

Hitgalut (Revelation) Chapter 10 serves as a deliberate *prophetic interlude*—a dramatic pause between the terrifying sixth shofar and the climactic seventh shofar.

In Messianic Jewish thought, this chapter mirrors the classic pattern of the *Tanakh* prophets, where Adonai provides a comforting, authoritative revelation to His messengers right before the final execution of judgment. By processing this chapter through a Hebraic lens and comparing it directly to Ezekiel and Daniel, we see Yochanan (John) being recommissioned to proclaim a bitter-sweet message to the world.



The Mighty Angel and the Little Scroll (Hitgalut 10:1-4)

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

This is no ordinary messenger. The description heavily draws from descriptions of the divine presence (*Shechinah*) in the *Tanakh*:

- **The Cloud and the Rainbow:** The cloud represents *Adonai's* glory, and the **rainbow** (*keshet*) recalls the **Noahic Covenant (Genesis 9)**. Even as absolute judgment looms, God signals that He remains faithful to His covenant with the earth.
- **The Pillars of Fire:** This directly evokes the ***Anan Esh* (pillar of fire)** that guided the children of Israel through the wilderness (Exodus 13).
- **The Seven Thunders:** When the angel speaks, seven thunders roar. Yochanan is told to seal up what they said. In Jewish mysticism and scripture, the "Voice of

Adonai" is frequently linked to thunder (Psalm 29 repeats "the voice of the Lord" seven times over the waters). Certain aspects of the final redemption (*Geulah*) remain concealed under divine authority until the exact moment of fulfillment.



The Parallel: Yochanan vs. Ezekiel and Daniel

The core of **Chapter 10** is Yochanan's command to take a small scroll (*m'gillah*) from the angel's hand and eat it. This action is a direct fulfillment of the visionary patterns set by Ezekiel and Daniel.

Dimension	 Hitgalut 10 (Yochanan)	 Ezekiel 2–3	 Daniel 12
The Action	Yochanan is told to take and eat the little scroll (v. 9).	Ezekiel is commanded: " <i>Son of man, eat what you find; eat this scroll</i> " (Ezek 3:1).	Daniel is told to seal up the words of his scroll until the time of the end (Dan 12:4).
The Taste Test	It is sweet as honey in the mouth, but turns bitter in the stomach (v. 10).	Ezekiel notes: " <i>I ate it, and it was as sweet as honey in my mouth</i> " (Ezek 3:3).	Daniel does not eat it but is told the words are hidden and refined through affliction.
The Oath	The angel raises his right hand to heaven and swears: " <i>There will be no more delay!</i> " (v. 6).	A man clothed in linen raises both hands to heaven and swears by Him who lives forever (Dan 12:7).	—

Why "Sweet as Honey" yet "Bitter in the Stomach"?

In Jewish tradition, the Word of God is routinely compared to honey (**Psalm 119:103**). To "eat" the scroll means to completely internalize *Adonai's* truth.

- **The Sweetness:** It is sweet because it represents the ultimate vindication of God's holiness, the answer to the prayers of the *kedoshim* (holy ones), and the coming of the **Messianic Kingdom**.

- **The Bitterness:** It turns bitter in the stomach because the internal realization of what this means for the unrepentant world—the horrific destruction of human life detailed in Chapter 9—is deeply grievous. A true prophet takes no pleasure in the destruction of the wicked, echoing *Adonai's* own heart: *"I take no pleasure in the death of the wicked"* (Ezekiel 33:11).

Joel's Day of Adonai & The Seventh Shofar Delay

The angel proclaims that when the seventh angel sounds his *shofar*, **"the hidden plan of God will be brought to completion, just as he explained to his servants the prophets"** (v. 7).

This ties directly to **Joel 2**, which provides the primary blueprint for the Shofar judgments:

1. **The Alarm:** *"Blow a shofar in Tziyon (Zion)!"* (Joel 2:1)—The shofar announces the terrifying ***Yom Adonai (Day of the Lord)***.
2. **The Cosmic Gloom:** Joel describes a day of darkness, clouds, and thick gloom, matching the smoke of the Abyss in **Revelation 9** and the cloud-wrapped angel of **Revelation 10**.
3. **The Final Call to Teshuvah:** In Joel, the terrifying army is meant to drive Israel to rip their hearts, not their garments. **Hitgalut 10** pauses the action to remind the readers that the "hidden plan" (*Sod*) spoken of by the Hebrew prophets is about to reach its final, irreversible execution.



The Recommissioning (Hitgalut 10:11)

"And they said to me, 'You must prophesy again about many peoples, nations, languages and kings.'"

The pause is not an ending; it is a refueling. By eating the scroll, Yochanan's prophetic calling is renewed. From a Messianic perspective, this serves as an instruction to the Remnant: even when looking at a world that refuses to repent, the followers of Yeshua are called to internalize the Word, digest its sobering reality, and continue proclaiming the truth to the nations until the final *shofar* blasts.