

The experience of the Israelites at Mount Sinai and Yochanan's experience in Hisgalus 1:12 are profoundly connected, focusing on a divine encounter where sound becomes a visual experience.

Israelites "**See**" the Voice at Sinai (Shemot 20:18)

In Shemot 20:18, the Hebrew text describes an overwhelming sensory experience where the people "saw" the voices/sounds.

- **Seeing Sounds:** The text states, "And all the people *saw* the voices and the torches" (often translated as thunder and lightning), indicating the auditory experience of HaShem's voice was so intense it was visualized as fire.

- **The Fiery Voice:** Jewish tradition suggests that the Ten Utterances were spoken as fiery words that traveled to every person individually, causing the Israelites to shake and tremble at the sight of the sound.
- **Fear of Death:** This encounter was so terrifying that the people requested Moses act as a mediator, saying, "You speak to us... but let not HaShem speak to us, lest we die" (Shemot 20:19).

Yochanan "Sees" the Voice in Hisgalus 1:12

This scene directly mirrors the Sinai theophany, where the resurrected Yeshua brings the Torah imagery into the Brit Hadashah context.

- **The Text (Rev 1:12):** "Then I turned to see the voice that was speaking with me. And having turned, I saw seven zahaven Menorot".
- **The Parallel:** Like the Israelites at Sinai who saw the fiery voice of HaShem, Yochanan turns his focus to see the source of a voice "like a Shofar".
- **The Interpretation:** The "voice" in Hisgalus 1:12 is the risen Christ, and the seven Menorot represent the church, echoing the menorah from the Mishkan (Shemot 25) which symbolized HaShem's light and presence.

Both instances highlight a deliberate, dramatic Hisgalus where the voice of HaShem demands total attention and

reorients the listener's focus toward His immediate presence and glory.

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