

In a **Messianic Jewish perspective**, the dual use of "Amen" at the start and "Amein" at the end of Revelation 7:12 functions as a sacred seal that frames the seven distinct attributes of praise, which directly mirror the Seven Spirits of God found in [Isaiah 11:2](#) The Complete Jewish Bible.

The Frame: Amen and Amein

In Messianic thought, "Amen" (אָמֵן) is not just a passive concluding word; it means **"so be it," "truth," or "faithfulness."**

- **The First Amen:** Functions as a declaration of absolute agreement with the preceding praise offered by the great multitude.
- **The Final Amein:** Functions as a permanent seal of confirmation, securing the truth of the sevenfold blessing for eternity.

The Connection to the Seven Spirits of God

Revelation 7:12 lists exactly **seven attributes** ascribed to God. In Messianic theology, these perfectly align with the **Seven Spirits of YHVH** (the operational aspects of the Ruach HaKodesh/Holy Spirit) detailed in **Isaiah 11:2**.

The table below shows how the seven praises in Revelation 7:12 correspond to the seven expressions of the Spirit of God:

Revelation 7:12 Praise Attribute	Isaiah 11:2 Spirit of God Parallel	Messianic Significance
Praise / Blessing (Berakhah)	The Spirit of YHVH	Acknowledging the ultimate source of divine covenant relationship.
Glory (Kavod)	The Spirit of Wisdom	The visible, weightiness of God's presence revealed through true wisdom.
Wisdom (Chokhmah)	The Spirit of Understanding	The execution of God's perfect, master plan for redemption.
Honor / Thanksgiving (Todah)	The Spirit of Counsel	Gratitude for God's divine guidance and perfect strategy over history.
Power (Gevurah)	The Spirit of Might	The physical and spiritual strength used to deliver His people.
Might / Strength (Oz)	The Spirit of Knowledge	The unshakeable power that comes from knowing God intimately.
Wealth / Authority (Koach)	The Spirit of the Fear of YHVH	Total submission to the sovereign rule and absolute ownership of the King.

The Ultimate Meaning

By framing these seven specific praises between a double affirmation, the text demonstrates that **the fullness of the Holy Spirit** is entirely directed toward the worship of the One on the throne and the Lamb.