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Notes On Revelation 5:1- 5:14

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The throne vision that started in the previous chapter (chapter 4) with the focus now on the delegation of [authority](authority.html) to judge rule humanity from [HaShem](hashem.html) to His [Mashiach](mashiach.html). This chapter of the Book of Revelation appears to have a lot of shared similarities with the story of [Joseph](joseph.html). Perhaps the best title we can give to this chapter is “[HaShem](hashem.html) delegating some of His [authority](authority.html) to His [Mashiach](mashiach.html).” A key passage to have in memory as we read and examine these [fourteen](fourteen.html) verses of chapter [five](five.html) of Revelation is Genesis 41:38-44, where we read:

*38. And Pharaoh said to his servants, Can we find any man like this, in whom the spirit of* [*HaShem*](hashem.html) *is? 39. And Pharaoh said to* [*Joseph*](joseph.html)*, Since* [*HaShem*](hashem.html) *has shown you all this, no* [*one*](one.html) *is as discreet and wise as you. 40. You will be over my house, and all my people will* [*kiss*](mashal.html) *the* [*hand*](fourteen.html) *at your word.* ***Only in the throne will I be greater than you.*** *41. And Pharaoh said to* [*Joseph*](joseph.html)*, See, I have set you over all the land of Egypt. 42.* ***And Pharaoh took off his ring from his*** [***hand***](fourteen.html)***, and put it upon*** [***Joseph***](joseph.html)***'s*** [***hand***](fourteen.html)*. And he dressed him with fine linen robes,* ***and put a gold chain around his*** [***neck***](body.html)*. 43. And* ***he made him to ride in the second chariot which he had****, and they cried before him,* ***Bow the knee!*** *And he made him ruler over all the land of Egypt. 44. And Pharaoh said to* [*Joseph*](joseph.html)*,* ***I am Pharaoh, and without a word from you, no man will lift up his*** [***hand***](fourteen.html) ***or*** [***foot***](heel.html) ***in all the land of Egypt.***

As we can be seen in this passage, whilst Pharaoh has delegated a great amount of [authority](authority.html) and even made the people of Egypt to bend the knee before [Joseph](joseph.html), this in no way means that Pharaoh and his office became obsolete or a mere rubber stamp! The key phrase in this passage is found in v.40 – “You will be over my house, and all my people will [kiss](mashal.html) the [hand](fourteen.html) at your word. **Only in the throne will I be greater than you.”** In this chapter we will find a similar activity taking place at a greater scale and with different words, yet the central idea find it precedent in the above passage of Genesis.

With this thought in mind let us proceed to the analysis of the text for this chapter verse by verse, line upon line.

**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 Nazarean Codicil of the Holy Bible**

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**Revelation 5:1**

(KJV+) And2532 I saw1492 in1909 the3588 [right hand](mashal.html)1188 of him that sat2521 on1909 the3588 throne2362 a book975 written1125 within2081 and2532 on the backside,3693 sealed2696 with seven2033 seals.4973

(YLT) And I saw upon the right [hand](mashal.html) of Him who is [sitting](mashal.html) upon the throne a [scroll](mezuzah.html), written within and on the back, sealed with [seven](seven.html) seals;

(ALT) And I saw in the right [hand](mashal.html) of the [One](one.html) [sitting](mashal.html) on the throne a scroll having been written inside and outside, having been sealed with [seven seals](seven.html).

**And I saw upon the right** [**hand**](mashal.html) **of Him who is** [**sitting**](mashal.html) **upon the throne**

The right [hand](mashal.html), in the Scriptures is regarded as the chief place of honour, strength and power.[[1]](#footnote-1)

As to the [One](one.html) [sitting](mashal.html) on the throne, we have earlier commented: There is a perfect correspondence here to what David says in [Psalm](psalms1.html) 47:8-10 -

*8. For* [*HaShem*](hashem.html) *is the King of all the earth; sing praises in a skilful song. 9.* [***HaShem***](hashem.html) ***reigns over the*** [***nations***](nations.html)***;*** [***HaShem***](hashem.html) ***sits upon His holy throne****. 10. The princes of the peoples are* [*gathered*](gather.html) *together, the people of the G-d of* [*Abraham*](avraham.html)*; for unto* [*HaShem*](hashem.html) *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).

**A scroll having been written inside and outside**

Mounce[[2]](#footnote-2) identifies this “book” as “containing the full account of [HaShem](hashem.html) in His sovereign will has determined as the destiny of the [world](worlds.html).” He also states that others have identified this “book” as: (1) the Lamb’s Book of Life – Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; (2) the Tanach[[3]](#footnote-3); (3) a testament which insures [inheritance](inherit.html) for the saints; and (4) a doubly inscribed contract deed.

Beale and Carson[[4]](#footnote-4) commenting on this verse, state: “Most interpreters have rightly identified the phrase of 5:1b, ‘a scroll / book written on the front and back,’ as evoking the image of Ezekiel 2:9b-10. John’s scroll, like Ezekiel’s will contain “lamentations, [mourning](mourning.html), and woe” (Ezekiel 2:10). The *biblion* (“book”) is further described by the phrase ‘having been sealed with [seven](seven.html) seals,’ which appears to be a merging of Daniel 12:1, 4, 9 with Isaiah 29:11.”

Ladd[[5]](#footnote-5) on the other [hand](fourteen.html), states:

There are several interpretations of the scroll itself. Many interpreters appeal to the fact that in the Roman [world](worlds.html) [seven](seven.html) seals was the usual way of attesting the validity of a last will and testament. A will was witnessed by [seven](seven.html) witnesses and [seven](seven.html) seals were attached to the [seven](seven.html) threads that secured the testament. In life, the execution of a will assumed the death of the testator; and while [HaShem](hashem.html) does not die, early Christian faith made much of the idea of the [inheritance](inherit.html) which believers enjoyed and which was grounded on the death of [HaShem](hashem.html)'s son (Heb. 9:151f.). Viewed in this way, the scroll is the symbol of the promise of the Kingdom of [HaShem](hashem.html) which [HaShem](hashem.html)'s people are to [inherit](inherit.html). This irrevocable disposition of [HaShem](hashem.html) occurred long ago, has been documented and sealed, but not yet executed (I Pet. 1:4). The contents of this [inheritance](inherit.html) have been proclaimed through the prophets, through [Yeshua](yeshua.html) and the Holy Spirit in the early [church](church.html), and are to a certain extent [known](daat.html). However, the full realization of this [inheritance](inherit.html) is [future](future.html), when the returning [Mashiach](mashiach.html) opens the testament and executes it.

This view is attractive, but it faces a major difficulty; namely, that the seals as well as the trumpets do not have to do with the Christians' [inheritance](inherit.html) but with the [plagues](plagues.html) of judgment which [HaShem](hashem.html) will pour out upon a rebellious civilization. An adequate interpretation of the scroll must make room for the inclusion of [HaShem](hashem.html)'s judgmental acts as well as the positive aspect of the [inheritance](inherit.html) bestowed upon the saints.

A second view identifies the scroll as the Lamb's book of life which appears several times in the Revelation (3:5; 13:8; 17:8; 20:12, 15; 21:27). The fullness of the writing contained in the book points to the multitude of names included in it (Rev. 7:9). The breaking of the seals indicates the disclosure of the names of the [redeemed](redemption.html). This view is difficult, for it does not correspond with the [events](feasts.html) which accompany the breaking of the seals, and there seems to be no reason in the context for introducing the book of life at this place.

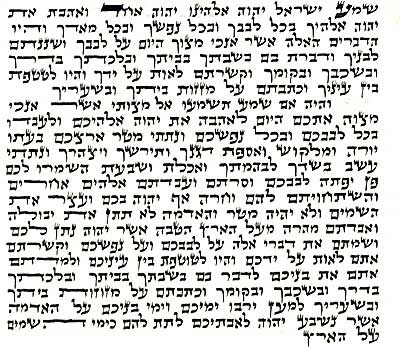
A [third](three.html) view which goes back to ancient times is that the scroll is the Tanach viewed as fulfilled in the Nazarean Codicil. [Yeshua](yeshua.html) went into the [synagogue](synagog.html) at Nazareth and after reading from the scroll of Isaiah, he announced, "Today this scripture has been fulfilled in your hearing" ([Luke](luke.html) 4:21). Thus [Mashiach](mashiach.html) is the [one](one.html) who is able to bring the entire volume of the Tanach’s prophetic hope to its divinely ordained fulfilment.

The clue to the meaning of the book is found in the [experience](experience.html) of Ezekiel, who in preparation for his prophetic ministry to Israel was given a written scroll, which, like John's scroll, was full of writing on both sides. Ezekiel's scroll contained "words of lament and [mourning](mourning.html) and woe" (Ezek. 2:10). He was then told to take the scroll and [eat](eating.html) it, and thus lie would be able to prophesy to [Israel](gen-jew.html) (Ezek. 2:1-10).

The easiest identification of John's scroll is that it contains the prophecy of the end [events](feasts.html), including both the [salvation](salvation.html) of [HaShem](hashem.html)'s people and the judgment of the [wicked](wicked.html). It is [HaShem](hashem.html)'s [redemptive](redemption.html) plan for the denouement of human history, the overthrow of evil, and the gathering of a [redeemed](redemption.html) people to enjoy the blessings of [HaShem](hashem.html)'s rule. Although John, surprisingly, does not describe the actual opening of the scroll, the breaking of the [sixth](six.html) seal brings us to the end of the [world](worlds.html), the last day; and in view of the fact that the opening of the [seventh](seven.html) seal is accompanied by no specific [event](feasts.html) like the [first](one.html) [six](six.html), we may conclude that the contents of the scroll consist of the material in Revelation 7:1 - 22:21. The [events](feasts.html) accompanying the breaking of the seals are not the end itself, but the [events](feasts.html) leading up to the end, while the contents of the scroll are that complex of [events](feasts.html), both [redemptive](redemption.html) and judicial, which will accompany the end of this [world](worlds.html) and the introduction of the [world](futures.html) to come.

All of the above speculations contain a [number](nchart.html) of errors as well as half truths. The reason for this is that those proposing these views have failed to look in-depth into Hakham Yochanan’s (Apostle John’s) rich and wonderful [Jewish](gen-jew.html) heritage to find adequate answers for the correct identification of this “book/scroll.” The question that these authors have failed to ask is: What possible kind of scroll do the [Jewish](gen-jew.html) people [know](daat.html) which is written on both sides of it? The answer: The [mezuzah scroll](mezuzah.html).

A [mezuzah](mezuzah.html) ([Hebrew](hebrew.html): מזוזה‎ "doorpost") (plural: mezuzot (מזוזות)) is a piece of parchment (usually contained in a decorative case) inscribed with specified [Hebrew](hebrew.html) verses from the Torah (Deuteronomy 6:4-9 and 11:13-21). These verses comprise the [Jewish](gen-jew.html) [prayer](prayer.html) "[Shema](shema.html) Yisrael," and begins with the phrase "Hear, O Israel, [HaShem](hashem.html) your G-d, [HaShem](hashem.html) is [One](one.html)." The following graphic depicts the [mezuzah](mezuzah.html) scroll:



A [mezuzah](mezuzah.html) is affixed to the right-[hand](fourteen.html) side (as you enter) of the doorpost of [Jewish](gen-jew.html) homes to fulfil the [mitzva](cmds613.html)[[6]](#footnote-6) to inscribe the words of the [Shema](shema.html) "on the doorposts of your house" (Deuteronomy 6:9). Many families place a [mezuzah](mezuzah.html) on the front door only, but observant [Jews](gen-jew.html) fix [one](one.html) on every doorway in the home apart from bathrooms, and closets too small to qualify as rooms. The parchment is prepared by a qualified scribe (a "sofer stam") who has undergone many years of meticulous training, and the verses are written in indelible black ink with a special quill pen. The parchment is then rolled up and placed inside the case.[[7]](#footnote-7)

It is customary to write [two](two.html) inscriptions on the back of the parchment: the [Hebrew](hebrew.html) word שדי (Shaddai), and the phrase "כוזו במוכסז כוזו". The [mezuzah](mezuzah.html) is also checked twice every [seven](seven.html) years to make sure the scroll has not decayed and become un-kosher.

Shaddai, [one](one.html) of the biblical names of [HaShem](hashem.html), also serves here as an acronym for "Shomer Delatot Yisrael" ("guardian of the doorways of Israel"). Many [mezuzah](mezuzah.html) cases are also marked with the [Hebrew](hebrew.html) [letter](letters.html) ש (Shin), for "Shaddai". Our sages have stated[[8]](#footnote-8), at the [remez](remez.html) level of [hermeneutics](rules.html), that the term “Shaddai” is a compound word composed of the relative “She” meaning “Who” and the word “Day” meaning “enough.” Thus, “She-Day” means “the [One](one.html) Who is self-sufficient.”

According to the TWOT[[9]](#footnote-9) the translation “G-d Almighty” for the [Hebrew](hebrew.html) “El Shaddai” goes as far back as the Septuagint which translates this [Hebrew](hebrew.html) [name](name.html) for [HaShem](hashem.html), as “Pantokrator” (“all-powerful”), and this in turn is reflected in the Vulgate which translates as “Omnipotens.” Nevertheless, these same authors concede that there is another possible translation for this [Hebrew](hebrew.html) term. The term “Shaddai” is derived from the root verb “Shadad” meaning “to destroy,” and thus Shaddai means “my destroyer.”[[10]](#footnote-10) Therefore, [HaShem](hashem.html) Who is Self-Sufficient (Omnipotent) can become “[HaShem](hashem.html) my Destroyer” should I choose to become unfaithful to Him. There is no contradiction, both translations are indeed complementary to each other.

"כוזו במוכסז כוזו" is a Caesar cipher, a [one](one.html) [letter](letters.html) shift, of the [third](three.html), [fourth](four.html), and [fifth](five.html) words of the [Shema](shema.html), "Adonai, Eloheinu, Adonai", "[HaShem](hashem.html), our G-d, [HaShem](hashem.html)"; it is written on the back of the [mezuzah](mezuzah.html), opposite the corresponding words on the front. This inscription, [Kabbalistic](sod.html) in origin, has appeared on mezuzot since at least the 11th century.[[11]](#footnote-11)

Now that we have identified this “scroll” of Rev. 5:1 as the scroll of parchment written on both sides inside our [mezuzah](mezuzah.html) cases on the doorposts of our homes, the question arises as to how this scroll is [one](one.html) as Ezekiel states, containing “lamentations, [mourning](mourning.html), and woe” (Ezekiel 2:10)? To answer this question, we need [first](one.html) to understand the symbolic meaning of the [mezuzah](mezuzah.html).

As mentioned above the [mezuzah](mezuzah.html) scroll contains [two](two.html) passages of Scripture: (1) Deuteronomy 6:4-9 and (2) Deuteronomy 11:13-21. Now, Deuteronomy 6:3 ends the *parasha petuha* with the [Hebrew](hebrew.html) symbol/[letter](letters.html) “**פ**." The next *parasha petuha* is to be found in at the end of Deuteronomy 7:11. This means that the discourse that starts in Deuteronomy 6:4 finishes at 7:11, and is divided into the following Setumot (sections) marked by the [Hebrew](hebrew.html) symbol/[letter](letters.html) “**ס**” at: Deut. 6:9; 6:15; 6:19; and 6:25. Therefore, the Setuma of Deut. 6:4-9 is acting as a pars-pro-toto for the discourse starting at Deut 6:4 and concluding at 7:11. As for Deut. 11:13-21, the last *parasha petuha* concluded at Deut. 10:11, and therefore our discourse starts in Deut. 10:12 and concluding at 13:1 where again we meet the [Hebrew](hebrew.html) symbol/[letter](letters.html) “**פ**." This discourse from Deut. 10:12 – 13:1 is subdivided into the following sections marked with the [Hebrew](hebrew.html) [letter](letters.html)/symbol “**ס**” at: 11:9; 11:12; 11:21; 11:25; 11:28; 12:19; and 12:28. Thus, the section of Deut. 11:13-21 is a *pars pro toto* of the discourse starting at Deut. 10:12 and concluding at 13:1. And further, we may also state that the these [two](two.html) discourses of Deut. 6:4 – 7:11 and Deut. 10:12 – 13:1 are also a *pars pro toto* of the whole of the [Torah Scroll](letters.html).[[12]](#footnote-12) Since it would be awkward to place a whole scroll of the Torah at the door posts, [two](two.html) sections of the Torah mentioning the [command](cmds613.html) to write “these words on your door posts” are placed instead inside the [mezuzah](mezuzah.html) cases. But we must nevertheless understand that they are symbolic for the whole [Torah Scroll](letters.html)!

Now, returning back to our question, how can the [mezuzah](mezuzah.html) scroll be [one](one.html) as Ezekiel states, containing “lamentations, [mourning](mourning.html), and woe” (Ezekiel 2:10)? The answer to this question is obvious! If the [mezuzah](mezuzah.html) scroll is a symbol of the whole [Torah scroll](letters.html), there are plenty of verses in the [first](one.html) [five](five.html) books of the Bible that spell quite clearly “lamentations, [mourning](mourning.html) and woe” to those that ignore [HaShem](hashem.html) and are wilfully disobedient, both [Jew](gen-jew.html) and [Gentile](gen-jew.html) alike.

Concerning this statement in Ezekiel 2:10, our Sages have stated:[[13]](#footnote-13)

“Said R. Hisda, “Expounded Mari bar Mar, ‘What is the meaning of the verse of Scripture, *“I have seen an end to every purpose, but your* [*commandment*](cmds613.html) *is exceedingly broad”* (Psa. 119:96)? David said this but didn’t spell it out. Job. said it but didn’t spell it out. Ezekiel said it but didn’t spell it out. Until Zechariah b. Iddo came along and spelled it out. ‘David said this but didn’t spell it out: *“I have seen an end to every purpose, but your* [*commandment*](cmds613.html) *is exceedingly broad”* (Psa. 119:96). ‘Job. said it but didn’t spell it out: *“The measure thereof is longer than the earth and broader than the sea”* (Job. 11: 9). ‘Ezekiel said it but didn’t spell it out: ***“And he spread it before me and it was written within and without and there was written therein lamentations, and meditation of joy and woe”*** (Ezekiel 2:10). ***“Lamentation”*** speaks of retribution of the just in this [world](worlds.html), in line with the verse, “*This is the lamentation wherewith they will lament”* (Ezekiel 32:16). ***“Meditation of joy”*** refers to the reward of the righteous in the [world](futures.html) to come, in line with the verse, *“With the joy of solemn sound upon the harp”* (Psa. 92: 4). ***“And woe”*** speaks of the retribution of the [wicked](wicked.html) / lawless in the [world](futures.html) to come, in line with the verse, *“Calamity will come upon calamity”* (Ezekiel 7:26).”

Another important fact to have in mind is that we [Jews](gen-jew.html) believe that all Scriptures are elucidations and further explanations of the [first](one.html) [five](five.html) Books of the Torah. Thus, the popular aphorism within Judaism, that “if it is not in the Torah it is not in the [world](worlds.html).” The Prophets Ezekiel, Daniel, Isaiah, and Hakham Yochanan received revelations that elucidated some sections of the Torah. For, in the Torah is contained in embryonic form all [future](future.html) revelations included what we read the Book of Revelation. Not to mention also, that another summary of the whole Torah, i.e. the [two](two.html) Tablets containing the [Ten](ten.html) Words ([Commandments](cmds613.html)) were written from both sides ([Exodus](exodus.html) 32:15).

The [mezuzah](mezuzah.html) scroll symbolic of the whole [Torah Scroll](letters.html) is said to rest “upon the right [hand](mashal.html) of Him who is [sitting](mashal.html) upon the throne.” That is, the whole of human history, past, present and [future](future.html), is to be found in the Torah, and ultimately rests in the [hand](fourteen.html) of [HaShem](hashem.html), most blessed be He! This vision therefore [teaches](teacher.html) a most important lesson – that [HaShem](hashem.html) is sovereign over all of His [creation](bara.html) and human history, which is in opposition to the secular or atheistic view of human history. The idea behind this vision is also [one](one.html) in which human history has a divine ordained goal and inseparable from the [redemptive](redemption.html) Word of [HaShem](hashem.html).[[14]](#footnote-14)

[Abraham](avraham.html) ibn Ezra, in his treatise on the philosophy of [mitzvot](cmds613.html) *Sefer Yesod Morah Ve-*[*Sod*](sod.html) *Ha-Torah*, gives a similar rationale for the precept of [mezuzah](mezuzah.html) as a reminder to observe all religious precepts. He writes:

The reason Scripture gives for [tzitzith](tzitzith.html) is, ‘you may remember and do all My [commandments](cmds613.html)’[[15]](#footnote-15) when you constantly look upon the [tzitzith](tzitzith.html)[[16]](#footnote-16). The same applies to “And thou shalt bind them ([tefillin](tefillin.html))... and thou shalt write them ([mezuzah](mezuzah.html)) [on the doorposts]”.[[17]](#footnote-17)

Thus, according to ibn Ezra, a [mezuzah](mezuzah.html) (just like the [tzitzith](tzitzith.html) and [tefillin](tefillin.html)) serves as a reminder to fulfill all [commandments](cmds613.html). Thus we see that the Ibn Ezra agrees that the [mezuzah](mezuzah.html) is a pars pro toto[[18]](#footnote-18), an allusion, for the [whole Torah](letters.html).

**Sealed with** [**seven**](seven.html) **seals**

As noted above, Christian commentators find here an allusion to the Roman practice of sealing with [seven](seven.html) seals a last will and testament, and this before [seven](seven.html) witnesses. To this we reply that whilst Hakham Yochanan probably was conversant with this Roman practice, such was not reflected in his [Jewish](gen-jew.html) upbringing, nor in his native [Jewish](gen-jew.html) culture, nor in [Jewish](gen-jew.html) practice. We also need to understand here, something which these commentators fail to understand, that we [Jews](gen-jew.html) are forbidden to follow after the customs and practices of the [Gentiles](gen-jew.html), as it is stated: “Ye shall not do so unto [HaShem](hashem.html) your G-d” (Deut. 12:4), and meaning that [one](one.html) is not to imitate the heathen in their customs.

Therefore, what is needed is an explanation that can make perfect sense to a [Jew](gen-jew.html). Here I would suggest for consistency sake, that the [seven](seven.html) seals correspond to the [seven](seven.html)-fold spirit of [HaShem](hashem.html) mentioned in Isaiah 11:1ff., which was to [tabernacle](mikdash.html) fully in the [Mashiach](mashiach.html) in a way that it has never tabernacled in any other human being. The passage declares:

*1. And there will come forth a shoot out of the stock of Jesse, and a branch 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 reverential* [*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 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; and he will smite the land 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.*

We have already illustrated in Rev. 4:5 this [seven](seven.html)-fold spirit of [HaShem](hashem.html) upon the menorah (candelabra) as follows:

**The Menorah**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| Spirit of  Counsel | Spirit of  Understanding | Spirit of Wisdom | Spirit of Service | Spirit of  [Fear](fear.html) of the LORD | Spirit of  [Knowledge](knowledge.html) | Spirit of  Might |
| **The precept of Torah** [**study**](study.html)**.**  +419  [Mezuzah](mezuzah.html) | **The precept of love for** [**HaShem**](hashem.html)**.**  +418  [Mezuzah](mezuzah.html) | **The precept of the** [**oneness**](oneness.html) **of** [**HaShem**](hashem.html)**.**  +417  [Mezuzah](mezuzah.html) | **The precept of the** [**mezuzah**](mezuzah.html) **on the doorpost.**  +423  [Mezuzah](mezuzah.html) | **The precept of the** [**Tefillin**](tefillin.html) **of the** [**head**](body.html)**.**  +422  [Mezuzah](mezuzah.html) | **The precept of the** [**Tefillin**](tefillin.html) **of the** [**hand**](fourteen.html)**.**  +421  [Mezuzah](mezuzah.html) | **The** [**mitzva**](cmds613.html) **of reciting the** [**Shema**](shema.html) **every morning and evening.**  +420  [mezuzah](mezuzah.html) |
| **Seal 3** | **Seal 2** | **Seal 1** | **Seal 7** | **Seal 6** | **Seal 5** | **Seal 4** |
| [**Idolatry**](idolatry.html)  [Noachide](noachide.html)  [Law](noachide.html) | **Blasphemy**  [Noachide](noachide.html)  [Law](law.html) | **Courts**  [Noachide](noachide.html)  [Law](law.html) | **Flesh of a Living animal**  [Noachide](noachide.html)  [Law](law.html) | **Robbery**  [Noachide](noachide.html)  [Law](law.html) | **Bloodshed**  [Noachide](noachide.html)  [Law](law.html) | **Adultery**  [Noachide](noachide.html)  [Law](law.html) |

The seals in revelation 5:1 function like “[seven](seven.html) locks” which can only be opened by a person having [seven](seven.html) keys, [one](one.html) to each lock. The only person according to the Tanach who was invested with these [seven](seven.html) keys, i.e. the [seven](seven.html)-fold spirit of [HaShem](hashem.html), was / is the [Mashiach](mashiach.html) as per the text of Isaiah 11:2 – “And the spirit of [HaShem](hashem.html) will rest upon him (i.e. the [Mashiach](mashiach.html)), 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).”

Surely, all ministers of [HaShem](hashem.html) have a measure of this [seven](seven.html)-fold spirit of [HaShem](hashem.html), but not the complete measure as the [Mashiach](mashiach.html) has. Now notice how after explaining that the [seven](seven.html)-fold spirit of [HaShem](hashem.html) will [tabernacle](mikdash.html) fully in the [Mashiach](mashiach.html), Isaiah goes on in the next verse (verse 3ff.) to connect this [seven](seven.html)-fold spirit with the “judgement” activity. And as we see further in Revelation chapters [six](six.html) and following every [time](time.html) a seal is broken a judgement issues forth upon the [Gentiles](gen-jew.html).

Thus, the [seven](seven.html)-fold spirit of [HaShem](hashem.html) is like a [two](two.html) edged knife, on the [one](one.html) [hand](fourteen.html) it serves “for the purpose of the equipping of the holy ones for [the] work of service, for [the] building up [[fig](bethphag.html)., edifying] of the [body](body.html) of [Mashiach](mashiach.html), until we all arrive [[fig](bethphag.html)., attain] to the unity of the faith and of the full [or, true] [knowledge](knowledge.html) of the son of [HaShem](hashem.html), to a perfect [or, mature] man, to [the] measure [[fig](bethphag.html)., extent] of [the] maturity of the fullness of [Mashiach](mashiach.html)” ([Ephesians](ephesians.html) 4:12-13); and on the other [hand](fourteen.html) it serves for the purpose of judgement (Isaiah 11:3-4).

The [seven](seven.html) seals, therefore are not there to keep the scroll closed, but rather to prevent the judgment upon the [nations](nations.html) to take place until he who is fully endowed with the [seven](seven.html)-fold spirit of [HaShem](hashem.html) is given [authority](authority.html) to release these judgments [one](one.html) at a [time](time.html).

Another perspective:

The [first](one.html) parsha of the [mezuzah](mezuzah.html) scroll, *Devarim 6:4-9*, contains [seven](seven.html) specific [mitzvot](cmds613.html), according to Maimonides[[19]](#footnote-19).

1. The precept of the [oneness](oneness.html) of [HaShem](hashem.html). (+417 Devarim 6:4)
2. The precept of love for [HaShem](hashem.html). (+418 Devarim 6:5)
3. The precept of Torah [study](study.html). (+419 Devarim 6:7)
4. The [mitzva](cmds613.html) of reciting the [Shema](shema.html) every morning and evening. (+420 Devarim 6:4,7)
5. The precept of the [tefillin](tefillin.html) of the [hand](fourteen.html). (+421 Devarim 6:8)
6. The precept of the [tefillin](tefillin.html) of the [head](body.html). (+422 Devarim 6:8)
7. The precept of the [mezuzah](mezuzah.html) on the doorpost. (+423 Devarim 6:9)

The second parsha, *Devarim 11:13-21*, does not contain any [mitzvot](cmds613.html), according to Maimonides.[[20]](#footnote-20)

The second parsha, of the [mezuzah](mezuzah.html), [teaches](teacher.html) the principle of a divine expense account. The [mezuzah](mezuzah.html) is a reminder in times of prosperity that our abundance is an expense account which is dependent upon our observance of the Torah and the [teaching](teacher.html) of the Torah to the [world](worlds.html). In times of deprivation, our expense account misfortunes come as a punishment for our [sins](sin.html), our failure to deliver the goods. More importantly, the performance of the [mitzvot](cmds613.html) is to be done to love, or connect, with [HaShem](hashem.html). We do not serve for a reward. That comes in the [olam haba](futures.html). The “rewards” mentioned are merely the expense account whereby we are enabled to continue to live easily so that we will have [time](time.html) to serve [HaShem](hashem.html) and to connect with Him.

Why did [HaShem](hashem.html) [command](cmds613.html) us regarding the [mezuzah](mezuzah.html)? The [mezuzah](mezuzah.html) is a portion of Holy Torah, inscribed in the same manner and script as a Torah. The [mezuzah](mezuzah.html) contains the [commands](cmds613.html) that [HaShem](hashem.html) has given [Israel](gen-jew.html) to remind them to remember, and to perform, all the [commands](cmds613.html) of the Torah. The [mezuzah](mezuzah.html) is a *par pro toto* of the entire Torah. Because it is impossible to write an entire [Torah scroll](letters.html) on the doorposts of our homes, [HaShem](hashem.html) gave us a reminder, the [mezuzah](mezuzah.html). Thus the [mezuzah](mezuzah.html) sums up the Torah as a reminder. [One](one.html) who is diligent to remember and perform the [commands](cmds613.html) of [HaShem](hashem.html), will have a [mezuzah](mezuzah.html) to form a reminder to obey the [mitzvot](cmds613.html) of the Torah. This reminder will greet them every [time](time.html) they enter a room of their house.

These [seven](seven.html) [mitzvot](cmds613.html) are the [seven](seven.html) seals that constitute our Torah obligations as a summary of the entire Torah. Further, they constitute our protection from the wrath of [HaShem](hashem.html). This is the scroll written on the inside and out, which will be used to judge Israel and the [world](worlds.html).

A question: Do the judgments apply to the [Jew](gen-jew.html) or the [Gentile](gen-jew.html)? In this chapter we have the judgments affecting the *earth*. This suggests that both the [Jew](gen-jew.html) and the [Gentile](gen-jew.html) will be affected by the judgments. If this is true, then how does the [mezuzah](mezuzah.html) and its [seven](seven.html) [commands](cmds613.html) affect the [Gentile](gen-jew.html) who is not obligated to obey the whole Torah? So lets take a shot at trying to explain how the [mezuzah](mezuzah.html) relates to the [Gentile](gen-jew.html).

According to Ashkenaz [halacha](walking.html)[[21]](#footnote-21), when a [Jew](gen-jew.html) and a [Gentile](gen-jew.html) share a house, each having his own designated room or area, then a [mezuzah](mezuzah.html) is not required on the common doorway. However, [halacha](walking.html) does permit the shared house to have a [mezuzah](mezuzah.html) on the common doorway. Thus we learn that a [Gentile](gen-jew.html) may have mezuzot on his doorposts, but, he is not required to have them.

According to Sephardi [halacha](walking.html)[[22]](#footnote-22), the Rashba [teaches](teacher.html) that a common doorway is required to have a [mezuzah](mezuzah.html).

There is a well [known](daat.html) passage in the [Jerusalem](city.html) [Talmud](orallaw.html) which illustrates that even the [Gentile](gen-jew.html) can [merit](merit.html) protection through the [mezuzah](mezuzah.html).

[***Talmud***](orallaw.html) ***Yerushalmi, Peah 1:1*** *The Parthian king, Artiban, once sent a priceless jewel to Rabbi Judah the Prince (135 c.e. - 220 c.e.), who was the compiler of the* [*Mishna*](orallaw.html) *and* [*one*](one.html) *of the wealthiest* [*Jews*](gen-jew.html)*. The king made it obvious that he expected something of equal value in return. The Rabbi's return gift to the king was a* [*Mezuzah*](mezuzah.html)*. The king's reply was: "I sent you something priceless and you sent me something that can be bought for a paltry sum!?" The Rabbi answered: "You sent me something that I must hire a guard to watch and I sent you something that will watch over you!" After a while, the king's daughter fell ill* (in the words of the [Talmud](orallaw.html) she was possessed by a [demon](demons.html))*, and all of the doctors could not cure her. Rebbe instructed him to place the* [*mezuzah*](mezuzah.html) *on her door, and she recovered.*

Additionally, the Sanhedrin's special beit din for Bnei Noach [halacha](walking.html) has issued a [halachic](walking.html) ruling that [Noachides](noachide.html) can hang mezuzot on their doorways.

This suggests that the [seven](seven.html) [Noachide laws](noachide.html) are the [seven](seven.html) [laws](law.html) that are alluded to by the [seven](seven.html) [commands](cmds613.html) of the Torah, as we saw in the previous chart.

**Revelation 5:2**

(KJV+) And2532 I saw1492 a strong2478 angel32 proclaiming2784 with a loud3173 voice,5456 Who5101 is2076 worthy514 to open455 the3588 book,975 and2532 to loose3089 the3588 seals4973 thereof?848

(YLT) and I saw a strong messenger [crying](mashal.html) with a great voice, `Who is worthy to open the scroll and to loose the seals of it?'

(ALT) And I saw a strong [angel](angels.html) proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?"

**And I saw a strong** [**angel**](angels.html)

The Greek word for *strong* is *ischuros* and meaning: *forcible* (literally or figuratively), *mighty*, *powerful*, *strong* (man), or *valiant*. This seems to point out that an important [angel](angels.html) has been selected for this pronouncement. J. B. Smith[[23]](#footnote-23) comments on this verse:

“The vision opens with [three](three.html) notes of emphasis: *a strong* [*angel*](angels.html), only twice more is reference made to a strong [angel](angels.html) in the book, viz., 10:1 and 18:21 (Greek). The [angel](angels.html) proclaims, not merely says. The word signifies to announce as a herald. *With a loud voice* denotes urgency and great concern ... Who is the strong [angel](angels.html) making the challenge? The answer is doubtless, [Gabriel](angels.html), the [one](one.html) who ordered the closing and sealing of the book to Daniel (Daniel 8:16 and 12:4-13).”

[Adam](adam.html) Clarke[[24]](#footnote-24) in his commentary on Daniel 12:6, states: “This is [Gabriel](angels.html) in a human form. Thus he is represented in Daniel 10:5.”

Since the seals to be opened will issue in judgments to the [Gentiles](gen-jew.html), we agree with these authors, that the “strong [angel](angels.html)” mentioned here is none other than [Gabriel](angels.html) who describes himself in the words, “I am [Gabriel](angels.html), who stand in the presence of [HaShem](hashem.html)” (I [Luke](luke.html) 1:19). Further, the phrase “strong [angel](angels.html)” indicates that it is [Gabriel](angels.html) because his [name](name.html) signifies the “strong [One](one.html)” or “mighty [One](one.html)” of [HaShem](hashem.html).

**Proclaiming with a loud voice**

The Greek has: “Megas Foni” and meaning literally “a loud sound.” The modern English word *megaphone* is a transliteration of the combination of these [two](two.html) Greek words. Mounce[[25]](#footnote-25) interprets this to mean: “A great voice is needed because the challenge is set out to the far reaches of [creation](bara.html).”

**`Who is worthy to open the scroll and to loose the seals of it?'**

Barnes[[26]](#footnote-26) comments on this phrase:

“That is, who is “worthy” in the sense of having a rank so exalted, and attributes so comprehensive, as to authorize and enable him to do it. In other words, who has the requisite endowments of all kinds to enable him to do it?”

The worthiness here is not alluding to personal [merit](merit.html) but to endowment and / or delegated [authority](authority.html).

This entire verse is reminiscent of a prophecy that [Jews](gen-jew.html) prophesy every [Shabbat](sabbath.html) morning services in the [esnoga](synagog.html) when the [Torah scroll](letters.html) is read. Before the [Torah scroll](letters.html) is opened, the Chazzan designates a member to carry the [Torah scroll](letters.html). This person should be able to carry the weight of the Torah and its dressings around the [esnoga](synagog.html) displaying its splendor and then bring it to the teba where it is opened.

To a degree, it is as if the Ish designated to carry the Torah is saying, “Who is worthy of opening the Torah? And as I am carrying it and showing you its brilliance, who can actually peer into it?”

In the [esnoga](synagog.html), there is [one](one.html) person who opens the [Torah scroll](letters.html). This person is usually the Hakham, Chazzan, or a person distinguished with very much Torah [knowledge](knowledge.html) and deeds. Once the [Torah scroll](letters.html) is opened, there are [seven](seven.html) men who recite the blessing over the Torah and read the proper verses.

As it is in [heaven](heaven.html), so it is on earth.

**Revelation 5:3**

(KJV+) And2532 no man3762 in1722 [heaven](heaven.html),3772 nor3761 in1909 earth,1093 neither3761 under5270 the3588 earth,1093 was able1410 to open455 the3588 book,975 neither3761 to look991 thereon.846

(YLT) and no [one](one.html) was able in the [heaven](heaven.html), nor upon the earth, nor under the earth, to open the scroll, nor to behold it.

(ALT) And no [one](one.html) in the [heaven](heaven.html) {above} nor on the earth, nor under the earth was being able to open the scroll, nor to be looking at it.

**And no** [**one**](one.html) **was able**

The question in the previous verse was not about who had the greater morality, or the greatest [merits](merit.html), but to who has been given the power or [authority](authority.html) to open the seals of this scroll, that is to whom were the keys given to unlock these [seven](seven.html) seals.

We need further to state that this “no [one](one.html)” is not absolute for [HaShem](hashem.html) the Almighty [needs](needs.html) to be excepted, as well as to whom [HaShem](hashem.html) in His pleasure chooses to delegate such an exalted function.

**in the** [**heaven**](heaven.html)**, nor upon the earth, nor under the earth,**

There seems here to be an echo of [Exodus](exodus.html) 20:4 – *“You will not make unto yourself a graven image, nor any manner of likeness, of anything that is in* [*heaven*](heaven.html) *above, or that is upon the earth beneath, or that is in the water under the earth;”* Whilst the verbal construction is similar, the idea here is about the universality of the proclamation rather than a warning against the [sin](sin.html) of [idolatry](idolatry.html).

**To open the scroll, nor to behold it.**

That is, to loose the seals, and to “see in it” (i.e. by “seeing” meaning to fully understand what is written in it together with its full implications). As we found in Daniel 12:1-3, the text there implies a [future](future.html) unsealing of the book in a latter-day period. Here we have another important indication that the prophecies contained in the book of Revelation are a fulfilment of the latter day prophecies of what already had been stated in the Torah and further elucidated by the Prophets Isaiah, Daniel, and Ezekiel.

The function that here is alluded to is [one](one.html) of bringing the history of humankind to its ultimate fulfilment. Or, put in other words, the function of bringing all what is prophesied in the Scriptures, and more particularly in the Torah to its ultimate fulfilment. Or, even better put, how the Word of [HaShem](hashem.html) is brought to its logical fulfilment. We must remember that Hakham Yochanan[[27]](#footnote-27) had already stated in John 1:1 that the [Mashiach](mashiach.html) is the written and [oral Word](orallaw.html) of [HaShem](hashem.html), i.e. the Torah. Therefore, what we are about to read in verse [five](five.html), means that this Living written and [oral Torah](orallaw.html) is to be given delegated [authority](authority.html) by [HaShem](hashem.html) to bring itself to complete fulfilment.

**Revelation 5:4**

(KJV+) And2532 I1473 wept2799 much,4183 because3754 no man3762 was found2147 worthy514 to open455 and2532 to read314 the3588 book,975 neither3777 to look991 thereon.846

(YLT) And I was [weeping](mashal.html) much, because no [one](one.html) was found worthy to open and to read the scroll, nor to behold it,

(ALT) And \_I\_ began [weeping](mashal.html) greatly, because no [one](one.html) was found worthy to open the scroll, nor to be looking at it.

Some seem to indicate that Yochanan was [weeping](mashal.html) because neither he, nor any Torah Scholar had been found worthy (i.e. good enough) to be granted this exalted function. This is a total misunderstanding of the text! Yochanan is [weeping](mashal.html) because he had taken the “no [one](one.html)” at its literal [face](body.html) value. For if “no [one](one.html)” could be found to bring history to its ultimate conclusion, that would mean that the righteous / generous ones would never be able to find justice for the gross crimes perpetrated against them.

We find [justification](justification.html) for this interpretation further in Rev. 6:9-10 where the “[weeping](mashal.html) greatly” of Yochanan is similar to the complaint of the martyrs:

*9. And when he opened the* [*fifth*](five.html) *seal, I saw under the altar the souls of those slain because of the Word of* [*HaShem*](hashem.html)*, and because of the testimony that they held, 10. and they were* [*crying*](mashal.html) *with a great voice, saying, `Till when, O Master, the Holy and the True, do You not judge and take vengeance of our* [*blood*](body.html) *from those* [*dwelling*](dwelling.html) *upon the earth?'*

Similarly, [Mashiach](mashiach.html) King David [weeps](mashal.html) and states ([Psalm](psalms1.html) 94:1-15):

*1. O LORD,* [*HaShem*](hashem.html) *of vengeance; O* [*HaShem*](hashem.html) *of vengeance, shine forth! 2. Lift up Yourself, O Judge of the earth; give a just recompense on the proud. 3.* ***Until when will the*** [***wicked***](wicked.html) ***/ lawless,*** [***HaShem***](hashem.html)***, until when will the*** [***wicked***](wicked.html) ***/ lawless exult?*** *4. They gush, they* [*speak*](mashal.html) *impudent things; all the workers of evil / lawlessness* [*speak*](mashal.html) *proudly. 5.* [*HaShem*](hashem.html)*, they crush Your people and afflict Your* [*inheritance*](inherit.html)*. 6. They kill the widow and the stranger, and murder the orphan. 7. Yet they say,* [*HaShem*](hashem.html) *will not see, nor will the G-d of* [*Jacob*](israelja.html) *observe. 8. Understand you beastly ones among the people; yea, you fools, when will you be wise? 9. He who planted the ear, will He not hear? He who formed the eye, will He not see? 10. He who chastises the* [*Gentiles*](gen-jew.html)*, will He not punish, He who* [*teaches*](teacher.html) *man* [*knowledge*](knowledge.html)*? 11.* [*HaShem*](hashem.html) *knows the thoughts of man, that they are a mist. 12. Fortunate is the man You chasten,* [*HaShem*](hashem.html)*, You* [*teach*](teacher.html) *him out of Your* [*Law*](law.html)*; 13. to give him rest from troubled days, until the pit is dug for the* [*wicked*](wicked.html) */ lawless. 14. For* [*HaShem*](hashem.html) *will not leave His people; nor will He forsake His* [*inheritance*](inherit.html)*. 15. For judgment will turn to righteousness / generosity; and all the upright in* [*heart*](body.html) *will follow after it.*

And what is the [cry](mashal.html) and [weeping](mashal.html) of the 6,000,000 [Jews](gen-jew.html) that perished recently in the Holocaust and the grieving and ruined millions of family members left behind? Would not their [cry](mashal.html) and [weeping](mashal.html) be as well: “Till when, O Master, the Holy and the True, do You not judge and take vengeance of our [blood](body.html) from those [dwelling](dwelling.html) upon the earth?”

Therefore, the “great [weeping](mashal.html)” of Yochanan is because “no [one](one.html) was found worthy to open the scroll, nor to be seeing in it.” That is, if no [one](one.html) can be found to bring to justice those that murder our people, and the many holy servants of [HaShem](hashem.html), with apparent impunity, then what is the meaning of this religious service in the [heavens](heaven.html), and for that matter or service to [HaShem](hashem.html) on earth? This, and no other is the source and reason of Hakham Yochanan’s “great [weeping](mashal.html).”

Mounce[[28]](#footnote-28) therefore, correctly states:

“It appears that the promise of 4:1 (“Come up hither, and I will show you the things which must come to pass hereafter”) is about to be thwarted. Unless the seals are broken and the scroll of destiny unrolled, [HaShem’s](hashem.html) plan for the universe will be frustrated. Hence the Seer breaks out in unrestrained [weeping](mashal.html). All suggestions that John wept out of disappointment for his own sake are unworthy of the Seer. He wept at the prospect of an indefinite postponement of [HaShem](hashem.html)’s final and decisive action.”

Another way of interpreting this passage is that Hakham Yochanan [knows](knowledge.html) that he is no longer only Hakham Yochanan but a member of the living [Mashiach](mashiach.html), and his [weeping](mashal.html) can be seen as his erroneous discernment that the “[body](body.html) of [Mashiach](mashiach.html) was not yet complete” (that is, the complete [number](nchart.html) of persons that belong to [Israel](gen-jew.html), for Israel is the [body](body.html) of King [Mashiach](mashiach.html)), as Hakham Shaul states (in Romans 11:25-26):

*25. For I do not want you to be ignorant of this mystery, brothers, lest you should be wise your own conceits;* ***that blindness in part has happened to Israel, until the fullness of the*** [***Gentiles***](gen-jew.html) ***has comes in (to form part of the Commonwealth of Israel together with the*** [***Jewish***](gen-jew.html) ***people).*** *26.* ***And so all Israel (the whole Commonwealth of Israel) will be*** [***saved***](salvation.html)*; as it is written (Isaiah 59:20), "And a* [*redeemer*](redemption.html) *will come to Zion, and unto them that turn from transgression in* [*Jacob*](israelja.html)*, says the LORD.”*

The Targum of Isaiah has: “And he will come to Zion as Redeemer. **To return the rebels of the house of** [**Jacob**](israelja.html) **to the** [**Law**](law.html), says [HaShem](hashem.html).”

Therefore, to make it more clear, and using the contextual vocabulary of these verses, [Mashiach](mashiach.html) is not “WORTHY” until that [time](time.html) as his [body](body.html) is complete, i.e. “until the full [number](nchart.html) of the [Gentiles](gen-jew.html) has come in to form part of the Commonwealth of Israel.” Thus, until the Commonwealth of Israel be complete and observing the [Law](law.html), [Mashiach](mashiach.html) has not fully accomplished his task, and therefore has not become yet fully worthy to open the seals.

As an aside note, we must add concerning the text of the Targum of Isaiah at 59:20, that no [one](one.html) can be a member of the Commonwealth of Israel until he / she sees fit as a matter of obligation and gratitude to observe the [Law](law.html) as [Jews](gen-jew.html) do, the [ten](ten.html) Gentilized [tribes](tribes.html) need to recognize that Judah (i.e. the [Jews](gen-jew.html)) are the lawgivers to the rest of the [Tribes](tribes.html) of the Commonwealth of Israel as it is written:

“The sceptre turns not aside from Judah, And a lawgiver from between his [feet](heel.html), Till his [seed](flower.html) come; And his is the obedience of the [Gentiles](gen-jew.html).” (Gen. 49:10 YLT)

If any [Gentile](gen-jew.html) or member of the lost [tribes](tribes.html) [desires](needs.html) to be part of the [body](body.html) of [Mashiach](mashiach.html), or a member of the Commonwealth of Israel, they have no right to interpret how the [laws](law.html) are to be observed since the text of Genesis 49:10 makes it clear that until [Mashiach](mashiach.html) comes the only people authorized to interpret the [Law](law.html) and legislate as to how the [commandments](cmds613.html) must be kept are authorized members of the [tribe](tribes.html) of Judah, “And a lawgiver from between his [feet](heel.html).”

**Revelation 5:5**

(KJV+) And2532 one1520 of1537 the3588 elders4245 saith3004 unto me,3427 Weep2799 not:3361 behold,2400 the3588 Lion3023, (5607) of1537 the3588 tribe5443 of Judah,2455 the3588 Root4491 of David,1138 hath prevailed3528 to open455 the3588 book,975 and2532 to loose3089 the3588 seven2033 seals4973 thereof.848

(YLT) and [one](one.html) of the elders saith to me, `[Weep](mashal.html) not; lo, overcome did the Lion, who is of the [tribe](tribes.html) of Judah, the root of David, to open the scroll, and to loose the [seven](seven.html) seals of it;

(ALT) And [one](one.html) of the elders says to me, "Stop [weeping](mashal.html)! Listen! The Lion from the [tribe](tribes.html) of Judah, the Root of David, overcame to open the scroll and its [seven](seven.html) seals.

There is a problem in the Greek rendering of this verse. The Crawford and Peshitto rendition of the book of Revelation has at Rev. 5:2, 5:5 and at 15:1 the same Aramaic word: *ZEKA* which either means *to conquer* or *worthy* depending on the context. Now, the rendition of the Greek text in Revelation 5:5 has at least [two](two.html) problems. [First](one.html), it makes no sense when viewed in context. In Revelation 5:2 Hakham Yochanan is left wondering as to who is ***worthy*** to open the seals. Then [three](three.html) verses later (5:5), he is consoled by the fact that the Lion of Yehudah has ***conquered.*** But this, was not his original question!

Second, Hakham Yochanan was perfectly familiar with the prophecy regarding Yehudah:

***Bereshit (Genesis) 49:10*** *The sceptre shall not depart from Yehudah, nor the lawmaker from between his* [*feet*](heel.html)*, until Shiloh come, and the obedience of the* [*Gentiles*](gen-jew.html) *to him*.

Thus, the answer given by the Greek text is no [new](new.html) news to him!

It appears therefore that the Greek text adopted the wrong meaning of the Aramaic *ZEKA* at 5:5 and 15:1, where it should read *worthy* as at 5:1. The text then should read:

“And [one](one.html) of the elders says to me, "Stop [weeping](mashal.html)! See! The Lion from the [tribe](tribes.html) of Yehudah, the Root of David, **has been found worthy** to open the [scroll](mezuzah.html) and its [seven](seven.html) seals.”

Now, “Lion of the [tribe](tribes.html) of Judah” comes from Genesis 49:9-10 and “the root of David” is a quote from Isaiah 11:1, that is:

*9. Judah is a lion's whelp. My son, you have gone up from the prey. He stooped, he crouched like a lion; and like a lioness, who will rouse him? 10. The sceptre will not depart from Judah, nor a Lawgiver from between his* [*feet*](heel.html)*, until Shiloh come. And the obedience of the peoples to him.*

and

1. And a shoot goes out from the stump of Jesse, and a Branch will grow out of his roots.

Hakham Shaul (Apostle Paul) conflates both Genesis 49:10 and Isaiah 1:1 and states:

***Romans 15:12*** *And again Isaiah says, "There will be a root of Jesse, and He who will rise to reign over the* [*Gentiles*](gen-jew.html)*, in Him will the* [*Gentiles*](gen-jew.html) *trust.”*

What is therefore the Elder reminding Hakham Yochanan in this verse? The answer already we have indicated above when explaining the [seven](seven.html) seals. The Elder is reminding Hakham Yochanan that already [HaShem](hashem.html) had made His [seven](seven.html)-fold spirit to [tabernacle](mikdash.html) fully in the [Mashiach](mashiach.html), for the purpose of bringing forth justice and bring human history to its logical conclusion, as it is said (Isaiah 11:1-10):

*1. And there will come forth a shoot out of the stock of Jesse, and a branch 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 reverential* [*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 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; and he will smite the land 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. Also the wolf will* [*dwell*](dwelling.html) *with the lamb, and the leopard will lie down with the kid; and the calf and the cub 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 suckling child will play on the hole of the asp, and the weaned child will put his* [*hand*](fourteen.html) *on the adder'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 in that day there will be the Root of Jesse* [*standing*](mashal.html) *for a banner of the people; to him the* [*Gentiles*](gen-jew.html) *will seek; and his resting place will be glorious.*

Or, taking another view, that the [Mashiach](mashiach.html) “has become worthy” to open the seals because his [body](body.html), that is, the Commonwealth of Israel is complete (i.e. the full [number](nchart.html) of the [Gentiles](gen-jew.html) have already become members of the Commonwealth of Israel).

Concerning the English rendition of the Greek for ‘Root of David” there are some that propose that this expression [teaches](teacher.html) that [Mashiach](mashiach.html) is the root of King David, and therefore indication his supposed divinity. However, Barnes[[29]](#footnote-29) comments on this expression:

“[The Root of David] Not the Root of David in the sense that David sprung from him as a tree does from a root, but in the sense that he himself was a "root-shoot" or sprout from David, and had sprung from him as a shoot or sprout springs up from a decayed and fallen tree. ... This expression would connect him directly with David, the great and glorious monarch of [Israel](gen-jew.html), and as having a right to occupy his throne. As [one](one.html) thus ruling over the people of [HaShem](hashem.html), there was a propriety that to him should be entrusted the task of opening these seals.”

**Revelation 5:6**

(KJV+) And2532 I beheld,1492 and,2532 lo,2400 in1722 the midst3319 of the3588 throne2362 and2532 of the3588 four5064 beasts,2226 and2532 in1722 the midst3319 of the3588 elders,4245 stood2476 a Lamb721 as5613 it had been slain,4969 having2192 seven2033 horns2768 and2532 seven2033 [eyes](body.html),3788 which3739 are1526 the3588 seven2033 Spirits4151 of HaShem2316 sent forth649 into1519 all3956 the3588 earth.1093

(YLT) and I saw, and lo, in the midst of the throne, and of the [four](four.html) living creatures, and in the midst of the elders, a Lamb hath stood as it had been slain, having [seven](seven.html) horns and [seven](seven.html) [eyes](body.html), which are the [Seven](seven.html) Spirits of [HaShem](hashem.html), which are sent to all the earth,

(ALT) And I saw in *[the]* middle of the throne and of the [four](four.html) living creatures, and in *[the]* middle of the elders, a Lamb having stood as if having been slain, having [seven](seven.html) horns and [seven](seven.html) [eyes](body.html), which are the [seven](seven.html) spirits of [HaShem](hashem.html) *[*[*fig*](bethphag.html)*., is the* [*seven*](seven.html)*-fold Spirit]* having been sent into all the earth.

**In the midst of the throne, and of the** [**four**](four.html) **living creatures, and in the midst of the elders,**

That is, not on the throne (compare Rev 5:7) as some would suggest, but in the midst (μέσος - “midst”) of the company of elders (Rev 4:4) which was “round about the throne.”[[30]](#footnote-30) Beale agrees with this proposition and comments: “That the Lamb stands somewhere in the area around the throne instead of on the throne itself is apparent from the fact that v 7 portrays the Lamb making an approach to the throne.”[[31]](#footnote-31) What in fact, we have here is a Hebraism translated literally into the Greek, pointing to the fact that this is a rendition into the Greek of a [Hebrew](hebrew.html) original source. To understand this Hebraism we need to go to the re-translation of the Greek to the [Hebrew](hebrew.html). Delitzch[[32]](#footnote-32) has:

“VaEre (And I saw) V’Hineh (And behold) Bein (Between) HaKise (The throne) V’Arba (And [four](four.html)) HaChayot (The living creatures) UBein (And between) HaZ’qenim (The elders) ...”

Translated then this Hebraism into “normal / comprehensible” English, we have: “And I saw, and Behold, between the throne and the [four](four.html) living creatures *on the* [*one*](one.html)[*hand*](fourteen.html), and between *the throne and* the elders *on the other*, a lamb was [standing](mashal.html) ...”[[33]](#footnote-33)

**A lamb having stood as if having been slain**

Here an allusion is made to at least [two](two.html) key Biblical passages, [Exodus](exodus.html) 12:1-20 and Isaiah 53:1-12. In [Exodus](exodus.html) ([Jewish](gen-jew.html) Publication Society version) we read:

*1. And* [*HaShem*](hashem.html)[*spoke*](mashal.html) *unto Moses and Aaron in the land of Egypt, saying: 2. 'This month will be unto you the beginning of months; it will be the* [*first*](one.html) *month of the year to you. 3.* [*Speak*](mashal.html) *unto all the congregation of* [*Israel*](gen-jew.html)*, saying: In the tenth day of this month* ***they will take to them every man a lamb****, according to their* [*fathers'*](fathers.html) *houses, a lamb for a* [*household*](househld.html)*; 4. and if the* [*household*](househld.html) *be too little for a lamb, then will he and his neighbour next unto his house take* [*one*](one.html) *according to the* [*number*](nchart.html) *of the souls; according to every man's* [*eating*](eating.html) *you will make your count for the lamb. 5.* ***Your lamb will be without blemish, a*** [***male***](male+female.html) ***of the*** [***first***](one.html) ***year; you will take it from the sheep, or from the goats;*** *6.* ***and you will keep it unto the*** [***fourteenth day of the same month***](fourteen.html)***; and the whole assembly of the congregation of Israel will kill it at dusk.*** *7.* ***And they will take of the*** [***blood***](body.html)***, and put it on the*** [***two***](two.html) ***side-posts and on the lintel, upon the houses wherein they will*** [***eat***](eating.html) ***it.*** *8. And they will* [*eat*](eating.html) *the flesh in that night, roast with* [*fire*](fire.html)*, and* [*unleavened*](chametz.html) *bread; with bitter herbs they will* [*eat*](eating.html) *it. 9.* [*Eat*](eating.html) *not of it raw, nor sodden at all with water, but roast with* [*fire*](fire.html)*; its* [*head*](body.html) *with its* [*legs*](body.html) *and with the inwards thereof. 10. And you will let nothing of it remain until the morning; but that which remains of it until the morning you will burn with* [*fire*](fire.html)*. 11. And thus will you* [*eat*](eating.html) *it: with your loins girded, your shoes on your* [*feet*](heel.html)*, and your* [*staff*](staff.html) *in your* [*hand*](fourteen.html)*; and you will* [*eat*](eating.html) *it in haste - it is* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html)*. 12. For I will go through the land of Egypt in that night, and will smite all the* [*first*](one.html)*-born in the land of Egypt, both man and beast; and against all the HaShems of Egypt* ***I will execute judgments: I am*** [***HaShem***](hashem.html)***.*** *13.* ***And the*** [***blood***](body.html) ***will be to you for a token upon the houses where you are; and when I see the*** [***blood***](body.html)***, I will pass over you, and there will no*** [***plague***](plagues.html) ***be upon you to destroy you, when I smite the land of Egypt.*** *14. And this day will be unto you for a memorial,* ***and you will keep it a feast to the LORD; throughout your*** [***generations***](toldot.html) ***you will keep it a feast by an ordinance forever.*** *15.* [*Seven*](seven.html) *days will you* [*eat*](eating.html)[*unleavened*](chametz.html) *bread; howbeit the* [*first*](one.html) *day you will put away* [*leaven*](chametz.html) *out of your houses;* ***for whosoever*** [***eats***](eating.html)[***leavened***](chametz.html) ***bread from the*** [***first***](one.html) ***day until the*** [***seventh***](seven.html) ***day, that soul will be cut off from Israel.*** *16. And in the* [*first*](one.html) *day there will be to you a* [*holy convocation*](rehearse.html)*, and in the* [*seventh*](seven.html) *day a holy convocation; no manner of work will be done in them,* [*save*](salvation.html) *that which every man must* [*eat*](eating.html)*, that only may be done by you. 17. And you will observe the feast of* [*unleavened*](chametz.html) *bread; for in this selfsame day have I brought your hosts* [*out of the land of Egypt*](thebirth.html)*;* ***therefore will you observe this day throughout your*** [***generations***](toldot.html) ***by an ordinance forever.*** *18. In the* [*first*](one.html) *month, on the* [*fourteenth*](fourteen.html) *day of the month at even, you will* [*eat*](eating.html)[*unleavened*](chametz.html) *bread, until the* [*one*](one.html) *and twentieth day of the month at even. 19.* [***Seven***](seven.html) ***days will there be no*** [***leaven***](chametz.html) ***found in your houses; for whosoever*** [***eats***](eating.html) ***that which is*** [***leavened***](chametz.html)***, that soul will be cut off from the congregation of Israel, whether he be a sojourner, or*** [***one***](one.html) ***that is born in the land.***

Concerning v.2, [Midrash](orallaw.html) Rabba, The Song of Songs II, 8, § 3,[[34]](#footnote-34) comments:

*The Rabbis say: HARK MY BELOVED, BEHOLD HE COMES: this refers to Moses. When he came and said to Israel, ‘In this month ye are to be* [*redeemed*](redemption.html)*,’ they said to him: ‘Our* [*teacher*](teacher.html) *Moses, how can we be* [*redeemed*](redemption.html) *seeing that all Egypt is defiled with our idolatrous worship?’ He replied: ‘Since* [*HaShem*](hashem.html)[*desires*](needs.html) *to deliver you, He takes no heed of your* [*idolatry*](idolatry.html)*, but LEAPS OVER THE MOUNTAINS, “mountains” being only a* [*name*](name.html) *for* [*idolatry*](idolatry.html)*, as it says, They* [*sacrifice*](korbanot.html) *upon the tops of the mountains, and offer upon the hills (Hos. IV, 13). And in this month ye are to be* [*redeemed*](redemption.html)*, as it says, “This month shall be unto you, etc.”’*

*R. Judan and R. Hunia also gave different explanations. R. Judan in the* [*name*](name.html) *of R. Eliezer the son of R. Jose the Galilean, and R. Hunia in the* [*name*](name.html) *of R. Eliezer b.* [*Jacob*](israelja.html)*, said: HARK MY BELOVED, BEHOLD HE COME: this refers to the* [*Mashiach*](mashiach.html)*. When he will say to Israel, ‘In this month ye are to be* [*redeemed*](redemption.html)*,’ they will say to him ‘How can we be delivered, seeing that the Holy* [*one*](one.html)*, blessed be He, has sworn that He will subject us to the* [*seventy*](seventy.html)[*nations*](nations.html)*?’ He will give them* [*two*](two.html) *answers and say: ‘If* [*one*](one.html) *of you is carried away to Barbary and* [*one*](one.html) *to Sarmatia, it is as if all of you had been carried off there. And again, this state levies troops from all the* [*world*](worlds.html)*, from every* [*nation*](nations.html)*, and so if* [*one*](one.html) *Cuthean or Barbarian comes and rules over you, it is as if all of his* [*nation*](nations.html) *had ruled over you and as if you had served the whole* [*seventy*](seventy.html)[*nations*](nations.html)*. Hence in this month you are to be delivered after all, as it says, “This month shall be unto you the beginning of months, etc.” ’*

The [Talmud](orallaw.html) reiterates this theme by declaring that the [future](future.html) [redemption](redemption.html) will be like our [redemption](redemption.html) in the days of Moses.

[***Rosh HaShana***](teruah.html) ***11a*** *It has been* [*taught*](teacher.html)*: R. Eliezer says: In* [*Tishri*](feasts.html) *the* [*world*](worlds.html) *was* [*created*](bara.html)*; in* [*Tishri*](feasts.html) *the Patriarchs were born; in* [*Tishri*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New Year*](teruah.html) *Sarah, Rachel and Hannah were visited; on* [*New*](teruah.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our* [*ancestors in Egypt*](thebirth.html) *ceased; in* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come. R. Joshua says: In* [*Nisan*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Nisan*](feasts.html) *the Patriarchs were born; in* [*Nisan*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](teruah.html) *Year Sarah, Rachel and Hannah were visited; on* [*New*](teruah.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our ancestors ceased in Egypt; and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in* [*time*](time.html) *to come.*

And Pesiqta da-Rab Kahana, Piska 5, 7[[35]](#footnote-35) comments:

*… R. Yudan* [*taught*](teacher.html) *in the* [*name*](name.html) *of R. Eliezer ben R. Jose the Galilean, and R. Huna* [*taught*](teacher.html) *in the* [*name*](name.html) *of R. Eliezer ben* [*Jacob*](israelja.html)*: Hark! My beloved! behold, he comes. That is, the king* [*Mashiach*](mashiach.html) *cometh. When he comes and says to* [*Israel*](gen-jew.html)*, “In this month you shall be* [*redeemed*](redemption.html)*.” they will ask: “Our master, O king* [*Mashiach*](mashiach.html)*, how can we be* [*redeemed*](redemption.html)*? Has not the Holy* [*One*](one.html) *said that He will reduce us to servitude among* [*seventy*](seventy.html)[*nations*](nations.html)*?” Then the* [*Mashiach*](mashiach.html) *will make exactly clear by* [*two*](two.html) *illustrations what* [*HaShem*](hashem.html) *meant by His statement: if only* [*one*](one.html) *of you is banished to Barbaria and only another* [*one*](one.html) *of you is banished to Sarmatia, He will consider it as though all of you had been banished. Moreover, since this* [*wicked*](wicked.html) *kingdom—[Rome]—levies troops from each and every* [*nation*](nations.html)*, if a Cuthean comes and forces even only* [*one*](one.html) *of you into military service, He will consider it as though the entire people of Israel were conscripted. If an Ethiopian comes and forces even only* [*one*](one.html) *of you into military service, He will consider it as though the entire people of Israel were conscripted. Hence, in whatever month circumstances such as these occur, you shall be* [*redeemed*](redemption.html)*. This month shall be unto you the beginning of months (Exod. 12:2)—[the beginning of your* [*redemption*](redemption.html)*].*

And in Isaiah ([Jewish](gen-jew.html) Publication Society version), we read:

*1. 'Who would have believed our report? And to whom has the arm of* [*HaShem*](hashem.html) *been revealed? 2. For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. 3. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as* [*one*](one.html) *from whom men hide their* [*face*](body.html)*: he was despised, and we esteemed him not. 4. Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of* [*HaShem*](hashem.html)*, and afflicted. 5. But he was wounded because of our transgressions, he was crushed because of our iniquities / lawlessness:* ***the chastisement of our welfare was upon him, and with his stripes we were healed.*** *6. All we like sheep did go astray, we turned everyone to his own way; and* [*HaShem*](hashem.html) *has made to light on him the iniquity/lawlessness of us all. 7. He was oppressed, though he humbled himself and opened not his* [*mouth*](body.html)*;* ***as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yes, he opened not his*** [***mouth***](body.html)***.*** *8. By oppression and judgment he was taken away, and with his* [*generation*](toldot.html) *who did reason?* ***For he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due.*** *9. And they made his grave with the* [*wicked*](wicked.html) */ lawless, and with the rich his tomb; although he had done no violence, neither was any deceit in his* [*mouth*](body.html)*.' 10.* ***Yet it pleased*** [***HaShem***](hashem.html) ***to crush him by disease; to see if his soul would offer itself in restitution, that he might see his*** [***seed***](flower.html)***, prolong his days, and that the purpose of*** [***HaShem***](hashem.html) ***might prosper by his*** [***hand***](fourteen.html)***:*** *11. Of the travail of his soul he will see to the full, even My servant,* ***who by his*** [***knowledge***](knowledge.html) ***did*** [***justify***](justification.html) ***the Righteous*** [***One***](one.html) ***to the many, and their iniquities / lawlessness he did bear****. 12.* ***Therefore will I divide him a portion among the great****,* ***and he will divide the spoil with the mighty****; because he bare his soul unto death, and was numbered with the transgressors;* ***yet he bore the*** [***sin***](sin.html) ***of many, and made intercession for the transgressors.***

This passage is rendered by Targum Jonathan to the Prophets as:

*53.1 Who has believed this our report? And to whom has the strength of the mighty arm of* [*HaShem*](hashem.html) *been so revealed? .2 And the righteous will be exalted before him, behold, like tufts which sprout, and like a tree which sends its roots by streams of waters, so holy* [*generations*](toldot.html) *will increase on the land which was needing him; his appearance is not a common appearance and his fearfulness is not an ordinary fearfulness, and his brilliance will be holy brilliance, that everyone who looks at him will consider him. 3 Then the glory of all the kingdoms will be for contempt and cease; they will be faint and* [*mournful*](mourning.html)*, behold, as a man of sorrows and* [*appointed*](settimes.html) *for sicknesses; and as when the* [*face*](body.html) *of the Shekhinah was taken up from us, they are despised and not esteemed. 4 Then he will beseech concerning our* [*sins*](sin.html) *and our iniquities for his sake will be forgiven; yet we were esteemed wounded, smitten before* [*HaShem*](hashem.html) *and afflicted. 5 And he will build the* [*sanctuary*](mikdash.html) *which was profaned for our* [*sins*](sin.html)*, handed over for our iniquities; and by his* [*teaching*](teacher.html) *his peace will increase upon us, and in that we attach ourselves to his words our* [*sins*](sin.html) *will be forgiven us. 6 All we like sheep have been scattered; we have gone into* [*exile*](galuyot.html)*, everyone his own way; and before* [*HaShem*](hashem.html) *it was a pleasure to* [*forgive*](forgive.html) *the* [*sins*](sin.html) *of us all for his sake. 7 He beseeches, and he is answered, and before he opens his* [*mouth*](body.html) *he is accepted; the strong ones of the peoples he will* [*hand*](fourteen.html) *over like a lamb to the* [*sacrifice*](korbanot.html)*, and like a ewe which before its shearers is dumb, so there is not before him* [*one*](one.html) *who opens his* [*mouth*](body.html) *or speaks a saying. 8 From bonds and retribution he will bring our* [*exiles*](galuyot.html) *near; the wonders which will be done for us in his days, who will be able to recount? For he will take away the rule of the* [*Gentiles*](gen-jew.html) *from the* [*land of Israel*](city.html)*; the* [*sins*](sin.html) *which my people sinned he will cast on to them. 9 And he will* [*hand*](fourteen.html) *over the* [*wicked*](wicked.html) */ lawless to Gehenna and those rich in possessions which they robbed to the death of the corruption, lest those who commit* [*sin*](sin.html) *be established, and* [*speak*](mashal.html) *of possessions with their* [*mouth*](body.html)*. 10 Yet before* [*HaShem*](hashem.html) *it was a pleasure to refine and to cleanse the remnant of his people, in order to* [*purify*](purity.html) *their soul from* [*sins*](sin.html)*; they will see the kingdom of their* [*Mashiach*](mashiach.html)*, they will increase sons and daughters, they will prolong days; those who perform the* [*law*](law.html) *of* [*HaShem*](hashem.html) *will prosper in his pleasure; 11 from the slavery of the* [*Gentiles*](gen-jew.html) *he will deliver their soul, they will see the retribution of their adversaries. They will be satisfied with the plunder of their kings; by his wisdom will he make innocents to be accounted innocent, to subject many to the* [*law*](law.html)*; and he will beseech concerning their* [*sins*](sin.html)*. 12 Then I will divide him the plunder of' many peoples, and he will divide the spoil, the possessions of strong fortresses; because he handed over his soul to the death, and subjected the rebels to the* [*law*](law.html)*; yet he will beseech concerning the* [*sins*](sin.html) *of many, and to the rebels it will be forgiven for him.*

Both of these [two](two.html) passages, taken as whole, propose the central idea of a lamb’s [sacrifice](korbanot.html) that accomplishes [redemption](redemption.html) and passing over transgressions of the [Law](law.html). [One](one.html) interesting point that many seem to miss, and following our comments on Revelation 5:1, in the [one](one.html) of the places where the [blood](body.html) of the lamb was sprinkled (i.e. on the right door post – cf. [Exodus](exodus.html) 12:7 – “take of the [blood](body.html), and put it on the [two](two.html) side-posts and on the lintel”) the [mezuzah](mezuzah.html) now hangs on all [Jewish](gen-jew.html) homes. It is as if the [mezuzah](mezuzah.html) not only serves to remind us about the obligation to observe [HaShem’s](hashem.html) [Laws](law.html), as well as [HaShem](hashem.html)’s protection over our homes, but also to recall forever that we were / are / and will be [redeemed](redemption.html) by the [blood](body.html) / life of the lamb.

There is also an echo here to the words of Yochanan the Immerser (John the Baptist) who when meeting the Master whilst he was proclaiming the [immersion](forty.html) of repentance on the bank of the river [Jordan](stages.html), exclaimed (John 1:29): “The next day Yochanan sees [Yeshua](yeshua.html) [coming](coming.html) towards him and says, "Behold! The Lamb of G-d ([Hebrew](hebrew.html): **הִנֵּה שֵׂה הָאֱלֹהִים Hine Seh HaElohim**) [[HaShem](hashem.html) in His attribute of Justice], the [One](one.html) taking away the [sin](sin.html) of the [world](worlds.html) ([Hebrew](hebrew.html): *Olam* – age / [world](worlds.html) = the [Gentiles](gen-jew.html))!”[[36]](#footnote-36)

Now, when Yochanan states that this is the Lamb of [HaShem](hashem.html) that will take away the [sins](sin.html) of the [Gentiles](gen-jew.html), this is not to be interpreted literally, as if all the [Gentiles](gen-jew.html) are included. Yes, all the [Gentiles](gen-jew.html) are called to come and submit to the Lamb of [HaShem](hashem.html) and enter into the Commonwealth of Israel after observing the [commandments](cmds613.html) contained in the [mezuzah](mezuzah.html) scroll, and entering through the gates of a [Jewish](gen-jew.html) Bet Din (Rabbinic Tribunal), however not all will respond to this call of [Grace](grace.html). Yochanan also is clearly pointing out that upon this lamb [HaShem](hashem.html) will meet all the justice demanded from those who adhere to him and observe the [commandments](cmds613.html) together with the most noble [Jewish](gen-jew.html) people / [nation](nations.html).

Similarly, the Holy [Zohar](orallaw.html) in B’resheet, Section 1, Page 239b, 240a[[37]](#footnote-37) states:

*“He has washed his garments in wine”, even from the* [*time*](time.html) *of the* [*Creation*](bara.html) *the reference being to the* [*coming*](coming.html) *of the* [*Mashiach*](mashiach.html) *on earth. “Wine” indicates the left side, and “the* [*blood*](body.html) *of grapes” the left side below. The* [*Mashiach*](mashiach.html) *is destined to rule above over all the forces of the idolatrous* [*nations*](nations.html) *and to break their power above and below. We may also explain that as wine brings joyfulness and yet typifies judgement, so the* [*Mashiach*](mashiach.html) *will bring gladness to Israel, but judgement to the* [*Gentiles*](gen-jew.html)*. The “spirit of* [*HaShem*](hashem.html) *which hovered over the* [*face*](body.html) *of the waters” (Gen. I, 2) is the spirit of the* [*Mashiach*](mashiach.html)*, and from the* [*time*](time.html) *of the* [*Creation*](bara.html) *he “washed his garments in* [*celestial*](celestal.html) *wine.”*

Shimon, also [one](one.html) of the Tsadiqim (saints) living in Israel also prophesied at the Master’s Pidyon Ha-Ben as recorded in I Lukas 2:25-32:

*25. And look! There was a man in* [*Jerusalem*](city.html) *whose* [*name*](name.html) *[was] Shimon, and this man was righteous / generous and devout, waiting for [or, expecting] the comforting help of* [*Israel*](gen-jew.html)*, and [the] Holy Spirit was upon him. 26. And it had been divinely told him by the Holy Spirit [that he would] not see death before he saw the* [*Mashiach*](mashiach.html) *["the Anointed* [*One*](one.html)*"] of [the] Lord. 27. And he came by the Spirit to the* [*temple*](temple.html)*, and the parents brought in the young child Yeshuah, [for] them to do according to the custom of the* [*Law*](law.html) *concerning Him. 28. Then he took him (the child) into his* [*arms*](body.html) *and blessed* [*HaShem*](hashem.html) *and said, 29. "Now You are releasing Your servant, Master, according to Your Word, in peace. 30. "Because my* [*eyes*](body.html) *have seen Your* [*salvation*](salvation.html)*, 31. which You prepared before [the]* [*face*](body.html) *[*[*fig*](bethphag.html)*., in the presence] of all the peoples, 32.* ***a light for revelation to*** [***Gentiles***](gen-jew.html)***, and [the] glory of Your people*** [***Israel***](gen-jew.html)***!"***

The Holy [Zohar](orallaw.html), also adds a different take. The “lamb of G-d” seems to be based on the perpetual lamb [offering](korbanot) in the morning and in the evening, and which purpose is to [gather](gather.html) the dispersed of Israel, and re-unite all the [tribes](tribes.html) of Israel. In I, 133a,[[38]](#footnote-38) it states

*“R. Simeon then rose up and they proceeded on their way, the stranger accompanying them as far as Tiberias. On the way R. Simeon said: ‘Observe that the members of the Great Synod [Tr. note: A* [*body*](body.html) *which, according to Rabbinic tradition, regulated the affairs of the* [*Jewish*](gen-jew.html)[*community*](community.html) *during the lifetime of Ezra and for some* [*time*](time.html) *afterwards.] instituted the* [*prayers*](prayer.html) *in correspondence to the fixed daily offerings, of which there were* [*two*](two.html)*, as it is written, “the* [*one*](one.html) *lamb shalt thou offer in the morning, and the other lamb shalt thou offer between the* [*two*](two.html) *evenings” (Num. XXVIII, 4), that is, at the* [*two*](two.html) *periods which coincide with the periods of* [*prayer*](prayer.html)*.’ Said the stranger: ‘Since originally it was the patriarchs who instituted the* [*prayers*](prayer.html)*, why should those instituted by* [*Abraham*](avraham.html) *and* [*Isaac*](isaac.html) *be of primary importance, while the* [*one*](one.html) *instituted by* [*Jacob*](israelja.html)*, who was the cream of the patriarchs, be only voluntary?’ R. Simeon replied: ‘The reason, as has been affirmed, is as follows:* ***The*** [***two***](two.html) ***periods of the*** [***two***](two.html) ***earlier*** [***prayers***](prayer.html) ***have for their object only to unite*** [***Jacob***](israelja.html) ***to his*** [***heritage***](inherit.html)***, but once this has been effected we need nothing further: as soon as the Woman is placed between the*** [***two***](two.html)[***arms***](body.html) ***and is joined to the*** [***Body***](body.html)***, nothing more is needed****. The* [*two*](two.html)[*prayers*](prayer.html) *are thus the* [*two*](two.html)[*arms*](body.html) *between which* [*Jacob*](israelja.html) *is united to the* [*body*](body.html)*, that is, to* [*heaven*](heaven.html)*, in accordance with the verse, “but thou, O Lord, art on high for evermore” (Ps. XCII, 9). All this contains deep mysteries* [*known*](daat.html) *only to the initiated.’ R. Abba and the Judean then approached R. Simeon and* [*kissed*](mashal.html) *his* [*hand*](fourteen.html)*, after which R. Abba remarked: ‘Until this day I always found here a difficulty, but now happy is my portion that I have been privileged to solve it!’”*

And similarly in the Holy [Zohar](orallaw.html) II, 21b,[[39]](#footnote-39) we read:

*“R.* [*Isaac*](isaac.html) *cited the verse: “And the whole assembly of the* [*congregation of Israel*](gen-jew.html) *will kill it between the evenings” (Ex. XII, 6), the reason being, he said, that that is the* [*time*](time.html) *for the execution of judgement. R. Judah said:* ***‘This we derive from the ordinance concerning the*** [***two***](two.html) ***daily offerings, the*** [***one***](one.html) ***answering to the attribute of Mercy, the other to the attribute of Severity. So Scripture says, “The*** [***one***](one.html) ***lamb you will offer in the morning” (Ex. XXIX, 39), where the designation “the*** [***one***](one.html)***” signifies the special*** [***one***](one.html)***, to wit, the*** [***one***](one.html) ***answering the attribute of Mercy; whereas the second lamb to be offered up between the evenings is associated with Severity, being analogous to the second day of*** [***Creation***](bara.html)***, of the works of which it is not said “that it was good”.’*** *Said R. Tanhum: ‘It is for this reason that* [*Isaac*](isaac.html) *instituted the Afternoon-*[*prayer*](prayer.html) *(Minhah), namely, to mitigate the then ruling Severity; whereas* [*Abraham*](avraham.html) *instituted Morning-*[*prayer*](prayer.html)*, corresponding to the attribute of Mercy.’ R.* [*Isaac*](isaac.html) *said: ‘This idea may be derived from the verse saying: “Woe unto us, for the day declines, for the shadows of the evening are stretched out!” (Jer. VI, 4), “the day declines” being an allusion to the attribute of Mercy, and “the shadows of the evening” signifying the attribute of Severity.’”*

**Having** [**seven**](seven.html) **horns and** [**seven**](seven.html)[**eyes**](body.html)**, which are the** [**seven**](seven.html) **spirits of** [**HaShem**](hashem.html) **[**[**fig**](bethphag.html)**., is the** [**seven**](seven.html)**-fold Spirit] having been sent into all the earth.**

According to Morris[[40]](#footnote-40) the “[seven](seven.html) horns” are a reminder of the invasion of [Jericho](stages.html), where the Scripture states:

***Joshua 6:1.*** *Now* [*Jericho*](stages.html) *was straitly shut up because of the* [*children of Israel*](gen-jew.html)*: none went out, and none came in. - 2. And* [*HaShem*](hashem.html) *said unto Joshua: 'See, I have given into your* [*hand*](fourteen.html)[*Jericho*](stages.html)*, and the king thereof, even the mighty men of valour. 3. And you will compass the* [*city*](city.html)*, all the men of war, going about the* [*city*](city.html) *once. Thus will you do* [*six*](six.html) *days. 4. And* [*seven*](seven.html)[*priests*](priests.html) *will bear* [*seven*](seven.html)[*rams' horns*](shofar.html) *before the* [*ark*](ark.html)*; and the* [*seventh*](seven.html) *day you will compass the* [*city*](city.html)[*seven*](seven.html) *times, and the* [*priests*](priests.html) *will blow with the horns. 5. And it will be, that when they make a long blast with the ram's* [*horn*](shofar.html)*, and when you hear the sound of the* [*horn*](shofar.html)*, all the people will shout with a great shout; and the wall of the* [*city*](city.html) *will fall down flat, and the people will go up every man straight before him.'*

Joshua, whose [name](name.html) is the same of that of our Master, has already set a precedent with the [seven](seven.html) [Shofarot](shofar.html) ([ram’s horn](shofar.html)s). These [seven](seven.html) horns were used to destroy an extremely fortified [city](city.html) of the [Gentiles](gen-jew.html), and so the vision paints the Master as possessing these [seven](seven.html) horns which will again be sued to destroy [Gentile](gen-jew.html) cities and fortifications in the judgements against the [Gentiles](gen-jew.html) that will ensue in the next [two](two.html) chapters.

Now some will ask, if this is all about the judgment of the [Gentiles](gen-jew.html), what about the [Jewish](gen-jew.html) people? Gaebelein,[[41]](#footnote-41) at this point introduces and interesting comment. He states that the reference as [Mashiach](mashiach.html) the “Lion of Judah” in (v.5) and the “Root of David” underscores the fact “that Judah and the House of David will be remembered in mercy when the judgement [of the [Gentiles](gen-jew.html)] sweeps over the earth.” This again [connects](connection.html) perfectly with the “slain lamb” in Egypt, where the [angel](angels.html) of death took the firstborn of all the [Gentile](gen-jew.html) homes but did not touch the [Jewish](gen-jew.html) firstborns. In Egypt we had the [blood](body.html) of the paschal lamb on our doorposts, now every [Jewish](gen-jew.html) observant home has a [mezuzah](mezuzah.html) on the doorposts that will [save](salvation.html) us in mercy from the judgments to be poured out upon the [Gentiles](gen-jew.html).

As to the [seven](seven.html) [eyes](body.html), some point to the fact the [Mashiach](mashiach.html) is Omniscient, something that we do not accept for [HaShem](hashem.html) alone, most blessed be He, is Omniscient. However, we surely agree with Ryrie[[42]](#footnote-42) that the [seven](seven.html) [eyes](body.html) “represent the fullness of the Spirit of G-d” tabernacling fully in the person of the [Mashiach](mashiach.html), as we have explained above. These are said to “**having been sent into all the earth.”** That is, the justice that the [Mashiach](mashiach.html) will dispense upon the [Gentiles](gen-jew.html), will be total and complete, exempting none and leaving none to hide from his justice on behalf of [HaShem](hashem.html), most blessed be He, and Israel.

**Revelation 5:7**

(KJV+) And2532 he came2064 and2532 took2983 the3588 book975 out of1537 the3588 [right hand](mashal.html)1188 of him that sat2521 upon1909 the3588 throne.2362

(YLT) and he came and took the scroll out of the right [hand](mashal.html) of Him who is [sitting](mashal.html) upon the throne.

(ALT) And He came and has taken out of the right [hand](mashal.html) of the [One](one.html) [sitting](mashal.html) on the throne.

Here we are presented with the fulfilment of what Daniel prophesied in a night vision (Daniel 7:13-14):

*13. I saw in the night visions, and, behold, there came with the clouds of* [*heaven*](heaven.html)[*one*](one.html) *like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him. 14. And there was given him dominion, and glory, and a kingdom, that all the peoples,* [*nations*](nations.html)*, and languages should serve him; his dominion is an everlasting dominion, which will not pass away, and his kingdom that which will not be destroyed.*

Please note that the lamb is not [sitting](mashal.html) on the throne but [HaShem](hashem.html), most blessed be He, is. Thus, the picture presented here is [one](one.html) of delegated [authority](authority.html). Also, the fact that the lamb (i.e. [Mashiach](mashiach.html)) took the scroll from the right [hand](mashal.html) of [HaShem](hashem.html), also means that the people (the [Jewish](gen-jew.html) people and [Gentile](gen-jew.html) G-d fearers who have attached themselves to Israel) whom [Mashiach](mashiach.html) embodies also have taken the scroll with him, and with him will judge the [Gentiles](gen-jew.html).

**Revelation 5:8**

(KJV+) And2532 when3753 he had taken2983 the3588 book,975 the3588 four5064 beasts2226 and2532 [four](four.html) *and* twenty1501, 5064 elders4245 fell down4098 before1799 the3588 Lamb,721 having2192 every [one](one.html) of them1538 harps,2788 and2532 golden5552 vials5357 full1073 of odors,2368 which3739 are1526 the3588 prayers4335 of saints.40

(YLT) And when he took the scroll, the [four](four.html) living creatures and the [twenty](twenty.html)-[four](four.html) elders fell before the Lamb, having each [one](one.html) harps and golden vials full of perfumes, which are the [prayers](prayer.html) of the saints,

(ALT) And when He took the scroll, the [four](four.html) living creatures and the [twenty](twenty.html)-[four](four.html) elders fell down before the Lamb, each [one](one.html) having a harp and golden bowls full of [incenses](ketoret.html), which are {the} [prayers](prayer.html) of the holy ones [or, saints, and throughout book].

**And when he took the scroll, the** [**four**](four.html) **living creatures and the** [**twenty**](twenty.html)**-**[**four**](four.html) **elders fell before the Lamb,**

Most Christian exegetes entitle this passage as “the worship of the Lamb,” yet these fail to compare this verse with Revelation 4:10-11. It seems that this is case where their doctrinal pre-conceptions are superimposed over the text, rather than letting the text [speak](mashal.html) for itself. Here are the [two](two.html) passages in question, and let the reader see if he can spot this elemental difference.

***Revelation 4:10*** *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, 11 "You are worthy, our* [*HaShem*](hashem.html) *and G-d, 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*](bara.html)*!"*

And compare with

***Revelation 5:8*** *And when He took the scroll,* ***the*** [***four***](four.html) ***living creatures and the*** [***twenty***](twenty.html)***-***[***four***](four.html) ***elders fell down before the Lamb,*** *each* [*one*](one.html) *having a harp and golden bowls full of incenses, which are {the}* [*prayers*](prayer.html) *of the holy ones [or, saints, and throughout book].*

Please note the important difference that in relation to [HaShem](hashem.html) (Rev. 4:10), the elders “fall down and prostrate themselves in worship before [HaShem](hashem.html),” but in Revelation 5:8, we read only that the elders “fell down before the Lamb.” Revelation 5:8 has no prostration and worship of the Lamb!

It is further clear from Revelation 4:10, that “falling down” is not the same as “worship.” The Greek word used here is “EPESON,” and perhaps a better translation would be “to pay homage” as it is done to human kings. For example, before the Queen of England [one](one.html) would “fall down” on [one](one.html)’s knee to pay [one](one.html)’s homage to her. That is why, in Rev. 4:10, when in the presence of [HaShem](hashem.html), the elders are said to “prostrate themselves in worship” however in Rev. 5:8 what we have is just a falling down before a King, the [Mashiach](mashiach.html), and not an act of worship.

**Each** [**one**](one.html) **having a harp and golden bowls full of incenses, which are {the}** [**prayers**](prayer.html) **of the holy ones [or, saints, and throughout book].**

The harps are symbolic of the book of [Psalms](psalms1.html) as it is said:

[***Psalm***](psalms1.html) ***33:2*** *Give thanks unto* [*HaShem*](hashem.html) *with the harp, sing praises unto Him with the psaltery of* [*ten*](ten.html) *strings.*

[***Psalm***](psalms1.html) ***98:5*** *Sing praises unto* [*HaShem*](hashem.html) *with the harp; with the harp and the voice of melody.*

[***Psalm***](psalms1.html) ***147:7*** *Sing unto* [*HaShem*](hashem.html) *with thanksgiving, sing praises upon the harp unto our G-d;*

And the bowls of [incense](ketoret.html) are the [prayers](prayer.html) of the saints, as the text itself states, and as also [Mashiach](mashiach.html) King David proclaims ([Psalm](psalms1.html) 141:2):

*“****Let my*** [***prayer***](prayer.html) ***be set forth as*** [***incense***](ketoret.html) ***before You****, the lifting up of my* [*hands*](fourteen.html) *as the evening* [*sacrifice*](korbanot.html)*.”*

It is interesting to note that [Hebrew](hebrew.html) is a living language, and therefore alike all living languages, albeit with less frequency, certain words fall into disuse and other words come to be used for the same concepts. Here, we find [one](one.html) such word. In ancient times, men and women who were righteous / generous were called “Qadoshim” (Saints), today we use a different word for the same concept: “TSADIQIM” (Pl.), TSADIQ (Sing.).

At this point Ladd[[43]](#footnote-43) comments:

“The reference to **the** [**prayers**](prayer.html) **of the saints** at this point seems to be their [prayers](prayer.html) for the [coming](coming.html) of the Kingdom. “Your Kingdom come, Your will be done on earth as it is in the [Heavens](heaven.html)” is an age-long [prayer](prayer.html) of the [church](church.html) which is now about to be answered.”

We agree in part, for the so called “Master’s [Prayer](prayer.html)” is actually a shortened form of the "Shemoneh Esreh", the 18 blessings, or what is also [known](daat.html) as the “[Amidah](amida.html)” (meaning "[standing](mashal.html)"), and as the following table[[44]](#footnote-44) perfectly shows:

|  |  |
| --- | --- |
| **States of Master's** [**Prayer**](prayer.html) **(Matthew 6:9-13)** | **Shemoneh Eshreh (**[**Amidah**](amida.html)**)** |
| 1. Worship (vs. 9)  *Our Father Who sits in the* [*heavens*](heaven.html)*, May You and Your* [*Name*](name.html) *be hallowed (sanctified).* | 1. [HaShem](hashem.html) as the protector of the Forefathers  2. [HaShem](hashem.html) as the power that makes for [salvation](salvation.html)  3. [HaShem](hashem.html) as the source of holiness  4. For [knowledge](knowledge.html) |
| 4. Repentance (vs. 12)  *And* [*forgive*](forgive.html) *us our* [*sins*](sin.html)*, as we* [*forgive*](forgive.html) *those that* [*sin*](sin.html) *against us.* | 5. For the strength to repent  6. For [forgiveness](forgive.html) |
| 3. Requests (vs. 11)  *Give us of Your bread from day to day.* | 7. For relief from affliction  8. For healing  9. For bounty and material prosperity  10. For the [ingathering](gather.html) of the [exiles](galuyot.html) |
| 2. Restoration (vs. 10)  *May Your government come. May Your will be done in the* [*heavens*](heaven.html) *and in the land.* | 11. For the establishment of the reign of true justice  14. For the rebuilding of [Jerusalem](city.html)  15. For the [coming](coming.html) of the [Mashiach](mashiach.html)  16. For the acceptance of our [prayers](prayer.html)  17. For the restoration of the [Sanctuary](mikdash.html) |
| 5. Protection for righteous (vs. 13a)  *And do not bring us into the* [*hand*](fourteen.html) *of testing, but watch over and guard us from all evil:* | 12. Against slanderers and heretics. 13. For the support and protection of the righteous |
| 6. Thanksgiving (Praise) vs. 13b)  *For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!* | 18. Gratitude as man's response to [HaShem](hashem.html)'s work in the [world](worlds.html)  19. For peace |

**Justice # 11**

11. Restore our judges as at [first](one.html), and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, You alone, [HaShem](hashem.html), with kindness and mercy, and vindicate us in the judgment. Blessed are You, [HaShem](hashem.html), King, who loves righteousness / generosity and judgment.

**Against slanderers and heretics # 12**

12. For slanderers let there be no hope, and let all [wickedness](wicked.html) / lawlessness instantly perish. May all Your enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed are You, [HaShem](hashem.html), who breaks the power of His enemies and subdues the malicious.

**For the righteous/generous # 13**

13. On the righteous/generous and the saintly, on the elders of Your people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Your compassion flow, [HaShem](hashem.html) our G-d. Grant a good reward to all who sincerely trust in Your [Name](name.html); place our lot with them forever and let us not be shamed, for in You do we trust. Blessed are You, [HaShem](hashem.html), the support and security of the righteous / generous.

**For** [**Yerushalayim**](city.html) **(**[**Jerusalem**](city.html)**) # 14**

14. To [Jerusalem](city.html) Your [city](city.html), return with compassion, and [dwell](dwelling.html) within it as You promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed are You, [HaShem](hashem.html), builder of [Jerusalem](city.html).

**Davidic (**[**Mashiach**](mashiach.html)**’s) Reign # 15**

15. The offspring of Your servant David, quickly cause to flourish, and lift up his power by Your deliverance; for Your deliverance do we constantly hope. Blessed are You, [HaShem](hashem.html), Who makes the glory of deliverance to flourish.

**Acceptance of** [**prayer**](prayer.html) **# 16**

16. Hear our voice, [HaShem](hashem.html) our G-d, show compassion and mercy to us, accept our [prayers](prayer.html) with mercy and favor, for You are a G-d Who hears [prayers](prayer.html) and supplications.

**Restoration of the** [**Temple**](temple.html) **# 17**

17. Favorably receive, [HaShem](hashem.html) our G-d, Your people [Israel](gen-jew.html) and their [prayer](prayer.html), restore the worship to Your [temple](temple.html) in Zion, receive with love and favor the offerings of Israel and their [prayer](prayer.html), and may the worship of Your people Israel always be favorably received by You, may our [eyes](body.html) behold Your return to Zion in mercy. Blessed are You, LORD, Who restores Hi Divine Presence to Zion.

That is, the reference to **the** [**prayers**](prayer.html) **of the saints** seems to be their [prayers](prayer.html) for the [coming](coming.html) of the Kingdom in the [Amidah](amida.html) clauses 11-17, and which is an age-long [prayer](prayer.html) of the [Jewish](gen-jew.html) [Synagogue](synagog.html) that is now about to be answered:

That the Master’s [prayer](prayer.html) is a summary of the [Amidah](amida.html) can be seen from the preceding verses in Matityahu (Matthew) 6:5-6, where we read:

*“5. At the* [*appointed time*](time.html) *you* [*pray*](prayer.html)*, do not raise your voice, and do not be like the mournful painted ones who love to* [*pray*](prayer.html) *the* [*Amidah*](amida.html) *with lofty words in the* [*synagogue*](synagog.html) *and in the corner of the courtyards so that men might hear them and praise them. Amen, I tell you, they have already received their reward. 6. But when you* [*pray*](prayer.html) *the* [*Amidah*](amida.html) *enwrap yourself in your* [*Talit*](tzitzith.html) *(*[*prayer*](prayer.html) *closet), and when no* [*one*](one.html) *can see your* [*face*](body.html)*,* [*pray*](prayer.html) *to your Father in* [*secret*](sod.html)*, and your Father who sees in* [*secret*](sod.html)*, will reward you openly.”*

It is this [prayer](prayer.html) then, of the Tsadiqim represented by the [twenty](twenty.html)-[four](four.html) Elders, that is about to have its complete fulfilment.

**Revelation 5:9**

(KJV+) And2532 they sung103 a new2537 song,5603 saying,3004 Thou art1488 worthy514 to take2983 the3588 book,975 and2532 to open455 the3588 seals4973 thereof:848 for3754 thou wast slain,4969 and2532 hast redeemed59 us2248 to HaShem2316 by1722 thy4675 blood129 out of1537 every3956 kindred,5443 and2532 [tongue](spirit.html),1100 and2532 people,2992 and2532 [nation](nations.html);1484

(YLT) and they sing a [new](new.html) song, saying, `Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, and didst [redeem](redemption.html) us to [HaShem](hashem.html) in thy [blood](body.html), out of every [tribe](tribes.html), and [tongue](spirit.html), and people, and [nation](nations.html),

(ALT) And they sing a [new](new.html) song, saying, "You are worthy to take the scroll and to open its seals, because You were slain, and You [redeemed](redemption.html) us to [HaShem](hashem.html) by Your [blood](body.html), out of every [tribe](tribes.html) and [tongue](spirit.html) [[fig](bethphag.html)., language group, and throughout book] and people and [nation](nations.html),

**And they sing a** [**new**](new.html) **song**

[Midrash Tanhuma](orallaw.html)[[45]](#footnote-45) 1.32 to Genesis 5:1 ff., comments:

*(Gen. 5:1:) THIS IS THE BOOK.... What did the Holy* [*One*](one.html) *do to* [*Adam*](adam.html)*? He cast a* [*sleep*](mashal.html) *upon him and showed him Noah and all the unblemished,* [*Abraham*](avraham.html) *and all the proselytes,* [*Isaac*](isaac.html) *and all who* [*sacrifice*](korbanot.html)[*burnt offering*](korbanot)*s,* [*Jacob*](israelja.html) *and all tent dwellers, Moses and all the humble, Aaron and all the* [*priests*](priests.html)*, Joshua and all the* [*community*](community.html) *leaders, David and all the kings, [Solomon and all the Judges]. Then, when he had seen them all, he awakened from his* [*sleep*](mashal.html)*. The Holy* [*One*](one.html) *said to him: Have you seen [these? By your life], all these righteous / generous [are]* [*coming*](coming.html) *forth from you. When he had told him this, his spirit was at rest. David said: Sovereign of the* [*World*](worlds.html)*, you have written me into the book of the* [*first*](one.html)[*Adam*](adam.html)*, as stated (in Ps. 40:8 [7]): THEN SAID I: LO, I HAVE COME. IN THE SCROLL OF THE BOOK IT IS WRITTEN CONCERNING ME. Therefore I must utter a song to you, since it is stated: THEN SAID I. Now THEN can only be A SONG [according to what is stated (in Exod. 15:1): MOSES SANG THEN]. < David > therefore praises him (in Ps. 40:6 [5]): YOU HAVE DONE MANY THINGS, O LORD MY G-D. When should we utter a song to you?* ***In the*** [***world***](futures.html) ***to come****, as stated (in Ps. 98:1): A* [*PSALM*](psalms1.html)*. O SING TO THE LORD* ***A*** [***NEW***](new.html) ***SONG****.*

[Midrash](orallaw.html) [Exodus](exodus.html) Rabba[[46]](#footnote-46) at XXIII.11 commenting on [Exodus](exodus.html) 15:1 “Then sang Moses ...” states:

*“All the songs ever recited [by* [*Israel*](gen-jew.html)*] are designated by the feminine form [they are referred to in the Bible as SHIRAH (song), which is the feminine of SHIR], as if to imply: Just as a woman conceives and gives* [*birth*](birth.html) *again and again, so troubles ever recur upon them [troubles will come, but from them all will they be delivered; the word SHIRAH is, therefore symbolical of this recurrence of the pangs of trouble* [*giving birth*](birth.html) *to* [*salvation*](salvation.html)*]; that is why they recited their songs in the feminine form. Hence have* [*Babylon*](bavel.html) *and Media (Persia), Greece and* [*Edom*](edom.html) *(Rome) subjected Israel.* ***But in the Messianic Age, there will no longer be any troubles****, for it says, Because the former troubles are forgotten (Isaiah 65:16), and They will obtain gladness and joy (ib. 25:10).* ***At that*** [***time***](time.html)***, they will recite a song in the masculine form (SHIR), for it says, O Sing to the LORD a*** [***new***](new.html) ***song*** *(*[*Psalm*](psalms1.html) *98:1) – [since troubles will cease, there will no longer be any need for* [*salvation*](salvation.html) *to be born; hence SHIR is in the masculine].*

The [Midrash](orallaw.html) on [Psalms](psalms1.html)[[47]](#footnote-47) commenting on [Psalm](psalms1.html) 98:1 states:

“*A* [*Psalm*](psalms1.html)*. O sing unto the LORD a* [*new*](new.html) *song,* etc. (Ps. 98:1). Elsewhere, this is what Scripture says: ***Sing unto the LORD a*** [***new***](new.html) ***song****, and His praise from the end of the earth* (Isa. 42:10), **a song to be sung at the deliverance of Israel.**

*His right* [*hand*](mashal.html)*, and His holy arm, has wrought deliverance for Him* (Ps. 98:1). R. Aha [taught](teacher.html): As long as the people of Israel are in [exile](galuyot.html), the right [hand](mashal.html) of the Holy [One](one.html), blessed be He, is held in thrall, if [one](one.html) dare to [speak](mashal.html) thus. But when Israel is [redeemed](redemption.html), mark that it is written *His right* [*hand*](mashal.html)*, and His holy arm, has wrought deliverance for Him.* And it is also written *The Lord hath made bare His holy arm in the* [*eyes*](body.html) *of all the* [*nations*](nations.html)*; and all the ends of the earth will see the deliverance of our G-d* (Isa. 52:10). Hence it is said *He has remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the deliverance of our G-d* (Ps. 98:3).”

And [Da’at](daat.html) Mikra[[48]](#footnote-48) on the [Psalms](psalms1.html) comments as well on this verse:

***Sing to the LORD a*** [***new***](new.html) ***song.*** *This is the Psalmist’s invocation to the congregation of worshippers. ...* ***For He has done marvels.*** *The word KI, “for” introduces the reason for the* [*command*](cmds613.html)*: “Sing to the LORD a* [*new*](new.html) *song” – because He has performed marvels, and it is fitting to compose a* [*new*](new.html) *song in His honor. The word KI can also be understood in the sense of “that”: Sing to the LORD a* [*new*](new.html) *song and say that He has done marvels. The term NIFLA’OT, “marvels,” refers here to acts of* [*salvation*](salvation.html) *that* [*HaShem*](hashem.html) *has performed for His people. Similarly, (*[*Exodus*](exodus.html) *34:10): “Before all your people, I will do marvels.” Also see* [*Psalms*](psalms1.html) *72:18; and 86:10.* ***His right*** [***hand***](mashal.html) ***and His holy arm have gained Him the victory.*** *The Psalmist speaks here in human terms, praising a mighty warrior who has won the battle by himself, without assistance. Moreover, it is stressed that he fought only with his* [*hands*](fourteen.html)*, without weapons. Similarly (Isaiah 63:5) “And I gazed astonished that that there was none to uphold me. Therefore my own arm has brought* [*salvation*](salvation.html) *to me, and as for my fury, it has upheld me.” (See also Isaiah 59:16.) The singular past form of the verb HOSHI’AH, “has gained victory,” relates to “His right* [*hand*](mashal.html) *and His holy arm,” which are regarded as a single entity. Similarly (I Kings 20:3): “Your silver and your gold is Mine [LI HU].” Furthermore, the feminine form of the verb HOSHI’AH agrees with the* [*first*](one.html) *subject that follows it, as in* [*Exodus*](exodus.html) *7:10. ... In any case, our verse relates to* [*HaShem’s*](hashem.html) *right* [*hand*](mashal.html) *and arm as if they were independent entities that serve* [*HaShem*](hashem.html)*, and by which* [*HaShem*](hashem.html) *gains His victories. Thus, the Psalmist states here: “His right* [*hand*](mashal.html) *and His holy arm have gained Him the victory.” Similarly (*[*Exodus*](exodus.html) *15:6): “Your right* [*hand*](mashal.html)*, O LORD, is glorious in power. Your right* [*hand*](mashal.html)*, O LORD, has shattered the enemy,” and (Isaiah 51:9): “Awake, awake, put on strength, O arm of the LORD ... Is it not you that cut Rahav in pieces,” and (Isaiah 63:12): “That led His glorious arm at the right* [*hand*](mashal.html) *of Moses.”*

Thus, the singing of “a [new](new.html) song” is directly related in Scripture with the final [redemption](redemption.html) of Israel. And therefore “His right [hand](mashal.html) and His holy arm” alludes to the [Mashiach](mashiach.html) who will execute at the end [time](time.html) [redemption](redemption.html) for [Israel](gen-jew.html) and judgment to the [Gentiles](gen-jew.html) for their treatment of the [Jewish](gen-jew.html) people and their lack of observance of [HaShem](hashem.html)’s [commandments](cmds613.html) as the Master commanded.

The [Holy Zohar](orallaw.html), comments on this “[new](new.html) Song” in I, 123a – 124a[[49]](#footnote-49):

*R. Jose discoursed on the verse: A* [*Psalm*](psalms1.html)*. O sing unto the Lord a* [*new*](new.html) *song, for he hath done marvellous things; his right* [*hand*](mashal.html) *and his holy arm hath wrought* [*salvation*](salvation.html) *for him (Ps. XCVIII, 1). ‘According to the companions, this verse was uttered by the cows, of whom it is said, “and the kine sang (vayisharnah) on the way” (I Sam. VI, 12). What they sang was this* [*Psalm*](psalms1.html)*, commencing: “O sing unto the Lord a* [*new*](new.html) *song, for he hath done marvellous things.” It should here be observed that while everything that the Holy* [*One*](one.html) *has* [*created*](bara.html) *sings songs and praises before Him, both on high and here below, the chanting of these cows was not of the kind that falls within this mystical category, but was due to the fact that they were bearing the sacred* [*ark*](ark.html)*; for as soon as the* [*ark*](ark.html) *was removed from them they reverted to their brutishness and began lowing after the manner of other kine. Hence it was assuredly the feeling of the* [*ark*](ark.html) *on their backs that worked within them and made them utter song. The difference between “*[*Psalm*](psalms1.html) *of David” and “To David a* [*psalm*](psalms1.html)*” has been expounded elsewhere. Here, however, we have “*[*Psalm*](psalms1.html)*” simply.* ***The reason is that this*** [***Psalm***](psalms1.html) ***is*** [***one***](one.html) ***destined to be sung by the Holy Spirit at the*** [***time***](time.html) ***when the Almighty will raise Israel from the*** [***dust***](rock.html)***. Hence the epithet “***[***new***](new.html) ***song”, since such a song will never have been chanted since the*** [***creation***](bara.html) ***of the*** [***world***](worlds.html)***.****’ Said R. Hiya: ‘It is written, “there is nothing* [*new*](new.html) *under the* [*sun*](hachama.html)*” (Eccl. I, 9), whereas this song is going to be something* [*new*](new.html)*, and is going to happen under the* [*sun*](hachama.html)*. How can this be? The truth is that this is the* [*moon*](chodesh.html)*, and is thus both “*[*new*](new.html)*” and “under the* [*sun*](hachama.html)*”. Why will there be a* [*new*](new.html) *song? Because “He hath done marvellous things; his right* [*hand*](mashal.html) *and his holy arm hath wrought* [*salvation*](salvation.html) *for him.” For whom? For that grade that intones the chant, for on that grade He supports Himself, as it were, by His right* [*hand*](mashal.html) *and by His left* [*hand*](mashal.html)***. When will that*** [***Psalm***](psalms1.html) ***be chanted? When the*** [***dead will come to life***](techiyat.html) ***and rise from the*** [***dust***](rock.html)***; then there will be something*** [***new***](new.html) ***that had never yet been in the*** [***world***](worlds.html)***.’ Said R. Jose: ‘When the Holy*** [***One***](one.html) ***will avenge Israel on the*** [***nations***](nations.html)***, then will this*** [***Psalm***](psalms1.html) ***be chanted****. For after the* [*resurrection*](techiyat.html) *of the dead the* [*world*](worlds.html) *will be perfectly renewed, and will not be as before, when death prevailed in the* [*world*](worlds.html) *through the influence of the serpent, through whom the* [*world*](worlds.html) *was defiled and disgraced.*

**`Worthy are you to take the scroll, and to open the seals of it, because you were slain, and did** [**redeem**](redemption.html) **us to** [**HaShem**](hashem.html) **in your** [**blood**](body.html)**, out of every** [**tribe**](tribes.html)**, and** [**tongue**](spirit.html)**, and people, and** [**nation**](nations.html)**,**

As, is, this translation does not mean that the [twenty](twenty.html)-[four](four.html) elders are [Gentile](gen-jew.html) Christians as Preterists want us to believe, but rather, the [twenty](twenty.html)-[four](four.html) [Jewish](gen-jew.html) Elders are saying that the [Mashiach](mashiach.html) had [redeemed](redemption.html) ([regathered](gather.html)) the dispersed of [Israel](gen-jew.html) amongst “every [tribe](tribes.html), [tongue](spirit.html), people and [nation](nations.html).” A similar construction can be found in II Luqas (Acts) 2:2-11 -

*2. And suddenly [there] came from* [*heaven*](heaven.html) *a sound like a violent rushing wind, and it filled the whole house where they were* [*sitting*](mashal.html)*. 3. And [there] appeared to them* [*tongues*](spirit.html) *as of* [*fire*](fire.html) *distributing themselves, and [*[*one*](one.html)*] sat on each* [*one*](one.html) *of them. 4. And they were all filled of [or, with] [the] Holy Spirit, and they began to be* [*speaking*](mashal.html) *with different* [*tongues*](spirit.html) *[*[*fig*](bethphag.html)*., foreign languages], just as the Spirit was giving them to be declaring boldly. 5.* ***Now [there] were*** [***Jews***](gen-jew.html)[***dwelling***](dwelling.html) ***in*** [***Jerusalem***](city.html)***, devout men from every*** [***nation***](nations.html) ***of the [ones] under*** [***heaven***](heaven.html)*. 6. Now this sound having occurred, the crowd came together and was bewildered, because they were each* [*one*](one.html) *hearing them* [*speaking*](mashal.html) *in his own language. 7. Then they themselves were all being amazed and were marveling, saying to* [*one*](one.html) *another, "Listen! All these [who] are* [*speaking*](mashal.html) *are Galileans, are they not? 8. "****And how [is it that] we each hear in our own language in which we were born?*** *9.* ***"Parthians and Medes and Elamites, and the ones*** [***dwelling***](dwelling.html) ***in Mesopotamia, also in Judea and Cappadocia, Pontus and Asia,*** *10.* ***also Phrygia and Pamphylia, Egypt and the parts of Libya, the [***[***one***](one.html)***] along Cyrene, and the visiting Romans, both*** [***Jews***](gen-jew.html) ***and proselytes [i.e. converts to Judaism],*** *11.* ***Cretes and Arabians, we are hearing them*** [***speaking***](mashal.html) ***in our*** [***tongues***](spirit.html) ***[***[***fig***](bethphag.html)***., languages] the marvelous [deeds] of*** [***HaShem***](hashem.html)***!"***

Therefore, that the Elders and the Living Creatures are singing is about the [future](future.html) [redemption](redemption.html) of Israel, when all the [Jewish](gen-jew.html) people and the lost [tribes of Israel](tribes.html) will be [regathered](gather.html) back to our land. The prophecy here takes it as this [event](feasts.html) is already past, therefore the vision points to a [time](time.html) when this [redemption](redemption.html) of all [Israel](gen-jew.html) has been accomplished.

Another way to look at this passage is pointed to us by Mounce.[[50]](#footnote-50) He comments:

“The idea that the *elders* were the [one](one.html)’s purchased by [Mashiach’s](mashiach.html) death stems from inferior variants which make the text read: “You were slain and has [redeemed](redemption.html) *us* to [HaShem](hashem.html) ... and hade us unto our G-d kings and [priests](priests.html): and *we* will reign on the earth” ([AV](feasts.html), italics added). The Revised Version is correct in omitting the [first](one.html) pronoun and reading “them” and “they” for the other [two](two.html).”

Consequently the RV translates:

***Revelation 5:9*** *And they sing a* [*new*](new.html) *song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto* [*HaShem*](hashem.html) *with thy* [*blood*](body.html) *men of every* [*tribe*](tribes.html)*, and* [*tongue*](spirit.html)*, and people, and* [*nation*](nations.html)*, 10 and madest them to be unto our G-d a kingdom and* [*priests*](priests.html)*; and they reign upon the earth.*

According to this rendition, [Mashiach](mashiach.html) through his death “purchased” from among the [Gentiles](gen-jew.html) a [number](nchart.html) of “[Gentile](gen-jew.html) men” to join the [Jewish](gen-jew.html) people and consequently become with us [Jews](gen-jew.html) “a kingdom of [priests](priests.html)” to “reign upon the earth.”

Both interpretations seem to have [merit](merit.html), and both seem to be correct, and parallel [events](feasts.html). What is incorrect is to make these 14 Elders and the Living Creatures [Gentile](gen-jew.html) Christians. To this proposition we and the testimony of Scripture, together with the teachings of our Sages, most emphatically reject.

**Revelation 5:10**

(KJV+) And2532 hast made4160 us2248 unto our2257 HaShem2316 kings935 and2532 [priests](priests.html):2409 and2532 we shall reign936 on1909 the3588 earth.1093

(YLT) and didst make us to our [HaShem](hashem.html) kings and [priests](priests.html), and we shall reign upon the earth.'

(ALT) and made them kings and [priests](priests.html) to our [HaShem](hashem.html), and they will reign on the earth."

Steve Gregg[[51]](#footnote-51) articulating the Preterist position on the book of Revelation comments on this verse:

“Making the [redeemed](redemption.html) kings and [priests](priests.html) (v.10), or, as some manuscripts have it, “a kingdom of [priests](priests.html),” implies that the original kingdom of [priests](priests.html), Israel ([Exodus](exodus.html) 19:5-6), has been done away with and replaced by the [Church](church.html) (cf. [Hebrews](bereans.html) 7:12; 8:13).”

This poisonous and evil interpretation of this passage, which is leading many [Gentiles](gen-jew.html) straight to the depths of hell, has no place nor precedent in the [Hebrew](hebrew.html) Scriptures, and only proves the anti-Semitic sentiments of a [number](nchart.html) of Christians, and which evil and demonic sentiment served as the philosophical foundation that fuelled the crematoria of the Holocaust. That such sentiments still persist today is a witness as to how Satan mislead many who think themselves to be G-d fearers, but in truth fail to worship the G-d of [Israel](gen-jew.html), and rather worship a G-d of their own imagination.

What we have here is an allusion to the passage of [Exodus](exodus.html) 19: 5-6, where we read:

*5. Now therefore, if you will hearken unto My voice indeed, and keep My* [*covenant*](covenant.html)*, then you will be Mine own treasure from among all peoples; for all the earth is Mine; 6* ***and you will be unto Me a kingdom of*** [***priests***](priests.html)***, and a holy*** [***nation***](nations.html)*. These are the words which you will* [*speak*](mashal.html) *unto the children of Israel.'*

Concerning the phrase “kingdom of [priests](priests.html)” the [Holy Zohar](orallaw.html) in II, 85a,[[52]](#footnote-52) comments:

*“On Mount* [*Sinai*](stages.html) *was Judah* [*appointed*](settimes.html) *chief in the kingdom. R.* [*Isaac*](isaac.html) *found this expressed in the words: “But Judah still rules with* [*HaShem*](hashem.html)*, and is faithful with the saints” (Hos. XII, 1), which means, that when* [*HaShem*](hashem.html) *was ruling in His Kingdom on Mount* [*Sinai*](stages.html)*, Judah was ruling in his;* ***when the Holy*** [***One***](one.html) ***said to Israel: “And you will be unto Me a kingdom of*** [***priests***](priests.html) ***and a holy*** [***nation***](nations.html)***”, Judah was found faithful and worthy to receive the kingdom****, and therefore the* [*Moon*](chodesh.html) *began to shine.”*

And in II, 121a, it[[53]](#footnote-53) states:

*“R. Judah quoted here the verse: “And wisdom, where will it be found? And where is the place of understanding?” (Job XXVIII, I2). Said he: “****Blessed are the Israelites for that the Holy*** [***One***](one.html)[***desires***](needs.html) ***to honour them more than all the rest of mankind****. At* [*first*](one.html) *He said unto them: “And you will be unto me a kingdom of* [*priests*](priests.html)*” (Ex. XIX, 6). His great love to them was, however, not satisfied until he had added: “and a holy* [*nation*](nations.html)*” (Ibid.), which signifies a higher grade; His love was still not satisfied until He called them “a holy people” (Deut. XIV, 2), which is a still higher grade; and now He shows His endless love to them by calling upon them to be “men of holiness”, which is the highest grade and destiny of all. For the Torah itself emanates from Wisdom, from the realm called ”holiness”, and Wisdom itself emanates from the region called “holy (lit. holiness) of holies”.’ Said R.* [*Isaac*](isaac.html)*: ‘The* [*Jubilee*](yovel.html) *is also designated “holiness”, as it is written: “For it is the* [*jubilee*](yovel.html)*; it will be holiness (kodesh) unto you” (Lev. XIV, I2).* ***The Israelites who are destined to be “men of holiness” have a share in both (the Torah and the*** [***Jubilee***](yovel.html)***).*** *What is the difference in degree between “holy” and “holiness”?’ Said R. Jose: ‘The latter is the extremest, the utmost degree, but not so the former, for it is written: “And it will come to pass that he that is left in Zion, and he that remains in* [*Jerusalem*](city.html)*, will be called holy” (Isa. IV, 3),.which signifies that the grade of “holy” is connected with that place (i.e. with the earthly Zion and* [*Jerusalem*](city.html)*).”*

So, some may ask, what are we to do with the statement of Hakham Tsefet (Apostle Peter) in 1 Tsefet (Peter) 2:9-10, where we read: “9 **But you [are] a chosen race, a royal** [**priesthood**](priests.html)**, a holy** [**nation**](nations.html)**, a people [for** [**HaShem's**](hashem.html) **own] possession**, in order that you will proclaim the excellencies of the [One](one.html) having called you out of darkness into His marvellous light [Exod 9:16; Isaiah 43:20], 10 **who at** [**one**](one.html)[**time**](time.html) **[were] not a people, but now [are the] people of** [**HaShem**](hashem.html)**; the ones not having found mercy, but now having found mercy**.”?

The answer is simple, these are the righteous / generous from among the [Gentiles](gen-jew.html) who chose of themselves to [fear](fear.html) [HaShem](hashem.html), observe the [commandments](cmds613.html) and join Israel. These are not “Christians” but Nazarean [Gentile](gen-jew.html) G-d fearers joining [Israel](gen-jew.html) and the Torah!

[Gentile](gen-jew.html) Christians do not have an identity as being a “[nation](nations.html).” And whilst at some stage in history, Catholics in Rome and in Spain considered themselves a “holy [nation](nations.html)” replacing Israel, later Protestants in Holland, England and the U.S. claim that their [nations](nations.html) were Christian [nations](nations.html), nevertheless, the only people who even when dispersed throughout all the earth, and still remaining “consciously” a [nation](nations.html) over thousands of years, are the [Jewish](gen-jew.html) people, and by the [grace](grace.html) of [HaShem](hashem.html) we will continue to exist as a “holy [nation](nations.html)” to the chagrin of all anti-Semitic preterists.

**Revelation 5:11**

And2532 I beheld,1492 and2532 I heard191 the voice5456 of many4183 angels32 round about2943 the3588 throne2362 and2532 the3588 beasts2226 and2532 the3588 elders:4245 and2532 the3588 number706 of them846 was2258 [ten](ten.html) thousand times [ten](ten.html) thousand,3461, 3461 and2532 thousands of thousands;5505, 5505

(YLT) And I saw, and I heard the voice of many messengers round the throne, and the living creatures, and the elders--and the [number](nchart.html) of them was myriads of myriads, and thousands of thousands--

(ALT) And I looked, and I heard as *[it were the]* voice of many [angels](angels.html) around the throne and of the living creatures and of the elders; and the [number](nchart.html) of them was [ten](ten.html) thousand *[times]* [ten](ten.html) thousand, and thousands of thousands,

This verse parallels Daniel 7:9-10 where we read:

*9. I was looking until the thrones were cast down, and the Ancient of Days sat, whose robe was white as snow and the* [*hair*](hair.html) *of His* [*head*](body.html) *like pure wool. His throne was like flames of* [*fire*](fire.html)*, its wheels like burning* [*fire*](fire.html)*. 10. A stream of* [*fire*](fire.html) *went out and came out from before Him.* ***A thousand thousands served Him, and a myriad myriads stood before Him.*** *The judgment was set and the books were opened.*

And Genesis 24:60:

*60. And they blessed Rebekah, and said unto her: 'Our sister,* ***be you the mother of thousands of myriads****, and let your* [*seed*](flower.html) *possess the gate of those that hate them.'*

With [Numbers](nchart.html) 10:36 –

*36. And when it (the* [*Ark*](ark.html)*) rested, he said, Return,* [*HaShem*](hashem.html)*,* ***to the myriads of the thousands of Israel****.*

As well as Deuteronomy 33:2:

*2. And he (Moses) said:* [*HaShem*](hashem.html) *from* [*Sinai*](stages.html) *has come, And has risen from Seir for them; He has shone from mount Paran,* ***And has come with myriads of holy ones****; At His right* [*hand*](mashal.html) *are springs for them.*

Together with [Psalm](psalms1.html) 68:17

*17.* ***The chariots of*** [***HaShem***](hashem.html) ***are myriads, even thousands upon thousands****; the Lord is among them, as in* [*Sinai*](stages.html)*, in holiness.*

Some translations have “myriads” others “[ten](ten.html) thousands.” There is no contradiction, for a myriad is 10,000. The plural “myriads” means a very large [number](nchart.html) and better translated to mean “countless thousands.”

Please note, that all of these myriads and thousands are Angelic beings together with [Israelites](gen-jew.html) (whether born Israelites or saintly proselytes) across thousands of [generations](toldot.html) that have remained faithful to [HaShem](hashem.html), His Torah and His [Mashiach](mashiach.html). No anti-Semitic Preterist can be found in this innumerable and most noble crowd!

**Revelation 5:12**

(KJV+) Saying3004 with a loud3173 voice,5456 Worthy514 is2076 the3588 Lamb721 that was slain4969 to receive2983 power,1411 and2532 riches,4149 and2532 wisdom,4678 and2532 strength,2479 and2532 honor,5092 and2532 glory,1391 and2532 blessing.2129

(YLT) saying with a great voice, `Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing!'

(ALT) saying with a loud voice, "Worthy is the Lamb, the [One](one.html) having been slain, to receive the power and {the} riches and wisdom and strength and honor and glory and blessing!"

Here in this heavenly praise of the lamb we have a heptad of attributes which parallel the [seven](seven.html)-fold spirit of [HaShem](hashem.html), whom [HaShem](hashem.html) caused to [tabernacle](mikdash.html) fully in the [Mashiach](mashiach.html). Thus we have:

|  |  |
| --- | --- |
| **Isaiah 11:1-5** | **Revelation 5:12** |
| **Power** | Power |
| **Counsel** | Riches |
| **Wisdom** | Wisdom |
| **Understanding** | Strength |
| [**Knowledge**](knowledge.html) | Honor |
| [**Fear**](fear.html) **of** [**Hashem**](hashem.html) | Glory |
| **Service** | Blessing |

Or arranged differently upon the Menorah, we have:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **3** | **2** | **1** | **7** | **6** | **5** | **4** |
| Spirit of  Counsel | Spirit of  Understanding | Spirit of Wisdom | Spirit of Service | Spirit of  [Fear](fear.html) of the LORD | Spirit of  [Knowledge](knowledge.html) | Spirit of  Might  (Power) |
| Riches | Strength | Wisdom | Blessing | Glory | Honor | Power |
| Seal 3 | Seal 2 | Seal 1 | Seal 7 | Seal 6 | Seal 5 | Seal 4 |

In [revelation 4:5](revelation4.html) where we introduced the concept of the [seven](seven.html)-fold sprit we noted that there is a correspondence to the [seven](seven.html)-fold ministry of each local congregation as well as to the [seven](seven.html)-fold [festivals](festivals.html). There we produced the following Table of correspondence:

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

Therefore, putting it altogether we have:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **3** | **2** | **1** | **7** | **6** | **5** | **4** |
| Spirit of  Counsel | Spirit of  Understanding | Spirit of Wisdom | Spirit of Service | Spirit of  [Fear](fear.html) of the LORD | Spirit of  [Knowledge](knowledge.html) | Spirit of  Might  (Power) |
| Riches | Strength | Wisdom | Blessing | Glory | Honor | Power |
| Masoret | Sheliach Tzibur | Sheliach Bet Din | Paranassim | Magid | Moreh  Meturgeman | Darshan |
| [Pentecost](shavuot.html) | [Passover](passover.html)  7th Day | [Passover](passover.html)  1st Day | [Succoth](succoth.html)  8th Day | [Succoth](succoth.html)  1st Day | Day of  Atonements | Feast of  Trumpets |
| Seal 3 | Seal 2 | Seal 1 | Seal 7 | Seal 6 | Seal 5 | Seal 4 |

From this table we can see the effective power bestowed by the Master to all [Jewish](gen-jew.html) congregations which have a measure of the [seven](seven.html)-fold spirit of [HaShem](hashem.html) present at all services and legal decisions. A well ordered [Jewish](gen-jew.html) congregation / [community](community.html) is in fact a mighty machine for the establishment of [HaShem](hashem.html)’s governance here on earth.

Again, this innumerable crowd in the [heavens](heaven.html) is praising [Mashiach](mashiach.html) ben David because he is worthy to have the [seven](seven.html)-fold spirit of [HaShem](hashem.html), fully tabernacling in him and throughout all his [Jewish](gen-jew.html) congregations (which are his [body](body.html)), since (a) he has returned ([redeemed](redemption.html)) all of [Israel](gen-jew.html) from its Diaspora to [dwell](dwelling.html) on the land, and (b) because [HaShem](hashem.html), most blessed be He was pleased in His own eternal counsel to do so.

**Revelation 5:13**

(KJV+) And2532 every3956 creature2938 which3739 is2076 in1722 [heaven](heaven.html),3772 and2532 on1722 the3588 earth,1093 and2532 under5270 the3588 earth,1093 and2532 such as3739 are2076 in1909 the3588 sea,2281 and2532 all3956 that3588 are in1722 them,846 heard191 I saying,3004 Blessing,2129 and2532 honor,5092 and2532 glory,1391 and2532 power,2904 *be* unto him that sitteth2521 upon1909 the3588 throne,2362 and2532 unto the3588 Lamb721 forever and ever.1519, 165, 165

(YLT) and every creature that is in the [heaven](heaven.html), and in the earth, and under the earth, and the things that are upon the sea, and the all things in them, heard I saying, `To Him who is [sitting](mashal.html) upon the throne, and to the Lamb, *is* the blessing, and the honour, and the glory, and the might--to the ages of the ages!'

(ALT) And every creature which {is} in [heaven](heaven.html) and in the earth and under the earth and is on the sea, and the *[things]* in them, I heard all saying, "To the [One](one.html) [sitting](mashal.html) on the throne and to the Lamb, *[be]* the blessing and the honor and the glory and the might *[or, dominion]* into the ages of the ages *[*[*fig*](bethphag.html)*., forever and ever]*! So be it!"

There seems to be here something of an order of service. In Revelation 4:8 we have the [four](four.html) living creatures worship [HaShem](hashem.html) the Creator, and then in Rev. 4:10-11 we have the [twenty](twenty.html)-[four](four.html) [Jewish](gen-jew.html) Elders worshipping [HaShem](hashem.html) on the throne. In this chapter, Revelation verses 9-10 we have the [four](four.html) living creatures ([Hebrew](hebrew.html): Chayot) and the [twenty](twenty.html)-[four](four.html) Elders praise the [redemptive](redemption.html) work of the lamb. And then in Revelation 5:11-12 we find many [angels](angels.html), the Chayot and the [twenty](twenty.html)-[four](four.html) Elders praising the lamb for its worthiness of the [seven](seven.html)-fold spirit of [HaShem](hashem.html) to [tabernacle](mikdash.html) fully in him. Finally in here, in Revelation 5:13, the whole of [creation](bara.html) praises [HaShem](hashem.html) [first](one.html), who sits on the throne, and then to the lamb. Putting it into table format we have.

|  |  |  |
| --- | --- | --- |
| **Sequence** | **Text** | **Service** |
| **1.** | Rev. 4:8 | The [Four](four.html) Chayot worship [HaShem](hashem.html) on the throne |
| **2.** | Rev. 4:10-11 | The 24 [Jewish](gen-jew.html) Elders worship [HaShem](hashem.html) on the throne |
| **3.** | Rev. 5:9-10 | The [Four](four.html) Chayot + the 24 [Jewish](gen-jew.html) Elders praise the lamb |
| **4.** | Rev. 5:11-12 | Many [angels](angels.html) + the [Four](four.html) Chayot + the [Jewish](gen-jew.html) Elders praising the lamb |
| **5.** | Rev. 5:13 | Whole [creation](bara.html) praises [HaShem](hashem.html) [first](one.html) and then the lamb. |

There are some that point out that this verse is an echo of Daniel 7:13-14, where we read:

*13. I was looking in the night visions. And behold!* [*One*](one.html) *like the Son of Man came with the clouds of the* [*heavens*](heaven.html)*. And He came to the Ancient of Days. And they brought him near before Him 14. And dominion was given to him, and glory, and a kingdom,* ***that all peoples,*** [***nations***](nations.html)***, and languages should serve him****. His dominion is an everlasting dominion which will not pass away, and his kingdom that which shall not be destroyed.*

Since all creatures in [heaven](heaven.html) and on earth (living) and under the earth (dead), join in this praise, it is apparent that the judgment of the [Gentiles](gen-jew.html) has already taken place. This would indicate that what happens after Revelation 4-5 is comprehensive of all [time](time.html), and then in Revelation chapter [six](six.html) and following we are brought back to an explanation of the opening of the seals, and the orderly judgment of the [Gentiles](gen-jew.html).

**Revelation 5:14**

(KJV+) And2532 the3588 four5064 beasts2226 said,3004 Amen.281 And2532 the3588 [four](four.html) *and* twenty1501, 5064 elders4245 fell down4098 and2532 worshipped4352 him that liveth2198 forever and ever.1519, 165, 165

(YLT) and the [four](four.html) living creatures said, `Amen!' and the [twenty](twenty.html)-[four](four.html) elders fell down and they bow before Him who is living to the ages of the ages.

(ALT) And the [four](four.html) living creatures saying the "So be it" and the elders fell down and prostrated themselves in worship the [One](one.html) living forever and ever.

This “Him that lives forever and ever” is not the [Mashiach](mashiach.html) but [HaShem](hashem.html)!

Clarke[[54]](#footnote-54) comments on this phrase as follows:

**Him that lives for ever -** This clause is wanting in ABC, [thirty](thirty.html)-[seven](seven.html) others, Syriac, Arabic, Coptic, Ethiopic, some copies of the Slavonic, Itala, and Vulgate; and in Andreas, and Arethas, ancient commentators on this book. It is also wanting in some editions, and is undoubtedly spurious. Griesbach has left this and the above [twenty](twenty.html)-[four](four.html) out of the text.

Whilst this may be so, we believe that this ending is correct and the [hand](fourteen.html) of [HaShem](hashem.html)’s providence has kept it there. Interestingly, Ladd[[55]](#footnote-55) comments on this verse: “John, as a [Jew](gen-jew.html), was an inflexible monotheist; there is and can be only [one](one.html) [HaShem](hashem.html).” Perhaps the best way to understand this verse is as Hendriksen[[56]](#footnote-56) comments: “Thus the entire universe is governed by the throne, that is by [HaShem](hashem.html) through the lamb. ... The throne rules. The lamb reigns.”

We conclude with [Mashiach](mashiach.html) King’s David statement in [Psalm](psalms1.html) 47:8-10 -

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

And we say amen ve amen!

Well, by the [grace](grace.html) of [HaShem](hashem.html) we have finished this commentary on Chapter [Five](five.html) of the book of Revelation of Hakham Yochanan. To [HaShem](hashem.html), most blessed be He, be all the glory, the honour and the power, forever and ever amen ve amen!

**\* \* \***

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1. Cf. [Psalms](psalms1.html) 45:9; 60:5; 80:17; 110:1; Isaiah 28:2; and Matityahu 26:64. [↑](#footnote-ref-1)
2. Robert H. Mounce, The New International Commentary on the Nazarean Codicil: The Book of Revelation, Grand Rapids, Michigan: Eerdmans Publishing Co., 1977, p. 142. [↑](#footnote-ref-2)
3. An acronym for Torah, Neviim, and Ketuvim – The Law the Prophets, and the Writings. [↑](#footnote-ref-3)
4. G.K. Beale & D. A. Carson, Commentary on the Nazarean Codicil Use of the Tanach, Grand Rapids, Michigan: Baker Academic, 2007, p.1101 [↑](#footnote-ref-4)
5. George Eldon Ladd, A Commentary on the Revelation of John, Grand Rapids, Michigan: William B. Eeerdmans Publishing Co.,1972, pp. 80-81. [↑](#footnote-ref-5)
6. Biblical commandment [↑](#footnote-ref-6)
7. http://en.wikipedia.org/wiki/Mezuzah [↑](#footnote-ref-7)
8. Babylonian Talmud, Tractate Hagigah 12a [↑](#footnote-ref-8)
9. R. Laird Harris, Gleason L. Archer, Jr., & Bruce K. Waltke, Theological Wordbook of the Tanach, Chicago: Moody Press, 1981, Vol. II, p.907 [↑](#footnote-ref-9)
10. Cf. Francis Brown, S. R. Driver, & Charles A. Briggs, A Hebrew and English Lexicon of the Tanach, Oxford: Clarendon Press, 1979, p.995. [↑](#footnote-ref-10)
11. Eliyahu Yaniger. MezuzahNet: Ask the Sofer. Baal Shem Tov Foundation, 2003. [↑](#footnote-ref-11)
12. The [five](five.html) books of Moses, that is the first five books of the Bible also known as the Pentateuch [↑](#footnote-ref-12)
13. Babylonian [Talmud](orallaw.html), Tractate Erubin 21a. [↑](#footnote-ref-13)
14. Cf. George Eldon Ladd, A Commentary on the Revelation of John, Grand Rapids, Michigan: William B. Eeerdmans Publishing Co.,1972, p. 82. [↑](#footnote-ref-14)
15. Bamidbar 15:40 [↑](#footnote-ref-15)
16. Bamidbar 15:39 [↑](#footnote-ref-16)
17. Devarim (Deuteronomy) 6:8-9. [↑](#footnote-ref-17)
18. Latin for "a part for the whole". [↑](#footnote-ref-18)
19. Sefer HaChinuch, book four, pages 249-289 [↑](#footnote-ref-19)
20. Sefer HaChinuch, book four, pages 339-351 [↑](#footnote-ref-20)
21. Rama Y.D. 286:1 with Pitchei Teshuva 3 [↑](#footnote-ref-21)
22. Bedek Habayit, Yoreh Deah 286 [↑](#footnote-ref-22)
23. J. B. Smith, A Revelation of [Yeshua](yeshua.html) [Mashiach](mashiach.html), Scottdale, Pennsylvania: Herald Press, 1961, p.112. [↑](#footnote-ref-23)
24. Ralph Earle (Compiler), Adam Clarke's Commentary, Nashville, Tennessee: Thomas Nelson, Inc. 1997. [↑](#footnote-ref-24)
25. Robert H. Mounce, The New International Commentary on the Nazarean Codicil: The Book of Revelation, Grand Rapids, Michigan: Eerdmans Publishing Co., 1977, p. 143. [↑](#footnote-ref-25)
26. Albert Barnes, Barnes' Notes on the Old and Nazarean Codicils, Grand Rapids, Michigan: Baker Book House, 1983. [↑](#footnote-ref-26)
27. Apostle John [↑](#footnote-ref-27)
28. Robert H. Mounce, The New International Commentary on the Nazarean Codicil: The Book of Revelation, Grand Rapids, Michigan: Eerdmans Publishing Co., 1977, p. 143-144. [↑](#footnote-ref-28)
29. Albert Barnes, Barnes' Notes on the Old and Nazarean Codicils, Grand Rapids, Michigan: Baker Book House, 1983. [↑](#footnote-ref-29)
30. Jamieson, Robert, Fausset, A. R., and Brown, David: A Commentary, Critical and Explanatory, on the Old and Nazarean Codicils. Oak Harbor, Washington: Logos Research Systems, Inc., 1997, S. Re 5:6 [↑](#footnote-ref-30)
31. Beale, G. K.., The Book of Revelation : A Commentary on the Greek Text. Grand Rapids, Michigan: W.B. Eerdmans, 1999, S. 350 [↑](#footnote-ref-31)
32. Franz Delitzsch, HaB’rit HaChadasha – The Nazarean Codicil, London: The Society for Distributing the Holy Scriptures to the Jews. [↑](#footnote-ref-32)
33. Cf. Simon J. Kistemaker, Nazarean Codicil Commentary: Exposition of the Book of Revelation, Grand Rapids Michigan: Baker Books, 2001, p.207. [↑](#footnote-ref-33)
34. Maurice Simon, [Midrash Rabbah](orallaw.html) Song of Songs, London: The Soncino Press, 1983, p. 117. [↑](#footnote-ref-34)
35. Jacob Neusner, Pesiqta deRab Kahana: An Analytical Translation, Atlanta, Georgia: Scholars Press, 1987, pp. 79-80. [↑](#footnote-ref-35)
36. See also John 1:36 [↑](#footnote-ref-36)
37. Harry Sperling & Maurice Simon, The Zohar, London: The Soncino Press, 1984, Vol. II, pp. 363-364. [↑](#footnote-ref-37)
38. Harry Sperling & Maurice Simon, The [Zohar](orallaw.html), London: The Soncino Press, 1984, Vol. II, p. 30. [↑](#footnote-ref-38)
39. Harry Sperling & Maurice Simon, The Zohar, London: The Soncino Press, 1984, Vol. III, pp. 70-71. [↑](#footnote-ref-39)
40. Henry M. Morris, The Revelation Record: A Scientific and Devotional Commentary on the Book of Revelation, Wheaton, Illinois: Tyndale House, 1983, quoted in: Steve Gregg, Revelation: Four Views A Parallel Commentary, Nashville, Tennessee: Thomas Nelson Publishers, 1997, p. 97. [↑](#footnote-ref-40)
41. Arno C. Gaebelein, The Revelation: An Analysis and Exposition of the last Book of the Bible, Neptune, New Jersey: :oizeaux Brothers, 1915, quoted in: Steve Gregg, Revelation: Four Views A Parallel Commentary, Nashville, Tennessee: Thomas Nelson Publishers, 1997, p. 97. [↑](#footnote-ref-41)
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