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**Revelation 4 – An introduction to the seals**

Part I

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In the lead up to the [seven](seven.html) seals (starting in Revelation 6), there is an interlude where Hakham Yochanan sees, and is told some incredible things. This section comes after the chastisement of the [seven](seven.html) [Jewish](gen-jew.html) [communities](community.html) in chapters 2 and 3.

In chapters 4 and 5 of Revelation, Hakham Yochanan introduces several important symbols that will appear later in Revelation, and in this introduction he gives much needed clarification as to whom the seals are most relevant to. We’ll find that the seals are actually relevant more to [Goyim](gen-jew.html) ([Gentiles](gen-jew.html)) than they are to the [Jews](gen-jew.html).

It’s also interesting to note that the imagery found in this interlude might not necessarily be an original work of Hakham Yochanan’s. According to Beale & Carlson[[1]](#footnote-1), a survey of chapters [four](four.html) and [five](five.html) of the book of Revelation reveals a like structure to that of Daniel 7:9-28. They list the following [fifteen](fifteen.html) elements of similarity:

1. Both visions contain the image of a sea (Daniel 7:2-3; and Revelation 4:6).
2. Introductory vision phraseology (Daniel 7:9 [cf. 7:2, 6-7]; and Revelation 4:1);
3. The setting of a throne(s) in the [heavens](heaven.html) (Daniel 7:9a; and Revelation 4:2a [cf. 4:4a]);
4. [HaShem](hashem.html) [sitting](mashal.html) on a throne (Daniel 7b; and Revelation 4:2b);
5. The description of [HaShem](hashem.html)’s appearance on the throne (Daniel 7:9c; and Revelation 4:3a);
6. [Fire](fire.html) before the throne (Daniel 7:9d-10a; and Revelation 4:5)
7. Heavenly servants surrounding the throne (Daniel 7:10b; and Revelation 4:4b, 6b-10; 5:8, 11, 14)
8. Scroll(s) before the throne (Daniel 7:10c; and Revelation 5:1-7)
9. The “opening” of the scroll(s) (Daniel 7:10d; and Revelation 5:2-5, 9)
10. A divine (Messianic) figure approaches [HaShem](hashem.html)’s thrown in order to receive [authority](authority.html) to reign forever over a “kingdom” (Daniel 7:13-14a; and Revelation 5:5b-7, 9a, 12-13);
11. This “kingdom” includes “all peoples, [nations](nations.html) and languages” – i.e. the [Gentiles](gen-jew.html) (Daniel 7:14a; and Revelation 5:9b);
12. The seer’s emotional distress on account of the vision (Daniel 7:15; and Revelation 5:4);
13. The seer’s reception of heavenly counsel concerning the vision from [one](one.html) among the heavenly throne servants (Daniel 7:16; and Revelation 5:5a)
14. The Tzaddikim (saints) are also given [authority](authority.html) to reign over a kingdom (Daniel 7:18, 22, 27a; and Revelation 5:10); and
15. A concluding mention of [HaShem](hashem.html)’s eternal reign (Daniel 7:27b; and Revelation 5:13-14).

It appears then that Revelation 4 - 5 repeat these [fifteen](fifteen.html) elements basically in the same order with some variations and amplifications. In other words it is possible to come to the conclusion that Revelation 4:1 - 5:14 is a restatement of Daniel 7:9-28 albeit with further elucidation. Therefore, Hakham Yochanan intends that chapters 4-5 depict the fulfillment of the prophecy in Daniel [seven](seven.html) of the reign of the Aramaic: “bar Enosh,” or the [Hebrew](hebrew.html): “ben [Adam](adam.html)” (son of man – i.e. [Head](body.html) of restored humanity) and the Tzaddikim (saints), which has been inaugurated by [Mashiach](mashiach.html)’s [resurrection](techiyat.html) and his approach before the throne to receive [authority](authority.html).

There is also an allusion, in these [two](two.html) chapters of the book of Revelation, to the vision of Ezekiel chapters [one](one.html) and [two](two.html), as well as to Isaiah chapter [six](six.html), and [Exodus](exodus.html) nineteen. Nevertheless, it is the structure of Daniel chapter [seven](seven.html) that pervades throughout the whole of the vision in Revelation chapters [four](four.html) and [five](five.html).

**EXEGESIS OF THE TEXT**

**Nomenclature:**

(KJV +) = **King James Version of the Holy Bible**

(1850 Revision) with embedded Strong’s [Numbers](nchart.html)

(YLT) = **Young’s Literal Translation of the Holy Bible**

(by J. N. Young, 1862, 1898)

(ALT) = **Analytical-Literal Translation of the** [**New**](new.html) **Testament of the Holy Bible**

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**Revelation 4:1**

(KJV+) After3326 this5023 I looked,1492 and,2532 behold,2400 a door2374 *was* opened455 in1722 [heaven](heaven.html):3772 and2532 the3588 first4413 voice5456 which3739 I heard191 *was* as it were5613 of a trumpet4536 talking2980 with3326 me;1700 which said,3004 Come up305 here,5602 and2532 I will show1166 you4671 things which3739 must1163 be1096 hereafter.3326, 5023

(YLT) After these things I saw, and lo, a door opened in the [heaven](heaven.html), and the [first](one.html) voice that I heard *is* as of a trumpet [speaking](mashal.html) with me, saying, `Come up here, and I will show you what must come to pass after these things;'

(ALT) After these things I saw, and look!, a door having been opened in [heaven](heaven.html), and the [first](one.html) voice which I heard [was] like a trumpet-blast [speaking](mashal.html) with me, saying, "Come up here, and I will show to you what must occur after these [things]."

**After these things:**

After Hakham Yochanan had seen the vision of [Mashiach](mashiach.html), in the midst of the golden candlesticks, with [seven](seven.html) [stars](mazaroth.html) in his right [hand](mashal.html); after he was bid to write what he had seen, and what were, and should be hereafter; and after he had by order written the [seven](seven.html) [letters](letters.html) of judgment to the [seven](seven.html) [Jewish](gen-jew.html) congregations in the diaspora, and where the cures to these judgments could be found, he now goes on to a different plane, the judgment of the [Goyim](gen-jew.html), as Hakham Tsefet [teaches](teacher.html) in the Pshat (Literal Level):

***1 Peter 4:17*** *For [it is] the* [*time*](time.html) *for the judgment to begin with the* [*house of God*](housegod.html)*;* ***but if with us*** [***first***](one.html)*, what [will be] the end of the ones refusing to believe/obey the* [*Gospel*](mishna1.html)*/*[*Masorah*](mishna1.html) *of God?*

This, phrase marks the opening of the next vision in the succession. Here we are given the transition from **“the things which are”** (Revelation 1:19), the existing state of the [seven](seven.html) [Jewish](gen-jew.html) congregations in the diaspora, to “**the things which will be hereafter,”** namely, in relation to a [time](time.html) where the [Goyim](gen-jew.html) are to be judged concerning:

1. Their evil deeds towards the [Jewish](gen-jew.html) people;
2. Their rebellion against the [Seven](seven.html) [Laws](law.html) of [Noach](noachide.html); and
3. Their repudiation of the observance of the [Seven](seven.html) Biblical/[Jewish](gen-jew.html) [Festivals](festivals.html).

**I saw:**

I.e. – “I saw in a vision.” Interesting that in the English language, [one](one.html) does not **hear** what lies ahead, rather we say that [one](one.html) **sees** what lies ahead. That is, a person **hears** about immediate things, but **sees** about [future](future.html) things. Learners start by [hearing](mashal.html) and understanding the present things, but leaders need to have an accurate vision about the [future](future.html) in order that the leadership endeavors might be successful! The Pshat ([Mishna](orallaw.html)) and [Remez](remez.html) ([Gemara](orallaw.html)) are about [**hearing**](mashal.html)**/touching** whilst the Drash ([Midrash](orallaw.html)) and the [Sod](sod.html) ([Zohar](orallaw.html)) are about **seeing/smelling**.

**A door opened in the** [**heaven**](heaven.html)**:**

The [Hebrew](hebrew.html) word for “door” is דלת and can be pronounced either as DELET ([four](four.html)), or DALET (door). A door from a Hebraic perspective has [four](four.html) boundaries, and every door must have a [mezuzah](mezuzah.html) (small case containing a scroll with verses written on it by a scribe) affixed to its right lintel, as it is stated in Deuteronomy 11:20, “And you will write them on the door posts of your house, and on your gates.”

Another interesting [connection](connection.html) to the door are the [two](two.html) kinds of proselytes [known](daat.html) in Judaism. [One](one.html) category is that of the “Proselyte of the Gate” or perhaps better put as “proselyte of the door”, who has accepted upon himself the [Seven](seven.html) [Laws](law.html) of [Noach](noachide.html) and therefore becomes a Righteous / Generous [Gentile](gen-jew.html)” but has not yet fully accepted upon himself the 613 [commandments](cmds613.html) of the Torah. The second category is that of the “Proselyte of Righteousness / Generosity” which has accepted upon himself the yokes of the Kingdom and of the Torah with its 613 [commandments](cmds613.html), and is considered fully [Jewish](gen-jew.html). Persons in the second category, are said to have passed through the door to become part of the [household](househld.html) of Israel, whilst persons in the [first](one.html) category are said, so to [speak](mashal.html), to be living on the porch outside the door, but near the door. As for the rest of unbelievers and disobedient, these are far from the door.

The [number](nchart.html) [*four*](four.html), the *door*, and the [*mezuzah*](mezuzah.html) on the right lintel of the door, as we will see further on, play key roles in this and subsequent chapters of the book of Revelation.

It is interesting to note that while in other visions mentioned in the Scriptures (cf. Ezekiel 1:1; Matthew 3:16; Acts 7:56; and Acts 10:11) “the [heavens](heaven.html)” are said to *open* so that the seer can see a message, however here, the [heavens](heaven.html), i.e. the [Temple](temple.html) of [HaShem](hashem.html), remains closed to the [Gentiles](gen-jew.html), and Hakham Yochanan, a [Jew](gen-jew.html), is transported in vision through an open door up into [heaven](heaven.html), where he can see things passing on earth or in [heaven](heaven.html), according as the scenes that the several visions indicate.

[One](one.html) thing that we ought not to forget is that the heavenly [Temple](temple.html) and the earthly [Temple](temple.html) are corresponding realities [one](one.html) being the [type](types.html) and the other the anti-[type](types.html). If [one](one.html) takes a metal seal and impresses it against hot wax, the metal seal is the [*type*](types.html) and the impression the seal has made on the hot wax is the *anti-*[*type*](types.html). Therefore it is said: “**Fortunate [are] the ones doing His** [**commandments**](cmds613.html), so that their right will be to the [tree of life](eternal.html) (i.e. [Mashiach](mashiach.html)), **and they will enter by the gates into the** [**city**](city.html)” (Revelation 22:14). These gates are the *door* with its [mezuzah](mezuzah.html) portrayed in this verse.

**The** [**first**](one.html) **voice which I heard *was* as it were of a trumpet talking with me:**

That is, the voice which I heard at [first](one.html), cf. Revelation 1:10, “I was in the Spirit on the Lord's-day, and I heard behind me a great voice, as of a [shofar](shofar.html), saying,” and better translated as: “the former voice”, i.e. “the great voice, as of a [shofar](shofar.html)” mentioned in Revelation 1:10.

However in [Exodus](exodus.html) 19:16-19 we read:

*“16. And on the* [*third*](three.html) *day, it being morning, it happened: There were thunders and lightnings, and a heavy* [*cloud*](important.html) *on the mountain, and the sound of a ram's* [*horn*](shofar.html)*, very strong! And all the people in the* [*camp*](stages.html) *trembled. 17. And Moses caused the people to go up from the* [*camp*](stages.html) *to meet God. And they took their stand at the lower part of the mountain. 18. And the mountain of* [*Sinai*](stages.html) *was smoking, all of it, because* [*HaShem*](hashem.html) *came down on it in* [*fire*](fire.html)*. And its smoke went up like the smoke of a* [*furnace*](furnace.html)*; and the mountain quaked exceedingly. 19. And it happened* ***while the sound of the ram's*** [***horn***](shofar.html) ***was sounding****, and becoming very strong, Moses* [*spoke*](mashal.html)*.* ***And God answered him by a voice****.”*

The Targum Pseudo Jonathan renders this as:

“And it was on the [third](three.html) day, on the [sixth](six.html) of the month, in the [time](time.html) of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, **and a voice of a** [**shofar**](shofar.html) **exceeding loud**; and all the people in the [camp](stages.html) trembled. And Moshe brought forth the people from the [camp](stages.html) to meet the glorious Presence of the Lord; and suddenly the Lord of the [world](worlds.html) uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain. And all the mount of [Sinai](stages.html) was in flame; for the [heavens](heaven.html) had overspread it, and He was revealed over it in flaming [fire](fire.html), and the smoke went up as the smoke of a [furnace](furnace.html), and all the mountain quaked greatly. [[JERUSALEM](city.html). And all mount [Sinai](stages.html) sent up smoke, because the glory of the Shechinah of the Lord was revealed upon it in flame of [fire](fire.html).] **And the voice of the trumpet went forth, and grew stronger**: (then) Moshe [spoke](mashal.html), and **was answered from before the Lord with a gracious and majestic voice, and with pleasant and gracious words**.”

A [shofar](shofar.html) talking with me? The [Hebrew](hebrew.html) word employed commonly to denote a trumpet [**shofar**](shofar.html) **-** שׁופר**,** means *bright* and *clear*, and is supposed to have been given to the instrument on account of its clear and shrill sound, as we now give the [name](name.html) *clarion* to a certain wind-instrument.

It was not that a heavenly [shofar](shofar.html) was [speaking](mashal.html) to Hakham Yochanan, but rather that the voice that he was [hearing](mashal.html) was *bright* and *clear* as the sounds of the [shofar](shofar.html). Further, we may also say, following the comments of Targum Pseudo Jonathan, that the voice that Hakham Yochanan heard was “**a gracious majestic voice, and with pleasant and gracious words”** such as the sounds of the [shofar](shofar.html)!

Also, we must not forget the statement in Pirke Avot 6:2, where we read:

*“Rabbi Yehoshua the son of Levi says:* ***Day after day a Heavenly voice issues from Mount Horeb*** *proclaiming the following: “Woe to mankind for their contempt of the Torah,” for whoever is not occupied with the Torah is considered rebuked, as it is said – “As a golden ring in a swine’s snout, so is a beautiful woman who deviates from discretion” (Proverbs 11:22). And it is said: “And the Tablets are the work of* [*HaShem*](hashem.html) *and the writing is* [*HaShem*](hashem.html)*’s writing, engraved upon the Tablets” (*[*Exodus*](exodus.html) *32:16). Read not engraved [CHARUTH] but* [*freedom*](freedom.html) *[CHERUTH], for there is none who is free* [*save*](salvation.html)[*one*](one.html) *who is occupied with Torah* [*study*](study.html)*, And anyone who is occupied with Torah* [*study*](study.html) *will become exalted, as it is said: “From* [*HaShem*](hashem.html)*’s gift [MATTANA} to* [*HaShem*](hashem.html)*’s heritage [NACHALIEL} to high places [BAMOTH]” (*[*Numbers*](nchart.html) *21:19).”*

This further indicates then, that the voice that Hakham Yochanan (John) heard is this same heavenly voice which issues from Mt. Horeb and is directed to mankind (i.e. all the [Goyim](gen-jew.html)) who have a sinful predisposition “for contempt of the Torah.”

**Come up here, and I will show you things which must be hereafter:**

As a Nazarean [Jew](gen-jew.html), Hakham Yochanan had the right to [speak](mashal.html) with the [Mashiach](mashiach.html) and to enter through the open door of the Heavenly [Temple](temple.html), for he was his beloved follower and did not shy away from doing [HaShem](hashem.html)’s [commandments](cmds613.html) as a righteous / generous [Jew](gen-jew.html).

This brings us to an interesting point about the earthly [Temple](temple.html) ([synagogue](synagog.html)). [One](one.html) of the key functions of the [Synagogue](synagog.html) is to “show you things which must be hereafter,” and this is done through the open proclamation of the weekly Torah portion which is both read aloud and expounded in [Jewish](gen-jew.html) [Synagogues](synagog.html) on the [Shabbat](sabbath.html) and [festivals](festivals.html) throughout most countries of the [world](worlds.html)!

We need to understand therefore that when the Torah is read, we are reading prophecy for the immediate week in which a Torah [Seder](haggada.html) is read, as well as what will happen hereafter. Some of the things are immediately recognizable as prophecy and other things, in these weekly readings, need careful attention and much diligent [study](study.html) in order to discover their well hidden prophecies.

Thus, every [time](time.html) we enter through the door of a [synagogue](synagog.html) on the Shabbats and [festivals](festivals.html), is like entering, with Hakham Yochanan, through the door or gate of the heavenly [Temple](temple.html) where [HaShem](hashem.html), most blessed be He, will show us in His Torah the way of justice in the [first](one.html) place, and secondly “things which must be hereafter.” If we see our going to a genuine [synagogue](synagog.html) in this way, then our enjoyment of this activity will be in overabundance, and our understanding of [HaShem](hashem.html)’s Holy Word will be incredible!

The virulent Christian anti-Semite, David Chilton[[2]](#footnote-2), makes a totally erroneous claim as to what this phrase is supposed to mean. He states:

“Nevertheless, we must also recognize that St. John does ascend to a worship service on the Lord’s Day; and this is a clear image of the weekly ascension of the [Church](church.html) into [heaven](heaven.html) every Lord’s Day where she joins in the communion of the saints and [angels](angels.html) “in festal array” ([Hebrews](bereans.html) 12:22-23) for the heavenly liturgy.”

Hendriksen[[3]](#footnote-3) also erroneously states concerning Revelation 1:10:

“It is the Lord’s day, that is, Sunday, the [first](one.html) day of the week, the day upon which we commemorate the Lord’s [resurrection](techiyat.html) ... How anyone can possibly identify “The Lord’s Day” with “the [Day of the Lord](day.html)” is a mystery to me. The Lord’s Day is the day which we observe in commemoration of the Lord’s [resurrection](techiyat.html), just as the Lord’s Supper, I Corinthians 11:20, is the supper which we observe in remembrance of the Lord’s death on the cross. The term “the [Day of the Lord](day.html)” is a translation of the [Hebrew](hebrew.html) “the [Day of HaShem](hashem.html)” and has a completely different meaning.”

Mounce[[4]](#footnote-4) also erroneously states:

“The vision takes place “on the Lord’s day.” Some have interpreted this as a reference to “the day of YHWH.” That is, John is carried forward by the Spirit to the day of consummation when [Mashiach](mashiach.html) is revealed and the judgment of God falls on mankind. It is more probable that this is the [first](one.html) mention in Christian literature of the Lord’s day as a technical term for the [first](one.html) day of the week. It is the Lord’s day because on the [first](one.html) day of the week [Mashiach](mashiach.html) rose victorious from the grave.”

This classical Christian reasoning has a [number](nchart.html) of deficiencies. For example:

1. [Mashiach](mashiach.html) did not rise from the dead on the [first](one.html) day of the week. All that texts observe, is that after [Shabbat](sabbath.html) the women went to the tomb and He had already risen. This implies that He had risen from the dead earlier than the women’s visit, that is, on [Shabbat](sabbath.html). So, to say that the [first](one.html) day of the week commemorates the [resurrection](techiyat.html) of [Mashiach](mashiach.html) from the dead is totally inaccurate.
2. If the expression “the Lord’s day” is used in [connection](connection.html) to the days of the week then the weekly [Shabbat](sabbath.html) is [HaShem](hashem.html)’s day.
3. The book of Revelation’s central theme is [one](one.html) of judgment, and just as [creation](bara.html), according to Rabbinical understanding was an act of [HaShem](hashem.html)’s judgment, since the [name](name.html) of G-d connected with [creation](bara.html) is Elohim, i.e. [HaShem](hashem.html) in His attribute of justice, so the Scriptures conclude with a book bearing upon the subject of [HaShem](hashem.html)’s judgment.
4. Now the weekly [Shabbat](sabbath.html) is not characterized as a day of judgment. Neither it is a day dedicated to “the things which must come to pass hereafter”! True, the [festivals](festivals.html) are also called Shabbats in the Torah. And from these [Yom Kippur](kippur.html) (the Day of [Atonement](kippur.html)) is [known](daat.html) as a [Shabbat](sabbath.html) of Shabbats, but the day is more bent upon repentance, and reconciliation than on judgment. The only [festival](festival.html) [Shabbat](sabbath.html) that is concerned with judgment is the [one](one.html) called the [Festival](festival.html) of Trumpets or [Rosh HaShana](teruah.html)h ([New](teruah.html) Year). On this day the scrolls of accusations and judgments are opened, and a season of [ten](ten.html) days is inaugurated in order to repent from our [sins](sin.html) (infractions of [HaShem](hashem.html)’s [Laws](law.html)) and accept [HaShem](hashem.html)’s merciful and graceful [forgiveness](forgive.html), and thereby overturn the unfavorable judgment against us.
5. The [connection](connection.html) of the [shofar](shofar.html) (the symbol of the binding of [Isaac](isaac.html)), with judgments, seems to point in fact to the [first](one.html) day of the month of [Tishri](feasts.html), whereby it is said that [HaShem](hashem.html) judges on this day all human beings, and otherwise [known](daat.html) as the Feast of Trumpets (shofarot).
6. It is clear then that both Revelation 1:10 and 4:1 happens on the Day of the [Festival](festival.html) of Trumpets, and/or the subsequent [ten](ten.html) Days of Repentance.
7. If Yochanan ascends in the vision to a worship service in the [heavens](heaven.html), as David Chilton proposes, then this is none other than the service of [Yom Teruah](teruah.html), the [Festival](festival.html) of Trumpets, and subsequent services for the next [ten](ten.html) days, culminating in the services of [Yom Kippur](kippur.html). To do otherwise is to distort the structure and background in which this book is couched. Anyone doing this inherits upon himself “the [plagues](plagues.html) which are written in this book” (Revelation 22:19).
8. Just as the revelation of the Torah happened on [Shavuot](shavuot.html) ([Pentecost](shavuot.html)) accompanied by the sound of the heavenly [shofar](shofar.html), cf. [Exodus](exodus.html) 19:16-19, the revelation of [HaShem](hashem.html)’s judgment happens on [Yom Teruah](teruah.html) accompanied by the sound of the heavenly [shofar](shofar.html). [To this day the [shofar](shofar.html) is sounded in [synagogues](synagog.html) on [Yom Teruah](teruah.html) and [Yom Kippur](kippur.html).]

We must conclude therefore, that [one](one.html) of the critical errors that Christians make is to superimpose a pagan [calendar](calendar.html) of Roman polytheistic invention and force Scripture into this foreign [calendar](calendar.html). If Scripture is to be harmonious and [one](one.html) part must be in agreement with the other, if [HaShem](hashem.html) revealed a special [calendar](calendar.html) to Israel, and to anyone that worships the G-d of Israel, there is no reason for any human being to say that [Mashiach](mashiach.html) abolished [HaShem](hashem.html)’s [calendar](calendar.html) and substituted it for a Roman Pagan / Idolatrous [one](one.html)! If [Mashiach](mashiach.html) had done this, then this is a sure [sign](signs.html) that he was an impostor and a false [Mashiach](mashiach.html), which is not the case. Sadly, no [Jew](gen-jew.html) or critically thinking person will believe this Christian [Mashiach](mashiach.html) due to the distortions, gross errors, and blasphemies which Christianity has enwrapped the authentic [Mashiach](mashiach.html)!

**Revelation 4:2**

(KJV+) And2532 immediately2112 I was1096 in1722 the spirit:4151 and,2532 behold,2400 a throne2362 was set2749 in1722 [heaven](heaven.html),3772 and2532 [*one*](one.html) sat2521 on1909 the3588 throne.2362

(YLT) and immediately I was in the Spirit, and lo, a throne was set in the [heaven](heaven.html), and upon the throne is [*one*](one.html) [sitting](mashal.html),

(ALT) And immediately I came to be in spirit [or, in [the] Spirit]. And look! A throne was [standing](mashal.html) in [heaven](heaven.html) (and [Someone was] [sitting](mashal.html) on the throne),

**And immediately I came to be in the Spirit**

This phrase seems to intimate that after the vision of Revelation 1-3, Hakham Yochanan returns to a normal state of consciousness, and in the beginning of Revelation chapter [four](four.html), he again falls into an altered state of consciousness as the phrase “And immediately I came to be in the Spirit” suggests a [new](new.html) ecstatic state. From [Tishri](feasts.html) 1 to [Tishri](feasts.html) 10, or as these [ten](ten.html) days are [known](daat.html) as “the [Ten](ten.html) Days of Returning/Repentance,” there are [four](four.html) Sabbaths. On [Tishri](feasts.html) 1 we have the [first](one.html) day [festival](festival.html) [Shabbat](sabbath.html) of the Feast of Trumpets, and on [Tishri](feasts.html) 2 we have the second day of the [Festival](festival.html) [Shabbat](sabbath.html) of the Feast of Trumpets, followed by a special weekly [Shabbat](sabbath.html) [known](daat.html) as [Shabbat](sabbath.html) [Shuvah](shuvah.html) ([Shabbat](sabbath.html) of returning/repentance), and concluding with [Tishri](feasts.html) 10 being the [festival](festival.html) [Shabbat](sabbath.html) of [Yom Kippur](kippur.html) (Day of [Atonement](kippur.html)) [note, this [festival](festival.html) [Shabbat](sabbath.html) may at times also coincide with the weekly [Shabbat](sabbath.html)]. Perhaps Revelation 1-3 is a vision Hakham Yochanan had in Patmos on the 1st day of [Yom Teruah](teruah.html) ([Festival](festival.html) of Trumpets), and Revelation 4-5 took place on the 2nd day of the [festival](festival.html) [Shabbat](sabbath.html) of the Feast of Trumpets. This would account for the words “And immediately” or as other version translate: “Straightaway.”

**A throne was set in the** [**heaven**](heaven.html)**, and upon the throne is** [**one**](one.html)[**sitting**](mashal.html)**:**

There is a perfect correspondence here to what David says in [Psalm](psalms1.html) 47:8-10 -

*“8. For God is the King of all the earth; sing praises in a skilful song. 9.* ***God reigns over the*** [***nations***](nations.html)***; God sits upon His holy throne****. 10. The princes of the peoples are* [*gathered*](gather.html) *together, the people of the God of* [*Abraham*](avraham.html)*; for unto God belong the shields of the earth; He is greatly exalted.”*

The *throne* is therefore explained by the Psalmist as a symbol of [HaShem](hashem.html)’s absolute sovereignty, particularly, in this case, with regards to the [nations](nations.html) ([Gentiles](gen-jew.html)).

**Revelation 4:3**

(KJV+) And2532 he that sat2521 was2258 to look upon3706 like3664 a jasper2393 and2532 a sardine4555 stone:3037 and2532 *there* *was* a rainbow2463 round about2943 the3588 throne,2362 in sight3706 like unto3664 an emerald.4664

(YLT) and He who is [sitting](mashal.html) was in sight like a stone, jasper and sardine: and a rainbow was round the throne in sight like an emerald.

(ALT) similar in appearance to a jasper stone [i.e. a gem of varying colors] and to a sardius [or, carnelian; i.e. a red gem], and [there was] a rainbow around the throne, likewise [similar] in appearance to an emerald.

**And He who is** [**sitting**](mashal.html) **was in sight similar in appearance to a jasper stone [i.e. a gem of varying colors] and to a sardius [or, carnelian; i.e. a red gem]**

In the [first](one.html) Epistle of Hakham Shaul to his beloved Talmid (Rabbinic disciple) Timothy, chapter [six](six.html), he instructs him as follows:

*13. I am giving strict orders to you before* [*HaShem*](hashem.html)*, the* [*One*](one.html) *giving life to all [things], and [before] Yeshuah the* [*Mashiach*](mashiach.html)*, the* [*One*](one.html) *having testify before Pontius Pilate the good confession, 14. [for] you to keep the* [*commandment*](cmds613.html) *spotless [and] blameless [or, above reproach], until the Appearing of our Master Yeshuah the* [*Mashiach*](mashiach.html)*, 15. which He (*[*HaShem*](hashem.html)*) will reveal in His (*[*HaShem*](hashem.html)*’s) own times, the blessed and only Sovereign, the King of the ones being kings and Lord of the ones exercising lordship, 16. the only* [*One*](one.html) *having immortality,* [***dwelling***](dwelling.html) ***in unapproachable light, whom no*** [***one***](one.html) ***of people saw nor is able to see****, to whom [is] honor and eternal might [or, dominion]! Amen (so be it)!*

The [one](one.html) [sitting](mashal.html) in the throne is depicted by the brilliance of light that is reflected from precious stones. This accords with Hakham Shaul’s statement above “[dwelling](dwelling.html) in unapproachable light.”

Further, the Psalmist declares:

[***Psalm***](psalms1.html) ***104:1-2*** *Bless* [*HaShem*](hashem.html)*, O my soul! O* [*HaShem*](hashem.html) *my God, You are very great; You have put on honor and majesty,* ***covering Yourself with light like a cloak****, and stretching out the* [*heavens*](heaven.html) *like a curtain;*

We must note nevertheless, that the [two](two.html) different stones (Jasper and Carnelian) mentioned in this verse were also used in the [High Priest](priests.html)’s breastplate representing the [twelve](twelve.html) [tribes](tribes.html) of Israel. In this verse (4:3) the allusion is to: [Benjamin](benyamin.html) and Reuben, and these [two](two.html) stones were also the last [one](one.html) and [first](one.html) [one](one.html) on the breastplate, and thus the mentioning of these [two](two.html) stones is a pars pro toto alluding to all of the [twelve](twelve.html) stones.

The jasper, at least [one](one.html) sort of them, is of various colours, and spotted with divers spots; that which is most valued is the green, spotted with red or purple. This stone, which is the [twelfth](twelve.html) in the [high priest](priests.html)'s breastplate, and on which the [name](name.html) of [*Benjamin*](benyamin.html) was written, is called, by the Targum of Onkelos on [Exodus](exodus.html) 28:20, *Pantere*, and of the Targum of ben Uzziel, on the same place, *Apanturin*, and on Song of Songs 5:14, *Apantor*, because some are variegated and spotted like panthers. The same is with the *Sardius*, and in [Exodus](exodus.html) 28:17 this was the stone on which Reuben's [name](name.html) was written; this is of a red, or [blood](body.html) colour as its [name](name.html) אדם, in [Hebrew](hebrew.html), shows, and the same that is called a carnelian; and [one](one.html) could speculate that the color of this stone is expressive of the fiery indignation of [HaShem](hashem.html) whose fury is poured out like [fire](fire.html), and who nakedly and absolutely considered, is a consuming [fire](fire.html) to the [wicked](wicked.html) / lawless, his enemies, and the enemies of His [Jewish](gen-jew.html) people.

But we may ask, the stones indicated here in this phrase do issue light but rather reflect light. Where is the source for this light being reflected? The answer to this question is answered in the immediate phrase.

**Revelation 4:4**

(KJV+) And2532 round about2943 the3588 throne2362 *were* [four](four.html) and twenty5064, 2532, 1501 seats:2362 and2532 upon1909 the3588 seats2362 I saw1492 [four](four.html) and twenty5064, 2532, 1501 elders4245 [sitting](mashal.html),2521 clothed4016 in1722 white3022 raiment;2440 and2532 they had2192 on1909 their848 heads2776 crowns4735 of gold.5552

(YLT) And around the throne *are* thrones [twenty](twenty.html) and [four](four.html), and upon the thrones I saw the [twenty](twenty.html) and [four](four.html) elders [sitting](mashal.html), clothed in white garments, and they had upon their heads crowns of gold;

(ALT) And around the throne *[were]* [twenty](twenty.html)-[four](four.html) thrones, and on the thrones the [twenty](twenty.html)-[four](four.html) elders *[were]* [sitting](mashal.html), having been clothed in white garments, and on their heads *[were]* golden victor's wreaths.

**And around the throne [were]** [**twenty**](twenty.html)**-**[**four**](four.html) **thrones, and on the thrones the** [**twenty**](twenty.html)**-**[**four**](four.html) **elders [were]** [**sitting**](mashal.html)

We [know](daat.html) that there were [twenty](twenty.html)-[four](four.html) courses of Aaronic [priests](priests.html) (I Chronicles 24:5), and there were also [twenty](twenty.html)-[four](four.html) divisions of Levite singers in the [Temple](temple.html) (I Chronicles 25), and tradition also instructs us that there were also [twenty](twenty.html)-[four](four.html) courses of Hakhamim (Judges) called the Ma’amad that accompanied the [twenty](twenty.html)-[four](four.html) courses of the [Kohanim](priests.html) ([Priests](priests.html)). Hakham Yochanan [knew](daat.html) this and perhaps this he uses as the structure for the depiction of the worship service in the [heavens](heaven.html) depicted in this vision.

However, some are of the opinion that this is composite figure of elders representing the [twelve](twelve.html) Patriarchs of Israel on the [one](one.html) [hand](fourteen.html) and [twelve](twelve.html) disciples of the Master on the other. There is [justification](justification.html) for this, further in Revelation 15:3, where those who overcame the beast and its image, having harps of [HaShem](hashem.html), “sing the song of Moses, the servant of [HaShem](hashem.html), and the song of the Lamb.” We also [know](daat.html) that when the Master was [teaching](teacher.html) on earth he told his Talmidim (Rabbinic disciples):

***Matthew 19:28*** *“So Yeshuah said to them, "Amen (positively, truly), I say to you, that you, the ones having followed me, in the Regeneration, when the Son of Humanity sits on [the] throne of his glory, you also will sit on* [*twelve*](twelve.html) *thrones, judging the* [*twelve*](twelve.html)[*tribes*](tribes.html) *of Israel.”*

What is important here to note is that this heavenly tribunal is not composed of [twenty](twenty.html)-[four](four.html) Christian Elders as many have written and [taught](teacher.html), but of [twenty](twenty.html)-[four](four.html) [Jewish](gen-jew.html) Elders, who in this vision are going to judge the [Gentiles](gen-jew.html). The judgment upon the [Jewish](gen-jew.html) people already took place in the vision of Revelation 1-3, in the judgment against the [seven](seven.html) [Jewish](gen-jew.html) congregations. Now in this vision the judgment is against the [Gentiles](gen-jew.html).

The word [*sitting*](mashal.html) implies [three](three.html) things in the [Hebrew](hebrew.html). Either [sitting](mashal.html) for Torah [study](study.html), and thus a school for children or a seminary is called, in [Hebrew](hebrew.html), a Yeshivah (Literally: “place of [sitting](mashal.html)”), or [sitting](mashal.html) for judgment (as in the expression “the [sitting](mashal.html) of this tribunal will take place on such and such a [time](time.html), and at such and such a place”); and lastly the word also denotes worship, for large parts of the [synagogue](synagog.html) service is done in the [sitting](mashal.html) posture. The last [two](two.html) uses of the word “to sit” apply to this vision of Revelation 4-5.

[Sitting](mashal.html) always applies to judgment, and any common [time](time.html) we sit it is for the purposes of judgment. The [three](three.html) occasions to sit are all related to judgment.

**Clothed in white garments**

White is not only the symbol of [purity](purity.html) and sincerity, but it is also the symbol of leadership and wisdom. Thus, in [Jewish](gen-jew.html) tradition, black stands for [knowledge](knowledge.html), grey for understanding and white for wisdom. We must note here that there is and should be a complete correspondence between heavenly and earthly realities. Elders are presented to us in the heavenly reality in their robes of office. Similarly, in the [synagogue](synagog.html) the Elders should also present themselves in their robes of office. Some have dispensed with these robes with disastrous [consequences](conseq.html). We must understand that the Elders of the [synagogue](synagog.html) do not perform their tasks on the Sabbaths as private individuals, but as ministers of the congregation representing the [community](community.html) to [HaShem](hashem.html) on the [one](one.html) [hand](fourteen.html) and beings spokesmen for [HaShem](hashem.html) and His revelation in the Torah. If the elders are robed in [heaven](heaven.html) why not on earth, after all did not the Master [taught](teacher.html) us to [pray](prayer.html) “Your will be done on earth as it is in the [heavens](heaven.html)”?

**And they had upon their heads crowns of gold**

The Mishnaic tractate Pirke Abot (Chapters of the [Fathers](fathers.html)) instructs us in VI.6:

*Greater is the crown of Torah than the crown of priesthood and the crown of kingship, for the crown of kingship is achieved through* [*thirty*](thirty.html) *advantages and the crown of priesthood through* [*twenty*](twenty.html)[*four*](four.html)*, but the crown of Torah is acquired through* [*forty*](forty.html)[*eight*](eight.html) *qualifications. They are: (1) by diligent* [*study*](study.html)*; (2) by attentive listening; (3) by proper enunciation; (4) by an understanding and perceptive* [*heart*](body.html)*; (5) by reverence; (6) by* [*awe*](fear.html)*; (7) by humility; (8) by joy; (9) by ministering to the sages; (10) by attaching oneself to colleagues; (11) by keen discussion among students; (12) by calm deliberation; (13) by* [*study*](study.html) *of Scripture; (14) by* [*study*](study.html) *of Mishnah; (15) by moderating business activity; (16) by moderating involvement in worldly matters; (17) by moderating pleasure; (18) by moderating* [*sleep*](mashal.html)*; (19) by moderating* [*idle chatter*](mashal.html)*; (20) by moderating jest; (21) by being slow to anger; (22) by having a good* [*heart*](body.html)*; (23) by trusting in the sages; (24) by acceptance of affliction; (25) by recognizing* [*one*](one.html)*’s place; (26) by rejoicing in* [*one*](one.html)*’s portion; (27) by putting a guard to* [*one*](one.html)*’s words; (28) by not claiming* [*merit*](merit.html) *for oneself; (29) by being beloved; (30) by loving* [*HaShem*](hashem.html)*; (31) by loving humankind; (32) by loving acts of charity; (33) by loving rectitude; (34) by loving reproof; (35) by keeping distant from honor; (36) by not* [*boasting*](chametz.html) *of* [*one*](one.html)*’s learning; (37) by not enjoying handing down decisions; (38) by sharing burden’s with* [*one*](one.html)*’s fellow; (39) by judging* [*one*](one.html)*’s fellow charitably; (40) be leading* [*one*](one.html)*’s fellow to the truth; (41) by leading* [*one*](one.html)*’s fellow to peace; (42) by being studious in learning; (43) by asking and answering listening and adding to* [*knowledge*](knowledge.html)*; (44) by learning in order to* [*teach*](teacher.html)*; (45)by learning in order to practice; (46) by enhancing the wisdom of* [*one*](one.html)*’s* [*teacher*](teacher.html)*; (47) by being exact in what* [*one*](one.html) *has learned; and (48) by reporting a statement in the* [*name*](name.html) *of its author, for thus you have learned – whoever reports a statement in the* [*name*](name.html) *of its author brings deliverance to the* [*world*](worlds.html)*, as it is said: “And* [*Esther*](esther.html) *told it to the King in Mordechai’s* [*name*](name.html)*” (*[*Esther*](esther.html) *2:22).*

Thus, the “golden crown” that each of these [twenty](twenty.html)-[four](four.html) Elders have “upon their heads” is not the crown of priesthood, nor the crown of royalty but a superior crown that of the Torah in whose service for the sake of [HaShem](hashem.html) and [Mashiach](mashiach.html) they joyfully and enthusiastically spent their lives laboring in it through [study](study.html) and establishment of it.

The [Midrash](orallaw.html) Tanhuma brings additional information regarding these elders:

[***Midrash***](orallaw.html) ***Tanhuma (Lev.) 19:1-22*** *In the age to come the Holy* [*One*](one.html) *will sit down, and the* [*angels*](angels.html) *will place thrones for the great ones of Israel for them to sit down, so that the Holy* [*One*](one.html) *will be* [*sitting*](mashal.html) *with them like the president of the court (*[*Av*](feasts.html) *Bet Din). Then they shall judge the peoples of the* [*world*](worlds.html)*, as stated (in Is. 3:14): THE LORD WILL COME IN JUDGMENT ALONG WITH THE ELDERS OF HIS PEOPLE AND THEIR PRINCES (Exod. R. 5:12; see Wisdom 3:8; I Enoch 38:5; 48:9; I Corinthians 6:2.). “Against the elders of his people” is not written here, but ALONG WITH THE ELDERS <OF HIS PEOPLE>. <Scripture> is* [*teaching*](teacher.html) *that the Holy* [*One*](one.html) *will sit along with the elders and princes of Israel to judge the* [*nations*](nations.html) *of the* [*world*](worlds.html)*. And which < thrones> are they? These are the thrones of the house of David and the elders of Israel, as stated (in Ps. 122:5): THERE STOOD THE THRONES OF JUDGMENT, THRONES OF THE HOUSE OF DAVID. R. Pinhas said in the* [*name*](name.html) *of R. Hilqiyah the Southerner (i.e., from Judah), <who* [*spoke*](mashal.html)*> in the* [*name*](name.html) *of R. Reuben: If you say: When thrones stand there for judgment, they are thrones of the house of David. Then what is <the meaning of> (Dan. 7:9): AND THE ANCIENT OF DAYS TOOK HIS SEAT? That he sits among them like the president of the court, and with them he judges the* [*Gentiles*](gen-jew.html)*. It is therefore written (ibid.): UNTIL THRONES WERE SET IN PLACE. What is the meaning of (ibid., cont.): AND THE* [*HAIR*](hair.html) *OF HIS* [*HEAD*](body.html) *WAS LIKE* [*CLEAN*](purity.html) *WOOL? When the Holy* [*One*](one.html) *cleanses himself from the* [*nations*](nations.html) *of the* [*world*](worlds.html) *(& Cf. the parallel in the traditional* [*Midrash*](orallaw.html) *Tanhuma, Lev. 6:11 (*[*Jerusalem*](city.html)*: Eshkol, nd.), which reads: “The Holy* [*One*](one.html) *cleanses himself from the worshipers of idols”), he gives them compensation for the easy* [*commandments*](cmds613.html) *which they have observed in this* [*world*](worlds.html)*. <He does so> in order to judge them and convict them in the* [*world*](futures.html) *to come, so that they will have no excuse and have no* [*merit*](merit.html) *found for them. Thus it is stated (in Is. 14:32): AND WHAT WILL HE ANSWER THE* [*ANGELS*](angels.html) *OF [mal’akhe - In the biblical context, the word should be rendered as “messengers of,” but the* [*midrash*](orallaw.html) *interprets the passage eschatologically] A <GIVEN>* [*NATION*](nations.html)*? THAT THE LORD HAS ESTABLISHED ZION, AND IN IT THERE WILL THE AFFLICTED OF HIS PEOPLE TAKE REFUGE. Then he immediately renders the judgment against them. At that* [*time*](time.html) *the Holy* [*One*](one.html) *becomes exalted in his* [*world*](worlds.html)*, as stated (in Is. 5:16): THE LORD OF HOSTS IS EXALTED IN JUDGMENT, [AND THE HOLY GOD IS SANCTIFIED IN JUSTICE].*

In the [Midrash](orallaw.html) Tanhuma, we see that the thrones established are for the House of King David the [Mashiach](mashiach.html) and the elders of the people of Yisrael. [Midrash](orallaw.html) Tanhuma seems to point out that [HaShem](hashem.html) will also take precedence over them like the Nasi (president) of a rabbinical court. It also points out that he will judge the [nations](nations.html) of the [world](worlds.html) with these same elders.

In a similar vein Pirke Abot VI.7 instructs:

*“****Great is the Torah****, for it brings life to those who practice it, in this* [*world*](worlds.html)*, and in the* [*world*](futures.html) *to come, as it is said: “For they are life to those who find them and health to all their flesh” (Proverbs 4:22); and it says: “It will be health to your* [*body*](body.html) *and marrow to your bones”(Proverbs 3:8); and it says: “It is a* [*tree of life*](eternal.html) *to those who maintain it and those who uphold it are happy” (Proverbs 3:18); and it says:* ***“They will be a garland (crown) of*** [***grace***](grace.html) ***for your*** [***head***](body.html)***,*** *and necklaces around your* [*neck*](body.html)*” (Proverbs 1:9); and it says:* ***“It gives to your*** [***head***](body.html) ***a garland (crown) of*** [***grace***](grace.html)***, and will bestow upon you a crown of glory”*** *(Proverbs 4:9); and it says: “For through Me the* [*number*](nchart.html) *of your days will grow, and the years of your life will be increased” (Proverbs 9:11); and it says: “Length of days is in its right* [*hand*](mashal.html)*, in its left* [*hand*](mashal.html) *are riches and honor” (Proverbs 3:16); and it says: “For length of days and years of life and peace will they add to you” (Proverbs 3:2).”*

A [number](nchart.html) of Christian commentators have stated that this crown was a wreath put on the [head](body.html) for being and over comer, however these commentators refuse to see the book of Revelation in its Hebraic context, and in the Hebraic culture to which this book belongs. The above quotes from the [Mishna](orallaw.html), Tractate Pirke Avot, makes it perfectly clear that this is a crown reserved for Torah Scholars who have labored diligently and faithfully in the Torah, its practice, [teaching](teacher.html) and establishment.

**Revelation 4:5**

(KJV+) And2532 out1537 of the3588 throne2362 proceeded1607 lightnings796 and2532 thunderings1027 and2532 voices:5456 and2532 *there* *were* seven2033 lamps2985 of fire4442 burning2545 before1799 the3588 throne,2362 which3739 are1526 the3588 seven2033 Spirits4151 of God.2316

(YLT) and out of the throne proceed do lightnings, and thunders, and voices; and [seven](seven.html) lamps of [fire](fire.html) are burning before the throne, which are the [Seven](seven.html) Spirits of God,

(ALT) And from the throne proceed lightning flashes and voices and peals of thunder, and [seven](seven.html) lamps of [fire](fire.html) *[were]* burning before His throne, which are [seven](seven.html) spirits *[*[*fig*](bethphag.html)*., is the* [*seven*](seven.html)*-fold Spirit]* of God.

**and out of the throne proceed do lightnings, and thunders, and voices:**

The lightning flashes may be understood either of the teachings of the Torah which come out of [Jerusalem](city.html), the congregation of [HaShem](hashem.html), where He has his throne; and which are comparable to *lightning*, both for the light and [knowledge](knowledge.html) they give, and for the swiftness with which they were spread over the [world](worlds.html), by the servants of the Word; and to *thunders*, for the awfulness, [authority](authority.html), and majesty of these teachings; and as the prophesies of the prophets are called **"the voices of the prophets which are read every** [**Shabbat**](sabbath.html)**”** [2 Lukas (Acts) 13:27]; so may the teachings of the Torah be called "voices", as they are the voice of [HaShem](hashem.html), most blessed be He, and of His [Mashiach](mashiach.html), and of His [teaching](teacher.html)/judging servants; and these are voices of love, [grace](grace.html), mercy, peace, pardon, obligation, righteousness / generosity, and [eternal life](eternal.html). The allusion here is to the giving of the [Law](law.html) on Mount [Sinai](stages.html), when such things were seen and heard, cf. [Exodus](exodus.html) 19:16, as well as the judgments of [HaShem](hashem.html), and the punishments inflicted upon His enemies, and the enemies of His people Israel, and His awful threats to them, see [Psalm](psalms1.html) 18:13.

The meaning here is that these voices of the Torah were echoing and re-echoing sounds, as it were a multitude of voices that seemed to [speak](mashal.html) on every side and in every dimension of [time](time.html), as we read previously in Pirke Abot 6:2 –

*“Rabbi Yehoshua the son of Levi says:* ***Day after day a Heavenly voice issues from Mount Horeb proclaiming*** *the following: “Woe to mankind for their contempt of the Torah,” for whoever is not occupied with the Torah is considered rebuked, as it is said – “As a golden ring in a swine’s snout, so is a beautiful woman who deviates from discretion” (Proverbs 11:22). And it is said: “And the Tablets are the work of* [*HaShem*](hashem.html) *and the writing is* [*HaShem*](hashem.html)*’s writing, engraved upon the Tablets” (*[*Exodus*](exodus.html) *32:16). Read not engraved [CHARUTH] but* [*freedom*](freedom.html) *[CHERUTH], for there is none who is free* [*save*](salvation.html)[*one*](one.html) *who is occupied with Torah* [*study*](study.html)*, And anyone who is occupied with Torah* [*study*](study.html) *will become exalted, as it is said: “From* [*HaShem*](hashem.html)*’s gift [MATTANA} to* [*HaShem*](hashem.html)*’s heritage [NACHALIEL} to high places [BAMOTH]” (*[*Numbers*](nchart.html) *21:19).”*

**And** [**seven**](seven.html) **lamps of** [**fire**](fire.html) **are burning before the throne, which are the** [**Seven**](seven.html) **Spirits of God,**

The lamps as a whole (i.e. the Menorah – candelabra) are a symbol of the Holy Spirit in the [first](one.html) place and therefore the text is an allusion to Isaiah 11:1-10, where we read:

*1. And there will come forth a shoot out of the stock of Jesse, and a branch [Netzer] will grow forth out of his roots. 2.* ***And the spirit of*** [***HaShem***](hashem.html) *will rest upon him,* ***the spirit of wisdom*** *and* ***understanding****, the spirit of* ***counsel*** *and* ***might****, the spirit of* [***knowledge***](knowledge.html) *and of the* [***fear***](fear.html) ***of*** [***HaShem***](hashem.html)*. 3. And his delight will be in the* [*fear*](fear.html) *of* [*HaShem*](hashem.html)*; and he will not judge after the sight of his* [*eyes*](body.html)*, neither decide after the* [*hearing*](mashal.html) *of his* [*ears*](body.html)*; 4. But with righteousness / generosity will he judge the poor, and decide with equity for the meek of the land [of Israel]; and he will smite the land [of Israel] with the* [*rod*](staff.html) *of his* [*mouth*](body.html)*, and with the breath of his lips will he slay the* [*wicked*](wicked.html)*/lawless. 5. And righteousness / generosity will be the girdle of his loins, and faithfulness the girdle of his reins. 6. And the wolf will* [*dwell*](dwelling.html) *with the lamb, and the leopard will lie down with the kid; and the calf and the young lion and the fatling together; and a little child will lead them. 7. And the cow and the bear will feed; their young ones will lie down together; and the lion will* [*eat*](eating.html) *straw like the ox. 8. And the sucking child will play on the hole of the asp, and the weaned child will put his* [*hand*](fourteen.html) *on the basilisk's den. 9. They will not hurt nor destroy in all My holy mountain; for the earth will be full of the* [*knowledge*](knowledge.html) *of* [*HaShem*](hashem.html)*, as the waters cover the sea.10. And it will come to pass in that day, that the root of Jesse, that stands for an ensign of the peoples, unto him will the [*[*Gentile*](gen-jew.html)*]* [*nations*](nations.html) *seek; and his resting-place will be glorious.*

It appears here at [first](one.html) sight that only [six](six.html) spirits of the [seven](seven.html)-fold Spirit of [HaShem](hashem.html) are identified, but when these are assembled in the menorah [one](one.html) can quickly identify the unmentioned spirit of the [seven](seven.html) set – i.e. the shamash or servant.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| 3 | 2 | 1 | 7 | 6 | 5 | 4 |
| Counsel | Understand | Wisdom | Service | [Fear](fear.html) of the Lord | [Knowledge](knowledge.html) | Might |

Another way of understanding this [seven](seven.html)-fold spirit of [HaShem](hashem.html) it to consider each of the spirits as a particular gift of the Spirit in human form to each local congregation of [HaShem](hashem.html), as mentioned by Hakham Shaul (Paul) in [Ephesians](ephesians.html) 4:11-12 –

*11. And He gave some [to be]* ***apostles****, and some [to be]* ***prophets****, and some [to be]* ***evangelists****, and some [to be]* ***shepherds*** *[or, pastors] and* ***teachers,*** *12. for the purpose of the equipping of the holy ones for [the] work of service, for [the] building up of the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*,*

These [seven](seven.html) officers of each local [synagogue](synagog.html)[[5]](#footnote-5) are as follows:

|  |  |  |
| --- | --- | --- |
| 1 | Sheliach Bet Din [Bishop/Apostle] / Sheliach Tzibbur [[Angel](angels.html) of the Congregation/Cantor] | 1 |
| 2 | Darshan [Expounder] or Magid [Preacher/Prophet] | 1 |
| 3 | Masoret [Master of Tradition/Evangelist/Catechist] | 1 |
| 4 | Parnassim or Shamashim [Pastors/Deacons/Deaconesses] | 3 |
| 5 | Moreh [School [Teacher](teacher.html)]/Meturgeman [Translator/Interpreter] | 1 |
|  | TOTAL | 7 |

Yet another interpretation of the meaning of this [seven](seven.html)-fold spirit of [HaShem](hashem.html) is that they also represent the [seven](seven.html) [festival](festival.html) Sabbaths in the [Jewish](gen-jew.html) / Biblical [calendar](calendar.html) which are according to Hakham Yochanan (John):

1. [Pesach](passover.html) [first](one.html) day ([First](one.html) Day of [Passover](passover.html))
2. [Pesach](passover.html) last day (Last Day of [Passover](passover.html))
3. [Shavuot](shavuot.html) ([Pentecost](shavuot.html))
4. [Yom Teruah](teruah.html) ([Rosh Hashana](teruah.html)h) – (Feast of Trumpets)
5. Yom [HaKippurim](kippur.html) ([Day of Atonement](kippur.html)s)
6. [Succoth](succoth.html), [first](one.html) day ([Tabernacles](succoth.html) [First](one.html) Day)
7. [Succoth](succoth.html), last day ([Tabernacles](succoth.html) [Eighth](eight.html) Day)

Thus, these [seven](seven.html) burning lamps before the throne of [HaShem](hashem.html) are emblems of the [seven](seven.html) fold spirit of [HaShem](hashem.html) and each is the emblem of:

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | **Wisdom** | Sheliach Bet Din | [**Passover**](passover.html) **1st Day** |
| 2 | **Understanding** | Sheliach Tzibbur | [**Passover**](passover.html) **7th Day** |
| 3 | **Counsel** | Masoret | [**Pentecost**](shavuot.html) |
| 4 | **Might** | Darshan | **Feast of Trumpets** |
| 5 | [**Knowledge**](knowledge.html) | Moreh/Meturgeman | [**Day of Atonement**](kippur.html)**s** |
| 6 | [**Fear**](fear.html) **of** [**HaShem**](hashem.html) | Magid | [**Succoth**](succoth.html) **1st Day** |
| 7 | **Service** | Parnassim/Shamashim | [**Succoth**](succoth.html) **8th Day** |

Observe that there is no contradiction between the meaning of these [seven](seven.html) symbols here but rather, they perfectly complement each other in a [three](three.html) dimensional scheme.

**Revelation 4:6**

(KJV+) And2532 before1799 the3588 throne2362 *there* *was* a sea2281 of glass5193 like unto3664 crystal:2930 and2532 in1722 the midst3319 of the3588 throne,2362 and2532 round about2945 the3588 throne,2362 *were* four5064 beasts2226 full1073 of eyes3788 before1715 and2532 behind.3693

(YLT) and before the throne *is* a sea of glass like to crystal, and in the midst of the throne, and round the throne, *are* [four](four.html) living creatures, full of [eyes](body.html) before and behind;

(ALT) And before the throne *[was something]* like a glassy sea like crystal *[or, ice]*, and in *[the]* center of the throne and around the throne *[were]* [four](four.html) living creatures full of *[or, covered with]* [eyes](body.html) in front and in back.

**And before the throne *is* a sea of glass like to crystal**

While in Revelation 17:1,15 we are presented with the fluidity and instability of the natural sea, here we are presented with a sea that stands solid, and calm, and clear. Interestingly in the [Psalms](psalms1.html), [HaShem](hashem.html)’s judgments are called “a great deep” – as it is stated:

[***Psalm***](psalms1.html) ***36:6*** *Your righteousness/generosity is like the mountains of God;* ***Your judgments are a great deep****; O* [*HaShem*](hashem.html)*, You preserve animal and man.*

Now, we may ask is there a kind of water in the Scriptures that contain [HaShem](hashem.html)’s judgment? And the answer is yes, the waters of the ashes of the Red [Heifer](heifer.html)! And these waters are symbolic of the [heavens](heaven.html) in their purifying effect, for in [Hebrew](hebrew.html) the [heavens](heaven.html) are called SHAMAYIM and which is a combination of [two](two.html) [Hebrew](hebrew.html) words: ESH = [Fire](fire.html), and Mayim = Waters. And the waters of the ashes of the Red [Heifer](heifer.html) are a combination of [fire](fire.html) (i.e. Ashes of the Red [Heifer](heifer.html)) + water. In Revelation 15:2 this “sea of glass” is described as “a sea of glass mingled with [fire](fire.html)” which is a perfect description of the [heavens](heaven.html) in its [Hebrew](hebrew.html) [name](name.html), i.e. SHAMAYIM ([fire](fire.html) and water).

Not surprisingly, as well, we find the laver for the washings of the [priests](priests.html) before performing their services in the [Tabernacle](mikdash.html). This laver we are told was made of the mirrors that the Israelite women used in Egypt to make themselves attractive in order that their exhausted husbands would be tempted to [sleep](mashal.html) with them and thus perpetuate the Israelite [nation](nations.html). When the [Tabernacle](mikdash.html) was built the Israelite women donated their mirrors for the purpose of making the laver for the [priests](priests.html)[[6]](#footnote-6).

Thus we may conclude that the allusion here of “the sea of glass like to crystal” is to the laver as [taught](teacher.html) in [Exodus](exodus.html) 38:8, and as it is stated: “And he made the laver of brass, and the base thereof of brass, **of the mirrors of the serving women** that did service at the door of the tent of meeting.” And so Sir [Isaac](isaac.html) Newton writes: “between the altar and the porch of the [Temple](temple.html) there was a sea of glass like unto crystal [the great brazen laver.].”[[7]](#footnote-7)

Further, figuratively [speaking](mashal.html) we [Jews](gen-jew.html) refer to the [Law](law.html) as "the sea of the [law](law.html)", and the "sea of wisdom"; and also “the sea of the [Talmud](orallaw.html)", or "sea of [teaching](teacher.html)" for therein is contained all the judgments of [HaShem](hashem.html), most blessed be He!

**And in [the] centre of the throne and around the throne [were]** [**four**](four.html) **living creatures full of [or, covered with]** [**eyes**](body.html) **in front and in back**

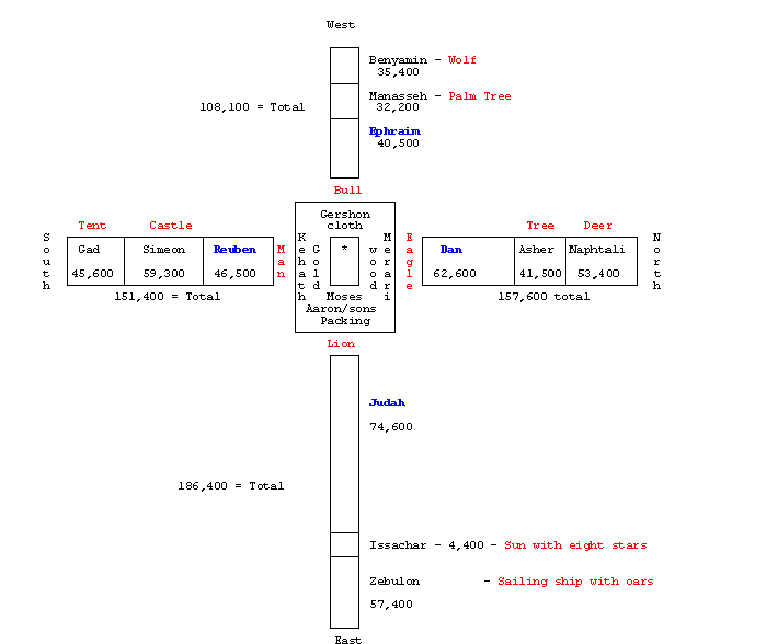
These “living creatures” are seen as [one](one.html) in the midst of each side of the throne, denoting the [four](four.html) points of the compass – i.e. north, south, [east](east.html), and west and symbolizing [HaShem](hashem.html)’s sovereignty and superintendence over all of His [creation](bara.html).

Some translations have “[four](four.html) beasts” instead of “[four](four.html) living creatures.” [four](four.html) beasts, the Greek for *beasts*, Revelation 13:1, 11, is different, (Greek: thay-ree'-on), the symbol for the carnal man by opposition to [HaShem](hashem.html)’s [Law](law.html) losing his true glory, as lord, under Him, of the lower creatures, and degraded to the level of the beast. Here it is “zo’on” - “living creatures”; not beasts!

These [four](four.html) living creatures echo Ezekiel 1:5; and by whom are meant not the [angels](angels.html), though there are many things which agree with them; they are said by some to be the archangels [Michael](angels.html), [Gabriel](angels.html), Uriel, and Raphael.

The [three](three.html) [angels](angels.html) are placed in this manner: [Michael](angels.html) at his right [hand](mashal.html), Uriel at his left, and [Gabriel](angels.html) before Him. Sometimes thus: [Michael](angels.html) on His right [hand](mashal.html), [Gabriel](angels.html) on His left, Uriel before Him, and Raphael behind Him, and [HaShem](hashem.html), most blessed be He, in the middle.

Others find here an allusion to the [four](four.html) standards of the [camp](stages.html) of Israel in the wilderness, to which there seems to be some reference in the whole of this account; as the [tabernacle](mikdash.html) there was placed in the midst, so the throne of [HaShem](hashem.html) here; as the [priests](priests.html) and Levites were round about that, so the [four](four.html) and [twenty](twenty.html) elders here; as there were [seven](seven.html) lamps, over against the candlestick in the [tabernacle](mikdash.html), continually burning, so there are [seven](seven.html) spirits here before the throne; and as there were [four](four.html) princes, who were standard bearers, placed at the [four](four.html) corners of the [camp](stages.html), so here [four](four.html) living creatures, who are standard bearers: the standard of Judah, with Issachar and Zebulon under him, was at the [east](east.html) of the [tabernacle](mikdash.html); and Ephraim, with Manasseh and [Benjamin](benyamin.html), at the west; Reuben, with Simeon and Gad, at the south; and Dan, with Asher and Naphtali, at the north; and our Sages say, that on Judah's standard was the figure of a lion, on Ephraim's the figure of an ox, on Reuben's the figure of a man, and on Dan's the figure of an eagle; and to which the [four](four.html) living creatures are likened here.



Whatever symbol we may attribute to these [four](four.html) “living creatures,” [one](one.html) thing is clear, and it is that they are emanations, attributes, or even beings charged with maintaining [HaShem](hashem.html)’s governance and providence over all of His [creation](bara.html). This becomes perfectly clear when we observe the next phrase: **“full of [or, covered with]** [**eyes**](body.html) **in front and in back.”** The symbol here would denote an ever-watchful and observing Providence; and, therefore meaning that, in the administration of the divine government, everything is distinctly contemplated; nothing escapes observation; nothing can be concealed. In a way, these [four](four.html) living creatures have the [Jewish](gen-jew.html) “Batei Dinae” (Torah [Jewish](gen-jew.html) Tribunals) as their anti-[type](types.html) here on earth. For the Batei Din, are also charged with the administration of [HaShem](hashem.html)’s governance in the local [communities](community.html) under their jurisdiction, and [HaShem](hashem.html)’s Presence (Shekhinah) are with them “with [eyes](body.html) in front and in back” revealing to the open that which was/is concealed, so that the administration of justice be done elegantly and with equity to all concerned.

**Revelation 4:7**

(KJV+) And2532 the3588 first4413 beast2226 *was* like3664 a lion,3023 and2532 the3588 second1208 beast2226 like3664 a calf,3448 and2532 the3588 third5154 beast2226 had2192 a face4383 as5613 a man,444 and2532 the3588 fourth5067 beast2226 *was* like3664 a flying4072 eagle.105

(YLT) and the [first](one.html) living creature *is* like a lion, and the second living creature *is* like a calf, and the [third](three.html) living creature had the [face](body.html) as a man, and the [fourth](four.html) living creature *is* like an eagle flying.

(ALT) And the [first](one.html) living creature *[was]* like a lion, and the second living creature *[was]* like a calf, and the [third](three.html) living creature having the [face](body.html) like a person, and the [fourth](four.html) {living creature} *[was]* like a flying eagle.

As we have noted above:

These [four](four.html) living creatures echo Ezekiel 1:5; and by whom are meant not the [angels](angels.html), though there are many things which agree with them; they are said by some to be the archangels [Michael](angels.html), [Gabriel](angels.html), Uriel, and Raphael; the [first](one.html) [three](three.html) they place in this manner, [Michael](angels.html) at his right [hand](mashal.html), Uriel at his left, and [Gabriel](angels.html) before Him . Sometimes thus, [Michael](angels.html) on His right [hand](mashal.html), [Gabriel](angels.html) on His left, Uriel before Him, and Raphael behind Him, and [HaShem](hashem.html), most blessed be He, in the middle. Others find here an allusion to the [four](four.html) standards of the [camp](stages.html) of Israel in the wilderness, to which there seems to be some reference in the whole of this account; as the [tabernacle](mikdash.html) there was placed in the midst, so the throne of God here; as the [priests](priests.html) and Levites were round about that, so the [four](four.html) and [twenty](twenty.html) elders here; as there were [seven](seven.html) lamps, over against the candlestick in the [tabernacle](mikdash.html), continually burning, so there are [seven](seven.html) spirits here before the throne; and as there were [four](four.html) princes, who were standard bearers, placed at the [four](four.html) corners of the [camp](stages.html), so here [four](four.html) living creatures, who are standard bearers: the standard of Judah, with Issachar and Zebulon under him, was at the [east](east.html) of the [tabernacle](mikdash.html); and Ephraim, with Manasseh and [Benjamin](benyamin.html), at the west; Reuben, with Simeon and Gad, at the south; and Dan, with Asher and Naphtali, at the north; and our Sages say, that on Judah's standard was the figure of a lion, on Ephraim's the figure of an ox, on Reuben's the figure of a man, and on Dan's the figure of an eagle; and to which the [four](four.html) living creatures are likened here.

This vision is anchored then in the vision of Ezekiel as described in Chapters 1 and 10 of his book. Hendriksen[[8]](#footnote-8) finds the following [seven](seven.html) similarities between these [two](two.html) visions:

1. In both cases these beings are called “living [one](one.html)” (cf. Ezekiel 1:5; Revelation 4:6);
2. In both cases the symbolic [number](nchart.html) is the same, namely, [four](four.html) (cf. Ezekiel 1:5; Revelation 4:6);
3. In both cases the appearance of their faces is compared to that of man, lion, ox, and eagle (Cf. Ezekiel 1:10; Revelation 4:7);
4. In both cases they are closely associated with The Throne (cf. Ezekiel 1:26; Revelation 4:6);
5. In both cases [fire](fire.html) moves to and fro among the “living ones” (cf. Ezekiel 1:13; Revelation 4:5 – “out of the [fire](fire.html) went lightning”;
6. In both cases these “living ones” are said to be studded all over with [eyes](body.html) (cf. Ezekiel 1:18; 1:21; 10:12; Revelation 4:8);
7. In both cases a rainbow encircles The Throne with which the “living ones” are associated (cf. Ezekiel 1:29; Revelation 4:3).

It must be noted that in Ezekiel 10:20 these “living creatures” are identified as “[cherubim](angels.html).” however, as we shall see in the next verse, based upon the vision of the Prophet Isaiah in Isaiah 6:1-3 these are identified as Seraphim. On the other [hand](fourteen.html), Maimonides in the Mishneh Torah, Yesode Ha-Torah 2:7, notes that there are [ten](ten.html) levels of [angels](angels.html). Their names are Chayot (living creatures), Ofanim, Er’[elim](stages.html), Chashmalim, Seraphim, Malachim, Elohim, B’ne Elohim, [Cherubim](angels.html), and Ishim. Thus, according to the Rambam these [four](four.html) “living creatures” are the highest order of angelic creatures.

An interesting point that escapes many, is that if we add the [twenty](twenty.html)-[four](four.html) Elders in the vision together with “the [four](four.html) living creatures,” we arrive at the significant [number](nchart.html) [twenty](twenty.html)-[eight](eight.html)! This [number](nchart.html) is symbolic of [four](four.html) menorot (Candelabras) with [seven](seven.html) branches each to the [four](four.html) corners of the [world](worlds.html) ([four](four.html) points of the compass). And each of these menorot in themselves are symbolic of the [seven](seven.html) spirit of [HaShem](hashem.html) we mentioned above, as well as instruments of [HaShem](hashem.html)’s revelation of the Torah, administration of His government (Kingdom) here on earth, as well as symbols of [HaShem](hashem.html)’s providence and superintendence. From this perspective, the [twenty](twenty.html)-[four](four.html) Elders and the [four](four.html) living creatures must be taken as [one](one.html) symbol in and by itself rather than [two](two.html) unconnected and separate symbols by themselves. This is important in interpreting this vision because its central theme is the throne of [HaShem](hashem.html), i.e. His government (Kingdom), upon which the rest of the items in this vision are subject to, surround it, and are but aspects of His holy governance, providence and superintendence of all of His [creation](bara.html).

In consonance with this understanding we may ask, are not these the middle [signs](signs.html) in the [four](four.html) quarters of the mazzaroth, And are not these the [tribes](tribes.html)[[9]](#footnote-9) that surrounded the [Ark](ark.html) when Israel was encamped?

Lion = Leo = Judah

Bull = Taurus = Ephraim

Man = Aquarius = Reuben

Eagle = Scorpio[[10]](#footnote-10) = Dan

Therefore, these “[four](four.html) living creatures” are a par excellance emblematic of the [four](four.html) corners of the [world](worlds.html) / universe to which [HaShem](hashem.html)’s revelation, governance, providence, and superintendence reaches, and therefore meaning that there is not a single place in the universe and in the [world](worlds.html) where these do not reach.

A Christian tradition, traced as back as we can ascertain to Ireneaus[[11]](#footnote-11) (circa 170 c.e.), proposes that the faces of the [cherubim](angels.html) (man, lion, ox, eagle) are "images of the life and work of the Son of God," and assigns the man to Matthew, and the ox to [Luke](luke.html), but the eagle to Mark and the lion to John. Victorinus[[12]](#footnote-12) on the [third](three.html) century c.e., and later Jerome[[13]](#footnote-13) on the [fourth](four.html) century c.e., accepted this concept but changed the order. Now the “lion” was Matthew, the “man” Mark, the “ox” [Luke](luke.html), and the “eagle” John.

This Christian tradition is in part correct and in part incorrect, for the [Jewish](gen-jew.html) people before Yeshuah came to [walk](walking.html) on earth, already [knew](daat.html) that the Torah was to be interpreted in [four](four.html) levels of hermeneutics as described in the following diagram[[14]](#footnote-14):

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **פרדס** | **פשת** | **רמז** | **דרש** | **סוד** |
| [**PaRDeS**](remez.html) | Pshat | [Remez](remez.html) | Derash | [Sod](sod.html) |
| **Definition** | Simple | Hint | Explore - Ask | [Secret](sod.html) |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | **Common People** | **Noble**  **(**Lawyers, Judges, Scientists) | **Kingly**  (civil servants, political scientists) | Mystic  (psychologists) |
| [**Hermeneutic**](rules.html) **level**[[15]](#footnote-15) | 7 Hillel [Laws](law.html) | 13 Ishmael [Laws](law.html) | 32 Ben Gallil [Laws](law.html) | 42 [Zohar](orallaw.html) [Laws](law.html) |
| **Rabbinic level** | [Mishna](orallaw.html) | [Gemara](orallaw.html) | [Midrash](orallaw.html) | [Zohar](orallaw.html) |
| [**Gospel**](mishna1.html) | Marqos (Mark),  1 & 2 Peter | I and II Luqas ([Luke](luke.html)) | Matityahu (Matthew) | Yochanan (John) 1, 2, 3, and Revelation |
| **Presentation** | [HaShem](hashem.html)’s Servant | Son of Man | The King | Son of G-D |
| [**Gospel**](mishna1.html) | Marqos[[16]](#footnote-16)  (Mark) | Luqas[[17]](#footnote-17)  ([Luke](luke.html)) | Matitiyahu  (Matthew) | Yochanan  (John) |
| **Principle Concern** | What do we have to do? | What is the meaning behind what we have to do? | How do we go about establishing [HaShem](hashem.html)'s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](worlds.html) | Asiyah | Yetzirah | Beriyah | Atzilut |
| **Symbol** | Man | Ox/Bull | Lion | Eagle |
| **Mazzaroth** | Deli | Shaur | Aryeh | Aqurav |
| [**Tribe**](tribes.html) | Reuben | Ephraim | Judah | Dan |
| [**Temple**](temple.html) | Outside Chatzer | Chatzer | Kodesh | Kodesh Kodashim |
| [**Purim**](Purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudas [Purim](Purim.html) |

From this perspective, these “[four](four.html) living creatures” are thus responsible of carrying the Torah / [Gospel](mishna1.html) to the [four](four.html) corners of the earth in all these [four](four.html) modes of interpretation, so that no human can be excused because they are ignorant of the message of [HaShem](hashem.html)’s [salvation](salvation.html) and [HaShem](hashem.html)’s governance and superintendence of the universe.

**Revelation 4:8**

(KJV+) And2532 the four5064 beasts2226 had2192 each of them303, 1520, 2596, 1438 six1803 wings4420 about2943 *him*; and2532 *they* *were* full1073 of eyes3788 within:2081 and2532 they rest2192, 372 not3756 day2250 and2532 night,3571 saying,3004 Holy,40 holy,40 holy,40 Lord2962 God2316 Almighty,3841 which was, and is, and is to come.3801

(YLT) And the [four](four.html) living creatures, each by itself severally, had [six](six.html) wings, around and within *are* full of [eyes](body.html), and rest they have not day and night, saying, `Holy, holy, holy, Lord God Almighty, who was, and who is, and who is [coming](coming.html);'

(ALT) And {the} [four](four.html) living creatures, each [one](one.html) having [six](six.html) wings apiece covered with [eyes](body.html) around and within, and they do not have rest day and night, saying, "Holy, holy, holy *[is]* the Lord God, the Almighty, the [One](one.html) *[who]* was and the [One](one.html) being and the [One](one.html) *[who is]* [coming](coming.html)!"

**And {the}** [**four**](four.html) **living creatures, each** [**one**](one.html) **having** [**six**](six.html) **wings apiece**

As to the meaning of the [six](six.html) wings of the Seraphim, as seen by Isaiah, we can but surmise that, “with [two](two.html) of which the [face](body.html) was covered,” denotes profound reverence for [HaShem](hashem.html) (i.e. “[fear](fear.html) of the LORD”); “with [two](two.html) the [feet](heel.html), or lower parts” - emblematic of modesty; and “with [two](two.html) they flew”, symbolic of their promptness in executing the [commandments](cmds613.html) of God (Isaiah 6:2).

**covered with** [**eyes**](body.html) **around and within**

The eye is the symbol of [HaShem](hashem.html)’s omniscience, who knows all and sees all, as well as a symbol for prophecy, for we call a prophet also a “seer,” and prophecy is the unveiling of secrets for the wise to see.

**And they do not have rest day and night,**

The symbol means that in eternity there is no sense of [time](time.html), and day and night are alike. And so these creatures forever keep on exercising their commanded tasks without ceasing, i.e. it is their nature to always be in reverence, modesty, and swiftness occupied with [HaShem](hashem.html)’s [commands](cmds613.html).

**saying, ‘Holy, holy, holy, LORD God Almighty, who was, and who is, and who is** [**coming**](coming.html)**;’**

Most Christian commentators see this as a reference to the so called *trinity*. We of course, see it differently. We see here each mention of term HOLY ([Hebrew](hebrew.html): Kadosh) as related to the meaning of the [Name](name.html) of [HaShem](hashem.html) revealed in [Exodus](exodus.html) 3:13-15, where we read:

*13. And Moses said unto God: 'Behold, when I come unto the children of Israel, and will say unto them: The God of your* [*fathers*](fathers.html) *has sent me unto you; and they will say to me: What is His* [*name*](name.html)*? What will I say unto them?' 14. And God said unto Moses: 'I AM THAT I AM'; and He said: 'Thus will you say unto the children of Israel: I AM has sent me unto you.' 15. And God said moreover unto Moses: 'Thus will you say unto the children of Israel:* [*HASHEM*](hashem.html)*, the God of your* [*fathers*](fathers.html)*, the God of* [*Abraham*](avraham.html)*, the God of* [*Isaac*](isaac.html)*, and the God of* [*Jacob*](israelja.html)*, has sent me unto you; this is My* [*name*](name.html) *for ever, and this is My memorial unto all* [*generations*](toldot.html)*.*

In other words, the meaning here is [HaShem](hashem.html) who was Holy, [HaShem](hashem.html) who is Holy, and [HaShem](hashem.html) who will be Holy. And this is the meaning of the [name](name.html) of [HaShem](hashem.html) [known](daat.html) to us in private conversation as [HASHEM](hashem.html) and before [ten](ten.html) men as ADONAI. The rendering “who is [coming](coming.html)” is unfortunate, and should be read rather as “will be,” so that the entire phrase be properly read as “who was, who is, and who will be” – i.e. the Eternal G-d Who transcends [time](time.html). There are others who render this as the Eternal G-d Who became [HaShem](hashem.html), Who becomes [HaShem](hashem.html), and Who will be becoming [HaShem](hashem.html).

Targum Yonathan renders the phrase “Holy, Holy, Holy” in Isaiah 6:3 as: “*Holy* is the most exalted [heaven](heaven.html), the abode of His Presence; *Holy* on earth, product of His strength; *Holy* forever and ever is [HaShem](hashem.html) Master of Legions; the whole earth is filled with the brilliance of His glory.” Again a [connection](connection.html) is here made with the “I was that I am, that I will be” of [Exodus](exodus.html) 3:13-15.

**Revelation 4:9-11**

(KJV+) And2532 when3752 those beasts2226 give1325 glory1391 and2532 honor5092 and2532 thanks2169 to him that sat2521 on1909 the3588 throne,2362 who lives2198 forever and ever,1519, 165, 165

(KJV+) The3588 [four](four.html) and twenty5064, 2532, 1501 elders4245 fall down4098 before1799 him that sat2521 on1909 the3588 throne,2362 and2532 worship4352 him that lives2198 forever and ever,1519, 165, 165 and2532 cast906 their848 crowns4735 before1799 the3588 throne,2362 saying,3004

(KJV+) You are1488 worthy,514 O Lord,2962 to receive2983 glory1391 and2532 honor5092 and2532 power:1411 for3754 you4771 have created2936 all things,3956 and2532 for1223 your4675 pleasure2307 they are1526 and2532 were created.2936

(YLT) and when the living creatures do give glory, and honour, and thanks, to Him who is [sitting](mashal.html) upon the throne, who is living to the ages of the ages,

(YLT) fall down do the [twenty](twenty.html) and [four](four.html) elders before Him who is [sitting](mashal.html) upon the throne, and bow before Him who is living to the ages of the ages, and they cast their crowns before the throne, saying,

(YLT) `Worthy are You, O Lord, to receive the glory, and the honor, and the power, because You--You did create the all things, and because of Your will are they, and they were created.'

(ALT) And whenever the living creatures ascribe glory and honor and thanksgiving to the [One](one.html) [sitting](mashal.html) on the throne, the [One](one.html) living into the ages of the ages *[*[*fig*](bethphag.html)*., forever and ever]*,

(ALT) the [twenty](twenty.html)-[four](four.html) elders will fall down before the [One](one.html) [sitting](mashal.html) on the throne and will prostrate themselves in worship before the [One](one.html) living into the ages of the ages *[*[*fig*](bethphag.html)*., forever and ever]*, and they will cast their victor's wreaths before the throne, saying,

(ALT) "You are worthy, our Lord and God, the Holy *[*[*One*](one.html)*]*, to receive the glory and the honor and the power, because \_You\_ created {all} the *[things]*, and because of Your will they are *[*[*fig*](bethphag.html)*., exist]* and were created!"

Note that these [three](three.html) verses are in reality [one](one.html) thought: “And whenever the living creatures ascribe ... the [twenty](twenty.html) and [four](four.html) elders do fall down before Him ...” That is, as often as the living creatures give glory, immediately the elders fall down. The expression implies, that they did so at the same instant, and that they both did this frequently. However, the living creatures out of deep reverence say, "Holy, Holy, Holy is [HASHEM](hashem.html)." But the elders, fall down (prostrate themselves) and say, "Worthy are You, O Lord, to receive the glory, and the honour, and the power, because You--You did create the all things, and because of Your will are they, and they were created."

In our morning [prayer](prayer.html) services when we come to the section of Kedushah the Chazan (Cantor) and the congregation recite aloud: “Kadosh, Kadosh, Kadosh Adonai Ts’baot, M’Lo Kol-HaArets K’bodo – Holy, Holy, Holy is Ha-Shem, Master of Legions, the whole [world](worlds.html) is filled with His glory.” Then the Chazan reads: “Then the Ofanim and the holy living creatures, with great noise raise themselves towards the Seraphim. Facing them they give praise saying:” And then the congregation and the Chazan reciate aloud: “Barukh K’bod Adonai MiM’qomo, Blessed is the glory of [HaShem](hashem.html) from this place!” It is unfortunate that Christianity does not relive, in their congregational [prayers](prayer.html), this great vision of worship in the Heavenly [Sanctuary](mikdash.html). How true is even unto this day, the saying of Yeshuah to the Samaritan ([Gentile](gen-jew.html)) woman: “You worship what you do not [know](daat.html); we worship what we [know](daat.html), for [salvation](salvation.html) is of the [Jewish](gen-jew.html) people” (John 4:22).

Similarly, when the Chazan (Chantor) of the congregation chants “[Shema](shema.html) Yisrael, Adonai Elohenu Adonai ECHAD – Hear O Israel, [HaShem](hashem.html) our [HaShem](hashem.html), [ONE](one.html) is,” then the whole congregation responds in an undertone: “Barukh Shem K’vod Malkhuto L’Olam Va’Ed, Blessed is the [Name](name.html) of His glorious kingdom for all eternity!”

Interestingly it appears here that we have [two](two.html) commentaries on the meaning of “Holy, Holy. Holy.” On the [one](one.html) [hand](fourteen.html) Hakham Yochanan comments “And whenever the living creatures ascribe **glory** and **honour** and **thanksgiving** to the [One](one.html) [sitting](mashal.html) on the throne,” and on the other the [twenty](twenty.html)-[four](four.html) Elders say: “Worthy art You, O Lord, to receive the **glory**, and the **honour**, and the **power** ...”

Thus we have:

HOLY - Glory to [HaShem](hashem.html)

HOLY - Honour to [HaShem](hashem.html)

HOLY - Thanksgiving/power to [HaShem](hashem.html)

Thus Hakham Yochanan (Apostle John) is here [teaching](teacher.html) that all service to [HaShem](hashem.html) must have these [three](three.html) clearly marked components. Yet, some will ask, ‘where is repentance?’ And to this we answer, this is included in thanksgiving / power to [HaShem](hashem.html), for in returning / repentance the power of [HaShem](hashem.html) is exalted in [forgiveness](forgive.html), mercy, justice, and [redemption](redemption.html)!

By the [grace](grace.html) of [HaShem](hashem.html) we have finished this commentary on Chapter [Four](four.html) of the book of Revelation of Hakham Yochanan, to [HaShem](hashem.html), most blessed be He, be the glory, the honour and the power, forever and ever amen ve amen!

**\* \* \***

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1. G.K. Beale & D. A. Carson, Commentary on the New Testament Use of the Old Testament, Grand Rapids, Michigan: Baker Academic, 2007, p.1098 [↑](#footnote-ref-1)
2. David Chilton, The Days of Vengeance, Ft. Worth, Texas: The Dominion Press, 1987, p.147 [↑](#footnote-ref-2)
3. W. Hendriksen, More Than Conquerors: An Interpretation of the Book of Revelation, Grand Rapids, Michigan: Baker Book House, 1967, pp. 70, 263. [↑](#footnote-ref-3)
4. Robert H. Mounce, The New International Commentary on the New Testament: The Book of Revelation, Grand Rapids, Michigan: Eerdmans Publishing Co., 1977, p. 76. [↑](#footnote-ref-4)
5. Cf. <synagog.html> [↑](#footnote-ref-5)
6. Cf. Rabbi Yitzchak Magriso, Yalkut Me’Am Lo’Ez: The Torah Anthology Exodus VI, Vol. 9, New York: Moznaim Publishing Corp., 1990, pp.292-293; and Rabbi Yitzchak Magriso, Yalkut Me’Am Lo’Ez: The Torah Anthology Exodus VII, Vol. 10, New York: Moznaim Publishing Corp., 1990, pp.242-246. [↑](#footnote-ref-6)
7. Cf. King's College, Cambridge, Keynes Ms. 5: two treatises on prophecy (part 1: ff. I-VI and 1-56), by Isaac Newton [↑](#footnote-ref-7)
8. W. Hendriksen, “More than Conquerors: An Interpretation of the Book of Revelation,” Grand Rapids, Michigan: Baker Book House, 1967, p.106. [↑](#footnote-ref-8)
9. Cf. [↑](#footnote-ref-9)
10. The eagle seems to have been in ancient times the symbol for what today we call Scorpio. In Abraham’s day Scorpio was figured as an eagle according the Chaldean Astrological symbolism in vogue. See: Richard Hinkely Allen, Star Names: Their Lore and Meaning, New York: Dover Publications, 1963, pp. 57, 362. [↑](#footnote-ref-10)
11. Ireneaus, Adversus Haereses, III. 11, 8. [↑](#footnote-ref-11)
12. Quoted in: George Eldon Ladd, A Commentary on the Revelation of John, Grand Rapids, Michigan: William B. Eeerdmans Publishing Co.,1972, p.78. [↑](#footnote-ref-12)
13. Jerome, Epist. 103, <ad Paulinum>, [↑](#footnote-ref-13)
14. Cf. <rules.html> [↑](#footnote-ref-14)
15. The [Hermeneutical Laws](rules.html) for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sefard), pp. 53-54, which are found in the Morning Service on the "Offerings Section" before the "Kadish D'Rabanan" (The Rabbi's Kaddish) and which are a quote from the Sifra. The laws of Hermeneutics for this second level are recited every single day of the year by all Torah Observant Jews! [↑](#footnote-ref-15)
16. Greek form of the Hebrew *Mordecai*. [↑](#footnote-ref-16)
17. Greek form of the Hebrew *Hillel*. [↑](#footnote-ref-17)