

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam*

DOCUMENT 313

NOT IN RIDDLES

A Covenant Deep Dive into the Book of Revelation Measured Against the Written Tanakh

Is Revelation a Book of Prophecy, or Was It Written by Men to Confuse the Believers? Who Wrote It, How It Entered the Bible, Where It Comes From, and Whether It Passes the Tanakh's Own Test of a Prophet — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Revelation is not scripture in Judaism. The Tanakh places Daniel , its own book of sealed visions, among the Writings, and Daniel 12:4, 9 orders those visions shut up until the time of the end. Rabbinic tradition warns against calculating the end. The written covenant already names its own test for anyone who speaks of the future: Deuteronomy 18:21–22 and 13:1–3 [Hebrew 13:2–4].	Revelation is the last book of the Christian Bible, but it was disputed longer than any other New Testament book. Four rival schools read it (past, history-long, future, and timeless), and its symbols have carried date-setters from 1844 to 2011. Most of its imagery comes from Ezekiel, Daniel, Isaiah , and Zechariah , so the Tanakh is the place to test it.	The Qur'an does not mention Revelation, though it names Ya'juj wa Ma'juj (Gog and Magog) (Q. 18:94; 21:96), and hadith describe the Dajjal (the deceiver) before the end. Islam's strict oneness of God (Q. 112) raises the same objection the Tanakh raises to giving Yahweh's titles to another (Isaiah 44:6; 42:8).

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to one question asked by many people: is the Book of Revelation a book of prophecy from **Yahweh**, or a book written by men that has confused the believers? **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning, also bold italic, in parentheses; Strong's numbers are plain. Scripture references are bold. Tanakh scripture is rendered in a literal working translation from the Hebrew; New Testament wording is quoted from the King James Version as comparative reference. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The New Testament, church writers, rabbinic literature, and the Qur'an and hadith are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The serpent and the tree of life; the plagues and the Song of Moses; the tests of a prophet (Deuteronomy 13 and 18); the warning not to add (Deuteronomy 4:2); the plain word to Moses (Numbers 12:6–8); the tribal blessings; the secret things (Deuteronomy 29:29)
Nevi'im (Prophets)	1 Kings, Isaiah, Jeremiah, Ezekiel, Joel, Amos, Habakkuk, Zechariah, Malachi	The sources of Revelation's imagery: Ezekiel's throne, scroll, sealing, Gog, city, and river; Isaiah's new heavens and winepress; Jeremiah's Babylon; Zechariah's horses, lampstand, and olive trees; the false-vision warning of Jeremiah 23; the vision that tarries (Habakkuk 2:3)
Ketuvim (Writings)	Psalms, Job, Ecclesiastes, Daniel	Daniel's beasts, Son of Man, sealed book, and resurrection; the rod of iron (Psalms 2:9); the adversary under Yahweh's authority (Job 1–2); the whole duty of man (Ecclesiastes 12:13)

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Revelation 1–22 throughout; Matthew 24; 2 Thessalonians 2	The book under examination; its own claims to be prophecy and to be near

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Early church writers	Justin Martyr, Dialogue with Trypho 81; Irenaeus, Against Heresies 5.30; the Muratorian fragment; Dionysius of Alexandria in Eusebius, Church History 7.25; Eusebius, Church History 3.25; Cyril of Jerusalem, Catechetical Lectures 4.36; Laodicea canon 60; Athanasius, Festal Letter 39	Who wrote the book, when, and how it entered the canon
Manuscripts and versions	Papyrus 115 (P.Oxy. 4499); Codex Ephraemi Rescriptus; the Syriac Peshitta	The 616 reading of the beast's number; the Syriac canon without Revelation
Reformation	Luther's prefaces to Revelation (1522, 1530); Zwingli; Calvin	Reformers who doubted or avoided the book
Modern movements	J. N. Darby (1830s); the Scofield Reference Bible (1909); William Miller (1844); Harold Camping (2011); David Koresh (1993)	Where the confusion actually came from
Rabbinic literature	Talmud Sanhedrin 97b; Bava Batra 14b	The warning against calculating the end; Daniel's place among the Writings
Qur'an and hadith	Q. 4:171; 18:94; 21:96; 112:1–4; Sahih Muslim 2937	Gog and Magog; the Dajjal; the oneness of God
Church teaching	Catechism of the Catholic Church 676; Augustine, City of God 20	The historic rejection of a literal thousand-year kingdom

I. FRAMING THE QUESTION — WHY SO MANY READINGS?

I-A. The Question as It Is Asked

No book in the Christian Bible is read in more ways than the Book of Revelation. One teacher says the seals were opened in the first century. Another says they describe the whole history of the church. A third says they are still to come, after a secret rapture. A fourth says

they are symbols of a struggle that never ends. Every school claims the same twenty-two chapters. A seeker who hears all four is right to ask a harder question:

“is this book prophecy at all, or was it written by men to confuse the believers?”

That question has two parts, and this study keeps them apart.

The first is historical: who wrote Revelation, when, in what language, and how it came to be in the Bible.

The second is covenant: when the book is set beside the Tanakh, does it pass the tests the Tanakh itself gives for anyone who speaks of things to come? History can answer the first. Only the written covenant can answer the second.

This study builds on earlier Library work and does not repeat it. **Doc 180** (*The New Testament and the Last Days*) surveyed New Testament end-time passages, including Revelation, against the Tanakh. **Doc 214** (*Behold a Pale Horse Fulfilled?*) walked through Revelation’s visions as one modern writer read them. **Doc 289** (*A Man, and Not El*) tested the “man of lawlessness.” **Docs 291** and **292** tested Daniel’s seventy-seven and the date-setters who built on them. **Doc 280** (*Who Do His Word*) examined angels and the adversary. The present document examines Revelation as a whole book and corrects several points in Doc 180 (Section XI).

I-B. The Question in the Tanakh’s Own Terms

The Tanakh does not treat visions as suspect in themselves. **Yahweh** says plainly that visions and dreams are one of the ways He speaks to prophets, and that He spoke to Moses in a different and higher way:

“Hear now My words: If there is a prophet among you, I Yahweh make Myself known to him in a vision; in a dream I speak with him. Not so My servant Moses; in all My house he is faithful. Mouth to mouth I speak with him, plainly, and not in riddles, and the form of Yahweh he beholds” (Numbers 12:6–8)

Three things follow, and they frame the whole study.

First: a book of visions is not false merely because it is full of symbols; **Ezekiel**, **Daniel**, and **Zechariah** are full of symbols.

Second: the Torah given to Moses *“plainly, and not in riddles”* stands above every vision, because it was given in the clearest way **Yahweh** has ever spoken.

Third: a vision must therefore be tested against the plain word, never the plain word against the vision.

The Torah supplies the tests.

1. A word about the future must come to pass (**Deuteronomy 18:21–22**).
2. A sign that comes to pass still fails if it leads after another god (**Deuteronomy 13:1–3** [Hebrew 13:2–4]).
3. Nothing may be added to or taken from the word (**Deuteronomy 4:2**).
4. And no matter may be established on one witness (**Deuteronomy 19:15**). Sections VI and VII apply each test to Revelation in turn.

II. THE WORD STUDY — WHAT “REVELATION” MEANS IN HEBREW

The English title comes from the book’s first Greek word, *apokalypsis* (*an uncovering*). The Tanakh has its own vocabulary for uncovering, sealing, seeing, and riddles, and the book borrows nearly all of it. The table sets out the terms this study relies on.

TERM	STRONG’S	CORE MEANING	KEY TEXT
<i>galah</i> (to uncover / reveal), גָּלָה	H1540	To lay bare what was hidden; used of Yahweh revealing His counsel to prophets	Amos 3:7; Deuteronomy 29:29
<i>sod</i> (counsel / secret plan), סוֹד	H5475	The private counsel of Yahweh , disclosed to His servants	Amos 3:7; Jeremiah 23:18, 22
<i>chazon</i> (vision), חֲזוֹן	H2377	A prophetic vision; may be true or a “ <i>vision of their own heart</i> ”	Habakkuk 2:2–3; Jeremiah 23:16
<i>chidah</i> (riddle / dark saying), חִידָה	H2420	A saying whose meaning is hidden; contrasted with the plain word to Moses	Numbers 12:8
<i>mar’eh</i> (appearance / plainly), מַרְאֶה	H4758	Open sight; in Numbers 12:8 the opposite of a riddle	Numbers 12:8
<i>satam</i> (to shut up) and <i>chatam</i> (to seal), סָתַם / חָתַם הַדְּבָרִים וְחָתַם הַסֵּפֶר	H5640 / H2856	To close and seal a book until its time	Daniel 12:4, 9
<i>qets</i> (end), קֵץ	H7093	The appointed end of a matter or an age	Daniel 12:4, 9, 13

TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>mo'ed (appointed time)</i> , מוֹעֵד	H4150	The time Yahweh has fixed; the vision waits for it	Habakkuk 2:3
<i>navi (prophet)</i> , נָבִיא	H5030	One who speaks for Yahweh , tested by the Torah	Deuteronomy 18:18–22
<i>be-zadon (presumptuously)</i> , בְּזָדוֹן	H2087	With arrogance; how a prophet speaks when his word does not come to pass	Deuteronomy 18:22
<i>apokalypsis (uncovering)</i> — Greek	G602	The book's first word; the Greek counterpart of <i>galah (to uncover / reveal)</i>	Revelation 1:1
<i>propheteia (prophecy)</i> — Greek	G4394	The book's own name for itself	Revelation 1:3; 22:7, 10, 18–19
<i>en tachei (shortly / quickly)</i> — Greek	G5034	The time the book gives for its events	Revelation 1:1; 22:6
<i>engys (near / at hand)</i> — Greek	G1451	The nearness the book claims for its time	Revelation 1:3; 22:10

Three lexical observations govern what follows.

First: the Tanakh does say that **Yahweh** uncovers His plans to His servants:

“For the Lord Yahweh does nothing unless He has revealed His counsel to His servants the prophets” (Amos 3:7)

The verb is *galah (to uncover / reveal)*, גָּלָה. So the idea of a revelation is fully covenant. The question is never whether **Yahweh** reveals, but whether a particular writing is His revealing.

Second: **Daniel** was told to close his book; Revelation tells its reader to keep the book open.

Daniel heard: **“But you, Daniel, shut up the words and seal the book until the time of the end” (Daniel 12:4; compare 12:9).**

Revelation says the opposite: **“Seal not the sayings of the prophecy of this book: for the time is at hand” (Revelation 22:10).**

The book presents itself as the unsealing of Daniel. That is a large claim, and it can only be tested by Daniel.

Third: Revelation's opening line echoes **Daniel 2:28–29, 45**, where Daniel tells the king that **Elohim** has made known what will be *be-acharit yomaya (in the latter days)*.

Revelation keeps Daniel's wording but changes the time: these are things that must come to pass "*shortly*" (Revelation 1:1). Daniel put the matter far off; Revelation brings it near.

That one change is the root of the problem examined in Section VII.

III. WHAT THE BOOK IS — AUTHOR, DATE, LANGUAGE, AND KIND

III-A. Who Wrote It?

The book names its writer four times as "*John*" (Revelation 1:1, 4, 9; 22:8) and places him on the island of Patmos (1:9). It never calls him an apostle. Around the middle of the second century, Justin Martyr wrote that a man named John, one of the apostles, had prophesied in a revelation (Dialogue with Trypho 81), and Irenaeus held the same view late in that century.

The first known challenge came from inside the church. Dionysius, bishop of Alexandria in the third century, accepted that the book was written by a holy and inspired man named John, but argued from its character, vocabulary, and grammar that this John could not be the writer of the Gospel and letters of John. His argument survives because Eusebius copied it into his *Church History* (7.25). Eusebius himself suggested a second John, an elder known in Asia. Modern scholarship is still divided: critical scholars mostly hold that the writer was a Jewish prophet called John of Patmos, while many conservative scholars still hold that he was the apostle.

Finding — that the book was written by a man named John is a **Single witness**: the book's own statement, which no one disputes. Which John he was is **not settled** by any witness strong enough to stand. Nothing in either answer changes the covenant test, because the Tanakh tests a prophecy by its content and its outcome, not by its author's rank (Deuteronomy 13:1–3; 18:21–22).

III-B. When Was It Written?

Irenaeus, writing around 180, said the vision was seen near the end of the reign of the emperor Domitian, which ended in 96 (*Against Heresies* 5.30.3). Most scholars follow him and date the book to about 95. A minority date it to the 60s, under Nero, pointing out that Revelation 11:1–2 has a temple

still standing to be measured, and that Irenaeus's Greek can be read as saying that John himself (rather than the vision) was "*seen*" in Domitian's day.

Finding — a first-century date, between the 60s and the 90s, is **Corroborated** by the earliest external witness and by the book's own setting of seven real congregations in Roman Asia (Revelation 2–3). The exact decade is disputed, and the dispute matters for one reason only: the earlier the date, the more of the book's "*shortly*" a reader can try to place in the fall of Jerusalem in 70.

III-C. What Language, and What Sources?

Revelation is written in Greek, but its Greek bends constantly toward Hebrew habits of speech. Its grammar breaks Greek rules in ways that ancient readers noticed; Dionysius called its Greek inaccurate. Its mind is entirely in the Tanakh. Out of 404 verses, the scholar H. B. Swete counted 278 that allude to the Hebrew Scriptures, and the United Bible Societies' Greek New Testament lists several hundred allusions; published counts run from about 400 to over 700 depending on how an allusion is defined. Yet Revelation almost never quotes a Tanakh passage word for word, and it never once introduces one with "*as it is written.*"

The sources are not spread evenly. By number of allusions, **Isaiah** usually ranks first, followed by **Ezekiel**, **Daniel**, and **Psalms**; for its size, **Daniel** is drawn on most heavily. **Ezekiel** is distinctive in another way: Revelation uses Ezekiel's visions largely in Ezekiel's own order, from the throne-chariot (Ezekiel 1) to Gog (Ezekiel 38–39) to the measured city and its river (Ezekiel 40–48), and more than half of all New Testament allusions to Ezekiel are found in this one book.

Finding — that Revelation is built from Tanakh material is **Corroborated** by every count, ancient and modern. Its symbols are not new inventions; they are Ezekiel, Daniel, Isaiah, Zechariah, and the Exodus, rearranged. That is why the Tanakh is able to judge it.

III-D. What Kind of Book Is It?

Revelation claims to be three things at once.

1. It is an *apokalypsis* (*uncovering*) of visions (1:1).
2. It is a letter, opening "*John to the seven churches which are in Asia*" (1:4) and carrying seven short messages to named cities (2–3).
3. And it calls itself *propheteia* (*prophecy*) (1:3; 22:7, 10, 18–19).

Scholars place it among the Jewish and Christian apocalypses written between about 200 BCE and 200 CE, books that use dream-visions, animals, numbers, and angel guides to speak about empire and the end. Of these, only **Daniel** entered the Tanakh, and even Daniel was placed among the Writings rather than the Prophets in the Jewish order of books (Talmud Bava Batra 14b, comparative reference).

Finding — that Revelation calls itself prophecy is **Corroborated** by five verses of its own. A book's description of itself is not proof of what it is; the Tanakh's tests decide that (Section VII).

IV. HOW REVELATION ENTERED THE BIBLE

The canon history of Revelation is often told in pieces, and sometimes told wrongly. The table sets the witnesses in order.

DATE	WITNESS	WHAT IT SHOWS
c. 155	Justin Martyr, <i>Dialogue with Trypho</i> 81	Receives the book as prophecy by John, one of the apostles
c. 180	Irenaeus, <i>Against Heresies</i> 5.30	Receives it; dates the vision to Domitian; knows the variant number 616
Late 2nd c. (date debated)	The Muratorian fragment	Receives the apocalypses of John and of Peter, noting that some will not have Peter's read in church
Mid-3rd c.	Dionysius of Alexandria, in Eusebius 7.25	Accepts it as the work of a holy man named John, but denies the apostle wrote it
c. 325	Eusebius, <i>Church History</i> 3.25	Lists it among the accepted books <i>“if it seem proper”</i> and again among the rejected ones on the same condition
c. 350	Cyril of Jerusalem, <i>Catechetical Lectures</i> 4.36	His New Testament list matches today's except that Revelation is missing
c. 363 (canon doubtful)	Council of Laodicea, canon 60	A list omitting Revelation; but canon 60 is missing from various manuscripts and the Latin versions, and many scholars think it was added later
367	Athanasius, Festal Letter 39	The first list of exactly today's 27 books, Revelation included
Early 5th c.	The Syriac Peshitta	Contains 22 books; lacks Revelation, 2 Peter, 2–3 John, and Jude. Syriac churches still read from those 22

DATE	WITNESS	WHAT IT SHOWS
1522; 1530	Martin Luther, prefaces to Revelation	In 1522 he judged it, in his opinion, “ <i>neither apostolic nor prophetic</i> ”; in 1530 he wrote a longer, more favorable preface reading it as church history
16th c.	Zwingli; Calvin	Zwingli rejected it as scripture; Calvin wrote commentaries on the New Testament but none on Revelation
Today	Eastern Orthodox churches	Hold it canonical but do not read it in the Divine Liturgy

Two things stand out.

First, the dispute came mostly from the East, and much of it was a reaction against groups who used the book to announce the end: the Montanists in the second century, and those who taught a literal thousand-year kingdom on earth.

Second, the book was accepted early in the very region it was addressed to; the earliest Western and Asian writers who mention it receive it.

Finding — that Revelation was disputed longer and more widely than any other New Testament book is **Corroborated** by independent witnesses in four centuries and three languages (Greek, Latin, Syriac). That it was produced or promoted *in order to* confuse believers has **no witness** in this record; the ancient objections were about its author, its style, and its use by end-time movements.

V. THE TANAKH INSIDE REVELATION — WHAT IS GENUINELY THERE

Before any departure is named, the debt must be stated fairly. Much of what moves readers in Revelation is the Tanakh speaking through it. The table follows the book in order.

REVELATION	IMAGE	TANAKH SOURCE	HOW IT IS USED
1:7	Coming with clouds; “ <i>they also which pierced him</i> ”	Daniel 7:13; Zechariah 12:10	Carried, applied to Jesus

REVELATION	IMAGE	TANAKH SOURCE	HOW IT IS USED
1:12–16	Lampstands; the figure with white hair	Zechariah 4:2; Daniel 7:9; 10:5–6	Carried; Daniel’s Ancient of Days features given to the speaker
4:6–8	Living creatures; <i>“Holy, holy, holy”</i>	Ezekiel 1:5–10; Isaiah 6:2–3	Carried
5:1	A scroll written within and on the back, sealed	Ezekiel 2:9–10; Daniel 12:4	Carried
6:1–8	Four colored horses; sword, famine, pestilence, beasts	Zechariah 1:8; 6:1–8; Ezekiel 14:21	Carried
7:2–4	Servants sealed on the forehead	Ezekiel 9:4	Carried; the tribal list is altered (VI-D)
8–9; 16	Trumpets and bowls: blood, hail, darkness, sores, frogs, locusts	Exodus 7–10	Carried
10:9–10	Eating the little scroll, sweet as honey	Ezekiel 3:1–3	Carried
11:1	Measuring the temple	Ezekiel 40:3; Zechariah 2:1–2 [Hebrew 2:5–6]	Carried
11:3–6	Two witnesses, two olive trees; rain shut up; water to blood	Zechariah 4:3, 11–14; 1 Kings 17:1; Exodus 7:20	Carried
13:1–7	A beast from the sea with ten horns and a mouth speaking great things	Daniel 7:3–8, 25	Carried; Daniel’s four beasts combined into one
14:14–20; 19:15	Harvest, sickle, and the winepress of wrath	Joel 3:13 [Hebrew 4:13]; Isaiah 63:1–6	Carried
15:3–4	The Song of Moses	Deuteronomy 32:4; Psalms 86:9; Jeremiah 10:7	Carried

REVELATION	IMAGE	TANAKH SOURCE	HOW IT IS USED
17–18	Babylon fallen; the merchants' lament	Jeremiah 50–51; Isaiah 21:9; Ezekiel 26–27	Carried, applied to a new city
18:21	A stone thrown into the waters	Jeremiah 51:63–64	Carried
19:15	Ruling with a rod of iron	Psalms 2:9	Carried
20:8	Gog and Magog	Ezekiel 38–39	Altered (VI-F)
21:1, 4	New heavens and new earth; no more death	Isaiah 65:17–20; 66:22	Altered: in Isaiah death still occurs (65:20)
21:12	Twelve gates named for the tribes	Ezekiel 48:31–34	Carried
21:22	No temple in the city	Ezekiel 40–48; 43:7	Contradicted (VI-C)
22:1–2	River of life; trees with healing leaves; the tree of life	Ezekiel 47:1–12; Genesis 2:9	Carried

Finding — the great majority of Revelation's imagery is borrowed, often faithfully, from the Tanakh. **Corroborated** by the table above. This is the honest reason so many believers sense truth in the book: much of what they are hearing is Ezekiel, Daniel, Isaiah, Jeremiah, and Zechariah. The covenant reader should go to those books first, because there the images stand in their own setting and need no decoder.

VI. WHERE REVELATION DEPARTS FROM THE TANAKH

A book can borrow the Tanakh's words and still move them. The following departures are graded under the same standard as every other finding in this Library.

VI-A. The First and the Last

In the Tanakh this title belongs to **Yahweh** alone, and He says so in the same breath:

“Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of hosts: I am the first and I am the last, and besides Me there is no Elohim” (Isaiah 44:6)

“I am Yahweh, that is My name; and My glory I will not give to another, nor My praise to carved images” (Isaiah 42:8)

Revelation gives the title to the speaker of its letters, *“I am the first and the last: I am he that liveth, and was dead”* (Revelation 1:17–18; 2:8), and in its last chapter the voice saying *“I am Alpha and Omega, the beginning and the end, the first and the last”* (22:13) identifies itself three verses later as *“I Jesus”* (22:16).

Finding — that Yahweh shares the title “the first and the last” with one who died is Not in the text. Isaiah 41:4, 44:6, and 48:12 reserve it to Yahweh and add that beside Him there is no other.

VI-B. Worship Given to a Second Figure

Revelation is strict about worship in one place: when John falls before an angel, the angel refuses and says *“worship God”* (Revelation 19:10; 22:8–9). That matches the Torah exactly (**Exodus 20:3–5; Deuteronomy 6:13**).

But in chapter 5 the Lamb receives the same praise as the One on the throne: *“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever”* (5:13; compare 5:8–12).

Finding — that a second figure beside Yahweh receives worship is Not in the text. This is the point at which Deuteronomy 13:1–3 must be applied (Section VII-B), because it is the one test the Torah gives for a sign that comes true.

VI-C. The Temple Removed

Ezekiel 40–48 spends nine chapters on a measured temple, and **Yahweh** says of it:

“Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever” (Ezekiel 43:7)

Ezekiel’s book ends with the city’s name: *“Yahweh is there”* (Ezekiel 48:35). Revelation borrows Ezekiel’s measuring angel, his high mountain, his gates, and his river, and then says: *“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it”* (Revelation 21:22).

Finding — Revelation 21:22 contradicts Ezekiel 43:7 and 37:26–28, which promise Yahweh’s sanctuary in Israel’s midst “forever.” Both cannot be read literally at once. Under Deuteronomy 19:15 the earlier witness governs.

VI-D. The Tribes Rearranged

Revelation 7:5–8 seals twelve thousand from each of twelve tribes: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin. Dan is missing, and so is Ephraim, though Joseph and his son Manasseh are both counted. Tanakh lists also vary, and honesty requires saying so: Moses' blessing leaves out Simeon (**Deuteronomy 33**). But the Tanakh's own final picture of the restored tribes gives Dan the first portion of the land (**Ezekiel 48:1–2**) and a gate in the city (**48:32**).

Finding — Revelation's list matches no list in the Tanakh. The exclusion of Dan from the restored Israel is Not in the text; Ezekiel 48 restores him.

VI-E. The Serpent Named as Satan

Revelation calls the dragon *“that old serpent, called the Devil, and Satan”* (Revelation 12:9; 20:2). The Tanakh names the serpent of Eden a creature: *“Now the serpent was more cunning than any beast of the field which Yahweh Elohim had made”* (Genesis 3:1). The word *nachash* (serpent), נָחָשׁ, H5175, is the animal, and its sentence is an animal's sentence (Genesis 3:14). *Ha-satan* (the adversary), הַשָּׂטָן, H7854, appears in Job 1–2 and Zechariah 3:1–2 as one who acts only within the limits Yahweh sets (Job 1:12; 2:6). Doc 280 treats this in full.

Finding — that the serpent of Eden is Satan, a rebel dragon cast out of heaven, is Not in the text.

VI-F. Gog After a Thousand Years

In Ezekiel 38–39, Gog of the land of Magog, a ruler, comes *be-acharit ha-yamim* (in the latter days), אַחֲרִית הַיָּמִים, against Israel when it has been regathered and dwells securely (Ezekiel 38:8, 16). Revelation turns Gog and Magog into nations from the four corners of the earth who attack after a thousand-year reign (Revelation 20:2–8). Revelation keeps Ezekiel's order, Gog before the city, but inserts a thousand years that Ezekiel never mentions.

Finding — a thousand-year reign before the last battle is Not in the text. The battle of Gog against regathered Israel is Corroborated (Ezekiel 38–39; compare Joel 3:1–2, 9–16 [Hebrew 4:1–2, 9–16]; Zechariah 14:2–3).

VI-G. The Lake of Fire and Unending Torment

Revelation says that worshippers of the beast *“shall be tormented with fire and brimstone”* and that *“the smoke of their torment ascendeth up for ever and ever”* (Revelation 14:10–11; compare 20:10, 14–15). The Tanakh describes the end of the wicked as destruction:

“For behold, the day is coming, burning like an oven, and all the arrogant and every doer of wickedness will be stubble; and the day that is coming will set them ablaze, says Yahweh of hosts, so that it will leave them neither root nor branch” (Malachi 4:1 [Hebrew 3:19])

Two verses later they are “*ashes under the soles of your feet*” (Malachi 4:3 [Hebrew 3:21]); compare **Psalms 37:20, 38**. The Hebrew word *dera'on* (*abhorrence*), דֵּרְאוֹן, H1860, occurs only twice in the Tanakh: once of the corpses of the rebels that all flesh will look upon (**Isaiah 66:24**), and once of those raised “*to reproaches and to everlasting abhorrence*” (Daniel 12:2). In both places it is what others feel at the sight, not a description of living torment.

Finding — the destruction of the wicked is Corroborated (Malachi 4:1–3; Psalms 37:20, 38; Isaiah 66:24). Conscious torment “for ever and ever” is Not in the text.

VI-H. “Shortly” and “At Hand”

Revelation fixes its time nine times: things “*which must shortly come to pass*” (1:1; 22:6), “*the time is at hand*” (1:3; 22:10), and “*I come quickly*” (2:16; 3:11; 22:7, 12, 20). The writer told his first readers, in seven named cities, that these things were near them. Section VII tests that claim.

VII. THE TANAKH’S TEST OF A PROPHET, APPLIED TO REVELATION

VII-A. The Fulfillment Test

“And if you say in your heart, How shall we know the word which Yahweh has not spoken? When the prophet speaks in the name of Yahweh, and the word does not happen and does not come to pass, that is the word which Yahweh has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him” (Deuteronomy 18:21–22)

The test is simple to state and must be applied fairly. Revelation does not give calendar dates for most of its events, so it cannot be failed the way William Miller’s 1844 date failed. But it does give a time frame: “*shortly,*” “*at hand,*” “*quickly.*” About nineteen hundred and thirty years have passed since the latest date proposed for it.

The four schools answer this differently.

Preterists say the book was fulfilled in the first century, in the fall of Jerusalem in 70 or in judgment on Rome.

Historicists say it maps the whole history of the church.

Futurists say “*quickly*” means suddenly, not soon, and that the events are still ahead.

Idealists say the visions describe a timeless struggle and predict no particular events. Each answer saves the book from the test in a different way, and each requires the reader to accept an explanation the book itself does not give.

The Tanakh offers one honest counterweight, and it must be stated:

“For the vision is yet for the appointed time; it hastens toward the end and does not lie. If it lingers, wait for it, for it will surely come; it will not delay” (Habakkuk 2:3)

A true vision may linger. But Habakkuk’s vision did not tell its hearers it was at hand; it told them to wait.

Revelation tells its hearers the opposite of what Daniel heard: Daniel was told to seal his words because the end was far (Daniel 12:4, 9); Revelation was told not to seal its words because the time was near (22:10).

Finding — read plainly, Revelation’s claim that its events were near its first readers has not come to pass as a whole. Under Deuteronomy 18:22 a word that does not come to pass is not shown to be Yahweh’s. A word that is still claimed to be open cannot be confirmed either. Either way, its fulfillment as prophecy is not established, and a prophecy that is not established cannot carry covenant doctrine.

VII-B. The Faithfulness Test

“If there arises in your midst a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass of which he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them — you shall not listen to the words of that prophet or to that dreamer of dreams” (Deuteronomy 13:1–3 [Hebrew 13:2–4])

Here Revelation must be credited where it is right. Its moral demands are covenant demands. It condemns idolatry, eating what is sacrificed to idols, sorcery, sexual immorality, murder, theft, and lying (Revelation 2:14, 20; 9:20–21; 21:8; 22:15). It twice describes the faithful as those who “keep the commandments of God” (12:17; 14:12). On these points it agrees with Exodus 20 and Leviticus 19.

Yet the same book places a second figure on the throne, gives him Yahweh’s titles, and leads its readers to worship him (Sections VI-A and VI-B). Deuteronomy 13 does not ask whether a prophet is sincere or whether his other teaching is good. It asks one question: does the message lead after one whom the fathers did not know? The Tanakh knows Yahweh as One (Deuteronomy 6:4), and it knows no second throne-sharer.

Finding — Revelation’s commandments-keeping and its hatred of idolatry are Corroborated by the Torah. Its call to give the worship of Yahweh to the Lamb is the point at which it fails the test of Deuteronomy 13:1–3 for a Tanakh reader. That is Not in the text, and it is decisive.

VII-C. The Addition Test

“You shall not add to the word which I command you, and you shall not take away from it, so that you may keep the commandments of Yahweh your Elohim which I command you” (Deuteronomy 4:2)

Revelation closes by borrowing this very warning for itself: whoever adds to “*the words of the prophecy of this book*” will receive its plagues, and whoever takes away will lose his part in the tree of life (Revelation 22:18–19; compare **Deuteronomy 12:32** [Hebrew 13:1]). Luther, in 1522, objected that the writer praised his own book more highly than any other sacred book does. **The deeper problem for a Tanakh reader is the reverse. The warning of Deuteronomy 4:2 protects the Torah, and the doctrines named in Section VI — a shared divine title, a second object of worship, the removal of Ezekiel’s temple, a thousand-year kingdom, unending torment — are additions to it.**

Finding — Revelation 22:18–19 applies Deuteronomy 4:2 to itself. Its own doctrines that the Tanakh does not teach are additions under the same verse. Corroborated by Deuteronomy 4:2 and 12:32.

VII-D. The Earlier Witness Governs

The governing rule of this Institution decides what to do with all of this. Where Revelation repeats Ezekiel, Daniel, Isaiah, Zechariah, and the Exodus faithfully, the Tanakh already carries the truth and Revelation adds nothing a covenant reader needs. Where Revelation departs from them, the earlier witness governs (Deuteronomy 19:15). In neither case does Revelation stand as an independent witness.

VIII. WAS IT WRITTEN BY MEN TO CONFUSE THE BELIEVERS?

VIII-A. What the Evidence Shows About Intent

That man wrote Revelation is not in dispute; the book says a man named John wrote down what he saw (1:11, 19). The Tanakh was also written down by men. The covenant question is never whether a

man held the pen, **but whether Yahweh spoke the words**, and that is what Sections VI and VII tested.

On the narrower charge that the book was written *in order to* confuse, the evidence points the other way. Revelation is addressed to seven real congregations under pressure, with details that fit their cities: Laodicea’s lukewarmness, Pergamum’s throne, Smyrna’s poverty (2–3). Its code — beasts for empires, Babylon for the ruling city, a number for a name — is the same code **Daniel** used for the empires of his day. Its first readers almost certainly understood far more of it than readers do now. No ancient witness, friend or critic, accuses its writer of fabricating it to mislead; the critics said he was not the apostle, wrote poor Greek, or was misused by end-time sects.

Finding — that Revelation was written by men to confuse the believers is **Not in the evidence**. That it was written in riddles, where the Torah speaks “*plainly, and not in riddles*” (**Numbers 12:8**), is **Corroborated** by the book itself and by every century of disagreement about it.

VIII-B. Where the Confusion Actually Came From

The confusion is real, and its sources can be named. It came from reading the symbols without the Tanakh books they were taken from, from treating a first-century letter as a coded timetable for later centuries, and from teachers who claimed to have broken the code. The table follows the main streams.

STREAM	WHAT IT TAUGHT	WHAT FOLLOWED
Montanists (2nd c.)	New prophecy; the heavenly Jerusalem about to descend in Phrygia	The East grew suspicious of the book itself
Literal millennium (2nd–4th c.)	A thousand-year earthly kingdom from Revelation 20	Rejected by Augustine (<i>City of God</i> 20) and later by the Catholic Church (Catechism 676) as a corruption of the hope
Historicist Reformers (16th c. on)	The pope as the beast or false prophet; the book as a map of church history	Rival maps; opponents in turn found 666 in Luther’s name
William Miller (1840s)	Christ’s return calculated for 1843–44, then October 22, 1844 (built on Daniel 8:14)	The Great Disappointment; several new denominations
Darby and Scofield (1830s; 1909)	A secret rapture before a seven-year tribulation; Israel and the church on separate tracks	Dispensational futurism spread through the Scofield Reference Bible and later prophecy bestsellers

STREAM	WHAT IT TAUGHT	WHAT FOLLOWED
David Koresh (1993)	Claimed to be the one who opens the seven seals of Revelation 5	The siege at Waco, Texas; about eighty of his followers died, many of them children
Harold Camping (2011)	Judgment Day on May 21, 2011, then October 21, 2011	Neither date came; he later gave up date-setting

The number of the beast shows the pattern in miniature. Most manuscripts give 666 (Revelation 13:18). The oldest surviving fragment of the passage, Papyrus 115 from Oxyrhynchus, gives 616, as does Codex Ephraemi Rescriptus, and Irenaeus knew of that reading in the second century. Written in Hebrew letters, the Greek name *Neron Kaisar* (*Nero Caesar*), נֶרֹן קֵיסָר, totals 666; the Latin spelling *Nero Kaisar*, נֶרו קֵיסָר, totals 616. That both numbers fit the emperor who first persecuted Christians is the main reason most scholars read the number as Nero. Yet for nineteen centuries readers have found 666 in the names of popes, reformers, emperors, dictators, and presidents.

The prophet **Jeremiah** describes exactly this kind of teacher:

“Do not listen to the words of the prophets who prophesy to you; they make you vain; they speak a vision of their own heart, not from the mouth of Yahweh” (Jeremiah 23:16)

Rabbinic tradition said the same in its own way, cursing those who calculate the end (Talmud Sanhedrin 97b, comparative reference). **Doc 292** applies the prophet test to the date-setters in full.

Finding — the confusion around Revelation is Corroborated by its history: it has come chiefly from readers who cut its symbols loose from the Tanakh and set dates by them, not from any proven design of its writer. Every date set from it has failed (Deuteronomy 18:22).

IX. WHAT THE COVENANT BELIEVER SHOULD DO WITH REVELATION

The answer is not fear and not mockery. The Tanakh gives the covenant reader a way to handle any book of visions that claims to speak for **Yahweh**.

#	PRINCIPLE	WHAT IT MEANS IN PRACTICE	WITNESSES
1	Read the source first	When Revelation shows a horse, a beast, a scroll, or a river, go to Zechariah, Daniel, Ezekiel, or Isaiah and read it there, in its own setting	Deuteronomy 19:15; Isaiah 8:20
2	Build no doctrine on Revelation alone	A teaching found only in Revelation has one witness at most; it may be held as a question, never taught as covenant	Deuteronomy 17:6; 19:15
3	Set no dates	The day is Yahweh 's; every man who set one from these visions has been proven wrong	Deuteronomy 18:22; Daniel 12:9; Jeremiah 23:16
4	Name no neighbor as the beast	Branding a person, people, or nation as the beast is bearing witness without witnesses	Exodus 20:16; Leviticus 19:16–18
5	Give worship to Yahweh alone	Whatever a vision shows, worship and the titles of Yahweh belong to Him only	Deuteronomy 6:4, 13; Isaiah 42:8; 44:6
6	Keep the commandments now	The faithful in every age are known by keeping what is written, not by decoding what is hidden	Deuteronomy 30:11–14; Ecclesiastes 12:13; Micah 6:8
7	Leave the secret things to Yahweh	What He has not made plain is His; what He has made plain is ours to do	Deuteronomy 29:29 [Hebrew 29:28]

Finding — Revelation is best received by the covenant reader as a first-century writing that gathers Tanakh prophecy into new visions, carries many of those prophecies faithfully, and departs from them on the points that matter most. Its faithful parts are already in the Tanakh. Its departures are governed by the Tanakh. **Corroborated** by Sections V through VII.

X. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES REVELATION

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✧ JUDAISM	✝ CHRISTIANITY	✣ ISLAM
Status of Revelation	Not scripture. The New Testament is not part of the Jewish canon. Daniel , Tanakh's own apocalyptic book, stands among the Writings.	Canonical in almost all churches after long dispute; not read in the Orthodox Divine Liturgy; absent from the Syriac Peshitta. Interpreted four rival ways.	Not scripture. The Qur'an does not mention it. It speaks of Gog and Magog (Q. 18:94; 21:96), and hadith describe the Dajjal (Sahih Muslim 2937).
Covenant strength	Holds the earlier witness: Ezekiel, Daniel, Isaiah, and Zechariah in their own words. Rabbinic warnings against calculating the end (Sanhedrin 97b) match Deuteronomy 18:22 .	Revelation's own commandments-keeping (12:17; 14:12) and its refusal of angel-worship (19:10) echo the Torah. The historic churches rejected a literal thousand-year kingdom (Catechism 676).	Strict oneness of God (Q. 112:1–4; 4:171) matches Isaiah 44:6 and 42:8 and refuses any second sharer of divine titles, as the Tanakh does.
Covenant departure	Some later Jewish traditions developed detailed end-time sequences, including a war of Gog and Magog and messianic timetables, that go beyond what the written prophets state.	Building doctrines on Revelation alone (rapture timing, a seven-year tribulation, a millennium); giving Yahweh's titles and worship to the Lamb; setting dates; naming enemies as the beast.	End-time detail rests on hadith, not on the Tanakh or the Qur'an's own text; the Dajjal figure is as unknown to the Tanakh as Revelation's beast system.
Covenant witness	Daniel's sealed book was left sealed. The tradition that kept the Hebrew text also kept the warning not to force it open.	The strongest Christian readers sent believers back to the prophets: Revelation cannot be understood without Ezekiel, Daniel, and Isaiah.	Islam's insistence that the One alone is worshipped is the same line the Tanakh draws through Revelation 5.

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Doc 180 (*The New Testament and the Last Days*, July 2026) needs seven corrections. The factual corrections have been made in its Google Doc; the old-format rebuild (Hebrew book names, miqdashbethel.org, the phone number and Louisiana address in its opening and closing blocks) is left for Elder Kepha's decision.

Correction 1 — the Council of Laodicea. Doc 180 (Sections I and III) says the Council of Laodicea in 363 “*rejected*” or “*excluded*” Revelation. The list that omits Revelation is canon 60, and its genuineness is doubted: it is missing from various Greek manuscripts and from the Latin versions of the canons, and many scholars hold it was added later. The wording should read: “*a canon list attached to the Laodicean decrees, whose genuineness is doubted, omits Revelation.*”

Correction 2 — the Eastern church. Doc 180 says the Eastern Orthodox Church “*resisted it until the 15th century.*” No witness gathered for this study supports that date. Athanasius included Revelation in 367; Eastern acceptance was gradual and uneven; the Syriac Peshitta lacked it; and today the Orthodox hold it canonical but do not read it in the Divine Liturgy (Section IV).

Correction 3 — the count of Tanakh references. Doc 180 gives “*505 documented citations and allusions*” from “*28 of its 39 books*” and calls **Ezekiel** the largest single source with **Daniel** second. Published counts range from about 400 to over 700 depending on method, and Revelation contains almost no formal quotations. By number of allusions **Isaiah** is usually ranked first; by proportion **Daniel**. **Ezekiel**’s distinction is that Revelation follows its order and holds more than half of all New Testament allusions to it (Section III-C).

Correction 4 — the slain Lamb. Doc 180 says Revelation’s “*opening vision*” presents “*the Lamb who was slain from the foundation of the world.*” The opening vision is of one like a son of man (Revelation 1:12–20); the slain Lamb first appears in chapter 5; and the phrase “*from the foundation of the world*” is from 13:8, where the Greek can also be read with the names written in the book of life (compare 17:8).

Correction 5 — the seven hills. Doc 180 says the seven-headed beast “*most likely referenced the seven emperors of Rome or the seven hills of Yerushalayim (Jerusalem).*” Revelation 17:9 speaks of seven mountains on which the woman sits; the traditional referent is the seven hills of Rome, not Jerusalem.

Correction 6 — the author. Doc 180 says “*most modern scholars — including conservative ones*” hold that a different John wrote Revelation. That overstates the case. Critical scholarship mostly holds the writer was John of Patmos, distinct from the apostle; much conservative scholarship still holds apostolic authorship (Section III-A).

Correction 7 — 666 and Nero. Doc 180 identifies 666 with Nero but does not mention the variant 616. The oldest fragment of the verse (Papyrus 115) and Codex Ephraemi read 616, Irenaeus knew that reading, and 616 is the value of the Latin spelling of Nero Caesar in Hebrew letters. The variant strengthens the Nero reading and should be added (Section VIII-B).

Doc 214 (*Behold a Pale Horse Fulfilled?*) was reviewed for this study. Its account of Revelation’s visions and its reliance on **Ezekiel 38–39** and **Daniel 7** as the governing earlier witnesses stand; no factual correction was found. It is in the pre-Doc 250 format, which is left for Elder Kepha’s decision.

XII. SEVEN COVENANT DECLARATIONS ON THE BOOK OF REVELATION

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Yahweh reveals His counsel to His servants, in visions to the prophets and plainly to Moses; the plain Torah tests every vision.	Amos 3:7; Numbers 12:6–8; Deuteronomy 13:1–3
II	Revelation is a first-century writing by a man named John, built overwhelmingly from Tanakh imagery; it is not part of the Tanakh.	Deuteronomy 4:2; 19:15; Revelation 1:1, 9
III	Where Revelation repeats Ezekiel, Daniel, Isaiah, Jeremiah, and Zechariah faithfully, the Tanakh already carries the truth and governs its meaning.	Ezekiel 1; 47:1–12; Daniel 7; Zechariah 4; 6
IV	The titles and worship of Yahweh belong to Him alone; no vision may give them to another.	Isaiah 42:8; 44:6; 48:12; Deuteronomy 6:4, 13
V	Ezekiel’s temple, Dan’s portion, and the destruction of the wicked stand as written; Revelation’s contrary readings do not overturn them.	Ezekiel 43:7; 48:1–2, 35; Malachi 4:1–3; Psalms 37:20
VI	Revelation’s claim that its events were near has not been established as fulfilled; no doctrine and no date may be built on it.	Deuteronomy 18:21–22; Daniel 12:4, 9; Jeremiah 23:16
VII	The covenant believer is known by keeping what is written, not by decoding what is hidden; the secret things belong to Yahweh .	Deuteronomy 29:29; 30:11–14; Ecclesiastes 12:13; Micah 6:8

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question about Revelation there is usually a person who has been frightened by it, or told that he cannot be saved without decoding it, or who has watched one date after another come and go.

Tanakh's answer is fivefold.

First: it is not a book to fear. Most of what is powerful in it is borrowed from the prophets, and the prophets can be read directly (**Ezekiel 1; Daniel 7; Zechariah 4**). Go to the source.

Second: it was not proven to be written to deceive you. It was written by a man named John to seven congregations of his own day, in the code of **Daniel**. But it was written in riddles, and the Torah was not (**Numbers 12:8**).

Third: it does not pass the Tanakh's test as prophecy. Its *“shortly”* has not been established as fulfilled (**Deuteronomy 18:22**), and it gives **Yahweh's** titles and worship to another (**Deuteronomy 13:1–3; Isaiah 44:6**). Hold it as a comparative witness, never as the covenant.

Fourth: no one holds the key to your salvation in a code. Every man who claimed to break its seals or set its date has been proven wrong. **Yahweh** has not hidden His requirements: “*He has told you, O man, what is good*” (**Micah 6:8**).

Fifth: do what is written. The word *“is very near you, in your mouth and in your heart, that you may do it”* (**Deuteronomy 30:14**). The covenant does not ask you to unseal what **Yahweh** sealed. It asks you to keep what He has already opened.

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REFERENCE	SUBJECT	SECTION
Genesis 2:9	The tree of life	V
Genesis 3:1, 14	The serpent, a beast of the field	VI-E
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Exodus 20:3–5, 16	No other gods; no false witness	VI-B; IX

REFERENCE	SUBJECT	SECTION
Leviticus 19:16–18	No talebearing; love your neighbor	IX
Numbers 12:6–8	Visions to prophets; plainly to Moses, not in riddles	I-B; II; VIII-A; XII
Deuteronomy 4:2	Do not add to the word	I-B; VII-C; XII
Deuteronomy 6:4, 13	Yahweh is One; worship Him	VI-B; VII-B; IX; XII
Deuteronomy 12:32 [Hebrew 13:1]	Do not add or take away	VII-C
Deuteronomy 13:1–3 [Hebrew 13:2–4]	The sign that comes true but leads astray	I-B; VII-B; XII; XIII
Deuteronomy 17:6; 19:15	Two or three witnesses	I-B; VII-D; IX
Deuteronomy 18:18–22	The prophet and the word that does not come to pass	I-B; II; VII-A; VIII-B; XII
Deuteronomy 29:29 [Hebrew 29:28]	The secret things and the revealed things	II; IX; XII; closing
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Deuteronomy 33	Moses' blessing of the tribes	VI-D
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Isaiah 41:4; 44:6; 48:12	Yahweh the first and the last	VI-A; IX; XII
Isaiah 42:8	My glory I will not give to another	VI-A; IX; XII

REFERENCE	SUBJECT	SECTION
Isaiah 63:1–6	The winepress	V
Isaiah 65:17–20; 66:22	New heavens and earth; death still present	V
Isaiah 66:24	An abhorrence to all flesh	VI-G
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REFERENCE	SUBJECT	SECTION
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Zechariah 12:10; 14:2–3	The pierced one; the nations against Jerusalem	V; VI-F
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Daniel 12:4, 9, 13	Shut up the words and seal the book	II; V; VII-A; IX; XII

“The secret things belong to Yahweh our Elohim, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah.”

Deuteronomy 29:29 [Hebrew 29:28] — The Written Covenant of Yahweh

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