

The Dating of Revelation. (Expanded Edition)

(This paper is a short rebuttal on James Russell's, David Chilton's, Ken Gentry's and Don Preston's (among others) books published of a pre 70 A.D. writing of the book of Revelation said as being fulfilled with Jerusalem's destruction in 70 A.D.).

Before Jesus' crucifixion, he told his disciples that the Father would send the Holy Spirit to them in Jesus' name. And "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14-26). Scripture tells us that after Jesus' resurrection, he appeared to Mary and his disciples in the course of 40 days as Luke records in Acts 1-3. "---being seen of them (the disciples) forty days, and speaking of the things pertaining to the kingdom of God."

Though all the Epistles in the New Testament are important, most important are the epistles of 2 Timothy and 2 Peter, for they tell us of Paul and Peter's departure from this world. The internal evidence of these epistles show that they were written shortly before their deaths as martyrs. The internal evidence shows that Peter's second epistle was written a year to a year and a half after 1st Peter, a short time before his martyrdom which he anticipates in 2 Peter 1-14. This would date it between 64, the 1st epistle, and 67 A.D., the 2nd epistle shortly before his death in Rome during Nero's reign.

Concerning Paul, the evidence shows that in the summer of 66 A.D. He returned to Ephesus and left Timothy in charge (1 Tim. 1-3). In the summer of 67 A.D. he wrote Timothy from Macedonia, he later went on to Crete and left Titus there (Titus 1-5). He wrote Titus from Ephesus in the autumn of 67 A.D., visited Miletus (4-20), Troas (4-13), Corinth (4-20), and spent some time at Nicopolis (Titus 3-12). He was imprisoned again in the spring of 68, tried, and was sent to Rome. He was placed in a dungeon cell from which he knew he would never be set free (4-6). Second Timothy was written in the fall or winter of 67 A.D. He was beheaded in Rome in May or June of 68 A.D.

Full preterists hold and maintain that all New Testament writings, including Revelation, were completed prior to the fall of Jerusalem in 70 A.D., thus fulfilling all prophetic scripture. Yet Paul in his second epistle to Timothy, written in late 67 A.D. before his arrest, speaks not a word of the fate of Jerusalem as being "the coming of Christ" to *fulfill all prophetic scripture*. That this was to be the "sign in heaven" spoken of by Jesus in his Discourse. That this was the fulfillment that he (Paul) and Peter wrote about of the time being "at hand" (eggus); not excluding here the writings of the apostle John, who lived to be in the mid to late 90's A.D.

If ever there was a time to reveal these things it was then, for at that time Jerusalem certainly was under siege; and Paul, in his travels would certainly have known this! Not only that, Paul knew *he was going to be killed*: Tim. 4-6, "For I am now ready to be offered, and the time of my departure (death) is at hand." So he certainly would have revealed it to the church, *if* had to do with the *second coming of Christ his saints, not God coming in judgment* Jerusalem. The coming of Christ in certain passages do speak of Christ's coming as being "at hand," but *in judgment* Jerusalem in 70 A. D. Here this writer agrees, but *it is not* second coming of Christ spoken of in Revelation. Neither is the book of Revelation about Jerusalem's destruction in 70 A.D. The book was written after the fall of 70 A.D. and speaks of prophetic events that lay for a future time. Since the dating of Revelation is highly debated and rejected by preterists when looking to the

historical and external evidence, we will attempt to prove it with the internal evidence as we continue.

First, another thing that is striking is seen in 2 Tim. 3-1-9. We read in verse 1, "This know also, that *in the last days* times shall come." Paul gives a large list of sinful and ungodly things that would occur not only in the secular world but the church also, as Paul indicates in verse 5. Now are we to believe, as the preterists teach, that the things Paul speaks of, in those short 3 years before Jerusalem's destruction, they would be fulfilled? Remember Paul said "*in the last days*" he wrote this epistle, all these sinful events would occur, clearly indicating a large span of time would be required for its fulfillment. Yet according to the preterist view they *were* the last days, so why would Paul speak of these days as yet *future*? is more reasonable to see these *last days* particular prophetic texts in the New Testament as being those that would overlap and continue into the *New Covenant age* all be fulfilled, would it not?

The *last days* different from the *end times*. last days refer to the last days of Old Covenant Israel; "*as*" body of Christ was being brought in during that 40 year transition period. The New Testament authors did write about prophecy but a good percentage of their prophetic messages dealt with the immediate fate and future of national Israel. Thus, when they wrote prophetically they wrote primarily about *Israel's last days* (*i.e. end time/age*), writing prophecy about the early Church's *end time/age* come for them; as we read in Hebrews: "So Christ was once offered to bear the sins of many and *unto them that look for him he appear a second time without sin unto salvation.* (Heb. 9-28).

There are other New Testament passages that use the very same kind of *time text references* that speak like verses seen in Revelation of a *soon coming*. Such as Heb. 10-37, "For yet a "very little while" he that comes will come, and will "not delay." (He will come in speed). Peter 4-7, "But the end of all things is "drawn nigh" ("has approached"; "eggizo," Strong's #1448);"---." Phil. 4-5, "---The Lord is near." ("eggus," Strong's #1451); Rom. 13-11-12, "---and the day is near;"---." ("eggus," Strong's #1451); Rom. 16-20, "But the Lord of peace shall bruise Satan under your feet *shortly.*" ("*tachos,*" Strong's #5030, *speedily, suddenly*) James 5-8-9, "--for the coming of our Lord *is at hand.*" ("*has approached;*" eggizo, Strong's #1448)---behold the judge "standeth before the door." These are just some of others that could be given seen in the New Testament that speak of imminence, of a soon, or quick coming. Paul admonishes godly living in light of the fact that the "night is almost gone, and "the day is near" (eggus#1451; Rom. 13-12). Peter says, "The end of all things "is near," (eggus#1451) therefore, be of sound judgment and sober spirit for the purpose of prayer" (1 Peter 4-7). James also speaks in this way, "--you to be patient; strengthen your hearts, for the coming of the Lord "is near"("has approached;" eggizo#1448, James 5-8).

As noted, the last days refer to the "end age" of the Old Covenant age for the nation of Israel, the coming of Christ "in judgment"; while the body of Christ began to be brought in during that 40 year transition period. This is seen in Hebrews 9-28. "So Christ was once offered to bear the sins of many and unto them that look for him shall he *appear a second time without sin unto salvation,*" "unto judgment." This is also made clear in 1 Cor. 10-11 where we read: "Now all these things happened unto them for examples; and they are written for our admonition (instruction), upon whom the *ends of the world (ages) are come.*" have the end of the ages come upon? Israel and the church! The end of the Old Covenant age for the Jewish nation was "at hand." Thus the ends of the final ages, being the end of the Old, and the New Covenant age which "are come," has begun; has come upon the church at that time. What has come to be

called, the church age, and *at its end*, the second coming of Christ as is seen in the book of Revelation.

As also 1 Cor. 15:24-26 tells us: "Then (cometh) the end, when he shall have delivered *up the kingdom to God*, even the Father; when he shall have put down all rule and all authority and power. For he must reign, (the church age) till he hath put all enemies under his feet; the last enemy (that) shall be destroyed (is) death."

As noted, since the dating of Revelation is extremely important to the prophetic texts and their proper understanding of God's word; we will attempt to prove the late date of the book of Revelation by its internal evidence. To show that it was written post 70A.D. And prophetic for a future time.

In Luke 21:35, when speaking concerning "that day" given in verse 34, "that day---will come on all those who dwell on the face of the whole earth" (tes ges). Here the meaning is quite clear, it is the "entire earth," and not just a specific land area in the world. Rev.3-10 is another passage among others in the New Testament that used both earth (ges) and world (oikoumene). Here Jesus states that an "hour of temptation" was coming upon the world (oikoumene) to try those who "dwell on the earth (ges)." Using earth interchangeably with world indicate that both words were to be understood in that sense. In Rev. 12-9, "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world, he was cast out into the earth (gen) and his angels were cast out with him." In verse 12, a woe "for the earth (gen) and the sea, because the devil has gone down to you." Here again, the word for earth is "gen", the entire earth. Using "earth" and "sea" together indicates that this speaks of the entire world which consists of the land and the sea. This is not speaking of a restricted area of earth/land, neither in Jerusalem or the Roman Empire.

The context shows to any reasonable person that "oikoumene" in Luke 4-5; Acts 17-31; Hebrews 1-6; 2-5; Rev. 3-10; 12-9 and 16-14 signifies "the whole world." In Matt. 24-30 we read; "---all the tribes of the earth" (Ge). When "ge" is used in the limited sense, it is used in a limited sense of land within a specified region given in the text. A few examples are; Matt. 11-24, "Land (ge) of Sodom"; John 3-22, "land (gen) of Judea." Hebrews 8-8-9, "land (ges) of Egypt"; Matt. 14-34, "land (gen) of Gennesaret"; Acts 13-17-19, "in the land (ge) of Egypt---in the land (ge) of Canaan." The contexts throughout the New Testament determined when "ge" was being used in the sense of the entire earth or a specific land area. Rev. 1-7 reads, "all the tribes of the earth" (ai phulai tes ges) will mourn because of him." Here the word "phulai" means "tribes" and "ges" means "earth," the entire world/earth. The Greek word for "tribes" is *phule*, Septuagint also used *phule*, also in reference to *non-Hebraic tribes and nations*. give here a few examples; Gen. 12-3, "---and in thee shall all the tribes of the earth (phulai tes ges) be blessed." This is also seen in Gen. 28-14 when the promise was given to Jacob. "---in thee and thy seed shall all the tribes of the earth (phulai tes ges) be blessed." These tribes of the earth are seen in Ezek. 20-32, "--we will be as the nations, and *as the tribes of the earth* (phulai tes ges) to worship stocks and stones."

This passage parallels the other passages of Christ returning as he ascended, in a cloud, or clouds. (Matt. 24-30; 26-64; Mark 13-26; Luke 21-27; Rev. 1-7). All these passages parallel each other. "Behold, he cometh with *clouds*; and every eye shall *see him*, they which *pierced him*; *all the tribes of the earth* (ai phulai tes ges) shall wail *because of him*. so, Amen." (Rev. 1-7).

Here we must note that the word "fulfilled" is a poor and incorrect translation seen in Matt. 24-34 and Mark 13-30. It should read, "Verily I say unto you , *this generation shall not pass*, all these things *begin to take place*." "fulfilled," or "be done" as seen in Matthew and Mark.

Greek word is *genetai genomai*, *begin to be, to come to be*, is quite different from *pleroo*, *to fulfill*. Luke 21-32, which is the parallel passage, we have the word *genetai*, *begin to be*, in verse 24, we have the word *pleroo*, *fulfilled*. "--until the times of the Gentiles *be fulfilled*." (Luke 21-32). So when reading Matt. 24-34 and Mark 13-30, following the correct translation, we read: "Verily I say unto you, *this generation shall not pass, til all these things begin to take place*." is what the Lord Jesus said, and they *did begin* take place during that very generation. For following the Lord's death there would be many coming saying, "I am Christ," (v.5), but in order that we might clearly understand, Jesus immediately adds in Matt. 24-6 and Mark 13-7,"--for *all must come to pass*, the "*end is not yet*."

In continuing, one time text they use is seen in Luke 21-22. "For these be the days of vengeance, that all things which are written may be fulfilled." (Literal translation: "Because these be the days of vengeance of the things to fulfill which that are written"). From this text they conclude that absolutely *all prophecy*, rather than just the prophecy about the vengeance on Jerusalem was fulfilled in 70 A.D. When doing a word study on *all these things written*, they would see they overlooked these verses spoken by Jesus *before his resurrection*. "---Behold, we go up to Jerusalem, and all things that are written by the prophets *concerning the Son of man shall be accomplished*" (Luke 18-31). Then *after his resurrection* we read in Luke 24-44, "And he said unto them, These are the words which I spake unto you, while *I was yet with you, that all things must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the psalms, *concerning me*." In these two passages *all things written* refer to the things *in the context concerning Jesus*, rather than to *all things prophesied* that are not in the context or even *written as yet*. Therefore, as in Luke chapter 18 and 24, so it is in Luke chapter 21.

Matt. 24-34, "Verily I say unto you, this generation shall not pass, until all these things begin to take place." Mark 13-30, "Verily I say unto you, that this generation shall not pass, till all these things *come to be*." (lit. translation). Luke 21-32, "Verily I say unto you, *this generation shall not pass away, til all begin to be*" (to take place). The Greek word for *generation* used in these passages is *genea*. It conveys the idea of *linage* or a duration of *time* defined by the *human life-span* from birth to death.

Jesus declared that society would be in a state of normalcy when he returned. That is there would be no sense of imminent danger or catastrophe (read Matt. 24-38-39; Luke 17-28-29). However, as the days of the destruction of Jerusalem approached, things were anything but in a state of normalcy. Jesus prophesied about this in Luke 19-43 where he speaks of Jerusalem's siege and fall. Speaking of the events preceding the time when Christ's second coming would draw near, Jesus said; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21-28). What is there about the word "redemption" that could possibly be associated with the destruction of Jerusalem? Every place this word is used, it is associated with *salvation*, cursing, with *deliverance* judgment. The destruction of Jerusalem in 70 A.D. had nothing to do with what we read in Luke 21-28. Christ's second coming would be for the *redemption of his saints* certainly did not occur in 70 A.D. That coming still awaits fulfillment.

Preterists hold that Old Testament passages concerning "comings of the Lord" are Apocalyptic language that describes the second coming of Christ seen in Matthew chapter 24, Mark 13, Luke 21, and Rev. 1-7. They hold that the passages describing his coming in those books parallel those passages of the Old Testament; that speak of God coming in judgment on those nations. Thus they conclude and hold that the fall of Jerusalem in 70 A.D. was the "second coming" of Jesus

Christ at that time.”

The scriptures they use are: Ps. 104-3, “---who maketh the clouds his chariots;---” Isa. 19-1, “Behold, the Lord rideth upon a swift cloud, and shall come into Egypt;---” Nahum 1-3, “---and the clouds are the dust of his feet.” (Also Ps. 18-7-15; Joel 2-1-2; Zeph. 1-14-15). Yes, many passages throughout the Old and New Testaments speak at times in Apocalyptic, metaphoric and symbolic language. How we determine that is by *its context* to whether it is fulfilled literally or not. Example: A star falling from heaven unto the earth. (Rev. 9-1). We know this to be symbolic or Apocalyptic language, for if literal, the earth would be totally disintegrated.

We must also note, the apocalyptic passages that depict God coming in or on clouds in the Old Testament, never expressly say “He would be *seen* coming in this way.” He “speaks “ of His coming this way “in judgment,” but never *states* “He would actually be seen by his enemies or anyone else in these passages, but not so with the coming of Jesus passages. In those passages Jesus states *they shall see him coming in clouds*, he had ascended in front of his disciples. (Acts 1-9-11). The angels told the disciples: Jesus “shall so come in like manner as ye have seen him go into heaven.”

This passage parallels the other passages of Christ returning as he ascended, in a cloud, or clouds. (Matt. 24-30; 26-64; Mark 13-26; Luke 21-27; Rev. 1-7). All these passages parallel each other. “Behold, he cometh with *clouds*; and every eye shall *see him*, and they which *pierced him*; and *all the tribes of the earth* (ai phulai tes ges) shall wail *because of him*. Even so, Amen.” (Rev. 1-7). Though the passages in Matthew, Mark and Luke speak of Christ's coming in apocalyptic language, it speaks of his coming in a way that shall be *seen* by those on the earth. That is in a miraculous way which Christ will perform. The apocalyptic language of these passages speak quite differently than the apocalyptic language used in the Old Testament of God coming “in judgment” on the nations. In those “comings” upon the nations, the destruction of his judgment was “seen” by the nations, but not the appearance of God himself, as was with also the destruction on Jerusalem in 70 A.D. It was a “judgment coming,” and not “The” coming of Christ with his angels to gather his elect.”

The Greek word “apokalupto” is defined as "revealed, disclosed, uncovered, made known, make manifest", and is translated as "unveiling, revealed, revelation, appearing, coming", when used in reference to the Second Coming of Christ. Other biblical scriptures that express the truth of the Second Coming of Christ by using the Greek word apokalupto are: I Peter 1:7, 13; I Cor. 1:7; Rev. 1:1. The remaining four Greek words used to express this truth concerning the Second Coming of Christ are the following:

The Greek word “optomai” is translated as "appear" and is used in Hebrews 9:28.

Likewise, the Greek word “erchomai” is translated as "come" and is used in John 14:3; Acts 1:11; II Thess. 1:10; Jude 14; Rev. 1:7. Likewise, the Greek word “epiphaneia” is translated as "appear" and is used in I Tim. 6:14; II Tim. 1:10; II Tim. 4:1, 8; Titus 2:13. Then finally, the Greek word “parousia” is defined as "coming, presence, advent, arrival", and is translated as the word "coming," when used in scriptures that refer to the Second Coming of Christ. The Greek word parousia is found in the following scriptures: I Cor. 15:23; I Thess. 2:19; I Thess. 3:13; I Thess. 4:15; I Thess. 5:23; II Thess. 2:1, 8; James 5:7-8; II Peter 1:16; I John 2:28.

We see in reading Acts 1-9-12, the apostles received a promise from the two angels who appeared at Christ's ascension. “Now when he had spoken these things, while they *watched*, he was taken up, and a cloud received him out of their *sight*. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said,

“Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you *saw him going into heaven*. Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.”

Now the question, in what *manner* did Jesus ascend into heaven? The answer is in the text. Jesus was with the apostles in person, in his resurrected state. Verse 3 says they saw him *alive* for 40 days prior to his ascension. The idea that Jesus was alive points back to the empty tomb, and that he was with them bodily. Verse 9 tell us that the apostles *observed* Jesus' ascension into the sky until a cloud obscured their view from him. From this we know without question that Jesus ascended in *full view of his apostles in person, visibly and bodily*. There is no other way to interpret this text. The words *in like manner* leave no alternative than to accept that Jesus' second coming will be in glory, bodily, and in full view of believers, just as his ascension was bodily, in person and in full view of his apostles. This agrees with other scripture texts which indicate that Jesus' second coming will be *visible to both believers and unbelievers alike*. “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will *see* the Son of Man coming on the clouds of heaven with power and great glory” (Matt. 24-30). And again in Rev. 1-7, “Behold, he is coming with clouds, and *every eye will see him*, even they who pierced him. And all the tribes of the earth will mourn because of him. Even so, Amen.”

The gospels go to great lengths to bring that point across in unmistakable language, as we read in Luke 24-37-43. “But they were terrified and frightened, and supposed they had seen a spirit. And he said to them, Why are you troubled? And why do doubts arise in your hearts? Behold my hands and my feet, that it is I myself, Handle me and see, for a spirit does not have flesh and bones as you see I have. When he had said this, he showed them his hands and his feet. But while they still did not believe for joy, and marveled, he said to them, Have you any food here? So they gave him a piece of broiled fish and some honeycomb. And he took it and *ate in their presence*.” We see that Jesus was not merely *a spirit*. To prove this, Jesus showed them his hands and feet, the scars from the crucifixion and ate in their *presence* (parousia). Again the Greek word *parousia* means a literal presence and cannot refer to the *spiritual, invisible coming in 70 A.D. proclaimed by preterists*. How could Jesus have come again in 70 A.D. *In like manner* as the apostles saw him go into heaven, when no one saw him? They did not see an *invisible force*. To deny this is to deny the promise and word of God. It is not a matter of *interpretation*, for this verse is *clear*, it is a matter of faith verses unbelief.

Now continuing with the internal evidence confirming a post 70 A.D. Writing, it was noted that the context shows to any reasonable person that "oikoumene" in Luke 4-5; Acts 17-31; Hebrews 1-6; 2-5; Rev. 3-10; 12-9 and 16-14 signifies "the whole world." In Rev. 5-6, John sees the Lamb, Christ, “having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Gen). According to the preterist view, in Revelation when the word earth/world is given, it is to mean the inhabited earth/land of the Roman Empire and not the entire earth/land of the globe. Following this reasoning then this passage would mean that the Lord is showing a favoritism of men. For the seven Spirits sent out would be limited to the land of the Roman Empire only, and not the rest of the earth/land inhabited by man.

Going to Rev. 5-10 we read, “And (Christ) hast made us unto our God kings and priests: and we shall reign on the earth” (ges). According to preterist reasoning of this past fulfillment passage, the salvation and reign of those made kings and priests unto God would be limited to the

earth/land of the Roman Empire only. Leaving the rest of mankind out of God's salvation plan. Again according to the preterist view, the Lord is showing favoritism toward man. Note, the passage says, "we shall reign on the earth," not "are reigning" on the earth. This reign "on earth" is yet to come in its fullness (see Rev. 21-1-4). This is seen in 1 Cor. 15-25, "For he must reign (in heaven; see Rev. 20-4-6), till he hath put all enemies under his feet." As we go on, it shall be seen that this passage is important to the fulfillment time of the prophecy in this book. **Why the passages concerning Christ's coming were given in such a word phrase form, "in speed" (en tachei); that is its relating to "speed" rather than relating to "time."**

In Rev. 6-4 we read that power was given the rider to take peace from the earth(ges) and to kill one another. We read in Rev. 6-8, power was given to kill with sword and hunger over the fourth the fourth part of the earth (ges). These passages would mean their fulfillment would only come upon those in the inhabited earth/land of the Roman Empire. It would not effect those that reside in the rest of the earth/land; so it seems by the preterist reasoning.

Rev. 6-9-10 reads that the souls cry out for God "to avenge our blood on them that dwell on the earth" (ges). Since they limit the earth/land to the Roman Empire, it does not include the martyred souls killed outside those regions of the land. They are left out, and have to seek out their own revenge on those who killed them. In the preterist view the martyred cry for revenge are to be on the Jews and Jerusalem in the first century only.

The Apocalyptic language in Rev. 6-12-17 describe events that are catastrophic and effects the world at large, and not limited to the earth/land of the Roman Empire. The war with the Jews was contained to the land of Palestine and Jerusalem, this describes events far greater in geographic extent.

We read in Rev. 6-15, "--the kings of the earth (ges) and all men great and small hid themselves in the caves and rocks of the mountains, from the wrath of the Lamb"(v.16). "For the great day of his wrath is come; and who shall be able to stand?" (v.17). Note, this passage speaks contrary to the preterist view, that not only the great and small of the earth hid themselves, but also the "kings" (Greek, basileon) of the earth (ges). In the land of the Roman Empire there was but only "one king," not "many kings" as the passage indicates here; and he was called "the Emperor" who ruled over the land of the Roman Empire. So we have here yet another passage that totally contradicts the preterist claim of the book of Revelation being written pre 70 A.D. And their claim that the events of Revelation was the fulfillment of the destruction of Jerusalem in 70 A.D. This passage among others clearly show otherwise.

As we continue, in Rev. 7-1-8, we have the sealing of the 12 tribes of Israel. The sealing seen there is symbolic of God's protection through the tribulation to occur. This passage brings another problem to their fulfillment claim of being 70 A.D. They claim that only the two remaining tribes of Judah lived in the region at that time. The ten other tribes were in exile, in the diaspora since 722 B.C. The return of the remnant of the Jews beginning in 538 B.C., consisted of only the two remaining tribes of Judah. History testifies that the war on Jerusalem was contained in the land and cities of Palestine, mainly for the most part in Jerusalem; and not throughout the inhabited world/land of the Roman Empire. It was for the most part a localized event. So why the necessity of sealing the 12 tribes of Israel, if it was localized and only the two tribes of Judah remained? It would not have effected the ten tribes scattered throughout the Roman Empire due to the diaspora, because the war with the Jews was localized.

Our answer is because Revelation is not about the war on Jerusalem and its destruction in 70 A.D.; though some of the events in Revelation's passages are similar These passages speak of

future events. All 12 tribes are sealed because the tribulation is worldwide in nature and not limited to the earth/land of the Roman Empire, that Empire which would not exist at its fulfillment.

Another problem for the preterist view is how do they answer Rev. 8-9 and Rev. 16-3, where it speaks of death and destruction in the sea? We read when the third trumpet is sounded a third of the creatures in the sea died, and a third part of the ships were destroyed. So we ask, how and what does this have to do with the destruction of Jerusalem in 70 A.D.? The war's focus was in the cities of Judea in the land of Palestine and Jerusalem. Where in history do we read of these events occurring during that time?

We read in Rev. 9-4 that the "locusts" described here as such, symbolic of men, were not allowed to harm any green thing (vegetation) or any tree. Quite the contrary of the preterist view of this prophecy, the Roman army "devastated the land" and cut down "forests of trees" where there was a lack of them to continue the war against the Jews. These "locusts" were also commanded not to kill them, but only torment them for five months. Where in our secular history (see Josephus and other secular sources) do we read the fulfillment of this passage? We don't, history speaks contrary to these events. Death and violence was constant throughout the war with the Jews.

Another problem that preterists need to answer in backing up their claims is Rev. 10-11. John was told, "--thou must prophecy again against many peoples, nations, tongues and kings." As noted, there were no "kings" within the Roman Empire, only one called Emperor who would rule over the Empire. Yet again in the prophecy we have "kings" included and mentioned as being a part of these prophetic events. This clearly means this speaks of lands "beyond" the inhabited world/land of the Roman Empire; the language speaks globally.

The preterists also cannot give a proper account of the two witnesses seen in chapter 11 of Revelation. They can only speculate and insist that it is "all" symbolic and figurative language; where it is to represent the "church" or the "Old and New Covenant" and etc.

In Rev. 12-17 and 13-7, the dragon and the beast make war on the saints (12-17), those who keep the commandments of God and the testimony of Jesus Christ, and the beast and dragon overcomes them. Yet in the Jewish war of 66-70 A.D. It was against the rebellious Jews, not the believers of God and Christ. These passages show another clear contradiction of the preterist view which hold that this speaks of the war on Jerusalem by the Roman armies; for they consider the beast to be Rome. History tells us that those in Christ, most if not all, got out of Jerusalem before the Romans completely surrounded and destroyed it, and the "unbelieving Jews."

In reading Rev. 14-7, we see it speaks globally, and is not limited to the inhabited world/land of the Roman Empire. The "everlasting gospel" is the good news which focuses on redemption through Christ and the coming of his kingdom. In verse 7 we see the hour of his judgment has come, Babylon is fallen (its fall anticipated here; v.8). And all those who worship the beast will be punished (verses 9-11). We see these events are global by the following passages that speak symbolically of the earth's harvest (Rev. 14-14-20). The meaning of these passages is seen in Jesus' parable of the wheat and tares (Matt. 13-37-43). It speaks of the harvest of the "world" (kosmou) at the end of the age; the church age, not the OC age that ended in 70 A.D. This has nothing to do with the destruction of Jerusalem in 70 A.D. These passages are seen as a worldwide harvest, and not limited to the Roman Empire.

We read in Rev. 16-14, "---unto the kings of the earth (oikoumenes) and the whole world (kosmou). This passage cannot be any clearer as to its meaning. It is the whole world, the entire

earth/land. Not just the inhabited earth/land of the Roman Empire as preterists claim, but the entire earth. We shall also note again that the Roman Empire was ruled by one person king called the Emperor, but here it speaks of “many,” the gathering of many kings throughout the world. Where in the destruction of Jerusalem do we see this gathering of many kings throughout the world? There were no gathering of kings in the war on Jerusalem, only Roman armies gathered against her, completely contrary to preterist claims.

In reading Rev. 16-19, history speaks of none of these events described here as referring to 70 A.D. Certainly Jerusalem fell, but was not divided into three parts by this great shaking. Neither did the cities of the nations throughout the Roman Empire fall. Only the nation and city of Jerusalem fell.

We read in Rev. 17-2, where here again we see the “kings of the earth” (ges) committing fornication, and its inhabitants made drunk with the wine of her fornication. There were “no kings” of the inhabited earth of the Roman Empire. A sole Emperor ruled the kingdom. Neither were there “kings” governing Jerusalem, rather the Jewish people were governed by the head priests of their day. The preterists who claim this “woman Babylon” to be Jerusalem have to give us a meaning of why “kings of the earth” are mentioned, for there were but one, so it cannot be the beast Rome nor the “woman” (Jerusalem) Babylon to be she that rides upon this beast.

Also when reading chapter 18, it can be seen that this Babylon is the commercial center of the earth, this certainly does not fit Jerusalem of the first century. Rev. 18-9-10,11, the merchants and kings of the earth shall bewail her, and lament for her when they shall see her burning. There were no “kings” in the Roman Empire to mourn over her. As a matter of fact, quite the contrary of the preterist claim of Babylon being Jerusalem. The Roman Empire “celebrated” not “mourned” over her burning.

In continuing, a question arises in determining who *Mystery* the Great is concerning the timing of John's vision. Was the angel showing John a vision of the great Roman Empire that ruled over the world at the time of the vision as preterists claim? Or was the angel showing John a vision of a future great city or superpower? Some, if not most, hold that the *woman i.e. the city* Jerusalem which was destroyed by Rome in 70 A.D. But Jerusalem could not be the woman or city seen in chapter 17 because the text says that the woman, that great city, *reigneth (is reigning) over the kings of the earth*. Jews and its city Jerusalem were certainly not *reigning* the kings of the earth at that time. Rome and its kings of the earth were not subject to the Jews nor the city of Jerusalem. Rather quite the contrary, *the Jews and the city Jerusalem was subject to Rome and its Emperor king of the inhabited earth/land Empire*.

Rev. 17-18, “And the woman which thou sawest *is* that great city, which reigneth over the kings of the earth.” The verb *is* used is “*estin*” the present tense, from the root *verbeimi* meaning “to be,” or in other words *is reigning*. It could be accurately paraphrased; “And the woman which thou sawest is that great city, which is reigning over the kings of the earth.” The whole vision is in the context of the future. Verse 18 is part of that future vision. You have to violate grammatical rules and remove verse 18 from its future context in order to say that the verse is speaking about first century Rome at the present time of the vision.

God has not left *us* to *interpret the book*, of what “*The Day of the Lord*” is to be. There is a *Divine plan* in the structure of the book; and if we believe and follow this on its lines, believing what God says, all will be clear. The structure of chapter 1 forms the *Introduction* to the whole book. “The Revelation of Jesus Christ.” This is the Divine title of the book. The book is often called the *Apocalypse*, which is the transliteration of the Greek word *Revelation*. It literally

means *an unveiling*. It may be understood as either taking a veil from a person, causing him to become visible; or of taking the veil from the future, and disclosing the course of events which shall take place. "--what things which must *in speed* (Greek; *en tachei*) come to pass--." And he "sent and *signified it by his angel---who bore witness* (testified) of the word of God, and the testimony of Jesus Christ.", the *past tense* shows that the *Introduction*, though coming first, was *necessarily* written last. And "of all things that he saw." Not only what he heard but *all* that he saw in the vision of this *prophetic book*.

The key that unlocks the door to the understanding of Revelation is its relation to "the day of the Lord," and not to a particular *day* the week (Sunday), as some suggest. What John saw was by the Spirit's power which was "the Day of the Lord," and the whole course of future events connected with "that day." Just as the vision which Isaiah saw concerning Judah and Jerusalem was "future," and made known to him by the Spirit; so it is with John. Isaiah's vision included "the last days" (Isa. 2-1-2), and John's visions refer to "the Day of the Lord." Ezekiel to saw visions of the future by the Spirit (Ezek. 11-24-25;40-2-3) concerning the events connected with the restoration of the house of Israel. In precisely the same way, *by the Spirit*, saw the events that would take place in "the day of the Lord." This is the foundation on which the entire book is based. In order to get a true understanding of any passage, or book, the interpretation of the "words" must be determined by "*the scope of the context*."

In Romans 16-25, we are told of the "mystery" or "secret" concerning the church of God. We are told that it "was kept secret since the world began." That "in other ages it was not made known unto the sons of men" (Eph. 3-5). That it "from the beginning of the world hath been hid in God" (Eph. 3-9). That it "hath been hid from ages and from generations, but now is made manifest to the saints" (Col. 1-26). In the Epistles we learn what is to be the future and *end of the body of Christ*. The members of that body are waiting to be "received up in glory" (1 Tim. 3-16). They are waiting for their "calling on high" (Phil. 3-14). They are looking for the Savior the Lord Jesus Christ, who shall change their corrupt bodies that they may be changed like unto his glorious body (Phil. 3-20-21).

In Rev. 1-9 we are told that John saw and received the Revelation on "*the Lord's Day*." Objections have been taken to the proper interpretation of the Lord's day here because we have the adjective "Lord's" instead of the noun, "of the Lord," as in the Hebrew. In the Hebrew language if a Hebrew wanted to say "the Lord's day," he *must say* "the day of the Lord," by using these two nouns. In the Greek there are *two ways* of expressing this, either by saying literally, as in Hebrew; "the day of the Lord, using the two nouns, or by using the adjective "Lord's" instead. It comes to exactly the same thing as to its "*meaning*." The difference lies only in the *emphasis*. So what is the "DAY of the Lord" or "the LORD'S day"? The first occurrence of the expression, which is the key to its meaning is in Isa. 2-11. It is the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted."

Laying *tradition aside*, Rev. 1-9, John tells us he "was in the isle that is called Patmos *for* of God, and *for* testimony of Jesus Christ." There is no idea of *banishment in these words as tradition holds*. words tell us that John went to Patmos "for" the purpose of receiving the revelation, just as Paul went into Arabia (Gal. 1-17). "On account of" is the meaning of the word used here-*for*-. truth recorded here is that John was there on account of (to receive) the word of God; i.e., the prophetic message, "the words of this prophecy." It is prophecy concerning the events which shall take place "hereafter," during "the day of the Lord." *All* words are "the words of this prophecy." John was to bear witness of all the things that he saw (v.2): and "what thou

seest write in a book.” The *whole book* is prophecy.

“The Revelation of Jesus Christ,” this is the Inspired title of the book. The book is often called the *Apocalypse*, is a transliteration of the Greek word rendered “Revelation,” which means an unveiling, or taking away a veil from the future and disclosing the course of events which shall take place. “Which God gave to him (Christ) to show to his servants what things must need come to pass *in speed*” (en tachei). This word is used in two senses depending on the context. Greek scholars note the word to first be taken to mean “quickly” or “suddenly” as to speed, or action in fulfillment of the prophetic events. For the very word itself speaks of an action. Greek verbs emphasize *kind of action, time relationships being secondary*. , “soon” as to the time in which the events described reach their fulfillment when the prophetic events come to pass. So the context is important in applying *en tachei* to its proper usage. So when we come to the word *en tachei*, know it to mean “quickly in action of its prophetic fulfillment.” And secondly, as to its “time,” the prophetic events would occur, that is in a short span of time, as can be seen by the context given in the book. We can see this from the very first words of Revelation that it is prophecy, and that *when* comes, *its fulfillment and appointed time*, occur *in speed* (en tachei). This is the proper meaning in the opening passages of Revelation, in *how we are to understand the prophetic book*. that the prophecy would occur “soon” as to the time after it was written or revealed, but that “*when*” events would occur, they would come to pass in quick succession. Example: “The second woe is past; behold, the third woe cometh *quickly*” (Rev. 11-14).

Examples: Act 25:4, “Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave “shortly.” We see once Festus was “informed” he moved “shortly,” that is in a short space of time.

Act 12:7, “ And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, “Get up quickly.” And his chains fell off his hands.” We see Peter once “informed,” he moved “quickly.”

Act 22:18, “and I saw Him saying to me, “Make haste, and get out of Jerusalem “quickly,” because they will not accept your testimony about Me.” Again, “once Paul was informed” he moved “quickly,” in a short space of time.

We see in the context of these passages, the word “en tachei” is used to (first) denote the action or speed in which it was then (secondly) accomplished in a short space of time. Just as in , its meaning is “once Christ is “informed,” that is to mean the time has come “**to approach God and “open” the seals, the time of the book's fulfillment comes.**” will be made clear as we go along in this paper.

The Greek word “tachu” is to mean “suddenly, “swiftly” or “quickly.” In Rev. 1-1 and 22-6, the Greek “en tachei” given there, literally reads (en) in (tachei) speed. In swiftness, in speed, or with swiftness with speed. “Tachos” speed is translated “quickly” in 22-7, and “en tachei” is translated “shortly” in Rev. 1-1. In reading Rev. 1-1 literally, it is “---things which must in speed”(en tachei) come to pass;---.” In Rev. 22-7 it literally reads, “Behold I come speedily (suddenly); blessed (is) he that keepeth the sayings of the prophecy of this book.” So we see by the wording used here in Rev. 1-1 (en tachei) and 22-7 (tachu), it is not referring to something happening soon as in the very near future as preterists take these words to mean. Rather the wording refers to the rate of speed, and its suddenness in which these series of events given in Revelation will occur when they come to pass. We read in Romans 16-20, “But the God of peace shall bruise Satan under your feet “shortly”---.” This Greek phrase “shortly” is “tachos” or speed or suddenness that is used here and is also found in Rev. 22-7 and elsewhere. Here Romans 16-20 serves as a further

argument against preterist time text references, for Satan has yet to receive his final crushing blow. Even though it has been nearly 2000 years since Paul wrote that this would shortly take place. So we have seen by the proper use of the wording and its context, the book of Revelation is not referring to something happening soon as preterists take these words to mean. Rather the wording refers to the rate of speed in which these series of events would occur when they came to pass.

Now to put this in short order; first, the word translated "shortly" or "quickly" in Rev. 1:1; 2:16; 3:11; 22:7,12 and 22:20 is to be literally translated "speedily" (suddenly) or "in speed," the Greek en (in) tachei (speed); tachu, speed (suddenly). In Rev. 22:6, the word "shortly" there is not the Greek "eggus" meaning near or at hand, but rather it is "en tachei," in speed. There are only two passages that have the Greek word engus, "near" or "at hand," and they are seen in Rev. 1:3 and 22:10. We can see this from the very first words of Revelation that it is prophecy, and that when it comes, its fulfillment and appointed time, will occur in speed (en tachei). This is the proper meaning in the opening passages of Revelation, in how we are to understand the prophetic book. Not that the prophecy would occur "soon" as to the time after it was written or "revealed," but that "when" these events would occur, "which would be with the opening of the seals by Jesus, they then would come to pass in quick succession. A list is given here of the words given in the passages.

Rev. 1:1, "To show unto his servants things which must in speed (en tachei) come to pass:---."

Rev. 1:3, "---for the time is at hand" (eggus; near).

Rev. 2:5, "---or else I will come unto thee quickly" (tachu;suddenly, swiftly). (KJV).

Rev. 2:16, "Repent, or else I will come unto thee quickly" (tachu-suddenly, swiftly).

Rev. 3:11, "Behold, I come quickly:" (tachu-suddenly, swiftly).

Rev. 22:6, "---the things which must shortly (in speed; en tachei) be done."

Rev. 22:7, "Behold, I come quickly;" (tachu; suddenly, swiftly).

Rev. 22:10, "---for the time is at hand." (eggus; near).

Rev. 22:12, "And, behold, I come quickly" (tachu; suddenly swiftly).

Rev. 22:20, "He which testifieth these things saith, Surely I come quickly" (tachu; suddenly, swiftly).

When we look at other New Testament passages that speak specifically of Jesus' coming, we see they always express "the speed, and suddenness of his coming." Matt. 24:27, "For as the lightning cometh out of the east, ---so shall also the coming of the Son of man be" (Luke 17:24). Mark 13:36, "Lest coming suddenly he find you sleeping."

1 Thess. 5:2, "---that the day of the Lord so cometh as a thief in the night."

2 Peter 3:10, "But the day of the Lord will come as a thief in the night;--."

Rev. 3:3, "---I will come on thee as a thief,---."

Rev. 16:15, "Behold, I come as a thief."

A "thief" comes quickly and suddenly, and does not announce "the time" of his coming.

Whenever Jesus spoke of his coming, it was always given to make clear that his coming would be quickly, as in-- in speed, and suddenly, as in relation to an "action" taken on his part "when" the "time" would come to do so; as can be seen in the passages. Yes he is coming, contrary to what many now believe, just like he said, "like a thief!"

In Rev. 22:9-10, the angel tells John "seal not the words of the prophecy of this book, for the time is at hand" (eggus). To "not seal" the words is to mean that John is not only to write them down but also to "reveal" the words (the book) to the churches as we see in Rev. 1:4. For as the

angel stated "the time is at hand" to reveal the "Revelation of Jesus Christ" (Rev. 1:1) to the existing churches. This is seen in John's introduction to the existing churches that he gave the Revelation to. In Rev. 1:3, he uses the angel's words seen in Rev. 22:10: Blessed he that reads, hears and keeps the words written therein, "for the time is at hand." **For the unsealing or revealing of the written Revelation to the churches, not the "opening" of the seals or fulfillment of the prophecy.** That can only be done by Jesus Christ when that time would come as is seen in chapter 5-6 of Revelation.

John writes in Revelation 4-1, "After this I looked, and, behold, a door opened in heaven: and the first voice which I heard (was) as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be *hereafter*." We see in Rev. 5-1, In God's right hand he held a "sealed book;" sealed with seven seals. In Rev. 5-7, Christ is seen as the "only one worthy to open the seals" and takes the sealed book from God's hand. And in chapter 6 we see he begins to open the seals and release the prophecy of the Revelation's contents.

The Inspired Word says in Rev. 1-11, "What thou seest write in a book, and send (it) unto the seven churches---." The very first words he heard when he "became in Spirit" (verse 10). We then read in Rev. 1-19, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Then Christ tells him that the mystery of what John had seen represented the angels and the seven churches. Then goes on to give a message to each of the seven churches of what their current situations were at the time. But in each letter they were told to persevere and overcome and they would be rewarded; except for the church in Laodicea which was told to repent. The point is it applied to the churches that would then be in existence, when we consider the audience relevance, and those of the body of Christ thereafter. The "hereafter" begins in chapter four. John hears a voice saying, "Come up hither, and I will show thee things which must be hereafter." And these things to be "cannot begin to be fulfilled until Christ opens the seals seen in chapter six."

"And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to *loose the seven seals thereof*" (Rev. 5-5). prophecy of Jesus Christ, when "the time shall come," Jesus shall do it, quickly, suddenly, "in speed," as we see he testifies such in Rev. 22-20, with speed it shall be accomplished "---and he (Jesus) signified it by sending his angel to his servant John."(V.2) "--who testified---," the past tense shows that the *introduction*, coming first, was of necessity written last. It connects the introduction with the *conclusion*. Rev. 1-1 with 22-16-20, the only three occurrences in this book. It means not only having testified, but written and made known, "---of the word of God and the testimony of Jesus Christ what things soever he saw." As John testifies in Rev. 22-8, "I John saw these things, and heard them." Another proof in this past tense passage that Rev. 1-1-2, the introduction was written last, and put there for a very good reason just established. In order to confirm that from the very opening words, the entire book is prophecy of a future time. Not "soon," but *when* appointed time shall come, its events would occur *in speed* (en tachei), as Jesus testified in those passages.

The indication of these "short prophetic times" are seen in Matt. 24-22 and Mark 13-20, "And except that the Lord *had shortened those days*, flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days." We read in 1 Thess. 5-1-2, "But of the times and the seasons, brethren, ye have no need that I write unto you. For you yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." It is the "day of the Lord," which is the subject of Revelation, and in Rev. 3-3, the Lord warns us as to his coming "as a

thief,” the very opposite of what we read in Ephe., Phil., and Col.; for mark the sudden change of pronouns in the following passages. “For when *they* say, peace and safety, then sudden destruction cometh upon *them*---they shall not escape. But ye brethren, are not in darkness, that that day should overtake *you* a thief.” As we

have noted, the book is prophecy, and meets its fulfillment, at the appointed time, in the Day of the Lord. When the Lord shall be unveiled as the Son of Man, and every eye shall see him.

We read in Rev. 1-7, “Behold, he cometh with clouds and every eye will see him, and all the tribes of the earth will wail because of him.” Yea; Amen. Here we have a double confirmation of the truth of this statement. Compare the conclusion in Rev. 22-20. The figure is called synonymia, to mean the use of synonymous words in order to strengthen the certainty of this prophecy. This is the one great object of all the future events seen by John in vision, and recorded in Revelation. The book of Revelation consists of a series of visions which will take place during “the Lord's Day,” which is connected with “the revelation of Jesus Christ.” Also we must note that John was not told to send seven separate letters to seven separate assemblies; Jesus said: “What thou seest, write in a *book* send *it* the seven assemblies.” John tells us in Rev. 1-10 “I was in (*or came to be in*) Spirit, in the day of the Lord,---.” In order to see *visions of God* prophet Ezekiel (1-1) was under the direct influence and power of the Spirit. John *also* transported by spiritual power into the scenes which would take place in the Day of the Lord; in vision. And John heard “a great voice as of a trumpet.” Saying, “What thou seest write in a book,---.” Not in seven separate epistles, but in this book which we have at our disposal today; the book of Revelation. “Write the things which thou hast *seen*, the things which *are*, the things which *shall be hereafter*.” command to write here (1-19) refers to *all that John saw*, not merely what he had seen in verses 12-16. We must also take into account that the *Introduction* the book *was written last*.

Early, post-apostolic Christianity made much of the fact of the destruction of the temple as evidence of God's rejection of the Jew. Let us survey a few early Christian references to the destruction of the temple.

The Epistle of Barnabas is dated between A.D. 75 and 100. In *Barnabas 16*: read: “Moreover I will tell you likewise concerning the temple, how these wretched men being led astray set their hope on the building, and not on their God that made them, as being a house of God. . . . So it cometh to pass; for because they went to war it was pulled down by their enemies.” It is indisputably clear that Barnabas makes much of the fact of Jerusalem's fall as an apologetic for Christianity.

Ignatius wrote around A.D. 107. And although clear and explicitly detailed reference is not made to Jerusalem's fall in Ignatius's letters, there is what seems to be an allusion to the . In his Epistle to *Magnesians 10* we read: “It is absurd to ask of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end.” With the demise of the temple, Judaism is incapable of worshiping in the manner prescribed in the Law of God; it “has now come to an end.”

Justin Martyr wrote his *77 First Apology of Justin* A.D. 147. In this work we read in Chapter 32: “For of all races of men there are some who look for Him who was crucified in Judea, and after whose crucifixion the land (i.e. Israel) was straightway surrendered to you as spoil of war.” In chapter 53 he writes: “For with what reason should we believe of a crucified man that He is the first-born of the unbegotten God, and Himself will pass judgment on the whole human race, unless we had found testimonies concerning Him published before He came

and was born as man, and unless we saw that things had happened accordingly- the devastation of the land of the Jews.”

In the fragments of the works of Melito of Sardis (written about A.D. 160-180), we read of his words against the Jews: “Thou smotest thy Lord: thou also hast been smitten upon the earth. And thou indeed liest dead; but He is risen from the place of the dead, and ascended to the height of heaven.”

Hegesippus, in the fragments of his *Commentaries on the Acts*, (A.D. 170-175): “And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ. And shortly after that Vespasian besieged Judea, taking them captive.” He ties in the of Christ’s apostle James to the destruction of Jerusalem.

Clearly, early Christianity made much of the fall of Jerusalem and the Jews. But note, in their writings, they speak not a word as that destruction on Jerusalem being *The coming of Christ prophesied in Revelation*.

The structure of chapter 4 gives its importance and significance to the whole book. It carries us forward to the future age, the coming “*Day of the Lord*.” In verse 2, the first thing seen and the first mentioned is; “Immediately, I became in Spirit; and, behold, *a throne was set in heaven*, and upon the throne was one sitting.” (V.4) “---and upon the four and twenty thrones elders sitting, arrayed in white garments and on their heads crowns of gold.” These twenty four elders are the princely leaders, rulers and governors of heaven's worship; they are *kings and priests*. They are seen *already crowned* when the throne is first set up, But they are *not crowned* until these things be fulfilled. They were not redeemed, for they distinguish between themselves and those who are redeemed. They are priests ministering for others (v.8), their functions are altogether priestly. See 2 Chron. 5-11-14, and as *elders* they were also rulers; and therefore they are seen seated on thrones (see Gen. 24-2; Exo. 3-16).

The preterists who hold to these past fulfillment views refer to Rev. 11-2 as further confirmation that the temple was still standing when Revelation was written; and that the *city* in this text is Jerusalem. The Greek word *temple* here is *naos*, and is the same word used by Paul in 2 Thess. 2-4; 1 Cor. 3-16; 2 Cor. 6-16; and Ephe. 2-21-22. So here we read, "Rise and measure the *temple* God," the *holy place the altar*. not its outer courts or precincts, for they are to be trampled on. First we see by the word “*naos*” that it is indicating this *temple* not the *literal temple building* the Jews. For in the Old Testament scriptures, Jerusalem is called *the holy city*. But since they rejected Christ, the New Testament teaches us that Jerusalem is no longer *the holy city*, it has been left *desolate* the very time Christ spoke those words in 30 A.D., (Matt. 23-38; Luke 13-35; 19-41-44; 21-24) unto the end. In God's eyes, it was no longer seen as the *holy city*, of their rejection of Christ as their Messiah. "Let us go forth therefore *unto him without the camp*, bearing his reproach. For here have we *no continuing city, we seek one to come*” (Heb. 13-13-14; see also Ezek. 48-35; Rev. chap. 21).

We read in 1 Peter 2-9, "But ye (are) a chosen generation, a royal priesthood, a *holy nation*,--." Here in 1 Peter 2-9, the saints of Christ now represent what the Old Covenant nation of Israel and the holy city Jerusalem was before they rejected Christ, seen in 1 Peter 2-7-8. Now the New Covenant *holy nation* considered to be the *house and holy city of the God of Israel, where he would dwell*. who hold the teaching that Rev. 11-1-2 refers to a literal temple in Jerusalem are incorrect. Rev. 11-2 only states that where this *temple sanctuary* in, is considered as being a *holy city*, for the *Lord's sanctuary is in its midst*. does not state that this sanctuary would be in *the holy*

city of Jerusalem. Jerusalem is no longer considered *the holy city of God.* is given us here in Rev. 11-1-2 is what is given us and parallels with Ezekiel chapters 40-48.

Note what is being measured here, and why: “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months” (Revelation 11:1–2). This temple is measured, protected, as we see in other passages of scripture (Zech. 2-1-5; Ezek. 41-4; 42-20; 43-12), measuring means “protection” not “destruction.” The measured temple and the unmeasured outer court and city receive *opposite fates* in this passage. The temple is *protected*, while the rest is to be trampled on. But in 70 AD, in following the preterist view, there was no difference, both the temple and the city suffered the same fate, they were destroyed. Here in Revelation, the temple is measured and protected, not destroyed as the 70 A.D. Temple was. Therefore, this measured temple is not and cannot be the destroyed temple of 70 A.D.

We also note that the holy place in the Bible refers to the holy place in the temple. In context, Matthew 24-15-16, the *holy place* refers to Daniel, and Daniel's location is temple related rather than city related. Besides Daniel, to which Matthew directly refers, see also Acts 6:13, Hebrews chapter 9, and 2 Thessalonians 2:4 that speaks about *the holy place*. The preterists say the anointing of the “most holy” (Dan. 9-24) happened when the Holy Spirit descended upon Messiah at the baptism of John. The word *holy* in verse 24 is the same Hebrew word as *sanctuary* in verse 26. Just as the desolation in chapter 8 ends with the cleansing of the sanctuary, so also the desolation in chapter 9 ends with the anointing of the sanctuary (*most Holy*). That is the ultimate goal of the seventy weeks, not the *annihilation of the sanctuary*, but rather the *anointing of the sanctuary*, if goals and weeks be coterminous.

Now that we know that *holy* and *sanctuary* are the same word, what does *most* mean? Actually, it's the same word as *Holy*, except plural. It's a plural of superlative, and *most Holy* can also be translated *holy of holies*. This expression appears forty-six times in the Old Testament, and it is never used of the Messiah, never used of a person. The expression always refers to the temple, the *holy of holies within the temple structure* or tabernacle, furniture within the tabernacle, or articles used in temple or tabernacle worship. The temple “Holy of holies” was certainly not “anointed” in 70 A.D., rather it was destroyed.

Preterists also refer to Rev. 11-8 as confirmation that the city in the text is Jerusalem. We read there: “And their dead *body* the street of the great city, which *spiritually* called Sodom and Egypt, where also *their Lord* crucified.” All the critical texts of scripture show in verse 8 the word “body” in the “singular” is the word “corpse” in the first part of verse 9, they shall look upon “their corpse”,--and do not suffer “their corpses to be--.” Here, this city is called a *great*, not a *holy* as is seen in Rev. 11-2. This great city is “spiritually” called Sodom and Egypt, to indicate the great bondage, idolatry and fornication in it (Rev. 14-8; 17-1-7, 18; 18-2). While Isa. 1-9-10 and Ezek. 16-46-49 are usually cited as passages where Jerusalem is called Sodom in the text of Isaiah, it is the Jewish *people*, the *city* are designated as such. And Ezekiel, Jerusalem is being compared with her *sisters*, and Sodom. In neither of these passages noted is Jerusalem *actually called Sodom*; in the Old Testament Jerusalem is *never* Egypt.

We note that in verse 8, the G.L.T.Tr. A. WH, and RV read the Greek word “auton” to mean *their*, of “hemon” to mean *our*. translators changed the word “their” to the word “our,” in that passage. The critical texts give us the word *auton*, “--where also *their Lord* crucified.” This is

important to note, for it was the apostle John under inspiration that wrote this book. And the apostle John witnessed the Lord's crucifixion outside the gates of Jerusalem himself. It was written to indicate that these witnesses were not *in Jerusalem* the Lord was *literally crucified*, rather in a "great city" spiritually called Sodom and Egypt where "their" (the witnesses) Lord was crucified *spiritually*. whole passage was meant to be taken spiritually, figuratively, not literally, why John used the word *spiritually*---. "Which *spiritually* called Sodom and Egypt, *where also* (spiritually) their Lord was crucified."

This can be seen in Heb. 6-6 and 10-29: "If they shall *fall away*, renew them again unto repentance; seeing they *crucify* to themselves the Son of God afresh (again), and put him to an open shame" (disgrace). (Rev. 11-8).

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who had trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done (insulted) despite unto the Spirit of grace?" (Rev. 11-2). It is *they* in this "great city" that crucified the Lord again, and put him to open disgrace, and not in the city of Jerusalem.

In continuing, Ezekiel chapters 40-48 have much to do with chapter 11 of Revelation's prophecy. There are several important issues that need to be discussed and understood before going to Ezekiel chapters 40-48. First, Dispensationalists agree that this was a future fulfillment given to Ezekiel at that time nearly 600 years before Christ. And they believe that this temple building would literally be fulfilled. But for those who believe this comes problems. The major problem being the "sacrificial system" given in Ezekiel that comes with the building of this temple. Since they believe that a temple building is to be literally built, they also take and see the sacrificial system described in Ezekiel literal as well. Thus they face a major problem in their conclusions, for much of the New Testament makes very clear that Christ forever fulfilled the need of "ritual blood sacrifices" at the Cross. So by not accepting this NC fulfillment, their conclusions become totally literal. That if a literal temple is to be rebuilt, then a literal sacrificial system will also be brought in with the temple's rebuilding. Dispensationalists (and others) cannot accept a literal fulfillment of a rebuilt temple building, and then spiritualize the sacrificial system seen and described in Ezekiel. They fail to realize and understand that this prophecy was given to Ezekiel in Old Testament times 600 years before Christ would fulfill the end of the sacrificial system seen in Ezekiel. The New Covenant given us through Christ, where now the sacrificial system of "blood" for "sin offerings" have been abolished. Thus we no longer have to give "blood sacrifices of animals" for our sins and transgressions when approaching God. We approach God through Christ, our mediator and High Priest. And we no longer have to go to a particular temple building in Jerusalem or anywhere else to offer animal sacrifices to God. Christ by his blood abolished "blood sacrifices" for "sin atonement," but "sin atonement" was not abolished only "changed" through Christ when approaching God.

Looking to these sacrifices seen in Ezekiel, we can see they were to have a "different meaning" than the ritual blood sacrifices seen in the Old Covenant. Ezek. 43-17 states that the alter of burnt offering in this temple will have steps facing east. Under the Mosaic Law this alter would have been illegal, because its stipulations "prohibited" both going "up by steps to my alter" (Exo. 20-26) and toward an "eastern pointing." This is why the alters in previous temples were constructed with a ramp for priestly ascent and with a north and south direction. So here in Ezek. 43-17 it reveals how vastly different this "sacrificial system" deviates from the Old Covenant. Another issue that needs to be discussed and understood is what is given us in Rev. 11-1,3-4, that

which would relate to the temple building seen in Ezekiel, and those who would be the ministers of the temple and the Lord. The temple/house seen in Ezekiel was to be built during the prophecy's fulfillment concerning the end times. And at that time those who would be called to minister to the Lord would reside in the house/temple prophesied to be built; then called to fulfill the prophecies of the Lord seen in Rev. 11-1-14. These being the two witnesses who would reside in "the temple" seen in Ezekiel.

The word used in Ezekiel for this temple building some 40 times is the Hebrew word "bayith" which means a "house." And several times in Ezekiel it is called a "temple" and 6 times the word "sanctuary", Hebrew "qodesh" to mean a sacred place or thing.; in the temple building. But the majority of times it is called "a house," for that is what it is, a house or home that "people reside in." And that being where the two witnesses would reside in when called to minister for the Lord. Rev. 11-1,4, "I was given a reed like a measuring rod and was told, "Go and measure the temple (naos) of God and the alter (the golden alter-not the brazen alter in the outer court), and count the worshipers there." (but exclude the outer court). V.4, "These are the two olive trees and the two lamp stands that stand before the Lord of the earth." (The ministers of the Lord). The prophecies seen in Ezekiel chapters 40-48 were prophecies to be fulfilled not in the "millennium age" as many believe, but in the end time prophecies of Revelation. Where the house (temple) would be built and the ones who would dwell in it would be called to service for the Lord. They are called in Revelation "two witnesses."

When Hebrews 8-13 speaks of a new covenant that made the first covenant old and ready to vanish, we must remember the "subject" of this letter was the "old priesthood and blood sacrificial system" which was about to change for two reasons. First, the temple and that present sacrificial system was about to be destroyed, Second, Christ had become a different manifestation of the sacrifice and high priesthood. But under no circumstances did Paul or the apostles suppose that "the Old Covenant Laws in its entirety" was about to vanish, or become abolished. The writer of Hebrews referred "only to the old system of sacrifices and priesthood were about to vanish," and "not the spiritual principles" of the Old Covenant Law that God ordained for all and forever.

The use of the word "chattaq" (decreed) in Dan. 9-24-27 is unique in all of scripture. It literally means "to cut", and has a metaphorical meaning of "decree" or "determine", to "divide" or "allot". The question is what meaning of "chattaq" is meant here in the context of Daniel? The answer is seen in what we read; Seventy weeks are decreed (chattaq--cut or cut off) to finish transgression, end sins, atone for iniquity, bring in everlasting righteousness, to end vision and prophecy, and to anoint the most holy (qodes qadasim--Holy of holies-most holy place). This word "chattaq" used by Daniel was to indicate to us why he "separated" the 70 sevens in the way he did. To indicate they would not be "continuous" in counting these 70 sevens. They would be "cut up" or "divided" in their time of fulfillment. Indicating to us here a "time gap" which many reject. The 7 sevens would come at a particular time in history, the 62 sevens would not follow (immediately in counting), but would come at a particular time in history, as would be the same in the final "seven" given us in Daniel. The final seven would come, like the others at a particular time in history "decreed or determined by the Lord."

The word "sanctuary" in Dan. 8-11 is "miqdash," and is not the same as "qodesh" in verse 14. "Miqdash" in scripture at times can refer to Satan's dedicated place. This can be seen in 2 Thess. chap. 2 where he would sit and exalt himself in the sanctuary (naos) of God, and not in the "heiron" which means a literal temple building and its overall precincts of an actual literal temple

building of God. The word "sanctuary" in Dan. 8-14 is "qodesh" and is not the same. Miqdash means "any dedicated place", see 2 Chron. 36-17. Also Ezekiel 28-18 refers to Satan's sanctuary as "miqdash". Where in contrast "qodesh" exclusively refers to the Lord's true sanctuary. In verse 13 we see these actions (the transgression) are to be taken against the Lord's true sanctuary and host, for the word "qodesh" is here used, rather than "miqdash" as was used in verse 11. Which then would become Satan's dedicated place, and not the Lord's true sanctuary. It would be seen as being defiled, therefore rejected by the Lord.

Going to Rev. 11-1-2 we read, "---rise and measure the temple (naos) of God, and the alter, and those who worship therein." The meaning of the "naos" here is the holy place or sanctuary, and not its outer courts. This is seen in verse two, "But the court that is without (the temple sanctuary precincts) cast without (it is rejected and cast aside), and measure it not; because it is given up to the Gentiles; and the holy city shall they tread underfoot forty and two months." So we see what is to be measured here is the naos (temple sanctuary), the alter and the worshipers therein, that which is within the sanctuary precincts itself. Therefore we see this "alter" to be measured "cannot" be the "brazen alter" that lay in the outer court of the temple sanctuary, where the burnt sacrifices were held. But rather it speaks of the "golden alter of incense" that lay within the holy place of the sanctuary that is to be measured. We see in verse 2 the outer court of the sanctuary being distinguished from the sanctuary of God. The sanctuary precincts measured are accepted by God, but the court outside the perimeter of the sanctuary is "rejected" and given over to the Gentiles. We see in rejecting the outer court where the brazen alter lay, the Lord indicates he also is "rejecting the blood and burnt sacrifices that were done on the brazen alter of the outer court." Rightly so, because here we see that the New Covenant had been brought in through Christ abolishing Old Covenant ritual blood and burnt animal sacrifices. Jesus became our High Priest. "--who needeth not daily, as those high priests, to offer up sacrifice (blood sacrifices) first for his own sins, and then for the people's; for this he did once, when he offered up himself" (Heb. 7-27). "A minister (Jesus High Priest) of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8-2). "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (become obsolete; Heb. 8-13).

This measuring of the sanctuary, alter and worshipers seen in Rev. 11-1-2, is what is spoken of in Ezek. 42-20. "He measured it by the four sides; it had a wall round about, five hundred long, and five hundred broad, to make a "separation" between the sanctuary (holy area) and the profane (defiled) place." The "defiled place" is the outer court not measured in Rev. 11-1-2. The holy city that is to be trampled on is seen in Ezek. 48: 8-22, 35. The context of Ezekiel chapters 40-48 give us the complete details of what Rev. 11-1-2 speak of. There in Ezekiel we see the measuring of the sanctuary, the alter, the ministering of the offerings under the New Covenant, the worship and service of the prince, the land portions, etc. This sanctuary is also seen in Dan. 9-24, where it speaks of the "anointing of the most holy place" (Holy of holies).

Here's a few of James Jordan's comments on Dan. 9:24 from his book "The Handwriting on the Wall"

(Jordan) "And to anoint the most holy. Some refer this to the Holy of Holies, ---- But since the following verse identifies the anointed one as the "commander," as the one next in line to be High Priest, we have to see this as a person."

We see right away Jordan starts with a conjecture, "we have to see this as a person," and concludes that the word meaning "qodesh qadashim," i.e. "Holy of holies" (Strong's #6944) refers to a person rather than a place inside a sanctuary "structure." The words are never used of a

person in scripture. Jordan does this in order to come to his own paradigm. This is seen by his use of the word "debir," as we see here below.

(Jordan) ---"In the beginning was the Word," takes us back to the Hebrew term debir, which means word, and is also a word for the Holy of Holies (1 Kings 6:5-31; 7:49; 8:6-8; 2 Chron. 3:16; 4:20; 5:7-9; Psalm 28:2. The Holy of Holies existed "in eternity" in the second person, the Son of God, and now has become flesh and "tabernacles" among us (John 1:1-14)."

Again, this is conjecture and his own conclusions of the meaning of the word "debir." In all these scripture passages he gives, he tells his readers that the word "debir" is a Hebrew word for the "Holy of holies," but that is not the case. Strong's #1687 "debir" is said to be uncertain; "perhaps" it is speaking of the "innermost room" of Solomon's temple. The word can only be said to mean "someplace" within the sanctuary, but not necessarily in the inner sanctum. But in either case Jordan fails to accept the Inspired word meaning of his own passages he gives us as being "inside" an "existing structure" called a sanctuary "building."

The preterists view the 70 sevens as being chronological in order as to their fulfillment, with the fall of the temple and Jerusalem being that fulfillment. Yet they themselves cannot account for the nearly 40 year gap in that doctrine they hold. We read a part of that fulfillment in Dan. 9:24, which lies within the 70 weeks. "--- to seal up vision and prophecy." This would occur "after" the book of Revelation was written---THEN would later come "---to anoint the most holy," in that order; not in a reverse order they give. We have very strong evidence that the book of Revelation was written post 70 A.D. But even if it was a pre-70 A.D. writing, the preterist view does not meet the prophetic fulfillment of the prophecy. This clearly shows it does not and cannot, nor did not occur "within the 70 weeks" as preterists claim. The temple and Jerusalem were "destroyed" in 70 A.D., not "anointed," as the prophetic fulfillment demands.

What is seen in Rev. 11-1,3-4, is that which would concern the temple building seen in Ezekiel at the prophecy's fulfillment. And those who would be the ministers of the Lord and the temple/house. The temple/house seen in Ezekiel and the texts seen in Rev. 11-1,3-4 was to be fulfilled during the time of the prophecy's fulfillment. And those who would be called to minister for the Lord would reside in the house(temple) to fulfill the prophecies of the Lord in those end times.

As noted the word used in Ezekiel for this building/temple is the Hebrew word "bayith," which means "house," and is used in Ezekiel 40 times. Several times it is called a "temple," and six times "sanctuary," Hebrew "qodesh," to mean a sacred place or thing. But the majority of times it is called "a house" for that is what it is, a house or home that people reside in. That place being where the two witnesses would reside in when called to minister for the Lord in those times.

We read in Rev. 17-9, "And here is the mind which hath wisdom. The seven heads *are* seven mountains, on which the woman sitteth." Can Rome be considered the woman or great city because Rev. 17-3 and 9 tell us that the seven heads of the beast *are seven mountains* on which the woman sitteth, and Rome is known as the city on seven hills? The word *mountain*, Greek "oros" is used here for the Hebrew word "Har" for *mountain*. The Greeks and Romans used the word hill, Greek "bounos," not "oros," mountain, when referring to the seven hills Rome was built upon.

The seven heads are clearly identified in Rev. 17-9-10 as *seven kings*. read, "And here is the mind which hath wisdom. The seven heads *are* mountains, on which the woman sitteth. And *there are seven kings*; are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short time." words *there are* Rev. 17-10, translated from the Greek "eisen"

which is from the root verb “eimi” meaning “to be.” Eimi is present tense third person plural meaning “they are.” This verifies to us that the seven heads *represent* kings. In the Old Testament the word *mountain*, “Har,” was used symbolically to describe a national kingdom. In Dan. 2-35 it describes the rock that smote the feet of the image as growing into a huge mountain. This huge *mountain* know to be the Kingdom of Christ. In Jer. 51-25, Har is used figuratively to describe Babylon as a “destroying mountain.” Mountain symbolizes Babylon's destructive power. “Behold, I am against thee, O destroying *mountain* the Lord, which destroyest all the earth;---.” The seven heads spoken of in Rev. 17-9-10 are described as being both *seven mountains and seven kings*. They are also to represent *kingdoms* as we see in Jer. 51-25; Dan. 2-35; Ps. 11-1; 30-7; Obadiah vvs. 9-19.

From the Old Testament usage of the word mountain, we can conclude that the seven heads refer to *seven kingdoms and their kings*. that there are, and represent “*seven of each*.” is they *are* (represent) seven heads, they *are* kings, they *are* mountains, representing *kingdoms*. *one* which seven kings rule in at different times, but seven kingdoms, with each having a king ruling within it. Also the use of the word mountain represents that on which the kingdom rests. And it is much larger in area than a *hill or mount* many make the word out to be. “--five are fallen, and one is, the other is not yet come; and when he cometh, he must continue a short time.” Remembering the biblical principle given that kingdoms or world powers are reckoned only when they come into contact with Israel, the five that *are fallen* : Assyria (kingdom and king), Egypt (kingdom and king), Babylon (kingdom and king), Medo-Persia (kingdom and king), and Greece (kingdom and king). The sixth, *one is*, Rome (kingdom and king) at the time. The other “has not come yet, but when he comes, he must continue a short time.” And the beast that was, and is not, even “he” is the *eighth (kingdom and king)*, is of the seven, and goeth into perdition (destruction).”

This *eighth beast*, “of the seven” is seen in Rev. 13-11-18, the beast of the earth. Noted as being the *fallen* Church of Christ. *He* is also seen in 2 Thess. 2-3-4,6-12, The “son of perdition,” the beast of the sea and the beast of the earth; for he has rule in both these kingdoms. “And the beast that was, and is not, even he is the *eighth*, and is of the seven, and goeth into perdition (destruction).” This verse shows that the Preterists and others who see the beast in chapter 13 of Revelation as being “Rome” in the first century, are in error. For this passage and others tell us that the beast, *Rome*, was *slain* (Rev. 19-20), as well as the false prophet after Jerusalem's destruction, and its body, representing its *kingdom*, was *destroyed* at that time (thrown into the lake of fire); yet history records Rome continued into the late fourth century! So this beast that was slain given us here and in the parallel passage of Daniel 7-11 could *not be Rome* as preterists claim. Which also brings to doubt the preterist claim that the book of Revelation was written in the mid-sixties *before* Rome destroyed Jerusalem in 70 A.D. Where then Rome at that time would also have been destroyed by the opening of the seals, and fulfillment of the book of Revelation. History clearly shows that this did not occur, the reason being that Revelation was written post 70 A.D. and is not related to the destruction of Jerusalem in 70 A.D.

Preterists also refer to Rev. 18-24 as a proof text that Babylon is Jerusalem. “And in her was found the blood of prophets, and of saints and of all that were slain upon the earth.” They hold that only Jerusalem shed the blood of Old Testament prophets, *directly or by instigation*. what about the prophets to come in Christ of the New Testament? We must remember and take into account that we were “grafted in,” therefore, like the Jews, we as God's people are responsible as well for the shedding of their blood. We read in Ephe. 4-11-12, “And he (Christ) gave some, apostles; and some, *prophets*; some, evangelists; and some, pastors and teachers.” This verse

identifies some of the spiritual gifts given to the church. "For the perfecting (equipping) of the saints, for the work of the ministry, for the edifying of *the body of Christ*." verse is clear, the gifts are given *the New Testament body of Christ, the church, for the work of the ministry and the edifying of it*. the gifts given us by Christ *include prophets*. are the prophets and saints spoken of in Rev. 18-24 that this "Mystery" is said to have slain, and it is *not Jerusalem*. very word *Mystery* is to mean something "secret," or hidden from sight. Something that is *not known* than obvious to many, like literal Babylon or Jerusalem, but the *mystery* be known from scripture and historical events as to Revelation's true meaning.

Romans 16-25-26, "---according to the revelation of the mystery, which was *kept secret* since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

Ephe. 3-3,5, "How that by revelation he made known unto me *the mystery*;----Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;---" (Col. 1-26).

Full preterists take the "thousand years" of Rev. 20-2 as being symbolic which they say relates to a "40 year period," being from Christ's Crucifixion (30 A.D.) to the fall of Jerusalem in 70 A.D.; fulfilling all prophecy given in scripture and the book of Revelation. But there are several problems with this view as is seen in Rev. 20-8-10. Verse 8 speaks of "the nations" in the four quarters of the earth as "Gog and Magog" being gathered to battle. This prophecy relates to Ezekiel chapters 38-39, where they come against the house of Israel and God's land. (Ezek. 38-16). It is seen in Ezekiel that those who attempt this act are destroyed (Ezek. 39-4-6). The same is seen here in Rev. 20-9, "---(they) compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them."

We see here this cannot be Jerusalem or the Jews of the 1st century being spoken of here. The Jews had rejected Christ and were unbelievers, not "saints" that were being surrounded by the Roman army. Nor was the city considered God's "beloved city," for Jesus prophesied there "house" (their city and temple) were to be left desolate because of their rejection of Him; and prophesied Jerusalem's fall. Also this prophecy relates to the enemies of God, which we see here are destroyed by Him when they "attempt" to do so. They never get to destroy the "beloved city and His saints." The Roman armies in 70 A.D. were "not destroyed" by any means at that time, rather they were "victorious" in that war with the Jews. The confirmation of their destruction, as well as the devil's, is seen in Rev. 20-10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and shall be tormented day and night for ever and ever." None of this occurred, by any means in 70 A.D. as Full preterists maintain.

Among other reliable sources, some notes from "Godet's Bible Studies" agree with other reliable sources presented concerning the Revelation's date. There he gives internal evidence to corroborate the date of Revelation. He quotes: "The condition of the churches indicated in the second and third chapters of Revelation render the early date improbable. These churches were not founded before 55-58 A.D." (And as noted earlier concerning the preterists claim of a pre-date writing of Revelation; Polycarp, who was the bishop of Smyrna recorded that no church in Smyrna existed during the ministry of Paul. Paul died around 66-67 A.D. (Paul died in May or June of A.D. 68; emphasis mine). So to the preterists who hold to a predate 70 A.D. writing, the question then is "how or why" is it that John would have written to the church of Smyrna "when they didn't even exist as a church yet?" The second and third chapters of Revelation describe a

condition which could only have arisen a generation later than the date of Paul's intercourse with these churches.”

Godet goes on and notes the fact that a church organization reveals itself in the 7 churches spoken of in Revelation. He notes that this church organization did not come forth until about the close of the 1st century. In each church there is one man, “the angel of the church,” through whom the whole church is addressed. There is no hint of any individual enjoying a distinction like this until about the beginning of the 2nd century. He notes that the expressions in chapters 2-9 and 3-9 point to a complete separation between the church and the Jewish synagogue. This complete separation did not take place until the “destruction of Jerusalem was completed in 70 A.D.” He notes, “---therefore we see by this language of Rev. 2-9 and 3-9 that Revelation belongs to a later date beyond 70 A.D.”

The final judgment seen in Rev. 19-21, is that which comes forth from the mouth of Christ after Babylon's fall. "And the rest were killed with the *sword* of him that sitteth upon the horse, which sword proceedeth out of his mouth; and all the birds were satiated with their flesh." Here we have come to the final judgment to be fulfilled before the second coming of Christ occurs, that time being *unknown to man*. So we see God's judgments in this book of Revelation ending here, where the remaining time for the world is unknown, and known only to him.

We are told in 1 Cor. 15-23-26, "But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming. Then (comes) *the end*, when he shall have *delivered the kingdom* to God, even the Father; when he shall have put down *all rule and authority and power*." Until then, *he must reign*, till he hath put *all enemies under his feet*. The *last enemy* that shall be destroyed is *death*." And scripture tells us that sin and death is "*the Devil*." And we read in 1 Cor. 15-54-55, "Then shall be brought to pass the saying that is written, "O death where is thy sting? For the sting of death is sin; but the victory comes through our Lord Jesus Christ. Thanks be to God the Father." Chapter 19 of Revelation shows us that all the promises and judgments are fulfilled with the coming of Christ to bring in a new order. A new heaven and a new earth, at a day and hour known only to the Lord. Like some of the other chapters given in Revelation, chapter 20 was put there to give us other details and events not given in the prior chapters. That being how Satan came to be *in-prisoned* so that God's will could be fulfilled on earth, the church age of grace brought in through his Son Jesus Christ. **After the fulfillment of Rev. 20-4-6 has been completed, the time of the heavenly reign with Christ,** Satan must be set loose again for a short season, to fulfill God's word seen in the scriptures, from Genesis to Revelation.

Just as we have seen chapters 6-11 given in a general chronological order then taken back in chapters 12-14 to before chapter 6; so it is here in chapter 20, to show us how Satan, his followers, the beast and false prophet came to be. John was shown and brought to the point of the Lord's coming in chapter 19, where Christ is about to hand over all to the Father; now John is to be given further revelation concerning things not given yet. What is important to understand here is Rev. 9-1, for it is **there** that John saw "a star "*fallen*" to the earth, and there was given to him the key of the pit of the Abyss." Where then Satan and his demons *were loosed for a little season*. And we see this *loosing* of the *when and how* in, and with the sounding of the 5th trumpet. Now in chapter 20, the Lord gives John further revelation of how all this vision he received *would come about*; by bringing John back to its early beginnings then to a further revelation seen in chapters 21-22. We read in Rev. 20-1-7."And I saw an angel descending out of heaven, having the key of the Abyss, and a great chain in his hand. And he laid hold of the

dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years,---."

In Rev. 20-1-2, we see the angel having the key to the bottomless pit and a great chain in his hand; and bound him a "thousand years." Which should rightly read "a thousands (*Greek chilioi; plural*) years," for the Greek word for "thousand" is plural. In verse 3 Satan is shut up in the bottomless pit, "and set a seal," God's will, control and authority upon him, "that he should deceive the nations no more," in order "to gather them for battle"; (Rev. 16-13-14), "till the thousands (*chilioi*) years should be fulfilled; and **after that** he must be loosed a little season," which is seen in Rev. 9-1. In Rev. 20-4, we see in this first group resurrected that some were given "thrones to judge," and others that died for "the witness of Jesus and for the word of God." They had not worshiped the beast, his image, nor received the mark, "and they lived and reigned with Christ a thousands (*chilioi*) years." We read in verse 5, "But the rest of the dead lived not again until the thousands (*chilioi*) years were finished. This (*is called*) the first resurrection." Those that have part of this "first resurrection" (V.6) "shall be priests of God and of Christ (we see this in Rev. 1-6, "hath made us, past tense), and shall reign with him a thousands (*chilioi*) years." So we see in these verses that these two groups resurrected *during the course of these two thousand years*, is considered blessed and holy. (Rev. 20-6), "Blessed and holy (is) he that hath part in the first resurrection (*time of 2000 years*); on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousands (*chilioi*) (of those) years."

It is after that time we read, "And when the thousands (*chilioi*) (of those) years are completed, Satan shall be *loosed* out of his prison---." (Rev. 9-1). Here John and we are brought back to that time "*when*" he would be loosed and "*how*" he would be loosed. **It would be shortly after Jesus had opened the seals to fulfill the prophecy**, John was given that vision of Satan's loosing in Rev. 9-1-12, where we see that this occurred in the sounding of the 5th trumpet. "And the fifth angel sounded his trumpet, and I saw a star from heaven **fallen** (had fallen) to the earth; and there was given to him the key of the pit of the Abyss." He gave this *fallen star* the *authority*, the *key* represents authority in scripture. The key that the angel held in his hand seen in Rev. 20-1-3, when he had bound Satan up for that duration of time. And here he is to allow Satan to be loosed, that is to *release his representatives* by giving him the key to unlock the Abyss, under God's timing and control to fulfill the prophecy. To be loosed for a little season. From chapter 9 on, we are told in this book why he must be loosed for a short season, which we know to be the fulfillment of God's will, in order to bring in the coming of his Son Christ, and to destroy all evil, dominion and authority.

Rev. 20-7-9 give a short history of the events that we have seen in the prior chapters, then brings us forward again beginning in Rev. 20-10 to 22. "And when the thousands (*chilioi*) (of those) years are completed, Satan shall be loosed out of his prison, and will go out to deceive the nations which are in *the four corners of the earth*, Gog and Magog, to gather them together for the battle (Rev. 16-16;19-19-21); the number of whom is as the sand of the sea." Here "Gog and Magog" represent the nations as a whole. Ezekiel chapters 38-39 records the war and cause that would begin and continue this gathering of nations called "Gog and Magog" here from the four corners of the earth; for the battle of "the great day of God Almighty." The final outcome of the battle occurs in Rev. 19-19-21. Those released at the sounding of the 6th trumpet *at the River Euphrates* was the judgment that began the prophecy that would continue to its fulfillment. And they went up upon the breadth of the earth and encompassed the camp of the saints, and the beloved city; and there came down fire (*judgments from God*) out of heaven, and devoured

them."

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet, and they shall be tormented day and night forever and ever." This verse is important to note here in that scripture makes clear that the Devil's destruction comes after all dominion, sin and death are conquered. And here we see that fulfillment, for Satan has now been cast into the lake of fire along with the beast and false prophet. And scripture is clear that this then *brings in the eternal state*, and not a 1000 year earthly reign with Christ living and ruling with "sinful flesh" in Jerusalem. 1 Cor. 15-24-26, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; When he shall have put down *all* rule *all* authority and power. For he must "*reign*," (in heaven) till he hath put all enemies under his feet. The last enemy (that) shall be destroyed is death." In scripture *death* represents *sin and the Devil*.

We see that the destruction of the beast, false prophet and Satan bring upon the great judgment. The Great White Throne, and not a millennium. 1 Cor. chap. 15 tells us otherwise. No, no millennium, it's over, it's done, and it is the time of judgment. Rev. 20-11, "And I saw a great White Throne, and him that sat thereon, from whose face the earth and the heaven fled away; and no place was found for them." This is perhaps the time of 2 Peter 3-10-12, for it is "the Day of the Lord." Rev. 20-12-14, "And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things written in the books, according to their works." Nothing is known about the contents of these books, but we know that the "book of life" contains names. The words "according to their works" implies judgment under these conditions, but scripture is silent here. One thing seems clear here that the true believers of God cannot be here; for the standing of the true believer is not *of works*" but is *of grace*. "---And whosoever was not found written in the book of life was cast into the lake of fire."

Chapter 21-1 to 22-21 speaks of the great hope and fulfillment of all those who are in Christ and the Lord God Almighty; the new heaven, the new earth, the new Jerusalem, and everlasting life with the Father and Son in total purity and harmony. Rev. 21-1, "And I saw a new heaven and a new earth; for the former heaven and the former earth were past away, and there was no more sea." All will be "new". The word *new* is "*kainos*," as meaning "in kind, in quality." The heaven will be *new* the earth *new*; for then there will be *no more curse*, therefore no more sin, suffering and sorrow. Rev. 21-2-8, "And I saw the holy city, new Jerusalem, coming out of heaven from God, prepared (original texts, lit. being prepared) as a bride adorned for her husband. And I heard a loud voice out of the throne saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor mourning, nor crying; neither shall there be any more pain; because the former things are passed away. And he that sitteth upon the throne said, "Behold I make all things new. And he saith, "Write; because these words are faithful and true." And he said to me, it is done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that thirsteth of the fountain of the water of life, freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Rev. 21-9-27, "Come hither, I will show thee the bride, the Lamb's wife." We are clearly told that the holy city represents "the bride." So when the angel says to John, "Come hither, I will

show thee the bride, the Lamb's wife---and he showed me that great city, the holy Jerusalem descending out of heaven from God," here we have that better *country*, and the *city* which the O.T. saints looked to, which is that *heavenly calling*. We also see that the names of "the gates" of the city are "the names of the 12 tribes of Israel" (Rev. 21-12). While the names "in the foundations" are "the names of the 12 apostles" of the Lamb (v.14). This then is what Abraham and his seed looked for, the heavenly city. "Abraham looked for a city which hath foundations, whose builder and maker is God" (Heb. 11-10). Here is that city, and here are the foundations; and God is its maker and builder. We read in John 5-28-29, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Everyone will be resurrected at the time of Christ's return after "the 1st resurrection" and fulfillment of the prophecy of Revelation. No one will be left in the grave. Therefore this verse cannot possibly be teaching of two resurrections, the good and the evil by one thousand years. The thousand year reign on earth with Christ as many teach and make others believe. It is speaking of a *single time*, the time for all to be judged, the good to eternal life, the evil to eternal damnation. Jesus calls it "the hour that is coming." We see this judgment day when we look to 2 Peter 3-10-13, "But the day of the Lord will come like a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein (everything therein) shall be burned up.---Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness."

Here we now have the answer to why the passages concerning Christ's coming were given using the words "in speed" (en tachei) to denote "speed" rather than "time." It is answered by his "thousands (chilioi) years heavenly reign." When the thousands (chilioi) years are completed, Satan shall be loosed out of his prison---, after Jesus has reigned and has opened the seals to fulfill the prophecy of the book of Revelation. 1 Cor. 15-23-26, "But every man in his own order; Christ the first fruits; afterward they that are Christ's , at his coming. Then (comes) *the end*, when he shall have *delivered the kingdom* to God, even the Father; when he shall have put down *all rule and authority and power*." Until then, *he must reign* (in heaven), till he hath put *all enemies under his feet*. The *last enemy* that shall be destroyed *is death*." And scripture tells us that sin and death is "*the Devil*." And we read in 1 Cor. 15-54-55, "Then shall be brought to pass the saying that is written, "O death where is thy sting? For the sting of death is sin; but the victory comes through our Lord Jesus Christ. Thanks be to God the Father."

"Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all tribes of the earth shall wail because of him. Even so Amen" (Rev. 1-7).

The large amount of evidence given here only speaks of the internal evidence of the dating of the book of Revelation. There is also a large amount of external evidence as well that is given in these pages. When adding these together, it becomes virtually certain that the book of Revelation was written *post 70 A.D. by John the Apostle*.

Further Internal and External Evidence.

Christian preterists in the body of Christ maintain that all of the New Testament books were written prior to 70 A.D., including the book of Revelation. This is essential to their doctrine because if prophetic texts such as Revelation were written after 70 A.D., they could no longer

assert that prophecies concerning these things seen in Revelation took place in 70 A.D. with the destruction of Jerusalem. Before continuing, we shall give a list of dates of the New Testament epistles that the majority of scholars agree on. (Although they continue to be debatable).

Concluded by their research through the years of the historical, internal and external evidence of the scriptures.

Matthew and Mark: Late 40's to early 50's A.D.

Luke: Late 50's A.D. In Acts 1-1, Luke implies that he wrote his gospel prior to writing Acts. The book of Acts ends with Paul in prison about 62 A.D.

John: Late 70's to 80's A.D. Most scholars agree that John's gospel was written while John was at Ephesus in the 80's A.D. Others hold the writing to be in the late 70's A.D.

Acts: As noted above, about 62 A.D.

Romans: Romans was written between 56-58 A.D. From Corinth during Paul's third missionary journey.

One and two Corinthians. In 1 Cor. 16-8,19 Paul indicates he's writing from Ephesus. This time would be 55 A.D. Where shortly after he wrote 2 Cor. Making the 2 epistles as being written in 55-56 A.D.

Galatians and Ephesians: Mid 50's A.D.

Philippians and Colossians: 60-61 A.D.

One and two Thessalonians: 51-52 A.D.

One Timothy: 62-63 A.D. Two Timothy: 67 A.D.

Titus: 66-67 A.D. In May or June of 68 A.D., Paul was beheaded in Rome. Making the letters of Titus and 2 Timothy his last writings.

Philemon: 60-63 A.D.

Hebrews: 64-69 A.D.

James: 45-48 A.D.

One and Two Peter: 64-67 A.D.

One, two and three John: Most scholars date these writings in the 80's-90's A.D. While others in the late 70's to 90's A.D. Written during the time that John was in Ephesus, where he also wrote the gospel of John (dated 80's A.D.).

Jude: Early 70's to 80 A.D.

Revelation: Mid 90's A.D.

Concerning the date of Revelation which we are discussing, among other reliable sources, we shall give here further notes not given above from "Godet's Bible Studies" that agree with other reliable sources presented concerning the Revelation's date. There he gives internal evidence to corroborate the date of Revelation. He quotes: "Paul wrote to two of these churches, Ephesus and Colosse in the 50's and 61 A.D. Peter wrote to all the churches existing of that region several years later also. Paul wrote his second letter to Timothy at Ephesus in late 67 A.D. Shortly before his death. In these letters there is no hint of John being in that section of the world, or of the spiritual decay revealed in the letters to the angels of the churches of Ephesus, Sardis and Laodicea, yet this theory (early date) requires us to believe that not later than 68-69 A.D. John found these churches spiritually dead. The second and third chapters of Revelation describe a condition which could only have arisen a generation later than the date of Paul's intercourse with these churches." (End quote).

Godet goes on and notes the fact that a church organization reveals itself in the 7 churches spoken of in Revelation. He notes that this church organization did not come forth until about the

close of the 1st century. In each church there is one man, “the angel of the church,” through whom the whole church is addressed. There is no hint of any individual enjoying a distinction like this until about the beginning of the 2nd century. He notes the expression, “The Lord's Day” does not occur in the earlier New Testament epistle writings. They always speak of the “first day of the week,” but the writers of the second century from the beginning use “the Lord's Day.” This term, says Godet, then points to a period near the beginning of the 2nd century as being the date of Revelation. He notes that the expressions in chapters 2-9 and 3-9 point to a complete separation between the church and the Jewish synagogue. This complete separation did not take place until the “destruction of Jerusalem was completed in 70 A.D.” He notes, “---therefore we see by this language of Rev. 2-9 and 3-9 that Revelation belongs to a later date beyond 70 A.D.”

He further notes that we also know historically that the persecution of Nero was local and confined to Rome. And that death instead of banishment was the favorite method of punishment by Nero. So it is not probable that he would have “put to death” Paul and Peter and “banished” John. And there is no evidence that John as early as A.D. 68 ever visited the region of the 7 churches in Asia. On the other hand the persecution of Domitian was not local, and we know historically that he sent other Christians into exile. We also know that the later years of John's life were in Ephesus and its regions. (End of Godet's notes).

Another reason for the late date set by scholars is from Irenaeus' works “Against Heresies,” written in the mid to late 100's A.D. Irenaeus states there: “For that was seen no very long time since, but almost in our day, toward the end of Domitian's reign.” Domitian reigned from 81-96 A.D., so if John wrote near the end of his reign, that would place the writing of Revelation somewhere in the 90's A.D. and no earlier. Preterists attempt to get around this interpretation “for that was seen” by asserting that it was “John” that was seen toward the end of Domitian's reign, and not John's “vision.” If this be so, why would Irenaeus use the word “that” rather than “John”? Would not Irenaeus write “for John was seen” or “for he was seen” to indicate “a person”? Rather than “for that was seen” which speaks of a thing or object? Irenaeus' writings show us that his use of language was quite adequate. It was “the vision” that John saw that Irenaeus speaks of in his writing.

Also noted is that many scholars hold that the gospel of John was written while John was at Ephesus in the 80's A.D. Some see it to be written in the late 70's A.D. And most scholars date the writings of John 1-2 and 3 as being written in the 80's 90's A.D., where thereafter Revelation was written. Jude is another book that scholars date as being written no earlier than in the 70's A.D. So we see besides Revelation we have the gospel of John, John 1-2-3 and the book of Jude. Five books that many scholars view and conclude their evidence as having been written after the fall of Jerusalem in 70 A.D. And none of these epistles speak of the fall of Jerusalem, nor *that its fall in 70 A.D.* was the fulfillment of *all prophecy* spoken of in the scriptures. Written by the very same apostles who would complete the Inspired scriptures given them by the Lord. Rather we see in these epistles they speak of certain prophecies, Jerusalem excluded in these epistles, as yet future in their fulfillment.

Other reliable sources tell us that there were only two Roman Emperors who persecuted Christians on a large scale in the 1st century, Nero and Domitian. The first Roman persecution under Nero took place in the 60's A.D., shortly before the fall of Jerusalem. Nero was the one who put to death both Peter and Paul in Rome in A.D. 67. Peter by crucifixion, and Paul by being beheaded. There is no record of Nero banishing Christians to Patmos, only his great cruelty against the Christians in Rome. Nero made a sport of throwing Christians to the lions, and

burned many at the stake along the road leading to the Coliseum to light the entrance. After Nero's death, Rome left the Christians alone until the rise of Domitian in A. D. 81. Although not as cruel as Nero, Domitian had some Christians killed, and many of the most prominent Christians banished to the prison island of Patmos.

All ancient sources Christian and secular place the banishment of Christians to Patmos during the reign of Domitian (81-96 A.D.). Not a single early source from the first to the 5th century places John's banishment under the reign of Nero as preterists claim. All modern attempts to date Revelation during the time of Nero's reign rely only on alleged internal evidence and ignore or refute the external evidence and testimony of Christians who lived about that time, some of whom also had connections to John the apostle.

Eusebius was a fourth century historian who preserved many early writings. He is credited with quoting Irenaeus' testimony (about 180 A.D.) that John wrote the book of Revelation near the of Domitian's reign. Domitian was executed in 96 A.D. "Eusebius quoted also Hegesippus' testimony (about 150 A.D.) that John returned to Ephesus upon being released from exile after the accession of Nerva in A. D. 96 (HE III. xx)." Nerva was the successor to Domitian and served as the Roman Emperor from 96 A.D. to 98 A.D. This information presents a real problem for those who hold to the early date (about 64-68 A.D.) for the writing of the book of Revelation. John has told us he "*was* the island that is called Patmos for the word of God and for the testimony of Jesus Christ" (Rev. 1-9). Please notice the *past tense* John wrote what he experienced *after he was off the island*. only logical conclusion is that John wrote the book of Revelation after 96 A.D.

Logically speaking, if the early date is correct and Hegesippus' testimony is also correct then John was in exile for *some thirty years*. If John wrote the book of Revelation while on the island, as early date proponents support, then we are left wondering how he got the document *off the island* in time for it to provide comfort to the reader before the destruction of Jerusalem in 70 A.D. Of course, we are assuming that John had access to scarce writing materials while he was a prisoner on a secluded island. If we add the testimony of Victorinus (late 3rd century) and Jerome (late 4th century) we come to the same logical conclusion. Both of these men expressly testify that John was sent to the Isle of Patmos by Domitian. In fact, Jerome identifies the 14th year of Domitian's reign as to when John was sent to Patmos.

As noted, Eusebius the Christian historian lived about 200 years after Domitian's reign and gathered evidence from both Christian and secular sources that were available at that time. All of the sources gathered by Eusebius place the date of John's exile to Patmos during the reign of Domitian. Eusebius' earliest source was Irenaeus a disciple of Polycarp, who was a disciple of John the apostle. He also used other un-named sources, Christian and secular, that places the date of the Patmos exile of Christians as being during the reign of Domitian (81-96 A.D.). Eusebius writes: "It is said that in this persecution (under Domitian) the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word. Irenaeus, in the fifth book of his work Against Heresies, where he discusses the number of the name of Antichrist which is given in the so-called Apocalypse of John, speaks as follows concerning him: "If it were necessary for his name to be proclaimed openly at the present time, it would have been declared by him who saw the Revelation. For it was seen not long ago, but almost in our own generation, at the end of the reign of Domitian." To such a degree, indeed, did the teaching of our faith flourish at that time that even those writers who were far from our religion did not hesitate to mention in their histories the persecution and the

martyrdoms which took place during it. And they, indeed, accurately indicated the time. For they recorded that in the fifteenth year of Domitian Flavia Domitilla, daughter of a sister of Flavius Clement, who at that time was one of the councils of Rome, was exiled with many others to the island of Pontia in consequence of testimony borne to Christ.”

While Eusebius quoted Irenaeus' statement, we note that he also indicated that other secular histories at his disposal accurately indicated the banishment of Christians to Patmos as occurring during Domitian's reign. Eusebius continues; “Tertullian also has mentioned Domitian in the following words: “Domitian also, who possessed a share of Nero's cruelty, attempted once to do the same thing that the latter did. But because he had, I suppose, some intelligence, he very soon ceased, and even recalled those whom he had banished. But after Domitian had reigned fifteen , and Nerva had succeeded to the empire, the Roman Senate, according to the writers that record the history of those days, voted that Domitian's horrors should be canceled, and that those who had been unjustly banished should return to their homes and have their property restored to them. It was at this time that the apostle John returned from his banishment in the island and took up his abode at Ephesus, according to an ancient Christian tradition.” Eusebius mentioned an ancient Christian tradition but did not quote his sources, that placed John's return from exile on Patmos after Domitian's fifteen year reign, and Nerva's rise to power in 96 A.D.

There is more early evidence from other early writers prior to Eusebius. Victorinus, bishop of Pettaw (Italy) agreed with Irenaeus. But in that writing Victorinus did not rely on Irenaeus for his information is clear from the further details of his statement that is not referenced by Irenaeus. “And he says unto me, thou must again prophesy to the peoples, and to the tongues, and to the nations, and to many kings.” He says this because when John said these things he was in the island of Patmos condemned to the labor of the mines by Caesar Domitian. There, therefore, he saw the Apocalypse; and when grown old, he thought that he should at length receive his quittance by suffering, Domitian being killed, all his judgments were discharged. And John being dismissed from the mines, thus subsequently delivered the same Apocalypse which he had received from God.” A little further on, Victorinus again made the same claim. “The time must be understood in which the written Apocalypse was published, since then reigned Caesar Domitian; but before him had been Titus his brother, and Vespasian, Otho, Vitellius, and Galba.”

More than one early writer mentioned the persecution of the apostles under Nero. They spoke of the martyrdom of Peter and Paul, but made no mention of John's exile during this persecution. As can be seen to the unbiased reader, the early external evidence that Revelation was written under the reign of Domitian is indisputable. No evidence exists from the first three centuries of Christian tradition placing the composition of Revelation during the reign of Nero. Nor is there any evidence, Christian or secular, that Nero exiled any Christians to Patmos.

According to preterists, the temple in Jerusalem was still standing when Revelation was written because of the text given in Revelation chapter 11, where a temple is mentioned (As we have discussed above). Ezekiel saw a future temple in his prophetic visions also. His visions occurred during the Babylonian captivity years after Solomon's temple was destroyed by Nebuchadnezzar. Though John was told in his vision to “measure the temple and them that worship therein” is no indication that the temple was still standing in Jerusalem. This prophetic vision clearly parallels Ezekiel's vision. Ezekiel saw his vision during the Babylonian captivity 14 years after Nebuchadnezzar sacked Jerusalem and destroyed the temple. In his vision Ezekiel recorded all the measurements of the temple in great detail. John saw his prophetic temple vision during Domitian's reign (81-96 A.D.). It is obvious that the command given to John to “measure the

temple” was meant to parallel Ezekiel's vision. Since Ezekiel saw his temple vision 14 years after the first temple had been destroyed, there is every reason to conclude that the same situation existed when John wrote Revelation.

Ezekiel's temple vision and prophecy was clearly intended to indicate a future rebuilt temple sanctuary. Ezekiel did not see the former temple that had been destroyed, or a temple that was currently standing. Therefore John's vision of the temple should be seen in the same way, being indication and prophecy that a temple sanctuary will be rebuilt. When compared to the parallel account in Ezekiel, it seems obvious that both prophecies of measuring the temple were given shortly after the temple in Jerusalem had been destroyed. The former in Ezekiel's day by Nebuchadnezzar and the Babylonians, and the latter in John's day by Titus and the Romans.

The evidence shows that the preterist's attempts to date Revelation before the destruction of Jerusalem fail on both internal and external evidence, as the evidence brought forth has shown. It becomes virtually certain that the book of Revelation was written *post 70 A.D. by John the Apostle.*

God bless---Twospirits