

“Revelation 20”

Literal or Symbolic

Many folks listen to the syndicated radio program “The Bible Answer Man” on Christian radio. The host Hank Hanegraaff recently converted to the Greek Orthodox faith. Many have called for his resignation from “The Bible Answer Man”. I am not familiar with his theological background; however, over the years I listened to the program, he imparted information that would identify him as a person interpreting the Bible “allegorically” and “spiritualized Scripture”. By that I am saying he does not interpret Scripture “literally”. In fact, family members of Walter Martin, founder of the Christian Research Institute have called for Hank Hanegraaff’s resignation, stating that he is teaching a blend of Eastern Orthodox Christianity with Evangelical Christianity. **“Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons...”** –(1 Timothy 4:1). Others like Kenneth Copeland and Rick Warren have themselves become false teachers of ecumenism leading many into the camp of Pope Francis’ plan for a one-world religion. Even the world famous Christian apologist Ravi Zachariah has embraced the Vatican’s ecumenism.

On Palm Sunday, April 9th, 2017, Hanegraaff was apparently received into the Greek Orthodox Church through a rite known as Chrismation, at St. Nektarios Greek Orthodox Church in Charlotte, North Carolina. A well-known Orthodox priest, Thomas Soroka, from St. Nicholas Orthodox Church in McKees Rocks, PA, stated on his Facebook page. It is also reported that Hanegraaff hinted at his possible conversion while defending the Orthodox tradition on his radio program a few weeks ago. Jeff Maples, a spokesman for Ken Ham’s ‘Answers in Genesis’ ministry said: **“The Orthodox Church is a false expression of Christianity, much like the Roman Catholic Church, that is highly driven by graven images and denies the biblical doctrine of salvation by grace alone through faith alone, and instead, trusts in meritorious works and a sacramental system for salvation. This flies in the face of Ephesians 2:8-9, which states, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.”**

So what is the significance of this? This should be a testimony of the dismal state of the evangelical church in our modern day. There is a sure lack of biblical truth and doctrinal stability to which many can be left wandering. Hanegraaff, through his numerous resources, speaking engagements, and conference connections, is in a prime spot to lead people away from the truth. Because of him, people will be **“tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes”**. -(Ephesians 4:14).

Should this really come as a surprise? If these reports are accurate, and I see no reason why they wouldn’t be (a picture speaks a thousand words), then this is merely an example of what happens when professing Christians elevate something other than Scripture as the final authority on all things. In an article by Ken Ham of Answers in Genesis titled ‘Hank Hanegraaff’s

Abuse of Biblical Truth, Ham denounces Hanegraaff's non-authoritative interpretation of Scripture where he even denies the biblical account of the serpent in the Garden of Eden.

"The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned". –(1 Corinthians 2:14)

Hanegraaff is the current president of the apologetics ministry, *'Christian Research Institute'*, and was a regular speaker at the National Apologetics Conference put on by Southern Evangelical Seminary in Charlotte, NC, a popular conference among Southern Baptists churches. Hank has been the focus of several controversies in his time at the microphone on 'The Bible Answer Man'.

In my focus regarding Revelation 20, Hank Hanegraaff would flat out tell you Revelation 20 is speaking symbolically and therefore references to a "1,000 years" does not really say what it says. Working from an understanding that most of Revelation is grounded in symbolic language, Hank would refute a literal interpretation of the six references to a "1,000 years" and ought to be symbolic.

I went to a United Presbyterian college where all faculty in the Department of Religion were a product of the schools of "Higher Criticism". For convenience, I elected to enroll at Pittsburgh Theological Seminary, a United Presbyterian seminary. It is not unusual for a member of one denomination to attend a seminary operated by a different denomination. In my time there, students were consistently taught you cannot take Scripture literally. *"That passage does not say what you think..."* Like a broken record, I would hear that daily. Coincidentally, in the past two years there have been numerous manuscripts unveiled by Roman Catholic scholars that bring into question the Bible's validity and reliability. I'm hesitant to call it a coincidence given Pope Francis' heretical statements concerning one's salvation. In the month of August, 2017, there were two such claims of ancient manuscripts brought into question the veracity of the Bible. I would remind readers that the Hebrew Masoretic text and the Greek Textus-Receptus are the only manuscripts bearing the mathematical Heptadic Design Feature (a mathematical feature transcending time validating the Author from outside of our space-time continuum) that authenticates the Word of God. It was the manuscripts from which the King James Version of the Bible was translated in 1611. The present-day edition of the KJV Bible is 98.2% accurate and has survived most attempts to change it.

Unfortunately, folks who listen to "The Bible Answer Man" are really getting a biased understanding of the Bible. Listeners of Hank Hanegraaff are misinformed over many a subject. His view of the Bible is one which "allegorize" or "spiritualize" the Scriptures. In one of his programs he addressed the issue of Revelation 20, coming down dogmatically on the side of "symbolic" rather than literal as it really should be understood. Hank's preferred approach to Bible prophecy is based upon a methodology called exegetical eschatology. He explains: *"I coined the phrase 'exegetical eschatology' to underscore the fact that above all else I am deeply committed to a proper method of biblical interpretation rather than to any particular model of*

eschatology.” He contends the book of Revelation was primarily fulfilled in the first century of Christianity. This view is known as “Preterism”. Preterism as a Biblical world view is lacking in so many ways, it isn’t necessary to deal with it here other than to say there are many prophecies it has to reject. Simply stated, the 70 A.D. doctrine teaches that all Biblical prophecies were fulfilled by 70 A.D. with the destruction of Jerusalem. This means that the Second Coming of Jesus, the Resurrection, and the Day of Judgment all happened at that time. While this doctrine sounds crazy to most of us, those who embrace it think they have found something new that clarifies certain difficult verses in the Bible. However, this doctrine (actually, a theological system) creates far more problems than it solves when one honestly looks at the Word of God. I once asked a prominent AD 70 advocate if I would be lost if I did not believe his doctrine. He referred me to 2 Peter 3:16, which states that certain people were twisting some of Paul’s writings (relating to final events) to their own destruction. Ironically, Paul informs us of the way some were doing this very thing:

“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” -(2 Timothy 2:17-18)

Some of the Major Flaws in the AD 70 Doctrine

Flaw Number 1 – The Resurrection

The 70 A.D. doctrine teaches that the resurrection happened at the destruction of Jerusalem and denies a bodily resurrection. Is this so? Consider Jesus’ resurrection. Some in the Corinthian church were denying the resurrection, which implies that Jesus had not been raised - (1st Corinthians 15:12-17). Paul pointed out that over five hundred people had witnessed Christ’s bodily resurrection (vs. 4-8). Paul called the resurrected of Christ Jesus the ***“first fruits”*** of those who belong to Him who will be raised from the dead (vv. 20-23), which implies our bodily resurrection. For the 70 A.D. doctrine to be true, one must deny Jesus’ bodily resurrection.

The dead will be raised with an incorruptible body (vs. 35, 42, 52). Paul reminds us that our citizenship is in Heaven and that when Jesus returns He will transform our bodies of “humiliation” to conform to His glorious body -(Philippians 3:20-21). John agrees: When Christ is manifested ***“...we shall be like him; for we shall see him as he is”*** -(1st John 3:2). Have these things already happened? If so, I am disappointed in my ***“new glorious body”*** that is supposed to be immortal and incorruptible. Obviously, the resurrection has not yet occurred!

The Sadducees once tried to trap Jesus with a question about the resurrection, to which He responded:

“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). Jesus’ words here deal

a deathblow to 70 A.D. theology. Notice that in the resurrected state we will not marry or be given in marriage, we will not die anymore, and we will be equal with angels. It is obvious that marriages exist and continue to be contracted and that death is a constant occurrence. If the 70 A.D. advocates say the Lord referred to spiritual death, they eliminate sin, which is the cause of spiritual death -(Romans 6:23). Did the resurrection happen in 70 AD? Absolutely not!

Flaw Number Two – the Second Coming and Judgment

The 70 A.D. doctrine teaches that Jesus' Second Coming and Judgment coincided with the destruction of Jerusalem, which denies the visible return of Jesus Christ. Hebrews 9:28 is the only verse that specifically mentions Jesus' Coming as being a second one: ***“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation”***. We know without a doubt that He appeared visibly the first time. He physically lived and died on this earth. The word appear gives us a clue that we will see Him when He comes again. Luke records that the apostles literally and visibly saw Jesus taken up out of their sight, and that He will return a second time in ***“like manner”*** (Acts 1:9, 11). John states that at Jesus' Second Coming ***“every eye will see him”*** -(Revelation 1:7; cf. Colossians 3:4). If the 70 A.D. theology is correct, then one must deny that Jesus literally and visibly went up into Heaven.

At the Second Coming all Christians will be resurrected -(John 5:28-29; Acts 24:15, 1st Corinthians 15:50-54), all will be judged -(Matthew 25:31-46; John 12:48; Acts 17:31; 2nd Timothy 4:1; Jude 15), and all of the righteous will be caught up in the air with Jesus and be with Him forever -(John 14:2-3; Philippians. 3:20-21; 1st Thessalonians 4:17). When we all stand at the judgment seat of Christ, we will all bow to Him and confess to God that Jesus is His Son -(Romans 14:10-11). There will be no more death, tears, sorrow, or pain -(1st Corinthians 15:26; Revelation 21:4). When Jesus comes, He will come like a thief in the night, and there will be no escape -(1st Thessalonians 5:1-3). The earth will be burned up with fervent heat -(2nd Peter 3:10-13). Did any of these things happen in 70 A.D.? Of course not! If the Final Judgment has already occurred, as the 70 A.D. doctrine teaches, then there is nothing we can do for the saved or the lost because everyone has already been separated to eternal life or eternal punishment -(Matthew 25:46).

Further, no early uninspired Christian writer identified Jesus' Second Coming with 70 A.D. Instead, Justin Martyr, Clement of Rome, Ignatius, Polycarp (student and friend of the apostle John), and Irenaeus (ca. 75-150 A.D.) all spoke of Jesus' Second Coming as a future event. One would expect to find at least one early church scribe who expressed the 70 A.D. view if it were true. However, no one can produce one.

Flaw Number Three – the Fulfillment of Prophecy

The 70 A.D. theology teaches that all prophecy was fulfilled by 70 A.D. and that Moses' law was still in effect until then. The verse they use to support this view does not teach it: ***“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled”*** (Matthew 5:18). They argue that the law could not pass away until all

of it was fulfilled and it was not fulfilled until 70 A.D. However, consider the context. Jesus had just said, ***“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”*** (vs. 17). Jesus said the law would not pass away until He fulfilled it. He reminded the apostles of his statement after His resurrection:

“These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” -(Luke 24:44).

Jesus’ point was that he had now fulfilled all of those things about which he had told them -(Matthew 5:17-18, cf. Acts 13:27-29). These passages harmonize perfectly with the numerous declarations that the old covenant and its requirements were replaced with the new covenant at the death of Jesus -(Galatians 3:23-25; Ephesians 2:14-16; Colossians 2:14; Hebrews 8:6-7; 9:15). Before 70 A.D., Paul wrote that Christians were no longer under the law -(Romans 6:15; 7:1-6; 8:1-4; 10:4; Galatians 5:18). Finally, Paul proclaimed that, if Christians (i.e. those living before AD 70) sought justification through the law, they would fall from grace (Galatians 5:2-4). Although some Jews still practiced the law in 70 A.D., its authority ended at the cross, replaced by the new covenant. Contrary to Preterists doctrine, the law was fulfilled when Christ died, rather than when every prophecy had been fulfilled.

If only one prophecy was fulfilled after 70 A.D., the entire belief system will crumble. At least one was not fulfilled until almost four hundred years later. In Daniel 2, four different kingdoms are described. The fourth kingdom (vs. 40) would be in power at the time the everlasting kingdom/church would be set up (vs. 44). This fourth kingdom referred to the Roman Empire. Daniel prophesied that the fourth kingdom would be destroyed (vs. 34-35; 44-45), which did not occur until 476 A.D. This prophecy alone destroys the 70 A.D. system.

Flaw Number Four – the Establishment of the Kingdom

70 A.D. theology teaches that the kingdom “started” at Pentecost, but did not “come with power” until 70 A.D. However, Mark tells us that some of those standing in the presence of Christ would not die before the kingdom would come with power -(Mark 9:1). Luke tells us that the power and the spirit would come together -(Luke 24:49; Acts 1:8), which occurred on the day of Pentecost -(Acts 2:1-4). At that time, not 70 A.D, the kingdom/church was established with power. Paul did not view the church as lacking power or anticipating future power. Its members had power at the time he wrote Ephesians – 62 A.D. -(Ephesians 3:20).

Paul told the Colossians that God had delivered them out of darkness and had translated them into the kingdom of the Son of his love -(Colossians 1:13). The 70 A.D. advocates say that at the time Paul wrote these words the kingdom was incomplete, but Paul said of those in the church, ***“Ye are complete in Him, which is the head of all principality and power”*** -(2:10). How could Paul say that these were complete in the kingdom of Jesus’ power if the kingdom was not completed/empowered until 70 A.D.? The Bible does not teach what the 70 A.D. advocates want it to teach.

Paul also tells us that Jesus must reign until He comes again -(1st Corinthians. 15:23-25), at which time He will hand the kingdom over to the Father, and cease His mediator role (vs. 28). If He returned in 70 A.D., then we should no longer pray in the name of Jesus, but directly to God. The apostle also said that upon Jesus' return and the resurrection, He will abolish death (vs. 26). As stated earlier, if this refers to physical death, then people should not still be dying, and if it refers to spiritual death, then we cannot sin.

The 70 A.D. advocates always cite Luke 17:20-21 to support their view:

When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, ***"The kingdom of God cometh not with observation: Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you"***.

It is ironic that these apostates would employ a passage that actually disproves their doctrine. The Jews were looking for a material, political kingdom and did not understand that Jesus' kingdom would be a spiritual one -(John 18:36; Acts 1:6). So, Jesus explained to them that they would not be able to observe its coming as they would a great military or political power. The 70 A.D. theorists assert that only in destroying Jerusalem and the last vestiges of Judaism did the Roman legions make it possible for the kingdom to come ***"with power."*** Obviously, that event was characterized by the display of great military power, observable to the Jews and the Lord's people alike. Jesus even warned His people who would be in Jerusalem to watch. If the kingdom was not to come ***"with observation,"*** it certainly did not come at the destruction of Jerusalem, because everyone saw that coming. The kingdom came with the Holy Spirit's power on Pentecost -(Acts 2:1-47), rather than with military force in 70 A.D.

Also, if all these events took place in 70 AD, one must ask: When were the nations judged as described in Matthew 25:31-46? They weren't judged back then because this is future....

As for Nero - he couldn't have been the antichrist, as he died in 68 AD before the destruction of Jerusalem. He was a weak emperor though evil, indeed, but he doesn't come close to being the ***"King of fierce countenance"*** of Daniel 8:23 and he made no covenant with Israel, Daniel 9:26, 27. Dispensationalists believe he will be destroyed by the King of kings, but Nero committed suicide. Before that, he issued no ***"mark"*** and people could buy and sell. He sat in no Temple declaring himself God, demanding he be worshipped -(2nd Thessalonians 2:4). All Preterists deny there will be a future Temples such as the Tribulation Temple and Millennial Temple.... Many of you have read my account of my observing for months, railroad shipments of Bedford, Indiana limestone blocks (bearing an alpha/numeric spray-painted neon-orange pattern) in railroad gondolas with specific routing instruction signs with the words: **Destination Kearney, NJ, Export Israel.** I also referenced the story in Billy Graham's magazine 'Christianity Today' in an August, 1967 issue.

The vials, bowls, seals, and trumpet judgments of Revelation are all symbolic to all Preterists. Thus the carnage (and victory) of Revelation is overlooked and written off.

How can people with this theology accept that all of the prophecies of Yeshua's first coming were fulfilled literally but Second Coming verses must be symbolic? Are we permitted to pick and choose like this and remain with any hermeneutical credibility or a consistent coherence?

Folks, Revelation was written in about 95/96 AD and not before 70 AD. It's therefore obvious that Preterism is just another teaching that is filled with doctrinal error and should not be taken seriously. It takes our eyes off of our "**blessed hope**" - the glorious return of Christ Jesus, our divine Messiah, who will take believers out of our world of pain and sorrow. Satan has definitely not been bound yet, but he will be and we can be sure that television cameras will be there to capture the moment - along with the moment when the King of kings will inaugurate the greatest Kingdom the world has even known!

There are numerous other Bible principles that the 70 A.D. theological system contradicts, but these should be sufficient to demonstrate that this system is false to the core. Preterists like Hank Hanegraaff mislead the audience as "The Bible Answer Man". I managed a Family Christian Book Store back in Pittsburgh years ago and one of my employees was a student at the Reformed Presbyterian Seminary of Pittsburgh; they hold to the Preterist theological system. I would often engage him in the views of Preterism. Nearly all Partial Preterists hold to amillennialism or postmillennialism. They reject the claims of Revelation 20. Preterism is one of the most convoluted theological systems in existence.

As a reaction to the Reformation and Martin Luther, the Roman Catholic institution is a factor in Preterism for which few understand. The Papacy is a large corporate organization and other Jesuits advocated the Preterist view. If everything happened before the Catholic Institution developed, then it can't be the bad guy. Jesuit Luis De Alcazar wrote a commentary, published in 1614, entitled '*Investigation of the Hidden Sense of the Apocalypse*' where he claimed that every prophecy was fulfilled in the early years after Christ.

Preterism "is said to have been first promulgated in anything like completeness by the Jesuit Alcazar, in his '*Vestigatio Arcani Sensus in Apocalypsi*' (1614). Very nearly, the same plan was adopted by Grotius. The next great name among this school of interpreters is that of Bossuet the great antagonist of Protestantism." -[Henry Alford, *The New Testament for English Readers*, 1872].

The papacy suffered a major setback through the Reformation. The help of the monastic orders was sought, but they were so decadent that they had lost the respect of the people. The Dominicans and Franciscans, peddling relics and indulgences, had become the butt of ridicule and mockery.

At this crisis, Loyola and his fellow Jesuit companions offered their services, to go wherever the pope should designate, as preachers, missionaries, teachers, counselors, and reformers. A new order (authorized in 1540) was created, which infused a new spirit and spread

rapidly in Europe. Like a wounded giant, Romanism arose in desperation to recover her lost prestige and shrunken territory.

Their ambitious goal was to become the universal and principal order of the Roman church. Though they took the name Society of Jesus (Jesuits), the Protestants termed them 'Jesuwider' (against Jesus).

Their influence was immediately felt. They grew more powerful and comprehensive year by year, employing science, art, culture, politics, foreign missions, trades and industry. They began to preach, as Protestants were accustomed to do, in the streets and marts, coming to be among the most eloquent preachers of the age. The churches were too small to accommodate the multitudes that flocked to hear them. At Rome, they were scattered throughout the various churches. Then they began to spread throughout Italy, Portugal, Germany, and especially Austria and Bavaria. They hemmed in the Protestant movement on all sides. Some cities, such as Ingolstadt and Cologne, opened their doors; others opposed them.

In 1558 Lainez was elected second general of the order. At the Council of Trent he successfully exerted his power and skill in behalf of papal supremacy. The Jesuits became entrenched in universities throughout various countries. They were among the best teachers in the land. Even Protestants began to send their children to them because of the scholastic progress they could make.

The conflict between Protestantism and Catholicism was basic and irreconcilable. The Romanist believed in the authority of the church; the Protestant, in that of the Bible. The one yielded his conscience to the priest; the other to God alone. The Romanist believed in the pope as the visible representative of Christ on earth; the Protestant looked, instead, upon the pope as Antichrist. The one regarded the church—meaning the hierarchy—as the depository of all spiritual truth; the other looked upon the clergy as ministers of the church, not as the church itself. The Romanist, satisfied with the teaching of the church, was content to leave the Bible to the learned; the Protestant, on the other hand, held that it was to be diligently and reverently studied, by all, as the word of God. The one dreaded its spread as tending to heresy; the other multiplied translations as the assurance of soundness, and sought to introduce them to every household. Between the time of Luther's appeal to a general council, in 1518, and the convening of the Council of Trent in 1545, Bibles in German, Danish, Swedish, Icelandic, and English (Tyndale's New Testament and Coverdale's complete Bible) had been published, and the Reformation firmly established in Germany, Switzerland, Sweden, Denmark, and England.

The two systems stood forth in absolute and irreconcilable opposition at the Council of Trent, where the council expressly condemned what the Reformation taught.

The Council of Trent—beginning in 1545 under Pope Paul III and ending in 1563 under Pope Pius IV—crystallized its actions into decrees that became permanent law of the Catholic church. Reformation truths were rejected and stigmatized as pestilential heresy. In one sense

Trent became the culmination of the Counter-Reformation. It was Rome's definitive answer to the Reformation.

The molding Jesuit influence was attested to by the fact that the two noted Jesuits, Salmeron and Lainez, who served as the pope's theologians, and who had been enjoined by Loyola to resist all innovation in doctrine, were invited to preach during the council. They soon ingratiated themselves into the good will of the delegates. And by their unusual knowledge of the fathers, the conclusions of scholastic philosophy, and of Catholic doctrine, they came to wield a preponderant influence in the council.

For some time following the launching of the Reformation, Roman Catholic leadership carefully avoided exposition of the prophecies of Daniel and the Apocalypse. They seemed unable to parry the force of the incriminating Protestant applications of the prophecies concerning Antichrist, which were undermining the very foundations of the Catholic position. Upon the first outbreak of Luther's anti-papal protest two Catholic doctors, Prierias and Eck, in the true spirit of the Fifth Lateran Council (1512-1517), had boldly reasserted the Lateran theory and declared the papal dominion to be Daniel's fifth monarchy, or reign of the saints, and identified the existing Roman church with the New Jerusalem.

But the reformers, with declarations by pen and voice, forcefully stated that the Papacy was the specified Antichrist of prophecy. The symbols of Daniel, Paul, and John were applied with tremendous effect. Hundreds of books and tracts impressed their contention upon the consciousness of Europe. Indeed it gained so great a hold upon the minds of men that Rome, in alarm, saw that she must successfully counteract this identification of Antichrist with the Papacy, or lose the battle. The Jesuits were summoned to aid in the extremity, and cleverly provided the very method needed both for defense and for attack.

From the ranks of the Jesuits two stalwarts arose, determined to lift the stigma from the Papacy by locating Antichrist at some point where he could not be applied to the Roman church. It was clearly a crisis of major proportions. The Jesuits are responsible for two conflicting alternatives brought forth.

Rome's answer to the Protestant Reformation was twofold, though actually conflicting and contradictory. Through the Jesuits Ribera, of Salamanca, Spain, and Bellarmine, of Rome, the Papacy put forth her futurist interpretation. Almost simultaneously Alcazar, Spanish Jesuit of Seville, advanced the conflicting Preterist interpretation. These were designed to meet and overwhelm the Historical interpretation of the Protestants. Though mutually exclusive, either Jesuit alternative suited the great objective equally well, as both thrust aside the application of the prophecies from the existing Church of Rome. The one (Preterism) accomplished it by making prophecy stop altogether short of papal Rome's career. The other (Futurism) achieved it by making it overleap the immense era of papal dominance, crowding Antichrist into a small fragment of time in the still distant future, just before the great consummation. It is consequently often called the gap theory.

According to the Protestants, the vision of Babylon and the supporting Beast is divinely interpreted in chapter 17 of the Apocalypse. It was on this that the Reformers commonly rested their case—the apostate woman, the Roman church; the city, seven-hilled Rome; the many waters, the many peoples; the Beast, the fourth, or Roman beast of Daniel; the sixth head, the Caesars; and the seventh, the popes.

Roman Catholics as well as Protestants agree as to the origin of these interpretations. The Roman Catholic writer G.S. Hitchcock says: *“The Futurist School, founded by the Jesuit Ribera in 1591, looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian dispensation.” “The Preterist School, founded by the Jesuit Alcasar in 1614, explains the Revelation by the Fall of Jerusalem, or by the fall of Pagan Rome in 410 A.D.”* -(G.S. Hitchcock, *‘The Beasts and the Little Horn’*, p. 7.)

Similarly, Dean Henry Alford (Protestant), in the "Prolegomena" to his Greek Testament, declares: *“The founder of this system [Futurist] in modern times...appears to have been the Jesuit Ribera, about A.D. 1580.”* (Henry Alford, *The New Testament for English Readers*, vol. 2, part 2, p. 351). *“The Praeterist view found no favor, and was hardly so much as thought of, in the times of primitive Christianity. ... The View is said to have been first promulgated in anything like completeness by the Jesuit Alcasar ... in 1614.”* (Ibid, pp. 348, 349).

About 1590 Francisco Ribera (1537-1591) published a 500-page commentary on the Apocalypse, denying the Protestant application of Antichrist to the Church of Rome. Ribera’s death at fifty-four halted the preparation of further commentaries. Those that were printed passed through several revised editions—at Salamanca about 1590, Lyons and Antwerp in 1593, Douay in 1612, and Antwerp in 1603 and 1623.

Since its inception his basic thesis has been virtually unchanged. He assigned the first few chapters of the Apocalypse to ancient Rome, in John’s own time; the rest he restricted to a literal three and a half year’s reign of an infidel Antichrist, who would bitterly oppose and blaspheme the saints just before the Second Advent. He taught that antichrist would be a single individual, who would rebuild the temple in Jerusalem, abolish Christian religion, deny Christ, be received by the Jews, pretend to be God, and conquer the world—all in this brief space of three and one half years! Elements of Preterism advocate the following points:

- Places Antichrist’s coming at the close of the seals
- Places trumpets under the seventh seal
- Death of the witness is literal time
- Antichrist's persecutions last three and one half years
- Judgements upon Rome for ultimate apostasy—in Revelation 17 Ribera admits the woman to be not only pagan Rome but also Rome Christian after a future falling away from the pope. (Francisco Ribera, *‘Sacram Beati Ioannis ... Apocalypsin’ Commentarij*, chap. 14, pp. 282, 283).
- Repudiates Augustinian earthly millennium
- Antichrist’s reign counted by literal days

- Babylon is Rome past and future, not present
- Robert Bellarmine (1542-1621), focused his attack on the year-day principle.
- Capitalized on Luther's hesitation over Apocalypse
- Main assault centered on year-day application
- Assigns symbols to past and future, thereby eliminating application to the long papal ascendancy of the Middle Ages.
- Exploits variations on time of the Antichrist

The heart of Bellarmine's thesis was both clever and plausible, though deceptive. (1) Antichrist is an individual Jew, and not an apostate Christian system. (2) Therefore the length of his exploits must harmonize with the life period of one man—three and one half literal years, and not 1260 years.

Luis de Alcasar (1554-1613), Spanish Jesuit of Seville taught the following:

- Made the seals the early expansion of apostolic Christianity
- God's longsuffering, warnings, and punishments were allotted to the Jews
- The trumpets were judgments on fallen Judaism
- The two witnesses—the doctrine and holy lives of the Christians
- After the persecutions Christianity would arise with new glory and convert many Jews
- Revelation was the apostolic church, bringing forth the Roman church
- The first beast of Revelation 13 declared to be the persecuting arrogance of pagan Rome—the second beast, its carnal wisdom
- Revelation 17, the mystical meaning of idolatrous ancient Rome
- Revelation 18, its conversion to the Catholic faith

We are truly indebted to an esteemed scholar for establishing the facts note here -(LeRoy E. Froom, *The Prophetic faith of Our Fathers*, The Historical Development of Prophetic Interpretation, Vol. 2, Review and Herald, Washington, D.C., 1948, pp. 464-532)

The literal reading of a thousand years in Revelation 20 makes perfect sense. The only reason it may seem strange to an individual would be because they have a bias, for some reason, against such an understanding. Non-premillennialists have just such a bias. If they let the statements of a thousand years stand, then this passage clearly teaches Premillennialism. With this in mind it is difficult to imagine why one would consider the thousand years in Revelation 20 to be symbolic language, for it possesses neither a degree of absurdity when taken literally, nor a degree of clarity when taken symbolically.

The Papacy goal proved to be effective at the time because few people had a Bible, and, even fewer could read. The invention of the printing press and the Reformation with time managed to survive and offer a formidable obstacle for the Papacy. Major names holding this view include: R.C. Sproul, Ken Gentry, Gary DeMar, the late D.J. Kennedy, and others.

When the subject came up in my early years as a student-pastor and well into my early years as a pastor, I and others were brushed off by professors; their pat answer was the word “one thousand” years simply meant a long time, essentially an unmeasurable period. I am an old retired and much wiser, educated pastor; I want you to not be so quick to accept the pat answer thrown out there for public consumption as is the case with Hank Hanegraaff.

Most Greek scholars will tell you our English language does not read as does the Greek. Therefore, it is essential to be cautious in our dealings with Scripture phraseology, and to remember that, where we are accustomed to Western modes of thought, the writers of the Bible were not. They were all Orientals (Asia Minor), and the languages employed by them, via the Greek, did not, and still do not, lend themselves completely to modern Western terminology, i.e., our modern English. The true sense has to be discovered by careful study of:

1. The context in which a term is used,
2. The parallel passages (if any) in corresponding terms and in corresponding wording,
3. Similar Oriental terms in classical and Biblical writings of the ancient Greeks of Jesus’ day.

As a standard of most known languages of the world, as concerns a ‘numerical’ number of things or people, words do, in some manner, reflect whether they are singular or plural. Keep in mind our modern English usage of words varies from the way the Greek language used them.

“Chilioi” means “thousands” in 2nd Peter 3:8, and to find out the number **of** “what” or “how many” it refers to, one has to look at the terms preceding or following the term, or the terms prefix. ***“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.”***

In the case of 2nd Peter 3:8 we see that in the first occurrence of the term the word preceding it is **“as”**, and following it the word is **“years,”** also a plural. In the second occurrence of the term the word preceding it is **“and”** and following it is the word **“years”**, again as a plural. Thus, the term references an unknown number of “years,” although they are plural thousands. From the time Peter wrote his letter, almost two thousands of years have passed. **“A thousand”** or **“one thousand”** years are not in view according to the Greek language Peter used.

So, in reading the quote from 2nd Peter 3:8, we could literally translate it into our English language as:

“But one thing let not be concealed from you beloved, that one day with The Lord is as thousands **of** years and thousands **of** years as one day.”

In my translation I have inserted the answer to **“of”** what does the “thousands” refer to? The answer is “years” which is why we have inserted the **“of”** above. We move on now to Revelation 20:2-7. This is where many contend the entire concept of Millennialism stands or falls, as most critics of the Pre-Tribulation Rapture and the Millennial Age go for the juggler in a quick attempt to discredit Dispensationalism and the Millennial Age.

Verse 2, “thousand years”, which does **not have an article** before it, an “a” or a “the” (the Koine Greek does not have these articles), and likewise, does not have any terms that would signify the “number” of years it covers. Verse 4 shows the same expression. However, verses 3, 5, and 7 do have an article before the term “*chilioi*”. Vs. 6 has an article added, but not in the Greek). Thus, the translation is expressed by “the thousands ‘**of**’ years.” To find out how many “thousands” are involved, we have to realize that none are given to us, with the exception that we have a plural term, which is readily admitted by all Greek scholars to indicate “**more than one**”. As for what the term refers to, we also know that it is “years”; another plural to the context it is used in, indicating “**more than one**.” As I have already brought out, the word “*chilioi*” itself requires us to ask the question, “*of what or how many does ‘thousands’ refer to?*” Seeing as how no numbers of years are literally indicated, we have to take the term “*chilioi*” at its plain meaning of “**thousands**.” Being a plural, it has to be “**more than one**,” and as we know for sure that almost two of these “**thousands of years**” have already passed since this passage was written by John, we know that it cannot be, nor should be, translated “a” or “one” thousand years. Reading it in the Greek one would almost automatically insert our English word “**of**” between these two terms, letting it say, “*thousands of years*,” which answers the question of “*how many*” years are involved – which actually remains unanswerable, for no number has been given to the term. All we really know is that the term indicates **more than one** thousand, and it is paired with the term **years**.

However, we are not yet done with our study. As said before, “*chilioi*” must have a prefix attached to it to reveal the number of “thousands” it references; or it must have a numeric word or words before or following it that tells us what the “thousands” refers to, i.e. – *things, people or time*. In Revelation 20:2-7 we know it refers to “**time**,” i.e., “*years*.” But there are other passages using this term that reveal more to validate the idea that “*chilioi*” means *more than one thousand*.

I caution readers using Vines ‘*Expository Dictionary of New Testament Words*’. There are problems with many of his explanations, Revelation 20 being especially problematic. Rather than to go into an in depth critique of Vines, I prefer to recommend ‘*AMG’s Comprehensive Dictionary of New Testament Words*’. I began with Vine’s years ago and gradually expanded my personal library with more advanced comprehensive works, some of which I note below under the heading of Resource Tools. Bible college students and seminarians undoubtedly have access to all of the sets named below and perhaps many more choices. I have included the two primary words of Revelation 20: “***chilias***” and “***chilioi***”. For those using Strong’s, I have included the Strong’s numbers #5505 and #5507 you can refer to.

χιλιάς *chilias* noun

One thousand

Cognates:

δισχίλιοι *dischilioi*

ἑπτακισχίλιοι *heptakischilioi*

χιλιάρχος *chiliarchos*

χίλιοι *chilioi*

Grammatical Forms:

1. **χιλιάδες** *chiliades* nom pl fem
2. **χιλιάδων** *chiliadōn* gen pl fem
3. **χιλιάσιν** *chiliasin* dat pl fem

Concordance:

3	with ten thousand to meet him that cometh against	Luke 14:31
2	that cometh against him with twenty thousand?	Luke 14:31
1	the number of the men was about five thousand.	Acts 4:4
1	and fell in one day three and twenty thousand.	1 Co 10:8
2	times ten thousand, and thousands of thousands;	Rev 5:11
1	times ten thousand, and thousands of thousands;	Rev 5:11
1	sealed an hundred and forty and four thousand	Rev 7:4
1	Of the tribe of Juda were sealed twelve thousand.	Rev 7:5
1	tribe of Reuben were sealed twelve thousand.	Rev 7:5
1	Of the tribe of Gad were sealed twelve thousand.	Rev 7:5
1	tribe of Manasseh were sealed twelve thousand.	Rev 7:6
1	tribe of Naphtali were sealed twelve thousand.	Rev 7:6
1	Of the tribe of Asher were sealed twelve thousand.	Rev 7:6
1	tribe of Simeon were sealed twelve thousand.	Rev 7:7
1	Of the tribe of Levi were sealed twelve thousand.	Rev 7:7
1	tribe of Issachar were sealed twelve thousand.	Rev 7:7
1	tribe of Benjamin were sealed twelve thousand.	Rev 7:8
1	Of the tribe of Joseph were sealed twelve thousand.	Rev 7:8
1	tribe of Zebulon were sealed twelve thousand.	Rev 7:8
1	in the earthquake were slain ... seven thousand:	Rev 11:13
1	and with him an hundred forty and four thousand,	Rev 14:1
1	but the hundred and forty and four thousand,	Rev 14:3
2	he measured the city ... twelve thousand furlongs.	Rev 21:16

Word Studies:

The word **chilias** is a noun meaning “a (group of a) thousand.” It is always plural in the New Testament; for example: “ten thousand” -(Luke 14:31); “five thousand” -(Acts 4:4); “twenty-three thousand” -(1st Corinthians 10:8). The remaining **18X** uses are in Revelation. Coupled with the appropriate prefixes it can come to mean 2,000; 3,000; 4,000. This is how it is found in the New Testament where **dischilioi** means 2,000 -(Mark 5:13); **trischilioi** means 3,000 -(Acts 2:41); **tetrakischilioi** means 4,000 -(Matthew 15:38; 16:10; Mark 8:9,20; Acts 21:38).

Resource Tools:

Strong G5505
Bauer 882
Moulton-Milligan 688
Kittel 9:466-71
Liddell-Scott 1992
Colin Brown 2:697
AMG’s Comprehensive Dict.

χίλιοι *chilioi* number

One thousand

Cross-Reference:

χιλιάς *chilias*

Grammatical Forms:

1. χιλίων *chiliōn* card gen masc/fem/neu
2. χιλιάς *chilias* card acc fem
3. χίλια *chilia* card nom/acc neu

Concordance:

3	that one day is with the Lord as a thousand years,	2 Pt 3:8
3	and a thousand years as one day.	2 Pt 3:8
2	a thousand two hundred and threescore days,	Rev 11:3
2	a thousand two hundred and threescore days.	Rev 12:6
1	the space of a thousand and six hundred furlongs.	Rev 14:20
3	and Satan, and bound him a thousand years,	Rev 20:2
3	till the thousand years should be fulfilled:	Rev 20:3
3	lived and reigned with Christ a thousand years.	Rev 20:4
3	not again until the thousand years were finished.	Rev 20:5

3	and shall reign with him a thousand years.	Rev 20:6
3	And when the thousand years are expired,	Rev 20:7

Word Studies:

Classical Greek and Septuagint Usage:

This adjective can be found in classical Greek from the time of Homer (ca. Eighth Century B.C.) and means “a thousand.” Herodotus used it of “a thousand” horses (*Liddell-Scott*). As a demonstration of his love for God, Solomon offered “a *thousand* burnt offerings” to the Lord -(1 Kings 3:4 [LXX 3 Kings 3:4]).

New Testament Usage:

In the New Testament Peter used “*chilioi*” to describe the timeless dimension of God where “one day is with the Lord as a *thousand* years, and a *thousand* years as one day” -(2 Peter 3:8). In Revelation 11:3 the “two witnesses,” empowered by God, will “prophesy a *thousand* two hundred and threescore days,” the same length of time that God promised to sustain the “woman” in the “wilderness” -(Revelation 12:6). *Chilioi* is also used in reference to the “*thousand* years” Satan will be bound while the redeemed reign with Christ -(Revelation 20:2-7).

Resource Tools:

Strong G5507

Bauer 882

Kittel 9:466-71

Liddell-Scott 1992

Colin Brown 2:697

AMG’s Comprehensive Dict.

As Professor Mike Vlach, at Master’s Theological Seminary points out, “generally when people discuss the Millennium, they turn to Revelation 20”. It is the primary text for asserting and defending a 1,000 year literal reign of Christ Jesus on earth. However, there are those who do not believe in Premillennialism that think it is the ONLY defense of this key doctrine.

Professor Vlach goes back to Genesis, laying the foundation for Premillennialism, naming the Kingdom Mandate of Genesis 1:26-28. He argues that man was given a mandate to rule over the earth from the earth for the Glory of God. Man failed at this task. So, to fulfill this mandate, a man, Jesus Christ, must rule over the earth from the earth. He continues throughout the Old Testament, systematically laying out the verses which predict a coming earthly kingdom under the presence of the Messiah: Such verses as found in Isaiah 2, Isaiah 11, Isaiah 25 and 65, Psalm 72, and many others. Then in the New Testament, he shows how verses in the Gospels and Acts also predict a future earthly kingdom.

Professor Vlach wrote a small book entitled, *'Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus'*. I'm told that chapters 6-9 are the core of his case. I do not have a copy of this book and somehow, some way I missed its release.

I draw from my own article *"Pre-Tribulation Truth – 5"* (link provided) that I posted on April 12, 2015 at *'The Five Doves'* blog site. A true saint chose to save and archive my works. The entire 19-part series can be accessed at <http://jesusisthewaythetruththelife.com/node/22>.

There are differences among the Early Church Fathers in some of the details, but those who were most influential by the apostles, and the method of interpretation received from them, tended to be Premillennial in their view of the Lord's coming and reign. One may count among this group, and I quote from Dr. House on this list, the following Church Fathers, authors, and Apostles:

- ◆ Clement of Rome (bishop of Rome, ca. 90-100 AD)
- ◆ Polycarp (bishop of Smyrna in western Asia Minor, ca. 70-155/160 AD)
- ◆ Papias (bishop of Hierapolis in Phrygia, Asia Minor, ca. 70-130/155 AD)
- ◆ Ignatius (bishop of Antioch in Syria, d. ca. 98/117 AD)
- ◆ Author of Epistle to Barnabas (70-132 AD)
- ◆ Justin Martyr (Samaria and Rome, ca. 100-165 AD)
- ◆ Tatian (Assyrian, Rome, Antioch in Syria, ca. 120-180 AD)
- ◆ Irenaeus (Asia Minor, bishop of Lyon, Gaul [France], ca. 120 - ca. 202 AD)
- ◆ Hypolytus (presbyter and teacher in Rome, d. ca. 236 AD)
- ◆ Tertulian (Carthage in Northern Africa, 150-225 AD)
- ◆ Cyprian (bishop of Carthage, 200-258 AD)
- ◆ Commodianus (Africa, 200-270 AD)
- ◆ Victorinus (bishop of Pettau, in Austria, 240-303 AD)
- ◆ Coracion (Egypt, 230-280 AD)
- ◆ Lactantius (Italy, 240-330 AD)
- ◆ Methodius (Thessalonica and Slavia, 250-314 AD)

These early church fathers represent a formidable factor of the early Christian Church. They represented a wide range of the Christian world from France to Syria to Egypt to Africa. This wide geographic spread further confirms that the idea of Jesus Christ's two-fold return and "deliverance" before the Great Tribulation was developing into an important doctrine whereby the Church was beginning to contextualize the Eschatology that has provided the basis of the Church today for expressing Millennialism and the Dispensationalism of men like John Nelson Darby.

Philip Schaff, author of *'The History of the Christian Church'*, a multi-volume work published in the late 1880's says, "The most striking point in the eschatology of the ante-Nicene age [before the council of Nicea] is the prominent chiliasm, or millennialism, that is the belief of

a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment." Dr. Schaff goes on by saying, *"The historical evidence indicates that chiliasm (pre-millennialism, as it is known today) was the predominant belief in the church of the first three centuries."* 325 A.D. became a turning point in the early Christian community. Emperor Constantine had adopted Christianity as the State religion and Bishop Augustine soon became an instrument to change how one interpreted the Bible, moving away from a literal understanding to one of "allegorizing" or "spiritualizing" the text. Church leaders tended to follow Augustine because it allowed wide latitude in interpreting the Bible to the uneducated masses of people.

The prevalence of Pre-Millennialism in the earliest centuries of the Church is a discomfiting truth to those who reject the view, but the facts of this are conclusive. Ken Gentry, a Reformed theologian, associated with the Reformed Presbyterian Church is a major opponent of the Pre-Millennialism view. In fact, he is an advocate of Orthodox & Reformed Preterism. Preterism has grown its following over the past twenty-five years, and positionally has argued that all Biblical prophecy was fulfilled by 70 AD. Note, this fact is a major error by Preterists. Preterists still err in their understanding of how Jesus saw Himself, particularly missing the point when He addressed the congregation at the synagogue in Nazareth in Luke 4:16-20. He did not read the entire portion of Isaiah 61 given to Him that included the day of God's vengeance, which the Messiah would fulfill Himself as well. They [Preterists] expected the Messiah to fulfill both portions in His coming but Jesus knew of His future second comings. Their timing was off and so it is the case with present-day Preterists.

In a number of anti-Pre-Millennial web sites, these folks argue futilely that Israel is irrelevant today in God's plan. They fully embrace "Replacement" Theology. Many of the Preterists view have embraced a mixture of "British-Israelism" and "Replacement" Theology where Israel has been replaced by the Church. That view is nothing more than a distortion of the Biblical text which morphed out of the roots of Allegorical interpretation and the Spiritualizing of Scripture beginning with the Roman Catholic Saint Augustine around the 350 A.D. era. I did several posts last year on the errors of "British-Israelism" and "Replacement" Theology.

The early Christians understood the importance of Israel in the plan of God. God would not forsake His covenant, and though the Gentiles had been grafted in to the natural branch, the Jew still gave life to the Gentiles and, in the words of Paul, **"All Israel will be saved."** When Paul gave admonition to the Corinthians, he reminded them that the word of the Lord did not start with them; it came from Jerusalem. It was in Jerusalem that the apostolic word came and judgment was given in Acts 15. ***"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:"*** -(Romans 11:26).

My closing point here is the primary method for reading the Bible should be first read in a literal-historical-grammatical way. Hebrew sages read the Old Testament through a multi-layered 4-level reading known as **"PaRDeS"**. **This is the Hebrew word for Paradise!** Each of the capital letters stands for one of the four levels of understanding. I have shared this method in

articles I have written. I refer to it as “Peeling the Onion”. Be aware there are over 200 linguistic devices employed by God in giving us His Sacred Word. Most Christians know the term “Parable” and I have been sharing another one as “Type” or “Typology”. Few Christians ever endeavor to discover the “Diamonds and Nuggets” when we ‘peel the onion’.

The evidence for the doctrine of Dispensationalism, the Pre-Millennial Rapture, and the Millennium being a “literal” 1,000 years, as stated in Revelation 20, is without argument, a doctrine that has Biblical integrity and is not a symbolic term to simply describe a long or unspecified time. The Greek language is a precise language, and by that I am saying they left no doubt as to the meaning of their words. Take the English word “love”. The Greek language uses as many as 13 different words to describe the Verb “love” and 9 different words to describe the Noun “love”. They knew how to parse their words!

In his *‘Dialogue With Trypho’*, (140 A.D.), Justin Martyr (100-165 A.D.), a Jewish man, made the following ‘Premillennial’ statement: *“But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophet Ezekiel and Isaiah and others declare.”* Justin considered Premillennialism an aspect of orthodoxy in his day: *“And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believe in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place.”*

The stage is set today for the literal fulfillment of prophecy

- (1)** The machinery for the one world government and the one-world religion described in Revelation 13 and 17 is being set up before our very eyes. Internationalism and unity of religion is the cry of the hour.
- (2)** The nation Israel is back in its land in preparation for the literal fulfillment of all the prophecies pertaining to it. This supports the belief that God has not permanently rejected Israel, but has only temporarily set that nation aside until He is ready to fulfill His promises to it -(Rom. 11:25-29).
- (3)** The technology is in place that will be used by the Antichrist to control the world’s commerce and by the people of the nations to view the dead bodies of the Two Witnesses of Revelation 11.

The late great preacher J. Vernon McGee was trained in the allegorical method of interpretation, but he realized as a young man that it resulted in foolishness: *“I went to a seminary that was amillennial, where they attempted to fit the rest of Revelation into the historical, or the amillennial, viewpoint. It became ridiculous and even comical at times. For example, when we reached the place where Scripture says that Satan was put into the bottomless pit, we were taught that has already taken place. I asked the professor, ‘How do you explain the satanic activity that is taking place today?’ He replied, ‘Satan is chained, but he has a long chain*

on him. It is like when you take a cow out into a vacant lot and tether her out on a long rope and let her graze.’ That was his explanation! And my comment was, ‘Doctor, I think Satan’s got a pretty long chain on him then, because he is able to graze all over the world today!’ It really makes some Scriptures seem rather ridiculous when you follow the historical viewpoint”. (Thru the Bible with J. Vernon McGee).

We must allow Revelation to define its own FIGURATIVE LANGUAGE. The Bible contains symbolism, figures of speech, and poetry; but, as in normal language, these are identifiable and can be interpreted by the immediate context and by comparing Scripture with Scripture. *“A principle of first importance is that every symbol used in Revelation is explained or alluded to somewhere else in the Bible. Therefore, he who would get God’s mind as to this portion of His Word must study with earnest and give prayerful attention to every other part of Holy Scripture”.* -(Dr. Harry Ironside).

I could share more evidence but it isn’t needed. Rest assured if your name is in the Lamb’s Book of Life, you have many, many years in the life to come.

Praise the Lord!

Pastor Bob
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