



Potomac Hills

Presbyterian Church, PCA

By Grace Alone ~ Through Faith Alone ~ In Christ Alone

The Reverend Dr. David V. Silvernail, Jr.
Revelation 10:1-11

February 28, 2010
English Standard Version

“The Bitter and the Sweet”

This is the 18th sermon in the series on The Book of Revelation entitled,
“The King’s Triumphant Return.”

Before we get started on today’s text, I want to say something about last week’s message. At the beginning of that sermon I spoke about the collective panic over the snowstorm. In an attempt to imitate an immature person, some people felt I took the Lord’s name in vain and were offended. It was not a wise choice of words and for that I apologize, and if you were offended, I would ask that you forgive me.

Today we are continuing in of the Book of Revelation and so please open your Bibles to chapter 10.

Revelation 10:1-11

“Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.² He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land,³ and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.⁴ And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, “Seal up what the seven thunders have said, and do not write it down.”⁵ And the angel whom I saw standing on the sea and on the land raised his right hand to heaven⁶ and swore by Him 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, that there would be no more delay,⁷ but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as He announced to His servants the prophets.

⁸ Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” ⁹ So I went to the angel and told him to give me the little scroll. And he said to me, “Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” ¹⁰ And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. ¹¹ And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

Heavenly Father, thank You for giving us Your Word and making us Your people. As we look at this vision of a giant angel and having to eat a scroll, of being assured that everything God says will be fulfilled, and then being commissioned to proclaim the gospel, overwhelm us as you overwhelmed John. Remind us of what this is all about. Lord, help us to understand the greatness of the Gospel, and what it means for each and every one of us. Do this, in the majestic name of Jesus we pray, Amen.

INTRODUCTION: Intermission ¹

At productions such as plays, musicals, or concerts, after the performance has gone on for awhile, usually there’s a pause known as an intermission. Sets are changed, actors change costumes, musicians catch their breath, and those attending stretch and ready themselves for the finale. Intermission implies an interval between the activities of the production.

As John unfolds the drama of the ages in the book of Revelation, he makes use of a different device than the popular intermission; instead he uses an **interlude**. It’s not a down time but a time of explanation and amplification. It allows the readers to make sure they grasp the message intended by the scenes portrayed. The pace is changed to reinforce action.

The interlude after **the 6th seal** before the cataclysmic breaking of **the 7th seal** reminds the church of God’s care for them in the midst of the world’s tribulations. From the perspective of **those on earth**, God has marked them off or sealed those belonging to Him. This effectively shows that the Lord distinguishes between those receiving His wrath and those receiving the blessing of sonship through the sacrificial death of Christ. His protection is complete with none being lost whom Christ secured by His death, and none bearing judgment for whom Christ has already been judged at the cross.

Second, John reminds us of the future. Here is the **“blessed hope”** of the Christian, that in the midst of suffering, oppression, disease and destruction of every sort, particularly those that result from clinging to the cross, that our suffering **cannot compare** with the glory that lies ahead. Yet the seventh seal **will** be broken one day. The consuming fire of God’s wrath **will** fall. The interlude reminds us that the end is yet to come.

To show the same picture from a different angle, John reveals seven trumpets, layering them on top of the seals and showing another viewpoint of God’s unfolding judgments through

1 The Exposition of the text is adapted from the books: *Triumph of the Lamb* by Dr. Dennis Johnson, pages 152-165; *The Final Word: The Book of Revelation Simply Explained* by Dr. Steve Wilmschurst, pages 125-133; **And the sermons:** “As Sweet as Honey” by Dr. Kim Riddlebarger, Christ Reformed Church, Anaheim, CA, 2002, www.christreformed.org; “Church, World and Judgment” by Dr. Derek Thomas, First Presbyterian Church, Jackson, MS, Nov. 07, www.fpcjackson.org; “The Paradox of Judgment” by Rev. Phil Newton, South Woods Baptist Church, Memphis, TN, 1/21/07, www.southwoodsbc.org

history. Between **the 6th and 7th trumpet**, another interlude takes place. While the first dealt with **the believer's security**, the second interlude, our passage today, deals with **the believer's activity** while struggling with suffering and the world's rage. Christians are always to be about the work of the gospel, both in applying it and proclaiming it. Times of adversity and suffering are no exception ... instead they are **the best times** for the gospel. So what does John show us through this interlude?

Today we're in back in Revelation, again in deep waters, now the deep waters of chapter 10, and we start by seeing a demonstration of ...

v. 1-3a: DIVINE STRENGTH

"Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.² He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land,³ and called out with a loud voice, like a lion roaring."

This is a giant angel! He reflects divine majesty. He comes down out of heaven — which tells us that in John's vision **he's** back on earth and no longer in heaven. Giving the aura of having been around the throne of God, this mighty angel is wrapped, or **clothed**, with a cloud. The rainbow, representing God's faithfulness as a covenant-keeping God, provided an unusually distinct **hat**. His face, like that of Moses when he came down from the mountain after being with God, reflected something of divine glory by shining like the sun. His purity and strength are found in feet like pillars of fire.

The angel almost sounds like Jesus! Some respected scholars call this a Christophany, a term used for the Old Testament appearances of the pre-incarnate Christ. But John never calls Jesus **an angel** in Revelation but rather shows Christ's authority **over** angels. Angels bow in worship before Christ and John, as one **who's seen** the exalted Lamb of God, surely would not fail to recognize Him and worship Him. Christ has **"the scroll"** in His hand which no one else was worthy to open, while the angel has **"a little scroll open in his hand."** Later, the angel swears by **"Him who lives forever and ever,"** but Christ has no need to swear by another since there is no one greater.

So, **why** the mighty angel? It seems that what John does is to help the little churches of Asia Minor and the multitudes that have followed through the centuries, to get a clearer picture of the strength of our God and of His gospel. Here this **"mighty angel,"** reflecting the divine glory, plants his feet on sea and land, as though declaring that "his message involves the whole world," so that Christians need not shy away at the challenge to live and proclaim the gospel. We may be weak but our God is strong! So we may confidently face the demands of the world as His gospel messengers.

But John isn't just sent on his way with this vision of the awesome angel, but rather he hears a voice from heaven with a word of ...

v. 3b-4: DIVINE RESTRAINT

"When he called out, the seven thunders sounded.⁴ And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

As the angel cried out with a loud voice, John said that the sound was **"like a lion roaring."** We get the picture of a message **reverberating** through heaven and earth at the angel's declaration. Furthermore, John tells us, **"When he called out, the seven thunders sounded."** Now, we've already encountered seven seals and seven trumpets, so we expect the

seven thunders to be **yet another revelation** of how God's judgments will unfold in the world, especially since we've already associated thunder with the ominous presence of the Lord and His judgments.

Surely, God is preparing to give us details of judgments, perhaps even of things affecting unbelievers and also the suffering of believers. Perhaps! John continues, "***And when the seven thunders had sounded, I was about to write.***" John responded just as we might have done with an eagerness to record the details, "***but I heard a voice from heaven saying, 'Seal up what the seven thunders have said, and do not write it down.'***" The point is made — John doesn't tell what the thunders declared because Christ restrained his pen. Why did the Lord, whom I believe is implied by the "***voice from heaven***" that restrained him, tell him to keep this revelation to himself? Several possible reasons.

First, God reserves some things for His glory. Job discovered that God has not disclosed all things but reveals what we need to know to live before Him.

Second, we shouldn't try to probe beyond what God has revealed. That which He has shown us through the revelation of Holy Scripture is fully sufficient for all things. We shouldn't become end-time speculators. God has spoken clearly enough, and on enough subjects, regarding how to live until the end. We enter into foolishness when we delve into that which God has restrained from us.

Third, there are things we don't need to know because we can't handle them. With our finite minds and understanding, the infinite wisdom and decree of God would be too much to absorb!

Be certain, God has revealed everything we need to know, **2 Timothy 3:16-17**, "*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,¹⁷ that the man of God may be competent, equipped for every good work.*"

No other **promise** need be given by which we can partake of Christ and His nature, **2 Peter 1:3-4**, "*His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence,⁴ by which He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.*"

No other **fact** need be offered to convince the mind that God created the heavens and the earth, **Psalms 19:1-6**, "*The heavens declare the glory of God, and the sky above proclaims His handiwork.² Day to day pours out speech, and night to night reveals knowledge.³ There is no speech, nor are there words, whose voice is not heard.⁴ Their voice goes out through all the earth, and their words to the end of the world. In them He has set a tent for the sun,⁵ which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy.⁶ Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.*"

No more **truth** is necessary for us to believe that God is One, and that He has revealed Himself to us as Father, Son, and Holy Spirit — one God in three distinct persons. No other **gospel** need be offered other than that which is of Christ crucified, buried, and risen from the dead, **1 Corinthians 15:1-4**, "*Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand,² and by which you are being saved, if you hold fast to the word I preached to you — unless you believed in vain.³ For I delivered to you as of first*

importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that He was buried, that He was raised on the third day in accordance with the Scriptures.”

Now, we may not grasp any of these things; yet the problem is not insufficient **revelation** but insufficient **belief** on our part. But to encourage us, the message changes from one of divine restraint to one of ...

v. 5-7: DIVINE FULFILLMENT

“And the angel whom I saw standing on the sea and on the land raised his right hand to heaven ⁶ and swore by Him 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, that there would be no more delay, ⁷ but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as He announced to His servants the prophets.”

The kingdom of God comes in all its fullness and glory in **Revelation 11:15**, which is the aim of the seventh trumpet, *“Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever.”* Now, that’s not the end of the book of Revelation, as you know. Rather, it’s a snapshot of the end before John backtracks and fills in more details, layering scene upon scene. We’re still in the interlude period between the sixth and seventh trumpets. As the book unfolds the judgments of God, we see the wonderful paradox of how Christians live in the midst of God judging the world. We live in anticipation of the full revelation of the kingdom of God.

Throughout the Bible, God preached the good news of His kingdom to His servants the prophets. Here is pointedly a word about those who gave us biblical revelation — **“His servants the prophets.”** The advent, second coming, and future reign of Christ as Sovereign Lord is the sum of the biblical message. In that fullness of the kingdom Christ will be recognized and acknowledged by all creation as King of kings and Lord of lords.

We read that in **Philippians 2:9-11**, *“Therefore God has highly exalted Him and bestowed on Him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”*

And again in **Revelation 11:17-18**, *“We give thanks to You, Lord God Almighty, who is and who was, for You have taken Your great power and begun to reign. ¹⁸ The nations raged, but Your wrath came, and the time for the dead to be judged, and for rewarding Your servants, the prophets and saints, and those who fear Your name, both small and great, and for destroying the destroyers of the earth.”*

John pictures this by the strong angel whose strength planted his feet on land and sea, as he swears by the God of all creation. These struggling believers in the seven churches, and many like them in our own day, may have felt that God’s mighty kingdom would never come in all its fullness. The promises of Christ’s eternal reign seemed so distant and unrealistic. So John directs attention to this great angel of colossal size, standing on earth and sea, yet who in acknowledged humility as one much **weaker**, swears by one infinitely **stronger**.

So this mighty angel swears by the Creator of all things. Over and over in Revelation, we find mention of God as Creator. In a world that pounds us again and again with “big bang” and “evolution” and “spontaneous generation,” we need to pause and reflect on the grand reality: God created the heavens and the earth! The mighty angel specifies God as Creator of heaven, earth, and sea — and all things in them. Nothing is created apart from His will and power

exercised in creation. All things are sustained by Him who rules heaven and earth.

What does the angel swear? *“That there would be no more delay.”* The point is that at the sounding of the seventh trumpet, nothing else stands in the way of the culmination of God’s kingdom in all its fullness. Humanity’s rebellion, Satan’s adversity, the world’s opposition, and sin’s dominion ... **will all come to an end.** What Christ did at the cross is brought to its ultimate conclusion. The good news told to Abraham, Moses, Isaiah, Jeremiah, Ezekiel, and Daniel is brought to its grand finale.

When that happens, no more opportunity to hear the mystery of the gospel exists. John burns that in our minds by this scene. No more preaching, no more witnessing, and no more praying for the conversion of unbelievers will take place.

“The mystery of God would be fulfilled, just as He announced to His servants the prophets.” Both the mystery of redemption, which we see throughout Scripture, and the mystery of judgment reach their climax. Consequently, we must draw several deductions.

First, there’s a warning here for those reluctant to hear and obey God’s Word. The time will come when there’s no more time left for delaying.

Second, those defiant of the gospel are warned that the day will come when you can no longer defy Christ and His gracious offer in the gospel.

Third, the call to proclaim the mystery of Christ lasts **until the last trumpet sounds**. We’re not off duty until that divine signal! Our work isn’t over until God says it’s over.

Fourth, God’s revelation — this *“mystery”* — is made known until the last trumpet. Here is grace and mercy poured out in the last pages of Holy Scripture.

And because of all that, John is given a ...

v. 8-11: DIVINE COMMISSION

“Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.”⁹ So I went to the angel and told him to give me the little scroll. And he said to me, “Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.”¹⁰ And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.¹¹ And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

Back in chapter five, we already considered the prominence of *“the scroll”* held in the hand of the One sitting on the throne and then taken by the Lamb of God **who alone** is worthy to open the scroll and break its seals. That scroll comprises God’s eternal decree. All of human history — the totality of redemption and judgment — is comprised in the scroll that Christ alone can open. In that opening, the sovereign rule of Jesus Christ is highlighted.

But now, John mentions another scroll — this one is called *“a little scroll”* — to distinguish it from the scroll with the seven seals. He mentions the scroll in verse 2, and then drops its discussion until verses 8-11. So he introduces the subject of the scroll, amplifies important foundational points, and then comes back to the little scroll.

New Testament scholars debate the meaning of the *“little scroll”* in the angel’s hand. Some say that it is the same scroll that we read about in chapter 5. Others say that it is an abbreviated version of the bigger scroll. John’s word for it is literally translated as *“a little scroll,”* which I believe offers distinction from the other scroll of whom Christ alone is worthy to open and look into it.

If the scroll of chapter 5 addresses the **totality** of the divine rule, then it seems strange

that John could take the scroll that Christ **alone** is worthy to open, and consume it since he's in need of divine rule and not the dispenser of it.

On the other hand, if the little scroll deals with one central message in the larger scroll — **the gospel of Jesus Christ** — then it makes good sense why John must take, eat, and proclaim it. That's our premise here. The "**little scroll**" that John speaks of refers to the mystery of the gospel proclaimed throughout the ages and still proclaimed today as the only way to God.

This little scroll, which here he specifies as "**the scroll that is open in the hand of the angel who is standing on the sea and on the land**" contains the details of redemption and judgment through the gospel. The scroll "**is open**," so it is not one of hidden mysteries or undisclosed details. Here God has spoken clearly through Christ, **John 3:17-18**, "*For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him.*"

That's the promise in the gospel for those who believe. But the same passage continues, "*Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.*" The gospel contains both promise of redemption through Christ for all that believe; and it contains the certainty of judgment for those who don't believe. Jesus declares that if you don't presently believe then you are judged for your unbelief; you're condemned for rejecting the gracious offer of God through His Son.

John was told to "**take the scroll that is open.**" God's revelation of redemption through the gospel is available and understandable. Do you realize the kindness of God shown to you in giving you the gospel in your own language? Millions of people haven't been extended such mercy. Yet God has given you the gospel. Take the scroll — take the gospel. God has made Himself known.

Now, the angel gave John a strange command that uses metaphorical language to help us understand our relationship to the gospel. "**Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.**"

That which tastes sweet can also turn bitter, something which reminds us of Ezekiel, our responsive reading this morning. There the prophet was told to eat a scroll which tasted sweet. **Ezekiel 3:1-3**, "*And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel."* ² *So I opened my mouth, and he gave me this scroll to eat.* ³ *And he said to me, "Son of man, feed your belly with this scroll that I give you and fill your stomach with it." Then I ate it, and it was in my mouth as sweet as honey.*"

Take it and eat it — taste and see that the Lord is good! Here is an open scroll; John can read its message; so he takes and eats it. He feeds upon the gospel. He finds new strength and sweetness in the gospel. For all that hear and understand; the gospel **is sweet**. Yet there's bitterness when the gospel is rejected; there's the certainty of judgment declared by it.

Just as Ezekiel was to discover that his word would be to a "**rebellious house**," so John would also discover that what tastes sweet in the mouth can turn bitter in the stomach. John, like Ezekiel, must proclaim a message that contains the notes of judgment. When this message is taken to the nations of the world, the experience will be bitter one. The whole gospel is both **sweet** and **bitter**. John's bitterness in the stomach implies that it is internal — "something within the believer." The gospel that liberates all who believe is also the word by which those **refusing** to believe will be judged. John, as with all who are faithful in proclaiming the gospel, knows the sweetness of those who believe Christ as revealed in the gospel; and yet the bitterness

is experienced by seeing Christ rejected and sinful men condemned.

And yet John doesn't hesitate, "*And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.*"

¹¹ *And I was told, "You must again prophesy about many peoples and nations and languages and kings."* The gospel proclaimed gives hope when believed. The prophetic word refers to declaring the gospel. Though John was an old man by this time, he's reminded that the work of proclaiming the gospel wasn't finished. Jesus Himself said, **Matthew 24:14**, "*And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.*"

It's important to keep in mind that Revelation is not a chopped up book but one that was read in its entirety to the church. What is said in chapter 10 connects with chapter 9 and chapter 11. We've already noted much of the connection with chapter 9 and the trumpets sounding, but chapter 11 tells us of the activity of the church prior to the sounding of the seventh trumpet. The church will have periods of **great power** and periods of **great suffering**. It will face the world's animosity for its proclamation of the gospel.

In these verses, John receives a renewed sense of receiving a **divine commission** for the proclamation of the gospel. And there's the implication that John's commission is our commission as well.

CONCLUSION: Closing The Game ²

Imagine yourself at a great sporting event — and since we're talking about the future — let's say it's the 2010 World Series. The Red Sox, having crushed the Yankees all season long [hey, it's my vision, okay?], are now leading the Dodgers 1-0 on a Dustin Pedroia double off the wall that scored Jacoby Ellsbury all the way from first. It's the 9th inning of the 7th game, there's one out, a man on third, and Manny Ramirez is coming to the plate ... you're on the edge of your seat ... **and you just know** the Sox are going to bring in Jonathan Papelbon to put the game away. You're already making plans to attend the victory parade.

And sure enough, Terry Francona, the Red Sox manager, comes out of the dugout. But instead of motioning to the bullpen, he starts looking around in the stands. In fact, he's looking right towards the section of the stands where **you're** sitting. He has the ball in his hand, and standing on the mound, he locks eyes on **you** and motions for you to come out on the field.

The crowd is silent, trying to figure out what's going on. Francona calls you out of the stands and says, "Hey, I need you to pitch. You've got to get **the last two outs** and close out the game." He hands you the ball and says, "Remember, everybody's watching. But I know you can do it. We're counting on you."

And in a daze, you step out on the field and walk out to the mound. And all this time, the thought is running through your head, "What's going on? What can I possibly do to win this game? If those other guys, you know, **the professional ballplayers**, can't put it away, how am I going to close it out?"

Tens of thousands of people are in the stands ... all watching you.

Millions are at home watching on TV ... totally fixated on you.

Red Sox Nation is in a total panic ... screaming at the top of their lungs ... complete meltdown ... worse than any snowstorm.

And you're standing on the mound ... all by yourself.

2 The conclusion is adapted from *The Final Word* by Dr. Steve Wilmschurst, pages 130-131.

That's how the Apostle John is feeling here. So far he's been a spectator. Yes, he was moved to tears in chapter 5 and has exchanged a few words with a minor player in chapter 7, but for the most part **he's been a spectator**. At most he's been like a reporter taking notes on what he's seeing and hearing — amazing scenes played out by angels, visions of the throne room of heaven, and even of the Lamb of God Himself. It's been a wonderful, awe-inspiring message of hope to take back to a church that's under tremendous pressure.

But now, at the height of the action, a voice from heaven speaks to him, “John, yes you, John, you see that little scroll that the mighty angel is holding? Go and take it. Learn it, digest it, understand it, and then go and preach it. John, it's up to you now.”

“What? Me? Are you kidding me? Why can't the mighty angel finish it off? Send more angels, let them do it? If they can't close out this drama, what do you expect me to do?”

“They can't do it, John. Angels are powerful, but they're not part of how the salvation story ends. You are. They can't proclaim the Gospel. They can't teach the church. They can't tell your friends about Jesus. But you can. It's up to you ... and that little scroll.”

Here is the paradox of judgment: that God would give **us** the little scroll, the gospel, to deliver **us** who deserve **His** judgment. Out of the same scroll there is hope through Christ for all that believe; and certainty of judgment for those who refuse to believe. With **sweetness**, some believe. With **bitterness**, some remain in unbelief. Yet for the glory of Christ among all peoples, we must proclaim the good news of the Son of God dying for sinners and rising from the dead to give life to all that believe. By that word of the gospel, each of us is either saved or condemned. **Which is it for you?**

Think about that. You need to pray.

Take a moment to do that, and then I'll close.

Heavenly Father, thank You for revealing Jesus to us. For those of us who need a word of hope to make it through the week, give that to us. For those of us who need a work of challenge, give that to us. And for those of us who need to be rebuked, do that as well. And through it all, help us to focus on Jesus. Use these visions of Revelation to change us into people who trust You ... no matter what... in the Name of Your Son, Jesus, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.

This message has been lightly edited and formatted for the web page. No attempt has been made to alter the basic extemporaneous delivery style, or to produce a grammatically accurate, publication-ready manuscript conforming to an established style template. There may be slight differences with the audio version. Should there be any questions regarding grammar or theological content, the reader should presume any error to be with the original speaker and should contact him directly. For full copyright, reproduction and permissions information, please visit the PHPC Copyright, Reproduction & Permission statement at www.PotomacHills.com.

Psalm 34:4-8

“I sought the Lord, and He answered me and delivered me from all my fears. Those who look to Him are radiant, and their faces shall never be ashamed. This poor man cried, and the Lord heard him and saved him out of all his troubles. The angel of the Lord encamps around those who fear Him, and delivers them. Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in Him!”