

An exposition of **Revelation Chapter 10** (*Hitgalut*) from a **Messianic Jewish Perspective** relies on the phrasing and theological framework of the **Complete Jewish Bible (CJB)**.

In the overarching structure of *Hitgalut*, Chapter 10 serves as a deliberate *intermission* between the sixth and seventh *shofar* (trumpet) judgments. It functions not as a delay in execution, but as a dramatic pause to reaffirm God's immutable covenantal promises to Israel and the nations.

1.1. 1. The Mighty Messenger (*Malakh Gibor*) and Covenantal Authority (v. 1–3)

"Then I saw another mighty angel coming down from heaven, robed in a cloud, with a rainbow over his head; his face was like the sun, his legs like columns of fire..." (Rev 10:1)

- **The Identity of the Messenger:** In Jewish thought, an angel (*malakh*) is literally a "messenger." The attributes given here

heavily mirror the *Kavod Adonai* (the Glory of the Lord) seen in Ezekiel 1 and the description of the "**One like a Son of Man**" in Daniel 7:13. While some commentators argue this is merely a high-ranking created being, a Messianic perspective recognises these markers—the cloud of the *Shekhinah*, the face like the sun, and the pillar of fire—as a manifestation of the **Angel of the LORD** (*Malakh YHVH*), the pre-incarnate or glorified Messiah **Yeshua**.

- **The Rainbow (*Keshet*):** The *keshet* over his head is a direct callback to the Noahic Covenant (Genesis 9). As the cosmos experiences cataclysmic upheaval, the *keshet* serves as a visual guarantee that even in absolute wrath, God remembers His covenantal fidelity.

- **The Stance of Cosmic Ownership:** By placing his right foot on the sea and his left on the land, he asserts complete *Adonut* (Lordship) over all creation. He roars like a lion—evoking the *Lion of the Tribe of Judah* (Joel 3:16, Amos 1:2)—proclaiming that the times of the Gentiles overriding God's earth are coming to an end.

1.2. 2. The Sealed Thunders and the Divine Sod (v. 4)

"Seal up the things the seven thunders said, do not write them down!"
(Rev 10:4)

- **The Voice of Hashem:** In Hebrew thought, thunder is often identified as *Kol Elohim* (the Voice of God), as described in Psalm 29 where the "voice of the LORD" is **echoed seven times**.
- **The Concealed Decrees:** Yochanan (John) is commanded to hide these words. This

highlights the **concept of Sod** (mystery/secret)—the deepest level of Torah interpretation. Deut. 29:29 states, *"The secret things belong to Adonai our God..."* God reveals a massive amount of His eschatological timeline, but He reserves ultimate sovereignty over parts of the final judgment. It serves as a reminder to the community of believers that faith requires resting in what is concealed as much as acting upon what is revealed.

1.3. The End of Delay and the "Hidden Plan" (v. 5–7)

*"There will be **no more delay**; on the contrary, in the days of the sound from the seventh angel when he sounds his **shofar**, the hidden plan of God will be brought to completion, the **Good News** as he proclaimed it to his servants the prophets." (Rev 10:6-7)*

- **The Oaths of Heaven:** The *malakh* lifts his hand and swears by the Ultimate Creator.

In traditional Jewish jurisprudence, raising the hand toward heaven is the highest form of taking **an oath**.

- **The Completion of the *Raz* (Hidden Plan):**

The CJB uses the phrase "the hidden plan of God" (often translated as the "mystery of God"). From a Messianic perspective, this hidden plan is the **restoration of the Kingdom to Israel and the grafting in of the Gentiles** (Romans 11).

- **The Sounding of the *Shofar*:** The final *shofar* does not signify something brand new; it brings to fruition what was already "*proclaimed to his servants the prophets*" in the *Tanakh* (the Hebrew Bible). This includes the ultimate physical resurrection, the defeat of the anti-Messiah, the return of **Yeshua** to Jerusalem, and the establishment of the Millennial Kingdom.

1.4. Eating the Little Scroll: The Bittersweet Calling (v. 8–11)

“Take it and eat it. It will turn your stomach bitter, but in your mouth it will be sweet as honey.” (Rev 10:9)

- **Internalizing the Word:** Yochanan is told to consume the *megillah* (scroll). This directly parallels the calling of the prophet Ezekiel (Ezekiel 2:8–3:3). To be a true prophetic voice, one cannot merely read or preach the Word from a distance; it must be internalized, becoming a part of one's very being.
- **The Experience of *Sweet and Bitter*:**
 - **Sweet as Honey:** The Word of God is inherently sweet to the believer (Psalm 119:103). The realization that God is vindicating His name, completing His plan, and bringing about the ultimate redemption is a source of joy.

- **Bitter in the Stomach:** The physical digestion of the message brings deep sorrow. Why? Because the final execution of God's judgments means **irreversible doom** for those who refuse to repent, including many of Yochanan's kinsmen according to the flesh. True prophecy carries the heavy weight of grief over the destruction of the wicked.

- **The Ongoing Remnant Mandate:**

“You must prophesy again about many peoples, nations, languages and kings.” (Rev 10:11)

The chapter closes with an ongoing assignment. For the Messianic community, this underscores that prior to the final shofar, the call to declare the Besorah (Good News) to both Jew and Gentile remains urgent and active.

1.1. 1. The Seven Thunders and Psalm 29: *Kol Adonai*

In *Hitgalut* (Revelation) 10:3–4, the seven thunders utter unique, sealed decrees immediately after the *Malakh Gibor* cries out. From a Messianic and classical Jewish perspective, this is a direct allusion to **Psalm 29**, known traditionally as the "**Psalm of the Seven Voices**" or the "**Thunder Psalm**."

In traditional Jewish liturgy, **Psalm 29** is recited during the ***Kabbalat Shabbat*** (welcoming the Sabbath) and when the Torah scroll is returned to the Ark (*Aron Kodesh*). It is a psalm that attributes supreme cosmic majesty to Hashem through the raw power of nature.

- **The Sevenfold *Kol*:** In the Hebrew text of Psalm 29, the phrase ***Kol Adonai*** (the

Voice of the LORD) is repeated exactly **seven times**.

- **The Blueprint of Power:** The CJB renders these verses with intense, active weight:

*"The **voice of Adonai** is over the waters...*

*The **voice of Adonai** is in power.*

*The **voice of Adonai** is in majesty.*

*The **voice of Adonai** breaks the cedars...*

*The **voice of Adonai** flashes forth flames of fire.*

*The **voice of Adonai** shakes the desert...*

*The **voice of Adonai** makes the deer give birth..." (Psalm 29:3–9)*

- **The Messianic Application:** In ancient near-eastern thought, thunder was the vocalization of a deity's decree. Yochanan, steeped in the *Tanakh*, would immediately recognize the "Seven

Thunders" as the literal, unedited *Kol Adonai*. The fact that these thunders are *sealed* (Rev 10:4) means that while Psalm 29 reveals the *character* and *intensity* of God's voice, the specific *verdicts* of these final seven cosmic shakes are reserved for the exact moment of execution. It reminds the Messianic believer that God's voice is the ultimate agent of creation and destruction—what He spoke into existence, His voice will shake into order before the Millennial Sabbath begins.

1.2. 2. The Seventh Shofar and the Liturgy of *Yom Teruah*

When the *Malakh* swears that there will be **no more delay**, he explicitly ties the climax of history to the sounding of the **seventh shofar** (Rev 10:7). To understand why this brings "**the hidden plan of God to completion**," one must look at the liturgy and mechanics of

Yom Teruah (The Feast of Trumpets / Rosh Hashanah).

In ancient Israel and modern synagogue liturgy, the blowing of the *shofar* on this holy day is not a random blast; it follows a rigorous, prophetic sequence divided into structural themes:

Shofar Blast Type	Liturgical Hebrew Name	Prophetic Meaning in <i>Hitgalut</i>
The Short Blast	<i>Tekiah</i>	The coronation of the King; an awakening blast to the sleeping soul.
The Wailing Blast	<i>Shevarim</i>	Trembling, brokenness, and the call to immediate <i>teshuvah</i> (repentance).
The Alarm Blast	<i>Teruah</i>	Spiritual warfare, breaking down enemy strongholds, and impending judgment.
The Great, Final Blast	<i>Tekiah Gedolah</i>	The longest, ultimate blast sustaining a single note until the breath runs out.

- **The *Tekiah Gedolah* as the Seventh Shofar:** The seventh *shofar* of Revelation is the anti-typical fulfillment of the ***Tekiah Gedolah***—the "Great Tekiah." In Jewish tradition, this final long blast signifies the ultimate gathering of the exiles, the

closing of the gates of judgment, and the arrival of the Messiah to take His throne.

- **The *Malchuyot*, *Zichronot*, and *Shofarot*:**

The Rosh Hashanah liturgy centers around three core themes that perfectly mirror Revelation 10 and 11:

1. *Malchuyot* (Kingship): Declaring God as King of the Universe. (Matches the proclamation of Rev 11:15: "*The kingdom of the world has become the Kingdom of our Lord and of his Messiah*").
2. *Zichronot* (Remembrances): God remembering His covenants with Abraham, Isaac, and Jacob. (Matches the rainbow in Rev 10:1).
3. *Shofarot* (Trumpet Blasts): The terrifying yet redeeming finality of God's presence.

When the **seventh angel** sounds, it is the ultimate ***Yom Teruah*** moment—the hidden plan (*Sod*) of God is complete because Israel is finally brought to say, "***Baruch haba b'shem Adonai***" (Blessed is He who comes in the name of the LORD), triggered by the cosmic *shofar* call.

1.3. Scroll Comparative Analysis: Yochanan vs. Ezekiel

The action of physically eating a scroll (*megillah*) is unique to only two places in the entire biblical canon: **Revelation 10** and **Ezekiel 2–3**. This is not a mere literary copy; it is a profound continuation of prophetic office.

EZEKIEL'S SCROLL	YOCHANAN'S SCROLL
[Written Front & Back]	[Open Little Scroll]
→ Lamentations, mourning and woe (Ezek 2:10)	→ Sweet in mouth, bitter in stomach
→ Sent ONLY to Israel (Ezek 3:4)	→ Sent to Nations, Peoples, Tongues, & Kings (Rev 10:11)

The Textual Parallels

In Ezekiel, the prophet sees a hand stretched out holding a scroll written on both the front and the back containing "*lamentations, mourning and woe*" (Ezekiel 2:10). He is told, "*Son of man, eat this scroll; then go, speak to the house of Isra'el*" (Ezekiel 3:1). When he eats it, he notes it was "*as sweet as honey in my mouth*" (Ezekiel 3:3).

In **Revelation 10**, Yochanan takes the "little scroll" (*megillat-k'tanah*) from the hand of the angel. He **eats it**, and it reproduces the exact sensory experience: sweet as honey to the taste, but it turns his stomach *bitter* (*mar*).

The Messianic Interpretive Divergence

While the mechanics are identical, the *scope* and *direction* of their respective mandates diverge sharply:

- **The Scope of Audience:** Ezekiel is explicitly told, "*You are not being sent to a people with*

difficult speech and a difficult language, but to the house of Isra'el"

(Ezekiel 3:4). Yochanan, conversely, is told at

the end of the consumption: *"You must prophesy*

again about many peoples, nations, languages and kings" (Rev 10:11).

- **The Meaning of the Sweetness:** For both prophets, receiving the **raw Word of God** is sweet because the Torah and the words of Hashem are more desirable than gold and sweeter than honey from the comb (Psalm 19:11). To be chosen as a vessel to carry the divine decree is a profound, joyful honor.
- **The Meaning of the Bitterness:** Ezekiel's bitterness is internalised later when he goes *"in bitterness and in the heat of my spirit, with the hand of Adonai strong on me"* (Ezek 3:14) due to the stubbornness of Israel. Yochanan's bitterness is instantaneous in the stomach. From a Messianic perspective, this signifies that the *Besorah* (Good

News) has a dual edge. While it promises redemption to the remnant of Israel and the righteous from the nations, its digestion requires announcing the total, violent dismantling of human empires and the graphic wrath of the bowls of judgment that follow the seventh shofar.

Yochanan is consuming the final chapters of world history. The sweetness is the vindication of God's holiness and the wedding of the Lamb; the bitterness is the sobering reality of what must happen to the world—and to unrepentant humanity—before that Kingdom is fully established.

In the **traditional Shacharit (Morning) Service for Shabbat, Psalm 29** holds a crowning liturgical placement: it is chanted by the entire congregation during the Torah Service, specifically at the exact moment the Sefer Torah (Torah Scroll) is carried in a grand

procession to be returned to the *Aron Kodesh* (the Holy Ark).

From a **Messianic Jewish perspective**, this liturgical setting provides a profound, multi-dimensional link to the events of **Revelation (*Hitgalut*) Chapter 10**.

1.1. The Liturgical Context: Returning the Word to the Ark

On a practical level in the ***Shacharit* service**, the scroll has just been opened, read, and heard. Now, as it is processed back to the Ark, the community sings of the cosmic, earth-shattering power of *Kol Adonai* (the Voice of the LORD).

In **Revelation 10**, we witness the inverse of this liturgical movement, a cosmic "Torah Procession" descending from the Heavenly Sanctuary:

- Instead of an earthly rabbi holding a scroll, Yochanan sees the ***Malakh Gibor (Mighty Messenger)*** descending from heaven [Rev 10:1].
- Instead of a closed scroll being returned to the dark safety of the Ark, this Messenger holds a “**little scroll that lay open**” (*megillah p'tuchah*) [Rev 10:2].
- The **open scroll** signifies that the *Sod* (the hidden plan of God) is **no longer locked away in the heavenly archive** [Rev 10:7]. It is stepping out onto the stage of human history to be executed, digested, and prophesied to the nations [Rev 10:9-11].

1.2. 2. The Seven Thunders and the Structure of the *Amidah*

The Sages of the Talmud note that the Name of Hashem (*YHVH*) appears exactly **18 times** in Psalm 29. Because of this, the structural

framework of the central prayer of Judaism—the *Amidah* (the Standing Prayer)—was established around these 18 occurrences. However, on **Shabbat Shacharit**, the *Amidah* is uniquely shortened to **seven blessings**, specifically corresponding to the **seven times** the phrase ***Kol Adonai*** (the Voice of the LORD) thunders through Psalm 29.

When the *Malakh Gibor* cries out in Revelation 10:3, the text says “**the seven thunders voiced their downpours of sound.**”

- For a first-century Jew like Yochanan, waking up every Shabbat to pray the seven-blessing *Amidah* built upon the seven voices of Psalm 29, the connection would be instantaneous.
- The **Seven Thunders** are the literal macro-fulfillment of the Shabbat *Shacharit* liturgy. What the congregation prays in

the quiet devotion of the synagogue, the Almighty echoes across the sea and the land to finalize His judgment [Rev 10:2-3].

1.3. 3. **YHVH Enthroned Over the Flood: The Coronation Matrix**

The liturgical climax of Psalm 29, sung right before the Ark doors shut, proclaims:

*"Adonai sits enthroned above the flood!
Adonai sits enthroned as king forever!" (Psalm 29:10, CJB)*

The Hebrew word for "flood" used here is uniquely **Mabbul**—a word reserved strictly in Scripture for Noah's cataclysmic flood. It depicts God sitting in utter composure and total sovereign rule *while the entire planet undergoes dynamic destruction.*

This is the exact spiritual anchor of Revelation 10:

- The *Malakh Gibor* stands with his feet on the **sea and the land** [Rev 10:2], a visual presentation of the *Mabbul* reality. The world below is experiencing the **devastating trumpet judgments**, yet the Messenger stands firm, declaring “**There will be no more delay!**” [Rev 10:6].
- Just as the **Shabbat service** uses Psalm 29 to remind Israel that their God reigns supreme over chaos, Revelation 10 displays the Messiah ensuring that the *Mabbul* of the end times will yield to His eternal Kingship.

1.4. **4. The Final Blessing: From Bitterness to Shalom**

The **Shacharit** congregation concludes Psalm 29 with a triumphant petition:

"May Adonai give strength to his people! May Adonai bless his people with shalom!" (Psalm 29:11, CJB)

This creates a beautiful thematic resolution to the **bitter sweet scroll** Yochanan is commanded to eat [Rev 10:9]. As noted before, digesting the scroll is bitter because it details the horrific reality of global wrath and the destruction of the unrepentant [Rev 10:10].

However, the Messianic perspective sees the ultimate end of that bitterness in the final verse of the *Shacharit psalm*. The judgment found in the scroll must happen so that the *Mabbul* of sin can be cleared away, ultimately allowing Hashem to give cosmic **oz (strength)** to His remnant and bless His people with **eternal Shalom** under the reign of Yeshua the Messiah.

In Revelation (*Hitgalut*) 10:4, the command *“Seal up what the seven thunders said, and **do not write them down!**”* is not a direct quote from a single verse in the Tanakh.

Rather, it is an explicit, direct command given to Yochanan (John) by a voice from heaven at that exact moment.

However, from a Messianic Jewish perspective, this command is heavily loaded with **intertextual framework** and is a profound prophetic echo of the book of **Daniel**. While the phrase itself was spoken live to Yochanan, the *theology* and *idiom* of "sealing up" words of judgment are directly drawn from the Tanakh.

1.1. **The Direct Source: An Active Command to Yochanan**

Throughout his vision, Yochanan is operating as a divine scribe. He was originally ordered: "*Write down what you see...*" (Rev 1:11, 1:19, CJB). In Revelation 10:4, he has his writing materials ready to record the thunderous words.

The voice from heaven suddenly intervenes, issuing a fresh, situational command. It is a unique moment where the continuous recording of the Apocalypse is intentionally interrupted and redacted by God.

1.2. The Prophetic Link to the Tanakh: Daniel

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The *concept* of sealing up a message because it is **not yet time for the full revelation** is an explicit parallel to the closing instructions given to the prophet Daniel. Yochanan's instruction directly mirrors two specific verses in the Tanakh:

Daniel 12:4 (CJB):

*"But you, Daniel, **keep these words secret and seal up the book** until the time of the end; many will go here and there, and knowledge will increase."*

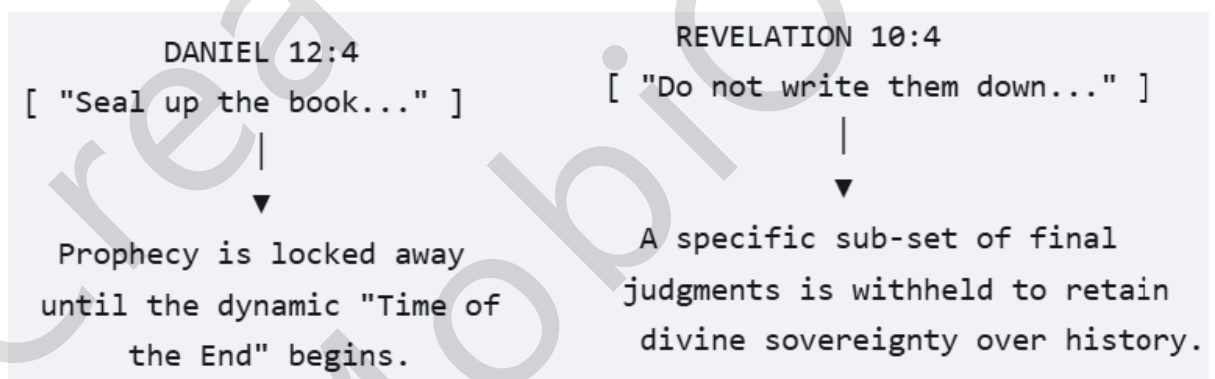
Daniel 12:9 (CJB):

*He said, "Go your way, Daniel; for **the words are concealed and sealed up until the time of the end.**"*

The Hebrew idiom used in Daniel is **S'tohm ha-d'varim u-ch'tohm ha-sefer** ("shut up the words and seal the book").

1.3. The Messianic Midrashic Convergence

When looking at Daniel 12 and Revelation 10 side-by-side, a profound theological interplay emerges within Jewish eschatology:



The Unsealing vs. The Kept Secret: Daniel was told to seal his book because the end times were far off. By the time we reach Revelation, the Messiah is unsealing the great scroll (Revelation 5–6) because the

climax of history is unfolding. Yet, even in a book titled *Revelation* ("unveiling"), God instructs Yochanan **not to write down the words of the seven thunders**.

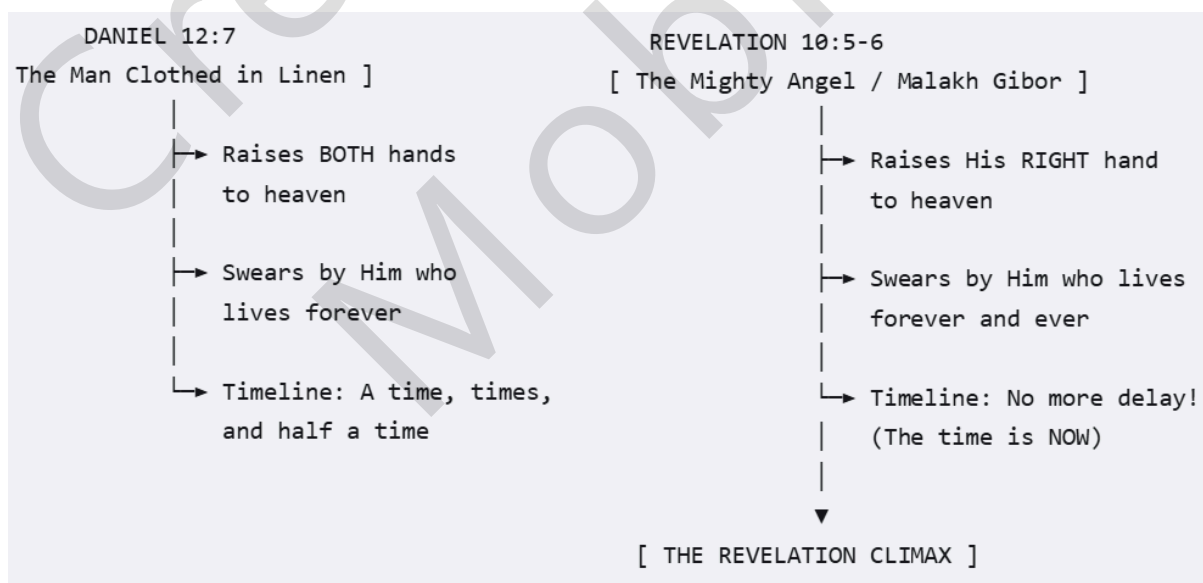
- **Divine *Sod* (Mystery):** In Rabbinic thought, *Sod* is the ultimate, hidden layer of God's counsel. By telling Yochanan **not to write it down**, Hashem demonstrates that **humanity does not and cannot know every single dynamic of the final hours**. It serves to keep the Messianic community humble, watchful, and reliant on faith rather than precise, mathematical end-times calculations.

The command was uniquely given to Yochanan, but its spiritual weight is entirely anchored in the prophetic pattern established with Daniel.

1.1. The Parallel Oaths: Revelation 10:5–6 and Daniel 12:7

The action in **Revelation (*Hitgalut*) 10:5–6** is an explicit, physical recreation of the cosmic oath taken in **Daniel 12:7**. Yochanan (John) is watching the multi-generational continuation and ultimate unsealing of the exact vision Daniel was commanded to lock away centuries earlier.

The parallel between these two texts reveals a perfect symmetry in posture, authority, and theological climax:





- **The Posture of Witness (*Edut*):** In Daniel 12:7, the man clothed in linen raises **both his right hand and his left hand** toward heaven to swear an oath. In **Revelation 10:5**, the *Malakh Gibor* (Mighty Messenger) raises **his right hand** to heaven. Under traditional Jewish jurisprudence (*Halakha*), lifting the right hand is the binding posture for issuing an immutable **oath** (*Shvu'ah*) before the Heavenly Court.
- **The Eternal Oath Formula:** Both figures invoke the exact same Name and ultimate authority. Daniel's messenger "*swore by him who lives forever.*" *Yochanan's messenger similarly "swore by the one who lives forever and ever, who*

created heaven and what is in it, the earth and what is in it, and the sea and what is in it" (Rev 10:6, CJB). This is a direct invocation of **YHVH** as the sovereign Creator of the cosmos.

- **The Dynamic Shift in Timeline:** This is where the **two oaths** match beautifully in purpose but differ dramatically in timing:
- In **Daniel**, the oath seals a timeline of delay: it will be for **"a time, times, and half a time"** (three and a half years of intense tribulation) and will only end when the shattering of the power of the holy people comes to an end.
 - In **Revelation**, the *Malakh* declares the counter-oath: **"There will be no more delay!"** (*Rev 10:6, CJB*). The period of waiting that Daniel was told to endure is officially over. The sounding of the seventh *shofar* will immediately bring

the *Raz* (the hidden plan of God) to its total, unhindered completion.

Conclusion: A Messianic Synthesis of Revelation Chapter 10

When we look back at our entire study of **Revelation 10**, the chapter ceases to be a mere parenthetical intermission. Instead, from a **Messianic Jewish perspective**, it stands as a cosmic, apocalyptic reality of the **Shabbat Shacharit (Morning) Service**.

The Shabbat Liturgical Tapestry

Every week during the *Shacharit* service, the Messianic community participates in a rehearsal. We stand for the *Amidah*, structured around the seven thunders of ***Kol Adonai (the Voice of the LORD) in Psalm 29***. We watch the *Sefer Torah* processed through the congregation, celebrating the sweetness of God's given Word. We declare that *Adonai*

sits enthroned over the *Mabbul* (the flood and chaos of the world) [Psalm 29:10], and we pray for His *Shalom* to finally blanket His people [Psalm 29:11].

Revelation 10 takes this exact liturgical liturgy and executes it on a cosmic scale:

1. **The Messenger** **descends** as the living, ultimate Torah Scroll walking out of the Heavenly Ark [Rev 10:1].
2. **The Seven Thunders** **roar** [Rev 10:3], vibrating with the raw, sovereign authority of the sevenfold *Kol Adonai* from Psalm 29.
3. **The Scroll is consumed** by Yochanan [Rev 10:9]. It is inherently sweet because it represents the final vindication of Hashem's holiness and covenant loyalty to Israel, yet bitter in the stomach because it

demands the horrific, unedited judgment of a rebellious world.

The Command to Hide the Decrees

Yet, at the center of this cosmic liturgy sits an intentional omission: “**Seal up what the seven thunders said, and *do not write them down!*”** (Rev 10:4, CJB). Just as Daniel was told to **conceal** his words until the end, **Yochanan is forbidden from openly proclaiming the specific verdicts of the thunders.**

This reminds the Messianic believer of the boundaries of divine revelation. Hashem gives us the *certainty* of His final victory, the *framework* of His festivals (like *Yom Teruah*), and the *reassurance* of His covenant oath. However, He purposely chooses **not to openly proclaim** every dynamic of His final moves in the last verse of this specific scene. He leaves those seven thunderous decrees

unwritten, keeping the absolute specifics of the final hour hidden within His own sovereign authority.

Our call, therefore, is **not to mathematically map out what God has intentionally sealed**, but to do exactly what Yochanan was commanded to do after eating the scroll: to internalize the Word, trust the unchanging oath of the Messiah, and urgently declare the *Besorah* (Good News) to every nation, tongue, and king before the final *shofar* sounds.

It is a fascinating medical reality. While the text in *Hitgalut* (Revelation) 10:9–10 is deeply symbolic, modern biology has discovered a striking literal parallel: **your gastrointestinal tract actually has taste receptors.**

Scientists used to believe that taste buds were exclusive to the mouth. However, researchers have found the exact same **G-**

protein coupled receptors (specifically the *TAS2R* family, which detects bitter compounds) lining the cells of the stomach and the intestines.

How the Stomach "Tastes"

- **The Wiring is Different:** When you eat something, the taste receptors on your tongue send an immediate electrical signal to the cerebral cortex of your brain, making you consciously perceive the flavor as "sweet" or "bitter".
- **The Stomach's Response:** The **taste receptors** in your stomach do not send a "flavor" message to your conscious brain. Instead, they **trigger localized physical responses**. When the bitter receptors in the gut are activated, they signal cells to release specific digestive hormones (like *cholecystokinin* or CCK) and alter gastric

motility—literally changing the contractions, acid levels, and physical comfort of your stomach. In the natural world, most poisons are bitter, so the stomach "tastes" bitterness to immediately warn the body, sometimes inducing a literal sour, nauseating turning of the gut.

The Messianic and Prophetic Application

Yochanan (John) was experiencing a vision (*chazon*), meaning the physics of the spiritual realm were at play. However, the Almighty intentionally structured the vision to mirror human anatomy perfectly.

When Yochanan chewed the scroll, his mouth registered the immediate **sweetness**—the joy of receiving God's raw illumination, wisdom, and the long-awaited plan for the redemption of the cosmos.

But once the scroll **passed into his belly**, it bypassed the initial joy of the tongue and hit the deepest core of his being. **Prophetically**, it activated a deep spiritual "bitter receptor." The message was fully internalised, and the gravity of the text—the graphic reality of impending global tribulation, wrath, and the destruction of human life—physically turned his stomach. God designed both the human body and the prophetic sequence so that true revelation must be digested, even if the systemic aftermath brings deep, sobering sorrow.

The scripture passage you are thinking of is located in the **Torah** in the book of **Numbers (B'midbar) Chapter 5**.

This passage outlines a highly specific, supernatural ritual known in traditional Jewish thought as the **ordeal of the Sotah** (the suspected unfaithful wife).

The text in the **Complete Jewish Bible (CJB)** states:

The passage in **Numbers 5** details the ritual where a suspected unfaithful wife drinks **bitter water** prepared by the priest with washed ink from a written curse, which serves as a physical test causing abdominal swelling and physical distress if she was unfaithful (Numbers 5:21–24, 27). For the full verses, please see [Bible Study Tools](#) and [Bible.com](#).

The Deep Messianic Connection to Revelation 10

Connecting the **bitter stomach** in Revelation 10 to the *Sotah* ritual in *B'midbar* highlights profound themes of covenantal unfaithfulness:

- **Ingesting the Word:** In the *Sotah* ritual, the priest washed the ink of the written curse from a scroll directly into the water

for the woman to drink, meaning she literally digested the written word. This mirrors **Revelation 10:9**, where John is instructed to take and eat the scroll.

- **The Test of Faithfulness:** The **bitter water** served as a supernatural test of purity, where unfaithfulness caused **physical swelling and distress in the stomach**.
- **Significance of Bitterness:** While digesting the scroll was sweet to the taste for a faithful servant, it produced internal bitterness, symbolizing the sobering reality of divine judgment upon an **unfaithful world**—paralleling how the ***Sotah* water** exposed hidden unfaithfulness [Rev 10:10].

If you want to continue tracing these imagery patterns, let me know if you would like to explore:

- How the **Bride of Messiah** prepares herself in white linen in **Revelation 19**.
- The connection between the **adulterous woman** in the Torah and the cosmic **judgment of the global harlot** in Revelation 17.