Revelation*

Revelation 1:1-6 (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:
(2) Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
(3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
(4) John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
(5) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
(6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
This final book of the Bible—final in time of writing, final in standard canonical order, and final in terms of both historical record and promised fulfillment—is the most dramatic of all! It records the historical record of the Lord's Church, and the consummation of all His purposes. At the same time, because of its symbolic nature, its interpretation has been extremely controversial, and perhaps Christians simply ignore it because of this fact. This is a grave mistake, for prophetic revelation becomes more and more important as the time of prophetic fulfillment nears. Even though we cannot know when Christ will return, we do know that the time gets closer with every passing day, so our concern with prophecy should likewise grow day by day. The author of the "Revelation" (Greek apokalypsis, meaning "unveiling of something heretofore

hidden") *is the Apostle John, the same is the author of the Gospel of John and the three epistles of John. There have been many who have disputed this fact, but the arguments for John's authorship are compelling. The author of Revelation identifies himself simply as John, no less than five times (Revelation 1:1, 4, 9; 21:2; 22:8). It is unreasonable to think that some other person of the same name would do this, knowing the reputation of the Apostle John among the very churches among whom this book would be circulated. Someone other than the Apostle John would surely call himself by some other appropriate name to distinguish himself from the venerable "John." Otherwise he would be involved in deliberate deception, and the book of Revelation would never have been included in the canon of Scripture at all. But the fact is, that it was so included from the earliest times. It was accepted by all the early church leaders (Justin Martyr, Irenaeus, Papias, Tertullian, etc.) as authentically belonging to the Apostle John. Furthermore, the vocabulary and concepts of Revelation are very compatible with those of the Gospel of John, and the first epistle of John, despite the vast differences in purpose and scope (John being history, I John exhortation, and Revelation prophecy). The author writes from exile on the Isle of Patmos, which is directly off the coast of Asia Minor opposite Ephesus, the city where early church history uniformly agrees that John the Apostle ministered there during his later years. Several early writers report that John was exiled during the persecution of Christians under the Emperor Domitian, and that he was allowed to return to Ephesus following Domitian's death in A.D. 96. Evidence reveals he wrote the book while on Patmos, and afterwards circulating it among the "seven churches of Asia" immediately after his release from exile. The purpose of the book was;* to shew unto His servants things which must shortly come to pass (Revelation 1:1), *and to complete the canon of Scripture. There had been many prophecies given previously, in both the*

Old and New Testaments, but Revelation pulls them all together, filling in all the gaps and adding all the new revelation that would be needed to guide the Church from that time until the return of Christ. Before His death, the Lord had promised; Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will **shew you things to come**.; (John 16:13), *the finality of that promise was fulfilled through John in the book of Revelation. The Old Testament Scriptures had been completed with the prophet Malachi, and now the New Testament Scriptures were complete by the "apostles and prophets" of Christ, the Apostle John being the last and allowed to live to a very old age, in effect as it were, to* "tarry till I come" (John 21:22). *These words of Jesus came to pass beginning in* Revelation 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:, *thus bringing to completion God's great plan of the ages. However, there was a sober warning issued:* If any man shall add unto these things, God shall add unto him the plagues that are written in this book (Revelation 22:18). *Therefore, let no man after John, the last of God's holy apostles and prophets, presume to add any revelation to "these things." No longer does anyone have a legitimate gift of prophetic revelation, nor have there been any apostles after John. God's revelation to man is complete with the Book of Revelation, and there is no need for any further revelation until Christ comes. The problem with reading this book is that there have been so many interpretations of Revelation that most people believe it is impossible to understand, and so, perhaps do not read it at all. They, thereby, miss a great blessing. The book was written to the seven Churches in Asia, and the specific message to each was written for our benefit today. The messages to the seven*

Churches are not that hard to understand.
(1) Have you left your first love?
(2) Will you be faithful unto death?
(3) Do you hold to the doctrine of Balaam or of the Nicolaitans?
(4) Do you allow women to teach in the assembly?
(5) Are your works perfect before God?
(6) Do you have a little strength and keep His word?
(7) Are you lukewarm? These are questions each can ask themselves; And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:2).
The Book of Revelation contain prophecies fulfilled and future world events. In particular, disastrous world events during what is called, the End Times period are predicted. However many of these so-called disastrous events seem to be nothing more than props to sell more books. At this writing there has never been a rapture prediction fulfilled, thus it is false. There are passages in Revelation which may imply an increase in solar activity which scorches the earth with great heat. 2Peter 3:7 predicts the same. However the sun may be symbolic of Christ who scorched men with the word of God and they repented not. But are we living in an era of increased solar activity? There is concern today of what is termed "Global Warming" or "Climate Change." There are differing opinions about the cause, however few look to God's word, we shall, turn to;
Revelation 16:8-9 (8) And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
(9) And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.
It has been noticed, as a coincidence, that the object of

consideration (the sun) which is the subject of the judgments of the fourth trumpet and the fourth vial, was created on the fourth day. The fourth day saw the material creation finished.
Four is the number of the great elements: earth, air, fire, and water.
Four are the regions of the earth: north, south, east, and west.
Four are the divisions of the day: morning, noon, evening, and midnight.
Four are the seasons of the year - spring, summer, autumn, and winter.
Now should Revelation 16:8 be describing climate change, then man's attempt to curb it will be in vain. Revelation 16:9 *tells us why.* Men blasphemed the name of God, who has power over these plagues, and they did not repent. *The obvious example that comes to my mind is the destruction of Sodom and Gomorrah. They did not repent of their homosexual activities and were destroyed by fire. It may be my imagination, but the more immorality is accepted the warmer it gets. Even the U.S. Supreme Court has stepped into the controversy, allowing same sex marriage. The Supreme Court has forgotten our country is a Republic. But what are Christian's to do? Turn with me to;*
Romans 12:17-21 (17) Recompense to no man evil for evil. Provide things honest in the sight of all men.
(18) If it be possible, as much as lieth in you, live peaceably with all men.
(19) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
(20) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
(21) Be not overcome of evil, but overcome evil with good.

Evolutionary scientist's and politicians say, "the argument is over", man has power over the global warming plague. In other words, some scientists believe the phenomenon is completely man-made, primarily due to fossil fuel combustion, that emits greenhouse gases. Other researchers are convinced that the warming trend was caused naturally, perhaps by an increase in the sun's radiation. Oceanographer David Karl at the University of Hawai'i has recently been examining a problem called the "methane enigma." There has been a mysteriously high concentration of methane in the ocean's surface waters, indicating that this gas is being produced in the oceans. Methane is a more potent greenhouse gas than carbon dioxide. Today, between 20-30% of the total radiative forcing of the atmosphere is due to methane. We have long known that bacteria help to maintain a proper balance of carbon dioxide, nitrogen, and oxygen levels in the atmosphere. Bacteria are now known to play a vital role in maintaining methane levels as well. This makes sense within the creation science model--a loving God created a robust atmosphere, complete with bacterial systems that balance amounts of atmospheric gases in order to support life.

Report from CNN Posted May 31, 2009

[When I was younger, in the 1970s, the sun appeared to be yellowish orange. Now it looks bright white. When my arm's out the window of my car, it can feel the heat much more than ever before.

Is this because we've had a reduction of ozone that naturally blocked the sunlight. Or is it because the sun has changed?

There was an experiment that involved a 5th grade class. Here's what was found:

"In 1999, a class of 5th graders were asked to color the sun. Everyone made it yellow... Well, another teacher asked the same question of her 5th grade class (as an experiment) in 2008, and almost all of the students colored a white sun. " I did some Googling and found others that agree. "Not sure about the

"larger" part, but the "color" of the sun seems to have changed; to me anyhow. It used to be more warm, more golden, or yellow..Now it is more white.**]**

The Washington Times Sunday, July 18, 2004

[The sun is burning hotter than usual, offering a possible explanation for global warming that needs to be weighed when proceeding with expensive efforts to cut emissions of greenhouse gases, Swiss and German scientists say.

"The sun has been at its strongest over the past 60 years and may now be affecting global temperatures," said Sami Solanki, the director of the renowned Max Planck Institute for Solar System Research in Gottingen, Germany, who led the research.

"The sun is in a changed state. It is brighter than it was a few hundred years ago and this brightening started relatively recently — in the last 100 to 150 years," Mr. Solanski said.

Average global temperatures have increased by about 0.2 degrees Celsius (0.36 degrees Fahrenheit) over the past 20 years and are widely believed to be responsible for new extremes in weather patterns.**]**

The world was destroyed in the past by global flooding, and the tremendous sedimentary deposits and billions of fossilized animals lie in evidence of this truth. However, some unbelieving scientists religiously deny this reality, holding instead to supposed slow deposition of sediments over eons of time. The Bible not only tells us about a past devastation, it also predicts a future one. Concern has been expressed about a gradual warming of earth's surface with negative consequences. While some question God's power over these plagues, that will not deter the final global warming, turn with me to;

2Peter 3:1-7 (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

(2) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us

the apostles of the Lord and Saviour:
(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
(4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
(5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
(6) Whereby the world that then was, being overflowed with water, perished:
(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
Now I want to back up a little at this point to consider a so-called End Time prophecy, turn with me to;
Revelation 6:1-2 (1) And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
(2) And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
Many commentaries today say He that sits on the white horse is antichrist. That commentary is ridiculous. Since when has white ever depicted evil. Listen to this; Daniel 12:10 *says;* many shall be purified, and made white. *John in* Revelation 7:14 *says;* These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Modern commentaries even say Rev 19:11 is antichrist, this is also ridiculous. Pick up your Bible and turn to Rev 19:11-16, and we will discover who the rider on the white horse is!*
Revelation 19:11-16 (11) 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.
(12) 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.
(13) And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
(14) And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
(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.
(16) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
All these attributes can only be speaking of one individual, and that is Jesus Christ, our Lord and King, further proof of this is provided in;
1Timothy 6:13-15 (13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;
(14) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
(15) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;
The rider on the white horse in Rev 6:2 is the same rider described in Rev 19:11-16. The white horse, symbolic of the Gospel system, is pointing out its excellence, swiftness, and purity. He that sat on him is none other than Jesus Christ. The bow is the power of the Gospel, darting conviction into the hearts of sinners beginning on Pentecost; Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (Acts 2:37). *Behold a white horse, and the bow, with which to shoot the gospel arrow into the world, symbolic of the ministry of the Gospel in the times of the apostles,*

which were just now finishing, John being the last of them, who saw this vision; and the "horse" being a swift, majestic, and warlike creature, and fearless of opposition and war, symbolic of the swift progress of the Gospel in the world, the majesty, power, and authority with which it came, and opposition it met with, and its "white" colour symbolic of the purity of Gospel truths, the peace it proclaims, the joy it brings, and the ultimate triumph that attends it, on account of victories obtained by it. And when one is truly pricked in his heart by it; he questions, what must I do? This is the important question each must ask. Therefore let us entrust our whole beings to those arms that long ago opened on a cross to receive the burning heat of God's wrath for human sin. Time still remains, but keep in mind, the day of the Lord will come as a thief in the night wherein the heavens being on fire shall be dissolved. The devil is a noteworthy adversary, however he can be defeated by faith. Faith cometh by hearing, and by hearing the word of God (Romans 10:17). *Faith in Christ is the effect of belief, and baptism is the effect of faith; only those who have first believed the testimony of God, and by faith repented of their sins, and by faith confess Jesus Christ, and by faith are baptized into His death for remission of sin, have the full and explicit testimony of pardon. This is the gospel. If you are convinced of this, come to Him now. Or if there are prayer requests come while we gently persuade with song.*

This message approved by
Jack Warford
a minister for Christ

***Ref*. Revelation13.net**

A Natural Cause of Greenhouse Gas by Brian Thomas, M.S. *

http://www.sciencedaily.com/releases2008/07/080703113642.htm

New Pathway For Methane Production In The Oceans Discovered

July 4, 2008 — A new pathway for methane production has been uncovered in the oceans, and this has a significant potential impact for the study of greenhouse gas production on our planet. The article, published in the journal Nature Geoscience, reveals that aerobic decomposition of an organic, phosphorus-containing compound, methylphosphonate, may be responsible for the supersaturation of methane in ocean surface waters.

Methane is a more potent greenhouse gas than CO2 on a per weight basis. Although the volume of methane in the atmosphere is considerably less than CO2, methane is much more efficient at trapping the long wavelength radiation that keeps our planet habitable but is also responsible for enhanced greenhouse warming. Today, between 20-30% of the total radiative forcing of the atmosphere is due to methane. Terrestrial sources of methane production are well known and studied (including extraction from natural gas deposits and fermentation of organic matter), but those known sources did not account for the levels of methane observed in the atmosphere.

David Karl, an Oceanographer in the School of Ocean and Earth Science and Technology at the University of Hawai'i at Mânoa and lead author of this paper, was interested in this "methane enigma" and why the surface ocean was loaded with methane, over and above levels found in the atmosphere. When looking at the literature, Karl found a possible solution to the enigma, in the compound methylphosphonates, a very unusual organic compound only discovered in the 1960s. In the laboratory, the aerobic growth of certain bacteria on methylphosphonate can lead to the production of methane, but until now this process of methylphosphonate degradation in the ocean had not been suggested as a possible pathway for the aerobic production of methane in the sea.

"When people began measuring methane in the ocean, they found that methane concentrations varied with geographical location and with water depth", says Karl. "If methane was inert in the ocean, its

concentration should be constant and nearly equal to the concentration in the atmosphere. What the scientists found was that methane was lower than expected in deep waters, implying net consumption by microbes. However the big surprise was that near surface concentrations were higher than in the overlying atmosphere which indicated a local production of methane in the sea. Because methane is produced only in regions devoid of oxygen and since the surface ocean contains high oxygen levels this was very perplexing."

Karl was able to combine a long term interest in methane, 20 years of ocean observing data at the Hawaii Ocean Timeseries site Station Aloha, and new technology that Massachusetts Institute of Technology co-author Edward DeLong and colleagues have developed to produce methane in aerobic marine environments. "I think this work nicely demonstrates the complementarity of different methods and approaches, which include oceanography, microbial ecology, and genomics techniques," says DeLong. "In the case of genomics, the growing databases of marine microbial genomic and metagenomic data have great potential to help us link which organisms, and which genes, are responsible for driving important nutrient and elemental cycles in the sea, like aerobic methane generation.

With our colleagues at the Center for Microbial Oceanography: Research and Education (C-MORE, of which Karl is the Director, and DeLong the Co-Director), we plan next to learn how and when microbial communities turn on and off their methane production genes, in response to the methane precursors, like methylphosphonate, in their natural environment. This should provide new insights about the 'who' and the 'how' of this newly discovered methane generating process in the sea."

Although the implications for global climate change are still being studied, the warming and further stratification of the ocean seem likely to affect marine methane production. "This is a newly recognized pathway of methane formation that needs to be incorporated into our thinking of global climate," says Karl. "Since our oceans cover ¾ of the planet, you just need to stimulate this pathway a little bit and you're going to create more methane. And one way you can tweak it is to stratify the oceans, which we know

will happen. All of the climate models show that the ocean will become more nutrient limited over time."

Phil Taylor, Acting Head of the Ocean Section, Division of Ocean Sciences at the National Science Foundation (NSF) agrees. "This remarkable discovery about methane production where we thought there would be none is a harbinger of many new insights on the ocean's changing biogeochemical nature, and the intricate microbiological reasons for those changes."

Interest in this research crosses many specialties. Oceanographers will be excited because it offers a solution to the long standing methane paradox. Microbiologists will be excited because it shows an aerobic production pathway of methane, which goes against everything that is currently known about methane, and Climatologists will be interested because it's a potent greenhouse gas that we don't have constraints on, and this new pathway is very exciting.

"NSF funded C-MORE with the hope that its scientists would make new discoveries about the vast genomic diversity and complexity in the microbial world, and its impacts from cellular to global scales," says Matt Kane, Program Director for the NSF Division of Environmental Biology. "These findings are an example of the payoffs that come from an interdisciplinary and integrative approach to microbial oceanography."

This research was supported by the Gordon and Betty Moore Foundation and the National Science Foundation.

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Journal Reference: David M. Karl, Lucas Beversdorf, Karin M. Björkman, Matthew J. Church, Asuncion Martinez & Edward F. Delong. Aerobic production of methane in the sea. Nature Geoscience, Published online: 29 June 2008 DOI: 10.1038/ngeo234

MLA: University of Hawaii at Manoa (2008, July 4). New Pathway For Methane Production In The Oceans Discovered. ScienceDaily. Retrieved September 5, 2013, from http://www.sciencedaily.com /releases/2008/07/080703113642.htm

[From MSN 8/4/2013 Earth will become an uninhabitable wasteland sooner than we thought. 4 days ago A study from the University of Victoria in British Columbia revealed that our atmosphere is much more fragile than we thought. We already knew that eventually the sun will get brighter, the Earth will take on too much radiation, and the seas will boil away, creating a Venus-like hellscape. The study found that it's actually much easier to trigger this runaway greenhouse effect than we thought and it'll happen less than a billion years from now. We thought we had double that. The good news? We can't trigger it. No matter how much we pollute, it wouldn't be enough. That's not to say unchecked pollution wouldn't have other consequences, just this apocalyptic scenario isn't on us. Yay. By Nick Mangione]

September 30, 1997 Sun Is Getting Hotter, Satellite Data Indicate

By THE ASSOCIATED PRESS WASHINGTON -- The Sun is getting hotter, adding heat to the global warming that has been linked to greenhouse gases that trap heat in the atmosphere.

Solar radiation reaching the Earth is 0.036 percent warmer than it was in 1986, when the current solar cycle was beginning, said a study published on Friday in the journal Science. The finding is based on an analysis of data from satellites that measure the temperature of sunlight.

The increase is only a small fraction of the Sun's total heat, but over a century, it would be enough to seriously aggravate problems of global warming, said Dr. Richard C. Willson of Columbia University's Center for Climate Systems Research.

Dr. Willson said most researchers expected greenhouse gases to warm the planet by 3.6 degrees Fahrenheit over the next 100 years. Solar irradiance could add another 0.72 degrees, he said.

Other experts agreed, although some argued that the satellite data used by Dr. Willson may be suspect.

"This is a significant increase," said Dr. John Firor of the National Center for Atmospheric Research in Boulder, Colo. "It would increase the rate at which we go into warming."

He said that based on current estimates, the solar heat increase found by Dr. Willson would increase that warming trend by about 20 percent.

But whether the Earth is being heated by an increase in greenhouse gases, which are produced by the burning of fossil fuels, is still not universally accepted by scientists. Although studies show that the Earth has warmed about one degree in the last century and that the trend is continuing, some scientists say it is part of a natural cycle for the planet.

Dr. Willson said his finding supported the idea that a variable Sun could play a powerful and natural role in the Earth's climate.

Sirius in history Today, Sirius is nicknamed the "Dog Star" because it is part of the constellation Canis Major — Latin for "the greater dog." The expression "dog days" refers to the period from July 3 through Aug. 11 when Sirius rises in conjunction with the sun. The ancients felt that the combination of the sun during the day and the star at night was responsible for the extreme heat that is experienced during mid-summer.The star is present in ancient astronomical records of the Greeks, Polynesians and several other cultures. Perhaps most notably, the Egyptians based their calendar on when Sirius was first visible in the eastern sky, shortly before sunrise. They called it the "Nile Star" because it always returned just before the river rose, and so announced the coming of floodwaters, which would renourish their lands.In 1718, Edmond Halley — when studying Sirius and other stars — discovered that stars have "proper motion" relative to one another. Then in 1862, Alvan Graham Clark discovered Sirius had a faint companion, now known as Sirius B.**Recent observations**In 2005, astronomers using the Hubble Space Telescope precisely measured the mass of Sirius B for the first time — a mass that is 98 percent that of the sun, NASA stated.The scientists used a spectrometer aboard the orbiting telescope to measure how its light is affected by gravity on the star. Previous attempts with ground-based observatories were foiled because Sirius itself is so bright, and along with the Earth's atmosphere spreading its light, it washed out its fainter companion (which is a white dwarf).Astronomers have struggled to confirm a few older measurements of Sirius' system. One 1994 paper in Astronomy and Astrophysics suggested the binary system could actually have a third, tiny companion that rotates around Sirius every six years. Observations in 2008 with a European Southern Observatory 3.6 meter telescope, however, revealed nothing.Some have suggested that Sirius was much redder in the past, based on ancient accounts that described the star as red. Among them was Greek astronomy Claudius Ptolemy in A.D. 150.
"There is no doubt about what Ptolemy means. He bluntly says "reddish, and other ancient sources corroborate him," wrote the University of Houston's R.C. Ceragioli in 1995.However, since the matter first received serious attention at the Royal Society in 1760, astronomers have been unable to explain the discrepancy. The stars

would not have evolved so quickly in a few thousand years, but there could be effects from the theoretical third companion. Or, some say, observers could have been describing how Sirius appears when it is close to the horizon and the most affected by Earth's atmosphere.
— *Elizabeth Howell, SPACE.com Contributor*

When was the Revelation
of Jesus Christ written?
The Testimony of the Church Fathers

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” - Rev 1:9

by Rusty Entrekin

The writing of the Revelation of Jesus Christ has been traditionally assigned to around AD 96. Because this date does not fit into their theological scheme, Full Preterists, who claim that all of Bible prophesy was fulfilled in AD 70, argue for an earlier dating of the book, prior to AD 70.

However, the testimony of the Church Fathers is that the Revelation of Jesus Christ was written by John near the end of the reign of Domitian in AD 96. According to them, John was banished by Domitian to the lonely Isle of Patmos, a desolate Greek island in the Aegean Sea only 11 square miles in area. Victorinus, in his Commentary on the Apocolypse of the Blessed John, recorded that John labored in the mines of Patmos.

Domitian was a particularly cruel and ostentatious Roman emperor, who reigned from AD 81 - 96. He regularly arrested, imprisoned, and executed his enemies, even Roman noblemen and senators, and confiscated their properties for his own use. According to the Encyclopedia Britannica, "The years 93-96 were regarded as a period of terror hitherto unsurpassed."

The Britannica also informs us that “A grave source of offense was his insistence on being addressed as dominus et deus (‘master and god’).” Perhaps this aroused in Domitian a hatred of faithful Christians, who would have refused him this demand. Domitian did in fact launch a persecution of Christians. In Book three, chapter 17 of his Ecclesiastical History, Eusebius writes,

Domitian, having shown great cruelty toward many, and having unjustly put to death no small number of well-born and notable men at Rome, and having without cause exiled and confiscated the property of a great many other illustrious men, finally became a successor of Nero in his hatred and enmity toward God. He was in

fact the second that stirred up a persecution against us, although his father Vespasian had undertaken nothing prejudicial to us.
Tertullian (b.160 AD, d. 225 AD) is an early Christian writer who also testifies to this persecution. However, according to Tertullian, Domitian was somewhat more restrained than Nero had been in his persecution of Christians. In chapter five of his his Apology, Tertullian wrote:
Domitian, too, a man of Nero's type in cruelty, tried his hand at persecution, but as he had something of the human in him, he soon put an end to what he had begun, even restoring again those whom he had banished.
According to the Church fathers, the Apostle John was not among those released, but even if he had been, the fact that Domitian's reign did not begin until AD 81 means that the Revelation must have been written after that date.
Domitian was so hated for his excesses that own wife participated in the plot to assassinate him. Upon his death, his successor, Nerva, reversed many of the cruel judgments of Domitian, and John was subsequently released. Domitian's reign ended in AD 96, and this has provided the traditional means for dating the writing of the book of Revelation.
Direct References to the Date
Although there are many indirect references to John being banished to Patmos under Domitian in the Church Fathers, there are also direct references to John's banishment under Domitian. The earliest of these is that of Irenaeus (c. 130-202). He was bishop of Lyons in Gaul. In Against Heresies (A.D. 180-199), Book V, Chapter 30, we read:
We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.
The church historian Eusebius Pamphili was born about 260 and died before 341. Bishop of Cæsarea in Palestine, he is known as the "Father of Church History." Eusebius confirms the authenticity of the testimony of Irenaeus. In chapter 18, Book 3 of his Church History,

we read:
It is said that in this persecution the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word. Irenaeus, in the fifth book of his work Against Heresies, where he discusses the number of the name of Antichrist which is given in the so-called Apocalypse of John, speaks as follows concerning him: a "If it were necessary for his name to be proclaimed openly at the present time, it would have been declared by him who saw the revelation. For it was seen not long ago, but almost in our own generation, at the end of the reign of Domitian."
Regarding the reliability of the testimony of Irenaeus, in Barnes Notes on the New Testament we read:
It will be recollected that he [Irenaeus] was a disciple of Polycarp, bishop of Smyrna, who was himself the disciple of the apostle John. He had, therefore, every opportunity of obtaining correct information, and doubtless expresses the common sentiment of his age on the subject. His character is unexceptionable, and he had no inducement to bear any false or perverted testimony in the case. His testimony is plain and positive that the book was written near the close of the reign of Domitian, and the testimony should be regarded as decisive unless it can be set aside. His language in regard to the book of Revelation is: "It was seen no long time ago, but almost in our age, at the end of the reign of Domitian."—Lardner, ii. 181. Or, as the passage is translated by Prof. Stuart: "The Apocalypse was seen not long ago, but almost in our generation, near the end of Domitian's reign." There can be no doubt, therefore, as to the meaning of the passage, or as to the time when Irenaeus believed the book to have been written. Domitian was put to death A.D. 96, and consequently, according to Irenaeus, the Apocalypse must have been written not far from this time.
Writing around AD 236, Hippolytis, in chapter one, verse 3 of On the Twelve Apostles, penned:
John, again, in Asia, was banished by Domitian the king to the isle of Patmos, in which also he wrote his Gospel and saw the apocalyptic vision; and in Trajan's time he fell asleep at Ephesus, where his remains were sought for, but could not be found.

About AD 270, Victorinus, In the Tenth Chapter of his Commentary on the Apocolypse of the Blessed John, wrote
...when John said these things he was in the island of Patmos, condemned to the labour of the mines by Caesar Domitian. There, therefore, he saw the Apocalypse; and when grown old, he thought that he should at length receive his quittance by suffering, Domitian being killed, all his judgments were discharged. And John being dismissed from the mines, thus subsequently delivered the same Apocalypse which he had received from God.
Jerome was born about 340. He died at Bethlehem, 30 September, 420. Jerome wrote in the Ninth Chapter of Illustrious Men,
In the fourteenth year then after Nero, Domitian, having raised a second persecution, he was banished to the island of Patmos, and wrote the Apocalypse, on which Justin Martyr and Irenaeus afterwards wrote commentaries. But Domitian having been put to death and his acts, on account of his excessive cruelty, having been annulled by the senate, he returned to Ephesus under Pertinax(1) and continuing there until the tithe of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after our Lord's passion and was buried near the same city.
In Against Jovinianus, Book 1, Jerome also wrote:
"John is both an Apostle and an Evangelist, and a prophet. An Apostle, because he wrote to the Churches as a master; an Evangelist, because he composed a Gospel, a thing which no other of the Apostles, excepting Matthew, did; a prophet, for he saw in the island of Patmos, to which he had been banished by the Emperor Domitian as a martyr for the Lord, an Apocalypse containing the boundless mysteries of the future."
Sulpitius Severus was an ecclesiastical writer who was born in Aquitaine in 360. He died about 420-25. In chapter 31 of Book 2 of his Sacred History, we read:
THEN, after an interval, Domitian, the son of Vespasian, persecuted the Christians. At this date, he banished John the Apostle and Evangelist to the island of Patmos.

Conclusion

The testimony of these ancient witnesses indicates that the Revelation of Jesus Christ was written around AD 96. This leads us to the reasonable conclusion that many of the events prophesied in it must occur later than the fall of Jerusalem in 70 AD. When any interpretation of scripture flatly contradicts multiple historical witnesses, especially scholarly, respected and reliable Christian witnesses who lived much closer to the time of writing than us, this should be cause to carefully reconsider that interpretation as possibly being in error.

{ANTIPAS, THE, FAITHFUL WITNESS OF JESUS CHRIST, BURNED AT PERGAMOS IN A RED-HOT BRAZEN OX, A, D. 95

Antipas was an upright man and a pious witness of the San of God; Who, in proof of his faith, tasted death, rather than dishonor his Saviour, by denying Him, or otherwise. This happened in the life-

time of the apostle John. Hence he may be reckoned one of the first of those who suffered, during the time of Domitian, for the testimony of Jesus Christ.

Of this hero and knight of God, the Lord Himself made mention to His servant John, yea, commanded him, to write to the teacher at Pergamos concerning him, saying, "To the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and host not denied my faith, even in those days, wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:12-14).

Touching the time and manner of his death, there is nothing stated in Holy Writ; but some of the ancient writers maintain that he was enclosed in a red-hot brazen ox, and thus burned alive with great pain, yet in steadfastness. As regards the time when this happened, we ascertain from Holy Scripture, that he was killed in the lifetime of John. Some fix this occurrence in the time of Domitian of about A.D. 95.-See concerning this, A. Mel[., Ist Book, van de Hist. der Vervolg, en Martel., printed A. D. 1619, fol. 22, col. 1. Also, d' Annotation der Laetste Bybelsch Oversettinge, Rev. 2:12,13.

JOHN, THE HOLY EVANGELIST, BANISHED TO THE ISLE OF PATMOS, BY EMPEROR DOMITIAN, A. D. 97

John, the apostle and evangelist, was a son of Zebedee, and brother of James the Greater; he was born at Nazareth, and by occupation was a fisherman. Matt. 4:21. He was called by Christ, when engaged with his father and brother in mending their nets for fishing. Verse 22. As soon as he heard the words of Christ, he immediately left the nets, the ship, and his father, and, together with James, his beloved brother, followed Christ. Chrysost. Homil. 1., in Joh.

Afterwards he became from a disciple an apostle of Christ, and was numbered with the twelve whom the Lord had specially chosen for His service. Matt. 10:2.

He was greatly beloved by the Lord, so that at the Supper he reclined on Christ's bosom, and leaned, or rested, on His breast. John 13:23; 21: 20. The Lord, moreover, had accepted him as one of His three most special friends, to bear testimony of His works, not only in His conflict and suffering in the garden of Gethsemane, but also in His glory, in the raising of the daughter of Jairus as well as in the showing forth of His majesty, when, on the holy mount, His face shone as the sun, and His raiment became white as the light. Matt. 26:36; Luke 8:51; Matt. 17:1-4.

From an inward love, he followed the Lord not only into the house of the priest Caiaphas, but also to Mount Calvary, without the city of Jerusalem, where the Lord was put to death. There the Lord, hanging on the cross, addressed him, saying,"Son, behold thy mother!" (John 19:27) .

He was so eager after the resurrection of Christ, that in running to His grave with his fellow apostle Peter, he outran the latter, thus showing his affection for his Lord, who had died an ignominious death, and was entirely forsaken by His other friends. John 20:4.

Some years afterwards, in order to refute the errors. of Ebion and Cerinthus, who denied the divinity of Christ, he wrote his Gospel, to the honor and magnifying of His Saviour, commencing thus"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 anything made that was made." "And the Word was made flesh," etc., John 1:1-14. In these

words he gives us to understand the true incarnation of the Son of God, to whom be praise and glory forever. Amen.

John is called throughout the Gospel the beloved of the Lord, or the disciple"whom Jesus loved;" because the Lord so especially loved him John 13:23; 20:2; 21:20.

But since it is the will of God to bring His children to glory through much tribulation and distress, this beloved friend of God, John, also could not escape, but was tried throughout his life, with manifold tribulations, according to what the Lord had told him and his brother James, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized," that is, ye shall also be subjected to my suffering and distress. Mark 10:39.

This was afterwards fulfilled in him in manifold ways; for, besides what ancient writers have recorded concerning it, namely, that at Rome he was put into a vat full of boiling oil, but was miraculously delivered out of it, the merits of which account we leave unquestioned; this much, according to the Scriptures, is certain, namely that he spent a long time on the desert island of Patmos, whither he had been banished, for the testimony of Jesus Christ. Concerning this, John himself makes this declaration, Rev. 1:9, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle Patmos, for the word of God, and for the testimony of Jesus Christ."

But by whom, and in what manner he was banished to that desert island, is not stated in the Scriptures, except that he was in tribulation for the Word of God. Some of the ancient writers, however, state that he was banished by Emperor Domitian, about A. D. 97; who, in his wrath .and displeasure, because he preached the Word of God, and confessed Christ as the Son of God, had him sentenced and banished thither.

On this island, which lies in the Mediterranean, between Asia Minor and Greece, one hundred and twenty-five miles north-westward of Jerusalem, he was indeed forsaken of men, and had scarcely any companionship, aside from poisonous and noxious animals, which dwelt in the place; nevertheless, the Lord God dwelt with him with His heavenly consolation, and during his banishment presented and revealed to him, very beautiful scenes and glorious visions

concerning the condition of the church of God to the end of the world.
How he wrote his Apocalypse or Revelation, an excellent book, full of divine and truthful prophecies, taken from the preceding visions and heavenly sights; some of which are already fulfilled, and others remain to be fulfilled.
As the time of his deliverance began to draw nigh, the Lord spoke to him on this island, saying,"Behold, I come quickly, Amen."
Whereupon John replied with a well-comforted soul,"Even so come, Lord Jesus." Rev. 22:20.
When the Emperor Domitian, who had banished him to the aforesaid island, was dead, and Nerva reigned in his stead, he was delivered and brought back to Ephesus, where he had previously been bishop of the church. This occurred, according to history, about A. D. 99; consequently, his confinement there lasted two years. The ancients write that he suffered much yet for the name of Christ, and was compelled to drink poison, yet remained unharmed, according to the promise of Christ; and that he finally died in peace at Ephesus, in the time of the Emperor Trajan, having served in the holy Gospel for fifty-one years, and being eighty years old: and thus this great light rests in Asia. Joh. Gys. Hist. Mart., fol. 14, col. 2, from Euseb. Hist. Eccl. and Epiphanio., Joh. Gys., ibidem ,. from Euseb., lib. 3, cap. 20, 23, Niceph, lib. 3, cap. 4, Iren., lib. 3, cap. 3. Also, Konst-tooneel, in the life of John. Also, Bybelsch Ncpmbcpck, letter J. on the name MARTYRS MIRROR}

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