

JERUSALEM; ROME; REVELATION **JOHN'S APOCALYPSE WRITTEN BEFORE 70 A.D.**



**Procession of Roman soldiers carrying the seven-branched candlestick, the table of showbread, and the silver trumpets taken away with Jews at the fall of Jerusalem by the Roman Emperor Titus in A.D. 70.
(From a marble relief on the Arch of Titus at Rome)**

by

**Rev. Professor-Emeritus Dr. Francis Nigel Lee,
Chairman of the Departments of Systematic Theology and Church History,
Queensland Presbyterian Theological Seminary,
Brisbane, Australia.**

**(First edition as “Revelation and Jerusalem” 1985;
now expanded and updated under new title in 2003)**

Our front cover presents an etching of a sequence on the Arch of Titus in Rome. It depicts a procession of Roman soldiers carrying the seven-branched candlestick and the table of showbread and the silver trumpets which they took from the Jewish temple in Jerusalem before its destruction in 70 A.D.

The Jewish eye-witness and great Non-Christian Historian Josephus wrote around 75 A.D. that, after destroying the temple in Jerusalem at the conclusion of the 63-70 A.D. Jewish War, the Pagan Roman General “Titus took the journey...back to Rome.... His father [Emperor Vespasian, likewise a Pagan,] met and received him...crowned with laurel....

“What afforded the greatest surprise of all, was the structure of the pageants that were borne along.... The Jews related what...they had undergone during this war.... Other spoils...were carried in great plenty. For of those that were taken in the temple of Jerusalem, they made the greatest figure of them all: that is, the golden table of the weight of many talents; the candlestick also.... Last of all...was carried the Law of the Jews.

“Vespasian marched in the first place..... Titus followed. Domitian [Titus’s younger and even more ungodly brother] also rode along with them, and made a glorious appearance and rode on a horse that was worthy of admiration.... Vespasian resolved to build [in Rome] a temple to peace.... He also laid up therein, as ensigns of his glory, those golden vessels and instruments that were taken out of the Jewish temple....

“Where is now that great city [of Jerusalem], the metropolis of the Jewish nation?.... Where is this city that was believed to have God Himself inhabiting therein? It is now demolished to the very foundations.... Nor did He permit any who were desirous of worshipping God there, so much as to come near the whole sacred place.... He made it entirely inaccessible.... There remained no longer the least footsteps of any divine worship.” Josephus: *Wars of the Jews* VII:5:3-7 & 8:7 & 10:4.

Thus suffered those ungodly Judaists, who had killed the Lord Jesus and their own Prophets. They had persecuted the Christians and their Apostles, forbidding them to speak salvation to the Gentiles. They had filled up their sins. For the wrath had come upon them, to the uttermost, at the end of the 63-70 A.D. Seven Years’ “Great Tribulation.”

This was by far quite the greatest time of trouble or tribulation the World had ever seen, or ever would see. Not only in **Judea**, but also **internationally**. See: Daniel 9:24-27; 12:1-7; Matthew 24:15-28; Luke 21:20-24; First Thessalonians 2:14-16; Hebrews 12:22-27; 13:10-14; Revelation 1:9; 2:10; 3:10; 6:12-17; 7:14; 11:2f; 12:6-14; *etc.*

| | | |
|-----------|---|-------|
| A.D. 63f: | Beginning of the Romano-Jewish War | T S |
| A.D. 63f: | Britain “excited” and “turbulent” (Tacitus) | T R E |
| A.D. 64f: | Nero burns Rome but blames the Christians | H I V |
| A.D. 66f: | Roman Titus encircles Jerusalem a <u>mid</u> tribulation | E B E |
| A.D. 67f: | Unusual signs, earthquakes and famines <i>et cetera</i> | U N |
| A.D. 69: | Rome herself torched in the Roman Civil War | G L |
| A.D. 69f: | International turmoil throughout the Roman Empire | R A Y |
| A.D. 69f: | Ongoing Romano-British battles in Britain | E T E |
| A.D. 69f: | Jewish holocaust throughout Palestine | A I A |
| A.D. 70: | Destruction of the Temple in Jerusalem | T O R |
| A.D. 70: | Close of Biblical Canon. Daniel 9:24f & Revelation 22:18f | N S |

FOREWORD

Jesus and Josephus and Suetonius and Tacitus on the 64 to 70 A.D. Fall of Jerusalem

Jesus, during His Own earthly lifetime and before the end of 35 A.D., predicted that the old Jerusalem would die within that very same generation. See Matthew 24:15,28,34 *cf.* Mark 13:14-30 & Luke 21:20-24. That “generation” apparently lasted forty years; and therefore ended before 75 A.D. Hebrews 3:7-10,17 & 13:12-14.

However, before Jerusalem expired, from her dying womb the Saviour first delivered the “New Jerusalem” of His Christian Church. Matthew 24:8; Mark 13:8 *f*; John 16:19-21; *cf.* First Thessalonians 5:3. See too the 50-58 A.D. book of Galatians 4:4-6 & 4:21-26 (*q.v.!*); the 60-65 A.D. book of Matthew (23:1-37 to 24:34*f*); the 60-65 A.D. book of Mark (13:1-30*f*); and the 65-69 A.D. book of Luke (17:22-37 & 21:5-32*f* & 23:28-31). Compare also the *circa* A.D. 66 Epistle to the Hebrews (8:4-12 & 9:25 & 10:11 & 11:13-16 & 12:22*f* & 13:10-14); and the 68-69 A.D. book of Revelation (1:1-19 & 2:9-10 & 3:9-10 & 6:4-17 & 7:4-7 & 8:5-8*f* & 11:1,2,8 & 12:1-6 & 21:1-10 & & 22:16*f*).

The **fulfilment** of these predictions in the Bible, are clearly chronicled by the famous Non-Christian Judaistic Ancient Historian **Josephus** (A.D. 37-100*f*), in his work *The Jewish War* (II:13:2 to VI:9:4). Writing between A.D. 75 and 79, this Pro-Roman Judaistic Scholar dramatically described the last terrible years of the old Jerusalem (64-70 A.D.).

First. Jesus and Josephus both depicted the advent of false-prophets during the first century A.D. Matthew 24:5,11,24 *cf.* Acts 5:36-39 & Second Peter 1:1 & 2:2,14,20 *cf.* Josephus’s *Wars* II:13:5.

Second. Jesus seems to have predicted the bloody Jerusalem massacres, by the tyrannical Roman Gessius Florus who was Procurator there from A.D. 64 to 66. And Josephus certainly describes the fulfilment of those events. *Wars* II:14:2-9 & II:18:1-7 *cf.* Matthew 24:9-13 & Mark 13:12 & Luke 21:12-16.

Third. Much bloodshed would occur at that time - throughout the then-known World of the Pagan Roman Empire. Matthew 24:6*f* & Mark 13:13 & Revelation 2:9-10 & 3:9-10. Indeed, Josephus (*Wars* II:18:8 & III:14:1) relates its occurrence even: in Britain during the early sixties (*Wars* II:16:4 & VI:6:2); in Egyptian Alexandria and throughout Palestinian Galilee from A.D. 66 to 67; and also again in Egypt and in Cyrene after the A.D. 74 ‘Passover Slaughter’ of the remaining Near-Eastern Jews at Masada in Judah (*Wars* VII:9:1 to VII:11:4).

Fourth. From 66 A.D. onward, throughout Palestine and its coastal beaches and inland waters - the land was filled with fire; the ocean was turned into blood; dead bodies polluted the sea of Galilee; and 20,000 ungodly Edomites desolated the temple in Jerusalem. Josephus’s *Wars* III:4:1 to V:1:5, *cf.* perhaps also Revelation 8:7-9.

Fifth. From 66.5 to 70 A.D., the Roman Titus besieged Jerusalem for 3.5 years. Matthew 24:15*f*; Daniel 9:27 & 12:11; and Revelation 11:2*f cf.* Josephus’s *Wars* V:9:4.

Sixth. Horrible famines broke out, so that even cannibalism occurred. Deuteronomy 28:53-57 & Matthew 24:7 & Mark 13:8 & Luke 21:23 & 23:28-29 & Revelation 6:5-8 *cf.* Josephus V:10:3 & VI:3-34.

Seventh. The **apostate** Jews in Jerusalem and elsewhere were in fact the worst and most iniquitous generation of men, in 30 to 70 A.D., since the very beginning of the World itself. Matthew 24:12-21 & 27:22-25 *cf.* Josephus's *Wars* V:10:5 & V:11:1-2. For, through their Roman tool, their Governor Pontius Pilate, they had even dared to crucify the Lord of glory. Matthew 26:47-66*f* & 27:11-26 & Acts 2:22-23 & 4:26 29 & First Corinthians 2:8 & Revelation 2:9 & 3:9 *cf.* Josephus's *Antiquities* XVIII:3:3-5.

Eighth. Symbolic signs were to be seen in the clouds at the A.D. 66.5*f* time of God's wrath against Jerusalem. Matthew 24:29-30 & 26:64 *cf.* Josephus's *Wars* VI:5:3.

Ninth. Apostate Jews would then futilely hide in caves and among the rocks of the mountainous Jerusalem area. Luke 23:28*f* & perhaps Revelation 6:15-17 *cf.* Josephus's *Wars* VI:7:1*f* & VI:9:4.

Tenth. Well over a million apostate Jews would then be slaughtered, and rather less than a hundred thousand would survive - in abject misery. Josephus's *Wars* VI:9:3 *cf.* Matthew 24:21.

Eleventh. It was God Who then condemned those apostate Jews. Matthew 23:34*f* & 24:2*f* & Luke 21:20-22 & First Thessalonians 2:14 *cf.* Josephus's *Wars* V:13:4-6 & VI:2:1.

Twelfth. The Judaists' temple in Jerusalem was consequently burned to the ground, as a manifestation of God's wrath against them. Daniel 9:26-27 & Matthew 23:37-38 & 24:2,15,27 *cf.* Josephus's *Wars* VI:4:5-7 & VI:6:3.

Thirteenth. The remnant of the apostate Jews captured, was banished and enslaved by the hated Romans. Deuteronomy 28:41*f* & 28:63-68 & Malachi 4:6 & Luke 21:24 *cf.* Josephus's *Wars* VI:5:1*f* & VI:8:2.

Finally, the 70 A.D. destruction of the apostate Jews was itself the last 'Passover Sacrifice' of God's holy covenantal wrath. First Thessalonians 2:14-16 *cf.* Josephus's *Wars* VI:9:3-4. A few Jewish *sicarii* or assassins did escape the holocaust of 70 A.D. But even they were soon utterly extinguished right down to the very last man just a further 3.5 years later, at Masada, by the Pagan Romans on Good Friday in A.D. 74. Josephus's *Wars* VII:9:1.

Thus, within one forty-year-long generation of Christ's predictions before A.D. 35 - all of these things came to pass. Why did God permit all of this? As the Non-Christian Judaistic Historian Josephus himself testified around 93 A.D. (in his *Antiquities* XVIII:3:3-5):

'Jesus [was] a wise man..., a doer of wonderful works - a teacher of such men as receive the truth with pleasure.... He was Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross - those that loved Him at the first,

did not forsake Him. For He appeared to them alive, again, the third day [after He died] - as the divine Prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct, at this day....

‘Sad calamity, put the [Judaistic] Jews into disorder.... Thus were these Jews banished out of the wicked city’ - out of the city of Rome by Tiberias (and subsequently by Claudius). Yet later, during the A.D. 63-70 Jewish War, explained Josephus (*Wars* VII:3:1 & VII:4:2), the Roman General ‘Titus...solemnized the birthday of his brother’ Domitian, while his father Emperor ‘Vespasian was around Alexandria and Titus laid siege to Jerusalem.... Caesar Domitian was made acquainted with it,’ and ‘returned to Rome with honour and glory.’

What remarkable statements from a Historian who lived at the time of the above events - especially when remembering that this Josephus was a Non-Christian Judaist and a friend of the evil Emperor Nero’s Jewish wife the wicked Poppaea (who got Nero to protect Judaism but, according to Renan, to persecute Christians)! See Josephus’s *Life* 3 and *Antiquities* XX:8:11 & XX:11:1, and *The Times Historians’ History of World* 2:175-77 (London 1908).

Nor were the Judaist Josephus’s remarks about Christ and Christians unique. For they are corroborated not only by contemporaneous Christian documents such as the Gospels of Matthew and Mark and Luke and John, and by predictions in First Thessalonians and the Epistle to the Hebrews and the book of Revelation. But they are further supported by Pagan Roman Historians of that time, such as Tacitus and Suetonius.

Suetonius wrote in his book *The Twelve Caesars* (5:10,17,21,25) that ‘because the Jews at Rome caused continuous disturbances at the instigation of Chrestos’ - probably meaning the followers of the deceased ‘Chrestos’ or *Christus* alias Christ - the A.D. 41-54 Pagan Roman Emperor Claudius ‘expelled them from the city’ of Rome. Cf. Acts 18:2. And during the reign of Claudius’s successor the Pagan Roman Emperor Nero (A.D. 54-68), added Suetonius (*op. cit.* 6:16,18,24), ‘punishments were also inflicted on the ‘Christ-ians’ - a sect professing a new and mischievous religious belief.’ At that same time, ‘in Judaea [the Pagan Roman General] Vespasian consulted the God of Carmel.... Also a distinguished Jewish prisoner of Vespasian’s - Josephus by name - insisted that he [Josephus] would soon be released by the very man [Vespasian] who had now put him in fetters and who would then become Emperor’ (*op. cit.* 10:5-8).

Also Suetonius’s contemporary Tacitus wrote in his *Annals* (23:2,25,32) that after A.D. 54, ‘Pomponia...a distinguished lady...from Britain...was accused of some foreign religiosity’ - widely regarded as Christianity. During A.D. 64, ‘a disaster followed...to this city [of Rome] by the violence of fire.... At the very time when the city was in flames, the Emperor appeared...and sang about the destruction.... Nero fastened the guilt and inflicted the most exquisite tortures on a hated class...called ‘Christ-ians.’ Christ, from whom the name had its origin, had suffered the extreme penalty during the [A.D. 14-37] reign of Tiberius at the hands of...Pontius Pilatus.... An immense multitude was convicted, not so much for the crime of firing the city [*sic*], as for hatred against mankind [*sic*].... They...were nailed to crosses, or doomed to the flames and burnt to serve as a nightly illumination.... Nero offered his gardens for the spectacle.’ *Ib.* 15:38-44. *Per aspera - ad astra!*

INTRODUCTION

How can the true **teaching** of the book of Revelation (or of any other work) be understood in depth? How can such a work rightly be understood?

First, one needs to take a look at the **author** who wrote it. Second, one must investigate the **date** of its composition. And third, one has to survey its **contents**.

Accordingly. Section 1 (and *cf.* too sections 265 to 290) below, deals with John as the human **author** of the book. Sections 432 to 74 below deal with the **date** of the composition. Sections 314 to 432 below deal with the book's **contents**. And sections 432 to 450 below give a brief **summary** and a **conclusion** about the book's author, date, and contents.

It is very important for us rightly to understand the very last book of the Bible. **Who** wrote it? **When** was it written? **What** does it teach?

Revelation was apparently written by the Apostle whom Jesus loved. John 21:20-24; Revelation 1;1,4,9 & 22:8. It was written to Christ's servants in the first century A.D.'s seven churches of Asia Minor. Revelation 1:1-4,9,19f; 2:1-3:14f; 10:11f; 22:6,10,16f.

Too, it was definitely written at the dictation of Christ Himself. Rev. 1:1,11; 2:1 to 3:14f; 22:16-20. Let us then seek to obey the commands of Christ Himself in His last book of the Holy Scriptures, and to understand all of His very Own predictions! Revelation 1:1,18,19; 2:1f; 19:10; 22:16.

Now the book of Revelation was probably written down just before the A.D. destruction of Jerusalem by the Roman armies. Some of John's prophecies do seem to have foreboded that destruction. Revelation 2:9-10; 3:9-10; 11:1-8. However, the Apocalypse predicted also subsequent destructions down through Church History, and even the later reconstruction of society in the ultimate christianization of all the nations in the whole World. Revelation 10:11; 15:4; 21:24f.

In John's Revelation, there is no trace of a 'modern global holocaust' resulting in 'the late great planet Earth.' To go and funnel the contents of the Apocalypse into specifically an '**end-time** keg of nitroglycerin' - is to slight the Spirit Who wrote the book. Indeed, the book was originally written especially for John's contemporaries. Revelation 1;4,10; 2:7f; 4:2; 5:6-10; 22:17-19.

Again, the book is of importance not just to 20th- and 21st-century Christians (whom Hal Lindsay quite wrongly calls 'the terminal generation'). Even more so, it is important also for all Bible readers in all of the Christian centuries prior to the time of the still-future very end of World History.

Many modern misconceptions about the book of Revelation would doom Christian civilization in our own day. Some do not seem to believe God's promises to revive His Church through His life-giving and revival-promoting Spirit. Nor do they seem to believe the

divine prophecies that God's Spirit-filled Christian people will finally succeed in conquering the World for Jesus. Revelation 11:11-15; 12:11; 17:14f.

Yet the predictions of the Apocalypse are certain to keep on being fulfilled - right on down to the very end of World History! God's righteous wrath will keep on going forth - judging, and in order to judge. Rev. 16:1,7. And Christ's merciful Gospel will also keep on going forth - conquering, and in order to conquer! Revelation 6:2.

Humanity today faces either progressive evangelization - or progressive destruction. Revelation 14:6-10. Ultimately, the kingdom of this World shall become that of our God and of His Christ. Revelation 11:15.

For all nations shall come and worship the Lord. Revelation 15:4. And then - the very kings or chief political leaders of all the World, shall bring all the glory and the honour of their nations to Jesus Christ their Lord. Revelation 21:24-26.

(Rev. Prof. Dr.) Francis Nigel Lee (LL.B., M.A., M.Soc., Ph.D., Th.D.)
Department of Systematic Theology
Queensland Presbyterian Theological Seminary
Emmanuel College at the University of Queensland
AUSTRALIA 1985 (updated in 2003, after retirement)

JOHN'S REVELATION UNVEILED



Prof Dr Rev Adv Francis Nigel Lee
Th.D., Ph.D., D.Min., S.T.D., D.R.E., D.Ed., D.Hum.,
D.Jur., D.C.L., D.Litt., D.Phil.

REVELATION AND JERUSALEM

JOHN'S APOCALYPSE WRITTEN BEFORE 70 A.D.

1. The human **Author** of the last book of the Bible - written under the infallible guidance of God the Holy Spirit¹ - was "John." This apparently means 'John the Apostle' - an eye-witness of Christ's Own resurrection. Revelation 1:2,5,18*f*.

2. Internally, John's authorship is attested by the book of Revelation itself.² And externally, John's authorship (and indeed even the **Apostle** John's authorship) seems to be upheld by many of the early Church Fathers. Such would include: Justin Martyr, Melito of Sardis, Theophilus, Irenaeus, the Old Latin translation, the *Muratorian Canon* (= Caius?), Tertullian, Clement of Alexandria, Hippolytus, Origen, Methodius, Pamphilius, Athanasius, Gregory Nyssa, Jerome, Augustine, Theodoret, Basil, Gennadius, and many others.³

3. The book of Revelation itself makes it clear that God in Christ (through His Spirit) is Himself the Primary Author⁴ of that document. However, under that Triune God, the Apostle John is the sole 'secondary author' - and therefore the (one and only) human author of the book of Revelation. Indeed, most scholars have never even questioned the Apostle John's authorship of the last book of the Bible.

4. The approximate **date** of John's oral reception of this 'revelation' from Jesus Christ and apparently also of John's inscripturation of the book⁵ - was probably around 69 A.D. After that time, John reputedly lived on until about 100 A.D.

5. The book of Revelation itself seems to suggest an inscripturation date **after** Nero's A.D. 64 burning of Rome⁶ (yet probably **before** the subsequent burning of Jerusalem by the Romans in the middle of 70 A.D.).⁷ So too do the early 'Introductions' to the Syriac and Old Latin translations of that book.

6. The A.D. 140 Papias and the A.D. 150 Justin Martyr, while seeming to assert the Johannine authorship of the book of Revelation, unfortunately say nothing at all about the date of its composition. However, an inscripturation date of approximately 69 A.D. for the Apocalypse is certainly suggested by the 165 A.D. Melito of Sardis, as well as by the 170 A.D. *Muratorian Canon* (of Caius?). See sections 18 to 32 below.

7. Now the 185 A.D. Irenaeus (see sections 64 to 167 below) does not give any inscripturation date for the Johannine Apocalypse. The 200 A.D. Tertullian, however (see section 282 below), clearly seems to favour an early date of A.D. 64-69 for John's Revelation.

8. From 225 to 300 A.D., scholars like Clement of Alexandria and Victorinus of Pettau and Methodius of Tyre and Eusebius of Caesarea - while claiming that John indeed suffered under Domitian's A.D. 93 to 96 persecution - do not allocate a specific date for the inscripturation of his Apocalypse. See sections 283 to 288 below.

9. In A. D, 380, however, Epiphanius⁸ - therein later to be followed by Apringius and Beatus and Grotius and Hammond - suggests a date as early as 54 A.D.⁹ Indeed, it is really only with and after the apocryphal 'Acts of John' (*sic*) and Eusebius and the 385 A.D. Jerome and subsequent scholars, that the 'late date' (of A.D. 96) became the prevailing popular opinion as to the **time** when the last book of the Bible is thought to have been written.

* * * * *

10. According to the **internal** evidence, John wrote the book of Revelation from the island of Patmos to the seven congregations in or near Ephesus in the Presbytery of Asia Minor. John had left Jerusalem for Ephesus, perhaps even before the mid-sixties. Later, leaving Ephesus, John received and inscripturated the contents of the book of Revelation while exiled on the island of Patmos.¹⁰

11. This exile probably took place during the Neronian persecutions from 64 to 68 A.D., or shortly thereafter. Consequently, the book of Revelation could well have been written, as we are claiming, **during A.D. 69**.

12. By that time, Nero's persecutions seem to have spread even as far as Smyrna and Pergamos,¹¹ and were soon about to come "upon all the World."¹² When the book of Revelation had finished being inscripturated,¹³ the city of Rome itself had probably not yet completely 'collapsed' (during its Civil Wars of 68 to 69 A.D.). Cf. perhaps Revelation chapters 16 to 18, and especially the latter chapter. Indeed Jerusalem had almost certainly not yet fallen to Titus (which it did not do till August A.D. 70). Cf. especially, perhaps, Revelation chapter 11.

13. The book of Revelation, then, was apparently written during A.D. 69. Many consider it to contain probable references to the previous (A.D. 68) death of Nero - as well as to the popular "magical" expectation that he would soon 'revive' and rule again.¹⁴ Indeed, 'Nero' was later widely regarded¹⁵ as having revived to rule anew - in the different persons of subsequent tyrants like Domitian (and through the medium of the Domitianic persecutions of A.D. 69 to 71 and 93 to 96). See, right now, especially sections 115 to 116 below.

14. Moreover, in the book of Revelation,¹⁶ we find predictions of progressive 'fall-ings' of the Roman 'Babylon' by fire and brimstone. The predictions seem to be referring (at least primarily if not most importantly) to the burning of Rome by Nero in the year A.D. 64 - as well as to the subsequent repeated burnings and other calamities which kept on coming over that city (and which reach their later final consummation in the postmortal fires of hell itself). Indeed, it is even significant that persecuted Christians were falsely accused of the crime of arson (as well as of many other crimes) against Rome.

15. Again, the 'fifth king' mentioned in the book of Revelation¹⁷ may well refer, at least **initially**, to Nero. So too, the number of the beast '666' is computed by many to be a reference to the incendiary arsonist *Kesar Neron*¹⁸ - even though together with the *Westminster Standards* we ourselves see it as referring **centrally** to the later Romish Papacy.

16. Indeed, the ‘Great Tribulation’ in the book of Revelation ¹⁹ certainly seems to be a reference to the awful seven-years-long ‘Great Tribulation’ and greatest bloodbath the World had ever seen or ever shall see (cf. Matthew 23:15-16,29-33 & 24:1-9,15 22,28). It started with Nero’s destruction of Rome in A.D. 64. And it terminated only with the Roman destruction of faraway Jerusalem itself, in 70 A.D.

17. According to the **external** evidence, a 64 to 70 A.D. date (of around 69 A.D.) for the inscripturation of the book of Revelation is widely attested. Such a date is claimed by the various early (Pre-150 A.D.) ‘Introductions’ to the several Syriac translations of that book. And Pre-70-A.D. dates for Revelation are claimed also by Melito of Sardis (165 A.D.), by the 170 A.D. *Muratorian Canon* often attributed to Caius of Rome,²⁰ and by the more than fifty later authorities mentioned in sections 34 to 36 below.

18. The A.D. 300f Early-Church Historian Eusebius explains that the 165 A.D. ‘Melito, Overseer of the Parish of Sardis, and Apolinarius Overseer of Hierapolis, enjoyed great distinction.... The following works of these writers have come to our knowledge. Of Melito, the two books *On the Passover*...and the books *On the Devil* and *The Apocalypse of John*...and finally the book *To Antoninus* (addressed to the Roman Emperor).’ Thus Eusebius.

19. Until recently - see sections 21 to 28 below - none of those works of Melito was known to be any longer extant. But Eusebius knew about **some** of Melito’s works in his own day. For he wrote about the book *To Antoninus*, which Melito addressed to that Pagan Roman Emperor. In that book, declares Eusebius, Melito ‘records that...our [Christian] doctrine flourished for the good of an Empire.’

20. Of all of the leaders of that Roman Empire, explained Melito (according to Eusebius), ‘Nero and Domitian alone...have wished to slander our doctrine.’²¹ As we shall show in our very next section: Melito believed John’s Apocalypse was describing the persecution of the Early Church by **Nero**. Indeed, Melito also believed that John wrote the book of Revelation **before** he and other Christians too were once **again** persecuted during the **later** (Post-Neronian) reign of Sole-Emperor Domitian during the nineties of the first century A.D.

21. In 1930 A.D., the first of two separate copies of Melito’s *Homily on the Passion* was discovered in Egypt. It was then first published in 1940 A.D., but not regarded as really significant until about 1977 A.D.²² This Melito, the 165 A.D. Overseer of the very same Sardis previously mentioned in John’s Apocalypse (Revelation 3:1-4), apparently preached this ‘homily’ after he wrote his other book about John’s Revelation. (See our previous three sections 18-20 immediately hereabove.)

22. For in his *Homily*, Melito apparently refers back to his other book *The Apocalypse of John*. Melito identifies Revelation 11:1-14 with the 63 to 70 A.D. events in Jerusalem. The apostate Jews (cf. Revelation 2:9 & 3:9), he says, then much harassed the ‘righteous’ (alias the Hebrew Christians in the city of Jerusalem from 63.5 to 66 A.D.). Cf. Revelation 11:1,3-10 with Matthew 24:1-14.

23. Then, in 66.5 A.D., the Hebrew Christians were evacuated from Jerusalem. That now left only the apostate Jews - the Judaists who had rejected Jesus - behind in that doomed city. Revelation 11:7-10 *cf.* Matthew 24:15.

24. Next, the arriving Roman Armies (led on by the invisible Son of God with power and great glory upon His victory-clouds), besieged those apostate Jews in Jerusalem for a further 3.5 years - from 66.5 to 70 A.D. During that time, the escaped Hebrew Christians elsewhere prophesied against those apostate Jews - until the Romans finally decimated the latter. Revelation 11:2,11-14 *cf.* Matthew 24:28-34.

25. Melito comments it was **Jerusalem's** street or city-square or "*plateia*" that John was describing in Revelation 11:1-8. That *plateia* was therefore **still standing** when John gave this description. So John must have done so **before** Jerusalem's 70 A.D. destruction. Thus Melito.

26. Looking back, the following is then what the 165 A.D. Melito says about the seven-year-long Jewish rebellion against the Romans. It clearly specifies particularly the Romans' 3.5-year-long siege during the latter half of that septennial 'week of years' (*cf.* Daniel 9:24-27) - which ended in the final fall of Jerusalem in A.D. 70. States Melito:

27. "A new killing is being committed in the midst of Jerusalem...in the city of the Hebrews...in the middle of the city-square or street (*plateia*)." O Jerusalem! "You have 'cast down' the Lord! And now, it is you that are being cast down - to the ground! It is you - you who are being made to lie down and die.... For the Lamb is slaughtering 'Egypt!'"

28. With the above citation from Melito, compare Revelation 11:8's statement about "dead bodies...in the street [*plateia*] of the great city. Indeed, in the city which spiritually is called 'Sodom' and 'Egypt' - where also our Lord was crucified!"

29. Shortly after the time of Melito's [*Commentary on*] *the Apocalypse of John* and his *Homily on the Passion* - we find another very important statement. It is found in the approximately 170 A.D. *Muratorian Canon*. That *Canon* (of Caius in Rome?)²⁴ declares:

30. "The blessed Apostle Paul, **following** the rule of his **predecessor** John, writes to no more than seven churches by name.... John too, indeed - in the Apocalypse - although he is writing to only seven churches, yet addresses all."

31. Now this clearly states that Paul - when he too wrote to "no more than seven churches" - was also in that same way "**following** the rule of his **predecessor** **John**" (*cf.* Revelation chapters 2 & 3). This would obviously imply that John had **already** written to those seven churches **before** the death of Paul.

32. There is no way the death of Paul can be placed as late as A.D. 70's destruction of Jerusalem.²⁵ Therefore, according to the A.D. 170 *Muratorian Canon* (of Caius in Rome?), John's Apocalypse would seem to have been written somewhat **earlier than 70 A.D.**

33. The 185 A.D. testimony of Irenaeus about the Apocalypse, does **not** state **when** that book was written. It indeed states the John himself was seen toward the end of Domitian's rule. But it does not clearly state or imply when the book of Revelation itself was first inscripturated. For it claims neither 68 to 70 A.D. nor any subsequent time as the date of John's receipt of the Apocalypse from the risen Christ. Indeed, the Irenaeian evidence - such as it is - altogether fits in with the above-mentioned 'early date' of inscripturation of the book of Revelation (as shall be shown in sections 68 to 115 below)

34. There are several early-date Post-Irenaeian statements favouring a Pre-70-A.D. early date for the inscripturation of the book of Revelation. Such 'early date statements' are apparently found in the patristic writings of Tertullian (around 200 A.D.), in Eusebius's *Demonstratio Evangelica* (part 3), and in Epiphanius. Similar 'early date' statements for the Apocalypse occur also in the writings of A.D. 580f Mediaeval Churchmen like Andreas of Caesarea, Arethas of Caesarea, Theophylact, Annius, Caponsacchius, Hentenius, Salmeron, and Alcazar.

35. Later, this 'early date' view was advocated also by the famous Protestants Grotius, Hammond, John Lightfoot, Jurieu, and Matthew Henry. In yet-subsequent times, the 'early date' view was again favoured by the theologians Neander, Abauzit, Bossuet, De Verse, Harduin, Wettstein, Harenberg, Gerder, Hartwig, Guericke, Samuel Lee, Moses Stuart, Adam Clarke, Zuellig, Luecke, Bleek, Ewald, De Wette, Renan, Dusterdieck, Weiss, J.B. Lightfoot, Baur, Vischer, Harnack, Hilgenfeld, Reuss, Holtzman, Westcott, and Hort.

36. Finally, even in modern times, the 'early date' for Revelation has once again been advocated by theologians as **diverse** from one another's viewpoints as: Samuel Davidson, Overseer Cowles, Dr. Philip Schaff, Dr. George Edmundson, Dr. Leon Morris, Overseer J.A.T. Robinson, Professor J.M. Ford, R.M. Grant, and Dr. Cornelius Vanderwaal.²⁶ Also the modern (Part-)Preterist Rev. Professor Dr. Kenneth Gentry opts for an early date. And so too do the modern Full-Preterists who deny the still-future final visible second coming of Christ at the end of World History - the Full-Preterists whom Dr. Gentry calls Hyper-Preterists.

37. Also the present writer opts for an early date for the book of Revelation. He himself is a **strictly-subscriptionistic Classic Westminster Standards' Historicist**. For he endorses also the prooftexts Revelation 13:15-17 & 13:6 on "the Pope" alias "that Antichrist" and "that man of sin and son of perdition" at the original *Westminster Confession of Faith* 23:4o & 25:6o; and on "the Turk" alias Islam in the *Westminster Directory for the Publick Worship of God* (compare Revelation 9:2-19 & 16:13f & 19:20).

38. Notwithstanding this, the present writer's work on an early date for Revelation has been acclaimed also by the revisionistic Preterist Dr. Kenneth Gentry in the latter's doctoral dissertation *Before Jerusalem Fell: Dating the Book of Revelation* (Institute for Christian Economics, Tyler, Tx., 1989, pp. 35 & 58f & 103n.). Indeed, also the present writer's eschatological views have been acclaimed in Rev. Dr. Gentry's other book *He Shall Have Dominion* (Institute for Christian Economics, Tyler, Tx., 1992, pp. 91f & 180 & 431). Consequently, it is very clear that the **dating** of the book of Revelation is quite a different matter to its **interpretation**.

39. We claim, then, that the Apostle John wrote the book of Revelation, while temporarily exiled on the island of Patmos and during the time of well-nigh universal havoc that followed Nero's burning of Rome in 64 A.D. The book was written probably only after the death of that particular Roman Emperor (in 68 A.D.).²⁷

40. John wrote the book of Revelation apparently while Domitian was being obeyed as the new Caesar in Rome in A.D. 69 - just before his brother Titus destroyed Jerusalem and its Jews' temple in 70 A.D. Consequently, the book of Revelation would seem to have been completed before Vespasian - already crowned Emperor while in Egypt in A.D. 69 - returned to Rome in 71 with his son Titus (after the latter had destroyed Jerusalem in August 70 A.D.). And at that return, Vespasian and Titus - together with Vespasian's other son Domitian - triumphantly paraded through Rome alias that Pagan Empire's capital city in 71 A.D.

* * * * *

41. The **internal** evidence from the book of Revelation itself, rather suggests an 'early date' for that book's inscripturation. So too does the external evidence from at least three independent Pre-Irenaeus sources. See sections 17 to 32 above.

42. Irenaeus himself (A.D. 180) is quite easily reconcilable with an 'early date.' See sections 68 to 84 below. And so too are at least two Post-Irenaeus though still Pre-Nicene witnesses. See sections 24 to 36 above.

43. However, starting from the time of the apocryphal *Acts of John* (first mentioned by Eusebius around 300 A.D.) - the advocates of a mandatory 'late date' for the writing of the Apocalypse have steadily gained ground. Especially was this the case from the time of the A.D. 385f Jerome onward.

44. This was particularly so, after the advent of the early Middle Ages. And this is certainly the dominant popular view in our own day.

45. Of course, many (if not most) of those who take this 'late date' view - are inadequately informed. For many of them are unaware of all of the above-mentioned internal and external evidences favouring an 'early date' (before 70 A.D.) for the writing of the book of Revelation.

46. Often lacking this awareness, such persons themselves favour an inscripturation date of about 96 A.D. Chiefly, they do so for the following three reasons (see sections 47 to 115 below) - all of which they regard as rather compelling.

47. First. Those objecting to an 'early date' for the inscripturation of the book of Revelation - do not feel that the *septennium* around Nero's persecution of Christians can appropriately be called the 'Great Tribulation.' They believe Nero's bloodbath was confined to the city of Rome itself, and never became widespread enough (throughout the whole of the Roman Empire) to be called **the** 'Great Tribulation.' Yet, precisely that is indisputably what the book of Revelation itself actually calls the persecution therein described!²⁸

48. Indeed, the entire septennial bloodshed launched by the tyrannical Pagan Roman Emperors Nero-Galba-Otho-Vitellius-Vespasian-Domitian-Titus in A.D. 63 to 70, was not confined to Rome itself. Instead, it spread throughout the whole of the Roman Empire - from Britain in the Far West, and even as far as Jerusalem itself and beyond in the East.

49. Now this "Great Tribulation" - says the book of Revelation - had already spread to Smyrna and Pergamos (even before the Apocalypse itself was being written). It would soon spread further afield, to Philadelphia. And it would then rage even throughout the entire Roman Empire. For it would - as Christ Himself had said in his own *Epistle to the Church in Philadelphia* - quickly descend "upon all the World." Revelation 3:10.

50. Indeed, Jesus had also in Matthew chapters 23 and 24 rather earlier and very accurately predicted that the predicted persecution would - even during that very same "generation" - in fact become the **greatest** tribulation the World had ever seen (or ever would see). For together with natural disasters like earthquakes and pestilences, there were soon to be even unnatural disasters such as wars and conflagrations (during that *septennium*). Rivers of innocent blood flowed for seven years, throughout the Roman Empire. The Jews were almost annihilated in the Near East. Christian Apostles were persecuted and martyred. And even ordinary Christians were thrown to the lions in various places.²⁹ See sections 173 and 180 to 272 below.

51. The historian Orosius (who flourished around 415 A.D.) relates the tragic story.³⁰ After Nero had started to torture Christians to death in Rome itself, he next "ordered this **throughout all provinces**, with the same excruciating persecution."

52. The earlier historian Sulpicius Severus (around 400 A.D.) also gives an account.³¹ He says that after Nero had destroyed Rome itself with fire, he promoted the cruel murdering of "many" Christians (throughout Italy) - and prohibited the remnant from practising their religion throughout the Empire.

53. Similarly, the great German theologian - Professor Dr. G.H.A. Ewald.³² He too, mindful of clues in the book of Revelation itself,³³ affirms the extension of the Neronian persecution to Christians living well beyond the city of Rome and its environs.

54. Also the celebrated French authority on Ancient Church History, Ernest Renan, claims³⁴ that "the atrocity commanded by Nero had to have these effects in the provinces, and stirred up a fresh growth of persecution." So too does the great Swiss-American Church Historian Rev. Professor Dr. Philip Schaff. See sections 173 and 183f below.

55. In one word. Compared to this fiery persecution of God's people under Nero - the later persecutions under Domitian during the rest of the first century A.D., pale into relative insignificance.

56. Second. The rejecters of an early date for Revelation argue that the early exiling of Christians to islands like Patmos³⁵ did not start to take place until about 93 A.D. This is known to be the date when Emperor Domitian banished his own Christian kinswoman Flavia

Domitilla either to the island of Pandatereia or otherwise to the nearby island of Pontia. And Domitian did this, after he had killed either her husband or her uncle (as the case may be). That was a man called Flavius Clement, Domitian's very own nephew, whom the Emperor then slew - because of Flavius's outspoken Christian faith.³⁶

57. However, there is nothing to suggest that John could not have been banished by Domitian long before that Emperor banished Flavia Domitilla. Indeed, the circumstances rather suggest it. For if John **had** (for the **first** time) been exiled **only** as **late** as 93 to 96 A.D., might he not have been exiled (together with Flavia Domitilla) to Pandatereia (or to Pontia) rather than to Patmos? And would John - if indeed **first** exiled only as late as A.D. 93 to 96 or so - merely have been **banished** (just like Flavia Domitilla was)? If even a 'mere disciple'³⁶ of Christ like Flavius Clement was **put to death in A.D. 93f** - then surely John the human author of the book of Revelation, if indeed **first** punished by Domitian only as late as 93 to 96 A.D., might almost certainly be expected to have been **killed for his faith!**

58. For John was no mere **disciple** of Christ like Flavius Clement or Flavia Domitilla, but one of the Master's leading **Apostles**. In actual fact, however, John's exile on **Patmos** (during which time he wrote the Revelation) was - we believe - an **earlier** exile (than the A.D. 93 to 96 one). It was a **mild** exile, and apparently only **temporary**.

59. Of course, we are not in any way denying that John also suffered a **second** and probably much more serious exile (even once again perhaps on Patmos) when a very old man **during A.D. 93 to 96**. Perhaps, and even probably, he did indeed. But we are indeed saying that the book of Revelation was written during John's mild **A.D. 69 to 71** exile on Patmos. And we are also saying that he was subsequently liberated immediately after the A.D. 69 to 71 exile - **liberated from A.D. 71 till 93** - and even that he was **again** liberated after a possible subsequent exile commencing A.D. 93 to 96. See sections 278 to 290.

60. There is also a **third** reason why some reject the 'early date' as the likeliest time for the inscripturation of the book of Revelation. This reason is those rejecters' **unawareness** of **Pre-Irenaeus** 'early date' claims.

61. This unawareness has led to the rather widespread assumption that a late date (of A.D. 96) was clearly taught by the Early Church Fathers. Reference is then often made to the second-century's Papias and Irenaeus - and to their very much later third- and fourth-century successors such as Victorinus, Eusebius and Jerome, *etc.*

62. Now certainly, there were indeed some in the third and especially in the fourth and fifth centuries who - chiefly under the influence of some of the extant statements made by the 300 A.D. Eusebius - clearly favoured a 'late date' of around A.D. 96 for the inscripturation of the Apocalypse. Yet the assumption that Papias and Irenaeus, already during the second century, gave a 'late date' to Revelation - is incorrect. See too, again, sections 4 to 32 above.

63. We need to be reminded that there are no longer any extant writings of Papias (who flourished around 140 A.D.). The 185 A.D. references to him in Irenaeus,³⁷ merely state that Papias was "the hearer of John." And the A.D. 300 references to Papias in Eusebius,³⁸ merely

claim that Papias wrote that ‘John’ authored the book of Revelation and was certainly buried at Ephesus. Oddly, Eusebius himself seriously questioned whether this ‘John’ - indeed the stated author of the book of Revelation (Rev. 1:1,4,9 & 22:8) - was in fact the same person as the Apostle John. See footnote 47 below.

64. The relevant references of the apocryphal *Acts of John* and of the A.D. 295 Victorinus, clearly derive from **their** understanding (or misunderstanding) of **Irenaeus’s** remarks about John’s Revelation. Cf. sections 77 to 78 and 284 below. So too do the similar references of the A.D. 300 Eusebius and the A.D. 380 Jerome. Cf. sections 77 & 78 and 285 to 290 below.

65. Now Eusebius’s own references to the authorship and date of John’s Revelation - apart from the early date he himself claims for this in his *Demonstratio Evangelica* (Part 3) - are of very little value. For Eusebius does not regard it as “probable” that the ‘John’ who indeed wrote the book of Revelation, is indeed the Apostle John. See footnote 47 below.

66. Furthermore, Eusebius not only gives an incorrect length of time for the (actually A.D. 79 to 81) reign of Emperor Titus.³⁹ In addition, Eusebius also⁴⁰ further misinterprets the testimony of Papias and even misquotes that of Irenaeus.⁴¹

67. Eusebius’s total reliance on his own blind misunderstandings of Papias and Irenaeus in this matter, eliminates the cogency of the testimony of Eusebius himself about the date and especially about the author of John’s Revelation. Papias’s own no longer extant testimony, is unestablishable today (except *via* unreliable quotations from Papias in Irenaeus and especially in Eusebius). So this leaves the advocates of a ‘late date’ for Revelation with no appeal to any other extant Early Church Father than only the A.D. 185 Irenaeus himself - except perhaps also to the A.D. 165 Melito who seems to favour a Pre-70-A.D. date for the inscripturation of the book of Revelation. Cf. sections 17 to 28 above.

68. The Irenaeian claim that Papias was “the hearer of John”³⁷ says nothing about the **date** when John inscripturated in the book of Revelation the substance of what he had visionarily received from Christ. Only **one** Irenaeian passage perhaps **seems** to do **that**. Yet even that passage does not discuss the date of the inscripturation of the Apocalypse.

69. However, that one Irenaeian passage has often been misinterpreted to favour a ‘late date’ even for the inscripturation of the book of Revelation. For certain Pre-Reformation Scholars (from Jerome to Cornelius a Lapide) - as well as certain Post-Reformation Scholars (like Swete, Zahn, Feine-Behm, R.H. Charles, and Hengstenberg) - have all thus gone and misinterpreted the Irenaeian text in question.

70. It should not go unnoticed that the above Scholars usually acknowledge the dependence of their ‘late date’ view on (ambiguous) statements in previous Scholars all reaching back only as far as and ultimately merely to this one Irenaeian passage alone. Many of these ‘late date’ Scholars **do not seem to be aware even of the very existence of the still more ancient**⁴² **Pre-Irenaeian patristic testimony favouring the earlier suggested date (of around A.D. 69) for the inscripturation of the Apocalypse.**

71. Naturally, **greater** weight should obviously be attached to these **Pre-Irenaeus**⁴² authorities than to just one single passage from Irenaeus himself. Especially is this the case since even those very words of Irenaeus can **easily be reconciled** with the ‘**early date**’ view of the Apocalypse - as we shall see demonstrate.

72. Significantly, even Hengstenberg - who himself advocates a ‘late date’ for the inscripturation of the book of Revelation - clearly concedes⁴³ the **possibility** of an early date for the Apocalypse. For Hengstenberg admits that to **John** (in Revelation 11:13) ‘the temple **at Jerusalem** can be nothing else than a den of robbers.... At what period did the temple more deserve this name, than shortly **before** the destruction of Jerusalem, to which the composition of the Apocalypse is transferred by those who understand by the ‘temple’ in chapter eleven - precisely the temple at Jerusalem?....

73. ‘The crisis’ of Calvary, continues Hengstenberg, ‘was by that time [just before 70 A.D.] quite past. The nobler elements [of the Jews] had long ago been absorbed by the Christian Church.’ And the continuing and worsening apostasy of Judaism alias ‘the synagogue of Satan [Revelation 2:9 and 3:9] retained only the scum.’ Consequently, that ‘scum’ was soon to be thrown out of Jerusalem - by the Roman armies, in 70 A.D.

* * * * *

74. Before discussing Irenaeus’s much-appealed-to passage on the authority and date of the book of Revelation, it should first be pointed out that this fallible Church Father has (unwittingly) sometimes made erroneous statements contradicting even the infallible Bible itself. For example, Irenaeus has falsely stated: that Adam was created as a child; that Lot’s wife still went on menstruating for a long time after becoming a pillar of salt; and that Jesus while He was here on Earth appeared to be a lot older than even fifty years of age even while t in fact not yet even thirty-five.⁴⁴ Accordingly, it is certainly conceivable that Irenaeus could have been wrong also in his other statements about John’s book of Revelation.⁴⁵

75. However, let us for argument’s sake assume that the short Irenaeus statement relating to the date of the book of Revelation is indeed historically correct. Let us assume that, unlike some of Irenaeus’s other statements on other matters, at least his extant views on the inscripturation date of the last book of the Bible is absolutely correct.

76. Even then, the Irenaeus statement about the date of the Apocalypse would still be quite reconcilable with the (Pre-Irenaeus and Pre-70-A.D.) ‘early date’ view of the book of Revelation. For the Irenaeus statement could still quite easily be interpreted to agree with the ‘early date’ suggested by the **internal** evidence of the Apocalypse itself - as well as by the **external** evidence of all of the relevant extant **Pre-Irenaeus** patristic writings.

77. Here - emphasizes ours (F.N. Lee) - is the relevant passage⁴⁵ in Irenaeus. It was written in approximately 185 A.D..

78. The number ‘666’ was, says Irenaeus, ‘found in all the most approved and ancient **copies**’ of Revelation chapter thirteen - ‘those men who **saw** John face to face, bearing their

testimony” to it. “**We** will not, however, incur the risk of pronouncing positively as to the name of Antichrist. For if it **were** necessary that his name should distinctly be revealed in this present time, it would have been announced by **him** [John] who beheld the apocalyptic vision. For **he** [John] was **seen** no very long time **since** - and almost in our day - towards the end of Domitian’s rule.”

79. First, one should note the obscurity (to us today) of the above passage as a whole. The passage is obscure as to the **name** of the one identified with ‘666.’ For it says: “We will not [or do not wish to] incur the risk of pronouncing positively as to the name of the Antichrist.”⁴⁶

80. “The passage is obscure also as to the Revelation’s **date**. For it does not say **when** “the apocalyptic vision” had first been seen, nor how “long” a “time” had elapsed “since” it had first been “beheld.”⁴⁶ Indeed, the passage only says that the “John” who had “beheld the apocalyptic vision” had himself been “seen” again “no **very** long time **since** - and **almost** in our day - **towards** the end of Domitian’s rule.”⁴⁶

81. Furthermore, the passage is obscure also as to the Apocalypse’s **authorship**. For it does not say **which** “John” wrote the book of Revelation.⁴⁶

82. The obscurity of this particular passage as regards Irenaeus’s views about the authorship of the Apocalypse, is well illustrated by the groping way in which Eusebius tries to interpret it. Referring to Irenaeus’s very words themselves, Eusebius first gives us his own understanding of Irenaeus’s own views (and of Eusebius’s own understanding of Irenaeus’s version of Papias’s views) as to who wrote the book of Revelation. Then Eusebius goes on to state it as his own view that “it is **probable**” that the ‘John’ who indeed wrote the book of Revelation, is ‘Pres[by]ter John’ - and **not** “John the Apostle” (whom Eusebius regards as a different person altogether).⁴⁷

83. The present writer (Francis Nigel Lee) believes, together with nearly all ancient and modern theologians, that it was indeed the **Apostle** John who wrote the Apocalypse. True, this is not explicitly so stated in the Apocalypse itself. Nor is it so stated by Papias;⁴⁸ nor even by Irenaeus.⁴⁶

84. However, there is no indication that Papias himself attributed the book of Revelation to any other ‘John’ than precisely the Apostle John.⁴⁷ And it is probably correct⁴⁹ to conclude that when Irenaeus himself refers to ‘John’ in connection with the authorship of the Apocalypse,⁴⁶ he means John the **Apostle**.

85. Second, we should note that Irenaeus **does not state it was only at the close of the first century A.D. that John received the apocalyptic vision now recorded in the book of Revelation.**⁴⁶ Irenaeus does not say that the apocalyptic **vision** was first beheld only toward the end of Domitian’s rule. Instead, Irenaeus states that the apocalyptic vision was beheld “by **him**” (namely John) who “was seen” (*heoorathee*). And Irenaeus further states that the beholder of that apocalyptic vision was thus himself “seen” apparently by “those men who saw (*heoorakotoon*) John face to face...towards the **end** of Domitian’s rule.”

86. It was apparently **not** John's **vision** that was seen at that time. **But** it was **John himself** who was **then** 'seen' - viz. seen by "**men**"; seen 'face to face.' And John was 'seen' facially, in this direct way, apparently "no **very** long the **since**" or **after** "John" the Apostle "had **beheld** the apocalyptic vision" - and himself either then, or thereafter, written down the original autograph of what is now known as the book of Revelation.⁴⁶

87. Moreover, Irenaeus probably means that **John "was seen" for quite a long while, and not just for a mere moment "since" John "beheld the apocalyptic vision."**⁴⁶ Very likely, Irenaeus means that **John "was seen" for a considerable "time" even since the slow copying out and subsequent approving and circulating of approved copies** of John's original autograph of the apocalyptic vision.

88. Further, Irenaeus also seems to be saying that John "was seen" **ever since the approval and also since the subsequent circulation of previously-made copies of John's original autograph of the book of Revelation.** Indeed, Irenaeus seems to mean that John had been "seen" **even since the further approval of "the most approved" copies** (of **all** of the various "ancient copies" of John's original autograph of "the apocalyptic vision" which he had "beheld").⁴⁶

89. Quite clearly, then, John himself "was seen" alive "since" or after his Patmos exile. This was pointed out by many of the Early Church Fathers (as shown in sections 281 to 290 below). For, **after** his Patmos exile, the Apostle was "seen" by "those men who saw John face to face."⁴⁶ It was apparently **then** that they asked the aged **ex**-exile what he **had** meant by his previously-written statement about the number '666' - which they themselves had read about already in "the most approved and ancient **copies**" of John's earlier autograph of the book of Revelation.⁴⁶ (For Irenaeus's own view as to the "very probable" identity of '666' - see sections 367 to 373 below.)

90. Third, we claim that all of the above,⁴⁶ means the following. 1, John certainly received visions from the risen Christ, and shortly thereafter himself further inscripturated the autograph of the book of Revelation (**around A.D. 69**). 2, from Irenaeus's later viewpoint (**in 185 A.D.**), many "ancient" **copies** of that Johannine autograph would next have been first copied out and then "approved" (**from about A.D. 70 through A.D. 96**). 3, 'Domitian's rule' then terminated when he himself died (**in A.D. 96**). 4, Nerva next ruled as Roman Emperor (**from A.D. 96 to 98**). And 5, **John finally died only thereafter** (as Irenaeus himself elsewhere declared),⁵⁰ expiring during the subsequent rule of Emperor Trajan (**from A.D. 98 until A.D. 117**).

91. Fourth, Irenaeus himself does **not** say that he personally had been able to contact "those men who saw John face to face."⁴⁶ That may, or may not, have been the case.

92. Of course, if Irenaeus had **not** been able to contact "those men,"⁴⁶ perhaps even on account of their predeceasing him, then the 'early date' view of Revelation's inscripturation becomes even more probable. But even if Irenaeus himself **did** meet "those men who saw John face to face" **since** John beheld the apocalyptic vision"⁴⁶ - that would still not disprove dating John's receipt (or even his inscripturation) of the Apocalypse before 70 A.D.

93. For John himself may well have lived till after 100 A.D. He died, says Irenaeus,⁵⁰ only during the 98 to 117 A.D. reign of Emperor Trajan. But even if some of “those men who saw John face to face” did so only before “the end of Domitian’s rule”⁴⁶ (and as late as 96 A.D.) - and **even if** they discussed his book of Revelation with him no earlier than A.D. 96 - this would still only establish that the Apocalypse itself was written **considerably before** 96 A.D. (and perhaps even as early as our own preferred time of A.D. 69).

94. Moreover, “those men who saw John face to face,”⁴⁶ apparently did so no later than 96 A.D. Even if they themselves were fully twenty years old at that time, those who survived for another three or four decades would still have been only fifty-five when Irenaeus was born (around 130 A.D.). Many of these men would then still have been able to speak to Irenaeus or to write to him personally about John’s Revelation, even twenty years later, around A.D. 150 - when they would have been seventy-five, and Irenaeus a young man of twenty. Certainly, Irenaeus could quite easily have compiled the definitive and final record of all of this⁴⁶ still later, around A.D. 185 (at which time he himself would have been only about fifty-five years of age).

95. Fifth, there is at least a slight ambiguity in the meaning of Irenaeus’s word “since.” For it is not altogether clear (today), exactly what Irenaeus meant - where he wrote that John “was seen no very long time **since**.”⁴⁶

96. Possibly Irenaeus’s “since”⁴⁶ is here intended to mean ‘ago.’ If so, Irenaeus apparently means that John had indeed been seen alive in the last days of Domitian⁴⁶ (and indeed even later, during Trajan’s A.D. 98 to 117 reign).⁵⁰ This would have been about only three decades ‘ago’ - that is, about only thirty-plus years before Irenaeus himself had been born (around 130 A.D.) in what he calls “in our day.”⁴⁵

97. However, by this word “since” - Irenaeus could alternatively have meant that John himself had been seen (say in A.D. 96) “no very long time **since**” John received his “vision” (in 69f A.D.).⁴⁶ And indeed, the mere twenty-seven years between those two dates, is certainly not a long time.

98. Either way, however, this ambiguity hardly disproves the view of an ‘early date’ for the inscripturation of the Apocalypse. If anything, it far rather enhances the likelihood of such an early date.

99. Sixth, it is significant that Irenaeus, while indeed remarking that **John** was still being **seen** “towards the end of Domitian’s rule” - nowhere claims a Domitianic time-frame for the **inscripturation** of the **book** of Revelation. In fact, if anything, Irenaeus rather presupposes a **Pre-Domitianic** time-frame for the actual inscripturation of the Revelation.

100. That is, Irenaeus presupposes an inscripturation-date prior to the time of Domitian’s 93 to 96 A.D. persecutions, and possibly even prior to the time of Domitian’s reign as Sole Emperor (which commenced in 81 A.D.). For Irenaeus also refers to the earlier (Pre-Domitianic?) time when John “beheld the apocalyptic vision.”⁴⁶

101. Indeed, **Irenaeus does not mention any precise times** in this passage of his in question. He gives no dates for the Apocalypse's **oral** manifestation by Christ to John. He gives no dates for John's subsequent **inscripturation** of that oral manifestation. He gives no dates for the still-later manufacture of the "most approved" and "ancient **copies**" of that book. He gives no dates for John's yet-later being "**seen**" by 'men' at 'no very long time since.'⁴⁶

102. Seventh, Irenaeus's word "ancient" in his phrase "ancient copies" (of John's handwritten autograph of the book of Revelation) - tends to suggest an early date for the inscripturation of the original master-document itself. Clearly, the original autograph must have been still more ancient than even any of the "most ancient **copies**." For even the "**most...ancient copies**" could only have been made **after** the **original** autograph had already been inscriptured. And to the 185 A.D. Irenaeus, the "**most ancient**" copies of all of the various "**ancient copies**" had apparently all been made, well before "the end of Domitian's rule."⁴⁶ Therefore, it is obvious that the original autograph of the Apocalypse must itself have been inscriptured **even earlier** than well before the end of Domitian's rule.⁴⁶

108. Eighth, it is difficult to see why the A.D. 130f Irenaeus would have referred (as he did) to "**ancient copies**" (rather than simply to "**copies**") - **if** the original autograph **had** itself been written **only** "towards the end of Domitian's rule"⁴⁶ (if the latter expression is taken to mean 'around 96 A.D.'). For then, the first "ancient copies" would and could only have been made **after** A.D. 96 - whereas Irenaeus implies that those ancient copies were made **before** that date.

109. Moreover, even if the copies **concerned** were made only after A.D. 96 - they could hardly have been called "ancient" by the time of Irenaeus (born 130 A.D.). Still less could such first copies then (at a date only after 96 A.D.) appropriately have been described by Irenaeus as "the **most** approved and **ancient copies**." Surely, the compilation of **many** copies would thereafter require even further time. And the further determination of such of those approved and ancient copies as Irenaeus refers to as the "**most** approved and ancient copies"⁴⁶ of the original, would need a further long time to take place. Merely the three decades (between 96 and 130 A.D.) would hardly have been long enough.

110. Ninth, such three decades (96 to 130 A.D.) would hardly have been adequate to permit the necessary theological development which had clearly taken place after Christ revealed His Apocalypse to John and before the Pre-Irenaeian period to which that Early Church Father refers back. For how could the **most** approved of the **approved** ancient copies of the Apocalypse have been given the described degree of proper theological evaluation in a mere three decades?

111. First, our Lord's revealed Apocalypse needed to be **inscriptured** by John. Second, a considerable number of **copies** of that original needed to be manufactured and circulated. Third, sufficient time was needed for those copies to become "**ancient copies**."⁴⁶ Fourth, more time was then needed for those ancient copies to become "**approved**."⁴⁶ Fifth, still more time was needed for those approved ancient copies to become the "**most** approved and ancient copies."⁴⁶ And last, yet further time was needed for theological reflection on the meaning of the number '**666**' - in all of those 'most approved and ancient copies' before

becoming such a crucial issue in Irenaeus's time as then to merit that Early Church Father's own study of it and his yet-later explanation of it.

112. However, if (as we believe) the Apocalypse was originally autographed in A.D. 69, the appropriateness of Irenaeus's words about "the **most** approved and **ancient copies**" of the original, is clearly seen. For **well over a century** would then have elapsed between the making of the most ancient copies and Irenaeus's 185 A.D. reference to them.

113. Last, Irenaeus's actual words are that John himself had been seen "*pros tee, telei tes Domitianou archees.*"⁴⁶ Now the word *archee* - as seen from its usage in Revelation 3:14 - can mean **either 'rule' or 'beginning.'** Consequently, the genitive word *archees* in this Irenaeian passage need not at all be taken to mean 'the end of Domitian's **rule**' (as on-and-off Emperor from A.D. 69 to **96**). To the contrary, if *archees* here means '**beginning**' - it could very well be implying that (**after** the inscripturation of the book of Revelation) John was observed alive **in about A.D. 71**. For, in that case, he "was seen no very long the since [the A.D. 69 inscripturation of the book of Revelation] **toward the end of the beginning [of the rule] of Domitian**" (in A.D. 69 to 71). See, right now, especially sections 433 to 437 below!

114. The fact is, Irenaeus's to-us-obscure Greek⁵¹ could even mean that John was seen "towards the end **of the beginning [or *archees*]** of Domitian's [rule]"⁴⁶ - meaning toward the end of the **beginning** of his **continual** but non-continuous on-and-off 'rule' from A.D. 69 to 96. That would then mean at the **end** of the A.D. 69 to 71 **first** phase of that rule, before Caesar Domitian temporarily relinquished the leadership of the Imperial Roman City to his father Caesar Vespasian in A.D. 71*f* (prior to Domitian's later co-ruling it together with his brother Caesar Titus from 79 to 81 A.D.). Yet later still, he alone ruled Rome as her 'Sole Emperor Domitian' (from 81 to 96 A.D.), in a manner similar to the way he had previously ruled Rome from A.D. 69 to 71 in "the beginning of Domitian's" 69 to 96 A.D. rule.

115. If **that** was Irenaeus's meaning, it clearly indicates the inscripturation of the book of Revelation at an even earlier date (than the 71 A.D. "end of the beginning of Domitian's" rule). However, even if Irenaeus indeed meant that it was as **late** as Domitian's "Sole-Emperor Rule" from A.D. 81 to 96 that John was "**seen**" - this would not at all preclude John's having written down all of the "**vision**"⁴⁶ before that time. Consequently, the vision itself could well have been received in A.D. 69 to 70 - or even earlier. On this "end of the beginning of Domitian's" rule - see our sections 155 *f* below.

* * * * *

116. Now from A.D. 63 onward, there had been terrible bloodshed and confusion in the Roman World. It was a bloodshedding which led to the death even of Emperor Nero himself in A.D. 68.

117. This is an appropriate place to say something about the evil Pagan Emperor Nero and his wicked wife the Judaist Poppaea Sabina - both of whom viciously persecuted Christianity in the A.D. 60s. Agrippina, the great-granddaughter of Emperor Augustus (*cf.* Luke 2:1*f*), was the mother of Nero. After the invasion of Britain in A.D. 43 by Emperor

Claudius (*cf.* Acts 11:28 & 18:2), Agrippina married Claudius in 49 A.D. She then persuaded him to adopt Nero; to make him the guardian of Claudius's son Britannicus; and to permit Nero to marry Claudius's daughter Octavia.

118. When Claudius died in 54 A.D., the **Pagan** Nero became Emperor. By A.D. 55, he had poisoned Britannicus. He then seduced the **Judaist** Poppaea Sabina, the wife of his friend Otho, to become his mistress.

119. She corrupted Nero yet further. He then murdered his mother Agrippina in A.D. 59; exiled and killed his wife Octavia and then married Poppaea Sabina in A.D. 62; and in A.D. 64 burned down half of Rome (for which crime he and she falsely blamed the **Christians**). Thereafter, he murdered his trustworthy adviser Seneca and even his last wife the Judaist Poppaea Sabina in A.D. 65 - before he himself committed suicide in A.D. 68.

120. Here are some **direct quotes** about this unlovely couple, from the famous Roman Historian Tacitus. In his A.D. 115*f Annals* (14:35-63*f* & 15:44 & 16:6*f*), Tacitus describes the Roman conquest of the British Queen Boudicea - and then adds that 'Polycritus was sent to survey the state of Britain, Nero having great hopes that his influence would be able...to pacify the rebellious spirit of the [British] 'barbarians'' (*sic!*).

121. Tacitus then adds that the Roman Emperor 'Nero...prepared to hurry on his marriage with Poppaea...and to divorce his wife Octavia, notwithstanding her virtuous life.... He drove Octavia from him...and then married Poppaea. The woman who had long been Nero's mistress and ruled him first as a paramour, then as her husband - instigated one of Octavia's servants to accuse her [Octavia] of an intrigue with a slave.

122. 'Nero,' continues Tacitus, 'confined her [Octavia] in the island of Pandataria.' *Cf.* sections 56 & 57 above. 'She had nothing but scenes of mourning.... Poppaea married [Nero then,] only to insure a wife's ruin.... She [Octavia] was then tightly bound with cords.... She was killed outright....

123. 'To this was added the yet more appalling horror of Poppaea beholding the severed head, which was conveyed to Rome.' Furthermore, 'that same year, Nero was believed to have destroyed by poison two of his most powerful freedmen - Doryphorus, on the pretext of his having opposed the marriage with Poppaea; and Pallas for still keeping his boundless wealth, by a prolonged old age....

124. 'All human efforts...did not banish the sinister belief that the conflagration [of Rome] was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations called Christians....

125. 'Christus [Jesus], from whom the name had its origin, had suffered the extreme penalty during the reign of Tiberius [A.D. 14-37] - at the hands of one of our Procurators, Pontius Pilatus.... A most mischievous religion [Christianity], thus checked for the moment, again broke out not only in Judaea (the first source of the evil), but even in **Rome**....

126. “An arrest was first made.... An immense multitude was convicted not so much of the crime of firing the city as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired. Nero offered his gardens for the spectacle....

127. ‘Poppaea died from a casual outburst of rage in her husband [Nero], who felled her with a kick when she was pregnant.... Her body...after the custom of foreign princes was filled with fragrant spices and embalmed [cf. Luke 23:55 to 24:1], and then consigned to the sepulchre of the Julii. She had, however, a public funeral. And Nero himself from the rostra eulogized her beauty, her lot in having been the mother of a deified child, and fortune’s other gifts - as though they were virtues.... The death of Poppaea [in A.D. 65]...was a delight to those who, recalling the past, thought of her shamelessness and cruelty.’”

128. Unfortunately, the rest of Tacitus’s *Annals*, covering **the last years of Nero’s life** till he committed suicide in A.D. 68, **is no longer extant**. However, the first five chapters of Tacitus’s *History* from the beginning of A.D. 69 to the end of 70 - **is extant**. And from that and other sources, one learns the following.

129. Otho had remained a friend of Nero, even after Nero had first seduced and later married Otho’s former wife the Judaist Poppaea Sabina. But in AD. 68, Otho in turn betrayed Nero and joined in Galba’s revolt against him. When also the Praetorian Guard soon rebelled, Nero in that same year committed suicide. Yet after Galba then became Emperor - Otho conspired against him; saw to it that Galba got killed; and then had himself proclaimed Emperor.

130. The following is some of what Tacitus’s *History* (I:4-22) tells us about Nero, Poppaea, and Otho. “The death of Nero had been welcome.... Vespasian, a general of Nero’s appointment, was carrying on the war in Judaea.... Otho’s had been...a riotous youth, and he had made himself agreeable to Nero by emulating his profligacy. For this reason, the Emperor [Nero, formerly] had entrusted to him [Otho] - as being the confidant of his amours - Poppaea Sabina, the imperial favourite, until he [Nero] could rid himself of his wife Octavia.

131. ‘Soon suspecting him [Otho] with regard to this same Poppaea, he [Nero had then] send him [Otho] out of the way to the province of Lusitania, ostensibly to be its Governor.’ After the death of Nero, ‘many of the soldiers favoured him’ (viz. Otho) to become the new Caesar. ‘The court was biassed in his favour, because he resembled Nero.... Nero had squandered in presents two thousand two hundred million sesterces.... Yet great was the joy to think that the men whom Nero had enriched, would soon be as poor as [those] whom he had robbed.....

132. “I was,’ said Otho, ‘too formidable to Nero!’.... The soul of Otho was not effeminate like his person. His confidential freemen and slaves, who enjoyed a licence unknown in private families, brought the debaucheries of Nero’s court...before a mind passionately fond of such things....

133. “The astrologers also urged him to action - predicting from their observation of the heavens, revolutions and a year of glory for Otho.... Many of these men were attached to the secret councils of Poppaea, and were the vilest tools in the employ of the imperial household.”

134. Now let us hear the famous Judaistic Historian Josephus about that unlovely couple - the evil Pagan Roman Emperor Nero and his Judaistic wicked wife Sabina Poppaea! In chapter three of his own autobiography *Life*, Josephus tells us: “When I was in the twenty-sixth year of my age [*viz.* in A.D. 62], it happened that I took a voyage to Rome...at the time when Felix [the Roman Governor and husband of his Jewish wife Drusilla (*cf.* Acts 24:2-24)] was Procurator of Judea....

135. “I became acquainted with Aliturius, an actor of plays much beloved by Nero and a Jew by birth - and through his interest, I became known to Poppaea, Caesar’s wife. I took care, as soon as possible, to plead with her to procure that the [Judaistic] priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppaea - I returned home again.”

136. In his *Antiquities* XX:8:3 & XX:8:11 & XX:11:1, Josephus gives us additional valuable information. He writes: “As to ourselves who have made truth our direct aim, we...shall relate what has happened to us Jews with great accuracy; and shall not grudge our pains in giving an account both of the calamities we have suffered and of the crimes we have been guilty of....

137. “Upon Festus’s coming into Judaea [*cf.* Acts 24:27f], it happened that Judaea was afflicted by the robbers.... The chief men at Jerusalem...erected a wall upon the uppermost building which belonged to the inner court of the temple.... Festus ordered them to pull the wall down again.

138. “But the Jews petitioned...to send an embassy about this matter to Nero.... They sent ten of their principal men to Nero, as also Ismael the high priest.... When Nero had heard what they had to say - he...gave them leave to let the wall they had built, stand. This was granted in order to gratify Poppaea, Nero’s wife, who was a religious[!] woman and had requested these favours of Nero.”

139. A subsequent Roman Governor of Judaea, “Gessius Florus” - Josephus further explains - “filled Judaea with abundance of miseries. He was by birth from the city of Clazomenae, and brought along with him his wife Cleopatra (by whose friendship with Poppaea, Nero’s wife, he obtained this Governorship). She was no way different from him in wickedness.... The unhappy Jews...were not able to bear the devastations which the robbers made among them.”

140. The Times 1908 *Historians’ History of World* (II:4:174-77), on the History of Israel, points out that “the Romans allowed the Jews the free exercise of their religion, as they allowed it to all other nations. But the Jews were the chief people in the Empire who did not belong to the Indo-European race. There is an incompatibility of temper between that race

and the Semitic.... The demand for union with the Empire, raised after the death of Herod, had proceeded from the Jews themselves.... We cannot lay all the blame on the Romans; their rule secured the peace of the World.... But we mourn for Greece, and we may be permitted to mourn for Judea. Nor must we cast a stone at this small and fiery nation, with its obstinate will to live....

141. ‘In spite of the Roman occupation, the Jewish theocracy found means for tyrannical action. The high priests seized upon the tithes due to the [lesser] priests.... There were fights in the streets; and the Roman Government looked on passively, not wishing to meddle with religious matters. They were Agrippa’s affair [Acts 25:13 to 26:27], since the appointment of the high priests had been left to him.... He had built a tower, from the height of which the inner court of the temple could be scanned.

142. ‘The priests regarded this as a profanation, and built a high wall shutting off both the palace and the barracks of the Roman guard. Agrippa and Festus wished to demolish it but, thanks to the support of the Empress Poppaea, who was a Jewess..., the priests gained permission from Nero that the wall should remain....

143. ‘At Rome, the preaching of Christianity had begun in the reign of Claudius.... It stirred up incessant quarrels among the Jews, which led to the disturbance of public order. The Emperor had them all expelled from the city [Acts 18:2]. Suetonius [*The Twelve Caesars* 5:10,17,21,25] ascribes these scenes of disorder - to ‘Christ’....

144. ‘The Christians were confounded with the Jews. The distinction [between Christians and Judaists in the eyes of Rome], first began to be made under Nero. ‘They put to the torture,’ says Suetonius [*ib.* 6:16,18,24], ‘the ‘Christians’ - a sort of men holding a new and noxious superstition?....

145. ‘It seems as though the Christians must have been safe in their obscurity from the Emperor’s notice - if it had not been directed to them by some special influence. Gibbon appears to believe that the beautiful Poppaea, the mistress and wife of Nero, and a Jewish comedian [Aliturus] who had won his master’s favour, prevented the persecution from spreading to all Jews at Rome - by concentrating it on a dissenting sect in very evil odour with genuine Israelites.’ Cf. Acts 12:1-2 & 13:44-50 & 17:5-7 & 18:2 & 19:8f & 19:33f & 21:27f & 22:19f & 23:10-14 & 24:27 & 25:2f & 28:17-29 and First Thessalonians 2:14-16 and Revelation 2:9 & 3:9.

146. ‘Renan goes farther, and thinks that the persecution directed against the Christians may have been excited by the intrigues of the Jews. He bases his opinion upon a...passage in Clemens Romanus.... As Renan has demonstrated by a wealth of evidence, the Apocalypse was a direct outcome of this persecution....

147. ‘In Judea, the temper of the nation had long given warning of approaching revolt. It broke out at length when Gessius Florus was appointed Procurator through the influence of his wife who was a friend of Poppaea’s. His vexatious measures and rapacity wore out the patience of the Jews. On this point, Tacitus is at one with Josephus.’

148. This *Historians' History of World* (VI:184f & 323f) on the History of the Early Roman Empire, also further states: 'Brought up in a corrupt court, in the midst of his mother's guilty intrigues, Nero soon saw himself surrounded by flatterers apt at eulogising all his follies and excusing all his crimes.... He [Emperor Nero] carried off Poppaea Sabina from her husband Otho. Poppaea's ambition found an obstacle in [Nero's wife] Octavia, and one even stronger in [Nero's mother] Agrippina....

149. 'We may...presume to imagine some probable cause which could direct the cruelty of Nero against the Christians of Rome, whose obscurity as well as innocence should have shielded them from his indignation and even from his notice. The Jews, who were numerous in the capital and oppressed in their own country, were a much fitter object for the suspicions of the Emperor and of the people. Not did it seem unlikely that a vanquished nation who already discovered their abhorrence of the Roman yoke might have recourse to the most atrocious means of gratifying their implacable revenge.

150. 'But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant - his wife and mistress the beautiful Poppaea, and a favourite player of the race of Abraham [Aliturius] who had already employed their intercession on behalf of the obnoxious people. In their room, it was necessary to offer some other victims. And it might easily be suggested that although the genuine followers of Moses [*viz.* the Judaists] were innocent of the fire of Rome - there had arisen among them a new and pernicious sect of Galilaeans which was capable of the most horrid crimes.

151. 'Under the appellation of 'Galilaeans' two distinctions of men were confounded, the most opposite to each other in their manners and principles - the [Christian] disciples who had embraced the faith of Jesus of Nazareth [in Galilee, *cf.* Isaiah 9:1-7 and Luke 2:4 & 2:39], and the zealots who had followed the standard of Judas the Gaulonite [*cf.* Acts 5:37]. The former were the friends, the latter were the enemies - of humankind. And the only resemblance between them, consisted in the same inflexible constancy which in the defence of their cause rendered them insensible of death and tortures.

152. 'The followers of Judas [the false-messiah of Galilee mentioned in Acts 5:37], who impelled their countrymen into rebellion, were soon buried under the ruins of Jerusalem. Whilst those of Jesus, known by the more celebrated name of Christians, diffused themselves over the Roman Empire. How natural was it for Tacitus, in the time of Hadrian, to appropriate to the Christians the guilt and the sufferings which he might with far greater truth and justice have attributed to a sect [*viz.* that of Judas the Galilaeen] whose odious memory was almost extinguished!....

153. 'Thus the massacre of the year 64.... In the opinion of the Pagans, there remained a stain on the Christians. Their name came out of the darkness.... It remained linked with a great public disaster - and perhaps with a terrible crime, in which authority [*viz.* the Nero and his Judaistic Empress Poppaea Sabina] had pretended to trace their influence!'

154. Thus, Pagan Romans and Anti-Christian Judaists stood together against the Christians. 'Pilate and Herod were made friends together.... Before, they were at enmity

between themselves.” So Christians prayed to God the Father: “Against Your Son Jesus, Whom You have anointed, both Herod and Pontius Pilate together with the Pagans and the people of Israel gathered together to do whatever Your hand and Your counsel predetermined be done.... Now, Lord, behold their threatenings - and grant to Your servants that with all boldness they may speak Your Word!” Cf. Matthew 27:1-26 & Luke 23:4-23 & Acts 4:26-29.

* * * * *

155. Following Nero’s death, according to the renowned Swiss-American Church Historian Rev. Professor Dr. Philip Schaff there was even more bloodshed and confusion. Indeed, even utter chaos followed - in the fights for the imperial succession to Nero, in the days of Galba and Otho and Vitellius and Domitian.⁵²

156. According to the *Encyclopaedia Britannica*,⁵³ immediately after Vespasian was crowned in Egypt as the new Emperor of the entire Roman World in A.D. 69, his younger son Domitian was himself ‘saluted as Caesar [or Empero]) by the troops in Rome.’ Indeed, in Rome herself, Domitian ‘obtained the City Praetorship’ - and retained it until his father Vespasian returned to Rome two years later. Meanwhile, Domitian was even ‘entrusted with the administration of Italy’ as a whole, ‘until his father’s return from the East.’

157. That return took place in A.D. 71, after Domitian’s elder brother Titus had destroyed Jerusalem in A.D. 70. The next year, after razing the Jerusalem temple to the ground, Titus (together with his father Vespasian) returned to Rome with Jewish prisoners of war and with plunder previously stolen from the Jerusalem temple. See here the etching of the marble relief on our outside front cover.

158. At their return to Rome, Vespasian and his son Titus - together with the latter’s brother Domitian - paraded through the ‘eternal city’ of the seven hills, in triumph. Indeed, there is even some evidence that Vespasian sought (and received) Domitian’s approval before returning to Rome!⁵⁴

159. At any rate (declares Schaff),⁵⁵ in the triumphal procession, while Vespasian and Titus ‘rode slowly in separate chariots, Domitian [rode] on a splendid charger’ or official war horse. And that charger was indeed a fitting symbol - an official war-horse - of Domitian’s previous 69 to 71 A.D. career as Emperor in Rome (and as Praetor of the City and Administrator of ‘All Italy’).

160. Let us next hear the Oxonian Scholar, Rev. Dr. George Edmunson, in his now famous Bampton Lectures (about Rome during the first century A.D.).⁵⁶ There, he discusses Domitian’s A.D. 69 to 71 rule over the Roman Empire.

161. “At the opening of the year 70 A.D.,” writes Edmunson, “both he [Vespasian] and his elder son Titus were abroad - Vespasian in Egypt, Titus in Judaea. Domitian was the sole representative of his family in Rome, and he was at once...saluted as Caesar.... Domitian was invested with full consular authority.... For six months he...acted as regent.”

162. Tacitus (writing probably around 115 A.D.) states⁵⁷ that Domitian's name was placed at the **head** of all imperial despatches and edicts issued from Rome during 69 to 71 A.D. Though then but a youth of eighteen years, Domitian's mind became filled with ambitious ideas, and, says Suetonius⁵⁸ (writing probably around 135 A.D.), the young Domitian began to use his power arbitrarily. Indeed, Dio Cassius, writing in approximately 220 A.D., states⁵⁹ that Vespasian wrote to Domitian from Egypt: "I am much obliged to you, my son, for letting me still be Emperor - and for not as yet having deposed me!"

163. It is more remarkable still, however, that even after Vespasian's A.D. 71 return to Rome, Domitian continued to exercise political rule or *archee*.⁴⁶ Indeed (thus the *Encyclopaedia Britannica*),⁵³ both before and during "his father's lifetime" as Emperor Vespasian, even Domitian himself frequently exercised quasi-imperial authority. From A.D. 69 until 71, Domitian "was several times Consul."

164. After his father's death in A.D. 79, from that latter year until A.D. 81 Domitian "was nominally the partner in [ruling over] the Empire with his brother Titus."⁵³ Then, from A.D. 81 to 96, Domitian alone ruled as Emperor - unchallenged. For, as the *Encyclopaedia Britannica* again remarks, from then onward "Domitian's succession (on September 13th A.D. 81) was unquestioned"⁵³ until the time of his own death as Sole Emperor (in A.D. 96).

165. Clearly, then, there is no necessary irreconcilability at all between Domitian's two different periods of imperial rule (on the one hand) and the testimony of Irenaeus about Domitian (on the other). All that Irenaeus says,⁴⁶ is that John was "seen" by men "since" the time he wrote the book of Revelation (apparently in A.D. 68 to 69?). For Irenaeus's statement that John was seen "towards the end of Domitian's *archee*" - is equivocal.

166. This may mean that John was "seen" (say in A.D. 71) "towards the end of Domitian's rule" from A.D. 69 to 71. Or this could alternatively mean that John was seen at the **beginning** or "*archee* of Domitian's rule" - meaning his total "rule" from A.D. 69 to 96.

167. Again, there is no irreconcilability between the circumstances of Domitian's rule and Eusebius's account of Irenaeus's version of it. For - without specifying whether he means the first (A.D. 69 to 71) or the second (A.D. 93 to 96) Domitianic persecution - even Eusebius rather broadly states: "It is **said**[!] that in this persecution the Apostle and Evangelist John was on the island of Patmos."⁶⁰ Indeed, as suggested in sections 58 & 59 above, there could even have been two distinct Domitianic persecutions at two different times - one in the late sixties and the other in the early nineties of the first century A.D. - with the same Apostle John involved in both of them.

168. As stated previously, **Pre-Irenaeian** patristic sources (themselves independent of one another) claim an early date (of A.D. 66 to 69) for the inscriptionation of the book of Revelation.⁶¹ This early date was insisted upon by at least three Early-Church sources before Irenaeus,⁶² and by at least fifty scholars after him.⁶³

169. For a good modern-day statement of this "early date argument" on the vintage of the Apocalypse, let us again hear Rev. Professor Dr. Philip Schaff (whose eight-volume

History of the Christian Church has often been acknowledged as the finest detailed outline of the development of Christianity in existence). The following statement is seen to be particularly valuable, when it is remembered that Schaff had himself previously assumed a **late** date for the Apocalypse.⁶⁴ After many years of subsequent deeper study, however, Schaff came to the different and (we believe) correct conclusion that Revelation was actually written “between the death of Nero (on June 9th in 68 A.D.) and the destruction of Jerusalem (on August 10th in 70 A.D.).”⁶⁵

170. Schaff insists that “the **internal** evidence” (contained in the book of Revelation itself) does not support the **Post**-Eusebian suggestion that John’s Apocalypse was not inscripturated until about 95 or 96 A.D. Instead, says Schaff, “the internal evidence strongly favours an earlier date, between the death of Nero (on June 9th in 68 A.D.) and the destruction of Jerusalem (on August 10th in 70 A.D.).”⁶⁵ Here are Schaff’s reasons:

171. “1. Jerusalem was still standing, and the seer was directed to measure the temple and the altar (Rev. 11:1).”⁶⁶ Indeed, “the allusion to the crucifixion” (Revelation 11:8) “compels us to think of the historical Jerusalem.”⁶⁶

172. “2. The book was written not long after the death of the fifth Roman Emperor, that is, Nero - when the Empire had received a deadly wound (compare Revelation 13:3,12,14). This is the natural interpretation of Revelation chapter 17:10, where it is stated that the seven heads of the scarlet-coloured beast, *i.e.*, heathen Rome, ‘are seven kings; the five are fallen’... The first five Emperors were Augustus, Tiberius, Caligula, Claudius, and Nero.”⁶⁶ Alternatively, if the list commences with Julius Caesar (before Augustus), Claudius becomes the fifth Emperor-King (who died or became “fallen” in A.D. 54). “Five are fallen, and one is.” This makes Nero himself the sixth Emperor-King (from 54 to 68 A.D.), or the “one” that “is” in John’s own day. And this too once again dates the Revelation as very likely written before 70 A.D.

173. Schaff’s next argument for giving an early date to the book of Revelation, is even stronger. “Christ pointed in His eschatological discourse (Matthew 24 *etc.*) to the destruction of Jerusalem and the preceding tribulation as **the** great crisis in the history of the theocracy, and [as] **the** type of the [final] judgment of the World. And there **never** was a more alarming state of society! The horrors of the French Revolution were confined to [only] **one** country. But the tribulation of the six years preceding the destruction of Jerusalem, extended over the **whole** Roman Empire, and embraced wars and rebellions, frequent and unusual conflagrations, earthquakes and famines and plagues, and all sorts of public calamities and miseries untold. It seemed, indeed, that the [very] **World**, shaken to its very center, was coming to a close.... Every Christian [then alive] must have felt that the prophecies of Christ were being fulfilled before his [very] eyes!”⁶⁷ For all of these facts “are well supported by Heathen and Jewish testimonies - especially Tacitus, Suetonius, Strabo, Pliny, Josephus, *etc.*” Thus Schaff.⁶⁷

174. The seven years 64 to 70 A.D., then, saw the “Great Tribulation” prophesied by Daniel and Christ,⁶⁸ and described by John in the book of Revelation (apparently even while that “Great Tribulation” was taking place).⁶⁹ That “Great Tribulation” raged throughout the

Empire - from Jerusalem in the East, to Rome in the West. For, as Schaff points out: 'Jerusalem crucified the Lord; Rome beheaded and crucified His chief Apostles and plunged the whole Roman Church into a baptism of blood. Rome became, for good and for evil, the 'Jerusalem' of Christendom; and the Vatican hill [became] the 'Golgotha' of the West"⁷⁰ and the pagan altar of incineration during the Roman Civil War unleashed by the death of Nero in A.D. 68. (Indeed, it was precisely in the Vatican then, and especially in the later Romish mass, that - in the opinion of Classic Protestantism - 'also our Lord was 'crucified'" anew. ⁷¹)

175. Before this "Great Tribulation" of 64 to 70 A.D., explains Schaff, ⁷⁰ "the Roman Empire was at first by its laws of justice the protector of Christianity, without knowing its true character - and came to the rescue of Paul on several critical occasions." However, things changed dramatically against Christianity from the time of the A.D. 64 Neronian burning of Rome and the resulting persecution of Christians.

176. Indeed, Christians then continued to be disadvantaged throughout the Empire during the following 66.5 to 70 A.D. period - even while the Romans attacked and finally burned down Jerusalem. For now Rome 'rushed into deadly conflict with the 'new' religion [of Christianity], and opened, in the name of idolatry and patriotism, a series of intermittent persecutions which [only] ended at last in the triumph of the banner of the cross at the Milvian Bridge"⁷⁰ under the Briton Constantine as the first Christian Caesar of the Roman Empire at the beginning of the fourth century A.D.

177. Starting with the Neronian persecutions, Rome more and more revealed itself as an incipient antichrist. From A.D. 64 onward Rome, argues Schaff, "formerly a restraining power that kept back for a while the outbreak of antichrist now openly assumed the character of antichrist with fire and sword."⁷⁰

178. On the Roman Antichrist, the *Westminster Confession of Faith*, citing Second Thessalonians 2:3-9 and Revelation 13:15-17 & 13:6, argues that "the Pope" (23:4) - viz. "the Pope of Rome" (25:6) alias the **Romish Papacy** - "is that antichrist...that exalteth himself **in the Church** against Christ." For (29:2-6) "the Popish sacrifice of the mass...is most abominably injurious to Christ's one only sacrifice...and is the cause of manifold superstitions" and "gross idolatries." Indeed, "Popish...vows...are superstitious and sinful snares in which no Christian may entangle himself" (22:7) - and "Christians...should not marry with infidels, papists, or other idolaters" (24:3).

179. Now the predicted "Great Tribulation" started with Nero's burning of Rome in A.D. 64. As Schaff remarks: "To divert from himself the general suspicion of incendiarism, and at the same time to furnish new entertainment for his diabolical cruelty, Nero wickedly cast the blame upon the hated Christians."⁷⁰ They, "especially since the public trial of Paul and his successful labors in Rome, had come to be distinguished from the Jews.... They were certainly despisers of the Roman gods, and loyal subjects of a higher King than Caesar, and they were falsely suspected of secret crimes."⁷⁰ Understandably, "the two most prominent Apostles, Peter⁷² and Paul,⁷³ were among the many that perished under Nero and during the "Great Tribulation."⁷⁴

180. Indeed, according to at least one version of a writing by the 380 A.D. Jerome, not just the two chief Apostles Peter and Paul but even the almost equally famous Apostle John was also persecuted “by Nero.”⁶⁸ Again, even before Jerome, especially according to the 200 A.D. Tertullian,⁷⁴ it was in Nero’s Empire - centred at Rome - where “Apostles poured forth...their blood; where Peter endures a passion like his Lord’s; where Paul wins his crown in a death like [the Baptist] John’s; [and] where the Apostle John was first plunged unhurt into burning oil, and thence remitted to his island exile” (of Patmos).⁷⁵

181. For, continues Schaff,⁷⁶ “there began a carnival of blood such as even Heathen Rome never saw - before, or since. It was the answer of the powers of hell to the mighty preaching of the two chief Apostles which had shaken Heathenism to its center. A ‘vast multitude’ of Christians was put to death in the most shocking manner (Revelation 7:9-14).”

182. As to “the probable **extent** of the persecution,” explains Schaff,⁷⁷ “the example set by the Emperor in the capital could hardly be without influence in the provinces, and would justify the outbreak of popular hatred.... The Apocalypse was written under Nero, or shortly after his death” in 68 A.D. Now, it is almost universally conceded that the Apostle had already written the last Gospel (‘John’) and his three letters (‘First John’ to ‘Third John’) before John inscripturated his Apocalypse. “John’s exile to Patmos,” continues Schaff, “must be connected with this [Neronian] persecution. It mentions imprisonment in Smyrna, the martyrdom of Antipas in Pergamus, and speaks of the murder of prophets and saints and all that have been slain on the Earth.”⁷⁸

183. Furthermore, adds Schaff,⁷⁷ “the Epistle to the Hebrews, which was written in Italy,⁷⁹ probably in the year 64, likewise alludes to bloody persecutions,⁸⁰ and to the release of Timothy from prison.⁸¹ And Peter, in his First Epistle, which may be assigned to the same year [A.D. 64], immediately after the outbreak of the persecution,⁸² and shortly before his death,⁸³ warns the Christians in Asia Minor of a fiery trial which is to try them, and of sufferings already endured or to be endured not for any crime, but for [simply bearing] the name of ‘Christians.’⁸⁴ The name ‘Babylon’ for Rome” - in First Peter as too in John’s Revelation⁸⁵ “is most easily explained by the time and circumstances of composition.” For Paul too⁸⁶ was about to be martyred at Rome in the same “time and circumstances.”⁷⁷

184. Indeed, **every** book of the Bible seems to have been completed before the destructions of Rome and Jerusalem around A.D. 70. Thus the Scriptures were, in fact, completed at and by the termination of the Jewish temple (as a former instrument of divine revelation) at the “end of the age” of the Apostles. Thus Matthew 23:24 to 24:28 & 26:61-64 & 27:50f & 28:20; Mark 16:15-20; Luke 17:20-37 & 21:5-24 & 23:28f,45f & 24:26f;44f.53; John 2:19f & 21:18-24; Acts 1:1 & 28:30f; Hebrews 2:3-4 & 5:1f & 7:27f & 8:3-13 & 9:24-26 & 10:9-11 & 12:18-19 & 13:10-14; Second Timothy 4:3-18; Second Peter 1:14-19 & 3:3-16; Jude 14,18,23; and Revelation 1:1-9 & 11:1-13 & chapters 18 to 22.

185. At the end of the first volume of his famous eight-volume *History of the Christian Church* (I:583f) Rev. Professor Dr. Philip Schaff rightly claims that **all** the books of the New[er] Testament [except, he feels, John’s Gospel] - were inscripturated before the Fall of Jerusalem in A.D. 70. He gives the following likely times of composition.

186. “The Synoptic Gospels were certainly written before A.D. 70; for they describe the destruction of Jerusalem as an event still future though nigh at hand.... Matthew was probably composed first; then Mark.... If the Acts, which suddenly break off with Paul’s imprisonment in Rome (61-63) [or earlier (F.N. Lee)] were written before the death of the Apostle - the third Gospel [Luke], which is referred to as ‘the first treatise’ (Acts 1:1), must have been composed before A.D. 65 or 64.”

187. The book of Acts, claims Schaff (I:728) was written “before the terrible persecution in the summer of 64, which he [the writer] could hardly have left unnoticed.” As regards the Catholic Epistles (I:743f): “James, before A.D. 50; First Peter (probably also Second Peter and Jude), before A.D. 67.” The ‘Epistles of John’ - as “a ‘postscript’ to ‘the fourth Gospel.’” All of Paul’s writings (Romans to Second Timothy), obviously before his own martyrdom in “A.D. 64 to 69” (I:330). The anonymous book of Hebrews (I:816 f), “before the destruction of Jerusalem (70)” and possibly considerably earlier. As regards John’s Apocalypse (I:834), “the internal evidence strongly favors an earlier date between the death of Nero (June 9th 68) and the destruction of Jerusalem (August 10th 70)” A.D.

188. **It is as if God just waited for the completion of the book of Revelation as the last book of the Bible, and then terminated the previous instruments of divine revelation culminating in the temple at Jerusalem - thus making way for the New Jerusalem of the Christian Church Militant and Triumphant.** Malachi chapters 3 & 4 and Matthew chapters 23 & 24. Thereafter, all that was and is left - was and is the World-wide expansion of Christianity. Psalms 2 & 22 & 72 & 110; Isaiah 2 & 11 & 65 to 66; Daniel 2:35-44 & 7:13-25; 12:1-13; Zechariah 9:9f; Matthew 28:19; John 3:16f; Acts 1:8-11; Romans 11:11-32; First Corinthians 15:24-28 and Revelation 15:4 - to culminate in the consummation of Christ’s Kingdom on the New Earth. First Corinthians 2:9 & 15:28 and Revelation chapters 21 to 22.

189. With specific regard to the book of Revelation (13:8), declared Schaff⁸⁷ in 1890, “**recent** [rather than earlier!] commentators discover even a direct allusion to Nero, as expressing in Hebrew letters (*Neron Kesar*) the mysterious number ‘666’ - as being the fifth of the seven heads of the beast which was slaughtered (Revelation 17:10).... Nero, the persecutor of the Christian Church, was (like Antiochus Epiphanes) the **forerunner** of Antichrist, who would be inspired by the same bloody spirit from the Infernal World. In a similar sense, Rome was a second Babylon; and John the Baptist, another Elijah (*cf.* Revelation 11:3f & 14:8f).” [**Earlier** Scholars before Schaff rightly see ‘666’ as the **Papacy**.]

190. Indeed, continues Schaff,⁸⁸ “there is scarcely another period in history so full of vice, corruption, and disaster, as the six years between the Neronian persecution and the destruction of Jerusalem. The prophetic description of the last days by our Lord (Matthew chapters 23 to 24) began to be fulfilled before the generation to which He spoke had passed away, and the day of judgment seemed to be close at hand. So the Christians believed, and had good reason to believe. Even to earnest heathen minds, that period looked as dark as midnight.”

191. According to the Pagan Roman Historian Tacitus,⁸⁹ Nero had many Christians crucified, sewed up in skins and ripped up by wild dogs, and covered with pitch and burned

alive as living torches to illuminate the night. Suchlike persecutions soon spread from the city of Rome throughout the Empire, where it dangerously threatened the continued existence not just of Christians but even of Pagans and finally of Jews too. In one word, the very survival of civilization - or what was then left of it - was at stake. **Only Christianity enabled civilization to keep on surviving (and later on to flourish again as never before) throughout the Roman World.**

192. It was not only Judaea in the East and Rome at the centre of the Pagan Roman Empire which suffered during the seven-years-long “Great Tribulation” of A.D. 63 to 70. So too did South Britain, in the far West of that Pagan Roman Empire.

193. The Pagan Roman Emperor had invaded Britain in A.D. 43. Within the next decade, he captured the great British General Caradoc (whose family seems to have included Christians). Also the Pagan Roman Historian Tacitus (*Annals* 13:32) refers to “Pomponia Graecina, a distinguished lady...from Britain...[who] was accused of some foreign religiosity” widely believed to be Christianity - during Nero’s second consulship. Interestingly, Paul’s helper the A.D. Clement (*cf.* Philippians 4:3) records in his *circa* A.D. 97 *First Epistle to the Corinthians* chapter 5 that Paul himself had “taught righteousness to the whole [Roman] World and come to the extreme limit of the West” - thereby apparently meaning Britain. See Williams’s *Antiquities of the Cymry* and Paley’s *Horae Paulinae* (p. 40) and Lewin’s *Life and Epistles of St. Paul* (II:492).

194. Tacitus’s *Annals* 14:33-39 records that the Free Britons slew seventy thousand Romans and their allies in London and their British colony Verulamium (the later St. Albans) - before the Romans (with the help of two thousand German legionaries and eight cohorts of auxiliaries and a thousand cavalry) in retaliation slaughtered the British Queen Boadicea and her armies. Nero then sent his spokesperson Polycritus to Britain. “But to the [British] enemy, he was a laughing-stock. For they still retained some of the fire of liberty!”

195. In his *Agricola* (11 & 16f & 28), Tacitus again remarks on the Britons’ “religious belief” and “strongly-marked British religiosity” and “spirit.” Indeed, “had Paullinus, on hearing of the outbreak in the [new Roman province of South Britain], not rendered prompt succour - Britain would have been lost” to the Roman Empire also because of “the valour of the enemy.... Many of the Britons...sought to defend their property. Often victorious, though now and then beaten, they were at last reduced.”

196. Yet even as late as A.D. 69, records Tacitus (*Annals* 12:40), the British King “Venut(ius) of the Brigantes...was pre-eminent in military skill... A sharp contest followed, followed instantly by war...towards us.” Indeed, Tacitus adds in his *Histories* III:45, “Venutius **retained** the kingdom; and we had the war on our hands!” See too F.N. Lee: *Common Law*, chapters 10 & 11 (at www.dr-fnlee.org).

197. The famous Judaistic Historian Josephus records the speech of the (Acts 26:1f) Judaeian King Agrippa to the Jews at the start of the A.D. 63 to 70 Romano-Jewish War. There, Agrippa is reported to have warned his people: “The power of the Romans is invincible in all parts of the habitable Earth.... All Euphrates is not a sufficient boundary for them on the

east side, nor the Danube on the north.... They have sought for another habitable Earth beyond the Ocean, and have carried their arms as far as such British islands as were never known before.... Do you also, who depend on the walls of Jerusalem, consider what a wall the Britons had! For the Romans sailed away to them, and subdued them while they were encompassed by the Ocean.” Josephus: *Wars of the Jews* II:16:4.

198 Indeed, right before the Pagan Romans’ destruction of the temple in Jerusalem during A.D. 70, General Titus (who had together with his father Vespasian previously fought against the Britons in South Britain) urged the besieged Jews to surrender. To them, Josephus pointed out: ‘Have you stronger walls than we have? Pray, what greater obstacle is there than the wall of the Ocean with which the Britons are encompassed - and yet they pay homage to the arms of the Romans!’” *Ib.*, VI:6:2. Yet, even as he said that, the British King Venut(ius) was blocking the Roman advance from Yorkshire across the Pennines into Cumbria - and the resistance against the Romans in parts of Cumbria and especially Northern Scotland would continue even decades later.

199 As the Pagan Roman Historian Tacitus himself admits,⁹⁰ the seven years 63 to 70 A.D. were ‘full of atrocious battles; of discord and rebellion; yea, horrible even in peace. Four [Roman] princes...killed by the sword; three civil wars; several foreign wars, and mostly raging at the same time.... Illyria disturbed; Gaul uneasy; Britain conquered, but soon relinquished; the nations of Sarmatia and Suevia rising against us; the Parthians excited by the deception of a Pseudo-Nero. Italy also weighed down by new or oft-repeated calamities; cities swallowed up or buried in ruins; Rome laid waste by conflagrations; the old [Pagan Roman] temples burned up; even the capitol [in Rome] set on fire by citizens; sanctuaries desecrated; adultery rampant in high places. The sea filled with exiles; the rocky islands [like Pandataria and Patmos] contaminated with murder. Still more horrible, the fury in the city [of Rome]. Nobility, riches, places of honour, whether declined or occupied, counted as crimes; and virtue sure of destruction!’”

200. After the 68 A.D. death of Nero, Rome and the Roman Empire slid into a very bloody civil war. Rome had finally crushed Southeast Britain in 62f A.D. But only at the cost of almost one hundred thousand Roman soldiers!

201. Tacitus states: ‘Welcome as the death of Nero had been in the first burst of joy, yet it had only roused various emotions in Rome.... Galba’s progress had been slow, and blood-stained.... Macer in Africa, where he was undoubtedly fomenting sedition, was executed by Trebonius Gautianus the Procurator who acted on Galba’s authority.... Vespasian, a general of Nero’s appointment, was carrying on the war in Judaea....

202. ‘Otho’s had been...a riotous youth, and he had made himself agreeable to Nero by emulating his profligacy. For this reason, the Emperor [Nero] had entrusted him [Otho], as being the confidant of his amours - Poppaea Sabina the imperial favourite, **until** he [Nero] could rid himself of his [Nero’s] wife Octavia. Soon suspecting him [Otho] with regard to this same Poppaea, he [Nero] send him [Otho] out to the way to the Province of Lusitania, ostensibly to be its Governor.... Many of the soldiers favoured him [Otho], and the court was biassed in his favour because he resembled Nero” the then-deceased Caesar. ‘Nero had

squandered, in presents, two thousand two hundred million sesterces.” Yet after his suicide ‘the men whom Nero had enriched, would become as poor as those whom he had robbed.... ‘I was,’ said Otho, ‘too formidable to Nero!’”

203. After the murder of the new Post-Neronian Emperor Galba, “the capital, which trembled...to think of the old character of Otho, was heightened into terror by fresh news about Vitellius - news which had been suppressed before the murder of Galba.” More ominous still, “in a distant part of the World, fortune was now preparing the origin and rise of a new dynasty.... Titus Vespasian had been sent from Judaea by his father [Vespasian Sr.], while Galba still lived - and alleged as a reason for his journey, the homage due to the Emperor [Galba]....

204. “At Corinth...he [Titus] received positive information about the death of Galba, and found men who spoke confidently about the revolt of Vitellius and of the fact of war [in Rome itself].... He considered that if he should proceed to Rome, he would get no thanks.... His person would be a hostage in the hands either of Vitellius or Otho” who were then contending against one another to become the new Emperor in the place of the dead Galba.

205. “With the outcome of that struggle still doubtful, and the father [Vespasian] joining the party - the son [Titus] would be excused.... So, after coasting Achaia [Southern Greece] and Asia [Minor]...he [Titus] made...a bolder course [no longer for Rome but back] to Syria.... Titus rejoined his father, and was received as a mighty pledge of success.... Vespasian had all but completed the Jewish War, and only the siege of Jerusalem now remained [*cf.* Matthew 24] - an operation the difficulty and arduousness of which was due rather to the character of its mountain citadel and the perverse obstinacy of the national religiosity than to any sufficient means of enduring extremities left to the besieged....

206. “It became notorious that Otho and Vitellius, opposed in impious strife, were ready to make a spoil of the Empire.... There were Syria and Judaea.... Then, without any interval of separation, there was Egypt and its two legions - and on the other side, Cappadocia and Pontus and all the garrisons along the frontier of Armenia.... It matters not whether fortune make Otho or Vitellius to be the victor.... Achaia and Asia Minor were terrified by a false report that ‘Nero’ was at hand. Various rumours were current about his death; and so there were many who pretended and believed that he was still alive....

207. “Otho killed himself.... The party of Vitellius was in the ascendant.... Otho was dead, and all the troops in the capital [Rome] had taken the oath to Vitellius.... Italy, however, was prostrated under sufferings heavier and more terrible than the evils of war. The soldiers of Vitellius, dispersed through the municipal towns and colonies, were robbing and plundering and polluting every place within violence and lust....

208. “Officers crowded round Vespasian with fresh confidence, encouraging him and reminding him of the responses of [pagan] prophets and the movements of the heavenly bodies.... He openly retained an astrologer, to direct his counsels and to foretell the future.... A cypress-tree of remarkable height on his estate had suddenly fallen and risen again the following day on the very same spot.... This, as the soothsayers agreed, was an omen of

brilliant success...and the glory of his victories in Judaea appeared to have justified the truth of the omen....

209. ‘Between Judaea and Syria, is Mount Carmel.... They have no image of the god.... The tradition of antiquity recognizes only an altar.... Vespasian was there, offering sacrifice and pondering his secret hopes.... The priest...said to him: ‘Whatever be your purposes, Vespasian - whether you think of building a house, of enlarging your estate, or augmenting the number of your slaves - there is given you a vast habitation, boundless territory, a multitude of men!’....

210. ‘The initiative in transferring the Empire to Vespasian, was taken at Alexandria.... The [Roman] Army of Judaea on July 3rd [in A.D. 69] took the oath to Vespasian in person with such eager alacrity, that they did not want to wait for the return of his son Titus who was then on his way back from Syria.... It was arranged that Titus should pursue the war in Judaea, while Vespasian should secure the passes into Egypt.’

211. In Rome herself, ‘the soldiers...overflowed the crowded camp, dispersed throughout the porticoes.... Amidst the allurements of the city and all shameful excesses, they wasted their strength in idleness and their energies in riot.... A large portion of them quartered themselves in the notoriously pestilential neighbourhood of the Vatican.... Much, however, as Vitellius indulged his generals, his soldiers enjoyed yet greater licence.... The sole road to power was to glut the insatiable appetites of Vitellius by prodigal entertainments, extravagance, and riot. The Emperor himself...is believed to have squandered nine hundred million sesterces in a very few months....

212. ‘The continual rumours of civil war, raised the courage of the Britons.... We had war on our hands.... Germany suffered from the supineness of our [Roman] generals and the mutinous commandment of our legions; the assaults of enemies and the perfidy of allies all but overthrew the power of Rome...

213. ‘Italy was in a blaze of war.... All other nations were equally restless.... With this World-wide convulsion, the Imperial power was changing hands.... Sabinus was able to bring into the Capitol his own children - and Domitian, [Vespasian] his brother’s son.... Said Sabinus...: ‘The rivalry of Vitellius and Vespasian was being settled by conflicts between legions..., with Spain, Germany and Britain in revolt.... [In Rome,] the defenders, issuing forth on the roofs of these buildings, showered tiles and stones on the colonnade.’

214. It was now December, 69 A.D. ‘The fire passed to the colonnades...adjoining the [Pagan Roman] temples.... Soon the [wooden] ‘eagles’ supporting the pediment, which were of old timber, fed the flames. And so the Capitol...was burned to the ground. This was the most deplorable and disgraceful event that had happened to the Commonwealth of Rome since the foundation of the city [in B.C. 753].... The soldiers were busy with bloodshed and massacre.... It was a terrible and hideous sight that presented itself throughout the city.... In one [and the same] spot, rivers of blood and heaps of corpses, and close by, prostitutes and men of character as infamous.... One was ready to believe the country to be mad at once with rage and lust.’

215. ‘There was an unnatural recklessness.... Vitellius, compelled by threatening swords, first...beheld his own statues falling round him, and...was then driven along.... He fell under a shower of blows, and the mob reviled the dead man with the same heartlessness with which they had flattered him when he was alive.... **Domitian came forward** to meet the leaders of the party; he was universally saluted with the title ‘Caesar’....

216. ‘Sword in hand, throughout the capital, the conquerors hunted down the conquered with merciless hatred. The streets were choked with carnage, the squares and temples reeked with blood, for men were massacred everywhere.... The ferocity...in the first impulse of hatred could be gratified only by blood.... Domitian had entered into possession of the title and residence of Caesar.... At Rome, the Senate...decreed to [Domitian’s absent father General] Vespasian all the honours customarily bestowed on the Emperors.... On the Emperor and his son Titus, the Consulship was bestowed by decree; on Domitian, the office of Praetor, with consular authority.”

217. Well does Edmunson declare:⁹¹ ‘If ever Armageddon was realized in the history of the World, it was in that second battle...between the armies of Vitellius and Vespasian, contending for the mastery of the Roman Empire. On the one side were troops from Italy, Spain and Portugal, Gaul, the German Rhine frontier, even from far distant Batavia, and Britain. On the other [side, there were] legions from the Danube frontier, and, behind these, the [Romans] Armies of Syria, Judaea, and Egypt - with auxiliaries from the furthest East, from the borderlands of the Euphrates and Tigris.’ Cf. Revelation 17:5-18 with 18:2-10’s ‘Babylon’ and her allied ‘kings.’ Cf. too Revelation 16:16’s ‘Armageddon.’ And also cf. Revelation 20:8’s ‘Gog and Magog’ with Ezekiel 38:2 f to 39:29.

218. In that book of Revelation, continues Edmunson, John ‘the Seer...saw the medley of troops from every nation under heaven actually fighting in the streets of **Rome** (cf. Revelation 17:12-18 & 19:15-20). And the scenes he witnessed, still so freshly imprinted in his mind, are vividly reflected in the imagery of his vision.”

219. Observes Tacitus:⁹² ‘Domitian, on the day of his taking his seat in the Senate, made a brief and measured speech in reference to the absence of his father [Vespasian] and brother [Titus].... Vespasian had heard of the victory of Cremona,” where forces loyal to Vespasian had ‘shattered” those loyal to Vitellius. ‘He [Vespasian] heard an unfavourable account of [his own son] Domitian, which represented him [Domitian] as overstepping the limits of his age and the privileges of a son. He therefore entrusted Titus with the main strength of the Army to complete what had got to be done in the Jewish War.

220. ‘Men feared the ungoverned passions of Domitian.... To pacify the feelings of Domitian,” Titus’s friend General Mucianus ‘appointed Arretinus Clemens, who was closely connected with the house of Vespasian, and who was also a great favourite with Domitian, to the command of the Praetorian Guard.... Domitian and Mucianus prepared to set out...; Domitian in all the hope and impatience of youth, and Mucianus ever contriving delays to check his ardent companion who, he feared, were he to intrude himself upon the [Roman] Army, might be led by the recklessness of youth or by bad advisers.”

221. Very significantly, **the Bible itself** repeatedly links the **Judgment of the Gospel** to the Fall of Jerusalem as well as to the Fall of Rome. Numbers 24:17-24 predicts that Christ the “Star out of Jacob” would come and “destroy...the city” when “ships shall come from the coast of Chittim” alias the land of the Romans (*cf.* Daniel 11:30-31). Ezekiel 38:2*f* & 39:29 teach that the Pagan Roman “Gog” and its allied nations (*cf.* sections 217 & 218 above) would themselves come to grief in the days of the Pagan Roman Empire when attacking Ancient Israel (in 63 to 70 A.D.) soon after God poured out His Spirit on Pentecost Sunday (Acts 2) in 33 A.D. And Daniel (2:34-45 & 7:7-14 & 9:24-27 & 11:30-31*f* & 12:1-7) predicts that Christ’s first advent would in principle smash the Pagan Roman Empire, even as it in turn destroyed or “desolated” the holy city of Jerusalem in 66.5 to 70 A.D. (Daniel 9:27).

222. Matthew (24:1-3,15,16,28-30 *cf.* 23:35-38) explains that after famines and pestilences and earthquakes in various places, Christ the Son of man would come [invisibly yet] with power and great glory - leading the “eagles” of the Pagan Roman legions to destroy apostate Judaea and its temple in 66.5 to 70 A.D. Luke 21:20-24 clarifies that there would be horrible famines in Jerusalem when the Pagan Roman Armies visited it with “desolation” and caused it to be “trodden down by the Gentiles until the times of the Gentiles be fulfilled.” And in Luke 23:28-31, Christ Himself warns the daughters of Jerusalem that they would then soon be crushed in the surrounding mountains and hills (*cf.* Revelation 6:12-17).

223. In First Thessalonians 2:14-16, Paul declares that the Anti-Christian Judaists who “killed the Lord Jesus” would soon taste God’s “wrath...to the uttermost” - namely when the first Roman “man of sin” would “sit in the temple of God” in 70 A.D. (Second Thessalonians 2:3-4). More importantly, at the deeper level, this foreshadows also the later time when the Romish Pope as the apostate heir of that same Roman Empire would sit **in the Church** and claim to be a god alias the highest representative of the Triune God here on Earth.

224. The Epistle to the Hebrews (8:13 & 12:22-29 & 13:10-13) links the destruction of their city of “Jerusalem” to its being written from “Italy” (13:24). Indeed, First Peter (1:1 & 4:12-17 & 5:13) suggests - from the “Babylon” of Rome - that the tribulated Christians who had fled from Jerusalem, would soon be comforted.

225. Revelation 1:9 & 2:9*f* & 3:9-12 apparently refer to the same “Great Tribulation” of 63 to 70 A.D. Then, Christians suffered at the hands of both Judaists and Romans - during “the time of testing coming upon all the inhabited world” or *oikoumenee* of the Pagan Roman Empire (destroying the old Jerusalem but purging the “New Jerusalem” alias the Church of Jesus).

226. Revelation 6:12-17 (*cf.* Luke 23:28-31), at least incipiently if not exhaustively, seems to describe the 66.5 to 70 A.D. Fall of Jerusalem to the Roman Armies (as Revelation 11:1-13 even more obviously does). Revelation 12:5-17 describes the Pagan Roman dragon pursuing the Christian Church **after** her A.D. 35 to 37*f* flight (Acts 8:1) - till, and beyond, her further 66.5 A.D. flight out of Jerusalem (Matthew 24:15*f*).

227. The beast of Rev. 13:1-2*f* (and its similar second successor ‘666’) is clearly the **Roman Power** (*cf.* Dan. 7:7*f*). This is itself overtrumped by the ‘777’ or ‘perfectly’ and

triumphantly-baptized Christians on the Mount Zion of the 'New Jerusalem' of Christ's Church (Revelation 14:1 & 14:12 cf. 12:11-17). For that Roman Power, the beast of 'Babylon' the Great or 'the City of Seven Hills' alias 'Gog' (in Revelation 17:5-9 & 18:2 21 & 20:8), is itself destroyed precisely by "the testimony of Jesus" alias "the spirit of prophecy" of the 'New Jerusalem' of the Christian Church (Revelation 19:10 & 21:2-24f). In one sentence: **God** uses **Pagan Rome** to destroy **Apostate Jerusalem**; then uses the **New Jerusalem** alias the Christian Church to destroy **Pagan Rome**; and finally uses the Gospel-preaching Protestant Church to remove the Papacy and thus to reform the Deformed Church of Rome.

* * * * *

228. Let the famous Judaistic Historian Josephus (himself writing around 78 A.D.) complete the picture of the conquest of **Rome** by **Domitian** (in the December of A.D. 69) - as well as the picture of his **brother Titus's** destruction of **Jerusalem** (from the April of 70 A.D. until the August of 70 A.D.). States Josephus:⁹³

229. "**Domitian**" gave encouragement to his father Vespasian's generals Antonius and Sabinus. During an attack on the city of **Rome itself** by the armies of their enemy Vitellius, "**Domitian** and many other of the **principal** Romans providentially escaped." Later, however, when the opposing armies of Vespasian's General "Mucianus came into the city..., he then produced **Domitian** and recommended **him** to the multitude." Meanwhile, 'Acting Emperor' Domitian's father Vespasian "himself made haste to go to **Rome**..., but sent his [other] son Titus, with a select part of his Army, to destroy **Jerusalem**."

230. Continues Josephus: "Vespasian was about Alexandria, and Titus was lying at the siege of Jerusalem.... A great part of the Germans had agreed to rebel.... As soon as ever the news of their revolt had come to Rome, and **Caesar Domitian** was made acquainted with it, he...marched against the barbarians.... Their hearts failed them.... They submitted themselves to **him**.... When therefore **Domitian** had settled all the affairs of Gaul in such good order that it would not easily be put into disorder any more, he returned to Rome with **honour** and **glory**."

231. Note here Josephus's 78 A.D. insistence that, even in 69 to 70 A.D., **Domitian** was already one "of the **principal** Romans." For, adds Josephus, Domitian was even then "**recommended**...to the multitude" by the conquering armies - to be the new leader in Rome as "**Caesar Domitian**." So, also according to Josephus, after the death of Nero and before the coronation of Vespasian as Emperor of the Roman Empire, also Vespasian's son **Domitian** was recognized as its "Caesar" or Emperor.

232. The Romans Tacitus and Suetonius well describe the destruction of **Jerusalem** in 70 A.D. Said Tacitus (writing around 110 A.D.):⁹⁴ "Early in this year, Titus Caesar...had been selected by his father to complete the subjugation of Judaea.... Titus entered the enemy's territory.... At last, he encamped near Jerusalem" in the April of 70 A.D.

233. "As I am about to relate the last days of a famous city, it seems appropriate to throw some light on its origin.... Most writers...agree in stating that once a disease which

horribly disfigures the body, broke out over Egypt.... The [Jewish] people, who had been collected after diligent search, found themselves left in a desert.... One of the exiles, Moyses by name, warned them.... Moyses, wishing to secure for the future his authority over the nations, gave them a...form of worship.... This worship...is upheld by its antiquity.... Other races, scorning their [own?] national beliefs, brought to them their contributions and presents. This augmented the wealth of the Jews....

234. “Among themselves, they [the Jews] are inflexibly honest and ever ready to show compassion.... It is a crime among them, to kill any newly-born infant.... The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as One in Essence. They believe that Being to be supreme and eternal, neither capable of representation nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honour to our Emperors....

235. “Pompey was the first of our countrymen to subdue the Jews [in B.C. 63].... He entered the temple. Thus it became commonly known [among the Romans,] that the place stood empty with no similitude of gods within.... After these Provinces had fallen in the course of our civil wars into the hands of Mark Antony..., the royal power which had been bestowed by Antony or Herod was augmented by the victorious Augustus [Caesar]. On Herod’s death...the nation, with its liberties curtailed, was divided into three provinces under the sons of Herod. Under Tiberius [Caesar], all was quiet. But when the Jews were ordered by Caligula [Caius Caesar] to set up his statue in the temple, they preferred the alternative of war.... Claudius [Caesar] entrusted the Province of Judaea to...his own freedmen - one of whom, Antony Felix, indulging in every kind of barbarity and lust, exercised the power.... He had married Drusilla, the granddaughter of Antony and Cleopatra.” See Acts 24:24.

236. Previously, “the endurance of the Jews lasted till Gessius Florus was Procurator. In his time [63 to 66 A.D.], the war broke out.... Vespasian was sent by Nero, and...succeeded within the space of two summers in occupying with his victorious army the whole of the level country and all the cities except Jerusalem.

237. “It was held to be expedient...that Titus should remain with the Army.... The Romans then began to prepare for an assault. It seemed beneath them, to await the result of famine. The [Roman] Army itself demanded the more perilous alternative.... Jerusalem must fall at once.... But the commanding situation of the city had been strengthened by enormous works, which would have been a thorough defence even for level ground....

238. “Prodigies had occurred.... There had been seen hosts joining battle in the skies, the fiery gleam of arms, the temple illuminated by a sudden radiance from the clouds. The doors of the inner shrine were suddenly thrown open, and a voice of more than mortal tone was heard to cry out that the gods[!] were departing.” See too Matthew 24:27 39 and Luke 21:12-27.

239. “These mysterious prophecies had pointed to Vespasian and Titus. But the common people, with the usual blindness of ambition, had interpreted these mighty destinies

of themselves and could not be brought even by disasters to believe the truth.... Men and women showed equal resolution, and life seemed more terrible than death.... Such was this city and nation!”

240. Also the Pagan Roman Historian Suetonius, writing probably around 135 A.D., wrote in his *Twelve Caesars* (10:5-8): “An ancient ‘superstition’ was current in the East - that out of Judaea would come the rulers of the World [*cf.* Micah 5:1f & Matthew 2:1-6]. This prediction, as it later proved, referred to two Roman Emperors[!] - Vespasian and his son Titus. But the rebellious Jews - who read it as referring to themselves - murdered their Procurator [alias their Roman Governor]; routed the Governor-General of Syria, when he came down to restore order; and captured an eagle [alias a Roman standard].

241. “To crush this uprising, the Romans needed a strong army under an energetic Commander who could be trusted not to abuse his plenary powers. The choice fell on Vespasian.... And Vespasian took his elder son, Titus, to serve on his staff.

242. “In Judaea, Vespasian consulted the God of Carmel - and was given a promise that he would never be disappointed in what he planned or desired, however lofty his ambitions. Also, a distinguished Jewish prisoner of Vespasian’s - Josephus by name - insisted that he [Josephus] would soon be released by the very man [Vespasian] who had now put him in fetters and who would then be[come] Emperor...

243. “Some Third Legion men...had been sent to Moesia from Syria just prior to Nero’s death.... Tiberius Alexander, the Prefect in Egypt, thereupon made his legions take the oath to Vespasian. This was on July 1st, A.D. 69 - later celebrated as Accession Day....

244. “On July 11th, the [Roman] Army in Judaea swore allegiance to Vespasian in person.... The support of Lucius Mucianus, then commanding in Syria..., promised to lend him the whole Syrian Army.... So Vespasian began a new Civil War.... As a man of great promise and reputation, he had now been decreed a **triumph over the Jews** [*cf.* Matthew chapter 24]. Vespasian found no difficulty, on his return to Rome, in adding eight more Consulships [every year from A.D. 70 to 79] - to the one he had already earned.”

245. Suetonius continues [*op. cit.* 11:1-6]: “Titus, surnamed Vespasian like his father, had such winning ways.... When his Quaestorship at Rome ended, **he went to command one of his father’ s legions in Judaea**.... His father had been acclaimed Emperor, and left him to complete the conquest of Judaea [in A.D. 70].

246. “In the final assault on Jerusalem, Titus managed to kill twelve of the garrison with successive arrows.... He now [from A.D. 70 onward] became his father’ s colleague, almost his guardian - sharing in the Judaeian triumph; in the Censorship; in the exercise of Tribunicial power; and in seven Consulships....

247. “He owned a troop of perverts and eunuchs, and nursed a guilty passion for Queen Berenice to whom he had allegedly promised marriage.” Berenice had been born in A.D. 28. She was the eldest daughter of Herod Agrippa, King of the Jews. She had two sons by a

marriage to her uncle Herod. Thereafter she again lived incestuously, this time with her brother King Agrippa II (*cf.* Acts 25:13) - whose favour the Apostle Paul courted at Caesarea (as recorded in Acts chapters 25:13 to 26:32). In A.D. 65, she did her best to prevent the Roman Procurator Gessius Florus from massacring the Jews. Then she joined the Romans just before the Revolt - and afterwards went with Vespasian to Rome. She was over forty when Titus fell in love with her.

248. The twelfth of the A.D. 100*f* Suetonius's *Twelve Caesars*, was Domitian. "On October 24th, A.D. 51," explains Suetonius (*op. cit.* 12:1*f*), "a month before Vespasian as Consul-Elect was due to take office, his son Domitian was born.... During Vespasian's [later] war against Vitellius, [in A.D. 69] Domitian with his uncle Sabinus and some members of the court fled to the Capitol [in Rome]. But when Vitellius set the [Pagan Roman] temple on fire, Domitian concealed himself...."

249. "Emerging after Vitellius' s death, Domitian was hailed as 'Caesar' -- and accepted an appointment as City Praetor with consular powers. Domitian had affairs with several married women.... Once, when he had distributed more than twenty appointments at home and abroad in the course of a single day, [his father Caesar] Vespasian murmured: 'I wonder he did not name my successor, while he was about it!'"

250. "After the destruction of Jerusalem, in Rome "Vespasian and Titus now appeared -- seated in their curule chairs.... While taking part in their Judaeian triumph, [Domitian] rode on a white horse, the conventional mount for young princes." Clearly, he even then still coveted the Emperorship for himself.

251. What terrible times those were - throughout the Roman Empire! There were uprisings in Gaul and in occupied Germany in 70 A.D; the wiping out of the last Jewish resistance in Massada in the April of 74; skirmishes in Britain in 78; the destruction of Pompeii in 79; and war against the Scots in 83 A.D.

252. Josephus's earlier mention of Vespasian's sending of his "son Titus, with a select part of his army, to destroy Jerusalem" in A.D. 70 - does, of course, merit just as much attention as we have already given to the almost contemporaneous tragedies in the City of Rome itself. Accordingly, Rev. Professor Dr. Philip Schaff too declares that "the **most** unfortunate country in that period [of 64 to 70 A.D.], was Palestine. There, an ancient and venerable nation brought upon itself unspeakable suffering and destruction. The tragedy of Jerusalem **prefigures in miniature, the Final Judgment.** And in this light it is represented in the eschatological discourses of Christ Who foresaw the end from the beginning."⁹⁵

253. Indeed, Schaff further explains how "the forbearance of God with His [one-time] covenant people who had crucified their own Saviour, reached at last its limit. As many as could be saved" by being converted to Christianity and fleeing Jerusalem in time, Matthew 24:15-22, "were rescued."

254. However, "the mass of the people [of the Jews] had obstinately set themselves against all improvement. James the Just, the man who was fitted, if any could be, to reconcile

the Jews to the Christian religion, had been stoned by his hardened brethren for whom he daily [had] interceded in the temple.... With him, the Christian community in Jerusalem had lost its importance for that city. The hour of the 'Great Tribulation' and fearful judgment drew near.

The prophecy of the Lord approached its literal fulfilment. Jerusalem was razed to the ground, the temple burned, and not one stone was left upon another." Cf. Matthew 24:1-2; Mark 13:1; Luke 19:43 44 & 21:6.

255. Palestine, continues Schaff,⁹⁶ was from 52 to 66f A.D. "under the last [Roman] Governors Felix and Festus and Albinus and Florus. Moral corruption and the dissolution of all social ties (but at the same time the oppressiveness of the Roman yoke) increased every year.... Assassins called 'Sicarians' (from *sica*, a dagger) - armed with daggers and purchasable for any crime - endangering safety in city and country, roamed over Palestine.

256. "Besides this, the party spirit among the Jews themselves, and their hatred of their heathen oppressors, rose to the most insolent political and religious fanaticism. [This] was continually inflamed by false-prophets and [false-]messiahs, one of whom, for example, according to Josephus, drew after him thirty thousand men. Thus came to pass what our Lord had predicted: 'There shall arise false-christs and false-prophets, and shall lead many astray.'" Matthew 24:24 cf. 24:5 & Acts 5:36-37.

257. Now the 'outer court' of the temple in Jerusalem - which, among yet-later events, John referred to around 69 A.D. in his book of Revelation (11:2) - had been 'trampled' underfoot by the [Pagan-Roman] Gentiles for 42 months. That period ran from 66.5 A.D. onward - until the destruction of the 'inner temple' itself (42 months or 3.5 years later, in 70 A.D.). See Revelation 11:1-8.

258. As Schaff remarks,⁹⁷ in the month of May, A.D. 66," the Jews rioted. At that time, "an organized rebellion broke out against the Romans - but at the same time, a terrible [Jewish] Civil War also, between parties of the revoltors themselves.... Reports of comets, meteors, and all sorts of fearful omens and prodigies were interpreted as signs of the coming of the Messiah and His reign over the Heathen.... The Emperor Nero, informed of the rebellion, sent his most famous general, Vespasian, with a large force, to Palestine."

259. "After Nero killed himself" in A.D. 68, "Vespasian, in the year 69, was universally proclaimed Emperor" - even while he himself was still in the Eastern Mediterranean. Meantime, Vespasian's younger son Domitian was himself acclaimed Caesar in Rome. And, shortly after that, Vespasian's elder son Titus attacked Jerusalem from 'Mount Scopus and the adjoining Mount Olivet' with "an army of not less than eighty thousand trained soldiers."

260. The Roman Titus's siege of Jerusalem entered into a far more grave phase in the April of A.D. 70. After the previous escape of the Hebrew Christians at the arrival of the attacking Roman armies in 66.5 A.D. to besiege the city (Matthew 24:14-22), no further escape from Jerusalem was possible. For the Roman "eagles" or vultures had finally descended on the city. Like birds of prey, they pounced on the 'carrion' of the apostate Jews altogether dead in their sins. Matthew 24:28.

261. Almost prophetically, the final Roman stranglehold of April A.D. 70 started just a few days before the 'bloodshed' of the annual Jewish Passover. Huge crowds were inside the city for that Feast. Before long, as a result of the siege, hunger and disease plagued the city. Hundreds of thousands of Jewish corpses were thrown down, from off the top of the city's walls, to the outside of the metropolis. After Titus penetrated the outer walls of the city, writes Schaff,⁹⁸ the Romans began effecting "the crucifixion of hundreds of prisoners...a day." Famine continued to "sweep away thousands daily, and forced a woman to roast her own child." See too Josephus's *Wars of the Jews* VI:3:4.

262. "At last," continues Schaff,⁹⁹ "in July (A.D. 70), the castle of Antonia was surprised and taken by night. This prepared the way for the destruction of the temple, in which the tragedy culminated. The daily sacrifices ceased July 17th, because the hands were all needed for defence. The last and bloodiest sacrifice at the altar of burnt offerings, was the slaughter of thousands of Jews who had crowded around it. The temple was burned on the tenth of August, A.D. 70.... The hill on which the temple stood was seething hot, and seemed enveloped to its base in one sheet of flame. The blood was larger in quantity than the fire, and those that were slain [were] more in number than those that slew them. The ground was nowhere visible. All was covered with corpses." Such was the lesser holocaust against those who had aided and abetted the Greatest Holocaust of Calvary against the true Messiah.

263. Adds Schaff: "The Romans planted their 'eagles' [cf. Matthew 24:28] on the shapeless ruins, over against the eastern gate; offered their sacrifices to them; and proclaimed Titus Emperor [or Caesar] with the greatest acclamations of joy. Thus was fulfilled the prophecy concerning the 'abomination of desolation standing in the holy place' [Daniel 9:27; Matthew 24:25; Luke 21:20; Josephus's *Wars* VI:6:1]."

264. Earlier in that same generation, those "Jews...killed the Lord Jesus" and subsequently "persecuted" Christian Ministers. Such behaviour "does not please God" - so that now "the wrath came upon them to the uttermost." First Thessalonians 2:15-16. That wrath lasted for half-a-week-of-years, alias 1260 days, from A.D. 66.5 to A.D. 70. Cf. Daniel 9:24-27 with Revelation 11:2-3. Indeed, a further 3.5 years after the destruction of Jerusalem in A.D. 70, even the small remnant of the Jewish resistance to Rome left in Judaea was annihilated at Massada during the Passover of 74 A.D. See Josephus's *Wars* VII:8:1 to VII:10:1.

265. Records the A.D. 78 account of Josephus: more than a million Jews had been slaughtered; less than a hundred thousand survived (and, even then, only to be sold into slavery). The whole multitude of the Jews destroyed during the entire seven years' "Great Tribulation" before A.D. 70, was one million three hundred and thirty-seven thousand four hundred and ninety (1,337,490). As predicted, if that people were to become obstinate in their idolatry and wickedness, they would be punished by either death or re-enslavement. Deuteronomy 28:68; Jeremiah 44:7f & 44:7f ; and Hosea 8:13 & 9:3 & 11:3-7. And so it came to pass.

266. States Josephus:¹⁰⁰ "The number of those that were carried captive during this whole war, was collected to be ninety-seven thousand [97,000].... The number of those that

perished during the whole siege [66.5 to 70 A.D.], eleven hundred thousand [1,100,000] - the greater part of whom were indeed of the same nation [as the citizens of Jerusalem], but not all belonging to the city itself. For they had come up from all the countryside, to the Feast of Unleavened Bread - and were suddenly shut up by an Army [cf. Matthew 24:15-22]. This, at the very first, occasioned so great a straitness among them that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly....

267. ‘High priests, upon the coming of the Feast which is called the Passover..., slay their sacrifices.... A ‘Company’ not less than ten belong to every sacrifice...and many of us are twenty in a ‘Company.’” Those high priests ‘found the number of **sacrifices** was two hundred and fifty-six thousand five hundred [256,500]. This, upon the allowance of no more than ten feasting together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy [viz. 2,700,200 **adult males alone**. They, excluding the women and children, apparently amounted to **only about one-quarter or less than the total number in the families** they represented]. For as to those that have the leprosy, or the gonorrhoea [including any seminal discharges], or women that have their monthly course, or such as are otherwise polluted - it is not lawful for them to be partakers of this sacrifice. Nor indeed for any foreigners neither, who came hither to worship.

268. ‘Now this vast multitude had indeed been collected out of the remote places, but the entire nation was now shut up by fate, as in a prison - and the Roman Army encompassed the city [in A.D. 66.5] when it was crowded with inhabitants [cf. Matthew 24:15-22]. Accordingly, the multitude of those that therein perished, exceeded **all** the destructions that either men or God **ever** brought upon the World’ - or ever **would** [Matthew 24:21].

269. So then, according to the Judaistic Historian Josephus, the human holocaust of A.D. 63-70 in Jerusalem alone was the greatest ‘tribulation’ the World had ever seen. According to the Roman Historian Tacitus, the human holocaust of A.D. 63-70 throughout the Roman Empire was the greatest tribulation it had ever seen. According to the infallible Jesus, that was the greatest tribulation the World had ever seen **or ever would** see (**including that of World War II etc.**). It was a foretaste of Hell, which is the greatest tribulation the Universe has ever seen - or ever shall. And, according to the Bible, Jesus went through Hell for Christians - on Calvary!

270. ‘The destruction of Jerusalem,’ concludes Schaff, ¹⁰¹ ‘would be a worthy theme for the genius of a Christian Homer. It has been called ‘the most soul-stirring struggle of all ancient history. But there was no Jeremiah to sing the funeral dirge of the city of David and Solomon. The Apocalypse was already written, and had predicted that the Heathen ‘shall tread the holy city under foot.’ Revelation 11:2.”

271. Jesus Himself had predicted that Jerusalem would be trodden down by the Gentiles (Luke 21:24), and that not one stone would be left standing upon another (Matthew 24:2). And this occurred right after the Romans had plundered Jerusalem and its temple - carrying away in triumph the Book of the Law, the golden candlestick, the table of shewbread, the silver trumpets, and seven hundred Jewish prisoners of war.

272. See once again the etching of the marble relief on the ‘Arch of Titus’ at Rome, reproduced on our outside front cover. And see again sections 155 to 159 above, for the description of the return to Domitian in Rome of Vespasian and his other son Titus - together with the Jewish prisoners-of-war and the **items** plundered by the Romans from the Jerusalem temple before destroying it. See too, at least incipiently, also Revelation 1:12; 6:7; 8:2; 13:10; and 15:3f.

273. This, then, is Schaff’s conclusion as to the date of the inscripturation of the book of Revelation:¹⁰² “The internal evidence of the Apocalypse itself, and a comparison with the fourth Gospel [and with Matthew’s and Luke’s account of Christ’s Olivet Discourse], favor an earlier date” than A.D. 96. Now this “earlier date,” explains Schaff, must have been “before the destruction of Jerusalem [in A.D. 70], and during the *interregnum* which followed the death of Nero [in A.D. 68].” For then “the beast - that is, the Roman Empire - was wounded.” However, it “was soon to be revived” by the rapid A.D. 68 to 71 imperial successions of Galba-Otho-Vitellius-Domitian, and by the subsequent and more stable A.D. 71 to 96 reigns of Vespasian-Titus-Domitian.

274. “If there is some foundation for the early tradition of the intended oil-martyrdom of John” as Tertullian points out - at Rome, and at the same time as the slayings of Peter and Paul in that same city - “it would naturally point to the Neronian persecution, in which Christians were covered with inflammable material and burned as torches. The unmistakable allusions to imperial persecutions [in the book of Revelation] apply much better to Nero than to Domitian.” Thus Schaff.

275. Edmunson too concludes:¹⁰³ “After the terrible experiences of the year 69 A.D., John escaped martyrdom.... There is a high level of probability that his deportation to Patmos took place very early in the year 70 A.D. (in January or February), through a sentence passed in Domitian’s name.”

276. Very soon after his arrival on Patmos, and still before the destruction of the Jerusalem temple in the August of A.D. 70, John received the Apocalypse, recording it in writing either then or later. Vespasian finally arrived back in Rome, and took over as Emperor from his son Domitian in 71 A.D. Now functioning as Emperor, “Vespasian took as his colleague, in[to] the Consulship, in 71 A.D., M. Cocceius Nerva.” Nerva was **Consul** from A.D. 71. He became **Emperor** only after the A.D. 96 death of Domitian, and before the commencement of the A.D. 98f reign of Emperor Trajan.

277. “Nerva,” explains Edmunson, “held office [as Consul] during the first *nundinum* of 71 A.D.... It is permissible to believe that, in accordance with tradition, one of the sentences quashed by him, was that which sent John to Patmos. If by an order of Nerva he were now released, his exile would have lasted exactly one year.”

* * * * *

278. Now John had been a free man before Nero became Emperor in A.D. 54. John probably remained a free man, almost throughout Nero’s reign (or at least until the time Nero

killed Peter and Paul between A.D. 64 to 67). John was then banished to Patmos, possibly under Nero during A.D. 64 to 68, but more probably under Domitian during A.D. 69 (and just before John then received from Christ Himself the visions which he soon thereafter inscripturated in the book Revelation). The Apostle John regained his freedom after the end of the first period of Domitian's rule (which terminated in A.D. 71). And John remained free from then onward, throughout the subsequent imperial reigns of Vespasian (A.D. 71 to 79) and Titus (A.D. 79 to 81). Subsequently, under at least the bulk of the sole reign of Emperor Domitian (A.D. 81 to 96), John remained free (at least until A.D. 93).

279. It is possible that John was again banished during the A.D. 93 to 96 Domitianic persecution. But, if so, that Apostle was again liberated by Emperor Nerva shortly thereafter.

280. During Nero's reign as Caesar, from A.D. 54 to 68, Paul was twice imprisoned in Rome - first from A.D. 60 to 62, and later from about A.D. 65 to 67. There is no reason, then, why John too should not fully twice have been exiled by Domitian to Patmos - first from A.D. 69 to 71, and later again from A.D. 93 to 96. At any rate, John outlived Domitian (who reigned till A.D. 96). And, liberated, John outlived even Emperor Nerva (A.D. 96 to 98). For John died only during the subsequent reign of Emperor Trajan (A.D. 98 to 117), and probably after 100 A.D.

281. That John outlived Domitian and Nerva and died only during the reign of Emperor Trajan, is widely attested. The 185 A.D. Irenaeus, for example, wrote that "those who were conversant in Asia [Minor] with John the disciple of the Lord, [affirmed] that John...remained among them up to the times of Trajan." Trajan's reign as Emperor commenced in A.D. 98, and John is said to have lived to the age of a hundred years. If John was born at about the same time as his Great Contemporary (Jesus Himself), the Apostle probably lived on till after 100 A.D. (*cf.* John 21:23-24). Indeed, states Irenaeus,¹⁰⁴ "the Church in Ephesus, founded by Paul, in having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the Apostles."

282. Also, the 200 A.D. Tertullian wrote¹⁰⁵ that "the Apostle John" - having previously (and apparently by Nero in A.D. 64 to 68) been "plunged, unhurt, into boiling oil" - was (apparently under Domitian in A.D. 69) "remitted to his island exile." Indeed, "Domitian - who possessed a share of Nero's cruelty, once [in A.D. 69 to 71] attempted to do the same thing the latter [Nero] did" - namely, to persecute the Church. "But because he [Domitian] had, I suppose, some intelligence, he very soon ceased - and even recalled those whom he had banished."¹⁰⁶

283. The 225 A.D. Clement of Alexandria wrote "about the Apostle John" that, "on the tyrant's death" (apparently meaning the demise of Domitian), John "returned to Ephesus from the isle of Patmos." Later, asserts Clement, "he [John] went away, being invited to the contiguous territories of the nations to appoint Overseers." Then, "time passed." But later, "some necessity having emerged, they [the Overseers outside of Ephesus] sent again for John." He, though then "an old man," went to them. "Forgetting his age," he still testified. Indeed, he had now become so "aged" a person, that even the aging Overseers appropriately called him "the old man."¹⁰⁷

284. The 295 A.D. Victorinus, in his *Commentary on the Apocalypse*,¹⁰⁸ says that when ‘John said these things [cf. Revelation 10:11], he was on the island of Patmos, condemned to the labour of the mines by Caesar Domitian’ (in A.D. 69?). ‘There, therefore, he saw the Apocalypse. And, **when** grown old’ (later?), ‘he thought that he should at length receive his quittance by suffering’ during his A.D. 93 to 96 [re-?]exile. Thereafter, however, ‘Domitian being killed, all his judgments were discharged. And, John being dismissed from the mines,’ he ‘subsequently’ (again?) ‘delivered the same Apocalypse which he had received from God’ (earlier, during A.D. 69?). ‘This, therefore, is what He [God] says [to John]: ‘You must again prophesy to all nations!’ Cf. Revelation 10:11.

285. It is especially the 300 A.D. Eusebius who writes about John’s post-exilic life. We have already seen that Eusebius (in his *Demonstratio Evangelica*) gave an early date (before 70 A.D.) to John’s Revelation. Now we shall look at Eusebius’s description of John’s life especially **after** the latter’s Pre-70-A.D. exile.

286. ‘Domitian,’ writes Eusebius,¹⁰⁹ ‘having shown great cruelty toward many, and having unjustly put to death no small number of well-born and notable men at Rome, stirred up a persecution against us [Christians] - although his father Vespasian had undertaken nothing prejudicial to us. It is said that in this persecution the Apostle and Evangelist John, who was still alive, was condemned to dwell on the island of Patmos.... 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...recorded that in the fifteenth year of Domitian, Flavia Domitilla...was exiled with many others.’

287. However, observes Eusebius, ‘after Domitian had reigned fifteen years’ from A.D. 81 to 96, ‘Nerva had succeeded to the Empire’ (as the new ruler who took over after Domitian). At that time, ‘the Roman Senate, according to the writers that record the history of those days,¹¹⁰ voted that Domitian’s honours should be cancelled - and that those who had unjustly been 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 again, according to an ancient Christian tradition. After Nerva had reigned a little more than a year [96 to 98 A.D.], he was succeeded by Trajan.... At this time, Ignatius was known as the second Overseer of Antioch [from 70 to 107 A.D.]. Symeon likewise was at that time the second Ruler of the church of Jerusalem [and died about 107 A.D.].... At that time, the Apostle and Evangelist John, the one whom Jesus loved, was still living in Asia [Minor], and governing the churches of that region, having returned after the death of Domitian from his exile on the island. And that he was still alive at that time, may be established by the testimony of two witnesses’ - viz. ‘Irenaeus and Clement of Alexandria.

288. ‘The time of John’s death,’ continues Eusebius,¹¹² ‘has also been given in a general way.¹⁰⁵ But his burial-place is indicated by an epistle of Polycrates’¹¹³ (who was Overseer of the parish of Ephesus).¹¹⁴

289. In a letter addressed to Overseer Victor of Rome, Polycrates (according to Eusebius) enumerated those ‘great lights’ who ‘have fallen asleep’ in his own ‘Asia’

(meaning Asia Minor). Among such “great lights,” Polycrates includes also ‘John - who was both a witness and a teacher; who reclined upon the bosom of the Lord’; and who “also sleeps at Ephesus” in “death.”¹¹⁵

289. The 380 A.D. Jerome records that ‘John is an Apostle and an Evangelist and a Prophet.... He saw in the island of Patmos, to which he had been banished by the Emperor Domitian as a martyr for the Lord, an Apocalypse containing the boundless mysteries to the future’¹¹⁶ - and not to the **past** or the **present**, as alleged by modern Preterists. ‘Domitian having raised a second persecution, he [John] was banished to the island of Patmos.’ There, John had received the vision.

290. Later, however, ‘Domitian was put to death, and his acts (on account of his excessive cruelty) were annulled by the Senate.’ As a result, John ‘returned to Ephesus under Pertinax’ (alias Emperor Nerva Pertinax). John then “continued there, until the time of the Emperor Trajan; he founded and built churches throughout all Asia [Minor]; and, worn out by old age, died in the sixty-eighth year after our Lord’s passion” (or around 102 A.D.), “and was buried near the same city” (of Ephesus).¹¹⁷

291. We conclude, then, that not just the internal but also the external evidence of the Early Christian Church points to the likelihood of the last book of the Bible being written and the canon being closed before A.D. 70 - some three decades before the death of its writer the Apostle John at a very old age. The last few verses of Revelation 22:16-21 confirm this. So too does the internal evidence of almost all other books of the New Testament sometimes misaccorded a late date (see our sections 184 to 188 above). And so too does the scanty extant but Pre-Irenaeus patristic evidence - such as that of the A.D. 165 Melito of Sardis and the 170 A.D. *Muratorian Canon*.

* * * * *

292. Now although some of the events predicted in John’s Revelation (1:1f) commenced occurring at the time John was writing (*cf.* Revelation chapters 2 to 3), it would still be many centuries before all the events predicted would finish occurring (*cf.* Deuteronomy 32:35 & Malachi 3:1 & 4:1-6 & Psalm 90:1-4). After all, key parts of **the book of Revelation are based largely on the book of Daniel**. And most of the predictions in Daniel were not preteristically fulfilled in his own lifetime (B.C. 606 to 535), but would only start being fulfilled historicalistically many centuries later (*e.g.* Daniel 2:44 and 7:7-25 and 9:24-27 and 12:1-13).

293. Hengstenberg says in his 1851 book *The Revelation* (I:34): “The Second Coming of Christ and the Resurrection [of the dead] were at a great distance from the **present** time [when John wrote it]. In the middle, lay a period of a ‘thousand years’ [Revelation 20:1-7].” Yet during the time between the past commencement and the still-future termination of those events referred to in the *Book of Revelation* -- they would also continue to occur.

294. Thus Hengstenberg (I:80f.) writes even about the verse Revelation 1:7 that ‘the Lord does not merely once come with the clouds [only] at the end of the World, but [He

comes on the clouds too] throughout all periods of the World' s History.” Cf. Psalms 18:19 & 104:3 and Isaiah 19:1; and Daniel 7:13, referring to Christ' s Ascension into Heaven. So too Vitringa: ‘Christ is said in Scriptural style to come on the clouds of Heaven as often as He displays His glory and shows Himself as present to the Church. And there are various gradations of that Advent of Christ, in which He is seen by His hardened enemies with the greatest anguish and lamentation.”

295. Indeed, the *Book of Revelation* is to be interpreted basically as Sacred History -- as a series of the more major sacred-historical events. Some of them were occurring or beginning to occur or were to occur **shortly** after the book was written down; and others would occur only during the then-subsequent History (whether now-past or whether now-still-future).

296. It is true that the *Book of Revelation* (and especially chapters 6 to 19 thereof) has been interpreted in several different ways. For an excellent survey precisely of the history of its interpretation, see W. Bossuet' s commentary *The Revelation of John* (Vandenhoeck & Rupprecht, Göttingen, 1896, pp. 51-141).

297. For the methods of its interpretation, see G. Scroggie' s book *The Great Unveiling: An Analytical Study of the Book of Revelation* (Zondervan, Grand Rapids, 1979 rep.). However, we would simply state that the *Book of Revelation* has been subjected to the various different interpretations: of the Religionists; of the Preterists; of the Futurists; and of the Historicalists (sometimes less accurately yet perhaps more generally called ' Historicists').

298. The Religionists believe that the *Book of Revelation* derives its contents from pagan myths. Thus: De Zwaan, Boll, Halver, Jung, Eliade, Lohse, and Visser. Clearly, this school roots largely in unbelief.

299. The Futurists believe that the *Book of Revelation* largely describes events which have not yet even started to happen, especially as regards Revelation chapters 4 to 22. Thus: Darby, Scofield, Fundamentalism, Seiss, Blackwood, Dallas Theological Seminary in Texas, Grace Theological Seminary in Indiana, Moody Bible Institute in Chicago, Dwight D. Pentecost, Walvoord, Malgo, G.G. Cohen, Salem Kirban, Hal Lindsay, Moses David & his so-called ' children of God' and David Koresh *etc.* It is indeed true that some predictions in Revelation chapters 4 to 22 have still not yet been fulfilled. However, it also seems obvious that other predictions in those chapters (such as at least Revelation chapters 12 to 13) are already largely past history.

300. The Preterists believe that the whole of the *Book of Revelation* largely describes the Apostolic Church, during the time in which that book was written. So: Alcazar, Gorgius, Grotius, Hammond, Herder, Zuellig, Eichhorn, Moses Stuart, Giet, Feuillet, Chilton, and Gentry. Without doubt this school does demonstrably contain considerable elements of truth. But it also removes practically all of the many predictions from the last book of the Bible.

301. Sadly, Classic Preterism is largely a Romish re-action which would identify Nero as the Antichrist against the clear-cut Reformational Historicalism of Luther and Calvin

which thus identifies the **Romish Papacy** etc. See Calvin' s Anti-Preteristic comments on: Genesis 1:26-28; 2:1-3; 2:15; 2:21-24 & 3:15; Daniel 2:31f ; 2:44f ; 7:7-9; 7:13f; 7:22-27 & 12:1-13; Matthew 23:39; 24:14f; & 24:34; Second Thessalonians 2:2-8; *Institutes* IV:7:4f & IV:7:25. Compare the Calvinistic *Belgic Confession* arts. 28 & 29; the *Heidelberg Catechism* QQ. & AA. 80 & 123; the 1619 *Preamble* to the *Canons of Dordt*; the *Westminster Directory for the Publick Worship of God* (in the middle of its *Publick Prayer before the Sermon*); the **unadulterated** *Westminster Confession* 23:4o & 25:6o; and the *Westminster Larger Catechism* QQ. & AA. 191c-h & 195z. See too F.N. Lee' *The Non-Preteristic Historicalism of John Calvin and the Calvinistic Standards* and his *Biblical Predictions not Preterist but Historicist* (both Queensland Presbyterian Theological College, Brisbane, respectively 1993 & 2000).

302. Thus the prooftexts Second Thessalonians 2:3-9 and Revelation 13:15-17 & 13:6 are cited as referring to “the Pope” alias “that Antichrist” and “that man of sin and son of perdition” - at the original *Westminster Confession of Faith* 23:4o & 25:6o. Too, “the Turk” alias Islam is identified in the *Westminster Directory for the Publick Worship of God* (compare Revelation 9:2-19 & 16:13f & 19:20).

303. The basically non-preteristic and non-futuristic but **historicalistic** nature of Biblical predictions, is upheld also in the *Lord's Prayer* at its petitions: ‘Thy Kingdom come!’ and ‘Deliver us from evil!’ (in Matthew 6:9-13 and Luke 11:2-4). According to the *Westminster Larger Catechism* (Q. & A. 196), the petition ‘Deliver us from evil!’ urges that ‘Satan [be] trodden [down] under **our** feet’ - not in the preteristic past, but rather both in the **present** and in the **future** (Romans 16:20). And according to the *Westminster Larger Catechism* (Q. & A. 191), the petition ‘Thy Kingdom come!’ pleads that ‘the kingdom of sin and Satan may be destroyed (Psalm 68 & **Revelation 12:10-11**), the Gospel propagated throughout the World (Second Thessalonians 3:1), the Jews called (Romans 10:1 [11:11-32]), the fullness of the Gentiles brought in (John 17:9-20 & Romans 11:25-26), the [Deformed and even the Romish] Church...purged from corruption [Malachi 1:11 & Zephaniah 3:19 (cf. Second Thessalonians 2:3-8)]’ so that ‘Christ would **rule** in our hearts **here**...and that He would be pleased so to exercise the Kingdom of His power **in all the World**, as may best conduce to these ends (Isaiah 64:1-2 and **Revelation 4:8-11**).’

304. Indeed, the dominant school of interpretation of the *Book of Revelation* down through the ages, is that of the **Historicalists**. They stand midway between the Preterists and the Futurists. Historicalists believe that Revelation chapters 1 to 5 describe conditions in the Church at the time the *Book of Revelation* was being written and shortly thereafter (Revelation 2:5,10,16,22f). They also believe that Revelation chapters 6 to 22 largely predict the ' more important' events of **Church History** -- from the time of the destruction of Jerusalem in A.D. 70, right down till today and tomorrow.

305. This Historicalism is the view also of the Early Church Fathers (A.D. 90-140f). In particular, it is the view of: the *Didachee* alias the *Teaching of the Twelve Apostles* (circa A.D. 95), the *Epistle to Barnabas* (circa. 100), Ignatius (107), the *Epistle of Mattheetes to Diognetus* (130), the Shepherd of Hermas (135), Papias (140), Justin Martyr (150), Theophilus (165), Irenaeus (180), Tertullian (195f), Clement of Alexandria (200), Hippolytus (230),

Origen (230), Commodian (240), Cyprian (250), Novatian (255), Dionysius (260), Victorinus (290), Lactantius (300), Methodius (305), Eusebius (325), Athanasius (350), Cyril (355), Tichonius (370), Basil (375), Gregory of Nazianzen (390), Gregory of Nyssa (395), Ambrose of Milan (400), John Chrysostom (400), Jerome (410), Sulpitius Severus (420), and Augustine of Hippo (430). See our *Biblical Predictions not Preterist but Historicalist*.

306. Thus, the A.D. 120-160 *Shepherd of Hermas* (I:4:1f) says: ‘I see a mighty beast.... I was met by a beast of such a size that it could destroy peoples; but through the power of the Lord and His great mercy; I escaped from it.... The Lord has sent His Angel, Who has rule over the beasts.... Tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming.’ This clearly shows that the A.D. 120-160 *Shepherd* did not regard the prophesied ‘beast’ (cf. Revelation 13:1f & 17:8f) as an apostolic-age entity (such as the Preterists’ A.D. 64f Nero) -- but as a then-postapostolic entity that even in the *Shepherd*’ own time of A.D. 120-160 had not yet appeared but was historicalistically even then still to ‘come’ or yet to be manifested.

307. Indeed, almost all Mediaeval Theologians too interpreted the *Book of Revelation* historicalistically. Such interpreters include: Leo the Great (460), Andreas of Caesarea (580), Gregory the Great (590), the Venerable Bede (730), Hrabanus, Walafrid Strabo, Arethas of Caesarea, Richard of St. Victor, Peter Waldo and the Waldensians, Joachim of Floris, Eberhard of Salzburg, Pierre Jean d’Olivi, Dante or Durante Alighieri, Nicholas de Lyra, Michael Cesena, John Rupescissa, Petrarch, John Milicx, John Wycliffe, Matthias of Janow, John Purvey, Walter Brute, John Huss, Nicholas de Cusa, Girolamo Savonarola, Pannonius, and Hoffmann. Again see F.N. Lee’s *Biblical Predictions not Preterist but Historicalist*.

308. Also, all of the Protestant Reformers were Historicalists. These include: Martin Luther, Oecolampadius, Melanchthon, Striegel, Joye, Osiander, Bibliander, Knox, Tyndale, Hooper, Bale, Latimer, Ridley, Von Amsdorff, Flaccius Illyricus, Bullinger, Funck, Virgil Solis, Conradus, Lambert, the *Geneva Bible*, Jewel, Nigrinus, Chytraeus, Cranmer, Foxe, Napier, and Junius. Though Calvin never wrote a commentary on and rarely even quoted from the *Book of Revelation*, it is clear that also he interpreted other apocalyptic passages like Daniel chapter 1 to 12 and Second Thessalonians 2 historicalistically -- as too did the Calvinistic *Geneva Bible*, the *Dordt Dutch Bible*, the *Westminster Confession of Faith* and the *Westminster Larger Catechism*. Similarly, Guido de Bres in his *Belgic Confession* (arts. 28 & 29) and Olevianus & Ursinus in their *Heidelberg Catechism* (QQ. & AA. 80 & 123).

309. In the great seventeenth century, the Historicalist School included: James the First, Downham, Pacard, Broughton, Helvig, Brightman, Pareus, Cramer, Mede, Sibbes, the *Preamble to the Canons of Dordt*, the *Dordt Dutch Bible*, John Cotton, Goodwin, Rutherford, the famous *Westminster Confession of Faith* (8:8u & 23:4o & 25:6o), the *Westminster Larger Catechism* (QQ. 45f-r & 52b & 53g & 54pqr & 191c-n), the Congregationalists’ *Savoy Declaration* (26:4), Durham, the Turretins, Gerhard, Roger Williams, Huit, Parker, John Owen, Tillinghast, Holyoke, Henry More, Cocceius, Witsius, Hutchinson, Calovius, Wm. Hooker, Increase Mather, Koelman, Sherwin, Samuel Mather, Alsted, Beverley, Matthew Poole, Phillipot, Harris, Jurieu, Cressener, Vitringa, Sewell, and Noyes.

310. In the eighteenth century, the following were clearly Historicalists: Willem Brakel, Lowth, Fleming, Cotton Mather, Brussken, Whitby, Whiston, Matthew Henry, Lampe, Huernius, Horch, Steere, Daubuz, Burnet, Sir Isaac Newton, Bomble, Van der Honert, Dudley, Pyle, Lowman, Jonathan Edwards, Heunisch, Bengel, Willison, Thomas Newton, Mayhew, Burr, Cheever, John Wesley, Bellamy, Gill, John Brown of Haddington, John Gibson, Richard Clarke, Petri, Samuel Cooper, Langdon, Purves, Brown's *Self-Interpreting Bible*, Dwight, Hans Wood, Benjamin Gale, Thomas Scott, Austin, Osgood, Linn, James Winthrop, George Bell, Ogden, D. Simpson, King, Valpy, Galloway, M' Corkle, Belknap, John Bacon, Lacunza, and J.H. Livingston.

311. Historicalists of the nineteenth century include: Farnham, Mitchel, Evanson, the *Christian Observer*, the *Connecticut Evangelical Magazine*, B. Johnstone, Priestley, Adam Clarke, Charles Buck's *Theological Dictionary*, George Hales, G.S. Faber, Nott, Asa MacFarland, J. King, Romeyne, the *Herald of Gospel Liberty*, Elias Smith, Fuller, Lathrop, Morse, French, Ethan Allen, the *Douay Bible*, Beecher, W.F. Miller, Griffin, Robert Haldane, Prudden, Toovey, Wm. Cunninghame, A. Kinne, J. Frere, A. McLeod, J. Holmes, Boudinot, A. Armstrong, Schmucker, J.M. Mason, J. Emerson, the *D' Olyly& Mant Bible*, Thomas Hartwell Horne, Haywood, Bayford, Mason, Gauntlett, Fry, Wolff, the *Columbia Family Bible*, J.A. Brown, Reid, E. Cooper, Park, Croly, Thomas Keyworth, A. Keith, A. Campbell, W. Jones, the *Millennial Harbinger*, the *Cottage Bible*, the *Protestant Vindicator*, W.C. Brownlee, J. de Rozas, R. Scott, M. Habershon, I. Ashe, A.H. Burwell, E. Bickersteth, Gausson, George Junkin, Jenks' *sComprehensive Bible*, D. Wilson, A.L. Crandall, J.P.K. Henshaw, Hinton, Burdick, Birks, E.B. Elliott, D. Brown, Albert Barnes, Hengstenberg, Alford, Ebrard, Lange, Fairbairn, Dabney, Symington, Graeber, Sabel, Garnet, Huntingford, Auberlen, Christiani, Luthardt, Gray, Delacroix, U. Smith, and A. Makrakis.

312. In the twentieth century, the Historicalist School is represented (*inter alii*) by: Grattan Guinness, Mauro, Miskotte, B.H. Carroll, F.W.C. Nesor, W.L. Emmerson, L.E. Froom, J.H. Greijvenstein, J.H. Bavinck, M. Kik, and H. Hoeksema. And in the twenty-first century, by Martin Selbrede, Dr. Val Finnell, Parnell McCarter, and Francis Nigel Lee.

* * * * *

313. Most of the extant writings of the Early Church Fathers ground the primary meaning of especially Revelation chapters 1 to 3f in events occurring here on **Earth** during John's own lifetime. Revelation chapter 4 to the first part of chapter 6, however, themselves claim to refer to events then visionarily seen by John to have occurred or to be occurring in **Heaven**. From Revelation chapters 6 onward, John was **foreshown** events which were then yet to occur here on **Earth** - and **some** of them only in what was then the **distant future**. Finally, in Revelation 21 & 22, John was shown events which had started but not finished occurring in **Heaven** - and events still to occur only on the **New Earth** yet to come.

314. The **contents** of the book of Revelation were all apparently written down before A.D. 70. Thus Melito of Sardis, the *Muratorian Canon*, Tertullian, and all of the theologians listed in sections 34 to 36 above.

315. The book seems to fall, naturally, into two parts. The first part of the Revelation seems to be describing events commencing in John's own day, and by and large antecedent to the Fall of Jerusalem. The second part apparently predicts the subsequent downfall of the Roman Empire, and even events thereafter till the very end of Church History and the history of the World itself. Between those two parts, there is indeed some overlap. This is admitted by Non-Historicalists like Vanderwaal¹¹⁸ and even by radical Scholars like Schonfield.¹¹⁹

316. Revelation chapters 1 to 3 describe events occurring on Earth before A.D. 70. Revelation chapters 4 to 6 describe events occurring in Heaven even while they were being revealed to John here on Earth. From Revelation chapters 6 till 11, there seems to be an overlap of events occurring or to occur both before and after A.D. 70. In Revelation chapters 12 and 13, one sees the decline of the Pagan Roman Empire and the roots and rise of the Romish Papacy as its successor. In Revelation chapters 14 to 18, one is given the chief events in further Church History - such as the rise and expansion of the Protestant Reformation - prior to the yet-future fall of the Papacy. In chapters 19 and 20, we find subsequent millennial and end-eschatological predictions. And in chapters 21 & 22, the book closes with scenes of the Church Militant here and now and also of the Church Triumphant both now and after the Final Judgment - the Christian Church as the 'New Jerusalem.'

317. Revelation chapter one tells us how the risen Christ appeared, standing behind the Apostle John during his banishment (under either Nero or Domitian) - standing 'in the Spirit' on the island of Patmos during 'tribulation.' That 'tribulation' (Revelation 1:9) occurred probably in A.D. 68 to 69, during Revelation 7:14's international 'Great Tribulation' of 64 to 70 A.D.¹²⁰ Cf. Matthew 23:27 to 24:29 and Luke 17:26-37 & 21:20-26. The Lord Christ then, in visions, proceeded to show John 'things which must shortly come to pass.'¹²¹ For 'the time' for those things to start happening, was 'at hand.'¹²²

318. 'Do not fear!' Thus John was then commanded by Christ¹²³ the Prince of the kings of the Earth. For He had already appointed even all of His followers - 'the Christ-ians' - to be kings (or to function 'as a kingdom' on this very planet, right here and now).¹²⁴

319. Christ then started showing John a series of visions. Revelation 1:3f. Thereafter, He ordered John: 'Write [down] the things which you have seen!' Revelation 1:19f. 'Write [principally in Revelation chapters 1 to 6 about] the things which are!' Viz., in A.D. 68 to 69. 'And write [principally in Revelation chapters 7 to 22, about] 'the things which shall be hereafter!' Viz., the chief things that would occur in Church History from A.D. 70 onward right down till the very end of World History.¹²⁵

320. Revelation chapter two records how Christ urged John to write to the Church of Ephesus - which had (by A.D. 69) already suffered many trials and distresses.¹²⁶ Next, Christ further commanded John to write to the Christian Church in Smyrna. That body was already suffering 'tribulation' - apparently caused chiefly by the blasphemies of the (almost certainly Pre-70 A .D.) Judaists. Indeed, that Church was soon to suffer even further 'tribulation.'¹²⁷

321. Then, John was told to send a letter of comfort to the Church at Pergamus - sympathizing with her in the loss of her slain martyr Antipas.¹²⁸ Thereafter, John was to write

to the Church of Thyatira. He was to warn the backsliders there to repent - or otherwise, to face "great tribulation."¹²⁹ But all those there who 'overcame' for Jesus - would be given power over the nations, to rule them [whenever thereafter] with a rod of iron.¹³⁰

322. Revelation chapter three informs us that Christ told John to write a letter to the Church in Sardis. There, a few persons would be spared and rewarded as God's "overcomers."¹³¹ Such "overcomers" would be persons like the later 165 A.D. Melito of Sardis. Melito of Sardis evidenced that both John's letter to Sardis as well as the rest of his book of Revelation had been written during the A.D. 64 to 70 "Great Tribulation" right after the A.D. 64 to 68 Neronian persecution, yet before the A.D. 70 Fall of Jerusalem.¹³²

323. Next, through yet another letter from John, Christ assured His tried and patient Church in Philadelphia that He would not only preserve her during the hour of temptation or the time of testing and tribulation then coming over all the Pagan Roman World. In addition, Jesus would also make some of the Jews - soon to be decimated in the widespread Pagan Roman persecutions against them during and right after the 70 A.D. destruction of Jerusalem - to come and worship Christ, even in the presence of the Philadelphian Christians.¹³³

324. Christ then referred to the last of those seven mentioned churches in the Presbytery of Western Asia Minor. He assured John in Patmos (just off the coast and facing that Presbytery) that there would be overcomers also in the Church of Laodicea - a Church already mentioned in Paul's A.D. 60 Epistle to the nearby Colossians.¹³⁴ To "him who overcomes" in Laodicea, Christ promised that He would "grant" that he would "sit with Him upon His throne"¹³⁵ - or share in His present rule over His Kingdom - even right here and now.

325. Revelation chapter four describes how John was next transported "in the Spirit" to **Heaven** itself.¹³⁶ There, he was shown the Church Triumphant of all ages - as represented by twenty-four Elders surrounding the throne of the Triune God.¹³⁷ Twelve of the Elders symbolize the Old Testament people of God, built upon the foundation of the twelve Patriarchs of Israel. And the other twelve Elders symbolize the New Testament Church, built upon the testimony of the twelve Apostles of Jesus Christ.¹³⁸

326. Collectively, all twenty-four Elders fall down before the Triune Jehovah and cast their golden crowns before His throne. In worshipful adoration, they all exclaim: "You are worthy, O Lord, to receive glory and honour and power! For You have created all things! Once, they did not exist. Notwithstanding that, they were created - for Your pleasure!"¹³⁹

327. What an encouragement the "tribulated" John must have derived from looking up even into Heaven itself! And what an encouragement particularly for the Church of the 64 to 70 A.D. "Great Tribulation" - when from the Apostle John himself they too would soon receive a record of what he had then seen in Heaven!

328. Revelation chapter five would strengthen especially the "Tribulation" Church here on Earth yet further. For it gave her, through John, an account of the twenty-four heavenly Elders singing a new song - a song sung to Jesus Christ the Lion of Judah (after His Own earthly tribulation).

329. He, the Lamb of God, had come and taken the sevenfoldly-sealed book of future history out of the hand of the Triune Jehovah. For that was part of the Lamb's reward, after His crucifixion and resurrection and ascension back into Heaven.¹⁴⁰ Sang the Elders: "You are worthy to take the book and to open the seals thereof! For You were slain, but have redeemed us to God by Your blood - out of every kindred and tongue and people and nation!"¹⁴¹ And You have made us [or 'them'] unto our God as kings [or 'a kingdom'].... And we ¹⁴² [or 'they'] are reigning ¹⁴³ [and 'shall keep on reigning'] ¹⁴⁴ upon the Earth!"¹⁴⁵

330. Revelation chapter six starts off by explaining how John saw the Lamb open the first seal of the book of future history. "And I saw - and behold, a white horse! And He Who sat on him, had a bow. And a crown was given unto Him. And He went forth conquering, and to conquer [or 'to conquer thoroughly']!"¹⁴⁶ Here, Christ Himself is the victorious Horseman. Here too, Christ's Church is herself His victorious warhorse.¹⁴⁷ Christ steers His Church, like a horseman steers his horse. And Christ the Horseman does so, ever since His Post-Calvary Heavenly Session onward - even until the as-yet-still-future end of World History.

331. Throughout that whole time, both Christ and His Church go forth "from Heaven" into all the World, here and now, conquering - and to conquer - all nations!¹⁴⁸ Thus Irenaeus, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Henry, Adam Clarke, Lange, Hengstenberg, Lenski, Hoeksema, Rushdoony, and many others. Through tribulation and "judgment - unto victory!" Matthew 12:20.

332. Christ subsequently opened the second and third and fourth seals of the sevenfoldly-sealed book of future history. In this way, He unleashed respectively the red horse of bloodshed, the black horse of famine, and the palegreen horse of death.¹⁴⁹ These latter horses and their grim riders charge forth across the field of the whole future history of the World - **following** the One on the white horse portraying the victorious Christ and His Church. For whenever men and women will not heed the covenant blessings of the Gospel, they suffer the covenant curses of bloodshed and famine and death which follow!¹⁵⁰

333. This was true of "the 'Great Tribulation' of Nero's Rome, just before John wrote the book of Revelation. This was true also of Titus's destruction of Jerusalem, probably just after the Apostle John finished inscripturating the Apocalypse. But it is true also of every subsequent age of crisis. Hence it is characteristic even: of the fifth-century Fall of Rome; of the sixteenth-century Reformation; and of the twentieth-century's tragedies and so-called holocausts - right down through the very end of World History in the as-yet-still-future. Thus Lenski, Carroll, Hoeksema, and many others.

334. When Christ opened the fifth seal of the book of then-still-future history, we are informed that even earthly persecutions and tribulations promote also the ongoing development of God's glorious Kingdom here on Earth right here and now. Under the altar in Heaven, John now saw the souls of those previously slain for the Word of God and for the testimony which they held. There, in Heaven, "they cried out: 'How long, O holy and true Lord, do You not judge and avenge our blood upon them who dwell on the Earth?' And white robes [of worthiness]¹⁵¹ were given to every one of them. And it was said to them, that

they should keep on resting [in Heaven] for yet a little time - until their fellowservants too, and their brethren who would be killed [on Earth] as they had been, would be fulfilled!"¹⁵²

335. But the shedding of the blood of Christian martyrs, never wipes out the Church! Instead, even the ongoing persecutions of Christians here on Earth, down through the centuries, only promote the progressive ingathering of God's elect. For all of this only results in the ultimate "fulfillment" of that vast number of the redeemed - the sum total of God's elect - at the future consummation of the history of the World.

336. Christ's opening of the sixth seal unleashes earthquakes, solar eclipses, reddening of the moon, shooting stars, cosmic convulsions, and human terror - all reminiscent of the great day of the wrath of the Lamb in the ultimate future.¹⁵³ John knew that repeated forewarnings of that terrible day of final judgment had occurred on Calvary,¹⁵⁴ on Pentecost Sunday,¹⁵⁵ and during the recent A.D. 63f "Great Tribulation" at Rome and throughout the Pagan Roman Empire.¹⁵⁶ Indeed, John also knew that further forewarnings would very soon again be repeated at the A.D. 70 destruction of Jerusalem.¹⁵⁷ Thus Grotius, Hammond, Matthew Poole, Isaac Newton, Matthew Henry, Adam Clarke, and Moses Stuart.

337. These and similar subsequent catastrophic judgments all foreboded the certain arrival of the great day of final judgment and the coming wrath of the Lamb.¹⁵⁸ Thus Augustine, Andreas, Bede, Anselm, Joachim, the *Geneva Bible*, Hengstenberg, Lenski, Carroll, and Hoeksema. And such similar catastrophic judgments would include also: the 312 to 321 A.D. conquests of Constantine; the 476 A.D. Fall of Rome; the sixteenth-century Protestant Reformation; every major military clash in general, wheresoever it may occur; and certainly too the terrible World Wars of the twentieth and the rumours of wars even of our own twenty-first century (and beyond).

338. Revelation chapter seven shows how God's true servants are sealed on their foreheads with the seal of the living God. (Compare baptism - thus Kuyper, Swete, and Hendriksen.) Those who believe and have been baptized, are spared the wrath of God during cosmic holocausts.¹⁵⁹ The number of those 'sealed' - is said to be 144,000. This is symbolical of a vast and perfect number ($144,000 = 3 \times 3 \times 4 \times 4 \times 10 \times 10 \times 10$). It represents the Church Militant Worldwide, alias the entirety of both Old Testament Israel and her continuation as the New Testament Church here on Earth.¹⁶⁰ Thus Victorinus, Bede, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Poole, Matthew Henry, Albert Barnes, Hengstenberg, Hoeksema, Lenski, and Hendriksen.

339. Then John next saw, in Heaven, a great multitude which no man could number - while being told that "these are they which came out of great tribulation" on Earth, before they died and went to Heaven.¹⁶¹ Thus the *Dordt Dutch Bible*, Poole, Henry, Adam Clarke, Barnes, Swete, Hengstenberg, Lenski, Hoeksema, and Hendriksen.

340. Certainly, this refers to the entire Church Triumphant now in Heaven - including all who have suffered or who yet shall suffer persecution here on Earth for the sake of Jesus, from the time of His incarnation until the end of the World. Yet the reference to the "Great Tribulation" also tends to date the book of Revelation as having been written during what

Jesus called the greatest tribulation the World would ever have seen till A.D. 70 or ever would see thereafter. That was, of course, the "Great Tribulation" of John's (own) day - the "Great Tribulation" lasting from the A.D. 62^f Roman battles against the Britons, through Nero's 64 A.D. burning of Rome and the A.D. 69 re-burning of Rome, until Titus's A.D. 70 burning of Jerusalem and the contemporaneous dislocation of the entire Pagan Roman Empire.¹⁶¹

341. Revelation chapter eight records the opening of the seventh seal of the book of then-still-future history. At this time, seven angels appear, each ready to blow his trumpet, one after the other.¹⁶²

342. When the first trumpet sounds, a third of the trees gets destroyed.¹⁶³ When the second trumpet sounds, a third of the sea becomes blood and a third of the sea-creatures dies and a third of the ships gets destroyed.¹⁶⁴ When the third trumpet sounds, a third of the rivers and of the water-fountains gets fouled up.¹⁶⁵ And when the fourth trumpet sounds, a third part of the sun and of the moon and of the stars gets smitten.¹⁶⁶

343. These catastrophes probably all occurred, at least in embryonic form, in the A.D. 64 to 70 "Great Tribulation" throughout the Pagan World (ending with the destruction of Jerusalem). But they also anticipate similar catastrophes (both physical and psychical) especially in the Early Church of the first few centuries of Christianity - as well as down till the end of all subsequent history, at least till today. Thus practically all theologians.

344. Revelation chapter nine describes the sounding of the fifth trumpet. Here, the bottomless pit is opened. Scorpion-locusts emerge - not to harm the grass, nor to attack God's elect, but to torment only unbelievers (or those who do not faithfully embrace the baptismal seal of the living God upon their foreheads).¹⁶⁷

345. Many regard this as a prediction of the rise of **Mohammad and his Arab Muslims** throughout the entire southern part of the Roman World across North Africa, and into Spain and France. Thus Beatus, Halevi, Joachim, Luther, Bullinger, Foxe, Napier, Downham, Brightman, Pareus, Davenport, Mede, Cotton, Parker, Goodwin, Durham, Mather, Jurieu, Daubuz, Vitringa, Matthew Henry, Jonathan Edwards, Newton, Gill, Priestley, Faber, Brown, Scott, Bickersteth, Gaussen, Elliott, Barnes, Lange, Kuyper, Makrakis, and Philip Mauro *etc.*

346. Next, at the sounding of the sixth trumpet, the great river Euphrates is crossed by a vast number of invaders - who are used by Almighty God to punish the idolatry and other sins of those whom they attack.¹⁶⁸ Many regard this as a prediction of the arrival of the Ottoman Turks from Central Asia across the Euphrates and into Asia Minor - and their subsequent conquest of Constantinople and their penetration far into Southeastern Europe. Thus: Halevi, Joachim, Albert the Great, Luther, Calvin, Melancthon, Chytraeus, Bullinger, Brightman, Pareus, Mede, the *Geneva Bible*, Durham, Goodwin, Mather, Jurieu, Mather, Newton, Fleming, Daubuz, Vitringa, Matthew Henry, Jonathan Edwards, Gill, John Brown of Haddington, Wesley, Faber, Fuller, Scott, Elliott, Albert Barnes, Lange, and also very many others.

347. Sadly, both the Eastern and the Western Churches had become deformed through their own **idolatry** - as still seen in the 'Mass' and in the honour many of them still pay to statues and/or pictures of 'Jesus' (*sic!*) and Joseph and Mary *etc.* So God unleashed the plagues of **Islam** against them, to **punish His wayward Church**. Sadly, however, "the rest of the men who were not killed by these plagues, still did not repent of the works of their hands and stop worshipping demons and idols of gold and silver and brass and stone and of wood which can neither see nor hear nor walk. Neither did they repent of their murders nor of their sorceries nor of their fornication nor of their thefts." Revelation 9:14-21.

348. Revelation chapter ten tells how John was commanded to take and eat a little book, and then to prophesy again to many peoples and nations and tongues and kings.¹⁶⁹ This seems to refer to his Post-70 A.D. mission to build up the Gentile churches in particular, until the end of his life. But perhaps it also refers, as some believe it does, even to the much later invention of printing and the publication of Bibles at the time Constantinople was falling to the Turks. For it is the printing of the Scriptures which very soon led to the **Protestant Reformation** of the Christian Church. Cf. the *Dordt Dutch Bible*, Albert Barnes, Philip Mauro, Lenski, and B.H. Carroll.

349. Revelation chapter eleven gives an account of how John was told to measure the inner temple of God, while being told that the Pagans would trample down the outer court and the holy city for forty two months.¹⁷⁰ In the first instance, this probably applied to the Pagan Roman 3.5-year-long besieging of Jerusalem from 66.5 A.D. onward until that ancient city's final destruction in A.D. 70. See sections 21 to 28 & 72 to 73 & 170 to 172 & 257 to 259 above. This would also date John's Apocalypse at before 70 A.D.¹⁷¹ Thus Alcazar, Grotius, Hammond, Moffat, R.H. Charles, Zahn, Lohmeyer, Schlatter, and many others.

350. On the other hand, if the day-year principle of prophecy is here employed (at least at the secondary level in respect of the further **central** prediction to be fulfilled in later Church History), these 3.5 "years" (or 1260 day-years)¹⁷² would indicate the powerful **revival of the faithful witness of the Law and the Prophecies** in the Christian Church from about the time of the **Protestant Reformation** onward. Cf. Tertullian, Jerome, Augustine, Bellarmin, Joachim, Luther, the *Geneva Bible*, the *Dordt Dutch Bible*, Poole, and Albert Barnes.

351. "And after three days and an half, the Spirit of life from God entered into them.... And the tenth part of the city fell. But the remnant were afraid, and gave glory to the God of Heaven!"¹⁷³ Note here that even if the 42 months is taken literalistically to mean only 3.5 years from 66.5 to 70 A.D., the "three days and a half" subsequently mentioned cannot similarly be taken literalistically and may therefore well refer to 3.5 day-years alias 1260 years - and thus bring us to the very edge of the Protestant Reformation.

352. It is precisely through the Spirit-filled witnessing of the Protestant Reformation and its ongoing successors, that the christianization of the World is finally to be accomplished. Cf. Second Thessalonians 2:8f & 3:1. Then "the seventh angel sounded (his trumpet, after the accomplishment of the christianization of the World.) And there were great voices in Heaven, saying: 'The kingdom of this World has become that of our Lord and of His Christ! And He shall keep on reigning, for ever and ever!'"¹⁷⁴

353. This seems to go hand in hand with the destruction of the Romish Antichrist through the powerful Protestant preaching of the Word of God or the Breath of God alias the 'Spirit of His Mouth' as predicted in Isaiah 11:1-12 and Second Thessalonians 2:3-8 and Revelation 2:16 & 19:15-21. With this as-yet-still-future christianization of the 'kingdom of the World' - Christianity becomes the only real force in human affairs, and then remains so until the very end of World History.¹⁷⁵ Thus: Ambrose, Augustine, Walafrid Strabo, Joachim of Floris, Pierre d'Olivi, Matthew Poole, Albert Barnes, and B.H. Carroll.

354. It is especially in Revelation chapter twelve that John makes his important chronological transition (from the Pre-70-A.D. Hebrew Church to the subsequent Gentile Church of the following centuries). Throughout this entire time (from the remote origin of Ancient Israel until the yet-future consummation of the Church), the true people of God reign like a queen under the "twelve stars."

355. Now those twelve stars, which illuminate the Church of all ages, are apparently the twelve Old Testament Patriarchs and/or the twelve New Testament Apostles. Thus Tertullian, Hippolytus, Victorinus, Methodius, Ephraim the Syrian, Tichonius, Beatus, Walafrid Strabo, Bede, Berengaud, Bruno, Joachim, Pierre d'Olivi, Waldo, Walter Brute, Luther, and many others. This 'Church Militant' of all ages, subdues under her feet not only the Earth (and all its human and sub human contents), but even the moon (and much else of the extra-terrestrial creation and its angels).¹⁷⁶

356. Even at the time of Christ's incarnation as a little baby, Satan - acting through the mighty Pagan Roman great red dragon then controlling even the holy land - could drag only the third part of 'the stars of heaven' (alias one-third of the leading angels and/or one-third of the greatest human leaders) with him into perdition.¹⁷⁷ Two-thirds remained loyal to the Lord.

357. The reason for Satan's failure then to corrupt the entire cosmos through the Pagan Roman dragon, is to be found in the incarnation of the Messiah as the Second Adam. For the Church of God - a noble queen then giving birth to her future King - at that time 'brought forth a male Child Who was to rule all nations with a rod of iron. And her Child was caught up to God and to His throne' (at the time of Christ's ascension and heavenly session to rule the Universe as the Son of man).¹⁷⁸

358. This unleashed a great war between Michael-Christ (The Archangel) together with His troops on the one hand, and Satan's Pagan Roman Empire (alias the dragon) together with Satan's demons on the other. Thus John Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Henry, Albert Barnes, and many others. For 'there was war.... Michael¹⁷⁹ and His angels fought against the dragon. And the dragon and his angels [or demons] fought - but did not prevail.' For 'then, the great dragon was cast out - that old serpent called the Devil and Satan.'¹⁸⁰

359. Then a loud voice said from Heaven: 'Now, salvation has arrived - and strength, and the Kingdom of God, and the power of His Christ! For the accuser of our brethren has been cast out!'¹⁸¹ And they [our brethren] overcame him (the Satanic Pagan Roman adversary) - by the blood of the Lamb and by the Word of their testimony!¹⁸²

360. This started to take place particularly after Calvary. Indeed, it continued - in ever-increasing intensity - especially during subsequent Church History. Thus: Matthew Henry, Newton, Brown of Haddington, Priestley, Scott, Adam Clarke, and Albert Barnes, *etc.*

361. After the heavenly ascension of Christ, the victory against Satan's Roman dragon had already been won - in principle. Yet that adversary - mortally wounded - now turned and keeps on turning his wrath against Christ-ians here on Earth. Since the ascension, Satan can no longer reach Christ in Heaven. So now, he vents his anger against Christ's Church Militant still here on Earth. For such Christ-ians are Jesus' true brethren (alias the 'other children' of the noblewoman) or the Christian Church, and are indeed 'the remnant of her seed' or her other offspring.¹⁸³

362. It is true that Christians, even before their deaths, are 'in spirit' already enthroned with Christ. For even now, they already rule, here on Earth, together with Him (and even in the heavenlies).¹⁸⁴ But 'in the flesh' - Christians are still here on Earth. They are still under attack from Satan and his agents. That is why Satan's great red dragon alias the Pagan Roman Empire, as a tool of Satan himself, wrathfully yet unsuccessfully sought to destroy the earthly Church after the ascension of Christ and also at and after the time of Nero.

363. Indeed, Satan's dragon-like Pagan Roman Empire sought to destroy the Church especially after the A.D. 70 fall of Jerusalem, and even after the 321 A.D. nominal christianization of the Roman Empire. Thus: Tertullian, Victorinus, Pareus, Mede, the *Dordt Dutch Bible*, Goodwin, Poole, Matthew Henry, Newton, Brown of Haddington, Scott, Adam Clarke, Elliott, David Brown, and Albert Barnes.

364. 'For the dragon was wroth with the woman, and went to make war against the remnant of her seed which keep the Commandments of God and have the testimony of Jesus Christ.'¹⁸⁵ That means Christians who love their Saviour and His Decalogue. Thus: the *Geneva Bible*, the *Dordt Dutch Bible*, and Matthew Henry, *etc.*

365. Revelation chapter thirteen gives us the details of this Roman attack against the true Christian Church. The exiled John, apparently gazing westward toward Rome while himself walking along the beach on Patmos in A.D. 69, wrote: "Then I stood upon the sand of the sea. And I saw a beast rise up out of the sea" (namely the Mediterranean Sea in which Patmos itself is located). The beast was 'like a leopard. And its feet were like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave it its power and its seat [alias its throne] and great authority.'¹⁸⁶

366. Clearly, this beast is the Pagan Roman Empire. This was the fourth beast in the vision of Daniel seven - the beast which consumed the remnants of the three preceding beasts (*viz.* the lion-like Babylonian and the bear-like Persian and the leopard-like Grecian World-Empires).¹⁸⁷ Indeed, it is precisely this Roman beast that would persecute the true Members of the Bible-believing and consistently-Christian Church as the real people of God.¹⁸⁸ Thus almost all Christian expositors, both Catholic and Protestant, down through all the centuries and even today.

367. This conglomerate Roman beast - the political Pagan Roman Empire - was “wounded to death.”¹⁸⁹ That occurred in principle, as both Daniel and Revelation explain, when Christ established His Own ‘Fifth Monarchy’ or His Post-Roman World Empire alias His Indestructible Kingdom here on Earth. This He did just after the time of His ascension into Heaven - when He started His cosmic rule as the Son of man even here on Earth, through the outpouring of His Spirit into His earthly Church forty days later on Pentecost Sunday.¹⁹⁰

368. Yet the Imperial Pagan Roman beast’s ‘deadly wound was healed’:¹⁸⁹ even after all of this! This ‘healing’ was performed apparently through the agency of a **second Roman** beast - a ‘**religious**’ one with ‘horns like a lamb but which spoke like a dragon.’¹⁹¹ Thus some theologians even before the Protestant Reformation; and thus too most Reformation and Post-Reformation Protestant theologians.

369. This second Roman beast incipiently represents the Pagan Roman religion of John’s own day - subject to further development into the **Romish** religion of **subsequent centuries** even after the 321 A.D. nominal christianization of the Roman Empire. Indeed, the second or ‘religious’ Roman beast - corresponds to Daniel seven’s ‘little horn.’ And that ever-increasing power came up out of the scalp and upon the head of the Pagan Roman beast only after the splitting-up of that beast into ten different ‘national’ powers or ‘horns’ subsequent to the fall of Rome in 476 A.D.¹⁹⁰

370. These two beasts - the one political Rome, and the other religious Rome - would co-operate with, unite, and re-inforce one another. They would persecute the true saints for forty-two months or 1260 ‘days’ (or 1260 day-years).¹⁹² Yet they have no power to extract the ungodly worshipping of themselves from the saints - but only from those whose names are not written in the Lamb’s book of life.¹⁹³

371. The Roman beast cannot reach ‘seven’ - the number of perfection. Nor can it reach those made perfect by the sevenfold Spirit of Christ. The Roman beast never gets any further than the incomplete number of ‘six recurring’ - ‘six hundred and sixty-six.’

372. Significantly, the first extant reference regarding the probable identity of this ‘666’ antichrist, is found in the A.D. 185 Irenaeus’s *Heresies* V:30:1-3. There, Irenaeus points out that “**Lateinos** has the number six hundred and sixty six” - which identification is “very probable, this [**Lateinos** alias **Roman**] being the name of the last kingdom” seen by Daniel [2:24 & 2:32 & 2:40-43 & 7:3-7 & 7:19f]. For the Latins are they who at present bear rule” - in Irenaeus’s own 185 A.D.

373. Like Irenaeus, the A.D. 200 Tertullian and the A.D. 220 Hippolytus and many others in the Early Church identified ‘666’ with **Lateinos**. Mediaevalists like Joachim and Wyclif and Brute and Huss identified it with the **Romish Papacy** - as too did Luther, Calvin, and all of the Classic Protestants. See too the Presbyterian *Westminster Confession* 25:6, which identifies this Revelation 13 power with “**the Pope of Rome.**”

374. Preterism sees this second beast as Neronic Paganism. Futurism sees it as an exclusively end-time and not-yet-revealed World-wide Politico-Religious Leader. On the

other hand, Historicalism sees it as the Romish Papacy from the beginning of the seventh century onward. That is the same time when also the False-Prophet Muhammad emerged. Both the Papacy and Islam are still very much alive today, and may yet co-operate together against the true Biblical Religion of Consistent Protestantism. Needless to say, to the Protestant Reformation and its supporters, Historicalism alone is consistently Biblical.

375. Indeed, the Bible itself so teaches - prelapsarianly; postlapsarianly; and ultralapsarianly. Especially so, the great eschatological books is Holy Scripture - viz.: Daniel; Paul's Second Epistle to the Thessalonians; and the Book of Revelation. For full particulars of the claims in these sections 372 to 380, see my *Biblical Predictions not Preterist but Historicist* (www.dr-fnlee.org).

376. Most of the Bible-believing authorities throughout Church History - in the Early Church; the Mediaeval Church; and the Reformation Church - were Historicalists (whether amillennial, postmillennial or premillennial). They did not believe with the Preterists that Nero was **the** Antichrist, but rather that **the** Antichrist would arise only centuries after the Apostolic Age. Thus the A.D. 99 Barnabas, the A.D. 150 Justin Martyr, and the A.D. 190 Clement of Alexandria - and so too the later Origen, Cyprian, Dionysius, Pseudo-Sibyl, Victorinus, Lactantius, Eusebius, Athanasius, *Apostolic Constitutions*, Cyril, Hilary, Ambrose, and Tichonius.

377. The A.D. 185 Irenaeus and the A.D. 200 Tertullian and the A.D. 220 Hippolytus believed that **the** Antichrist would be a later **Roman** power. Even after the nominal christianization of the Roman Empire in A.D. 313-321f, the A.D. 386 Chrysostom and the A.D. 400 Jerome and the A.D. 416 Augustine believed that **the** Antichrist would be revealed only **after** the christianized Roman Empire disintegrated **subsequently** to their own day and age. Cf. Daniel 7:7-25. Even the A.D. 590f Bishop of Rome Gregory the Great believed that **the** Antichrist was **only then soon to appear** - and himself rejected the offered title of '**Sole Pope**' alias 'Universal Father' (which he rightly regarded as a **mark** of **the** Antichrist).

378. Now in the Mediaeval Church - after the simultaneous rise of the A.D. 606-666f Islamic False-Prophet and the Papal Antichrist and the historicalistic testimonies of Andreas of Caesarea, Pseudo-Methodius, and Arethas of Caesarea - all subsequent successors of Gregory in the Overseerric of Rome gloried in the title of 'Pope.' Such included Popes Sabinianus, Boniface, Gregory II & III, Zachary, Stephen, Gregory VII (alias the infamous Hildebrand), Adrian, and the very much misnamed Innocent III.

379. However, even **during those awful times**, the False-Priesthood of the Papacy was considered to be **the** Antichrist and/or the second lamb-beast by: Walafriid Strabo; Haymo of Rheims; Theophylact of Achrida; Richard of St. Victor; Waldo and his Waldensians; Joachim of Fiore; Eberhard of Salzburg; Robert Grosseteste of Lincoln; Matthew Paris of St. Albans; Pierre d'Olivivi of France; Ubertino of Casale; Arnold of Villanova; the *Franciscan Spirituals*, Dante Alighieri; Michael of Cesena, John Rupescissa, and Petrarch. Exactly the same position was taken also by: Jan Milicx; John Wycliffe of Cumbria or Yorkshire; Walter Brute of Wales; Sir John Oldcastle of Hereford; John Purvey of Oxford; Girolamo Savanorola of Florence; Matthias of Janow; and Jan Huss of Bohemia.

380. At the great Protestant Reformation and thereafter, this anti-papal Historicalism was unanimously embraced by Luther, Calvin, and **all** the Reformers without exception. When the *Lutheran Confessions* emphasized this, Rome duly reacted with Ribera of Salamanca's Futurism and Alcazar of Seville's Preterism. But all to no avail. For against Rome, anti-papal Historicalism was championed by all the leading Reformed symbols. By these we mean: the *French Confession*, the *First Scots Confession*; the *Belgic Confession*; the *Second Swiss Confession*, the *Thirty-nine Articles*; the *Second Scots Confession*, the *Irish Articles*; the *Decrees of Dordt*; the *Westminster Standards*, and the Congregationalists' *Savoy Declaration* - as well as by the [Non-Anabaptistic] Baptist Confessions derived therefrom.

381. Needless to say, nearly all of the Protestant Reformers themselves made the same identification of the **Papacy** being either the **Antichrist** or the **second lamb-beast** - or equating all three. Thus: Luther; Oecolampadius; Oslander; Joye; Tyndale; Bale; Jewel; Amsdorff; Bullinger; Virgil Solis; Conrad; John Knox; and Mrs. John Calvin's brother-in-law Rev. Dr. William Whittingham in the *Geneva Bible*. So too, later, did: Napier; Foxe; James the First; Brightman; Mede; the *Dordt Dutch Bible*; Goodwin; Durham; Tillinghast; Poole; Cocceius; Cotton; Roger Williams; Mather; Matthew Henry; Newton; Gill; Wesley; John Brown of Haddington; Lacunza; Faber; Fuller; Scott; Adam Clarke; Elliott; David Brown; Fairbairn; Dabney; Albert Barnes; Bonar; Makrakis; Marcellus Kik; and many others.

382. Calvin himself, dead when but fifty-five, did not live long enough to write a commentary on the book of Revelation. Yet in his *Institutes of the Christian Religion* (IV:2:12 & IV:7:25f), he indeed wrote: 'Daniel and Paul foretold that **Antichrist** would sit in the Temple of God (Daniel 9:27 & Second Thessalonians 2:4)... We regard **the Roman Pontiff** as the leader and standard-bearer of that wicked and abominable kingdom.... We call **the Roman Pontiff** - **Antichrist**.... The Spirit...says that his reign would be with great swelling words of vanity (Daniel 7:25)... This calamity was neither to be introduced by one man, nor to terminate in one man (see Calvin on Second Thessalonians 2:3 and Daniel 7:9)... We ought to follow [through,] in searching out **Antichrist**.... The **Roman Pontiff** has impudently transferred to himself the most peculiar properties of God and Christ. There cannot be a doubt that he is **the leader** and **standard-bearer** of an impious and abominable kingdom.... He is the most inveterate enemy of Christ, the chief adversary of the Gospel, the greatest devastator and waster of the Church.'

383. Yet - as Revelation chapter fourteen records - the Members of the True Church, [baptismally] branded in their foreheads with the perfect Name of the Father of the Lamb, do not succumb to worship the beast.¹⁹⁴ Instead, they begin to overcome the Roman beast - even during their present life, here and now.

384. This perhaps refers especially to the work of the Pre-Reformation heralds and of the Protestant Reformers and their successors down to the present time. Thus Brightman, Pareus, the *Dordt Dutch Bible*, Newton, Scott, Matthew Henry, and Adam Clarke. For John next saw a flying angel. And that angel had 'the everlasting Gospel, to preach to them that dwell on the Earth, to every nation and kindred and tongue and people.' And the angel said with a loud voice: 'Fear God, and give glory to Him!'¹⁹⁵

385. Then there follows yet another angel, saying: ‘Babylon [alias the Roman beast] has fallen - fallen, that great city!’ The city falls - apparently as a result of the World-wide preaching of ‘the everlasting Gospel.’ See too: Isaiah 11:4-14 and Second Thessalonians 2:8 & 3:1. However, both before and after such fall of ‘Babylon’ - all those that keep the Commandments of God and the faith of Jesus alias the Christian Faith ‘die in the Lord.’ And thereafter, they rest from their earthly labours, in Heaven. Moreover, those earthly labours themselves - never for a moment undertaken in vain - follow the believers even into glory.¹⁹⁶

386. In Revelation chapter fifteen, we are told that John next saw another great and marvellous sign in Heaven - seven angels ready to pour out seven plagues upon this very Earth.¹⁹⁷ Apparently these plagues, while indeed punishing the wicked, would also help bring about the conversion of the World as a whole. For, near those seven angels in Heaven, John saw also the victorious dead-in-Christ, and heard them harping and singing.¹⁹⁸

387. ‘And they sing the song of Moses the servant of God, and the song of the Lamb, saying: ‘Great and marvellous are Your works, Lord God Almighty! Just and true are Your ways, You King of saints ¹⁹⁹ [or nations]!²⁰⁰ Who shall **not** fear You, O Lord, and glorify Your Name? For You alone are holy. For all nations shall come and worship You!’²⁰¹

388. Revelation chapter sixteen describes the pouring out of the seven plagues during the course of World History. This is done - in order: to punish the wicked who disobey the Gospel; to sanctify God’s elect; and to cause all nations to come and worship the Lord as the King of nations.²⁰¹

389. The first plague smites with a very bad sore all those who receive the mark of the Roman beast and worship his image.²⁰² Thus: John Cotton and Goodwin. The second plague turns the sea into blood, and kills every living creature in it.²⁰³ The third plague pollutes the drinking water of those who shed the blood of the saints.²⁰⁴ And the fourth plague causes the sun to scorch with great heat all those who blaspheme God.²⁰⁵

390. The fifth plague is poured out upon the seat or throne of the beast in Rome, thus darkening its kingdom.²⁰⁶ Many, here following the interpretation of Martin Luther and of the Calvinistic *Geneva Bible* of 1560, regard this as referring especially to Protestantism’s strong judgment-preaching against Roman Vaticanism. See: Isaiah 11:4-14 and Second Thessalonians 2:8 & 3:1. Thus the *Dordt Dutch Bible*, John Cotton, Goodwin, Vitringa, Matthew Henry, Dwight, Hopkins, Lowman, and Scott.

391. The sixth plague is poured out on Babylon-on-the-Euphrates or ‘upon the great river Euphrates - so that the water thereof gets dried up, in order that the way of the kings of the East might be prepared.’²⁰⁷ We are not told in the text for what the kings of the East would then be ‘prepared.’ It could even mean: become ‘prepared’ for their own ultimate conversion to Christ. Thus Brightman, Cotton, Owen, Goodwin, Jonathan Edwards, Gill, Matthew Henry, Brown of Haddington, and many others.²⁰⁷

392. First, however, before God then accomplishes His prepared purpose - something very significant now happens, as a result of the outpouring of the sixth plague on the Roman

beast 'Babylon.' "Three unclean spirits like frogs [a possible reference to World-wide spiritism?] come forth out of the mouth of the Satanic dragon and out of the mouth of the Roman beast²⁰⁸ and out of the mouth of the false-prophet [of Islam?].²⁰⁹ For they are the spirits of devils [or demons],²¹⁰ working [pseudo-]miracles.²¹¹

393. They are spirits which go forth to the kings of the Earth and of the whole World - in order to gather them to the battle of that great day of God Almighty."²¹² Indeed, it is Christ Himself Who - by sovereignly causing Satan to send forth these demon-spirits - gathers those kings together into a place called 'Armageddon' [or the 'Mount of Idolatry' or 'Slaughter'].²¹³

394. However, when the seventh plague is poured out into the air - amid tremendous cosmic convulsions (such as lightning and earthquakes) - the great city (of the Roman establishment) gets divided. And the cities of the nations (allied with Rome) fall. The 'Great Babylon' [alias Rome] is given to drink of the wine of the fierceness of the wrath of God.²¹⁴ And this 'Babylon' of **false Roman religion** shall be destroyed. Thus: Beatus; Joachim; Pierre d'Olivi; Luther; Calvin; Poole; the *Dordt Dutch Bible*, John Cotton; Goodwin; Matthew Henry; Jonathan Edwards; Newton; Brown of Haddington; Adam Clarke; Scott; and Albert Barnes.

395. That this 'Babylon' is indeed the Roman establishment, headquartered in the city of Rome, is made very clear in Revelation chapter seventeen. For there, we read that one of the seven angels with the seven plagues said to John: 'Come here! I will show you the judgment against the great whore [named 'Babylon'] that sits upon many waters ['the great River Euphrates *etc.*].'²¹⁵

396. 'So he [the angel] carried me [John] away, in the Spirit, into the wilderness. And I [John] saw a woman sit[ting] upon a scarlet-coloured beast.... And upon her forehead was a name written: '**Mystery Babylon the great, the mother of harlots and abominations of the Earth.**'²¹⁶

397. Said the angel to John: 'The woman you saw, is that great city which reigns [in John's own day] over the kings of the Earth.'²¹⁷ That 'great city' was the city with 'seven mountains' - the city of *Roma Septicollis* or 'Rome of the Seven Hills.' Thus: Ovid; Virgil; Horace; Tertullian; Victorinus; Eusebius; Jerome; Ambrose; Augustine; Bede; Berengaud; and, of course, all of the later Classic Protestant theologians.

398. John was given to understand that the city of Rome was an antichristian **religious** whore or an immoral 'woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.'²¹⁸ She rides sitting on a scarlet-coloured beast - and even steers it.²¹⁹ That beast, with seven heads and ten horns,²²⁰ is the political Roman Empire. Thus Joachim, Dante, Ribera, de Lapide, Bellarmin, and many others.

399. Explained the angel to John: 'The seven heads, are [the] seven mountains' of the Seven-Hilled Rome. Thus the A.D. 300 Victorinus, the *Geneva Bible*, and the *Dordt Dutch Bible*. "**And** they are [also] seven kings. Five are fallen, and one is, and the other has not yet come.'²²¹

400. If these heads are seven 'kingdoms' or successive **World-Empires**, the first five are Ancient Egypt and Assyria and Babylonia and Persia and Ancient Greece - and the sixth head or the "one" that "is" represents the Pagan Roman Empire of John's own day. Again, if these heads are also seven successive 'kings' or **Pagan Roman Emperors**, the first five are Julius Caesar, Augustus [alias Octavius], Tiberius, Caius [alias Caligula], and Claudius - and the sixth is the Emperor Nero (A.D. 54 to 68) of John's own day. But this can only mean that John received his Revelation during or before the two last years of the 'sixties' (and thus before A.D. 70).

401. But who or what is the seventh 'head?' If the heads are the series of successive 'kingdoms' or **World-Empires**, that seventh head would then be the World-Empire **following** the Pagan Roman Empire. More importantly, "the ten **horns** which you saw," the angel explained to John in A.D. 69, "are ten kings which have received **no kingdom as yet** [in John's own day] - but which [**shall**] receive power as kings...together with the beast."²²²

402. This, as Daniel had previously explained, takes place only after the time of the disintegration of the Roman Empire into ten national States. According to Edward Gibbon in his famous *Decline and Fall of the Roman Empire*, those ten States would be in Western Europe - and appear **after** the fall of Rome to the barbarians in 476 A.D.²²³

403. Only after that, does the second lamb-beast - the apostate Roman **religious** power - then arise. Thus: Irenaeus, Tertullian, Jerome, Berengaud, Ribera, Bellarmin, the *Geneva Bible*, and all Classic Protestant theologians.

404. That is Daniel's "little horn." It first uproots three of the ten other horns or 'kingdoms.' And then the little horn itself goes on growing, until it becomes more 'stout' than the other horns. At the same time, it persecutes the true saints of the Son of man.²²⁴

405. Understandably, the Presbyterian *Westminster Confession* (29:2-6) calls this power "most **abominably injurious**" and "the cause of **manifold superstitions**, yea, of gross **idolatries**." Indeed, in 25:6 it even identifies this power as "**the Pope of Rome**."

406. As John's Revelation explains, "the ten horns...are ten king[dom]s which have received no kingdom as yet" (namely in John's own day).²²⁵ However, when they do, "these shall make war with the Lamb. But the Lamb shall overcome them.... Too, they that are with Him shall [also] overcome them."²²⁶ Thus: Augustine, Jerome, Poole, the *Dordt Dutch Bible*, Adam Clarke, Hengstenberg, Albert Barnes, and Makrakis.

407. Yet - apparently even before that occurs - the ten horns...shall [begin to] hate the whore."²²⁷ Again, this is the religious whore named 'Babylon'; the religious whore of the great city of *Roma Septicollis*²²⁸ - which "reigns over the kings of the Earth."²²⁹ "For God has put it into their hearts only to fulfil His will - and to agree to give their kingdom[s] to the Roman beast until the words of God shall be fulfilled."²³⁰ And then, "the ten horns" or king[dom]s "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire"²³¹ - even as the book of **Daniel** predicted, way back in 555 B.C.²³²

408. Revelation chapter eighteen gives us greater details of John's predictions about the final fall of the Roman 'Babylon.'²³³ Thus Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Poole, Newton, Brown of Haddington, Albert Barnes, and Makrakis. 'Babylon the great' falls - becoming the habitation of demons, and a cage full of all kinds of unclean and detestable birds²²⁴ (especially birds of prey such as vultures and eagles). Babylon's one-time allies, the kings of the nations, desert her.²²⁵ She becomes deprived of her cultural treasures of gold and silver and precious stones²³⁶ (which are then inherited by the truly-holy saints of the Lord).²³⁷

409. Heaven itself and all of its holy Apostles and Prophets then rejoice over her downfall. For God avenges them on her.²³⁸ And then, that once-powerful and dreaded city which Christians in John's own day carefully called by the secret code name of 'Babylon' (also in order to avert unnecessary persecution by her) stands fully unmasked and as naked as the fallen city of *Roma Septicollis* herself - Rome, till then the 'Centre of the Mediterranean World.' At that time, all God's people leave her!²³⁹

410. Revelation chapter nineteen describes the blessed results of the final fall of the Roman 'Babylon.' Here we read that many people in Heaven praise God for the downfall of the Roman whore and for her everlasting destruction. For there is a "great voice" echoed by the "hallelujah" of the twenty-four Elders round the throne of God. "Hallelujah!" - thunders the voice of a great multitude, like a mighty waterfall. "For the Lord God Omnipotent reigns!"²⁴⁰

411. Then John saw Christ's mopping-up operation - after the fall of the Roman 'Babylon.' The Apostle beheld a white horse (*viz.* the earthly Christian Church Militant).²⁴¹ And He Who sat upon it, was called 'Faithful' and 'True' [*viz.* Christ Himself].... His eyes were like a flame of fire.²⁴² And on His head were many crowns [showing Him to be the true King of England, the true King of America, the true King of Russia, the true King of China, the true King of India, the King of all kings, and the Lord of lords].²⁴³ And the armies...followed Him upon white horses [*viz.* the Church of England, the Church of America, the Church of Russia, the Church of China, the Church of India, *etc.*].²⁴⁴ And out of His mouth goes a sharp sword, so that with it" - with the Word of God! - "He would smite the nations."²⁴⁵ And He shall rule them with a rod of iron"²⁴⁵ - with the sword of the Spirit, which is the Word of God.²⁴⁶

412. "And I saw the [Roman] beast and the kings of the Earth and their armies gathered together - to make war against Him Who sat on the horse, and against His army [*viz.* the earthly Church Militant of the Living God]. But the [Roman] beast was taken, and with him the false-prophet who...deceived them who had received the mark of the beast and worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

413. Then the remnant [of the armies of the kings of the Earth] were 'slain' with the sword [or by the Word] of Him Who sat upon the horse."²⁴⁷ Indeed, perhaps this means that this remnant will thus even become converted. Thus: Jonathan Edwards; Samuel Hopkins; Hengstenberg; Albert Barnes; Apostolos Makrakis; and B.B. Warfield.

414. In the very next passage, at the beginning of Revelation chapter twenty, John seems to be describing the conversion and the ongoing blessing of the “**remnant**” armies of the kings of the Earth previously deceived by the Devil.²⁴⁷ For now, the Word of God (or the Sword of the Horseman), through our Lord’s witnessing Christian Church Militant (alias His white Warhorse), apparently liberates those remnant armies of the previously-deceived kings of the Earth. And Christ now binds the Devil that deceived those armies of the nations - binds Satan by restraining Paganism both nationally and internationally. He thus does so, by christianizing the nations - until the very end of World History.

415. “And I saw the Angel [viz. God’s Messenger Christ] having the key [perhaps meaning His Spirit] of the bottomless pit, and having a great chain [probably meaning His Sword or Word] in His hand. And He laid hold of the dragon, that old serpent which is the Devil and Satan, and bound him.... And He cast him into the bottomless pit and shut him up. And He [Christ] set a **seal** upon him [by **baptizing** the converted nations],²⁴⁸ so that he [Satan] should deceive the nations no more.”²⁴⁹

416. The thus-liberated nations thenceforth themselves rule as christianized nations under the Law of God - right here on Earth.²⁵⁰ For John foresaw that they then “lived and reigned with Christ”²⁵⁰ as christianized **nations**, on a christianized **Earth**, through the power of the Spirit of Christ, in accordance with the **Law** of God and **prior** to the final judgment.

417. Moreover, John also saw the dead in Christ, in **Heaven** - including even “the souls of them that had been beheaded for the witness of Jesus and for the Word of God, and who had not worshipped the beast nor his image, and who had not received his mark upon their foreheads nor on their hands.”²⁵¹ Those dead-in-Christ were - at least as far as their “souls” were concerned²⁵¹ - “alive” with Christ in Heaven. “This is the first resurrection”²⁵² - the resurrection which starts with that of the believer’s soul, in this present life²⁵³ (namely at his regeneration) -- and which endures right down till the ‘second resurrection’ alias the raising up of his body at the Lord Christ’s Final Coming.²⁵³

418. “But the rest of the dead” (alias the dead- outside-of-Christ) - while continuing to exist in spiritual torment in the grave - do not “live” at all, while history is in progress and until it is “finished.” Nor do they “live” - but only continue to exist - beyond or after that history. Then, at the general bodily resurrection of all men,²⁵⁵ the dead-outside-of-Christ and the bodies of the dead-in-Christ are simultaneously resurrected - unto the Final Judgment. For then, the dead-in-Christ are raised unto everlasting life - while the dead-outside-of-Christ are raised unto the everlasting damnation of “the second death.”²⁵⁶

419. At that time - when World History has expired - “Satan shall be loosened from his prison” in order to be dragged off to his permanent banishment into the lake of fire.²⁵⁷ Led forth, Satan (together with all his demons), marshals behind him the “Gog and Magog” nations, in the four quarters of the Earth.²⁵⁸ According to authorities like Hippolytus, the *Geneva Bible*, and John Gill - these nations of “Gog and Magog” are the only-then-resurrected dead-outside-of-Christ (and especially those who died even before the incarnation of the Lord Jesus).²⁵⁹

420. The resurrection of the dead-in-Christ **and** ‘translation’ of that final generation of Christians who never ‘died’ (and the ascension of both of these two categories of believers **together**, to meet the returning Saviour ‘in the air’ - will then **already** have occurred. For it will have taken place just before Satan is loosened and the dead-outside-of-Christ are raised from the dead to follow Satan - unto final judgment and then into everlasting damnation.²⁶⁰

421. Consequently - as pointed out²⁵⁹ by Warfield, Stonehouse, Boettner, Rushdoony, Selbrede and myself - there is **no final apostasy** of never-dead humans, right before the Final Judgment. To the contrary, instead of an apostasy, there is only a resurrection of the wicked dead unto their Final Judgment - a raising-up of ungodly resurrected humans from the four corners of the Earth. Those wicked resurrectees then follow Satan and his wicked demons across the face of the Earth as they surround its then-deserted “camp of the saints.” For all of the saints themselves will then already have “disencamped” - and gone to meet the returning Jesus ‘in the air.’ See First Thessalonians 4:13-17.

422. On that Day of Final Judgment, Satan and his demons are “cast into the lake of fire and brimstone..and shall be tormented day and night for ever and ever.”²⁶¹ On that Day, all the human dead - bodily resurrected either from the sea or from their earthly graves - stand before God in Final Judgment.²⁶² Every man is judged according to his works - and is therefore found wanting!²⁶³ But those whose names are found written in the Lamb’s book of life, shall be saved, for Jesus’s sake - in spite of their own reprehensible sins.²⁶⁴

423. Those outside-of-Christ - both the ungodly who never died, as well as the other ungodly only then resurrected from the dead - shall, together with death and hell, be cast into the Lake of Fire. This is the second death.²⁶⁵ But those ‘in Christ’ who never died, together with the then-resurrected dead-in-Christ - shall enter into the Land and City of New Jerusalem prepared for them before the foundation of the World.²⁶⁶

424. As related in Revelation chapter twenty-one, John finally foresaw the New Heaven and the New Earth - sinlessly reconstructed from the present cosmos after the resurrection of the reconstituted flesh of all humanity.²⁶⁷ Then John saw the holy city of ‘New Jerusalem’ descending from God out of Heaven - as beautiful as a bride adorned for her husband.²⁶⁸ Henceforth, God Himself dwells with His people - in tearless, deathless, and sorrowless bliss.²⁶⁹ Those who overcome evil in this present life, shall then (through the work of Christ alone) inherit all things - on the New Earth. (However, those presently breaking God’s Commandments, shall then suffer in the Lake of Fire - forever.²⁷⁰

425. The holy city of ‘New Jerusalem’ shall rest firmly upon the foundations of the twelve Old Testament Patriarchs and the twelve New Testament Apostles of the Lamb.²⁷¹ The Lamb Himself shall be the city’s Chief Corner Stone - the Temple, and the Light.²⁷² ‘New Jerusalem’ is a place of indescribable beauty - far transcending the glory of the old Jerusalem (which John knew would soon be destroyed in 70 A.D.). ‘New Jerusalem’ reflects all of the glories of nature (such as gold and pearls and precious stones and bright light and pure water and groves of health-giving trees of life).²⁷³ It reflects too all of the “glory and honour of the nations” (such as the art and science and literature of all human cultures) which, after their final cleansing, “the kings of the Earth” will bring into it [even out of ‘Babylon’].²⁷⁴

426. The holy city further contains “the nations of them which are saved” and even the saved “kings of the Earth”²⁷⁴ - in fulfilment of the Abrahamic covenant’s promises²⁷⁵ and as a result of the then-completed execution of the Great Commission²⁷⁶ For even the nations as such, then fairly flow - like a crystal river - into the Church as the City of God.

427. But above all, ‘New Jerusalem’ contains the Lord Jesus Christ as the Light of the World. Indeed, His Name shall have been sealed into the baptized foreheads of His true people. And Him they shall gratefully serve - unto all eternity.²⁷⁷

428. The twenty-second or last chapter of the book of Revelation, ends with a restatement of the opening themes of the book. “Blessed is he who keeps the sayings of the prophecy of this book!”²⁷⁷ “And I, John, saw these things.”²⁷⁸ “I, Jesus, have sent My angel to testify to you [plural] these things in the churches [plural].”²⁷⁹ “I am Alpha and Omega” - the First and the Last.²⁸⁰

429. So John himself then exclaimed: “Blessed are they that do His Commandments, so that they may have right to the tree of life and may enter in through the gates of the city!”²⁸¹ And the Spirit and the bride say: ‘Come!’ And let him who hears, say: ‘Come!’ And let him who is thirsty, come! And whosoever will, let him take the water of life - freely!”²⁸²

430. So the Old Jerusalem was doomed to be extinguished in 70 A.D. By then, the Christian Church Militant was already going forth into all the World - to disciple alias to christianize all the nations. In spite of the later romanization and papalization of much of the Church herself, the Protestant Reformation would then start liberating her from her ‘Babylonian captivity’ - and, in God’s Own good time, complete the job of evangelizing all the nations.

431. For Christ’s Church Militant is herself “Jerusalem which is above” (Galatians 4:26-31), and “the city with foundations” and the “heavenly country and city” alias “the heavenly Jerusalem” (Hebrews 11:10-16 & 12:22). And when that Church Militant becomes the Church Triumphant, she shall as “the city of my God” and the “New Jerusalem” then “come down out of Heaven from my God.” Revelation 3:12. Then she shall be “the holy city ‘New Jerusalem’ coming down from God out of Heaven” - at the time God makes “a new Heaven and a New Earth.” Revelation 21:1-2.

432. “For I testify to every man that hears the words of the prophecy of this book” of Christ’s Revelation - wrote John, around 69 A.D.,²⁸³ that “if any man shall add to these things, God shall add to him the plagues that are written in this book.”²⁸⁴ Indeed, those plagues²⁸⁵ would soon destroy the old Jerusalem in 70 A.D. (or shortly after the time we are suggesting John was writing down this book of Revelation).²⁸⁶ “And if anyone shall take away from the words of the book of this prophecy” - declared the Spirit-inspired John (about the then-to-be-completed canon of Holy Scripture - “God shall take away his part out of the book of life, and out of the holy city [of ‘New Jerusalem’], and from the things which are written in this book!”²⁸⁷

* * * * *

433. In **summary**, then, this is how we ourselves see the total train of events. Especially those leading up to John's inscripturation of the book of Revelation, and his subsequent earthly life.

434. For about three decades, from the death of Jesus (around 35 A.D.) until Nero's burning of Rome (in 64 A.D.) - the Hebrew-Christian Apostle John endured the prolonged hostility of the unbelieving Judaists.²²⁸ However, John's persecution at the hands of the Pagan Romans - commenced only after Nero's burning of Rome in 64 A.D.²⁸⁹

435. Some time before this, perhaps between A.D. 58 and 66, John had left Jerusalem.²⁹⁰ After that, there is no record of him ever again being in Judaea. He went to Ephesus, though probably not before 63 A.D.²⁹¹

436. From Ephesus - though perhaps by way of Rome, where (right after the martyrdom of Peter and Paul) John himself may indeed have been 'plunged unhurt into burning oil' (thus Tertullian) - he was 'remitted to his island exile.'¹⁰⁵ For John was temporarily banished to the island of Patmos. This occurred probably around A.D. 68 (during the Neronian persecutions) - or very shortly thereafter (during the A.D. 69 to 71 Domitianic *interregnum*).²⁹²

437. While exiled on Patmos from about A.D. 68 or 69, John received (and probably at that time also inscripturated) the Apocalypse.²⁹³ He probably did this in A.D. 69 to 70, or during the first (69 to 71 A.D.) phase of Domitian's intermittent A.D. 69 to 96 rule in Rome.²⁹⁴ John next returned from Patmos to Ephesus, perhaps right after A.D. 71, when the tolerant Emperor Vespasian commenced his reign in Rome (from A.D. 71 to 79). During this time, John apparently preached to 'many people.'²⁹⁵ He clearly survived the subsequent reign of Titus (A.D. 79 to 81). John also survived even the later reign of Domitian (A.D. 81 to 96), as well as the Domitianic persecutions (of A.D. 93 to 96), when that tyrant was Sole Emperor. Indeed, John survived even the imperial reign of Nerva (A.D. 96 to 98). For the Apostle died only at a very old age (*cf.* John 21:23-24). That occurred apparently at Ephesus, and reportedly during the 98 to 117 A.D. reign of Emperor Trajan. See sections 278 to 290 above.

438. So, then, the book of Revelation - just like probably every other book in the Bible²⁹⁶ - seems to have been written before the 70 A.D. destruction of the Jewish temple at Jerusalem. The latter took place apparently only after the completion of the Canon of Scripture - which then, exclusively, replaced the temple as the previous chief means of God's special revelation to man before the death of Christ on Calvary (which that temple had portrayed).

439. Like Daniel's prophecies²⁹⁷ and Christ's Olivet Discourse,²⁹⁸ the Apocalypse too describes not just the destruction of apostate Jerusalem but also the even later destruction of the fourth dreadful and terrible beast of the Roman Empire - the beast which destroyed the Jerusalem temple.²⁹⁹ The Apocalypse was written apparently during the *septennium* A.D. 63 to 70 - the seven worst years that the World had ever seen, or ever would see. Such corresponded to the seven grave years earlier, from the baptism of Jesus till the death of Stephen. *Cf.* especially Daniel 9:24-27 and Marcellus Kik's *Matthew Twenty-Four* (on

Matthew 24:15,21,28f).³⁰⁰

440. The book of Revelation is a writing about God's judgments against Jerusalem and against Rome and also against the whole of the Ancient World in its ungodliness. It is a book shedding light on the progress of the Gospel, especially by predicting its then-future course from the time of the destruction of the old Jerusalem till the time of the completed construction of the New Jerusalem alias the Christian Church and her future everlasting dwelling-place on the New Earth yet to come.

441. The book is a warning about the various kinds of earthy punishments modern men too should expect to receive, for breaking God's Covenant Law even today. And the book is also a 'microphotograph' of foreshadowings of the Final Judgment of all humanity at the very end of all ages yet to come.³⁰¹

442. However, the book of Revelation is even more a precious record of the saving promises for all penitent sinners who are washed in the blood of Jesus Christ as their only Lord and Saviour. Too, it is also a testimony about the various kinds of earthy rewards we should expect, if we (by God's grace) keep God's Covenant Law even today.

443. It is also a 'microphotograph' of the ultimate vindication of all saved humanity, progressively, down throughout history - and then finally even on the New Earth yet to come.³⁰² Indeed, it is also a predictive writing about the wonderful 'Final Sabbath' and its 'Jubilee Blessings' which would progressively begin here and now even in our present World - throughout the Roman Empire, and indeed throughout the Earth, after the end of those seven lean years A.D. 64 to 70 A.D., and before the very close of World History.³⁰³

444. "And the seventh angel sounded [his trumpet]. And there were great voices in Heaven, saying: 'The kingdom of this World **has** become that of our Lord and of His Christ, and He shall keep on reigning for ever and ever!'"³⁰⁴ "Babylon' has fallen, fallen [thoroughly] - that great city - because she made all nations drink of the wine of the wrath of her fornication."³⁰⁵ And then, "all nations shall come and worship before You; for Your judgments are made manifest."³⁰⁶

445. 'Man by his fall having made himself incapable of life..., the Lord was pleased to make... the Covenant of Grace, whereby He freely offereth unto sinners life and salvation by Jesus Christ... This Covenant was differently administered in the time of the Law..., [when] it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews - all foreshadowing Christ. Hebrews chapters 8 to 10, etc.'" Thus, the *Westminster Confession*, 7:3-5.

446. Indeed temple worship was undoubtedly the chief means through which God then revealed Christ and His saving work to sinners - until the incarnation and the resurrection of Christ and the completion of the Bible at the inscripturation of the book of Revelation. So it is more than likely that God for this reason too held back the Roman destruction of the Jerusalem temple and the resultant cessation of its ritual, until just after the completion of the book of Revelation (as the last book of the Bible ever inscripturated) - after which time Holy

Scripture alone would be the chief vehicle exhibiting Christ thenceforth onward.

447. Consequently, by 70 A.D., all ‘former ways of God’s revealing His will unto His people....ceased.’ *Westminster Confession* 1:1. Indeed, all of what God formerly gave ‘to the people of Israel, as a Church under age’ - namely the ‘ceremonial laws...prefiguring Christ, His graces, actions, sufferings, and benefits...are now abrogated under the New Testament.’ And even ‘sundry judicial laws...expired together with the state of that people’ in 70 A.D. *Westminster Confession* 19:3-4.

448. Yet unfulfilled predictions still remained to get fulfilled - in God’s good time. **Negatively**, such include the advent of ‘Popish monastical vows’ and ‘superstitious and sinful snares in which no Christian may entangle himself’ with ‘Papists or other idolaters’ and ‘damnable heresies (Second Corinthians 6:14).’ They include those regarding the rise of ‘the Pope of Rome’ alias ‘that antichrist that exalteth himself in the Church against Christ (Second Thessalonians 2:3-9 and Revelation 13:15-17 & 13:6).’ Such include too ‘the Popish sacrifice of the ‘Mass’ - being ‘most abominably injurious to Christ’s one only sacrifice (Hebrews 7:23-27 & 10:11-18).’ And such include ‘Transubstantiation’ as ‘repugnant of Scripture’ and ‘even to common sense and reason’ - and other ‘manifold superstitions’ and gross **idolatrics** (Luke 24:6-39 & Acts 3:21).’ *Westminster Confession* 22:7r & 23:4o 24:3g & & 25:6o & 29:2d-6m.

449. Yet also **positive** unfulfilled predictions still remain to get fulfilled - in God’s good time! Such include the promise that God would heed faithful prayers for ‘the conversion of the Jews, the [conversion of the] fullness of the Gentiles, [and] the fall of Antichrist’ - and prayers ‘for the deliverance of the distressed churches...from the tyranny of the antichristian faction and from the cruel oppression and blasphemies of the Turk’ alias Islam. *Westminster Directory for the Publick Worship of God* (compare Revelation 9:2-19 & 16:13f & 19:20). For in the Lord’s Prayer which Christ gave to His disciples to use, the petition ‘Thy Kingdom come!’ pleads that ‘the kingdom of sin and Satan may be destroyed (Revelation 12:10-11), the Gospel propagated throughout the World (Second Thessalonians 3:1), the Jews called (Romans 10:1 [11:11-32]), the fullness of the Gentiles brought in (John 17:9-20 & Romans 11:25-26), [and] the [Deformed and even the Romish] Church...purged from corruption (Malachi 1:11 & Zephaniah 3:19 [cf. Second Thessalonians 2:3-8] & 3:1).’ *Westminster Larger Catechism* (Q. & A. 191).

450. So God’s judgments were manifested, as John had predicted, in the seven lean years A.D 64 to 70. For the fact is that the inspired book of Daniel (9:24-27 cf. 12:1-5) clearly teaches us that all special revelation - including the completion of the book called ‘Revelation’ as the last-written book of the Bible - would close and be sealed, and thus cease being written down, by the time of the Roman destruction of Jerusalem in 70 A.D. See sections 221 to 227 above. Since then, God’s judgments (and also His saving Gospel for those who repent under those judgments) have kept on being manifested - through the vehicle of the now-completed Bible. And they shall continue to be manifested through the preaching, teaching, reading and heeding of Holy Scripture - till all nations everywhere shall come and worship the God of Revelation!

Endnotes

1) Rev. 1:4-10 & 2:7,11,17,29 & 5:1,6,13,22 & 4:2,5 & 19:10 & 22:27f.

2) Rev. 1:1,4,9 & 22:8.

3) Just. Mart.: *Dial.* ch. 81; Mel. Sard. (in Euseb.: *Hist. Eccl.* IV:26:1,2 5,7-9); Caius (?): *Murat. Canon* III:5; Theoph. (in Euseb.: *Hist. Eccl.* IV:24:1); Iren.: *Adv. Haer.* VII:30:1-3 (& in Euseb. *Hist. Eccl.* V:20:4f); Tert.: *Adv. Marc.* III:14 and *Appendix to Five Books in Reply to Marc.* IV:260f; Clem. Alex.: *Strom.* VI:13 and *Quis dives salvetur?* ch. 42; Hippol.: *Treat. Chr. & Antichr.* chs. 35 to 36; Orig.: *Comm. John* I:1 & *Matt.* xxx:49 (& in Euseb.: *Hist. Eccl.* VI:23:1 & VI:25:9); Methodius's *Disc. Resurr.* III:2 :9; Pamph.: *Apol. Pro Orig.* ch. 7; Jerome's *De Viris Illust.* ch. 9 & *Ep.* II:4 (to Ruf.) & 105:4-5 (to Ruf.) & 129 (to Dard.) and *to Jovin.* I:26; Aug.: *De Chr. Doct.* II:8:13; Athanas. *Ep.* 39:5; Theodoret's *Dial.* I; Basil's *Adv. Eunom.* II:14; Greg. Nyssa's *in suam Ord.* and *Adv. Apollin.* Ch. 57; Gennadius's *De Viris Illust.* ch. 99; and Greijdanus's *Canonics* (Kampen, Netherlands, 1949) I:562f.

4) Rev. 1:1-3,9-19; 2:1,7f; 22:16-17.

5) Rev, 1:1-3,9,19 & 2:1f & 14:13 & 19:9 & 22:6-10,16-19. It is possible, however, that though John “was in the isle that is called Patmos” at the time he orally received the Revelation from Jesus Christ (Rev. 1:9-11), he only subsequently inscripturated it after leaving Patmos at the end of his exile. Cf. our sections 275-277.

6) Cf. Rev. chs. 17 to 18.

7) Cf. Rev. chs. 6 & 11.

8) Epiph.: *Haer.* LI:23 & LI:33 cf. III:1 *haer.* 76 & II:1 *haer.* 51 chs. 3 & 35. Cf. too Apringius's *Comm.* & Beatus's *Comm. (in locis) etc.*

9) Epiphanius based this impression on Matt. 24:7 cf. Acts 11:20 & 18:2 cf. Rev. 6:5-8.

10) Cf. Rev. 1:4,9,11 & 15:1.

11) Cf. Rev. 2:8-13.

12) Cf. Rev. 3:10.

13) Cf. Rev. chs. 6 & 18.

14) Rev. 13:3 cf. 17:9-11.

15) Cf. Suetonius's *Nero* 57; Tacitus's *Hist.* II:8; Dio Cassius LXIV:9; etc. Cf. too Bousset's *Revelation of John* (Goettingen, Germany: Vandenhoeck & Rupprecht, 1896) pp. 419f & 467- 480. On Domitian being ‘Nero revived’ - cf. esp. the parallel of John the Baptist being ‘Elijah revived’ (in Matt. 17:10-13).

16) Rev. 14:8-11 & 16:8 & 17:16 & 18:2-9 & 19:20 & 20:4-9.

17) Rev. 17:9-11.

18) Rev. 13:13-18. In the Hebrew, the numerical values of the letters in *Kesar Neron* can be made to add up to '666.' See in our section 189.

19) Rev. 7:14 & 12:7 and Dan. 12:1-7 & 9:26-27 & Matt. chs. 23 to 24.

20) Cf. Hengstenberg's *The Revelation of St. John* (Cherry Hill, N.J., U.S.A.: Mack, 1971 rep., I:6-9. Cf. Vanderwaal's *Revelation of Jesus Christ* (Groningen, Netherlands, De Vuurbaak, 1971), pp. 18f.

21) Euseb.: *op. cit.* IV:26:1-2,5,8-9.

22) Cf. Bonner's *Homily on the Passion by Melito of Sardis* (London England/ Philadelphia U.S.A., 1940; cf. Vanderwaal's *And It Shall Come to Pass In The Last Days* (Oudkarspel, Netherlands: De Nijverheid, 1977), pp. 139f.

23) *Hom. Peri Pascha* 94,99,100.

24) Caius's *Frag.* II:3 (in Schaff's *Ante-Nicene Fathers*).

25) II Tim. 4:6f & 4:'25'; cf. Coneybeare & Howson's *The Life & Epistles of St. Paul* (Grand Rapids U.S.A.: Eerdmans, 1957 rep.) pp. 781-82 & n., quoting Clement of Rome, Caius, Tertullian, Eusebius, and Jerome as authority. Cf. too Tert., as quoted in nn. 74 & 75 (in our sections 179 to 181).

26) Cf. n. 20 above with Vanderwaal's *And It Shall Come To Pass* (pp. 85-157), & with Caius's *Frag.* III:3. Bossuet's *op. cit.* p.147 clearly states: "The banning of John is further located under Nero [by]: Eusebius's *Dem. evang.* 3; by the copy of the Syrian translation; by the gnostic *Acts of John*; and by Theophylact's '32 years after Christ's ascension into Heaven.'"

27) Rev. 15:5,7.

28) Rev. 1:9; 7:14.

29) II Tim. 4:17 cf. Heb. 10:32f & 11:33 to 12:8 & 13:12-13.

30) *Hist.* VII:7.

31) *Sac. Hist.* II:29.

32) *Comm. Rev.* VI:627.

33) Cf. Rev. 2:8-13.

34) *Antichrist*, p. 185.

35) Cf. Rev. 1:9.

36) Pagan Roman writers describing this event, say that the island of exile was Pandatereia (rather than the adjacent Pontia). For *e.g.*, the 220 A.D. Dio Cassius (LVII p.112 Reimarus) says that ‘Domitian put to death...Flavius Clement.... But Domitilla was only banished to Pandatereia.’ *Cf.* too the 135 A.D. Suetonius’s *Domitian* ch. 15. On the other hand, Christian writers like the 300 A.D. Eusebius (*Hist. Eccl.* III:18:5) and the A.D. 380 Jerome (*Ep. ad Eus.* CVIII:7) mention instead the nearby island of Pontia. So too *The Acts of Martyrdom of Neareus and Achilles*. Further, there is a difference of opinion among these writers as to the precise relationship between Domitian and Flavius Clement, and also between the latter and Domitilla. Tillemant has even suggested there were two Domitillas - an aunt and a niece - one of whom was banished to Pandatereia and the other to Pontia. Similarly, *cf.* too Hengstenberg’s *op. cit.* I p. 25 n. 2. Moreover, although Eusebius here attributes Flavius Clement’s being killed to his ‘testimony borne to Christ - Suetonius accuses him of ‘the most contemptible inertia’ and Dio Cassius accuses him of ‘atheism’ as the ground of his punishment. However, such accusations were often hurled by pagan writers like them against Christians. *Cf.* Athenag.: *Adv. Gent.* ch. 4; and Tert.: *Apol.* ch. 2. *Cf.* too our sections 285 & 286.

37) *Adv. Haer.* V:33:4, *cf.* perhaps too chs. 33:3 & 36.

38) *Hist. Eccl.* III:39:6-7.

39) *Ibid.*, III:13.

40) *Ibid.* III:12-14 & V:8:5-8.

41) *Adv. Haer.*, V:30:1-3.

42) *Cf.* our sections 17 to 32.

43) *Op. cit.*, p. 416 & n.

44) *Adv. Haer.* IV:38:3,8.

45) *Ibid.* V:30:1-3.

46) *Cf.* our sections 72 & 73.

47) Around A.D. 300f, Eusebius was uncertain as to who wrote the book of Revelation. ‘It is said [!] that...the Apostle and Evangelist John...in the so-called ‘Apocalypse of John.’” This is how Eusebius refers to the book of Revelation (in his *Hist. Eccl.* III:18:1-2). Elsewhere (*Hist. Eccl.* III:24:17-18), Eusebius stated (around A.D. 300): ‘Of the writings of the Apostle John, not only his Gospel but also the former of his Epistles has been accepted without dispute.... In regard to the Apocalypse, the opinions of most men are still divided.’ See his *op. cit.* III:39:1-7, where Eusebius states ‘Papias...declares: ‘I shall not hesitate also to put down...whatsoever things I have at any time learned [about] what Andrew or what Peter said or what was said by Philip or by Thomas or by James or by John, or by Matthew, or by any other of the Disciples of the Lord - and what things Ariston and the Presbyter John, the Disciples of the Lord, say.’” Here in Papias, comments Eusebius, the name ‘John’ is twice enumerated. ‘There were two persons in Asia that bore the same name [‘John’].... It is probable that it was the second [‘John’]...that saw the Revelation.’ See *op. cit.* V:8:5-7 & VII:25:7,8,14: ‘That this book [of ‘Revelation’] is the work of one ‘John’ - I do not deny [*cf.* Rev. 1:1-4 & 22:7-

8]... But I cannot readily admit that he was the Apostle.... For I judge from the character...of the book that it is not his.... There were many with the same name as the Apostle John.” On the other hand, Eusebius could just have easily concluded from this fragment of Papias that the same Apostle John is mentioned twice therein simply because he outlived all the other mentioned persons. See E.F. Hill’s *The King James Version Defended* (Des Moines: Christian Research Press, 1964 ed., p. 70): “There seems to be no good reason for finding more than one John in this excerpt from Papias. Because the Apostle John had outlived all the other Apostles, Papias mentioned him twice - first among the Apostles as one that had spoken, and second among the next generation as one that was still speaking at the time he was making his inquiries” - that is, contemporary with “Ariston” and “the Lord’s disciples” *etc.* Cf. too n. 48.

48) There are no extant fragments of Papias; *cf.*, however, at n. 49 below.

49) *Cf. Adv. Haer.* III:30:1-3 (cited in our sections 77 &78) with V:33:4 (& 3). In the latter passages, Irenaeus refers to “Papias the hearer of John” and to “John the disciple of the Lord.”

50) *Cf.* our section 281 at its n. 104 below.

51) *Cf.* our sections 79 to 81.

52) Thus Schaff’s *History of the Christian Church* (Grand Rapids U.S.A.: Eerdmans, 1968 rep.), I:392.

53) *Art. Domitian*, 7:521 (1929 ed.).

54) *Cf.* Dio Cass. at n. 59 below.

55) *Op. cit.*, pp. 400-401 (& *cf.* too n. 53 above).

56) *The Church in Rome in the First Century* (London: Longmans. Green & Co., 1913, pp.170-72 & 166.

57) *Hist.* IV:3,44 47,51,68.

58) *Domitian I.*

59) 65:22; 66:1-37.

60) *Hist. Eccl.* III:18:1.

61) *Cf.* our sections 4-16.

62) *Cf.* our section 17.

63) *Cf.* our sections 34 to 36.

64) *Op. cit.*, p. 834 n. 1.

65) *Ib.*, p. 834.

66) *Ib.*, pp. 835f.

67) *Ibid.*, p. 836 & 2.

68) Dan. 9:16-27 & 12:1-11 *cf.* Matt. 25:37 to 24:28 & esp. v. 15.

69) Rev. 1:9 & 2:9-10 & 3:9-10 & 6:4-17 & 7:14 & 8:5-7f & 11:2-13 & 12:5-12 & 13:3-10 & 14:8f & 16:2-19 & 17:9-18 & 18:2-8 & 19:2-3f.

70) *Op. cit.*, pp. 376f. Schaff's phrase that 'the Vatican hill [became] the 'Golgotha' of the West' is not overstated. For after Nero destroyed Rome by fire in 64 A.D. and then himself committed suicide in 68 A.D., Tacitus tells us that in the subsequent Roman Civil War a large portion of the soldiers "quartered themselves in the notoriously pestilential neighbourhood of the Vatican" before the Roman Capitol and its Pagan Temple were themselves incinerated. *History* II:93 & III:71. See our sections 200 to 211. The historical link between the Pagan-Roman Vatican and the Papal-Roman Vatican, should not be ignored.

71) Rev. 11:8; compare *West. Conf. Faith* 29:2-6 and Schaff's *op. cit.* pp. 380-81.

72) *Cf.* John 20:18-19 & II Pet. 1:14 & I Pet. 5:13 & 4:17f.

73) II Tim. 1:16 & 4:5f.

74) Tert.: *Prescriptions* ch. 36 (*cf.* Rev. 7:14 & n. 75 below). According to Bossuet's *op. cit.*, p. 147, the preferred reading of Jerome's *ad Jovin.* 1:26, referring to Tertullian's account, declares that John "*a Nerone missus in ferventis olei dolium purior et vegetior exiverit.*"

75) Rev. 1:9.

76) *Op. cit.*, p. 381.

77) *Ibid.*, p. 384.

78) Rev. 2:9,10,13; 16:6; 17:6; 18:24.

79) Hab. 13:24.

80) Heb. 10:32-34.

81) Heb. 13:23.

82) I Pet. 1:7 & 2:12,20 & 3:16 & 4:1,12 15,17-18.

83) *Cf.* II Pet. 1:10-15.

84) I Pet. 1:1 & 2:12,20 & 3:14-18 & 4:12-19.

- 85) I Pet. 5:13 *cf.* Rev. 14:8 & 16:19 & 17:5 & 18:2,21.
- 86) II Tim. 1:8,16,17 & 4:6-8.
- 87) *Op. cit.*, pp. 386-87.
- 88) *Ib.*, p. 391.
- 89) As cited in *ibid.*, pp. 381-82.
- 90) *Hist.*, 1:2-13,20f,50 & II:1f,4-8,50,82,93-95. See too our section 174 above. See too *Hist.* III:45-49,69-72,83-85 & IV:1-3 *cf.* Rev. 14:8,17-20 & 17:16 & ch. 18.
- 91) *Op. cit.*, p. 177.
- 92) *Hist.* III:54 & IV:40,51,68.
- 93) *Wars of the Jews*, IV:11:4-5 & VII:4:2 *cf.* the end of our Foreword.
- 94) *Hist.* V:1-13.
- 95) *Op. cit.*, p. 392f.
- 96) *Ibid.*, pp. 393-94.
- 97) *Ibid.*, pp. 394-96.
- 98) Pg. 397.
- 99) *Ibid.*, p. 398.
- 100) *Wars of the Jews*, VI:9:3.
- 101) *Op. cit.*, p. 399.
- 102) *Ibid.*, p. 428. See too our n. 105 below.
- 103) *Op. cit.*, pp. 171-72 & 166. *Cf.* Gsell's *Reign of Emperor Domitian*, pp. 17f; & C.I.L. VI, 1984.
- 104) *Adv. Haer.*, II:22:5 & III:5:4.
- 105) *Prescriptions*, ch. 36. See too at our sections 282 & 289 & 290.
- 106) *Apol.*, ch. 5. See too at our sections 282 & 289 & 290.
- 107) *Quis dives salvetur?* (ch. 42); *cf.* Euseb. *Hist. Eccl.* III:23:1,8,12,13,17,18.

- 108) *Comm. Rev.* 10:11.
- 109) *Hist. Eccl.* 11:17 & 10:1,4,5 *cf.* his *Dem. evang.* III:5 & his *Chronicon*.
- 110) *Cf.* Dio Cassius, 68:1f; and Suetonius's *Domitian* ch. 23.
- 111) *Hist. Eccl.* III:20:9-11 & 21:1 & ch. 22 & 23:1-2f *cf.* *Iren. Adv. Haer.* II:22:5 & our n. 107.
- 112) *Hist. Eccl.* III:31:2.
- 113) *Ibid.*, V:22 & 24:1-4.
- 114) *Ibid.*, III:30:2 & V:22.
- 115) *Ibid.*, III:31:3 *cf.* 39:4-6 & n. 48 above *cf.* V:24:1-4.
- 116) *Ad Jovin.* 1:26.
- 117) *De Viris Illust.* 9. Admittedly, Jerome also states in this passage - we think wrongly - that John wrote the Apocalypse during the fourteenth year of Domitian. *Cf.* too Sulp. Sev.: *Hist. Sac.* II:31.
- 118) *Cf.* Van der Waal: *And It Shall Come To Pass*, p. 100; and his *Revelation of Jesus Christ*, p. 272.
- 119) See Schonfield's *Saints Against Caesar* (London: Macdonald, 1948), pp. 202-14 & 273.
- 120) *Rev.* 1:1,9-13 & *Dan.* 7:14 & 12:1 & *Matt.* 24:15,16,19,21,28 *cf.* our sections 4 to 290.
- 121) *Rev.* 1:1.
- 122) *Rev.* 1:3.
- 123) *Rev.* 1:17.
- 124) *Rev.* 1:5-6.
- 125) *Cf.* *Rev.* chs. 9 to 22.
- 126) *Rev.* 2:1-7 *cf.* *Acts* 10:19 to 20:1 & *Eph.* chs. 1 to 6 & *II Tim.* 4:5f.
- 127) *Rev.* 2:8-10 *cf.* n. 120 above & 133 below.
- 128) *Rev.* 2:12-13.
- 129) *Rev.* 2:22-23 *cf.* n. 128.
- 130) *Rev.* 2:26-27.

131) Rev. 3:1-4.

132) *Cf.* Our sections 18 to 28 above.

133) Rev. 3:9-10 *cf.* n. 127 above.

134) Col. 1:2; 4:13-16.

135) Rev. 3:14,21.

136) Rev. 4:1-2.

137) Rev. 4:4-8.

138) Rev. 21:10-14 *cf.* 5:6*f* & 7:4-8,9,11-14*f* & 14:1-3 & 19:4.

139) Rev. 4:4,10,11. Here we follow the 046 & 69 pc versions of Rev. 4:11, which have “*ouk eesan kai ektistheesai*” - meaning: “they were not [or did not exist]; yet they were [thereafter] created for Your pleasure.”

140) Rev. 5:1-2,19 & 6:1-12*f* & 8:1*f*.

141) Rev. 5:9.

142) Vg^{cl} (*inde* Erasm?).

143) Aleph, 046, 69 pc, *al gig.*; T.

144) Aleph, P,1 *al gig.* vg^{ccdd}.

145) Rev. 5:10.

146) Rev. 6:1-2; possibly the Greek is an ‘infinitive absolute’ Hebraism (as in 18:2)?!

147) *Cf.* Rev. 17:14-18 & 19:11-15.

148) *Cf.* nn. 146-47 above with Rev. 15:4 & Matt. 28:20.

149) Rev. 6:3-8.

150) *Cf.* Lev. ch. 26 & Deut. ch. 26.

151) Rev. 6:11 *cf.* 3:4-5.

152) Rev. 6:9-11.

153) Rev. 6:12-17.

154) Matt. 27:44-54 & Luke 23:44-48.

155) *Cf.* Acts 2:16-20.

156) II Th. 2:3-8 & I Tim. 4:3-7,17; Heb. 10:54 & 13:23-24.

157) Matt. 25:47*f*; 24:3-30; 26:64; Luke 17:21-37; 21:1-17; 23:28-31; Heb. 12:27*f* & 13:10-14; I Pet. 1:1; 2:1*f*; 4:13*f*; 5:13; Rev. chs. 6 & 11*f*. *Cf.* too Lam. 1:1,8,12; 2:1,21; Zeph. 1:4,14,18; 2:2-3; Dan. 12:1*f*; Joel 2:11,31; Mal. 4:5.

158) *Cf.* Rev. 20:10-15 *cf.* II Th. 1:7 to 2:3 & Ps. 2:12.

159) Rev. 7:2 *cf.* Mark 16:16; Rom. 4:11 *cf.* Col. 2:11*f* & Eph. 1:13*f* & 4:4-5,30.

160) Rev. 7:3-8.

161) Rev. 7:9-14*f* *cf.* nn.127-29 above.

162) Rev. 8:1-6 *cf.* 10:6-7 & 11:15.

163) Rev. 8:7.

164) Rev. 8:8-9.

165) Rev. 8:10-11.

166) Rev. 8:12*f*.

167) Rev. 9:1-5.

168) Rev. 9:14-21.

169) Rev. 10:9-11.

170) Rev. 11:1-2.

171) Rev. 11:8.

172) Rev. 11:2-3 *cf.* Dan. 9:1,24 25; Ezek. 4:6; Num. 14:34; Gen. 1:14; 5:23; 29:18-30.

173) Rev. 11:3,11-13 *cf.* n. 172 above.

174) Rev. 11:15.

175) *Cf.* Rev. 20:1 7 with n. 174 above.

- 176) Rev. 12:1 *cf.* Gen. 1:26-28 & Pss. 3 to 9 & I Cor. 6:1-2.
- 177) Rev. 12:2-4.
- 178) Rev. 12:5.
- 179) Dan. chs. 10 to 12; and *cf.* Calvin thereon (Michael = Jesus).
- 180) Rev. 12:7-9.
- 181) Rev. 12:10.
- 182) Rev. 12:11.
- 183) Rev. 12:6,13,17.
- 184) Rev. 12:5-6,11,17 *cf.* Eph. 2:1-10.
- 185) Rev. 12:17.
- 186) Rev. 13:1*f cf.* Dan. 7:1*f.*
- 187) Dan. 2:40; 7:7,12,19,21*f.*
- 188) Dan. 7:21-25; 9:16-17; 11:31 to 12:1,7,11.
- 189) Rev. 13:3.
- 190) Dan. 2:34-35,44*f;* 7:9-24; Rev. 12:5*f;* *cf.* Acts 2:1-21 & Eph. 1:10-23 & 2:1-7,22.
- 191) Rev. 15:5,11-12.
- 192) Rev. 13:5-7,12*f cf.* 11:2,3,11 & Dan. 7:25 & 12:7.
- 193) Rev. 13:8.
- 194) Rev. 14:1*f &* 15:8*f.*
- 195) Rev. 14:8 *cf.* 13:1-18 *cf.* 16:12-19 *cf.* 17:1-5,14-18 *cf.* 18:2-10*f &* I Pet. 5:13 & 5:“16.”
- 196) Rev. 14:12-13 *cf.* 21:24-26 & I Cor. 15:58.
- 197) Rev. 15:1.
- 198) Rev. 15:2.

199) *T.R.*

200) Aleph^{ca}, APQ, *etc.* Aleph* & C *etc.* have: “ages.”

201) Rev. 15:3-4.

202) Rev. 16:2.

203) Rev. 16:3.

204) Rev. 16:4-7.

205) Rev. 16:8-9.

206) Rev. 16:10.

207) *Cf.* F.N. Lee’s *A.D. 2000*, at Rev. 16:12*f.* Compare too Rev. 14:8 & 15:4 & 16:12-19 & 17:14-18 & 19:21.

208) *Cf.* Rev. 13:112.

209) *Cf.* Rev. 9:2,14*f* & Matt. 24:24-26. Thus the *Geneva Bible*, John Gill, Albert Barnes, *etc.* See too Lee’s *A.D. 2000* (at Rev. 16:15-16).

210) *pneumata daimonioon.*

211) *poiounta seemeia.*

212) Rev. 16:14.

213) Rev. 16:15-16. See Lee’s *Onward Christian Soldiers!* (at Rev. 16:15-16).

214) Rev. 16:17-21.

215) Rev. 17:1 *cf.* 16:12,19 & n. 216 below.

216) Rev. 17:3-5.

217) Rev. 17:18.

218) Rev. 17:6.

219) Rev. 17:3,7.

220) Rev. 17:3.

- 221) Rev. 17:10.
- 222) Rev. 7:12.
- 223) Dan. 7:20-24.
- 224) Dan. 7:13*f*,20-26.
- 225) Rev. 17:12.
- 226) Rev.17:14 *cf.* Dan. 7:25-26.
- 227) Rev. 17:16.
- 228) Rev. 17:1,18.
- 229) Rev. 17:9,10.
- 230) Rev. 17:17.
- 231) Rev. 17:16.
- 232) Dan. 7:9,11,16.
- 233) Rev. 18:2*f cf.* 14:8 & 16:19*f* & 17:14*f*.
- 234) Rev. 18:2.
- 235) Rev. 18:9 *cf.* 17:16.
- 236) Rev. 18:12,14.
- 237) Rev. 21:24-26 with Isa. 45:14 & Ex. 3:22 & 12:35.
- 238) Rev. 18:20.
- 239) Rev. 18:4.
- 240) Rev. 19:1-6.
- 241) *Cf.* Rev. 6:2.
- 242) *Cf.* Rev. 1:13*f*.
- 243) Rev. 19:11-12 & esp. v. 16.

244) Rev. 19:4 *cf.* 6:2.

245) Rev. 19:13-15 *cf.* 2:27.

246) Eph. 6:17.

247) Rev. 19:19-21 & Eph. 6:17-20 & II Th. 2:8 & 3:1.

248) *Cf.* Matt. 28:19.

249) Rev. 20:1-3.

250) Rev. 20:4a,c.

251) Rev. 20:4b.

252) Rev. 20:5b.

253) John 5:21-29 & Eph. 2:1-10 & Col. 3:1*f* & Dan. 12:1-3.

254) Rev. 20:5a.

255) Dan. 12:2-3 & John 5:28-29 & Acts 24:15.

256) Rev. 20:6.

257) Rev. 20:7,10*f*.

258) Rev. 20:8.

259) *Cf.* Rev. 20:8 & Ezek, 38:2*f* & 39:1*f*,29 - with Lee's *John's Revelation Unveiled* (at Rev. 20:8). See too Fairbairn's *Ezekiel* (at chs. 38 & 39, on Gog-Magog).

260) *Cf.* I Th. 4:14-17 & Dan. 12:2-3 & John 5:28-29 & Acts 24:15 & I Cor. 15:52*f*.

261) Rev. 20:10.

262) Rev, 20:12.

263) Rev. 20:13.

264) Rev. 20:12,15 & 3:5 & Phil. 4:3.

265) Rev. 20:14-15.

266) Rev. 20:12 & 21:21,24*f cf.* Matt. 25:32-34.

- 267) Rev. 21:1 *cf.* II Pet. 3:10-2 *cf.* Rom. 8:18*f* & Job 19:25*f*.
- 268) Rev. 21:2.
- 269) Rev. 21:3-4.
- 270) Rev. 21:7-8 *cf.* 12:17 & 14:12.
- 271) Rev. 21:12-14.
- 272) Rev. 21:11,14,22*f* *cf.* Acts 4:8-12 & I Pet. 2:1*f*.
- 273) Rev. 21:11 to 22:2.
- 274) Rev. 21:24-26 *cf.* nn. 236-37 above.
- 275) Gen. 17:1-14*f*.
- 276) Matt. 28:19.
- 277) Rev. 22:7 *cf.* 1:3.
- 278) Rev. 21:23 to 22:4,8 *cf.* 1:19.
- 279) Rev. 22:16 *cf.* 2:1,7 *etc.*
- 280) Rev. 22:13 *cf.* 1:11.
- 281) Rev. 22 :14-15 *cf.* 2:7 & 12:17 & 14:12-13 & 2:27.
- 282) Rev. 22:17.
- 283) *Cf.* sections 4 to 277 above.
- 284) Rev. 22:18.
- 285) Rev. *chs.* 8 & 11.
- 286) *Cf.* I Th. 2:14-16 & Matt. *chs.* 23 to 24 *cf.* Josephus's *Wars* (at 66.5 to 70 A.D.).
- 287) Rev. 22:19 *cf.* n. 296 below.
- 288) Acts 3:11; 4:1*f*; 5:18; 8:14; 12:2*f* (*cf.* Rev. 1:19; 2:8; 3:9).
- 289) John 16:33 *cf.* Rev. 1:9 & 7:14.

290) Gal. 2:9 *cf.* Acts 15:6-23.

291) John is never mentioned either in the book of Acts or in the Pauline Epistles as being anywhere except in Jerusalem, Acts 1:13 & 3:1 to 4:19 & 8:14 & 12:2 & Gal. 2:9. However, from the later-written Rev. 1:4-11 & 2:1*f* - he is probably to be regarded as having visited also “the city of Diana of the Ephesians” before he received the revelation of the Apocalypse.

292) Rev. 1:9; 2:9-13; 13:1-5,18; 17:1-10.

293) Rev. 1:3,9,19; 2:1*f*; 10:4; 22:6*f*,18*f*.

294) Iren.: *Adv. Haer.* III:30:3, *cf.* our sections 113-115.

295) Rev. 1:9; 10:11.

296) *Cf.* Lee’s *The Chief Characters and Events Mentioned in Scripture*, in *Herald of the Covenant* (Houston Miss, U.S.A., March 24th, 1978).

297) Dan. 7; 9:16-17; 11:31,45; 12:1,11.

298) Matt. 23:15 to 24:28 (& esp. 24:15,21,28); *cf.* M. Kik’s *Matthew Twenty-four* (Philadelphia U.S.A.: Presbyterian & Reformed Pub. Co., 1948).

299) Rev. chs. 6 & 11 & 14 & 17 & 18.

300) Matt. 24:21 *cf.* Rev. 1:9 & 7:14-17 & 11:1*f* & 13:1-9 *cf.* n. 298.

301) Rev. ch. 18 & 20:10-15 *cf.* Matt. chs. 24 & 25.

302) Rev. chs. 1 & 11:15 & 15:4 & 17:14 & 21 & 22.

303) Rev. 11:15 *cf.* Matt. 28:19.

304) Rev. 11:15.

305) Rev. 14:8.

306) Rev. 15:4.