



Reformed Prophecy Interpretation

**An Apology for Reformed Premillennial
Historicism in the 21st Century**

Nicklas Arthur

As with Primitive Biblical Christianity, Historicism is the method of prophecy interpretation restored with the advent of the Protestant Reformation, and had become "so widely held that for a long time it was called the protestant view."

This book is not so much about the errors of Dispensationalism or Amillennialism, rather it is about the Historicist alternative to understanding many of the same passages from the vantage point of prophecy fulfilled in history, rather than a speculation of their fulfillment in the future.

For those that desire more than mere hypothesis, bolstered with conjectured speculation – those that require explicit biblical exegesis and verified historical fulfillment, not willing to accept speculation as anything other than what it is – speculation, not truth – this book is for you.

Over the last century this method of interpretation has become almost completely forgotten, even by Protestants, in the face of a method that is based almost entirely on future speculation, rather than fulfilled prophecy in history.

We will here examine the reasons for this, and investigate some of the prophecy which has been fulfilled in the interim, as well as present An Apology for Reformed Premillennial Historicism, to the 21st Century Church.

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Reformed Premillennial Historicism
in the 21st Century*

by
Nicklas Arthur



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unless otherwise noted.

I pledge allegiance to
THE KING OF KINGS
and to His Kingdom come
on earth as it is in Heaven
one Holy Nation under
the Heavenly Father
with Grace, Mercy
and Justice for all.

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Authors Foreword

As with Primitive Biblical Christianity, Historicism is the method of prophecy interpretation restored with the advent of the Protestant Reformation, and had become “so widely held that for a long time it was called the protestant view.”¹ The following quote from 200 years ago by an Historicist Expositor expresses concisely the primary tenants of the true Historicist of all ages:

“Expositions written many years ago are now become defective, in consequence of the subsequent fulfilment of some of the prophecies. To those more recently published which have fallen under my notice, objections might be stated, sufficient to render another volume on the entire Book...

To these remarks it may be added, that, as scriptural predictions are not perfectly understood previously to their accomplishment, the last Exposition of this necessarily obscure and difficult book, if the author have the wisdom to use the help and assistance of his predecessors, ought to be the best. The Revelation contains a chain of prophecies from the time in which the Apostle John was favored with the visions of the Almighty to the end of the world. The illustration of these prophecies, therefore, must necessarily have employed the talents of learned and pious expositors of the Scriptures through a long succession of generations.

Hence every succeeding writer reaps the advantage of the labors of those who have preceded him, and his principal business, in respect of the predictions that have been accomplished, is to adopt the expositions which have been given by the generality of sober and judicious commentators, in opposition to private or fanciful interpretations. But the predictions of this Book continue to receive their successive fulfilment during the lapse of ages, and as they are accomplished in their order, they are decisively explained and illustrated; but not before.

¹ Kim Riddlebarger, *A Case for Amillennialism*.

With these views of the exposition of prophecy, I presume that the interest and importance of a volume on the Book of Revelation in the year 1821 will not be superseded by any former works that have been published on the subject.”²

From the date of the above expositor, I move forward with E. B. Elliot and H. Grattan Guinness and few others. I however, as of yet, have decided against authoring “another volume on the entire Book.” I have rather adopted E. B. Elliot’s *Horae Apocalypticæ* for the most part, but published an updated *Quincentennial Reformation Edition* which includes subsequently fulfilled prophecy, which is available to the public³ – My hope is that I have there landed, where he would have, if he had been alive to see what we have seen.

Over the last century this method of interpretation has become almost completely forgotten, even by Protestants, in the face of a method that is based almost entirely upon future speculation, rather than fulfilled prophecy in history.

We will in this work examine the reasons for this, discuss some of the most settled prophecy fulfilled in history, and investigate some of the prophecy which has been fulfilled in the interim, as well as present *An Apology for Reformed Premillennial Historicism, to the 21st Century Church*.

Nicklas Arthur, 2020

*My life, my work, is dedicated to the One who
laid down His life for me. It could never be
enough, but I have no more to give!*

² Henry Gauntlett, *An Exposition Of The Book Of Revelation*. 1821

³ www.HoraeApocalypticæ.wordpress.com

Chapter 1 – Introduction to Method of Interpretation

For many years the Popes and Priests kept the Word of God away from the masses, forbidding it to even be published in any other language than Latin, on pain of death. And of course, this was for the good of the people — they did not want them to be confused by Bible reading. The Protestant Reformation and the printing press turned all of that around. After centuries imposition of much of the promised pain of death, numbering into the millions, now almost everyone can have a Bible in their own language, and rather than be confused, many have read, heard and understood the Gospel as a result. They have themselves been changed with the world around them; things have since never been the same.

Likewise, the message of Prophecy can also be simply understood as: we are rewarded with eternal life after death, if we by faith grasp the gift offered by what Jesus accomplished in His substitutional sacrifice! We will rise from the dead in the age to come!

When we begin to read the Revelation, we are promised a blessing, and immediately the epistles to the seven churches challenge us with admonition and the promise of reward: there is something there for all men in all ages. There are some symbols which are explained in the text, so do not interfere with the object of the lessons.

In chapters 4 and 5 we get a glimpse into the spiritual realm with John, and recognize that what is being described is very foreign to our present mortal plane, these chapters close with the drama that ensues around the opening of the sealed book that contains the mystery of the future things that would be revealed upon its opening, and shortly commence in history thereafter.

In Chapter 6, the Lamb opens the first seal: here everything seems cryptic, symbolic, and what has come to be referenced to as Apocalyptic, with very little explanation. If we simply continue to read to the end of the book, we will understand that Gods people will suffer for the truth, all will not be well for those that are not God's elect, and that a wonderful eternity beyond the grave awaits all of those who put their faith in Christ. The details of the things which “must shortly come to pass,” having to do with the age in which we live, are primarily the most cryptic portions of the Revelation. We however, easily understand that they are full of persecution for the elect in this life, and judgments for the wicked and persecutors.

The last 3 chapters are however much less cryptic, but full of promise: In chapter 20 a final 1,000 years upon Christ's return is described with some very understandable and desirable differences for the resurrected

believer. The chapter simply ends with a final judgment for those that did not qualify for the First Resurrection at the beginning of that 1,000 years.

Chapter 21 and 22 describe a new heaven, earth, and Jerusalem in such a way that we can easily discern that it will be fantastically more wonderful than anything we have ever seen in the fallen creation we had experienced before, wherein only those whose names are written in the Lambs Book of Life will enter.

In our brief overview of the Revelation here, can we see the age that we are in, and the age to come?

I think first we need to define what is meant by an age (in the KJV, *world*). Simply, any extended period that we can designate a beginning and an end to, would qualify as an age.

Certainly, the antediluvian (pre-flood) world would qualify as an age.

From the Flood to Christ's first coming would qualify as an age.

And the one referred to as “this age” in the New Testament, would be from Christ first coming to His second coming.

Then the promised 1,000 years, making “the age to come” Jesus' millennial reign where Satan is imprisoned for the most part.

Afterwards we have a new heaven and earth, with a New Jerusalem in an “eternal state”, this would not be an age which is part of the spoiled creation we live in now, thus I will call it the “Eternal State” – It has a beginning, but has no end.

This book is not so much about the errors of Dispensationalism⁴ or Amillennialism,⁵ rather is about the Historicist⁶ alternative to understanding many of the same passages from the vantage point of

⁴ Dispensational Futurism is the belief in a pretribulation secret rapture of the Gentile Church, and separate plans of salvation and covenant for the Gentile Church and the Jewish Nation, requiring a 7 year tribulation period for God to deal specifically with the Jewish Nation before the return of Christ. They also embrace several gaps theories, one inserted into the 70 weeks of Daniel, and the other gap overlaps the entire church era in the Book of Revelation.

⁵ Amillennialism is the belief that the present church age from sometime in the first century (exactly when can vary with expositor) until the return of Jesus is what is referred to as *one thousand years* in Revelation chapter 20 – of course the reference must be only figurative for the long period of time concluding upon Christ's return.

⁶ Historicism is the tenant that: chapters six through nineteen of the Revelation contain the prophecy of the church in the world from the end of the first century until the Second Coming of Christ, Resurrection of the Saints, and the establishment of Jesus' earthly reign for the final millennium of this creation era; History verifies that which has already been fulfilled. Understanding of the cryptic symbols and events described vary among different expositors, especially as to those things that are yet future; Historicists are united for the most part on the 1260 year reign of the Papacy, his filling the II Thess. 2 seat of the *man of sin* and the Roman Church being the great apostasy commensurate with the same text; the Seventy Weeks of Daniel being contiguous and terminating seven years after Jesus' appearance as Messiah at his Jordan River baptism.

prophecy fulfilled in history, rather than a speculation of their fulfillment in the future. For those that desire more than mere hypothesis, bolstered with conjectured speculation – those that require explicit biblical exegesis and verified historical fulfillment, not willing to accept speculation as anything other than what it is – speculation, not truth – this book is for you.

The honest Historicist only passes off as truth, prophecy which he can verify as fulfilled in history. And those things which are yet future? He will require at least one explicit witness from the scripture. Two or three witnesses is much to be preferred. However, one explicit witness is worth ten thousand conjectures, because, if we are honest, we admit that almost any proposition can be supported from the Bible by as many conjectures as one is willing to conjure up. Who can deny this, in an age where even that which is explicitly excluded, or prohibited by the scripture, is now acceptable or even required by the new understanding of the age? A sound hermeneutic and exegesis is more valuable than ever before. Conjecture does however have its place – for the Historicist, that place would be where we have only one explicit Biblical reference. One witness may surely not be enough in the court of law in the nations of men, but the Word of God never lies, therefore a single scriptural witness can carry much weight.

In my research for this book I have found that most Reformed Amillennial expositors begin their rejection of the millennium by their discovery of the weakness of Dispensationalism, and an inability to isolate the two hypotheses, in order to consider them separately. In other words, they throw out the baby of Premillennialism⁷ with the bathwater of Dispensationalism. For instance, Kim Riddlebarger in his book, *A Case for Amillennialism*, begins his introduction by explaining his early indoctrination in to the secret rapture and dispensational doctrines, and subsequent rejection upon reading opposing amillennial treatise. His first chapter, *Defining Our Terms*, under the heading, *Preterism and Futurism*, he includes three paragraphs – apparently his entire overview of Historicism:

“There are other approaches to the book of Revelation other than Preterism or Futurism however. One approach is the so-called *historicist* school, the traditional Protestant interpretation that stresses the identification of Babylon the Great with the City of Rome.

⁷ Premillennialism is a thesis derived from the plain reading of Revelation chapter 20, which has Christ coming before the 1,000 year period outlined in the text itself, after the resurrection of all the saints, both the Old and New Testament elect of God - beginning of the fulfillment of the covenants from both epochs of the promised blessed reign of Messiah and Christ, culminating in a New Heaven and New earth at the end of the final or seventh millennium.

This perspective views Revelation as a symbolic prophecy of the entire history of the church down to the return of Christ and the end of the age. The numerous symbols of the book designate various historical movements and events in the western world and Christian church. . . One of the prevailing features of this interpretation has been the view that the beast is the Roman Papacy and the false prophet the Roman Church. This view was so widely held that for a long time it was called the protestant view.

Few contemporary commentators hold this position, since, if true, it would mean that the apostle John was not speaking to his first century audience, but to Christians living centuries later.”

Well, if this is what Mr. Riddlebarger has learned from his mentors, it is no wonder that he has not even seriously considered Historicism,⁸ and he is by no means alone. Notwithstanding the inexactness and misconception of his first two paragraphs, his third paragraph summary is a total misrepresentation, but it is instead, a rather suitable description of Dispensationalism!⁹ We will visit this author again in our section on the millennium.

How anyone could write on the subject of Eschatology, and have no knowledge whatsoever of the most exhaustive treatise ever written on the book of Revelation, is incomprehensible to me. I feel confident that if one were to read the *Horae Apocalypticae*,¹⁰ they could never so easily dismiss the Historicist interpretation of Prophecy. Historicism is the method of interpretation that actually developed out of the Protestant Reformation, that is the reason why, to quote our antagonist here, the “view was so widely held, that for a long time it was called the Protestant view.” That alone should peak interest to a deeper study of the view.

The Council of Trent and Counter-Reformation has been most instrumental and very successful in suppressing this *Protestant view* for the past two centuries, so much so that it can be easily ridiculed even by so-called Protestants, who have forgotten why they are called protestant, if ever they even knew or considered the meaning of the Reformed Protest against the Biblical and Historical Antichrist. Historicism sprang from the Reformation Fathers identification of the Roman Church as Paul’s great apostasy, and the Papacy as the very seat of that *man of sin* from II Thess. 2. And yes, the Holy Roman Empire, Western Europe headed by the Vatican at Rome as the Beast and Mystery Babylon of the Revelation.

⁸ See footnote 6.

⁹ See footnote 4.

¹⁰ HoraeApocalypticae.wordpress.com

The Revelation should be read with the understanding that most of it will not be understood by a cursory reading or a superficial query. The first thing one must satisfy themselves with is the date of the writing of the book. This we tackle in our next section. It is explicitly stated that it is about “*things which must shortly come to pass*”¹¹ – future things which would begin, or commence almost immediately upon the completion of the Revelation to St. John. To the contrary, this would be of great interest to 95 AD, and very shortly to second century Christians.

Jesus speaks directly to John: “*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.*”¹² The book is not about “the things that were” or the past, at the time it was written. If this book is about the future from the time of John receiving the Revelation, then we must consider that much of *the things which shall be hereafter* having commenced shortly thereafter, would now, in our time, 1900 years later, have already happened, and can be found in history.

The first three chapters of the Revelation relate to *the things which are*, at the time of writing by St. John. The epistles should be read and understood by the plain reading of the text.

Chapters four and five concern things otherworldly: a glimpse into the heavenly realm and the drama about unsealing the book of future things.

Chapters six through nineteen concern the future history unsealed by the Lamb or Jesus, *the things which shall be hereafter*. We will discuss the most settled of these interpretations in the pages to come.

Dating the Revelation.

The dating of John’s Apocalypse can make or break one’s method of interpretation. Rather than debate the “what if” of each hypotheses, would it not be better to exclude that which is not true, by that which the evidence does or does not support? There are two classes of evidence to consider upon the determination of this question:

The first would be *External evidence*, which would be outside the text, empirical evidence: data gathered by historical, provable facts that show unquestionable results. This would be historical proof that knowledge was gained by data, rather than hypothesis and conjecture alone.

¹¹ Rev. 1:1

¹² Rev. 1:19 (underline added for emphasis throughout)

The second would be *Internal evidence*, that which the Bible text itself reveals to us.

With these two available venues for investigation into this question, enough data should be available for an incontrovertible determination: And I believe it is so!

As to the first, External Empirical Evidence, I cannot do a greater work than that which has already been done by E. B. Elliot in his *Horae Apocalypticae*.¹³

The *Horae* is the most exhaustive work ever done on the Revelation, completed about 1860, the life work of its author. E. B. Elliot writes:

“For the testimony of Irenaeus, — Polycarp’s disciple ... who was himself the disciple of the apostle John, is as express to the point in question as it is unexceptional. Speaking of the name and number of the Beast in the Apocalypse, he says, that had this been a matter then to be made known, it would have been disclosed by him who saw the Apocalypse: “for it [the Apocalypse] was seen ... towards the end of the reign of Domitian.”

This witness absolutely dates the Revelation to about 95 AD, the end of Domitian’s reign. In the negative, there is no evidence that John was exiled during the reign of Nero, or any time before the 70 AD desolation. See the *Horae* for more external evidence.

In my mind the most important evidence is the *Internal Evidence*. We can all agree that Bible Prophecy is History given in advance. In the Revelation Jesus appears to John and says, “*What thou seest, write in a book, and send it unto the seven churches which are in Asia*,”¹⁴

Who are these seven churches in the last decade of the first century? They would be the churches planted by the Hebrew Apostles and Jewish converts, who were told by Jesus himself, to flee Judea before the desolation of the Jewish Temple and Nation; and their disciples, the grafted in Gentiles which lived in the nations where they fled. By this time these two groups would have been well intermarried. They were called Christians. They were God’s Chosen People, the elect.¹⁵

¹³ E. B. Elliot’s entire essay on the dating of the Revelation may be found in Volume One at HoraeApocalypticae.wordpress.com.

¹⁴ Rev 1:11

¹⁵ (All of the promises to the Hebrew Patriarchs and Jewish Nation were then, are now, and will continue to be fulfilled in Christ to His Church, In the resurrection, both the Old Testament Church, from Adam to the time of Christ, and the New Testament Church, from Jesus’ first disciples to the second coming, all will be resurrected and appear together with Him when He returns) see Gal 3:28-29

This mixed church of Hebrews and Gentiles in the nations where they fled and took the Gospel, these are the people that made up the 95 AD church that Jesus said that He would build. Jesus specifically addresses the Revelation to these seven prominent churches of Asia, outlining, “*the things which are, and the things which shall be hereafter*.”¹⁶

The things which are, are the seven churches, to whom Jesus proceeds to dictate seven epistles outlining their present condition, one to each church.

Now if the Revelation were written before the destruction of Jerusalem, as the Preterist hypotheses require, and some of the Amillennialists prefer, about 60 AD, then Jesus neglected the most prominent church of that day: where the first several church councils took place and are recorded in the book of Acts, The Church at Jerusalem was the most prominent church of the pre-destruction era and would be one of the churches “which are”. It is however, conspicuously absent from the seven churches named in the Revelation Epistles. That is because it no longer existed in the last decade of the first century, when the Revelation was written. That is why we have no external record of the Revelation before the destruction of Jerusalem, or 95 AD.

This internal evidence alone precludes the Preterist interpretation of the Revelation (that it is of the destruction of Jerusalem), if pre-desolation as they contend, that it would not be primarily addressed to the Church at Jerusalem is unthinkable. Additionally, with the absence of any empirical evidence in their favor, it completely overthrows the hypothesis and conjecture on which their pre-destruction date solely depends. If this is not enough evidence, there is more evidence outlined in Elliot’s work already referenced.

Things which must shortly come to pass.

John opens the Revelation with the statement, “*to shew unto his servants things which must shortly come to pass*.”¹⁷ We have noted that Jesus said “*the things which are, and the things which shall be hereafter*.”¹⁸

After dictating His seven Epistles for the churches to John, in Rev 4:1 the voice from heaven says to him, “*Come up hither, and I will shew thee things which must be hereafter*.” Then in chapters 4 and 5 John describes the scene he observes in heaven. It is chapter 6 is where the future history, prophecy begins, with the opening of the seals: The revelation

¹⁶ Rev.1:19

¹⁷ Rev. 1:1.

¹⁸ v.1:19

of “*the things which shall be hereafter;*” and “*which must shortly come to pass.*”

Now, to the Historicist mindset, these statements are to be understood: Hereafter, the prophecy must shortly come to pass as to its commencement. Beginning almost immediately, the seals, first revealed, would commence. And that is how the church starting from the second century began to interpret the Revelation.

The same statements are however, problematic to the Futurist, who have the seals, not as to “*shortly come to pass,*” but rather, to take place in the very distant future with an unknown Antichrist, during the last 3-1/2 or 7 years immediately preceding the second coming of Christ. Almost two thousand years distant, and still waiting.

The Modern Futurist interpretation was not even developed until it was proposed by the Counter-Reformation Jesuit Francisco Ribera about 1570. Ribera proposed this interpretation in order to vindicate the Roman Church and the Papacy from being the II Thess. 2 *great apostasy* and *man of sin*, which by that time (more than 50 years into Luther’s reformation) had been widely published and believed in all of the Reformed Churches. These Reformed churches were daily growing by defections from the Roman Church: Catholics who easily discerned that the superstition, simony, and persecutions of Rome were that of the Biblical Antichrist, and they answered the Revelation call, to “*come out of her My people.*”

The text’s “*the things which shall be hereafter;*” and “*which must shortly come to pass.*” can in no way be rendered as, “in the far distant future”, by any stretch of the imagination. The Revelation, just to drive this point beyond controversy, begins and ends with the exact same statement, though worded differently in the KJV, the exact same phrase appears in the Greek text:

(Rev 1:1) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

(Rev 22:6) And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

The prophecy must have and did immediately commence to unfold in history, and has continued to this very day! The entire Bible itself, begins and thus ends with history, revealed by the One Who sees the end from the beginning, the Alpha and Omega.

Notwithstanding all of this, there are two methods of interpreting apocalyptic Bible prophecy being offered in the mainstream today: Dispensational Futurism is by far the most popular, which method, as it exists today, goes back less than 200 years, though it does have its roots in the counter-reformation “end time Antichrist” thesis proposed by the Jesuit Ribera,¹⁹ yet some of the building blocks of his speculation appeared early on in the history of Apocalyptic interpretation, because of the belief that Christ’s return was imminent.

Dispensational Futurism has evolved and gained popularity by leaps and bounds in the last 100 years. From the Scofield Reference Bible publication, *The Rapture Question* by John Walvoord, which I have retitled “The Rapture *Without* Question” simply because all of the foundational presuppositions are never Biblically questioned or even examined, to Hal Lindsey’s *The Late Great Planet Earth* (which had an immense impact on an eschatologically ignorant young man back in the 1970s). This evolution has resulted in a myriad of fictional “Left Behind” books and series, websites, movies, YouTube videos, and so-called internet “Rapture ministries”, and seems to have captured the imagination of most of the evangelical world today, where what the Bible explicitly states, and what history reveals is unknown and unimportant, because the popular narrative *has become the new truth* that must be accepted without question.

The only alternative offered in this mainstream media melee, to the once Protestant now Evangelical world, is the extreme opposite, Preterism, that is, *the entirety of apocalyptic prophecy was fulfilled in 70 AD*. Everything else is only figurative for the afterlife or spiritualized away. Oh, by the way – this thesis is also the offering of another counter-reformation Jesuit author, one Alcazar.²⁰ Of course, the Preterist thesis is so shallow and without hope for the future, that its only value seems to be a red herring, offered as the only alternative to Futurism, to be rejected out of hand by all but a few. Simply put, if it’s all been done and fulfilled, then there is nothing left to talk about – Nero was the Antichrist – counter-reformation mission accomplished!

So, the Antichrist was either Nero, or some guy that is going to appear in the last seven years before Jesus returns, and as the Futurists say, “we

¹⁹ Francisco Ribera (1537–1591) was a Jesuit doctor of theology in the Roman Catholic Church who began writing a lengthy (500 page) commentary in 1585 on the book of Revelation (Apocalypse) titled *In Sacrum Beati Ioannis Apostoli, & Evangelistiae Apocalypsin Commentarij*, and published it about the year 1590. In order to remove the Catholic Church from consideration as the antichrist power, Ribera proposed that most of Revelation refers to the distant future just prior to the second coming.

²⁰ Alcazar’s *Vestigatio arcani sensus in Apocalypsi* (1614) published after his death, put forward what would later be called a Preterist view of Biblical prophecy, in commentary on the Book of Revelation; his work is regarded as the first major application of the method of interpretation.

can't know who he is", because he won't be revealed until "the Holy Spirit is taken out of the way." So, in the great gulf of time between Nero and the nether-future, don't even inquire, nothing to see here!

Should one escape the Futurist Dispensational Preterist paradigm and the counter-reformation dichotomy, what is left is the *true Catholic Church belief*, with the Vicar of Christ ruling in a present world without end — figurative millennium, in which we must look to the Mother Church for salvation and the hope of eternal bliss, perhaps with a short stop in Purgatory along the way, if we have not performed enough penance in this life to earn our way into heaven.

Or in the alternative, the Official Reformed Church view, a non-protesting left over pre-Reformation Augustinian Amillennial view. While the Reformed church remains true to the theological tenants of the reformed faith for the most part, they have forgotten that the Reformation Fathers did identify²¹ the Roman Church as St. Paul's *great apostasy*, and the Papacy as the seat of the *man of sin* from the same Bible chapter.²² It is now considered foolishness. In other words, as announced by Vicar of Christ, Pope Francis in a German Lutheran Church on the 500th anniversary of the Reformation, "The Protest is over".

The Bible is a Book of History.

It begins with the creation of the universe, earth, and time as we know it. In it we follow the history of mankind from the very first man that God created. Immediately God begins to give the man *history in advance* – that's what prophecy is. Up to 30 percent of Bible verse is about prophecy, beginning with the Genesis chapter 3 prophesied *seed of the woman*, when Adam and Eve were separated from the tree of life, to the end of the Bible at Revelation chapter 22, when the tree of life will be restored to them and the elect for all of eternity.

What is mystery to us, the future hidden beyond the horizon of time, is clearer to God, than history is to us, He intimately knows every detail perfectly, whereas we only remember, and that more vaguely as time passes, what we have actually seen with our own eyes, and only conceptually, what other men have recorded in history for us. If you were on the precipice of eternity, beyond the seven millennia determined for this creation era, and you could see every moment live, as if it were recorded in a type of living book – then you would see everything as God sees it. All of it would be history and present and future at the same time. Then perhaps you could somewhat conceive exactly what God did create in six days. That's right, on day six, God already saw everything that

²¹ nicklasarthur.wordpress.com/historicism-explained-pt-06-reformers-recognition-of-antichrist/

²² 2 Thess. 2.

would ever be. He is all knowing! He is the One God Almighty! He is the Alpha and Omega. He has already seen the end.

Hope! That's what prophecy is really about. Beyond all of the judgment and calamity recorded in the pages of prophecy, all of the promises of God wait for His elect, who by faith sow into a kingdom that stretches beyond the grave. These promises are verified by the continual fulfilment of God's prophetic word throughout history. God's word is reliable, it will come to pass, because it has come to pass. That which has yet to be fulfilled, will surely happen, even as that which has already been fulfilled. Our faith is not blind, nor is it in vain, we have seen that God's word is good.

Paul said, "*we see through a glass darkly.*"²³ So did Adam and Eve. They believed the *Seed of the Woman* prophecy would be fulfilled, understood its meaning and saw it as a guide to light their path. When Cain slew Abel, their hopes seemed dashed. When Seth was born, their hope was renewed, the seed line to the Messiah was restored: *then began men to call upon the name of the LORD.*²⁴ It took thousands of years, but we have recorded in the scriptures a complete genealogy from Adam and Seth unto the Messiah.

Abraham believed God, and it was accounted to him for righteousness. Moses prophesied the Messiah to the children of Israel. Israel's prophets told the nation of its coming tribulation and final doom, and it was so. Those same prophets also foretold of the coming redeemer, the seed of the woman, the suffering Messiah, the son of man. Prophecy given, prophecy fulfilled in history and recorded for us in the Bible. This methodology is repeated thousands of times, throughout the 66 books, written over the ages, which comprise the Bible that we hold in our hands today.

All of this defines Historicism.

I have here attempted to expose some brief but recognizable Apocalyptic history in defense of Historicism, and what it portends for the Apocalyptic future, with a Chiliast Apology to follow. I hope and pray that you will find it a compelling effort.

²³ 1Co. 13:12

²⁴ Gen. 4:26.

Chapter 2 – The Day-Year Principle and Historicism

We will here examine the day-year interpretive principle, or day-year theory, as some would call it, though it cannot be mere theory, because anything that is explicitly demonstrated to us in the scripture, is something that we should rather seriously consider as that which God has established in His word. Let's start with a scriptural reference which demonstrates exactly what we're talking about.

A day for a year.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (Eze. 4:6)

So here, a *day for a year* is explicitly stated. Now I've found a series on YouTube by the pastor of a Baptist church in Florida, on *The Error of Historicism*. I've had some fairly lively debate with him on his YouTube comments, but he can't seem to even consider any alternative to *the truth of Futurism*.

I'd been meaning to cover this topic for quite a while. I do enjoy engaging the debate on various social media like this, so that it can hone my apologist skills for one thing, and as well, the scripture tells us to be ready to give an answer for the hope that we have in Christ, and part of my hope is dependent on the promises of God, and all of the promises of God that I am most interested in are yet future, hence prophetic. Therefore, I am very interested in the prophetic word of God, because my hope is not in this life on this side of the grave, because I know the end of it, that it's the grave. That time will come when we all will forfeit all of our property rights, everything we've earned in this life, and lose it all. So, what happens next depends upon the decisions we make now, because this mortal life is the only time we get to respond to the gospel — “*repent for the kingdom is at hand*” — the only time you get to sow from this mortal life into eternity. We need to change our mind about what we treasure and make sure that our treasure is in accordance with the kingdom of God, and that our treasure is eternal and has value on the other side of the grave.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (Mat 6:19)

Anyway, back to our scripture verse here, so Ezekiel is given a prophecy, and built a little setup as he's instructed in the prophecy, and he's given a *day for a year* prophecy, as it is explicitly stated there. Now this is the only place that I have been able to find in a prophecy where it says, “*I have appointed thee each day for a year*” — God tells him to

demonstrate something by a certain number of days on one side, and then on the other side for the house of Israel, which was “*three hundred and ninety days you shall bear the iniquity of the house of Israel,*” and then he says, and when you have accomplished them, lie again on the right side and “*thou shalt bear the iniquity of the house of Judah forty days, I have appointed thee each day for a year.*”

So we have here, an explicit *day for a year* divine interpretation. Just what does this explicit day-year interpretation open up for us? Well, we have to consider when we see prophecies given in days, that they might be a *day for a year* prophecy. But again, we also have to consider that they might not be. So, how do we determine what is a day-year prophecy and what is not? For instance, we can go into history and determine if we have any examples where a day-year prophecy was given, but it was not explicitly stated as such, but we saw it play out in history on a day-year scale. Then we can look at that and try to determine, how did God tell us in that prophecy that it was to be interpreted as a day for a year rather than as it was explicitly stated as a day? There may be a clue in the text somehow, so that we know when we come across like prophecies that may be interpreted both ways, that we might be able to determine whether it should be a *day for a year* or not.

This is something that I've been pondering for many years, and some of my recent debate with this Pastor, who seems to really detest Protestant and Reformation thought for some reason that I don't know, but the way he comes against it and accuses me of believing the “*Protestant lie of Historicism*”, I mean that that sounds very Jesuitical to me, because I know that the Jesuits hate *Protestant Everything* — but I'm hoping that he's just deluded and sadly mistaken, but I am grateful for the opportunity. Because the scripture does say that we should believe the best about those who profess to be our Christian brothers. So, until I find out otherwise, I'll continue to believe the best and pray for him accordingly. Anyway, so here we have this example in Ezekiel 4:6 that there actually is something demonstrated as a *day for a year* prophecy.

So where does that take us? Well, we do have one that is fulfilled in history which even my antagonist does accept, even though he hasn't admitted it as such, but would probably argue that it is different somehow. Of course, this brings us to our next example of the day-year principle. We now come to the Daniel 70 Weeks prophecy:

It begins, *Seventy weeks are determined upon thy people and upon the holy city...*

It plainly states, “*Seventy weeks are determined.*” Well, 70 weeks is seventy times seven days which is 490 days, so it could have said, 490

days are determined upon thy people... But still the way it's conveyed here to us as seventy weeks, perhaps may be part of a clue that it is not to be taken literally as a day for a day, but a day for a year. Because that's what we're trying to solve: how do we determine a day-year interpretation over a simple day-day interpretation? We do have one precedent where Jacob had to serve a "week" for Rachel, and that week was seven actual years, and even though it is not a prophecy, it may be applicable, as it is our only exact precedent.

I also believe there are some that say so many days that are actually days, so we have to be able to differentiate. Some people just believe they're all years, but that may be a little too simplistic. But right now we're trying to determine the difference. Now we've all agreed, including my antagonist, the Baptist and the Futurists agree, even Talmudic Jewish or Orthodox Jews believe that the 70 weeks are not a literal four hundred and ninety days, but are in fact four hundred ninety actual years. Just how did they come to this determination? History! Even my antagonist, by his actual belief in the Daniel 70 weeks, not as being 490 literal days, but accepting a *day for a year* interpretation, here he is actually depending on the historicist method of interpreting the Bible prophecy.

Because that's exactly what it's all about. The only way we know that the Daniel 70 weeks are not a literal four hundred ninety days, but in reality, are four hundred and ninety years, is because of history, and that is the very reason that our method of interpretation is called Historicist. Because we have seen it in history! Okay, so there's his *Error of Historicism*: we look for fulfillment and verification of prophecy in history; so all of the Futurists actually believe in that same historic method of interpretation because they believe in the Messiah, they believe that Messianic prophecy was given, and that it was fulfilled in the history that followed the prophecy. That is the very core of the historicist method of interpretation. So, we know that the Daniel 70 weeks played out over a period of 490 years (except for the futurists, who believe only 483 of the years played out in history).²⁵

²⁵ This in point is where they practice selective literalism. They accept the historic interpretation by the revelation, by the verification of history itself, but they don't accept the last week as being part of the history - this is where they insert the gap so they can move the last week off to suit their Futurist speculation and uphold the Jesuit Ribera's counter-reformation future Antichrist interpretation. Whether they know it to be counter-reformation or not, they are doing the bidding of the Biblical and Historical Antichrist.

Now there are other prophecies in Daniel, you have one 2300 day prophecy²⁶, and the 1290 days prophecy²⁷, these are singular prophecies that are given once and are not matched anywhere else, nor do they seem to be joined or part of any other prophecy of the other prophecies with a named duration. Some expositors strain to connect several of these disparate numerical prophecies, regardless that there is nothing in the several texts explicitly connecting them; they stray too far into speculation with unprofitable schemes that cast more doubt than light.

Also, because there is a huge difference between a prophecy where you're given a time frame, an actually named literal numerical duration for it, and prophecies where there is no named time frame or duration given, we need to be very careful in making faulty comparisons and jumping to bad or specious conclusions. For example, there is one that the Futurists use all the time, what I call a specious conjecture or comparison, because they'll read something like where in the gospel Jesus stands up in the synagogue and he begins to read the prophecy, and he reads one part and shuts the book, and he says this day has this prophecy been fulfilled in your ears.²⁸ But then the futurists, they open the book back up and, they continue reading where Jesus quit and they say well this thing that comes after what Jesus was reading was yet future, and we believe it to be even 2,000 years future, thus there is a gap here in the text! So, they reason that they have a precedent for inserting gaps where their favored interpretation may need one, such as in the 70 weeks prophecy.

Well, whether there is a gap is not the point, the point is, in the prophecy that Jesus was reading there is no timeframe or duration given for the several prophecies that are stated consecutively in that certain text of the Bible. So, they don't have to happen at the same time, one could happen here and then perhaps the next prophecy given consecutively could happen hundreds of years later, because there is *no timeframe given*. But they say well that's a gap, so because there's a gap here between this prophecy and that prophecy (though God didn't say this must happen consecutively or immediately after or within so many years as he does in the 70 weeks prophecy), we get to add gaps where we need

²⁶ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan 8:14)

²⁷ And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. (Dan 12:11-12)

²⁸ The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luk 4:18-21)

them with the only reason being that we like to think they are somehow implied, though not explicitly stated.

Okay, so you can't compare apples with oranges and say they're the same thing. That's what I call a specious comparison. My antagonist however, keeps accusing me of grasping at straws because I'm grasping at, for instance, who is the proper antecedent noun for "he" in Daniel 9:27? Because I'm looking for the proper antecedent in the text, he says that I'm grasping at straws! But when he takes unrelated prophecies that are dissimilar, that's okay? But I call that specious comparison, because that's exactly what it is. Now if God gave a time frame for some prophecies and then later on explained that He broke the time frame up by inserting a gap, which would be His gap, a textual gap, that would be something to consider. But there's nothing like that in the scripture; because God would not give us a time frame, if the time frame was going to be violated. The prophecy would be wrong and God forbid that he would do that; and I can say He did not do that. But the Dispensational Futurist wants to say that He somehow did exactly that.

So that's a problem for the Futurist, but they do however, accept a *day for a year* interpretation here for the 69 weeks, so they are accepting what is the core of the Historicist method, and that is that the prophecy actually happened in the time frame that it was given and it is verified by history, thus the historicist method derives its name from history — we saw it in history therefore we understand the prophecy is verified by history. Reformed Protestant Historicists do not rely upon speculation about the future or specious conjecture to verify their thesis.

However, the very core of the entire Futurist interpretation is all speculation. They don't have to verify anything, there's no burden upon them for verification, and you are simply required to believe what they're saying because they're right and anyone who does not agree is wrong, even though you may have verified in history what you believe, and the history has played it out. So they agree up to that point, to the 69th week of Daniel and then they throw the book out and say, well from this point on we're going with total speculation, and you're wrong and we're right! Simply put, that's their whole point, but at the core of that I see one thing, perhaps unintentional: an exoneration of the Roman Catholic Church from being the historical great apostasy that was foretold in the scripture²⁹, and a vindication of the papal chair from being the seat of the biblical and historical Antichrist, the Man of Sin. Exactly the object and purpose of the Jesuit Ribera's *End Time Antichrist* scheme! Could Satan ever be so diabolical?

²⁹ II Thes 2.

Well, let us continue with our *day for a year* method of interpreting the Bible text and how we get our instruction from the Bible as to whether we may apply a day-year interpretation to a given prophecy. Everyone has agreed, I haven't found anyone that does not agree that the 490 days of the Daniel 70 weeks are to be interpreted as a day for a year, and rightly so, as I believe many of the disciples and first century Hebrews did in that day, I believe that they took their clue looking back and understood that the 483 years of the Daniel prophecy was about to be fulfilled, and we should do the same thing. We should understand that these may be determined as long periods of time and consider them as such. It *is not an automatic error* as our antagonist would have us believe. It is a right thing to do and we should do it, but how do we know for sure until history fulfills it?

We could learn by going through the *History Of Apocalyptic Interpretation*,³⁰ looking at the early interpretation from all of the Church Fathers, we know that they believed, and their thesis was, that the 1260 days was a literal 1260 days, not because they were Futurists, though that's what many Futurists try to impress upon us, that the early expositors said this then, so they were Futurists too! But I say from reading the same texts, they were not, rather they were imminent-ists, they believed as Irenaeus, for example, and even most of the Apostles and the early apostolic church believed, that Christ would be returning within their lifetime, or at least within a generation or two at the most. So when they read 1260 days, there was no conception in their minds that they would be around for 1260 years. Therefore they were not Futurists, as we name Futurists today, they were imminentist. They believed that the return of Christ to set up his kingdom was imminent, and what we've discovered is that some of them even believed that they were near the end of the sixth millennium in the first and second centuries AD! But none of them believed in any of the three raptures.

Then when you get to the rise of Constantine and his war against paganism and the triumph of Christianity over paganism: What did the Christians think then? They thought, oh we're now entering into the millennial reign of Christ, because Christ has been accepted by the government, and now Christianity is sanctioned. But they were wrong, because about 300 years following came the rise of the Papal Antichrist, and some began to suspect that it may be 1260 years rather than days. You'll see, because I read ahead in the book, *History Of Apocalyptic Interpretation*, and other related works, they begin to suspect, it began to dawn on them, we're not in the Millennium (Amillennial), because now

³⁰ www.lulu.com/shop/e-b-elliott/history-of-apocalyptic-interpretation/paperback/product-23763664.html

Bible believing Christians are being killed for their faith, and not merely for a literal 3 ½ years.

So they started relating that to the prophecy, and then you come to the middle of the Reformation, and now some expositors are beginning to predict the end of the 1260 years. Some of those Reformers and Puritans of the 16th and 17th century nailed it. They nailed the end of the 1260 years to about the end of the 18th century, about the time of the French Revolution, and I believe they were right, because here comes the great judgement in the Western European theater, the whole of Europe was directly affected (except for the 10th of the city that fell away,³¹ that was the British Isles), the whole of the Holy Roman Empire was directly affected by the judgments that were spawned from the French Revolution and Napoleon; who ran roughshod over the entire continent, even on *the seat of the Beast*, Papal Rome and the Vatican itself. It was a terrible and horrific and duly extended judgment.

And of course, the prophecy continued to be right, and *they repented not of their sins*,³² of their idolatries and their sorceries and their murders, they repented not. So what do we have? We have continuing judgment, we have continuing wars through the 19th, and in the 20th centuries: you have World War I and World War II etc. — these are continuous judgments because they've repented not of their sins of idolatry and so on, and the judgment continues to this very day. So we now see, that it is plain the 1260 days are 1260 years, played out from the decrees of the Papal Reign beginning about the 6th century with the “fall of the Roman Empire” to the ten Gothic kingdoms, until its prophesied judgment end. But the prophecy also states that the Papal Head still survives even though it's been wounded,³³ its deadly wound is subsequently healed, but that's a different topic for another chapter.

Okay, so we go back to the scripture in Daniel, there's the 1290 days prophecy, and I can find no evidence or anything to make me believe that this is years, as a matter of fact where I placed it, is in my book, The Rapture Will Be Canceled, and I consider it to be an actual 1290 days.

Now many of the Seventh Day Adventist and the Millerites who preceded them, that whole movement, well they were relying on a 2300 year interpretation for the 2300 day prophecy. Now I've searched it, and I've studied it, and I prayed about the 2300 days prophecy, and I can find no end for the cleansing of the temple in history except in Ezra chapter

³¹ E.B. Elliot, Horae

³² And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: (Rev 9:20)

³³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (Rev 13:3)

6. When the temple was rebuilt it required the ceremonial cleansing of the temple before they could commence the sacrifice in the second temple. So I have to put the end there in literal days, but because I can't quite decipher what the beginning of it was or it doesn't seem to fit with the record of secular history as I know it, or as I'm able to uncover it, doesn't mean that I get to turn it into 2300 years and make it end in 1844. Which is what the Millerites did, and then somehow, they determined that Jesus would return at the same time! It is shamefully known as **The Great Disappointment**. The *real error* here would be to mistake this *failed speculation* for Historicism, which is exactly what my antagonist does!

When I read that text of the prophecy, it is evident that it had nothing to do with the return of Christ. That was a complete and total fabrication, assumption, or speculation by the Millerites and others, who said that Christ would return in 1844. But out of that erroneous movement came the Seventh Day Adventist Church, and they said: Oh well, we were just wrong as to the event! Basically, Christ didn't return to earth, but instead, they said the temple was being cleansed by Christ in heaven, and then their Prophetess invented a whole new heretical doctrine, *The Investigative Judgment*, as a cornerstone of their new denomination, the Seventh Day Adventist Church.

But see, here's the problem, here is where they diverge from Historicism: In Historicism you look for an actual fulfillment in history to verify your prophecy, you don't invent a fulfillment in heaven where no one can verify it! That's not Historicism, and that's why I say the SDA Church is not Historicist, and neither are they Protestant, because they don't believe that when Jesus said, *it is finished*, that it was finished, because now they've got Jesus going to work in a temple in Heaven, cleansing the temple to continue or complete the work of salvation. That's why I call it a heresy, and I call it The Transubstantiation of the Seventh Day Adventist Church! Come out of her my people, that's what I would say, come over to true Bible interpretation and the true Historicist method.

We should always look for fulfillment in history first, for verification; rather than to first go off into speculation. There is a certain amount of speculation that may be necessary, like those that were coming to the end of the 1260 years, the Reformers and the Puritans reasoned and actually wrote, well this was the beginning because we have a verified beginning point in history which matches up with scripture, so we can speculate an ending point. And they were correct, but they could not conceive it until they were well into or near the end of it, they did not just make something up out of whole cloth like the Seventh Day Adventist and the

Dispensational Futurist. Because of this, I have to put the Futurists in the same class as the Seventh Day Adventists with their interpretation of the 2300 days prophecy as years, as being the cleansing of the temple in heaven: they both rely on total speculation. Because we have no way of verifying it that can be shown in history books, because it is entirely a speculation which does not even happen on earth, but is supposedly fulfilled in heaven, and we have only the word of the prophetess Ms. White! So, the same thing applies for Futurism because it's always a future Antichrist, they don't have to prove they are right because it's pure speculation that is only fulfilled after they are raptured off the face of the earth. But we all have to wait to prove them wrong, which is an impossibility. Say, what a comfortable position for the futurists and their speculation: we now have to wait for an actual temple or something like it to be built over in Jerusalem, before we can prove them wrong.

However, the Futurist does have to ignore and deny any or all historical fulfillment which may have actually happened: first the actual rebuilding of the Temple at the time of Ezra must be ignored so they can place all of the rebuilding prophecies which actually preceded the Second Temple, onto a future Third Temple. Next, they must ignore or deny any and all fulfillment of the Daniel 70th week prophecy, in order to insert their gap. Thirdly they place another gap into the Revelation, claiming that it overleaps nearly 1900 years of Christian history and immediately jumps into a Jewish Prophecy of the final seven years before Jesus returns, a new and separated non-contiguous 70th week of the Daniel prophecy, rather than the actual 70th week which did literally follow the 69th week in the first century.

And it seems like the Futurists are going to get their wish, but if a Jewish Temple is built and nobody is raptured, because I don't know how they're going to pull that off. Oh wait! They can wiggle out of that one too, when they start building a temple and the rapture doesn't happen – see, this is the beauty of their false interpretation, it practically seems diabolical, because when they start building a temple and no one's raptured, they have two more positions for their rapture built into their scheme, called the mid-tribulation and the post-tribulation – its multiple choice prophecy! But I'm here to tell you that none of them are going to happen! I repeat: None of the three raptures are going to happen. And I will stand on that as surely as I stood on the September 23rd 2017 prophecy, that no one was going to be raptured then, and it wasn't going to be the end of the world, that it was a bunch of nonsense, because you don't interpret Revelation 12:1 by astronomy and the stars, rather than the method demonstrated in the Word itself!

What is prophecy but history in advance? And that is the very foundation of the Historicist method of interpretation. It's just history in advance from the One who already sees the future as history. Yes, we may be stuck here in time, but God is not, to Him it's already played out, He already created the whole thing from the beginning to the end. Can you conceive of that? That makes it all history to God who already knows the end from the beginning. He's already seen it all, to Him future is history, that's why He is able to tell us about it, that is truly the cornerstone of the Historicist method of interpreting prophecy. It is not the *day for a year* interpretation that is the cornerstone, as my antagonist seems to believe. We consider the day-year interpretation just like the futurists do in the 483 years of Daniel's prophecy. They find a precedent of fulfilment in scripture and history there, the same way we do.

I showed you the precedent in Ezekiel. And we only have one precedent for the *day for a year* to the 70 weeks prophecy of Daniel. So why is it now incomprehensible that we should consider a *day for a year* for the 1260 days of Daniel and the Revelation? Especially when we see that it has played out in history? And what you know as *modern futurism* with an end time Antichrist scenario, again I assert that it is the invention of a Jesuit priest, right along with *modern Preterism*. Okay, that's *modern Preterism* and *modern futurism*. Deny it if you like, but your denial does not change a thing, and you can't go back to Irenaeus because he was not a *modern* futurist, he was a second century imminentist. He believed that the return of Christ was imminent, so naturally following, the 1260 days had to be interpreted as a day for a day otherwise the return of Christ would not be imminent. He believed that after the Roman Empire was divided into ten kingdoms, the return of Christ and the Millennium would follow in 1,260 days, 3 ½ years! How could we expect otherwise? He however, knew nothing of the three raptures which would not even be conceived of until the nineteenth century.

We already discussed those things that Irenaeus believed, we don't gloss over them or try to hide them, or only expose what upholds our interpretation, because by reading the entire *History of Apocalyptic Interpretation*³⁴ we get that circumspect view and a clear understanding. We don't just cherry pick things that uphold our bias, because Irenaeus was wrong on a number of things. I would have been wrong on some of the same things under the same influences: But that alone doesn't mean that he was apostate — because I keep being accused of being a liar and apostate and a heretic continually because I don't agree with the unkind Futurist. Some are not very loving, or forgiving, or understanding. I try to show them in the Bible how I come to my determination, and to say,

³⁴ Horae, Vol. 4.

please admit that at least you can understand how I would come to my determination by history together with what the scripture plainly says.

Yet, except for very few individuals, most refuse to even consider that my interpretation may be viable, even if they think theirs is more viable — I call that blindness, but I understand the blindness because I lived it. It wasn't until 1996 when I discovered that the pre-tribulation rapture was untenable when I couldn't find it in the Bible, and I moved to the post-tribulation position, but then about 10 years later I decided to dig deeper, and I began to discover that the whole seven-year tribulation was a deception, and none of the multiple choice raptures were good, and that if they did get to play this thing out with a rebuilt temple, that the entire seven years would go by and no one would be raptured at all.

Therefore, if I may speculate: Then the true Antichrist will stand up and say, “see we were right all along.” He wouldn't admit, “because you believed our lie that we created for Protestants, to vindicate us, the Roman Catholic Church, from being the *II Thess. 2* great apostasy in history, and to vindicate the papacy from being the very seat of the historical and Biblical Antichrist,” he won't say that part, even though it's true. They'll just say, “we were right all along, and you guys believe in the *millenarian heresy*. Christ isn't returning for a millennial reign, Christ has put me here,” that's what the Antichrist will say, “put me here, the papacy here, the Roman Catholic Church here, to reign and bring in peace for a figurative thousand year world without end!”

Stick around, when they start to build that temple, we'll be here 8 to 10 years later, maybe then you'll see. But please open up your eyes and look soberly at what I am trying to expose now, and maybe avoid some pain and suffering in the long run.

The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. (Psalm 18:2-3)

70 Years and 70 Weeks.

In this section we're going to expand upon our topic of the *day for a year* interpretation. Let's jump right in with Daniel chapter 9, and we have the 70 weeks prophecy. What does that have to do with the *day for a year* interpretation? Well let's go back to Daniel's time here: Daniel is living during what is called the 70 years desolation period. Daniel was carried away captive as a teenager, as a very young man to Babylon from Israel, when the Babylonians first came in, before the desolation of the nation and the city that followed. Daniel is now getting toward the end of the *70 Years Desolation*,³⁵ and he's a very old man when he gets a visitation from the Angel. We can read about that starting at Daniel 9:23:

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

And the prophecy begins:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (Dan 9:24-25)

Okay we will stop there for right now. What we have is a prophecy that is given to Daniel for the nation of Israel. The nation of Israel receives Daniel's writings as part of the cannon of their scriptures which they hold holy, the prophets. Fast forward: Time passes for Israel and the *70 Years Desolation* period is nearly past. Now the temple is beginning to be rebuilt and people are reading this prophecy and they're pondering: 70 weeks? Let's see 70 weeks, that's seven times seventy is 490 days. Isn't that what you would think? Is there anything in the text to make you think that this could possibly be anything other than an actual literal 490 days? Is there another prophecy spoken of this way that had already been fulfilled at the time that Israel received this prophecy? Well no there isn't. But they have a kickoff point:

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem... v. 25

After the 70 years desolation had terminated when they cleansed the temple and reinstituted the sacrifice, 70 years as foretold by Jeremiah

³⁵ Jer. 29:10, Dan. 9:2

had passed. And prophecy was fulfilled. We see a pattern here: prophecy given, the time period of 70 years passes, and then the temple is rebuilt, and there's the cleansing of the temple, and they've reinstituted the sacrifice. This works pretty well! God gives us a prophecy, and He fulfills it in the timeframe given in the prophecy.

So, the Hebrews have the *Daniel 70 Weeks Prophecy*, and finally here it comes: the *commandment to restore and rebuild Jerusalem* unto messiah the prince: and they're thinking, okay 483 days from now the Messiah will show up. So, they wait 483 days and nothing happens — there's no Messiah. Likely some guys were looking for the Messiah, there may have even been some pretenders, or delusionals who thought they were the Messiah, then as there where in the first century. But it obviously did not happen in a literal 490 days. So they probably forgot about it: what would you do if it didn't happen in the four hundred ninety days? Maybe you would think, perhaps this is a longer period of time. Look back here in Genesis and we see that it's not a prophecy scripture, but we see a scripture where a week is determined as seven years, and Ezekiel had a *day for a year* prophecy.

Okay so we have 483 years, that's what it must be: *know therefore and understand that from the going forth of the commandment to restore and rebuild and to build Jerusalem unto Messiah shall be seven weeks and threescore and two weeks*. That's 69 of the 70 weeks of the entire prophecy unto messiah the prince. So, he obviously didn't show up in the literal 483 days. There's nothing in the text of the Daniel 70 weeks prophecy to tell us that it will be years. We have some indication from unrelated, and prophetic scripture that these days may be years. So, it must be 490 years.

Accordingly, we fast forward now: it's not 483 years yet, but let's say it's 482 years; the 69 weeks of years are about to be fulfilled. And say you're looking for the Messiah, you're like Andrew and those sons of Zebedee, they were looking for the Messiah, and one finds Jesus.³⁶ It's the 483rd year, you know it's near, you don't know what day or hour he is going to show up because the text only states how many years. So, these boys are looking for the Messiah, and of course they're interested in John the Baptist; the time is right, he might be the Messiah! So, they go to him, and John the Baptist says, I'm not him, I'm not worthy to unlatch his sandal, the one coming after me. Then Jesus shows up and John says, *behold the Lamb of God who takes away the sins of the world*, and you see the sign, the dove descending when he is anointed, and a Voice speaks from Heaven, "this is my son!"

³⁶ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. (Joh 1:45)

So we have several witnesses that he is Messiah the Prince, and not only that, Luke records that he began to be thirty years old, so he qualifies to fill the position of a high priest, because he could not be the Messiah in function until he was of age to fill the position of a high priest, after which He would make the ultimate sacrifice. I believe that's exactly why it's recorded by Luke for us that Jesus began to be about thirty years old. So, we all know and even the Futurist believes that the Daniel seventy weeks are years and not days, because history has proven it. Because, guess what happened, Jesus showed up on the scene 483 years after the decree to restore and rebuild Jerusalem. So, we know because history has verified the interpretation. No speculation is necessary because Historicism has little to do with speculation.

Progressive Revelation is a principle that as time passes and prophecy is fulfilled and verified, our understanding becomes more complete. This principle is demonstrated by New Testament historical verification of Old Testament Prophecy, which was fulfilled and recorded within its pages. This principle can only be subsequently applied as history continues to reveal prophecy as in the progress of being fulfilled, giving us a fuller understanding as time progresses.

Several examples of this are: the declaration of the Reformation Fathers of the Roman Church and the Papacy being the *II Thes. 2* great falling away and man of sin; and several of the Puritan Fathers foretelling the fall of the Papacy corresponding with the completion of the 1260 years coming about near the end of the 18th century.

Progressive Speculation, on the other hand, which is what Futurism is, cannot be regarded as, nor should it be mistaken for, Progressive Revelation, because everything that differentiates their view is taking place in the future where nothing can be verified.

We have many prophecies in the Old Testament which have been fulfilled and recorded in the New. In Genesis chapter 3 about verse 16, the seed of the woman prophecy, when reading it then, it would make little sense, but now we all understand, because we see that the seed of the woman prophecy was fulfilled in Christ, and we understand why: because he had to be a new seed, a seed created by the Holy Spirit in the virgin woman, because the sin nature is transmitted through the seed of the man and not through the seed of the woman. Therefore, Christ could be our kinsman redeemer, without the stain of original sin. So, it makes perfect sense to us now.

Prophecy given, prophecy fulfilled and verified in history. This is the very core, the very foundation of the Historicist method of interpretation. The foundation of the Historicist method is not the *day-year* interpretation; it's like the Daniel 70 weeks prophecy, because it wasn't

fulfilled in literal days, we know that the literal day interpretation is not the correct one, because it was fulfilled in 490 years. And that's how we apply the day-year interpretation, the same way the Futurist applies it. So even our antagonist is guilty of holding to what he labels *The Error of Historicism*. It is not an error to apply the day-year interpretation where we have it verified in history.

Historicists do not rely on speculation. We all speculate to some degree to develop and test a hypothesis, but it's not verified until it happens in history, so speculation is only a very small part of Historicism. Now I know that I speculate, that Christ will come back for the seventh millennium, and you know it is a speculation, if the scripture says that something's going to happen that hasn't happened yet, for me to speculate that it will happen at a certain time that is not explicitly stated. So, the speculation comes as to exactly how or when that which is explicitly stated will happen.

We have the Roman Church and all of the Reformed Amillennials who don't believe that Christ will literally return to set up his kingdom for a literal thousand years. So which speculation is the correct one? These are the ones who say that Christ is going to rule through his church for the millennium which is only figurative for an undetermined period (the Pope loves that one, because he's the head honcho of course). Then you have the Reformed Premillennial Historicist who have no speculation, all they have is the plain reading of the text. They believe that Christ will return bodily, and physically set up his kingdom on the earth for the last millennium, the Sabbath millennium, which is coming up in less than 40 years.³⁷

Now I think it's been demonstrated clearly throughout history that the governments of men, even the best of men, the most well-intentioned men of history, will always eventually fail because of temptation and the corruption that money and power bring. That we're only going to have a millennial reign of Christ, if Christ actually physically returns and is at the head of that government, rather than men who are corrupted by the stain of original sin (that's me and you), even the best men of God's Kingdom on earth that are sons and daughters of Adam, will always fail, as clearly demonstrated time and again. So I feel pretty confident in my position, that of being a Historicist Premillennial, so that Christ will return physically, bodily, and literally to set up his kingdom on the earth and to rule and reign for a thousand years with His resurrected saints, who cannot be corrupted. More on this in a later chapter.

³⁷ See Chapter 11 – What Year Is It?

The Seventieth Week.

We will now closely examine Daniel's 70th week and how it is a day year interpretation and how we know it's entirely fulfilled and verified. Now the Futurist have a real problem because they accept that the first 483 years or 69 weeks are contiguous and actually fulfilled in history, although they don't know whether it terminated when Jesus showed up at the at the Jordan River baptism, which I believe it did, I believe it's clear from the scripture itself as I've indicated here. But most of the futurists say that it terminated when Jesus was riding into Jerusalem on a donkey! But that would be wrong, because that would be the midst of the week when he put an end to the sacrifice and oblation, by the sacrifice of himself, coincidentally three and a half years after he showed up for the Jordan River baptism.

There is an ongoing debate as to the exact BCE dating of the decree that began the Seventy weeks Prophecy. Sam Storms, in his book, *Kingdom Come: The Amillennial Alternative*, proclaims:

“We are immediately made aware that the seventy weeks are probably not to be taken with chronological precision by the fact that the seventy years of Jerimiah's prophecy were not precisely seventy years. The fall of Babylon by which the end or conclusion of Jerimiah's prophecy is reached occurred in 539 BCE. There are several suggested beginning points for the prophecy, none of which, however, add up to precisely seventy years.”³⁸

I have found that when referring to BCE dating things can get very muddy and unreliable. At best we can only think of BCE dating as approximate or a guess, but never exact, simply because, as in this case we are imposing a construct that did not exist during our dates in question, nor would it be invented for a thousand years. The annual dating that we continue to use today was introduced at Rome about 525 by the monk Dionysius Exiguus as Anno Domini (A.D.) while working on his “Easter Tables to date from the incarnation of Christ”, however, modern scholars and even the Roman Catholic Church acknowledge that the birth of Jesus was likely four years earlier than the date he determined to be 1 AD. No year date correction was ever attempted.

Was Jerimiah's prophecy, the Word of God, not precise? I'm going to side with God here and accept that it is the construct of man that is imprecise. I think that it would be a better tactic to find the end fulfillment of the prophecy in the scripture and accept that the foretold decree was executed 483 years earlier as proclaimed by the prophet. Do we really believe that the Word of God is infallible? I do.

³⁸ Sam Storms, *Kingdom Come: The Amillennial Alternative*, chapter 3.

Dating the end of the 69th week:

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:

The dating of “unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” is essential in determining the interpretation of the 70 weeks prophecy.

I had a public conversation with Pastor Steve Miller of Lubbock, then a Futurist, where he described verse 25 as vague. Now we agreed that the “seven weeks, and threescore and two weeks” is exact – it equals 69 weeks of years. But the vague part for him is the “unto messiah the prince,” which for me is as exact as the 69 weeks part.

For me the end of the 69th week would be unto Jesus’ first appearance in His office as *both Prince and Messiah*. Jesus was born a prince, the Son of God – King of the Universe. But He did not qualify by the Law of Moses for the High Priest Messiah position until He reached the age of 30 years.³⁹ It is no accident that Luke records for us that Jesus was in his 30th year at the time of His baptism by John at the River Jordan, immediately before He began his ministry.⁴⁰

At that baptism both the Holy Spirit and the Father bare witness with John of Jesus’ credentials. Quote:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. (John 1:29-30)

One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. (John 1:40-41)

In my mind, this record of events supports an exact understanding of the term “unto Messiah the prince.” He was revealed at the Jordan River baptism as both, therefore the 69 weeks “unto Messiah” and prince, “this is my son” ended there, and the 70th week commenced.

Notwithstanding all of this, Pastor Steve continued to insist that the Triumphal Entry of Jesus, Palm Sunday so called, is the event which signaled the end of the 69th week with much supporting conjecture, referring to the prophecy as vague. Of course, he believes the 69th week

³⁹ (Num. 4)

⁴⁰ (Luke 3.23)

ended there, but the 70th week did not begin, and is still reserved for the future. If this thesis is correct, then Jesus actually would have appeared 3½ years prior, in the middle of the 69th week, which cannot be supported by the text; And He was the Messiah before that “Palm Sunday” – was He not?

How can we affirm by the Bible that the 70th week began at the baptism, had its midpoint at Jesus’ death/resurrection, and ended 3½ years later?

1. The witnesses reviewed above incontrovertibly comprise a public announcement of Jesus as both Prince and Messiah beginning at His baptism.

2. On several occasions Jesus proclaims something very peculiar, “I have not come but to the lost sheep of the house of Israel.” This is because it was the 70th week, and the time “determined” for Israel was not complete.

3. After the 69th week, coincidentally, 3½ years after Jesus began His ministry, He was “*cut off, but not for himself*”; and “*in the midst of the week*” he caused the “*sacrifice and the oblation to cease*” by the sacrifice of Himself. He testified before He gave up the ghost, “*It is finished.*” – “*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*”⁴¹ Thus God Declared an end to the animal sacrifice, it became unacceptable, regardless that the Temple Priests would resume it as quickly as they could make repairs.

4. The Jews, “*which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*”⁴² Why were these Jewish believers astonished? It is because until the 70th week ended, the Holy Ghost Baptism which they first received at Pentecost, was exclusive to Israel during the remainder of the 70th week. The time “*determined*” had come to an end about 34 AD. From this point forward National Israel was no longer the exclusive church of God. The Israel of God would now be expressed as a supra-national church.⁴³

And yes, I use some conjecture here, but the use of conjecture to support an exact or explicit statement, is much different than using conjecture to support a speculation.

I know that the entire seventy weeks are fulfilled because I have evidence, I have scriptural and historical evidence, that it was fulfilled in

⁴¹ Mat 27:51

⁴² Acts 10:45

⁴³ Rom 2:29

history. Now scriptural evidence is the best evidence as far as I'm concerned, God's Word, and if you're a true Bible believer then you have to agree with me, if you don't agree with me on this statement then you have no part in this argument — if you do not believe that God's Word is authoritative.

Primarily, God's book, the Bible is a book of history. Just open it up to Genesis and what does it say? It reads, "*In the beginning...*" and we have the history of the creation of the world, and it goes on and on from there, it's all history! For them to say the historicist method is an error, give me a break. You know, God did not give us *the book of speculations*, it's a book of history. It begins with history, and it ends with history. God gives us history in advance, and then in the very same book we have recorded that the history, the prophecy that he gave us in the early books of the Bible was fulfilled and recorded for us in the later books of the Bible. Genius, see how that works, because the Bible was written over a period of history, from Genesis through to the Revelation.

So we have a continuous revelation from God in history itself and in that history we begin in Genesis with the prophecy of the seed of the woman, and we see that at the time that the gospel was given on the ground by Christ, we see that very first prophecy being fulfilled and verified in history; and with many other prophecies, not to mention the Daniel 70 weeks prophecy. So how do we know that the 70th week actually followed the 69th week? Well first, the plain reading of the text demands it. Who am I to add something to God's Word, and say well there must be a gap in here because I don't believe it was fulfilled. I'm going to help God out with a gap! I have a little chore for all the Futurists who don't believe the Daniels 70th week was fulfilled immediately after the 69th, consider that the six things that the scripture says would happen actually did happen, so that we can put that in the category of already fulfilled prophecy.

The Futurist and the Historicist agree that all of the prophecies of the Messiah coming, of Jesus coming the first time are fulfilled. On that we agree because they're fulfilled and verified in the history that followed the prophecy that was given, which was history in advance. So let's take a look at the 70 weeks prophecy again: "*Seventy weeks are determined upon thy people and upon thy holy city.*" Now the holy city was to be reconstructed at the time the prophecy indicated, so it was fulfilled, Daniel understood that the temple would be rebuilt, the 70 years were almost up, he writes about that in the very book that were reading from. So seventy weeks are determined, and here are the numbered things to be accomplished during the 70 weeks:

1. is to finish the transgression;

2. to make an end of sin;
3. to make reconciliation for iniquity;
4. to bring in everlasting righteousness;
5. to seal up the vision and the prophecy and;
6. to anoint the most holy.

These six things have to be accomplished in the 70 weeks. The seventy weeks are determined upon thy people upon the holy city, and then it lists these things that are going to be done in these seventy weeks. So we should expect these things to be done in 70 weeks if we believe in the prophecy. Are we all in agreement that those things actually must be accomplished within the 490 years? These are the only things listed in the prophecy that absolutely must be done in the 490 years. They have to be done otherwise the 70 weeks or 70 weeks of years are not fulfilled.

Did all of these things happen? Well I say they did! So I have a little exercise for the students of scripture out there. I want all of them to expect that all of those things did happen, and now look for their fulfillment in the scripture, because we have scripture following the contiguous 70 weeks to look into. Here's another key for you: if something is fulfilled in the scripture, before the Canon of Scripture was closed, its fulfillment will usually be recorded in the scripture itself. Do you believe that? If a prophecy was to be fulfilled in history before the Canon of Scripture was closed, then it will be recorded in the following scripture, does that make sense? The contiguous 70 weeks prophecy was fulfilled before the canon of scripture was closed, so we should find evidence in the Bible that it actually happened. All of the Old Testament prophecies of the coming Messiah at His first advent, that were given beforehand, are fulfilled in the canon of scripture, and specifically recorded in the New Testament.

So, we should look for the fulfillment of these six tasks that were to be fulfilled within the 70 weeks prophecy, in the literal 490 years that followed, the contiguous 490 years. These should be recorded in the scripture, and I believe they are, so let's pretend for a minute, futurists included, just pretend for a while that you're a historicist, and you're looking for the fulfillment of these six things that had to be done in the 70 weeks. Can you find them in the scripture? Well I can help you out, because I think I have found them:

1. to finish the transgression:

The ultimate transgression of the Hebrew people is expressed by Peter:

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (Acts 3:14-15)

And then Stephen immediately before being martyred proclaims:

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: (Acts 7:51-52)

Thus, we see that the “*thy people*” of Daniel 9:24 included the very ones who were responsible for the death of their Messiah. The National transgression is complete.

2. and to make an end of sins:

This does not mean that men will never sin again as some of the futurist camp would argue, for the scripture confirms that men will even sin in the millennium after the “Great Tribulation” of the futurist interpretation, so this argument is against their own view as well. Our new testament writers confirm the true meaning:

...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb 9:26)

Then again;

For Christ also hath once suffered for sins, the just for the unjust...(1Pe 3:18)

So He did make an end of sin.

3. to make reconciliation for iniquity:

We find nothing so clear as the following:

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Rom 5:10-11)

A second witness;

Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. (Heb 2:17)

4. to bring in everlasting righteousness:

...but my righteousness shall be for ever, and my salvation from generation to generation. (Isiah 51:8)

And Peter confirms the Messiah;

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: (1Pe 2:24)

Is there any doubt that He ushered in everlasting righteousness?

5. to seal up the vision and prophecy:

For this one I will insert here a letter I wrote to Pastor Steve after he patiently endured me for three of his weekly radio broadcasts, which will be self-explanatory:

Steve,

First, I want to thank you for your treatment of me as a brother in Christ. You are the first Futurist that has not resorted to ad hominem attacks when going this deep. I do understand the pressure on many of those, because others have lost their positions when they rejected Dispensational Futurism, but most simply find it hard to reject what they have been taught and believed for so long. I wish Futurism was true, if I could get over the problems it presents for me (which I have expressed openly), my life would be much easier, and certainly more profitable.

I began our 3rd broadcast together outlining the 6 things that must happen within the 70 weeks from v. 24.

You agreed with me that 5 of the 6 things listed there did happen during the 3½ year ministry of Jesus. You however did not accept that the 5th of the six things listed was fulfilled: *“to seal up the vision and the prophecy.”* Notice that if the 6th thing did happen, but the 5th thing in the list did not, this would be an admission that chronological order is not required by the text for the order of fulfillment, which has been one of your main objections for v.26-27 for the Historic interpretation. So I hope that argument is dead.

Because the futurist does not believe *“to seal up the vision and the prophecy”* was fulfilled, it becomes necessary for them to insert a gap into the text. This is a huge problem for me. But, somehow thousands of other Bible expositors believe that somewhere the text of these four verses gives them license to insert a gap between the 69th and the 70th week of the prophecy. They must certainly see something that eludes me. Personally, I would be afraid to go there, and it is this fear that has caused me to reject the End-time Antichrist interpretation that requires a juxtaposition of the 70th week. Neither can I fathom how they cannot understand that this could be a problem for anyone else, that someone like me might actually fear violating the prohibition against *“adding to”* the Word of God by teaching that there is a gap there.

Therefore, when God said 70 weeks, I have to believe that everything listed in v.24 did happen before the 70 contiguous weeks ended. So, what

about the objection that “*to seal up the vision and the prophecy*” was not fulfilled? For me the text does not require it to be fulfilled within the 70 weeks. It only requires that “*the vision and the prophecy*” be “sealed up” — not fulfilled. And I believe that this would pertain to “the overspreading of abominations” that led to the things that were fulfilled within a generation, specifically, the destruction of “*the city and the sanctuary*” by the Roman prince Titus about 70 AD.

What does it mean to be sealed up? The Hebrew 2856 refers mainly to laws that once sealed by the king, were irrevocable. Remember when Daniel was thrown into the lions den? Even the King who sealed the proposed law could not save Daniel. Likewise, when the National transgression was complete, and National Israel rejected their Messiah, had Him crucified, and then resumed abominable animal sacrifices instead – the judgment announced upon Israel became irrevocable, it was sealed up! They were beyond the point of no return. Jesus saw it plainly, when He pronounced that very judgment himself, upon His entry into Jerusalem.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. (Luke 19:43-44)

Perhaps it was the King Himself, Jesus, who sealed it with this very proclamation. As surely as God wielded Babylon as his sword in judgment against Judah when the First Temple was desolated, Jesus proclaimed the judgment that He afterward would execute as the resurrected and glorified Messiah. He wielded Rome as His sword in judgment against National Israel, and that determined (decreed or sealed up), was poured upon the desolate, in 70 AD.

I hope this helps you understand my position.
peace be upon your house, Nicklas

6. to anoint the most Holy:

Stephen calls Jesus: “*the Holy One and the Just*” (Act 3:14)

and Peter testifies;

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Act 10:38)

In summary: All six of these decrees were accomplished during the seven year period immediately following the appearance of the Messiah, the seventieth week of Daniel did immediately follow the sixty-ninth. Should we be surprised? NO — there is nothing in the text to move the final week off to some undetermined future fulfillment. In the words of the Messiah, “*it is finished*” (John 19:30).

He shall confirm the covenant.

The death of Christ very definitely instituted the New and Everlasting Covenant, and Christ emphatically did *confirm the covenant* with many during the three and a half years of His ministry on earth, and in the presence of His disciples, and by the Holy Ghost during the final three and a half years exclusively to Israel, in the same way He continues to confirm it in us now as the Church. Even the words of Daniel are almost identical with those of Matthew — *He shall confirm the covenant with many — this is My blood of the New Testament which is shed for many.*

Is there an honest futurist who will admit that they understand how it can be believed, or that it is possible for one to assume the prophecy has been completely fulfilled by the preponderance of Scriptural and Historical evidence? That the church, up until about 200 years ago thought they had good reason for believing it was so?

And there you have it completely fulfilled. Now simply because the Futurists do not want the 70 weeks fulfilled, they need a gap in there, and they have taken it upon themselves to impute such a gap — to add something into this prophecy that is not there. They should be very afraid of what they are doing: Haven't they read the end of the book, the warnings about adding to or subtracting from the scripture? If they would open their eyes, they could see the complete fulfillment in history, of the entire contiguous 70 weeks prophecy.

But the enemy has blinded many, and who is the enemy? Well, as the scripture says, "*and the dragon gives them their power;*" the enemy is Satan, and who does he give power to? The Antichrist and the Beast; and his great apostasy. That's who he gives power to. What is the net effect of our antagonist doing a series on the *Error of Historicism*? I'm going to tell you what the net effect is — the net effect is the exoneration of the Roman Catholic Church from being the great apostasy that was foretold by Paul.⁴⁴ Secondly it is the vindication of the Papacy from being the very seat of the Antichrist, that *man of sin*, also foretold at the same text. There is no other more important effect than those two things that can be accomplished by this man's proclamation that the very method of interpretation demonstrated in the scripture itself, is an error.

These are the blind leading the blind, they close their eyes to their very own dependence on the very method that they are tearing down, the historic method of interpretation, the only method that is clearly demonstrated in the scripture time and again. Now my former antagonist believes he has discovered something in the scripture. He claims that he's

⁴⁴ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; (2Th 2:3)

no longer a pre-tribulation rapturist, much like I did many years ago. I discovered more than 20 years ago, when I actually was a Futurist, because God called me to start teaching the Bible, and I started doing that about 1996. And several years into that when I decided to teach on the Revelation, and I have to convince people that what I believe is true, so I need to teach Futurism, while I didn't think of it as Futurism then, I just believed it was true prophecy. I thought, now I have to really dig in so that I can show people in God's Word what I believe.

But I simply could not find a pre-tribulation rapture, I could only find two resurrections: one at the beginning of the millennial reign of Christ, *blessed is he who has part in the first resurrection*,⁴⁵ and the other at the end. I could not find a third resurrection, because that's what a pre-tribulation rapture would be (*rapture* being equated with *resurrection*). I couldn't find the word rapture in the Bible either, but I could find the word resurrection. The pre-trib and the post-trib raptures, because both of them had to happen according to Futurism, and I could not find them, so I could not teach it! It just simply was not there, so I gave up the pre-tribulation rapture and I just concluded, well it has to be post-tribulation.

But then about 2005 I decided I need to have a complete understanding of this, so I started to dig deep, and I've been digging deep for quite a number of years into the prophecy, and it took me years before I decided that I understood enough that I could start sharing with others. So God has given me this message, and the message is not a popular message, because it takes people's comfort away: An escape from what they have been convinced is imminent and will be the most terrible time ever in the history of the world.

They'll go through the Bible and read the history from the beginning to the time Jesus came. God didn't skip anything, he put all of that history in there and then about 95 AD the Canon of Scripture is closed. The New Testament is shut, it's closed up, there are no new books being added. So, all of the history until the consummation must be included. Would our God be so inconsistent as to leave it out? The God who never changes, would He leave out the entire 2,000 years of the Christian witness, of church history? Well I'm here to tell you he did not leave it out, that the entire history of the church was given. Yes, and it is obscure, and yes, it's not clearly seen until it's fulfilled. It's just like the Jews, they could not guess the seed of the woman prophecy. It may be that their High Priest, pre-incarnate Jesus, told Adam and Eve right there, and they understood enough. But how long before it would be forgotten, or how few would clearly understand as it was passed down by word of mouth?

⁴⁵ Rev. 20

How much was lost? So much so that the greatest scholars of Jesus day, the first century Hebrews did not understand it at all. They rejected the very Messiah that was repeatedly foretold, from the Seed of the Woman to Isaiah, Daniel, and Malachi's prophecy. They totally missed it, but there were a few who were looking for the Messiah, and there were even complimentary false messiahs who showed up and thought, I'm going to be the guy! In the same way you have all these false prophets out there today saying, the rapture is tomorrow, oops, rapture next week, rapture rapture rapture. But they're all false prophets!

Let us rather stick to the true method of interpretation demonstrated clearly in God's very own word.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2Pe 1:16-21)

Chapter 3 – The Seven Year Tribulation Deception

There are two foundational scripture passages upon which the futurist seven-year tribulation is based:

The Great Tribulation.

1. Matthew 24. 1-31.

Verse 21 mentions, *For then there will be great tribulation*, during its *abomination of desolation* discourse from whence I discern is derived the term, “The Great Tribulation.”

Then verse 29 records that: *Immediately after the tribulation of those days* Jesus will come in His power and the elect will be resurrected.⁴⁶

The futurist believe that both of these mentions of *tribulation* are referring to the same event and period of time. However, no reference is made of a seven year duration for either mention in the text of this chapter.

The application of a seven year duration is where the scriptural gymnastics begin, but it is not where they end. Where one must turn to create the coveted seven year duration is to the Daniel Seventy Weeks passage, which up until several hundred years ago was thought to be completely fulfilled in the first century according to the historical Protestant mindset.

2. The Seventy Weeks Prophecy from Daniel Chapter Nine.

(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

(25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

(27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it

⁴⁶See chapter 6.

desolate, even until the consummation, and that determined shall be poured upon the desolate. KJV

The preceding four verses comprise the entire text of the seventy weeks prophecy. There are two schools of thought on the interpretation of verse 27. The Futurist school, being the most popular today, hinges upon the acceptance of several presumptions:

Presumption 1. That the seventieth week of Daniel, unlike the first sixty-nine weeks, is not contiguous: meaning that there is an undetermined gap or interval of time between the sixty-ninth and the seventieth weeks of years, and that this gap has been going on for almost two thousand years.

This first presumption cannot be supported by any sound exegesis, as there is nothing in the text, nothing in the chapter, nothing in the book of Daniel nor the entire Bible which explicitly supports inserting an undetermined gap of time between the sixty-ninth and seventieth weeks of the prophecy. Therefore, it must be assumed upon wishful thinking or pure conjecture. And, there must be a total disregard for the literal rendering of the text. However, these presumptions are exactly what the Futurists have accepted whether they acknowledge it or not!

About July 2011 I posted a challenge on my blog and YouTube page to Chuck Missler to *Show Me The Gap*.⁴⁷ To this day neither he nor anyone else has stepped up to the challenge. We should not be surprised that no one can come forth with a viable defense, perhaps it is better to just ignore the impossible. Nevertheless, most adherents are not bothered by such challenges to their favored prophetic scenario, and continue to hold to their long-accepted comfort without question. When something has been so long and so completely and widely reinforced, it is very difficult for any but the most scholarly minded truth seeker to even consider an alternative to what has become accepted as truth, whether it is actually true or not.

The Rapture Seven Year Tribulation presumptive speculation has become “the truth” for most of the modern Christian and Evangelical mindset, so much so that the Raptures have become synonymous with the Resurrection, and anyone who challenges the unbiblical Raptures, in the mind of those deluded, is indeed challenging the very biblical Resurrection.

You notice that I use the plural *Raptures* whereas most adherents speak of the coveted event in the singular, *Rapture*. The fact remains that the Rapture doctrine consists of a multiple choice between three

⁴⁷<https://nicklasarthur.wordpress.com/thegapchuck/>

Raptures: Pre-tribulation; Mid-tribulation and; Post-tribulation. This is a very important part of the scheme in that:

1. It gives the consumer a part in developing the prophecy to suit his own desire or comfort level, he chooses his own position and is now psychologically invested to defend it, and;

2. It offers alternate options, when in the future as each successive rapture choice fails, in order to string the consumer along once the starting event of the seven year tribulation deception occurs;

3. At the end of the seven years when none of the raptures materialize, the adherent may reject the Bible, based upon the failure of a false interpretation or will unknowingly turn to the true Antichrist who will now appear to have had the true interpretation of the Revelation all along.

Additional sub-presumptions are needed make this first one work: It must be presumed that the Daniel seventieth week immediately precedes the return of Christ for his millennial reign; and that the resurrection of the dead immediately precedes, divides, or follows the final week of the same prophecy. Neither of these can be established by the express reading of the Daniel text, but are based solely upon conjecture.

Presumption 2. That the pronoun “*he*” of the text does not refer to the proper noun antecedent “*Messiah*” of the two previous verses, but refers instead to the descriptive “*prince*” of the previous verse from the noun phrase “*the people of the prince that shall come...*”

First of all, the noun phrase actually refers to *the people* and not *the prince*. Therefore, *the prince*, though singular, cannot qualify under any circumstance.

Second, I have yet to find another occurrence where “*he*” in the text of scripture is not preceded by a singular or proper noun antecedent and understood as such. Please try it for yourself, out of 5350 Verses Found, 7360 Matches for the word “*he*” in the KJV OT, there are none that I could discover that would violate this fundamental rule of grammar. *He* is always preceded by a singular or proper noun antecedent.

This is very problematic for the Futurist adherent simply because the only qualifying antecedent in our text is the Messiah Himself, named twice, and not an unknown end-time Antichrist who is named nowhere.

However, in some newer English versions the proper noun “*Messiah*” has been completely removed from the text and replaced with the singular noun “*an anointed one*.” I would like to know just who the Futurist believe this *anointed one* is. The fact that the identity is now ambiguous changes nothing. Whether one believes it is the Messiah or not, this “*anointed one*” is still the only antecedent noun in the text that

qualifies. If you were to use “he” in a conversion without referring to a singular or proper noun antecedent, those trying to follow you would certainly become confused somewhere along the conversation and stop you for clarification of just who “he” is. One cannot introduce “he” into a dialogue without a clear antecedent noun, or in the least a postcedent explanation, and not expect people to become immediately confused. And as the scripture saith, God is not the author of confusion.

Also, apparently you would think the new translators could not distinguish who God meant by “an anointed one”, but in reality, it is easy to discern by the translation differences that follow, that they simply did not want to name the Messiah. They purposely desired that the text be more ambiguous, as ambiguous as the “prince” from the descriptive phrase “the people of the prince that shall come” in order to make him a viable candidate to become the counter-reformation end-time antichrist character put forth by the Jesuit Ribera. This to me, is the very fingerprint of the Jesuit Order on the new English versions.

In the King James Version it is crystal clear in that the characteristics attributed to the “he” in its translation are easily discernible as those of the antecedent *Messiah*.

1. he shall confirm the covenant — meaning that the covenant must already exist in order to be confirmed; and in compliance with the prophecy of Malachi 3 where “*The Lord*” is explicitly called “*the messenger of the covenant*” when He comes “*suddenly to his temple*”⁴⁸, being a second witness to the Messiah as the proper antecedent.⁴⁹ We have several more witnesses in the epistles to “confirm” our understanding:

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: Rom. 15:8

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gal. 3:17

2. he shall cause the sacrifice and oblation to cease — which Jesus coincidentally did in the midst of the seven year period immediately following his arrival at the Jordan river baptism depicted in the Gospels. Jesus caused *the sacrifice and oblation to cease* three and a half years after he began his ministry – by the sacrifice of himself on the cross. If

⁴⁸Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (Mal 3:1)

⁴⁹The Malachi text reads virtually the same, even in the new English versions – An oversight perhaps?

one does not understand this simple truth, then one does not really understand the gospel at all.

3. he shall make it desolate — with the preposition “for the overspreading of abominations” describes this desolation announced upon Israel as a sovereign act of judgment by the Messiah, the one who is the King of Kings and very Judge of Heaven and Earth. As surely as God wielded Babylon as his sword in judgment against Judah when the First Temple was desolated,⁵⁰ He, the fullness of the Godhead bodily, the resurrected and glorified Messiah wielded Rome as his sword in judgment⁵¹ against National Israel *for the overspreading of abominations* when the Second Temple was desolated in 70 AD.

Version Confusion.

When I try to explain this to many people they open their Bible and read something that is totally different and it is no wonder that they are confused, because their new translation says something totally different. As a matter of fact the differences are so complete that one of the two must be wrong. It is very easy to determine that if one translation has textual and grammatical problems and one does not, that those problems will also extend to the interpretation in that translation as well.

The new English Standard Version is one of several versions that interprets the text so that it expresses something very different about the characteristics of the “he” in the same three statements.

1. he shall make a strong covenant^{ESV} — meaning that this cannot be about the covenant that already existed with Israel of which Jesus would be the messenger when he showed up in the Temple.⁵² But this interpretation does allow for an unknown end-time Antichrist who will fit the bill of futurist doctrine and qualify to be the unknown “he” of the text.

2. he shall put an end to sacrifice and offering^{ESV} — while this is practically the same language it takes on a purely speculative meaning in concert with the afore mentioned yet non-existent “strong covenant” and the bizarre attributes that follow.

3. on the wing of abominations shall come one who makes desolate^{ESV} — here the *he* is replaced with the ambiguous “one” once again confusing the identity, but further stating, until the decreed end is poured out on the desolator^{ESV} so that the one desolating and desolated seem to

⁵⁰Jer. 20.4 and 21.7

⁵¹And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down... (Luk 21:24)

⁵²Malachi 3.1

be the same person. Therefore the *he's* and the “*one*” cannot be the Messiah regardless of whether the verses make any sense or not.

The changes in the new texts are obviously intended to drive home the point that the now ambiguous *one* and *he* cannot be The Messiah. Therefore *he* must be the end-time Antichrist, even though it is not stated in the text. But this obscurity is what we are expected to believe and accept.

These presumptions play directly into the hands of those who developed this counter-reformation end-time Antichrist scenario, because while they do not believe it, nor hold it as Roman Church doctrine themselves, to the contrary they decree the belief of the resurrection and bodily return of Christ to be *The Millenarian Heresy*⁵³ and will be perceived to be correct when the three raptures fail and they are still standing with an apparent truth. Of course, this apparent truth will be bolstered upon the failure of the false prophecy they *developed for the very purpose of vindicating the Papacy as the very seat of the Historical and Biblical Antichrist*. This purpose has been one of the main objects of the Jesuit's Counter-Reformation war on Protestant thought.

Notwithstanding all of this, here we are at a time when the Temple seems to be on the verge of being built again, and most of the modern Christian and Evangelical world will expect to be *Raptured away* when an agreement is established to undertake the task. Will they finally shake this great delusion or will they fall in line with the Antichrist Church and worship The Beast and its Image?

The Rapture Play Begins.

Here I am going to engage in a little bit of speculation for the sake of demonstrating a possible scenario or chain of events we are likely to see develop under our present circumstance.

The End Time Antichrist scenario begins with the “strong covenant”⁵⁴ which will initiate the Seven Year Great Tribulation of the juxtaposed Seventieth Week of Daniel. The doctrine states that this “man of sin” who brings this treaty to build the Jewish Temple, will not be revealed until an ambiguous restrainer⁵⁵ is taken out of the way. This ambiguous

⁵³<http://www.catholicplanet.com/articles/article126.htm> “Millenarianism refers to heretical forms of millennialism. The heresy of millenarianism believes in a visible reign of Christ over an earthly kingdom for a period of a thousand years.”

⁵⁴Dan. 9.27 ESV

⁵⁵2 Thes 2.6 ESV

restrainer is believed to be the Holy Ghost by the Futurist, however this belief can only be pure speculation.⁵⁶

The Leading Role

So when this seven year *covenant-agreement* is made between some prominent person and Israel (and whoever else needs to be involved), the pre-tribulation rapture is supposed to immediately take place, and Great Tribulation will ensue because the Holy Spirit is also supposed to be removed from the earth, as well as all true Christians.

Since about the time that Jimmy Carter was the U.S. President, beginning with the Camp David Accords in 1978, it seems that it has fallen to U.S. Presidents to broker peace deals in the mid-east. Only time will tell if it will be a US president that will be credited with the peace process that is responsible for bringing about the necessary treaty or agreement to make the building of a Third Jewish Temple on the Temple Mount a reality. But when it does happen, that's when the fun begins!

Any prominent statesman could be put up for the role, but this is one role that I can't imagine anyone is eager to volunteer for. However, the Futurist interpretation of the Daniel Seventieth Week and the several Thessalonian combined text on this is so ambiguous that however things work out it is flexible enough to accommodate.

Let the Show Begin

Entertain if you will the scene as the curtain opens: So it begins and no one is raptured away. How long will the adherents wait before they give up on the pre-tribulation rapture? The groundbreaking for the Temple takes place and the construction is moving along smoothly, three months pass, six months pass, a year! It has become all too obvious that the pre-tribulation rapture, was the wrong one of the three or multiple choices.

But that is the beauty of this interpretation, there are two more choices. However, this first failure or non-event exposes the Futurist Restrainer Doctrine fallacy, for the Holy Spirit cannot exit the earth if Christians are still present – but the treaty has been signed and the Anti-Christ has been revealed. Or was he? Remember! The *man of sin* cannot be revealed until the restrainer (Holy Spirit) is taken out of the way!

So not only is the pre-tribulation Rapture wrong, but the Restrainer/Holy Spirit assumption is also wrong. Some may even be comforted by the fact that neither of these assumptions were ever explicitly stated in the scripture (that's why they are assumptions).

⁵⁶See the chapter, *The Restrainer* in my book, *The Rapture Will be Canceled*, for a Historicist understanding of this passage.

Nevertheless, many will just move along to accept the mid-tribulation/pre-wrath option instead, regardless of the fact that these are also based upon the same type of shallow assumptions and conjecture.

But there are lingering questions: Since the Holy Spirit remains, who is the Anti-Christ, since he could not be revealed yet? Who made the “strong covenant” that kicked off the tribulation? Can the mid-tribulation position be a real option if the pre-tribulation fails to materialize? For all of those who hold to a mid- or post-tribulation position this conundrum should be resolved well in advance of the arrival of their expected Seven Year Great Tribulation period.

Nonetheless, we can easily imagine a series of events like the following taking place in the near future:

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Dateline: 2023

With the intervention of the most popular Pope in recent history into the peace process, the US President, took credit for the agreement hammered out by his team of negotiators between The State of Israel, the Palestinian Authority and the Jerusalem Islamic Waqf in the Mideast peace process. Thereafter it was announced by the Temple Institute that ground breaking for the Third Jewish Temple would commence within ninety days. The actual Architectural drawings had long been completed, and it was believed that the sacrifice could begin in time for the commencement of Passover, only a short seven years away.

The Islamic protest throughout the Mideast was vocal, violent, expected and well covered, but the Palestinians would finally get the autonomy they desired in the West Bank and Gaza strip. The Jewish protest, based upon prevailing orthodox thought, that the Temple must be built upon the very spot occupied by The Dome of the Rock and then only after the Messiah appeared, were just as vocal but lacked mainstream attention due to the absence of violence.

Pastor John Hoge thundered from his televised mega church pulpit, “Are you ready to be raptured? We will fly away - oh glory - as soon as the agreement takes affect...” which of course made sense because the treaty was signed and they were not gone yet. The Pastor proclaimed it now undeniable, the identification of the bible predicted end-time Anti-Christ. The Temple cornerstone which had been prepared several years in advance was placed symbolically in a ground breaking ceremony 96 days later. Still no rapture of true believers took place.

Notorious debates raged since the day the agreement was signed, millions of disappointed Evangelicals were now ready to embrace the Mid-tribulation position, some even moved to the Post-trib position. Also becoming very vocal, and drawing many converts was the Universal Church that holds to a no-rapture position, instead teaching that the rapture is part of the Millenarian Heresy, “When none of the three raptures materialize, all those disappointed

will be welcomed to the True Church with open arms," could be easily proclaimed by the popular Catholic Evangelist, Mark Malleti. Most Evangelicals took a wait and see position, because the Mid-trib place was so neatly and beforehand prepared for them.

The Agreement called for The Temple Mount to be expanded and partitioned between the three great Abrahamic Faiths and completed over the next seven years. The Dome of the Rock would remain according to the new Jewish interfaith initiative. The "God's Holy Mountain Vision" project hoped to defuse religious strife by showing that the Jews' "end-of-days vision" could harmoniously accommodate Islam's present architectural hegemony on the Temple Mount. "This vision of religious shrines in peaceful proximity can transform the Temple Mount from a place of contention to its original sacred role as a place of worship shared by Jews, Muslims and Christians," said Yoav Frankel, director of the initiative. Frankel considers the scenario: ... that the Temple be rebuilt on the current or an extended Temple Mount in peaceful proximity to the Dome and other houses of prayer such as the Aksa Mosque and nearby Christian shrines. There would also be room for a Christian Cathedral on a northward extension.

True to form, Mega Pastor John Hagee released his newest book, *Rapture Delayed - The Mercy of God*, before the year was out, this would be an even bigger best seller than his last multimillion seller during the Blood Moon mania of 2014. In the pages of this book you would learn why God had delayed the rapture to the mid-tribulation position, of course backed by as many biblical references as his prior pre-tribulation position. You could also find overt hints that God may wait further to the post-tribulation position, and that no matter which position was God's final decision, all true believers would go to heaven when they die if they asked Jesus into their hearts, "Give your heart to Jesus today..." he would say.

Three years of mounting Islamic protest, violence, sabotage and continual bomb threats had all but stopped the progress of the *God's Holy Mountain Vision*, most specifically for the Jewish Temple on the Temple Mount. The expansion on the north end was progressing nicely, but every attempt to progress beyond the eastward expansion where the Jewish Temple was being built was met with resistance from every quarter. Islam protested, Animal Rights protested, Environmentalists protested, even Orthodox Jewry protested. No one was happy, the treaty would need to be renegotiated. And behind the scenes that's exactly what was happening. The Vatican was now playing the major role in the peace process as a voice of reason and sanity.

The Temple Mount Cathedral on the North Expansion was progressing nicely and well in balance with the stature of the Dome of the Rock and the Al Aqsa Mosque combination on the south, also undergoing renovation for the great celebration. The compromise? Jews would settle for a Temple type National Synagogue of similar stature on its East Expansion. No animal sacrifice would be allowed on the Temple Mount whatsoever, period. Those progressive Jews which played the major role now proposed that the sacrifice could satisfy every tenet of Torah Law if commenced off site. Orthodox Jews maintained that Messiah would come and build the Temple after removing the Christian and Islamic edifices on the Mount, then the sacrifice would

commence, they were content to wait. Appropriate changes for the Temple Mount National Synagogue were already in the works.

With the end of the prospect for a Jewish sacrifice even the Islamic protests died down to an unmentionable murmur. At the same time Evangelical rapture adherents announced that *the end of the prospective sacrifice* satisfied their interpretation of the Daniel prophecy, "*and in the midst of the week he shall cause the sacrifice and the oblation to cease.*" And it was in the middle of their Seven Year Tribulation. Months passed and nothing happened. Four years from the signing of the agreement - the 1260 days; the times, time and half a time; three and a half years had undeniably passed. Still no mass rapture of true believers took place.

Most of the Evangelical, the true rapture believers, moved to the only remaining position available for them, the Post-tribulation position. There was no other position available as far as they were concerned. Rapture theology had been so completely scrutinized over the last four years that a majority of Evangelicals had already left it behind, some concluding that the whole seven year tribulation was not even biblical. The holdouts were scorned and embarrassed so much that it only strengthened their resolve that they would be raptured away at the post seven year tribulation position. Then the world would see, but "because of Gods merciful delay there would be no second chance for those left behind," said John Hogue, "they would surely experience the wrath of God when Jesus suddenly appeared and destroyed all of the wicked."

The Grand Opening Celebration date of the "God's Holy Mountain Vision" was set, seven years to the day of the signing of the agreement. Those diehard Evangelical Rapturists remained firm, but were secretly scared that it would not happen, those who put off the belief were afraid, but hopeful that it would happen. Finally the day came. The Vicar of Christ took the podium and proclaimed the beginning of a new era of world peace. A majority of Evangelicals who had once vociferously proclaimed the rapture, were now drawing attention to the fact that the rapture was always in contention even within the ranks. "Pre, Mid, and Post-tribulation debates were always the norm, perhaps-evidently the whole rapture idea was mistaken. In this world without end all the faithful will certainly go to heaven when they die, that is when we will join the resurrection of the dead," were now the comforting words of Pastor John Hogue.

For many of the elect, it was like waking from a dream, a great delusion - the scales had fallen from their eyes. They finally recognized the true Historical and Biblical Anti-Christ, he had been seated in plain sight all along. They could not go along, they knew what was coming and the only escape was in Christ alone to protect them even if martyrdom was their fate. It was widely preached and well accepted, few would make it to His return through the tribulation of the days to come. They would now be excluded from the one world Mark Money System. They could not, would not participate.

The Mark of the Beast Inquisitions were growing stronger every year, the black market was an outlawed and dangerous necessity. There were few places of refuge from the long arm of the UN policy and relocation forces in the

fragmented States of the northern continent. Chaos and disorder was a regional hardship and also their ally. Losing their livelihoods and their homes, the true church was on the move spreading the gospel as they went. Miraculous provision, circumstance and healing was commonplace with this sojourning church movement, they had truly become, the church in the wilderness.

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When the Temple Mount Agreement is announced many believe they will immediately be raptured away, so rather than being alarmed they are elated — but soon will discover that they were mistaken. By the end of the play many of those who trusted the false “rapture/left behind” prophets may be ready to listen to a more historical position on Bible Prophecy.

The rest of the story will be lived out beyond the *seven year tribulation deception*, by each and every one of us who live long enough to see it through.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2Th 2:7-12)

Verifiable History or Future Speculation.

The Error of Historicism? Yes, that's almost like saying *the error of history* because, as we have learned, the Historicist only verifies his interpretation when it has been fulfilled in history: So we say, we finally know that we're correct about such and such, because it actually happened in history after the prophecy was given. If that is the error of Historicism, it is only such because it lacks speculation!

Other errors have been mentioned by the antagonist, such as the Seventh Day Adventist eschatological error that speculates about things in heaven which cannot be verified on earth: The Investigative Judgment or the failed Great Disappointment from which they sprang. But he does err in calling these *Historicist Errors*, because they were both based upon speculation. So ironically our critic is actually identifying *futurism* (future speculation) as the error, because futurism itself is based solely upon speculation. He however stands up these failed errors as straw-man arguments to knock down, then proclaims that he is right about his criticism of Historicism because his proffered examples were wrong.

Speculation as hypothesis to test an interpretation is as far as the honest expositor is allowed to go – to put forward future speculation as truth is to become a Futurist! It is dishonest to offer it as truth – to one's self, and others – It is self-deception and deceiving, I am sad to say.

It is an error to speculate on the future and then say your speculation is the truth, and it would be an error for Historicist to do what the Futurists do, because they're totally speculative and therefore required to verify nothing! We verify things in history and they still say we're wrong: such as in the Daniel 70 Weeks prophecy, and that's where we're going again, because it is so instructive, even if controversial.

I'm going to comment on my contention that the KJV rules of grammar do not allow the *he* in Daniel 9:27 to be anyone but the Messiah, the proper antecedent noun. And my critic says that sometimes *he* can be a descriptive person from an antecedent noun phrase, and that there's no hard and fast set rules of grammar. So I answered him, I said, first of all I never said there was a rule in the Hebrew, because he answered with this long diatribe on Hebrew. Then he excoriates me for not being a Hebrew scholar, and because I must concede that I am not a Hebrew Scholar, something which I never claimed: What he does is he first he attributes something to you that is easily destroyed or overthrown, and then he overthrows it and sets himself up as being triumphant and therefore right! Sigh here.

So I answer, “first of all I never said there was a rule in the Hebrew or even a hard and fast rule in English grammar as such” and, “I agree with much of your contention on rules of grammar,” which I do. I did however actually say, that “I cannot not find one instance in the King James Version Old Testament where *he* is not preceded by a singular or proper noun antecedent.”

So he found an occurrence of *him*. So I'll give him *him*, where he claims *him* was not preceded by an antecedent noun and understood as such! So I think we should take a look at his scriptural reference:

Daniel 7:27: *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Now you can see how that phrase is similar to: *the people of the prince that shall come*, so he rightly divines that there is a similar noun phrase there. However his reference to Daniel 7:27 explicitly supports my view — he rightly claims that the verse contains a noun phrase where the most high is the secondary person of that phrase similar to the prince in Daniel 9:26. But here's where he misses it: he failed to mention the intermediary phrase “*whose kingdom is an everlasting Kingdom*,” which phrase elevates *him, the most High*, to the proper noun before the *obey him* occurs. No such intermediary or prepositional phrase exists in the Daniel 9 prophecy.

Also *the most High* is continually mentioned throughout the chapter 7 prophecy, and is alluded to several more times throughout the prophecy so that *the most High* is continually mentioned throughout chapter. The *prince* however is only mentioned once in the Daniel 9 text and only as part of the description of *the people*! Thus, we can conclude that his comparison is faulty, and that his comparison does not even meet the standard. Therefore, my contention stands: That in the King James Version OT, *he* (or *him* in this case, the same effect) is universally preceded by an antecedent singular or proper noun and understood as such, as it is in both of our immediate references.

Now we're going to the descriptive noun *prince*, which he contends is the proper antecedent for *he*, which it cannot be under any circumstance, but he says in the video at one point that, “everyone understands and it is so obvious that the prince is the same as the Antichrist mentioned in three other chapters of the book of Daniel.” So I answer, concerning the several perceived mentions of the Antichrist from other chapters of the book of Daniel can be “nothing but wishful thinking,” and that's exactly what it is! Any honest thinking man can understand, the people of the prince that destroyed the city and the

sanctuary had a fulfillment in 70 A.D. when the people of the Prince — the Roman army — actually did destroy the city and the sanctuary, and must be seriously considered as the fulfillment!

Now you see what the difference is between Futurism and Historicism: we look for an actual fulfillment in history. We don't skip over an actual fulfillment of prophecies given in the scripture, and recorded there for us, and jump to something speculative in the future, if it has been fulfilled in the time in between when the prophecy was given and the time that we live in now. If there is a fulfillment, that is most likely the fulfillment of the prophecy, and I would say I've found that to be so, one hundred percent of the time.

And that's where all of the contention between the Futurist and the Historicist arise. For our present example, Daniel records an event 500 years before it is fulfilled, and which is further prophesied in the gospels by Jesus for that generation: The Historicist say, look we have history that verifies that there was a people of a prince that did destroy the city and the sanctuary in 70 A.D., and this obviously happened after the prophecy was given by Daniel, and Jesus gave a parallel prophecy to recapitulate what Daniel said of the destruction of the temple — Jesus there on the ground during the 70th week of Daniel, the actual seven years that followed the 69th week, during his ministry directly to Israel, three-and-a-half years on the ground, and three and a half as the ascended Lord, as he ministers to us His Church now, so he did directly with Israel exclusively for three and a half years, until the seventy weeks was completed and the Gospel went to the Gentiles. So there's the difference right there, we look for the fulfillment of prophecy, and we know that history verifies the fulfillment of prophecy, so that there is no speculation, which even the futurist do, unless it does not conform to their speculation — then they choose to simply ignore or deny it!

The futurists accept all of the prophecies up until the time of Christ, all of the Old Testament prophecies that prophesy the coming of Christ the first time, except that of Dan. 9 which they've changed into the coming of the Antichrist somewhere in the nether future in their dispensational speculation. So, there you have what is the main difference. Anyone who says, “the error of historicism,” is speaking of their own error, because the futurists pick and choose of Old Testament prophecies: which ones they want to have been actually fulfilled in history and are verifiable on the ground, and the ones they want to apply to a future speculation and thereby are required to deny any historical fulfillment, or posit a double fulfillment. They also take all of the prophecies of the rebuilding of the temple that were given after the destruction of the first temple by the Babylonians, and prior to the actual

rebuilding of the temple that was recorded in Ezra chapter 6, and they say, no no, that doesn't apply to that actual rebuilding on the ground of the temple, but now we're going to apply that to a future speculation. That's what the futurist does, they take prophecies that for the most part have already been fulfilled and they apply them to a future event, and say to forget the fulfillment that happened in history, that's not important.

We have how many thousands of years of history since the Revelation was written? Nearly two thousand years of history to verify, and that we have verified, much of the Revelation concerning the church era has been fulfilled, and so verified by history itself.

The Bible Demonstrates Historicism.

Let us consider how the Bible teaches us to interpret prophecy, and how the Bible specifically demonstrates the historical method of interpretation. If we want to know how we should understand prophecy and the Book of Revelation, well it needs to be understood historically, that is if we're going to take our cue from God's Word itself. Because I believe the only way that we can rightly divide and teach and understand the Word of God and prophecy in the Word of God is by looking to the Word of God to be our teacher. So, we're going to investigate a little bit more of that now.

First looking at Daniel chapter 2, and I'm not going to go too deep here because everyone can do this on their own, as many already have. But in Daniel chapter 2, Nebuchadnezzar is given a dream, and of course he won't tell anybody the dream because he doesn't trust his servants and soothsayers and all of the wise men of his kingdom, because he thinks they'll just make something up. So, he throws down the gauntlet, so to speak, and he gives them a challenge that no mere mortal can meet, and that is that they must tell him the dream and the interpretation! Well only one man can step up, because Daniel, though he is a mere mortal, he has a line to someone who is immortal, and that someone would be the God of Israel, and our God the Father of our Lord Jesus Christ.

So, this dream is a history in advance, and it's an overview of the entire history of the world, from Babylon, when the dream and the interpretation is given to Nebuchadnezzar and Daniel, an overview of history until Christ comes and establishes his kingdom for the millennial reign. And there are no time gaps for us to fill in this vision, no period of time is left out. So if you have anything that doesn't fit into this, what I call a template for that period of history, everything has to fit in there, and if it doesn't fit in there then you can just toss it out. But it doesn't go into detail, like I said, it is an overview, so filling in the details is where the rest of the prophecy comes in. What this demonstrates is our principle

of prophecy given and prophecy fulfilled and verified in history. This Image dream is like a chart where we can determine what era we are in.

Now let's jump to Daniel chapter 11, because that chapter is kind of like the book of Revelation. The Revelation, according to this historical method that we learn from the Bible itself, from chapter 6 through 20 is a fairly contiguous history given in advance much like Daniel chapter 11. So we're going to do a little overview of Daniel chapter 11 so we can see how God has revealed to us a historical method, so let's take a look at Daniel chapter 11 quickly.

Daniel 11:2, *Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.*

This prophecy was given in the third year of Cyrus, king of Persia about 535 BCE. The next three Medo-Persian kings after Cyrus were:

First, his son, Cambyses II 530 BCE;

Second, Gaumata, the pseudo-Smerdis;

Third, the Persian Darius I the Great;

The fourth king was Xerxes 486-465 BCE.

Daniel 11:3, *Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.*

After the military defeat of Xerxes by the Greeks, a number of additional Persian kings ruled the empire. But Xerxes had set the stage for a strong Greek ruler to arise. This ruler was the Macedonian Alexander the Great, who defeated Persian King Darius III in 333 BCE at the battle of Issus. This defeat signaled the beginning of the end of the Persian Empire.

At the height of his power, Alexander conquered and ruled an empire that stretched from southern Europe to North Africa to central Asia. But the empire of Alexander was not destined to endure. He fell ill and died about June 10, 323 BCE in Babylon.

Daniel 11:4, *And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.*

Alexander left an enormous empire at his death. His family and generals struggled for control of the kingdom. When the dust settled, only two of his top officers remained alive. His other generals, his mother, his wife, his son, his illegitimate son, his sister, his half-sister, and his half-brother, were all dead. Of this group, only one general (Antipater) died of natural causes.

When the dust settled, Alexander's empire was divided into four major portions by 301 BCE: (1) Cassander ruled over Greece, (2) Lysimachus ruled in Asia Minor, (3) Seleucus I Nicator ruled in Babylon and Persia, and (4) Ptolemy I Soter ruled over the Holy Land and Egypt.

Daniel 11:5 Also the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion.

About 280 BCE, when *Seleucus I* killed Lysimachus in battle, only two dynasties remained in Alexander's old empire – the Seleucid kings of the north and the Ptolemaic kings of the south.

So you see the history following, fulfilling the prophecy here. Now I'm not going to go through the entire history right now, but it's there and if someone wants to research "Daniel 11 history." More detail of history as well as imputed futurist speculation will avail when you research it for yourself. For now I'm going to jump ahead and move towards the end of this era covered by Daniel chapter 11 — this is primarily the era of the Seventy Weeks period, which is the focus as an era of the prophecy given in Daniel chapter 11. You will also notice that our former study on the beast powers is somewhat recapitulated here. So we move forward in time toward end of the era here, from v. 5 to v. 36, and where the futurist want to insert another gap. We're looking at:

Daniel 11 36, And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Now you can see why the futurists want to move this off with their gap, so they can apply it so their speculated future Antichrist. But there's nothing in the text to break the continuity and move this off into the far distant future. In this verse, the king being spoken of changes. Starting in verse 21, Antiochus IV was the referenced king. Verses 32 through 35 prophesy his defeat by the Maccabees and encompass the subsequent fall of their Hasmonean dynasty. But the context shows that the remaining verses in this chapter do not apply to Antiochus IV.

Most Futurists scholars try to insert a huge chronological gap in the prophecy here, making the rest of it apply, not to the antetype Antiochus IV, but to the end-time type, the counter-reformation Antichrist. But staying in the time sequence context earlier alluded to by Gabriel (Dan. 11:1), what should we expect to see next in this prophecy? Was there a king who ruled Israel after the end of the Hasmonean era?

So let's take each attribute individually:

“the king shall do according to his will”

First notice this king would “do according to his own will.” While most take this to mean that the king would do as he pleased, it is instructive to see how this phrase is used elsewhere in the prophecy. In Daniel 11:3, we see that it is said of Alexander the Great that he would “do according to his will.” Similar words are used of Antiochus the Great in Daniel 11:16. This means more than simply a strong-willed ruler who did things his own way. Both Alexander and Antiochus III were exceptionally successful in achieving their goals.

Success in achieving and maintaining power also defined Herod the Great. History shows that Herod was an Idumean (the Edomites were forcibly converted to Judaism under the Hasmonean ruler John Hyrcanus about 130 BCE). His father Antipater II, a friend and advisor of Hasmonean ruler Hyrcanus II, was made procurator of Judea by Julius Caesar. In that position, Antipater II made Herod the governor of Galilee at the age of 25 in 47 BCE. Herod ingratiated himself with Rome following the assassination of Julius Caesar and eventually married Mariamne, a granddaughter of Hyrcanus II. Due to a recommendation by Hyrcanus II, Herod was appointed as a tetrarch over Judea in 41 BCE.

Shortly thereafter, the Parthians overran Judea in 40 BCE and installed as king, Antigonus, the Hasmonean brother of Hyrcanus II. Herod fled and eventually came to Rome, where he was appointed ruler of Judea by Gaius Octavius and Mark Antony. He left Rome with an army and by 37 BCE had captured Judea and deposed Antigonus. He then plotted to have Antigonus killed, to secure the throne to himself. Yes, Herod was very successful at doing, *according to his own will*.

Herod was ruthless and cruel in doing his own will. He did not hesitate to murder those he considered to be threats to his rule, including Hyrcanus II and almost the entire Hasmonean line. Even those closest to him, his own family, were not safe. Herod had his beloved wife, Mariamne, executed on trumped-up charges of adultery, as well as three of his own sons because he suspected them of conspiring to take his throne. These and other deeds of evil willfulness characterized his entire reign.

“he shall exalt himself, and magnify himself above every god”

The word god here is the Hebrew *el* which can refer to priests, judges or rulers. It is clear that Herod exalted and magnified himself above all of these in Israel. He appointed whomever he chose to the sacred office of high priest. However, because he owed true allegiance only to himself in his lust for absolute power, Herod truthfully could be said to have

exalted and magnified himself above all other gods, including the God of Israel, by his design to destroy the infant Messiah King.

“shall speak marvellous things against the God of gods”

The Hebrew word, here marvelous, is rendered *blasphemies* in some translations, but actually means *astonishing* (in a negative sense). This charge against Herod primarily refers to his command to slaughter the male babies of Bethlehem. This was done for the express purpose of destroying the coming Messiah, the prophesied King of Israel (Matt. 2:4), the one God had promised to send. Herod chose to act directly against God's will in this way to ensure that his throne would not be taken over by the rightful heir. Continuing:

Daniel 11 37, *He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all.*

Again the Futurist's take this and they place it not contiguously, but after a long gap, into a future speculation that mirrors the counter-reformation Antichrist scheme of the Jesuit Ribera. Let us rather here consider a more biblical and historical interpretation:

“He shall regard neither the God of his fathers”

Even though Herod was an Idumean (a descendant of Esau), his family had converted to Judaism about the 2nd century BCE as several of the Pharisees families had. Therefore, Herod was generally regarded as a Jew. In fact, when addressing the Jewish people, Herod customarily used the expression “our fathers” to emphasize his genealogical ties to the patriarchs. Yet Herod promoted Greek and Roman gods and built the port city of Caesarea (named after the Roman emperor Caesar Augustus), which became a symbol in Jewish eyes of everything pagan. In Caesarea, Herod built a huge temple dedicated to the worship of Caesar Augustus, the Roman emperor/god. Additionally, he built or restored a number of other pagan temple projects. Herod also extensively remodeled the Jewish Temple in Jerusalem, but then placed a huge golden Roman eagle at the main entrance, which religious Jews saw as a blasphemous idol. A group of Torah students destroyed this emblem of idolatry, earning themselves the fate of being burned alive by Herod. Herod's regard was for the benefits that he could achieve by supporting various gods; his religion was one of expedience, not conviction. He exalted himself above all the gods.

“nor [shall he regard] the desire of women”

The phrase *the desire of women* has been variously understood and most Futurist gurus have the opinion that this, speaking of the *end-time*

Antichrist, that this indicates that he will have *no desire for women*, so that he may be a homosexual: but biblically speaking, this is far from the intended meaning of the phrase. In Haggai 2:7 the messiah is called the “desire of all nations.” The exact same Hebrew word is used in that verse and in Dan. 11 37.

It was the hope of every devout Jewish woman that she might be the mother of the prophesied Messiah, the seed of the woman. Therefore, it was primarily the Messiah who was the desire of Jewish women. Additionally, children in general were the desire of women, or at least in a time when women actually believed that children were a blessing, and they weren't killing their babies by abortion, or like the heathen, throwing them into the fire or leaving them to die on the rocks somewhere.

The fact that Herod had attempted to murder the infant Messiah by destroying numerous male children under two years of age, shows that he had no regard for the maternal nature of women. Herod exalted himself above all by valuing his own grasp of power and position above everyone and everything else, including the God of Israel and His Messiah.

Daniel 11 38, *But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.*

The Roman emperors proclaimed themselves to be gods, and it was by their military forces and fortresses that they enlarged and sustained their power and their empire. Herod was quick to honor the warring Roman rulers with tribute and building projects. He rebuilt many fortresses in the land as well as the temples previously mentioned. He rebuilt the ancient Phoenician coastal fort called Strato's Tower and renamed it Caesarea in honor of Caesar Augustus; he rebuilt Samaria, and renamed it Sebaste.⁵⁷ He built many other fortified cities and named them in honor of Caesar. Herod also introduced Greek-style games in honor of Caesar. He often sent delegations to Rome to deliver valuable gifts and money to show his respect to Caesar.

And Daniel continues on... But, I think I've demonstrated adequately, contrary to the futurist contention, that there is no gap here, and in this case it is certainly contiguous, as it brings us up of course to Herod and the time when Jesus was born.

So what is our conclusion? The expanse of the prophecy record in Daniel 11 highlights the political maneuverings of the powers which fought over and ruled in and about Judea throughout the period of the 70

⁵⁷ <https://www.britannica.com/place/Caesarea>

weeks, in much the same way that the Revelation, chapters 6-19, records in advance, the political maneuvering of the powers which fought over and ruled during what we'll just call, for expedience, the Christian era: The era from the delivery of the Revelation to the time that Jesus returns. This is the primary focus of the book of Revelation. It is a contiguous prophecy covering the entire era, much more complicated than the chapter 11 prophecy of the primarily 70 weeks era, because it's a much more extended era. We're nearly exceeding four times the duration of the 490 years of the 70 weeks of Daniel. And of course, the book of Revelation is a whole lot more, because it goes off into the following millennium, and then briefly into the new heaven and new earth. You also have the epistles to the seven churches opening the Revelation: the things that are; and the things that shall "shortly come to pass," following.

The era of the 490 years is a lesson for us now. If you open up Daniel chapter 11 and you don't know any history, and you never before heard any of the things just rehearsed, chapter 11 would sound like a lot of nonsense to you. Well then try opening the Revelation, and if you don't know any of the history, well it would sound like a lot of nonsense as well.

When the Historicist, such as E. B. Elliot, looked back at the history and tried to fit it in the Revelation, he would see some things that clearly fit, but some things are questionable because we mere mortals, though we know some history, we can never see all things on the ground like God sees them, and it would take an incredible amount of research to ferret out every detail. When God was giving the prophecy there would be a few people that would see these things and record them in history, and that's where much of the history I'm sharing with you comes from, from historians that recorded that history, with no eye toward prophecy, making their witness even more credible, leading some to believe that God's hand was on the varied Historian as well, that he would simply record it without bias, or with an obvious contrary bias that lends even more credibility to the record – more often than not, such is the case.

Thus we have plenty of history to fill in the Revelation, and that's exactly what the great *Horae Apocalypticæ*, which we are updating and republishing, is all about. You can see the actual text as it appears in our finished Reformation Quincentennial Edition. E. B. Elliot's great work has over 10,000 footnotes to historical references to validate and verify the work. Remember, God is the one who gives us in his word, a historical method of interpreting Bible prophecy, and when you consider that the entire Bible is a book of history, and some of it is prophecy, history given advance, some of it even has the fulfillment, or actually

gives the interpretation in some places, or has fulfillment recorded afterwards by later authors, whom God chose to pen his word following — they wrote of the events that fulfilled prior prophecy that was given by earlier prophets that God chose to pen his word.

So, we use God's Word to interpret His word. That is the key to understanding, whether it's prophecy, theology, or instruction for living. Also, God's Word is its own dictionary, I mean, this is fantastic when you learn this. You get your E-sword or one of your electronic Bibles out there, get the authorized King James Version, the best English version we have. Okay, I'm not saying it's a perfect translation but it is the best English translation we have, because the spirit of the word of God is spirit and it is life. It's not in the cold dead letters written on parchment or paper. Without the Spirit of God, it is meaningless, but with the Spirit of God, you have the best translation in the authorized King James Version for the English-speaking people. Do you want to use it as its own dictionary? You highlight a word's Hebrew or Greek number and you look up that word, then you study how that word is used everywhere in the scripture and you'll get a bible definition, and you'll realize that a lot of these words can mean several different things, because they are context sensitive and we can learn the difference this way.

The defense of Historicism as a method of interpretation in my way of thinking it's a no brainer. You either go with it or you just don't understand God's Word. If God's Word cannot interpret itself then we're all left out here with nothing to go on — we're just making it up, or using our own imagination, which is what most of these futurists and a lot of these prophecy pundits — that's all they do. They just make stuff up continually. We don't want to be numbered among them, we want the truth, the Holy Spirit truth of God's Word. You know that you have a sure interpretation because you're getting your interpretation from the one who wrote the book by getting it from the book itself!

That determined shall be poured upon the desolate.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, ³⁰ And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. ³¹ Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. ³² Fill ye up then the measure of your fathers. ³³ Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

³⁶ Verily I say unto you, All these things shall come upon this generation. ³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Mat. 23:29-39)

Chapter 4 – The Olivet Discourse

Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Mat. 24:34

C.S. Lewis' comment that Matthew 24:34 is "the most embarrassing verse in the Bible" can only be the result of a cursory reading or common misunderstanding of prophecy in general. But given the amount of time over more than a decade of intense study that I have personally pursued to come to my present understanding, I am not surprised that anyone so engaged in other pursuits could come to a similar conclusion as Mr. Lewis.

Understandably, Matthew chapter 24 is perhaps one of the most confusing prophetic passages in the Gospels:

Obviously, Mr. Lewis believed that at least some of the prophecy was not fulfilled in "that generation". How embarrassing for Jesus. I however differ in my understanding. I believe that the Word of God is infallible. If there is anything that is embarrassing, it would be my understanding or the translation that would be at fault. I certainly do not believe that Jesus got it wrong when he spoke those words to his disciples, regardless of how they may appear to my understanding as they have been transmitted to me several thousand years later in a different language. Was the original wording the same as what has been transmitted to me in the English? Can I find a clue to a better understanding by looking deeper into the text? Can the seemingly obvious error be reconciled and the honor of Jesus' divinity be vindicated? Upon deeper investigation, I believe the text itself resolves the issue completely: Let us step back in time – into the sandals of the disciples...

The Two Questions.

The disciples are pointing out the magnificence of the buildings of the temple when Jesus, to their astonishment, prophesies their destruction:

"See ye not all these things...there shall not be left here one stone upon another..."

They ponder his reply in stunned silence as they slowly walk over to the Mount of Olives, leaving the crowds behind. Jesus anticipates the questions that are coming, he gathers his small troop around him. Matthew records two questions asked by Jesus' disciples when they finally reach the Mount of Olives.

Notice the first question is differentiated by the phrase, “*these things*” and the author uses this key throughout the text to separate the two answers.

Imagine the reality of Jesus with His disciples around Him going back and forth between these two questions, conveying with a look exactly which question He is referring to at any given moment. If you were there, there would be little confusion. But we were not there, and Jesus was not speaking to us, thus the key “*these things*” is necessary in the written account, to differentiate the answers as the conversation vacillates between the two questions.

Mat 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Mat 24:2 And Jesus said unto them, See ye not all *these things*? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, *when shall these things be*? and *what shall be the sign of thy coming, and of the end of the world?*

I have highlighted the first question and its direct answers in yellow-(rounded box), the second question in blue-[square box]. “*These things*” also begs the question: What things? The answer is in the previous verse, the “*buildings of the temple*”. The buildings of the temple were standing when Jesus was there. This does not include the outer wall or retaining stones of the Temple Mount itself. Jesus knew what was going to happen in 70 AD: The Romans (*the people of the prince that shall come*) burned the Temple and all of the gold overlay melted and seeped between the stones of the Temple itself so that the Roman soldiers turned over every stone of the buildings to extract that gold, completely fulfilling Jesus’ prophecy to the letter.

Question 1: *when shall these things be*? In other words, when shall there *not be left here one stone upon another* of the (antecedent) *buildings of the temple*?

Question 2: *what shall be the sign of thy coming, and of the end of the world?*

Jesus and his disciples are leaving the Temple Mount where Jesus briefly comments on the coming destruction of the buildings there. After they travel the short distance to the Mount of Olives, they engage in a private conference⁵⁸ where the two question are asked.

⁵⁸ Notice the word “privately”, v. 3.



In verses 15 through 22, Jesus directly answers the first question in relation to events including the annihilation of Judea, the Temple and the Hebrew Nation, which culminated in the 70 AD desolation, by addressing the disciples directly, “ye therefore shall see...” then he broadens the scope to “them which be in Judaea” with instructions to follow the signs for that generation.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

You will notice that the text only includes us parenthetically, (*whoso readeth...*). If we were included with those who would see the “*abomination of desolation*”, then the text would have been stated, “Whoso or whosoever shall see”.

This is a singular distinction of the King James Version of the bible: The translators at great pain⁵⁹ attempted to only present a word for word meaning from the original Greek, whereas most modern versions attempt to interpret the text for you – but whose interpretation are they giving you but their own, and that is decidedly Futurist. For instance, *ye* in the old English refers to everyone present, which at this instance were only the disciples, whereas *thou* refers to an individual. *Whoso* or *whosoever* can refer to anyone anywhere at any time, depending upon the context. The newer versions, using the same word, *you* for every instance is actually less precise and the root of much confusion.

Jesus continues, and in a very conversational mode broaches general instruction for the entire last days era in verses 4-14 and 23-26. In these sections Jesus expresses conditions that are applicable to the entire end times, this age, including the time from his ascension until he returns. These are more of a warning and instructional in quality as an addendum to the subject questions, and not specific to either question, therefore I have not highlighted those.

Jesus then closes this section (v.22) with a promise that the tribulation of that time, which they would see, would be shortened because it was necessary for the elect to survive to preach the Gospel of the Kingdom to the world. Remember that the first century Christians were a sect or offshoot of the Hebrew religion, and the Hebrew Nation was then experiencing the wrath of the Roman Empire. This is why Jesus instructed His followers to flee Jerusalem and Judea. Many try to apply v.22 to the days preceding the Return of Christ, but it is not necessary for the elect to survive through His return because we will all be resurrected at that time, not to mention that the Revelation explicitly states that many will suffer beheading for rejecting the Mark of the Beast in the era leading up to His return.

Also compare this Roman desolation with the prior Babylonian desolation: Many of the Jews were spared and allowed to prosper in exile and eventually returned to the land as a nation; the Roman desolation however was complete, with the prophesied death of the people and nation and dispersion for almost two thousand years — it was indeed worse than anything National Israel had ever or I believe will ever again experience.

⁵⁹“...neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.” THE TRANSLATORS TO THE READER. Preface to the King James Version 1611

The end time tribulation is only mentioned in v. 29 (“the tribulation of those days”) also notice that the duration is never mentioned, but I believe we are in it now and will be until the seventh millennium begins.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Mat 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

In verses 27-31 the conversation wanders to specifically address some points of the second question about his return and the end of the world (or age). Jesus then wraps up question #1 in verses 32-34 before he continues to finish the topics of question #2.

Our key is in the term “these things” from the Strong's Greek 5023. When searched for occurrences of the G5023, I find a universal indication to things present, or we could say “these present things” but never is it used to reference things far off or belonging to a future generation.

Of necessity, this rule of grammar is followed very closely in this chapter as indicated by the introduction of “*these things*” in the first question and its inclusion in the answers specific to “*This generation*”.

Mat 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Mat 24:37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Mat 24:40 Then shall two be in the field; the one shall be taken, and the other left.

Mat 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

Mat 24:42 Watch therefore: for ye know not what hour your Lord doth come.

Also notice the exclusion of the phrase in the second question and all of those things which are specifically ascribed to Jesus' return and the end of the age.

This understanding when applied should clear up all the confusion from the text, at the same time controvert most of the popular Dispensational Futurist eschatology and interpretation of this passage. When applied we should be able to rightly divide this passage and the two questions of text to gain a clear understanding without conjecture or other added presupposition. Matthew was a firsthand witness upon this occasion, the parallel passage in Luke is a hearsay account therefore may be used to verify Matthew. The Historical Grammatical method requires us to give Matthew's account primary weight in interpretation.

The Abomination of Desolation.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: (Matthew 24:15-16)

Jesus is telling “ye”, his disciples, that they will see the abomination of desolation in the midst of answering the two questions from them. He would have said “*whosoever*” if he were speaking to a future generation. He also expands the warning to “*them which be in Judaea*”, to those who were living at that time. They would also see the abomination that he spoke of. He is not telling us that we will see it, but the author only includes us in the parenthetical note (*whoso readeth, let him understand:*) This is an explicit instruction for everyone to look in the book of Daniel to understand exactly what it was Jesus was telling those inhabitants of Judaea that they would see.

So we find the word abomination twice in the Book of Daniel:

(Dan 11:31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

(Dan 12:11) And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Daniel 11:31 is part of the prophecy/history leading up to the end of the 70 weeks era, and specifically here, a reference to Antiochus Epiphanies among other acts, slaughtering a pig on the alter, in the Temple, so here we get a definition: An *abomination that maketh desolate* is a wrong sacrifice in the Temple. In this instance it did not bring about the desolation of the Temple as it was not the Hebrew Nation which was directly responsible for the act, nor was it made a “standing” practice.

Daniel 12:11 is the direct reference to what Jesus was telling those *in Judaea* to be on the lookout for. When was this wrong sacrifice *set up* as a “standing” practice in the Temple? I will show you in the scripture:

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year; not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: (Hebrews 9:6-8)

This (underlined) was the authorized sacrifice for sin, *the blood of goats and calves*, until the Messiah came and sacrificed Himself.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Hebrews 9:11-12)

John's witness is that Jesus said, “*it is finished*” before he gave up the ghost. Matthew records:

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (Matthew 27:50-51)

What was finished? And what does the renting of the veil in the Temple represent? The sacrifice for sin, once for all was finished when Jesus gave up the ghost. The veil being rent in the temple signifies that

Jesus was *the way into the holiest of all* so that the *blood of goats and calves* was no longer an acceptable sacrifice for sin. He caused *the sacrifice and the oblation to cease* in the middle of the week just as the Prophet Daniel foretold. He caused *the sacrifice and the oblation to cease* by the sacrifice of himself. If anyone does not understand this — then they do not understand the gospel.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

And he did confirm the covenant:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (Malachi 3:1)

Now if Jesus was the *messenger of the covenant* as foretold in Malachi, who better to confirm the covenant than the one who was to fulfill it, *even the messenger of the covenant*? When Paul was brought to trial before the Pharisees and the Sadducees he testified to the hope of the resurrection as a primary point of contention between the two religious sects. Jesus told the Sadducees, “*Ye do err, not knowing the scriptures, nor the power of God.*” in answer to their direct challenge of the resurrection of the dead. Without the resurrection any hope in any point of the covenant does not extend beyond the grave, making the resurrection the most important point of any covenant God made with Abraham or Israel. By His sacrifice and his own resurrection from the death of the cross, Jesus confirmed the most important of all the promises of God, thus confirming it as an everlasting covenant.

Nineteenth Century Jewish author, Alfred Edersheim writes in The Life and Times of Jesus the Messiah:

“And now a shudder ran through Nature, as its Sun had set. We dare not do more than follow the rapid outlines of the Evangelistic narrative. As the first token, it records the rending of the Temple-Veil in two from the top downward to the bottom; as the second, the quaking of the earth, the rending of the rocks and the opening of the graves.., while the rending of the Veil is recorded first, as being the most significant token to Israel, it may have been connected with the earthquake, although this alone might scarcely account for the tearing of so heavy a Veil from the top to the bottom. Even the latter circumstance has its significance. That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not

less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the Temple; and both he and the Talmud refer to a supernatural opening by themselves of the great Temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple.” (p.610)

The immediate continuation of the animal sacrifice in the temple as a standing practice *was* The Abomination of Desolation spoken of by Daniel the Prophet and Jesus. It was an unacceptable or wrong sacrifice *set up* or *standing* in the holy place. The Religious Establishment and National leaders rejected God's final provided sacrifice, the blood of the Messiah.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (Daniel 12:11-12)

What happened *a thousand two hundred and ninety days* later? Three and a half years later the Seventy weeks of Daniel comes to its end. The extra 30 days must be an indication that one of the last three and a half years had an extra month, a second Adar which was inserted seven of nineteen years as instructed at the Exodus.

In Daniel there is also pronounced a blessing on those that come to *the thousand three hundred and five and thirty days*: I believe this is a reference to the Holy Spirit Falling on the Gentiles, making of one the entire Ecclesia, Spiritual Israel, a Holy Nation by the seed of faith, the blood of the Messiah, apart from National Israel of the flesh whose determined days as an exclusive set apart nation had reached its end.⁶⁰ There are other interpretations available for the students consideration, but this is the only one I have seen that actually fits into history fulfilled.

Matthew Henry confirms:

“because it is said that in the midst of the week (that is, the last of the seventy weeks) he shall cause the sacrifice and the oblation to cease, they end three years and a half after the death of Christ, when the Jews having rejected the gospel, the apostles turned to the Gentiles.”

You will notice that Henry never asserts a futurist Antichrist interpretation into the debate, but upholds the Reformation/Historical Grammatical position that the seventy weeks were contiguous and

⁶⁰ Dan 9:24

completely fulfilled in the four hundred and ninety years allotted to them without controversy. The futurist counter view is based solely upon conjecture and the end result of the counter-reformation work of the Jesuit Priest, Francisco Ribera.

*Knowing this first, that no prophecy of the scripture
is of any private interpretation. (2 Peter 1:20)*

Rapture or Resurrection?

Mat 24:40-41 Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

In context these verses, in the words of Jesus, have to do with “*the coming of the Son of man*” and are in answer to the second question opening the chapter. This event cannot be a Secret Rapture, as the individuals being *taken*, are caught up at His return to be changed and meet Jesus together with those that are resurrected from the dead.

1Th 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (18) Wherefore comfort one another with these words.

It is unfortunate that the singular resurrection event has been supplanted by the multiple raptures of dispensationalism, and the scriptural language all but forgotten when referring to this blessed event, upon the speculation that it is a separate event – the Secret Rapture.

The word “resurrection” is found 41 times in the New Testament. The novel word “rapture” is found nowhere, but is only wrested from the Latin Vulgate for the singular purpose of upholding counter-reformation dispensationalism. This, in my view, is a clue as to the origin of the doctrine for which it has only recently (less than 200 years) been applied. As sons and daughters of the Protestant Reformation, I believe it would

be wise to extirpate this unbiblical word from our vocabulary in exchange for that which God has given in His Word to us: Resurrection!

Mat 24:44-46 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. (45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? (46) Blessed is that servant, whom his lord when he cometh shall find so doing.

May we all thus be blessed.

Chapter 5 – The Temple of God and the Man of Sin

The Futurist proponent will point to several scriptures where the word *temple* appears in New Testament prophecy, such as II Thess. 2:4 and the several Revelation temple scenes, then assume that a rebuilt temple will be required thereby, claiming that this will be the same fulfillment of those prophecies that called for the rebuilding of the temple after the Babylonian desolation, while ignoring the actual fulfillment that followed with the Second Temple building.

In the Old Testament where the word *temple* is used, it always refers to a physical building or tabernacle, especially where it explicitly calls for a rebuilding in prophecy. In the New Testament Gospels, of course the Temple Building is present on the ground as a reality of the day, and the only prophecy including it, explicitly calls for its destruction, by Jesus himself!¹

The New Testament Temple.

One other reference we may wish to note is that Jesus refers to His own body as a temple.² In the Epistles to the New Testament Church every mention of the *temple of God*, likewise takes on a whole new meaning:

1Cor. 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1Cor. 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

2Cor. 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

So when the same author prophesies of the *man of sin*: *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*³

Several questions must be asked:

¹Mat. 24.2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

²John 2.19-22

³2 Thess. 2.4

1. Is God, through Paul, referring to the soon to be destroyed Temple that was standing in Jerusalem when He penned these words in the first century?

Answer. Obviously not.

2. Is he referring to a yet to be built future temple, without explicitly stating, “it will be built again after it’s destroyed,” expecting us to assume that’s what he means?

Again, absolutely not!

3. Or does he expect us to believe, that *the temple* is a reference to that which he has already taught us to understand about the New Testament Church being the temple of God, as in the previous references?

There is only one acceptable answer! – That is, that God expects us to believe what we should have already learned: That we are the temple of God and that this prophecy is about *the man of sin* taking the place of God in the hearts and minds of men in the visible church on the earth – and in context, the very heart of a great apostasy.

The early Church Fathers agree: As to the “let” or hindrance, the restraining force to the manifestation of the “man of sin” referred to in II Thess. 2., E. B. Elliott says: “We have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the Imperial Power ruling and residing at Rome.”¹

Irenaeus held that the division of the Roman Empire into ten kingdoms would immediately precede the manifestation of antichrist. In his work,² he says, “Let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order and advance their kingdoms, (let them learn) to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those sons of men of whom we have been speaking, having a name containing the aforesaid number (666), is truly the abomination of desolation.” Thus, according to Irenaeus the manifestation of Antichrist required the previous overthrow of the then existing Roman Empire, notwithstanding his misplacement of the “abomination of desolation” terminology.

Tertullian, quoting Thessalonians, he says: “Now ye know what detaineth that he might be revealed in his time, for the mystery of iniquity doth already work; only he who now hinders must hinder until he be

¹Horae Apocalypticæ, Vol. 3.

²Against Heresies, book v., chap. xxx.

taken out of the way. What obstacle is there but the Roman state; the falling away of which, by being scattered into ten kingdoms, shall introduce antichrist, . . . that the beast antichrist, with his false prophet, may wage war on the Church of God?¹ We could go on to Chrysostom and Jerome and find the like witness, which references may be found in E. B. Elliot's great work.

So also, the Revelation passages that include a temple scene should be treated no differently, as again there is no explicit statement about building a third National Jewish Temple before Jesus returns.

Nevertheless, I do believe that there will be an attempt to build a third temple in the near future. But without a capacity for the blood sacrifice, it will effectively be nothing more than a National Synagogue for Israel. This will be the required compromise for peaceful coexistence with the other Abrahamic faiths on the Temple Mount, not to mention that it complies with the counter-reformation play script.

One final point to consider is that it was God's judgment which brought about the destruction of both Jewish temples. Would God even allow National Israel to recommence the sacrificial system again, after His only begotten Son put an end to the sacrifice and oblation by the shedding of his own blood in the midst of the true seventieth week of Daniel? Only time will tell.

The Restrainer and the Antichrist.

In recent years, due to the Malachy Prophecy, many people, even many Catholics have accepted the idea that the Last Pope will be the End-Time Antichrist. While I find it an interesting phenomena, I don't put much stock in extra-biblical prophecy. What very few of these same people will readily admit is that the Papacy itself is the seat of the Antichrist, but it is the next logical step. Perhaps the Reformers were right all along, but I may just agree to agree that the Last Pope will in fact be the Final End-Time Antichrist or *man of sin*.

Now I have looked at many different ideas as to exactly what or who "the restrainer" is. Search the internet and to the number they all incorporate the pseudo-seventieth week of Daniel or some other form of counter-reformation left behind eschatology. A veritable cornucopia where no answer is wrong, simply choose the one you like the best! But I choose to look first to the plain reading of the text:

(2 Thessalonians 2:1) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (2)

¹(Tertullian: On the Resurrection, chaps, xxiv., xxv.)

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Apparently there arose some speculation that Christ would return at any moment, here Paul puts down the doctrine of an imminent return, at least for that time.

(v.3) Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Here Paul lists: 1. *a falling away*; 2. *that man of sin be revealed*. And he reminds them that he told them these things in person, they knew then – there was no debate. The Futurist Scheme put all of these in the future simply because the object of counter-reformation eschatology was to deflect the evidence that the Papacy was and continues to be the seat of the Antichrist.

The early church father, Tertullian, quoting Thessalonians, wrote: “Now ye know what detaineth that he might be revealed in his time, for the mystery of iniquity doth already work; only he who now hinders must hinder until he be taken out of the way. What obstacle is there but the Roman state; the falling away of which, by being scattered into ten kingdoms, shall introduce antichrist”, and this he wrote many years in advance of the event. Has there not always been a Holy Spirit interpretation available to God's people, and would not that interpretation be the same today?

(v.4) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (5) Remember ye not, that, when I was yet with you, I told you these things?

In verse four he describes the *man of sin*, we can easily understand how the Reformers discerned that this was the Papacy. But the Futurist wants to put this in a yet to be built future Temple because of the phrase, “*sitteth in the temple of God.*” Something similar to their expectation may or may not happen, but what is sure is that the scripture says, “*know ye not that your body is the temple of the Holy Ghost*” and that we are the body of Christ, a temple made without hands, living stones, and that many have vicariously put the Papacy in the place of God!

(v.6) And now ye know what withholdeth that he might be revealed in his time.

What withholdeth are the two things listed, that he, that is Christ, might be revealed in his time, completes the answer to the first question and primary subject, “*the coming of our Lord Jesus Christ.*”

After the summary Paul changes focus in verse seven to the mystery of iniquity and the man of sin calling him “*that Wicked*” whom the Lord will consume at his coming. If the Papacy is indeed the seat of the Antichrist, then that which needed to be taken out of the way would have been the reign of the Ceaser’s to make place for the throne of the Papacy. The Papacy satisfies every description of the man of sin.

(v.7) For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

The mystery of iniquity, in the Roman Empire, was already at work, to which the scripture explicitly ascribes its power as being from Satan. The Holy Roman Empire with the Papacy steps it up a notch to put the man of sin in the place of the Biblical God by vicariously taking His place. Many of the Caesars claimed they were gods and even demanded worship, but none of them claimed to be the God of the Bible, even vicariously.

(v.8) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (9) Even him, whose coming is after the working of Satan with all power and signs and lying wonders, (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Of course, the Last Pope, whether the present one or not, as the Last Antichrist will suffer the things described here when the true Messiah, the Lord Jesus Christ does return. We are still waiting for the facts of history to catch up with the Left Behind Eschatological View. Until the temple is rebuilt and some dupe goes into the holy place and calls himself God, I’m hoping you’ll agree to agree that what I have presented here is a viable interpretation which cannot be excluded by either scripture or the facts of history.

(v.11-12) And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Have you believed unto repentance of your sins? Are you walking in the Kingdom of God, crucifying the deeds of the flesh, having no pleasure in unrighteousness, and will you endure until the end? The truth of the Gospel must genuinely be believed and lived to assure that we are not under this strong delusion.

Chapter 6 – Apocalyptic Terms and Divine Interpretation

Many expositors claim to interpret scripture by scripture, and it is true that scripture should be interpreted by scripture. Apocalyptic terms (symbols) should be defined by scripture explicitly with one or two witnesses. Interpretation by conjecture should always be suspect and never relied upon for a definite determination, or to become dogmatic.

We should always look first in the immediate text, the same chapter, or the same book, before we look elsewhere in the scripture. Similar texts are available in the prophecies of Daniel, so it would be the next resource for divine interpretation of symbols. As well there are many prophetic texts scattered throughout the Old and New Testaments.

Divine Interpretation refers to those apocalyptic terms and symbols which are interpreted explicitly in the text of scripture itself. Every expositor should start at this point, with that which is sure, which interpretations God has given to us in the text of the prophecy itself.

The Beast symbol:

The word *beast* is used as an apocalyptic symbol 6 times in Daniel chapter 7, then found 37 times in the Revelation chapters 11-20. This is a very important symbol to understanding the Revelation. Daniel 7 describes “*four great beasts came up from the sea*” with different characteristics. The fourth of which “*had ten horns*”, is the same that is described in the Revelation, coming up out of the sea. Whereas John has not interpreted this symbol to us in the text, Daniel explicitly defines the symbol for us:

Dan. 7:23, *Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth...*

Now I know when I see the word *beast* being used symbolically, that we are talking about a prominent kingdom or ruling power in the earth. It would be a mistake to apply the term to a singular individual when the term is used apocalyptically. Also ask, in what way the fourth beast was *diverse*, the text does not tell us: we later learn that it had seven heads!

The Scripture explicitly names four of the *beast powers* thus: Daniel 7 opens “*In the first year of Belshazzar king of Babylon*” with the revelation of four beast powers being introduced. Babylon, Medo-Persia, Greece, and Rome. Chapter 8 opens “*In the third year of the reign of king Belshazzar*”. In this chapter the symbol “*beast*” is not explicitly used. But two of the kingdoms explicitly named are rather described as different beasts, or animals if you prefer: *The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat*

is the king of Grecia: and the great horn that is between his eyes is the first king. Dan. 8:20-21

For confirmation of our thesis here we also refer to Daniel Chapter two which outlines the same four dominating powers as those referenced as the beasts of chapters 7 and 8, which reign until Christ sets up His Kingdom, however exposed as successive parts of the same image instead, also followed by an even more succinct divine interpretation in the text itself:

(Dan. 2:38-45) Thou [Babylon] art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Head symbol upon a beast:

Where do the four heads of the Daniel 7:6 leopard fit into our apocalyptic chronology? First we must ask: Does the symbolic use of “head” in Dan 7:6 have the same meaning as the usage in the Revelation?

It is obvious that more than one head or horn represents a division of power within a beast. The Daniel 7:6 beast is identified as Grecia when recapitulated in Chapter eight, where in its final form it has a fourfold division represented by four horns after its single horn is broken off of its single head. Therefore the four heads of chapter seven, merely represent the same division as do the horns in chapter eight. These heads and horns should not be extended to the divisions expressed in the Revelation as they would only create irreconcilable combinations in the different contexts, to wit: If Rome is number six (“is” contemporary with

John) as (five have fallen), and the leopard beast, representing Greece, has four heads, Rome following would be five! And if you add Babylon and Medo-Persia, Rome would be seven. The only logical conclusion is, that the heads of Dan. 7:6 do not represent the same divisions as those of Rev. 17.

Horn symbol upon a beast:

Daniel 8:20 also gives us some insight into the “horn” symbol as an attribute when they appear on a beast power. We notice that the “*ram which thou sawest having two horns are the kings of Media and Persia*” indicate an obvious division of power within a beast. In verse 21: “*And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king*” indicates the singular power of Alexander the Great when Greece conquered and assimilated the two sea beast powers (Babylon and Medo-Persia) that fell before it.

In the next verse: *Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.* (Dan. 8:22) Indicates that when Alexander suddenly died, Greece was divided between four of his generals, this is the famous and well-known history that followed the prophecy.

We notice that fourth sea beast of Daniel 7, the Dragon of Revelation 12, and the sea beast of Revelation 13 all have ten horns. By all of the commonalities present it is reliably held that these are all one and the same beast power as it appears at different intervals in history. The seven heads being omitted from the Daniel description may be an indicator of this thesis or, depending on the meaning attached to the apocalyptic heads, it may be nothing other than a simple omission (more on this later).

Crown symbol upon a beast:

Rev. 12:3 *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*

At the time of the fall of Pagan Rome, here represented by the ten horned beast appearing as a red dragon was celebrated in Roman history when Christianity was elevated to the State Religion by the coinage impressed with the State standard over the dragon by Constantine.

The ten horns representing the division of the kingdom upon the invasion of the Barbarous nations from the north — we have the testimony of Irenaeus from the second century that this was the understanding of the prophecy even before it happened. “I have observed

on the Apostle's statement, that the Thessalonian Christians knew what the hindrance was that prevented the development of this Man of Sin: and we have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the Imperial power ruling and residing at Rome."⁶⁷

The crowns being upon the heads of the beast rather than on the horn divisions indicates that power was centralized in Rome concurrent with the 1260 years of Papal (man of sin) dominancy. This would concur with the little horn of Daniel where three of the ten horns were broken off, also leaving the remaining horns vested in the little horn power.

Rev. 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Following the 1260 year overt Papal reign of Western Europe, the crowns move to the several divisions represented by the ten horns, but Papal Rome retains its antichristian status and religious power represented by "*upon his heads the name of blasphemy.*" This is the present condition of Western Europe in apocalyptic terms, so that it can assume its final revealed status before the consummation, which requires its affiliation with the Two Horned Earth Beast and the Image it creates as outlined in chapter 13.

⁶⁷Horae Apocalypticæ QE, V3 pt.4 ch.3: See the references to Tertullian, Lactantius, Chrysostom, Jerome, Vol. i. Augustine is the first, I believe, who expresses himself doubtful on the subject. He too, however, while professing his own ignorance, mentions the explanation above given as prevailing; and only adds, as another solution, that he had also heard the hindrance (το κατεχον) explained as meaning the want, so far, of a sufficient multitude of apostates, to make up for Antichrist the necessary constituency of a kingdom, without which his development could not take place. De Civitate Dei xx. 19. 3. (www.horaeapocalypticæ.wordpress.com)

Chapter 7 – Seven Heads and Seven Kings

The Seven Kings and several observations on their relation to the Sea Beast:

(Rev 17:8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(9) And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

(10) And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

(11) And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

If taken as, v.10 “*And they are*”, meaning the seven heads (v.9) are the seven kings (v.10), a double meaning could result, and one (the previously described *famed seven hills of Rome on which the woman sitteth*), the other (as follows), or both may be allowed by the text and original language.

It is true that *The Beast* does in time come to dominate all of the seven Beast Power localities having to do with Israel and the Church (Egypt through the chapter 13 Earth Beast, its own inclusive) before it goes to perdition: however the fact that it seems to originate with all seven heads, and does not begin with the six inclusive and gain the seventh later, serves to create doubt about the double meaning. Perhaps we should consider that the beast appeared with ten horns which did not come into power until the Caesars fell and the *man of sin* rose up. We, however may only speculate upon the seven hills being synonymous with the seven hilled city; and either proposition is compatible with our interpretation, so I determine it best to leave off the query for our purpose, there being no further explicit revelation from the several texts.

Scripture defined Beast Power:

The meaning in this is easily seen in so far as the symbol itself is concerned, by reference to the statement so emphatically made and repeated respecting the Beast, when exhibited in the vision of Chapter 13, that one of his heads appeared to have been wounded “*as it were to death*” by a sword, but that his deadly wound was healed. The healing of

this (purportedly deadly) head wound would account for the seeming disappearance (*was, and is not*) of the Roman or Papal headship of the Beast and the intermediate appearance, then dominance of the seventh king/beast of v.10, which must be the same as the chapter 13 Earth Beast (it being the only mention of an additional *beast* power), which comes alongside and helps the wounded beast's head healing and it's reappearance as the eighth, (*one of the seven*). It being enumerated as the eighth also indicates that it does not look or operate as it did before, during its 1260 year overt rule, but somehow rules stealthily, perhaps in the shadows – the well-known term *shadow government*⁶⁸ comes to mind here.

With the development of history and our present state of world powers, it has become apparent that the only indispensable meaning suitable in the seven heads (v.9), would include the representation of all of the Seven Beast Power localities this final head would come to dominate over its life before going *into perdition*. Any contrary speculations must ignore the verse 11 text identification of the “eighth” king (βασιλεύς) as a “beast” (θηρίον), “*the beast that was, and is not, even he is the eighth,*” therefore not merely a type or style of governing in the selfsame Roman Beast Power as many have speculated, and especially necessary for the Preterist thesis.

Verses 10-11 are rather an enumeration and recapitulation of individual dominating beast (θηρίον) powers, of which the eighth cannot be the seventh (the chapter 13 Earth beast), but must be the sixth (the Roman Power contemporary with John), because it is Rome, and already defined by Daniel 2 as the great Iron Empire or portion of the Mystery Babylon Image as being destroyed by the coming of Christ to set up His kingdom, and in Daniel chapter 7 as the fourth and last dominating beast power, therefore must be identified as the same described in Rev. 17 as going “*into perdition.*”

Identifying the enumerated Beast Powers:

1. Rome, the Revelation chapter 13 Sea Beast, is described as having leopard, bear, and lion features, these features being those of the three Daniel 7 sea-beasts that preceded in succession and were conquered and assimilated by it. This would account for four of the *seven kings* or beasts.
2. Rev. 17:11 enumerates 7 beast powers total in succession, with one reasserting itself at the end being numbered as the eighth, one *of the seven*.

⁶⁸ www.nicklasarthur.wordpress.com/the-shadow-government-works-for-the-antichrist-part-1/

3. The sixth being contemporary with John necessitates reaching back in the history of Daniel and Israel for the previous five world (or Israel dominating) ruling powers of which only the three immediately previous are explicitly named as *beasts* in Dan. 7.

Shared Attributes:

We must intently examine the shared attributes of the four explicitly named sea beast powers: Babylon, Medo-Persia, Greece and Rome, before we can identify who the remaining three or unnamed beasts are.

1. Each of these four sea-beast powers were individually, original powers when they rose up.
2. Each then conquered and assimilated the ones before them and dominated the territory and people of its predecessors, having risen up from the same locality, the sea (or waters). The interpretation of the symbol *waters*, from Rev. 17:15 as “*peoples, and multitudes, and nations, and tongues*” verifies the like symbol as referring to the old world locality, whereas the *flood* symbol would represent conquest or warfare.
3. And most importantly, none of these beasts are a division of any of those preceding it, they only assimilate.
4. They all dominated the Israel of God: Before Christ, National Israel; after Christ, the Church – the Supranational Israel of God, along with other nations around them.⁶⁹

There yet remain two unnamed beast powers preceding the four sea beasts of Dan. 7. These were previously named as Egypt and Assyria, both meeting the criteria as original powers and dominating National Israel immediately before Babylon, by whom they were both along with Israel, conquered and assimilated.

After Rome, the “*and one is*” concurrent with John, the one yet future “*is not yet come*” can only be enumerated as the seventh as it remains otherwise unnamed by the text itself. The Revelation, specifically chapter 13, has the only mention of an additional beast power rising up, so must be our seventh king/beast. The scripture leaves us no other alternative. Equipped with this revelation we may now inquire into the identity of this seventh king-beast power.

⁶⁹Seventy weeks were determined for National Israel which terminated with the final week during which the Messiah, Jesus appeared to *confirm the covenant*, according to Dan. ch. 9, after which the Gospel went to *the nations* and God’s chosen people became a supranational catholic church.

Chapter 8 – Rise of the Two Horned Earth Beast

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; (Rev 13:11-14)

Chapter 13 of the Revelation is an overview of the final phase in the life, machinations, and affiliations of the greatest and most enduring of the final world dominating powers, or *beasts*, created by mortal man, with its revived head and supporting companions, the Earth Beast and its Image, before it goes to perdition.

Attributes of the Earth Beast Prefigured in the Vision:

Let us examine the mentioned attributes of this seventh beast power from the divine text itself, and see if we can find a candidate in subsequent history that satisfies all of the criteria following. Here we refer to our previous discussion which identifies this new Beast Power, with the Seventh King/Beast of *Revelation 17:9-11*, and the attributes enumerated there:

1. He “*is not yet come*”:

Here is a direct future tense reference to an appearance of a seventh King/Beast Power that did not previously exist, future from the present tense of John receiving the Revelation, and future from the “*one is*” then in existence: the sixth King-Beast already identified as Rome. Revelation 13 has the only mention of the appearance of an additional and subsequent Beast Power in the scripture, so of necessity must be the same Beast Power mentioned in both texts;

2. And, when he cometh, “*he must continue a short space*.”

Still directing us to the future tense, the author asserts the continuance of this Beast Power must be relatively short in comparison to the other Beast powers before it, or at least the one immediately preceding and contemporary with it, of which the latter seems to be the case.

We now turn back to our primary text above. *Revelation 13:11-14*:

3. This Beast comes “*up out of the earth*”:

First, we notice that this Beast does not rise *up out of the sea* as did the four previous Beast Powers. The *sea*: waters or flood, each

respectively indicating multitudes⁷⁰ or a densely populated area, such as the *Old World*, and conquest by warfare or the sword; this Earth Beast would rise up without conquest of the Beast preceding it, nor would it occupy the highly populated locality of the preceding Sea Beast Powers.

There is only one symbolic use of the word “earth” that I could find in the Revelation, and that concerning the Church’s flight “*into the wilderness*”. This would seem to confirm the understanding that it refers to the opposite definition than that of the “sea” symbol:⁷¹ that this beast did not rise up in the old world locality where the sea beasts did, but rather would appear from a locality which was sparsely populated upon its rise.

4. “*he had two horns like a lamb*”:

For reference, averting our attention to the division of the Greek Empire with its singular horn being broke off⁷² and supplanted by four horns, signifying a new four-fold division; and the ten horns of the concurrent Sea Beast three being plucked before the little horn, etc.: We expect to see something representing a twofold division of power during the continuance of this Earth Beast as demonstrated by the short history of the Medo-Persian power.

It’s being described as *like a lamb* is a probable indicator of the attribute one of those horns, or division of power, and the other indicated by our next attribute:

5. “*he spake as a dragon*.”

This Dragon Influence or division would be concurrent throughout the life of this Beast Power with the two horns, as we notice no change or one horn being plucked up by another as in the Grecian and Roman Empire Beasts previous to it. This Beast may exhibit an equilibrium or even a constant power struggle between its *lamb like* qualities and *dragon like conversation*, something similar to the old cartoon caricature with a devil on one shoulder, and an angel on the other, especially in its support of the Sea Beast which *derives its power*⁷³ *from the Dragon* or Satan, the god of this world.

6. “*he exerciseth all the power of the first beast before him*”

In its history the Roman Empire ruled the then known world and all of its civilizations; it had military outposts in many of those nations; it

⁷⁰ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Rev 17:15

⁷¹ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev 12:16

⁷²Dan. 8:8

⁷³Rev. 13:2

was the police power of the world. This is the kind of power that will be necessary to fulfill the following tasks (7-14) set forth in the vision for this Earth Beast Power:

7. *“causeth the earth and them which dwell therein to worship the first beast”*

This is an overview of the end result and motivation of this horn division in the following actions or, in the biblical sense, its *dragon conversation*. He uses the following feats to accomplish world obedience to the First Beast.

8. *“doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”*

In the context as in the Roman, this power is military, an overwhelming military power, and contemporarily, this means fire-power.

9. *“deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast”*

Here we continue the theme of an overwhelming military power that would seem miraculous by any historical standard, and the exhibition of such power in the locality of the sea beast,

10. *“saying to them that dwell on the earth, that they should make an image to the beast”*

So much so this power, that the entire earth will easily capitulate to the assembly of The Image of the Beast, and eventual worldwide obedience to it.

11. *“he had power to give life unto the image of the beast”*

The end result of the wonder, power, and miraculous machinations of this Earth Beast lead to the next step of worship or obedience to the Image of the *Beast that was, and is not, and yet is*,⁷⁴ which will vicariously rule the world through the construct of this Image.

12. *“and cause that as many as would not worship the image of the beast should be killed.”*

Indicating that this Second Beast’s dragon speech or horn division of power must be the primary motivator behind the enforcement action of the image it creates.

⁷⁴Rev. 17:8

13. “*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark*” “*that no man might buy or sell, save he that had the mark...*”⁷⁵

Identity of the Earth Beast Prefigured in the Vision:

Now we look to recent history, and it seems so obvious, so wonderfully fulfilled, that only one candidate among the prominent powers of the world stands out immediately as fulfilling every criteria of this Two Horned Earth Beast in every detail prefigured in the apocalyptic vision. Here we expound upon them one point at a time:

1. America had “*not yet come*” at the reception of the Revelation by John — the New World where this power appeared was an unknown. Upon the punishment and wounding “*as it were to death*” of that head of the Sea Beast, a dominion that lasted for 1260 years under that head, the Papal Power and its Holy Roman Empire seemed to disappear (*was and is not, yet is*). By 1870 it seemed only a powerless shadow of it remained.

2. America rises in the *New World* about the same time of the wounding of the Roman Papal Head and has now existed a little more than 200 years in its current Constitutional established form.⁷⁶ How much time can this Beast Power continue before it exceeds the “*short space*” qualification? Exactly what is “*a short space*” in context of the prophecy? Even if Christ were not to appear for several hundred years more, America’s time would still be a short space by comparison to the contemporary sea beast.

3. America comes “*up out of the earth*”: rather than the *sea*, representing *peoples, and multitudes, and nations, and tongues*, where the four previous beast powers rose up; this beast rises out of the *New World*, sparsely populated by comparison. There is no conquest or necessity of assimilation as noticed in the previous consecutive sea beast powers, so that this power can come along side of and support the Sea Beast as predicted at chapter 13.

4. “*he had two horns like a lamb*” and; 5. “*he spake as a dragon.*”

When a tenth part of the Papal Kingdom fell,⁷⁷ which tenth we have identified as the falling away of Protestant England from the Papal States, many had been fleeing to the New World to escape religious persecution and Papal Inquisition in the same place where Protestant England eventually established thirteen colonies. Canada to the North was a Crown Colony of the Sovereign City of London. Mexico down

⁷⁵See my chapter on the Mark of the Beast.

⁷⁶At the time of this edition, 2018. Constitution signed 1787.

⁷⁷Rev. 11:13.

through all of South America (Latin America) was conquered on behalf of the Vatican by the Papal vassals of Portugal and Spanish Conquistadores. These are all primarily Roman Catholic.

In the New World the only Power that rose up and came to exhibit all of the attributes of the Revelation 13 Earth Beast is the one that developed out of the thirteen colonies planted by Protestant England: The United States America.

These two horns appear to be life-long polar opposites as indicated, they coexist without change during the continuance of the Earth Beast: These two horns demonstrate two equal and opposing powers at the origin of this Beast: lamb like and draconic in speech.

The American Continental Congress adopted the Articles of Confederation, the first constitution of the United States, on November 15, 1777. The present Constitution for the United States was written during the Constitutional Convention, those that opposed the concentration of power, were able to get the Bill Of Rights attached to it in an attempt to preserve those liberties. It was signed on September 17, 1787.

F. Tupper Saussy, in his book, *Rulers Of Evil*, unquestionably exposes the dragon influence and intrigue present in the establishment of the U.S. Constitution, and more specifically the concentration of power in the newly created capital of this Beast, the Sovereign City of the District of Columbia. Though this power was founded upon many Godly or lamb like principles, the draconic influence would eventually turn it to come alongside the draconic power of the Sea Beast that infected it at its inception. The History of this alliance between these two Beasts is foretold in the 13th chapter of the Revelation.”

6. “he exerciseth all the power of the first beast before him.”

It would take two World Wars centered around the dominant locality of the wounded head to lure this Earth Beast into its predicted apocalyptic position of help and support for the Sea Beast.

It is not insignificant that about the same time this First Beast receives it's deadly head wound that the Second Beast rises in the New World and in time comes to exercise all of the powers of the First Beast before it until it finally, “*causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*” It is all too evident that America exhibits the dichotomy which the Scripture indicates that it would in the two horns as this Earth Beast. As the Roman Empire was once the visible Police Power of the world, so today America, since WWII, has emerged as the Police Power of the world, and ...*exerciseth all the power of the first beast before him.*

“Despite recently closing hundreds of bases in Iraq and Afghanistan, the United States still maintains nearly 800 military bases in more than 70 countries and territories abroad — from giant “Little Americas” to small radar facilities. Britain, France and Russia, by contrast, have about 30 foreign bases combined.”⁷⁸

The Earth Beast Creates the Image of the Sea Beast:

[He] causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (Rev 13:12-14)

Principle in our search for a divine interpretation on the symbol here used, that of an *Image* of a Beast Power, is that found in Daniel chapter two in the first appearance of the *Mystery Babylon Image* from Nebuchadnezzar’s dream. In the first we see an image of all of the powers that would dominate the world from the first enumerated Sea Beast, that is Babylon its head, which demanded worship of its own *Image in the plain of Dura*,⁷⁹ until this amalgamation of the four sea beast powers goes to perdition at the return of Christ.

In this second, end time Image, we see the amalgamation of all of the powers of the earth, for the final conquest of the whole earth, which will come to demand the worship of *all, both small and great, rich and poor, free and bond*.⁸⁰ It is through this image that the wounded head’s healing is complete and through which it can vicariously rule the world, and cause them that dwell on the earth to wonder, *when they behold the beast that was, and is not, and yet is*.⁸¹

We have learned from Bible History and at the temptation of Christ,⁸² that it is Satan who comes to dominate all of the kingdoms of mortal men, regardless of the best beginnings. So, with the Dragon Power firmly entrenched in the U. S. Government at Washington D.C. in *The New World*, World War One is initiated and America lured to engage the conflict in the First Beast locality, that is *The Old World*, after which the first attempt to create an *Image* of the Sea Beast ultimately failed: *The*

⁷⁸politico.com/magazine/story/2015/06/us-military-bases-around-the-world-119321

⁷⁹Dan. 3:1.

⁸⁰Rev.13:16.

⁸¹Rev. 17:8.

⁸²Luke 4:5-6.

League Of Nations was “founded on 10 January 1920 as a result of the Paris Peace Conference that ended the First World War.”⁸³ America is not yet ready, but is certainly on the way to becoming the most powerful nation on earth. “The onset of the Second World War showed that the League had failed its primary purpose, which was to prevent any future world war. The League lasted for 26 years; the United Nations replaced it after the end of the Second World War...”⁸⁴

World War Two in the same 20th century fully develops American fire power in sight of the entire earth. America concludes WWII with a miraculous fire power previously unseen, the Atomic Bomb, against which none dare make war. *By the means of those miracles which he had power to do*, America convinced the world that *they should make an image to the beast*.

This new Image: “The United Nations (UN) is an intergovernmental organization tasked to promote international cooperation and to create and maintain international order. A replacement for the ineffective League of Nations, the organization was established on 24 October 1945 after World War II with the aim of preventing another such conflict. At its founding, the UN had 51 member states; there are now 193 [as of 2018]. The *headquarters of the UN is in Manhattan, New York City*...”⁸⁵

The United Nations is the *New World* order. America did not join the former League Of Nations, but is a founding member of the UN. “The UN Charter was drafted at a conference between April-June 1945 in San Francisco, and was signed on 26 June 1945 at the conclusion of the conference; this charter took effect on 24 October 1945, and the UN began operation.”⁸⁶

“The organization's membership grew significantly following *widespread decolonization* in the 1960s, and by the 1970s its budget for economic and social development programmes far outstripped its spending on peacekeeping. After the end of the Cold War, the UN took on major military and peacekeeping missions across the world with varying degrees of success.”⁸⁷ America, with its 800 military outposts worldwide is the primary police power of the UN.

Following is a Resolution adopted by the General Assembly on 25 September 2015 for: Transforming our world: the 2030 Agenda for Sustainable Development:

⁸³Wikipedia.

⁸⁴Ibid.

⁸⁵Ibid.

⁸⁶Ibid.

⁸⁷Ibid.

UN Sustainable Development Goals

- Goal 1. End poverty in all its forms everywhere
- Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- Goal 3. Ensure healthy lives and promote well-being for all at all ages
- Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Goal 5. Achieve gender equality and empower all women and girls
- Goal 6. Ensure availability and sustainable management of water and sanitation for all
- Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
- Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- Goal 10. Reduce inequality within and among countries
- Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable
- Goal 12. Ensure sustainable consumption and production patterns
- Goal 13. Take urgent action to combat climate change and its impacts*
- Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
- Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
- Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
- Goal 17. Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development.⁸⁸

“As you can see, this list goes far beyond *saving the environment* or *fighting climate change*.

It truly covers just about every realm of human activity.

Another thing that makes this new sustainable development agenda different is the unprecedented support that it is getting from the Vatican and from Pope Francis himself.”⁸⁹

“Under this Pope, the Vatican has become much more political than it was before, and sustainable development has become the Vatican’s number one political issue.

⁸⁸un.org/

⁸⁹theeconomiccollapseblog.com/archives/tag/the-growing-power-of-the-united-nations

And did you notice the language about “the world’s religions acting in unison”? Clearly, the Vatican believes that it has the power to mobilize religious leaders all over the planet and have them work together to achieve the “UN’s sustainable development goals”.

I can never remember a time when the United Nations and the largest religious institution on the planet, the Catholic Church, have worked together so closely.

So what will the end result of all this be?

Should we be concerned about this new sustainable development agenda?”⁹⁰

The above mentioned decolonization, continued breaking up, answers to the Dan. 7:19 attribute of the Sea Beast, “which devoured, brake in pieces, and stamped the residue with his feet;” very fitting with the “iron mingled with clay” in the Daniel chapter 2 Mystery Babylon Image of the feet and ten toes description, “they shall not cleave one to another, even as iron is not mixed with clay” preceding the return of Christ to set up His Kingdom.

More recently with the 2020 so-called Covid Pandemic we have this article:

“Pandemic Panic To Usher In The UN’s 2030 Agenda Ten Years Early

Sustainable Development, aka Technocracy, is the endgame of the global elite who want control over all resources on earth, including people. The “Great Panic of 2020” has been weaponized to create the biggest economic coup in the history of the world.

I would again note that control over political structures is incidental to control over all economic functions. When Technocracy prevails, elected politicians of all stripes will be summarily dismissed and engineers and scientists will run the world directly. For citizens, this is the essence of scientific dictatorship: there is no need for representative government because systems will be run autonomously via algorithm.

The threat of killing capitalism and free enterprise is very real and most definitely existential to America as we have known it for over 200 years. - TN Editor”⁹¹

Beyond chapter 13 of the Revelation the Scripture makes no further telling exposition of the Image of the Beast; but can one even imagine what more needs to be said? If we have not here spoken the truth, then what else could it possibly be?

⁹⁰ Ibid

⁹¹ <https://www.technocracy.news/pandemic-panic-to-usher-in-the-uns-2030-agenda-ten-years-early/>

Chapter 9 – The False Prophet and the Three Frogs Era

The False Prophet.

In order to identify that which is *False*, you must first know that which is *True*. It has been revealed that when the Treasury Department trains its agents to spot counterfeit money, that they never show them any counterfeit script. They train them to become intimately familiar with every detail of the true treasury notes. This way, when they see a counterfeit note, they immediately recognize it as *not true*!

Likewise, we should start by becoming intimately familiar with The True Prophet in order to discover that which is not True. Who was that True Prophet that the Hebrew Nation was waiting for? – The Messiah! Jesus was that True Prophet! In the same way that the Antichrist, the “man of sin” sits in the temple of God, showing that he is God, falsely or vicariously taking the place of God in the hearts and minds of men in the visible church on earth, so the False Prophet does the same – he takes the place of the True Prophet.

The exact phrase “false prophet” is only used four times in the New Testament. Once it is attached negatively to a named individual with the definite article “*a*” *false prophet*.⁹² The other three occur in the Revelation with the definite article “*the*” *false prophet*, to these we concentrate our investigation.

We’ve discussed previously where the Protestant Historicist interpretation of the Revelation left off at the end of the 1260 years era with the pouring out of the sixth vial. Then, following immediately after the opening statement of the sixth vial the *Three Frogs* are introduced in the Revelation. *For they are the spirits of devils*. In the past, some Historicists have erroneously speculated that the Two Horned Earth Beast of chapter 13 was the false prophet of chapter 16, positing that the “*like a lamb*” attribute was a clue of character typical of a “wolf in sheep clothing,” therefore the “false prophet.”

The futurist would have you believe that there will be “*a*” singular “False Prophet” to identify at some juncture, but a careful study reveals a wider view. In my view, if there is a named singular False Prophet he would be none other than the *man of sin*. And as we already know, “the man of sin”, like “the man of God” does not refer to a singular individual, rather it refers to a class of individuals, which we have already discovered that “the man of sin” refers to a specific class – the Papacy. I am absolutely convinced that “the False Prophet” is simply another

⁹² Acts 13:6

reference to that same class of men. The False Prophet, the Seat of the Papacy, and that of “the man of sin” are all one and the same.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. (14) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev.16:13-14

The *dragon* being representative of that old serpent and the devil, in this spirit we look for the continued and pervasive influence of religious pagan idolatry and hedonism rising in the world at large and even gaining influence in the visible church. We also anticipate the final rise of persecution and wave of martyrdom again emanating also from the visible church directed at the true Bible believing elect of God as in the Inquisitions of the past.

The *beast* which also gets its power from the *dragon*, we recognize as the Roman Empire which morphs through history from the solid legs of iron in the Daniel chapter two image to the feet and ten toes mingled with clay when it is struck by the stone cut out without hands and desolated so that no place is found for it any more. We recognize this desolation as the same events described in the Revelation leading up to the consummation. The spirit coming from the mouth of this beast will result in Statist idolatry, as those who bowed before the Mystery Babylon Image of Nebuchadnezzar, and a combination of Church-State-ism as practiced in the Temporal Reign of the biblical and historical Antichrist, and the idolatry of those who put the State in the place of God.

The *false prophet*, in the Revelation is translated singular. Any use of False Prophet as singular should be contrasted with the True Prophet. Jesus was that True Prophet that Moses foretold the coming of, so as the Antichrist is the usurper of Christ’s position in the church as the *man of sin*, so the False Prophet usurps the place of the true, making all of these appellations refer to one and the same persona, which persona will be *cast into the lake of fire and brimstone*, with the beast.

The Spirit of Prophecy being described as the testimony of Jesus⁹³, the *false prophet* or spirit of false prophecy, may also refer to the abundance of false gospels and the inundation of false prophecy and false Bible interpretation to deceive even the elect (*if it were possible*) as disseminated by these evil spirits in the final epoch leading up to the return of our Lord, all of these of course emanating from the same source.

⁹³Rev. 19:10

So typical has the false prophet agency become that they are difficult to tell from the true prophet of God in the nominal church. We see these devilish spirits being loosed here for the specific purpose of organizing evil for their own ultimate destruction at the return of Christ. We also notice something similar at the end of the thousand year reign of Christ where Satan is loosed out of his prison to gather the forces of evil to battle against the camp of the saints.⁹⁴ In both of these instances the annihilation of those evil forces is the result.

The Three Frog Era.

But how long is the *three frog* era, and when did it begin?

Would the evil that comes out of the mouth of the beast (that is human government), be consistent with the spirits that were loosed with the French Revolution? — Undeniably!

Consequently, this spiritual reality has developed and matured through the nineteenth and twentieth centuries and continues exponentially until this very day. Let me quote:

“Legacy of the French Revolution:

The Loss of Restraint

I would be remiss not to start with the darkest legacy of the French Revolution—namely, the Terror. It reverberates to this day through every violent act done by revolutionaries and terrorists, from the Bolsheviks to bin Laden, in the name of the people.

The historian J. L. Talmon argues that the legacy of Jacobinism—the most radical part of the French Revolution—is totalitarian democracy. The Messianic ideal born in the French Revolution inspired the totalitarian movements of the 20th century, especially Communism.

But I would argue its influence is not limited to Communism. It is present as well in all illiberal movements that restrict liberty in the name of equality and justice. Such illiberalism exists today in Russia, Venezuela, and Iran where a façade of democracy masks oppression and a corrupt rule. You see it in the populist nationalisms of the world that end up in dictatorship, as the French Revolution did with Napoleon. Plebiscitary “democracy,” where the people are allowed to speak only once and forever hold their peace, is also a legacy of the French Revolution.

The fundamental error in this legacy was the loss of restraint. In their fervor to create a new humanity, the Jacobins in particular committed the cardinal sin of losing their humanity.

⁹⁴Rev. 20:7-9

To illustrate this point, it is well worth remembering that even Niccolò Machiavelli, who served in a diplomatic mission at the court of one of the cruelest tyrants in European history, Cesare Borgia, saw the necessity of restraint. In writing *The Prince*, which was modeled on Borgia, Machiavelli believed that sometimes evil had to be done to create the good, but he always understood that it was, after all, still intrinsically evil—it was an exception to the rule, if you will.

That changed with the French Revolution. Now evil acts committed in the name of the good became, in and of themselves, good.

There are few ideas unleashed on the world that have caused more misery. While totalitarianism on the Left and the Right has had different philosophical roots and different aspirations, they were united in this one goal: Nothing could be allowed to stand in their way of totally transforming mankind and societies. This was equally true for Stalin as well as Hitler—for Pol Pot as well as Osama bin Laden.

The direct ideological heirs of the French Revolution—socialism and Communism—of course have had a varied history. Gracchus Babuef (*The Conspiracy of the Equals*, 1796) was one of the last of the revolutionaries and the first to envision an absolute leveling of society. Marx and others turned socialism into Communism as a critique of the capitalist system. Lenin and others transformed socialism into Communism as a totalitarian movement. But today in the West, the “socialist” idea has been tamed. Socialist ideals have made their peace with elections and the capitalist system, becoming social democracies in Europe and the welfare state in the United States.⁹⁵

These ideals are the very seed of the model exposed in Revelation chapter thirteen about the Monetary Mark of the Beast. Those who do not go along with the totalitarian tyranny of equals will be beheaded, they will be killed, and those who kill them will think that they do God a service.

Of course, their god is the god of the zeitgeist, and the head of the Beast, the Antichrist, who once again, through his Shadow Government or Jesuit army and its many conscripts, has permeated and dominated the outer court, the majority of the visible church on earth, as well as the secular mind at large.

And just who are these persecuted ones that will be martyred?

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

⁹⁵<http://www.heritage.org/research/lecture/2014/08/the-great-divide-the-ideological-legacies-of-the-american-and-french-revolutions>

Rev 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The time in which we live now is a Church era increasingly dominated by the False Prophet Spirit. So we see the beginning of this era, and we understand the end which is clearly expressed in the scripture text:

...to gather them to the battle of that great day of God Almighty.⁹⁶

That there is paganism and idolatry, state-ism and false prophecy running rampant in the visible and nominal church is an undeniable reality to the discerning Bible believer. This era has seen an ever-increasing prominence of these evils, and will until the Great Day arrives.

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

⁹⁶Rev. 16:14

Chapter 10 – The Mark of the Beast

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. (Rev 13:16-18)

The Name and Number.

It may be unclear whether the antecedent Earth Beast, or the Image, be the nominative to the verb *causeth*, with which the passage above opens. For the Image is but a construct instigated by the Earth Beast on behalf of the Sea Beast; and the Earth Beast one of several agents or superintendents, in order to the fulfillment of the enactments of the Image.

As to the requirement that all should be made to receive on their right hand, or on their forehead, the mark, name, or number of the Beast, it has been so well and fully illustrated by former commentators in regard to the number from customs prevalent in the Roman world about the time of St. John, and its application to the Papacy has been so clearly shown, that we have little more to do here than to abridge them from the Horae¹:

I now proceed to show the Application of all this to the Papacy:

1. As to the Beast's name and its *Papal application*. The prophetic statement is thus made in numerical enigma: *Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man: and his number is six hundred threescore and six.*

There are here two things to be premised. *First*, the number 666 given in the usual text is unquestionably correct (χϞϞ). For Irenaeus in the most positive manner so states it,² and also Hippolytus;³ nor, of the many

¹ Horae Apocalypticæ V.3, Ch.IX § 4 II. (including footnotes), Reformation Quincentennial Edition, Cross The Border Publishing. www.HoraeApocalypticæ.wordpress.com.

² It seems there was a reading in some copies extant even then of *χίς*, instead of *χϞϞ*, 616 instead of 666; — a reading still perpetuated in the Codex Ephrem, and by the Expositor Tichonius. Against it Irenaeus thus inveighs: *Οὐκ οἶδα πῶς ἐσφάλησαν τινες ἐπακολουθήσαντες ἰδιωτισμῷ καὶ τὸν μέσον νηθεύσαν ἀριθμὸν τοῦ ὀνόματος ν' ὑψηλίσμα ὑφελόντες καὶ ἐξῆδεκαδὸν μίαν δεκάδα βουλομένοι εἶναι.* Lib. v. c. 30. On *τ'*, as a Greek numeral formed from the digamma, see Eckhel iv. 383. I shall presently have to revert to this point.

³ Or pseudo-Hippolytus. *Ἡ δὲ σφραγὶς αὐτοῦ ἐπὶ τοῦ μετώπου καὶ ἐπὶ τῆς δεξιᾶς χειρὸς ἐστὶ ψηφός χϞϞ.* De Consumm. Mundi.

solutions suggested by the Fathers, is there any one founded on any other number.¹

2. There is the highest probability of the language and number of the word meant being Greek, and not *Hebrew*: because the Apocalypse was intended for the use of Gentiles, to whom Hebrew was scarcely known; because the first and last letters of the Greek alphabet are expressly selected by Christ in the Apocalypse, and not those of the Hebrew, to express his eternity, "I am A and Ω saith the Lord;"² because the *numerals* in which the enigma is expressed; χξς' are *Greek* numerals; and because Irenaeus directly asserts,³ and all the other early Fathers imply, by making their solutions in Greek, that that was understood by *them* to be the language intended by the Divine Spirit.⁴ Other languages besides Greek and Hebrew I conceive to be out of the question. More especially in the imperfect numerals of the Latin language there is no example so early.⁵

These two things premised, we proceed to the solution of the enigma, and inference of the name from the number given. Nor can I conceive any name more appropriate, and in every point satisfactory, than the famous name (*Λατινός*), given by Irenaeus; itself "*the name of a man*," viz. Of the father of the Latin race, *Latinus*,⁶ and of which the numeral value is exactly 666. "It seems to me," he says, "very probable: since this is a name of the last of Daniel's four kingdoms; they being Latins that now reign."⁷ He mentions besides, it is true, two other names in the way

¹It is the reading, moreover, of all the most ancient manuscripts except the Codex Ephrem; especially of the famous Codex Alexandrinus in the British Museum; a manuscript of the supposed date, says Mr. Tregelles, of the 5th century; — in which manuscript it is written at full length, ἐξακοστοί ἐξήκοντα ἑξ.

²Apoc. i. 8. So Tichonius in loc.

³He says; Καὶ τοῦ λόγου διδάσκοντος ἡμᾶς ὅτι ὁ ἀριθμὸς τοῦ ὀνόματος τοῦ θηρίου κατὰ τὴν τῶν Ἑλλήνων ψήφον διὰ τῶν ἐν αὐτῇ γραμμάτων ἐμφαίνεται. Lib. v. c. 30, apud Euseb. H. E. v. 8.

⁴There is no exception, I believe, whatever among the Fathers of the first six centuries.

⁵So Clarke, p. 59. — The unfitness of the Latin appears in this, that there is but a very small proportion of its letters numeral, viz. M = 1000, D = 500, C = 100, L = 50, X = 10, V = 5, I = 1. For it is by a combination of V and X with I, single, or repeated, that the other numbers are made up; there being a difference in the combined value according as the I is on one side or the other of the X or the V; e. g. IV being equal to 4, VI to 6: a combination this impossible in any distinct ἰσοψηφία, and, consequently, excluded. In Latin enigmas of this kind, the word ought to be one altogether made up of letters of numeral values, so as in the DIC LVX proposed by Albertus Magnus, as answering to the 666 of the Apocalypse; a solution otherwise, however, objectionable and absurd. This principle is recognized in the ancient example on the word DVX, given by Mr. Clarke: Qui de quingentis de quinque deemeque sit unus, Ille meis precibus dignum poterit dare munus. For DVX in numeral value is (D = 500 + V = 5 + X = 10), or 515.

⁶The appellative, as "the name of a man," did not after this become obsolete. It has continued even to comparatively modern times, e. g. I observe Latinus Vestanus among the subscriptions to the 5th Lateran Council, Hard. ix. 1708. And others of the name are recorded in Moreri's Encyclopaedia.

⁷"Sed et LATEINOS nomen habet sexcentorum sexaginta sex numerum. Et valde verisimile est; quoniam novissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant." Lib. v. cap. 30.

of solution: one, *Ενανθας* only in passing; the other *Τειταν*, under an impression of its being, even yet more probably than, *Λατεινος* the word meant; because judged by him to be a fit name for the last Roman ruler, in other words Antichrist, before the grand consummation. But the reasons he offers seem comparatively insufficient.¹

And Hippolytus, his disciple and follower not very long after, both in the episcopate and in martyrdom, urges the probability of the same name *Λατεινος*, with much more distinctness and decision of judgment in its favor. And this for the very reason previously suggested by Irenaeus; viz. That it was the name of the holders of the fourth prophetic empire: which empire he knew was to continue, though changed, and under the new heading of Antichrist, till Christ's second coming to take the kingdom with his saints. "It is manifest to all," he says, when speaking of the new Head accruing to the Roman Beast, after the healing of its deadly wound. "For they who now reign are *Latins* (*Λατεινοι*): and the name, transmuted into that of an individual, becomes *Λατεινος*."²

I shall presently have to show the peculiar appropriateness in this point of view of the name *Λατεινος*; an appropriateness very far greater than Irenaeus or Hippolytus imagined. But let me, before doing so, notice two objections that have been urged against it. One (the least important) is this; that it is a word *indeterminate* in itself, whether to be taken as an *adjective or substantive*.³ But where the force of such an objection? The *adjective* *Λατεινος* taken as a local appellative, might just as fitly be a predicted title of *Antichrist*, as (*Ναζωραιος*) Nazarene, of *Christ*⁴ — The second and principal objection is that the orthography of the Greek word is *Λατινος*, not *Λτεινος*; giving the number 661, not 666; and both Bellarmine, and yet more Bengel and I. E. Clarke after him, have asserted

¹"Etenim praedictum numerum habet Ttirav in se; et literarum est sex, singulis syllabis ex ternis Uteris constantibus, et vetus, et semotum. Neque enim eorum regum qui secundum nos sunt aliquis vocatus est Titan; neque eorum quae publice adorantur idolorum apud Graecos et barbaros habet vocabulum hoc. Et divinum putatur apud multos esse hoc nomen, ut etiam sol Titan vocetur ab his qui nunc tenent; et ostentationem quandam continet ultionis, et vindictam inferentis, quod ille simulat se male tractatos vindicare. Et alias autem et antiquum, et fide dignum, et regale, magis autem et tyrannicum nomen." lb. — In noticing the circumstance of the word having six letters, he seems to intimate its analogy in that respect to the number 666.

²After mentioning that various names might be found containing the number 666, he simply notes in passing the names *Τειταν* and *Ενανθας*; and then thus proceeds to *Δατεινος*: — *Επειδη προσεφημεν λεγοντες οτι εθεραπαευσθη η πληγη του θηριου του πρωτου και ποιησει λαλιν την εικονα τουτεστιν ισχυσαι φανερον δ' εστι πασιν οτι οι κρατουντες επι νυν εισι Δατεινοι εις ενος ουν ανθρωπου ονομα μεταγομενον γινεται Δατεινος*. De Antichristo, § 50.

³This combines Clarke's second and third objections: — "2. the impossibility of determining whether it be a substantive or an adjective: — 3. its indefinite form: for, supposing it to be a substantive, we are not informed from it what Lateinos is intended; and, admitting it to be an adjective, we cannot determine with what substantive it is designed to be connected." p. 44.

⁴Matt. ii. 23; *Ναζωραιος κλησεται*. It was an appellation of Christ that formed part of the superscription at his crucifixion; *Ιησους ο Ναζωραιος* Jesus the Nazarene. John xix. 19.

that such is the universal spelling of the word in ancient authors.¹ That this however is not the case appears even from the quotation just given from Hippolytus, to whom they make no reference: for he writes both *Λατινος* and *Λατεινος* with an ει, like Irenaeus; and does not seem, any more than the earlier Father, even to imagine an objection on this score. Now the competency and learning of both these Fathers is undoubted;² and, as regards Irenaeus, his attention appears to have been directed, and his discrimination exercised, as will presently be seen, on this very point of the use of the diphthong. I may add further that Andreas, another learned Greek Father who lived some three centuries later, retained the word *Λατεινος*, as one of the admissible solutions.³ And, turning from later to more ancient authors, it was so written, as Dr. More observes, by the old Roman Poet Ennius,⁴ a man among the most learned of his age:⁵ also, as Prof. Stuart adds, by the Poet Plautus;⁶ and, as Eichhorn, Heinrichs, and more recently Mr. Rabett have observed, upon an ancient bust of Terence, “the *Latein* Siren.”⁷

¹See Clarke, p. 38, &c.

²It is altogether superfluous to quote testimonies to the learning of one so well known and so revered as Irenaeus. Of Hippolytus, who is less generally known, I may observe that Chrysostom speaks of him (Orat. 41) as among the luminaries of the Church; that Jerome (Ep. 28 ad Lucian.) calls him “disertissimus,” and the Roman Martyrology (on Aug. 22) “eruditione clarissimus.”

³ὥς ἐν γυμνασίου λόγῳ πολλὰ εὑρεῖν κατὰ τὸν μακάριον Ἰππύτιον καὶ ἑτέροις ὀνομάτα τὸν ἀριθμὸν τοῦτον περιέχοντα προσηγορικά τε καὶ κοπία μὲν οἷον Δαμπετίς Τείταν...Λατεινός [διὰ διφθογγῆς] Βενεδίκτος. It is observed indeed by Bengel; ‘In uno Andrea? codice manuscripto Λατινός, a librario emendante contra Andree institutum, est repositum: in altero ad Λατεινός additur; διὰ διφθογγῶν aperta licentiae confessio.’ (Clarke, 39.) But he would surely scai-ce mean to suggest that the correcting copyist was more competent than his author; whose learning is well known. See B. P. M. v. 589. *I must observe that in the Latin translation of Andreas given in the B. P. M. v. 613, the word seems at first sight wholly omitted from Andreas’ comment. He is made to allude indeed to solutions given by Hippolytus; and he specifies λαμπετής βενεδίκτος κακὸς ὁδηγὸς ἀληθὴς βλαβερός παλαιὸς βασκανὸς ἀμνὸς ἀδίκος. But no mention is made of Aareivog. A careful inspection of the passage suggests the mistranslation, or misprint. For Proprium, exempli causa, Grsecis sit AcifnrtTrjg, Latine Benedictus, Persice Sarmnaeus, “we must read, Δαμπετίς Λατεινός βενεδίκτος Περσαιὸς Σαρμνεὸς For it is only by Greek computation that Benedict and the other two words have the numerical value of 666. — But what Benedict! Heinrichs (ii. 252) says Benedict IX; who was elected Pope A.D. 1033, some centuries after Andreas. And so in, or after, that age some may have applied it. But, if meant of a Pope by Andreas, (which is not likely,) it must have been Benedict I, A.D. 573 — 577 man of learning; and quite to be trusted, I conceive, as a faithful copyist of the bust in the Vatican. I regret not to have made inquiries about the bust while at Rome. Mr. P. also observes, p. 229, that in one edition at least of Strabo, the Aldine, p. 81 (Ed. 1514), the Greek word for Latium is written Λατεινόν.]

⁴“Quani primuni cascei popolei tenuere Lateinei.” So Ennius, cited from More’s Works, p. 595, by Mr. Cuninghame, p. 173. Mr. Rabett’s reference, p. 223, is to Ennii Annal. Lib. i. p. 3. (Ed. Lugd. Bat. 1595.)

⁵See Cicero’s or Quintilian’s respectful notices of him.

⁶“We may refer to the custom of the more ancient Latin, as in Plautus, of writing I (the long Latin i) by ei; e. g. solitei, diveis, captivei, preimus, Lateina, &c.” M. Stuart on the Apocalypse, ii. 456: a work published subsequently to my first Edition.

⁷Eichhorn. “Terentii effigies, in scholis olim suspensa, titulum habuisse dicitur hunc ‘Seiren Lateina quam dedit victa Africa.’” So Eichhorn in Apoc. Xiii. 18, Vol. ii. p. 135: a passage repeated, as from Eichhorn, by Heinrichs in his 4th Excursus, Vol. ii. p. 246. The latter only objects that it was the ancient form of writing it, and disused in the time of St. John; an objection (see my next Page) that

The truth is, it was one out of two methods of writing the long Greek or Latin *i*, in not uncommon use; in regard of the propriety of which authors differed, and fashions changed: just as among ourselves on the question of spelling *Wycliffe*, or *Shakespeare*, with an *e* final, or without. Of this we have abundant evidence in inscriptions on medals and antiques, still extant, of the age referred to.¹ More especially *appellatives* homogeneous with the word in question, such as *Antoninus*, *Miustinus*, &c. &c., are there found (not “*very rarely*” as Mr. Clarke would have it,² but) very commonly thus written, *Αντωνειος Φανσεινος* &c.³ Hence critics and antiquarians of different creeds, and without any bias on prophetic theories, unite in asserting its legitimacy. The Benedictine Montfaucon, having occasion to speak of Mithras on the Gnostic gems as numerically equivalent to 365, states the required orthography to be *Μειθρας*, instead of the more usual *Μιθρας*; observes that this use of the diphthong was most common; and (what is more) cites Jerome speaking of this spelling of the word, numerally, as if in no way strange or incorrect.⁴ The Protestant *Scaliger* confines the propriety of the use of the diphthong to cases (like the one in question) where it is in the penultima with *vos* following it.⁵ And Irenaeus himself seems to have anticipated him in this discriminating judgment. For, in suggesting

is in fact a recommendation. Mr. Rabett, p. 224, gives a copy of this Bust of Terence, from an engraving of it on the title-page of Farnaby London Edition of Terence A.D. 1651: an engraving said to be from a bust of Terence in the Vatican Library at Rome. Farnaby was a anticipatman of learning; and quite to be trusted, I conceive, as a faithful copyist of the bust in the Vatican. I regret not to have made inquiries about the bust while at Rome. Mr. P. also observes, p. 229, that in one edition at least of Strabo, the Aldine, p. 81 (Ed. 1514), the Greek word for Latium is written *Λατειον*.

¹See Dobson's Variorum Edition of the Oratores Attici, iv. 581; where the commentator on the Consecratio Saepti observes that the use of the diphthong *ει* for the long *i* was most common among the Romans even in the Augustan age, and down to Trajan's. "Obiter moneam nihil apud Romanos in vetustis lapidibus frequentius esse. In inscriptionibus Augusteum secura subolentibus frequentissime invenies a pro longo t positum. Nee sub Augusto tantum, sed sub prosime sequentium Imperatorum principatu, hanc diphthongum *ei* in usu fuisse indicat inscriptio apud Gruter. p. 99. 1; " &c. The Commentator had previously observed: "A Dorienisibus praecipue t in diphthongum *ei* resolvit docent monumenta Peloponnesia a Paciaudio edita. Ibi *Νεικηφορος Ελληνικη Τειμαρχος πολειτης* &c." — It will be remembered that the Latin was of Doric or AElolic origin.

²Clarke, p. 44. — The extreme rarity, as he would have it, of the diphthong *ει* in analogous words, is the grand objection he makes to the use of it in *Αατεινος*.

³See Mionnet's Greek imperial medals; where the words *Βαλβεινος Μακρεινος Μαζιμεινος Αντωνεινος* &c. &c., occur frequently; the other spelling being used elsewhere. So i. 500, 501, ii. 78, 148, 225, 236, 345, &c — See also Spanheim De Usu Num. 80, &c., and Eckhel v. 75, on the earlier use of the *ti* for the long Latin *i*, in Roman Consular coins.

⁴Montfaucon. ii. 226. (Engl. Ed.) — The word in its more usual orthography is given by many Greek writers, Christian as well as Pagan. So e. g. Strabo, Lib. xv. p. 1064 (Ed. Casaub.), *Ἥλιον ὃν οἱ Περσαι καλοῦσι Μίθραν* also the Christian writer ustin Martyr, pp. 29 6, 304 (Ed. Colon.): &c.

⁵Scaliger on ifuseb. Chronic, p. 106. (Lugd. Bat. 1606.) It is properly admissible, he says, in such words as *Αντωνεινος Σαβεινος Αατεινος*; but not in words like *Τειμητης Νεικη*, &c., though frequent on coins and gems.

Τειταν, he notes the spelling with the *ει*, as if there peculiar;¹ but, in regard of *Αατεινος*, seems to take for granted the orthography of the spelling.

In truth, on looking at the words given by ancient writers as words of *mystic numerals*, it strikes me that this, the *more antique method* of writing, was almost *made a point of* in framing the verbal mystery, or enigma.² For, besides that *Mithras*, as just before observed, was by them written *Μειθρας*, although *Μιθρας* was the usual orthography, and *Titan Τειταν* by Irenaeus, as one probable solution of the Apocalyptic enigma, I find *Σειγη* to have been the manner in which the Gnostics spelt the name of their Aeon, when used in numeral enigma, not *Σγη*³ and *Χρειστος* not *Χριστος*⁴ also that *ἐπταχεισχειλιους* and *Χρειστιανους* was the orthography adopted by Jerome, to make out the equi-numeralism of these words with each other, and with the number 1946.⁵ These, with *Αατεινος* are all the examples I have met with of the long I, in words of this class handed down to us from the first four centuries. — So that the objection from the spelling falls to the ground, if I mistake not, altogether. And the word *Αατεινος*, originally recommended by the high double authority of Irenaeus and Hippolytus, and recommended yet more by its own intrinsic appropriateness, — its number (in the word's usual mystic orthography) 666, its name that of a man, and name too of the then holders of that fourth of the four great mundane empires, out of which Antichrist was to rise, — stands forth for our acceptance disencumbered on this point, and free.⁶

¹"Sed et *Τειταν* prima syllabu per duas Greecas vocales e et t scripta, omnium nominum quae apud nos inveniuntur magis fide dignum est."

²Says Prof. Stuart, ubi supra; "When Heinrichs observes that Plutarch and other late Greek writers do not employ u, but only t in such cases, this proves nothing against the method in question: for the less usual method of orthography would naturally be that which best comported with the writer's design of partial concealment." My plea for the archaic spelling goes, it will be seen, further than this.

³Supra..

⁴"Sed et Christus, inquit, (i. e. the Gnostic teacher,) litterarum est octo." (Irenaeus i. 12.) In order to having which number, as Grabe observes, the word must be written *Χριστος*. — I may add that, in the somewhat similarly enigmatic figure of an acrostic, the Sibyl (like Irenaeus) used *Χριστος* for *Χριστος* So B. viii.; cited approvingly alike by Constantine, ap. Euseb. Ad Sanct. c. 18; and by Augustine, C. D. xviii. 23.

⁵"Omnes qui censentur vocabulo Christiano, quos Dominus 7000 tempore persecutions Jezabel, effugit Eliae, relinquisse se dicit...Quod autem numerum 7000 ad Christianorum nomen diximus pertinere, supputa Graece *ἐπταχεισχειλιους* et *Χρειστιανους* (or *χρειστιανους*) et eundem numerum summamque reperies, id est 1946." *[Some editions give the number as 1941: in which case one e must be eliminated from either word.] Comment on Zech. viii. 23. The passage seems to me to be one well deserving observation. See in Clarke, p. 55, the remarks on it borrowed from Scaliger.

⁶Let me here add three or four most unsuspicious testimonies of learned men to the point for which I contend, viz. the perfect admissibility of *Αατεινος* spelt with the ε, as a solution of the prophetic enigma. — And 1st, Malvenda the learned Dominican, in his book on Antichrist. After citing Scaliger's vindication of Irenaeus' orthography of the word (see my p. 250 Note 5). he affirms their truth quite positively; "Haec adeo vera sunt, &c." Vol. ii. p. 195. — 2. Next, the celebrated and

And indeed in this last-mentioned point of view, viz. As a popular and local appellative, it had, when applied to the *last or anti-Christian head and form of the Roman Beast*, an appropriateness unfolded in subsequent history that the Fathers little anticipated: an appropriateness such that I doubt not, had Irenaeus known it, he would have regarded the name as not merely one out of two almost equally probable solutions, but the *only* and all but *certain solution*. — It is this. In the time of Irenaeus, though the then reigning emperor and nation *might* be called, as he observes, *Latins*¹ Yet the appellative so applied was unusual; the *nation* being *Romans*, the *language* only called *Latin*² But so it was that, a few centuries after, when the Western Empire had broken up into ten barbaric kingdoms, with Rome as their common religious center and capital, preparatory, according to prophecy, to the development of Antichrist, so it was, I say, that just at that critical conjuncture the Eastern, separating themselves from the nations of the West, instead of the national appellation of *Greeks* which more properly belonged to them, somewhat remarkably appropriated to themselves the distinctive appellative of *Romans*:³ and affixed to those Western kingdoms, one and all, connected with Rome (and indeed precisely on account of their connection with Rome),⁴ the very appellative of *Latins* here predicted in enigma. Nor did the latter fail to accept, and adopt, the title,⁵ so that it became thenceforward the peculiar distinctive title of the Roman Empire in its *last* form; including both *Body and Head*. It was the Latin world,

certainly not over-credulous Biblical critic Michaelis. In his sketch of an admissible interpretation of the Apocalypse, (ch. xxxiii. § 7 of his Introduction to the Study of the New Testament,) he thus speaks on the point now before us. "I think it not improbable that the most ancient explanation of the mystical number 666 is the true one; according to which Ααττεινος is denoted: the Greek letters in it, taken as numerals, making out precisely the number in question." — 3. Eichhorn is just as decided as Scaliger as to the admissibility of the ε in Ααττεινος, and as to Ααττεινος, being the word intended. As to solutions in Latin or Hebrew he considers them, like myself, out of the question. — 4. Ewald divides the probability between Ααττεινος in the Greek, supposing 666 to be the number; and the Hebrew Caesar Rome, supposing the number to be 616. — 5. Professor M. Stuart, though himself advocating Ferdinand Benary's solution of Nero Caesar; yet admits, as we have seen, Note 4 p. 249 and Note 2 p. 251 supra, that no valid objection is maintainable on the score of orthography against Ααττεινος.

¹ So Virgil AEn. i. geaus unde Latinum, Albanique patres, atque altae moenia Romae.

² "The Gentile name of Latinus, or a Latin, was in the victorious days of the Republic and Empire, almost lost in the more favorite Gentile name of Romanus, a Roman." Faber on the Proph. ii. 346, (Ed. 1810.) Under the idea of Nero being the anti-christian man intended, Heinrichs very naturally expresses his inability to perceive why the numeral of Romanus was not rather the one given, ii. 246.

³ Ποταμοι So the Byzantine writers passim. See J. E. Clarke, pp. 173 — 176.

⁴ Not on account of the languages of the Western Romano-Gothic nations: for these were not Latin, though based on the Latin; but a mix Patois, called Romaunt. See respecting the Romaunt my Chapter on the Waldenses, Vol. ii. p. 372.

⁵ Jerome, as early as the time of the first Gothic invasion, applied the term to his countrymen, the Italian Romans. In his Preface to Isaiah he writes; "Quantae difficultatis, ut Latini nostri mihi ignoscant, si prolixius locutus fuero." A century later, Justinian orders his Decrees to be written "Latinis verbis inter Latinos" Index on Decretum.

the Latin kingdoms, the Latin Church, the Latin Patriarch, the Latin Clergy, the Latin Councils.¹ Indeed the Romanists of the West did on their part whatever might yet more add to the appropriateness of the Apocalyptic appellation. To use Dr. More's words, "They Latinize in everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal Councils speak in Latin... The Scripture² is read in no other language under Popery than Latin... In short, all things are Latin."³ I subjoin in a note a few other of the more remarkable solutions of the Apocalyptic numeral enigma, bearing on the Papacy;⁴

¹This is the distinctive designation given by Gibbon to the Western Papal Kingdoms after the completed division of the empire: — by Gibbon, almost always accurate, almost always Apocalyptic, in his historic pictures and even phraseology!" So Clarke, *ibid.* Even as regards the chief of the Latin kings, crowned "Emperor of the Romans" by the Pope, the Byzantine emperors, from after the times of Charlemagne and Lothaire I, "refused to prostitute to the kings of Germany the title of Roman Emperors." Gibb. ix. 195. As examples in authentic documents of this appropriation of the title by the Papal kingdoms and Popes, J. E. Clarke cites two extracts: one from an edict of the Council of Basle (A.D. 1437) which designates itself as "copiosissimam subventionem pro unione Grmcorum cum Latinis:" the other from a Bull of Pope Eugenius LV, of nearly the same date, which speaks of the "sanctissima Latinorum et Grsecorum unio." — So again the Latin kingdom of Jerusalem, &c. — It strikes me too as deserving notice, that in the German the more ancient mode of spelling the word has been retained, — Latcin, Lateinisch; especially as the German Empire was so long the Latin Empire, in connection with Rome.

²The Council of Trent, as is well known, declared the Latin Vulgate to be the only authentic version; and their Doctors have preferred it to the Hebrew and Greek text itself, though written by the prophets and apostles. — See the exemplification of this given by me in Vol. ii. p. 84, from Cardinal Ximenes.

³This extract is appropriately given by Bishop Newton, Clarke, and others. So too in Bale, p. 257, *infra*.

⁴Of other solutions of Papal application, let me first give a few in Greek, then in other languages.*[While revising this work for my 4th Edition I observe in Malvenda, Vol. ii. pp. 194 — 199, a long list of words in solution of the enigma; but scarcely any that seem to me worth adding to my own list.]

1. Greek. — 1. Ἡ Ἀσπὶν βασιλεία: which in numbers = (8 + 30 + 1 + 300 + 10 + 50 8 + 2 + 1 + 200 + 10 + 30 + 5 + 10 + 1) = 666. This is Mr. Clarke's famous solution, with the more usual spelling of the word Ἀσπὶν. He illustrates the remarkable nature of the solution by a list of above 400 other kingdoms, similarly, or otherwise legitimately expressed in Greek; but of which not one amounts in the number of its name to the precise value of 666.

2. Pareus gives, among other solutions, Ἰταλικά ἐκκλησία = (10 + 300 + 1 + 30 + 10 + 20 + 1 + 5 + 20 + 20 + 30 + 8 + 200 + 10 + 1) = 666. Here the AEolic termination of Ἰταλικά given may perhaps be considered legitimate, the Latin being of AEolic origin. I have tried the names of every other national Church instead of Ἰταλικά (Italian); — viz. Greek, Nestorian, Eutychnian, Jacobite, Abyssinian, Armenian, English, Lutheran, Swedish, &c.: but none else answers.

3. Παπαιοός, (with the diphthong), given in the Codex Claromontanus of Ireneus (Clarke, p. 48): which in numerals = 80 + 1 + 80 + 5 + 10 + 200 + 20 + 70 + 200 = 666. — I give this for its curiosity, not correctness; the proper word for Pope being of course Πάπας. But what the date of this marginal or interpolated reading? Was it before the xiith century? And is it the memorial of an unknown Greek Christian, suspecting the true character of the Popes as Antichrist, even before the Waldenses? See my Vol. ii. pp. 394, 420, &c. Ἀποστατης, an apostate; advocated by Wraugham and Faber. †[i. e. in the Sacred Calendar. His original solution was Ἀσπείνως] Of which the number (if the ζ be taken as the numeral ζ' = 6) stands thus; (1 + 80 + 70 + 6 + 1 + 300 + 8 + 200) = 666. — The objection is, that the Greeks never in their ἱσοψηφισμο counted the οτ as contracted into the numeral ζ': this latter having its origin not from any combination of σ and τ, (a strange idea!) but from the digamma.‡[Not so, objects Mr. Eabett, p. 18; not from the digamma; but "from the 6th Letter of the Samaritan Alphabet." He refers to Beverege's Arithmet. Chronol. p. 215. — If Mr. R. will read the learned summary of Eekhel on the subject, Vol. iv. pp. 383 — 390, he will see that the

not as intending in the slightest measure to interfere with that which I have urged as the one and only true solution, but for curiosity and information. And I would call attention very specially to Mr. Clarke's of *'Η Λατινή Βασιλεία*: which is indeed so remarkable that, were it but the *name of a man*, I should have thought the Divine Spirit might have had it also in view; as an alternative solution involving the word *Latin* in its more usual, though not the mystical, orthography. But that which alone completely answers to every requirement of the sacred enigma, and which I therefore fully and unhesitatingly believe to be the one intended by the Spirit, is Irenaeus' solution, **ΛΑΤΕΙΝΟΣ**. And the total failure of every solution of other tendency, I mean of every one of which the object has been to turn away the application from the Poppedom to some quite different enemy, or supposed enemy of Christ's Church, whether Pagan, Protestant, or Islam, has only served to make it the more remarkable, and the more convincing."

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- ζ' came from the digamma, and the digamma from the Phoenician or Hebraic Alphabet. "De episemi Vau [sive nota. VI] origine et natura, deinde et valore, et cum digamma iEolico nexu, hie nonnulla disputabimus," &c. — As to Mr. R.'s statement, as if from the learned Bishop Blomfield, that "the construction of the sigma-tau did not take its origin till the 13th or 14th century," I do not understand it. Eekhel, p. 383, gives all its various forms on the old Syrian, Greek, and Roman coins; and ζ as the most usual. But, as to its numeral value, it was never used on Mr. Faber's principle, for or, so far as I know; and such a use indeed seems to me not only absurd, but incredible.] Its form ζ' was assumed afterwards. Thus Irenaeus notices the number of περιστέρα a dove, as 801; which arose from counting the σ and τ as 200 and 300. The same as regards Χριστός or Χρεῖσος §[See p. 251 Note 4] — Mr. Faber suggests that the mystery might consist in this very circumstance of the coincidence in form between the two signs being that which was after wards to arise. But the objection of any such origin attaching to it as from sigma-tau, and of any such numeral use as of sigma-tau above-stated, seems obviously and altogether fatal. Moreover, were the mystery what Mr. F. makes it, how could the Christians of St. John's time be reasonably set on calculating the number?
- II. In Latin (see Clarke p. 60) we have, 1. *ticarius generalis dei interris*: which is said, I think, to have heeu the appellation given to the Pope in the Council of Trent; and of which the successive numeral letters are V = 6, I = 1, C = 100, I = 1, V = 5, L = 50, I = 1, D = 500, I = 1, I = 1, I = 1; altogether 666-2. That of Irenochoraeus, *Vicarius Filii Dei*: of which Fleming's Editor (Ed. 1793) says, p. 138, that it was inscribed by some one of the Popes over the door of the Vatican. — 3. Walter Brute (says Foxe iii. 185) proposed *dux cleri*. To which let me add, 4. from Bishop Bedell, *Paulo V. Vice Deo*. I made mention, p. 182 supra, of a Jesuit placing the picture of Pope Paul V at the head of a tower of Theses dedicated to him, with the inscription underneath, "*Paulo V Vice- Deo, Christiana Reip. Monarches Invietissimo, et Tontificice Omnipotent im Conservatori Acerrimo*" -- the copies of which Theses were sent as Novels from Rome. "This new title *Vice-Deo*," * [It was, however, by no means new. See what I have quoted from Innocent's Decretals, p. 182, Note 4 supra; and, p. 158, of Pope Synimachus, some 800 years yet earlier.] says Bedell's Biographer (p. 68), "and the addition of Omnipotentice gave much matter of wonder at Venice. And the next day it was noised about the city that this was the picture of Antichrist; for that the inscription paulo v vice deo contained exactly 666, the number of the Beast." It was Bedell himself who made the discovery, and communicated it to Paolo and the chief Divines; by whom it was laid before the Duke and Senate of Venice. Burnet says that it was entertained as if it had come from heaven; and was publicly preached on, as certain evidence that the Pope was Antichrist.
- III. In Hebrew the most famous perhaps Romiith, as the feminine said to mean Roman, and supposed to agree with Hebrew words for Kingdom, Beast, or Church. But it is feminine, and so not the "name of a man." Moreover Mr. Clarke (p. 59) asserts that "Wi does not mean Roman, but Rome. Similar to which is that which Foxe gives in his *Eicasm* in Apoc., *Romanus*,
- IV. Let me add a solution given in Arabic, in a Letter from Persia, by my late lamented friend Robert Money, Esq., of the Bombay Civil Service. It is the Arabic

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (Rev 13:16-17)

Enforcement in its Final Form.

We have seen in the pre-Reformation and Reformation history¹³⁸ the enforcement of prohibitions, confiscations, and forfeiture of life, liberty, and property against hundreds of millions of those whom that Great Apostate Church deemed to be heretics. And we notice that this same beast with the mark, number and name is given new life, perhaps somewhat clandestinely when the wounded head is healed and regains control of, and again mounts the Beast, with the help of its companions, the Two Horned Earth Beast and the Image it creates. And how that when her past judgment and wounding came that such judgement fell upon those which had the mark of the beast, as well as the seat of the beast.¹³⁹ We understand by verse 18, “it is the number of a man; and his number is...,” that the beast derives its number from the man who represents or heads it: The *man of sin*, Daniels *little horn*, and the *Antichrist* – the Latin Man.

But here, in conjunction with the Earth Beast and the Image, a peculiarity in a universal requirement for the *Mark of the Beast* in order to *buy or sell* would seem to bring about a worldwide condition where the Antichrist will dominate or supplant the monetary systems of the entire world so that they could exclude those who will not capitulate, but instead choose to live in obedience to the true Gospel of the Christ and his kingdom, so that they will be disqualified from his universal system of buying and selling. It seems The “Great Panic of 2020” has only clarified our view of this future.

¹³⁸ History Of Protestantism, J. A. Wylie

¹³⁹ Rev. 16:10



Here I subjoin a contemporary treatise on the premise:

“The Mark of the Beast

The January 1988 issue of The Economist magazine had emblazoned on its cover: “Get ready for a world currency”

The title of the article: Get Ready for the Phoenix, begins: “THIRTY years from now, Americans, Japanese, Europeans, and people in many other rich countries, and some relatively poor ones will probably be paying for their shopping with the same currency. Prices will be quoted not in dollars, yen or D-marks but in, let’s say, the phoenix. The phoenix will be favored by companies and shoppers because it will be more convenient than today’s national currencies, which by then will seem a quaint cause of much disruption to economic life in the last twentieth century. At the beginning of 1988 this appears an outlandish prediction.”

The authors “quaint cause of much disruption” which began about 2008 remains a growing and harsh reality that is systematically destroying national economies around the globe. The end game spelled out clearly thirty years in advance, the article continues: “This points to a muddled sequence of emergency followed by a patch-up followed by emergency, stretching out far beyond 2018 – except for two things. As time passes, the damage caused by currency instability is gradually going to mount; and the very trends that will make it mount are making the utopia of monetary union feasible.” The Economist article concludes, “Pencil in the phoenix for around 2018, and welcome it when it comes.”

“The Cashless Society is Almost Here – And With Some Very Sinister Implications”

A November 2012 Patrick Henningsen article so titled, in the midst of our growing financial crisis begins: “Among the long list of items bundled by consensus reality merchants under the banner of ‘conspiracy theory’, is a world without cash – where technocrats rule over the populace, and everything and anything is exchanged via plastic and RFID chips.” He continues, “What few counted on, however, was how the final push would take place, and why. Some will be surprised by these new emerging mechanisms, and the political and sinister implications they will ultimately lead to.” And the author posits, “Every revolution needs a good crisis in order to germinate its seed. The cashless revolution is no different. It should be abundantly clear by now that the global financial meltdown has been engineered at every juncture of its unfolding by the very private central banks who expand and contract the money supply. A dollar or

euro collapse will trigger a global economic crisis, which is a prime opportunity to introduce the next phase.”

Our author admits: “It’s arguable that we (are) approaching the cusp of that US Dollar collapse, and perhaps a Euro implosion on the back end of it. Risks of hyperinflation are very real here, but if you control the money supply (you) might already have a ready-made solution waiting in the wings, you will not be worrying about the rift, only waiting for the chaos to ensue so as to maximize your own booty from the crisis.” He also reports, Economics professor Miles Kimball from the University of Michigan thinks he knows the answer, and I quote: “In short, for a smooth transition, a reintroduced mark needs to be an electronic mark. I recently made the case for the electronic dollar in a previous Quartz column, “E-Money: How paper currency is holding the US recovery back.”

Patrick then does an adequate job of weaving Bitcoin, (EBT) Electronic Benefit Transfer, and social engineering as the darker side of the technological leap. He concludes the article: “The financial collapse which began in 2007-2008 was merely the opening gambit of the elite criminal class, a mere warm-up for things to come. With the next collapse we may see a centrally controlled global digital currency gaining its final foothold. The cashless society is already here. The question now is – how far will society allow it to penetrate and completely control each and every aspect of their day to day lives?”

The Bible exposes Satan’s intent in the unfolding trans-generational conspiracy implemented primarily by his ignorant and unwitting subordinates upon all the inhabitants of the earth. By the multitude of thy merchandise they have filled the midst of thee with violence... (Eze 28:16) Chapter 13 of the Book of Revelation tells us that Satan will set up a monetary system thru the final governments of men under his control which will require "...all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev 13:16-17)

Bible defined:

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. (Rev 13:15-18)

What we learn to identify the Mark Of The Beast (MOTB) is that the Second Beast whom we have identified as America, creates an Image, the United Nations, to rule the world as at one time did the Roman Empire, the First Beast. Now the military arm of the United Nations is headquartered in the District of Columbia, one of the Cities of the Empire. In verse 12 it is stated of the U.S. Government, "he exerciseth all the power of the first beast before him." (see our chapter on America) America has filled this role as the worlds primary policeman for the last half century through the UN. That America is alluded to as the primary enforcer of the MOTB and the worship of the Image (obedience to the UN power) should not be surprising, rather it is a confirmation of our interpretation.

We also learn that the primary application and lure of the MOTB system is monetary so that no one will be able to buy or sell in the Beast System without it. Therefore we need a biblical understanding of money:

A false balance is abomination to the LORD: but a just weight is his delight. (Pro 11:1)

A just weight and balance are the LORD'S: (Pro 16:11)

And if thy brother be waxen poor... Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. (Lev 25:35-37)

"A just weight and balance are the LORD'S," this quote defines a monetary system of honest substance, like gold and silver or any other commodity by weight.

The MOTB monetary system is Satan's money and antithetical to Biblical financial Principles. "A false balance is abomination to the LORD," it is also the foundation of Satan's monetary system — money without commodity or substance. Now what if you had a

monetary system where all this money was created by usury out of thin air? When we weigh our present day monetary systems in the light of God's word it becomes easy to determine that the fiat usury money of today is not God's money, but Satan's. It is therefore only logical that the final MOTB system will incorporate these evils at an unprecedented level. The introduction of a totally digital currency will be the pinnacle of these Satanic principles in practice.

Upon the introduction of the final MOTB financial system I believe we will see a creeping enforcement that will quickly outlaw every form of financial exchange outside the Digital Mark System. Because I have practiced living without the New World Social Order Numbering System for twenty plus years now, I have experienced this creeping exclusion from financial system privileges such as banking and borrowing, credit or debit cards, and commercial as well as drivers licensing to name a few. This process will be exacerbated upon the introduction of the final Digital Mark System, even to the exclusion of paying property taxes. As practiced during the inquisitions of history, the property of heretics (those who will then not comply with the New World Social-Economic Order) will again be confiscated, but by the State for non-payment of taxes, same effect.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Rev 14:9-13)

Most people of the world will transition into the MOTB system without a whimper as they are already idolaters and worshipers of Satan at least in practice if not overtly and they will quickly turn on those who will not comply. Though they may escape the wrath of the 'Powers That Be' they will not escape the wrath of God Who's wrath will have eternal consequences. Those righteous who overcome, or get victory over the beast, image and mark will likely do so at the peril of their mortal lives, which lives they accept as perishing

anyway, rather having their eyes set upon the prize of eternal life through Jesus the Messiah and redeemer of mankind.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Rev 20:4)

The primary attribute of those who overcome the MOTB is that “they that keep the commandments of God...” The sad fact that the Corporate (in bed with the State) church has taught that the commandments of God were nailed to the cross will leave many of these Corporation church and nominal Christians totally unprepared to recognize or effectively stand against the Mark Of The Beast. They have been told that God's Law was only for the Jews back then and we do not have to carry that heavy burden. The corporate hirelings lead people up to the Kingdom but do not suffer them to enter because they do not go in themselves, they deny the power of the kingdom, the power of any kingdom is found in its law.

Mat 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”¹⁴⁰

The same author has some ideas as to what differentiates this demonic money system from that established by our Creator, as well as its implementation, with which we will end this section:

“666 and The Mark of the Beast, What is it?

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: (17) And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:16-17

The Mark Of The Beast and the Name of the Beast and the Number of His Name (666) are not all the same thing as most people believe. The number of HIS name (666) is for us to Identify the Head of the Beast that received the wound by the sword and did live because it is the number of a man, or succinctly the position that is filled by a man. I believe that we have successfully identified both of the Revelation 13 Beasts and this wounded Head in our prior chapters. The Mark of the Beast is to identify the People that Belong to the Beast in this Final Era. The Shocking Truth is that the Bible

¹⁴⁰The Rapture Will Be Canceled, Ch. 12, N. Arthur 2014.

does not require that this Final Era be confined to a mere seven or three and a half year period of time. It is only shocking because most people, especially Christians have been taken in by the Great Prophecy Delusion and its Seven Year Tribulation Deception.

In 2009 India began its UID program to biometrically ID its 1.2 billion citizens (one sixth of the world population). They hope to have 600 million enrolled by the end of 2014 and to be able to enroll another 1 million per day about the same time. This means, if all goes well that it will take at least two additional years to number the remaining 600 million citizens. A Wired article proclaims,

“The technological problems may pale compared to the potential civil liberties issues. Anti-Aadhaar protesters showed up at Nilekani’s January speech at the National Institute of Advanced Studies. Several anti-Aadhaar websites have sprung up. And members of parliament and prominent intellectuals have criticized the whole idea. (A Christian sect even denounced it as a cover for introducing the number of the Beast.). Technically, Aadhaar is voluntary. No one is obligated to get scanned into the system. But that’s like saying no American is obligated to get a Social Security number. In practice, once the Aadhaar system really takes hold, it will be extremely difficult for anyone to function without being part of it.

According to China Daily, over 1.1 billion people have already received their new (biometric) ID cards. (as of January 2013)

Many believe the Mark Of The Beast will be a bio-chip implant. However the bio-chip has proven much too insecure and prone to easy theft by cloning to gain acceptance. And the bio-chip can never BE the Mark Of The Beast, it can only tell you what ones identifying number or MARK is. The mode is not the Mark, it is only the means by which your account number is identified. There is a better and more secure technology, and it is already in use. As a matter of fact all of these other modes, (chips, cards and other cyber-connected devices) are dependent upon ancient technology for final verification.

Lets look at exactly what the Scripture says about this Mark of the Beast:

- Rev 13:16 reveals that the second Beast ...causeth all to receive it,

- Ch 19 v.20 says they that receive it are deceived [possibly meaning they are manipulated, or that they do not know the full implications of what they are doing. Many will choose to worship the Image for a personal cause, benefits, career, safety and out of fear.

- Ch 14 v.12 explains that those who do not receive it “keep the commandments of God” and at sometime may forfeit their lives by refusing, recanting or not receiving the Mark of the Beast.

- Ch 15 v.2 talks about ... them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name... meaning that many who were deceived may repent and recant the use and participation in the Beast Identification System.

This is contrary to the popular interpretation which teaches that, all who take the mark will be damned by God to be cast into the Lake of Fire — NO EXCEPTIONS. I believe the Enemy has implemented this device to breed DENIAL — But I serve a God who is BIG on forgiveness, His word also says that "ALL LIARS WILL HAVE THEIR PART IN THE LAKE OF FIRE." But we also understand, though we have all lied at some time, God's forgiveness makes an exception for all who will repent. True repentance of the Mark of the Beast will be no different though in time it may cost you everything, including your life. And I must warn anyone who receives the MOTB intentionally, believing they will be able to repent later, it is unlikely they will ever come to that repentance.

Now I told you that there is a better and more secure technology already in use than the bio-chip and It seems that both India and China agree. That ancient technology created by God is the individuals unique biology and the frontal lobe of the brain, the memory, what the Bible refers to as your forehead. And if you are like most people you have already received some form of Government [BEAST] identification number or [MARK]. And You can recite it at this very moment! With all of this biometric data collection going on one thing remains in common among the nations implementing biometric ID systems: every individual is issued a unique identifying account number. If the target date for the MOTB is in fact 2018, the question remains, will the worlds population be numbered in time. Almost everyone I know in the good ole USA is already numbered. The biometric data is simply for verification of any individuals account number. The MOTB will always require some form of biometric verification, the most secure of which is your memory. Believing that it must be a bio-chip implant is a red herring as is the "Sunday worship is the Mark of the Beast" teaching along with the rapture seven year tribulation deception. All of these make you feel safe now and ignore the fact that you already have a mark which will completely qualify when the time comes to transition to the final MOTB phase. We only need to move beyond the deceptions which maintain our denial.

A false balance [is] abomination to the LORD:(Pro 11:1) A just weight and balance [are] the LORD'S Pro 16:11: These scriptures describe two different types of money. Which one do you think will accompany the Mark of the Beast system? The false balance combined with usury, both which God hates, precisely describes the new monetary system that has now overtaken the entire world. Does one not need a certain identification number to participate in this new monetary creation process through usury credit? In other words, don't you need a certain government issued identification number in order to qualify for a loan from your local bank? Does one not mortgage their life and labor for this privilege? And who has the power to create this money out of thin air? Just who do you become indebted to? The Bible tells exactly who, "the dragon gave him his power..." it also tells us that the "borrower is a slave to the lender."

The Beast "causes all" to receive the mark, but there are those who will recant or not receive the Mark or withdraw even to the point of death. To "buy or sell" means that this will be a system of monetary identification, but because there are those who will not receive the MOTB we may conclude that there will also be an "underground" economy. So there are and will continue to be two different monetary systems in these final years. The "underground" one will be based on trade in substance, a just weight and balance. In a LAWFUL MONETARY SYSTEM no one needs an identification to participate, you simply need valuable consideration or substance to carry out your trade. But a USURY MONETARY SYSTEM requires some sort of identification to participate in creating money out of debt because slaves (the borrower is a slave to the lender) must be tracked and the whereabouts of their assets accounted for. Slaves must report to their masters!

You are not going to like this part — I know I don't! In America do you fill out a 1040 inquisition form? MOST have an ID (a mark) that identifies them by number as belonging to the government (a beast). It is a number which allows them to buy, sell and trade-work, open bank accounts, and get credit in the Beast Monetary system. Did you sign up for one of these numbers? Or did someone volunteer you? Wake up, repent, "Come out of her my people and I will receive you." This is not a joke. Many are walking away from the SSN in the USA, the SIN in Canada, the NENo. in Europe, etc. The Beast has its numbering Mark System for every county now, walking away will be the only option for the Elect of God. WAKE UP, REPENT, THE KINGDOM IS AT HAND.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev 18:4)

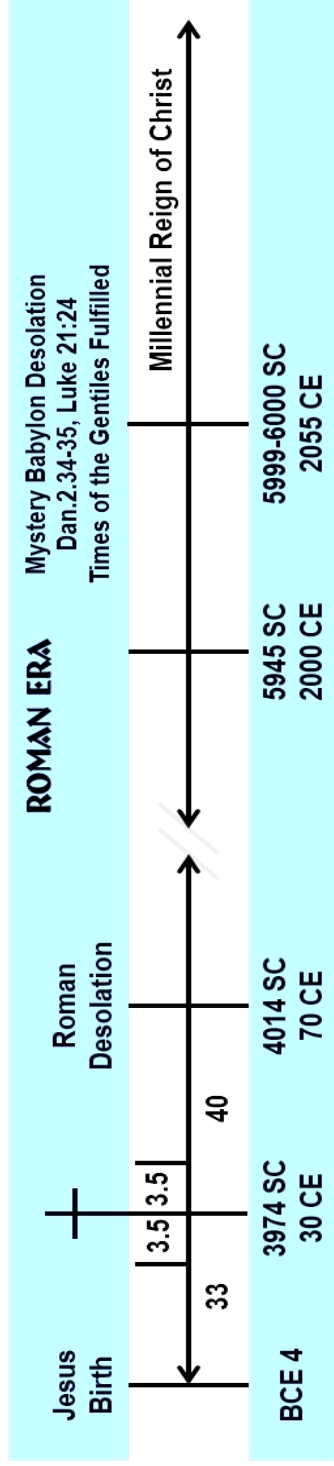
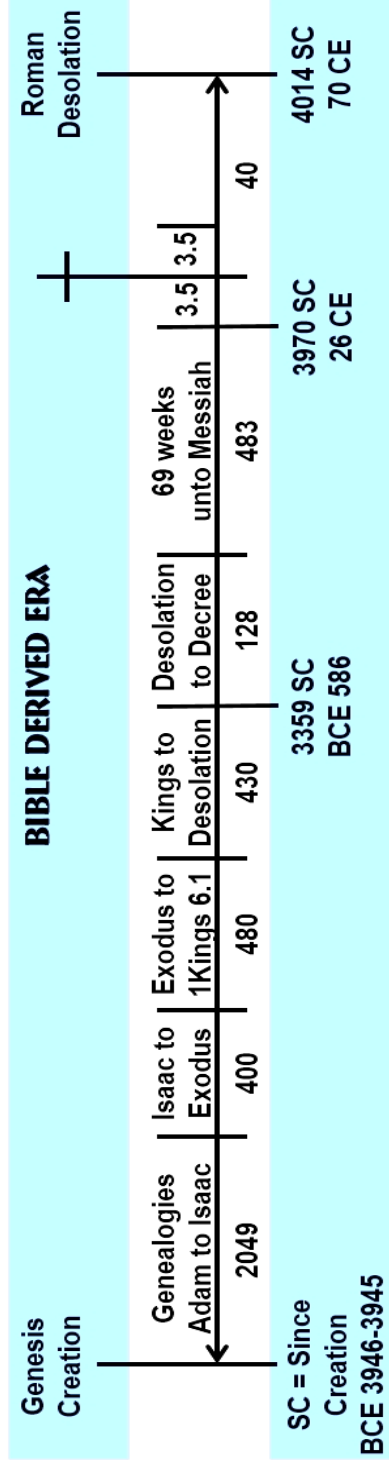
The love of Mammon is the root of all evil. Mammon is unjust gain and a false balance-which the Lord hates, all money created by the FED / IMF has a diminishing value for this very purpose and the purpose of enslaving the masses through usury. It is no wonder that the New World Social-Economic Order is now enlisting the masses by operation of planned financial crisis into a socialist benefit system now using exclusively Electronic Benefit Transfer (EBT) to manipulate their victims into the precarious position of irrevocable dependence. When the final transformation to the MOTB system occurs these people will be easily integrated and enslaved to the New World Social-Economic Order, the real Matrix of the Mother of Harlots.

The Elect of God, those who obey His commandments know that the acceptance of socialist benefits is an unjust gain and it bothers their conscience. It is the love of mammon to accept that unjust gain rather than obey the commandment and rely solely upon the provision of God, even at the danger of want, the just shall walk by faith. Some will be called to repentance and will not be able to continue to participate, especially upon the final transition into the MOTB monetary system. Many will be required to even walk away from their homes, hard earned wealth, investments and other pseudo investments such as Social Security when that time comes. The choice to maintain riches and security for now but forfeit the gospel prize is no choice at all for the elect.¹⁴¹

*But thou, O Daniel, shut up the words, and
seal the book, even to the time of the end:
many shall run to and fro, and knowledge
shall be increased. (Daniel 12:4)*

¹⁴¹Ibid.

SUMMARY CHARTS



2015 CE = 5960 JC

Chapter 11 – What Year Is It?

Introduction.

I have been studying and teaching the whole bible on my radio broadcast, now titled *Cross The Border*, since 1996. This has afforded me a circumspect view which eludes many who focus upon one topic or another from a “bible perspective.” Over the last fifteen years I have set about to understand the prophetic portions of the scripture, seeking the Spirit of God by prayer that I not be ensnared by any private interpretation. I believe God has honored that prayer. Unfortunately, I have found the revelation, what God has shown me, is contrary to what is accepted by the visible church at large, if not utterly unpopular, and made so by the Jesuit domination of theological study, coupled with the corporate domination of Christian media.

Before I began my research into the calendar, I of course looked at The Usher Chronology, the Jewish Calendar, and the work of other men. The Usher Chronology already has us into the seventh millennium, as does the Rood calendar. When Bishop Usher wrote his chronology, accuracy was not so critical with hundreds of years to go before the millennium would occur. But we are getting down to the wire now, and the Millennial Reign of Christ certainly has not begun. We also have additional hindsight which demands re-inspection and an update to our conclusions. The Usher Chronology does have its value as an exhaustive work. It seems he was more interested in putting historical Bible persons and events into a chronological B.C./A.D. construct, rather than a focus upon the one object question: What year is it, from the Creation? This much simpler question answers primarily to the prophetic.

In this exhaustive study I have set about to find a purely biblical derived time line in order to determine about what year it is from the creation. This has not been done on a whim, but is a ten plus year culmination on this topic, the first five years simmering on the back burner as details were revealed through my regular chapter and verse bible studies. Having published preliminary versions on my blog at CrossTheBorder.org beginning about 2009. With the help of my readers and listeners, it has been refined to what I now believe can only be found incontrovertible, by those who are willing to follow the study as revealed here.

You may find that the revelation uncovered here negates many of the popularly held perspectives on the subject of prophecy. But this is not about what is popular, rather it is about what the Bible reveals on this topic. I have included every bible reference so that anyone with even

elementary bible study skills will be without excuse to verify or challenge what I have exposed here.

Did You Know that God told National Israel exactly what year the Messiah would come the first time? Through the Prophet Daniel he gave them a 483 year countdown to the year that He would show up on the scene. A total of 69 weeks of years (69×7) from the going forth of the decree to rebuild and restore the city Jerusalem.

Some people will object:

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. (Mark 13:32)

Many will argue that we cannot know the day and hour of His return, and I would agree, but the scripture does not say that we cannot know the year: I have found God's Word to be very exacting. God has hidden a time line in His Word in plain sight and now reveals it to His saints, Daniel says, knowledge will be increased and the wise will understand. Just as He warned National Israel, I believe He has revealed to His Supranational Israel the year of His return, and I'm going to expose it here so that anyone with elementary Bible study skills can follow and verify the findings for themselves.

In the beginning God created the heaven and the earth. Genesis 1:1

The very term, “In the beginning” declares that Time was also part of the creation, it was the beginning of time as we know it.

And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. Genesis 1:2-3

Likewise when He created Light, He created the night-day time cycle. When God said “Let there be light” there was only one thing to see in the vast expanse of the Time-Space-Continuum: That was the face of the deep, the Earth, void of form, a beautiful water blue marble, alone in an immense universe. Many have a hard time imagining light without the sun, but God is able, and I believe He did it just as He said in His Word.

What year is it? Few would ponder such a question, but rather quickly answer the question with the Common Era or Roman date without a second thought. The question presupposes a beginning which must be ascertained before there can be an answer. This work is composed from the perspective that God created our universe in a literal six days just as The Bible recounts and that The Bible has veiled in it a time line from which we can discover the approximate year from the date of creation.

Why is this question important? Because we believe that The Bible is God's Word and there is incontrovertible evidence that its prophetic

utterance is unparalleled in accuracy; it reveals to mankind exactly what is hidden from view beyond the horizon of time. This future is not hidden from the Almighty Creator Who holds all things, including all history, past, present and future within His view. He has revealed these future things to authenticate this very Bible as His Word to mankind. This author is not alone in the belief that the scripture indicates an allotted time for the creation era in which we live that parallels the days of creation, except that the era is made up of thousand year days with a fast approaching seventh day or Sabbath Millennium also known as the Thousand Year Reign of Christ which is immediately preceded by His second coming.

Is it the year of the Lord Pontifex Maximus 2020 C.E. (Common Era) according to the Roman Gregorian Calendar? Or is it the year 5965 S.C. (Since Creation) according to God's Word the Bible? For two thousand years, since the introduction of the Julian Calendar, Rome has ruled the worlds dating chronicle of history by its calendar as foretold by the prophet Daniel. *And he shall ... think to change times and laws: (Daniel 7:25)* Of course the “he” is the final world dominating authority depicted by the iron legs to the broken iron mixed with clay in the toes of the Daniel chapter two Mystery Babylon Image and the seven headed ten horned first beast of Revelation chapter thirteen. I believe the Creator will receive more glory when we use His date of creation, and I have this confidence: We will not be using the Roman calendar during the Millennial Reign of Christ.

It is widely accepted that the Millennial Reign of Christ will be the Sabbath or Seventh Millennium from the Creation. Is the Seventh Millennium imminent? With all of the “end of the world, Left Behind, and Great Tribulation-Rapture” fervor of the last hundred or so years, it would be wise to find a contiguous time line from the Bible itself that we can synchronize with the Common Era Calendar. This clear Biblical chronology indicates that we have less than 40 years left before the seventh millennium begins. Let's break it down:

Genealogies to the Exodus.

The first column of our chart below of course starts with the creation of Adam on day six, and when Adam was in his 130th year he had a son named Seth who had the next son to join this exclusive lineage in his 105th year. The totals are simply added until we get to the bottom of chart one and the man who was saved from the world wide deluge. Noah, because he was *perfect in his generations*, meaning that he was a product of the seed line of faith from Adam which would lead to the promised Messiah.

Verse	Years +	Totals
Gen 1.27	Day 6	year one
Gen 5.3	130	130
Gen 5.6	105	235
Gen 5.9	90	325
Gen 5.12	70	395
Gen 5.15	65	460
Gen 5.18	162	622
Gen 5.21	65	687
Gen 5.25	187	874
Gen 5.28	182	1056
Gen 7.6	600	1656

Noah was 600 years old when the flood came upon the earth in the Creation Year 1656. Our next chart picks up the genealogy of faith two years after the flood waters abated when Noah's grandson is born to Shem, for whom the Semitic peoples are named. The genealogy is continued to the Messiah in the beginning of the book of Matthew. The Matthew Genealogy however is not dated therefore not helpful for our purposes here.

The second chart ends with the birth of Isaac to Abraham at 100 years of age and the year 2049 from the Genesis One Creation. This Genealogy Era of bible chronology is probably the least disputed in its conclusion beyond 1 or 2 years and the debate over averaging. It is my belief the Bible Genealogies were counted inclusively, meaning that if Adam was 129 years and six months old when he begat Seth it was recorded as 130 years.

Verse	Years +	Totals
Gen 8.13	1	1657
Gen 11.10	2	1659
Gen 11.12	35	1694
Gen 11.14	30	1724
Gen 11.16	34	1758
Gen 11.18	30	1788
Gen 11.20	32	1820
Gen 11.22	30	1850
Gen 11.24	29	1879
Gen 11.26	70	1949
Gen 21.5	100	2049

Unlike the modern practice of counting ages exclusively, with inclusive counting the totals are self-averaging. I have been asked about this and even thought it a concern when I began this project. Perhaps to better wrap your mind around this concept we would say that Seth was born in the 130th year of Adams life. But finally, or first of all we are handling the Word of God and maybe should accept the total as presented.

There are a few other debates such as the Genesis Gap theory and whether the genealogy starts after sin entered etc., but these spring primarily from conjecture rather the plain reading of the text so would only render an inconclusive result, therefore are not worthy of the serious bible students time.

Birth of Isaac to Exodus Riddle:

This era is where I got stumped early on in my investigation so many years ago and put the research on the back burner. But in my continued Bible teaching ministry I kept coming across clues that I had to bookmark in my mind which seemed to be pieces of a puzzle that when taken all together would yield a complete picture of the era between Isaac and the Exodus from Egypt. I believe that if I show you all of the pieces you will also agree that God perhaps concealed this era in a riddle, but provided more than enough clues to yield a sure conclusion. So let's individually examine all of the clues and see what happens when we put them all together.

Clue #1 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after; cannot disannul, that it should make the promise of none effect. Gal 3:16-17*

Here Paul dates the time from *the promises*, recorded at Genesis 12:1-3 until the Law in the Exodus as 430 years. Paul seems to state this as it were common knowledge among the Pharisees, of which he was one.

Clue #2 *And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; Gen 15:13*

This period seems to contradict the first clue, but take notice that this prophecy concerns *Abraham's seed*. His seed starting with Isaac, would be strangers and captives, cannot mean that the total captivity in Egypt was 400 years, for both Isaac and Jacob were strangers in land that was not theirs, then Jacob's family finally entered Egypt and served Egypt as free men, but when you add affliction to service it is called slavery. So we see revealed a progression here. Because I don't believe that God's word contradicts itself I must consider a more exact reading of the text, and thereby conclude that all of the circumstances listed would happen to Abraham's seed and culminate with a period of affliction over the total four hundred year term.

Was the period of time that Israel dwelt in Egypt actually 430 or even 400 years as commonly believed? No! Was the period of their affliction 400 years? No! Bare with me here.

Clue #3 They were not forced into slavery until a Pharaoh “*which knew not Joseph*” arose. The Bible confirms the Egyptian sojourn could not have even approached 350 years: *Gen 46:8 ...And these [are] the names of the children of Israel, which came into Egypt, ...(v.11) And the sons of Levi; Gershon, Kohath,...*

So after arriving in Egypt, Kohath had a son named Amram and lived 133 years (Exo. 6:18). In turn, Amram had a son named Moses and lived 137 years (Exo. 6:20). And Moses was 80 years old when the Exodus took place (Exo. 7:7)

Thus, Moses grandfather, Kohath was born before Jacob's family entered Egypt, and he died there at 133. His son and Moses father, Amram was born in Egypt, begat Moses, and later died at 137 before the Exodus which took place when Moses was 80. When simply added these total 350 years. Because we are not given exact details we know there are undetermined overlaps, therefore we know the actual years spent in Egypt would be much less than our 350 year total.

Clue #4 *So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (Genesis 12:4)*

Another seemingly contradictory piece. How does the fact that Abram departed Haran at 75, had Isaac at age 100 reconcile the difference between the 400 and 430 year periods given? It does not!

Again, more exact reading is required, as I found in my search for more clues I remembered that God called Abram out of Ur of the Chaldees, so while he left Haran at seventy-five, he must have left Ur before that. Consider the following search for Ur in the book of Genesis:

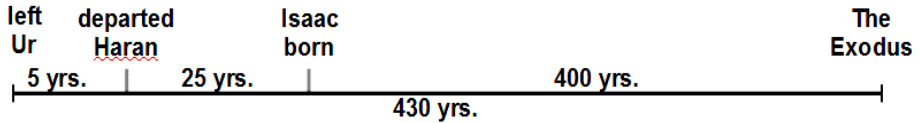
Gen 11:28 And Haran died before his father Terah in the land of his nativity, in **Ur** of the Chaldees.

Gen 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from **Ur** of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

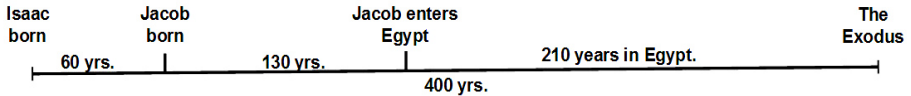
Gen 15:7 And he said unto him, I *am* the LORD that brought thee out of **Ur** of the Chaldees, to give thee this land to inherit it.

Thus, Haran, Abraham's brother, who was Lot's father died in Ur. Abram left *Ur of the Chaldees* with his father, Terah and their households including his nephew Lot and moved to Canaan where they named their

new settlement after the dearly departed Haran. Abraham left his Father and family in Haran five years later with his nephew Lot. “*So Abram departed*” Ur five years before he departed Haran, and thirty years before Isaac was born. So he would have been seventy when he received the promises in Ur, and departed Haran five years later at age seventy-five.



Clue #5 One more clue: Isaac is born to Abraham at age one-hundred; Jacob is born to Isaac at age sixty (Gen 25.26); Jacob enters Egypt at age one-hundred-thirty (Gen 47.9). At *Genesis 47.9 Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.*



I believe that Jacob was actually bragging about his longevity as the Egyptians were not living that long, but God had another purpose for including this boast in His Word! When we take these clues and graph them out, we come up with an incontrovertible conclusion: The time period from the Birth of Isaac to the Egyptian Exodus totaled four hundred years.

Exodus to Solomon's 4th Year & the Kings of Judah:

This is one of the simplest eras of our chronology as it is all given to us in one verse, 480 years:

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD. (1Kings 6:1)

So we have come to the fourth year of the reign of Solomon where he begins to build the Temple and the year 2929 SC (Since Creation). The chronicle records that Solomon reigned forty years, subtracting the four prior counted years we start by adding his remaining thirty-six. Thereafter we simply add the reigns of the successive kings which are also counted inclusively, so they too are self-averaging as we previously concluded for the genealogies.

Verse	Years +	Totals
Isaac to Exodus	400	2449
1Kings 6.1 - to 4 th year of Solomon's reign	480	2929
1Kings 11.42 - Solomon reigned 40 yrs.	36	2965
1Kings 14.21 - Rehoboam reigned...	17	2982
1Kings 14.31 - Abijam reigned...	3	2985
1Kings 15.9 - Asa reigned...	41	3026
1Kings 22.42 - Jehoshaphat reigned...	25	3051
1Kings 8.17 - Jehoram reigned...	8	3059
2Kings 18.26 - Ahaziah reigned...	1	3060
2Kings 11.3 - Athaliah reigned...	6	3066
2Kings 12.1 - Jehoash reigned...	40	3106

Verse	Years +	Totals
2Kings 14.2 - Amaziah reigned...	29	3135
2Kings 15.2 - <u>Azariah</u> reigned...	52	3187
2Kings 15.33 - Jotham reigned...	16	3203
2Kings 16.2 - Ahaz reigned...	16	3219
2Kings 18.1 - Hezekiah reigned...	29	3248
2Kings 21.1 - Manasseh reigned...	55	3303
2Kings 21.19 - Amon reigned...	2	3305
2Kings 22.1 - Josiah reigned...	31	3336
2Kings 23.36 - Jehoiakim reigned...	11	3347
2Ch 36:9 - Jehoiachin reigned...	1	3348
2Kings 25.2 - Zedekiah... to Babylon	11	3359

One only needs to be careful when going through the books of the Kings not to include the Northern Kingdom, but to exclusively follow the reigns of the Kings of Judah to come to an accurate count at the Babylonian desolation.

The Babylonian Desolation of Jerusalem and the Temple occur about BCE 586 and the year 3359 Since Creation. From this point we begin to synchronize with our Common Era Roman Calendar. The more points that we can synchronize together, the more reliable will be our result.

The Calendars.

Before we move on I would like to briefly discuss the Common Era Calendars.

The Roman Julian Calendar.

The Roman Calendar introduced by Julius Caesar was the prototype of the Roman Calendar used by the nations today.

“The *then* existing calendar was a lunar one with extra months slipped in from time to time in an attempt to adjust it. In Caesar's time this calendar is three months out in relation to the seasons. On the advice of Sosigenes, a learned astronomer from Alexandria, Caesar adds ninety days to the year 46 [BCE] and starts a new calendar on 1 January 45 BC. Sosigenes advises Caesar that the length of the solar year is 365 days and six hours. The natural solution is to add a day every fourth year, introducing the concept of the leap year. The extra day is added to February, the shortest of the Roman months.”
historyworld.net

We note two points from this bit of history:

1. Rome separated the months from the moon cycles.
2. The establishment of the Roman Common Era calendar had nothing to do with the birth of Christ.

The annual dating that we continue to use today was introduced at Rome about 525 by the monk Dionysius Exiguus as Anno Domini (A.D.) while working on his “Easter Tables to date from the incarnation of Christ”. However, modern scholars and even the Roman Catholic Church acknowledge that the birth of Jesus was a few years earlier than the date he determined to be 1 AD. No correction was ever attempted.

The Roman Gregorian Calendar.

“By the 16th century the seemingly minor error in the Julian calendar (estimating the solar year to be 11 minutes and 14 seconds shorter than it actually is) has accumulated to a ten day discrepancy between the calendar and reality.

...Pope Gregory XIII employs a German Jesuit and astronomer, Christopher Clavius, to find a solution. Calculating that the error amounts to three days in 400 years, Clavius suggests an ingenious adjustment.

...Gregory puts the proposal into immediate effect in the papal states, announcing that the day after October 4 in 1582 will be October 15 — thus saving the lost ten days.” (historyworld.net)

Another leap day formula is added on a hundred year scale to correct this error. Happily, this minor ten day error and correction does verify the accuracy of the year count of the Julian Calendar to that date.

An additional and arbitrary change introduced with the Vatican's Gregorian Calendar was the change from the biblically established New Year in the Spring to the present New Year of Janus. This is self evident by the numbered names of the months, September, October, November, and December which are respectively defined seventh-month, eighth-month, ninth-month and tenth-month, meaning that the eleventh and twelfth-month used to follow December, the tenth-month.

And he shall ... think to change times and laws: (Dan 7:25)

As to the flap over the AD vs. CE terminology, I do not consider the Vatican's Gregorian Calendar to be the denomination of the years of Jesus the Messiah. The calendar and sabbath given to the Hebrew Nation at the Exodus has been phased out with the two Roman Calendar introductions. My Jesus is the Lamb slain from the foundation of the world, and John's Gospel records that all things were made by Him and through Him. Of this we may be assured, that when Jesus returns we will not be using the Vatican's Roman Gregorian Calendar.

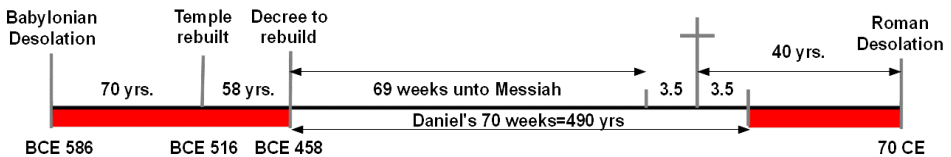
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. (John 1:1-3)

The Jewish Calendar.

The Jewish Calendar has the date 5775 AM (anno mundi: Latin, the year of the earth) for the CE. year 2014-2015. One of the problems with the Jewish Calendar is how Daniels Seventy Weeks are calculated. They do agree that Daniels 70 Weeks total 490 years, so that's not the problem. The problem is where they fix the starting and ending point of those 490 years.

The wise Rabbi's fix the starting point with the Babylonian Desolation of the First Temple, they then fix the ending point with the Roman Desolation of the Second Temple. "Desolation to Desolation." But in the real world that time period was actually about 165 years longer than the 490 years of Daniel's seventy weeks.

THE JEWISH CALENDAR OMISSIONS



The red (dark) areas mark the Jewish Calendar omissions which include the seventy years from the Babylonian desolation of the Temple until its rebuilding and the fifty-eight years until the decree of Artaxerxes to restore and rebuild the city Jerusalem, the prophesied beginning of the final seventy weeks determined upon the Jewish *people and upon the holy city*. Also omitted are the 36.5 years from the end of the 70 weeks until the Roman Desolation. Simply adding the 165 year omissions charted above puts a corrected Jewish Calendar within several years of my calculation for the current year Since Creation. I did not feel compelled to further investigate the Jewish Calendar due to this seemingly intentional error, but that is another story.

Creation - Roman Calendar Synchrony.

At the first row below we have followed an explicit Bible Chronology to the year 3359 and the Babylonian Desolation of the city and the Temple which are also historically dated BCE-586. At the time of this writing I have already completed and published my WHAT YEAR IS IT Video on my CrossTheBorder.org website, and for the first time simply entered the above three BCE Roman dates in an internet search.

It is that easy for anyone to verify the dates that we are using to synchronize the ancient biblical chronology with the present Roman dating system. BCE dating is a recent invention created only for the

THE CREATION-ROMAN CALENDAR SYNCHRONY

Historical Bible Event	Years +	SC	Roman Date
The Babylonian Desolation 2 Kings 25.9		SC= Since Creation 3359	ROMAN Dating BCE-586
Ezra 6.15 Temple Rebuilt, 70 years Desolation End, (2300 days complete)	70	3429	BCE-516
Dan 9.24 70 weeks prophecy starts with the decree of Artaxerxes in the 7 th year of his reign (Ezra 7), reign began 465 BCE	*58	3487	BCE-458

purpose of historical dating to the Roman Calendar. There was never in reality any such year as a BCE year before about 525 AD when the Common Era numerical year dating system was invented.

Countdown to the Messiah.

Daniel 9:24 gives the Hebrew Nation a 483 year countdown to the year that the Messiah would arrive on the scene (column 2 row 3 of our next table). Luke records that Jesus began to be about 30 years old when he was revealed as the Messiah at the Jordan River baptism.

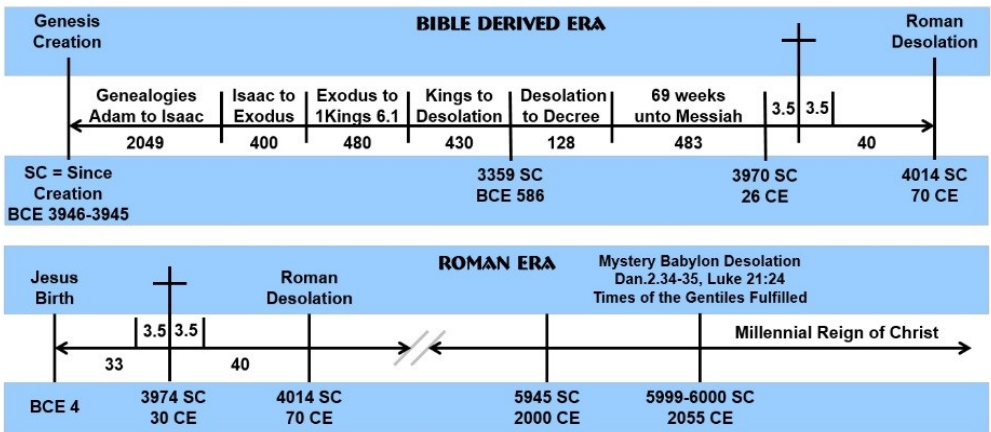
Mat 2.1 Birth of Messiah		3941	-4
Roman Common Era Calendar Begins		3945	0/1
Dan 9.24 69 weeks unto Messiah... Mat 3 Baptism/Anointing of Messiah... Luke 3.23 Jesus thirtieth year.	483	3970	25-26
Dan 9.27 Priest Temple Sacrifice system cease midst of the week; Mat 27 Crucifixion/Resurrection; Abomination set up in the holy place/ animal sacrifice...	3.5		29-30
Dan 9.24 70 Weeks Determined complete; Acts 7:59 Stoning of Stephen; Acts 10: Gospel goes to Gentile Nations	3.5	3977	
Roman Desolation of Jerusalem and Temple; 40 years Time of Jacobs Trouble concludes.			69-70

Three and a half years later the Messiah is crucified, by no coincidence it is forty years before the total Desolation of the Temple

and the Nation by the Roman army, *the people of the prince that shall come*, as foretold by Daniel and Jesus. If any period of time deserves the title, “Time of Jacob’s Trouble” it would be this forty years. And if those days had not been shortened no flesh (Jacob) would have been saved, but for the Elect’s sake (those obedient Hebrew’s who would spread the gospel) those days of persecution were shortened to prevent the annihilation of even the elect.

Many try to apply this verse to the days preceding the return of Messiah but this is not logical because the elect will all be resurrected at that time so those days will not need to be shortened for their sake. Because first century Christians were a sect of the Jews it was necessary for the Elect to survive the desolation of the Hebrew Nation at the end of that century.

SUMMARY CHARTS



$$2015 \text{ CE} = 5960 \text{ SC}$$

Putting all of these points of synchrony together with the former bible eras yields our summary charts bringing us to a conclusion of the present year Since Creation: CE-2015 equals SC-5960 (since creation).

We have approximately until the year 2055 before the present era is completed.

Are You Ready?

Are you prepared to endure almost 40 years until Christ returns?

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:11-14)

I have named my ministry Cross The Border as a reference to the Gospel of the Kingdom which Jesus preached. The Kingdom of God or Heaven is a Holy Nation that transcends all of the borders of the kingdoms of this world, transcends mortality and time, it is the only Kingdom that will last forever. I am not greater than my Master, “*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*” So I preach and I bid all to cross the border into the Kingdom of God and live forever, there is nothing, absolutely nothing more important in this life. Repent and be baptized in the name of the Father, Son and the Holy Spirit.

How should we as believers respond to these things? We should continue to walk in the Spirit and be led by the Spirit. Our Creator calls His Elect to obey to His commandments, allow His Holy Spirit to bring forth the fruit of repentance in your life, “the good works which God has before ordained that we might walk in them.” If you cannot obey Him now, how do you think He will lead you when the time is critical? Learn to trust and obey Him now and you will be able to hear and obey Him through this Global Great Depression, coming world conflicts and Mark of the Beast Inquisition. Cross the Border into His Kingdom, obey the King and live forever, nothing is more important!

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Mat 23:13)

Chapter 12 – The Millennium Question

“Christian views on the future order of events diversified after the Protestant reformation (c.1517). In particular, new emphasis was placed on the passages in the Book of Revelation which seemed to say that as Christ would return to judge the living and the dead, Satan would be locked away for 1000 years, but then released on the world to instigate a final battle against God and his Saints (Revelation 20:1-6). Previous Catholic and Orthodox theologians had no clear or consensus view on what this actually meant (only the concept of the end of the world coming unexpectedly, “like a thief in a night”, and the concept of “the antichrist” were almost universally held). Millennialist theories try to explain what this “1000 years of Satan bound in chains” would be like.

Various types of millennialism exist with regard to Christian eschatology, especially within Protestantism, such as Premillennialism, Postmillennialism, and Amillennialism. The first two refer to different views of the relationship between the “millennial Kingdom” and Christ's second coming.

Premillennialism sees Christ's second advent as preceding the millennium, thereby separating the second coming from the final judgment. In this view, “Christ's reign” will be physically on the earth.

Postmillennialism sees Christ's second coming as subsequent to the millennium and concurrent with the final judgment. In this view “Christ's reign” (during the millennium) will be spiritual in and through the church.

Amillennialism basically denies a future literal 1000 year kingdom and sees the church age metaphorically described in Rev. 20:1-6 in which “Christ's reign” is current in and through the church.

The [Roman] Catholic Church strongly condemns millennialism as the following shows:

The Antichrist's deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgment. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the “intrinsically perverse” political form of a secular messianism. (Joseph Cardinal Ratzinger, Catechism of the Catholic Church, 1995)¹⁴²

¹⁴² From Wikipedia: Millennialism, Reformation and beyond.

“After Adolf Hitler's unsuccessful attempt to implement a thousand-year-reign, the Vatican issued an official statement that millennial claims could not be safely taught and that the related scriptures in Revelation (also called the Apocalypse) should be understood spiritually. Catholic author Bernard LeFrois wrote:

Millennium: Since the Holy Office decreed (July 21, 1944) that it cannot safely be taught that Christ at His Second Coming will reign visibly with only some of His saints (risen from the dead) for a period of time before the final and universal judgment, a spiritual millennium is seen in Apoc. 20:4-6. St. John gives a spiritual recapitulation of the activity of Satan, and the spiritual reign of the saints with Christ in heaven and in His Church on earth.”¹⁴³

Because I believe in the premillennial historic view, I believe there is a natural timeline revealed throughout the scripture. And I believe that the millennial reign of Christ will be the Sabbath millennium, and that we are now getting near the end of the sixth millennium.¹⁴⁴ If I am correct, and the millennial reign of Christ will be a physical literal reign of Christ upon his return, and we will rule and reign with him in our immortal glorified bodies; because *when we see Him we will be like him*, we therefore should all find much comfort in the plain reading of Revelation 20, as I certainly do. All true Christians, including many who died as children or babies under the coverture of their parents, and all who were killed for Christ's name; entire communities and towns and tribes and peoples were martyred, or on the run for some period of their lives, but they suffered great loss, want, and persecution — all of these will join us for the promised millennial Sabbath, we all will inherit the earth.

At that time, we will all be raised, and we will all see what this world will be like. It will be a demonstration that has been sorely lacking: There are accusations that God will vindicate and will demonstrate during the millennial reign, so that nobody could say, well if we had good government, and if Satan hadn't been loosed to have his way in the nations, as he said, “all of these kingdoms are mine,” and we see that as a reality, that all of these kingdoms are under Satan's dominion right now in the earth. That's why they use force and there are wars and rumors of wars, and all of these terrible things going on. No one will be able to say we could have done better, or made the salvation choice if only: because near the end of the Millennial reign, Satan will be loosed to call to his

¹⁴³ LeFrois, Bernard J. Eschatological Interpretation of the Apocalypse. The Catholic Biblical Quarterly, Vol. XIII, pp. 17–20; Cited in Culleton RG. The Reign of Antichrist, 1951. Reprint TAN Books, Rockford (IL), 1974, p. 9. Emphasis added.

¹⁴⁴ See Chapter 10, What Year Is It.

side those who have chosen to reject the Gospel, and that regardless of the most advantageous circumstance rendered to the fallen race of Adam, even under the best government and world order ever.

But the best thing of all: There will be another harvest, more souls saved by the blood of the Lamb for the Eternal State and Kingdom to come. I for one, desire greatly to have a hand in that great work, to serve my Lord and Master for a thousand years in that capacity would be my most humble privilege!

But even now the elect understand why God allows these differing epochs, because He is faithful and we know that all things work together for good to those that are called according to his purpose, for all those that love God. He uses all of these things to conform us to the image of His only Begotten Son, whom even the scripture reveals, was matured through suffering, so — how much more us?

Reformed Development of Millennial Eschatology.

In this section I want to dive a little deeper into Reformed eschatology, where it stands in the Reformed churches today and why the church has taken the position it has.

“Reformed Eschatology.” It's not something that you hear too much about today. As a matter of fact, I don't think most people have ever heard the two words put together before. Now we all know about reformed theology, and there are the renowned of reformed theology today, in the American church at large. Men such as those that stand against the Roman Catholic Church and its teachings, such as perhaps, John MacArthur – yes, very good on reformed theology. Also R.C. Sproul who recently passed away, a giant in our day on reformed theology, just to name a few, and there are many other good teachers out there in reformed theology, but unfortunately a seeming minority in the church at large.

Nevertheless, you do not hear much about reformed eschatology, and when listening to, for instance, R.C. Sproul and what he taught about eschatology — well I still love and enjoy the man's teaching, he was great on reformed theology, but he really didn't loudly advocate much on eschatology. It seemed that he would just ask honest questions and then leave them unanswered. I can appreciate that. So many years I did not understand prophecy at all, or eschatology, I only believed what I was taught by men who basically and primarily were teaching futurism, so that was my belief, and it was based upon the teaching of men.

Then you take someone like John MacArthur who on one hand teaches reformed theology, and he also teaches that the Roman Catholic Church is apostate, but he does not go as far as admitting that it is that

Great Apostasy, nor that the Papacy is the seat of the Antichrist. He contrarily holds to *Dispensational Futurism*. What a mix! I mean what a mix up! And then he doesn't really defend it himself, he rather defers to the work of men like John F Wolvoord, referring his students and others to his book *The Rapture Question*.

Upon John MacArthur's recommendation, I purchased Wolvoord's book, *The Rapture Question*. After reading the book I had to re-title it: *The Rapture Without Question*, because that's basically what the book will do for you, it'll get you to accept the rapture without question! None of the presuppositions foundational to dispensational futurism, to which I was searching for a biblical foundation for, are ever questioned or supported by any sound exegesis in that book. So, if you accept the presuppositions without question first, then you have John MacArthur's take on the rapture. It is based on a book that questions nothing, but uses presumptions that are not established by sound exegesis, or even questioned at all. If you actually attempt to establish those presumptions, you will find them sorely lacking in sound scriptural foundation. If only he would apply to eschatology the same sound exegesis that he does to reformed theology, he would have to throw this book away, but unfortunately does not do that. As much as I may like his teaching on just about everything else, he probably won't change his mind on prophecy, just because I sent him a copy of my latest book.

There are three basic eschatological views which are held by those calling themselves *Reformed*: These are pre-millennial, a-millennial, and post-millennial. My 15 year investigation into Eschatology and Church History has directed me more toward the *Historicist Premillennial* train of thought. But I wanted to take an honest look at what may be called the official position of the "Reformed Church." It is well known that the Reformation did not develop a clear Christian doctrine in the area of eschatology during the early years, because the focus was primarily on the development of reformed theology and church structure to oppose the Apostasy and ongoing Persecuting Power of the Roman Church. It did however plant the seeds for Historicism: The identification of the Papal Throne as the *man of sin* or Antichrist seated in the temple of God (the church); with the Roman Church as the great apostasy of the same passage; and the Mystery Babylon Harlot of the Revelation. These developed into the Historicism of the 18th and 19th centuries.

Nonetheless the Official Reformed Churches afterward came to accept the long-standing amillennial eschatology of Augustine. Augustine, the Bishop of Hippo in North Africa, lived from 354 to 430. "Augustine originally believed in premillennialism, namely that Christ would establish a literal 1,000-year kingdom prior to the general

resurrection, but later rejected the belief, viewing it as carnal. He was the first theologian to expound a systematic doctrine of amillennialism, although some theologians and Christian historians believe his position was closer to that of modern postmillennialists. The Catholic Church during the Medieval period built its system of eschatology on Augustinian amillennialism, where Christ rules the earth spiritually through his triumphant church.”¹⁴⁵

That said, it would seem that many have accepted the long-standing amillennial eschatology of Augustine set forth about AD 400. It spiritualizes the thousand year reign of Revelation chapter 20 so that it isn't literal, but rather figurative, and the first resurrection happens when you accept Christ, and you are thus crucified in Christ and you are born again! Though problematic, because every resurrection in the scripture is preceded by a death of the same kind, they equate that event as the referenced first resurrection. Of course, the second resurrection happens after the not literal, but figurative, millennial period, where Christ reigns in his people on the earth. So, it's not quite the same thing as the amillennialism of either the Reformed or the Catholic Church.

We do however see a creeping vindication of the papacy in the present Reformed amillennialism, if not a full vindication. So, if you wonder how the Lutheran Church can officially accept the papacy and now even celebrate the Reformation together with the Pope, as if it was nothing — well now you understand why I think Reformed amillennialism is a little bit schizophrenic, they would therefore not presently be defined by the meaning of the name Protestant. I hate to say it, and I hope nobody takes offense to that, but there is no Protest left in them.

It seems they've made up their mind that it's all figurative; Jesus is not going to return for a thousand year reign. I don't know whether it is unbelief or it's just an acceptance of the way things are. And maybe it's easier to just accept things the way they are! That way we don't have to be disappointed because Christ has not returned for His second advent yet?

From the writing of the Revelation until at least the time of Augustine, the main thought of the church was that Christ would return soon, and of course there were a lot of errors along the way. When Constantine rose up and made Christianity the official state religion, many thought, this must be the millennial reign, so they began to accept the idea of amillennialism from that time. It wasn't until during that perceived amillennial reign of Christ, when the Papal Head began killing Bible believers and usurping the temporal sword to force people into its belief

¹⁴⁵ Blomberg, Craig L. (2006). From Pentecost to Patmos.

and practice, that many began to see the truth of the matter, and then even accept the idea of a year for a day, and the possibility for a 1260 year reign of the apparent Antichrist when the Papal tyranny continued for an extended period, far beyond the nominal three and a half years.

That's one question I would have answered from the Reformed Amillennials: What about the 1260 years, do they agree that it was really 1260 years as we have determined? Or do we concede to the three-and-a-half-year dispensational counter-reformation end time antichrist doctrine of the Jesuit Ribera, as MacArthur (I warmly say) has unwittingly done? Or, is it just another arbitrary number figurative for a long undetermined period of time? And if so. Why the inconsistency between 1,000 and 1,260 years for these undetermined eras?

And I have other questions, as most just do not discuss eschatology at all and you never hear much of a defense of amillennialism either. Is it because none of them are willing to stand up to the futurist speculation that has become so prominent in the church? As a matter of fact, it seems many of the evangelical churches in America have gone astray from their reformed roots. They have a foundation of reformed theology coming out of the Reformation, but it seems that most of them have forgotten why they were even called Protestant, or if they ever knew. This one guy wrote a defense, he says "The Reformers accepted the long-standing amillennial eschatology of Augustine set forth in AD 400." To that I ask: Why go back before the Reformation to Augustine who, while he had some good things going on, he would not have seen any development in history and eschatology such as would have been seen up to the Reformation and following?

Why do they not look at the eschatology that actually did develop out of the Reformation itself? Also, Augustine's and the early church's amillennialism is not the same as the amillennialism of today. Just like my critic that attacked Historicism, as matter of fact did a series on *the error of historicism*, then he jumped back to Irenaeus, and says look, Irenaeus considered and interpreted the 1260 days, as a literal three-and-a-half-year period, therefore he was a Futurist. But that is a specious comparison, because there's no way that the early church fathers, from Irenaeus to Augustine, ever dreamed that another thousand years, let alone 1260 or now almost two thousand years would elapse in church history before the consummation. So of course, they could not accept a 1260 year for a day interpretation, because they believed that Christ's return was imminent, therefore the reign of Antichrist would only be a short 3½ years, but the 7 year tribulation with its multiple choice raptures was totally unknown.

Later, when Constantine rose up, they thought, oh this is the millennium; therefore, the prophecy is to be interpreted amillennial. It wasn't until the rise of the Antichrist when the Papacy finally took its ascendancy and started killing Bible believing Christians that some started to think after 3 ½ years, then decades and centuries, maybe this is Antichrist, and that maybe this is a 1260 year period instead, as the true church continued to suffer for ongoing centuries under this religious tyranny. Then you come around to 16th century and you're most of a thousand years into the reign of the Antichrist as Bishop of Bishops rather than just the Bishop of Rome. Afterwards the reformation and puritan fathers start to see clearly that they are near the end of a 1260 year period, and they start to recognize and take into account their prophetic-historical position.¹⁴⁶

How can we forget all of this? There seems to be a counter-reformation war on History as well as Protestant thought. If we forget history, we cannot see how God has fulfilled His prophetic word in it. Well, I am going to continue to defend the Historicist Premillennial position. I do understand how people can believe amillennialism, because it may be very comforting. I do believe as the scripture says, that we are born again in Christ, we enter into his death spiritually speaking when we are born again, of which water baptism is symbolic.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? (4) We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (5) For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. (Rom 6:3-5)

This verse seems to indirectly posit the best support for the amillennial thesis. But I have a problem to reconcile here now, when Paul says that I show you a mystery we shall not all sleep but we shall be changed at the moment in the twinkling of an eye, when the trump sounds, the dead in Christ will be raised, and then those who are alive and remain will be caught up together! Is he talking about the second resurrection after the amillennial allegorical reign of Christ on earth?

I greatly desire to sort the truth of this thing out, and I admit that I'm leaning toward the premillennial historical position. But perhaps I may be convinced otherwise, because that's what an honest man does, leaving no stone unturned, you dive in deep. Someone says, hey you have to consider the amillennial position. Okay, I'll consider it. I will consider

¹⁴⁶ Joachim Abbas, Walter Brute, Foxe, Mede, Isaac Newton, to name a few, History of Apocalyptic Interpretation, E. B Elliot.

every proposition toward interpreting the scripture, and then I'm going to use God's Word the best I can to judge between these different positions. Thus, I can't quite go with Augustine on this. When one says that the Reformation fathers did not develop a doctrine of eschatology, "witness the fact that neither Luther nor Calvin produced a commentary on the book of Revelation", so he feels comfortable with saying that if they didn't bother then I can continue to accept the amillennialism of fifth century Augustine!

Well they may not have produced a commentary on the book of Revelation, but how many hundreds of times did Luther and Calvin denounce the Papacy as the seat of the Antichrist, the man of sin? How many hundreds of times did Luther and Calvin denounce the Roman Church as that great apostasy? I see the seed of Premillennial Historicist thought there. They are identifying their historical position in Bible prophecy. Yes, they were more focused on building and establishing a Reformed Church in place of the Papal Kingdom under tremendous opposition. At first Luther set out to reform the Roman Church, but when he was readily excommunicated by those papal thunders, those papal bulls, it was then that he came to understand what we may call the second pillar of the Reformation, which was the protest against the institution itself as irreformable.

The Protest was a *witness against* the Roman Church and the Papacy, which identified them as the II Thess. 2 great apostasy or *falling away* with its *man of sin seated in the temple of God*, the Papal chair in the midst of the church. The first pillar would be reformed theology, salvation by faith in Christ alone by grace alone as opposed to the bloodless sacrifice, many idolatries, and penances imposed by the Roman Church. The second pillar would be the pillar of protest against the Roman Catholic Church as that irreformable great apostasy. That's the problem I have with the amillennial view of eschatology: they toss out the second pillar of the Reformation from which the very name Protestant is derived. Instead they simply recognize the Roman Catholic Church as just another denomination so that they could even have the Pope speak at their Quincentennial celebration of the Reformation,¹⁴⁷ because there is no protest in them anymore.

The Papacy has proudly announced, "the protest is over," and if that's where amillennialism leads, then I cannot follow. But I do believe that Christ will return and those who are alive and remain will be changed, and I don't believe that's at the second resurrection. I believe that's at the first resurrection, and that, bodily, as plainly expressed in chapter 20. Witness E. B. Elliot, Protestant Historicist, and author of the most

¹⁴⁷ <https://www.bbc.com/news/world-europe-37827736>

exhaustive Protestant treatise ever written on the Revelation, The Horae Apocalypticae, a product of the completely evolved Protestant Reformation, and so justifiably Premillennial Historicist.

Reformed faith holds that God is absolutely sovereign, even over all the evil in the world; he is Lord of Satan, Lord of the ungodly nations and peoples, Lord of all sin and darkness; Lord of Antichrist and his forces; being lord over them all he uses them for the accomplishment of his own purpose. All of the rantings and raging of the Beast against God and his people only serve to fulfill His purpose as well. It is right here that Reformed Historicism provides the believer with great comfort and peace as he lives in these last days. Nothing and no one can possibly overthrow his God and thwart His purpose. His cause is and will be triumphant and therefore, every elect child of God will reach the goal of his salvation. History has vindicated the Word of God.

*Then he said to me, This is the word
of the LORD to Zerubbabel: Not by
might, nor by power, but by my Spirit,
says the LORD of hosts. (Zec 4:6)*

The Amillennial First Resurrection Past.

Here we will examine a bit deeper into the official Reformed Church position of Amillennialism, let's take a look at Revelation 20.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, (Rev 20:1-2)

Are we there yet? I don't think so, Satan seems to be aggressively deceiving the nations to me, but let's continue reading:

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20:3)

Now what I see here is a parallel of what is expressed in Daniel chapter 2: where Nebuchadnezzar had a dream and he dreamed of an image and this image represented the four great kingdoms that would rule the world until Christ comes and sets up his kingdom, abolishes the kingdoms where Satan rules, and in their place His Kingdom fills the whole earth.

Has that happened already? The Amillennial must say yes, that this “*thousand years*” is figurative for the time that the church is living in the present until the second coming of Christ when the “figurative thousand years” will come to an end.

So, has Christ already come? Daniel 2 says that when the stone that was formed without hands, representing Christ and his kingdom, strikes the image, the image representing the government construct of this world where Satan rules, is obliterated and becomes like the chaff of the threshing floor, and it is blown away so that *no place is found for them anymore!*¹⁴⁸ Well, when we look around, we see that the image is still standing, and we may be in the bottom of the image; we may be in the ten toes of mingled iron and clay era right now, which represented the distant future from Daniel, but it's definitely not blown away yet. It is still extant; it is present at this very hour.

Let's continue, *that he should deceive the nations no more*. Are the nations at this time still deceived? Apparently, Satan has not been bound for an alleged amillennial thousand year period as of yet! So it cannot be, in my opinion, if I overlay the present and Daniel chapter two, it cannot be the kingdom of God that is foretold to be set up upon the earth,

¹⁴⁸ Dan. 2:35

where all of the Satan ruled governments are abolished, because Satan is still present, he is still deceiving the nations during what is supposed to be the amillennial thousand years!

Continuing on verse four, *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

Now this must be the same thousand years that Satan is bound and no longer deceiving the nations, and those nations, governments under the headship of Satan have been totally obliterated, and they have blown away like the chaff of the threshing floor, so that no place is found for them. Are we there yet? Well, looking around I don't see us being there yet! Bear with me, don't run away all you Amillennials out there, because I think maybe I might be able to convince you. The best is yet to come! Yes, you're thinking, that'll be the day. Please honestly and seriously consider the things proposed here.

Verse five: *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Now, “*This is the first resurrection,*” of course this little phrase here is referring to what has happened in conjunction with the thousand years and those that are reigning and ruling with Jesus, *this is the first resurrection*. The Amillennials will not agree with me here, but many of them will say the first resurrection is when you're *born again* — you join Jesus in the first resurrection — the Revelation 20 *First Resurrection* is symbolical as is the *Thousand Year Reign*, for all those who are living now in the kingdom of God, because it is true that Jesus is the king of the whole earth, he's even the king of Satan and he's the king of the fallen away kingdoms and he turns them whichever way he will. For instance, when God used the sword of Babylon to judge Israel (judgment beginning at the house of the lord), then after He judged Israel, He judged all of the nations around Israel: Then He judged Babylon when the Medes and the Persians came in, etc. So, He's always been the king of the earth and of all things.

When we consider the judgment that fell on Israel in 70 AD. we understand that, as God wielded Babylon as his sword in judgment at the first desolation and destruction of the temple, in the same way, it was Jesus, the king of kings, who wielded the Roman army, *the people of the*

prince that shall come,¹⁴⁹ which did come in 70 AD, he wielded them as his sword in judgment against national Israel *for the overspreading of abominations*,¹⁵⁰ to borrow the biblical language there. So, we see no indication of any change in the temporal rule of God in the affairs of the kingdoms of men from these two desolations being nearly equal, so as to indicate an abolition of the kingdoms of men or effect of Satanic deceit in them.

Verse 6: *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

There being a resurrection, there must of necessity be a preceding death of the same kind. But we were never spiritually alive, then killed, to warrant a spiritual resurrection when we are *born again*. There is however noted in the text a reference to the bodily death (of *them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*) of those who are to be resurrected, indicating a bodily resurrection.

Okay there is a first death, we all understand the death sentence that we are all born with, “*thou shalt surely die*,”¹⁵¹ inherited from our Great Grandfather Adam. I haven't been bodily resurrected yet, because my Adamic man has not suffered death yet, and we know there will only be a small elite of people that are going to *be changed in the moment in the twinkling of an eye*, a kind of an instantaneous death and resurrection, but that's a very small group of people, I hope to be among them when Christ returns — at the beginning of the seventh millennium. I hope to still be alive then, but honestly, I don't know if I'll live long enough to reach the seventh millennium. I'm already “retirement age” according to most people's standards, so I could possibly live long enough, but most people don't live that long. But this is not our focus. No matter what era we live in, the blessed hope of the church has always been the return of Christ with the bodily resurrection event.

Even before Apostolic times the resurrection of the dead was a focus, it was the difference between the Jewish sects, the Sadducees and Pharisees. The Pharisees believed in the resurrection, the Sadducees did not. Paul used that division to expound upon the gospel resurrection of the dead — the point being that we all believe in the bodily resurrection. Now the problem with the Amillennial position is, they have to say that the first resurrection already happened, so they say things like well, *the*

¹⁴⁹ Dan. 9:26.

¹⁵⁰ Dan. 9:27.

¹⁵¹ Gen. 2:17.

first resurrection is when you're born again. That's how you can have it now in this Amillennial figurative period of the church age. That the first resurrection came with Christ, and everyone who is born again is born into that first resurrection, so you're living now in this Amillennial figurative millennium. The problem remains that there is no prerequisite spiritual death, because individually, we were never spiritually alive before we were spiritually resurrected – this is perhaps why the word resurrection is never used to intimate the born again regeneration event, instead we are called a new creation, like a spiritual virgin birth.

If you're born again, if you're truly born again, and you are partaker of Christ's death and resurrection by faith, the second death will have no power over you, because you will make the first resurrection when he returns. So, there's truth there, but here's the problem: I have to say this, I am in total agreement with the Reformed Amillennial on every single point of their Reformed theological belief in the scripture; there's only one point I depart from them on, and that is the return of Christ. I believe it to be premillennial and I believe the millennium to be an actual literal period of time. And I base my disagreement with them on the plain reading and explicit understanding of the Word of God at Revelation chapter 20.

They would however say that I am misinterpreting the chapter and refer me back to II Peter 3, or the parables of Jesus to better understand the symbolic meaning of the text. But this seems contrary to the principle of Progressive Revelation.

Progressive Revelation is the principle that as time passes and prophecy is fulfilled and verified, and as God gives us new revelation, our understanding becomes more complete. This principle is demonstrated by New Testament historical verification of Old Testament Prophecy, which was fulfilled and recorded within its pages as the fulfilment. It is the later revelation which completes and clarifies the earlier, not vice versa. However, Progressive Revelation does not apply to speculation or extra biblical revelation.¹⁵²

Which text should interpret which text? Peter or the Revelation? Gospel Parables or the Revelation?

¹⁵² Progressive Revelation is the teaching that God has revealed Himself and His will through the Scriptures with an increasing clarity as more and more of the Scriptures were written. In other words, the later the writing the more information is given. Therefore, God reveals knowledge in a progressive and increasing manner throughout the Bible from the earliest time to later time. This makes perfect sense since we know that not everything God revealed to us was revealed right away. www.carm.org/

Tim Conway¹⁵³ would have you use parables (the ten virgins) to interpret Revelation 20, which came after, rather than use the later text to clarify the former and then harmonize the two texts.

Rick Wiles¹⁵⁴ falls into the same trap. He says that the millennium “is not a biblical concept” and other than Revelation 20 “is not anywhere else in the Bible” . . . He continues, “The apostle Peter said that the entire earth and heavens, the entire universe will melt with fervent heat when Christ comes back. If it melts when He comes back, how can it be here for a thousand years? One, either Peter was wrong or the millennium theology is wrong, which one is it? The millennium theology is wrong. So, the problem is not that Revelation 20 is incorrect, it is the interpretation is incorrect. It was all built by John Nelson Darby and Cyrus Scofield and a whole bunch of heretics.”

Notwithstanding the specious tactic of lumping premillennialism with Scofield and Darby, I would ask, If the Millennium is not a biblical concept Rick, where did you get it from? You admit, erroneously that, “other than Revelation 20 it “is not anywhere else in the Bible.” But you say that interpreting it as it is explicitly and literally expressed in that chapter is wrong theology. First of all, it is not simply “theology” – it is eschatology. And when you call someone a heretic for taking the Bible as literally expressed, for not agreeing with your figurative interpretation of eschatology, congratulations, you have escalated yourself to the height of the Papal chair! Perhaps you were carried away in the moment and got a little careless as did your cohort who said that Millennial doctrine “didn’t exist for 1800 years in the church.” You said, “Right.”

However, the “millennium is, nevertheless, older than the Christian Church; for the belief in a period of one thousand years at the end of time as a preliminary to the resurrection of the dead was held in Phariseeism . . . the world is to exist unchanged for 6,000 years, and that at the beginning of the Sabbatical or seventh millennium the son of God will appear.”¹⁵⁵

And Chiliasm was the predominant belief through the fourth century in the Pagan Rome era church. From the first century the church held to an imminent return of Christ followed by His millennial reign, until about the fourth century when the Roman Empire embraced Christianity as the State Religion.

“Chiliasm is the ancient name for what today is known as premillennialism, the belief that when Jesus Christ returns he will not execute the last judgment at once, but will first set up on earth a

¹⁵³ www.illbehonest.com/

¹⁵⁴ www.trunews.com/ - 20191211

¹⁵⁵ www.jewishencyclopedia.com/

temporary kingdom, where resurrected saints will rule with him over non-resurrected subjects for a thousand years of peace and righteousness. To say that the Church "rejected chiliasm" may sound bizarre today, when premillennialism is the best known eschatology in Evangelicalism...

But how are we to view the Church's earliest period up until the first decisive rejection of chiliasm in the Church? By most accounts this was the heyday of chiliastic belief in the Church. Many modern apologists for premillennialism allege that before the time of Augustine chiliasm was the dominant, if not the "universal" eschatology of the Church, preserving the faith of the apostles. Some form of chiliasm was certainly defended by such notable names as Justin Martyr and Irenaeus of Lyons in the second century and Tertullian of Carthage in the third."¹⁵⁶

The point is, despite what Rick and Doc have said, Premillennialism has been around for all of church history, though it was interrupted for nearly 1000 years, almost absent from the 6th to the 16th centuries (the dark ages). Also, Premillennialism is not inseverably linked to Dispensational Futurism, any more than is the resurrection of the dead or the Second Coming of Christ. Premillennialism preceded it, and I am sure will follow it when it is left behind. To intimate that they are inseverable degrades the amillennial argument to a specious support.

Now for the exposition of Rick's erroneous claim that, other than Revelation 20 the Millennium "is not anywhere else in the Bible." I now turn to the very proof text that *he used* to disprove premillennialism:

Peter's "Thousand Years" Day.

II Peter 3:8-13

v.8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Peter opens chapter 3 (v. 3-5) by informing us that "*last days scoffers*" are "*willingly ignorant.*" So, I surmise that when he next tells us to "*be not ignorant of this one thing*", that it is very important to understand that which follows. If the *day* in context is symbolic for *a thousand years*, then interpreting this rare prophecy by Peter, using Revelation chapter 20, completely harmonizes the two texts together and satisfies the doctrine of Progressive Revelation.

¹⁵⁶ Dr. Charles E. Hill, associate professor of New Testament at Reformed Theological Seminary in Orlando. He is the author of *Regnum Caelorum: Patterns of Future Hope in Early Christianity* (Oxford, 1992).

v.9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

If the *day of the Lord* here, is a *thousand years* day, as v.8 instructs us to “*be not ignorant of this one thing*”, then all of the things listed in this prophecy are not confined to a single solar day! But in reality, span *a thousand years*. It would seem our antagonist forgot, that which he was told not to be ignorant of, almost immediately. Woops!

v.11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

According to this text, that earthly kingdom which the Jews believed was promised, which the disciples explicitly asked Jesus about, which is plainly stated in the Revelation of John, is not an error to be rejected. All of the future things listed here in II Peter and elsewhere in the Gospels and Epistles, find their place in the chronology of the Millennial Reign of Jesus Christ revealed in Revelation 20: *The thousand years - day of God!*

Honestly, the text here is not meant to be a concise exposition of the future. The object is correction and exhortation: v. 9 “*The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance;*” v. 11-12 “*what sort of people ought you to be in lives of holiness and godliness,*” and v.14 “*be diligent to be found by him without spot or blemish, and at peace,*” etc.

We are required to harmonize that which is vague or simple with that which is more complete or explicit. We complete our understanding of that which came first by that which came later, not vice versa.

The Error of “saying that the resurrection is past already”

II Timothy 2:15-18:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (16) But shun profane and vain babblings: for they will increase unto more ungodliness. (17) And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; (18) Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Paul after leaving Ephesus,¹⁵⁷ which he did twice according to the Acts of the Apostles, dates the Epistle to either about the year 58-59 or the year 64-65. So, this definitely dates our text before the desolation of Jerusalem and the Temple, but it is also many years after the resurrection of Christ and Pentecost, and still long after the gentiles have already received the Holy Ghost and are being born again! So, Paul is saying that our hope, the resurrection, this, the first resurrection that we're looking for, is going to be a truly bodily resurrection when Christ returns – the *first resurrection of Revelation 20*, by the plain reading of the text.

Hymenaeus and Philetus could have been the first Amillennials! Otherwise Paul, who had just previously asserted our spiritual position in Christ in the same letter: *It is a faithful saying: For if we be dead with him, we shall also live with him.*¹⁵⁸ also neglected to expound upon an amillennial resurrection position for one very good reason, our spiritual position in Christ is not, nor should it ever be considered or confused with the promised first resurrection of the dead! Therefore, the reign of Christ accompanied by the *first resurrection* has not happened yet, so it cannot be symbolical, otherwise if you want to hold to the contrary, then Paul says that you err and we should number you with *Hymenaeus and Philetus* who concerning the truth have erred, *saying that the [first] resurrection is passed already*.

What Paul is saying is that they are still looking forward to this first resurrection at a time when believers were already being *born again* into the church for decades, therefore it's going to be a true bodily resurrection in a true millennial reign of Christ. It is not past already, but it is something that is still out in the future. The Amillennial first resurrection that comes with their present figurative millennium at the referenced date, seeing that it could not have happened yet (at this writing by Paul), begs the question: Just when did their Amillennial Revelation 20 figurative millennium begin, and its *first resurrection* occur? Having no acceptable answer, this fairly puts the nail in the coffin

¹⁵⁷ 2Tim 1:18

¹⁵⁸ 2Tim 2:11

of amillennialism, unless I'm missing something here, this pretty much closes the case.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [age], neither in the world to come. Mat 12:31-32

This Age and the Age to Come.

“The New Testament writers understood that believers are now in “the last days,” but there is still an “age to come” in which all redemptive historical loose ends will be tied up and the final consummation of all things such as the resurrection of the dead, the final judgment, and the recreation of all things will take place.”¹⁵⁹ (Kim Riddlebarger)

First of all, it seems rather presumptive to divine what the New Testament writers knew about believers now! The insinuation however, seems to be that you are to equate “the last days” with “this age” – which has something to do with a foundation of “redemptive history” that somehow confirms amillennialism – which the author spent a good amount of text on in his book on this subject.

But, from my own study I have come to understand that *the last days*, contemporary with the New Testament Writers, would be more related to the last days of National Israel. The prophet Daniel did prophesy “seventy weeks are determined” to be followed with the destruction of the temple, city, and nation. The “last days” of National Israel did overlap the beginning of the “Church Age” or the *Age of the Supra-national Israel*, which is the fulfillment of many of the promises to the Patriarchs and National Israel.

Riddlebarger continues: ... “From the perspective of the postmessianic New Testament era, clearly two advents of our Lord are in view. The first marks the beginning of the age to come, while the second indicates the end of the present “evil” age.

Our Lord contrasted these two eschatological ages in such passages as Matthew 12:32, Luke 18:29-30, and Luke 20:34-35. Paul used the formulation to describe the relationship of the present to the future in Ephesians 1:21. In numerous texts Paul spoke of “this age” or “this world” (Rom. 12:2, I Cor. 1:20, 2:6-8, 3:18, II Cor. 4:4, Gal. 1:2, Eph. 2:2, I Tim 6:17, Titus 2:12). In other texts Paul speaks of a “kingdom of God” which in many cases is synonymous with “age to come” (I Cor. 6:9-10, 15:50, Gal. 5:21, Eph. 5:5, I Thes. 2:12, II Thes. 1:5, II Tim. 4:18)

Much of the structure of New Testament eschatology is to be understood in the terms of the contrast between “this age” ushered in by Christ, and marked by the redemptive fullness of the Holy Spirit, and the “age to come” after the *eschatos* or end, which will bring an end to the course of history as God finally destroys the presence of sin in the universe. Neither Jesus nor Paul spoke of the future course of biblical history as entailing an earthly millennium.”¹⁶⁰

I can’t say that I’m sure what the “postmessianic New Testament era” is. As a matter of fact this first paragraph must be way above my

¹⁵⁹ Kim Riddlebarger, *A Case for Amillennialism*. P. 65.

¹⁶⁰ Ibid, p. 66.

paygrade because it mostly confuses me. Are we in the New Testament era? Does he mean, after His first advent? But I'm going to guess what he is trying to say is that which most Reformed Amillennials hold to: The "this age" since the first advent of Christ, is the amillennial age that we live in now, and "the age to come" indicates the end of the present "evil age" and opens up the new heaven, and new earth, with its New Jerusalem upon the second coming of Christ.

As to his closing negative, "Neither Jesus nor Paul spoke of ... an earthly millennium." Well I could also say that they never spoke against an earthly millennium in any way, and I am pretty sure that the Revelation of Jesus Christ was what Jesus Himself revealed to John, which includes chapter 20.

Well, let's move on to examine his scripture references in the second paragraph, maybe we'll figure it out:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [age], neither in the world to come. Mat 12:31-32

Rather than contrast, this verse confirms that men will sin in this age (*world*), and in the age to come, so that there must still be mortals born of the seed of Adam in both ages. Therefore this "age to come" cannot be the eternal state wherein exists the creation of the new heaven and new earth, but must be the final millennium of this creation as expressed by the plain reading of the Revelation Chapter 20 text. This verse in no way helps the Amillennial argument.

Next reference verse:

And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18:29-30

When we harmonize this with the plain reading of the chapter 20 text, we understand that in the "*world to come*" we will have received our glorified bodies and be ruling and reigning with Christ during the final millennium and that our life will be *everlasting*.

Next:

And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither

marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Luke 20:34-36

When Jesus returns again, the trumpet sounds, and the resurrection takes place, the dead in Christ are raised, those that are alive will be changed, then they all will be caught up together to meet Christ in the air upon His return.¹⁶¹ The resurrected saints, those that *obtain that world, and the resurrection from the dead*, will not marry. There will however, be people who are not resurrected, but rather mortals, who will live through into and be born in that era – marriage is for those mortals.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. Zec. 14:16.

And these are the people (*left of all the nations*), the mortals, that will populate the earth during the millennium. At the same time *the children of the resurrection* will be the administrators (kings and priests) in the millennial kingdom of Jesus, and like the angels will not marry or ever die.

Next:

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Eph. 1:21.

Again, rather than contrast, the emphasis is that Jesus' rule is primary in both ages, the only difference being that he is physically present on the earth *in that which is to come*, and Satan will be bound, according to the plain reading of the chapter 20 text.

So, there is either no contrast, or the text is easily harmonized with the Revelation chapter 20 text. Without an explicit witness, much like the dispensational 70 weeks gap, the amillennial has only thesis and conjecture, and perhaps wishful thinking — or an inability to believe or conceive that the plain reading of Revelation chapter 20, with all of the supporting text harmonized could actually be the true meaning of the prophecy.

¹⁶¹ 1Thes. 4:16-17, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Additional proposed textual challenges:

1. Explain why the thrones of Revelation 20 should be located on the earth?

Of course, the word *thrones* here is symbolic for the positions of authority that are promised to those that have part in the first resurrection, and . . . v.6-8, *they shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth*. Notice that when their reign ends Satan is loosed to deceive the nations that are on the *earth*. Nowhere in the text is there a change of venue to indicate that the reign is in heaven.

2. How does a delay of 1000 years integrate with Peter's argument in II Peter 3?

To the contrary, Peter makes the best argument for all of the things listed in that text to take place over a *thousand years* day, by telling us to not be ignorant of that very thing! Consider the figure of speech, “back in the day” which may refer to any specified era. (See my exposition several pages previous).¹⁶² I think we should take his advice. II Peter 3 is one of the best arguments for a plain understanding of the Revelation 20, thousand years.

3. Paul seems to mark the onset of “everlasting destruction” at the Lord's coming (II Thess. 1:8-10), not 1,000 years later. How does one harmonize his words with a premillennial advent?

v.7 . . . *when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

Again, it must be assumed that all of the things listed take place on the same singular day, unless one considers Peters *thousand years* day. Again, we apply the principle of Progressive Revelation, previously discussed. We should here harmonize this text with the later and more plain understanding of Revelation 20.

4. How can a thousand year delay between resurrections be made to agree with the parable of the wheat and tares (Matthew 13:24-30, 36-43)?

¹⁶² Ch.12, Sec.3

First of all, we are looking at a parable here! The object of the parable is definitely not an exposition on eschatology, and neither should it be relied upon as such. As far as it may touch upon last things, once more we apply the sound hermeneutics of Progressive Revelation by harmonizing it with the later and more explicit text of Revelation 20, rather than trying to harmonize Rev. 20 with that which is earlier, off topic, and at best obscure by comparison to the plain reading and understanding of the Revelation on the topic in question.

5. How can death continue after Christ returns and death is swallowed up in victory (I Corinthians 15:54)?

The answer for this one is in Rev. 20:6, *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.* The same chapter places the *second death* at the end of the thousand years. The point being that the second death, which is to follow, will have no power over those for whom “*death has been swallowed up in victory.*” Those who have part in the *first resurrection* will never die again, thus the exclamation at this juncture, here we harmonize the former with the latter. But all of those who did not make the first resurrection, and those mortals who lived into and during the thousand years and did not subsequently have saving faith in Christ are those who will suffer the second death after the second resurrection and judgment.

6. If those who are Christ's are raised at his coming (I Corinthians 15:23), can others be saved during the millennium?

Yes. (See number 5) Those mortals living during the last millennium will have the same opportunity to respond to the Gospel, to have their sins covered by the blood of Christ, as those who lived before the return of Jesus.

7. How can Matthew 25:31-46 describe a judgment at the beginning of the millennium when those punished are sent into the everlasting fire that no one but the beast and false prophet enter until the end of the millennium (Revelation 19.20, 20.15)?

Once more, Jesus is speaking in parables, we will not literally be divided like farm animals (sheep and goats), these are representative of spiritual matters. Also, the temporal judgment upon nations executed at Jesus' return (as many past national judgments) is not the same as the individual judgment that will take place at the second resurrection which will be followed by the second death. As we read these and other parables, as far as they pertain to last things, we need to harmonize them

with the latest, most complete, and concise revelation given to us on the subject, which is Revelation chapters 20-22.

Another Question: I'm struggling with the literal 1,000 years, doesn't Jesus come back in judgment at the second coming, isn't that *time up* for all mortals?

Not really, He does come back in judgment, he's going to judge the whore, he's going to judge the beast government's, and they're all going to be done away with — so there is a temporal judgement, as there have always been temporal judgments — so he does come back in judgment but it is not the second resurrection or the final judgment of individuals that comes after the thousand years.

All prophecy, parable, and metaphor, pertaining to last things, should be harmonized as much as possible with the latest and more explicit revelation – not vice versa.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 2Tim 2:15-18

Sam Storms Challenge to Premillennialism.¹⁶³

“It wasn’t long before Ladd, Hoekema, and Gundry, together with a few others, had persuaded me that there is no basis in Scripture for a pre-tribulational rapture of the church. That was, in the eyes of many, bad enough. Indeed, I distinctly recall the horror (trust me, “horror” is by no means an exaggerated term to describe the reaction I received) in my church when I made it known that I could no longer embrace a pre-tribulation rapture. More than a few were convinced that I was well on my way into theological liberalism! But when in the early 1980s I abandoned premillennialism in all its forms, public reaction was such that you would have sworn I had committed the unpardonable sin. I’m not suggesting that all or even the majority of dispensational premillennialists feel this way today (I hope and pray that few do), but the atmosphere in the 1970s and 1980s was something less than amicable for those who departed from the accepted eschatological faith.

My departure from premillennialism and embrace of amillennialism was gradual and came as a result of two discoveries as I studied Scripture. First, I devoted myself to a thorough examination of what the New Testament said would occur at the time of Christ’s second coming (or parousia). What I found was a consistent witness concerning what would either end or begin as a result of our Lord’s return to the earth. Sin in the lives of God’s people, corruption of the natural creation, and the experience of physical death would terminate upon the appearance of Jesus Christ. Furthermore, the resurrection of the body, the final judgment, and the inauguration of the New Heavens and New Earth would ensue. But why is this a problem for premillennialism? Good question.

Scriptural Challenges for Premillennialists

If you are a premillennialist, whether dispensational or not, there are several things with which you must reckon:

- You must necessarily believe that physical death will continue to exist beyond the time of Christ’s second coming.
- You must necessarily believe that the natural creation will continue, beyond the time of Christ’s second coming, to be subjected to the curse imposed by the Fall of man.
- You must necessarily believe that the New Heavens and New Earth will not be introduced until 1,000 years subsequent to the return of Christ.
- You must necessarily believe that unbelieving men and women will still have the opportunity to come to saving faith in Christ for at least 1,000 years subsequent to his return.

¹⁶³ thegospelcoalition.org/article/why-i-changed-my-mind-about-the-millennium/

- You must necessarily believe that unbelievers will not be finally resurrected until at least 1,000 years subsequent to the return of Christ.
- You must necessarily believe that unbelievers will not be finally judged and cast into eternal punishment until at least 1,000 years subsequent to the return of Christ.

So what's wrong with believing these things, asks the premillennialist? What's wrong is that these many things that premillennialists must believe (because of the way they interpret Scripture), the NT explicitly denies. In other words, in my study of the second coming of Christ I discovered that, contrary to what premillennialism requires us to believe, death is defeated and swallowed up in victory at the parousia, the natural creation is set free from its bondage to corruption at the parousia, the New Heavens and the New Earth are introduced immediately following the parousia, all opportunity to receive Christ as savior terminates at the parousia, and both the final resurrection and eternal judgment of unbelievers will occur at the time of the parousia. Simply put, the NT portrayals of the second coming of Christ forced me to conclude that a millennial age, subsequent to Christ's return, of the sort proposed by premillennialism was impossible.

The second factor that turned me from premillennialism to amillennialism was a study of Revelation 20, the text cited by all premillennialists in support of their theory. Contrary to what I had been taught and long believed, I came to see Revelation 20 as a strong and immovable support for the amillennial perspective.”¹⁶⁴

My Answer:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 2Tim 2:15-18¹⁶⁵

I do not think it coincidental that Paul instructs us to *rightly* divide the word of God, in the midst of a controversy so closely connected with the millennial debate. And I think that this goes to the core of what I see as a major problem for Sam and my former antagonists: They cannot seem to divide between extra biblical doctrine and that which belongs to the Bible: They want to lump together the “Pretribulation Rapture” with “Premillennialism” as if they are not separate arguments – as if they cannot be *rightly divided* from one another. The first is nowhere explicitly stated anywhere in the scripture, but must be constructed upon

¹⁶⁴ Sam Storms, Author of *Kingdom Come: The Amillennial Alternative* (2013). Pastor, Bridgeway Church, Oklahoma City, Oklahoma.

¹⁶⁵ See previous exposition on 2 Tim.2:15-18, this chapter.

hypothesis and conjecture alone, whereas Premillennialism is plainly and explicitly stated in Revelation 20, as well as expressed in II Peter 3. Their argument to the contrary, being that the thousand years is not to be taken as it would be plainly understood upon initial reading, but must be taken figuratively, likewise relies upon nothing express or explicit anywhere in the entire Bible.

These two doctrines, Dispensationalism and Premillennialism, should never be considered the same argument, but should be divided and considered entirely separate from one another. The Dispensationalist also believe in the “second coming of Christ” – Should we argue against the “second coming of Christ” based upon the weakness of the Pretribulation Rapture? Of course not! It causes me to consider that Sam’s unbelief in the Millennium may only be consequent upon the weakness of much of the Dispensational construct, a domino effect – I am glad though, that he did stop before rejecting the second coming of Christ altogether, along with whatever else that the Dispensationalist may have correctly perceived.

As to his second paragraph and following bullet points, I believe that I have heretofore sufficiently answered all in the former sections of this very chapter. I do wish that Sam could have handled the two questions separately in his 2013 book. I found much of what I read very interesting, but I fear that the casual reader may reject the Millennial Reign of Christ, not on the basis of the merits, but on the basis of the exposed weakness of Dispensationalism.

I also believe many Amillennial proponents depend, perhaps subconsciously, to bolster their argument thereby. I will try very hard not to fall into this specious tactic myself – I have however witnessed it too much of the time from other expositors.

Chapter 13 – Prospects for the Unfulfilled Future

That which is yet to come.

Jesus' disciples asked of him when the kingdom would come, and He answered that it was not for them to know.¹⁶⁶ What they and all of Israel expected was the fulfillment of the numerous Old Testament prophecies of the coming age, when He, the Messiah would rule the world, sitting upon the throne of David from Israel. They believed that all of the promises reserved for the millennial reign would immediately begin to appear. But this of course did not happen. This may be why many chose to reject Jesus. However, God will keep every promise He made of that coming age. All of those promises made to all of the patriarchs are and will be fulfilled in Christ at his second coming and with His millennial reign, and the following eternal state.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1Thes. 4:13-18)

The above verses, *concerning them which are asleep*, includes all of the patriarchs beginning with Adam and Eve, Abraham, Isaac and Jacob — all of the faithful elect of Israel, and even includes all of the gentiles grafted in, all by the blood of Christ, the seed of faith, the True Church, the True Israel — will all be resurrected at the second coming of Christ, and return to the earth with Him for His millennial reign.

How then do we discuss the future, and what can only be verified by the Word of God, because we have not seen it fulfilled in history? We rather await what has been foretold, along with the many promises God has made to the faithful in His Word. We can only speculate as to timing and on unspecified details, but we know that those explicit prophecies and promises are true and will come to pass, so we are told to comfort one another by them. So, with this in mind, we will determine what is

¹⁶⁶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. Mat 24:36-37.

within the purview of scripture for the future, revealed by the word of that which is yet unfulfilled.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (John 18:36)

I wanted to discuss what's going to happen about the year 2055 (if my calculations are correct), referring to a post which I started in 2008, and then made the last revision in 2013.¹⁶⁷ I didn't try to nail down the exact year — I say give or take a year — there may be a three year window with 2055 in the middle, where about the seventh millennium will begin.

Because we are not on a Creation Calendar, but are on the Roman Papal calendar — unknown to most people — Rome is still the empire that rules the world. This is what Bible prophecy shows us: that the Roman Empire is the last of the worldly empires that rules, and then goes into perdition. People don't recognize that it is the Roman Empire because of the condition of it, how it's all broken up into pieces, and this is exactly what the scripture said would happen to it: That it would be a broken Roman Empire, that it would be broken by the effects of the clay — clay mingled with the iron.¹⁶⁸ I believe that the clay represents the true church, because clay is moldable and the people of God need to be moldable in the hands of God to be conformed to His image; I think that this brokenness is an effect of God's kingdom on the earth by the presence of His Holy Nation, mingled among all the nations and on the end-time Roman Empire. Perhaps this could be an illustration of different stages of *Redemptive History* effected in this age, though there is plenty of iron out there, still enough to get trampled by, if you're in the right place at the wrong time.

So, we have the effect of the clay on the iron breaking it in pieces so that it is no longer cohesive, and nobody recognizes it — so they talk about the fall of the Roman Empire in history. But did the Roman Empire really fall? Well, pagan Rome fell, then after that Papal Rome reared up and ruled for 1260 years through that Little Horn of the Ten Horned Beast power. Afterward it was punished as foretold by the scripture — that head where the little horn was seated was punished, and those judgments on her began about the time of the French Revolution, and continued for almost 80 years until she (that head wounded) finally lost all of her temporal power completely about 1870, at which time she audaciously and contrarily proclaimed herself infallible.¹⁶⁹ The crowns were in the meantime, moved to the ten horns of the Beast. Napoleon had swept over

¹⁶⁷ NicklasArthur.wordpress.com/what-year-is-it/ Or see ch. 11.

¹⁶⁸ Dan. 2: 33.

¹⁶⁹ https://en.wikipedia.org/wiki/Papal_infallibility.

the whole Western European continent and all of those Papal States were punished, the due judgments came upon the whole of the Holy Roman Empire throughout the *Old World* — a promised retribution for the blood of hundreds of millions of martyrs over 1,260 years.

But, the scripture did foretell that it's "*deadly wound*" "*by a sword*"¹⁷⁰ beginning about the French Revolution (according to many prominent Historicists), would subsequently be healed; and many posit that the healing took place about 1929 when the Vatican received its sovereign status once again, and stands among the nations as a separate city-state. However, behind the scenes, all the time she was still working in the shadows, through her Jesuit Counter-reformation Army (what the world calls "The Shadow Government")¹⁷¹, and has retained near total control back into her hands, not only of her former vassal states, but those of the *New World* also, though not by the same overt methods that she used during her 1,260 years of infamy.

Yes, I am here exposing the seat of the Antichrist, the "*man of sin*", the vicar of God or Christ, that Paul spoke of in II Thessalonians. Now Evangelical/Protestants, those who believe in the Word of God, whether they're futurist or historicist, they believe that the Antichrist will rule for the last seven years, even though the futurist believe that he won't be revealed until then. Unfortunately, that Jesuit end-time Antichrist lie, that began with Francisco Ribera: The whole thesis of an Antichrist who is vacant for most of the church age, and only appears for a few fleeting years immediately before the return of Christ, and is celebrated today in Futurist Dispensationalism, was invented solely by the Jesuit Francisco Ribera as an eschatological tactic for their Counter-Reformation effort. Paul verifies that the man of sin was not reserved only for the distant era in which we live:

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. (2Th 2:5-7)

He proclaimed that he had told them these things face to face, and said, *the mystery of iniquity doth already work*. That these things were already at work is verified by a close study of Simon Magus¹⁷² in history – yes, that same Simon the Magician from the book of Acts – who went on to Rome and founded his own form of Christianity. A statue of Father

¹⁷⁰ Rev. 13:12,14.

¹⁷¹ www.nicklasarthur.wordpress.com/the-shadow-government-works-for-the-antichrist-part-1/

¹⁷² www.nicklasarthur.wordpress.com/lest-we-forget-what-we-protest/

Simon was even built to this infamous man!¹⁷³ Many of the Reformers hold that it was Simon Magus and not Simon Peter, who was the first Pope at Rome. There is no first century historical record of the Apostle Peter ever being in Rome, let alone being Bishop of the Roman church – It is however explicitly confirmed in the Bible itself, that it was Paul who was the Apostle that God sent to Rome. We have only unfounded rumor that appeared hundreds of years later, about the same time the *Roman Petrine Theory*¹⁷⁴ appeared, which has become widely believed, that Peter was crucified upside down at Rome.

Because the Roman Church doesn't even believe in the physical literal return of Christ, but they know that the people they're trying to get to believe in this end time Antichrist scenario, they know that they are Millenarians, and that they believe in a literal pre-millenary return of Christ; they're Evangelicals believing in the counter-reformation lie that has been fed to them. However, as we've exposed here many times over and again, that the Antichrist was revealed, that man of sin was revealed a long time ago, and the recognition of him only grew as the 1260 years of his reign continued until the Reformation exploded on the old world scene. The Reformation Fathers and other Bible Believers, that were not part of, or had departed the Roman Catholic Church, suspected or discovered that the Papacy was the seat of the “man of sin.” When the Reformation broke, upon Martin Luther nailing his 95 theses to the door at Wittenberg, the recognition of Antichrist or the man of sin sitting on the Papal throne in the Vatican, became a received and well-known fact, only to be covered up over the subsequent centuries by Jesuit Counter-Reformation intrigue. Their efforts have been very successful!

The bible does talk about a final conflict, and we will be on the winning side. The final war of this era is the Battle of Armageddon, and the Great Day of God Almighty, when he appears with all his saints, which means we have to appear with him.¹⁷⁵ So, there's going to be a resurrection and we're going to be caught up to meet Him and we will forever be with Him. But we are going to be part of his army, and no we don't need to go to boot camp. I marvel that I incubate chicken eggs, and when they come out of the eggs and within a few hours they're up scratching around eating food and drinking! It's because they have

¹⁷³ Justin Martyr (in his Apologies, and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (*Adversus Haereses*) record that after being cast out by the Apostles, Simon Magus came to Rome where, having joined to himself a profligate woman of the name of Helen, he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit. He performed such signs by magic acts during the reign of Claudius that he was regarded as a god and honored with a statue on the island in the Tiber.

¹⁷⁴ <https://nicklasarthur.wordpress.com/the-roman-catholic-petrine-theory-debunked/>

¹⁷⁵ (Jud 1:14-15) Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

chicken programming in their brain already, they didn't have to be trained, and they don't even need a momma chicken, they still know how to scratch and peck and eat and walk around almost immediately, because that's the way God programmed them. So if God can do that for a little chick that just hatches out of an egg, then we don't need bootcamp, we don't need a seven-year period to get trained by God how to return in his army, because we're going to be changed in the moment in the twinkling of an eye, at the last trump.

Scripture says, first the dead in Christ will be raised then we who are alive and remain — and I'm hoping to be one of those, I will have to live long enough, and that's a possibility — so, we who are alive and remain will be changed, and then we will be caught up together with those who were dead, that were just raised, we will all be changed and caught up together in the resurrection event. Upon the return of Christ, instantly we will be equipped and know everything we need to know to fit into His army for the great and glorious coup that is coming upon the whole earth.

We who have been previously transformed by the blood of Christ, including everyone from Adam and Eve through the very last individual included in the Elect upon His return, will be in the camp of the Saints with our King Jesus. Everyone else who will be left in the governments of men, will be primarily those who have previously rejected the gospel. They will be on the wrong side of the Great Battle to come.¹⁷⁶ Because they, being mortals, cannot organize instantly, there will likely be a time of negotiation before the battle ensues, which, because of the character of them who are left in charge of those governments, will only be a stalling tactic while they make ready. Their intelligence will convince them of their military superiority. It will enter their minds that they can defeat this alien invasion to which they have been asked to surrender.

Surrender is the only option that the King of the earth will offer them upon His return. At the end of the sixth millennium — the beginning of the seventh, when Christ returns, then will be the great coup spoken of by the prophet in Daniel Chapter 2: that the rock formed without hands will strike the image¹⁷⁷ of this world's governments in the feet and shatter it to pieces. It will become like the chaff of the threshing floor which the wind blows away, so that no place will be found for it anymore, and then that rock will become a great mountain and fill the whole earth. That's the kingdom of God, that's the last and final Kingdom for this heaven

¹⁷⁶ Rev 16:14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

¹⁷⁷ Dan. 2:34.

and this earth, this creation, the period of seven thousand years. After that comes a new heaven and new earth.¹⁷⁸

So, coming real soon is the end of the six thousand years, around the year 2055, take a look at my chapter: What Year Is It,¹⁷⁹ and you can verify for yourself, and assure yourself that what I have written there has some validity. Every scripture text that you need is there for you to verify, plus necessary information about the calendars and such. I could try to get down to the month but I'm not that interested, I take my cue from the Word of God itself, and the first appearance of the Messiah, because God did tell Israel through the prophet Daniel what year He would appear – *seven weeks and sixty-two weeks* – 69 weeks *unto messiah the prince*. Is it inconceivable that he would reveal the approximate year of His return to His church today?

When we read the book of Revelation, and we read it from the beginning up until the time of Christ's return, and of course then we read about the Millennium, and at the end of it we move into *The Eternal State*, a new heaven and new earth; and you know we can read it in a few hours at our own leisure, but we must realize when we read it, from the beginning of the book of Revelation, up until the consummation, the return of Christ, the era that we're living in now, we're covering almost 2,000 years of history there. It only takes us perhaps a few hours to read it, and we've reached the return of Christ, and the so-called Battle of Armageddon, or the great day of God Almighty, when he returns, and all of his saints with Him. We can read it that fast, but how is that really going to play out?

Christ returns, not in one of the raptures, but with the resurrection. I don't call that *the rapture*, because the raptures are all mixed up with the pseudo 70th week of Dispensational Futurism, which is not the 70th week that really happened when Christ was crucified and put an end to the sacrifice and oblation by the sacrifice of himself, in the midst of the real 70th week; not the raptures posited around that seven year tribulation deception! The scripture unveils a quite different sequence of events. I'm talking about the resurrection that the Bible actually teaches us about.

The scripture says he will return in like manner¹⁸⁰ as he left. So, when he returns in like manner, we're going to be caught up with him. I guess if he could float in the air in his glorified body, well, we're also going to receive glorified bodies that will never grow old, never get sick, they won't be like our mortal infirm bodies. We will have a body that is

¹⁷⁸ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (Rev 21:1)

¹⁷⁹ See Chapter 11.

¹⁸⁰ Acts 1:11.

resurrected like His, and we will float in the air too. This resurrection is the blessed hope that all of us look forward to. The gospel prize is the resurrection of the dead by the blood of Christ.

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. (Zec 14:3-5)

We will be with him, and all the world is going to see it. These governments out there that are going to be vanquished: You could have the UN, with the Washington DC government, all the governments of the world will come together, because the King of kings and the Lord of lords appearing with his Saints, will be perceived as an alien threat to the world. He's going to say, I'm back and I am going to rule the world the way the world should be ruled. And they're going to object, they're going to band together. That will be their answer, it's already been written, and we've read the end of the book!

How long will this take? No time frame is given, so it may take months. I do know that our God is patient, and He's not just going to show up and wipe them out just like that. They will come together for this battle, men are mortal and have limitations, so this will take some time. Many of the people on the earth, are perhaps going to be making up their mind during that time. Of course, of those that missed the resurrection, many will be changing their mind, because there are going to be mortals that are going to live through this time of conflagration. Many of them are going to decide that, hey you know what, I think I want to be on the Jesus side! Seriously think about how this is going to play out — if they're going to be gathered together, it's not going to be like the snap of the fingers. This could take several years, or months; I think months would be fast for the momentous events to happen, and for the world to come together prepared for the battle.

It's going to be a great coup, Jesus announces: I'm taking over and I'm going to rule physically and bodily on the earth, and this is my army, these are the administrators and ministers that are going to rule with me, and you'll notice they came out of the world to join me, because they first believed in me, and they put me before everything else when they were in the world. They were already a part of my kingdom by faith, their

mortal bodies have now put on immortality, they have now received their reward and they are part of my immortal kingdom, and we're going to rule and reign here for a thousand years, until the promised new heaven and earth appear!

Many people will want to surrender, but for the most part, they will not be the majority; all of the wicked, all of those who oppose Him, will in the end be destroyed. So, who's going to populate the earth? Will it be those who did not oppose him? So, these are things to ponder. One may ask: Where does the scripture mention that there will be mortals during the millennium?

Well, there is a final battle at the end of the millennium, it is symbolically called the Gog and Magog war, where Satan is loosed out of his prison for a little season, to gather together all things in the earth that are opposed to Christ, for the final judgment before the second resurrection, and the new heaven and new earth. Satan is an organizing spirit in the world right now, he is an organizing spirit for evil, and that's why he was able to tempt Jesus and say, all these kingdoms *will I give thee*.¹⁸¹ He showed him all the kingdoms of the world, he said they're mine because they are his, because he tempts men with power and authority, and riches and all the lusts of the flesh and the pride of life. He tempts men with all these things, and you know that's what most people who go into politics are tempted by, those things, and most it seems, cannot resist those temptations. Jesus, of course rejected those temptations.

So, Satan after being locked up for most of that thousand years, at the end of it he will be loosed for a little season to sort them out. Then they're going to compass the camp of the Saints about, thinking they're going to destroy them, for whom death has already been swallowed up in victory. They think they're going to go back to the way things were before the millennial reign of Christ, that's what's going to enter into their mind: "We will rule the world!" They're going to oppose the rule of Christ even after the greater part of that Sabbath millennium: but they're going to be destroyed instantly at that time, only to awaken for the second resurrection and the second death.

There are more than a few scriptures that support the presence of mortals in the Millennium. Some people have a problem with that, but we cannot overlook the scriptural confirmation. So, the question is, where do these mortals come from, that Satan gathers together to go against the government of Christ? He does not get them from those that

¹⁸¹ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Mat 4:8-9

were resurrected from the dead at the Second Coming. Therefore, they must be mortals. Mark my words, there will be mortals who will live through the return of Christ. I think you'd have to show me where the scripture says, that every single person on earth will be killed, except for those that are resurrected upon His return. And, if that's true, then who is there left to oppose Christ at the end, in the Gog Magog Insurrection, if there are only Resurrected Saints during the Millennium?

Did not Jesus say? "*For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*"¹⁸²

So, the Resurrected Saints will not be having any children. But the mortals who are there will marry, they will be *given in marriage*, and of course it will be under the rulership of Christ with us, his kings and priests, who rule with Him for that thousand years! Just who are we going to be ruling over? Each other? Well, we don't need a government, we will be self-governing, as we should be learning to be now! Therefore, we are going to rule over the mortals that do live on the earth for the thousand years. A whole new harvest of people, but still the sons and daughters of the seed of Adam. Some will be unregenerate, others will receive the gospel, in much the same way as it is now.

But it will be a different epoch: Instead of being under the rulers of Satan, and his rulers of evil, the whole earth will be under the rule of Christ's Kingdom. But some may still harbor rebellion, except there will be no unifying spirit, like the spirit of Satan and his demons, to organize them as it is now. That's the difference, and that will demonstrate to the world, that even with the perfect government, men will still sin and choose evil, and not repent.

Yes, what does man say? We're a product of our environment, if everyone had the same opportunities in the same environment, the same nurture, they would all choose to be good. Or, the devil made me do it, or whatever excuse; this will answer to Pelagianism, or Humanism. Well, that demonstration is coming for the most part of the thousand year reign of Christ.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (Zec 14:16)

¹⁸² Mat. 22:30.

The Alien Invasion and Great Battle.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. (Jude 1:14-15)

An alien invasion — government takeover, is coming to Planet Earth. Christ's government is going to abolish all of the worldly governments of the earth, and a new government is going to be set up, which will fill the whole earth; and not only is this going to be an alien invasion, but this government takeover is going to be the rule of the Immortals, which we will here review more in depth. Let's go to our scripture verse:

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. (Rev 19:1-2)

So, before Christ comes, before He has a showdown with the governments of this world, puts an end to the *Times of the Gentiles* (of course *gentiles* means nations in the Greek), before he puts an end to the times of the beast nations to set up his government, He's going to judge the Great Whore, the antichristian church hierarchy will be permanently dispatched. And he has elected as surrogate to put down the Great Whore for Him, the very governments that he is going to face off at the last and final battle of this epoch. Yes, World War III perhaps, or the final war, in case there's another world war between now and the great battle of God Almighty. But He has elected that ten horned beast power to turn on the Whore, and judge her, and burn her with fire, and practically raze her off the face of the earth before he returns. That seems to be what the scripture articulates, and in that way, he judges the Great Whore.¹⁸³

Let's here continue reading chapter 19:

And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God

¹⁸³ Rev. 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev 19:3-8)

While the governments of men are counseling together to meet the alien threat, it may be that we will be celebrating *the marriage supper of the Lamb*. This is another reason why I say it may take months or even years before the battle is engaged when Christ returns. I don't think we are going to spend any time worrying about what the wicked are plotting in the meantime.

I just have to add here that the righteousness of the saints, is the righteousness of Christ, because by his blood he has imputed his righteousness to us. It's not righteousness that we find in ourselves, but only by that which He imputes,

Verse 9: And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (Rev 19:9-14)

We, His elect, will be part of the armies that will be conquering the Daniel 2 Mystery Babylon Image of the nations of this world when He returns. Two thousand years ago Christ laid down His life, and He has called on us, His church to lay down our lives in the same way that He did, and the church has laid down their life for the Gospels sake, and many more will lay down their lives for the gospel, before He returns. But when He comes again, and we all return with Him, no we will not be laying down our lives any more – *death will be swallowed up in victory*. At that point in history we will have already laid down our lives for the gospel, already laid down our lives at the hand of the wicked.

Continuing at verse 15

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth

the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

(You notice here the same description of those that received the mark of the beast: “free and bond, small and great”, continuing),

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.

These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. (Rev 19:15-21)

The Return of Christ will culminate in a Great Battle and judgment for the governments of this world. Exactly how is this going to play out? We get an overview, and we get the key elements of what's going to happen, and who's going to end up where. We read that the Great Whore and the False Prophet are *cast alive into a lake of fire*. This Mystery Babylon Whore and her Antichrist False Prophet, symbolic for the whole antichristian church system, will be abolished forever. Applause here!

Nonetheless, when Christ returns the governments of this world will stand up against Him, to fight against him, that alien invasion that's coming, and they will all counsel together against the Lord, and against his anointed, because they want to break the bands asunder, and cast away the cords that bind them, or that threaten to bind them.¹⁸⁴ They've actually been doing that for many years now, cutting the cords and the bands that bind them, the bands of God's law, and even God's people, who just by their very presence convict them of sin for which they have no desire to repent.

That is why they hate us. Why does Islam want to kill Christians? Why do the governments of this world, ruled by Antichrist, want to kill true Bible believers? Because they are convicted by their very presence. They are convicted by the righteousness of Christ that is in them. So, when the true King of kings and the Lord of lords appears with all of his

¹⁸⁴ Psalm 2.

saints, who are caught up in that moment, and suddenly appear with the armies of God, this alien invasion that appears in the heavens, all the world will see Him!

Then the United Nations will have conferences, the EU will have meetings, they will be very busy at the Pentagon, they'll be counseling together, saying, we must band together to fight this alien threat, and they will muster their forces to meet that threat where He appears. That's what is foretold as the Battle of Armageddon, and they will get themselves over there as quickly as possible, while they feign entreaties of peace.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. (Rev 19:21)

No saints will die in this war, we will have already received our immortal glorified bodies. Just as God spoke the world into existence, everything that is written in the word of God will come to pass, *which sword proceeded out of his mouth*, is exactly what this apocalyptic language represents.

Some also contend that this “*remnant*” represents all of the rest of the unregenerate upon the whole earth so as to uphold the amillennial position, or posit that there will be no mortals left at all to populate the millennium. However, the context requires an antecedent for this “*remnant*” which will be found in the previous verse, 19: they will be a remnant of those that were “*gathered together to make war against him.*” Not everyone on the whole earth will be in that gathering, there will be mortals left to populate the earth. Verification for this thesis may also be found in the following verses:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (Zec 14:16)

Continuing to chapter 20:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20:1-3)

After the triumph of Jesus’ government is completed, Satan is going to be bound for the most part of the millennial reign of Christ, *that he*

should deceive the nations no more, till the thousand years should be fulfilled, and after that he will be loosed for a little season. That is the schedule for Satan.

If, as some posit, there will be no mortals in the millennium, who will he deceive? He certainly will not deceive the resurrected Saints. We are the immortals who have returned with Christ, we were changed in the moment in the twinkling of an eye, never to sin again, never to even be tempted with sin again, because that was our desire before, that's why we walk in God's kingdom now, crucifying the deeds of the flesh, fearing God and keeping his Commandments, out of obedience to Christ, because he loved us first, because he saved us from our sins, because he washed us in his blood, and we love him and desire to please Him. When we're changed, we will never even be tempted to sin again! Satan won't be able to deceive the resurrected glorified Saints who are like Christ, who will never know death, sorrow, suffering, temptation, or sin again!

But it is written, that he should deceive the nation's no more *until* the thousand years should be fulfilled, and after that he must be loosed. At the beginning of the millennium, Satan is bound immediately after Christ vanquishes those beast nations that were deceived by him. Satan is going to be loosed out of this prison for a little season, obviously to deceive the nation's like he did before the millennium, as he does even now. He is an organizing spirit for evil in the world, he's going to gather them together, he's going to sort them out, because those that are not Christ's at the end of that thousand years when Satan is loosed, they will easily follow Satan when he appears. Those that believe not the gospel of Christ, even with Him ruling and reigning with His resurrected Saints on the earth, they will not follow Him, nor will they believe in Him. They will rebel as soon as Satan is let out of his prison for that little season, because they have harbored and nurtured rebellion in their hearts.

They will join him and easily fall into the temptation, the very temptation that the *man of sin* and the governors of this world have fallen for in the past. *"All of these kingdoms will I give to you if you will fall down and worship me,"* and they will fall down and worship Him and join him, and the evil thought will enter into their mind, that they can overthrow the King of kings and the Lord of lords, and the government of His Saints centered in Jerusalem. So even after experiencing the perfect government during the reign of Christ, when Satan is loosed out of his prison to deceive the symbolic Gog and Magog for a little season, those people will go over to his side, and will start making plans to take over and conquer Christ and His Immortals. And they will try, they will compass the camp of the saints about, but they will fail. Never again will

they have power over the saints as they did before the millennium, they will not be able to kill us!

What is the true post-apocalyptic world going to be like? The scripture gives us some clues, a little insight into the reign of the Immortals, how we will humbly rule the earth without the contrary influence of Satan and his rulers of evil. We have all these post-apocalyptic fantasies and TV shows that depict how after some contrived catastrophe, it's just a terrible and destroyed world. But it's not going to be like that at all. These authors and movie producers have not read or understood the Apocalypse of the Scripture. Their post-apocalyptic world is a world without God, it is created without a biblical world view, it is a figment of their sad imaginations. The post-apocalyptic world revealed in the Bible is going to be a wonderful world without Satan and his rulers of evil to spoil it. It is going to be a world ruled by the One who laid down His life for the world.

But still, some of the sons of Adam will fail to follow Christ. After a hundred years many will not even believe, just as it was in the beginning, when Adam and Eve had children, and by the time of Noah, when he's building the Ark as a last witness to a world that has forgotten all about the Creator, so they will also forget. But they will do it without the organizing spiritual power of Satan and his demons. Therefore, it will be much more peaceful for the most part of that thousand years, until that little season, then it will enter in their minds to gather themselves together as an army for one purpose: to overthrow His government. They will compass the camp of the Saints about, but they will summarily be destroyed, *fire came down from God out of heaven, and devoured them*,¹⁸⁵ even as Sodom and Gomora.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev 20:5-6)

This is the First Resurrection.

When Christ returns, everyone who is part of His Elect, saved by His blood, from Adam nearly six thousand years ago, to all of the Elect alive and remaining at His return, all will take part in the First Resurrection! The second death will be reserved only for those who are resurrected for judgment at the end of the millennium, for all of those who died without Christ before or during the millennium. All of those who received Christ's atonement during the millennium, will also join the First

¹⁸⁵ Rev. 20:9

Resurrection Elect in glorified bodies to enter into the New Heaven and Earth in the eternal state.

The earth is going to become very populated again, the number of whom is as the sand of the sea; there will likely be more population on the earth than at any other time in history. The millennium will have the most perfect government under Christ, and under his servants, the saints of God. So, the earth is going to be filled, and apparently, it's going to still be the many and the few. There's going to be a few in the second resurrection that will join us in the new heaven and new earth, in the New Jerusalem, after the millennial reign. But most of them, as the sands of the sea, the number of them, spiritual Gog and Magog, they're going to be destroyed.

This Revelation 20 Gog and Magog war is not going to happen next week, or before Christ returns, this is the one that happens at the end of the millennial reign of Christ. Neither is it a mere recapitulation of the Battle of Armageddon as the Amillennialist would require. This is the final rebellion of mankind before the New Heaven and New Earth, before the second resurrection to judge everyone who didn't make the first resurrection. And all of those who were born and lived and died during the millennial reign of Christ, the second resurrection will be for them to be judged.

The first resurrection and consequent seventh millennium is a gift to those who faithfully lived and suffered under the evil times of Satan and his rulers of evil during the first six millennia. Now we who are The Immortals, we will not be having children or given in marriage during this era, we will be like the Angels, just as Jesus said. My advice to all of you that are living now: if you're young, get married, have children and be blessed, and you will have tribulation, along with the joys and the sorrows that come with married life. But raise up children in the nurture and admonition of the Lord. And spread the gospel, that is to raise up a godly seed for His kingdom, there's no higher calling for men and women on the earth than to plant and sow into the kingdom of God. Most can do that simply through having families, by living in the kingdom and being a kingdom example to your family and to the world around you.

The Blessed Epoch.

Now the historicist method of interpreting the scripture makes it clear to me what is symbolic and what is not. And I believe as H. Grattan Guinness believed, as E.B. Elliot, as many other of the reformers believed, that the millennial reign is not merely symbolic, but rather as literal as were the 70 years desolation, the 70 weeks of Daniel, and the 1,260 years of the Papal infamy. Jesus Christ and his immortal army will

be coming together to take over the rule of the whole earth, and they are not going to like it very much. All I can say about the governments of this world, whoever will be President of the United States at that time, whoever's going to be sitting in the seat of the *man of sin* at that time, whoever's going to be a head of Russia, or all these governments of the EU, and the United Nations. Few of them are going to be happy to see Jesus when He returns.

By that time most of the people in government that we know, because they're mostly older, like Trump's in his 70s, and the present Pope is in his 80s — so those guys aren't likely going to be around for another 35 to 40 years. So, it'll be different, and it'll be more tyrannical and violent, from what the scripture says, and especially the Revelation tells us, with these three frog-like spirits that had been loosed on the earth since the French Revolution, since the sixth vial, in preparation for that great day of God Almighty. These spirits of delusion are going about the earth to infect the minds and hearts of men, to gather them together, that organizing force for evil that Satan is, and those evil spirits are, we can readily observe as it simply waxes worse and worse!

It is astounding how much worse the world has become in my lifetime, how much they've separated themselves from the things of God, how much they've broken the bands asunder, and cast the cords of righteousness, of the word of God, and His law from them. So, we can see that day is coming and the present trend will to continue until that day arrives. As a matter of fact, the Bible says the earth will be filled with violence, it will be as it was in the days of Noah. So, it's going to get much worse before Christ comes, and they gather themselves together to battle that alien invasion.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. (Zec 14:16-20)

The condition of the nations during the millennium as expressed in the above verses reveals the blessing of having Satan locked away for

the millennial era, that he not deceive the nations during his incarceration. This passage confirms the literal understanding of 1,000 years in Rev. 20.

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth (Isa 25:8)

Death will be swallowed up in victory for the resurrected saints who rule and reign with Christ for this epoch. Unlike this present era, His “kings and priests” — His people, will no longer be the reproach and rebuke of the mortal world around us.

And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isa 2:2-4)

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Mic 4:1-3)

These two passages, almost identical in content, depict not the Zionist dream of Judas or first century rebels that thought to overthrow the Roman government of the day, nor the Zionist dream of the 21st century Jewish nation and the so-called *Christian Zionists* who worship them as “God’s Chosen People”, but rather a time of unparalleled peace when Jesus reigns over the whole earth, absent any of the rulers of evil that make up the nations under Satanic deception today.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling

together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (Isa 11:6-9)

Here we see a limited return of the blessed state of the natural world and creatures living in harmony as it was before the fall.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. (Isa 65:20)

Infant mortality will be a curse of the past; The return of longevity for mortals as it was before the flood will be the new normal during the millennial epoch, a new normal mankind can eagerly look forward to.

What will we immortals who make the first resurrection be doing? We will be governing the world, we will be His kings and priests, rulers and governors in the world, we will have all of the administration of the government of Jesus Christ over the whole earth during that millennial reign. Some may ask how people could reject Christ even while He is physically ruling in the earth. To answer that, let's go back to the beginning: Adam and Eve were created by God, they saw God, but after a few generations people forgot what the truth was, that God created everything. And the whole world fell away, things became so bad that God destroyed everything with a flood.

When Jesus is ruling and reigning from Jerusalem, and his immortals are ruling and reigning with Him; that will be normal then, after a while people are going to forget, they're not going to believe even what they see or what is true around them, so they're not going to have faith even in the present reality. And they still have to believe in the resurrection, because they'll know they're going to die. So, people are going to lose faith in the same way that they lost faith in the past, it's demonstrated from the creation account, it's demonstrated from the flood, and Noah and his family who came out of the flood. Everyone should have known. Then God created a nation, Israel, led them through the Red Sea miraculously, but they all forgot and apostatized. Nothing's going to change, people are going to forget, even while Jesus is bodily reigning from Jerusalem with his immortals. They're going to question everything: Who are these immortals? Are they really immortal? Because the truth is not in them, they're not going to believe. They will still have to believe by faith that they're going to be resurrected, because

people will be born and then die, they will not be immediately resurrected, so faith will be essential then too.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev 21:1-4)

After the millennium this creation will be destroyed, and we'll enter into the new heaven and new earth. God is not going to simply recreate what we have here, it is going to be a totally new heaven and new earth creation, with no corruption whatsoever. It will not be the same, all of this is going to pass away. I can believe that by faith now. It's going to take faith on the part of even those who are born, live and die during the millennial reign of Christ, they're going to have to believe by faith, just like we believe in the resurrection now. And all of the same promises that follow will also require like faith.

This is the hope of our resurrection from the dead. Without the resurrection — if Christ be not resurrected then we are without hope in the world, even as others that have no hope at all, let them eat drink and be merry, but let us be about our Masters business! Many people die without faith in Christ, because they don't believe for whatever reason, likewise people living during the millennial reign of Christ, even then there will be people that will not believe. They're going to see the world around them, and it's all going to seem very normal to them, just as everything seems very normal to us now. People who live through the second coming of Christ, they're going to know like no one else, they're going to know like Adam and Eve knew, they're going to know like the children of Israel going through the Red Sea knew. They're going to know that it was real. But some people are going to forget, and then the generations that are born on down the line will forget more. They will question, who are these guys with all the power? Some may become disgruntled, jealous, or whatever their fallen nature will invoke for unbelief.

Being they are mortals, they can still be killed or even murder, but will not be able to kill an immortal, because immortals cannot die. But because of the sin nature they could kill each other, but crime will be greatly reduced during the millennial reign of Christ, because there will

not be that organizing influence, like the terrible era we are in right now. You can see it in the world around us, how quickly things are changing, how quickly the effect of the gospel of Jesus Christ is losing its hold on the reigns of the world, how they're casting off the chords and the ties that bind them down to God's law.

Likewise, when Satan is loosed for a little season at the end, he's going to gather all those disgruntled, all those unbelievers, all those without faith together, and they're going to think, well we can overthrow Jesus and his people that are ruling the world. Look at them, they have no weapons or army or anything for defense. With the advent of restored longevity they will not see or believe in the immortality of Jesus and His rulers. So, they're going to compass Jerusalem about, but the scripture says that it's going to be a pretty quick battle, because fire is going to come down out of heaven and destroy them. And yeah, we'll see how that works out for them.

Lawlessness is accelerating, and the rule of His people, the effect that Christ and the gospel and His kingdom has had in the earth seems to be abating as we near the approach of His return. But then it will be different, Satan will be locked up during the millennial reign and they won't be able to throw His reign off because Christ will be physically ruling and reigning from Jerusalem with his elect, who are resurrected to join Him and govern the entire earth for that thousand years. It is likely that the earth will eventually become more populated during the millennium than ever before. During the blissful millennial reign of Christ there will be far less crime than ever before. Even as murder and other sins can be forgiven, remember Jesus warning, *blasphemy of the Holy Spirit won't be forgiven in this world or the next*, therefore people will blaspheme in that era, so this is a direct reference to the millennium. People continually turn away from the Holy Spirit's prompt to repent so that their heart becomes so hard: that's the blasphemy of the Holy Spirit that I see. Where they just refuse to repent continually over and over again so that they eventually can't even hear the Holy Spirit anymore.

Question: Will Jesus who will be there in person punish the mortals for each sin as it occurs?

Absolutely not.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Joh 3:17-19)

Sin of course will have individual consequences much as it does today. As to policing power for violations of the persons and property of others there will be some accountability. However, with an incorruptible system of jurisprudence we can expect justice to prevail under the law of God as it would apply to that era. We can expect the sons of Adam to have many of the same failings as they do now, but any system of correction will be much different than what we have now. Many types of sin will be rare in the day of the Lord, but that doesn't mean that men's hearts and minds won't be corrupted, but that it may be somewhat limited as to an outward expression of it, since there will be no organizing spirit for evil in the world.

Finally, the seventh millennium will result in a whole new harvest of souls for the following Eternal state, the New Heaven, Earth and New Jerusalem.

God for His own purpose, for His own Glory, has decreed these things in His Word.

Let us be glad and rejoice. Amen.

*Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually,
The LORD be magnified. (Psa 40:16)*