

Part 1: Hisgalut 5 and the Jewish Wedding & Torah Scroll

Messianic Jewish scholars view the transition from Hisgalut 4 to Hisgalut 5 as a shift from **universal creation praise** to **covenantal redemption reality**, deeply rooted in ancient Israelite legal and marital customs.

The Sealed Scroll (*Sefer*)

In Jewish law, a seven-sealed scroll represents a **Deed of Purchase** or a **Land Covenant** (*Sefer HaMiknah*). According to *Jeremiah 32*, when land was sold or mortgaged due to poverty, a legal deed was written, rolled, and sealed. Only a qualified family member could break those seals to buy back the lost inheritance. In Hisgalut 5, the scroll is the deed to Planet Earth, which humanity forfeited through sin.

The Kinsman Redeemer (*Goel*)

Yochanan weeps because no one is found worthy to open the scroll. In Torah law (*Leviticus 25*), only a **Goel (Kinsman Redeemer)** has the legal right to redeem lost property. A Goel must meet three strict conditions:

- **Blood Relative:** They must be a physical kinsman to the person who lost the inheritance.
- **Financially Able:** They must possess the resources to pay the redemption price.
- **Completely Willing:** They must choose to perform the redemption freely.

Yeshua qualifies perfectly. He became a man (blood relative), paid with His own sinless blood (financially able), and laid down His life voluntarily (willing).

The Lion and the Lamb

Yochanan is told to look at the **Lion of the Tribe of Judah** (*Genesis 49:9*), a fiercely nationalistic, Davidic Messianic title.

However, when Yochanan turns around, he sees a **Lamb looking as if it had been slain**.

This captures the dual portrait of the Messiah in Jewish thought:

- **Messiah Ben Yosef** : The suffering servant, the Passover Lamb (*Pesach*), who dies for sin.
- **Messiah Ben David**: The conquering King who claims His throne and executes judgment.

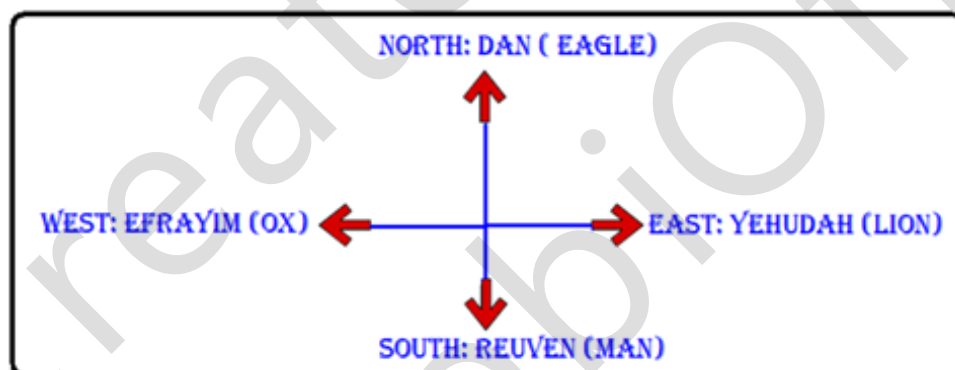
The Ketubah (Marriage Contract)

Some Messianic teachers parallel this scroll to a **Ketubah**. In ancient Jewish wedding traditions, the groom prepares a covenant. By taking the scroll, Yeshua initiates the final

steps to retrieve His *Kallah* (Bride) and cast out the squatter (Satan) from His estate.

Part 2: The Jewish Roots of the Four Living Creatures (*Chayot Hakodesh*)

The four living creatures (*Chayot* in Hebrew) are not bizarre new inventions; they are deeply embedded in **Torah design, prophetic visions, and tribal camp layouts.**



The Wilderness Tabernacle Encampment

When Israel camped in the desert (*Numbers* 2), the twelve tribes were arranged in a specific cross-shaped formation around the Tabernacle. Each of the four major quarters

was led by a primary tribe flying a specific standard (flag). According to Jewish rabbinic tradition (such as the *Midrash Rabbah*), these standards perfectly match the four faces in Hisgalut 4:

Compass Direction	Leading Tribe	Tribal Standard Banner	Face of the <i>Chayot</i>
East	Yehudah	<u>Lion</u>	<u>Lion</u>
South	<u>Reuven</u>	Man	Man
West	Efrayim	<u>Ox</u> / <u>Bull</u>	<u>Ox</u>
North	Dan	<u>Eagle</u>	<u>Eagle</u>

When **HaShem** looked down from heaven at the Israelite camp, He saw the exact earthly reflection of His heavenly throne room.

Ezekiel's Chariot (*Ma'aseh Merkavah*)

The description heavily draws from *Ezekiel 1* and *Isaiah 6*. In Jewish mysticism, this is known as the *Merkavah* (the Divine Chariot Throne).

- **Ezekiel** saw them under the expanse, carrying the throne.
- **Isaiah** saw them flying above, crying "*Kadosh, Kadosh, Kadosh*" **Yochanan** sees them integrated right around the throne, showing that the work of the Messiah has brought creation closer to the Divine Presence.

Representation of Creation

In the *Talmud (Chagigah 13b)*, rabbis note that these four represent the majestic leaders of the created order:

- **The Lion** is the king of wild beasts.
- **The Ox** is the king of domestic animals.
- **The Eagle** is the king of birds.
- **The Man** is the king over all of creation.

By surrounding the throne, they represent all of physical creation continually breathing out praise to the Creator.

Here is how Messianic Jewish scholars break down the Rapture controversy in Revelation 4 and the specific connections between John's vision and ancient Jewish Midrash.

1.1. The Messianic Jewish View of the Rapture in Revelation 4

In many Western Christian circles, Revelation 4:1 ("*Come up here...*") is taught as the literal moment the Rapture occurs, removing the Church before the Tribulation. **The majority of Messianic Jewish scholars reject this view.**

Instead, they interpret John's ascent through three primary Hebraic lenses:

Post-Tribulationism and the "Goyim" Focus

Messianic scholars like Dr. Michael Brown and organizations like *First Fruits of Zion* generally hold to a **Post-Tribulation** or **Pre-Wrath** view. They argue that the text does not say "The Church comes up here," but rather "John, look at this."

- **The Purpose:** John is being granted a prophetic vision, much like Moses on Mount Sinai or Ezekiel by the Chebar River.
- **Israel's Role:** Messianic theology emphasizes that God does not "remove" His people from global trials. Just as Israel was protected *inside* Egypt during the plagues, the redeemed community will be sustained *through* the coming birth pangs (*Chevlai Mashiach*).

The Rosh Hashanah (Yom Teruah) Connection

For Messianic believers who *do* lean toward a Pre-Tribulation or Mid-Tribulation framework, the language of Revelation 4:1 is deeply tied to the **Feast of Trumpets (Rosh Hashanah)**.

- **The Text:** John hears a voice "*like a trumpet speaking.*"
- **The Liturgy:** In Jewish tradition, Rosh Hashanah is known as the day of the *Tekiah Gedolah* (the Great Shofar Blast) and *Yom HaDin* (the Day of Judgment).
- **The Interpretation:** If this represents a gathering of believers, it is viewed as the fulfillment of the Fall Feasts of Israel, signaling the opening of the Heavenly Court for judgment, not a generic "escape" hatch.

1.2. Deep Dive: Connections to Jewish Midrash

Messianic teachers look to the **Midrash** (ancient Rabbinic commentary and homilies) to decode the imagery John uses. John was writing down what he saw using the exact cultural and religious vocabulary of first-century Judaism.

The Wilderness Camp Layout (*Midrash Rabbah*)

As briefly noted earlier, *Numbers Rabbah* 2:7 explicitly details how the Tribes of Israel camped around the earthly Tabernacle. John's vision of the four living creatures around the throne mirrors this exactly.

- **The Midrashic Text:** The Midrash states:
"As the Holy One blessed be He created the four cardinal directions, so He surrounded His throne with four banners..."

- **The Realization:** When John looks at the heavenly throne room, he sees the cosmic reality of what Israel lived out daily in the desert. The universe itself is ordered like a massive, divine camp of Israel.

The Sea of Glass and the Heavenly Waters

Revelation 4:6 mentions a "*sea of glass, like crystal*" before the throne. To a Western reader, this is purely metaphorical poetry. To a first-century Jew, it connects to Jewish cosmological Midrash.

- **The Concept:** In *Midrash Tehillim* and early mystical texts (*Hekhalot* literature), the boundary between the physical heavens and the direct presence of God is described as a vast expanse of frozen, crystalline water.
- **The Temple Connection:** In Solomon's Temple, there was a massive bronze basin

called the **Molten Sea** (*Yam Mutzak*). The Midrash notes this represented the upper waters of creation. John is seeing the literal heavenly reality that the earthly Temple wash-basin merely symbolized.

The Rainbow and the *Shekhinah*

John notes a rainbow surrounding the throne that looks like an emerald (Rev 4:3).

- **The Noahic Covenant:** Midrashic thought emphasizes the rainbow as the ultimate sign of *Chesed* (mercy) balancing *Din* (strict justice).
- **The Color Shift:** The Midrash on Ezekiel's vision (where a rainbow also appears) notes that God's glory (*Shekhinah*) changes colors based on His actions. The dominant **emerald green** signifies life, growth, and mercy—a sign that even though God is about to pour out

judgments in the coming chapters, His covenant mercy toward Israel and the earth remains intact.

If you'd like to continue this study, we can move into **Revelation 5**. Let me know if you want to explore:

- The meaning of the **Scroll with Seven Seals** from a Torah perspective.
- Why Yeshua is called both the **Lion of Judah** and the **Slain Lamb** in Jewish thought.