

Poetic Structure of Revelation

By Darrell Farkas

I originally wrote this in the appendix of Book 3 on the Psalms but felt it needed to be a stand-alone for people to find more easily. This outline is founded upon a thorough coverage of meanings and methods outlined in my three books on the Psalms. For the necessary background to understand the following outline, please read the introductory sections of these three books. Given you are familiar with the principals of the Hebrew structure and alphabet, the following covers the main elements to lay a foundation to getting a better grasp on this rather confusing book of Revelation.

Book of Revelation:

Revelation is usually examined in the form of looking at a tree's foliage and making a great deal from the leaf examination. There is the underlying tree with trunk and branches. This tree structure needs to be examined and perhaps it will help in understanding the leaves.

Though Revelation was written in Greek, it was from Divine Revelation and written by a man raised as a Jew. He wrote this with the intentional design based on a Menorah across its 22 chapters. Also, each chapter builds upon the Hebrew letter/number meaning design. The following presents a brief description of this layout.

First, I will cover the chapter to letter/number meaning:

Chapter 1 ALEPH – Aleph is seen in the presentation of the book as “The Revelation of Jesus Christ” but at verse 8 (a notable number to begin the actual words of Jesus, the number of life, grace and mercy, and the name of Jesus in Greek has a value of 888) we find, “I am Alpha and Omega”, and in Greek those are the first and last letters of the Alphabet. In Hebrew that would be equal to saying “I am Aleph and Tau”. So here, in the Aleph (1) chapter we find Jesus introducing Himself as the Aleph, the beginning for the book.

Chapter 2 BETH – This, and Chapter 3, are closely linked and of necessity combine the Beth and Gimel. The Beth is seen in “house” and “Son of God”. Jesus, being the Son of God addresses His churches, His house, local assemblies of the body of Christ. Hence we see this Beth spread across two chapters addressing seven specific churches and that is where we see the Gimel.

Chapter 3 GIMEL – As I said above, Beth and Gimel are spread across two chapters. These “houses of God”, these churches are each addressed and given a “burden” from Christ. Such a burden is a Gimel of “heaped upon”. Jesus tells each church what He sees in their assembly and gives them the charges of how they are to “improve” “or else”. Such an example seen in 2:24-25 “.... I will put upon you none other burden. But that which ye have *already* hold fast till I come.”

Chapter 4 DALET – As I suspected this book follows the Hebrew alphabet/meaning development, I looked at Chapter 4 and what did I see in the very first verse? The Dalet of “door” 4:1, “After this I looked, and, behold, a door was opened in heaven:” Wow! This door carried the cross over meaning in going from earth to heaven and this chapter presents what first met his eyes as he crossed that portal.

Chapter 5 HE – He of “lo/behold” continues the development, for after the background information of what John beheld on the other side, he moves on to the immediate issue of a special book that needed to be opened. Problem being, such a book could not be opened by just anyone. In all of the vast number of beings, only one was found worthy to open this book. Jesus Christ was the qualified One and so we see the Lo/Behold in 5:6, “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain ...”. So we see the “He” development of this chapter.

Chapter 6 WAW – The Waw plays into its position of “6”, its placement value falling at chapter 6. We see the special book being opened and this chapter only covers 6 seals, which ends at 6:17, “For the great day of his wrath is come ...”. Another Waw aspect is that of “seals”. Consider the Waw of “pegs in the tabernacle”. Initially, they are the means by which the tabernacle was held together. They lock it as one unit. For a scroll with seals, these seals kept the scroll locked shut. They had to be broken for the book to be unsealed from being a closed unit. A matching pegs function. Next in the “pegs of the tabernacle” as symbols of God’s people, we see a rather significant coverage on the fifth seal 6:9-11 being a clear view of such “pegs”.

Chapter 7 ZAYIN – The Zayin of “swords/weaponry” and “attack” are seen in the start at 7:2-3, “.... cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God...”. This presents a beginning to the Zayin process in a special protection for the following described 144,000 people. Zayin also connects with “perfection” and we see a second group described who came out of the tribulation. Of them we are told in 7:14: “.... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”. Zayin also connects with sustain and we see that in 7:16-17, “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, ...”.

Chapter 8 CHETH – A Cheth of “supplications” is seen in the beginning of this chapter in 8:3-4, “.... and there was given unto him much incense, that he should offer *it* with the prayers of all saints

upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand." Cheth of "regions, specific portions" is seen with the following first four trumpets that sound: *first angel* – "and the third part..."; *second angel* – "and the third part..."; *third angel* – "the third part..."; *fourth angel* – "and the third part of...".

Chapter 9 TETH – Teth of the "servants of the serpent" and of "writhing" and "anguish" appear in this chapter. Here is the fifth trumpet angel (first woe) which opens the bottomless pit with the locust-like tormentors. They are to torment only those not having God's seal in their foreheads. This would be the servants of the serpent. Also these locust tormentors bring "writhing" and "anguish" seen in 9:6, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." The sixth trumpet angel (second woe) unleashes further tormentors which will destroy a third part of men. As becomes obvious in v.20-21, these men are not those sealed with God's seal, for it is falling specifically upon those who would not repent. So we have seen the great Teth of "anguish" through this chapter on the "servants of the serpent".

Chapter 10 YOD – Seven thunders which were sealed. On John's working hand in writing, he was "restrained" in 10:4, "... Seal up those things which the seven thunders uttered, and write them not". Next we see the Angels hand lifted in verse 5 and 10:6, "And sware by him that liveth for ever and ever ..." TO "...who created heaven, and the things that therein are, and the sea, and the things which are therein, ..." which oath is based upon Him whose working hand created. This use of the Yod working hand is commonly used in the Psalms. In 10:7 we even find it finishes about God's work with "the mystery of God should be finished" and the working hand of God through "his servants" i.e. those who work for God.

Chapter 11 CAPH – Caph of "open hands" which is frequently used in reference to worship and offerings presented to God. So this chapter begins 11:1, "... Rise, and measure the temple of God, and the altar, and them that worship therein." Followed with the two witness. Completion of chapter brings us back to the Caph of worship as Seventh Angel sounds and 11:16, "... fell upon their faces, and worshipped God". Caph of "receiving" also seen in 11:18, "... and thou shouldest give reward unto thy servants and shouldest destroy them which destroy the earth."

Chapter 12 LAMED – "Rod/staff" of Lamed is seen as the woman clothed with the sun, the moon under her feet and a crown of twelve stars gives birth to a son in 12:5, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The details of a heavenly battle of powers seen with "Michael" and "the Devil" and the angels on both sides of the conflict. Upon the completion of this battle we read in 12:10, "... Now is come salvation, and strength, and the kingdom of our God". Chapter concludes with the cast-out dragon making war with those on earth.

Chapter 13 MEM – Mem of "waters" launches from 13:1, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea". With **the type of the seas representing humanity**, we see these seas constantly raging against God and His people. In line with this, we see the beast from the sea, in 13:6-7, "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, ...".

Chapter 14 NUN – We need to start this noting 14:3, “a new song”. A new song in the book of Psalms is used to indicate several things: being born-again, a change from the old way and now going in a new path and the beginning of the Millennial reign. Nun of “fish” is used to look at an individual or a specific group of people, as opposed to the whole of humanity. This chapter begins with the special group of 144,000 in view with the Lamb on Mt. Sion. We are told of their characteristics. In 14:6-7 we see a fishing-trip of souls, for an angel, in calling men to worship God. In 14:9-11 see another angel preach a hell-fire warning. In 14:12-13 we see the blessing for those who choose God. The final chance to become a good fish before the harvest begins. In 14:14-20 we see the harvest at the end of the age.

Chapter 15 SAMECH – Samech of “foundation” seen as the multitude of overcomers stood praising God in heaven. As for the “trembling of the flesh” Samech in 15:4, “Who shall not fear thee, O Lord”, these overcomers are those who fear God. The “trembling of the flesh” also connects to the seven golden vials in 15:1, “is filled up the wrath of God” and in 15:7, “full of the wrath of God”. The center of this chapter presents the foundation of truth so sharply in 15:4, “Who shall not fear thee, O Lord, and glorify thy name? For *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

Chapter 16 AYIN – Ayin of “fountains/springs” and points to flowing water. This chapter is about “poured out his vial” in a list of seven judgments in a type of flowing substances of judgment. In particular we see waters turned to blood for the second and third vials and the third particularly references “fountains of waters” being turned to blood. We see water in these, or the drying up of water and finishing with “a great hail” of frozen water “springing” from heaven bringing death and destruction. These plagues match those seen in Egypt in the Exodus, in brief: 1. Sores; 2. Water turned to blood; 3. Scorch men with fire (though seen falling with the hail in Exodus, still accomplishes the same thing); 4. Darkness and more pains and sores; 5. *Frogs connection; 6. Cities fell (In Exodus the servants of Pharaoh spoke to him pleading for him to let Israel go for they were destroyed); 7. Great hail.

Next consider Ayin speaks of tears, the eye being the fountain of tears and through all these judgments, the unredeemed “gnawed their tongues” and “blasphemed God” but shed no tears in “they repented not”.

**Frogs, in Hebrew the term comes from Egyptian and means “marsh hoppers”. Consider that such dwell upon the surface of the waters (type of humanity) but are above, in the air and the fallen spirit realm is the “power of the air” and works upon the waters of humanity. Also note the Egyptian frogs covered the land then died and were piled corpses that made the land stink. Here the connection of the frogs is to Armageddon, in parallel the hosts will be slain and we are told, in the prophets, that it will take seven years to thoroughly clean up the land of the bodies.*

Chapter 17 PE – Pe of the “face” of God in judgment upon this whore seen in 17:1, “...I will shew unto thee the judgment of the great whole that sitteth upon many waters”. Further Pe in John’s “beholding” her left him in an amazed state seen in 17:6-7, “... and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? ...”. More along this line in relation to the unsaved in 17:8, “... and they that dwell on the earth shall wonder ... when they behold the beast that was, and is not, and yet is”. Pe of “mouth” seen in relation to speech seen in 17:17, “For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled”. After that they would destroy her, thus also presenting the face of God in judgment.

Chapter 18 TSADDI – Tsaddi of “descend/come down” begins this chapter 18:1, “... I saw another angel come down from heaven ...”. In 18:2 we see another “come down” with 18:2, “.... Babylon the great is fallen, fallen”. The Tsaddi keyword of righteousness is seen in 18:5, “For her sins have reached unto heaven, and God hath remembered her iniquities” and 18:8, “Therefore shall her plagues come in one day, ... for strong is the Lord God who judgeth her.” Another “come down” is seen near the end in 18:21, “And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Chapter 19 QUOFF – Quoff of “power/empowerment” and “imitation” is seen throughout this chapter. It begins with the call to God’s servants to praise upon execution of judgment on the great whore. Such is a recognition of God’s might and supremacy. It even mentions “power” in verse 1. Prophets are the axe-heads (hole of the axe-head being the Quoff **core** meaning) who are empowered by God. We see such brought up in 19:10, “... I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” A perfect Quoff picture that the ministry/work of God’s servants is not of their own might but empowered by God. God is the One who is to be glorified. He is the working might. In the second half of this chapter we see Jesus return on the white horse and defeat of the antichrist. Such follows a Quoff in that Jesus leads His “armies *which were* in heaven” in the Armageddon assault. The beast, and the kings of the earth and their armies were also, in 19:19, “gathered together to make war against him that sat on the horse, and against his army”. This kind of Quoff was seen, with the clear axe-head connection as Abimelech went up to mount Zalmon in Judges 9:48 where the axe was used and the armies were told “What ye have seen me do, make haste, *and do as I have done.*”

Chapter 20 RESH – Resh of “chief/uppermost” and “beginning” all appear. First we see Satan removed from his lofty perch and thrown into bottomless pit. In 20:4, “And I saw thrones, and they sat upon them...” along with the martyred saints “...and they lived and reigned with Christ a thousand years” showing the chief places of power and the lowly being raised to be the uppermost places. We also see in 20:5, “... This is the first resurrection” in telling of the “chief”, “beginning” of resurrection. Finally we see the “chief” in 20:11, “And I saw a great white throne...” further detailing the position of “chief” bringing judgment on all the dead.

Chapter 21 SHIN – Shin of “the Almighty” as we see all things made new and God is over all. Verse 5 summarizes it well 21:5, “And he that sat upon the throne said, Behold, I make all things new. ...”. We also see the lead-in to the final Tau begins in 21:6, “And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. ...”. It begins here since the Shin of “the Almighty” closely links with the “Savior” in Tau. In 21:7, we see it shines with a clear Shin of God as “the Almighty”, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” We also see the final punishments to be dispensed in 21:8, which is only done by “the Almighty”. We even find this nugget in 21:22, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” in reference to New Jerusalem, the Bride of the Lamb and capitol of God’s Kingdom.

Chapter 22 TAU – As we began with Alpha=Aleph, so we finish with Omega=Tau. We find, among the last words of Jesus, in 22:13, “I am Alpha and Omega, the beginning and the end, the first and the last.” It couldn’t have put the letter meaning development easier to spot. This presents the summary of the book and the beginning of eternity, presenting the state of things following the Great White Throne Judgment. To all who will read this book is the invitation to come to God and the warning of altering

the words of the book. The immediacy of the coming conclusion of this era seen in 22:20, “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

Second, I will cover the Menorah structure:

Menorah structure follows that similar to Psalm 119 with the section broken in the following manner: Aleph-Gimel – **Candle 1**; Dalet-Waw – **Candle 2**; Zayin-Teth – **Candle 3**; SHAMASH CORE WHICH SPELLS “MY KING” Yod-Mem – **Candle 4** of *four letters/chapters*; Nun-Ayin – **Candle 5**; Pe-Quoff – **Candle 6**; Resh-Tau – **Candle 7**.

An important benefit of seeing this trunk and branch structure is we can consider the important Core of foundation thought and the significant parallels that support developing content in the matching parallel Candles. These being Candle 1 – Candle 7; Candle 2 – Candle 6 and Candle 3 – Candle 5.

Candle 1 Chapters 1-3: **(1) ALEPH** - Revelation of Christ Jesus begins in appearing to John; **(2-3) BETH & GIMEL** - Christ Jesus addresses the churches and presents the burdens of correction; **Jesus appears with pre-judgement warning for His people after the manner of Psalm 50.**

Candle 2 Chapters 4-6: **(4) DALET** - Entry to heaven where John beholds the Son who will open the seals.; **(5) HE** - The Lamb seen who is worthy to open the book and loose the seals.; **(6) WAW** - Six seals opened and ends at the Second Coming; **Jesus to unloose judgment upon the world which sets the stage for the Second Coming.**

Candle 3 Chapters 7-9: **(7) ZAYIN** - Sealing the 144,000 and view of care for the Tribulation saints before the “hurting” begins by the four angels; **(8) CHETH** - Prayer of the saints then trumpet judgments begin with “thirds” destruction; **(9) TETH** - Final chapter presents great anguish upon the servants of the serpent. Those sealed are protected; **Separation made between God’s people and the rebellious mass of humanity. Saints looked after with favor while the world suffers with anguish.**

Candle 4 Chapters 10-13: **(10) YOD** - Seven thunders declaration sealed from being written. Angel swears by the Creator and Servants (the prophets – including John) do their work; **(11) CAPH** - Temple in view and the two witnesses – their ministry and ascension in the second Woe. Seventh angel sounds marking kingdom power transfer to Jesus. Finishes with heavenly worship and rewards to come; **(12) LAMED** - Woman appears clothed with moon, sun and twelve stars. She brings forth a man-child who was to rule all nations. Presents detail of a heavenly battle and the defeated dragon being cast to earth. He will persecute the servants of God on earth; **(13) MEM** - Beast from the sea and description of the beasts and their system competing for worship on earth. Number of the beast described; **Taking chapters 10-13 of MaLChI – “My King” for the Shamash, we see the trunk of this menorah stands on the conflict of “powers”. We are presented with God’s side, and see the losing devil’s side, the work in heaven and the resulting work and conflict on earth.**

Candle 5 Chapters 14-16: **(14) NUN** – Separation of the 144,000 and calling men to worship God, warned to not take the mark and of the fires of hell. Babylon’s fall announced. Harvest of the age begins; **(15) SAMECH** – Seven angels with seven last plagues. Multitudes who overcame the beast, his image and mark seen with harps, singing the song of Moses and of the Lamb glorifying God.

Foundation of the fear of God; **(16) AYIN** – Vials of the wrath of God begin to be poured. *First vial* being sores on men. *Second vial* seas to blood and all in it died. *Third vial* rivers and fountains turned to blood for murderers of God’s people deserve such to drink. *Fourth vial* sun to scorch men with fire. *Fifth vial* darkness and sores upon seat of beast kingdom and men in pain but refuse to repent. *Sixth vial* Euphrates dried up to prepare the coming Armageddon. *Seventh vial* earthquake destroying cities of the nations. All islands fled and mountains gone. Great hail;

Balance to the matching Candle 3 sees the 144,000 also in Candle 5. On Candle 5, since the 144,000 are taken out of the earthly scene, Babylon arises to view (in chapters 14 and 16). We see God’s wrath on the Beast’s subjects and his kingdom and the preparation for the battle of Armageddon. (The summary of Candle 3 fits Candle 5 to a Tee - *Separation made between God’s people and the rebellious mass of humanity. Saints looked after with favor while the world suffers with anguish.*)

Candle 6 Chapters 17-19: **(17) PE** – Mystery Babylon, mother of harlots, sitting upon many waters and upon a scarlet colored beast. Beast will hate the whore and destroy her; **(18) TSADDI** – Babylon is fallen (this describing a city of commercial characteristics). Call for God’s people to come out of her so not receive her plagues. Judgment dispersed in its destruction; **(19) QUOFF** – Worship of God in Heaven after whore is judged. Call from throne to God’s servants to praise Him. “Lord God omnipotent reigneth” seen. Marriage of the Lamb is come. “Testimony of Jesus is the spirit of prophecy.” “The Word of God” appears on white horse leading armies of heaven. Invitation to fowls to dine at battle of Armageddon. Defeat of Antichrist;

In a parallel to Candle 2, there we see holiness in heaven and in Candle 6 we see the wicked system upon earth. In Candle 2 we see the righteous action to come from heaven and in Candle 6 we see the righteous action taken upon earth. Finally, in Candle 2 we saw it end with the wail, “For the great day of his wrath is come; and who shall be able to stand?” Candle 6 ending with the view of the beast’s defeat and judgment. It is describing that great day. (The summary of Candle 2 fits Candle 6 - *Jesus to unloose judgment upon the world which sets the stage for the Second Coming. And Candle 6 presents Judgment of Babylonian systems and the Second Coming.*)

Candle 7 Chapters 20-22: **(20) RESH** – Devil bound for thousand years and cast into bottomless pit. Martyred saints reign with Christ a thousand years. Time of first resurrection. Satan set free and nations surround Jerusalem. Fire from God destroys them and Satan added to the Lake of Fire. Great White Throne judgment and the second death; **(21) SIN/SHIN** – New Heaven and Earth, old passed away. New Jerusalem comes down now the tabernacle of God is with men. All things made new and the overcomers shall be God’s children and the unbelievers will go to the lake of fire. The Bride of the Lamb shown to John; **(22) TAU** – Time after the Great White Throne judgment, river of life proceeds from the throne of God, lined with the tree of life. God’s servants shall serve Him and see Him. Jesus closes in the declaration of being the Alpha and Omega. Invitation to all to come, and curse upon all who alter the words of this book;

Covers from the first resurrection to the second, the binding of the devil, antichrist and the false prophet. The devil loosed a short season then he and his allies destroyed. New Heaven and Earth with New Jerusalem and view of the blessed world to come. This Candle presents the time of judgment, sentencing and carrying out these sentences. Candle 1 served, like Psalm 50, as a warning, giving them the time to get things right before that Day of Judgment. Candle 1 introduces us to the Alpha and Omega and calls for His people to become overcomers. Candle 7 closes with the Alpha and Omega addressing the readers directly and tells of the time of the

judgment to be prepared for. (The summary of Candle 1 is notably the beginning, addressing the churches to prepare them to be ready for Candle 7.)

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