin (the prostituted system judged)	A woman seated on a scarlet beast with seven heads and ten horns. She is arrayed in purple and scarlet, drunk with the blood of the saints. Mystery: Babylon the Great. The seven heads = seven mountains and seven kings.	<i>Rome sat on seven hills – the first-century audience understood immediately. But 'Babylon' in Jewish literature after 70 CE was the standard code for Rome. The pattern is bigger than one city: it is any system that demands worship and persecutes the covenant people.</i>
18	The Fall of Babylon – Lamentation	<i>Isa. 13–14; Jer. 50–51; Ezek. 26–27 (lament over Tyre)</i>	Yom HaDin (merchants lament; heaven rejoices)	An angel announces Babylon's fall. Kings, merchants, and sea captains lament. A voice calls God's people to 'come out of her.' A millstone cast into the sea: she shall be found no more.	<i>'Come out of her, my people' (18:4) = the Exodus call, repeated in every generation. The merchants' lament is structured as a dirge (qinah) – the Hebrew funeral meter. Heaven is told to rejoice.</i>
THE CLIMAX: THE WEDDING, THE REIGN, THE JUDGMENT, THE NEW CREATION Chapters 19–22					
19:1–10	Halleluyah! The Wedding of the Lamb	<i>Ps. 104:35; 106:1; 111:1; Isa. 62:5; Ps. 45 (the royal wedding psalm)</i>	Sukkot – the Great Wedding Feast	Heaven erupts in Halleluyah (הלל־יהוה). The wedding of the Lamb has come; His bride has made herself ready – fine linen, bright and pure = the righteous acts of the saints. Blessed are those called to the wedding feast.	<i>Halleluyah appears four times in 19:1–6 – the only place in the NT. It is a Hebrew word, untranslated, connecting directly to the Psalms of Ascent. The wedding feast = the eschatological Sukkot celebration.</i>
19:11–21	The Rider on the White Horse	<i>Isa. 63:1–6; Ps. 2:9; Dan. 2:34–35</i>	Yom HaDin (the final battle)	Heaven opens. The Rider on the white horse: Faithful and True, eyes of fire, many crowns, robe dipped in blood. His name: the Word of God. He strikes the nations with a sharp sword. The beast and false prophet cast into the lake of fire.	<i>Now the white rider is clearly Yeshua – contrasted with the ambiguous rider of Seal 1. The armies of heaven follow. The 'battle' is decided by His word alone – no combat described. This is Yom YHWH.</i>

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20:1–6	The Binding of the Adversary; the Thousand-Year Reign	<i>Isa. 24:21–22; Dan. 7:22,27; Ezek. 37:24–28</i>	Sukkot — the millennium as the great Shabbat rest	An angel binds the adversary (HaSatan) for a thousand years in the Abyss. The martyrs and overcomers reign with Messiah for a thousand years — the first resurrection. The rest of the dead do not live until the thousand years end.	<i>1,000 years = a full divine age of Shabbat rest (Ps. 90:4; 2 Pet. 3:8 — 'one day with the Lord is as a thousand years'). The millennium is the cosmic Shabbat before the eternal age.</i>
20:7–10	The Final Release; Gog and Magog	<i>Ezek. 38–39 (Gog and Magog)</i>	After the millennium — outside the moedim cycle	After the thousand years, the adversary is released. He deceives the nations again — Gog and Magog surround the camp of the holy ones. Fire from heaven consumes them. The adversary cast into the lake of fire.	<i>Ezekiel's Gog and Magog vision is here applied to the post-millennial rebellion. The fire from heaven = no battle required. God is still the decisive actor.</i>
20:11–15	The Great White Throne Judgment	<i>Dan. 7:9–10; 12:2; Isa. 26:19</i>	Yom HaDin — the final and ultimate form	The great white throne. Earth and heaven flee. The dead stand before God. Books opened — including the Book of Life. The dead judged by their works. Death and Sheol cast into the lake of fire. Anyone not in the Book of Life — cast in.	<i>This is the universal final judgment — all humanity from all ages. The Book of Life (Sefer HaChayyim) is the Rosh Hashanah/Yom Kippur central image: who is written and who is sealed.</i>
21:1–8	The New Heaven and New Earth	<i>Isa. 65:17–25; 66:22; Ezek. 47–48</i>	Olam Ha-Ba — the age to come; eternal Sukkot	A new heaven and earth: the first have passed away; the sea is no more. The New Jerusalem descends from heaven as a bride adorned for her husband. God tabernacles with humanity. All things made new. No more death, mourning, crying, pain.	<i>'God tabernacling with humanity' = the Sukkot promise fulfilled eternally. The Greek word (σκηνώω, skēnoō) = to pitch a tent/tabernacle. This is the Feast of Sukkot — not a metaphor. The feasts were always dress rehearsals.</i>
21:9–22:5	The New Jerusalem	<i>Ezek. 40–48 (the new Temple vision); Isa. 54:11–12; 60:1–22</i>	Olam Ha-Ba — the eternal city	The New Jerusalem: 12,000 stadia cubed. 12 gates (tribes), 12 foundations (apostles). The wall: 144 cubits. Jasper, gold, precious stones. No Temple in it — the LORD God Almighty and the Lamb are its Temple. No sun needed — God's glory lights it. Nations walk in its light. The river of life; the tree of life.	<i>The city dimensions are cubical — like the Holy of Holies. The entire city IS the Holy of Holies. No separation between God and man. The tree of life = Eden restored; the end is a return to the beginning, not a new invention.</i>
22:6–21	Epilogue — 'Come, Lord Yeshua'	<i>Dan. 12:12; Isa. 55:1; Gen. 2:9 (tree of life)</i>	All moedim converge — 'Come'	The angel affirms the reliability of the vision. Yeshua: 'I am coming'	<i>'Come, Lord Yeshua' = Marana tha (μαρὰνὰ θὰ) in Aramaic — the</i>

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				quickly.' John falls to worship the angel — twice corrected. 'Do not seal up the words.' The Spirit and the Bride say: 'Come.' He who testifies: 'Yes, I am coming quickly.' Amen. Come, Lord Yeshua.	<i>oldest prayer of the Messianic community (1 Cor. 16:22; Didache 10:6). The book ends not with a doctrine but with a prayer. That is the Hebraic way.</i>

The Moedim Overlay: The Feasts as Revelation's Skeleton

Leviticus 23 establishes seven appointed times (moedim, מועדים) — divine appointments, not merely Jewish holidays. They are described as 'the appointed times of YHWH.' The Spring Feasts found their initial fulfillment in Yeshua's first coming. The Fall Feasts map — with remarkable precision — to the structure of Revelation's climax.

Key Distinction

The Spring Feasts (Passover, Unleavened Bread, Firstfruits, Shavuot) = fulfilled at Yeshua's first coming: death, burial, resurrection, Spirit. The Fall Feasts (Yom Teruah, Yom Kippur, Sukkot) = the eschatological arc of Revelation. This document focuses on the Fall cycle.

FEAST	HEBREW NAME	TIMING (Lev. 23)	REVELATION FULFILLMENT
Passover (Pesach)	פסח	14 Nisan (Spring)	The Lamb of ch. 5 — the slain Lamb now enthroned. The go'el (kinsman-redeemer) who alone can open the scroll. The blood of the Lamb = the mark that protects (Exod. 12 parallel).
Firstfruits (Bikkurim)	בכורים	Day after Shabbat of Passover week	The 144,000 described as 'firstfruits' (14:4). The resurrection of Messiah as firstfruits (1 Cor. 15:20) establishes the pattern for the final harvest of Revelation 14.
Pentecost (Shavuot)	שבועות	50 days after Firstfruits (Late Spring)	The sealing of 7:1–8 — the Spirit's seal on servants before judgment. Shavuot = the giving of Torah at Sinai and the Spirit at Acts 2. The sealed servants are those in whom the Torah is written.
Feast of Trumpets (Yom Teruah)	יום תרועה	1 Tishri (Fall, 7th month)	The shofar blasts = the seven trumpets. Yom Teruah initiates the judgment cycle — the 'Days of Awe' begin. The coronation of the King (Ps. 47, 93, 96–99). Rev. 11:15 = the seventh trumpet, the coronation proclamation.
Day of Atonement (Yom Kippur)	יום כפור	10 Tishri	The central legal event of Revelation: the scrolls opened, the Book of Life consulted, the final verdict. The silence of 8:1 = the Yom Kippur silence. The bowls of wrath = the sentence carried out. The Great White Throne = the ultimate Yom Kippur.
Feast of Tabernacles (Sukkot)	סוכות	15–22 Tishri (eight days)	The great multitude with palm branches (7:9–17). The New Jerusalem as God's eternal tabernacle (21:3, σκηνώσω). The wedding feast (19:1–10). This is the climactic feast — celebrated eschatologically when God dwells with humanity forever.
Shemini Atzeret (The Eighth Day)	שמני עצרת	22 Tishri (immediately after Sukkot)	The New Creation of 21:1 — a new heaven and earth. Eight in Hebrew = new beginning, beyond the seven-day cycle of this age. The Eighth Day points to the Olam Ha-Ba (world to come) — the eternal state after the millennium.

Key Terms Glossary

Terms are given in English, with Hebrew or Greek, and a definition rooted in their actual usage in the Hebrew scriptures and Second Temple literature — not in later theological traditions.

TERM	ORIGINAL	DEFINITION
Chazón	חֲזוֹן	A prophetic vision — a specific genre of divine disclosure. Not a dream or a general impression, but a structured visionary encounter. The book title in Hebrew would be Chazón Yochanan.
Moedim	מוֹעֲדִים	Appointed times — literally 'designated meeting times' between YHWH and His people. Not 'Jewish holidays.' These are YHWH's own calendar appointments (Lev. 23:2: 'My appointed times'). The feasts are prophetic dress rehearsals.
Yom YHWH	יוֹם יְהוָה	The Day of the LORD — a fixed prophetic category meaning the moment of divine intervention in history for judgment and/or deliverance. Used by Amos, Isaiah, Jeremiah, Joel, Zephaniah. Not a single 24-hour day; a defined era of divine action.
Qetz	קֵץ	The End — specifically the appointed end of the age, not merely a conclusion. Daniel uses this term for the divinely determined terminus of the present age. It is not open-ended; it is decreed.
Olam Ha-Ba	עוֹלָם הַבָּא	The world/age to come — the eternal state after the resurrection and final judgment. Distinguished from the Messianic Kingdom (Olam Ha-Zeh's end) and the New Creation. The New Jerusalem of Rev. 21–22 = Olam Ha-Ba.
Go'el	גּוֹאֵל	Kinsman-redeemer — the legal role of the nearest male relative who redeems property, a person, or family honor. Ruth's Boaz is the paradigmatic go'el. The Lamb of Rev. 5 acts as the divine go'el reclaiming the earth-deed (the sealed scroll).
Sefer HaChayim	סֵפֶר הַחַיִּים	The Book of Life — mentioned in Exod. 32:32–33; Ps. 69:28; Dan. 12:1. In Rosh Hashanah/Yom Kippur liturgy, it is the book in which one's name is written (and sealed) for the coming year. Revelation 20:12,15 is the final and definitive inscription/blotting.
Middah k'neged Middah	מִדָּה כְּנֶגֶד מִדָּה	Measure for measure — the Hebrew principle of proportional divine justice. The blood-to-drink judgment of Bowl 3 (16:5–7) is explicitly stated as middah k'neged middah: they shed blood, they receive blood.
Gematria	גְּמַטְרִיָּא	The Hebrew/Greek practice of assigning numerical value to letters. Used to encode identity (e.g., 666 = Nero Caesar in Hebrew spelling). Not mysticism — a literary and communicative device in common use in the first century.
Riv	רִיב	A covenant lawsuit — a legal genre in the Hebrew prophets in which YHWH brings formal charges against Israel or the nations for covenant violation. Amos 3:1; Mic. 6:1–8; Hos. 4:1. The letters to the seven assemblies (Rev. 2–3) follow this pattern.
Qinah	קִינָה	The Hebrew dirge/lament meter (3+2 beats) — the sound of mourning. Used in Lamentations. The merchants' lament over Babylon in Rev. 18 follows this literary form — John is composing scripture in the recognized funeral meter.
Merkavah	מֶרְקָבָה	The divine chariot-throne — the visionary framework of Ezek. 1. The four living creatures (chayot), wheels within wheels, fire, and the enthroned figure. John's throne room (Rev. 4) is a direct Merkavah vision. This was a recognized mystical-visionary tradition in Second Temple Judaism.

TERM	ORIGINAL	DEFINITION
Marana tha	ܩܪܝܢܐ ܩܝܡܐ	Aramaic: 'Our Lord, come.' The oldest recorded prayer of the Messianic community. Appears in 1 Cor. 16:22 and the Didache. Revelation ends with its Greek equivalent: 'Come, Lord Yeshua.' The book is not an intellectual exercise — it is a prayer.

What Western Christianity Has Consistently Misread

This is not polemical. It is a list of specific hermeneutical errors, each correctable by returning to the Hebrew context of the text.

Error 1: Treating Revelation as a Timeline, Not a Drama

Revelation is structured as an escalating sevenfold drama — not a sequential newspaper account. The seals, trumpets, and bowls are not consecutive but concurrent, each cycling through and intensifying the same cosmic conflict from a different vantage point. This is Hebrew spiral narrative — the same events viewed from deepening angles. Forcing linear chronology onto the text produces the contradictions that fuel endless eschatological debate.

Error 2: Reading Symbolism as Literalism Without Hebrew Context

When Revelation says 'stars fell from heaven,' Greek-trained Western readers reach for astronomy. Hebrew-trained readers reach for Isaiah 14 and Daniel 8 — where stars are powers, rulers, and angelic beings. The symbol has a defined meaning in the prior text. 'Reading Revelation literally' without the Hebrew symbolic dictionary is not literal — it is uninformed.

Error 3: Importing Greek Categories (Body/Soul Dualism) Into a Hebrew Text

The Western fixation on 'going to heaven when you die' has no home in Revelation. The climax of the book is not souls escaping to heaven — it is the New Jerusalem descending FROM heaven TO earth. God comes down. This is the Hebraic vision: YHWH's permanent dwelling with His people on a renewed physical earth. The direction is the opposite of what Western Christianity has taught.

Error 4: Ignoring the Moedim as the Structural Key

The feasts of Leviticus 23 are the divine calendar — and Revelation is organized around that calendar. Without understanding Yom Teruah, Yom Kippur, and Sukkot as eschatological templates, the reader is missing the frame around the painting. The Fall Feasts are not decorative theology — they are the blueprint for the final act of redemption.

Error 5: Removing John from His Jewish Identity

Yochanan ben Zebedee was a Galilean fisherman, a Torah-observant Jew, a disciple formed in the synagogue tradition. He wrote Revelation during or after the Roman destruction of the Temple (70 CE) — a catastrophe that shaped everything he wrote. His audience was primarily Jewish-background Messianic assemblies in Asia Minor who understood Hebrew symbolic language. The text was not written to 21st-century Americans reading a Greek-Latin-English translation tradition.

A Closing Note on Method

This reference document does not tell you what to believe about the timing of Revelation's events. It gives you the tools to read the text on its own terms. The moedim provide the calendar skeleton. The Hebrew prophets provide the symbolic vocabulary. The Second Temple genre conventions explain the literary structure. With these three tools, the text speaks with remarkable coherence.

The invitation of Revelation is not to build a timeline. It is to hear the voice of the one who says: 'I am the Aleph and the Tav, the Beginning and the End.' And to respond with the oldest prayer: Marana tha — Come, Lord Yeshua.

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