

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.

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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