

Rev. X.

Revelation X

SUBJECT: The Bitter-Sweet Little
Book

(The sorrow of the Gospel)

Rev. II.

THE BITTER-SWEET LITTLE BOOK

I. THE ANGEL WHO BROUGHT THE BOOK.

"rainbow" fulfillment of covenant promise.

"cloud... fire... feet" Duty. Son of God.

"sea... earth" World-wide scope. Inevitable straightforwardness of gospel. cf. Angel of Rev. 14:6

II. THE NATURE OF THE BOOK

1. Βιβλοπίδιον - diminutive of Βιβλίον - itself a diminutive of Βιβλος. cf. *biblio*.

Cryptic indication of its diminutiveness - very small, like the French "brochures".

2. "Open". A message to be published, a doctrine to be taught, for the whole world.

Meaning: The simple, open, gospel, in the power of its spiritual announcement. Reduced. Uncomplicated. Stripped of its digressions. Small in contrast with the voluminousness of the extended, complicated, hard to understand, frippery tongue works of man. Now, comes simple. "justification by faith", regeneration, make learned learned by vast libraries. Legal, priestly system crumble.

(a) Victor Emmanuel, marching into Rome, riding political rule of the papacy at the head of his army, an open Bill Rome had not known for centuries.

1900 BATTIA T33M2 - PATTIB 3H7

III. COMMITTED TO HUMAN ANILOS.

The gospel given back to the people.

Rev. 5 - body sealed; mysterious / Ad., universe reaches; only
God Redemer wholly.

Here - Rev. 10 - given to John. He to prophesy, proclaim.

John for first time, more than a babbler. An actor in the
drama - himself a symbol. Represents whole company
of those who in later ages would proclaim the gospel in
its simplicity, original, new.

1900 BMT 30 BRTAM BMT II

IV. THE EFFECT UPON JOHN

"eat it up" take words / God into inmost being.

f. Ezek. 3:1f. 3:14; Jon. 1:5. 16. Eat, swallow, not
small portions / it, not bite entries, but the whole
of it. Not what is agreeable, but that does entirely causes
deepest pains. Experience, thus communiates.
Cat this prophecy.

f. Acta 20:27 "whole counsel / Ad."

"proclaim it to peoples, nations, tongues, kings." world-wide
diffusion / the gospel message. Put in tongue, translation,
mission. When eaten, appropriated, new era / mission
preaching, to many nations.

III. THE EFFECT UPON JOHN.

"sweet" worthy to come from our angel's hand. Sweet
in personal experience. Saved, called, fellowship with God.
For this road - promises - hopes.

"bitter" - deep & bitter sorrow can be come to
understand the will & way of God.

(1) In himself. Conflict. No find blessedness here.
Contingent peace, certainty of sin. "In world you shall
have tribulation." A.V. in the word must have
trials, sorrows. But of your element - "is" but not "of".
II Tim. 3:12

(2) In its proclamation.

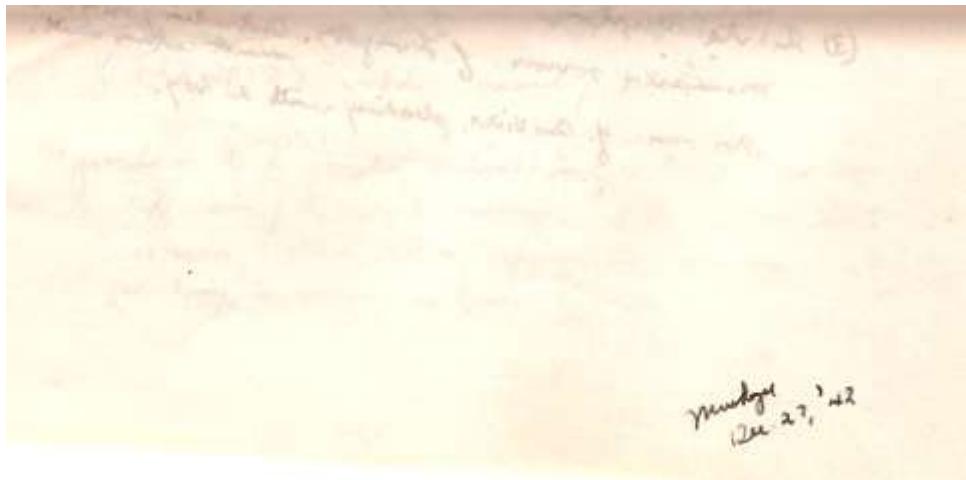
message / the prophet, in many ways bitter,
sorrowful. f. Jeremiah 20: 7-9, 14-15, f. David & ^{How} _{say?}
psalm - finding Book of the Law. II Kings 22: 8.

(3) In its reception.

Misunderstanding's sorrow. f. Livingston. Destruction ^{reigning} / _{most certain death.}

Our own. f. Sam Vicks, pleading with his boy.

f. Job - "O come, children?"



Rev. 10: 8-11 [Rev. 10:1-10]

THE BITTER-SWEET LITTLE BOOK

Between 6-7 benefits the longest (the summary includes 10:1-11:14)
This incongruously glorious angel-representation from heaven, like
mirrored where many years have like that?

Right foot or the ^{Rev. 10:1} also) claiming all creation for God. Immortal
left foot or the ^{Rev. 10:2} another step-fathers of surfaces.

Left hand ^{Rev. 10:2} a little book - little need't suggest claim.
Right hand ^{Rev. 10:3} lifts to heaven - surely God, it is no longer "delay" ...
Voice for whole earth to hear, as a lion - the answering 7 thunders. ^{Rev. 10:3}
The commission to gather to earth, proclaim the message to the world. ^{Rev. 10:4}

I: The Seven Thunders. Rev. 10:3
Definite article "the" both in 10:3 and 4
These first mentioned in 4:5. Not here mentioned as 7, but with
the number 7 in them, and are rightly from the throne following
class twelve numbers 7 (as lamp, spirit, 7 stars, seals, trumpet, world)
so the number 7 applies to the thunders. The resulting judgment, fulness,
the thunders / the entire administration, judgment, 7 one.
They have to do with judgment 8:5; 11:19; 16:18. Voice / God.

"Seal me...." ^{10:4}
Do not know. Cannot know. John carried it with him to the grave.
Every Daniel did not know. Hidden from his eyes. Dan. 12:8, 9

We can never know never to all the details, all the better.
We do not know all its agency what determines its fulness. There are
going gathering in likely we do not know, cannot see, understand.
We are blindfolded, darkly ... "Not tell them, understand full".
So many questions now...

Psal. 10:6

II. Time and ~~day~~^{time} Left hand, a little back. Right hand to remove, swears...
Left hand, a little back. Right hand to remove, swears...
~~Xp̄ovos - time.~~ Used here in the sense of man's day, delay of God's day.
The great movement in the hand. In the day, the 7th August, majority?
the delay of the festival. Time a motion hand. To this - passed, now
it all together, etc., divide it swollen, between, they, hands, now
the solemnity? it thought! presents so solemnly here. The end
of time, the beginning of truth.

(a) Stephen Brullet

(b) Thomas Chaloner

III The Little-Sweet Little Book.

1. A little book sealed in 5:1; 10:8 same word Β(Β)ιον
Β(Β)ιον, derivatives Β(Β)ιον. 5:1, 2, 4, 5, 6, 7, 8, 9. 10:8
Β(Β)απτισμόν 10:2, 6, 9, 10.

2. The little book sealed in 5:1 with seven seals.
The breviary ~~7~~ 7th seven seals, the little book ~~open~~ ^{is} 10:2, 3.
envelope, open to Β(Β)ιον is ~~in~~ ^{the} seven seals.
^{the book is 5:1 and 10:8} ^{is} before the seven.
Practically very interesting. Two different books.
The sealed book, he says, is profited in torture.
The breviary & the seals, the reader will ^{not} be surprised, the word God's way
with the book in his hand & angel claims creation in the name of God.
Stand in me & death, "proposes before the seals.
The reader / God's judgment, written on the pages, is the book. Seal
your commandments with the book - declare it to "...." 10:11.
The first time, he is ^{not} going to participate in the drama.

"not in us"

Jer. 15:16

Ezek. 2:8, 9, 10. 3:1-10
Not small portions, & the not this section, but the whole, the
not only with & against, but with which comes with respect to us.
Opposite, those commandments
that, when fulfilling
opposite, the priests.

"sweet... bitter" 10:9

1. The apocalyptic vision
Apocalyptic: this has 2 main ideas. One more / literature
that's it is similar to the little book. But another has in a degree
undoubtedly apocalyptic the little book is parable by the directly, both
parable is the parable, the same release warning / or
warning. Parable is the parable, the same release warning / or
warning. In dream / a year off ~~and~~ and this is that the
warning is a dreamy situation.

"sweet" mostly come from an angel's hand. The bright, this soft.
Rejoice over all sorrows / the voice says; / but ^{not} suppose you're right
you man's sin. Some further word cancellation.

2. The prophetic Affirmation
^(a)
The joy, gladness, in hearing the voice, that
personal affliction, sorrow in deliverance.
Isaiah 6:1 ... "How long?"
Isaiah 6:1 to Read 7:14 Lame. AK. 22:8

3. The gospel parable, lift at 4, death meets death, II Cor. 2:15, 16
"sweet" The glad tidings. The good news. Preach it X are not with you
in it afflicted, receiving much solace. X will bring us the goods of rest.

(a)
(b)

"bitter"
Even the very / that, "up", each ... no pleasure in the death? He would ...

9
7/62

The little-book 10:2,8

"open" signifies that book sealed, sealed. What had been sealed now open
a little book is 5:1 sealed. A little book in 10:2 open. Both designate 7
seals which are divinities of B+BD03. In B+BD10v 5:1,2,3,4,5,7,8,9
TR. B+BDapidion 10:2,8,9,10

Western Hemisphere B+BD10v 10:3

Basically very one. Two different books. But? Sealed. In power. The sealed book?
redemption. It works out its sign / our prophecies will become. The book? of
seals, the early work of the manassees. Very slow, took it the early part mainly.
Open, the title clear to the universe. The angel using it will reveal the true-fact.
Open, the assertion; the right, purpose to reform it, though it was, land.

But not done. More to be revealed.
Dan. 12:8 - 9 the man in linen, answer of both EPH and, ... work sealed... and
but now, after the answer to David, the angel, delay no longer. Out goes.

What third ("the 3rd to be revealed"?
For first time, people are still in the main in error. Paul... not - tells... went.
The content, the things revealed (10:11 word goes to most power) went.
"that" assimilate, make over over. Rev. 14:16
Eph. 2:8,9; 3:10

But the neutrinos turned to error, written. Eph. 2:10; 3:1-

People, both pluckless and nobles.
you in need of wood, the message for answer. Sealed? the people? the fact.
But to the unlearned, better of gold. Irreversible now, judgment upon most now.
Right now the humanity? the world, you can under God's law, the neutrinos break
now, are small faults with human beings. This is happening? my two first
as greater.

(1) Apocalyptic thing has a monotonous charm. The most common of all the
titles to the neutrinos / the little book. But whatever has in as large
is evidently appropriate the little book, is passing by its start, towards
neutrinos. Equally in its progress to the same solution moving
inversely starts. The dream, a year ago without X is but the
writing of a damaged sheet.

(2) The Gospel. Notly smooth. "The good news" to a yielded, willing,
the Gospel. Notly smooth. "The good news" to a yielded, willing,
yielded soul, the spirit X are said, and, the place, treat down below.
big not to lonely hand / rest. Both, it, come up / God, as / the
I have no place in the last, the place.... a comfort, rest. Once
more, if with it, death with death?

"the 7 th wonders"
in definite article, "the": Rev. 4:5 "thou, rainbow, ... wonder." Not the
mentioned as, but not merely the merely? creation, fulness, all. The
wonders, the entire administration. Except from the those take the characteristic
meaning? "7" - lamp, spirit? the, seat, trumpet, voice.
In all other passages, 8.5; 11:19; 16:16 = judgment voice) do. Warns

"and up...".
We can never know to all to describ, all to future, all to go
and determine the future. We know the meaning? lampsthe seat,
the principal, the last, etc., but this is the (one at least), the principle
entity, lamp, etc., but this is the (one at least). There are four in
spirituality in the universe as least it seems.

lately we cannot see understand.
if we ourselves are still in the days? "mystery".
If so very well good. There is a "mystery"? gathering? of which
the walls. I Tim. 3:16 lawlessness .

" lawless.
" to them?
we can never perfectly know. In light & glass darkly
it till comes, so it fulfil, my spirit's request.

The "Little Book" of Rev. X

B.H.C. Open little book = the restored gospel & the Reformation
victor Emmanuel entered Rome, breaking down the civil power?
the Pope, he arrived at the head of his army on open field that
Rome had not known for centuries. (was the restored gospel in
reality, appropriated, annihilated by faith, or was it a means to
many new nations world wide down.)

My thought: the gospel: sweet - but bitter in its judgments,
crosses.

f. facing finding the Bills. Joy - but the crosses.

f. end / time. Joy. but the lot.

f. reading the prop. Joy. but those who wait.

f. preaching the prop. Joy. but those who rejoice & measure.

f. missionary work. Joy. but those to whom I measure.

American Cons. on the N.T.:

The book already open - to be digested initially by John. Every Revelation
? God's purpose, even though a mere fragment, a libelarition, is
"bitter-sweet" disclosing judgment as well as mercy. Deep & bitter
sorrow confront John as he comes to understand God's will &
way.

One - in the case, in regard to, as in Jn. 12:16
not - in the sense of "One" with the position Mt. 13:9
not "against": One with the accusation H. 27:53.
but One with the election.

3
О. Благодаров - a derivative of Br. Благородов, being a derivative
of Br. Благороди. So a derivative of a derivative.

The mighty angel - with the Lord Jesus himself in His representation, also
glorified.

"clothed with a cloud"

"the rainbow". It is the covenant bow, even as a promise. Angel comes
upon a mission connected with the fulfillment of covenant promises.
"was 'full of fire' like our Lord Jesus in Rev 1:17/18. Represents the
Person & work of our Lord Jesus. The representative angel? the
Person & work of our Lord Jesus. The representation angel? the
NT, coming with the tokens of covenant truth, power, love.
Story is the power of purification & judgment.

"little book open"

"not sealed (5:1) but open"
The angelic indicator / the dispenser - a very small book: is
such a "bookcase". From the 12th chapter on, an entirely new
system of writing, upon a wholly new plan. Like a little book ready
like case of the series of books, all the parts of which come out
within that want to complete article.

"set his foot on sea - earth" - the tidings brought by the angel are
for the whole earth. Not from the book inspects, world-wide
experience & value.

verse 7 "there is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

Explanatory

What is this "good tidings"? It must be the news that what is implied in the phrase "the mystery of God". This, as declared to his servants the prophets, shall now be fulfilled.

"mystery": the secret purpose of God, from time to time disclosed, "leaked", although never fully unfolded, to the men in different ages whom he has made the medium of his communications to the world. In all the ages, the history of God's dispensations have been adjusted to a grand ultimate design, of which intimacies have been given in all the passages that might be ultimate through his truth, & the first we know of was, viz. [i.e. the grand strategy] battle - time reveals the grand plan. [i.e. the whole U.S. pointed toward Africa.]

P. U.S. to Vicksburg all the while U.S. pointed toward Africa.

Notice - it is the angel with "the little book" in his hand who proclaims this "finishing" of the "mystery of God".

In the vision of the book of Rev. 5, the universe was searched in vain for one worthy to open the seal. Only the Lamb worthy. Here, it is John, the man and apostle, commanded to take the book out of the hand of the angel. The office now to be discharged is quite other than that of Rev. 5, when Lamb alone a fit medium for revealing the secret purpose of God. This difference in office occasioned by a difference in the very nature and contents of the open book. John here represents human instrumentality of an important kind, employed in a sphere appropriate to such. ... The book is "open" - a message to

to publish, a doctrine to be taught, a word to God to be revealed, and so going into human hands, as now it imports, for world-wide diffusion. To the first time given appearance the world than a robber. He need become a representation acts as the news. He symbolizes the whole company of those who in the world's later ages were to proclaim the glad gospel in its new simplicity, and its news and yet more amazing power.

"stomach bitter" How often that to whom the gospel message has been committed, have found what was sweet and precious in personal experience an occasion of sorrow, trial, longfellow, and indeed heart pang & suffering - his communication to others.

"gospel" - "gospel" also a truly grand. Delivering divine message by divine authority, with divine power attaching. John represents - in keeping with the symbolic nature of Rev - that ministry to which he himself, as an apostle, belongs. It bears an important message which had been so long lost to mankind. His message will deeply concern all the peoples, nations, etc - his message will deeply concern all the peoples, nations, tongues, kind. A comprehensive ministry. At times his work among the gospel message will be delivered uncomprehended, in many "tongues" it will be heard, "nation" shall be born under its regenerative efficacy, for people's "king" messages of tremendous import.

5.

In big things in Rev. 10: The angel comes from heaven that he may place this little book in the hands of the sun.

Not a book to be read - but to be eaten. What it contains must first be experienced, then communicated; John must eat the scroll this prophecy.

The dispensation now indicates it as a word of God as perfect contrast with the voluminousness of man's human utterance: what has been before extended, complicated, hard to understand, now concise, simple.

Angel comes with covenant-book - his mission has to do with the fulfillment of covenant divine promises. His countenance, feet - like our Lord. One foot - other foot - contents of the book are for all the people, nations; but the angel is ch. 15 with the everlasting gospel for the whole world. This period (and now in its fulfillment) is a time of word - with diffusion of the gospel message in the simplicity and power of its original announcement. Now the gospel receives new stripes of the doctrine so long kept - justification by faith. Re-affirmation of a doctrine so long kept - justification by faith. Hence wide liberty needed to learned teacher. Promised land where liberty received to learned teacher. Promised teaching set aside. Whole legal system? cogency begins to crumble.

- 6
- (1) The book is given into human hands; communication of its truth thru human instrumentality - with too many notes, too few, or
 - (2) Book first bearing in its contents & substance a personal experience
 - (3) which is personal experience it is "sweet" - in its communicating it brings "bitterness".

Even the personal experiences of a XII involve man & his life.
His Redeemer, yet / God, except blessing. All day comes on thru
continual pressure & activity of sins. Conflict in the world, no
final deliverance here. "Is the world yet full of God's children?"
A XII in the world must have trouble & sorrow & pain
to him. Little book - sweet - worthy to come from an angel of
God. But the message herein an occasion for another
book, & the message herein an occasion for another
book, bitterness, only you / God can judge. Message
& the prophet in many ways sorrowed.

Maurice, October 1916

The mighty angel with the Little Book

A symbolical representation of Christ himself. Everything said is characteristic
this angel pertains only to Deity. To God has pert in subject the world
to cover - foot on land and sea: Heb. 2:5. "Does the hope of God's people
rest on the oath of a created angel? Is it the part of a created angel to
swear that the words of prophecy one promise shall be fulfilled? surely if
this hope is to stand unshaken, it can be maintained only by the faithfulness
and oath of that very Person to whose nature failure is not an incident.
Wherefore, God swears by himself, where his purpose is to shew to the heirs ?
the promise, the immutability of his counsel (Heb. 6:7)"

"Cloud" conveys a threat against some action which concerns.

"Reservoir" - faithful witness, covenant mercy & protection in
the business he is about to undertake, not of separation of those who
are really his own from the mass of professed disciples.

"Seat" - signified wide-wide scope of his present business.
Inevitable straightforwardness of his purpose.

10:5-7 pointed all creation up to heaven is the universe / God is everywhere

✓ "The mystery of God" - mystery of his long delay to exercise his
sovereign rights against darkness, powers, rebel govs. Ps. 2.
11:15, 17 the mystery of the Kingdom of God.

"eat" You must take the words of God into his inward being.
We too must eat and even swallow it, not some choice portion,
of it, but the whole, not above that which is agreeable to ourselves,
but that also which may occasion us the deepest pain.

Chapter II. B. H. Carroll

The 7 plagues mainly announced what they must call up full power, but to be given & a later revelation from a different angle of vision to it: the 7 plagues inflicted on the apostate church under the symbol of the last warning in people & world ch. 10 & 16.

also announced that when the 7th T. does come the will be finished the mystery of the 7th T. So before the end comes is reached the revelation will answer certain questions, to wit: In all this world 7 apostasies and the consequent dark ages as persecutors I get power in the apostasies, what becomes of the true church & the pure gospel? Does the spirit dispensation fail? Are all the conflicts & removals? Do all preachers abiding the gospel and become priests & kings?

for 10:11 & also answers these questions and bring us to the glorious triumph of the 7th T., nothing only for the time being the last war, to be given in ch. 18 from another prophetic view.

10:2 "little book" not the sealed book of 5:1. That was the book of future events concerning the 1st. The little book never again is used by 9-10 signifying the restored gospel which had been shut up by apostasy.

Posturing the eagle - one foot on the land and one on the sea, to signify that all the earth land, sea is under his authority.

Verse 6. "there shall be delay no longer." 6:10 the metaphor how "long?" answers this "not yet for a little while" but now "delay no longer." D.P. 3:3, "See in sub-opt not now,

"7. when T.7 sounds, mystery of the 7th T. See with 10 finished, ch. 11:3, there is verse 3-7 having anticipations for answers sake later things, he resumes his story: the little book. verse 9-4

1. The result of the great apostasy was to prevent any shout up of the gospel until the Reformation, the 16th c. Typical event when Luther found a disguised Bible.

2. The little book represents the restored gospel / the Reformation. When Peter Emmanuel entered Rome, breaking down the civil power of the

(over)

- 6
- (1) The book is given into human hands; communication of its truth thru human instrumentality - work to many nations, tongues, etc.
 - (2) Book first becomes in its contents & substance a personal experience
 - (3) While in personal experience it is "sweet" - in its communicating it brings "bitterness".

Even the personal experience of a X² involves more than this. His Reserve, etc., of God, unceasing blessing. All day comes on thru continued pressure & activity of sin. Conflict in the world; no final blessedness here. "Is the world yet well prepared for salvation?" A X² in the world must have trials & sorrow & pain to him. Little book - sweet - worthy to come from an angel of God. But the message becomes an occasion for another trial. But the message becomes an occasion for another trial, bitterness, only you & God can judge. Message of the prophet in many ways corroborated.

The "Little Book" of Rev. X

B.H.C. Open little book = the restored gospel & the Reformation
Vita Emanuele entire Rome, breaking down the civil power &
the Pope, he arrived at the head of his army on open hills till
power had not known for centuries. (Man the restored gospel is
eaten, appropriated, annihilated by faith, or new sea of necessity to
many new works would break down.)

"My thought: the gospel: sweet - but bitter in its fragments,
crosses.

f. Jesus finding the hills. Joy - but the crosses.

f. end / now. Joy. but the lot.

f. passing the gospel. Joy. but they who rep. it.

f. passing the gospel. Joy. but those who oppose them.

f. missionary work. Joy. but those who oppose them.

American Com. on the N.T.:
The book already open - to be digested mentally by John. Every Revelation
& God's purpose, even though a mere fragment, a libelletta, is
"bitter-sweet" declaring judgment as well as mercy. Joy & bitter
sorrow & comfort follow one another to understand God's will &
way.

One - in the case, in regard to, as in Jn. 12:16
not in the present? (as with the question Mt. 13:8)
not against. (as with the accusation H. 22:53.
not one with the others.