

Chapter nine letter – tet – The first time tet is used in the Bible is in the word Tov which means good. He saw that it was good. Tet is often thought of as the what appears evil but is for our good. Just finishing Good Friday and the day of Resurrection the crucifixion of Jesus certainly appeared evil. It looked like Satan won. But it was only for a short time and the resurrection proved that everything Christ endured for us was successful. God is good and wise and it worked together for good. That's nine. We'll do ten at the end.

Chapter 10 is another parenthetical. It is a pause. The action from the trumpet judgments stops so we can have this very important moment. Consequently, in Yochanan's life this is when he was released from the Island of Patmos and went to Ephesus to live the rest of his life. Ok, let's read vs 1-4.

Revelation 10 I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire. ² He had a little book open in his hand. And he set his right foot on the sea and *his* left *foot* on the land, ³ and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices. ⁴ Now when the seven thunders [Ⓜ]uttered their voices, I was about to write; but I heard a voice from heaven saying [Ⓜ]to me, "Seal up the things which the seven thunders uttered, and do not write them."

So, who is this mighty angel? We have two theories. Theory one is that because of his appearance, the rainbow, his face like the sun, feet or legs like pillars of fire. (By the way, Hebrew has one word for feet and legs. Greeks have two. So, even though the word for feet, not legs was used in Greek, John's intention was probably feet and legs.) But, since the description of the mighty angel shares similar attributes to the description of Y'shua and the description of the ancient one some scholars want to say that this is another image of Y'shua. However, there are also many good reasons to think that this is the angel of the Lord from the Old Testament that was often given the image, the voice, and the authority to speak on behalf of the ancient one who cannot be seen. I tend to think that this is the angel of the Lord.

Theophanies and Christophanies, appearances of God or of Christ are really complicated. Throughout the Old Testament we wonder if we have seen Jesus. Melchizedek, the angel that wrestles with Jacob, the burning bush, the angel that appears to Joshua, the angel that was in the fire with Shadrach, Meshach, and Abednego, the angel that closed the mouths of the lions. Are these angels, or are they appearances of Jesus as a pre-incarnate Christ? Or are these manifestations or representations of God, the ancient one? The idea is that the angel of the Lord isn't a created angel, but an angelic manifestation of the Ancient One. It is not a fourth person of God. It is a manifestation of the person of God the Father. The problem with that is that in Colossians Paul writes that Jesus is the image of the invisible God. He is God made visible to us. Since this is a future event, not a past even, why would Jesus need to appear as an angel? There are angels who are created to serve and speak for God. There are Elohim, deities that are spoken of in various places in the Old Testament. So, I'm not going to tell you whether or not this is a Christophany or a theophany, but what Revelation says is that this is a mighty angel who is speaking with the authority of Yahweh.

The little book in his hand or little scroll, is not the same as the scrolls being unsealed. It is not the one that only the lamb can hold it is a different little scroll or book.

His right foot on the sea and his left foot on land indicates that he speaks with authority over all the earth. Whatever he is about to reveal has an impact on the entire earth.

His voice is "as when a lion roars." It doesn't say He roars with the lion of Judah's voice. He is connected to the lion and roars on behalf of the lion, but he is not the lion. That could also just mean it was really loud, because a lion's voice can be heard for miles. When I lived in Japan I would go to a park with a zoo in the middle of it at night. I would ride my bike there and sometimes the lion in the zoo would be worked up about something and you could hear him from a long way away, even with street traffic noises.

When this angel cries out seven thunders uttered their voices. Thunder is often a precursor to an appearance of God. It often comes with calamity. There are seven so those thunders are associated with the voice of God. And there is a connection here to Daniel 8 and 12. We have something that the prophet sees and hears, but whatever he hears God doesn't want us to know yet. So John, like Daniel, is allowed to write what he sees, but not the words that he hears.

⁵ The angel whom I saw standing on the sea and on the land raised up his [Ⓞ]hand to heaven ⁶ and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, ⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

This angel, speaking with the authority of Adonai, raises his hand and makes an oath. Angels never make oaths. God makes oaths, people make oaths. You never see angels, other than the angel of the Lord making oaths in scripture. What is he saying? It is probably a response to the last parenthetical when we talked about the martyrs and they said, "how long." This angel, speaking with the authority of God, says no longer. No more delay. The mystery of God would be finished. And the mystery is, well, a mystery, because John wasn't allowed to write it down.

⁸ Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

⁹ So I went to the angel and said to him, "Give me the little book."

And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

¹⁰ Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. ¹¹ And [Ⓞ]he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

This little book or little scroll is not the same scroll that Y'shua was able to open with the seven seals. That is described as a book. The distinction between that and a little book is clear. This is very reminiscent of Ezekiel 3. There are lots of connections between the sweetness of God's prophetic words and the bitterness that follows. There are connections here between how sweet God's word is and yet the prophecy is very bitter for Israel and the world. There is also a connection between sin

and the effects of sin. This pause is connected to the previous pause and this scroll, with an oath to YHWH, is a response to the martyrs. Whatever God has planned as a response to those who slaughtered the martyrs is going to be brutal. My two cents on this, and this is not messianic or anything, is that John is being made to feel how God feels about vengeance. Vengeance belongs to God. By Blood Covenant God is the avenger and protector of his people, but God takes no pleasure in destroying His creation. It is bitter to him. We get some sweet satisfaction when wicked people get theirs, but God loves everyone including the wicked. Does it make God sick to have to judge and condemn and delete His creation that has rebelled and become poisonous to His perfect plans? Just a thought.

The Church Father Oecumenius in his commentary on the Book of Revelation written in the 10th century says this:

When I took it, it says, I ate it and "it was sweet in my mouth" but after eating, it was bitter to my stomach. Then the blessed Evangelist (John) saw and heard.....how bitter and abominable are the transgressions of people that are brought to God.He is therefore commanded to eat it, and as though by taste and a sort of spiritual experience of the bitterness of sin that comes through his vision, he found that what had been sweet to the mouth was, when eaten, bitter to the stomach afterward. For such it is with every sin. It is sweet in the doing, but bitter in its consequences.

The letter for 10 is Yod. We talked about this a little earlier on because Yod is associated with the hand of God in creation. Yod is connected with the metaphysical in general. Yod is small. It cannot be divided. It is like the size of a comma. Israel and Yudah begin with Yod. God is indivisible. Y'shua begins with yod. Chapter 10 is all about yod.