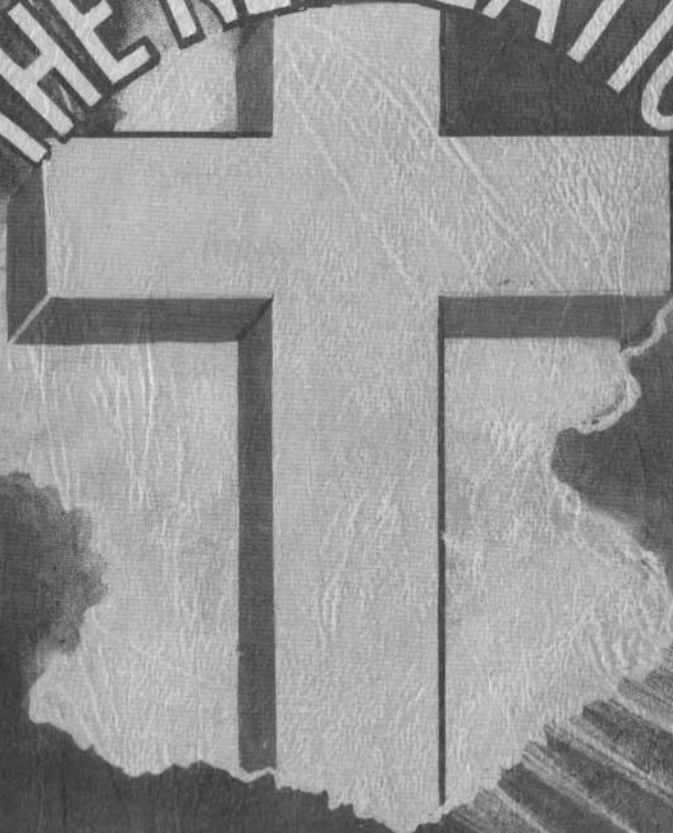


THE REVELATION



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THE REVELATION

A Guide Book
to The Revelation
for
Students of the Bible

By

ULRICH RISCHE BEESON, B.A., M.A.

First Edition, September, 1956

"Verily I say unto you, This generation shall not pass away, till all these things be accomplished."

Jesus—Matt. 24:34

"When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains."

Jesus—Matt. 24:15-16

(Quotations from the American Standard Version)

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DEDICATION

This work is dedicated to my wife, Mary Lelia Beeson, to our son, Dr. Charles R. Beeson, his wife, Dr. Charlotte Mabry Beeson and their children.

A Brief Sketch Of The Author's Background



ULRICH RISCHE BEESON

Mr. Beeson directly descended from his Welsh ancestry who came to America with William Penn and were the founders of Beesonborough or Uniontown, Pa. His mother's parents came from Germany and were among the early settlers of New Braunfels and San Antonio, Texas. The author graduated with high scholastic rating at the University of Oklahoma. He finished the Junior (Bible) College course at Thorp Springs, Texas, and did post-graduate work at George Peabody College and completed all course-requirements for his Ph. D. at the University of Colorado. He began work on his dissertation by giving reading tests to Indian, Spanish and Anglo children in the New Mexico public schools which state he was then serving as State Director and Rural School Supervisor of 1,178 elementary schools. Besides doing evangelistic work within many states and serving a number of well-known churches of Christ as local minister, he was Dean, later President, of the Cordell (Oklahoma) Christian College. He served also as the head of Harding College Education and Psychology Departments and trained teachers for the public schools of Arkansas.

Later, Mr. Beeson became head of the Rural Education Department at Northwestern State Teachers College while he served the fourteen counties of Northwest Oklahoma as State Supervisor of 960 rural and elementary public schools. He has been a thorough teacher and student of the Bible for years.

ACKNOWLEDGEMENT

In the textual study and in the composition of this book, I am indebted to Adam Clarke's Commentary and other authors from whose works I took the liberty to quote freely. I owe much also to the late Dr. William F. Ledlow, my professor of Greek at Thorp Springs Christian College, Texas, to my professor of English at the University of Oklahoma, Dr. Walter S. Campbell (Stanley Vestal), and to Dr. L. C. Sears, head of English, Harding College, who very patiently and graciously gave my manuscript a critical reading with corrections and valuable notes by which I profited much. I am grateful to my father, Jesse D. Beeson, to my mother, Clara Rische Beeson, and to my sister, Mrs. Harmon Ellis, and to all my early associates in church work who so generously encouraged me in my ministry and in the reading of the Holy Bible. I owe much to my wife, Mary Lelia, the youngest daughter of the late Dr. Joshua Beasley, who remained at home to keep the homefires burning while I was called to distant places to preach or to assume my duties as a public school teacher, supervisor, and administrator. And, above all, I am very grateful to God and the Holy Spirit, to Christ and his holy apostles of the first century, who have enabled me to preach and teach the Gospel and whose writings have ever been a great source of comfort, inspiration and thrilling enjoyment to me.

ULRICH RISCHE BEESON
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ERRATA

- Page 17, footnote 4: *for 111, read 11*
- Page 23, footnote 1: *for 11 read 21*
- Page 30, line 3: *for inhibi- read inhabi-*
- Page 30, line 31: *for tranditions read traditions*
- Page 34, line 11: *for of Sixth read of the Sixth*
- Page 39, line 20: *for breat- read breast-*
- Page 44, line 17: *for Christ read Christ's*
- Page 52, line 30: *for Barrels read Barracks*
- Page 56, line 5: *for unwittingly read unintentionally*
- Page 70, line 25: *for or any read or by any*
- Page 71, line 5: *for bginning read beginning*
- Page 72, line 36: *for tile read title*
- Page 83, line 10: *for opened read were opened*
- Page 85, line 17: *for found read found,*
- Page 91, line 33: *for its read his*

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FOREWORD

Jesus' words, "if he tarry until *I come*," addressed to Peter before the Cross but spoken of John who would write The Revelation, imply that Jesus' purpose to complete the New Covenant would be accomplished by this last inspired witness and thus fulfill all previous prophecy.¹ The word "apocalypse" signifies literally, a revelation, or a discovery of what had been concealed or hidden in the mind of God who, when the time came, would reveal it to Jesus, Jesus would reveal it to his angel, the Holy Spirit, and his last apostle would be on the isle of Patmos and in the Spirit on the Lord's day to receive it. Then, when John lays aside his inspired pen in 67 A. D., Jesus will have been fully revealed in his covenant, will have "come," and nothing more will remain of prophecy to be discovered or revealed. This was God's solemn promise made through Gabriel to Daniel that when the Messiah came in his fullness as the "author and perfecter" of the christian system all "vision and prophecy would be sealed up."² Thereafter, nothing will be permitted of God to be taken from or added to John's Revelation under severe penalty, and the revelation of all things spiritual directly from heaven's throne will cease.³ Why?

There were spiritual events hidden from the Jews and their prophets, a "mystery," which Jesus, after he ascended, would give to his holy apostles to reveal.⁴ Concerning these things M'Ilvaine writes, "What is prophecy, according to the sense of scripture, and as we are now about to consider it? It is a declaration of future events, such as no human wisdom or forecast is sufficient to make; depending on a knowledge of the innumerable contingencies of human affairs, which belong exclusively to the omniscience of God; so that, from its very nature, prophecy must be divine revelation.

1. John 21:20-23; Rev. 1:1-10

2. Daniel 9:24

3. Rev. 22:18-19

4. Eph. 3:1-12; I Cor. 2:6-13; I Pet. 1:10-12.

'The prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit.'

"A prophecy, considered in itself, separately from its fulfillment, is **NO EVIDENCE OF REVELATION**. But as soon as fulfilled, it is complete. The hand of God in it, is then attested. The evidence that the person by whom it was uttered was under the influence of the spirit of divine omniscience, is **FINISHED**. Then prophecy takes the place of miracle, and becomes at once the **HIGHEST AND MOST UNQUESTIONABLE PROOF**, not only that the individual who declared it was the agent of communicating, in that particular, a divine revelation; but also that a divine sanction is impressed upon that **WHOLE SYSTEM** of religion with which his prophecies may be connected."⁵

The thesis of this study of the Revelation is based upon a conviction or a conclusion drawn from the preceding premise that all the prophecies concerning John the immerser, Jesus' personal ministry, the advent of the Holy Spirit to guide the apostles into all truth and all events terminating the Jewish polity, their race, and their history as God's people associated therewith during the first century is the matter with which John's Revelation deals and nothing else. The apostles of Christ were prophets in the sense that their teachings and labors laid the capstone upon all prophecies affecting Jews first and indirectly the Gentiles who lived during their personal ministry between 33 A. D. and 70 A. D., or otherwise those prophecies would have had no value, directly or indirectly, as a perfect influence upon this dispensation.

5. Charles Pettit M'Ilvaine: **The Evidences of Christianity**. (Smith, English & Co., 1861), pp. 185-186.

NOTE: Our American Standard Version, 1901, should be used in this study.

Chapter I

CORRECT POINT OF VIEW

Although this volume is being written with Bible College students in mind, the simplicity and directness of style in its development and composition make it possible for any student of the Bible to grasp. I have made no attempt at erudition and, if either merit or a suspicion of dogmatism is attributed to this work, let the student understand that my point of view in the study of the Revelation is the contributing factor. Humbly I predict an immediate and widespread reception of this study to which I have given years of thought and prayer; and, yet I recognize many deficiencies in this book and pray that God will overrule any mistakes I have made to His own glory and praise. If it is a success, we may further amplify it.

In a study of the Revelation the proper **POINT OF VIEW** is the essential principle to be realized. When once that is adopted all else in the comprehension of this book of the New Covenant will be clear. It is my purpose to help students of Revelation see exactly what this point of view is. We believe the Revelation was written by John, the last apostle, before God desolated Palestine and scattered the Jews throughout the vast Roman Empire in 70 A. D. It was clothed in symbolic language, understandable to any Jew, and disseminated throughout Palestine and the Roman Empire, together with all our New Testament, before that tragic event took place. God's people, the Jews, and the center of all their religious affairs, Jerusalem, were then on trial before God's throne. They were being weighed in His spiritual balances and found wanting and at the Cross an abrupt and universal break took place. In his death, Christ annulled the Jewish law of Moses and took away "the middle wall of partition" between them and the Gentile world.' God withdrew also His sponsorship from them at this time which paved the way for their total destruction by the Gentile Roman armies.

Moreover, there were tragic repercussions throughout Palestine from the beginning of John the immerser's ministry until the Cross, but it was at the time of Christ's crucifixion and onward that the most ominous signs, wonders and awesome miracles fell upon Palestine, all portents with which a great conflict raged between 33 and 70 A. D. Hence the symbolism of the Revelation

1. Eph. 2:11-22; Flavius Josephus: **Wars**, translated by Whiston, (Chatto & Windus, 1912), Vol. 11, p. 439.

must agree with "the blood, fire, vapor of smoke," the darkening and falling of heavenly bodies, fiery winds, earthquakes, etc. Such things are not directly associated with the events of profane history but belong to the Bible and scriptural events. Nevertheless, the speculations concerning the Revelation have been as profuse and varied as the ramifications of historical events through nineteen hundred years. All such have led to grievous perplexities and have cast their impious shadows of doubt and misunderstanding over this wonderful book. The Revelation was clearly perceivable to all unbiased Jews of the first century and again and again the Spirit through John said, "He that hath an ear, let him hear (understand) what the Spirit saith to the churches."²

Jesus spoke of "things hidden" to the Jews of the first century. Have they not also been hidden to the gaze of some exeges?³ I am sure I have found it so as I read the works of Jewish, Calvinist, and other devout scholars who have attempted explanations of Revelation. And, some men of the churches of Christ have followed these blind guides from which I have seen fit to completely disassociate myself and remain close to the Bible in this study.

Here we would like to point out some examples of inappropriate explanations of the Revelation due to wrong points of view. The Revelation is the capstone of our New Covenant and the explanation of prophecies fulfilled in the first century and confirmed by the apostles of Christ. Despite this fact, a Catholic priest, contending in debate with a minister of the church of Christ, laid down a generally accepted principle of his faith which presumes to establish continuous revelation and a succession of the apostles in his popes, said, "Now, if Christ intended that the WRITTEN WORD (our New Testament) be the ultimate court of appeal, then that rule must have applied to the primitive christians. It didn't. They lived, died, shed their blood, and never read one word of the New Testament, because the first book was not written until 42 A. D. and it was not translated into Greek until about 65 A. D.; and, the last book of the New Testament was not written until 98 A. D. In other words, from 33 A. D. to 98 A. D., they could not use the New Testament as a rule of faith. It wasn't there. The first christians did what I do: they listened to the living voice of the living church."⁴

2. Rev. 27; Matt. 13:10-17; M'Ilvaine, *Op. Cit.*, p. 79.

3. Isa. 6:9-13; Lu. 19:41-44.

4. Stevens-Beevers: *New Testament & Roman Catholicism*, (David Lipscomb College, 1953), pp. 32-39.

The assumption above is in error for several reasons. The last book, the Revelation, was written prior to the destruction of Jerusalem instead of "about 98 A. D." And, why translate any book of the New Testament if the churches had no need of it? The writers of Christian evidences contend that all the New Testament was written before the fall of Jerusalem and in the original Aramaic Greek, the language prevalent and most generally spoken and read throughout Palestine. Besides the Lord made it clear during his personal ministry that the GENERATION of Jews then addressed by him and his disciples would not pass until they had an opportunity to hear and understand all things spoken of them by their prophets.⁵ Such a general enlightenment given orally and in writing was again and again assured the Jews by all the prophets from Moses to John on Patmos. God would use all means possible to save His people before He destroyed and scattered them. Hence the New Covenant in its completeness and full sufficiency would be given them both in writing and orally before their desolation came. Judah and Israel would most certainly get their New Covenant.⁶

Furthermore, M'Ilvaine, Paley and other competent authorities on Christian Evidences quote numerous sources, together with the canons of the early Church Councils, in proof of the fact that the entire canon (reed or rod) of our New Covenant existed in writing before the close of the first century and had Empire-wide circulation and renown among the scholars of that day. During the siege of Jerusalem, 66-70 A. D., in a masterful appeal to his people to surrender to the Romans, Josephus calls their attention to "that oracle" which is none other than our New Testament which he considered an effective appeal.⁷

Again, these writers point out that none but Jewish converts to Christ could have composed "that oracle" and all were martyred before 70 A. D., except John, who at that time was in forced exile on Patmos. We quote M'Ilvaine, "The use of words and phrases . . . peculiar to Judea in the times of the apostles; the continual, familiar, and natural allusions to the ceremonies and Temple services of the Jews, then existing, and which soon passed away; the universal prevalence of a mode of thinking and of expression, which none but Jews, brought up under the Law, always accustomed to think of religion through types and shadows, and reared amidst the usages, prejudices, associations, and errors of Jewish people,

5. Matt. 24:15, 34.

6. Acts 3:24; Jer. 31:31-34; Rev. 1:11.

7. Josephus, *Op. Cit.* Vol. II, p. 438.

as subsisting in the time of the apostles could have introduced without awkwardness and obvious forgery; all bear decided witness, not only that the writers of the New Testament were Jews originally, in every sense; but that they must have formed their habits of thinking, feeling, and writing, before the destruction of Jerusalem."⁸ Otherwise, their writings and behavior-patterns for righteousness would have been futile, in view of God's purposes, if the publication of any book of the New Covenant had been delayed until after Jerusalem was destroyed and the inhabitants of Palestine either lay dead or had been banished to slavery into distant lands. After Pentecost (Acts 2) Jerusalem would become Mt. Zion from which Jews as well as all nations would receive their new law; it would have a time and a place of origin for all nations and would remain essential for its comprehension by all until time shall be no more.⁹

Such is evidenced also by the characteristic features of the Greek in which the original apostles wrote and spoke. At that time almost every city in Palestine was composed of Greeks, Syrians, Chaldeans, Jews, etc., who carried on extensive commerce and travel in a language known as Aramaic Greek. M'Ilvaine says, "If the books of the New Testament be the apostles' writings, they must contain the characteristics of Palestine Greek and such is most manifest the case."¹⁰ And, it is a notable fact that such a written language disappeared before the death of John. When Jerusalem, with its civil and religious polity, disappeared and the Jews were rooted up out of their land and foreigners took their place, the language and customs of Palestine underwent a distinct change. The Greek of the New Testament was no more the living language of that time. Our authorities state that when John died probably not a man lived who could write or even speak precisely the Aramaic Greek and no writer could have produced a book of our New Testament in that language without a manifest suspicion of attempted forgery. This should answer the Catholic's claims.

Returning now to the contention that the wrong point of view is accountable for the errors some exegetes of the Revelation make, it is rather shocking to read Adam Clarke's confession that he did not understand the book." Almost all students rely heavily on Clarke's textual analyses of the Revelation and much credit is due him for our understanding of its contents. But his Wesleyan convic-

8. M'Ilvaine, *Op. Cit.*, pp. 85-86; Acts 3:25-26.

9. Heb. 12:18-28; Isa. 2:1-6; Lu. 1:32-33.

10. M'Ilvaine: *Op. Cit.*, p. 87.

11. Adam Clarke: *Commentary*, (Eaton & Mains-1883), Vol. VI, p. 573.

tion that the church began with Abraham contributed to his failure to make a proper application of his profound knowledge of the scriptures although his analyses of scriptural texts are excellent. He made no allowance for the tremendous, abrupt break between Judaism and Christianity when dealing with Revelation and thus his point of view was dim or extinct.

Now, all the prophets, in view of the great transition from Judaism to Christianity, referred to the culmination of mighty events in Jewish history which would take place with the coming of their Messiah and the end of their nation under God. They pointed out the things or events then dimly seen which would come to pass centuries later how the God of heaven would set up a kingdom and its sovereignty would be vested in their Messiah. This would take place when four universal civil governments would reach their zenith of power in the Roman Empire. All had been associated with the Jews and their history and all were encompassed within the Roman Empire. The impact of the Messiah's kingdom and its preparation before the Cross for its reception by Jews and Gentiles is the subject of and reason for the "opening of the seven seals" of the Revelation.¹²

Through a misunderstanding of the words "prophecy" and "prophet," much confusion has arisen in the interpretation of this "capstone" of the Bible. It is true the Lord calls the Revelation "the words of the prophecy of this book."¹³ However, these words of prophecy, except where double allegory is used, do not refer to things mysterious or dimly seen in the distant future from John's day. Nothing is implied of events either which must irresistably come to pass. God will always be the Master of nations, of human events in history, and will ever respect the free moral agency of men for weal or woe, right or wrong. But we can be dead certain in the events of the Bible, religious, civil, or social, He has set the patterns of the things which He will approve or condemn and will regulate thereby all affairs of this world until time ends.

The term nabhi, from which we get "prophet," refers not only to one who declares future events, but also to the preacher or instructor of his time. Such a one frequently foresaw the disastrous consequences of evil men and nations and counselled them and made strong prayers and supplications to God on their behalf in order that they might turn and prevent God's threatened judgments. And, although such judgments apparently were positive in their

12. Dan. 2:41-44; Jno. 18:33-40.

13. Rev. 22:18.

times, they were always conditional.¹⁴ Therefore, when it is implied of an apostle that he is a prophet, it does not follow that he was a fore-caster of similar or other events future to his day but that he was merely laying the capstone upon predictions previously made by inspired men before his day and warning his people of the pending dangers to which those forecasts applied. Such was John's mission in writing the Revelation. With this in mind we can appreciate Paul's contention that the church of our New Covenant is built upon "the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." The prophets before the Cross were the "predictors" of the death, burial, resurrection, the ascension, the advent of the Holy Spirit, and the building of the church by Christ's apostles, and the apostles stood this side of the Cross and confirmed their predictions and recorded the events and results of those divine forecasts.¹⁵ Jehovah not only guided them by His Spirit to see such applications but confirmed them by signs which He did by the apostles of Christ and has given us supreme assurance of their correctness.¹⁶

14. Clarke: *Op. Cit.* Vol IV, Introduction to Isaiah.
 15. Eph. 2:20; 3:5,
 16. Heb. 2:1-4.

Chapter II

PLAN AND PRINCIPLES

With some modification, we shall follow a plan in our brief general analyses of the Revelation similar to that found in Clarke's Commentary:

1. THE TITLE — Rev. 1:1-3 (See The Introduction for explanation).
2. SALUTATION AND LETTERS ADDRESSED TO SEVEN CHURCHES which are assumed to be representative of all congregations of John's day — Rev. 1:4 to Rev. 3:22.
3. THRONE SCENE AND OPENING OF A BOOK CLOSE-SEALED WITH SEVEN SEALS — Rev. 4:1 to Rev. 11:19.
 - (a) Advent of John the immerser and announcement that the kingdom is at hand or approaching. Hence the Revelator sees a throne, a cloud of witnesses around it, and four living creatures (Cherubim) who will execute certain judgments upon the Jewish people unless they return to the law of Moses. These judgments are executed with the opening of the first four seals.
 - (b) John will hear by the Immerser's testimony that Jesus is worthy and able to open the sealed book (of the prophets) in which connection a Lamb appears slain in prospect and he sees multitudes out of every nation, tribe, kindred, and tongue entering the kingdom.
 - (c) John witnesses the opening of the seven seals and observes the events that follow. He sees also 144,000 preparing themselves to enter the kingdom and upon entering are sealed of God.
 - (d) Then he is required to arise and measure the Temple (Tabernacle) and its worshippers in Jerusalem who are found wanting.
 - (e) Next he sees a Sanctuary (Tabernacle) opened in heaven and is required to seal up or not reveal this until later — Matt. 16:20; Lu. 9:20-22.
4. THE CRUCIFIXION IS A FACT NOW AND THE SANCTUARY OPENED IN HEAVEN has entered into the world in the form of a WOMAN ARRAYED WITH THE SUN (Rev. 12:1). She is with child whom a Red Dragon is about to devour when delivered by Jehovah's Spirit. The child ascends to his Father's throne and the Dragon is cast down— Jno. 12:7-10; Acts 1:9 and Acts 2; Rev. 12:1-12. This marks

the entrance of the New Covenant (woman — Gal. 4:24-27) into the world which contained the Christ-child and the Jewish state is cast down.

5. WAR FOLLOWS — BEASTS AND DRAGON FIGHTING AGAINST THE APOSTLES AND THE CHURCH (Rev. 12:13 to Rev. 20:15):

- (a) New Testament — Sword of Spirit; Armor of saints — opposed by physical force and deadly persecutions.
- (b) Confronted also by "Anti-Christ" and Beasts whom Jews worship. Beasts are rulers of Jews, cruel, corrupt, blasphemous Herods.
- (c) Near close of apostolic ministry the beasts fall out: Roman rulers turn on Jews. Witnesses of God revived; entreated by their Commander (Christ) to flee Jerusalem and Palestine (Rev. 18:4; Matt. 24:15-28).
- (d) Vespasian begins war against Jews in Galilee; becomes Emperor of Rome and his son Titus takes command. Galilee and all cities around Jerusalem fall to Romans (Rev. 16:1-21).

6. THE SIEGE AND TOTAL DESTRUCTION OF JERUSALEM AND PALESTINE DESOLATED:

- (a) Defeat of Dragon, false prophets and Anti-Christ; Triumphs of saints and songs of victory over Christ's enemies.
- (b) Holy City descends; "remnant" returns to Palestine; power of Rome broken by seditions; confusion and darkness over peoples of vast Roman Empire. The "remnant" planted — churches re-established in Palestine. Kingdom of Christ renews its onward march to universal conquest.

7. MAN'S LOST DOMINION RE-ESTABLISHED ON EARTH AND EDEN RESTORED (Rev. 21:1 to Rev. 22:21):

- (a) The Bride of Christ seen in all her present and future glory and the "second-Adam" (I Cor. 15:47), her husband, reigns in heaven with all power therein, on earth, and over the Hadean world by an eternal covenant.
- (b) No man can or should attempt to limit or revise this authority of heaven's Monarch, the Christ.

In the study of Revelation definite principles of interpretation must be observed. If the student of subsequent history sees within reigning monarchs or historical events scenes comparable to those

described symbolically in the Revelation, those with which this book deals originally should not be discredited. The Bible, sealed up and closed in 67 A. D., deals with every error individuals, nations or churches can commit and the just, faithful, true and righteous patterns lie with ominous warnings still upon its eternal pages.¹ Such divine, age-lasting, and universal patterns prove both the eternality of the book and the constancy of human nature. It is prophetic in this respect and double allegory is the means used by our Lord and by John to presage all spiritual and wicked conflicts and their results until time shall end.

We should study the Revelation with the prophets in mind and look within their records for Bible events which Christ and his apostles tell us were fulfilled from the birth of Christ to John the revelator. The Bible is its best interpreter from Genesis to the Revelation. Profane history and commentaries are wise hand-maidens, but the Bible is our first text-book. For instance, it would be difficult to see how Babylon of Nebuchadnezzar's times parallels perfectly Palestine and its rulers of the apostolic period without both sources. The history of Egypt in Moses' day as well as Sodom and Gomorrah of Abraham's time are likewise typical of the things John sees in Jerusalem and Palestine. Here are the plagues of Egypt, its darkness, the thunders of Sinai, its voices, earthquakes, hail, falling fire upon Sodom, sun darkened, etc., which also fell upon Palestine.² When we read in Matthew, "Out of Egypt have I called my son (Jacob)," we should study closely such passages of the Bible as are indicated below.³

A third principle to be observed pertains to the symbolism of the numerals and the figures of speech employed by the spirit and by John in writing the Revelation. In A. P. Forman's book, "Prophecy," an entire Chapter explains the numerals and figures employed by John. The student might consult also Fairbairn's "Typology," Stalnaker's "Mystic Symbolism in Bible Numerals," and White's "Symbolic Numbers." See Clarke's Commentary also.

Why "seventy years" of Babylonian captivity for the Jews under the law of Moses? The Bible number seventy denotes complete desolation and 70 A. D. may be seen as a climax to Jewish history under God. But let us see, "And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the Kingdom of Persia: to

1. John, seal not up this prophecy; it has future meaning also (Rev. 22:10)

2. "Testimony of Jesus, spirit of prophecy" (Rev. 19:10; Acts 3:18; Ex. 7 to 12).

3. Ex. 4:22-23; Matt. 2:13-15; Lu. 1:32-33; Rev. 18:4; 11:8.

fulfill the word of Jehovah by the mouth of Jeremiah, until the land (of Canaan) had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfill three score and ten years."⁴ The Jews were commanded by Jehovah to let their farms rest every seventh year and thus "replenish the earth" and fallow the soil. In other words, they had what is known as "sabbatic years of sevens (heptads). The numeral "10" contains a completeness of the digits and signifies fullness; so, when the "sabbatic" year is multiplied by ten, we see the explanation of the land enjoying complete rest for seventy years while the disobedient tillers are wasted by slavery and toil on in Babylon.⁵

With this in mind, another example taken from Daniel is very pertinent to our study and for an explanation of the use of symbolic numerals in ascertaining the fulfillment of his prophecy. Gabriel is sent to show Daniel the termination of God's people and the coming of a new order under Christ. Daniel had asked God to show him if Babylonian captivity meant the end of God's dealing with the Jews. Thus spoke the angel, "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sin (offerings), and to make reconciliation for iniquity and to bring in EVERLASTING righteousness, and to seal up vision and prophecy, and to anoint the most holy (place)."⁶

During the siege of Jerusalem by Titus, Josephus, a Jew, observed when "the daily sacrifice" ceased to be offered by the priest in Jerusalem. Notice: "And now Titus gave orders to his soldiers . . . to dig up the foundations of the tower of Antonia . . . while he had Josephus brought to him, for he had been informed that the daily sacrifice had ceased and commanded him to say to John, head of a seditious faction of Jews, 'if he had inclination to fight to come out with as many men as he chose; but that he desired he would not defile the Temple . . . and that he might . . . offer the sacrifice which were now discontinued by the Jews.'"⁷ In a footnote Whiston says, "This was a remarkable day indeed, the 17th of Panemus (Temuz), when according to Daniel's prediction, the Romans "in a half a week (of seven years) caused the daily sacrifice and oblation to cease. From the month of February, A. D. 66, about which time Vespasian entered on this war, to this very time, was just three years and a half." See Bishop Lloyd's Tables of Chronology

4. II Chron. 36:20-21; A. P. Forman, *Prophecy*, (Presbyterian Publishing Co., 1878) See Appendix I.
5. Lev. 25:1-4.
6. Dan. 9:25-27.
7. Josephus, *Op. Cit.*, Vol. II, p. 437.

Also, Josephus states that there was a man, "one Jesus the son of Ananias, who for four years before the war began and while Jerusalem enjoyed great peace and prosperity came up to the feast and began suddenly to cry aloud, 'A voice against Jerusalem and the holy house, etc.' and he continued this ditty, 'Woe, woe to Jerusalem,' for seven years and five months.'"⁸ It is apparent from this that each week consisted of sabbatic years previously pointed out. My chronology below illustrates the meaning of the seventy weeks or 490 years terminating the vision shown Daniel by Gabriel:

1. Temple buildings completed (Hag. 1:14-15; 2:18; Ezra 6:15) 418 B. C. *
2. Cyrus decree (Isa. 44:24-28) 450 B. C.
3. Cyrus' decree effective (Malachi 3:10
(Seven weeks or 49 years later, Artaxerxes Mnemon issues decree by which Levitical priests and main body of Jews are liberated from PERSIA; Temple services and worship restored (Dan. 9:25) per Cyrus decree)⁹ 401 B. C.
4. Sixty-two weeks or 434 years remain, less 401 B. C. bring us most certainly to *the Cross* and following results: 33 A. D. "
 - (a) Jewish nation becomes "spiritual widow" (Isa. 47:8-9; Rev. 18:8-20; Rom. 7:1-4; I Tsess. 2:14-16)
 - (b) "To (atone for) finish the (Adam's) transgression (Dan. 9:24; Gen. 3:2-9; 22-24; I Tim. 2:13-14; Rom. 5:14-16; Heb. 2:9; Gal. 3:19-22; Jno. 5:39; Heb. 10:4)
 - (c) "To make an end to sin-offerings" (Heb. 10:1-14; Dan. 9:24)
 - (d) "To make reconciliation (purge away) for iniquity (both past and future sins by the cross)" (Dan. 9:24; Eph. 2:15-18; II Cor. 5:18-20; Heb. 15; 10:14).

8. *Ibid.* pp. 454-455.

9. 1901 American Standard Version (Thos. Nelson & Sons), See Chronology, p. 24.
10. See footnote, Josephus *Op. Cit.* Vol. II, p. 239; A. Clarke, *Op. Cit.*, Vol. IV, p. 800 (Malachi flourished B. C. 416); II Chron. 36:20 (" . . . until the reign of the kingdom of PERSIA.")

11. F. W. Farrar, *Life of Christ* (Thomas P. Crowell & Co., 1874), p. 699 (See comment on the age of our Lord).

- (e) "To bring in EVERLASTING righteousness" (Dan. 9:24; Gal. 3:21; Rom. 3:21; 4:9-14; 5:17-21; Acts 2).
- (f) "To seal up (fulfill and set limits to) vision and prophecy" (Dan. 9:24; Acts 3:24; Matt. 5:17; Lu. 24:44-46; Rev. 22:18; 10:4-7; 11:7).
- (g) "To anoint the Most Holy place" (Dan. 9:24; Acts 10:38; Heb. 9:11-12; 24-26; Acts 2:32-33; I Jno. 2:20, 27; Matt. 16:18-19; Eph. 2:19-20; Acts 2:38-47; Heb. 10:19-21, 28-29).
5. "And after the three score and two weeks (33 A. D.) shall the ANOINTED ONE be cut off (crucified), and shall have nothing (Isa. 53:8) and the people (Roman army) of the Prince (Vespasian) who shall come shall destroy the city (Jerusalem) (A. D. 70), and the Sanctuary (within the Temple, Neh. 6:10); and the END thereof shall be with a flood (Gospel preaching, Isa. 28:17-19), and even unto the end shall be WAR; DESOLATIONS are determined (Acts 2:23). And he (the Christ) shall make a FIRM COVENANT (completely fulfilled) with many for *one week* (within the last seven years before 70 A. D.): and in the midst of the week he (Titus) shall cause the daily sacrifice and the oblation to cease; and upon the wing (pinacle) of abominations shall come one (Titus) that maketh desolate; and even unto the full end, and that determined (Isa. 28: 22; 10:23), shall wrath be poured out (I Thess. 2:16) upon the DESOLATE (Jerusalem, Matt. 23:37-38)." Here is the summation of the SEVENTY WEEKS (490 years), of all prophecies pertaining to Jerusalem and the Mosaic economy, confirmed by Gabriel to Mary (Lu. 1:26-38; 2:34-35) and attested by Jesus (Matt. 24:15) concerning Daniel and the end of his people, the Jews. Daniel is told (Dan. 12:10-13) to rest for

awhile and that later, in the fullness of the times, he would stand in his lot, at the end of the days (Jewish dispensation).¹²

12. Gal. 4:4; Acts 3:18-21; 7:47-53.

Chapter III

CHRIST'S INTRODUCTION TO THE REVELATION AND DIRECT LETTERS TO SEVEN CHURCHES

(Rev. 1:1 to 3:22)

We shall now give a brief, sweeping analyses of each division of the Revelation. Several different translations of the Bible accompanied by this study will assist both students and teacher to understand our points of view as we proceed with our explanation of things of the Revelation apparently difficult to understand.

Open your Bibles, now, and study Revelation 1:1-3. Here we learn that God gave His son in heaven a discovery which Christ in turn gives to John by the Holy Spirit to show (in visions) all Christians then living the things which must shortly (Gk., "taxu," meaning quickly) come to pass concerning the Jews. Indirectly, they will concern all other righteous or unrighteous men and nations who display similar events in history or who commit similar transgressions against God's covenant. At that time, a great blessing of defense and security was invoked upon all who would read, hear, study, understand, and keep the words of the prophecy of this book. It is possible all churches and christians who live upon this earth until the end of time will be subjected to similar painful trials and persecutions, under like circumstances, and our history books prove as much.

It is noteworthy that God deposited the letters and the Revelation with congregations of disciples outside Palestine or the realm of severe conflict and persecutions. The seven churches will serve as custodians and circulation agencies to get this volume to as many people within Palestine as quickly as possible before the end comes in 70 A. D. Our merciful Father will not leave any of His children in obscurity of all the fateful events (Matt. 24:31) which must surely come to pass but His will must be done on earth as it is in heaven.¹ His son by letters to his churches will correct any violations of the New Covenant and will remove all obstructions to righteous conditions which thwart in the least the full and free development of all Christians.²

At verse 4, Chapter I, it is indicated that the Revelation is ad-

1. II Pet. 3:8-13; Acts 17:30-31.

2. I Thess. 2:13-16; Acts 13:44-48.

dressed to seven churches also in a collective capacity which is a necessary assumption that he intends for all of his churches to be one under a uniform law and so it was understood by all the apostles. No matter what the state or false religious conditions were under which they were functioning, all his churches must endeavor to "keep the unity of the Spirit in the bond of peace or perfectness." The contents of Revelation is from one legal source, God; from the seven spirits, indicating the manifoldness of God and the Holy Spirit; and from Jesus who since the ascension is the ruler of all the civil powers of the earth and is King of his kingdom and the head of his church.³

Those addressed (Rev. 1:5-6) have been "loosed from our sins by his blood; and he made us to be a kingdom, to be priests ("a royal priesthood") unto his God and Father." Only men related to Aaron by direct descent (by blood) could qualify under Moses' law as priests.⁴ So also is it the case under the New Will. And, since there is but one legal process by which all are made "priests and kings unto God," it is a very serious error to single off any group and sanction or support them as a special class of priests. And, how does one become by blood related to Christ, the high priest? Christ's blood shed on the Cross sealed, sanctified, and cleansed for all a New Covenant and when anyone by faith in the death, burial, resurrection (the basic facts of the Gospel) repents, confesses Christ's name and is baptized into this covenant or fellowship with him Christ's blood cleanses him from all sin and he has fellowship with the Father. Thus we become priests and kings unto God.⁵

Another thought in the introduction is important and needs explanation. See Rev. 1:7. Christ's coming at that time was imminent and "the clouds" with which he did come refer to the prophets as witnesses. They all testified before the coming of the HOLY AND JUST ONE to inflict certain judgments upon Jerusalem and the Jews.⁶ Here is strong evidence that Jerusalem and its Temple were standing and that the Jews were living in careless ease at the time the Revelation was written.⁷ From "Alpha to Omega" expresses the entire range of events under consideration and the whole scope of the judgments of the prophets to be fulfilled.

3. Matt. 28:19-20; Rev. 1:5; Eph. 1:18-23.

4. Rev. 1:5-6; Lev. 8:6-9; Ex. 29:9; Neh. 13:28-29; Zech. 6:12-13; Isa. 9:6-7; Lu. 1:26-27; Acts 2:29-35; I Pet. 2:2-5; Heb. 10:19-21, 29; 13:12-16; Rom. 12:1-2.

5. I Jno. 1:6-7 (We should Do the truth and lie not, if we have fellowship with God).

6. Clarke *Op. Cit.*, on Rev. 1:7; Dan. 7:23-27; Acts 3:24; Heb. 12:1.

7. Clarke, *Op. Cit.*, Vol. VI.; Rev. 1:8.

The "voice of the Trumpet" calls attention to a great, abrupt transition which took place at the Cross between the covenants and the break in all relations of the subjects under them. After the ascension of Christ, he must be held up to the admiration and constant gaze of all as the ruling, reigning Monarch in the heavens and it is very appropriate that John should see "one like unto a son of man" holding seven stars (angels or ministers) in his right hand and abiding in the midst of the churches or seven golden candlesticks.⁸ He also has the "keys of death and of Hades." This should be borne in mind.⁹ This power and regal majesty displayed in the beginning of this vision was very essential for the comfort of Christ's disciples then persecuted and was an awesome warning to those who persecuted and killed them. The churches of Asia Minor and all others must trust their King for perseverance, hope, faith and abiding love while they suffer this *great tribulation* and, though some of them may even abide "where Satan's throne is," they must be cautious of the "blasphemy of those *who say* they are Jews," and refuse to wear no name but Christ's or "Christian."¹⁰

To act in or to misuse a Holy name for an unholy purpose is blasphemy. If one wishes to glorify God, Christ, and the Holy Spirit he must renounce denominational affiliations, reject all unauthorized religious designations, and call himself a Christian and that only.¹¹ We see no necessity of dealing with every passage addressed to the seven churches but one other thought within this section should be cleared up. Some Millernarians think that the statement, "I will give him to sit down in *my throne*, as I also overcame, and sat down with my Father in *his throne*," is a point that Christ is not at this time reigning on David's throne. Such a contention violates both the tenor of the predictions of the prophets and of the teachings of our Lord and his apostles.¹² All the reigning by all the authority of heaven and earth Christ will ever do he possesses now and to denounce this fact is to open one's mouth in the basest sort of blasphemy. The beast had not only a name of blasphemy but in denying the Lord's authority and continuing to exercise himself and others by his fanatical authority in the Jew's religion he uttered great swelling words of blasphemy against God.¹³ Doing religious acts in word or in deed by the name of the Lord is to strict-

8. Rev. 1:9-11; II Tim. 3:11-12.

9. Rev. 1:17-18; Isa. 22:22; Matt. 12:29; 16:18-19; Acts 2:30-32; Eph. 4:8-11.

10. Acts 8:3; 26:14; Matt. 25:45; Rev. 1:9; Acts 14:22; Matt. 24:21; Rev. 2:9, 13.

11. I Pet. 4:15-16.

12. II Sam. 7:12-17; Isa. 9:6-7; Lu. 1:32-33; Acts 2:29-31.

13. Matt. 28:19-20; Eph. 1:18-23; Heb. 8:1-2.

ly speak and act by the "oracles of God" or the authority of Christ and his inspired apostles.¹⁴

Only individuals who by humble faith in and obedience to the New Covenant have the right to wear Christ's name, for THE DISCIPLES were called Christians first at Antioch. We are made disciples when we believe the facts of the Gospel and are baptized into Christ or into the name of the Father, Son, and the Holy Spirit.¹⁵ When baptized we become Christians and must learn to "observe all things whatsoever Christ commanded us by his apostles." We have been born again and are in his kingdom and have a right to wear his family name.¹⁶

14. Col. 3:17; I Thess. 2:13; Jas. 2:7; Acts 18:5-6; I Pet. 4:10-14.
15. Matt. 28:19-20; Mk. 16:15-16; Acts 2:38-39.
16. Acts 11:26; Isa. 56:5; 62:1-2; I Cor. 1:12-13; Acts 19:1-5.

THE THRONE SCENE

(Rev. 4:1 to Rev. 5:14)

Passing from things addressed to seven churches independently, a Throne Scene is presented to our view and this is followed by the opening of a close-sealed book by our Lord. This Scene encompasses the entire range of prophecy fulfilled from the birth of Jesus to the destruction of Jerusalem but the opening of the seals terminates with events ending with the ascension of Jesus and his coronation as King of kings and Lord of lords (Rev. 11:15). The Jews considered the writings of their prophets (seers or elders) as a COMPOSITE book which they or these seers desired to see and understand but for whom it was a sealed book. John the immerser repeatedly and humbly admitted to the Jews that he was not the Messiah and could not open the seals thereof although he was said later to be the greatest of all the former prophets due to his mission of pointing out to Israel the Mighty One whose birth, deeds, words and mighty miracles would be the revelation of such events. John did no miracles; he was only "the voice of one crying in the wilderness (to Israel), Make ye ready the way of the Lord, make his paths straight, etc." Both John and Jesus during their personal ministries would exult to view and wonderment the Throne of God in the visions of the former prophets and seeing the Messiah as slain in prospect only (Isa. 53), John would cry, "Behold, the Lamb of God."² Thus he would point out to the Revelator the one who is worthy to take the book and open the seals thereof.³

Moreover, it will be clear as we proceed that the opening of the seals involve TWO WOES (two ministries) which will strike the land of Palestine and especially Jerusalem and the rulers of the Jews.⁴ John's ministry began about August, A. D. 29, or in the fifteenth year of the reign of Tiberius Caesar, and continued about twenty months overlapping by a few months the personal ministry of Jesus who "began to teach" when he was about thirty years of age.⁵ The Revelation is not logical but prosaic and by personification John the Revelator exhibits the distress of the Jews and their

1. II Cor. 3:12-13; I Pet. 1:10-12.
2. Matt. 5:14-20; Jno. 1:35-36.
3. Rev. 5:4-5.
4. Rev 9:12; 11:14 (Three woes, three distinct ministries).
5. Lu. 3:23; Clarke, Op. Cit., on Lu. 3:1-2.

prophets when it is said, "And I *wept much*, because no one was found worthy to open the book, or to look thereon."⁶ This is the situation of the Jews when John the immerser and Jesus appear upon the scene of action among them. Jesus' personal ministry closed formally at the Cross but in reality when he ascended on high, took his seat on his throne, and dispatched the Holy Spirit to his waiting apostles in Jerusalem, about May 9, A. D. 33, the "second woe" and its events ended having continued about three and a half years (42 months) or from his temptation until the establishment of the kingdom or the church. In their distress and confusion the leaders of the Jews, in Judea, will oppose and obstruct The Immerser's preaching and demons (locusts) will hurt "men" "five months".⁷ "Five" is a symbol of world-wide extension and refers to the wide-spread effect these demons had upon all Jews.⁸ When augmented by the "four living creatures (cherubim)" who are agents of God's wrath, we can conclude that John's ministry lasted about twenty months or during the time of the "first woe."⁹

We should realize that under the three ministries, from John the immerser until Jerusalem is destroyed, God will do nothing as concerning the events which will then come to pass that He did not distinctly reveal to all His prophets from Moses to Malachi, so that we may easily identify the same by the use of our Bible and such works as Josephus as God opens the sealed book through His chosen agents.¹⁰ The three woes which then strike Palestine should be clearly perceivable.

Associated with the work of John the immerser, turmoil, seditions, wars and rumors of wars will be the news of the day among Jews and Roman gentiles alike and these will grow in intensity until the final overthrow of the Jewish nation. These are the things John sees as the seals are opened and God's judgments begin to fall upon Palestine and this eastern division of the Roman Empire. Despite the fact that many Jewish converts to John and Jesus, effected during their personal ministries, all will continue to flounder in their doubts and darkened spiritual condition until every thing is made plain by a fully revealed New Covenant. Before the Cross practically all Jews including the apostles whom Jesus has schooled for three and a half years will forsake him. They will continue

6. Rev. 4:1 (in heaven — no tears); Rev. 5:4.

7. Rev. 9:5, 10-11.

8. "Five" lies between "four" and "six"; Leo Stalnaker: *Mystic Symbolism in Bible Numerals*, (Dorrance & Co., 1952), Chs. V and VI.

9. Rev. 4:6-11; Ezek. Ch. 10.

10. Amos 3:1-8.

to walk in the "traditions of the elders, chief priests, and scribes" and will refuse to keep the law of Moses and learn the application of the judgments and the warnings of the prophets foretold of them, their city and their vain sacrifices and worship. This is clearly evidenced by the replies Jesus received from his apostles at the close of his personal ministry when he asked, "Who do men say that the Son of man is?" He received confused replies from them.

It is evidenced also by the predictions of the prophets, such as, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one, etc."¹¹ Jesus will not die for godly or righteous people; all will be dead spiritually and His Father will lay upon Jesus "the iniquity of all."¹² The death of the promised Messiah will become "the stone of stumbling, and rock of offense" for all Israel and all the disciples of Jesus on that account will go back and walk no more with him despite the wonderful preaching to which they have listened during his or the Immerser's personal ministries. The student should now be prepared to receive such statements as, . . . "and they *repented not* of their murders, nor their sorceries, nor their fornication, nor their thefts," knowing fully of whom the Revelation speaks.¹³ Jesus is not yet their "Messiah" or their Christ as will later be pointed out to the Jews and all nations by Christ's inspired apostles when his death, burial and resurrection can be proclaimed as facts. It will not only be God's throne held up to view but the Son's throne as well.¹⁴

We are prepared now to go back and pick up the Throne Scene (Rev. 4 and 5) in more detail. John, like all other apostles, sees a "door opened in heaven," and a trumpet voice bids him "come up hither." His attention is being prepared for the opening of the sealed book and certain results which follow until our Lord's ascension and the immediate approach of his kingdom established upon the New Covenant follow. This is clearly seen at the close of Chapter II and by a close study of Rev. 12:1-10. As he recalls now the ministries of Jesus and John the immerser, John sees God's throne with a RAINBOW which betokens His faithfulness to His plans and purposes. The types and shadows under the law of Moses will most surely have their fulfillment in anti-type and realities

11. Matt. 16:13-20; Acts 13:22-27.

12. Rom. 3:9-18; Matt. 13:14-17; 26:74-75.

13. Rom. 5:6-8; II Cor. 5:14; Isa. 53:6; Jno. 12:32-34.

14. Rev. 9:20-21.

15. Acts 2:30-36; Rev. 3:21.

entirely associated with the Gospel. And how like Egypt and its stubborn Pharaoh do the Jews and their rulers now appear or does not Jerusalem, where our Lord was crucified, remind the reader of Sodom and Gomorrah?¹⁶

Is it, therefore, any wonder that from this THRONE proceed "lightning, thunder, and voices" which say, "Let Jew and Gentile sinners beware and repent." Repentance was the burden of The Immerser and Jesus' message to the Jews.¹⁷ Before the Throne is seen also a "sea of glass like unto crystal," symbolic of the transparent, fragile Jewish nation with which God and His agents deal. In the midst of the Throne is seen "four living creatures" who together with the seers (elders) praise God and His son. And what may we learn from the Bible about these "living creatures"? In Revelation 4:6, the word, "beast" is improperly used. "Therion" is the Greek word for beast and is used in Rev. 13: 1, 11 to signify a religious person or ruler under God who has sunk to the level of a beast.¹⁸ In Rev. 4:6 the Greek word is properly translated "living ones or creatures (*zoon*) who prompt Monarchs to serve as God's agents of punishment for God's own praise, honor and glory and upon the judgments only given His prophets by the Spirit. Because of the swift and continuous vengeance which these creatures will exact of the "beast" (any ruler of the Jews) his subjects or worshippers will have "no rest day or night; they will be tormented forever and ever."¹⁹

These "living creatures" are described by Ezekiel in identical symbols which he saw preparatory to the second total desolation of Palestine by Nebuchadnezzar.²⁰ Now John sees these "creatures" preparing four universal powers and their tributaries under the dominion of Rome to inflict a similar punishment on Palestine. Such "cherubim" guarded the entrance to Eden to prevent Adam and his descendants to partake of the tree of life after Adam was driven from the Garden due to his deliberate transgression of God's law. And, we see one of these "living creatures" becoming "a lying spirit in the mouth of all Ahab's false prophets" to seduce him, his armies, and the ten tribes of Israel to their desolation and destruction. The student of I Kings 22 will recall that this seduction by heaven's messenger was preceded by a Throne Scene of God with all the hosts of that realm about Him.

16. Rev. 4:2-8; 11:8; Heb. 9:1-10; 10:1; 9:23.

17. Matt. 3:1-3; 11:20-24; Lu. 13:1-5; Rom. 9:14-29.

18. Rev. 4:6-10; See Clarke's comment on verse 6.

19. Rev. 4:8; 14:11.

20. Ezek. 1:4-14; Ezek. 2:8-10; 2:1-7; (Ezek. 1:22; 10:15ff.)

Previously we have alluded to Jerusalem as represented by names felt by any pious Jew to be the most terrible of Old Testament history — "Sodom and Egypt."²¹ Said Isaiah, "Hear the word of the Lord, ye RULERS of Sodom; give ear unto the law of our God, ye people of Gommorah," and again, "How is the faithful city become a harlot! she that was full of justice! righteousness lodged in her, but now murderers."²² No book known to the world, now or ever, can excell the Bible for unity and consistency because the mind of God is in it and His purposes whether expressed in types and anti-types or judgments predicted and their warnings fulfilled make the principle of ANTITHESIS an essential feature of the events underlying the Revelation. Take for example two broadly contrasted WOMEN in prophecy:

1. They are identified by the former prophets, later by the apostles, as TWO CITIES or TWO COVENANTS — one reality being in each case doubly represented: as a WOMAN and as a CITY. The harlot and Babylon are one; the bride and the heavenly Jerusalem (Gal. 4:26-27) are one. And we quote:
2. "The two women are contrasted in every particular that is mentioned about them: the one is pure as purity itself, 'made ready' and fit for heaven's unsullied holiness; the other foul as corruption could make her, fit only for the fires of destruction.
3. "The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast and the kings of the earth, who ultimately hate and destroy her.
4. "The one is clothed with fine linen, and in another place is said to be clothed with the sun and crowned with a coronet of stars: that is, robed in Divine righteousness and resplendent with heavenly glory; the other is attired in scarlet and gold, in jewels and pearls, gorgeous indeed, but with earthly splendor only. The one is represented as a chaste virgin, espoused to Christ; the other is the mother of harlots and abominations of the earth.
5. "The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, and seated on a beast which has received power from the persecuting dragon.

11. Rev. 11:8.

22. Isa. 1:10, 21.

6. "The one sojourns in solitude in the wilderness; the other reigns 'in the wilderness' over peoples, their nations, and kindred, and tongues.
7. "The one goes in with the Lamb to the marriage supper, amid glad hallelujahs; the other is stripped, insulted, torn, and destroyed by her paramours.
8. "We lose sight of the bride amid the effulgence of heavenly glory and joy, and of the harlot amid the gloom and darkness of the smoke that 'rose up for ever and ever.'"²³

Is it then impossible for us to see even as the Seer did that Babylon is not the Jerusalem of "the Jews" only but also the great Church of God throughout the world when that Church forsakes the New Covenant and becomes faithless by her apostasy to her true Lord and King? Babylon is not pagan Rome or even the Roman Catholic Church as seen originally by the Revelator; and even if we had before us, as we certainly may have, a distinct reference to Rome, it would be only because Rome was one of the manifestations of the beast, and because the city and that church afforded a suitable point of departure for a wider survey. There may be a most intimate connection between the papal Church and some of the manifestations of Babylon. But it is impossible to speak of her as the guide, the counsellor, and the inspirer of anti-christian efforts to dethrone the Redeemer, and to substitute the world or the devil in His stead. The papal Church has toiled, suffered, and died for the Christ. John's Babylon never did.

But returning to the "four living creatures," their description, and the purpose they will serve within the Throne Scene, they will prompt the Roman armies, God's agents, to fulfill all the prophetic denunciations against Jerusalem and the Jews who refuse to follow their Messiah back to eternal dominion and the "Tree of Life" forfeited by Adam's fall. Their bold religious externalism and their deep-seated expectancy of a mundane Sovereign exercising universal, religious-political sway over the lives and fortunes of men is the cause for their rebellion against the solemn, God-inspired appeals of His messengers under the New Covenant.

At this time, within the Roman Empire, lay dormant the national spirit of four other preceding universal powers; viz., the Babylonian, Medo-Persian, Assyrian-Grecian, and Egyptian kingdoms. So, the first "living creature" will partake emblematically of the likeness of the lion which was a symbol of the power of Baby-

lon. The second creature is like a calf and symbolizes Egypt. The third has the face of a man and reflects the power of Greece in the days of Alexander the Great who took from Persia her universal dominion and reflects the wisdom of her world-renowned philosophers who wrote the *Novem Organum* and Greece's "De Cive." No wonder then that the preaching of the Gospel to the Greek was foolishness and to the Jews a stumbling block.²⁴ Daniel describes the "arms and chest" kingdom by the symbol of a bear. Ezekiel adds the "face of a man" to each but in the Revelation it stands out in the symbol of the third living creature. The fourth, the "flying eagle" most certainly represents the swift and merciless power of the Roman Empire. The Graecia-Egyptian symbol should be considered as one since their powers were combined, at this time, under the coalition of Cleopatra and Pompey. They were similar in all respects and may well be symbolized by a docile, dumb calf which portrayed the things they worshipped. Three world-powers now combined under Rome will execute against Palestine all the judgments of the four-and-twenty Seers as they are prompted by God's cherubim. Christ will be seen standing in the "midst of God's throne and of the four living creatures and in the midst of the elders" and he will take the close-sealed book out of the right hand of him that sat on the throne.²⁵ The living creatures will be in agreement with the execution of each judgment and will say, Amen, and all will worship before the throne of God and His mighty son.²⁶

These living creatures, all summed up in Rome which holds sway over Palestine, have prophetic, historical eyes which look in every direction, "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." They look into the past as well as the future for they "are full of eyes before and behind." The interlocking evidence of the prophets and the apostles, Christ Jesus himself being the chief cornerstone, is perfect and at this time is becoming the foundation for Christ's kingdom and the battle ground upon which the issue with the powers that be shall be decided.²⁷ Christ is not only able to open the seals but he is worthy since during his personal ministry he of all Jews will keep the law of Moses perfectly. After his death on the Cross he will use the wrath of empires to serve the determinate counsel and foreknowledge of his Father and

23. Guinness (ad. hoc., Wm. Milligan; *The Book of Revelation*, (George H. Doran Co., 1889), pp. 293-294.

24. I Cor. 1:23.

25. Rev. 5:6-7.

26. Rev. 5:9-14.

27. II Chron. 16:9; Rev. 4:6, 8.

all nations, peoples, tongues, and the heavenly hosts will praise His warfare and glorious triumphs. The Jewish peoples everywhere are now under God's indictments and with the opening of the seals we shall see a mighty spiritual conflict begin.

During the ignominious and farcical trial of Jesus, when Caiaphas, the high priest of the Jews, pressed Jesus to tell them plainly if he were the Christ or Messiah, Jesus replied, "Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and COMING on the clouds of heaven." Would he and the Jews see this; does Josephus and others tell us they did see it? Surely they did! This "coming" would terminate all their spiritual relations with God and would be the "end of their age" and not the end of the world as some would think.²⁸ The students of Bible history will recall now the mighty conflict which raged in Egypt between God and his people on the one hand and Pharaoh and his army on the other as this conflict ended the Patriarchal Age accompanied by ten mighty signs, wonders, plagues and the deliverance at the Red Sea of God's people under Moses. Such is typical of the deliverance from the BONDAGE OF SIN which Christ, our Deliverer, will accomplish by his "baptism" or death and the proclamation of the Gospel by his ordained apostles of the first century.²⁹ And what signs, wonders and mighty miracles, more powerful than those the Egyptians and Jews witnessed in Egypt, will accompany this spiritual deliverance! Pharaoh is typical of Satan, the Dragon, and Egypt is typical of the world in the days of the Immerser, Jesus and the apostles.³⁰ Fifty days from Israel's baptism at the Red Sea they obtain their law at Sinai which will constitute them a nation and God's own separate people and likewise fifty days from the Cross or Jesus' baptism of suffering at the Cross the whole world will receive its New Covenant of restored dominion and eternal life under the Christ our Lord and King.³¹ Preparatory skirmishes preceded Israel's deliverance; likewise we shall see with the opening of the seals similar engagements between the Dragon's realm and Jesus until after the Cross, bowls unmixed with God's wrath, shall be poured out upon the Jews held under Satan's jurisdiction as their "drink offering." This spiritual Antithesis will increase with unmitigated force and ever increasing crescendo between the powers of heaven and those of the Dragon

28. Matt. 26:63-64; Rev. 1:7.

29. I Cor. 10:1-12; Exod. 7-11; Psa. 106:21-27; Num. 14:19-24; Heb. 3:19.

30. Jno. 8:33-34; I Jno. 5:19.

31. Isa. 51; See Adam Clarke's Comments on this and Isa. 63:1-6; Acts 2:1-37; Deut. 16:1-17; Exod. 19:1.

until the Hebrew "Har-Magedon" will end in the destruction of Jerusalem, A. D. 70.³²

32. Isa. 6:6-13; 10:20-23; Rom. 9:27-28.

Chapter V

THE OPENING OF A SEALED BOOK

(Rev. 5 to 12; II Cor. 3:13-14; I Pet. 1:12)

This section of the Revelation deals with the first and second woes or judgments and the events which transpire in Palestine from the birth of Jesus, the first prophecy of the Old Testament to be fulfilled in regard to the New Covenant, until Jesus' ascension and his coronation as King of kings is an accomplished fact. A great transition will take place between the opening of the sixth and seventh seals and the revelation of things under the seventh will deal with events of prophecy fulfilled under the third woe, the last, which period extends from the ascension to the complete fulfillment of the New Testament and the destruction of Jerusalem, 70 A. D. The opening of the seals does not deal with EXTINCTION of all things which terminates the Christian era but merely with TRANSITION and the end of the Jewish age.

Dr. Joseph A. Seiss, noted Jewish scholar, has this to say in regard to Rev. 21:1, which most singularly applies to the entire scope of the Revelation, "In those passages which speak of the "passing away" of the earth (land) and the heavens, the original word is never one which signifies termination of existence, but a verb of very wide and general meaning, such as to go or come to a person, place or point; to pass, as a man through a bath, or a ship through the sea; to pass from one place or condition to another, to arrive at, to go through; to go into, to come forward as if to speak or serve. As to time, it means *going into the past, as events or a state of things once present giving place to other events and another state of things*. That this implies great changes when applied to the earth (land of Canaan) and the heavens is very evident; but that it ever means ANNIHILATION, or the passing of things out of being, there is no clear instance either in the Scriptures or in classic Greek to prove. The main idea is TRANSITION; NOT EXTINCTION."¹

Here are some passages from the prophets which point the student of the Revelation to the great transition under consideration:

"Behold, Jehovah maketh the earth (land of Palestine) empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . There-

¹ J. A. Seiss, *Higley's Sunday School Commentary* (The Higley Press, Butler, Ind., 1941), p. 238; Clarke, *Op. Cit.*, Vol. VI, p. 594.

fore hath the curse devoured the earth (land), and they that dwell therein *are found guilty*; therefore the inhabitants of the earth are burned, and few men left."

"And it shall come to pass in that day, (Christian dispensation), that Jehovah will punish the host of the high ones on high, and the things of the earth upon the earth. And they shall be gathered together, as prisoners are gathered together in the pit, and shall be shut up in the prison (Rev. 20:1-3); and after many days shall they be visited. Then the moon shall be confounded, the sun ashamed, for Jehovah of hosts *will reign (by the New Covenant) in Mount Zion*, and in Jerusalem; and before his elders shall be glory."² "Behold the days come saith Jehovah, that I will make a New Covenant with the house of Israel, and with the house of Judah: NOT ACCORDING to the covenant that I made with their fathers in THE DAY I took them by the hand to bring them OUT OF THE LAND OF EGYPT, etc."³

"And in this mountain (*Mt. Zion*) will Jehovah of hosts make unto *all peoples* a feast of fat things (in the Gospel), a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in THIS MOUNTAIN the face of covering that covereth all peoples, and the veil that is spread over all nations (of Jews). He hath swallowed up death forever; and the Lord Jehovah will WIPE AWAY TEARS from off all faces; and the REPROACH of his people will he take away from off all the earth (land): for Jehovah hath spoken it."⁴

The *reproach* referred to above, however, cannot be taken away from the Jews during the Christian dispensation so long as they cling to their Talmud or other religious traditions, their worship or the Law of Moses and its priesthood.⁵ They must turn to the *new order* of the Gospel, for there is not one single intimation in all the scriptures that the change or TRANSITION would be accomplished by some *sudden and national transformation* that God would effect in their behalf. The language addressed to them and all is, "*He that believeth and is baptized shall be saved;*" "*He that heareth, let him say Come, etc.*" or "*Repent and be converted EACH ONE OF YOU*

2. Psa. 106:13-27; Isa. 24:1-6, 21-23.

3. Jer. 31:31-36; I Cor. 15:1-4, 12-19, 54-55.

4. Isa. 25:6-8; II Cor. 3:12-16; II Tim. 1:10; Heb. 2:13-15; Rev. 21:4; I Thess. 4:1

5. Gal. 5:1-12; Titus 1:13-14.

for the remission of sins, etc." . . . "for the promise is unto you (Jews) etc."⁶ Premillennialists and others do not take these *distributives* of the Gospel into account when they contend that God intends to save *all Israel* by some "eternal, national glorification." On the other hand, when the prophets speak of A REMNANT of the Jews being saved under the Gospel, no contradiction is implied.⁷ During the opening of the seventh seal, God will destroy Israel *nationally* between 33 and 70 A. D. but will during this time and until this era ends save them *individually* by the New Covenant and by no other agency or means.⁸ This is the meaning of the Revelation and any Minister of the Gospel who respects the heroic fight that Paul, the other apostles, evangelists and saints of the first century endured will encourage no Jew to persist in his stubbornness and rebellion against the New Covenant by letting his sympathy and imagination bring him into the same condemnation.

Let us attend now to the opening of the first four seals and the event displayed symbolically under each. The first WOE strikes Palestine with the birth of Jesus. A Rider on a white horse appears in the Vision when Jesus is born in Bethlehem and is heralded by angels in song and sermon. Herod and all Judea are alarmed. Jesus is announced prior to his birth by Gabriel as GREAT and that he would be called Son of the Most High; and that God would give unto Jesus the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.⁹ Herod who was mis-named the "Great" was terrified and sought to kill this rival by slaying the innocents. Enmity has already sprung up between the Dragon and Eve's Seed who also is to be the seed of Abraham by an oath of God when He raises His son from the grave.¹⁰ At the ascension God will set His son "upon His holy hill of Zion" when God remembers His decree at the resurrection, "Thou art my son; this day have I begotten thee." He is to be a Savior of the world after the order of an endless life and no matter how the nations rage and the Jews imagine a vain thing or try to break the bonds between the Father and the son, he shall have the nations of the earth for his inheritance." Should this not be the first seal for the Christ to open and who will not contend that he is "the rider of the white horse"?

6. Mk. 16:15-16; Rev. 22:17; Acts 2:38-39.

7. Rom. 1:16-17; 9:19-29.

8. Gal. 1:6-12; Jno. 6:66-69.

9. Rev. 6:1-2, Lu. 1:31-37; 2:1-20; Isa. 9:5-7.

10. Matt. 2:7-18; Gen. 3:14-15; 22:15-18; Heb. 7:28; Gal. 3:16.

11. Psa. 2:1-12; Acts 13:32-41.

Now what can we expect to see when the second seal is opened but an opposing rider on a red horse (vengeance) seeking to kill the babe of Bethlehem? Such a rider always follows the white horse of victory and triumph in war. It is such riders as this one that take peace from the Jews of Palestine and cause them to slay one another in bloody seditions until the Romans crush such seditions. In their blind madness the Jews will slay one another for the sword this rider uses "is great" and the destruction it will bring about will be world renowned. "Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine (Mary's) own soul; that thoughts out of many hearts may be revealed."¹² Herod died within the same year Christ was born and Palestine was ruled by his three sons. His death caused great joy among all his subjects because he had taxed Israel to the limit in building the Temple in Jerusalem which was most ornate. Archelaus, who ruled Judea upon the death of his father, was none the less exacting in his burdens imposed upon the Jews and was removed by Augustus Caesar who became tired of the complaints against this governor. Judea now becomes formally a Roman Province and the tax money they imposed adds an extra burden to the Jews already reduced to widespread poverty. However, the Jews submitted reluctantly and frequently offered armed resistance to the publicans, or tax-gatherers. But when Pontius Pilate became governor of Judea (A. D. 20), the Jews were still more alarmed for their religion, as Pilate brought with him to Jerusalem the Roman standards, which, on account of the images borne upon them, were regarded by the Jews as idols.¹³

Little wonder then that John sees next a rider on the black horse, a symbol of scarcity, with balances by which to ration to the Jews the necessities of life. And a demand is made by the four living creatures that no wine or oil be used except by priests for the Temple services. This stringency is imposed primarily by the four living creatures who with the introduction of each event say, "COME," or ATTENTION!¹⁴ "Give heed to the sorrows that are coming upon Palestine!" is the advice given the Jews by the cherubim which means, "Look back to your prophets and see what happens to God's people when they as a nation lose their way and follow blind guides. The wicked shall not prosper."¹⁵

12. Rev. 6:3-4; See A. Clarke's Comment on Zech. 6:6; Lu. 2:34-35.

13. Israel S. Clare, *Library of Universal History*, (R. S. Peale, New York, 1898) p. 826.

14. Rev. 6:5-6; Psa. 1:1-6; Matt. 15:12-14.

15. Rev. 6:7-8; Frederic W. Farrar, *Op. Cit.*, Chapter, 42.

And, when John the immerser enters upon his ministry to the Jews, one may see the dread condition of all the Jews under the symbol of the rider on a pale (green) horse. It is the putrified condition into which God's people, the Jews, had fallen. Oppressive burdens of taxes and tithes had inflicted the land of Palestine with hunger, strife, whoredoms, thefts, weakness of faith and woefulness of heart. Demons, demoniacs, disease and death, lepers and lame, false prophets, sorcerers, hypocrites and false brethren filled the Jews everywhere with longing for the Messiah and night-marish anticipations of dread things to come. No wonder this rider is called Death; "and Hades followed with him." Many of the Jews were too poor to care for the infirm and dying or to give their dead a decent burial which would in some instances be an invitation to "wild beasts" to devour such victims.

In the midst of all this turmoil, famine, sin, and stress, John's disciples will need encouragement to persevere and when the FIFTH SEAL IS OPENED an aspect of blessing and not cursing for Israel is in view and no living creatures need say, "Come." The Immerser's ministry is the culmination of the "first woe," so-called because of the prominence with which his work stands out and the sorrows and woes now prevalent among the Jews. The whole land needs the repentance which only godly sorrow for sins can secure for a blessing and the safety of all. John came to the Jews preaching the baptism of repentance for the remission of sins. He also pronounced a "woe" upon the Jewish leaders and asked them who had warned them to flee the wrath to come by submitting to his baptism. All Jews at this time felt deeply the need of their Messiah and evidently were sadly disappointed when John told them that he was not that Ruler but that he and his kingdom would soon appear. So now the Revelator and all other disciples who may lose their heads because of the word of God and the testimony which they held could rest assured that their God is taking care of them and their prophets and they are told that they must be patient. For others would be killed before they fulfill their course by the time God's final event of His wrath had come.¹⁶ When John the immerser is beheaded the curtain falls on the FIRST WOE of the Revelation with amazement to our Lord who has submitted to John's baptism. He has been led into the wilderness to be tried by the Dragon (Satan) and will go away immediately into Galilee to begin his ministry.¹⁷

The second WOE immediately follows now for the Immerser

16. Rev. 6:9-11; Matt. 3:1-10; Acts 13:23-25; Jno. 1:19-28; Mal. 4:4-6.

17. Matt. 4:12-17; 14:13-23; Lu. 4:1-15.

has declared that within Jesus' "hand is his fan, and he will thoroughly cleanse his threshing-floor." A woe is defined as a heavy affliction or overwhelming sorrow and during Jesus' personal ministry we shall see even deeper sorrows and heavier afflictions, due to misunderstanding, darkness and doubt, increase in intensity as the conflict between Jewish leaders and Jesus progresses. Within the three and a half years of his ministry accrued bitterness will result in his death, as the first woe brought about that of the Immerser's death, and with the same apparent failure so far as the effects upon the minds and souls of the Jews were concerned. So, when the second woe begins with the opening of Sixth Seal, the question is raised, "Who is able to stand," It will be a winnowing fiery wind which will sweep over the threshing floor.¹⁸

In the beginning of Jesus' ministry we hear him say, "Think not that I came to send peace on the earth (land of Palestine): I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household."¹⁹ This will be due, of course, to the exact difference between Jesus' teachings and mighty works and the false doctrines of demons and accompanying signs of scorcers exhibited by the Jews and their leaders. The words of Jesus and his signs will cause Jerusalem and the land of Palestine to tremble as if struck by a mighty earthquake and their scribes, priests and teachers (stars) will begin to fall as a fig tree casteth her unripe figs when she is shaken of a great wind.²⁰ The sun (the light of the prophets upheld by Jesus) will appear dark to the Jews and the moon (Moses' law) will become as blood, only vain blood for them and their priests. The wicked kings, princes, chief captains, rich, bondman and freeman will invite the rocks and mountains to conceal their shame from God's throne and from the wrath of the Lamb, "for the great day of their wrath is come."²¹ They will take refuge in the pagan rulers of Rome and these wicked rulers of the Jews will seek to justify their opposition to Jesus by claiming they "have no King but Caesar."²² "Rocks and mountains" are symbols of civil governments and their rulers as well as those pertaining to the government and rulers of God.²³ And, there will now come the

18. Mal. 3:1-6; Heb. 12:26-29; Rev. 6:12-17; Joel 2:9-32.

19. Matt. 10:34-39.

20. Rev. 1:19; 22:16; Jude 13; Isa. 14:13.

21. Isa. 29:9-14; Matt. 15:1-9; Rom. 11:9-10; 3:9-18; 10:19-21. Rev. 6:15-17.

22. Jno. 19:11-16; Lu. 16:14-17.

23. Isa. 2:2; 14:13; Psa. 68:14-16; Ezek. 6:1-7.

time when the "daughters of Jerusalem" will begin to make appeal to the mountains, "Fall on us"; and to the hills, "Cover us." In the days of Jesus and the Immerser the axe lay under the Jewish tree but God will use it to hew down that tree and it shall become a dry tree, barren of all fruit.²⁴ Certainly God's ordinances under Moses departed from Him at the Cross and the seed of Israel was then cast off for all that they had done.²⁵ Mt. Zion, God's mountain, will then begin to appear as an eternal shelter for all the saved. For an explanation of Rev. 6:9-11 see page 80.

As the Seventh Chapter of the Revelation opens, a strong angel ascends from the sunrising with a Seal of the living God and demands that the "four living ones" *hurt not* the land (earth) or the people (sea) of Palestine or trees (those who are bearing fruit), "till WE shall have sealed the servants of our God on their foreheads." This refers to the work of Jesus, the twelve apostles, and the Seventy sent out to convert Jews to the law of Moses during the personal ministry of Jesus. All will carry out a similar mission of Restoration as the Immerser did only their work will be accompanied by miracles, signs, wonders, and power over demons, etc. Jesus sent as it were his apostles and disciples into the midst of (human) wolves at this time and told them to be not anxious: for it would be given them by the Spirit to speak God's will to the Jews. And they will not have gone through the cities of Israel or all Palestine, till the Son of man BE COME. "*Hurt not*" seems to signify the holding in abeyance the Roman armies until the rulers of the Jews and them that persecute Jesus and his disciples fill up the cup of God's wrath for the final stroke of desolation. The "strong Angel" is Jesus beginning his personal ministry and represented as shining forth from the east.²⁶ Those sealed are 144,000, a definite number put for an indefinite group of Jews converted during Jesus' personal ministry, from every tribe of that nation. The twelve tribes are apparently in tact at this time.²⁷ Jesus is *the pledge* of God's divine favor and those he sealed were the Jews who believed in him and followed Jesus and his apostles to Pentecost where all would be granted by obedience *full favor* under the Gospel. The Revelator not only sees Jews thus sealed but according to the prophets he sees also an innumerable host of Gentiles sealed out of "every nation and of all tribes and people and tongues" and standing before the throne and

24. Matt. 3:8-10; Lu. 23:27-31.

25. Jer. 31:31-37.

26. Rev. 7:1-17; Matt. 10:1-23; 24:29-31, 27; Mk. 8:27-9:1.

27. Matt. 4:12-17; Adam's Clarke's Comment on Matt. 19:30.

before the Lamb, arrayed in white robes, etc. God's pledge (seal) is so indicated by the prophets of the Jews.²⁸ This was seen in prospect then for no one could "wash his robe and make it white in the blood of the Lamb" until that blood was shed on calvary. However, all Jews from Moses until this time who were faithful to Moses' law have *the pledge* that their transgressions will be covered by the blood of Christ.²⁹

At the opening of the Seventh and last seal (Rev. 8:1-11:14) another great Transition takes place, characterized by silence in Heaven, and seven angels prepare themselves to sound.³⁰ These sounds will roll like thunder over Palestine until the Revelator is bidden to seal up the things which they utter and "write them not." He, like the other apostles, will not be ready to write or speak such things until they "are endued with power from on high."³¹ In this we cannot help but see the events associated with Christ's personal ministry. Heaven and earth stand aghast at the wickedness of the Jews and their rulers who put the Immerser to death, scoffed at and persecuted Jesus' disciples, and finally murdered our Lord. It is a time for heaven and prudent men to keep silent.³² The rulers, the priests, and the scribes, of whom the Sanhedrin of Seventy men was composed, have so thoroughly darkened the counsel of God that they are responsible for a wide-spread famine of both hearing and doing the things Christ and his disciples taught the people. And to help all the disciples bear their rebuffs and persecutions bravely, earnestly and well, another angel (The Holy Spirit), having a golden censer, was given much incense, that he should qualify and guide the prayers of these saints and lay them acceptably upon the altar in heaven before God. In other words, Christ by the Spirit taught his disciples, as did the Immerser, HOW to pray.³³ It is pointed out by Jesus that the prayers of the Jews and their leaders were not acceptable. Notice how the acceptable prayers were followed by "thunders, and voices, and lightnings, and an earthquake."³⁴

Moreover, the prayers of the Immerser and his disciples, of Jesus and those who followed him caused a War to strike Palestine "Under Pilate's administration the state of society in Judea became

28. Jno. 6:27; Jer. 32:6-15; 36-44; Eph. 1:12-14.

29. Heb. 9:15; 10:1-18.

30. Rev. 8:6.

31. Rev. 10:4-7; Matt. 16:20; 17:9; Lu. 24:48-49; Jno. 16:7-16.

32. Rev. 8:1; Amos 5:13; Isa. 53:7; Matt. 26:62-63; 27:11-14.

33. Amos 8:11-14; Lu. 11:1; Matt. 6:5-15.

34. Matt. 6:5-7; Rev. 8:5.

very corrupt, no class being free from the demoralizing effects of profligate government and popular discontent." Herod Antipas ruled Galilee (B. C. 4—A. D. 39), while Philip held the government of Trachonitis (B. C. 4 to A. D. 37). Herod Antipas was married to the daughter of an Arabian; while Philip was married to his own niece, Herodias. Herod Antipas sent his own wife back to Syria, beheaded the Immerser, and provoked a war between his armies and those of Petronius. Accordingly, Petronius marched out of Antioch with three Roman legions and many Syrian auxiliaries. The Jews could scarcely believe the stories that spoke of war and attributed their misfortunes to Herod's misconduct and murder of John the baptist which came about as the result of John's forbidding Herod to marry Herodias, his brother Philip's wife. Later when the Jews had come together for the feast of unleavened bread, due to some obscene display by a Roman soldier, they violently protested to Cumanus, who supposing an assault would be made upon him, called for armed men, who, when they came in great numbers into the cloisters, the Jews displayed great consternation and attempting to escape from the Temple into the city trod upon one another till ten thousand of them were killed. These and other events, such as Pilate's mingling the blood of certain Galilaean Jews with their sacrifices, were "the begining of sorrows" and explain the events falling upon Palestine from the birth of our Lord until the close of John's ministry (A. D. 29).³⁵

Such events are symbolized by the sounding of trumpets by the first four angels during the period referred to above. "Hail and fire, mingled with blood" indicate devastation and famine caused by war, oppression and turmoil.³⁶ Rome, like Babylon of old, is the "Destroying Mountain" which struck Palestine and confiscated their live-stock and destroyed a third part of their commerce.³⁷ "A great star, burning as a torch, called Wormwood which fell upon the waters of Palestine very appropriately refer to Pilate's action of bringing the Roman Army standards, regarded by the Jews as false gods, into their Temple and other places of worship which occasioned vehement oposition and bitterness and resulted in the death of many Jewish men. When the fourth angel sounds the scene portrays the effects of this conflict upon the sect of the Jews called Essenes or Essens.³⁸ They prayed facing the sunrising and

35. F. Josephus, *Op. Cit.*, Chs. III to XII; Lu. 13:1-5.

36. Rev. 8:7.

37. Jer. 51:25-26.

38. Rev. 8:10-11; Josephus, *Op. Cit.*, p. 241; pp. 244-245; *Library of Universal History*, Vol. III, pp. 826-827.

apparently worshipped spirits and the heavenly bodies which regulated their festivities. The Roman eagles signified, "Woe, woe, woe, for them (the Jews) by reason of the voices of the trumpet of three angels, who are yet to sound." These voices refer to three ministries having one purpose and the same theme carried out by Jesus, the twelve, and the seventy under the limited commission.

The key which explains now the transition from John's ministry to those previously mentioned is the introduction of Satan into the scene actively revealed when he comes to tempt our Lord and with his appearance and results following, the Revelator announces, "The first WOE is past: behold, there come yet TWO WOES hereafter."³⁹ This is a very important key to our study of the Revelation. The two woes to follow imply both the personal ministry of Jesus and the events which will transpire between 33 A. D. and 70 A. D. at which time Christ's kingdom will be set up and a subsequent conflict will ensue between his apostles and the Jews. Satan (Apollyon or Abaddon) is given by Jehovah "the key to the abyss," which he opens and out of it ascend smoke (religious confusion) which darkens the sun and out of the smoke come locusts or demons who hurt only the Jews not sealed under Christ's personal ministry. These demoniacs will seek death and in no wise shall find it. Locusts shaped like horses is a mixed figure or symbol and as well may be the "crowns of gold," "the faces like men's," "lion's teeth," and "the hair of women." They are irresistible having breastplates like iron which only the power of the Son of man can pierce, their stings are like that of the scorpion, and their number is Legion and the sound of their wings as they rush to do war for "their king of the abyss" is like the sound of chariots in battle. What a portrayal of sorrow for the Jews who reject their Redeemer! And their land will not be rid of them until the Gospel comes in its completeness and Jerusalem is destroyed and all Palestine is desolated in 70 A. D. Study carefully now Zech. 12:10-13:2; Rev. 20:3.⁴⁰

During his personal ministry and in view of his driving demons and unclean spirits (false prophets) completely out of the land of Palestine, Jesus said, "But if I by the Spirit of God cast out demons, then is the kingdom of God come unto you."⁴¹ When he will have entered in death the "strong man's house and spoiled his goods" and has come forth therefrom with the "keys of Death and of Hades," our Lord in his ascension will "lead captivity captive"

39. Lu. 4:1-13; Rev. 9:1, 12.

40. Rev. 9:2-11; Matt. 8:28-29; 12:22-27; Lu. 4:41; 9:1; 10:17-19.

41. Matt. 12:28-29.

give "gifts unto men" and therewith slay the "Man of Sin" with "the breath of his mouth, and bring him to nought by the MANIFESTATION of his coming . . ."⁴² When the Sixth angel sounds, the Revelator hears a VOICE from the horns of the golden altar which is before God and this marks the beginning of Jesus personal ministry, for the golden altar having the horns signifies God's presence and that is the meaning of Jesus' name, Immanuel.⁴³ And the war with demons is still in view and the Voice and Christ's presence gives the signal, "Loose the four angels that are bound at the great river Euphrates." And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men which is the highest and spiritual part of men. When people are possessed of demons they are about as low as sin can make them. Most all of the traits of demons and evil spirits possessed by the Jews came from Babylon and the employment of such cunning arts of deception will bring on the plagues of fire, smoke, and brimstone ever present in the war with the Romans. Horses' tails were used by the Romans in setting fires to crops and cities of the Jews; their riders from the upper tributaries of the Euphrates had long hair like women; and with the breastplates on the fronts of their horses they pushed over many objects and enemies devoted to fire.⁴⁴ And those Jews not killed "with these plagues, repented not of the works of their hands, that they should not WORSHIP DEMONS, etc." In giving his disciples power over demons, Jesus tells them, "I have given you authority to tread upon serpents and scorpions" which are seen in Rev. 9:10, 19.⁴⁵

42. Matt. 12:29; Rev. 1:17-18; Eph. 4:8-16; II Thess. 2:6-12.

43. Matt. 1:23; Ex. 37:1; Heb. 9:3-5; Jer. 3:16-17; I Sam. 4:4; Ex. 30:6.

44. Rev. 9:13-19; (See Dictionary, Am. Stan. Version Bible, 1901, "Babylonia," p. 10;

F. Josephus, "Against Apion," Op. Cit., p. 517.

45. Rev. 9:20; Lu. 10:19.

Chapter VI

FROM THE CROSS TO THE CROWN

(Rev. 10 and 11)

This chapter will deal with the conclusion of the opening of the sealed book and the events transpiring at the Cross and immediately preceding our Lord's ascension and coronation as King of kings and Lord of lords.¹ When the seventh and last seal was opened we saw seven angels with trumpets preparing to sound; four had sounded and three were issuing their "military" challenges to the Jews when the previous chapter of our book was closed. The things the Revelator now sees as the tenth chapter opens are too wonderful for any single Trumpeter to announce as a challenge. At the crucifixion of Christ all voices of prophecy will find their chief anti-climax here and the events from Jesus' birth until he says on the Cross, "It is finished," quiver with lightning flashes over Palestine until seven thunders from all trumpet blasts at once roll with tremendous appeal forever throughout all the earth. All nature is breathless now while Satan and all his realm await the outcome. From the Cross will shine however a gilded glory in the New Covenant which Christ will reveal to his apostles, a glory no less brilliant than the Crown he wears while the voices of seven thunders echo and re-echo in heaven with the glad songs of that realm.²

The student should not consider the opening of the seals as merely prophetic utterances which God will accomplish after the ascension and His giving of the Holy Spirit to Christ's apostles, for when the seventh angel sounds all things necessary to the establishment of the New Covenant and the kingdom of Christ will have been granted. These are the things which "are past," the New Covenant and the churches established thereon are the things "that are," and the things that "shall be" are the events immediately following John's writing the Revelation in 67 A. D.³ In this connection Adam Clarke states, "That the opening of the seals is not merely a declaration of what God will do (in the immediate or remote future to the time John is writing the Revelation), but is the exhibition of a purpose then accomplished; for whenever the Seal is opened the sentence appears to be executed. It is supposed, that from Chapter 6 to Chapter 11 inclusive the calamities which should befall the enemies of Christianity (those before the cross), and

1. Rev. 10:2; 11:14; See A. Clarke, *Op. Cit.*, comment on Rev. 10 (Notes).

2. Jno. 19:30; Eph. 2:14-18; Col. 2:14-15; Eph. 3:4-7; I Pet. 1:3.

3. Rev. 1:19.

particularly the Jews, are pointed out under various images; as well as the preservation of the disciples under these calamities."⁴

We shall quote in more detail Clarke's comment on Isaiah 7:1-16 later in Chapter XII of this study but here reference is made to this because the Cross marks one of the mightiest transitions of our Bible and this is signified in the Tenth Chapter of the Revelation. Jesus is seen here as a MIGHTY ANGEL coming down out of heaven at the Cross to finish and complete the drama of the ages. He is clothed with divine majesty (a cloud) and with the rainbow which is a token of God's faithfulness to all His promises given before the Cross. In his trials and sufferings his face will be "so intensely glorious" that it cannot be gazed upon by earthly men. No intimation of God's divine justice or even God's bringing a Messiah into the world out of that tragic event would penetrate the heart or mind of any man, even the most astute of all his disciples. Jesus' feet in his crucifixion would be as pillars of fire symbolizing his determination to die for the sins of the world and the "rapidity and energy" with which he would bring to a swift conclusion his Father's dealings with the Jews and all mankind. The "little book" which he holds in his right hand is the summation of all things spiritual accomplished by the one event of his Cross. He has his feet upon sea and land which means he has command of both feet under which all things shall be placed both in heaven and on earth by Jehovah who will raise His son from the dead and will give him all authority in heaven and in earth. With a great voice as of seven thunders Jesus will arise from the dead to claim this age-lasting and world-wide authority and charge his apostles with his own authoritative commission for the redemption of all the world.⁵

God and the son's patience with the Jews is now at an end and by his cross which will lift him up and sustain Christ's right arm he will declare "There shall be delay no longer." According to the foreknowledge and determinate counsel of his Father Jesus by his cross will accomplish the work his Father gave him to do and he will now finish and cut short all things prophesied concerning him and this event.⁶ The things which the angel showed John and the other apostles concerning the meaning of the death, burial, and resurrection must be "sealed up and written not" until Pentecost (Acts 2:1-39) at which time the Spirit of Christ would come to guide them as competent witnesses into all truth. At that time he

4. Clarke, *Op. Cit.*, Vol. VI, p. 592, comment on Rev. 6:1.

5. Rev. 10:1-6; Matt. 28:19-20; Mk. 16:15-16; Lu. 24:44-51; Eph. 1:18-23.

6. Isa. 63:3-6; 10:23; Acts 2:22-24; Jno. 17:4.

as well as they "must prophecy again (teach as they did before the Cross)," and as Jews such preaching would be "sweet in their mouth but bitter in their belly (their fleshly kinship)".⁷ But as a reflection of all Christ's sacrifice on the Cross might imply, a "strong angel (two angels) came down from heaven to roll away the stone from his sepulchre and declared while the earth trembled, "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come see the place where the Lord lay."⁸

Luke tells us that Jesus after his resurrection showed himself alive unto his apostles by many proofs and spoke to them "the things concerning the kingdom of God" which he was about to establish in Jerusalem. So, when the Eleventh chapter of the Revelation opens the apostles have been given a definite "reed" in contrast by which they as well as John can, "Rise, and measure the temple of God, and the altar, and them that worship therein." Any of the apostles may be used to personify the others inasmuch as all shall speak the same things and be thoroughly bonded together in the same mind and same judgments under the guidance of the one Spirit. This is seen in Peter's standing up *with the eleven* on the day of Pentecost to be spokesman but the multitude of hearers heard the twelve apostles speak as one man. Paul also uses himself when he was Saul of Tarsus to personify the dual religious natures of all the Jews striving to keep the formalisms under the law of Moses.⁹ There is no need to measure by spiritual standards the Court of the Gentiles as it has already been devoted to idolatry by the Roman standards of Pilate's army. It will remain for Peter to go to the Gentiles later.¹⁰ But the Court of the Gentiles as well as the holy city has been reserved for the forty and two months immediately preceding the destruction of Jerusalem (70 A. D.) when the Romans under Titus will trod it under foot. At that time, God's two witnesses will be as humble as they can be, clothed in sack cloth and mourning for Israel and Jerusalem who rejected the Gospel. At that time the beast will have driven the apostles and all christians out of Jerusalem, for they will have "finished their testimony," and symbolically the prophets and the apostles (God's two witnesses) will lie dead in the street of Jerusalem (Sodom and Egypt) where also their Lord was crucified.¹¹

7. Rev. 10:4, 11; Jno. 16:7-13.

8. Rev. 10:1-2; Matt. 28:1-10; Mk. 16:3-8; Lu. 24:4-9; Jno. 20:11-14.

9. Rev. 11:1-2; Acts 1:1-5; 2:11-14; Rom. 7:7-25; 8:1-5.

10. Acts 10:1 to 11:11.

11. Rev. 11:7-8.

In chapter 5:2 a "strong angel" (the Holy Spirit) has asked, "Who is worthy to open the book, and loose the seals thereof?" In chapter 10:1 we have noticed that Jesus is the "other strong angel" who has opened the sealed book. Now we notice that when "the seventh angel" is *ABOUT* to sound, Jesus finishes by his death and resurrection "the mystery of God, according to the good tidings which he declared to his servants the prophets." Specifically there who are the "two witnesses" that were bidden to "Come hither." And they went up into heaven in the cloud; and their enemies beheld them." We affirm that any event which affects the Christ will likewise change the Spirit's course of action. In the death of Christ the Spirit's work will not be altered except for the single purpose for which God employs him to raise His son from the dead. Now both are seen to ascend into heaven in a cloud. But when the Spirit returns to Christ's apostles on the day of Pentecost, by transposition the apostles become the Christ and our Lord remains in heaven. Previous to Christ birth, the prophets occupied the position which the apostles now fill and there is no contradiction in what the angel showed Zechariah, "Then answered I, and said unto him, 'What are these two olive trees upon the right side of the candlestick and upon the left side thereof?' Then said he, 'These are the two anointed ones, that stand by the Lord of the whole earth.'"¹² Who besides the Holy Spirit and the prophets or the Holy Spirit and the apostles could **STAND BY** the Lord of the whole earth?

Now these witnesses are portrayed as being dead and lying latent in Jerusalem between the Cross and the Crown. No Judgments are uttered by any messengers in these fifty days which are signified by the "three days and a half" Christ's body lay in the tomb. The merry-making by the Jews took place during this time for they believed they had put their tormentors at rest when they crucified the Lord. By transposition, too, the Dragon (Satan) or Abaddon now has become "the beast that cometh up out of the abyss to make war with them, and overcome them, and kill them." Who could this beast represent but the rulers of the Jews and Pilate.¹³ Such are the enemies who beheld the witnesses ascend in the cloud by which also they shall return from heaven to judge the world. However, during the days of silence, a great earthquake will cause Jerusalem to tremble and this can be seen in Matthew's statement, "And behold, the veil of the temple (it is being mea-

12. Rom. 8:11; Acts 1:9-11; Jno. 14:28; 16:10; 1 Pet. 1:11.
13. Rev. 11:3-12; Matt. 27:57-58.

sured) was rent in two from the top to the bottom: and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints (Jews) that had fallen asleep were raised; and coming forth out of the tombs **AFTER** his resurrection they entered into the holy city and appeared unto many."¹⁴ If this would not cause great fear to fall upon the enemies of the witnesses who had now actually revived no miracle occurring within the knowledge of man could pierce the consciences of men and women depraved by sin. The earthquake killed seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven. The **SECOND WOE** is past: behold, the third **WOE** cometh quickly.¹⁵ The finished **MYSTERY** of God will now be explained in full detail by the apostles. When the Seventh Angel sounds his trumpet-challenge to the Jews, the Holy Spirit descends upon the waiting apostles in the city of Jerusalem. This event marks the beginning of the Third Woe which will end in the destruction of Jerusalem and the desolation of all Palestine by the Roman Army, 70 A. D. It is one of the great events of our Bible and is heralded by "**GREAT VOICES**" in heaven, which say, "**THE KINGDOM OF THE WORLD IS BECOME THE KINGDOM OF OUR LORD, AND OF HIS CHRIST: AND HE SHALL REIGN FOR EVER AND EVER.**" The student should mark closely the transition as each step is described in Acts 1 and 2.¹⁶

Jerusalem and its Sanctuary of this world and its worshippers have now been measured by a "reed" which will become the canon of our New Covenant. All will be found grossly wanting. Our Lord has now ascended and has become our High Priest and King after the order of Melchizedek or the order of an endless life. According to Acts 2, he will erect his Temple, the church, with a new Sanctuary not made by hands and within it will be seen "the ark of his covenant" containing God's presence and that of his Spirit and his own endless life. And, since the priesthood hath now been changed, there is made also of necessity a change of law. Notice the changes referred in Daniel 9:24-27 outlined in this book, pp. 11 to 13. Now is fulfilled also the vision of the "stone cut out without hands, which smote the image (of Nebuchadnezzar's dream) upon its feet" and broke the image in pieces together which became like the chaff of the summer threshing-floors, carried away by the wind.¹⁶ The Portrait of the crucified One hangs in broad display in

14. Acts 1:9-11; 17:31; Rev. 1:7; Matt. 27:51-53; Rev. 11:13-14.

15. Rev. 11:14-19; Acts 2:1-4; 29-36.

16. Acts 13:32-41; Heb. 6:20; 7:4-28; Zech. 6:12-13; Jer. 3:14-18; Dan. 2:34-35.

the entrance of Christ's Temple and the four and twenty elders, who sit before God on their thrones, fall upon their faces and worship God, saying.

"We give thee thanks, O Lord God, the Almighty, who art and who wast: because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth."

"To be judged" simply means that under this third Woe God would *avenge* upon the Jews the blood of all his prophets" from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah."¹⁷ "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the (New) covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace (the Gospel)?"¹⁸

The lightnings, and voices, and thunders, and an earthquake, and great hail which accompanied the opening of the temple of God on the first Pentecost after Christ's resurrection signify the removing of a former religious order out of spiritual existence and the bringing in of a new order under Christ. We are now prepared mentally for the introduction of the church or the kingdom of Christ into the world. So the curtain rises on "a great sign in heaven." It is a "woman arrayed with the sun, and the moon (a reflected lesser light) under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered."¹⁹ See pages 23 and 24 of this book. The time of this event is A. D. 33. A man child is being born or in other words the inspired apostles (Acts 2) are now ready to proclaim the New Covenant and by so doing preach to the world for the first time, Christ crucified, Christ buried, Christ raised from the dead, being its first-born, Christ ascended and Crowned king and High Priest. They are the stars in this woman's crown for they are the first in preeminence under Christ to be set in the church by the baptism of the Holy Spirit. The "moon" which is Moses' law

17. Rev. 11:16-19; 10:1-3; 1:10-20; I Cor. 1:23; Matt. 23:23-28.

18. Heb. 10:29-31.

19. Rev. 12:1-5; Acts 2.

with its prophets will support with their testimony the preaching of the apostles of Christ and all their evangelists, elders, deacons, and saints who pray, work and teach in the name of their Leader and Commander.

The apostles have been prohibited before Pentecost to teach or preach in his name that he was the Christ but now that "sealing of their lips" has been removed (Matt. 16:20; Rev. 10:11). The student should read and study carefully Gal. 4:21-31; Rom. 9:6-12. Now, as the Angel required Hagar and her son Ishmael to return to Sarah and Abraham, even so must the Jews under the New Covenant bring themselves into its subserviency, for "In Isaac (the miraculous son) must Abraham's true seed be called."²⁰ In their proclamation of the Gospel the apostles will clothe Christ's bride with the splendor and effulgence of heavenly light and regal glory. However, from Pentecost until Jerusalem is destroyed (70 A. D.), the apostles and saints of this period will be persecuted by Abraham's fleshly seed as Ishmael, the seed of the bondservant, persecuted Isaac when he was weaned. The enormity and intensity of this persecution will be seen in the events and symbols of the succeeding chapters of the Revelation. It is faintly seen in Genesis when God tells the Dragon (Satan) that He would put ENMITY between Eve's seed and his, but God assures us that Eve and Abraham's seed would "possess the gate of His enemies."²¹ Hence, we see in Revelation 12 the Dragon poised once more in readiness to devour the woman's child as soon as it is born. It is a spiritual picture of Herod trying to kill Jesus when he was born physically by Mary. The Herods are the beasts that serve the Dragon. Their attempt to destroy the New Covenant and the church will be foiled and the woman arrayed with the sun and her seed will triumph.²²

With the ascension of Christ a terrific battle took place in heaven between the Dragon and his angels and Michael and his angels. The results were that Satan was defeated and there was found no place any more in heaven for him and his host. He and his angels were cast down to the earth and now they go about as a "roaring lion, seeking whom they may devour". This "casting down of Satan" and his host was predicted by Jesus in connection with his death on the Cross but it is further amplified in Paul's statement that when Jesus ascended he "led captivity captive, and gave

20. Rev. 12:5; Acts 2; I Cor. 15:1-4; Acts 3:19-26.

21. Gal. 3:15-16; Gen. 3:15; Lu. 3:38; Gen. 21:8-10; 16:1-9; 22:12-17; Gal. 4:21-31.

22. Rev. 12:3-4; Matt. 2:13-15.

gifts unto men.”²³ We know that our interpretation of Revelation 12:1-10 is the correct one now for after Satan is “cast down” we hear a GREAT VOICE in heaven saying,

“Now is come THE SALVATION, AND THE POWER (THE GOSPEL), AND THE KINGDOM OF OUR GOD, AND THE AUTHORITY OF HIS CHRIST, etc.”

It will be recalled that after Jesus arose from the dead he claimed “all authority in heaven and on earth.” This authority would be exerted by his inspired apostles in making disciples of all nations of the earth and is found only in the Gospel and in the behavior-patterns of the first-century apostles, saints and churches.²⁴ Since then it is not a question of “what church shall I join,” but it is the serious issue of whose law am I following or whose behavior for worship am I abiding by. Satan’s power to deceive and to accuse under the law of Moses was little restricted, for then God’s people lived under an imperfect law and a veiled system of worship having carnal priests and ordinances, animal sacrifices and a sanctuary of this world; but now under the apostles all is made plain and all must worship God in spirit and in truth. All are now without excuse.²⁵ The church is clothed with the fullness of the light of God and to walk in darkness, lie, and DO NOT THE TRUTH is to most unquestionably disfellowship one’s self and deny himself all cleansing by Christ’s blood.²⁶

Soon after Pentecost, the “moon-gazers” of Jerusalem will drive the seed of the woman out of that city and we shall see the bearers of her sunlight going into Samaria and to the Gentiles (considered a wilderness by the Jews) to preach and teach Jesus there. “The rest of her seed” (Rev. 12:17) refers to the apostles who remain in Jerusalem upon the scattering of the church by Jewish persecutions. It is said of them, “They keep the commandments of God, and HOLD the testimony of Jesus.” Then Herod, who now rules over a dominion of Palestine as expansive as that of Herod the great, his grandfather, stretched forth his hand to slay the apostles, which pleased the Jews, and he beheaded James and imprisoned Peter with the intention of putting him to death, but Jehovah intervened and an angel of the Lord smote him.²⁷ The Dragon takes his stand “upon

23. Rev. 12:6-17; Jno. 12:29-34; I Pet. 5:8-9.

24. Matt. 28-19; Rev. 12:10-11.

25. II Cor. 3:4-18; 4:3-4; Jno. 4:20-24; Acts 2:41-47; 20:7; I Cor. 16:1-2.

26. I Jno. 1:1-7; 4:1-6; II Jno. 9.

27. Acts 8:1-8; Acts 10; 13:44-48; Rev. 12:17; Acts 12:1-24; Notice verse 11.

the sand of the sea,” a very insecure footing for him. Rome, the Imperial City, is now ruled by the weakest emperors she has ever known and is torn by internal strife and confusion. This is reflected in their government of Palestine as well as in all their dominion. We now pass to a consideration of the events in Palestine and its desolation.

Chapter VII

WAR WITH DRAGON AND BEASTS

(Rev. 12 to 20:15)

We shall study now the Fourth Division of the Revelation and view Satan's war with Christ, the apostles and christians between 33 and 70 A. D. and notice the outcome. Prior to the establishment of the kingdom of Christ at Pentecost, we viewed the Woes and events primarily affecting Palestine which now lead on to a full-scale spiritual warfare having repercussions in a fight to the finish between Jews and Romans. And while the Jews will use carnal weapons with which to crush Christ and the church, the disciples will refrain from such retaliation in the belief that "vengeance belongs to God" and that He by the Roman armies will execute retributive judgments upon the Jewish persecutors. He will be merciful even now although His longsuffering has been strained by their misdeeds and is almost at an end.¹ In the clear effulgent sunlight of His Gospel, which will make plain and unmistakable every judgment uttered previously by the prophets against the Jews and Jerusalem, Jehovah will strive to save every one He can. Those only who resist Him and persecute His apostles and Christians must fall under His wrath and fiery indignation.

And it will not be difficult for the Jews, who are rebellious, to align if possible the Romans against the Christians although a keener sense of justice will be displayed in the treatment of Christians by these pagan Gentiles.² Satan or the Dragon will be a suitable synonym for the Jews and the beasts, (beasts are civil rulers of both Jews and Romans), although in a strict legal sense the power of "life and death" will be reserved to the Romans exclusively. Hence any stonings or deaths by the sword meted out to Christians by the Jews will be illegal and regarded as murder by Jehovah, although He upheld such a civil right formerly by the Jews under the law of Moses. But that law is now dead and all men, their rulers, and their courts have been brought under the jurisdiction of Christ and the New Covenant.³ In the broader sense Christ's jurisdiction is universal but when we consider the church or his kingdom and Christians this jurisdiction is specific and limited. The former is applied to the world and its rulers; the latter to all

1. Rom. 2:4-9; 12:19-21; 13:1-7; I Pet. 2:13-17.

2. Acts 16:35-40; 19:26-41.

3. F. W. Farrar, *Op. Cit.*, p. 624; Jno. 18:31.

Christians in whom he will justify in no sense the use of carnal weapons in their defense. His church or kingdom has no Holy State, no standing army, no "abiding city here." It is a New Order in contrast to age-old civil governments and he commands that Christians keep church and state affairs separate while they "render unto Caesar the things that are Caesar's; and unto God the things that are God's".⁴ Hence the mind of Jews and Romans was diametrically opposed by deep-seated traditions and their historical background to such a Church polity as Christ established.

Our founding fathers in America saw clearly this contrast and made every provision for it in the basic laws of our land. Every student of the New Testament should study carefully Bancroft's History of the American Constitution. It will familiarize him with the earnest efforts of Jefferson, Randolph, Franklin, Washington and others too numerous to mention to restrain the efforts of the Church of England to tax our colonies to perpetuate that church especially in Virginia. We see also their determination to keep church and state completely separate by the adoption of the first of the original ten amendments to our Constitution. Despite their efforts, however, most Americans are drifting back to the spirit of the Jews and Romans of the first century due to our ever increasing Military aristocracy and the greed of our mighty rich industrialists. Washington's fear of a military aristocracy was clearly stated in his last farewell address. It is transcendantly more important to be more patriotic for the things of God rather than those of Caesar, for Caesar and Satan by the ever increasing burdens of taxation can demoralize, enslave, and crush the church or any free people. Wars and oppression stalk a land hand in hand and corrupt the future of a nation by corrupting the youthful home-makers. Such things led on to Israel's weakness and final overthrow. The Barrels Emperors with their ever increasing demands for more taxes brought on the downfall of their universal Roman Empire in 476 A. D. With this introduction to the Dragon-Beast war of the Revelation, let us return now to our study of the ensuing events of the Fourth Division.

The time is A. D. 33 to 70 and the opposing forces are God, Christ and Christians on the one side and the Romans and Jews on the other. So John sees, after the ascension of the Woman's child and the two witnesses, a great and terrible conflict which must end in the defeat of the latter and the triumph of the former. For Eve's seed will smite the Dragon's head, for God rules in the affairs of all Civil Governments and will be the judge of their rise

4. Matt. 22:21; Rom. 13:7.

and fall. It is wholly possible, as in America originally, for any State or Kingdom to *BECOME* the "universal jurisdiction" of Christ's kingdom without usurping its functions or interfering with the affairs of the church. Good will, peace, and prosperity are possible for all men "in whom God is well pleased," if all by their New Testaments will seek FIRST God, His righteousness and kingdom and never restrict by legislation the free exercise of His worship by Christians. This the Jews of this period refused to do and aligned the Romans against the Christians. Our students should study the Acts of the apostles in this connection.

Moreover, within the Roman Empire is co-mingled all the idolatry and war-like spirit of the previous universal powers she conquered as well as the bitter, fatuous religious spirit of the Jews. However, the Roman Gentiles will be more receptive of the things of the Gospel than the Jews and "the little Stone" of Nebuchadnezzar's dream will strike the BASE of the image instead of the head now symbolized by Jewish Babylon. The base of the image will be more vulnerable to the attack by God's forces due to its more benign sense of justice, lack of religious prejudices and because of its debased, empty pagan spirit.⁵ Daniel's visions will now be seen symbolized by a lion which previously was the insignia of Babylon but at this time representing the Jews who are under "the roaring lion's" control, ready to devour the church. The Dragon is wrathful, for he has been cast down and knows that his time is short. He knows also that God's vengeance is ready to fall upon the usurped dominion which he claimed while tempting Jesus and that his powers to deceive the nations are now restricted by the binding of the Spirit which this "strong angel" is accomplishing by the preaching of the apostles.⁶ And during the "times of the Gentiles" it will be a bitter fight with the Jews until Jerusalem is destroyed.

There has been much speculation as to who the Anti-Christ was of John's day and from what we have previously written one answer only is apparent. "Anti" means against and "Anti-Christ" simply means one or more persons opposing Christ, or banded together for the purpose of blaspheming his holy name in order to defeat Christ and his apostles. More explicitly, the term applies to the sects of the Jews who denied his birth by a virgin. John makes no explicit application of this epithet since any of the Jewish rulers

5. Dan. 2:43; 7:15-28; Phillip Schaff, *History of the Apostolic Church*, (Chas. Scribner's Sons, New York, 1853), pp. 170-188.

6. Dan. 7:1-12; Rev. 13:1-3; Lu. 4:5-8; 21:20-24; I Thess. 2:16.

7. I Jno. 2:18; 4:1-5; II Jno. 7; Matt. 24:24; Rev. 13:5-6; Matt. 12:22-32; Lu. 12:1,

could qualify as the "Anti-Christ."⁷ The Herods and the High Priests opposed and threatened constantly the apostles and they are marked with many blasphemies of things divine.⁸ This sort of a beast or ruler has a number which most certainly applies to those of the Jews after the Cross. Any Christian who had understanding could ascertain the number of the beast, for this beast is the only one who has had an opportunity to serve God aright but has sunk to the low level of a beast in his deliberate determination to deny God and His son. The digit 6 is one less than 7 a number which symbolized perfection and one less than seven with the Jew denoted only the basest sort of imperfection. It was a cutting stroke by the sword of the Spirit, for to triple imperfection was to cast the Jewish rulers in a most despicable light before the Christian Jews of Palestine. If any did not worship the image of this beast, who in the name of a defunct religion performed many deceptive arts, he was killed or denied the right of free trade among orthodox Jews. It was imperative, therefore, that the adherent of the beast carry his badge in his hand or display it upon his forehead.⁹

This language that once applied to Babylon, "Every man is brutish by his knowledge; every founder is confounded by the graven images: for his molten image is falsehood, and there is no breath in them," applies with equal force to the Jews and their rulers.¹⁰ The Herods who now direct the affairs of the Jews are themselves of Jewish extraction from Alexandria, Egypt, but originally from Idumea. Herod, the great, had an illegitimate son by Cleopatra as well as wicked ties with Rome and Athens. He built a Temple to Caesar and another to Appolo, a god of the Athenians, in the land of Palestine and over the Temple door in Jerusalem at the east entrance he placed the god of War. His grandson was no different, for when Pilate and Caius Caesar (Caligula) insisted after the Cross that the Jews worship the ensigns of the Romans, this Herod thought it meet that the Jews worship him and his image instead.¹¹ But in either case it should be admitted that these beasts have ten horns and seven heads indicating supreme command over Jerusalem and the Jews, for such rulers "do also according to the expectation of the Jews."

"The man of sin now sitting in the temple of God and setting himself forth as God" is Herod who the Lord will slay with the

8. Acts 4:5-31; 18:5-6; Acts 4:25-28; 12:20-24.

9. Wm. Milligan, *The Book of Revelation*, (A. C. Armstrong & Son, 1897), p. 235.

10. See Clarke's comment on Jer. 51:17.

11. F. Josephus, *Op. Cit.* Bk. VII, Ch. VI, p. 19; Clarke, Vol. V, p. 94.

"breath of his mouth" as the Gospel is preached by the apostles of Christ. The place, persons, and the times are very propitious for the occasion, for confronting this beast in Chapter 14 is seen a Lamb standing on Mount Zion and the apostles and converted Jews do battle in His behalf. No one knows how many Jews, influenced by the preaching of the Immerser, Jesus and his disciples before the Cross, became Christians later, but we assume the number was so great and so indefinite that it could only be brought to the conscience by a symbolical number such as 144,000 or 12 representing the number of the tribes of Israel under the law of Moses multiplied by itself and 1,000 (10 x 10). These converted Jews bear the name of Christ and are "the first fruits" of the Gospel; they are without blemish; speak no lies; and are virgins in the sense that they have not defiled themselves with false doctrines (lewd women) and the idolatrous worship of the Jews or Gentiles.¹² They are exhorted to steadfastness by "an angel flying in mid-heaven" who has the Gospel to preach unto them. This angel symbolizes the haste with which Paul and the messengers of Christ by the Spirit attempted to save every honest Jew and Gentile they could before Jerusalem was destroyed and the Jews scattered.¹⁴ We noticed in Rev. 13:1, 11 there are two beasts, one coming "out of the sea," the other from "the earth." The former has the adoration of Jews and Gentiles and exercises more civil and religious influence than the latter because "sea" symbolizes universal dominion of all nations. "The earth" signifies the civil and religious dominion of Palestine only at this time. Both beasts oppose the initial advance of the kingdom of Christ. "The man of sin," however, is held accountable for the trespasses of all peoples whom the beasts control.¹⁵

Another angel follows saying, "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." This wine is symbolic of the illicit religion to which the orthodox Jews held. Another angel follows with a warning saying, "If any man worshippeth the beast and his image (his graven image or his example), and receiveth a mark on his forehead, or upon his hand, he also must drink of the wine of the wrath of God, which is prepared unmixed (without discrimination) in the cup of his anger: and he shall be tormented with fire and brimstone, etc." The angel flying in mid heaven said, "Fear God, and give him glory: for the hour of his judgment is come: and wor-

13. II Thess. 2:3-8; Rev. 13:11-18; Rev. 1-5.

14. Rev. 14:6-7; II Thess. 2:1-2.

15. Rom. 2:24; I Thess. 2:14-16.

ship him that made the heaven and the earth and sea and fountains of waters." For the beast and his subjects to refuse to do this would invite God's judgment to fall upon them and so the beast would "bring down fire from God" which is one of the great signs he unwittingly accomplishes. Thus the wrath of men work the praise of God.¹⁶ Another sign for all unto the ages of ages which the beast effects is smoke, a symbol of darkness and religious confusion. (See Rev. 13:13-14). All of these things try the stedfastness of the saints.¹⁷ Christians should not be deceived by the deceptive arts of "faith healers and miracle-mongers" of the present.

Antithesis and double allegory are the principal rhetorical means used by the Holy Spirit in the development of the Revelation and the student should notice such constructions very carefully. At Rev. 14:14-20, one is seen "sitting on a white cloud like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle." Jesus said "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and **THE REAPERS ARE ANGELS**. As therefore the tares are gathered up and burned with fire; so shall it be in the 'consummation of the age (Jewish age)'. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity."¹⁸ This one sitting on the white cloud has a sickle which means he is a reaper and an angel but our Lord will prompt his action although Jesus is now in heaven when the sowing, reaping, or gathering out the tares is done. It is common knowledge that God raised up certain kings or rulers to punish the Jews and this reaper of the land of Israel is no exception.

As Jesus comes "with the clouds" to render vengeance at the last day, so this one sits on a "white cloud," which signifies dryness, no rain, only desolation and famine.¹⁹ Yes, there is a crown on his head and he is like unto a son of man which means he will act by the authority of Christ as he executes his judgments against Palestine which is the land to be reaped. According to the announcement of John the immerser, Jesus' fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his

16. Rev. 14:8; 14:9-12; 14:7; 13:13-14.

17. Rev. 14:11; 4:8.

18. Matt. 3:12; Jer. 31:10-12.

19. Isa. 44:28; Rom. 9:17-18.

wheat into the garner, but the chaff he will burn up with unquenchable fire.²⁰ This reaper that sits on the white cloud is Vespasian.

The hour of God's judgment, since the Jews put His son to death on the Cross, is now come. So another angel cries with a great voice to the "one" on the white cloud, "Send forth thy sickle, and reap: for the hour to reap is come; for the harvest is ripe."²¹ "And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." Can anyone see anything distant to John's day in this? This appeal came from an angel out of the Temple in Jerusalem, for by personification Jerusalem is devoted now to destruction. Another angel having a sharp sickle comes from the Temple in heaven together with another angel who had power over fire from God's altar and the latter said to the former, "Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." The agency of vengeance will work as the judgments of God by the former prophets are pronounced by Christ's apostles. Vespasian, who is soon to become Emperor of Rome, will serve as the "one" like unto a son of man as the agent of destruction and desolation and he will answer the call of the Temple angel while the apostles will respond to the call of the angels from God's Temple and His altar from which his fiery judgments will proceed. The siege by the Romans will begin in Galilee as Christ's sufferings were accomplished by "treading the winepress, the great winepress, of the wrath of God without the city (Jerusalem)," but the mission of the apostles will begin within that city. And as the Jews reject the life-blood of Jesus in the New Covenant that blood will "be upon them and their children" as their blood will be required for their blasphemies against the Spirit and their opposition to the Gospel. The profusion of blood shed by the Romans and by their own seditions will be as universal for Palestine as the blood of the New Covenant is universal for all mankind.²²

20. Matt. 3:12.

21. Rev. 14:15.

22. Rev. 14:16; 14:17-20; Josephus, *Op. Cit.*, pp. 303-342; also p. 300; Heb. 13:12.

Chapter VIII

EVENTS PELIMINARY TO THE FALL OF JERUSALEM

(Rev. 15 to 17)

"And I saw another sign in heaven, great and marvellous, SEVEN ANGELS having SEVEN PLAGUES, which are THE LAST, for in them is FINISHED THE WRATH OF GOD." When the canon of the New Covenant is completed by the Revelation in 67 A. D. then is finished all the judgements God shall visit upon Palestine. It cannot be otherwise if the prophecies of the Old Testament have any definite application. When God delivered Israel from Egyptian bondage He poured out ten plagues upon Pharaoh's land. During the ministries of John the immerser and of Jesus God poured out three of His plagues upon Palestine but now seven of the ten remain. This happens in fulfillment of all things prophecied by Moses concerning the Jews should they turn from God and the law which He gave them.¹ Fifteen hundred years later, the signs which befell Egypt which the fathers of the Jews feared so much are now falling upon them until they perish even as God ended the bondage in Egypt. These last plagues will be the worst in their breadth and intensity. The destruction of Jerusalem and the desolation of Palestine is imminent and God will "gather His elect," the Christians, to a place of safety even as He did Israel in the land of Goshen while sore plagues fell upon Egypt. Adam Clarke states that it is miraculous that not a Christian perished during all the wars in Palestine at this time.²

"And I saw as it were a sea of glass mingled with fire; and them that come off VICTORIOUS from the beast, and from his image, standing by the sea of glass, having harps of God. And they sing (as Miriam did) the song of Moses, the servant of God, and the song of the Lamb, saying,

"Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."

The "remnant of Israel" have now passed through the protective waters of their baptism unto Christ and are seen standing before the Lamb. They occupy Mount Zion, a position before his throne. The sea before the throne is mingled with fire which differs

1. Rev. 15:1; Deut. 28-29; 28:27, 58-60; Ex. 9:4-7; 8:22; 9:26.

2. Clarke, *Op. Cit.* See comment on Rev. 7:3.

in this respect from the one we beheld at Rev. 4:6. The "fire" symbolizes the New Covenant which is God's consuming fire of Heb. 12:28-29, the essential element of Christ's kingdom.³ This interlude of Rev. 15:1-8 introduces seven angels who hold seven bowls of the wrath of God, visions more terrible now than the judgments that fell upon Egypt, for God is speaking in these "last days" through his son "to the Jew first, and also to the Gentile".⁴ His sons have learned "a new song" and are singing it in triumph before the throne and their enemies, for "they have been purchased out of the earth" by the blood of our Lord's covenant. The disobedient Jews and their rulers have stoned Stephen, put James to death with the sword, killed many disciples of Christ, imprisoned others, and scattered the church which was in Jerusalem. But Saul of Tarsus, the ring-leader of all such persecutions, has fallen a victim to the Lord's sword and many, many Jews, their priests and noble people have laid down their arms of rebellion against heaven's Prince who stands on mount Zion. The trumpet sounds of the seven angels previously seen have been heard now throughout the land of Palestine and the martial tread of those who proclaim the Gospel has shaken the entire Roman Empire.⁵ Surely all is a sea mingled with God's holy fire from off His altar and coming from His Temple now opened in heaven since 33 A. D. Out of this tabernacle of the testimony in heaven come the angels with the bowls of God's wrath.⁶

The mission of these angels of vengeance is in rapport with the many trials and labors of Christ's apostles and all others who preach the Gospel during these days of "the last plagues" to fall upon the Jews. Hence they are "arrayed with precious stone, pure and bright, and gird about their breasts with golden girdles." They take their bowls from one of the four living creatures and because of the "blood, and fire, and vapor of smoke" from the glory of God, and from His power, *none was able to enter the Temple* (church or kingdom of Christ), till the seven plagues of the seven angels should be finished.⁷ I believe the poor, timid Jews are under consideration here, for many of them who were unable to enter into the kingdom because of the severe trials, deceptions, threatenings, and confusion, brought upon them by their rulers before the de-

3. Rom. 9:27-29; Rev. 14:1-3; Heb. 12:18-29.

4. Ex. 19:7-25; Heb. 1:1-4; II Cor. 3:7-14.

5. Rev. 14:3; Deut. 31:21-22, 30; Psa. 2:1-9; Acts 13:32-40.

6. Rev. 15:5; Acts 2:14-21; Psa. 2:6-9; Acts 13:32-40.

struction of Jerusalem and the desolation of Palestine, were able to come freely without fear into the light of the Gospel of the glory of Christ afterward. All stumbling blocks will have then been removed.⁸ This may mean, too, that no one completely understood all that the presence of Christ and God within the New Covenant signified while the apostles were in the process of revealing it to Jews and Gentiles of the first century.⁹

However, Jerusalem and the Jews of Palestine who hinder the Gospel at this time must be removed. These angels that receive the bowls of wrath are synonymous in their missions with Christ's High Priesthood and wear a vesture similar to his shown at Rev. 1:13-16 and if any shall hurt those priests under Christ who offer their bodies a living sacrifice to Christ's cause at this time they shall in like manner be tormented and killed by the angels. And these angels receive their power to pour out such judgments upon the rebellious, persecuting Jews from one of the four living creatures, undoubtedly meaning the Romans.¹⁰ "The moment is one of terror, and it is fitting that even all outward things shall correspond," says W. Milligan.

The "smoke" that filled the Temple is reminiscent of the glory of the Lord which filled the Jewish tabernacle in the beginning of Israel's history, for "Moses was not able to enter into the tent of meeting" when Jehovah's presence filled it. Neither Solomon nor any priest was able to enter the Temple at its dedication when the glory of the Lord came down into the Most Holy place. Isaiah beheld the glory of the Lord in His temple, and heard the cry of the Seraphim, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled *with smoke*." He, like the other prophets, is a man of "unclean lips," for he is uttering judgments against his people. When and under what conditions will these be fulfilled? Then as if he were occupying the position of Christ and the apostles after Jesus' ascension, Isaiah asks to be sent as a spokesman to the Jews and the Lord tells him to go and tell 'this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and

8. Rev. 13:14; II Thess. 2:6-7; I Cor. 13:12; II Cor. 3:18.

9. Jas. 1:23-25; Acts 10:28-29.

10. Rev. 11:5-7; Rom. 12:1-2; Matt. 10:16-19; Acts 9:15; 14:22.

turn again, and be healed." Then Isaiah said, "How long, Lord, and he answered, "UNTIL CITIES BE WASTE WITHOUT INHABITANT, AND HOUSES WITHOUT MAN, AND THE LAND BE UTTERLY WASTE, AND JEHOVAH HAVE REMOVED MEN FAR AWAY, AND THE FORSAKEN PLACES BE MANY IN THE MIDST OF THE LAND. And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; SO THE HOLY SEED IS THE STOCK THEREOF." This holy seed is the risen Redeemer of the Jew first and also of the Gentile." (See Romans 11:15-22).

If under the preparatory mission of the Immerser, Jesus, the twelve and the seventy, the plagues, the woes, and the judgments were only incomplete, now since the advent of the New Covenant into the world they will be finished. The student will clearly perceive this by contrasting the events symbolized by the soundings of the seven angels with the trumpets with those that occur as each of the seven angels pours out his bowl upon Palestine. It must be observed, however, that when the seventh angel sounded, we see in the crucifixion all things finished or fulfilled but the student must realize also that the death of the testator had to occur before the New Covenant under the preaching of the apostles would come into full force and effect from 33 A. D. to 70 A. D.¹² For example, when the first Trumpeter sounded only a third part "of the trees was burnt up, and all green grass was burnt up."¹³ And now when the first angel went, and poured out his bowl into the earth, "there came a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image."¹⁴ This indicates the manner in which the preaching of the Gospel by the apostles affected the disobedient Jews, their rulers, and their evil magicians and soothsayers.

However, it is not incumbent upon any writer dealing with this section of the Revelation to point out explicitly the outward manifestations of the plagues now falling upon Palestine by pinpointing each tragic event as each bowl is poured out. What the "noisome and grievous sore" was that affected generally the disobedient Jews between 33 A. D. and 70 A. D., is therefore only a conjecture. This first distressing affliction may be considered the

11. Rev. 15:8; Ex. 40:35; I Kgs. 8:8-11; Isa. 6.
 12. Rev. 8:7; Rev. 16:2; Heb. 9:8-24.
 13. Rev. 8:7.
 14. Rev. 16:2.

anti-type of the sixth Egyptian plague which was poured out upon the false prophets, magicians, soothsayers, etc., of the Jews as the "boils and blains" fell upon Pharaoh's magicians.¹⁵ God no longer rules the Jews under the law of Moses since Christ's death nullified that law. The Herods rule now and these signs accompanying the pouring out of the bowls fall upon Palestine subsequently to the Cross and ascension of Jesus. They will increase with intensity as the tempo of the Jewish rebellion and their persecution of the church is stepped up.

As the second angel poured out his bowl "into the sea," a more widespread affliction turns "the sea" into blood as of a dead man". The "dead man" was Christ and all the world, both Jews and Gentiles, became responsible before God for it as they are unto this day. In that Christ died for all, all men became dead before God.¹⁶ This was first announced at Pentecost after the ascension of Jesus and was oft repeated during the ministry of the apostles before 70 A. D. The outward manifestations of this affliction can be seen in the "wars and rumors of war" now arising all over the Roman Empire and within Palestine which is rent by civil and religious discord and their own bloody seditions.¹⁷

The third angel poured out his bowl into the rivers and the fountains of waters; and it became blood. These rivers and fountains of waters are sources of blessings due to "the fountain" God has opened "to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness". The Gospel of the crucified and risen Redeemer, sealed and sanctified by his blood, is now in view. It is totally covered by the blood of Christ from which it draws its healing powers. However, for any Jew who did not understand its meaning or intent, it was merely a nauseating spiritual drink. However, the angel presiding over the waters of eternal life (the Holy Spirit) proclaimed, "Righteous are thou, who art and who wast, thou HOLY ONE, because thou didst thus judge: for they (the Jews) poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy." And the altar upon which the great sacrifice of Christ lay also proclaimed the blessings of these waters by saying, "Yea, O Lord God, the Almighty, true and righteous are thy judgments (of apostles and prophets)."¹⁸ "The Lord is now no longer He that shall come, for He has come

7. Rev. 15:7-8; Acts 2:19.
 15. Ex. 9:8-12; Deut. 28:27-35.
 16. Rev. 16:3; Acts 2:34-36; Rom. 3:19-20; 11:32; II Cor. 5:14-15.
 17. Matt. 24:3-6; Acts 5:34-39.
 18. Rev. 16:4; Zech. 13:1; Jno. 19:31-37; Zech. 12:10; Jno. 6:52-68.

in vengeance; and, therefore, the third of the three clauses in Ch. 1:4-8; and Ch. 4:8, is here, and in Ch. 11:17, omitted."¹⁹

When the fourth bowl was poured out "the sun" symbolizing the "sun of righteousness" was made more brilliant and penetrating than the prophets depicted him and by the fire of his mighty New Testament the Jews were blistered; and they blasphemed the name of God who hath power over these plagues; and they repented not to give him glory.²⁰ Again, this is reminiscent of the plagues of lightning or fire that fell upon Egypt which also may be seen in the fires all over Palestine when the Roman armies under Vespasian began the siege of that land.²¹ And after God destroyed Egypt's firstborn and Pharaoh's armies at the Red Sea, that nation lay an inviting prey to her enemies. So, when the sixth angel poured out his bowl upon Palestine, symbolically the river Euphrates was dried up as the Red Sea was made passable for Israel's flight to safety under Moses. This is also the signal for the Roman armies to start marching upon Palestine and Jerusalem which is now Egypt in reverse. The year is A. D. 63 and all things Jewish will soon be at an end by A. D. 70. Paul, the great apostle to the Gentiles, has reached Rome with his party and is now a prisoner under Nero, the Emperor; John, the last of the apostles who once resided in Jerusalem, is now an exile on Patmos; and most all christians have fled or are fleeing the land of Palestine for Pella in Arabia.

At this time, Vespasian had struck with the fifth and tenth legions of the Romans in Galilee to subdue the seditions which have reached their climax under opposing Jewish forces of Simon and John. Josephus has now surrendered to the Romans his Jewish garrison and has become their scribe while many of his adherents had either been killed, taken prisoners, or were fleeing Palestine. Many would join the Jews in their retreat to Jerusalem to defend that city as they would stubbornly continue the bitter rivalry between the seditious factions of John and Simon. When Simon's forces first reached Jerusalem they obtained control of the Temple and its buildings where the Jews had cached gold, food, and arms with which to defend the city against the Romans. John's faction attempted to seize this military advantage from Simon as great multitudes of Jews rushed out of Palestine into Jerusalem to align themselves with one seditious group or the other. The priests and

19. Jamieson, Fausset & Brown, Bible Commentary (Jerome B. Names), Vol. IV, p. 606.

20. Rev. 16:8; Mal. 4:1-2; Ex. 9:22-26.

21. F. Josephus, *Op. Cit.* Vol. II, p. 300.

rulers of the Jews found no middle grounds for peace and bitter political intrigues and many cunning religious arts were resorted to which spread among the millions of starving people within the city's walls.²² And how does the Revelator on Patmos depict all of this? Let us see.

As Cyrus' armies diverted the waters of the river Euphrates in order to pass suddenly under the walls of Babylon and seize that kingdom from Belshazzar even so with the flight of all christians from Palestine the rivers and fountains of Christ's spiritual waters have been dried up and Jerusalem now stands as a "dry tree" ready to be hewn down by the Romans and their own seditions and by the famine, confusion and the unmitigated bloody treachery within the walls of Jerusalem. Vespasian and his son Titus who succeeds him as head of the Roman armies were called kings and are now seen as Cyrus and Darius coming "from the sunrising" to assault the walls of Jerusalem, the Babylon of the Revelator's day. When the attack falls upon Idumea, the very place from which the Dragon and the Herods receive their power and support, the Dragon sends forth out of his mouth and from the mouths of the beast and the false prophets, unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings (of all Jews) of the whole world (Roman Empire), to gather them together unto the war OF THE GREAT DAY OF GOD, the Almighty.²³ This is the manner by which the rulers of the Jews will gather military support for the defense of Jerusalem. We call it in these days of world wars "propaganda of lies" which an enemy uses to gain sympathy and universal support for his cause. Frogs are reminiscent of Egypt and Pharaoh's magicians when God delivered Israel out of their bondage.²⁴ "And they gathered them together into the place which is called in Hebrew Har-Magedon." In this connection, it is noteworthy that Vespasian recalled the Tenth Legion from the Euphrates river with which to strike Galilee in the beginning of the siege.²⁵ What war besides this one can any student of the Revelation call "the war of the great day of God"? When Palestine is desolated and Jerusalem is destroyed "the times of the Gentiles" and "the battle of Har-Magedon" will have ended.²⁶ In a decisive battle at the Red Sea God terminated His war with

22. F. Josephus, *Op. Cit.*, Vol. II, pp. 303-406.

23. Rev. 16:12-16; Dan. 5:17-30.

24. Rev. 16:13-14; Ex. 8:1-15; See Clarke, Comment on Ex. 8:9.

25. Rev. 16:12-16; Josephus, *Op. Cit.*, pp. 457-458; p. 468; p. 340.

26. Rev. 16:14-16; Lu. 21:20-28; II Kgs. 17:1 to 23:29.

Pharaoh and now He will likewise complete this one with the Jews in the destruction of Jerusalem in 70 A. D.

"And the great city was divided (by three seditious factions at first) into three parts, and the cities of the nations (Greeks) fell; and BABYLON the great was REMEMBERED in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath." Later in this study we shall point out why Jerusalem causes Jehovah to remember Babylon. Due to the influence and purposes of Alexander the Great, Palestine was filled with Greek villages and they mingled freely with the Jews in every city of Palestine. M'Ilvaine states, "In the times of the apostles, Greek was almost a universal language. It was spread over all Palestine. The Jewish coast, on the Mediterranean, was occupied by cities, either wholly, or half Greek. On the eastern border of the land, from the Arnon upwards, towards the north, the cities were Greek; and, towards the south, in possession of the Greeks."²⁷ So the cities of the nations (Greeks) fell as did the cities of the Jews as the siege by the Romans spread over Palestine.

The Babylon of Nebuchadnezzar's day passed away in 538 B. C. Surely it could not be the recipient of God's wrath now. Hence it must be its anti-type which is Judah and Jerusalem, who were very familiar with their experience of seventy years of captivity within that city (See I Pet. 5:13). Will God's memory help the Jews now to know just how wicked they are? The Jews of Samaria went into that captivity before Judah and Jerusalem were desolated. Now the cities of northern Palestine are falling under the siege of the Romans and Jerusalem will follow in the wake of their doom. Ancient Babylon had three WOES visited by Jehovah upon her before that wicked city was destroyed or had learned that God rules in the affairs of nations. This is now the third WOE of complete desolation to come swiftly upon the Jewish nation and their capital. The "wilderness wanderings" was the first, Babylonian captivity was the second WOE of complete desolation and now will they remember these things? There are religious groups of the present who believe they cannot fall from God's grace. Perhaps that is what these Jews of John's day thought and failed to receive this warning, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."²⁸ In their obstinacy, Jerusalem will "blaspheme God because of the plague of the hail; for the plague thereof is exceeding great," but not as

27. Rev. 16:17-19; Matt. 4:15 ("Galilee of the Gentiles").

28. Rev. 16:15; Matt. 24:23-28.

severe as the final judgment which will come upon men at the end of these days in which we live.

I repeat now for emphasis: the apostles and early Christians have done all they can do to save the Jewish people of Palestine; the "firm covenant" has been fully revealed by the capstone the Revelator is laying upon our New Testament; and when the seventh angel pours out his bowl upon the air nothing has been accomplished to cause the Jews and their rulers to repent. So "there came forth a great voice out of the temple, from the throne, saying, "It is done."²⁹ "The judgment of the Great Harlot that sitteth upon many waters," is come and it remains only for the final curtain in this tragedy to fall upon the history of the Jews and Jerusalem. The apostles under the guidance of the Holy Spirit were given the mission of "convicting the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world (the Dragon) hath been judged." Adam Clarke says, "It is said (Ch. 10:7) that in the days of the seventh trumpet the mystery of God should be finished; so here we find it completed."³⁰ The crisis is passed; all is over. The desolation of Palestine and the last punishment of the Jews as a nation for their sins will now remain an ominous testimony for the ages to come that God will not tolerate rebellion against His merciful mandates.

29. Rev. 16:21; II Thess. 1:7-12; Rev. 16:17.

30. Clarke's Comment on Rev. 16:17.

Chapter IX

THE JUDGMENT OF THE GREAT HARLOT

(Rev. 17 to 20)

The continuity of the Revelation remains unbroken as we come to our study of Revelation 17 to 20. Herein we shall find the "things which must shortly come to pass" or which are immediately to be fulfilled subsequently to the writing of the Revelation. This book was possibly completed within the midst of the "one week" of Dan. 9:27 or probably between 66 and 67 A. D. The verdict of God, Christ, and the Holy Spirit has been rendered; the sentence or execution of God's judgments against the rebellious city of Jerusalem is now at hand. The results of the execution of His merciful sentence will also be noticed. The only appeals for mercy will be left in His son and the New Covenant. Zion is God's footstool, the place of His rest, where all weary men tired of their rebellion can fall down at Jesus' feet and find rest for their souls and hope for a blessed immortality. The picture of this Harlot to be sentenced and her doom should cause every member of the church, the bride of Christ, to shudder 'lest he walk naked, and they see his shame'. All of us who enter into the High Court of God should "serve Him with reverence and awe: for our God is a consuming fire." When members of the church of Christ come together to worship God on the Lord's day we should be as silent and as reverential as we must be when we are present in our Supreme Court or any other federal court where dignity and honor is required. Our church buildings as well as our personal bearings at all times must be such as to reflect the highest dignity and honor upon our King, our Creator and Judge. In every thing we now study to the close of the Revelation reflects decency and order which is heaven's first command.

As we view the Harlot, she is ornately dressed, indecent in her appearance, and wholly despicable in her haughty demeanor as she rides through a dry wilderness on a "scarlet-colored (political) beast". Symbolically, however, she sitteth upon many waters, indicating her wicked influence within the Roman Empire, for the waters where the harlot sitteth, "are peoples, and multitudes, and nations, and tongues." The kings of the earth have carried on an illicit traffic with Israel and by her claims of the one and only true God while she cleaved unto her idolatrous traditions she made them drunk with "the wine of her adulterous religion."² Upon her harlot

1. Rev. 17:1-2; 17:15.

2. Rev. 17:1-3; 14:8; 18:2-3; Jer. 51:8-10; Isa. 21:1-9.

forehead is written the name, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." She is also "full of the names of blasphemy." But the description which reveals her true identity is this: she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." What people can this woman represent but Israel who rejects the Gospel after putting the Lord to death? She is typical of all religious bodies which choose to follow in her path, and is, therefore, the "Mother of harlots." Denominational churches today think not seriously at all about contradicting or perverting the New Covenant or ridiculing those who hold to a strict construction of its legality. They are as careless and sloven spiritually speaking as the Jews were of the apostolic period.³ They are adorned with a religious dress of MYSTICISM, overly emphasizing that which is symbolic or figurative, and denouncing those who wish to adhere to the simple, direct statements and examples of our New Testament. They also cleave to their religious traditions despite the advantages all have had under the magnificent universal training of our public schools and colleges.

Jerusalem and the Jews of the first century are called "Babylon" which means confusion. By their religious traditions to which they cleaved obstinately their hearts and minds were made "fat" so that they could not "hear with their ears, see with their eyes, or understand with their heart and be healed or saved by the strong appeals of the Immerser, Jesus, or any of the apostles after the Cross." Little wonder then that John "wondered with a great wonder" when he beheld this harlot and her daughters still steeped in spiritual confusion after all had been said and done to save them. While John was amazed the angel said, "Wherefore didst thou wonder? I will tell thee the MYSTERY of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns." This beast, representing the Jewish rulers, scribes, and priests, "WAS" in the sense that prior to the Cross they were recognized as "sitting on Moses' seat" by our Lord and having a semblance of divine sanction; but, the beast "is not" since the great transition took place after the Cross. The siege by the Romans will bring out in full view all the wickedness of the beast who is "about to come up out of the abyss" from whence his prompter or father (the Dragon) comes and he will exhibit all the demoniacal intrigue and cruelty of that region in his war with saints and Romans. After Jerusalem is de-

3. Rev. 17:4-6; Matt. 12:38-40; 23:13-38; 23:1-8; II Cor. 11:2-4; Grenville O. Field, *Open Seals—Open Gates*, (Entered by Act of Congress, 1895), Ch. VIII.

stroyed the beast will go into perdition with the rest of his evil cohorts.⁴ As Titus and Josephus stood aghast at the obstinacy of the insane defenders of Jerusalem, even so shall all that dwell on the earth, whose names were not written in the book of life from the beginning of the Christian dispensation, be amazed at the blind guides of the Jews who could not see their folly. This even amazed the Lord who wept over their city.⁵

The entire scene of Revelation 17 is being shown John by one of the seven angels having the bowls of God's wrath. We may rightfully conjecture that this angel is Paul or the apostles by personification who show John these things, for their works and writings are now in the past and are before him in the "reed" or canon of the New Covenant which Christ gave them to proclaim. And, although John was very familiar with all things Jewish and Christian, it is the wisdom of God, Christ and the Spirit that all things shall be established in the mouth of two or more witnesses. "Here is the mind that hath wisdom."⁶

It is evident from the study of this chapter that the harlot craves the legal sanction of the beasts in her war against the saints and the beasts yield their civil powers out of deference to her higher religious demands which are haughty and fanatical and inspired by demons. Rome is symbolized by "the city of seven hills" and the authority of those who govern Palestine emanates from Rome. The feet of Christ stands in the testimony of the apostles and prophets upon which his church or kingdom rests since his ascension. The harlot, Babylon, sits on a universal civil power after the Cross which resembles a "scarlet-colored," blood-thirsty beast. From the birth of Christ or the reign of Augustus Caesar unto Vespasian and his son Titus, who destroy Jerusalem, ten Roman Emperors have held universal sway. They are symbolized by the ten toes of the great image Nebuchadnezzar saw in his vision and with the kingdom of Christ in view Daniel interpreted thus: "And whereas thou sawest the feet and toes, part of potters' clay (the Jews), and part of iron (the Romans), (the fourth universal kingdom) shall be a divided kingdom And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." And as iron cannot be fused with clay, the league having civil sanction will be entirely broken between Romans and Jews.⁷

4. Rev. 17:6-9; Jno. 8:39-40; Matt. 23:1-3.

5. Josephus, *Op. Cit.*, Book V, Ch. 9; Jno. 8:43; Lu. 19:41-44.

6. Rev. 17:9; Matt. 18:16; Acts 28:23-28.

7. Rev. 17:9-18; Dan. 2:40-44.

From the time Augustus Caesar sent Pilate, a Roman procurator, to Palestine to succeed Archelaus whose rule over Judea was obnoxious to him, the alliance between the Jew and Gentile rulers was somewhat strong until Jesus was crucified by the consent of both. Afterwards Pontius Pilate was dismissed (A. D. 37) by Emperor Tiberius Caesar and Herod Agrippa, grandson of Herod the Great, obtained the provinces of Galilee and Trachonitis with the title of King (A. D. 37 and 39). Through the influence of this Herod Emperor Caius Caesar (Caligula) was induced to recall his edict for desecrating the Temple of Jerusalem by erecting his own statue in it, and to pardon the Jews for resisting his imperious decrees. In the reign of the next Emperor, Claudius Caesar, Herod Agrippa also obtained the government of Samaria and Judea, and for three years his dominion embraced all the territories of Palestine ruled by Herod the Great (A. D. 41-44). He exhibited an extraordinary attachment to the Jewish religion and did "according to the expectation of the Jews" in putting James to death and casting Peter into prison intending to kill him and the others apostles and by so doing kill the church by removing its source of power on earth. But soon after Peter's deliverance from prison by an angel Herod Agrippa died in great misery being smitten of God by a loathsome affliction and upon his death Judea was again ruled by Roman Procurators (A. D. 44). And we quote, "The cruelty and rapacity of these Procurators, or provincial governors, filled Judea with misery. Banditti infested the roads and even ventured to attack the towns. Certain pretended zealots, called Sicarii, or assassins, perpetrated the most atrocious murders in the name of religion and liberty; while false prophets and false messiahs excited insurrections, which were punished with frightful severity."⁸ This is indicative of the manner in which the "ten horns and the beast shall hate the harlot, and shall make her *desolate* and naked, etc."

Moreover, the beast and the false prophet are consistently mentioned in the Revelation as operating together in persecuting the church. And in as much as the High Priest was considered the head of the Sanhedrin and the spiritual instructor of the Jewish people, the title "False prophet" is wholly applicable to him.⁹ With reference to Acts 4:5-7; 13-31; 9:1-2; Rev. 19:20 we see clearly the bonds that related these rulers of the Jews in an unholy alliance which the Prince of heaven will cut asunder, for God "did put it in their hearts (those of the ten kings or horns of the Roman Em-

8. Israel S. Clare, *Library of Universal History*, (R. S. Peale, 1898), Vol. 3, p. 829.
9. Lev. 10:11; Num. 10:1-10; Deut. 17:8-20.

pire) to do his mind, and to come to one mind, and to give their kingdom (by proxy) unto the beast, UNTIL THE WORDS OF GOD SHOULD BE ACCOMPLISHED." Because of seditions arising now among the Jews in Judea and Jerusalem both the beast and the false prophet shall come into disrepute and shall hate the harlot despite the fact that this woman, the great city, once reigned over them.¹⁰ It is an old axiom that partners in crime will sooner or later fall out with one another. Hence, the "other angel" whose countenance lightened the earth with his glory is none other than the Christ who descends from heaven by a fully revealed Gospel.¹¹ His message constantly rings in the ears of the apostles, "Fallen, fallen is Babylon the great, etc." The other voice which comes from heaven is that of the prophets by which God "remembers her iniquities" and it says, COME FORTH, MY PEOPLE (Christians), OUT OF HER, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven. Render unto her even as she rendered, and DOUBLE unto her THE DOUBLE ACCORDING TO HER WORKS: IN THE CUP WHICH SHE MINGLED, MINGLE UNTO HER DOUBLE."¹²

The punishment of the Jewish people who reject the Gospel was doubled in this manner. The word was naught but terror for them to hear and the wrath of God meted out to them by the Romans was the consequence, and nothing came upon them as punishment which was not of their own free will. The beast of Rome gave his authority to the beast and the false prophet of Israel and they in turn "did according to the expectation" of the harlot, the Jews of Jerusalem. During the trial and crucifixion of Jesus, both powers acted together "for one hour" with the cries of the harlot, "Let his blood be upon us and our children, away with this man, crucify him!" They made war against the Lamb, but now as the apostles preach to the harlot and her rulers who said, "We have no king but Caesar," we see the Lamb overcoming them by turning the Romans against all Jews and the Jews against their "false prophet and king."¹³ The Jewish seditionists within Jerusalem put to death their own rulers during the siege by the Romans.¹⁴ As God's son and his apostles called His people, the Christians, out of Jerusalem, she continued to boast that she was a queen and not a widow, not knowing or coming to the realization that in the death of Christ which she

10. Rev. 17:9-14; 17:16-18.

11. Rev. 18:4-6; Jer. 50:15-20; Jer. 51:6.

12. Acts 12:11; Matt. 27:20-25; Acts 5:28; Josephus, *Op. Cit.*, pp. 426-431.

13. Josephus, *Op. Cit.*, Chapter VI.

effected her covenant by Moses was taken away.¹⁵ So this widow thought she would not see mourning but the rest of chapter 17 proves that she was bitterly mistaken. The voice which called God's people, the church, out of Jerusalem said, "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets: for God hath judged your judgment on her."¹⁶

The strong angel that took up a great millstone and cast it into the sea is the Holy Spirit who brought the Gospel down to earth and as its message sinks deep into the hearts and minds of the Jews and Gentiles, Jerusalem of the Jewish nation will go down to rise no more forever. Let Jewish zeal and Gentile money and arms strive to re-establish that ancient order of Moses within Palestine but such an undertaking will arise without the blessings of God upon it. "And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princess of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth." The harlot was "utterly burned with fire; "for strong is the Lord God who judged her." This cannot be affirmed of Rome or of the Roman Catholic church, for nothing like total desolation and destruction has ever befallen Rome. On the other hand, in what land or city could "*the blood of God's prophets and of saints be found*" but in Palestine and Jerusalem of whom Christ said very pointedly, "Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that UPON YOU MAY COME ALL THE RIGHTEOUS BLOOD SHED ON THE EARTH, etc. . . . Verily I say unto you, All these things *shall come upon this generation.*"¹⁷ Thus the great harlot, Jerusalem, of the first century was judged of God and fell never to rise again. Would to God that all churches everywhere come to a full realization of this awful scene and flee every semblance of the terrible consequences of Babylon lest they repeat her folly.

15. Rev. 18:7-8; Rom. 7:1-4; Isa. 47:8-11; 24:1-6.

16. Rev. 18:20.

17. Rev. 18:21-24; Matt. 23:29-36.

AFTER BABYLON COMES RESTORATION

(Rev. 19:1 to Rev. 20:15)

This Chapter will deal with the latter portion of Section 6 (See Plan, Chapt. II, pp. 7-8) which concerns itself with "the restoration of all things" under the New Covenant. Man's dominion was lost in Adam's fall but now (A. D. 33 to 70) with the coming of Christ's kingdom that dominion has been fully and completely restored. The Gospel of Christ is the "tree of life" of which man can eat and live forever and the second Adam and his bride stand out in bold relief upon the sacred pages of our New Covenant. Little wonder then that "After these things John hears as it were a great voice of a great multitude in heaven (all the redeemed of the ages), saying,

Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand."

At verse 7 of Chapter 19, scholars have noticed a definite transition revealed which is mighty in scope for all Palestine and the entire inhabited world. Many, many Jews as well as Gentiles composed the bride of the Lamb in the first century and myriads more will bring themselves under his benign authority before this age shall vanish into eternity. Harkening to the mighty events which transpired since the Cross, John could hear "the voice of a great multitude, and as it were the voice of many waters, and as the voice of mighty thunders, saying,

Hallelujah: for the Lord our God, the Almighty, *REIGN-ETH*. Let us rejoice and be exceeding glad, and let us give glory unto him: *FOR THE MARRIAGE OF THE LAMB IS COME* and his wife (the church) hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is *THE RIGHTEOUS ACTS* of the saints."¹

According to Isaiah, a restoration after Babylon is seen thus, "The ransomed of Jehovah shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: they

1. Rev. 19:1-8.

shall obtain gladness and joy, and sorrow and sighing shall flee away."² The bride made herself ready for all who will emulate the purity and excellence of her raiment of the first century. Accordingly two banquets are held up before our gaze. The first is, "Blessed are they that are bidden to the marriage supper of the Lamb." The obstinate Jews of the first century may be seen as many since then will appear as "five foolish virgins" who were not ready to enter in when the opportunity presented itself because "they had no oil in their lamps." Many intelligent, open-minded, humble Jews and Gentiles were studious enough to enter when Peter and the other apostles first opened the doors of the Lamb's banquet hall unto them. These returned to Palestine as a "remnant" after the desolation and destruction of Jerusalem and re-established churches of Christ therein. The heaven once more is opened to John and behold, "A white horse and a Royal Rider arrayed with a garment now dipped in blood" appears which was not seen in Rev. 6:2. He had authority then and a bow and he came forth conquering (during his personal ministry) and to conquer; but, now he is seen as having conquered and is entitled, THE WORD OF GOD AND KING OF KINGS AND LORDS OF LORDS. The armies of heaven follow him, for "the Lord our God, the Almighty, REIGNETH" through the New Covenant.³ "Out of his mouth proceedeth a sharp sword . . . and he treadeth the winepress of the fierceness of the wrath of God, the Almighty."⁴

And now another banquet comes into view and is announced by an angel standing in the sun. Every part of his vestment emits rays of light. However, this messenger of God brings down upon Palestine scorching, withering heat as he serves as the agent of God's wrath as the New Covenant is being fully written and proclaimed. "The word of God is living and active" because the Rider on the white horse is clothed with it and he is the "effulgence of God's glory," the very perfection of heavenly light.⁵ For the outward manifestations of his righteous judgments Titus and the Roman armies is the agent that invites the Jews as well as the "birds that fly in mid-heaven" to "Come and be gathered unto the great supper of God, etc." Concerning this supper, Jesus said, ". . . for then shall be great TRIBULATION, such as hath not been

2. Rev. 19:6-10; I Kgs. 9:1-9; II Sam. 7:10-17; Acts 2:29-35; Isa. 5:26-30; Jer. 19:4-9.

3. "MADE HERSELF READY"—See Acts of apostles and all letters including the Revelation.

4. Rev. 19:13-15; Rev. 2:12-13; Matt. 24:29-36; 24:27-28; 23:38.

5. Rev. 19:17-21; 19:13; Jno. 1:1-4, 8-14; Heb. 1:1-3; 4:12-13; Rev. 16:8-9.

from the beginning of the world until now, no, nor ever shall be."⁶ The Millenarian speculation concerning the battle of Har-Magedon and the GREAT TRIBULATION of Daniel's vision, since the fourth century, has grossly distorted this scene and perverted Christ's application of "the GREAT TRIBULATION" to the destruction of Jerusalem and the desolation of Palestine.⁷ The theory has grievously discredited the Revelation and made nonsense of the visions of the prophets and of this book.

During the siege of Palestine and that of Jerusalem both Titus and Josephus considered this "carnival of fire, blood, beasts and birds" most odious and revolting. Study Daniel's vision of the Roman prince (Titus was called "king") "of fierce countenance" who shall preside at the great supper of God's wrath. According to Daniel, consider also what people brought all this tribulation upon the land of Palestine. He points out that "all this evil" has overtaken Israel as it was predicted by Moses.⁸ Josephus was very familiar with the history of the Jews and wondered exceedingly at their stubbornness in fighting against the God of heaven. It only goes to show, however, to what excess religious people will stoop in their confusion and blind prejudices against the truth of the Gospel. Stupid people who refuse to study the Bible with an open, honest heart will always be content to follow their religious relation or their blind guides in preference to Christ and the apostles. Even so was it the case with the Jewish people of the first century: they preferred sophistry to light and failed to enter in to the supper of the Lamb of God. They could not break with their past or with "papa and mama's religion" and unlike Paul and the other apostles and disciples of Christ the Jews cleaved to their idolatrous traditions and worship. Hence they become "the burnt-offering and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot," which Jesus will bring to an end.⁹

Now we naturally ask, "What disposition was made of the Dragon, the beast and the false prophet after the harlot was destroyed?" In chapter 17:14 we saw war against the Lamb begin and here in chapter 19:17-21 it is concluded as the Lamb overcomes the Dragon, both the Roman and Gentile beasts, the false prophet (the Jewish high priest, Caiaphas) and all their unholy cohorts and blind worshippers. Many lie unburied within Jerusalem and on every

6. Matt. 24:20-21; Rev. 1:9.

7. M'Ilvaine, *Op. Cit.*, p. 79.

8. Josephus, *Op. Cit.*, Vol. II, Book V, Chs. IX-X; Dan. 9:13; 8:9-26; Deut. 28:49ff.

9. Dan. 8:13; 9:24.

field of battle all over Palestine.¹⁰ The beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image. They were cast into the lake of fire (prospectively) for they are at death in Tartarus, the intermediate state of the dead awaiting the final judgment. Those Jews who died not of famine, sword, or were scattered throughout the Roman Empire after 70 A. D. constitute the ones who escaped by their obedience to the Gospel and are known as "the rest who were killed with the sword (of the Spirit) of him that sat upon the horse, even the sword which came forth out of his MOUTH." But it is said of those disobedient Jews who perished, ". . . and all the birds were filled with their flesh." We should not disallow, however, that the birds ate also the flesh of disobedient Gentiles as well during this siege.

Chapter 20 of the Revelation opens now with a vision of "an angel coming down out of heaven, having the key of the abyss and a great chain in his hand." "And he laid hold on the Dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into THE ABYSS, and shut it, and sealed it over him, that he should deceive the nations no more, UNTIL the thousand years should be finished: after this he MUST be loosed for a little time." At the beginning of Christ's personal ministry we observed (Chapter 9:1-12) that the Dragon came forth to tempt Jesus and to release all over Palestine his demons which are called "locusts and scorpions." Now with the desolation of Palestine an accomplished fact (A. D. 70) another prophecy has been fulfilled which reads, "And it shall come to pass IN THAT DAY, saith Jehovah of hosts, that I will cut off the names of the idols out of the land (Palestine), and they shall no more be remembered: and also I will cause the PROPHETS AND UNCLEAN SPIRIT TO PASS OUT OF THE LAND." With the coming of the Gospel in its fullness (A. D. 67) no one need be deceived any more by false prophets imbued by demons, for by the New Covenant God will cause them by the binding angel and the chain to pass out of the land. The Gospel is the "key to the abyss" into which the Dragon is cast and by which his domain is sealed over him."

It is a notable fact that finality or the lake of fire is affirmed of the destination of the beast and the false prophet but not of the Dragon. He is placed in the abyss from which seemingly he can be

10. Rev. 17:13-14; Dan. 7:23-27; Josephus, *Op. Cit.*, p. 357; Book V.

11. Zech. 12:10 to 13:6; Acts 2:1-38; Rev. 20:1-4; Lu. 10:17-19; Acts 8:7.

released or into which he can be cast by Jehovah during the thousand years or Millenium, but his "death-dealing powers" have been greatly restricted by the New Covenant or the Gospel of Christ.¹² And, although he is bound or restricted, during the Christian dispensation, the Dragon shall not see his final doom until the second coming of Christ and the end of this age.¹³ One can bind a mad dog to a long leash which does not imply he will not bite those who come within reach of him. Jesus told his apostles that he would send the Holy Spirit (an angel) down from heaven and they would bind on earth the things he by his authority would bind in heaven and the Gospel which they preached is the chain of evidence by which men and women are made safe from the onslaughts of the Dragon. However, immediately before the second coming of Christ or at the end of his thousand-year reign which is now in progress there will come another universal "falling away" at which time Satan and his demons will again be released to afflict the disobedient both within and without Christ's church or kingdom. A thousand years in this connection is figurative and simply means ten tripled signifying the three-fold perfection of the Christian system. Under the Gospel we have a perfect law of the Spirit of life by Christ Jesus and his apostles; we have a perfect king and high priest who has passed into the heaven where he now remains a perfect Mediator with a perfect blood-sacrifice with which to make restitution for the sins of the whole world; and we have complete redemption and forgiveness of sins in Christ's blood when we obey his New Covenant.¹⁴ There will be nothing after Christ's second coming but eternity to perfect this and all that he now means to the world of humanity.

Confronting the bound Dragon is the binding power of Christ and his apostles, for John sees thrones, and they (the apostles) sat upon them, and judgment was given unto them. In the first ten verses of this chapter the overthrow of Satan and his dominion is before us. We have learned what happened to the beast and false prophet. They have been consigned to the lake of fire. But what is to become of their followers who perished during the seditions and of the seige by the Romans? The answer is: they are kept in a temporary state of full and effectual punishment in tartarus of Hades until the final judgment at the end of this age. The Dragon created this realm by causing Adam, our universal representative, to

12. Rev. 1:18; II Tim. 1:10-11; Heb. 2:14-15; I Cor. 15:22-26.

13. Rev. 20:10-14.

14. Rev. 20:1-2; Matt. 16:18-19; Acts 2:1-41; I Cor. 7:27; Lu. 13:16; Rom. 7:1-4.

sin in the Garden of Eden. All the righteous from Adam to the final judgment are kept in Paradise of Hades to which realm the spirit of our Lord went as his body rested in Joseph's new tomb. We cannot disassociate the judgment of the apostles and the prophets from this final judgment as our New Covenant had its beginning and shall have its ending in "the great white throne."

John now envisioned the apostles though physically dead as living and reigning with the Christ on thrones, but the "rest of the dead" or the prophets of the Jews before the Cross will not have their judgments of finality brought up until the thousand years are finished. When the Lamb opened the fifth seal John was assured that the ante-Cross prophets were not dead in the sense that their testimony has ceased to exist with the expiration of the law of Moses at the Cross. Each was given his "white robe" of judgment and as Daniel was informed by Gabriel these prophets were told, "they should rest for a little time, UNTIL THEIR FELLOW-SERVANTS ALSO AND THEIR BRETHREN (CHRIST'S APOSTLES), who should be killed EVEN AS THEY (the prophets) WERE, SHOULD HAVE FULFILLED THEIR COURSE (at the end of the thousand year reign)." This first resurrection of the judgments of the prophets to the Jews will at the last day be of primary importance to Christ, for the word of God came unto the Jew first, then to the Gentiles. The apostles from 33 A. D. to 70 A. D. most certainly had "part in this first resurrection" for their testimony fulfilled that of the former prophets and the second death (the lake of fire) which will destroy the Dragon's realm will have no power over them or the prophets.¹⁵

The apostles live and reign because Christ lives and reigns since A. D. 33 in their Gospel and all who by faith in the New Covenant are baptized into this new relationship or new creation live and reign on the earth with them. But as there was a universal apostasy of the Jews and all humanity before the Cross and the bringing in of Christ's new order under the apostles, even so shall there be immediately before Christ's second coming to judge the world a universal apostasy of the churches of Christ when the Dragon and his demons shall be released from the pit. Generally speaking, the Gospel will have little binding power over the lives and fortunes of all men at that time; the camp of the saints will have been most swallowed up by the forces of Gog and Magog; and Zion, the beloved city of God, will have been reduced by apostasy to

15. Rev. 20:4; Jno. 14:19; 6:57-63, 67-69; Matt. 19:28 (See Clarke, comment on Matt. 19:30.); Rev. 20:5-6; Acts 13:46-47; Rev. 6:9-11; Acts 3:19-25.

only a few faithful saints.¹⁶ At that time, judgment shall begin first with the house of God, the church, but what shall be the end of them who obey not the Gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? When the Dragon at the end of this dispensation is "loose for a little time" he will attempt to deceive the very elect, "for in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." But Peter reminds us that it is by the word of God that the earth, its works and the heavens shall be burned up when our Lord comes again.¹⁷

Christians are taught by the New Testament to think of themselves as Abraham did that we are only "strangers and pilgrims here and that we have "no abiding city here".¹⁸ But the idea of Catholicism's "eternal city of Rome" and the Communists' ideology of a glorious, godless Utopia here may so engross the hearts and minds of the peoples of a world steeped with all other mystic ideologies of religion and politics that they will practically blot out the churches of the New Testament. Let us think a priori of some history associated with the people of God before the Cross. It is explained at length by Adam Clarke's comments on Ezekiel 38, which deals with Gog of the land of Magog, that Gog was Cambyses king of Persia or Antiochus king of Syria. All agree that Magog represents the descendants of JAPHETH whose age-long conflicts with the descendants of Shem's posterity are very well-known. Twelve years after Shem's descendants returned to Palestine after seventy years of captivity in Babylon, Antiochus, "the king of the north," purposed to invade and destroy Egypt as well as Judea.¹⁹ The king of Egypt is called by Daniel "the king of the south." Now if we follow the natural line of types and antitypes in our reasoning about Gog and Magog of Rev. 20:8, "whose number is as the sand of the sea," we shall see arising a civil and polytheistic force which will attempt to destroy the church of Christ (God's Israel of the Christian age) as Antiochus attempted to blot out ancient Israel of Palestine.

The Jewish force by all the cunning of the Dragon attempted to annihilate the origin of Christ's kingdom in the first century but this force in turn was completely destroyed in 70 A. D. by Jehovah.

16. Rev. 20:7-10; Rom. 3:9-18; Matt. 24:8-14; II Pet. 2:1-9; 3:1-13; Rom. 2:8-16.

17. I Pet. 4:17-18; II Thess. 1:6-10; 2:1-4; II Pet. 3:5-10.

18. I Pet. 2:9-11; Heb. 13:14; 11:13-16.

19. Dan. 11.

It is well known at present that there are three universal powers in the world demanding the recognition and ardent support of all nations and our students should study carefully Paul Blanchard's book entitled, "COMMUNISM, DEMOCRACY, AND CATHOLIC POWER."

Immediately after the return of all Christians to Palestine to re-establish their congregations in Christ, "the remnant" was favorably encouraged by the Roman Empire to plant churches everywhere within that vast domain. But with the rise of Trajan and until the seat of that universal power was removed to Constantinople that privilege was taken away and Christians everywhere were persecuted and killed by polytheistic Rome until Constantine became supreme ruler of that dominion and the Council of Nice was convened in 325 A. D. However, it was not until A. D. 476 that this persecuting power was almost obliterated by the Huns under Attila. Afterwards the Dragon, though bound, resorted to his former tactics of setting up a universal persecuting power within Rome during the "dark ages" which was not broken until the "Revival of Learning" characterized by the Crusades, the rise of towns, discovery, the invention of printing with movable type (1450), the introduction of eastern learning by the revival of the Greek language within the universities of the Holy Roman Empire, and by the Reformation and our public school systems. Then with bitter opposition from Rome came the translation of the Bible in the vernacular to the English speaking peoples which in turn brought about the rise of Democracy with individual enlightenment, suffrage, and the liberty to read the Bible with independent thought, action, and responsibility. Democracy, therefore, is the handmaiden of Christianity and according to Paul Blanchard Communist "Gog" and Roman Catholic "Magog," either of which oppose freedom of thought and action in religion, will conspire to crush New Testament Christianity by causing Democracy to perish from the earth before Christ's second coming. They are, however, as truly devoted to the fires of God's wrath as were the Jews who took the civil power into their own hands to crush the church of Christ of the first century. All that any skeptic has to do is to wait and see.

The next scene of Rev. 20 follows; viz., THE GREAT WHITE THRONE and the final judgement of the world and the casting of Death and Hades into the Lake of Fire which plainly shows that Hades or hell is not the final state of the wicked. Jesus at his second coming will abolish Hades or the death state and both righteous

and wicked will be given immortal bodies in which they will "go away" into eternal life or suffer the pangs of the Gehenna forever with the Dragon and his angels.²⁰ Thus it is said, "God commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man (Christ) whom he hath ordained: whereof he hath given ASSURANCE unto all men, in that he hath raised him from the dead." And John says, "I saw the dead, the great and the small, standing before the throne; and books (both old and new covenants) opened: and another book was opened, which is the book of life (see Mal. 3:16; Phil. 4:3): and the dead were judged out of the things which were written in the books, according to their works, etc." Death and Hades gave up their dead and were cast into the lake of fire which is the second death and if any were not found written in the book of life they were cast into the lake of fire. We learn from Acts 2:47 and 2:41 how our names are written in the book of life: God added the baptized to the church but Acts 2:47 tells us He added the "saved" therefore only those who by faith and immersion into the name of the trinity are saved and are added to the book of life.²¹

Coming now to Rev. 21 and 22, by prosopopia and double allegory, figures of speech that students of the Revelation and of the prophets should study carefully, we find a parabolic description of "the new heavens and a new earth, wherein dwelleth righteousness." The heaven where God is and into which the righteous go after the second coming of Christ has never been renewed. Hence this language refers to the church or kingdom of Christ established after Christ's ascension which Daniel said would stand forever. However, the "things that are seen are temporal, and John uses them to describe the things that are not seen, which are eternal."²² Everything the Revelator now sees in the eternal state of the saints is before our gaze in the heavenly city, the New Jerusalem, which is the church of the Lord. It cannot be otherwise since the New Covenant is eternal and provides that life here and now for us.²³ Only the heavenly state will provide for our immortal bodies conditions transcendentally different, for then it will mean Eden or Paradise regained completely. So when John sees "a new heaven and a new earth" we can safely affirm that Isaiah's language applies

20. I Cor. 15:26; Matt. 25:46; Acts 24:15; Heb. 9:27; I Cor. 15:42-55.

21. Acts 17:31; Rev. 20:12-13.

22. Rev. 21:1-4; Isa. 25:6-8; II Cor. 4:16-18.

23. Dan. 2:44; Matt. 24:35; I Pet. 1:22-25.

to the church, THE NEW CREATION, since the ascension, and to our heavenly state as well. Thus in the accomodative sense both John and Isaiah can say, "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them (Immanuel), and be their God: and he shall wipe away every tear from their eyes; and death shall be no more: the first things (under the Old Testament) have passed away. It is Christ who now sits on a throne and who has made all things new and he can, therefore, give "unto him that is athirst of the fountain of the water of life freely." "He that overcometh shall inherit these things."²⁴

Moreover, it is said, "I Jesus have sent mine ANGEL (the Holy Spirit), to testify these things (of the New Covenant) for the churches;" and, through the apostles, "the Spirit and the bride (the church) say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the waters of life freely."²⁵ After the second coming of Christ, the things testified will remain for all, for Christ will reign until Death and Hades are cast into the lake of fire and all enemies are vanquished. This is according to God's eternal decree, for God has committed both present and final judgment to His son. He has given him all authority over life and death, until Christ returns to render his verdict concerning all nations when he shall appear without a sin-offering unto the redemption of the bodies of all them who wait for and love his appearing.²⁶

So far we have implied in the discussion of the last two chapters of the Revelation that a RESTORATION of churches of Christ after the destruction of Jerusalem was effected. Let us now take a look at the facts. Although Gibbon states that the restored church was composed almost entirely of the dregs of the Jewish and Gentile populace, he asserts that the churches of Christ grew in "outward splendor" as they lost their internal simplicity and purity; and, in the reign of Diocletian the palace, the courts of justice, and even the Roman army concealed a multitude of Christians who endeavored to reconcile the interests of the world with those of the future life.²⁷ The histories of the first century point out also that the Christians remained within and around Pella for about 55 years before they felt it safe to return to Palestine under the reign of

24. Rev. 21:3-8; Isa. 25:6-8.

25. Rev. 22:16-17.

26. Acts 2:34-35; Psa. 110:1-7; Isa. 51:1-6.

27. Edward Gibbon: *Decline and Fall of the Roman Empire*, (8 Vols. by Oliphant Smeaton — E. P. Dutton & Co., Inc., 1930), Vol. I, pp. 486-500.

Hadrian (117 A. D.), Both Domitian (A. D. 79-81) and Trajan (A. D. 98-117), Emperors of Rome, persecuted Jews and Christians alike, but Hadrian was most favorable to the Christians, who at this time composed the largest religious group of Christians within Rome or that decadent Empire.

Gibbon states that Adrian or Hadrian built a Temple on Mount Sinai for the Christians and placed a guard about it to protect them. These disciples of Christ were at liberty to go and come as they pleased due to the fact that they were uncircumcised and intelligently repudiated the law of Moses. And now the highways which the Roman armies followed during the siege of Palestine became the foot-paths to peace for the missionaries of Christ and in every major city of the Roman Empire churches of Christ rapidly sprang into being and thrived. In Spain, France, Italy, England; among Gauls and the Germans; in Asia, Greece, Syria, and Egypt; and in every place throughout the world where literate peoples of the Roman Empire were found strong churches thrived until the days of Constantine (A. D. 306) who gave Christianity its Empire-recognition and legality. By the close of the first century, there was scarcely a region of the world where men had not heard of the Man of Galilee, the tragedy of the Cross, and the mighty work of Christ's apostles and their martyrdom. Gibbon thinks this statement by Justin Martyr is overdrawn and I quote, "There exists not a people, whether Greek or Barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered wagons, among whom prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things."²⁸

If any student has further interest in learning how fast and firmly the religion of Christ and his apostles spread over the world after the persecuting powers of Jews and Romans were broken at the end of a bitter and devastating struggle from Christ's birth until 70 A. D., he may consult Moshier's *History of Religion* on this subject. The New Covenant in the hands of the numerous, mobile Roman armies which assaulted and destroyed Jerusalem became the GREAT SENSATION of the FIRST CENTURY as it was passed from them to all readers in regions of the inhabited globe. A starved Pagan world, fed up with the weak, transient philosophies of men was ready for the dynamic light and meaning of life and turned to their Bibles with eagerness and radiance of hope in a life everlasting.

28. *Ibid*, p. 493.

ing. It was only our New Testament which for them could throw light and true meaning upon the prophecies of the Old Testament and make them shine forth with wonderment and keen appreciation of all things pertaining to the history of God's dealings with men from the time of Adam unto the Lamb of God came who taketh away the sins of the world. The restored churches of Christ pray and yearn for a GREAT REVIVAL of first century Christianity and for the immediate dissolution of all things civic or social which may now conceal the beauty of true righteousness and holiness in truth from the drivelling, dying tongues and souls of the teeming millions of our present world.

Chapter XI

PLANTED IN PALESTINE

(Rev. 21 to 22)

Let us return now to the fulfillment of other prophecies related with events immediately following the destruction of Jerusalem in 70 A. D. Approximately 3,000,000 Jews have perished during the siege of Palestine by wars, pestilence and famine, and an innumerable host have been taken captive by the Romans and scattered to the four winds of that vast empire. What then became of God's promise that they would be "planted in the land of Canaan" according to Amos' vision of the revival of the "tabernacle of David"?¹ Some misguided interpreters, ignoring certain idioms of the Jews and their rabbis, assert that this planting will take place either at the close of this dispensation or immediately after Christ's second coming. This contention is grossly in error. History tells us that the promise was fulfilled nineteen centuries ago. But how was it accomplished?

In the first place, let us point out that Jehovah never promised the land of Canaan or Palestine to the Jews or to Abraham in PERPETUITY, but conditionally. God forbade the Jews under Moses to acquire any land in Canaan not allotted them by Joshua and gave none at all to their priests or the Levites. The law of forfeiture or sale was strictly emphasized in the book of Leviticus and here we quote one such basic principle, "And the land shall not be sold in perpetuity; for THE LAND IS MINE: for ye are strangers and sojourners (as Abraham and Sarah were) with me."² And when they rebelled at Kadesh-Barnea, Jehovah disinherited Israel, promised no land to the Jews, but promised only a day of rest in David to Abraham's seed. This indeterminate promise and their "wilderness wanderings" were the penalty exacted of the Jews by Jehovah for their disobedience, known as THE GREAT PROVOCATION.³ It is true that Joshua led their children into the land of Canaan later, but they found no rest from their enemies until their "second Joshua" (Jesus) came and planted their "Christian Remnant" by his mighty conquest and New Covenant in Palestine. The apostles and this remnant shall be known and revered for their courageous establishment of Zion and the heavenly Jerusalem (the church) wherever the Gospel is preached until time is no more.

1. Amos 9:11-15; Acts 15:15-21.

2. Gen. 15:17-18; Heb. 11:9-16; Lev. 25.

3. Num. 14ff; Acts 13:16-22; 7:35-43; Heb. 3:7-4, 1-11.

This is the well-grounded, eternal inheritance promised to Jews and Gentiles alike in Abraham's spiritual seed, the risen Redeemer of the world. Since then, only those are accounted heirs of God and joint heirs with Christ who are baptized into Christ and they are heirs according to the promise God made Abraham. Those who by faith in Jesus obey the Gospel enter into that rest God swore He would provide in David. So then the fleshly seed of Abraham (the Jews) are not heirs and the "planting of Israel" in Palestine refers to the establishment of the spiritual house of Jacob, the church, which is the Israel of God.⁴

Idolatry and rebellion were the chief reasons by which God disinherited the Jews at Kadesh-Barnea and at the Cross. So before they together with the Gentiles can be planted or find the "rest provided in the Christ" each one must lay aside his idolatry and rebellion against the Gospel and the knowledge of God and create within himself thereby a "new heart and a new spirit." Such an opportunity of entering by a new birth the kingdom of Christ was offered the Jew first then the Gentile from 33 A. D. until the present and this door will never be shut against any humble man of any nation until Christ comes again. There will be no dispensation of grace and mercy after this age is terminated by the dissolution of the heavens and the earth. Our Lord will come again "without a sin-offering" unto the redemption of his church which is his body and we can see in the past desolation of Palestine only faintly the horrible consequences for all men who in this age reject the counsel of God's son against themselves by not entering that "Ark of Safety."⁵

Secondly, Israel broke God's covenant and their pledge of loyalty to Him at Sinai, and consequently God was forced to reject them as a nation. In this connection we quote Ezekiel, "Thus saith the Lord Jehovah: In the day when I chose Israel, and sware unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I sware unto them saying, I am Jehovah your God; in that day I sware unto them, to bring them forth out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. And I said unto them, Cast ye away EVERY MAN the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am Jehovah your God. BUT YE REBELLED AGAINST ME, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then

4. Josh. 1ff.; Num. 14:28-32; Heb. 12:18-25; Heb. 4:5-11.

5. Ezek. 20:5-8; 20:33-44; 11:18-21; Gal. 3:26-29; I Cor. 10:1-11.

I said I would pour out my wrath upon them, to accomplish my anger against them in the midst of the land of Egypt."⁶

And again we quote, "Ah, Lord Jehovah! wilt thou make a full end of the remnant of Israel? And the word of Jehovah came unto me, saying, Son of man, thy brethern, even thy brethern, the men of thy kindred, and all the house of Israel, ALL OF THEM, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto to us is this land given for a possession. Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord Jehovah: I will gather you from out the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof from thence. And I will give them ONE HEART, and I will put a NEW SPIRIT within you; and I will take the stony heart out of your flesh, and will give them a heart of flesh; that they may WALK IN MY STATUES AND KEEP MINE ORDINANCES, AND DO THEM: and they shall be my people, and I will be their God."⁷

Now, if Israel complied with the conditions enumerated above after the Babylonian captivity, it was not observable for long. How then were they "planted" literally in Canaan? If they were planted in any sense, Malachi, their last prophet until John the immerser, did not know it for said he, "From the days of your fathers ye have turned aside from mine ordinances, and HAVE NOT KEPT THEM. Return unto me, and I will return unto you, saith Jehovah of hosts."⁸ So all Israel departed from Jehovah once more to the extent that when our Lord came he alleged of the Jews, "There is none righteous, no, not one; There is none that understandeth. There is none that seeketh after God; they have all turned aside, they are together become unprofitable, etc." So now the wrath of God is ready to fall for the last time upon their unhappy land as it is stated, "Behold, I will send you Elijah the prophet before THE GREAT AND TERRIBLE DAY OF JEHOVAH COME."⁹ And when John the immerser and Jesus came and fulfilled their ministries to the Jews, Jehovah entered into His controversy and His final decree with them:

6. Ezek. 20:5-8; Ex. 19:7-8; 24:7; Deut. 5:27-33.

7. Ezek. 11:13-21; Rom. 9:25-29; Heb. 8:7-13.

8. Mal. 3:7.

9. Rom. 3:9-18.

"So I fed the flock of slaughter, verily the poor of the flock. And I took unto me two staves: the one I called Beauty, and the other I called Bands; and I fed the flock. And I cut off three shepherds in one month; for my soul was WEARY of them, and their soul also loathed me. Then I said, I will not feed you: that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another. And I took my staff Beauty, and cut it asunder, that I might break my covenant which I had made with all the peoples (the Jews)." The Immerser might be thought of as "Bands" and Jesus as "Beauty". Both were cut asunder (killed) by the Jews but it was not until the Jews crucified Christ that God "broke His covenant" with the house of Israel and with Judah.¹⁰ And if God cancelled His covenant with the Jews, we ask again, HOW WERE THEY PLANTED if God scattered the flock? No, since the tragic event of the Cross the Jews have been "rooted out of their land" and shall never be re-established with God's approval.

A religious group, universally recognized, has assumed the status of the Jewish nation before the Cross and hold that God in some special manner has granted them universal territory with cosmic civil, social, and religious authority. There are other vested religious groups also who claim such territorial status and would execute their right of universal dominion by the sword if they dared to face the democracies of the world which stand for a complete separation of church and state affairs. MYSTERY BABYLON, the Jews of Palestine who opposed Christ's unseen, extramundane, spiritual dominion of the first century, have certainly made such religious groups drunk with the Dragon's imagined, usurped claims of possessing all the nations of the world. Of course, such groups must claim religious and civil infallibility in the exercise of such a universal rule by "divine right" and publicize by unholy propaganda their "Eternal City" where sits the "crowned" head of their Catholic Church. She must set aside holy days for the world, invent unholy parades and unseemly objects of worship for all foolish pagans who have no knowledge of the New Covenant or the kingdom of Christ, and require pilgrimages to her "Eternal City" of her hierarchy in order to keep her subjects conscious of the worldly seat of her power. How different is the humble, simple appeal of the One and Only head of the churches of Christ: "If then ye were

10. Zech. 11:7-14; Col. 2:13-15; Eph. 2:11-15; Hos. 1:10; 2:23.

raised together with Christ (by being immersed into him or his law), seek the THINGS THAT ARE ABOVE, WHERE CHRIST IS SEATED ON THE RIGHT HAND OF GOD. SET YOUR AFFECTIONS (MIND OR HEART) ON THE THINGS THAT ARE ABOVE, NOT ON THE THINGS THAT ARE UPON THE EARTH (REAL ESTATE AND WORLD DOMINION OF A CIVIL NATURE)." This is heaven's requirement and panacea for all the ills of the world ever since that day when the King of heaven sat in the presence of Pilate and assured him, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: BUT NOW IS MY KINGDOM NOT FROM HENCE."¹²

How many boastful, abominable sins have stemmed from the religious conception that Christ's kingdom is of this world no competent historian can enumerate or describe in mental pictures more adequate than those of the Revelation or of the prophets of God. Such a theory of religious fanatics disgraces the Christ and his kingdom "cut from a Mountain without hands" which was set up in the first century and maliciously interferes with the success of just democratic governments of the world. Our students should study such interference of the "Catholic Church" with the State affairs of France, England, Belgium, Portugal, Spain, Mexico, Argentina, etc. We should also thank God that Japan, Germany, and many other nations are now breaking away from such arrogant, childish consideration of human Monarchs setting themselves forward to rule the real estate of the world and its peoples by some imaginary, infallible divine right of worldly-wise kings and their princes. It will be a glorious day for democracy when Holland and England will dunk their queens in the Pacific and Norway and Sweden will banish forever their Lutheran State-tax-supported Churches. We are praying, too, that the Gospel of the first century in the hearts and minds of honest, open-minded Italians will forever obliterate the Pope of Rome and its hierarchy. And I am sure our Premillennial brethren will be very disappointed and ashamed when they come to a full realization that our Lord has no intention of reigning over the lives and fortunes of men by force from a central seat of authority other than his throne in heaven and by his blood-purchased New Covenant and by the appeals such powerful incentives can wield spiritually and willingly within the minds and

11. Psa. 2:1-12; Acts 13:32-41; Matt. 28:19-20; Rev. 19:6; (Lu. 4:5-8; Col. 3:1-2; 2:9-12).

12. Jno. 18:33-37; Lu. 23:8-24; 22:28-29; Matt. 19:28; Rev. 20:4.

hearts of all men. God will "force no man to heaven" or to serve Him here or hereafter. He cannot and will not interfere with the free moral agency and liberty of men. He will guide and direct aright and thus rule in the affairs of all nations but it will not be by landed titles, coercion, or by literal "rods of iron."

Adam Clarke has this significant comment to make on the separation of the affairs of Church and State: "The government of the Church of Christ is widely different from secular governments. It is founded in humility and brotherly love; it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit. When the affairs of the State are brought into the Church of Christ BOTH ARE RUINED. The Church has more than once ruined the State; the State has often corrupted the Church: it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, OVER THE WHOLE WORLD, wherever the Church and State are united in secular matters."¹³

In commenting also upon the request of the mother of Zebedee's sons, who labored like all Jews under a false conception that Christ's kingdom would be an earthly State, Clarke states, "Like modern Millenarians, they (the sons) expected a politico-ecclesiastic empire, and because of their family relations to its divine-human Head, they appeared to have the right, in both duty and privilege, to ask for its chief ministries."¹⁴ In commenting again on this statement, "many that are first shall be last, etc.," Clarke points out that, "The sense of this passage is greatly determined by the punctuation The Jews, who have been first will in general reject the Gospel of "my grace" and be consequently rejected by me (the Christ). The Gentiles, who have had no name among the living, shall be brought to a knowledge of the truth (under the New Covenant), and become the *first*, the chief, and most exalted people of God." Clarke continues:

"If we connect the words, *en te palingenesia*, with following Christ, these then mean that the course of discipline in which our Lord trained his disciples during his personal ministry as their teacher was the regeneration spoken of, a sense which it will not well bear; but if we connect this clause with the time when the *rewards promised* should be conferred upon the apostles, then we must either refer it to the perfected Gospel dispensation (im-

13. Clarke, *Op. Cit.*, Vol. V, p. 117.

14. *Ibid.*, p. 116.

mediately after the ascension), or to what is called the Millennial state; or to the resurrection from the dead and the day of judgment. Each of these has been advocated by eminent men; but the two last with LITTLE REASON. At the day of judgment, not only the twelve tribes of Israel are to be judged, but all mankind; nor do we find that the apostles upon twelve thrones are to take that prominent part in the proceedings of that day which is assigned here to them. The whole doctrine of a Millennium, as it is supposed to imply a PERSONAL APPEARANCE AND VISIBLE REIGN OF CHRIST UPON EARTH, will be shown to be CONTRADICTIONARY to certain passages which will come under notice in their proper place; and if there be no SCRIPTURAL GROUND to expect such an appearance of Christ on earth in Glory, then what is here said of the APOSTLES must be referred to some other time. It remains, therefore, only THAT "THE REGENERATION" MUST BE UNDERSTOOD TO SIGNIFY THE PERFECTED DISPENSATION OF CHRIST'S GOSPEL, under which the great and divine work of HUMAN RESTORATION from a state of guilt and sin to the favor and image of God, and that "RENEWING OF THE HOLY SPIRIT" by which St. Paul explains the word 'palingenesia,' was commenced in its power and efficacy, and shall continue as long as the dispensation itself."¹⁵

In our study of the Revelation we have been convinced that the Millennium, or "thousand-year reign," refers to the "PERFECTED DISPENSATION OF CHRIST". If it does, it is quite evident that the Catholic hierarchy, by its assumption to govern the peoples of the world by a politico-religious State similar to Israel before the Cross, and the premillennial Jews who hope to govern the world from Jerusalem after Christ's second coming, will most surely be disappointed when Christ comes to dissolve all real estate by fire. Well then what is the meaning of Jesus' statement, "The meek shall inherit the earth," David's assertion that God would give His son "the nations of the earth," or Peter's words, "We look for a new heavens and a new earth, wherein dwelleth righteousness?"¹⁶ We know that Christ and his apostles are our examples and can any mortal show by the records any titles to Real Estate any of them,

15. Clarke, *Op. Cit.*, Vol. V, p. 113.

16. Matt. 5:5; Psa. 37:9; 2:6-9; II Pet. 3:11-13; Jno. 1:11; Rom. 4:12; Heb. 11:8-9; Deut. 34:4.

as well as Abraham and Moses, ever owned, and who is it that will deny they all were the perfection of meekness? Christ "came unto his own (creation) and his own (people, the Jews) received him not." Why? Were they not well-planted in Palestine? The destruction of Jerusalem and the desolation of their cities by Jehovah in 70 A. D. is ominous testimony to the contrary. And, when Satan tempted Jesus and offered him "the kingdoms of the world and the authority and glory thereof," if he like men would worship the Dragon, why did Jesus not accept Satan's gifts? Did not God Promise His son through David these kingdoms? The answer is Satan claimed the kingdoms only by usurpation and because Adam and his posterity had by transgression yielded this dominion to Satan. But God and His son created the heavens and the earth and none of their creation could grant them title to any Real Estate which they did not possess by priority. When Jesus after his resurrection claimed all authority in heaven and in earth we should understand that this dominion is spiritual and unseen and that the "new creation" so exquisitely and symbolically described in Revelation, Chapters 21 to 22, by double allegory refers to his present reign in his church or kingdom which has its termination and full fruition in a heavenly region which has never needed any thing from all eternity to renew or make habitable for the immortal souls and bodies of men.

Let us now turn to a closer look into the prophecy of Amos:

"In that day (the Christian dispensation) will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up the ruins thereof, and I will build it as in the days of old; that they may possess the "remnant of Edom," and all nations that are called by my name, saith Jehovah that doeth this. Behold the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop down sweet wine, and all the hills shall melt and I will bring back (remember), the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will PLANT THEM UPON THEIR LAND, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God."¹⁷

17. Amos 9:11-15; See Clarke, Comment on Zech. 14:16.

As we study the last two chapters of the Revelation, are we not reminded of the firmness of the "planting" of a spiritual Israel, the establishment of the "remnant" composed of Jews and Gentiles who became Christians, members of the church, under the powerful preaching and signs of the apostles of the first century?¹⁸ Truly they refer to things Jesus accomplished by the Gospel in "the *renewing* of the Holy Spirit and by the laver of regeneration (baptism)" when through his inspired apostles he RECONSTRUCTED the tabernacle of David upon the Rock of eternal salvation.¹⁹ This is the "regeneration," days of THE PERFECTED GOSPEL, which Adam Clarke referred to in the previous comment we pointed out. The "new birth" was instituted at the very time Christ's kingdom was set up in 33 A. D. and in the Ephesian letter this is referred to as God's new creation.²⁰ We are not, therefore, in the dark when we affirm James properly applied Amos' prophecy under consideration to the bringing in of the Gentile converts within the church and the renunciation by the apostles of Jewish circumcision as a valid act of entering now into covenant relationship with God.²¹ What is the meaning then of "I will build it as IN DAYS OF OLD?" It means God will carry out the design of the church after the manner of the types and shadows and by the determinisms of the prophets under the law of Moses.

Moreover, there is a very precious key in Amos' prophecy with which we can come to a clear understanding that the setting up of the church A. D. 33 is in view. That key is: "that they may possess the "REMNANT OF EDOM." Notice now,

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress (at Calvary) alone; and of the peoples (the Jews) there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and THEIR LIFE-BLOOD IS SPRINKLED UPON MY GARMENTS, AND I HAVE STAINED ALL MY RAIMENT. For the day of vengeance was in my heart, and the year of MY RE-DEEMED IS COME, etc."²²

18. Gal. 6:16; Rom. 9:6-13; Heb. 6:13-19; Gal. 3:6-29.

19. Titus 3:4-7; Matt. 7:24-29; Eph. 5:24-26; 2:11-20; I Cor. 3:10-15.

20. Jno. 3:1-15; Mk. 16:15-16; Lu. 24:44-49; Acts 2:29-41; Eph. 2:14-16; Isa. 65:17-24.

21. Acts 15:1-21; Gal. 5:2-6; Col. 2:9-14; Rom. 6:2-11.

22. Isa. 63:1-6; Rev. 19:11-16; Heb. 10:28-29.

Edom (red) was the place God gave Esau and his descendants. He was born a "red" baby and was delivered by Rachael before Jacob was born. For a mess of pottage he sold his birthright to Jacob which is typical of the Jews who lost their birthright in circumcision when they sold the Christ and crucified him. Paul very appropriately applies this to the rejection of the Jews as God's people in his Roman letter. Hence Amos sees the Jews at the Cross as Edom and those that accepted the Gospel as the "remnant of Edom." The garment of Christ is the Gospel and it is stained all over by their blood and his. Hence John's vision of Rev. 19:11-16.²³ Most all of the sheep for the sacrifices of the Jewish tabernacle came from Edom.

The "plowman shall overtake the reaper" for the abundance of harvest of human souls will be great and there shall be such a short time in which to save as many Jews as possible before Jerusalem is destroyed in 70 A. D. I hardly think I am misconstruing the Lord's words to his disciples about the harvest (See Jno. 4:35-38). When and how would Christ's apostles go forth to reap such an abundant harvest unto a permanent and eternal garner? Notice now: "And I will bring back (recall) the captivity or bondage of my people Israel, etc." Egypt and Babylon are types of bondage under which all the Jews once suffered. However, their own sinful condition as well as the state of utter hopelessness of all Gentiles before Christ died on the Cross indicates the supreme bondage of sin they were in. John says, "We know that we are of God, and the WHOLE WORLD lieth in the evil one."²⁴ The Immerser's preaching had no connection with Christ's death, burial and resurrection but the baptism of the Great Commission after the Cross was based completely on these basic facts of the Gospel.²⁵ John's baptism was temporary; Christ's baptism places one's feet upon the permanent footing of the "eternal covenant," sealed and sanctified by the blood of Christ. John's baptism placed the penitent Jew back under the law of Moses which stood upon the sanctification of animal blood.²⁶ Neither were the Gentiles the recipients of John's baptism but after the Cross were welcomed into the covenant of Christ by submitting to the baptism which the apostles commanded in Christ's name. Hence no "remnant" composed of both Jews and Gentiles could have been created in Christ Jesus by John's baptism as was most

23. Rom. 9:6-13; Heb. 12:14-23; Gen. 25:24-34.

24. Rom. 1:18-32; Eph. 2:11-12; Rom. 2:1-29; I Jno. 5:19.

25. Rom. 6:2-5; Acts 19:1-5.

26. Mal. 4:4-6; Matt. 23:1-3; Heb. 9:19-22; 10:4; Acts 13:24.

certainly the case after the Cross according to Paul's reasoning in the Roman letter.²⁷

What is then the meaning of, "And I will PLANT THEM UPON THEIR LAND," according to Amos? For the well-being and happiness of all men, what can be more enduring than our strict and best compliance in faith and obedience to God's will? There is no permanent footing guaranteed anyone or any religious people in any city or land under the sun. All the permanency God grants men now or hereafter lies within His eternal kingdom or church built upon the foundation of Christ's apostles and prophets of the first century.²⁸ If Christ died for all, then all were dead in trespasses and sin; if he was buried, all must be buried in the waters of baptism for remission of sins; if he was raised up from the dead, all must be raised through faith in the operation of God unto "a new life" with new responsibilities in Christ and his Gospel.²⁹ We thus become sealed by the law of the Spirit in Christ Jesus and if we remain faithful to him in the full-assurance of our understanding of the scriptures no one can "pluck us out of his hand" or break the oath and promise of God concerning His blessing us in Abraham's seed.³⁰ The things that we see are temporal; but the things of faith that are unseen are eternal. The kingdom of Christ cannot be shaken. This Zion and Jerusalem which is from above is permanent for time and eternity and according to Isaiah, this "land" shall be married and shall never be termed Desolate or Forsaken. "Thy land Beulah (married)," says Adam Clarke, "In the prophets, a *desolate land* is represented under the notion of a widow; and *inhabited land*, under that of a married woman, who has both a husband and children."³¹

We have affirmed that the harlot or MYSTERY BABYLON of Chapter 17 of the Revelation is the defunct Jewish nation since the Cross. She boasted that "I sit a queen, and am no widow, and shall in now wise see mourning," in Rev. 18:7. But Paul's assertion in Rom. 7:1-4 proves that ancient Israel was made "a widow" at the Cross and the "remnant" of both Jews and Gentile Christians became "the married woman with children." from Pentecost onward until the Temple and Jerusalem were completely destroyed in 70 A. D. Hence the Jerusalem that is above is free and answereth to Sarah (Princess), wife of Abraham, mother of Isaac, who symbol-

27. Matt. 15:24; 10:1-7; Rom. 9:24-28.

28. Eph. 2:19-20; Dan. 2:44; Rev. 1:5-6; Heb. 12:28.

29. II Cor. 5:14; Rom. 6:4; Col. 2:12; 3:1-17.

30. Eph. 1:13-14; Rom. 8:1-11; Heb. 6:13-20; 7:28; Acts 13:32-35; 2:29-37.

31. Isa. 62:1-4; Amos 9:11-15; Heb. 12:28; Mk. 9:1; Acts 1:8; 11:15.

ized the New Covenant, which is the mother of the Christians. She is the "heavenly city" depicted in Revelation 21 and 22. The church of Christ or his kingdom had its beginning in Jerusalem and became the MODEL for all churches built upon the "foundation of the apostles and prophets" Christ Jesus himself being the CHIEF CORNER STONE. The creeds and traditions of the Catholic Church or of men have nothing to do with perfecting this foundation. They have only marred it and destroyed its Beauty since the first century. We have in our New Covenant of the first century a perfect MODEL for all churches and when the religious world recognizes this all differences in religion will cease. Every vestige of the Harlot should be discredited by honest-hearted people. The New Covenant knows nothing of a segment of Christ's saints called "priests" and it is wicked to exalt one Christian saint above another under the Christ, for all are priests and kings under the one High Priest who is Christ in glory. Incense burning or instrumental music in worship are also such vestiges as should be discountenanced forever. The organization of the Church and its worship should be kept as pure as it was in the first century.³²

Let Catholics have their "Eternal City of Rome," Latter Day Saints their Temple in Utah, Jehovah's Witnesses their Kingdom Hall in San Diego, the Christian Scientists their Mother Church in Boston, but Christians of the New Covenant faith and order will set their affections always on the Bride, the Lamb's wife, which is the heavenly Jerusalem of the first century. There shall be no super-organization over the local, independent churches of Christ other than the law of Christ and his apostles, their miracles and their behavior-patterns which they left us for all time and for eternity. We shall now turn to our OBSERVATIONS AND CONCLUSIONS of the Revelation.

"How firm a foundation, ye saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He hath
said,
You who unto Jesus for refuge have fled."

32. II Pet. 3:1-2; Jude 17; Heb. 3:4-5; Rev. 22:18-19; Deut. 4:2; I Chron. 28:11-19.

Chapter XII

OBSERVATIONS AND CONCLUSIONS

The Revelation closes with AUSTERE WARNING from THE KING OF KINGS to which Protestants and Catholics alike have given little or no heed. The Lord's charge is that none should add to or diminish aught from the WORDS OF THE PROPHECY OF THIS BOOK and John adds, "He (Christ) who testifieth these things saith, Yea: I COME QUICKLY. AMEN: come, Lord Jesus." In their ignorance of the history of God's dealings with the Jewish nation and only four centuries removed from their fatal destruction by the Romans, the Millenarians and others presuming that the Jews somehow nationally would reclaim the favor of God by "an eternal glorification" when their Messiah would come at the end of the Christian era to set up a literal Throne of Power within Jerusalem and by such speculations gravely disfigured the clear force and meaning of the Revelation. To add to or diminish aught from this book was inimical also to the entire closed canon of the New Covenant scriptures which without doubt fulfilled completely the history of the Jews. This book was very clear and meaningful to all Christians prior to this time but apparently never regained its full use and satisfaction under the cloud of subsequent darkness that hovered over the literate world under the Papacy.

Thus the promise of Christ to the Revelator that he would show John and all Christians "even the things which MUST SHORTLY COME TO PASS," was lifted thoughtlessly out of its vital connection and by these Millenarians applied to the end of the Christian age instead of the final termination under God of Moses' law, the Jewish nation upheld by that law, and their Temple and worship under earthly priests. The theory completely ignored Christ's coming to replace such a mundane order of religious affairs by a spiritual, eternal and heavenly ecclesia which MIGHTY TRANSITION in the very nature of the case should be swift, complete and final. The redemption of the very souls of men and women, whether Jew or Gentile, demanded such action. A swift and decisive blow had to be struck by the God of heaven in order that Christ's kingdom be well-established as a PATTERN for all nations of the centuries following the mission of the apostles under the third and last WOE visited upon Jerusalem.² Their heavenly City, the church of Christ,

1. Rev. 22:18-20; Deut. 4:2, 23-24.

2. Rev. 1:1.

needs not the luminaries of the natural world "to shine upon it: for the glory of God did lighten it, and the LAMP THEREOF (our New Covenant) is the Lamb." The eternal Gospel of the apostles of the first century is" . . . a RIVER of water of life . . . proceeding out of the throne of God and of the Lamb, in the midst of the street thereof." And no lamp of man or light of sun is necessary in the least to embellish the effulgence of its light and glory and Christ's servants shall serve and worship him instead of the natural and traditional illuminations by Popes or men.³

All things under a limited New Covenant of the first century must fulfill the writings of the former prophets if that covenant had meaning in TRUTH AND FINALITY. When Jesus told Pilate during his trial (?), "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth," of course, this Gentile ruler would naturally ask, "What is truth" not knowing the prophets of the Jews or their meaning with reference to the establishment of Christ's kingdom on earth. Jesus came in the first century to "fulfill all things, which are written in the law of Moses, and the prophets, and the psalms," concerning him, and if the Jews and their leaders with whom the Romans were dealing did not understand these things before our New Testament came into existence after the Cross how could we expect the Gentiles to know their meaning.⁴ Even now, with all of our boasted schools and learning, it is difficult for us to clearly perceive the correct and complete meaning of all things which transpired in the first century. However, with the aid of Josephus' Wars and History of the Jews and other competent historical works of the first century used properly in corroboration with our Bibles we should be enabled to see sufficiently the events transpiring under each WOE of our Revelation which we believe refer to three distinct missions of the Immerser, Jesus' personal ministry, and of the apostles under the guidance of the Holy Spirit following the two prior commissions. The first two were limited missions directed solely to the Jews; the last mission was directed from Christ's throne in heaven by his agent, the Holy Spirit, who guided and directed the apostles in their preaching, writing and labors pertaining to our New Testament and is for all men. And every man is held accountable to God for his learning and application of the things of the Spirit revealed to us by the apostles of the first century.

3. Rev. 21:22-27; Rev. 22:1-5.

4. Rev. 22:6-9; Jno. 18:37-38; Lu. 24:44-48.

And, although MYSTERY, BABYLON THE GREAT, died with her magnificent Temple and Sanctuary of this world, with all her children, at the hands of the Romans, she still liveth and operates through her PROTOTYPE, MYSTERY ROME THE GREAT, with its pompous Catholic basilica and Vice-gerent who presumes to act by divine authority for Christ. This city of CONFUSION in religion contends that she and her popes and priests are the sole custodians of the learning which makes light every phase of the New Testament and its history and Rome blatantly contends that none can understand the New Covenant or its history but themselves or some RIGHT REVEREND who possesses powers given him direct from God under the aura and blessings of "His Holiness." Or, "His Holiness" must say some blessing over the Bible, owned by a priest, before it can be made intelligible to him or those he teaches. The Bible as it⁵ can be understood by every normal man as he is and God will condemn each for a lack of effort to learn, believe, and do the things applicable to him within its holy contents. A spiritual fight in on and every soul who loves a democratic form of civil government with its free public schools should stand up and make war on MYSTERY, BABYLON THE GREAT, who still thinks she sits a queen and shall not see mourning. God requires of every normal adult an intelligent, spiritual service and worship and there is no place whatsoever in His holy temple for baptized babies and banjos. He is not worshipped with men's hands, as though He needed anything, seeing He himself giveth to all life, and breath, and all things.⁵

Furthermore, we have contended that Rome of the first century did not signify immediately or directly the Dragon and beast of the Revelation, but that Satan and Jerusalem with its Herods fit such symbolic representations, for the immediate and direct impact of Christ's mission is associated with the Jews and their history until 70 A. D. He employed different persons at different times to effect his mission, under limited and unlimited commissions, and by closely discerning the judgments and woes which fell upon Palestine during the Great Transition, we can understand which symbols and types are general and which are specific and particular. Had the Jews and their rulers not been blinded by their traditions, their obstinacy and prejudices, and their attachments to their magnificent Temple and priests of this world they, too, could have perceived their clear meaning and escaped their tragic results. Let us not forget the lesson all must fully realize as God deals with nations

5. Matt. 28:19-20; Mk. 16:15-16; Acts 2:38-41; 8:12; 17:22-25; Heb. 13:14-15.

and with individuals in a very definite and specific manner reflected in the Revelation. It is God's brief summary and finis of all His dealings with the Jews from Abraham to Christ, and it was given the world at a very propitious time indeed.

We contended also that the Babylon of the Revelation fits Jerusalem, the Jews and their leaders, who were at this time restraining all men from accepting the Gospel. They would not enter the kingdom themselves nor would they permit others to enter.⁶ And with the coming of the kingdom of Christ at Pentecost, the Jews took a definite and decided stand against its establishment by intimidating, imprisoning, and killing those who proclaimed its message. They wanted liberty of religious thought and action for themselves but denied it without divine sanction most vehemently to others. Do you know any religious groups like this existing today? Such religious organizations object to public discussions of the merits or demerits of their religion and resort to force, conjury, intimidations, ridicule, wicked propaganda, and to every blasphemous public procession by which they eulogize and adore the virgin Mary as the "Mother God" and our "mediator" between God and man. See how the Grecian Jews assailed Stephen's sermon and stoned the first martyr of the churches of Christ. They were Dragon filled and Dragon inspired.⁷

Now, the Dragon is Satan and the beast is symbolic of the bloody Herods who were the civil and religious dictators of the Jews in Jerusalem, for their throne was there. And they did also according to "all the expectations of the people of the Jews" in resisting the Gospel and murdering Christians. The spirit of Satan filled them, their false priests and prophets, and thus the Herods drew their authority from the Dragon. Hence the spirit of darkness and death lay like a deadly pall of smoke over the Jews of Palestine who refused to turn in obedience to the word of the Lord expressed through the apostles and their disciples. The Jewish mind and heart was consumed with their idolatry and they worshipped the Herods and their throne. Are we ready now to see how Jerusalem appeared to God like Babylon of old or of Nebuchadnezzar's day?⁸

We believe the following comparison will help the students of the Revelation to see the respects in which the Jews of the first century were like Babylon.

6. Rev. 17:1-18, 24; Matt. 23:13; I Thess. 2:13-16.

7. Acts 5:3; 7:54-60.

8. Acts 12:1-11; 12:20-25.

1. The Jews failed God and became the oppressors of other nations both in Canaan and without their borders. So long as they exalted God and set a good example of conquest before the Gentiles to honor God in their eyes, God fought with them and they were safe; but, when they pursued wars for their own gain and glory they fell miserably short of God's purpose to redeem the world. It was then that God permitted other nations, such as Egypt and Babylon, to conquer and reduce them to slaves. Thus these nations of the Gentiles held Israel in bondage until God could find a leader of the Jews who would exalt Him and His age-renowned plans. Christ arose a "leader and commander" wholly opposite to the expectation of the Jews, and the Romans, too, were amazed at the Christ who renounced an appeal to any semblance of force by which to uphold his mighty claims of a reigning Monarch. Christ startled or astonished the nations then as of now. The Jews of his times became Babylon in their opposition to Christ's policy.⁹
2. God through Daniel told King Nebuchadnezzar that he and his kingdom represented "the head of gold" in the dream the king had of a huge man envisioned as four universal Empires. King Nebuchadnezzar was flattered and became puffed up. He boasted, "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of MY POWER and for the glory of MY MAJESTY?" Jerusalem becomes Babylon in Jesus' day in this respect on account of which our Lord pronounced his woes and judgments against the Jews.¹⁰ Nebuchadnezzar's realm was devoted, like that of the arrogant Jews to complete DESOLATION, and in the night his grandson, Belshazzar, and his lords were engaged in their drunken revelry, a mystic hand appeared which wrote on a wall of the banquet hall, "MENE, MENE, TEKEL, UPHARSIN, which Daniel interpreted for the King as meaning, "God hath numbered thy kingdom, and brought it to an end; thou art found wanting; thy kingdom is divided, and given to the Medes and Persians" symbolized by the breast and its arms of silver. God had also numbered by Daniel the days of the kingdom of Israel and at the Cross the Babylon of the Jews and their magnificent Temple buildings were made DESOLATE and devoted to the destruction of the Roman army,

9. Isa. 14:3-6; I Chron. 21:1-30; Ezek. 23:11-13; 21:24-27; I Pet. 5:13.

10. Dan. 2:31-38; 4:28-33; Matt. 23:1-38; Matt. 27:51.

agents of God's vengeance of the fourth universal Empire symbolized by the legs of iron and feet of clay in Nebuchadnezzar's dream. The little stone cut out of a mountain without hands, which rolled down the mountain side and struck the mighty image at its base, is the UNIVERSAL KINGDOM which the ascended Lord of lords set up in Jerusalem immediately after the Jewish Babylon or harlot was declared, **FALLEN, FALLEN IS BABYLON THE GREAT**, and is become a habitations of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird."¹¹ By double allegory and antithesis do our students see within this picture a presumptuous, arrogant religious group of subsequent history comparable to the harlot of John's day? If so, let us take warning and depart out of her.¹²

3. By the time Jesus was born the rulers of the Jews and the self-righteous scribes and Pharisees were engaging the Jews in vain worship and self-deification which might have made boastful Nebuchadnezzar tremble, for many of them claimed to be the Messiah, the false prophets filled their demon infested land. The days of Jehosphaphat, Ahab and Jezebel, and Elijah were being repeated when John the immerser in the spirit of Elijah appeared on the scene.¹³ Babylon, like Athens, was filled with idols and the Jews of Palestine were no different in this respect.

4. **THERE IS ANOTHER SINISTER ASPECT** in which the Jews were the anti-type of Babylon. I refer to the low, sensual, debasing arts of divination, cunning craftiness, worship of money and of demons which was most generally discovered everywhere the feet of Jesus trod Palestine.¹⁴ Jerusalem virtually deified herself in claiming the prerogatives to establish her own form of worship in her traditions "of the elders." The mission of the Immerser, of Jesus, and later that of the Holy Spirit and the apostles had for their serious purpose the demand for the Jews to quit their shell of base "externalisms" and purify themselves of self-will and the sins of idolatry. As their fathers were called out of Egypt and Babylon, so must the churches of Christ be called out unscathed and spotless from all the Jewish corruptions of

11. Dan. 5:25-30; 7:15-27; Heb. 12:22-28; Acts 2:1-47; Rev. 1:5-6; 5:8-10; 12:10-12; 18:2.

12. Rev. 18:1-5.

13. I Kings 18 to 22; Mal. 4:1-6; Matt. 17:10-13; Acts 13:23-27.

14. Matt. 15:1-9; 5:17-48; Acts 8:9-11; 16:16-18; 19:13-20.

the first century.¹⁵ However, Jerusalem with her devotees of Palestine remained impenitent and boasted that she was no widow but sat a **QUEEN** even as Babylon did in Daniel's day.¹⁶

5. The Babylon of old was destroyed completely and little trace is found of her greatness and glory.¹⁷ Even so spiritually did Jerusalem fall at the Cross never to be reinstated in the mind of God as a ruling people upon this earth. Since Jerusalem was destroyed and the Jews were scattered throughout the world, they have become a religious people without an altar, legal priests, or a blood-sacrifice if they continue to renounce Christ crucified and his blood-bought church and covenant. The aspotles of the first century used "great boldness of speech" and were unlike Moses, "who put a veil upon his face, that the children of Israel should not look stedfastly on **THE END** of that (law) which was passing away: but their minds were hardened: for until this very day at the reading of the **OLD COVENANT** the same veil remaineth, it **NOT BEING REVEALED TO THEM THAT IT IS DONE AWAY IN CHRIST.**" Christ and his Cross became the "end of their law and order" for all time.¹⁸

6. Ancient authorities tell us that Babylon was a most dissipated, dissolute, licentious City. In her bad manners she set an example for the Babylon of John's day. The Babylonians and Greeks had taught the Jews the most debasing practices in keeping with their bacchanalian feasts which they observed in connection with their worship of ethereal gods. Such moral corruption betokened Jerusalem's downfall similar to the night of reverly which ended the Babylon of Nebuchadnezzar.¹⁹

7. The first Babylon had desolated Jerusalem and all Palestine mercilessly. They plundered all its cities; sacked and burned God's temple of worship; and revoked for seventy years a continuity of types and shadows which prepared the Jews for their Messiah and his kingdom. Thus for many years prior to the advent of Christ and his kingdom did the rulers of the Jews darken God's counsel and attempted to erase from the hearts and minds of their followers a Spiritual Sanctuary

15. II Cor. 6:14-7:1; Rev. 18:4-5.

16. Isa. 47:1-11; Rev. 18:7.

17. Wm. Smith: **Dictionary of the Bible**, (The John C. Winston Co., 1884), pp. 71-72.

18. Heb. 9:1, 11-12; 13:10-12; II Cor. 3:12-16; Rom. 10:1-4.

19. Dan. 5:1-24; Farrar, **Op. Cit.**, Chap. 44.

which God would provide for them in His son. But such an attempt continuing unabated after the Cross ended in their own overthrow and desolation.

8. Finally, God at first dealt leniently with Babylon and withheld not His testimonies of the prophets from her. He exalted His prophets and princes to her courts to soften the hearts of the Captors and destroyers of His people, the Jews, and to let His people know He was still with them in their midst to preserve them and restore them to their own land. Into the midst of the "vipers" and "wolves" of the first century God sent John the immerser, His son and their disciples, under a limited commission, to pronounce God's judgments upon His people but they would not repent. And then when THE THIRD GREAT WOE was visited upon their land, the opposition of the Jews to Christ and his apostles became more bitter and intensified until God moved their former allies, the Romans, against them. All of this happened in keeping with one of the most striking incidents predicted by Isaiah.

In 734 B. C. Rezin of Syria and Pekah, king over Israel of Samaria, formed a conspiracy and attacked many cities of Judah and menaced Jerusalem. Ahaz, king of Judah, became panicky and sent for Isaiah, who told him that his fear was groundless, that God would secure Jerusalem, and urged Ahaz to ask God for a sign. Ahaz refused to do this. Adam Clarke's comment in this connection is very noteworthy:²⁰

"But how could that (the birth of Christ) be a sign to Ahaz, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should not be successful against Jerusalem at that time, which was a fact; Jerusalem, Judea, and the house of David should both be preserved, not withstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN SHOULD BEAR A SON. This is a most remarkable circumstance — the house of David could never fail, till a virgin should conceive and bear a son nor did it; but when that incredible and miraculous fact did take place, the kingdom and the house of David became extinct!

"This is an irrefragable confutation of every argu-

20. See Clarke, comment on Isa. 7:1-16.

ment a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and the house of David are yet standing. But the kingdom of David, we know, is destroyed; and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail: the kingdom and the house of David have failed; the virgin, therefore, must have brought forth her son, and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and the most unequivocal evidence has confirmed the whole! BEHOLD THE WISDOM AND PROVIDENCE OF GOD!"

Let our students consider carefully in this connection Acts 2:29-31; Acts 13:27-41. The whole concerns the GREAT TRANSITION of which we have spoken in this volume. God and His son were the destroyers of Judah and Jerusalem of Palestine and no earthly king and his armies desolated them unless God had called the signals from "Signal Mountain," which is Mount Zion of the New Covenant. And this He did through His son and the apostles in the days of which the Revelation speaks.

John on Patmos in vision sees the armies of heaven following the triumphant Lord to victory over the world, making his enemies from Pentecost until the end of time, the "footstool of his feet". All men must yeild to the Great Commission under Christ or be destroyed by the word of his mouth and the brightness of his coming. Naturally we expect the Jews to fall first and witness "every evil bird gathered together unto the great supper of God". In 70 A. D. the "battle of Har-Megedon is over and the "times of the Gentiles" likewise have by the Roman armies fulfilled their divine mission.²¹

Now, according to type and anti-type, we expect to see after 70 A. D. the RESTORATION repeated which followed Babylonian captivity, and this is what is treated in the last two chapters of the Revelation. The ransomed Church of our Lord returned to Palestine "and came with singing unto Zion; and everlasting joy was upon their heads: they obtained joy and gladness, and sorrow and sighing fled away." After Daniel's prophetic week (63 to 70 A. D.) the "Remnant" of God returned to be established in their homeland by the Gospel and they as well as all Christians who are careful to restore the pattern they left us shall never be rooted up or removed from the firm foundation of the New Covenant upon which the

21. Rev. 19:17-21; Lu. 21:24-28.

Zion of God rests. "The word of God is the seed of the kingdom of Christ," and it shall stand forever.²²

Only in double allegory can we see the celestial City of God by faith which has existed from all eternity and has never needed renewing or re-creating. But, when John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth (under the law of Moses or from Eden) are passed away; and the sea (a waste place) is no more," he simply refers to the Christian dispensation, which replaced the former things. This fulfilled also Isaiah's vision when Christ's kingdom was established in 33 A. D.²³ Christ died on calvary to create a new relationship spiritually between his Father and all men and that fellowship in Christ is the church. It is crowned with the glory of Eden and is blessed with the vision of the ages. All the heart-throbs in the highest melodies of David are heard within her walls and sorrow and sighing have fled away. Of the beauty and glory of that institution our Lord and his apostles established upon the Rock of Christ's death, burial and resurrection there shall be no end; her gates shall stand forever. In this sense, Isaiah could promise the Jews and Gentiles, "For as the new heavens and the new earth, which I will make; shall remain before me, saith Jehovah, so shall your seed (Christ and christians) and your name (a new name) REMAIN."²⁴

In conclusion, let me repeat the word of the Lord, "I Jesus have sent mine angel (the Holy Spirit) to testify unto you these things FOR THE CHURCHES. I am the ROOT AND THE OFF-SPRING OF DAVID, the bright and morning star." And although Jesus is now in heaven, he still invites thus, "And the Spirit (in the Gospel) and the bride (his church, "the pillar and ground of the truth") say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that WILL, let him take of the water of life freely." And again, "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the

22. Isa. 35:5-10; II Cor. 6:17-18; Amos 9:15; Jno. 10:27-30; II Pet. 1:10-11; Lu. 8:11.

23. Isa. 65:13-25; 66:22-24; Rev. 21:1; 19:1-2.

24. Isa. 66:22; Dan. 9:19; Isa. 62:1-4; Acts 11:26.

Father, but by me." "He that entereth not by the door into the fold of the sheep, but CLIMBETH UP SOME OTHER WAY, the same is a thief and a robber." None enters the way by a natural birth, as the pedo-baptists would have us believe, but only accountable beings enter the strait and narrow way that leadeth unto life. None is born by depravity on the broad way that leadeth unto death but accountable beings who are "drawn away by their own lust and enticed" sin: "and the sin, when it is fullgrown, bringeth forth death." "Ye must be born again" by heeding the words of the Spirit and by being baptized into Christ from which burial we arise to walk in newness of life. This is the whole duty of man in becoming a Christian and nothing else is. Amen.

"These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants (christians) the things WHICH MUST SHORTLY COME TO PASS. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." Amen.

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