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13 EVIDENCES

why

The Book of

REVELATION

was written

before AD 70

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Evidence is shown at the end of **this Booklet** that proves,  
that **the Emperor Nero** was indeed the prophesied **Anti-Christ**  
who tried to wipe out the early Christians as  
Prophesied in **the Book of Revelation**.

Also the Evidence is given for why **Jesus Christ**  
is **the same one** who said in Exodus 3.14 **"I AM"**

The primary reason why some Bible teachers claim the **Book of Revelation** was written around **AD 96**, is because **John** in Rev 1:9 said he was on the **island of Patmos** at the time he received the Revelation from God. Most teachers have not even examined the evidence for this **AD 96** date.

There is, an item of dubious historical evidence that **John** was exiled to **Patmos** under **the reign of Domitian's** between AD 81 and AD 96.

This dubious evidence that Revelation was written in **Domitian's** time is found in **Irenaeus's**, writings "**Against Heresies**" book 5.30.1,3

First, the Bible tells us about the number of the Beast in Rev 13.18

"This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is **666**".

Now in His Book 5, ch. 30 § 1-3 **Irenaeus**, when talking about **the name and number of the beast** as discussed in Book 5.30.1 says, "Such, then, being the state of the case, and this number ( **666** ) being found in all the most approved '**ancient copies**' ( 3 ) [ of the Revelation ], and those men who saw '**John face to face**' bearing their testimony [ to it ]"

And in Book 5.30.3 "**The Antichrist**; for if it were necessary that **his name** should be distinctly revealed in this present time, it would have been announced by him [ **John** ] who beheld the apocalyptic vision. For **??? was seen** [ **ἐωράθη** ] not a very long time since, but almost in our day, towards the end of **Domitian's reign**".

But what needs to be noted here is that verb **ἐωράθη** is '**a third-person singular verb**', which means the subject can be either '**he or she or it.**'

So this particular verb in this particular form can just as easily be translated "**he was seen.**" This statement "**he was seen**" refers to **John** who by then was very Old. And there are plenty of examples can be produced from Greek literature where the verb **ἐωράθη** refers to **a person who was seen**, rather than a thing or an object was seen.

If you translate it as "**it was seen**", it could refer to the book of Revelation.

From the context, if translated "**it was seen**" it amounts to **very ambiguous evidence**, because from the context in 5.30.1, it indicates that the subject is the **Apostle John** who was "**seen face to face**", could have revealed the name of the Beast who's name sums to **666**.

To translated "**he was seen**" means **John was seen**, NOT the Revelation.

Using "**it was seen**" some scholars claim that the book might have been written during that time but in **reality**, there are also **historical documents** that tell us **John** was exiled to **Patmos** at a **much earlier date**. I will share **13 evidences** that show the Revelation was written **before AD 68**.

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## 1. The Syriac ( Peshitto )

We have the witness of one of the most ancient versions ( 150 AD ) of the **New Testament**, called **The Syriac**. The **2nd-century Syriac Version**, called the **Peshitto**, says the following on **the title page** of the Book of Revelation:

**“the Revelation, which was upon the holy John the Evangelist from God when he was on the island of Patmos where he was thrown by the Emperor Nero.”**

**Nero Caesar** ruled over the Roman Empire from **AD 54 to AD 68**.

Therefore, John had to have been on **the island of Patmos** during this earlier period. The **Peshitta**, one of **the oldest versions** of the **Bible** tells us **when Revelation** was written ! This reference was early than **Irenaeus's** comment. Unbelievable they pick **Irenaeus's** ambiguous reference! Peshitta is more compelling evidence. The truth is Christians don't know.

## 2. Revelation 17:10

When we look at **the internal evidence**, we find a very clear indicator of the date of authorship in Revelation 17:10: It says, **“They are also seven kings. Five have fallen, one is ( the king is alive as John was writing ), the other has not yet come; but when he does come, he must remain for only a little while”** ( Rev. 17:10 ).

This passage, which speaks of the line of rulers in Rome, tells us exactly how many rulers had already come and gone, but **one was currently** in power **“one is”**, and the next one would only **last a short while**.

Take a look at how perfectly it fits with **Nero** and **the Roman Empire** of the first century.

**The first seven Roman Emperors** is as follows: **“Five have fallen...”**

Josephus calls Augustus the 2 <sup>nd</sup> Tiberias the 3 <sup>rd</sup> So Julius is 1 <sup>st</sup> the first Caesar
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- (1) Julius Caesar ( 49–44 BC )
- (2) Augustus ( 27 BC–AD 14 )
- (3) Tiberius ( AD 14–37 )
- (4) Caligula ( AD 37–41 )
- (5) Claudius ( AD 41–54 )
- (6) **“One is...” Nero ( AD 54–68 )**

**“The other has not yet come; but when he does come, he must remain for only a little while.”**

This is (7) **Galba ( June AD 68–January AD 69, a six month ruler-ship )**

Of the **first seven kings**, **five** had come gone **Julius Caesar, Augustus, Tiberius, Gaius, and Claudius**, **one was currently** in power ( **Nero** ), and one had not yet come ( **Galba** ), but would only remain a little time ( six months ). The current Caesar at the time of **John's writing** was **the six<sup>th</sup> Caesar, Nero**.

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### 3. Those Who Pierced Him

“Coming on clouds” is an expression from Dan 7.13 which speaks of God coming to bring judgment on a city or nation. That is what Jesus came to do in AD 70. Revelation 1:7 tells us who His judgment is against:

“Lo, he comes with the clouds, and every eye shall see him, even those who pierced him, and all the tribes of the land wail shall because of him. Yes ! Amen” ( Revelation 1:7 YLT ).

Here, the phrase “those who pierced him” refers to the people of the first century. According to this passage, they were expected to be alive at the time of Revelation’s fulfilment. The fact that “those who pierce him” were not alive in AD 96, because they were killed in the slaughter of AD 70, this is a very clear indicator that Revelation was written before AD 70.

### 4. Jewish Persecution of Christians

Part of the persecution of Christians was by the Jews described in Revelation 6.9 -11 indicates a pre AD 70 authorship. After the slaughter of AD 70, the Jews were not in a position to persecute the early Church. In fact, since AD 70, the Jews have never been in a position to be able to persecute Christians.

### 5. Judaizing Heretics in the Church

The activity of the Judaizing heretics in the Church ( Rev. 2:15; 3:9 ) is emphasized in the letters to the churches in Revelation. This tells us something about the dating of the letter, because the Judaizing heretics lost a great deal of influence after Paul’s letters were circulated.

Also, it makes sense that the heresy would have been a much smaller issue after so many Jews were slaughtered in AD 70. Only an early date of authorship allows for the heretics to be a significant problem.

### 6. Existence of Jerusalem and the Temple

The existence and integrity of Jerusalem and the Temple. Rev. 11.1-3

“Then there was given me a measuring rod like a staff; and someone said, “Get up and measure the temple of God and the altar, and those who worship in it. “Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months”

The Scripture proves the date is before the destruction of AD 70. If the Book of Revelation was written in AD 96, only 26 years after the destruction of the Temple and the Holy City, and it is shocking John did not mention the recent massacre of the city and Temple.

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## 7. Time-related Passages

The **internal time-related** portions of Revelation indicate that the events it foretells will come to pass without delay ( ( see Rev. 1:1,3; 22:10,20 ).

Revelation indicate that the events it foretells **will come to pass** shortly see Rev. 1:1,3; 22:10,20. If this is read with an unbiased perspective, we can easily conclude **Revelation** was not written about events **2,000 years in the future.**

The time texts are **bookends**, which frame the contents of the book.

These time texts are in complete contradiction for a **late date.**

Rev 1.1-3 "The revelation from Jesus Christ, which God gave him to show his servants what **must quickly** ( **ταχύ** = without delay ) **place.** He made it known by sending his angel to his servant John, who testifies to everything he saw, that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is, **because the time is near."**

Rev 22.10-21 'Then he told me, "**Do NOT seal up the words** of the prophecy of this scroll, because **the time is near...**

**"Look, I am coming quickly !** ( **ταχύ** = without delay ) **My reward is with me, and I will give to each person according to what they have done... He who testifies to these things says,**

**"Yes, I am coming quickly ."** Amen. Come, Lord Jesus.

See also Rev 3.10-11, 10.7, 12.12, 22.7

The **Parousia** ( His presence ) was **soon** ( without delay ) to take place after **the book was written**

This **urgency** makes **perfect sense** against **the backdrop** of the **desolation of Jerusalem** by the **Romans.** The **Prophecy** was given to the **first generation of Christians** to help them in their dreadful crisis.

**666** was clearly given to identify **Nero** as the **Anti-Christ.**

It would be **useless** to give **this Prophecy** about **the desolation of Jerusalem** of an event that happened **30 years previous !**

## 8. John's Appearance in AD 96

Another reason to believe the Book of Revelation was written at the earlier date is because **Jerome** noted in his writings, that **John** was **seen in AD 96** and that **he was so old and infirm** that "he was with difficulty carried to the church, and could speak only a few words to the people."

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We must put this fact together with Revelation 10:11, which says John must

“prophesy again concerning many peoples and nations and tongues and kings.”

It is difficult to imagine John would be able to speak to many nations and many kings at any date after AD 96 since he was already elderly and feeble.

## 9. Timetable Comparison with Daniel

In Dan. 12:4, Daniel was told to

“seal up the vision, until the time of the end”

which referred to a 483-year wait ( The 70 Weeks Dan 9.24-27 ) until Jesus came and fulfilled the prophecy. The “time of the end” is the end of the Jewish age with the desolation of Jerusalem. This is what Jesus said “soon they would hear of wars and rumours of wars but the end is not yet”

By contrast, in Revelation, John was told to IN Rev 22:10

“NOT seal up the vision because it concerns things which must shortly come to pass”.

If 483 years was considered to be a long way off, meaning that the vision was sealed, it makes no sense that 2,000 plus years would be considered as “shortly to come to pass” and was NOT to be sealed up. Clearly, the obvious answer is Revelation was NOT sealed because it was about to happen in the AD 70 at the destruction of Jerusalem.

Even 1Pet 4.7 tells the Christians in his day “The end of all things is at hand”

## 10. Only Seven Churches

The existence of only seven churches in Asia Minor ( see Rev. 1 ) also indicates a writing date before the greater expansion of Christianity into that region, which occurred after the fall of Jerusalem.

## The Other Perspective

Those who believe in the later date of authorship for the Book of Revelation mainly lean on the fact that Irenaeus the Bishop of Lyons ( AD 120–202 ) claimed that John wrote while on Patmos under Domitian’s reign. It is as we have ambiguous and Irenaeus is noted for making mistakes in recording dates and times in his writings. Irenaeus is the same Church father who claimed Jesus’ ministry lasted nearly twenty years, from the age of 30 until the age of 50.

**What a whopping error !!**

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Because Revelation contains **NO internal evidence** of authorship for a **later date**, the proponents of the later date must lean **only** upon external evidence to force this conclusion.

Even the external evidence of **Irenaeus** is **not a reliable source** as the translation of his text is fraught with grammatical difficulties, and many scholars have even picked apart **Irenaeus'** quote about the date of authorship as possibly being a **very misunderstood quotation**.

**Kenneth Gentry** has done the world an invaluable service by writing his doctoral dissertation on **the dating of Revelation**.

His irrefutable paper is easily purchased as a book under the title:

**"Before Jerusalem Fell."** Sold on Amazon etc

In **John A.T. Robinson** in his book **"Redating the New Testament"**, uses a very power argument to show that all the Gospels were written prior to the desolation in AD 70.

His quote is **"One of the oddest facts about the New Testament is that what on any showing it would appear to be the single most datable and climactic event of that period - the fall of Jerusalem in AD 70, and with it the collapse of Institutional Judaism based on the temple is never once mentioned as a past fact."**

The logic he uses is that **the Prophecy of the desolation of Jerusalem** by **the Lord Jesus** spoken in detail in all **3 Gospels**, is never reported as occurring by the Gospel writers as a proof that **He was a true prophet**.

The reason is if the Gospels were written **before AD 70**, they could NOT **reported this great tribulation**, because **the Gospels** were written **before AD 70**. He proves **All the books of the New Testament** must have been written **before AD 70**.

His book can be downloaded from [www.biblemaths.com/redating.pdf](http://www.biblemaths.com/redating.pdf)

He uses this same logic when dealing with the Book of Revelation.

This logic also agrees with **Point Number 6** that the Temple in Revelation chapter 11 is still standing when Revelation was written.

Considering these **strong proofs** for an early date of writing alongside the **very poor evidence** in favour of a later date, I believe it is common sense to date the writing of Revelation prior to **AD 70** and this **changes** its interpretation and understanding.

People who think it is **a prophecy to occur in the future**, make an **interpretive mess**, but once you see it is a prophecy about **the desolation of Jerusalem** and the history of those days is easy to understand

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## 11. The book of Hebrews

Contrast between the Situation of the Hebrew Christians before the destruction of Jerusalem and that of the Israelites at Sinai.

Heb. 12.18-24. 'For you are not come unto the mount that might be touched, and that burned with fire. ... But you are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of Sprinkling, that speaks better things than that of Abel'

The same as the Israelites at Mount Sinai, the Hebrew Christians had drawn near to the Mount Zion; like their fathers, they would come face to face with God. But in other respects there was a striking contrast in their circumstances.

At Mount Sinai all was terrible and awful; at the heavenly Mount Zion all was inviting and attractive. And this was the prospect now full in their view.

Here an interesting question presents itself. From what source did the writer draw this glowing description of the heavenly inheritance.

But the author of the book evidently writes as if the Hebrew Christians knew, and were familiar with, the things of which he speaks.

The picture of Mount Sinai and its attendant circumstances is evidently derived from the Book of Exodus. Now we actually find every element of this description in the Book of Revelation; and when the reader compares every separate feature of the scene depicted in the epistle with its counterpart in the Apocalypse, it will be easy for him to judge whether the correspondence can be clearly

Mount Zion.....	Rev. 14.1.
The city of the living God.....	Rev. 3.12; 21.10.
The heavenly Jerusalem.....	Rev. 3.12; 21.10.
The innumerable company of angels.....	Rev. 5.11; 7.11.
The general assembly and church of.....	Rev. 3.12; 7.4.
the first-born etc.....	Rev. 14.1-4.

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God the Judge of all.....Rev. 20.11,12.

The spirits of just men made perfect.....Rev. 14.5.

Jesus the mediator of the new covenant.....Rev. 5.6-9.

The blood of sprinkling.....Rev. 5.9

Heb 12.22 - 24 "But you have come to **Mount Zion** and to **the city of the living God, the heavenly Jerusalem**, and to **myriads of angels**, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than of Abel.

Looking at the exact correspondence between the representations in **the Hebrews** and those in **the Apocalypse**, it seems impossible to resist the conclusion that the writer of this epistle had **the descriptions of the Apocalypse in his mind; and his language presupposes the knowledge of that book by the Hebrew Christians**,

This conclusion involves the inference that the Apocalypse **was written before the Book of Hebrews**, and consequently **before the destruction of Jerusalem**.

## 12. Nero 666

### The Identification of Nero with the 666.

Taken from " **The Early days of Christianity** " by **F W Farrar** D.D F.R.S 1897  
Page 470-473

On the whole, however, **the Greek Christians** must have remained a little perplexed, a little dissatisfied, and must have been inclined to say with some of the Fathers, that only time could reveal the secret or else to believe that perhaps there was more than one solution.

They must, however, have known what was meant, even if the exact equi-  
-numeration of any words which they could hit upon did not entirely satisfy them.

And this was the general condition in which the secret remained in the **early Christian Church**. At any rate there stood the strange number before them.

ΧΞϚ

Χ Chi 600    Ξ Xi 60    Ϛ Stigma 6

The very look of it was awful. The first letter was the initial letter of **the name of Christ**. The last letter was the first double-letter ( st ) of the Cross (stauros). Between the two, **the Serpent** stood confessed with its writhing sign and hissing sound.

The whole formed a triple repetition of **6**, the essential number of toil and imperfection and this numerical symbol of **the Antichrist, 666**, stood in terrible opposition to **888** the three perfect **8's** of the name of **Jesus**.

But **Jewish readers** and, as we have said, it was to **Jewish readers** that **the Apocalypse** was primarily addressed would find none of the difficulties which perplexed their Gentile fellow Christians.

The Apostle had warned them that **the solution** did not lie so much on the surface as was usual in **similar enigmas**.

Every **Jewish reader**, of course, saw that **the Beast** Was a symbol for **Nero** and both Jews and Christians regarded **Nero** as also having close affinities with **the serpent** or **dragon**.

That **Nero** was intended would be as clear to a Jew.... He would not try the name **Nero Caesar** in **Latin**, because **isopsephia** which the Jew called **Gematria** was **almost unknown** among **the Romans**, and their **alphabetic numeration** was wholly **defective**.

He might try **Νερων Καισαρ** in **Greek**, but it would not give him the right number. Then, as with a flash of intuition, it would occur to him to try the name in **Hebrew**.

The letter when written at the end of a word <b>Red</b>	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
Numeric Value	1	2	3	4	5	6	7	8	9	10	20

ל	מ	נ	ס	ע	פ	ץ	ק	ר	ש	ת
30	40	50	60	70	80	90	100	200	300	400

The Apostle John was writing as a **Hebrew**, was evidently thinking as a **Hebrew**.... This, too, would render **the cryptograph** additionally secure against the prying inquisition of treacherous Pagan informers.

It would have been to the last degree perilous to make the secret too clear. Accordingly, **the Jewish Christian** would have tried the name as he thought of the name that is in **Hebrew letters**.

And the moment that he did this the secret stood revealed.

$$\text{נרון קמר} = 50 + 200 + 6 + 50 + 100 + 60 + 200 = 666.$$

No Jew thought of **Nero** except as "**Neron Kesar**" and this gives it **666**.

**Jewish Christians** were familiar with enigmas of this kind. They occur even in **the ancient Prophets** after **the days of Jeremiah**, and are found in the **Old Testament Scriptures**.

**The Jewish Christians** could not have hesitated for a moment in the conclusion that in the Hebrew name of Nero the solution of the riddle stood revealed. **The Jews** were remarkable for reticence, and men are specially liable to keep their secrets to themselves when they involve matter's of life and death.

Many methods and secrets of **Rabbinical exegesis**, though of great value, have remained unrevealed by Jews to Christians,...which must be confessed, has been due in **no small degree to the brutality of their enemies** make them indifferent to the religious views of others.

**Exodus 3.14** God said to **Moses**, '**I AM WHO I AM**'; and He said "Thus you shall say to **the sons of Israel** '**I AM**' has sent me to you"

In **Exodus** **Moses** asked **God Almighty** His **Name**.

The Bible says Remarkably in the **New Testament** we have these **very same words** uttered by **Jesus**. John 8.56-58

Because **Jesus** used **God's name** and because He identified Himself as "**I AM**" that is God, **the Jews** wanted to kill Him by **stoning** because in their view according to **Moses Law** He was **blaspheming**.

"Your father **Abraham** rejoiced to see **My day**, and he saw and was glad." So **the Jews** said to Him, "**You are not yet fifty years old**, and have **You seen Abraham**?" **Jesus** said to them, "**Truly, truly, I say to you, before Abraham was born, I AM.**"  
Therefore they picked up stones to throw at Him,

We can show that this identification is correct by Bible Mathematics. Previously we have **Jesus** **Ἰησους** = **888** ( 10+8+200+70+400+200 ).

**Exod 3.14** "**I AM WHO I AM**" and **Gen 17.1** "**GOD ALMIGHTY**"  
**Hebrew** אהיה רשא אהיה אל דשי אל  
 21 + 501 + 21 > 543 <> 345 < 31 + 314

Thus confirming His Deity. Now for more Evidence!

We have  $543 + 345 = 888$  with 345 as the Reflection of 543

$I = \text{E}\gamma\omega = 808$ ,  $AM = \text{E}\iota\mu\iota = 65$  giving  $808 + 65 = 873$

Hebrew " I AM " =  $21 = 3 \times 7$       Greek " GOD " = 284

( 3 in 1, 1 in 3 )      The Triune Deity  $3 \times 284$

$I AM + GOD + GOD + GOD = I AM$

$21 + 284 + 284 + 284 = 873$

Letter at end of a word_Red Obsolete letters_Blue	$\alpha$	$\beta$	$\gamma$	$\delta$	$\epsilon$	$\zeta$	$\eta$	$\theta$	$\iota$	$\kappa$					
Numeric Value	1	2	3	4	5	6	7	8	9	20					
$\lambda$	$\mu$	$\nu$	$\xi$	$\omicron$	$\pi$	$\rho$	$\sigma$	$\tau$	$\upsilon$	$\phi$	$\chi$	$\psi$	$\omega$	$\varphi$	
30	40	50	60	70	80	90	100	200	300	400	500	600	700	800	900

The Origin of the Universe in these Scriptures have Reflective Digits.

Gen 1.1 =  $2701 = 37 \times 73$  and John 1.1 =  $3627 = 39 \times 93$

At the first act of Creation for life on Earth, the Bible says:

"and the Spirit of God was moving over the face of the Earth" Gen 1.2

The value of this verse is  $1369 = 37 \times 37$

Compare this value to the 20 Canonical Amino Acids which are the building blocks of DNA which creates ALL LIFE ON EARTH.

The Acids have the Molecular Atomic Weight of  $2738 = 37 \times 37$ .

37 is the Signature of Biblical Mathematics and Biological DNA<sup>1</sup>

These notes are a small sample of Biblical Mathematics.

For a full analysis, the Book "373 The Proof set in Stone", 700 pages is available at [www.biblemaths.com](http://www.biblemaths.com)

1. Vladimir shCherbak and Maxim A. Makuov, as documented in their papers which are peer reviewed. "Arithmetic inside the universal genetic code". "The "Wow! signal" of the terrestrial genetic code".

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**13. The final point about the dating of Revelation** is the problem of the identification "Babylon the Great" in Rev 17.4,5

The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, on her forehead a name written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE LAND." ( "γῆς" )

In Rev 18.9,10 Babylon is called "The GREAT CITY Babylon"

The History of Christians with multi-various beliefs, and because they failed to comprehend that the Parousia (The Second Coming) occurred in AD 70, have generated many bizarre identifications of Babylon.

The latest one, I have come across is that "Babylon THE GREAT" is the city of New York. This is too weird to discuss, as it leaves me speechless.

Once you realise that the Book of Revelation is a Prophecy about the desolation of Jerusalem in AD 70, the Bible Student will find it is a book, that is not too difficult to understand. It was a book written for those Christians facing the Great Tribulation ( Matt 24.31, Mark 13.19, Luke 21.23 ) and to steer them through those unbelievable distressing days and give them the Truth that God is in control.

To identify Babylon the Great is really an interesting piece of detective work.

Jerusalem is identified in the Book as "The GREAT CITY" in Rev 11.8

"And their dead bodies will lie in the street of The GREAT CITY which mystically is called Sodom and Egypt, where also their Lord was crucified"

Note that Jerusalem The GREAT CITY is also named Sodom and Egypt.

In Math 23.34-36 it tells us some more information "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute you from city to city, so that

upon you may fall all the righteous blood shed on the land, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

Truly I say to you, all these things will come upon this generation."

As always History tells that the religious hierarchy were responsible for the death of the Prophets sent to them by Jehovah.

In Rev 18 we have the identity given in the description of the fall of Babylon THE GREAT . "And he cried out with a mighty voice, saying,

"Fallen, fallen is Babylon THE GREAT !

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She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird....I heard another voice from heaven, saying,

**"Come out of her ( the city ), my people ( The Christians ),** so that you will not participate in her sins and receive of her plagues; her sins have piled up as high as heaven, and God has remembered her iniquities...they will weep and lament over her when they see the smoke of her burning.....standing at a distance because of the fear of her torment, saying,

'Woe, woe, **The GREAT CITY Babylon,** the strong city !...your judgment has come.....'And the merchants of the land weep and mourn over her, because no one buys their cargoes any more--of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every article of ivory and every article very costly wood and bronze and iron and marble,,

'Woe, woe, **The GREAT CITY** she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; were crying out as they saw the smoke of her burning, saying, 'What is like **The GREAT CITY ?**'"And they threw dust on their heads and were crying out, weeping and mourning, saying,

'Woe, woe, **The GREAT CITY** she has been laid waste!"Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her....."Then a strong angel took up a stone like a great millstone and threw it into the sea, saying, "So will **Babylon, The GREAT CITY** be thrown down with violence, and will not be found any longer.

"And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the land,"

"And in her [ **Babylon** ] was found **the blood of prophets and of saints and of all who have been slain on the land.**"

This last statement coupled with what **the Lord Jesus** said about the **Jerusalem** who was **the slayer of the Prophets** shows that **Babylon The GREAT CITY** is another name for **the corrupt city of Jerusalem.**

We have two cities compared which are similar but opposite, in **the Letter to the Hebrews, 11, 12** where 'the city which has foundations' 'whose builder is God' 'the City of the living God,' 'Heavenly Jerusalem' is contrasted with the 'doomed city; of human creation;' 'the earthly city of Jerusalem.'

The new Jerusalem.	The old Jerusalem.
The heavenly Jerusalem.	The earthly Jerusalem.
The city with foundations.	The doomed city.
The city whose builder is God.	The city whose builder was man.
The Jerusalem is to come.	The Jerusalem which now is.
The Jerusalem is above.	The Jerusalem is beneath.
The Jerusalem is free.	The Jerusalem is in bondage.
The holy city.	The wicked city.
The bride.	The harlot

In like manner we have the opposite view between these **two cities** distinctly and broadly presented to us in the **Revelation**, the one being the **harlot**, the other the **bride, the Lamb's wife**. These **parallels** have only to be presented to the eye, to explain themselves:

The real proper contrast, is the **New Jerusalem** to the **Old Jerusalem**: and the city is **paralleled** with the **New Jerusalem** is also designated **Babylon**. We see that **Babylon** is the **Symbolic name** of the wicked and doomed city, the **Old Jerusalem**, whose judgment was predicted.

If it be objected that other Symbolic names have already been appropriated by the **Old Jerusalem**, that she is designated '**Sodom and Egypt**' that is no reason why she may not be also styled **Babylon**. If she passes under one pseudonym, why not under another, provided it be descriptive of her character?

All these names, **Sodom, Egypt, Babylon**, are alike suggestive of evil and of ungodliness, and proper designations of the wicked city whose doom was to be like theirs.

It deserves notice that there is a **Title** which, in the **Revelation**, is applied to **one particular city as the best designation**.

It is the **Title 'That GREAT CITY'** [ ἡ πόλις ἡ μεγάλη ].

Now, the city of **Jerusalem** in which the witnesses are slain is expressly called by this title, '**That GREAT CITY**;' and the names **Sodom** and **Egypt** are applied to it; and it is furthermore particularly identified as **THE CITY**

'**where also our Lord was crucified**' Rev. 11.8.

There can be no reasonable doubt that this refers to **Ancient Jerusalem**. If, then, '**The GREAT CITY**' of Rev. 11.8 means **Ancient Jerusalem**, it follows that '**The GREAT CITY**' of chap. 14.8, styled also **Babylon**, and called "**The GREAT CITY**" of Rev. 16.19, it must equally signify **Jerusalem**.

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In the catastrophe of the fourth vision **the judgment of Israel** is symbolised by the treading of the wine press. We are told also that **'the wine press was trodden outside THE CITY.'** Rev. 14.20.

Since **the vine of the land represents Israel**, as it undoubtedly does, it follows that **'THE CITY' outside** which the grapes are trodden must be **Jerusalem**. The only city mentioned in the same chapter is **Babylon THE GREAT** (ver. 8), which must therefore represent **Jerusalem**.

We have seen that **the woman** represents **a city**;

**'The GREAT CITY'** which **spiritually** is called **Sodom** and **Egypt**, where also **our Lord** was **crucified'** Rev. 11.8.

This woman or city is also called a harlot, **'that great harlot'**  
**'the mother of harlots and abominations of the land'**

Now, this is a Name familiar and well known in **the Old Testament**, refer in to **Jerusalem**.

**Jerusalem** was capable of violating the covenant of her God, of being false to her divine Husband, for she was **the married wife** of **Jehovah**. This was the crowning guilt of **Jerusalem** alone among all the nations of the land, and it is the sin for which **all through her history** she is arraigned and condemned.

It is impossible to read **the graphic description of the Great Harlot** in the Revelation without instantly being reminded of the original in the Old Testament prophets. All through their testimony this is the sin, and this is the name, which they hurl against **Jerusalem**.

We hear **Isaiah** exclaiming,

**'How is the faithful city become an harlot!'** Isa. 1.21.

**'You displayed yourself to another one than me, and are gone up; you have enlarged your bed, and made you a covenant with them'** Isa. 57.8.

Still more emphatically does the prophet **Jeremiah** **stigmatise Jerusalem** with this reproachful epithet,

**'Go, and cry in the ears of Jerusalem, saying. Thus says the Lord: I 10.3**

**The seven heads** of the Beast are said to be **seven mountains**; assuming **the woman** to be a city founded upon **seven mountains**.

It is not necessary where this number occurs to require literal seven mountains. it simply means completeness or excellence. Thus we have **seven churches**, **seven seals**, **seven trumpets**, **seven vials**, **seven spirits**, **seven lamps**, **seven horns**, **seven eyes**, **seven stars**, **seven mountains**, **seven kings**. It would be absurd to require the exact arithmetical value in all these instances, though it would be rash to affirm that in every one of them the number is symbolical. ,

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The seven churches which are particularly enumerated, it is possible that there may be an underlying symbolism. It can scarcely be supposed that there were only seven churches in all Asia Minor; there may have been seven times seven; but doubtless these seven stand as representatives of the whole number, not in Asia only, but everywhere else.

Now what about the situation of Jerusalem'

To this day the traveller is struck with this peculiarity of its site.

'The city itself is superbly placed, like a queen upon the mountains with the deep valleys and mountains around to guard her.'

Should, however, the literalist still require that the mystical Babylon shall have the full number of hills, Jerusalem has as good a claim to sit upon seven mountains.

A sketch plan of ancient Jerusalem, showing Mount Gareb and Mount Goath is given in 'Palestine Explored,' by the Rev. James Neil, M.A., formerly incumbent of Christ Church, Jerusalem. Mr. Neil enumerates the seven hills on which the city was built

Mount Zion, Mount Ophel, Mount Moriah, Mount Bezetha,  
Mount Acra, Mount, Gareb, and Mount Goath.

Another objection, still more formidable, will be alleged in the declaration of ver. 18,

'The woman which you saw is that GREAT CITY  
which reigns over the Kings ( rulers ) of the land.'

This, it will be said, cannot apply to Jerusalem, and can apply only to Rome. Jerusalem never was an imperial city, with vassal nations and tributary kings subject to her authority; whereas Rome was the mistress and monarch of the world.

So far as the title 'The GREAT CITY' [ ἡ πόλις ἡ μεγάλη ] is concerned we have shown that it is actually applied to Jerusalem in several passages in the Revelation (11.8,13;14.8, 20; 16.19). To the Jew it was 'THE GREAT CITY', and with good reason. There is a remarkable passage in Josephus, where he gives a report of the speech of Eleazar, the brave defender of the fortress of Masada, inciting his men to destroy themselves with their wives and children rather than surrender to the Romans:

'Where now' said he, 'is 'That GREAT CITY' the metropolis of the whole nation of Jews' protected by so many encircling walls, secured by so many forts, and by the vastness of its towers, which could with difficulty contain its munitions of war, and which was garrisoned by so many myriads of defenders? What has become of that city of ours in which it was believed God Himself was a dweller?

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Such a passage **disposes at once of the objection** that the title of **'That GREAT CITY'** is not applicable to **Jerusalem**.

With regard to the phrase, **'which reigns over the kings of the earth,'** the fallacy which has misled many is **the mistranslation**

**'kings of the earth'** [ οἱ βασιλεῖς τῆς γῆς ].

A very fruitful source of confusion and error in the interpretation of the New Testament is **the capricious and uncertain way** in which **"γῆς"** is rendered in our **Authorised Version**.

Sometimes, though rarely, it has its proper meaning, **"the land;"** but more frequently it is translated **the earth**, and our translators never seem to have **given themselves any trouble** to inquire whether the word should be taken in **its widest** or in a more **restricted sense**.

With **incredible carelessness** they render [ **πᾶσαι αἱ φυλαὶ τῆς γῆς** ],

**'all the kindred's of the earth,'** instead of **'all the tribes of the land;'**

and [ **τὴν ἄμπελον τῆς γῆς** ] **'the vine of the earth,'** instead of **'the vine of the land'** So in the passage before us (Rev. 17. 18), the **'kings of the earth'** should be **'kings of the land'** i.e. **Judea** or **Palestine**.

This very phrase is used in **the New Testament** in the restricted sense of **'the rulers of the land,'** by St. Peter in Acts 4.26,27,

**'Of a truth against your holy child Jesus, whom you have anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together in this city,'**

and he recognises this fact as the fulfilment of the prediction in **the second Psalm,**

**'Why did the nations rage, and the people imagine vain things? The kings of the land [ οἱ βασιλεῖς τῆς γῆς ] stood up, and the rulers were gathered together against the Lord, and against his anointed.'**

The **'kings of the land,'** therefore, are identified by the apostle Peter as the rulers, **Herod and Pontius Pilate, with the Gentiles,** who put **the Son of God** to death in the city of Jerusalem. So also in Rev. 6.15, where **'the kings of the land'** [ οἱ βασιλεῖς τῆς γῆς ] are represented as hiding themselves from the face of Him that sits on the throne, in the great day of His wrath. The phrase, therefore, is equivalent to **the ruling authorities in the land of Judea, or of Palestine.**

We are, therefore, not merely warranted, but compelled to regard the phrase **'kings of the earth'** as equivalent to **'rulers of the land'**. Thus interpreted, the description of **Babylon the great** as **'reigning over the rulers of the land'** becomes perfectly appropriate to **Jerusalem**.

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This appears from the language in which both the Scriptures and other Hebrew writings speak of the authority and pre-eminence enjoyed by that city.

Again, if so small a city as Bethlehem might be styled

**'not the least among the princes of Judah'** (Matt. 2.6),

Therefore surely **the metropolitan city** might without impropriety be said to **'reign over the princes, or rulers, of the land.'** But the language which **Josephus** employs on this subject is a full justification of the apocalyptic description of **Jerusalem.**

This is language which is tantamount to the expression,

**'Herod and Pontius Pilate, with the Gentiles, which reigns over the kings, or rulers, of the land.'**

It may possibly be felt to be a difficulty that the Jerusalem of the apostolic age could not with propriety be styled **'the harlot city,'** since that name implies idolatry, i.e. **spiritual adultery;** whereas the Jews of that period were intensely monotheistic, and actually threatened to rise in rebellion rather than permit the temple to be desecrated by the introduction of **the statue of the emperor.**

This is undoubtedly true in the letter; yet, as **St. Paul** intimates Rom. 2.22. the Jews of his time, while abhorring idols, were **guilty of sacrilege.**

It has been well said by **Dr. Hodge;**

**'The essence of idolatry was profanation of God: of this the Jews veer in a high degree guilty. They had made His house a den of thieves.'**

They had as truly apostatised from God as if they had set up the worship of **Baal** or of **Jupiter,** and In rejecting **the Messiah** they had definitively broken **the covenant of their God.** Our Lord expressly declared that that generation summed up in itself the crimes and guilt of all its predecessors.

It was the child and heir of all the evil generations that had gone before, and filled up the measure of its ancestors:

**'That upon you may come all the righteous blood shed upon the land. Verily I say unto you, All these things shall come upon this generation'** Matt. 23. 35, 36.

Now one more argument for the identity of Jerusalem with the apocalyptic **Babylon,** and one which we consider conclusive, is to be found in the character ascribed to the city as the persecutor and murderer of **the prophets and saints:**

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'I beheld the woman drunken with the blood of the saints,  
and with the blood of the martyrs of Jesus' Rev 17.6;

'And in her was found the blood of prophets, and of saints,  
and of all that were slain in the land' Rev 18.24;

'Rejoice over her, you heaven, and you holy apostles  
and prophets, for God has avenged you on her' Rev 18.20.

**Babylon the GREAT** must be a city contemporary with **the Apostles**.

Who can fail to recognise in this description the distinctive characteristics of the **Jerusalem** of 'that generation'?

Who is it that **kills the prophets, and stones** them that are sent unto her **Jerusalem** ? What is the city out of which it cannot be that a prophet should perish that enjoys an infamous monopoly of murdering the messengers of God ? **Jerusalem**.

**The blood of saints and of prophets** is the immemorial stain upon **Jerusalem**; the brand of the murderer stamped upon her brow; and the generation that crucified Christ is described by Him as

'the children of them that killed the prophets' and so  
'filled up the measure of their fathers' Matt. 23.30-32.

It is impossible to mistake the bearer of this conspicuous and distinctive indictment inscribed upon the front of **Jerusalem**, long before stigmatised by **the prophet Ezekiel** as '**the bloody city**' Ezek. 22.2; 24.6-9.

It is not without cause, therefore, that **the apostles and prophets** are invited to rejoice over the fall of their **relentless persecutor** and murderer.

The souls under the altar had long cried,

'How long, O Lord, holy and true, do you not judge and  
avenge our blood on them that dwell in the land ?'

They had been comforted with the message

'that they should rest for a little season, until their fellow servants  
and brethren, that should be killed as they were, should be fulfilled,'  
then 'God would speedily avenge his own elect.'

And now **the day of vengeance**, the year of His redeemed, is come.

Can any proof be more conclusive that it is **Jerusalem**, the murderess of the prophets, which is here described that **Jerusalem** is **the Babylon of the Revelation**?

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How exact is the correspondence between our Lord's prediction in Luke 11.49-51

"Woe to you! For you build the tombs of the prophets, and your fathers.

"So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build tombs.

"For this reason also the wisdom of God said,

'I will send to them prophets and apostles, and them they will kill and they will persecute, that the blood of all the prophets shed, since the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house God; I tell you, it shall be charged against this generation.'

and its fulfillment in Rev, 18.24:

"And in her was found the blood of prophets and of saints and of all who have been slain on the land."

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