

Revelation chapter 10 functions as a **prophetic interlude** utilizing imagery from Daniel and Ezekiel to prepare for the final realization of the Kingdom of Heaven.

Through a Messianic Jewish framework modeled on the Complete Jewish Bible, the chapter depicts a powerful heavenly messenger (*malach giber*) holding an open scroll and heralding the end of divine delay alongside the ultimate completion of God's hidden plan.

Revelation 10:1 introduces a powerful heavenly messenger from Shamayim described with majestic imagery, including a cloud wrap, a rainbow crown, a sun-like face, and fire-pillar feet. From a Messianic Jewish perspective reflecting the Complete Jewish Bible (CJB), these attributes strongly signal a divine manifestation or Christophany of Yeshua the Messiah. The symbols tie directly

back to the Tanakh, representing Adonai's covenant faithfulness, holy presence, and upcoming judgment.

In Revelation 10:2, this **little scroll** (referred to in Greek as the *biblaridion*, or a small *sefer* [סֵפֶר] in Hebrew) carries profound prophetic weight in Messianic Jewish theology.

Unlike the massive, multi-sealed *sefer* of Revelation 5 (the ultimate "title deed" to creation), this scroll is **already unrolled and wide open** (*peneōgmenon*) in the hand of the *Malach*.

1.1. 1. The Core Meaning of the *Sefer*

In a Messianic context, this open scroll represents a specific, highly concentrated **prophetic decree regarding the final redemption** (*geulah*) and the consummation of history.

- **The Voice of the Prophets (*Nevi'im*):** It embodies the unfulfilled portions of the Hebrew Scriptures—specifically what God "announced to his servants the prophets" (*Adonai* spoke through the *Nevi'im* [Revelation 10:7]).
- **The Final Phase:** It contains the direct, immediate blueprints for the final judgments (the Bowl Judgments) and the physical establishment of the Messianic Kingdom. Because it is already open, it signals that **the time of concealment is over**; divine execution is now imminent.

1.2. 2. Deep Biblical Connections (*Tanakh* Echoes)

To understand the nature of this *sefer*, Messianic scholars look back at two primary texts from the Hebrew Bible:

Prophetic Parallel	Scriptural Connection	Messianic Significance
Ezekiel's Scroll (<i>Ezekiel 2:9–3:3</i>)	Ezekiel is handed a <i>megillat-sepher</i> (scroll of a book) covered in "lamentations, mourning, and woe." He is told to eat it , and it tastes like sweet honey.	Represents fully ingesting God's word. It shows that while God's judgments are holy and "sweet" to His plan, they bring "bitter" devastation to an unrepentant world.
Daniel's Sealed Book (<i>Daniel 12:4-9</i>)	Daniel is commanded to seal up and close his prophetic book until "the time of the end."	In Revelation 10, the <i>sefer</i> is finally open . Yochanan (John) is witnessing the unsealing of what Daniel was told to lock away. The "time of the end" has arrived.

1.3. The Prophetic Mandate: Eating the Scroll

When Yochanan is later commanded to "take and eat" (*kach v'achal*) the scroll, it demonstrates that a true prophet cannot merely parrot words. He must completely assimilate and digest the word of *Adonai* into his innermost being before he can release it.

The dichotomy of **sweetness in the mouth and bitterness in the stomach** perfectly mirrors the dual reality of the Messianic hope: the coming of the Messiah is the

sweetest victory for the righteous, but the wrath necessary to purge the earth of evil is a bitter, sobering reality.

In Revelation 10:2–4, the actions of the *Malach* (Messenger) and the sudden voices of the Seven Thunders carry **immense authority**. Viewed through a Messianic Jewish lens and the linguistic framework of the *Complete Jewish Bible* (CJB), these actions constitute a legal, cosmic claim over creation and a strategic concealment of divine secrets.

1.1. The Planting of the Feet: Sea and Land

Yochanan notes that the *Malach* set his **right foot on the sea** (*yam*) and his **left foot on the land** (*aretz*). In the ancient Near East and the *Tanakh*, this physical gesture is deeply legal and symbolic.

- **Universal Sovereignty and Ownership:**

Standing atop both land and sea is a visual declaration of absolute territorial ownership. It mirrors the language of **Psalm 24:1**: "*The earth is Adonai's, with all that is in it.*" By placing his feet on both domains, the *Malach* claims the entire physical globe on behalf of *Adonai* and His Messiah. The cosmic usurpation by *haSatan* (Satan) is legally declared over.

- **Subjugation of Cosmic Chaos:** In Hebraic thought, the sea (*yam*) often represents chaos, the turbulent Gentile nations, and the dwelling of demonic forces (like Leviathan). The land (*aretz*) represents stability and the promised territory of Israel. By planting his right foot—the foot of primary strength and authority—firmly upon the sea first, the *Malach* demonstrates complete subjugation over

the roaring chaos of the adversarial nations.

- **The Cosmic Witness:** Deuteronomy 19:15 establishes that a matter must be confirmed by the testimony of two witnesses. By straddling the land and the sea, the *Malach* calls upon the two major components of creation to witness the grand oath he is about to make regarding the end of all delay (Revelation 10:6).

1.2. The Mystery of the Seven Thunders

Immediately after the *Malach* cries out with a voice like a roaring lion, **the Seven Thunders** (*sheva haR'amim*) speak. Yochanan is about to write down what they uttered, but a voice from *Shamayim* (heaven) commands him:
"*Seal up what the seven thunders said, and do not write it down!*" (Revelation 10:4).

The Hebraic Identity of the Thunders

In Hebrew poetry, thunder is explicitly tied to the audible presence of God. Psalm 29 is known messianically as the "Psalm of the Seven Thunders," where the phrase ***Kol Adonai*** ("The Voice of the LORD") is repeated exactly **seven times** over the waters, the wilderness, and the forests. The Seven Thunders represent the fullness (seven being the number of divine completion) of *Adonai's* majestic, all-powerful voice executing judgment.

Why Were They Sealed?

The sealing of these voices provides a profound theological lesson within Messianic eschatology:

- **The Reality of *Sod* (Divine Mystery):**
Hebraic scriptural interpretation recognizes four layers of meaning

(*Pardes*), the deepest being **Sod**—the hidden, mystical secret. Deut. 29:29 state: "*The hidden things belong to Adonai our God, but the things revealed belong to us and to our children forever.*" The sealing of the Thunders is a reminder that humanity does not have a total monopoly on God's apocalyptic itinerary. *Adonai* retains holy surprises.

- **An Act of Divine Mercy:** In Jewish midrashic thought, God constantly balances *Middat haDin* (the Attribute of Justice) with *Middat haRachamim* (the Attribute of Mercy). Some Messianic commentators suggest the Seven Thunders uttered an additional sequence of terrifying judgments. By sealing them, *Adonai* mercifully withheld a layer of devastation, sparing the earth from utter annihilation and allowing more time for

teshuvah (repentance) before the final shofar blows.

- **A Counter-Strike Against Spiritual Forces:**

In Jewish apocalyptic literature, sealing certain revelations prevents the forces of darkness from anticipating God's exact tactical moves. Just as the rulers of this age did not understand the mystery of the execution of Yeshua (1 Cor. 2:8), they are kept completely blind to what the Seven Thunders declared.

In Revelation 10:5–7, the text shifts to an intense legal ceremony. The *Malach* (Messenger) standing on the sea and land prepares the cosmos for the final transition of history.

- **Who is the Voice of the Seventh Messenger? (Verse 7)**

The text reads: "...in the days of the sound from the seventh angel when he sounds his *shofar*..." (CJB).

The seventh messenger is a literal **heavenly agent (*malach*) assigned to blow the final trumpet**. His voice is not a spoken monologue but the shattering blast of a ***shofar***.

In Jewish tradition, the *shofar* is the ultimate instrument of proclamation. The blast of this seventh *shofar* serves a specific three-fold purpose:

- **The Coronating Blast:** Announcing the coronation of the true King over the earth, mirroring the ancient Judean custom of blowing the *shofar* when a king takes the throne (1 Kings 1:39).
- **The Gathering Blast (*Kibbutz Galiuyot*):** Fulfilling Isaiah 27:13—"On that day a

great shofar will be blown..."—to gather the exiled remnant of Israel.

- **The Call to Final Battle:** Sounding the war alarm against the forces of *haSatan* to reclaim the Land.

- **The Malach's Solemn Oath (Verses 5–6)**

To underscore the absolute certainty of what is to come, the Malach performs a formal, binding Hebraic oath ceremony:

For the full text of the oath in verses 5–6, please refer to the Complete Jewish Bible (CJB) in the referenced document.

- **The Raised Hand (*Yad Ramah*):** Lifting the right hand toward *Shamayim* is the classic biblical posture for making an immutable

vow, echoing Abraham's vow in Genesis 14:22.

- **Invoking the Ultimate Authority:** The *Malach* swears by the ***Chai HaOlamim*** (the One who lives forever) as Creator, rebuking earthly anti-Messianic systems and reasserting divine ownership.
- **"No More Delay!" (*Lo Yihyeh Od Z'man*):** This oath signals that the period of divine restraint has ended and sovereign execution has arrived.

The Completion of the "Mystery of God" (Verse 7)

The text declares that God's hidden plan will be completed just as proclaimed to the prophets. The CJB translates the Greek *mysterion* as **"the hidden plan"** (*Raza* or *Sod*), representing a divine secret revealed at the appointed time.

- **The Redemption of Israel & Nations:**
Fulfills Romans 11:25 regarding Israel's partial hardening concluding so that "*all Israel will be saved.*"
- **The Usurpation of the Enemy:** Ends the allowance of evil domination, initiating God's visible reign.
- **The Kingdom on Earth:** Fulfills prophetic declarations like Zechariah 14:9, bringing the *Besorah* (Good News) from faith into historical reality.

When the seventh *shofar* blows, the veil drops and the physical **Messianic Kingdom** is established on earth.

In Revelation 10:8–11, the prophetic interlude reaches its dramatic conclusion. Yochanan shifts from a passive observer to an active participant, internalizing the word of *Adonai*

to prepare for the final, intense phase of global proclamation.

1.1. Eating the Scroll: The Commandment to Yochanan (Verses 8–11)

The **voice from *Shamayim*** speaks again, directing Yochanan to take the open scroll from the *Malach*.

“Go, take the scroll that lies open in the hand of the angel standing on the sea and on the land.” So I went to the angel and told him to give me the little scroll. He said to me, “Take it and eat it; it will turn your stomach bitter, but in your mouth it will be sweet as honey.” I took the little scroll from the angel’s hand and ate it; and in my mouth it was as sweet as honey, but after I had swallowed it, my stomach was made bitter. (Revelation 10:8–10, CJB)

The Hebraic Act of Assimilation (*Kach v'Achal*)

In the ancient Near East and **Hebraic thought**, **eating a document** means completely absorbing its contents into one's being. It echoes **Ezekiel 3:1–3**, where the prophet was

commanded to eat a scroll before speaking to the House of Israel.

- **Sweet in the Mouth:** The word of *Adonai* is inherently sweet, pure, and good (Psalm 119:103). For Yochanan, the final vindication of God's holiness, the destruction of evil, and the physical arrival of the **Messianic Kingdom** (*Malchut HaElohim*) is a joyful, glorious reality.
- **Bitter in the Stomach:** Once digested, the reality of what it takes to get to that Kingdom sets in. The scroll contains the final, terrifying judgments (the Bowl Judgments) that will devastate the earth and result in the death of millions who refuse *teshuvah* (repentance). A true prophet cannot gloat over judgment; the message brings internal grief and sorrow.

The Renewed Global Mandate (Verse 11)

And I was told, “You must prophesy again about many peoples, nations, languages and kings.” (Revelation 10:11, CJB)

Yochanan’s work was not finished with the first half of the book. Having fully digested the scroll, he receives a **renewed apostolic mandate**. The phrase "peoples, nations, languages, and kings" emphasizes that the upcoming judgments and the ultimate message of the *Besorah* (Good News) have global implications. It forms a transition into **Chapter 11**, where the two witnesses begin their global confrontation.

1.2. Conclusion: The Critical Takeaway of Revelation 10

From a **Messianic Jewish Perspective**, Revelation 10 is not just a structural pause between judgments; it is a foundational

wake-up call containing a vital message for believers today.

CORE MESSAGES OF REVELATION 10
1. Divine Delay Has Ended (No more "How long, Adonai?")
2. God's Sovereignty Over Both Israel & The Nations
3. The Bitter-Sweet Cost of Bearing Prophetic Truth

What *Adonai* Wants Us to Know and Take Heed:

- **The Certainty of the "Hidden Plan" (*Sod*):**
God's ultimate blueprint for history—including the complete national restoration of Israel and the grafting in of the nations—is completely locked in. Though the world looks chaotic, the *Malach* has already planted his feet on land and sea, claiming total ownership on behalf of the King.
- **The Urgency of *Teshuvah* (Repentance):**
When the seventh *shofar* blows, the

period of "delay" is over. We must **take heed** that the window to turn back to God is limited. Messianic believers are called to urgent, bold evangelism before the transition from mercy to final judgment occurs.

- **The Weight of the Word:** We cannot be superficial consumers of God's Word. Like Yochanan, we must "eat" the Scriptures—assimilating them so deeply that they shape our inner life. We must brace ourselves for the reality that walking in ultimate truth is sweet to our souls, but will often bring a bitter friction with a world that rejects its Creator.