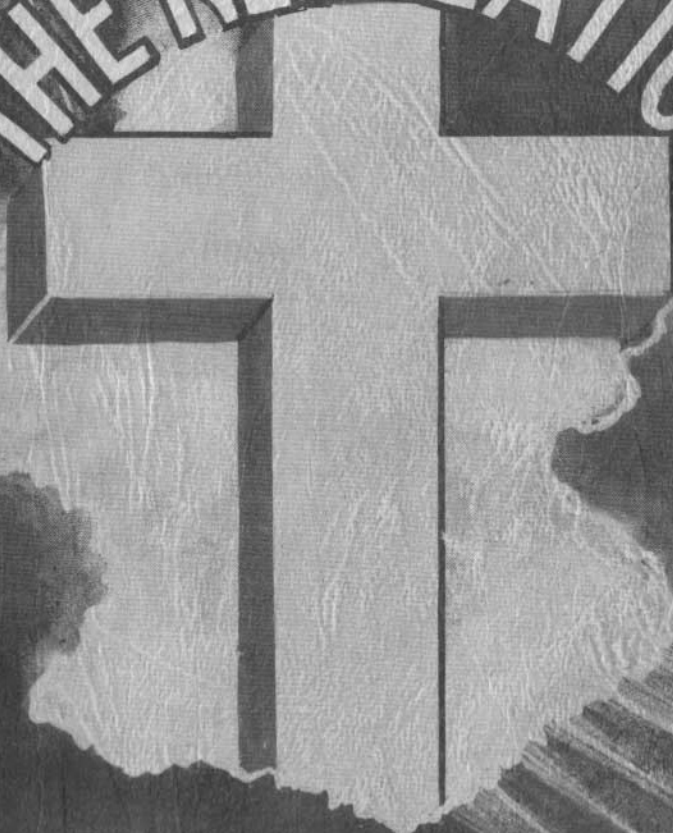


THE REVELATION



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Bromhead, Sask.

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 RISCHÉ 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 RISCHÉ BEESON
1622 BATTERY STREET
LITTLE ROCK, ARKANSAS

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.