

From a Messianic Jewish perspective, **Hisgalus chapter 6** is not a disconnected text of future gentiles-only panic, but rather the unfolding of the ***Chevlai Mashiach*** (the Birth Pangs of the Messiah). This perspective interprets Yochanan's (John's) vision by anchoring it deeply in the **Hebrew Scriptures (Tanakh)**, second-temple Jewish thought, and the **Olivet Discourse** given by Yeshua (Jesus) in **MattiYahu 24**.

Here is an exposition of the six seals broken by the Lamb (*Agnus Dei / Seh HaElohim*) from a Messianic Jewish viewpoint.

The Theological Foundation:

Yeshua's Olivet Discourse

Messianic scholars emphasize that Hisgalus 6 mirrors [MattiYahu 24](#) structurally and contextually. Yeshua spoke to His Jewish disciples about the signs leading up to the *End of the Age* (*Atid Lavo*). The breaking of the seals by the Lamb represents the gradual unleashing of these exact elements, fulfilling both Torah warnings of judgment and prophetic promises of ultimate national redemption.



The First Four Seals:

The Four Horsemen

The visual imagery of the horsemen directly pulls from the prophet **Zechariah (chapters 1 and 6)**, where patrolled horses represent spirits sent by the Lord to report on and shake the earth.

- **The First Seal (White Horse - Hisgalus 6:1-2):**

- *The Text:* A rider with a bow and crown (*stephanos*) goes out conquering.
- *Messianic View:* While some mistake this for Yeshua, most Messianic scholars view this as **Deception or a False Messiah**. This matches Yeshua's first warning in MattiYahu 24:5: "*Many will come in my name... and deceive many.*" The rider carries a bow but no arrows, symbolizing a false, bloodless peace or political diplomacy that ultimately misleads the nations and YYisrael.

- **The Second Seal (Red Horse - Hisgalus 6:3-4):**

- *The Text:* A rider granted a large sword to take peace from the earth.
- *Messianic View:* This signifies **War and Civil Strife** (*Milchamot*). In Jewish apocalyptic literature, the end times are characterized by a complete breakdown of societal order, where neighbor turns against neighbor, matching Yeshua's second sign: "*Wars and rumors of wars.*"

- **The Third Seal (Black Horse - Hisgalus 6:5-6):**

- *The Text:* A rider holding scales; a quart of wheat for a denarius, but "do not harm the oil and wine."
- *Messianic View:* This portrays **Severe Famine and Hyperinflation.** A denarius was a full day's wage, meaning a person works all day just to feed themselves a single meal. The command to spare "oil and wine" holds ceremonial significance, as these were crucial elements for the Temple sacrifices and Jewish life, indicating that while economic devastation hits the masses, HaShem keeps a hand of restraint over specific provisions.
- **The Fourth Seal (Pale Horse - Hisgalus 6:7-8):**

- *The Text:* The rider is Death, followed by Sheol (Hades), given authority over a fourth of the earth.
- *Messianic View:* This represents the accumulation of the previous seals resulting in **Pestilence, Sword, and Wild Beasts**. This reflects the exact language of **Ezekiel 14:21**, where HaShem speaks of His "*four severe judgments*" against Jerusalem.

The Fifth Seal: Martyrs Under the Altar (Hisgalus 6:9-11)

- **The Text:** Yochanan sees the souls of those slain for the Word of HaShem resting underneath the altar, crying out for vengeance.

- **Messianic View:** This is deeply rooted in **Jewish Temple sacrificial theology**.

- In the Tabernacle and Temple, the blood of the animal sacrifices was poured out at the *base* of the altar (Leviticus 4:7). Because Jewish theology views blood as the carrier of life/soul ("*the life is in the blood*", Leviticus 17:11), the image of souls under the altar means these martyrs poured out their lives as a sacred offering to HaShem.

- As highlighted in commentaries like the Talmidim Way Messianic Exposition, classical Jewish tradition (found also in the Talmud) holds that the souls of the

righteous are safely kept
underneath the **Throne of Glory**
(*Kisse HaKavod*).

- Their cry, "*How long, O Lord?*", is the classic Hebrew lament found in the Psalms (e.g., Psalm 13). They are given white robes—a sign of ritual purity and vindication—and told to wait until the full tally of martyrs is reached.

The Sixth Seal: Cosmic Shaking (Hisgalus 6:12-17)

- **The Text:** A massive earthquake occurs; the sun turns black, the moon turns to blood, stars fall, and the sky rolls up like a scroll. Kings and generals

hide in caves from the "wrath of the Lamb."

- **Messianic View:** This is the literal arrival of the **Day of the Lord (Yom Adonai)**, a major theme across the Hebrew prophets.
 - The cosmic language perfectly matches **Yoel 2:31** (*"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes"*) and **YeshaYahu 34:4** (*"The skies will be rolled up like a scroll"*).
 - From a Jewish perspective, the cosmos itself is a tapestry reflecting **HaShem's covenant**. Its tearing and shaking indicates that the old world

order is dissolving to give way to the Messianic Kingdom.

- **The Wrath of the Lamb:** This phrase is a powerful paradox in Messianic thought. The Lamb (*Agnus Dei*) is traditionally passive, silent, and led to the slaughter (YeshaYahu 53:7). Here, the Lamb assumes the role of the **Lion of the Tribe of Judah** (Hisgalus 5:5), acting as the ultimate executioner of divine justice against the wicked who have oppressed YYisrael and the kedushim.

Summary Table: Hisgalus 6 vs. Jewish Prophetic Context

1st	White Horse (Conquest/Deception)	False Messiahs (v. 4-5)	Zechariah 6:1-8 (Patrolling spirits)
2nd	Red Horse (Bloodshed/War)	Wars & Rumors of Wars (v. 6)	Zechariah 1 / Sword of Judgment
3rd	Black Horse (Famine/Scarcity)	Famines (v. 7)	Leviticus 26:26 (Eating bread by weight)
4th	Pale Horse (Death/Sheol)	Pestilence / Mortalities (v. 7)	Ezekiel 14:21 (Four sore judgments)
5th	Souls Under the Altar (Martyrs)	Tribulation and Martyrdom (v. 9)	Leviticus 17:11 (Blood at altar base)
6th	Cosmic Cataclysm (Wrath)	Sun darkened / Stars fall (v. 29)	Joel 2:31 / YeshaYahu 34:4 (Scroll rolling)

To understand the Birth Pangs of the Messiah (*Chevlai Mashiach* / יְלִבְנֵי

חֵישָׁמָה) from a Messianic and rabbinic perspective, we must look at how classical Jewish literature views the transition into the Messianic Era. The term explicitly connects the agony of a woman giving birth to the severe spiritual, moral, and physical crises that will consume the world before redemption.

Here is a closer look at this **rabbinic concept** and how it directly illuminates the seals of Hisgalus 6.

1.1. The Linguistic and Prophetic Root

In Hebrew, *chevel* (לֶבֶן) carries a double meaning: it means both a rope/binding and the pangs of childbirth.

- **The Tanakh Foundation:** The prophets routinely used this imagery. Hoshea 13:13, YeshaYahu 26:17, and YirmeYahu 30:6-7 all describe a time of sudden national agony. YirmeYahu specifically calls it the Time of Jacob's Trouble (*Et Tzarah Hi LeYaakov*), noting that men will grip their stomachs like women in labor.
- **The Theological Meaning:** Birth pangs are unique because their pain is not meaningless or terminal; the pain is teleological (it has a purposeful design). The escalating agony

guarantees that a new life—the Messianic Era—is about to break through.

1.2. **The Rabbinic Breakdown:** The "Footprints" of the Messiah

The Talmud and classical Midrash go into extreme detail about what the world will look like during these *Chevlai Mashiach*. The most famous description is found in the Talmud (Sotah 49b) and Sanhedrin 97a, which describe the *Ikvedat d'Meshiacha* (the footprints of the Messiah):

- **Moral and Cultural Inversion:** The rabbis taught that truth will be entirely absent. Young people will publicly insult elders, the wisdom of scribes will

be rejected, and those who fear sin will be mocked.

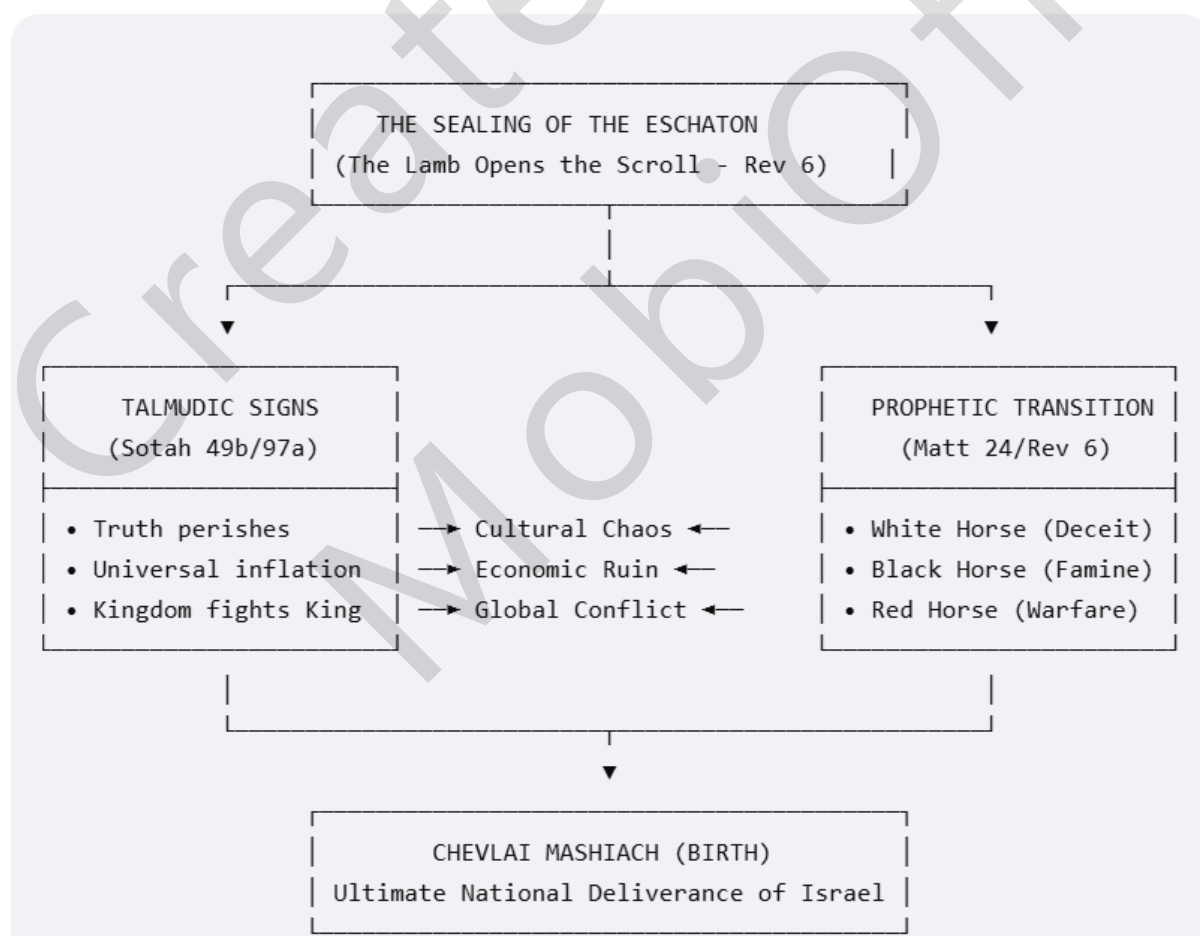
- **Economic Despair:** HaShem will bring severe scarcity. The Talmud notes that *"the vineyard will yield its fruit, yet wine will be expensive,"* meaning inflation will gut the purchasing power of the common worker—matching the Black Horse of Hisgalus 6.
- **Political Turbulence:** Governments will turn to heresy and lawlessness, and there will be no rebuke. Empires will clash constantly, aligning with Yeshua's warning of *wars and rumors of wars* (Red Horse).

A famous rabbinic saying from Rabbi Yochanan in *Sanhedrin 98a* captures the sheer terror of this era:

"Let the Messiah come, but let me not see him [and his birth pangs]."

1.3. Connecting Rabbinic Thought to Hisgalus 6

Messianic Judaism bridges these rabbinic descriptions directly with the unfolding of the seals by the Lamb (*Seh HaElohim*):



- **The Pattern of Escalation:** Just like physical labor, birth pangs start far apart and weak, then rapidly become closer together and vastly more intense. Hisgalus 6 shows this exact compounding effect: deception leads to war, war causes hyperinflation/famine, and famine collapses into pandemic pestilence and death.
- **The Remnant's Refinement:** In Jewish thought, the birth pangs are also a crucible to purify Yisrael. The seals are not an expression of arbitrary anger, but a divine shaking to force humanity to drop its illusions of self-sufficiency and compel the Jewish remnant to cry

out, "*Blessed is He who comes in the name of the Lord*" (Matthew 23:39).

1.4. **The Messianic Twist: The Two Messiahs**

In traditional, non-Messianic rabbinic thought, the birth pangs are intimately tied to the tragic figure of Messiah ben Joseph (Mashiach ben Yosef)—the suffering warrior-Messiah who dies in the apocalyptic wars against Rome/Gog before Messiah ben David arrives to conquer.

Messianic Judaism reveals the ultimate fulfillment of this mystery: Yeshua *is* both. He already acted as the suffering servant (Ben Joseph) to pay for sin, and He returns as the King (Ben David). Because the Lamb

who opens the scroll has *already* triumphed over death, the terrifying birth pangs of Hisgalus 6 are entirely under His sovereign authority, moving the cosmos intentionally toward final redemption.

Part 1: The 144,000 Sealed Remnant as the Ultimate Birth Pang Protection

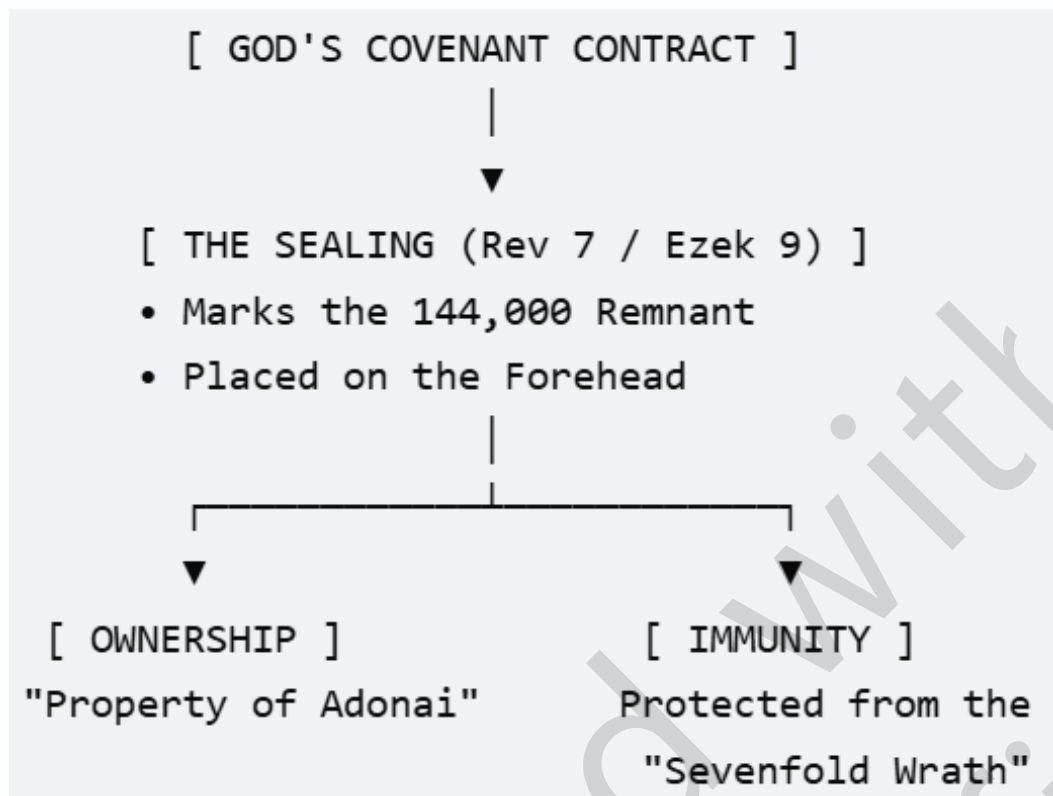
In Revelation 7, the cosmic shaking of the sixth seal pauses abruptly for a strategic act of divine security. This scene is deeply rooted in Jewish apocalyptic thought and the biblical pattern of the remnant (*She'ar Yashuv*).

The Concept of the Seal (*Chotam*)

To a Jewish mind, a seal (*chotam*) represents three things: **ownership, authenticity, and security**. In the ancient Near East, a king stamped his signet ring

onto clay or wax to declare a document or object completely off-limits to unauthorized hands.

The immediate Hebrew Scripture parallel is Ezekiel 9, where HaShem commands an angel to go through Jerusalem and put a mark—specifically the Hebrew letter *Tav* (ת)—on the foreheads of the righteous who grieve over the city's sins. When the executing angels are sent to judge the city, they are strictly forbidden to touch anyone bearing that mark. Revelation 7 uses this exact blueprint.



Why 144,000 of the Tribes of Yisrael?

Messianic scholars reject the view that this group is a symbolic replacement for the Church. The text explicitly spells out 12,000 from twelve distinct tribes of Yisrael (Revelation 7:4-8).

- **Army Census:** In the Torah, counting men by their tribes was done exclusively for military conscription (Numbers 1:1-3). The 144,000 are a

mobilized, elite spiritual army of Jewish believers.

- **The Firstfruits (*Bikkurim*):** Revelation 14:4 explicitly calls this group the *bikkurim* to HaShem and the Lamb. In the Torah, the firstfruits were the initial, best portion of the harvest dedicated to HaShem, which guaranteed that the rest of the massive harvest would follow. They are the initial Jewish remnant that sparks a global revival among the nations (the "innumerable multitude" of Revelation 7:9).

Physical Immunity vs. Spiritual Protection

During the *Chevlai Mashiach* (Birth Pangs), this seal acts as a supernatural barrier.

While the horsemen of chapter 6 unleash

global devastation, the 144,000 are granted a specific immunity from divine wrath. They may face martyrdom by the hand of the anti-Messiah, but they are completely insulated from the supernatural plagues, locusts, and cosmic fires that HaShem rains down on the unrepentant world. HaShem preserves His ethnic covenant line alive through the darkest hour of human history.

Part 2: Leviticus 26's "Sevenfold Judgments" as the Torah Legal Framework

The terrifying judgments of Revelation are not arbitrary or spontaneous bursts of divine anger. They operate strictly within a legal, covenantal framework established centuries earlier in the Torah. Specifically, Leviticus 26 and Deuteronomy 28 detail

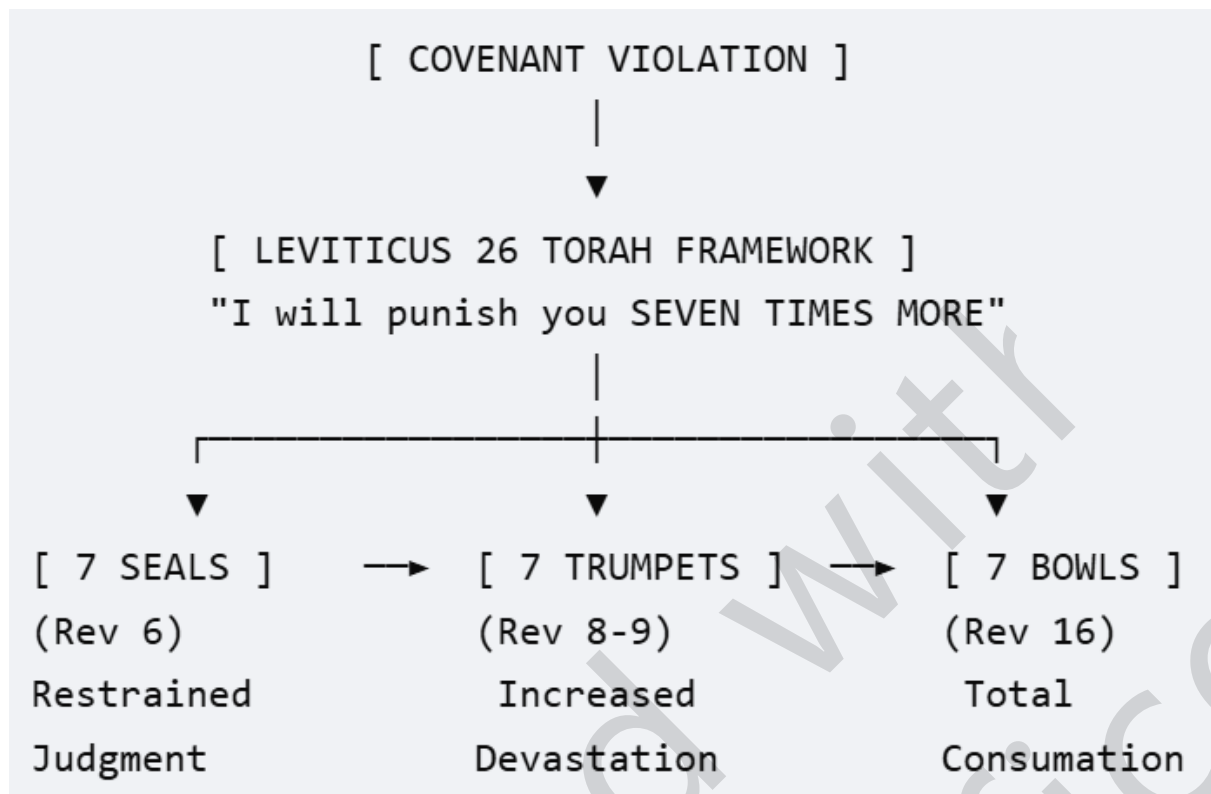
the *Tochachah* (the Rebuke/Curses for Covenant Infidelity).

The "Seven Times More" Multiplier

In Leviticus 26, HaShem outlines a terrifying, escalating cycle of judgment if Yisrael breaks His covenant. Four distinct times, HaShem uses the exact phrase:

"I will punish you seven times more for your sins." (Leviticus 26:18, 21, 24, 28)

The book of Revelation is structured around this exact Torah legal multiplier: 7 Seals, 7 Trumpets, and 7 Bowls. Each set represents a quantum leap in intensity—a literal "sevenfold" compounding of the previous labor pains.



The Four Sore Judgments Plotted to the Seals

[Leviticus 26](#) lists specific executions of covenant judgment, which Ezekiel later consolidated into the "four severe judgments" (Ezekiel 14:21). The opening of the first four seals matches this Torah checklist item-for-item:

1. **The Sword / Wild Beasts** (Leviticus 26:22-25): HaShem promises to "*bring*

a sword against you" and send *"wild beasts"* to rob them of children. This is the Red Horse (War/Sword) and the Pale Horse (Death by the sword and beasts).

2. Scarcity of Bread / Famine

(Leviticus 26:26): HaShem warns, *"When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight, and you shall eat and not be satisfied."* This is the exact imagery of the Black Horse, where food is meticulously rationed, measured, and sold at hyper-inflated prices.

3. **Pestilence** (Leviticus 26:25): *"I will send pestilence among you."* This

aligns seamlessly with the Pale Horse, whose name is Death, riding with authority to kill via disease.

The Divorce of Yisrael? No—The Execution of Covenant Law

From a Messianic Jewish perspective, when the Lamb opens the seven-sealed scroll, He is acting as the Righteous Judge executing the Torah's legal clauses. The scroll itself behaves like a cosmic *Sefer Keritut* (Bill of Divorce) or a Covenant Lawsuit (*Riv*).

However, the Torah states that the ultimate goal of the sevenfold punishment is teshuvah (repentance): *"If they confess their iniquity... then I will remember My covenant"* (Leviticus 26:40-42). The Seals break the world's rebellion so that Yisrael

and the nations will finally collapse into the mercies of the New Covenant.

Part 1: The Cryptic Tribal List of Revelation 7

The list of the twelve tribes in Revelation 7:5-8 is completely unique. It does not match any of the standard Old Testament tribal listings (such as Genesis 49, Numbers 1, or Ezekiel 48). Two glaring shifts catch the eye of any student of Torah: **the total omission of the tribe of Dan, and the renaming/omission of Ephraim** in favor of his father, Joseph.

STANDARD TORAH LISTS	REVELATION 7 LIST
Includes: Dan	Omitted: Dan (Idolatry / Serpent)
Includes: Efrayim	Replaced: Efrayim renamed "Yosef"
Includes: Levi (No land)	Included: Levi (Enlisted in Spiritual Army)

Why is Dan Excluded?

Messianic scholars and classical Jewish commentators offer two primary reasons for Dan's exclusion, rooted in Yisrael's history and spiritual calling.

1. **The Sin of Idolatry:**

In the Torah, Dan was the first tribe to plunge Yisrael into corporate paganism. Judges 18 details how Dan stole an idol and set up a false priesthood. Later, King Jeroboam set up one of his two golden calves in the territory of Dan (1 Kings 12:28-30).

Leviticus 26 and **Deuteronomy 29:18-21** explicitly command that if any individual, clan, or *tribe* turns to idolatry, HaShem will "*blot out his name from under heaven.*" Revelation

7 executes this exact Torah legal clause.

2. The Rabbinic "Serpent" Tradition:

Jacob's prophecy over Dan states, *"Dan shall be a serpent by the way, a viper by the path"* (Genesis 49:17).

Early church fathers (like Irenaeus) and ancient Jewish Midrashim suggested that the *Anti-Messiah* (the ultimate false leader) would descend from the tribe of Dan. Because the 144,000 are a pristine army marked with HaShem's seal, Dan is disqualified from this specific end-times vanguard.

3. *Note: Dan is not lost eternally; the prophet Ezekiel confirms Dan receives a territory inheritance in the future Millennial Kingdom (Ezekiel 48:1).*

Why is Ephraim Renamed "Joseph"?

Ephraim was the dominant tribe of the Northern Kingdom of Yisrael, so much so that the prophets often used "Ephraim" as a synonym for the backsliding, idolatrous ten tribes (e.g., Hosea 4:17: *"Ephraim is joined to idols; let him alone"*).

To scrub the stain of corporate idolatry from this final military census while preserving the sacred number 12, the text bypasses the name "Ephraim" and calls them the **Tribe of Joseph** instead.

Concurrently, **Levi**—who normally did not receive a land inheritance or standard military numbering because of his priestly duties—is drafted into this 144,000 spiritual army.

Part 2: Yeshua as the Goel (Kinsman Redeemer) and the Seven-Sealed Scroll

To understand why Yeshua is the *only* one in the universe worthy to take and break the seven seals of the scroll (Revelation 5-6), you must look at the Torah legal concept of the **Goel** (גֹּאֵל).

The Torah Legal Profile of a Goel

In **Leviticus 25**, HaShem laid down the laws of redemption. If an Yisraelite fell into poverty and was forced to sell his ancestral land inheritance, or sell himself into slavery, the land/person was not lost forever. A close relative—the **Goel**—had the legal right and duty to step in and buy it back.

To qualify as a Goel, a person had to meet three strict criteria:

- **Blood Kinship:** He must be a near kinsman (Leviticus 25:25). An angel or an outsider cannot redeem human territory.
- **The Financial Means:** He must have the wealth necessary to pay the redemption price (Leviticus 25:27).
- **The Willingness:** He must choose to do it voluntarily.

The Judean Title Deed: The Sealed Scroll

In ancient Yisrael, when property was sold under distress, the terms of the transaction were written on a papyrus scroll.

- The **inside** contained the specific terms, conditions, and the price of redemption.

- The scroll was then rolled up and **sealed** (often seven times for major properties) by the witnesses.
- Only the legal **Goel** had the right to approach the judges, produce the redemption price, break the seals, open the scroll, and physically evict the squatters on the land.

The premier example of this is **Jeremiah 32**, where the prophet buys back a field in Anathoth from his cousin by signing and sealing a deed of purchase in the midst of a Babylonian siege.

[HUMANITY LOSES THE INHERITANCE]

- Adam forfeits dominion of Earth to Satan.
- Earth falls under a "lien" of sin and death.



[THE SEVEN-SEALED SCROLL (Rev 5)]

- The Cosmic Title Deed of Earth.
- Who is qualified to break the seals?



[YESHUA'S KINSHIP]

Incarated as a human
("Kinsman" to Adam)



[YESHUA'S RANSOM]

Poured out His blood
(Paid the legal price)



[THE GOEL RECLAIMS THE ESTATE]

- Yeshua tears open the seals (Rev 6).
- Unleashes judgments to evict the squatter (Satan).
- Establishes the Messianic Kingdom.

Yeshua Breaks the Seals

When Yochanan weeps in Revelation 5 because no one is found worthy to open the scroll, he is weeping because humanity has lost its inheritance (the Earth) to the ultimate illegal squatter,

Satan, and no human has the spiritual currency to buy it back.

Then, one of the Jewish elders reassures him: *"Weep no more; behold, the **Lion of the tribe of Judah**, the Root of David, has conquered, so that he can open the scroll and its seven seals"* (Revelation 5:5).

When Yochanan looks, he sees a **Lamb standing, as though it had been slain.**

- **His Kinship:** By becoming flesh (*incarnation*), Yeshua became a literal near-kinsman to the human race.
- **His Means:** The price of redemption wasn't gold or silver, but sinless blood.
- **His Execution:** The breaking of the seven seals in Revelation 6 is **Yeshua executing His legal right as Earth's Kinsman Redeemer.** He is opening the

celestial title deed, paying the ultimate legal ransom, and unleashing the birth pang judgments to forcefully evict the powers of darkness from His inheritance.

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