Unraveling the Truth: The Grand Deception

Scripture and Sources Quick Reference

Joseph Hill · keyed to the book as it stands (V405) · November 2026

Every chapter of the book has its own table below, in the book's chapter order, and within each chapter the entries follow the order in which the chapter makes its argument. Each entry gives the reference, the words exactly as the chapter quotes them (with the translation the chapter names), and one or two lines on what the book does with the text.

Shaded rows are historical witnesses: Josephus (Whiston's translation, cited by book, chapter and section), Tacitus, Suetonius, Dio, Eusebius, the early fathers, and the Second Temple writings. Unshaded rows are Scripture.

In a conversation, start with the Quick Finder: find the topic, then go to the entry numbers (11.12 is Chapter 11, entry 12). The Key Timeline on the last page gives the dates the argument turns on. The notes are a lookup aid, not the argument; for the full case, the chapter is always the place to go.

Quick Finder

Topic	Entries
"This generation" and the time statements	1.1, 1.8, 1.15, 5.10, 7.11, 11.12, 12.16, 12.23, 13.1, 15.27, 15.28, 16.4, 19.3, 20.3, 20.23, 25.1, 25.2, 25.10, 25.11, 25.12, 25.13, 26.5
Coming on the clouds	1.9, 2.5, 2.12, 2.13, 11.4, 11.33, 13.2, 13.3, 16.8
Signs in the sky before the fall (Josephus and Tacitus)	2.11, 11.5, 11.24, 11.26, 11.28, 11.34, 13.19, 15.4, 20.20
Armies around Jerusalem and the flight to Pella	8.15, 11.15, 11.17, 11.18, 11.19, 11.20, 11.21, 13.27, 14.31, 15.22
The abomination of desolation	6.15, 7.16, 8.14, 14.12
The Great Tribulation and the siege	7.2, 10.2, 11.2, 11.9, 11.11, 11.14, 11.16, 11.22, 11.30, 13.14, 13.15, 13.21, 14.18, 14.20, 14.21, 14.29, 14.32, 15.9, 16.24
The gospel to the whole world before the end	1.10, 1.11, 1.12, 2.3, 2.4, 11.13, 12.21, 17.14
Cosmic language: sun, moon and stars	6.12, 11.31, 11.32, 13.11, 14.18, 20.1, 25.25
The date of Revelation	3.4, 12.1, 12.14, 13.26, 13.34, 14.9, 17.15, 25.22, 25.28
Nero, 666 and 616; the seven kings	12.15, 13.20, 14.4, 14.8, 14.24, 14.25
The man of lawlessness and the restrainer	5.8, 11.6, 11.7, 15.8
The antichrist	1.15, 8.10, 8.23, 12.23, 12.24, 20.5, 25.13, 26.5, 26.6
The rapture texts	11.8, 13.6, 13.7, 19.24, 20.14, 20.15, 20.16, 20.18, 20.24, 26.1
The binding of Satan and the strong man	4.23, 5.7, 5.8, 14.2, 15.12, 15.13, 16.5, 18.16, 19.2, 21.9, 25.16, 26.2, 27.2
The thousand years	1.8, 3.5, 5.8, 8.19, 10.11, 15.13, 15.14, 15.15, 15.17, 15.21, 20.5, 20.11, 21.9, 25.10
The resurrection and the body	15.20, 16.22, 16.23, 25.4, 25.20, 25.21, 27.3, 27.4, 27.6, 27.7
New heavens, new earth, New Jerusalem	2.7, 4.22, 5.20, 15.25, 19.15, 19.16, 19.17, 19.18, 19.19, 19.20, 19.21, 19.23, 19.25, 19.26
The divine council and the sons of God	2.15, 3.6, 4.1, 4.8, 4.14, 4.15, 4.16, 4.21, 6.10, 18.14, 21.2
Principalities and powers (Ephesians 6:12)	4.11, 4.24, 21.1, 21.3, 22.9
Daniel's statue, beasts and seventy weeks	7.14, 7.16, 7.17, 8.1, 8.3, 8.4, 8.5, 8.7, 8.8, 8.10, 8.11, 8.12, 8.19, 18.1, 18.13, 18.15
Israel, the remnant and the kingdom taken	17.19, 17.20
The last days and the ends of the ages	1.5, 1.7, 1.13, 2.8, 25.3, 25.8
The gifts of the Spirit continue	3.1, 5.19, 17.16, 22.10, 23.3, 24.4, 24.5, 24.6, 27.13
The two ages and aiōnios	2.6, 25.4, 25.6

Chapter 1: I Begin Questioning

#	Reference	Text, as the chapter quotes it	What the book does with it
1.1	**Matthew 16:28** *NASB95*	*"Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom"*	A time statement to people physically standing before Jesus at Caesarea Philippi: some of them would still be alive when the Son of Man came in His kingdom.
1.2	**Josephus, Antiquities 15.10.3** *Whiston · history*	*"arise the springs of the river Jordan"*	Josephus describes the place where Jesus spoke Matthew 16:28: the cave under Mount Hermon at the springs of the Jordan, where Herod built a temple of white stone to Caesar.
1.3	**1 Enoch 6:6** *history*	*"descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it"*	Enoch names Hermon as the mountain where the two hundred Watchers descended and swore their oath; Jesus spoke of His coming in His kingdom at its foot (Chapter 5 says why).
1.4	**John 21:22**	*"If I want him to remain until I come, what is that to you?"*	Not a promise, as John says (21:23), but the remark only makes sense if His coming was something a man then living might live to see.
1.5	**Hebrews 9:26**	*"But now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself"*	Past tense: Christ was manifested at the consummation (synteleia) of the ages. Two thousand more years would put the cross in the middle of an age, not at its end.
1.6	**Hebrews 9:28**	*"So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him"*	The favorite proof text for a future return, read in context: the writer sets both appearings inside the consummation of the ages, for first-century readers who were eagerly waiting.
1.7	**Acts 2:17** *NASB95*	*"'And it shall be in the last days,' God says, 'that I will pour forth of My Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams'"*	Peter declares Joel fulfilled at Pentecost: the last days had arrived that day, in that place, not in some distant century.
1.8	**Matthew 10:23**	*"But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes"*	A timetable: the disciples would not finish the cities of one small nation before the Son of Man came. The language of imminent arrival, not of a return two thousand years away.
1.9	**Matthew 24:30**	*"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory"*	The sign appears in the sky (en tō ouranō), local and visible from a particular place; the book sets it beside the signs over Jerusalem recorded by Josephus and Tacitus (Chapter 11).
1.10	**Matthew 24:14**	*"This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come."*	The usual precondition for a future end. The book answers with six New Testament passages saying the gospel had already reached all the nations within the apostolic generation.
1.11	**Romans 10:18**	*"But I say, surely they have never heard, have they? Indeed they have; 'Their voice has gone out into all the earth, and their words to the ends of the world'"*	Paul says the word has already gone out to the ends of the inhabited world, the Roman world, meeting the precondition of Matthew 24:14 in the first century.
1.12	**Colossians 1:23**	*"The gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister"*	Past tense, not future: the gospel had been proclaimed in all creation under heaven while Paul was writing. Matthew 24:14 was fulfilled, not pending.
1.13	**1 Corinthians 10:11**	*"the ends of the ages have come"*	Paul tells the Corinthians the ends of the ages have come upon them; the book notes that the tense he chose puts the arrival already behind him.
1.14	**Hebrews 10:25**	*"and all the more as you see the day drawing near"*	Present tense: the readers could see the Day approaching. The book reads it as the end of the old covenant age, then forming on the horizon in Judea.
1.15	**1 John 2:18**	*"Children, it is the last hour"*	The last step of the countdown chart. If the last hour was in the AD 60s, the event it anticipated arrived in AD 70.
1.16	**Matthew 24:36**	*"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone."*	True when spoken: the window was this generation (v. 34), the exact day unknown. The uncertainty belonged before AD 70; the day is now a matter of historical record.
1.17	**Origen, Against Celsus 4.22** *history*	*"the whole Jewish nation was overthrown within one single generation after Jesus had undergone these sufferings at their hands. For forty and two years, I think, after the date of the crucifixion of Jesus, did the destruction of Jerusalem take place"*	Origen, in the 240s, treats the fall of the nation within one generation of the crucifixion as a fact anyone could check: genea measured as contemporaries, not as a race.
1.18	**Eusebius, Chronicle, Book 1** *Bedrosian · history*	*"a total of 42 years"*	Eusebius counts from the fifteenth year of Tiberius (Luke 3:1) to the end of the siege of Jerusalem and reaches the same span Origen gives for this generation.

Chapter 2: Reorienting Key Terms

#	Reference	Text, as the chapter quotes it	What the book does with it
2.1	**Matthew 12:42**	*"the ends of the earth"*	Scope language: the Queen of Sheba came from the ends of the earth, a caravan journey of months, not the edge of the planet.
2.2	**Daniel 4:22**	*"to the end of the earth"*	Nebuchadnezzar's dominion reached the end of the earth yet covered well under one percent of the globe; his earth was Mesopotamia and the Levant.
2.3	**Luke 2:1**	*"a census be taken of all the oikoumenē"*	The oikoumenē is the inhabited Roman world. No one reads the census of Augustus as a census of the planet, and the same word governs the prophetic texts.
2.4	**Romans 10:18**	*"Their voice has gone out into all the earth, and their words to the ends of the world"*	Paul reaches for the oikoumenē of Matthew 24:14: the gospel had spread through the Roman Empire, the known inhabited world, which is what Jesus said would precede the end.
2.5	**Revelation 1:7**	*"all the tribes of the gē will mourn"*	Gē can mean the people of a region. All the tribes of the gē are the tribes of the land, and in Israel's prophetic vocabulary the land means Israel.
2.6	**Matthew 24:3**	*"What will be the sign of your coming, and of the end of the aiōn?"*	The disciples asked about the end of the aiōn, the age of the Temple and the Mosaic system. Rendering aiōn as world turned their question into one about the planet.
2.7	**Hebrews 12:27-28** *NASB95*	*"This expression, 'Yet once more,' denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude"*	Not a future earthquake: the shaking removes what was created under the Mosaic system (Temple, priesthood, sacrifice) so the unshakable kingdom remains. The readers were living through it.
2.8	**Hebrews 9:26** *NASB95*	*"now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself"*	Synteleia, the word of Matthew 24:3, is a completion word: the old age was fulfilled, not annihilated. Inaugurated at Calvary, consummated when the Temple fell in AD 70.
2.9	**Revelation 3:10**	*"the hour of testing, that hour which is about to come upon the whole world"*	The word is oikoumenē: the trial was about to come on the known Roman world, not on the entire planet.
2.10	**1 John 2:17**	*"the world is passing away"*	The kosmos passing away is the old ordered system, the old covenant order, being replaced by a new one, not the physical earth.
2.11	**Josephus, Wars 6.5.3** *Whiston · history*	*"Let us remove hence"*	The voice in the Temple, one of the signs Josephus recorded from those who saw them; the book reads the signs as visible marks of Christ's coming in judgment through the Roman armies.
2.12	**Isaiah 19:1**	*"Behold, the LORD is riding on a swift cloud and is about to come to Egypt"*	God came to Egypt in judgment through the Assyrian army, not by a visible descent. Coming on clouds is standard Old Testament judgment language.
2.13	**Matthew 26:64**	*"hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven"*	Spoken to the high priest and the council, and the you is plural (opsesthe): the men in that room would witness the judgment, which fell within their generation.
2.14	**Jude 14-15** *NASB95*	*"Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds"*	Jude quotes 1 Enoch and applies it to the ungodly of his own time (Jude 4); the book reads it as judgment that fell on the system they were corrupting in AD 70.
2.15	**Deuteronomy 32:9** *NASB95*	*"the LORD'S portion is His people; Jacob is the allotment of His inheritance"*	The Bible is the record of God's covenant with a specific people; every New Testament warning was written inside that story, to people who saw themselves as participants in it.

Chapter 3: What School Am I In?

#	Reference	Text, as the chapter quotes it	What the book does with it
3.1	**1 Corinthians 13:10**	*"when the perfect comes"*	The proof text of full preterist cessationism, which reads the perfect as the new covenant age of AD 70. The book shares the fulfillment claim and rejects the cessation of the gifts.
3.2	**Apostles' Creed** *Schaff · history*	*"from thence he shall come to judge the quick and the dead"*	The creedal objection in the creed's own words: a future coming to judge. The book weighs it fairly and asks whether the fathers had all the facts.

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3.3	**Nicene Creed (Constantinople, AD 381)** *Schaff · history*	*"I look for the resurrection of the dead, and the life of the world to come"*	The clause the creedal objection leans on. It was not in the creed of AD 325; it entered at Constantinople in AD 381, a date and not a datum from the apostles.
3.4	**Irenaeus, Against Heresies 5.33.4** *history*	*"the hearer of John, and a companion of Polycarp"*	Irenaeus places Papias one step from an apostle: the fathers had proximity, and the book grants it. Its point is that proximity is not possession of the facts.
3.5	**Eusebius, Church History 3.39.12-13** *history*	*"got these ideas through a misunderstanding of the apostolic accounts"*	Eusebius judges that Papias, who heard John, misread the apostles on a literal earthly reign. The fathers divided on the thousand years, so proximity did not settle it.
3.6	**4QDeut-j (Qumran Cave 4), Deuteronomy 32:8** *Ulrich · history*	*"according to the number of the sons of God"*	The scroll reads sons of God; the Greek kept angels of God; the Hebrew behind Jerome and most English Bibles reads sons of Israel. The creeds' framers could not know their Hebrew had been changed.
3.7	**Creed of Nicaea (AD 325)** *Schaff · history*	*"coming to judge the living and the dead"*	The creed of AD 325 closed its confession of Christ here and moved straight to the Holy Spirit; again, with glory, and the resurrection clause were added in AD 381.

Chapter 4: The Celestial Divine Council

#	Reference	Text, as the chapter quotes it	What the book does with it
4.1	**Psalm 82:1** *CSB*	*"God stands in the divine assembly; he pronounces judgment among the gods"*	The entry text: God presides over a council of real spiritual beings, gods with a lowercase g. The book reads them as rulers of the nations, not human judges.
4.2	**Soleb inscription (temple of Amenhotep III, Nubia)** *history*	*"The land of the Shasu of Yahweh"*	The earliest known extra-biblical reference to the name Yahweh, about 1387 BC, naming Levantine nomads by their god; it fits Judges 5:4, Yahweh marching from Seir.
4.3	**Mount Ebal curse tablet** *history*	*"Cursed, cursed, cursed, cursed by the God YHW. You will die cursed. Cursed you will surely die. Cursed by YHW, cursed, cursed, cursed."*	Its publishers read YHW in a covenantal curse, about 1400 to 1200 BC. The book reports the reading as contested: Rollston questions whether the marks are writing at all.
4.4	**Mesha Stele (Moab, c. 840 BC)** *history*	*"vessels of Yahweh"*	King Mesha dragged the vessels of Yahweh before Chemosh: Yahweh named as Israel's patron god, in a world where one nation's victory was its god's victory.
4.5	**Kuntillet ʻAjrud inscriptions** *history*	*"I bless you by Yahweh of Samaria and his Asherah"*	Eighth century BC blessings pair Yahweh with Asherah. The book reports the scholars' and the prophets' readings without settling them; it needs only that the name was invoked across the region.
4.6	**KTU 1.4 VI 46 (Baal Cycle, Ugarit)** *history*	*"He invited his brothers into his house, his kinsmen into the midst of his palace; he invited the seventy sons of Athirat."*	Ugarit numbers the divine sons as seventy, the Canaanite background to the seventy nations allotted to the sons of God in Deuteronomy 32:8.
4.7	**KTU 1.1 IV 14 (Baal Cycle, Ugarit)** *history*	*"The name of my son is Yaw, O Goddess."*	The proposed Yaw and Yahweh link, which the book shows failing: Yaw is Yam, the sea god, while Yahweh conquers the sea. Ugarit supplies the vocabulary, not Yahweh's origin.
4.8	**Deuteronomy 32:8** *NRSV*	*"When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples according to the number of the gods."*	Following 4QDeut-j and the Septuagint, against the Masoretic children of Israel: the nations were numbered by God's council and handed to spiritual beings to govern.
4.9	**Josephus, Antiquities 1.3.1** *Whiston · history*	*"many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength"*	Josephus gives the received tradition that the sons of God of Genesis 6 were angels; the Sethite reading came later, with Julius Africanus in the third century.
4.10	**Genesis Rabbah 26:5** *history*	*"sons of judges"*	Rabbi Shimon ben Yohai cursed anyone who read bene elohim in Genesis 6 as divine beings: the rabbinic removal of the supernatural reading, matching the later Christian one.
4.11	**Daniel 10:20** *WEB*	*"Now I will return to fight with the prince of Persia. When I go out, behold, the prince of Greece will come"*	The allotment at empire scale: princes named by kingdom contend in the unseen realm. The book reads the hand-off as Deuteronomy 32:8 seen from Daniel's side.
4.12	**1 Enoch 89:59** *Charles · history*	*"And He called seventy shepherds, and cast those sheep to them that they might pasture them"*	Not Scripture, but a pre-Christian Jewish picture of delegated rule: seventy shepherds commissioned, a numbered flock, a stated limit, a covert audit, and individual accountability.
4.13	**1 Enoch 90:25** *Charles · history*	*"And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss."*	The verdict on the seventy shepherds. The book treats the fiery abyss as Enoch's picture; the scriptural sentence on the seventy is Psalm 82.

#	Reference	Text, as the chapter quotes it	What the book does with it
4.14	**Psalm 82:6-7** *WEB*	*"I said, 'You are gods, all of you are sons of the Most High. Nevertheless you shall die like men, and fall like one of the rulers.'"*	The sentence on the council: the gods will die like men (ke'adam), a comparison that fails if they are men already. Immortality, the mark of a deity, is stripped.
4.15	**Deuteronomy 32:9** *NASB95*	*"For the LORD'S portion is His people; Jacob is the allotment of His inheritance."*	The hinge of the narrative: the nations went to subordinate rulers, but Yahweh kept Jacob as His own direct, exclusive inheritance.
4.16	**Deuteronomy 4:20** *WEB*	*"But Yahweh has taken you, and brought you out of the iron furnace, out of Egypt, to be to him a people of inheritance"*	The other half of 4:19: the nations got the host of heaven, Israel got Yahweh. Her idolatry was a change of patron, gods not given to her (29:26).
4.17	**Deuteronomy 32:39** *WEB*	*"See now that I myself am he. There is no god with me"*	Answers the charge of polytheism: in the text as Moses gave it, Elyon and Yahweh are one. Other elohim exist, but none rivals the uncreated Creator.
4.18	**1 Corinthians 8:5-6**	*"For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father"*	Paul holds both truths: the so-called gods are real entities and the idols are nothing. The issue was never existence but authority, and authority belongs to One.
4.19	**John 10:34-36** *NASB95*	*"Has it not been written in your Law, 'I said, you are gods'? If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"*	Jesus quotes Psalm 82:6. On the council reading the book holds, if failed celestial rulers could be called gods, the Son the Father sent has far greater right to the claim.
4.20	**Isaiah 24:21-22** *WEB*	*"It will happen in that day that Yahweh will punish the army of the high ones on high, and the kings of the earth on the earth. They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; and after many days they will be visited."*	Psalm 82 with the earthly half added: the host on high and the kings below sentenced together, imprisoned, visited after many days, the shape of the binding in Revelation 20.
4.21	**Psalm 82:8** *WEB*	*"Arise, God, judge the earth, for you inherit all of the nations."*	The plea answered through the obedient Son, who reclaims the nations dispersed at Babel. The book reads the Great Commission as the execution of this verdict.
4.22	**Hebrews 12:22-23** *WEB*	*"you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all"*	The council was reconstituted, not abolished: believers have come to the heavenly assembly, with the Judge and the angels, through Jesus the mediator. What is gone is the seventy.
4.23	**Colossians 2:15**	*"When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him"*	The cross began the execution of the Psalm 82 verdict; the rulers' removal from office came when the old order closed in AD 70.
4.24	**Ephesians 6:12** *CSB*	*"For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this darkness, against evil, spiritual forces in the heavens"*	Why powers still operate after the cross: the book takes this as the dragon's own hierarchy, a different category from the seventy, engaged through the authority given to believers.

Chapter 5: The Mission

#	Reference	Text, as the chapter quotes it	What the book does with it
5.1	**1 John 3:8** *NASB95*	*"The Son of God appeared for this purpose, to destroy the works of the devil."*	The mission statement of the incarnation: the Son came to destroy (luō, dissolve) the works of the devil. The chapter's twelve components are the inventory of that destruction.
5.2	**Justin Martyr, Second Apology 6** *history*	*"for the sake of believing men, and for the destruction of the demons. And now you can learn this from what is under your own observation"*	About AD 155 Justin told Rome that Christ became man for the destruction of the demons: the early church read the mission as the book reads 1 John 3:8.
5.3	**Luke 4:18-19**	*"The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord."*	Jesus' own mission statement, the cosmic Jubilee, declared fulfilled in their hearing that day (4:21). Today means today: debts canceled, captives freed, the oppressed liberated.
5.4	**Colossians 2:14**	*"having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross"*	The cheirographon, the accuser's legal exhibit, wiped out, removed, and nailed to the cross. The verdict was rendered at Calvary; no court case is pending against believers.
5.5	**Isaiah 14:12**	*"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!"*	The book reads this as Isaiah's song over the king of Babylon (14:4), dressed in a pattern learned from the powers over him; it does not narrate Satan's origin from it or call him Lucifer.

#	Reference	Text, as the chapter quotes it	What the book does with it
5.6	**Matthew 28:18**	*"All authority has been given to Me in heaven and on earth."*	All authority, given at the resurrection. No authority remains to be reclaimed at a future event; the Great Commission that follows deploys it.
5.7	**Matthew 12:29**	*"How can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house."*	Jesus' own picture of the binding. The book reads the strong man as bound at the cross and the turning of the nations over three centuries as its footprint.
5.8	**Revelation 20:3** *WEB*	*"that he should deceive the nations no more"*	Answers the question why Satan is active after the cross: the binding restrained one thing, the deception of the nations. His blows at believers and churches lie outside it.
5.9	**Romans 16:20** *WEB*	*"the God of peace will quickly crush Satan under your feet"*	Written about AD 57; quickly means within the readers' lifetime. The book places the release and the end in the last years of Jerusalem and its war.
5.10	**Revelation 1:17-18**	*"I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."*	Present tense: Christ holds the keys. With Hebrews 2:14-15, death is rendered powerless and the gates stand open to every believer who dies; no future event is needed to open them.
5.11	**Ephesians 2:14-15**	*"For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances"*	The reversal of Babel: the wall between Jew and Gentile, visible in the Temple barrier and invisible in the Law's ordinances, came down at the cross, so the Great Commission could go out.
5.12	**Temple warning inscription (soreg), Herod's Temple** *history*	*"No foreigner is to enter within the balustrade and the enclosure around the temple area. Whoever is caught will have himself to blame for his death which will follow."*	The visible wall Paul's readers knew (Josephus, Jewish War 5.194): death for any Gentile past the barrier. The book sets it beside the dividing wall of Ephesians 2:14.
5.13	**Ephesians 4:8-9**	*"Therefore it says, 'When He ascended on high, He led captive a host of captives, and He gave gifts to men.' Now this expression, 'He ascended,' what does it mean except that He also had descended into the lower parts of the earth?"*	Christ descended to the lower parts of the earth and led captivity captive: the book reads the righteous dead held in Sheol as ascending with Him.
5.14	**Josephus, Antiquities 18.1.3** *Whiston · history*	*"believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life"*	Josephus reports the Pharisees' teaching of rewards and punishments under the earth: the compartmented picture of the realm of the dead was the dominant school's in Jesus' day.
5.15	**Josephus, Wars 2.8.14** *Whiston · history*	*"take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades"*	Josephus records the Sadducees' denial of the soul's duration and of rewards and punishments in Hades, the other side of the Pharisees' teaching.
5.16	**Descensus ad Inferos (Gospel of Nicodemus), ch. 8** *history*	*"The King of glory stretched out His right hand, and took hold of our forefather Adam, and raised him"*	The church of the early centuries narrating the descent: Christ raises Adam from the underworld. Cited as the church's voice, consistent with Paul, whether or not it is canonical.
5.17	**Descensus ad Inferos (Gospel of Nicodemus), ch. 7** *history*	*"All that thou hast gained through the tree of knowledge, all hast thou lost through the tree of the cross"*	Hades rebukes Satan with the Adam and Christ reversal of Romans 5:17-19 in one sentence: what the garden began, the cross reversed.
5.18	**Galatians 3:13-14**	*"Christ redeemed us from the curse of the Law, having become a curse for us, for it is written, 'Cursed is everyone who hangs on a tree,' in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith."*	Christ absorbed the curse so Abraham's blessing could reach the nations and the Spirit be received through faith. The dam broke at Calvary; no future event is needed to release it.
5.19	**Acts 2:33**	*"Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear."*	The twelfth component: the exalted Christ poured out the Spirit, the operational power of the kingdom. The book holds the gifts have never been withdrawn.
5.20	**Isaiah 65:17**	*"For behold, I create new heavens and a new earth"*	A covenant transition, not a cosmic demolition: Isaiah 66:22 ties the new heavens and earth to names and offspring that endure. The book holds believers live in that new order now.

Chapter 6: Nimrod and the Birth of False Religion

#	Reference	Text, as the chapter quotes it	What the book does with it
6.1	**Babylonian Talmud, Eruvin 53a** *history*	*"he led all the world in rebellion"*	The Talmud derives Nimrod's name from marad, to rebel, remembering him as the organizer of the first revolt after the flood; the book notes the lexicons call the etymology unknown.

#	Reference	Text, as the chapter quotes it	What the book does with it
6.2	**Genesis 10:8-9** *NASB95*	*"a mighty hunter before the LORD"*	Genesis names Nimrod founder of the first kingdom after the flood, with Babel at its head; the book follows early Jewish readers who heard before the LORD as a provocation, not a compliment.
6.3	**Josephus, Antiquities 1.4.2** *Whiston · history*	*"gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power"*	Josephus witnesses the oldest tradition of Nimrod as tyrant, turning men from the fear of God to dependence on his own power: the strongman pattern this chapter traces from Babel onward.
6.4	**Philo, Questions and Answers on Genesis 2.82** *Yonge · history*	*"he who lives among wild beasts wishes to live the life of a beast"*	Philo, writing in the first century, read the mighty hunter as a man who had abandoned rational nature for the life of a beast, another early witness to Nimrod as rebel rather than hero.
6.5	**Targum Pseudo-Jonathan, Genesis 10:9** *history*	*"a mighty rebel before the LORD"*	The ancient Aramaic translation renders Nimrod's title as rebel, making explicit what the book says the Hebrew implies: his might was exercised before the LORD in defiance of Him.
6.6	**Augustine, City of God 16.4** *history*	*"what is meant by the term 'hunter' but deceiver, oppressor, and destroyer of the animals of the earth?"*	Augustine read the Greek as a hunter against the Lord and named him deceiver, oppressor and destroyer, a Christian father reading Nimrod the same way as the Jewish witnesses.
6.7	**Genesis 11:4**	*"Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth"*	The book reads three marks of rebellion here: a tower reaching into heaven as the first pagan temple, a name to rival the name of God, and a refusal to scatter as commanded.
6.8	**Diodorus Siculus, Library of History 2.9.4-9** *history*	*"all agree that it was exceedingly high, and that in it the Chaldaeans made their observations of the stars, whose risings and settings could be accurately observed by reason of the height of the structure"*	Diodorus describes Babylon's temple of Bel as a star observatory crowned with golden statues, a goddess with lions and serpents among them; the book reads the tower as the observatory of the host of heaven.
6.9	**Genesis 9:1**	*"be fruitful and multiply, and fill the earth"*	The command Babel defied: by consolidating instead of spreading out, the builders refused the divine mandate, and God accomplished by scattering them what they would not do by obedience.
6.10	**Deuteronomy 32:8** *ESV*	*"When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God"*	After Babel the scattered nations were allotted to the sons of God and Israel kept as Yahweh's portion; the book follows the Dead Sea Scrolls here against the Masoretic reading sons of Israel.
6.11	**Deuteronomy 18:10-12**	*"There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead."*	The book reads this list as a point by point repudiation of the apparatus Babylon's priests ran as state policy and Canaan shared: divination, omens, sorcery, necromancy and child sacrifice.
6.12	**Ezekiel 8:17**	*"Do you see this, son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here?"*	God's verdict on the women weeping for Tammuz and the men bowing to the sun inside the Temple: the Mesopotamian cult of the dying god had entered the house of God itself.
6.13	**Jeremiah 7:18**	*"The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the Queen of Heaven."*	Whole families baked for the Queen of Heaven: the book calls it a household liturgy, not a fringe practice, and notes the word for the cakes is an Akkadian loanword for cakes offered to Ishtar.
6.14	**Jeremiah 44:17**	*"by burning sacrifices to the queen of heaven and pouring out drink offerings to her, just as we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food and were well off and saw no misfortune"*	After Jerusalem fell, Judah credited the Queen of Heaven, not Yahweh, for its prosperity; the book ties the drink offerings poured to her to the cup in the Harlot's hand.
6.15	**2 Kings 23:13**	*"Ashtoreth the abomination of the Sidonians"*	Kings calls the Canaanite goddess an abomination, shiqquts, the word Daniel uses for the abomination of desolation and the Greek renders bdelygma, the same word as the abominations in the Harlot's cup.
6.16	**Revelation 17:5**	*"mother of harlots and of the abominations of the earth"*	Babylon is the mother because the book traces the pagan systems of the ancient world back to Shinar: she was not one false religion among many but the source code.
6.17	**Genesis 15:16**	*"the iniquity of the Amorites is not yet complete"*	God measured Canaan's sin for four centuries before the conquest; the book reads it as the first full view of the pattern met again at AD 70, a counterfeit tolerated for a measured time, then a sentence carried out.

#	Reference	Text, as the chapter quotes it	What the book does with it
6.18	**Diodorus Siculus, Library of History 20.14.4-5** *history*	*"they selected two hundred of the noblest children and sacrificed them publicly"*	Diodorus records Carthage, a Canaanite colony, publicly sacrificing its children in 310 BC to win back its god; the book sets it beside the Tophet urns as what the counterfeit system produced unchecked.
6.19	**Revelation 17:7**	*"I will tell you the mystery of the woman"*	The angel explains the mystery himself, so the book reads mystery as a meaning disclosed, not a secret kept: Mystery Babylon is the spiritual system born at Babel, not the ruined city on the Euphrates.
6.20	**Revelation 11:8**	*"where also their Lord was crucified"*	The text's own key to the Harlot: the great city is where their Lord was crucified, Jerusalem, which the book says had grown so corrupt that she earned the name of her ancient nemesis.

Chapter 7: The Unfaithful Bride

#	Reference	Text, as the chapter quotes it	What the book does with it
7.1	**Deuteronomy 28:49-50** *WEB*	*"that doesn't respect the elderly"*	Moses' covenant curse names a distant nation without regard for the old; the book matches the clause to Josephus's record of the legions killing the aged when Jerusalem fell in AD 70.
7.2	**Josephus, Wars 6.9.2** *Whiston · history*	*"slew the aged and the infirm"*	Josephus witnesses the Romans killing the old and the weak when the city fell, the clause of Deuteronomy 28:50 the book sets beside it in its reading of the siege.
7.3	**Josephus, Wars 6.8.2** *Whiston · history*	*"at a very low price … because such as were sold were very many, and the buyers very few"*	Josephus records the survivors sold cheaply for want of buyers, which the book reads as Deuteronomy 28:68 carried out: offered to their enemies as slaves, and nobody will buy you.
7.4	**Judges 2:17** *WEB*	*"They prostituted themselves to other gods, and bowed themselves down to them"*	Scripture's own word for the breach is harlotry; the book shows Judges recording it seven times on the same seven steps, a pattern the generation that met Jesus stood at the end of.
7.5	**Jeremiah 7:31**	*"They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind."*	Judah burned its children at Topheth; the book hears God expressing horror beyond anger at a betrayal so monstrous that He says it never entered His mind.
7.6	**Isaiah 1:21**	*"How the faithful city has become a harlot, she who was full of justice! Righteousness once lodged in her, but now murderers."*	The prophets frame Israel's sin as a broken marriage, the faithful city turned harlot, the language this chapter follows from the indictment to the certificate of divorce.
7.7	**2 Chronicles 36:15-16** *WEB*	*"Yahweh, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people and on his dwelling place; but they mocked the messengers of God, despised his words, and scoffed at his prophets"*	The third charge on the docket, the one Jesus pressed hardest: God sent messenger after messenger and they were mocked until there was no remedy; the book says the vineyard parable reads from this record.
7.8	**Matthew 23:32**	*"Fill up, then, the measure of the guilt of your fathers"*	Jesus tells the men before Him to fill up their fathers' guilt for killing the prophets; the book reads it as the old charge sheet carried to the final generation.
7.9	**2 Chronicles 36:21** *WEB*	*"as long as it lay desolate, it kept Sabbath, to fulfill seventy years"*	The exile as the land collecting its unpaid Sabbath years, counted to the year; the book calls it the oldest precedent for reading AD 70 as a covenant sanction carried out on schedule.
7.10	**Ashurnasirpal II, annals (Luckenbill, Ancient Records of Assyria and Babylonia, vol. 1, §443)** *Luckenbill · history*	*"I flayed all the chief men who had revolted, and I covered the pillar with their skins"*	An Assyrian king's own annals show what a nation of fierce countenance meant to Moses' first hearers; the book adds that Josephus's account shows Rome, when its turn came, was no gentler.
7.11	**Matthew 24:34**	*"Truly I say to you, this generation will not pass away until all these things take place"*	The book reads Revelation's curses as those of Deuteronomy 28 applied to the generation that rejected the Messiah, the generation Jesus named here, not a prediction aimed at ours.
7.12	**Jeremiah 3:8**	*"I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also."*	God gave faithless Israel a writ of divorce under the law of Deuteronomy 24; the book treats it as a binding legal act, not a poetic figure, and Judah watched and did not fear.
7.13	**Romans 7:2** *WEB*	*"The woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband"*	The book's answer to the objection from Deuteronomy 24:4 and Jeremiah 3:1: a marriage is dissolved only by a death, and the cross broke the law's bond from both sides, making the new marriage lawful.

#	Reference	Text, as the chapter quotes it	What the book does with it
7.14	**Daniel 9:24**	*"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place."*	Seventy weeks, 490 years, for Israel and Jerusalem, with six objectives; the book holds that Christ accomplished all six at the cross, so the weeks ran their course with no gap.
7.15	**Josephus, Antiquities 10.11.7** *Whiston · history*	*"he did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment"*	Josephus witnesses that first century Jews read Daniel as a clock: Daniel stood above the other prophets because he fixed the time of fulfillment, not only the events.
7.16	**Daniel 9:27**	*"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering."*	The book places the crucifixion in the midst of the seventieth week, AD 30, His death ending sacrifice in heaven's accounting, with the last half carrying the covenant to Jerusalem until about AD 34.
7.17	**Daniel 9:26**	*"And the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."*	After the Messiah is cut off, city and sanctuary fall, after the weeks rather than within them; the book identifies the people of the prince as the legions Titus brought in AD 70.
7.18	**Josephus, Wars 6.8.5** *Whiston · history*	*"made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood"*	Josephus describes the upper city running with blood when the legions broke in; the book reads it as the end coming like a flood, as Daniel 9:26 had said.
7.19	**Clement of Alexandria, Stromata 1.21** *history*	*"Vespasian rose to the supreme power, and destroyed Jerusalem, and desolated the holy place"*	About AD 200 Clement ran Daniel's seventy weeks straight through to the fall of the city, evidence the book cites that the fathers read Daniel 9 without Darby's parenthesis.
7.20	**Hebrews 8:13**	*"When He said, 'A new covenant,' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear"*	The old covenant was growing old and ready to vanish; the book reads its last visible symbol, the Temple, as lying in ruins within the generation.

Chapter 8: The Prophecies of Daniel

#	Reference	Text, as the chapter quotes it	What the book does with it
8.1	**Daniel 8:22** *WEB*	*"four kingdoms will stand up out of the nation, but not with his power"*	Gabriel reads the four horns as four kingdoms out of Alexander's one nation, weaker than he; the book uses the verse to answer Newton: the same nation in a weaker form, a different metal.
8.2	**Josephus, Antiquities 10.11.7** *Whiston · history*	*"signified the successors that should arise after the death of the first king, and the partition of the kingdom among them"*	Josephus read Daniel's four horns as Alexander's successors dividing his kingdom, the reading the book holds for the four heads of the leopard.
8.3	**Daniel 7:7** *NASB95*	*"different from all the beasts that were before it"*	The fourth beast differs from all before it; the book reads the difference as one body with four heads becoming four bodies at war, the successor kingdoms, not a unified Rome.
8.4	**Daniel 2:43**	*"will combine with one another in the seed of men; but they will not adhere to one another"*	Iron mixed with clay: the book reads the failed Ptolemaic and Seleucid marriage alliances, where Rome was for centuries one throne not held together by dynastic marriages.
8.5	**Daniel 7:25**	*"a time, times, and half a time"*	The little horn's span; the book matches it to the three years and six months during which, Josephus says, Antiochus halted the daily sacrifice.
8.6	**Josephus, Wars 6.2.1** *Whiston · history*	*"for want of men to offer it"*	Rome never ordered the daily sacrifice stopped; it failed in AD 70 for want of men, which the book cites against making Rome the horn who takes the sacrifice away.
8.7	**Daniel 8:14**	*"the holy place will be properly restored"*	Daniel 8 ends with the sanctuary restored, which happened under Judas Maccabeus in 164 BC; under Rome it was burned and never rebuilt, so the horn's career belongs to Antiochus.
8.8	**Daniel 2:40** *WEB*	*"breaks in pieces and subdues all things"*	The book's reply to Newton's objection from strength: the text describes what the iron does, breaking and subduing, not how far it reaches, and that conduct is the Seleucid record.
8.9	**Jerome, Commentary on Daniel, on 7:7** *Archer · history*	*"claimed that the leopard was Alexander himself, and that the beast which was dissimilar to the others represented the four successors of Alexander"*	Jerome reports Porphyry making the leopard Alexander and the different beast his successors; the book cites it to show its division of the third and fourth kingdoms is ancient.
8.10	**Daniel 8:9**	*"Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land."*	The little horn grows out of one of Alexander's four horns, the Seleucid branch; the book identifies him as Antiochus IV Epiphanes, who reigned 175 to 164 BC, not a future Antichrist.

#	Reference	Text, as the chapter quotes it	What the book does with it
8.11	**Daniel 7:24** *WEB*	*"put down three kings"*	The book reads the three as claimants Antiochus removed from the Seleucid succession, Heliodorus, the young Antiochus and the hostage heir Demetrius, a scheme it holds as its own.
8.12	**Daniel 7:12**	*"As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time"*	The answer to the strongest objection: Daniel marks an interval in a sentence of his own between the beast's judgment and the Son of Man's enthronement, where the futurist gap rests on no verse.
8.13	**Josephus, Wars 1.1.1** *Whiston · history*	*"for three years and six months"*	Josephus counts the halt of the daily offering under Antiochus at three and a half years, which the book reads as the time, times, and half a time of Daniel 7:25.
8.14	**Matthew 24:15-16**	*"Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains."*	Jesus takes Antiochus's desecration as a template about to repeat within His hearers' lifetime; the book reads the holy place widely, as the holy city, with Luke's armies as the sign.
8.15	**Luke 21:20**	*"Jerusalem surrounded by armies"*	Luke's form of the same sign names armies around Jerusalem; the book identifies it with the army of Cestius Gallus inside the city in AD 66, while escape was still possible.
8.16	**Josephus, Antiquities 18.5.3** *Whiston · history*	*"would not permit them to overlook those images which were brought into it"*	Judea's leaders kept Vitellius's legions off their land because of the Roman images; the book cites it to show the standards were idols to a first century Jew wherever they stood on that ground.
8.17	**Daniel 11:44**	*"But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many."*	On the book's own reading of the willful king as Herod the Great, the news from the east is the Magi's report of the newborn King of the Jews, and the wrath is Bethlehem.
8.18	**Daniel 12:7** *WEB*	*"when they have finished breaking in pieces the power of the holy people, all these things will be finished"*	The power of the holy people was broken under Antiochus and finally in AD 70; the book ties all these things to the finish Jesus set within this generation.
8.19	**Daniel 2:44**	*"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever."*	In their days, not two thousand years later; the book infers from Daniel 7:12 that the kingdoms' life was prolonged through Herod's line, and the kingdom was set up at the cross before AD 70.
8.20	**Josephus, Antiquities 10.10.4** *Whiston · history*	*"Daniel did also declare the meaning of the stone to the king, but I do not think proper to relate it, since I have only undertaken to describe things past or things present, but not things that are future"*	Josephus names Babylon as the gold, leaves the fourth kingdom unnamed and declines to explain the stone; the book reads that silence as survival under Flavian patrons, not a Roman identification.
8.21	**Josephus, Antiquities 10.11.7** *Whiston · history*	*"In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them."*	The passage most cited for a Roman reading: the book shows it names a prophecy of desolation, which it takes as Daniel 9:26, not the fourth beast or the fourth metal.
8.22	**Ephrem the Syrian (attributed), Commentary on Daniel (Assemani, Opera Omnia, vol. 2, pp. 206, 215)** *Assemani · history*	*"Antiochus, that persecutor of the Jews, who rose up in the midst of the ten kings"*	The commentary under Ephrem's name counts the kingdoms to Greece and makes the little horn Antiochus, evidence the book cites that the fathers were never unanimous for Rome.
8.23	**Polychronius of Apamea, on Daniel (Mai, Scriptorum veterum nova collectio, vol. 1, part 2, pp. 126-127)** *Mai · history*	*"wonders why, against so plain a history, Apollinarius tries to twist these words to the coming of Antichrist"*	A bishop of the Antiochene school, died 430, who read the little horn as Antiochus and rebuked a reading of Daniel's horn as the coming Antichrist as a twist against plain history.
8.24	**Cosmas Indicopleustes, Christian Topography, Book 2** *McCrindle · history*	*"concerning the kings that now are, nothing has been written in the Prophet"*	In the sixth century Cosmas counted the four kingdoms to the Macedonians, named Antiochus the little horn, and said the Rome of his own day was not in Daniel at all.

Chapter 9: The Corruption of the Guardians

#	Reference	Text, as the chapter quotes it	What the book does with it
9.1	**Josephus, Wars, Preface 4** *Whiston · history*	*"the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable"*	Josephus judged the catastrophe of AD 70 the greatest misfortune since the beginning of the world; the book says the four hundred years between the Testaments explain why it was so total.
9.2	**2 Kings 21:6** *NASB95*	*"did much evil in the sight of the LORD provoking Him to anger"*	Manasseh, who burned his own son in the valley of Hinnom, is the book's measure of the apostasy that made the exile the execution of a sentence pronounced for generations.
9.3	**2 Chronicles 36:21** *WEB*	*"until the land had enjoyed its Sabbaths. As long as it lay desolate, it kept Sabbath, to fulfill seventy years"*	The Chronicler counts the exile's seventy years by the Sabbath statute of Leviticus 26:34; the book reads the exile as covenant consequence, the land resting from what was done to it.
9.4	**Josephus, Antiquities 3.8.9** *Whiston · history*	*"left off shining two hundred years before I composed this book, God having been displeased at the transgressions of his laws"*	Josephus, a priest, remembers the breastplate stones ceasing to shine about a century before Christ; on his account or the books', the book notes, the oracle was silent when Jesus walked the courts.
9.5	**Deuteronomy 12:11** *WEB*	*"to cause his name to dwell there"*	What remained in the Second Temple was the Name, not the glory; the verb shakan gives the rabbis' Shekinah and explains why Jesus still called the bare house His Father's.
9.6	**Matthew 23:22** *WEB*	*"He who swears by heaven, swears by the throne of God and by him who sits on it"*	The book's answer to where God was in a house whose inner room was empty: in heaven, on His throne, the Owner of a house He did not inhabit.
9.7	**John 1:14** *WEB*	*"The Word became flesh and lived among us. We saw his glory"*	The glory did come back to the Second Temple once, not as a cloud but in the Word made flesh; Chapter 10 follows that glory out of the Temple for the last time.
9.8	**1 Enoch 89:73-74 (Animal Apocalypse)** *Charles · history*	*"and they began again to place a table before the tower, but all the bread on it was polluted and not pure."*	A pre-Christian Jewish verdict that the rebuilt Temple's offerings were polluted and its leaders blind; the book cites it to show the charge against the Second Temple cult did not begin with the church.
9.9	**Malachi 1:7**	*"You are presenting defiled food upon My altar. But you say, 'How have we defiled You?' In that you say, 'The table of the LORD is to be despised'"*	The canonical witness to the same defiled table the Animal Apocalypse describes; the book calls the shared vocabulary of table, bread and defilement no accident.
9.10	**Babylonian Talmud, Yoma 39b** *William Davidson · history*	*"the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white"*	One of four signs the Talmud records for the forty years before the destruction, from AD 30; the book reads them as the old system failing once the true Lamb had been slain.
9.11	**Leviticus 16:8**	*"one lot for Yahweh, and one lot for Azazel"*	Azazel is a proper name set in parallel with the divine name; the book reads the goat not as an offering to him but as a sentence served on the Watcher Enoch blames for teaching sin.
9.12	**1 Enoch 10:8** *Charles · history*	*"And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin"*	Enoch has God ascribe all sin to Azazel; the book links him to the Day of Atonement goat that carried Israel's sins to a solitary land, a connection Chapter 21 takes further.
9.13	**Malachi 4:5**	*"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD."*	Malachi's last words promise Elijah before the great day of the LORD and warn of a curse on the land; after them, the book says, came four hundred years without a prophet.
9.14	**Galatians 4:4**	*"when the fullness of the time came, God sent forth His Son"*	The book reads the silent centuries as God staging rather than absent: Greek language, Roman roads and the synagogue network converged, and the Son came at the fullness of time.
9.15	**Dead Sea Scrolls, Nahum Pesher (4Q169)** *history*	*"hangs men alive"*	The Qumran commentary's Lion of Wrath who hangs men alive is widely identified with Alexander Jannaeus, king and high priest, who crucified about eight hundred of his own countrymen.
9.16	**Tacitus, Histories 5.9** *history*	*"thereafter it was a matter of common knowledge that there were no representations of the gods within, but that the place was empty and the secret shrine contained nothing"*	When Pompey entered the Holy of Holies in 63 BC, Rome learned the shrine was empty; the book adds that behind the veil there was no Ark, the room without the Presence.
9.17	**Josephus, Antiquities 15.8.1** *Whiston · history*	*"corrupted their ancient constitution ... by which means we became guilty of great wickedness afterward, while those religious observances which used to lead the multitude to piety were now neglected"*	Josephus, a priest, traces the neglect of piety to Herod's games and theaters; the king who built the splendid Temple also, by his account, corrupted the people's ancient constitution.

#	Reference	Text, as the chapter quotes it	What the book does with it
9.18	**Josephus, Antiquities 20.8.8** *Whiston · history*	*"such was the impudence and boldness that had seized on the high priests, that they had the hardness to send their servants into the threshing floors, to take away those tithes that were due to the priests"*	Josephus witnesses high priests seizing the tithes until poorer priests died for want; the book cites it to show the office had become theft, not merely bad theology.
9.19	**John 11:50**	*"it is expedient for you that one man die for the people, and that the whole nation not perish"*	Caiaphas spoke unwitting prophecy as political calculation; the book reads Jesus as a threat to the arrangement between the priestly aristocracy and Rome that enriched the house of Annas.
9.20	**Babylonian Talmud, Pesachim 57a** *Soncino · history*	*"For they are High Priests and their sons are [Temple] treasurers and their sons-in-law are trustees and their servants beat the people with staves."*	The rabbis' own lament against the high priestly houses, Annas among them, who ran the Temple as a family enterprise; the book stresses the charge comes from the Talmud itself.
9.21	**Matthew 21:13** *WEB*	*"You have made it a den of robbers!"*	Jesus was not exaggerating: the book reads den of robbers as an exact description of what five centuries of institutional decay, from the Temple restored in 516 BC, had produced.
9.22	**John 8:44**	*"You are of your father the devil"*	The verdict the intertestamental history had been building toward: the guardians of the covenant had failed through systematic, centuries long corruption, not occasional lapses.
9.23	**Matthew 23:38** *NASB95*	*"your house is being left to you desolate"*	Not My house but your house: the book reads the pronoun as God leaving the Temple to its corrupt keepers and to the destruction their corruption made inevitable.

Chapter 10: The Synagogue of Satan

#	Reference	Text, as the chapter quotes it	What the book does with it
10.1	**2 Maccabees 4:19** *WEB · history*	*"as being Antiochians of Jerusalem, bearing three hundred drachmas of silver to the sacrifice of Hercules"*	Jason, who bought the high priesthood, sent silver for the sacrifice to Hercules, Tyre's Melqart; the book marks it as the first appearance of the god whose face would sit on every Temple shekel.
10.2	**Josephus, Wars 7.10.4** *Whiston · history*	*"there remained no longer the least footsteps of any divine worship that had been in that place"*	Vespasian closed the Leontopolis temple built by Onias's son of the true Zadokite line; the book notes that when the age of the Temple ended, Rome shut the true line's sanctuary with the false line's.
10.3	**Josephus, Antiquities 14.9.2** *Whiston · history*	*"a captain of a band of robbers"*	Josephus's label for Hezekiah, patriarch of the Zealot family; with Hengel the book reads Josephus's robbers as political insurgents far more often than common criminals.
10.4	**Josephus, Antiquities 18.1.6** *Whiston · history*	*"but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord"*	Josephus defines the Fourth Philosophy of Judas the Galilean: God alone their ruler, so tribute to Caesar was slavery, the conviction the book follows through one family to the war.
10.5	**Josephus, Antiquities 18.1.1** *Whiston · history*	*"All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another… the very temple of God was burnt down by their enemy's fire"*	The eyewitness traces war after war, and finally the burning of the Temple, to the sect Judas and Sadduc founded; the book cites it as Josephus naming the cause of the catastrophe.
10.6	**Josephus, Wars 2.17.8** *Whiston · history*	*"in the state of a king"*	Menahem, of the line of Judas the Galilean, entered Jerusalem in AD 66 as a king and led the revolt for about four weeks; with Hengel the book reads him as a messianic claimant.
10.7	**Matthew 3:7**	*"You brood of vipers, who warned you to flee from the wrath to come?"*	Offspring of serpents: the book reads John the Baptist as linking the Pharisees and Sadducees to the serpent of Eden, a theological identification of whose authority they served, not a mere insult.
10.8	**John 8:44**	*"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him."*	Jesus tells Israel's leaders their father is the devil, not Abraham: murderers plotting His death and liars posing as God's servants, a verdict on that generation's rulers.
10.9	**Revelation 2:9**	*"I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan."*	The risen Christ names a synagogue of Satan among those claiming to be Jews; the book insists this is a historical verdict on corrupt institutional leaders, never an indictment of the Jewish people.
10.10	**Revelation 3:9**	*"Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie, I will make them come and bow down at your feet, and make them know that I have loved you."*	The persecutors of the church will bow at its feet; the book reads the synagogue of Satan as the covenant community in name whose actual allegiance had passed to the adversary.

#	Reference	Text, as the chapter quotes it	What the book does with it
10.11	**Matthew 23:35-36**	*"so that upon you may fall the guilt of all the righteous blood shed on earth, 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."*	The sentence of the seven woes, read by the book as a covenant lawsuit: the accumulated guilt falls on the people standing before Him, not a generation two thousand years later.
10.12	**Matthew 23:37-38** *NASB95*	*"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate!"*	Your house, not My house: the book reads the lament as the Owner formally abandoning the Temple, and within forty years not one stone of it was left standing.
10.13	**Acts 2:23**	*"This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."*	Peter charges men who had been in Jerusalem seven weeks earlier with the crucifixion, the final act the book says Israel's whole history of idolatry and murdered prophets had been building toward.
10.14	**Acts 2:40** *WEB*	*"Save yourselves from this crooked generation!"*	Peter uses Moses' word for the wilderness generation; the book reads it as the generation Jesus warned about, with the Deuteronomy curses now running against it.
10.15	**Exodus 20:4**	*"You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth."*	The commandment the Temple broke as official policy: the book's case is that the only coin God's house would accept carried the image of Melqart, the Baal of Tyre.
10.16	**Ezekiel 28:18**	*"By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries."*	The king of Tyre fell through trade and profaned his sanctuaries; the book sees the pattern repeat line for line when Tyre's coin profaned the Temple in Jerusalem.
10.17	**Matthew 6:24** *WEB*	*"No one can serve two masters ... You can't serve both God and Mammon"*	Jesus names one rival master to God; the book reads mammon as a principle, trust misplaced in what can be counted, and the Temple's preference for Tyrian silver as its essence.
10.18	**Matthew 21:13** *WEB*	*"You have made it a den of robbers"*	Jesus' indictment of a specific system: the book holds that the you was the priestly hierarchy profiting from the Bazaars of Annas, not the men at the tables.
10.19	**Revelation 18:18** *WEB*	*"What is like the great city?"*	John reuses Tyre's funeral song for the harlot city, answering Who is there like Tyre? of Ezekiel 27:32; the correspondence is John's, and the book only points to it.
10.20	**Mishnah, Bekhorot 8:7** *history*	*"by the shekel of the sanctuary, in Tyrian maneh"*	The Mishnah reckons the sanctuary's dues in Tyrian silver, the coin bearing Melqart; the book stresses this was a man-made stipulation, since Scripture names no coin for the half-shekel.
10.21	**Matthew 27:6**	*"since it is the price of blood"*	Priests who took Baal's coin into the treasury balked at returning Judas's silver to it; the book reads the thirty pieces as in all likelihood Tyrian shekels and calls the hypocrisy complete.
10.22	**Josephus, Wars 7.6.6** *Whiston · history*	*"laid a tribute upon the Jews wheresoever they were and enjoined every one of them to bring two drachmae every year into the Capitol, as they used to pay the same to the Temple at Jerusalem"*	After AD 70 Vespasian redirected the Temple's half-shekel to the Capitol; the book notes that the tax the collectors asked Peter about outlived the house it was paid to.
10.23	**Cassius Dio, Roman History 66.7.2** *history*	*"an annual tribute of two denarii to Jupiter Capitolinus"*	Dio records the same levy as tribute to Jupiter Capitolinus, set beside Josephus: the didrachma of Matthew 17:24 went to Jupiter once Jerusalem had fallen.

Chapter 11: The Great Tribulation

#	Reference	Text, as the chapter quotes it	What the book does with it
11.1	**Josephus, Against Apion 1.9** *Whiston · history*	*"there was nothing done which escaped my knowledge; for what happened in the Roman camp I saw, and wrote down carefully; and what information the deserters brought out of the city, I was the only man that understood them"*	Josephus's own statement that he watched the siege from the Roman camp and alone understood the deserters' reports; the book sets this eyewitness beside the Olivet Discourse.
11.2	**Matthew 24:21** *NASB95*	*"For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will."*	The book reads the unequaled tribulation as covenantal, not a body count across all history: the siege of AD 70, the last judgment on a covenant people, after which no covenant remained to break.
11.3	**Matthew 22:7**	*"But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire"*	The Wedding Feast parable tells the story of AD 70 in advance: the king, the Father, sends his armies, the Roman legions under Titus, to destroy the murderers and burn their city.

#	Reference	Text, as the chapter quotes it	What the book does with it
11.4	**Isaiah 19:1** *WEB*	*“rides on a swift cloud, and comes to Egypt”*	The cloud-coming is the prophets' judgment idiom: Yahweh comes on a cloud to Egypt, and what Egypt saw was Assyria. The book reads Jesus' coming on the clouds the same way.
11.5	**Josephus, Wars 6.5.3** *Whiston · history*	*“a sound as of a great multitude, saying, ‘Let us remove hence’”*	Priests at Pentecost heard a multitude announce departure from the Temple. The book sets it beside Ezekiel's departing glory and Jesus' 'your house is left to you desolate', holding the angelic identification as inference.
11.6	**2 Thessalonians 2:3-4** *WEB*	*“sits as God in the temple of God, setting himself up as God”*	'The temple of God' is the Temple then standing in Jerusalem. The book's labeled inference: John of Gischala, who made the Temple his fortress, answers Paul's man of lawlessness more closely than any figure found.
11.7	**Josephus, Wars 4.5.2** *Whiston · history*	*“I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs”*	Josephus dates the city's ruin from the murder of the high priest Ananus. The book reads his priestly government as Paul's restrainer, whose removal gave the Temple to John of Gischala (2 Thessalonians 2:6-7).
11.8	**Luke 17:34-35** *WEB*	*“I tell you, in that night there will be two people in one bed. One will be taken and the other will be left. There will be two grinding grain together. One will be taken and the other will be left”*	The rapture proof text answered by the next verse: where the body is, the vultures gather (17:37). The taken were taken to slaughter, the covenant's image in Deuteronomy 28:49; Jesus described a siege, not a rescue.
11.9	**Josephus, Wars 6.3.4** *Whiston · history*	*“Come on; be thou my food, and be thou a fury to these seditious varlets, and a byword to the world, which is all that is now wanting to complete the calamities of us Jews”*	Mary of Bethezuba's words before she ate her own son in the siege; the book calls this the direct fulfillment of the covenant curse of Deuteronomy 28:53-57 that women would eat their children.
11.10	**Josephus, Wars 6.5.2** *Whiston · history*	*“suborned by the tyrants to impose on the people”*	False prophets hired by the tyrants drew six thousand into the Temple cloisters with promises of deliverance, and they burned; the book sets this beside Jesus' warning of false prophets with great signs (Matthew 24:24).
11.11	**Josephus, Wars 7.1.1** *Whiston · history*	*“so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited”*	Titus ordered city and Temple demolished to the foundation, leaving nothing to show it had been inhabited: the fulfillment of 'Not one stone here will be left upon another' (Matthew 24:2).
11.12	**Matthew 24:34**	*“This generation will not pass away until all these things take place”*	The time statement that governs the discourse: all these things within the generation that heard Him. The book holds it was fulfilled within forty years of Jesus' death, when city and Temple fell.
11.13	**Colossians 1:23**	*“which was proclaimed in all creation under heaven”*	The condition of Matthew 24:14 met before the war: Paul, writing in the early 60s, says the gospel had already been proclaimed in all creation under heaven (compare Romans 10:18).
11.14	**Revelation 7:14** *WEB*	*“These are those who came out of the great suffering. They washed their robes and made them white in the Lamb’s blood”*	The Greek has the article twice, the tribulation, the great one, Jesus' word in Matthew 24:21. The book reads the multitude as those God kept and brought through the tribulation of the siege.
11.15	**Luke 21:22** *WEB*	*“For these are days of vengeance, that all things which are written may be fulfilled”*	Names the source of the judgment: the things written are the covenant's own sanctions in Leviticus 26 and Deuteronomy 28 to 32, already written when Jesus spoke, not a newspaper of the last days.
11.16	**Deuteronomy 28:53**	*“You will eat the fruit of your own body, the flesh of your sons and of your daughters ... in the siege and in the distress with which your enemies will distress you”*	The siege curse Josephus records of one named woman in the named siege; of this clause alone among the siege curses the book says fulfilled, and of the rest it says corresponds.
11.17	**Josephus, Wars 2.19.6-7** *Whiston · history*	*“recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world”*	Josephus could give no military reason why Cestius withdrew from a city nearly taken in AD 66; the book reads the retreat as the window that let the Christians obey Luke 21:20-21.
11.18	**Luke 21:20-21**	*“When you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave”*	The sign and the escape: kykloō as a present participle, armies in the act of closing on the city, as Cestius's did in AD 66. Spoken to the disciples, it ends in flight, unlike Luke 19:43-44.
11.19	**Luke 21:24**	*“will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled”*	Not a season of Gentile grace running to 1967. With Terry, the book reads the times of the Gentiles as the span of the city's trampling, the forty-two months of Revelation 11:2.

#	Reference	Text, as the chapter quotes it	What the book does with it
11.20	**Eusebius, Church History 3.5.3** *McGiffert · history*	*"the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella"*	The Pella tradition: the Jerusalem church left on a revelation given before the war. Eusebius limits the oracle to approved men; the book places the departure after Cestius withdrew in AD 66.
11.21	**Epiphanius, Panarion 29.7.7-8** *history*	*"had settled in Pella after their remove from Jerusalem, Christ having told them to abandon Jerusalem and withdraw from it because of the siege it was about to undergo"*	The second witness to the Pella tradition, which Koester argues came from a source other than Eusebius; it names Christ as the source of the warning, and it is the form the book keeps.
11.22	**Josephus, Wars 5.9.4** *Whiston · history*	*"I cannot but suppose that God is fled out of his sanctuary, and stands on the side of those against whom you fight"*	A priest of the house, pleading from the walls in AD 70 as Jeremiah had, says God has fled His sanctuary: what Jesus said forty years before, 'your house is left to you desolate'.
11.23	**Zechariah 14:4** *WEB*	*"His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split in two from east to west, making a very great valley"*	The futurist's second proof text. Read with its siege (verse 2) and its flight (verse 5), it is the prophets' language of a judgment coming; the book says the flight to Pella corresponds to it.
11.24	**Josephus, Wars 6.5.3** *Whiston · history*	*"before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities"*	Chariots and armed troops seen among the clouds in the spring of AD 66, reported though Josephus expected it to be deemed a fable. The book reads it, as its own position, as the sign Jesus named.
11.25	**2 Thessalonians 1:6-7** *WEB*	*"For it is a righteous thing with God to repay affliction to those who afflict you, and to give relief to you who are afflicted with us when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire"*	Paul promised persecuted believers relief. The book reads the armies in the clouds as the visible side of this revealing, and the relief as the fall of the Temple that gave their accusers Rome's ear.
11.26	**Josephus, Wars 6.5.3** *Whiston · history*	*"A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!"*	Jesus ben Ananias's cry of woe from AD 62 until a Roman stone killed him in the siege. The book hears Jeremiah 7:34 in it, and the four winds of Matthew 24:31.
11.27	**Revelation 16:21** *NASB95*	*"And huge hailstones, about one hundred pounds each, came down from heaven upon men."*	John's word for the hail, talantiaia, is the adjective Josephus uses of the white Roman catapult stones (Wars 5.6.3). The book reads the hail from heaven as a siege, not a weather event.
11.28	**Tacitus, Histories 5.13** *Loeb (Moore) · history*	*"Contending hosts were seen meeting in the skies, arms flashed, and suddenly the temple was illumined with fire from the clouds. Of a sudden the doors of the shrine opened and a superhuman voice cried: 'The gods are departing': at the same moment the mighty stir of their going was heard."*	The Roman witness to the same signs: armies in the sky, fire on the Temple, doors opening, a voice of departure. Whether he read Josephus is a fair question; his choosing to record them still carries weight.
11.29	**Eusebius, Theophania 4.22** *Lee · history*	*"was fully brought to pass forty years afterwards, in the times of Vespasian the Roman Emperor"*	Eusebius in his own voice: the great tribulation was fully accomplished forty years after Jesus spoke, under Vespasian. The book counts him a carrier of the fulfilled reading, not a witness to the events.
11.30	**Josephus, Wars 6.9.4** *Whiston · history*	*"The multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world"*	The eyewitness Jewish historian's verdict that the siege's dead exceeded every destruction men or God had brought, set beside Jesus' tribulation such as has not occurred since the beginning of the world.
11.31	**Matthew 24:29**	*"But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken."*	The cosmic collapse futurists cite. The book answers on three levels: the prophets' convention for fallen kingdoms, the fall of the celestial rulers sentenced in Psalm 82, and the signs Josephus and Tacitus recorded.
11.32	**Isaiah 13:10**	*"For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light."*	Isaiah used the same darkened sun, moon and stars for the fall of Babylon in 539 BC. Babylon fell and the sun kept shining; the language describes a political order collapsing.
11.33	**Matthew 24:30**	*"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory"*	The sign appears in the sky (ouranos), and the tribes of the land (ge, not kosmos) mourn. The book reads the coming on the clouds as Christ's judgment on Jerusalem in AD 70.
11.34	**Josephus, Wars 6.5.3** *Whiston · history*	*"there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year"*	A sword-shaped star stood over the city, with a comet for a whole year. As its own preference among the portents, the book takes it as the sign of the Son of Man (Matthew 24:30), building nothing on it.

Chapter 12: Dating the Book of Revelation

#	Reference	Text, as the chapter quotes it	What the book does with it
12.1	**Irenaeus, Against Heresies 5.30.3** *ANF · history*	*"that was seen no very long time since, but almost in our day, towards the end of Domitian's reign"*	The one sentence the late date rests on. The book shows the verb "was seen" can take John, the vision or the name as subject, and that Irenaeus passes on a tradition, not an eyewitness date.
12.2	**Revelation 3:10**	*"from the hour of testing, that hour which is about to come upon the whole world"*	Late-date scholars read this as Domitian's persecution. The book reads the hour as AD 66 to 70, and a letter calling it "about to come" was written before it; Philadelphia is kept through it, as in John 17:15.
12.3	**Revelation 3:17**	*"rich, and have become wealthy, and have need of nothing"*	The late date says Laodicea could not be this wealthy soon after the AD 60 earthquake. The book answers that the city rebuilt from its own purse, and that pride in that wealth is what the letter rebukes.
12.4	**Eusebius, Chronicle (Jerome's Latin), Domitian year 14** *Pearse · history*	*"Second to do so after Nero, Domitian persecutes the Christians, and under him the apostle John having been exiled to the island of Patmos, saw the Apocalypse, which Irenaeus explains"*	The Domitianic entry names its own source, Irenaeus. The book uses it to show the later witnesses repeat one tradition handed from reader to reader rather than adding testimony of their own.
12.5	**Revelation 2:2** *KJV*	*"tried them which say they are apostles, and are not"*	MacDonald's point: claims to apostleship were being made and tested in the fifties, as at Corinth (2 Corinthians 11:13), and would have been too late to be plausible under Domitian, with John the last apostle living.
12.6	**Philippians 4:15** *WEB*	*"in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only"*	Answers the argument from Polycarp that Smyrna had no church in Paul's day: Paul's "at that time" is about AD 50, before he reached Asia, so a church at Smyrna by the 60s fits every date.
12.7	**Tacitus, Annals 14.27** *Jackson · history*	*"one of the famous Asiatic cities, was laid in ruins by an earthquake, but recovered by its own resources, without assistance from ourselves"*	Tacitus himself answers the earthquake objection: Laodicea rebuilt without Roman aid, the proud, self-sufficient wealth Jesus rebukes in Revelation 3:17.
12.8	**Tacitus, Annals 15.44** *history*	*"an immense multitude"*	Nero's mass killing of Christians at Rome, set against a Domitianic persecution the record barely shows. The book argues the Neronian persecution is the setting for a book written to encourage persecuted believers.
12.9	**Syriac versions, title of Revelation** *Newton · history*	*"The Revelation made to John the Evangelist by God in the island Patmos, into which he was banished by Nero the Caesar"*	A later Eastern tradition and not first-century evidence; the book claims for it only a preserved memory, in an old Bible-reading church, that John received the Revelation under Nero.
12.10	**Muratorian Fragment** *history*	*"since the blessed Apostle Paul himself, following the order of his predecessor John, writes by name to no more than seven churches"*	Calls John Paul's predecessor in writing to seven churches. The book reads it, with Terry, as placing the Apocalypse within Paul's lifetime, and Paul died under Nero.
12.11	**Tertullian, Prescription Against Heretics 36** *history*	*"first plunged, unhurt, into boiling oil, and thence remitted to his island-exile"*	Tertullian names no emperor but sets John's ordeal beside Peter's cross and Paul's beheading under Nero. The book takes from it a Neronian setting, not a date.
12.12	**Clement of Alexandria, in Eusebius, Church History 3.23.6** *Lake · history*	*"after the death of the tyrant he passed from the island of Patmos to Ephesus"*	Clement names no emperor; "tyrant" was a standing epithet for Nero. The book argues John's vigorous ministry afterward, chasing a man on horseback, fits a man in his sixties, not one past ninety.
12.13	**Eusebius, Church History 3.20.5-7 (quoting Tertullian)** *Lake · history*	*"stopped at once and recalled those whom he had banished"*	Eusebius's own witnesses say Domitian himself ended the persecution and recalled the banished. The book argues this contradicts the tradition of an apostle left on Patmos until Nerva.
12.14	**Revelation 11:1-2**	*"trampled by the nations"*	John measures a temple still standing. The book argues this is impossible after AD 70 and fits the siege, when the city was trampled for weeks while the sanctuary still stood.
12.15	**Revelation 17:9-10**	*"They are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while."*	Counting from Julius Caesar, as Josephus and Suetonius do, the sixth king who "is" is Nero and the brief seventh is Galba: John names who is on the throne as he writes.
12.16	**Revelation 1:1**	*"the things which must soon take place"*	The imminence argument: tachu and en tachei mean soon everywhere else in the New Testament. Written in the mid 60s, the fulfillment is the persecution of AD 64, the war and the fall of Jerusalem.

#	Reference	Text, as the chapter quotes it	What the book does with it
12.17	**Revelation 10:11**	*"You must prophesy again concerning many peoples and nations and tongues and kings."*	A commission for further travel and ministry, which the book argues fits John in the mid 60s, with decades ahead of him, far better than John in his late eighties in AD 95.
12.18	**Hebrews 8:13** *WEB*	*"near to vanishing away"*	Answers why no apostle records the fall of Jerusalem: the New Testament was finished before it, and its tenses say so. Hebrews calls the old covenant near to vanishing, not vanished.
12.19	**Epistle of Barnabas 16.4** *Lightfoot · history*	*"for because they went to war it was pulled down by their enemies"*	Written after the fall, Barnabas speaks of the Temple as already pulled down. The book sets this beside the apostles' present tenses to show how a writer after AD 70 sounds.
12.20	**John 11:51** *WEB*	*"he prophesied that Jesus would die for the nation"*	Answers the claim that Jude's "prophesied" makes 1 Enoch Scripture: John uses the same verb of Caiaphas, so the verb marks what God did through an utterance, not a canonical book.
12.21	**Colossians 1:23**	*"was proclaimed in all creation under heaven"*	Paul says the gospel had already been proclaimed in all creation under heaven, so the book reads the condition Jesus set in Matthew 24:14 as met before AD 70.
12.22	**2 Peter 3:3-4**	*"Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."*	Answers the charge that preterists are Peter's mockers: the mockers denied the promise would be kept at all, while the book says it was kept within the generation Jesus named.
12.23	**1 John 2:18** *WEB*	*"even now many antichrists have arisen. By this we know that it is the final hour"*	John's "last hour," with many antichrists already present. The book uses it to show antichrist is not one future figure and that John saw the end at the door.
12.24	**1 John 4:3** *WEB*	*"every spirit who doesn't confess that Jesus Christ has come in the flesh is not of God; and this is the spirit of the Antichrist, of whom you have heard that it comes. Now it is in the world already"*	John defines the antichrist spirit as denial that Christ came in the flesh, already in the world. The book places such deniers, Cerinthus among them, in the churches of Asia while John wrote.

Chapter 13: Decoding the Book of Revelation

#	Reference	Text, as the chapter quotes it	What the book does with it
13.1	**Revelation 1:1** *CSB*	*"The revelation of Jesus Christ that God gave him to show his servants what must soon take place"*	The book's frame for all of Revelation: God gave it to show, not hide, what must soon take place, to believers in Asia Minor in the mid 60s, within their own lifetime.
13.2	**Revelation 1:7** *CSB*	*"Look, he is coming with the clouds, and every eye will see him, even those who pierced him. And all the tribes of the earth will mourn over him."*	Clouds are Old Testament judgment language; "those who pierced him" limits it to the crucifixion generation, and the book reads the tribes of the gē as the tribes of the land, after Zechariah 12:10-12.
13.3	**Matthew 26:64**	*"from now on (ap' arti) you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven"*	Jesus' "you" is plural, the council with Caiaphas. The book reads both the sitting and the coming on the clouds as falling within the lifetime of the men in that room.
13.4	**Justin Martyr, Dialogue with Trypho 108** *history*	*"You have sent chosen and appointed men into all the world to proclaim that 'a godless and lawless sect (hairesis) has arisen from a certain Jesus, a Galilean impostor'"*	Justin's witness that Jerusalem sent envoys to slander the Christians. The book uses it to show the synagogue of Satan in Smyrna and Philadelphia acted on direction from Jerusalem.
13.5	**Revelation 3:10**	*"I will keep you from the hour of trial (peirasmos) that is coming on the whole world, to try those who dwell on the gē"*	Peirasmos is a bounded trial, not a seven-year tribulation. The book reads the hour as AD 66 to 70 on the inhabited Roman world, and the promise as preservation through it.
13.6	**John 17:15** *CSB*	*"I am not praying that you take them out of the world but that you protect them from the evil one"*	The same tēreō ek construction as Revelation 3:10: kept through, not taken out. The book uses it against reading Philadelphia's promise as a rapture.
13.7	**Revelation 4:1** *CSB*	*"Come up here, and I will show you what must take place after this"*	The verse the pretribulation rapture hangs on. The book reads it as a prophetic commission to see, like Moses called up Sinai, and notes the same words to the two witnesses in 11:12.
13.8	**Deuteronomy 28:49-50** *CSB*	*"The Lord will bring a nation from far away, from the ends of the earth, to swoop down on you like an eagle, a nation whose language you won't understand, a ruthless nation, showing no respect for the old and not sparing the young"*	The covenant curse behind the first seal. The book matches it clause by clause to Rome: from far away, under the eagle standard, speaking Latin, sparing neither old nor young.
13.9	**Josephus, Wars 4.3.2** *Whiston · history*	*"There was also a bitter contest between those that were fond of war, and those that were desirous of peace"*	Josephus on the factional war inside Jerusalem from the winter of AD 67, which the book sets beside the second seal's rider who takes peace from the land so people slaughter one another.

#	Reference	Text, as the chapter quotes it	What the book does with it
13.10	**Tacitus, Annals 15.44** *history*	*"An immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths."*	Nero's killing of Christians after the fire of AD 64. The book sets it beside the fifth seal's martyrs: the cup of righteous blood filling from Rome as well as from Jerusalem.
13.11	**Isaiah 13:10** *CSB*	*"the stars of the sky and its constellations will not give their light. The sun will be dark when it rises, and the moon will not shine"*	Darkened sun and stars were the prophets' language for the fall of Babylon. The book reads the sixth seal the same way, as the overthrow of a nation and its rulers, not the destruction of the universe.
13.12	**Josephus, Wars 6.7.3** *Whiston · history*	*"the last hope which supported the tyrants… was in the caves and caverns under ground"*	The leaders' flight into the caverns is documented. The book sets it beside the sixth seal's men hiding in caves, and claims only correspondence for the darkened sky and rolled-up heavens.
13.13	**Luke 23:30**	*"Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'"*	On the road to Golgotha Jesus applied Hosea's cry to Jerusalem, the same cry the sixth seal puts in the mouths of those hiding in the caves.
13.14	**Revelation 7:14** *WEB*	*"These are those who came out of the great suffering. They washed their robes and made them white in the Lamb's blood"*	The multitude came out of the tribulation Jesus named and now stand before the throne. The book reads them as believers who lived through the war and died, not a future earthly scene.
13.15	**Josephus, Wars 6.9.4** *Whiston · history*	*"exceeded all the destructions that either men or God ever brought upon the world"*	Josephus, who lived through the war, uses the same superlative for the destruction of Jerusalem that Jesus used for the great tribulation in Matthew 24:21.
13.16	**Mishnah, Tamid 7:3** *history*	*"with trumpets in their hands blew a tekiah, teruah and tekiah"*	The Temple order at the incense: a hush, then priests blowing trumpets. The book reads the half hour of silence, the incense and the seven trumpets of Revelation 8 as that same liturgy.
13.17	**Josephus, Wars 3.4.1** *Whiston · history*	*"Galilee was all over filled with fire and blood; nor was it exempted from any kind of misery or calamity"*	Josephus on the Roman campaign through Galilee in AD 67, which the book sets beside the first trumpet's hail and fire mixed with blood.
13.18	**Josephus, Wars 3.9.3** *Whiston · history*	*"The sea was bloody a long way, and the maritime parts were full of dead bodies"*	The sea off Joppa after the storm of AD 67. The book sets it beside the second trumpet: a third of the sea turned to blood and a third of the ships destroyed.
13.19	**Josephus, Wars 6.5.3** *Whiston · history*	*"Woe, woe to the city again, and to the people, and to the holy house!"*	Jesus son of Ananias cried woe on Jerusalem for seven years and five months. The book sets his cry beside the eagle's threefold woe as correspondence, not identity, and as prophesying in sackcloth.
13.20	**Suetonius, Nero 53** *history*	*"he was acclaimed as the equal of Apollo in music and of the Sun in driving a chariot"*	Nero cultivated a likeness to Apollo. The book reads Apollyon, the Greek name of the locusts' king, as wordplay on the emperor who commanded the legions.
13.21	**Josephus, Wars 5.1.6** *Whiston · history*	*"three thousand drawn from those that guarded the river Euphrates"*	Titus came before Jerusalem with men from the Euphrates garrison. The book reads the four angels bound at the Euphrates as Rome's eastern army loosed against the covenant city.
13.22	**Josephus, Wars 4.5.2** *Whiston · history*	*"I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers"*	A Jewish historian of the war says God had sentenced Jerusalem and removed Ananus, its defender. The book stresses that this judgment reading is Josephus's own, not a Christian one imposed on him.
13.23	**Revelation 9:20**	*"The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands"*	The book shows Josephus using John's very word: leaders who refused every offer of terms and "did not repent," even with the city burning.
13.24	**Revelation 10:6**	*"that there will no longer be delay"*	Chronos ouketi estai means the delay is over, not that time itself ceases, as the King James "time no longer" has been read. The angel swears the waiting has ended.
13.25	**Matthew 24:36** *CSB*	*"concerning that day and hour no one knows, neither the angels of heaven nor the Son, except the Father alone"*	Scripture names the generation and withholds the day. The book's answer to date setting is a closed frame in which every given date fell due by AD 70, with nothing outside it to count.
13.26	**Revelation 11:1-2** *CSB*	*"Go and measure the temple of God and the altar, and count those who worship there. But exclude the courtyard outside the temple. Don't measure it, because it is given to the nations, and they will trample the holy city for forty-two months."*	John measures a standing Temple, impossible after AD 70. The book counts about forty-two months from the spring of AD 67 to the fall of the city in AD 70, never to the day.
13.27	**Luke 21:24** *CSB*	*"Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled"*	Jesus' own forecast of Jerusalem trampled. The book notes John uses the same verb and the same nations in Revelation 11:2, so the two texts name one span.

#	Reference	Text, as the chapter quotes it	What the book does with it
13.28	**Revelation 11:8** *CSB*	*"in the main street of the great city, which figuratively is called Sodom and Egypt, where also their Lord was crucified"*	The city where the Lord was crucified is Jerusalem, not Rome or a future world capital; it is called Sodom for its depravity and Egypt for its spiritual bondage.
13.29	**Josephus, Wars 7.5.5** *Whiston · history*	*"the golden table, of the weight of many talents; the candlestick also, that was made of gold"*	The lampstand carried in Titus's triumph. The book reads it as Revelation 2:5 carried out on Jerusalem: its lampstand removed from its place while the seven lampstands of Asia kept burning.
13.30	**Matthew 23:34-36** *CSB*	*"Truly I tell you, all these things will come on this generation"*	Jesus sentences the city that kills the prophets, within that generation. The book reads the slain witnesses of Revelation 11 as that sentence being served.
13.31	**Josephus, Wars 4.6.3** *Whiston · history*	*"for the oracles of the prophets, they ridiculed them as the tricks of jugglers"*	The Zealots refused burial to the dead and ridiculed the prophets, the two things John joins in Revelation 11:9-10 over the bodies of the witnesses.
13.32	**Josephus, Antiquities 20.9.1** *Whiston · history*	*"assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others"*	Josephus records the stoning of James in AD 62. The book holds that from then on Jerusalem was never without a voice testifying against her, while not naming James as one of the two.
13.33	**Hegesippus, in Eusebius, Church History 2.23.18** *Lake · history*	*"He became a true witness both to Jews and to Greeks that Jesus is the Christ, and at once Vespasian began to besiege them"*	Hegesippus calls James a true witness, the word of Revelation 11, and joins his death to the siege. The book claims correspondence with John's vision, not identity.
13.34	**Revelation 11:15**	*"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign unto the ages of the ages."*	The hinge of the book: the seventh trumpet, Paul's last trumpet, declares the transfer of sovereignty to Christ, not the destruction of the planet.

Chapter 14: Decoding Revelation: The Dragon, the Beasts, and the Fall of Babylon

#	Reference	Text, as the chapter quotes it	What the book does with it
14.1	**Revelation 12:10** *WEB*	*"Now the salvation, the power, and the Kingdom of our God, and the authority of his Christ has come; for the accuser of our brothers has been thrown down, who accuses them before our God day and night"*	The voice in heaven dates the victory in its own words: this is the cross and the ascension seen from heaven's court, and after the cross the accuser has no standing there.
14.2	**John 12:31** *WEB*	*"Now is the judgment of this world. Now the prince of this world will be cast out"*	Jesus announced the dragon's casting down with the same verb before He went to the cross, so the war in heaven of Revelation 12:7-10 is the cross, not a scene still to come.
14.3	**Revelation 13:1-2** *CSB*	*"It had ten horns and seven heads. On its horns were ten crowns, and on its heads were blasphemous names. The beast I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. The dragon gave the beast his power, his throne, and great authority"*	The sea beast is Rome: it rises from the sea of the nations (17:15), carries Daniel 7's lion, bear and leopard in reverse order, and receives the dragon's power and throne.
14.4	**Revelation 17:9-10** *CSB*	*"The seven heads are seven mountains on which the woman is seated. They are also seven kings: Five have fallen, one is, the other has not yet come, and when he comes, he must remain for only a little while"*	The key to the heads. Counting from Julius Caesar, as Josephus and Suetonius do, five had fallen, Nero is the one who "is," and Galba stayed a little while: the book's strongest internal dating evidence.
14.5	**Revelation 11:8**	*"where also their Lord was crucified"*	John names "the great city" as the place of the crucifixion, so the Harlot, called "the great city" in 17:18, is Jerusalem, not Rome. This is Proof 1 of the Harlot's identity.
14.6	**Tacitus, Annals 15.44** *history*	*"covered with the skins of beasts"*	Tacitus witnesses Nero's persecution of Christians, burned as torches, torn by dogs and crucified; the book reads it as the beast making war on the saints and conquering them (Revelation 13:7).
14.7	**Josephus, Wars 2.20.3** *Whiston · history*	*"got together in great numbers in the temple, and appointed a great many generals for the war"*	After Cestius's defeat in AD 66 the Jerusalem leaders appointed generals for the war. Josephus lists them district by district and the list comes to ten: the book's ten horns who reign "with the beast" (17:12).
14.8	**Revelation 13:18** *CSB*	*"Let the one who has understanding calculate the number of the beast, because it is the number of a person. Its number is 666"*	Two clues, both resolving to 666: Nero Caesar written in Hebrew letters, and the word "beast" (thērion) in Hebrew letters. The Latin spelling of Nero gives the 616 variant.
14.9	**Irenaeus, Against Heresies 5.30.1** *history*	*"vitiated the middle number in the name, deducting the amount of fifty from it"*	Irenaeus already knew copies reading 616, so the variant is older than the papyri. The book reads it as the Latin spelling of Nero's name, confirming the same identification from a second angle.

#	Reference	Text, as the chapter quotes it	What the book does with it
14.10	**John 19:15**	*“We have no king but Caesar”*	The chief priests' pledge before Pilate is the land beast directing worship to the sea beast (Revelation 13:12): the Jewish establishment declaring for Rome. And Caesar destroyed them.
14.11	**Josephus, Wars 6.5.2-3** *Whiston · history*	*“there was then a great number of false prophets suborned by the tyrants to impose upon the people”*	Josephus witnesses the hired prophets of the siege who promised a deliverance that never came: the land beast's "great signs" (Revelation 13:13-14) and Jesus' warning in Matthew 24:24 fulfilled.
14.12	**Josephus, Wars 6.6.1** *Whiston · history*	*“there did they offer sacrifices to them, and there did they make Titus imperator with the greatest acclamations of joy”*	The Roman standards set up and worshiped in the Temple court. The book reads this as the beast's image standing in the holy place, the abomination of desolation Daniel and Jesus foretold, complete.
14.13	**Exodus 30:15** *WEB*	*“The rich shall not give more, and the poor shall not give less”*	The half-shekel was the one payment laid on every man alike, which is why the mark falls on "small and great, rich and poor" (13:16): the mark is the Tyrian shekel of the Temple tax.
14.14	**Josephus, Wars 7.6.6** *Whiston · history*	*“laid a tribute upon the Jews wheresoever they were, and enjoined every one of them to bring two drachmae every year into the Capitol, as they used to pay the same to the Temple at Jerusalem”*	After the war Vespasian turned the Temple tax over to the Capitol at Rome. The book reads it as the Harlot's revenue becoming the beast's.
14.15	**Isaiah 34:9-10** *WEB*	*“Its land will become burning pitch ... It won’t be quenched night or day. Its smoke will go up forever”*	The fire, sulfur and rising smoke of Revelation 14:10-11 are Isaiah's oracle over Edom, a final sentence whose smoke no one can find today. "For ages of ages" marks an irreversible verdict, not an endless clock.
14.16	**Revelation 16:3** *CSB*	*“The second poured out his bowl into the sea. It turned to blood like that of a dead person, and all life in the sea died”*	The bowl reached the seas of the land, not the world's oceans: the Sea of Galilee at Taricheae, the Joppa coast and the Dead Sea, each filled with the dead as Josephus records.
14.17	**Josephus, Wars 4.7.6** *Whiston · history*	*“the lake Asphaltitis was also full of dead bodies, that were carried down into it by the river”*	By the spring of AD 68 the Dead Sea held the dead carried down the Jordan. With Joppa and the Sea of Galilee, every sea of the land had its dead: the second bowl, documented.
14.18	**Josephus, Wars 5.1.6** *Whiston · history*	*“three thousand drawn from those that guarded the river Euphrates”*	Titus marched on Jerusalem in AD 70 with the Euphrates garrison and the kings' auxiliaries, the book's correspondence to the dried Euphrates and "the kings that come from the sunrise" (16:12).
14.19	**Revelation 16:17-19** *CSB*	*“And a severe earthquake occurred like no other since people have been on the earth… The great city split into three parts”*	The seventh bowl splits the great city in three, which Josephus records as Jerusalem held by three warring factions under John of Gischala, Simon bar Giora and Eleazar ben Simon (Wars 5.1.1).
14.20	**Josephus, Wars 5.1.1** *Whiston · history*	*“the effect of Divine justice”*	Josephus himself calls the city's split into three factions the work of divine justice: the city split in three of Revelation 16:19, torn apart by its own leaders before the Romans breached the walls.
14.21	**Josephus, Wars 5.6.3** *Whiston · history*	*“THE SON COMETH”*	The watchmen's cry as the white, talent-weight catapult stones fell, as every surviving Greek and Latin copy reads it. The book reads the hail of 16:21 as this bombardment and notes the Hebrew wordplay of stone and son.
14.22	**Isaiah 1:21**	*“How the faithful city has become a harlot!”*	Harlotry as adultery is covenant language: pagan harlot cities had no husband to betray, and Isaiah aims the word at Jerusalem. The Harlot is a covenant city (Proof 2).
14.23	**Matthew 23:37** *CSB*	*“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!”*	Jesus lays the killing of the prophets on Jerusalem, not Rome, and the book sets it beside the Harlot "drunk with the blood of the saints" (17:6) as proof she is Jerusalem.
14.24	**Suetonius, Nero 49** *history*	*“drove a dagger into his throat”*	Nero's suicide in June AD 68 is when the beast "is not" (17:8); the Year of Four Emperors follows, then Vespasian restores the empire and the beast comes up again.
14.25	**Revelation 17:11** *WEB*	*“The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction”*	On the book's labeled inference, the eighth is the beast itself, the empire risen under Vespasian after the civil war, one of the seven because it is the same imperial system.
14.26	**Revelation 17:12** *WEB*	*“have received no kingdom as yet”*	When John wrote, the ten had not yet been appointed. On this reading the words date Revelation before the end of AD 66, agreeing with the sixth king who "is" (17:10).

#	Reference	Text, as the chapter quotes it	What the book does with it
14.27	**Revelation 17:16** *WEB*	*“The ten horns which you saw, they and the beast will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire”*	The beast hates and burns the Harlot, so if the beast is the Roman Empire, the Harlot cannot be Rome. Rome turned on the city that had ridden it and burned her in AD 70.
14.28	**Josephus, Wars, Preface 4** *Whiston · history*	*“it was a seditious temper of our own that destroyed it; and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple”*	Josephus says the city's own sedition brought Rome on it and caused the Temple's burning. The book reads this as the fire of 17:16 coming from inside the city as well as outside.
14.29	**Josephus, Wars 5.1.3** *Whiston · history*	*“thou couldst be no longer a place fit for God”*	Josephus's cry over the bloodied Temple courts, set beside 18:2: Babylon has become a habitation of demons, as Jesus said of this evil generation (Matthew 12:43-45).
14.30	**Revelation 18:4** *CSB*	*“Come out of her, my people, so that you will not share in her sins or receive any of her plagues”*	The same warning as Luke 21:20-21. When Cestius withdrew in AD 66, the Christians fled to Pella: they came out of her and did not share in her plagues.
14.31	**Josephus, Wars 2.19.6-7** *Whiston · history*	*“retired from the city, without any reason in the world”*	Josephus witnesses Cestius Gallus's unexplained retreat in AD 66, the window that let the Jerusalem church obey Jesus' command to flee (Luke 21:20-21; Revelation 18:4).
14.32	**Josephus, Wars 7.1.1** *Whiston · history*	*“was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited”*	Titus razed the city until no visitor would believe it had been inhabited: the record behind the seven "no mores" of Revelation 18 that strip every sign of a city's life.
14.33	**Luke 13:33** *CSB*	*“it is not possible for a prophet to perish outside of Jerusalem”*	Jesus places the blood of the prophets in Jerusalem, so "in her was found the blood of prophets" (Revelation 18:24) identifies Babylon as Jerusalem. Not Rome, not Babylon on the Euphrates.
14.34	**Hegesippus, in Eusebius, Church History 2.23.18** *history*	*“And immediately Vespasian besieged them”*	Hegesippus ties the murder of James the Just straight to the siege. The book reads James's blood as the final measure, the last cup poured out before the wrath fell.

Chapter 15: Decoding Revelation: The Wedding, the Binding, and the New Creation

#	Reference	Text, as the chapter quotes it	What the book does with it
15.1	**Matthew 22:7** *CSB*	*“sent out his troops, killed those murderers, and burned down their city”*	The parable's king burns the city of the guests who refused, then fills the hall; the book reads Revelation 19:9 as its fulfillment, the city burned in AD 70 and the feast following.
15.2	**Jeremiah 31:31-32** *CSB*	*“Look, the days are coming, this is the Lord’s declaration, when I will make a new covenant with the house of Israel and with the house of Judah. This one will not be like the covenant I made with their ancestors”*	The new covenant is a second marriage promised by the Husband who issued the divorce; when Hebrews 8 quotes it, the book says, it is quoting a wedding announcement.
15.3	**Revelation 19:8** *CSB*	*“She was given fine linen to wear, bright and pure. For the fine linen represents the righteous acts of the saints”*	The bride's linen was woven in the interval between betrothal and wedding, AD 30 to AD 70, by saints persecuted in synagogues and arenas while the Bridegroom was taken away.
15.4	**Josephus, Wars 6.5.3** *Whiston · history*	*“chariots and troops of soldiers in their armor”*	In spring AD 66 Judea saw armies running among the clouds; the book sets this beside the heavenly armies of Revelation 19:14 as a correspondence a first reader would have felt, and claims no more.
15.5	**Revelation 19:15** *CSB*	*“A sharp sword came from his mouth, so that he might strike the nations with it”*	The Rider holds no blade; the sword comes from His mouth, and His name is the Word of God. The book reads it with Hebrews 4:12 and Ephesians 6:17: the weapon is the spoken Word.
15.6	**Josephus, Wars 6.5.2** *Whiston · history*	*“had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance”*	On the day the Temple burned a false prophet led about six thousand onto the last cloister promising signs, and none escaped; the book offers this as the visible edge of the false prophet's sentence in Revelation 19:20.
15.7	**Cassius Dio, Roman History 63.29.3** *history*	*“Of the descendants of Aeneas and of Augustus he was the last”*	Dio's epitaph on Nero, dead by his own hand in June AD 68: the line that bore the beast's number ended in the same window, offered as correspondence with the beast's capture in Revelation 19:20.
15.8	**2 Thessalonians 2:8** *CSB*	*“The Lord Jesus will destroy him with the breath of his mouth and will bring him to nothing at the appearance of his coming”*	The book (Appendix A) finds John of Gischala the closest fit for the man of lawlessness; he was brought to nothing in the same judgment whose opening signs Josephus and Tacitus record.

#	Reference	Text, as the chapter quotes it	What the book does with it
15.9	**Josephus, Wars 5.11.1** *Whiston · history*	*"nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies"*	Josephus watched the starving poor crucified before the walls, five hundred a day; the book sets it beside Jesus' words about the green and dry wood in Luke 23:31.
15.10	**Luke 23:28, 31** *CSB*	*"Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children... For if they do these things when the wood is green, what will happen when it is dry?"*	What Rome did to one innocent man in AD 30 it did before Jerusalem's walls in AD 70. The book insists Matthew 27:25 is no curse on the Jewish people; Jesus wept over the coming judgment.
15.11	**Eusebius, Theophania 3.56-57** *Lee · history*	*"He therefore bound the strong man, and drove out the whole race of Demons"*	The oldest church historian read the binding of the strong man as a thing Christ did, ministry first and cross after, the order this chapter gives; the book calls Eusebius a carrier, not a witness.
15.12	**Matthew 12:29**	*"How can someone enter a strong man's house and steal his possessions unless he first ties up"*	Jesus uses the same verb, deō, that Revelation 20:2 uses for binding the dragon. No one pictures literal ropes; the binding is a revoked jurisdiction so the house can be plundered.
15.13	**Revelation 20:3** *CSB*	*"so that he would no longer deceive the nations"*	The binding has one stated purpose: not the end of all evil, but a halt to Satan deceiving the nations. That answers the objection that evil continued after the cross.
15.14	**2 Peter 3:8** *WEB*	*"one day is with the Lord as a thousand years, and a thousand years as one day"*	The one apostolic use of "a thousand years" outside Revelation 20 is a statement of God's patience, not a conversion formula. The book reads the thousand as Scripture's idiom for a full measure.
15.15	**Augustine, City of God 20.7** *history*	*"as an equivalent for the whole duration of this world, employing the number of perfection to mark the fullness of time"*	Augustine read the thousand years as the number of perfection, the fullness of time; the book reports his reading of the number, not his span, to show the figurative reading is not new.
15.16	**1 Enoch 88:1** *Charles · history*	*"And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark."*	A Jewish apocalypse older than Revelation already narrates seize, bind, cast into an abyss; the book grades it a correspondence and answers the charge that separating the verbs of Revelation 20:2-3 is a modern invention.
15.17	**Revelation 20:4** *WEB*	*"I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years."*	The text names thrones, souls of the beheaded and a reign with Christ; it never says earth, a bodily resurrection or all Christians. The book places the thrones in heaven, where Christ is seated.
15.18	**Tacitus, Annals 15.44** *Jackson · history*	*"covered with wild beasts' skins and torn to death by dogs"*	Rome's own killing of Christians from July AD 64 under Nero; the book counts these among the beheaded of Revelation 20:4, pelekizō standing for the martyrs as a class.
15.19	**Revelation 6:9-11**	*"until their fellow servants and their brothers, who would also be killed even as they were, should complete their course"*	The book calls this a timestamp: when John saw the souls under the altar, the killing was not yet finished. The same martyrs are later seen seated on the thrones of 20:4.
15.20	**Daniel 12:2** *WEB*	*"Many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting contempt"*	Everyone wakes, but only one side wakes to life. The book uses it with John 5:29 to show the dead of 20:5 who go to the lake are never said to live.
15.21	**Revelation 20:7-8** *WEB*	*"And after the thousand years, Satan will be released from his prison, and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is as the sand of the sea."*	Released at the end of the term, Satan gathers the nations for the war. The book places the release in the last days of Jerusalem, before the war broke out in spring AD 66.
15.22	**Eusebius, Church History 3.5.3** *history*	*"by an oracle given by revelation before the war"*	Eusebius preserves the tradition that the church fled to Pella under a revelation given before the war; the book sets Cestius' retreat in November AD 66 as the window, fitting Luke 21:20.
15.23	**Deuteronomy 28:49**	*"The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down"*	The first warning of the foreign invader stands in the covenant curses themselves, the chapter that goes on to the siege and famine. The book notes the eagle was the legions' standard.
15.24	**Ezekiel 38:21** *CSB*	*"I will call for a sword against him on all my mountains, this is the declaration of the Lord God, and every man's sword will be against his brother"*	Gog is both the instrument God brings and the host God destroys. The book reads the brother's sword as the factions killing one another inside Jerusalem while Rome tore itself apart in AD 68 to 69.

#	Reference	Text, as the chapter quotes it	What the book does with it
15.25	**Revelation 21:1** *WEB*	*"I saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more"*	The first heaven and earth are the old covenant order with its Temple; "heaven and earth" is the prophets' idiom for that order. The sea, the book argues, is the Temple's purification basin.
15.26	**Josephus, Antiquities 3.7.7** *Whiston · history*	*"were every one made in way of imitation and representation of the universe"*	A priest who served in the Temple says its sanctuary represented the universe; the book infers that when that house fell, a heaven, an earth and a sea fell with it, as Revelation 21:1 says.
15.27	**Revelation 22:10**	*"Do not seal up the words of the prophecy of this book, for the time is near"*	Daniel was told to seal his vision because it belonged to many days to come; John is told the opposite. The book's point: the prophecy was written for the generation that saw it fulfilled.
15.28	**Revelation 22:20**	*"He who testifies about these things says, 'Yes, I am coming quickly.' Amen! Come, Lord Jesus!"*	Tachu means speedily, without delay, as in its other uses in Revelation (2:16; 3:11). The book reads John's reply as the prayer of a man expecting the answer within his lifetime.

Chapter 16: Jesus Christ Triumphant Over All

#	Reference	Text, as the chapter quotes it	What the book does with it
16.1	**Josephus, Against Apion 2.17** *Whiston · history*	*"ordained our government to be what, by a strained expression, may be termed a Theocracy, by ascribing the authority and the power to God"*	Josephus coined a word for Moses' constitution: Israel alone had a written, divinely authored system of worship, set against the counterfeit temple systems of the celestial rulers.
16.2	**Hebrews 10:1**	*"a shadow of the good things to come and not the very form of things"*	The Law was real and ordained by God but never meant to be permanent: its sacrifices could not take away sins, and it was a guardian until the heir came. The heir came, and the veil was torn.
16.3	**Matthew 27:51-53** *WEB*	*"The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many"*	The sign that went with the torn veil. The book reads it as the first resurrection beginning that weekend, the faithful dead of the old order led out; Appendix A treats the textual question.
16.4	**Revelation 1:18** *WEB*	*"I was dead, and behold, I am alive ... I have the keys of Death and of Hades"*	The devil had held the power of death since Eden (Hebrews 2:14). The risen Lord states the standing fact: the weapon was wrenched from Satan's hand.
16.5	**Colossians 2:15**	*"When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."*	The celestial rulers who enslaved the nations were disarmed at the cross and paraded like conquered generals in a Roman triumph. The cross was their defeat, not their victory.
16.6	**Matthew 28:18**	*"All authority has been given to Me in heaven and on earth."*	Not some authority, and not authority awaiting future political implementation: all of it, in heaven and on earth, the whole order of the cosmos placed under a single head.
16.7	**Acts 1:11**	*"This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven"*	Hon tropon, "in the manner which," compares the kind of an act, not its visible details. He went in a cloud, and coming on the clouds is judgment language. The promise was kept, not broken.
16.8	**Matthew 26:64**	*"You will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven"*	Spoken to Caiaphas and his council. The book reads that generation as seeing it within forty years, in the judgment itself, as Egypt saw the Lord come on a cloud (Isaiah 19:1).
16.9	**Hebrews 10:14**	*"by one offering He has perfected for all time those who are sanctified"*	One offering completed what the endless round of daily, Sabbath and annual sacrifices never could; the blood of the sinless Son took away sin once, for all.
16.10	**1 Corinthians 6:19**	*"Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God?"*	Under the new covenant God dwells in people, not in buildings made with hands: every believer is a living stone in a temple no army can destroy. God did not lose His house in AD 70. He moved.
16.11	**Gregory of Nazianzus, Oration 31.29** *Browne and Swallow · history*	*"That reveals, illumines, quickens, or rather is the very Light and Life; That makes Temples; That deifies"*	Preaching in Constantinople in 380, Gregory names the Spirit as the one who "makes Temples," the same move from the stone house to God's people that this chapter traces in Paul.
16.12	**Ezekiel 43:10-11** *WEB*	*"If they are ashamed of all that they have done, make known to them the form of the house, its fashion, its exits, its entrances, its structure, all its ordinances, all its forms, and all its laws"*	Ezekiel's temple was offered on a condition: if they are ashamed. Israel did not repent, and on the book's reading the offer expired with the covenant, so no Third Temple must be rebuilt.

#	Reference	Text, as the chapter quotes it	What the book does with it
16.13	**Julian, Letter 51** *Wright · history*	*"I may rebuild by my own efforts the sacred city of Jerusalem, which for so many years you have longed to see inhabited"*	In the winter of 362 to 363 the emperor Julian promised the Jews to rebuild Jerusalem. Some editors doubt the rescript; Wright kept it, judging it probably Julian's sentiments.
16.14	**Matthew 24:2**	*"not one stone here will be left upon another"*	The emperor who ordered the Temple rebuilt had read this sentence in his own schoolroom, and every Christian who wrote of the attempt says he meant to prove Jesus wrong.
16.15	**Ammianus Marcellinus, Res Gestae 23.1.2-3** *Rolfe · history*	*"terrifying balls of flame kept bursting forth near the foundations of the temple, and made the place inaccessible to the workmen, some of whom were burned to death"*	A pagan officer who marched with Julian records the fire that halted the rebuilding. He names no cause and draws no lesson, and the book stops where he stops.
16.16	**Gregory of Nazianzus, Oration 5.2-7** *King · history*	*"when they were forcing their way and struggling about the entrance a flame issued forth from the sacred place and stopped them, and some it burnt up and consumed"*	Writing within a year of the event, Gregory reports the wind, the heaving earth and the flame that stopped the workers; the crosses he adds are reported as his.
16.17	**Ambrose, Letter 40.12** *history*	*"Have you not heard, O Emperor, how, when Julian had commanded that the temple of Jerusalem should be restored, those who were clearing the rubbish were consumed by fire?"*	In 388 Ambrose cited the fire to Theodosius as something the emperor already knew. Twenty-five years after the event, in a letter to the throne, it was not an argument but a reference.
16.18	**Sozomen, Church History 5.22** *history*	*"If any one does not feel disposed to believe my narrative, let him go and be convinced by those who heard the facts I have related from the eyewitnesses of them, for they are still alive."*	Sozomen states where the accounts differ, then sends doubters to living witnesses and to the Jews and pagans who left the work unfinished, which is what an honest reporter does.
16.19	**Zoara tombstones, Inscriptions from Palaestina Tertia Ia, nos. 22-24** *history*	*"who died (at the age) of 15 years during the earthquake"*	Three tombstones dated 18 May 363 name the dead of the earthquake that struck Palestine during the rebuilding. The earthquake is not a Christian claim.
16.20	**Eusebius, Theophania 4.20** *history*	*"let no one imagine, that, after the reduction of the place, and the desolation that should be in it, another renewal of it shall take place, as it was in the times of Cyrus"*	Written about 325. Thirty-eight years later an emperor imagined exactly that renewal with every means he had, and the Temple God had closed did not rise.
16.21	**Luke 10:17-19** *WEB*	*"Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you."*	The commission the book rests on, rather than Mark 16 alone: Jesus delegated His authority over the enemy to those who believe, not to a priesthood or a hierarchy.
16.22	**1 Corinthians 15:24-26** *WEB*	*"Then the end comes, when he will deliver up the Kingdom to God the Father, when he will have abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death"*	The book reads this death as covenantal, separation from God under the Law's condemnation, destroyed when the old covenant order was removed; biological death continues in the natural order.
16.23	**1 Corinthians 15:56** *WEB*	*"The sting of death is sin, and the power of sin is the law"*	Paul's own reason for reading the last enemy as covenantal: the death that reigned through the Law is the death the end of the Law could abolish, and the grave is not.
16.24	**Josephus, Wars 7.10.4** *Whiston · history*	*"there remained no longer the least footsteps of any divine worship that had been in that place"*	Three years after Jerusalem's daily offering failed, Vespasian shut Onias's temple in Egypt, the one other Jewish altar: sacrifice ceased, the old covenant order removed.

Chapter 17: The Rise of the Kingdom

#	Reference	Text, as the chapter quotes it	What the book does with it
17.1	**Acts 1:7-8** *NASB95*	*"It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth"*	The verse most cited to show the kingdom deferred. The book notes Jesus corrects only the claim to know the timetable, then describes the kingdom's arrival: the Spirit coming at Pentecost.
17.2	**Acts 3:19-21** *WEB*	*"Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, and that he may send Christ Jesus, who was ordained for you before, whom heaven must receive until the times of restoration of all things"*	The "until" marks the goal of heaven's receiving Christ, not a limit on His session. The book reads the restoration as the new covenant order, begun with the Baptist and completed in AD 70.
17.3	**Matthew 17:11-12** *WEB*	*"Elijah indeed comes first, and will restore all things; but I tell you that Elijah has come already"*	Jesus says the restoration of all things had already begun with John the Baptist. The book traces one verb, restore, through Matthew 17:11, Acts 1:6 and Acts 3:21.
17.4	**Joel 3:4**	*"I will return your recompense on your head"*	The principle on which God judges: what He did to the nations that shed His people's blood, He would do to the city that shed His Son's. Joel 2 fulfilled at Pentecost; Joel 3 the precedent for AD 70.

#	Reference	Text, as the chapter quotes it	What the book does with it
17.5	**Oxyrhynchus Papyrus 744** *history*	*"if it is a male, let it live; if it is a female, expose it"*	A laborer's letter from Alexandria, 1 BC, shows infant exposure as ordinary and practical in the world the gospel entered, the practice Christian prohibitions later reversed, saving girls above all.
17.6	**Cassius Dio, Roman History 68.15** *history*	*"gave spectacles on one hundred and twenty-three days, in the course of which some eleven thousand animals, both wild and tame, were slain, and ten thousand gladiators fought"*	Trajan's games after his Dacian victory: the book cites them for a civilization that made a crowd's entertainment of human death, lacking any concept of inherent human dignity.
17.7	**Eusebius, Church History 7.22.7** *McGiffert · history*	*"The most of our brethren were unsparing in their exceeding love and brotherly kindness. They held fast to each other and visited the sick fearlessly, and ministered to them continually, serving them in Christ. And they died with them most joyfully, taking the affliction of others, and drawing the sickness from their neighbors to themselves"*	Bishop Dionysius of Alexandria on the Plague of Cyprian: pagans fled their sick while Christians nursed them and died doing it. The book sets this behind the church's growth.
17.8	**Julian, Letter 22 (to Arsacius)** *Wright · history*	*"The impious Galileans relieve both their own poor and ours"*	The apostate emperor, trying to restore paganism, concedes in exasperation that Christian charity outdid his own; the book's point is that compassion cannot be manufactured by imperial decree.
17.9	**John Chrysostom, To a Young Widow 2** *NPNF · history*	*"Heavens! what women there are amongst the Christians"*	Chrysostom's pagan teacher, by tradition Libanius, marvels at the widowed mother of his student: outside astonishment at how differently Christian women lived and were treated.
17.10	**Ephesians 5:25**	*"just as Christ also loved the church and gave Himself up for her"*	In a world where women were property, the book calls Paul's command to husbands a social revolution: marriage as a mutual covenant of self-giving love.
17.11	**Jerome, Letter 77.6** *history*	*"and turning it into money she laid out this for the benefit of the poor. She was the first person to found a hospital, into which she might gather sufferers out of the streets, and where she might nurse the unfortunate victims of sickness and want"*	Fabiola, a Christian widow, founded Rome's first hospital and nursed the sick herself; the book cites her among the Christian institutions of compassion, Basil's at Caesarea having come first.
17.12	**Theodoret, Ecclesiastical History 5.26** *history*	*"numbered Telemachus in the array of victorious martyrs, and put an end to that impious spectacle"*	The monk Telemachus was stoned in the arena trying to stop the gladiators, and Honorius ended the games; the book's example of the kingdom dismantling an institution centuries old.
17.13	**Gregory of Nyssa, Homilies on Ecclesiastes 4** *Hall and Moriarty · history*	*"If he is in the likeness of God, and rules the whole earth, and has been granted authority over everything on earth from God, who is his buyer, tell me? who is his seller? To God alone belongs this power; or rather, not even to God himself"*	A fourth-century verdict on slavery: a man made in God's likeness cannot be bought or sold. The book says the gospel planted the seed that made slavery indefensible.
17.14	**Colossians 1:23**	*"in all creation under heaven"*	Within a generation Paul could say the gospel had gone to all creation; the book holds that the condition of Matthew 24:14 was met as the apostles understood it, within the generation that heard it.
17.15	**Irenaeus, Against Heresies 2.32.4** *history*	*"the dead even have been raised up, and remained among us for many years"*	About AD 180 Irenaeus reports exorcisms, healings and even the dead raised; the book cites the fathers to show the power of the first generation had not been withdrawn.
17.16	**Justin Martyr, Dialogue with Trypho 82** *history*	*"the prophetical gifts remain with us, even to the present time"*	Justin tells Trypho the prophetic gifts continue among Christians; with Irenaeus, Tertullian and Augustine, the book's witness that the fathers were in no doubt about the power at work among them.
17.17	**Matthew 13:31-32**	*"The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."*	Mustard seed and leaven: small, working from the inside out. The book reads the church's growth from about 120 believers to roughly six million by AD 300 as what Jesus said would happen.
17.18	**Genesis 12:3**	*"all the families of the earth"*	The promise to Abraham always reached all families of the earth; the book reads it with Galatians 3:28-29 against a future national restoration centered on a rebuilt Temple.
17.19	**Matthew 21:43** *WEB*	*"God's Kingdom will be taken away from you and will be given to a nation producing its fruit"*	The chief priests knew He spoke of them. The book reads the nation producing fruit as one people drawn from every people, the Israel of God of Galatians 6:16.
17.20	**Romans 11:5** *WEB*	*"Even so too at this present time also there is a remnant according to the election of grace"*	God is not finished with the Jewish people: Paul names himself and a remnant by grace. The book affirms Jewish believers grafted back through faith, without a political kingdom in Palestine.

#	Reference	Text, as the chapter quotes it	What the book does with it
17.21	**Acts 28:28** *WEB*	*"the salvation of God is sent to the nations, and they will listen"*	Luke's last word on the turn to the nations, spoken by Paul at Rome; the book reads it as the plan from the start, the kingdom advancing through Jew and Gentile alike.

Chapter 18: The Rock That Crushed the Statue

#	Reference	Text, as the chapter quotes it	What the book does with it
18.1	**Daniel 2:35** *WEB*	*"Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain and filled the whole earth."*	The frame of the whole book: a stone cut without hands strikes the image of the empires and becomes a mountain. The book reads the end of the pagan temples as the dust swept away.
18.2	**Tertullian, Apology 50** *history*	*"The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed"*	Persecution only multiplied the church. The book cites it for the first phase, AD 30 to 313, when the temples emptied by conversion, not by law.
18.3	**Athanasius, On the Incarnation 46-47** *Robertson · history*	*"When did men begin to desert the worshipping of idols, save since the true God, the Word of God, has come among men? Or when have the oracles among the Greeks, and everywhere, ceased and become empty, save when the Saviour has manifested Himself upon earth?"*	Writing in the 320s, before any emperor legislated against a temple, Athanasius ties the desertion of idols and the silencing of oracles to the coming of the Word.
18.4	**Andrew of Caesarea, Commentary on the Apocalypse 60** *Constantinou · history*	*"Demonstrating proof that he has been bound is the disappearance of idolatry, the destruction of the temples of idols"*	Commenting on Revelation 20, Andrew names the end of idolatry and of the temples as the proof that Satan was bound, the reading this book gives the binding of 20:3.
18.5	**Codex Theodosianus 16.10.2** *history*	*"Let superstition cease; let the madness of sacrifices be abolished. For whoever, against the law of the deified prince our father and this command of our clemency, shall dare to celebrate sacrifices, let a fitting punishment and present sentence be carried out against him"*	Constantius II's law of AD 341, the first to prohibit pagan sacrifice outright; the book traces the withdrawal of the state support that had sustained the temples.
18.6	**Herodotus, Histories 1.199** *Macaulay · history*	*"she follows the man who has first thrown and does not reject any"*	Herodotus on the rite at Babylon's temple; the book uses it for what the temples were, systems consecrating human sexuality to beings who were not God, and notes Budin's dissent.
18.7	**Strabo, Geography 8.6.20** *history*	*"more than a thousand temple slaves, courtesans"*	Old Corinth's temple of Aphrodite and its courtesans; the book says Paul's Roman Corinth inherited the reputation, the setting for his letters on sexual immorality.
18.8	**Lucian, De Dea Syria 51** *Strong and Garstang · history*	*"runs wild through the city, bearing in his hands what he has cut off"*	The self-castration rite of the Syrian goddess's Galli; the book cites it with the Roman Galli of Cybele for state-funded cults that the decrees later dismantled.
18.9	**Deuteronomy 23:17** *WEB*	*"There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel."*	The Hebrew words are qedeshah and qadesh, "consecrated one." The book shows God knew what these systems were: consecration to Him inverted into sexual service to the celestial rulers.
18.10	**Codex Theodosianus 16.10.10** *history*	*"Let no one pollute himself with sacrificial victims, let no one slay an innocent victim, let no one approach the shrines, walk through the temples, or look up to images formed by mortal work, lest he become liable under divine and human sanctions"*	Theodosius' decree of AD 391 forbade sacrifice and temple visits; the book reads such decrees as dust from a statue already struck, the verdict passed at the cross.
18.11	**Codex Theodosianus 16.10.12** *history*	*"after the example of treason"*	The law of AD 392 forbade every form of pagan worship, public and private, and made sacrifice a crime on the model of treason, putting the whole apparatus of ancient religion outside the law.
18.12	**Prudentius, Against Symmachus 2.249** *Thomson · history*	*"I love a temple of the heart, not one of marble"*	Written as the last temples closed; the book takes it for the transition from marble temples to living temples indwelt by the Spirit.
18.13	**Daniel 2:44** *WEB*	*"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it will break in pieces and consume all these kingdoms, and it will stand forever."*	The kingdom is set up in the days of those kings, not after them. The book reads it as planted at the cross, left standing alone in AD 70, and growing into the mountain since.
18.14	**Psalm 82:8** *WEB*	*"Arise, God, judge the earth, for you inherit all of the nations"*	The plea that God inherit the nations allotted to the corrupt sons of God at Babel; the book reads Christianity's spread across every nation as that inheritance reclaimed.

#	Reference	Text, as the chapter quotes it	What the book does with it
18.15	**Daniel 7:12**	*“an extension of life was granted to them for an appointed period of time”*	Answers which kings reigned when the stone fell: the book reads this extension of life as the span between the last Hellenistic throne and the stone, its labeled inference from Chapter 8.
18.16	**Matthew 12:28** *WEB*	*“God’s Kingdom has come upon you”*	Jesus announces the kingdom already present in His ministry; the book reads Daniel 2:44 as fulfilled in a kingdom set up when the King came, not one still awaited.

Chapter 19: Under New Management

#	Reference	Text, as the chapter quotes it	What the book does with it
19.1	**1 Corinthians 7:31** *NASB95*	*“And those who use the world, as though they did not make full use of it; for the form of this world is passing away.”*	The book reads schēma as the world's whole order of governance, not its physical shape: what was passing away was the regime that ran the earth, not the planet.
19.2	**John 12:31**	*“Now judgment is upon this world; now the ruler of this world will be cast out.”*	Jesus announces the eviction of the ruler of this world. The first of the book's six changes: authority over the earth restored to its rightful owner at the cross.
19.3	**Revelation 1:18** *ESV*	*“I have the keys of Death and Hades”*	Christ now holds what Satan held with the power of death (Hebrews 2:14); the book infers these keys controlled the compartmented waiting room of the dead.
19.4	**1 Enoch 22:1-4** *Charles · history*	*“yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement”*	Not Scripture, but a Second Temple witness to how the apostles' audience pictured Sheol: hollow places holding the dead until judgment, a compartmented courthouse rather than one undifferentiated underworld.
19.5	**1 Enoch 21:10** *Charles · history*	*“This place is the prison of the angels, and here they will be imprisoned for ever”*	Enoch's prison for heavenly rebels, set apart from the human hollows; the book sets it beside Jude 6 and 2 Peter 2:4, angels held in tartaros for judgment.
19.6	**1 Enoch 22:9** *Charles · history*	*“for the spirits of the righteous, in which there is the bright spring of water”*	The compartment of the righteous dead; the book identifies it with Abraham's bosom of Luke 16:22, a place of comfort where the righteous waited for the One who held the keys.
19.7	**Descensus ad Inferos (Gospel of Nicodemus), Ch. 2** *history*	*“and we were all lighted up, and saw each other. And straightway our father Abraham was united with the patriarchs and the prophets, and at the same time they were filled with joy”*	An early Christian narrative of the descent, cited for no doctrine: light enters the dark regions, which the book reads as Isaiah 9:1-2 fulfilled first among the dead.
19.8	**1 Enoch 22:7** *Charles · history*	*“whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth”*	Abel's spirit pressing a legal suit: the compartment of the murdered innocents, whose posture the book hears again in the souls under the altar crying 'How long' (Revelation 6:9-10).
19.9	**1 Enoch 22:10** *Charles · history*	*“for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime”*	The hollow for sinners not judged in life; the book matches it to the rich man's torment across the chasm (Luke 16:23-26): justice deferred, not canceled.
19.10	**1 Enoch 22:13** *Charles · history*	*“the spirits of men who were not righteous but sinners, who were complete in transgression”*	Enoch's fourth hollow. Beside Revelation 20:13 the book reads his 'nor shall they be raised' as not raised to life, a labeled inference; the doctrine is John's, two exits from the court.
19.11	**Descensus ad Inferos (Gospel of Nicodemus), Ch. 8** *history*	*“The King of glory stretched out His right hand, and took hold of our forefather Adam, and raised him”*	Christ raises Adam by the hand: the book reads it as narrating what Ephesians 4:8-10 declared, the one fallen in a garden raised by the One who died on a cross.
19.12	**Descensus ad Inferos (Gospel of Nicodemus), Ch. 7** *history*	*“All that thou hast gained through the tree of knowledge, all hast thou lost through the tree of the cross: and all thy joy has been turned into grief”*	Hades rebukes Satan, tree of knowledge against tree of the cross; the book calls it Romans 5:17-19 in narrative form, the Adam and Christ reversal in the voice of the early church.
19.13	**Descensus ad Inferos (Gospel of Nicodemus), Ch. 10 (cf. Luke 23:43)** *history*	*“today you shall be with Me in Paradise”*	The thief found already in paradise, the promise kept that day; the book notes Acts 2:27 and John 20:17 set limits the narrative does not, and cites it for no doctrine.
19.14	**Matthew 6:10**	*“Your kingdom come, your will be done, on earth as it is in heaven”*	Answers 'why pray for a kingdom already here?': the prayer asks that the reigning kingdom's will be done on earth as in heaven, a commission disguised as a petition, not a request for arrival.

#	Reference	Text, as the chapter quotes it	What the book does with it
19.15	**Revelation 21:1** *WEB*	*"I saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more."*	The book reads this as the completion of the regime change begun at the cross: a replacement government, not the destruction of the physical universe; the vanished sea is the Temple's laver, not the ocean.
19.16	**Isaiah 65:17** *WEB*	*"For, behold, I create new heavens and a new earth; and the former things will not be remembered, nor come into mind"*	The source John echoes. The book reads Isaiah's new heavens and new earth as covenant blessing language reversing the curses of Deuteronomy 28, not a prediction of a new cosmos.
19.17	**Isaiah 65:20** *WEB*	*"No more will there be an infant who only lives a few days, nor an old man who has not filled his days; for the child will die one hundred years old, and the sinner being one hundred years old will be accursed"*	People still die inside the new heavens and new earth. A death-free cosmic paradise contradicts the passage; the covenant reading absorbs it: the governance changed, not the biology.
19.18	**Isaiah 66:24** *WEB*	*"They will go out, and look at the dead bodies of the men who have transgressed against me; for their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind"*	A second prophecy, the same phrase, and death inside it again: the corpses of covenant rebels. The planetary reading makes Isaiah contradict himself twice; the covenant reading needs no contradiction.
19.19	**2 Peter 3:13** *WEB*	*"But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells"*	'According to his promise' points to Isaiah 65:17, and katoikei means permanent residence. The book reads believers, declared righteous by faith, as the righteousness that dwells on the new earth.
19.20	**Revelation 21:2-3** *WEB*	*"I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. I heard a loud voice out of heaven saying, 'Behold, God's dwelling is with people; and he will dwell with them, and they will be his people, and God himself will be with them as their God.'"*	The city comes 'out of heaven from God'; the text never says to earth. The word is skēnē, tabernacle: the book reads God in a building, then God in His people, then His people in God.
19.21	**Revelation 21:4** *WEB*	*"He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain any more. The first things have passed away."*	Answers 'people still die': the book, marking it as its reading, places this promise in the Holy City beyond the veil, where death truly is no more; projecting it onto this planet mislocates it.
19.22	**Romans 8:19-21** *WEB*	*"For the creation waits with eager expectation for the children of God to be revealed. For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God."*	The strongest case for physical renovation, engaged directly. The book reads the bondage as spiritual, the groaning as the birth pains of Matthew 24:8, and the liberty as delivered when the old order ended in AD 70.
19.23	**Revelation 21:7-8** *WEB*	*"He who overcomes, I will give him these things. I will be his God, and he will be my son. But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."*	To overcome is to believe (1 John 5:4-5). Scripture never numbers the body's death 'first'; the second death is eternal separation from God, which Christ conquered for the believer.
19.24	**John 14:2-3** *WEB*	*"In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again and will receive you to myself; that where I am, you may be there also."*	The rooms are no longer in Sheol but in the Father's house. The book reads 'I will receive you' in two layers: that generation at His coming, and each believer since at death.
19.25	**Hebrews 12:22-23** *WEB*	*"you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, to the festal gathering and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect"*	Why the Bride is a city: the heavenly Jerusalem is named, then its population listed. The book reads the city as the people gathered beyond the veil, and the readers 'have come' already.
19.26	**Revelation 21:16** *WEB*	*"The city is square. Its length is as great as its width."*	A perfect cube like the Holy of Holies (1 Kings 6:20). The book reads 12,000 stadia as the people's numbers; even as a surveyor's figure, about 1,400 miles high, the city is off this planet.
19.27	**Revelation 5:10**	*"You have made them to be a kingdom and priests to our God; and they will reign upon the earth"*	Who are 'the kings of the earth' bringing glory into the city (21:24)? The book answers from Revelation itself: believers made a kingdom and priests, not earthly political rulers.
19.28	**2 Corinthians 12:9** *WEB*	*"My grace is sufficient for you, for my power is made perfect in weakness"*	Why do faithful believers stay sick? Paul's thorn remained; the book reads authority in mortal flesh as sustaining power through suffering, not exemption, which is why this is not the Prosperity Gospel.

Chapter 20: The Anatomy of the Deception

#	Reference	Text, as the chapter quotes it	What the book does with it
20.1	**Matthew 24:29** *WEB*	*"the sun will be darkened, the moon will not give its light, the stars will fall from the sky"*	Standard prophetic vocabulary for the fall of rulers (Isaiah 13:10; Ezekiel 32:7). Jewish hearers knew it as covenant judgment language; the Gentile converts who followed AD 70 heard literal astronomy.
20.2	**Justin Martyr, Dialogue with Trypho 64** *history*	*"you Gentiles who have been all called Christians from his name"*	By about 160 a Jew addresses Christians as Gentiles: the book's witness that the church had passed to readers who did not carry the Hebrew prophetic framework in their bones.
20.3	**Matthew 10:23** *WEB*	*"until the Son of Man has come"*	The horizon of the mission discourse, set on the generation Jesus addressed; the book shows Tertullian moving its predictions forward to his own day, the rule it names Seed 7.
20.4	**Tertullian, Scorpiace 9** *history*	*"which we do not find exemplified in the case of the apostles. For none of them had experience of a father or a brother as a betrayer, which very many of us have"*	Seed 7, the reassignment rule: what was not seen to happen to the apostles was applied to the reader's own day. The book holds that every other seed obeyed this rule.
20.5	**Polycarp, To the Philippians 7** *Lightfoot · history*	*"shall not confess that Jesus Christ is come in the flesh"*	Polycarp, discipled by John, defines antichrist as John's present denier (1 John 4:3), not a coming ruler; the book notes his letter has no future tribulation, Antichrist, or thousand years.
20.6	**Eusebius, Church History 3.39.13** *history*	*"of very limited understanding"*	Eusebius's verdict on Papias, who taught a literal earthly thousand-year kingdom: the historian who preserved the teaching judged that Papias took figurative language literally.
20.7	**Genesis 3:1** *WEB*	*"Has God really said, 'You shall not eat of any tree of the garden'?"*	The first form of deception, the question that erodes the word. The book traces the serpent's four moves and names the form each later seed took from Scripture's own cases.
20.8	**2 Corinthians 10:4-5** *WEB*	*"For the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ."*	The strongholds are thoughts, not stone: the book's mechanism of deception, an idea planted, taught, and defended until questioning it feels like questioning God Himself.
20.9	**1 Timothy 4:1** *WEB*	*"in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons"*	Seed 1. The book reads Paul's warning as describing his own era, then lists Gnosticism, Docetism, Marcionism, Montanism and Arianism as the early fog over the New Testament.
20.10	**Gaius of Rome, in Eusebius, Church History 3.28.2** *history*	*"says that after the resurrection the kingdom of Christ will be set up on earth, and that the flesh dwelling in Jerusalem will again be subject to desires and pleasures"*	Seed 2: Cerinthus, the man John would not share a bathhouse with, taught an earthly, sensual thousand-year kingdom in the first century; the book notes its condemnation came a century and more later.
20.11	**Justin Martyr, Dialogue with Trypho 80** *history*	*"many who belong to the pure and pious faith, and are true Christians, think otherwise"*	Justin held a thousand years in Jerusalem, yet says this in the same chapter; the book shows second-century chiliasm was held by orthodox men and declined by orthodox men.
20.12	**Tertullian, Against Marcion 2.10** *history*	*"in the person of the prince of Tyre it is said in reference to the devil"*	Seed 6: a funeral song over the king of Tyre read as the devil's own history. The book calls it a false origin story that hid the rebel rulers the texts actually describe.
20.13	**Julian, Against the Galilaeans, Book 2, fragment 3** *Wright · history*	*"Such things have often happened and still happen, and how can these be signs of the end of the world?"*	The reassignment rule handed the church's enemies their argument. Julian's word is the disciples' 'consummation' (Matthew 24:3); the book: his objection has no force against the generation that saw the signs.
20.14	**Deuteronomy 18:22** *WEB*	*"When a prophet speaks in Yahweh's name, if the thing doesn't follow, nor happen, that is the thing which Yahweh has not spoken"*	Scripture's test of a prophet. Robert Baxter applied it to his own 1835 rapture date and confessed a lying spirit; the book applies it to every failed date in Seed 15.
20.15	**1 Thessalonians 4:17** *WEB*	*"then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. So we will be with the Lord forever"*	The rapture proof text. The book reads apantēsis as a royal reception: believers go out to meet the arriving King and escort Him in; the church is the honor guard, not the evacuee.
20.16	**1 Thessalonians 4:16** *WEB*	*"the Lord himself will descend from heaven"*	The direction is in Paul's verb: the Lord descends and the meeting is on His road. The book notes nothing in the passage turns Him back toward heaven.
20.17	**Josephus, Wars 7.5.2** *Whiston · history*	*"stood on both sides of the way, and stretched out their right hands, saluting him, and making all sorts of acclamations to him, and turned back together with him"*	The meeting custom performed for Titus at Antioch within months of the Temple's fall: the people went out and returned with him. The book: no one in that crowd was leaving the city.

#	Reference	Text, as the chapter quotes it	What the book does with it
20.18	**Titus 2:13** *WEB*	*"looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ"*	The rapture's popular title. Paul set this appearing beside the grace that 'has appeared' (2:11); the book reads the blessed hope as the first-century church's, vindicated by the signs Josephus and Tacitus record.
20.19	**1 Thessalonians 5:2-3** *WEB*	*"For you yourselves know well that the day of the Lord comes like a thief in the night. For when they are saying, 'Peace and safety,' then sudden destruction will come on them, like birth pains on a pregnant woman."*	What Paul said right after 4:17: the thief is the Lord's own watchword (Matthew 24:43) and the birth pains His word (24:8). The book reads it as the Thessalonians' own day.
20.20	**Josephus, Wars 6.5.3** *Whiston · history*	*"like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them"*	Jerusalem before the war, 'in very great peace and prosperity' and blind to warning; the book sets it beside 'Peace and safety' as the historian's correspondence, not a proof.
20.21	**1 Thessalonians 5:9-10**	*"For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him"*	Two layers in one breath: the wrath was the day's, and that generation was not appointed to it; 'whether we wake or sleep' is each believer's standing, alive together with Him.
20.22	**Revelation 4:1** *WEB*	*"After these things I looked and saw a door opened in heaven; and the first voice that I heard, like a trumpet speaking with me, was one saying, 'Come up here, and I will show you the things which must happen after this'"*	John's own vision, not the church's departure. The book counts eleven mentions of the saints between chapters 4 and 19; only the word ekklesia falls silent, not the people it names.
20.23	**Revelation 22:10** *WEB*	*"Don't seal up the words of the prophecy of this book, for the time is at hand"*	Why every date fails: Scripture names the generation and withholds the day, so every date fell due by AD 70; beside the sealed thunders (10:4) the text gives nothing more to count.
20.24	**John 17:15** *WEB*	*"I pray not that you would take them from the world, but that you would keep them from the evil one"*	Jesus prayed against removal, not for it, and sent His people into the world (17:18). The book: there is no lifeboat coming; we are the rescue.

Chapter 21: The Invisible War

#	Reference	Text, as the chapter quotes it	What the book does with it
21.1	**Ephesians 6:12** *WEB*	*"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places."*	The book reads Paul's four terms as four ranks of an organized rebel hierarchy rather than synonyms: architects, commanders, world rulers and spiritual operatives. This frames the whole chapter.
21.2	**Psalm 82:6-7** *WEB*	*"You are gods, all of you are sons of the Most High. Nevertheless you shall die like men, and fall like one of the rulers"*	God's sentence on the rulers allotted the nations at Babel. The book reads the verdict as the revocation of their grant of authority, stripped at the cross and enforced when the old order closed.
21.3	**Daniel 10:13** *NASB95*	*"But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia."*	A spiritual prince over Persia withstood God's messenger for twenty-one days. The book takes it as proof that rulers over nations were real, and that prayer engages the unseen realm.
21.4	**1 Enoch 8:1** *Charles · history*	*"And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them"*	The Watchers' catalog of forbidden knowledge, each teacher with a named portfolio. The book reads it as the oldest witness that the rebel spirits are specialized, with warfare and vanity under one instructor.
21.5	**1 Enoch 9:6** *history*	*"taught all unrighteousness on earth and revealed the eternal secrets which were preserved in heaven, which men were striving to learn"*	The archangels' report on Azazel. From the closing phrase the book draws that humanity wanted what the Watchers supplied: the corruption was a transaction, not one-sided.
21.6	**1 Enoch 19:1** *Charles · history*	*"their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods"*	Enoch's witness that the Watcher intervention turned worship toward demons. The book sets it beside Deuteronomy 32:17, Psalm 106:37-38 and 1 Corinthians 10:20, which say the same of sacrifice.
21.7	**Job 1:12** *WEB*	*"Behold, all that he has is in your power. Only on himself don't stretch out your hand"*	God hands Satan jurisdiction over Job's possessions with an explicit boundary. This is the book's chief example of the permission structure: the enemy acts only within limits God sets.
21.8	**Luke 22:31** *WEB*	*"Simon, Simon, behold, Satan asked to have all of you, that he might sift you as wheat"*	The book reads Satan's request as a formal demand filed before the divine court for the right to test, the permission structure of Job carried into the New Testament.
21.9	**Revelation 20:3** *WEB*	*"that he should deceive the nations no more"*	The stated purpose of the binding. The book reads it as the revocation of one specific permission, the deception of the nations, not the end of all evil or all demonic activity.

#	Reference	Text, as the chapter quotes it	What the book does with it
21.10	**Ephesians 4:27** *WEB*	*“don’t give place to the devil”*	The book reads topos as legal ground: sin opens a jurisdictional door to the enemy and righteousness closes it, so the permission structure works both ways.
21.11	**2 Corinthians 11:3** *WEB*	*“as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ”*	Paul names the mind as the target of the serpent's craftiness. The book's point: the invisible war lands on thoughts, and the hands follow the thoughts on their own.
21.12	**Ezekiel 28:5** *WEB*	*“By your great wisdom and by your trading you have increased your riches, and your heart is lifted up because of your riches”*	The oracle gives the order of the fall: wisdom and trade, then riches, then the lifted heart. The book reads trade as the root the church has overlooked and pride as its fruit.
21.13	**Deuteronomy 8:13-14** *WEB*	*“When your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; then your heart might be lifted up, and you forget Yahweh your God”*	Moses forecast Israel's fall in the same order as Tyre's: multiplied wealth, the lifted heart, then forgetting God. The book calls Mammon the on-ramp to the list of sins.
21.14	**Matthew 13:22** *WEB*	*“the cares of this age and the deceitfulness of riches choke the word”*	Jesus' own words that riches deceive. The book's key text that deception belongs to mammon by its nature, not something the enemy attaches to it from outside.
21.15	**2 Peter 2:3** *WEB*	*“In covetousness they will exploit you with deceptive words”*	The book notes the merchant's verb: false teachers will make merchandise of you. Peter joins covetousness, fabricated words and the trading of people, and the people traded are the church.
21.16	**Josephus, Antiquities 20.8.8** *Whiston · history*	*“the poorer sort of the priests died for want”*	Josephus witnesses the high priests' servants taking the tithes from the threshing floors. The book uses it to name the Temple establishment's gain, in the words of a man who watched it taken.
21.17	**John 11:47-48** *WEB*	*“If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation”*	The council's fear names the place, the Temple, before the nation. The book reads it as the threat to a gain, the step that leads to the rationale and the paid lie.
21.18	**Matthew 28:12-15** *WEB*	*“When they were assembled with the elders and had taken counsel, they gave a large amount of silver to the soldiers, saying, ‘Say that his disciples came by night and stole him away while we slept.”*	The book calls this the oldest documented campaign of paid disinformation in the Christian record: a council, a payment, a scripted story, promised protection, and soldiers who did as told.
21.19	**Justin Martyr, Dialogue with Trypho 108** *history*	*“his disciples stole him by night from the tomb”*	Justin records the same establishment sending men abroad to say the disciples stole the body. The book reads it as the council's paid story still on the road a century later.

Chapter 22: The Visible Machinery

#	Reference	Text, as the chapter quotes it	What the book does with it
22.1	**Romans 1:28** *WEB*	*“Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting”*	The book applies Paul's judicial release to the Kenosha chyron: a mind given over constructs its own false narrative, without needing a demon to whisper instructions.
22.2	**1 Samuel 8:11-17** *WEB*	*“he will take your sons and appoint them as his servants, for his chariots and to be his horsemen ... He will take your daughters ... He will take your fields, your vineyards, and your olive groves, even your best ... and you will be his servants”*	Samuel's warning of what concentrated human authority takes. The book reads in it the pattern of power, authority and control it finds in the capture of the justice system.
22.3	**1 Enoch 19:1** *Charles · history*	*“into sacrificing to demons as gods”*	Recalled from Chapter 21: the Watcher corruption of worship led to sacrifice to demons. The book sets modern abortion beside the tophet and Hinnom as the same old pattern of sacrificing the youngest.
22.4	**Proverbs 22:7** *WEB*	*“The rich rule over the poor. The borrower is servant to the lender”*	The book's one-line description of money made of debt: the farther a borrower stands from where money is made, the more of his labor goes to those who stand nearer.
22.5	**Deuteronomy 28:44** *WEB*	*“He will lend to you, and you won’t lend to him. He will be the head, and you will be the tail”*	The covenant curse mirrors the blessing of 28:12-13. The book's point is that debt, in the covenant's own terms, is the condition of a people under judgment.
22.6	**Nehemiah 5:3-5** *WEB*	*“We are mortgaging our fields, our vineyards, and our houses ... we bring our sons and our daughters into bondage”*	What the debt ladder sounds like from the bottom rung when the law's release clock is ignored. The book notes that Nehemiah stopped the bondage in a day.
22.7	**Luke 16:13** *WEB*	*“You aren’t able to serve God and Mammon”*	Jesus names Mammon as master of the debt mechanism and sets it opposite God. The book closes its five-step reading of money made of debt with this verse.

#	Reference	Text, as the chapter quotes it	What the book does with it
22.8	**2 Peter 2:3** *WEB*	*“In covetousness they will exploit you with deceptive words”*	The book applies Peter's warning to the prosperity gospel's seed-faith machinery: they will make merchandise of you, and the congregation is the cargo.
22.9	**Ephesians 6:12** *WEB*	*“For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world’s rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places”*	Set against a statesman's counterterrorism tools. The book's point is that Paul wrote this to a congregation: the structure he named is removed by the church or not at all.
22.10	**1 Corinthians 14:26** *WEB*	*“When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, or has an interpretation. Let all things be done to build each other up”*	The apostolic gathering was participatory, each one bringing something. The book sets it against the one-way communication model that survived the Reformation untouched.
22.11	**Genesis 3:1** *WEB*	*“Has God really said, ‘You shall not eat of any tree of the garden’?”*	The first of the serpent's four moves the book uses to test any voice: make God's word doubtful, deny the judgment, accuse the Judge, offer the crown.
22.12	**1 John 4:1** *WEB*	*“don’t believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world”*	John's command is the template the book gives for testing every voice, from an alleged alien transcript to a pulpit or a campus movement, by the serpent's four moves.
22.13	**Matthew 7:16** *WEB*	*“By their fruits you will know them”*	After the four questions comes the test Jesus gave: look at the fruit. The book applies it to any voice, whatever costume the messenger wears.
22.14	**Proverbs 6:19** *WEB*	*“he who sows discord among brothers”*	The enemy's fruit as the book names it: a voice that leaves a city, a church or a family more divided than it found them has shown its father.

Chapter 23: The Restoration

#	Reference	Text, as the chapter quotes it	What the book does with it
23.1	**1 Corinthians 4:15** *WEB*	*“For though you have ten thousand tutors in Christ, you don’t have many fathers. For in Christ Jesus, I became your father through the Good News”*	Paul as a spiritual father. The book argues the church was designed to supply fathers for the fatherless children in its pews, a function and not a metaphor.
23.2	**Luke 11:52** *WEB*	*“Woe to you lawyers! For you took away the key of knowledge. You didn’t enter in yourselves, and those who were entering in, you hindered”*	Jesus' woe on those who took away the key of knowledge. The book likens it to mentors who refuse to train the next generation and lock the door behind them.
23.3	**Matthew 10:8** *WEB*	*“Freely you received, so freely give”*	Jesus threw the hoarding system open. The book's point: knowledge that is hoarded dies, and wisdom that is not transferred is wasted.
23.4	**Matthew 25:8**	*“Give us some of your oil, for our lamps are going out”*	The oil could not be borrowed. The book reads it as the Spirit's own supply in each believer; the bridegroom came to that generation, but the lesson of the oil still holds.

Chapter 24: Rebuilding the Village

#	Reference	Text, as the chapter quotes it	What the book does with it
24.1	**Matthew 18:20** *WEB*	*“Where two or three are gathered together in my name, there I am in the middle of them”*	In the matchstick vision, gathered flames merge and burn brighter. The book reads Christ's presence among two or three as spiritual reality, not metaphor.
24.2	**2 Timothy 1:6** *WEB*	*“Stir up the gift of God which is in you”*	The book's point is that the Spirit's fire spreads by proximity, flame to flame and life to life, not through programs or campaigns.
24.3	**Tertullian, Apology 39** *history*	*“See, they say, how they love one another”*	Tertullian puts these words in outsiders' mouths. The book uses them to show the early church, meeting in homes, grew by a community so compelling that the watching world remarked on its love.
24.4	**Matthew 10:8** *WEB*	*“Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give”*	The book reads the commission as standing orders for every believer in every generation: not temporary, not limited to the twelve, and not withdrawn after the first century.
24.5	**John 14:12** *WEB*	*“He who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father”*	Jesus promised greater works to those who believe. The book argues that the absence of miracles in Western churches shows a domesticated church, not a passed age of miracles.

#	Reference	Text, as the chapter quotes it	What the book does with it
24.6	**Mark 6:5-6** *WEB*	*"He marveled because of their unbelief"*	At Nazareth Jesus could do no mighty work. The book's point: unbelief walls people off from the power in front of them, and cessationist theology becomes self-fulfilling.
24.7	**Luke 10:19** *WEB*	*"Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you"*	The badge of delegated authority over all the power of the enemy. The book argues the believer facing demonic oppression need not ask whether God wants the person free.
24.8	**Matthew 28:18-19**	*"All authority has been given to me in heaven and on earth. Go"*	All authority given to Christ, then the command to go. The book reads it with Luke 10:19 as a commission that makes permission-seeking prayer over the enemy's works unnecessary.
24.9	**Acts 16:18** *NASB95*	*"turned and said to the spirit, 'I command you in the name of Jesus Christ to come out of her!' And it came out at that very moment"*	Paul at Philippi shows the apostles used the badge: a direct command in the name of Jesus Christ, and the spirit left at that very moment.
24.10	**Luke 22:42** *WEB*	*"Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done"*	The book's line between authority over external enemies and yielding to God's sovereign purpose. Gethsemane's submission is not weak faith but the highest trust a Son could offer.
24.11	**Hosea 4:6**	*"My people are destroyed for lack of knowledge"*	The book reads it as believers destroyed not for lack of God's willingness or power but for not knowing the authority they carry, because the transfer of spiritual knowledge was severed.
24.12	**James 1:6-8** *WEB*	*"But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed."*	James describes the forked filament of the book's vision: the double-minded believer sends out a prayer and diverts it with doubt before it arrives.
24.13	**Job 42:7** *WEB*	*"you have not spoken of me the thing that is right, as my servant Job has"*	The book uses God's verdict on Job's friends against reading Job 3:25 as fear causing calamity: the deaths came by sovereign permission, not a father's anxious prayers.
24.14	**Mark 5:36** *WEB*	*"Don't be afraid, only believe"*	Spoken to Jairus after news of his daughter's death. The book reads it as the whole filament teaching in one command: do not let fear fork the prayer.
24.15	**Mark 11:23** *WEB*	*"Whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening, he shall have whatever he says"*	One of the texts the book cites for undivided faith in prayer, while warning that suffering despite faithful prayer is not evidence that one's faith fell short.

Chapter 25: Fulfilled Kingdom Theology

#	Reference	Text, as the chapter quotes it	What the book does with it
25.1	**Matthew 24:34** *NASB95*	*"this generation will not pass away until all these things take place"*	The book's clock: "this generation" means the generation standing before Jesus, so every Olivet event falls within it. Even Gentry and Sproul accept this time text.
25.2	**Revelation 22:10**	*"do not seal up the words of the prophecy of this book, for the time is near"*	John is told not to seal the book because the time is near, the reverse of Daniel's sealing for a distant time (Daniel 12:4). The contrast works only if "near" means near.
25.3	**Hebrews 9:26** *NASB95*	*"but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself"*	The consummation of the ages, in the past tense: the book dates the cross at the end of the ages and reads it as God's once-for-all reckoning with sin.
25.4	**John 5:24** *WEB*	*"Most certainly I tell you, he who hears my word and believes him who sent me has eternal life, and doesn't come into judgment, but has passed out of death into life"*	Present "has" and perfect "has passed": the book shows eternal life, the life of the age to come, is a present possession, the crossing from death to life already made.
25.5	**1 Enoch 93:7** *Charles · history*	*"the house of glory and dominion shall be built for ever"*	Solomon's Temple is built "for ever" and burned in the very next week (93:8). The book cites it as a Second Temple witness that "for ever" assigns an order, not a duration.
25.6	**Matthew 24:3** *NASB95*	*"Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"*	One question in three parts, all tied to the Temple's stones. "The end of the age" is synteleia tou aiōnos, the close of the old order, not the end of the planet.
25.7	**Tobit 14:5** *WEB · history*	*"will build the house, but not like to the former house, until the times of that age are fulfilled"*	A Jewish book written before Jesus binds the second Temple's standing to the running out of an age, the very question the disciples asked about the house before them.
25.8	**1 Corinthians 10:11** *NASB95*	*"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come"*	Plural "ends of the ages" with a perfect verb: about AD 55 Paul writes that the ends have arrived and the arrival stands, fifteen years before the city fell.

#	Reference	Text, as the chapter quotes it	What the book does with it
25.9	**Hebrews 8:13** *NASB95*	*"whatever is becoming obsolete and growing old is ready to disappear"*	The old covenant was near to vanishing while the Temple still stood, about AD 64. The book notes that a covenant ready to disappear then did disappear in AD 70.
25.10	**Hebrews 10:37** *NASB95*	*"Yet in a very little while, He who is coming will come, and will not delay"*	Habakkuk 2:3 applied to the letter's own readers: the coming one will come and not delay. The book asks how two thousand years can be "a very little while."
25.11	**James 5:8** *NASB95*	*"the coming of the Lord is near"*	A perfect tense, has drawn near and stands near; with 5:9, the Judge standing at the door. The book reads it as days, not centuries, written to people who would open the door.
25.12	**1 Peter 4:7** *NASB95*	*"The end of all things is near"*	The same perfect James used. With 4:17, judgment beginning with God's household, Peter places the end inside his readers' generation, about AD 64.
25.13	**1 John 2:18** *NASB95*	*"Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour"*	John reasons from fact to hour: antichrists have appeared, so it is the last hour. He does not write that the last hour is coming.
25.14	**Daniel 12:7** *NASB95*	*"as soon as they finish shattering the power of the holy people, all these events will be completed"*	Daniel's measure: all ends when the power of the holy people is shattered, which the book places in the summer of AD 70 with Temple, priesthood and city.
25.15	**Luke 17:21** *NASB95*	*"the kingdom of God is in your midst"*	The kingdom was present because the King was present. The book's case that the kingdom arrived in full, "already/already," and was never postponed.
25.16	**Matthew 12:29** *WEB*	*"How can one enter into the house of the strong man and plunder his goods, unless he first bind the strong man? Then he will plunder his house"*	The binding of Satan began in Jesus' ministry and was secured at the cross. The strong man is bound, and the book says the church is the instrument plundering his house.
25.17	**1 Enoch 15:8-12** *Charles · history*	*"And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling."*	The source of the book's fifth category: spirits of the dead giants, born of Watchers and women, dwelling on earth; the book reads them as the demonic spirits believers have authority over.
25.18	**Tertullian, Apology 22** *history*	*"it is our sacred scriptures which record how certain angels, who fell of their own free will, produced a still more fallen race of demons, who were condemned by God together with their progenitors and with that prince to whom we have already alluded"*	About AD 197 Tertullian distinguished angels who fell, a race of demons descended from them, and a prince over both: three categories the book finds in its rebel structure.
25.19	**1 Enoch 16:1** *Charles · history*	*"from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement; thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless"*	The spirits "destroy without incurring judgement": the sentence falls on the Watchers and the godless, not the giants' spirits, which the book takes as why they still operate. Cited for shape, not timeline.
25.20	**2 Corinthians 5:1** *WEB*	*"For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens"*	The resurrection body is from God, not made with hands, and in the heavens: the book's geographic marker that the raised body belongs to heaven, not to the earth.
25.21	**1 Corinthians 15:50** *WEB*	*"flesh and blood can't inherit God's Kingdom; neither does the perishable inherit imperishable"*	Flesh and blood and the perishable cannot inherit. Against Irenaeus and Ware, the book argues perishability belongs to the body sown, so the raised body is not the old one regathered.
25.22	**Irenaeus, Against Heresies 5.9.1, 4** *history*	*"the flesh does not inherit, but is inherited"*	About AD 180 Irenaeus read "flesh and blood" as flesh without the Spirit to answer the heretics. The book answers that Paul's next clause makes perishability, not want of the Spirit, the issue.
25.23	**Athenagoras (attributed), On the Resurrection of the Dead 25** *Pratten · history*	*"it is impossible for the same men to be reconstituted unless the same bodies are restored to the same souls"*	A treatise of about AD 177 answers "With what kind of body?" by reassembly of the same matter; the book notes it never quotes 15:50 and still calls resurrection immortality "by means of change."
25.24	**2 Maccabees 7:11** *history*	*"I got these from Heaven, and because of His laws I disdain them, and from Him I hope to get them back again"*	Wright's witness that resurrection meant getting the body back. The book grants the expectation but sets beside it 2 Baruch, where the righteous are then transformed.
25.25	**2 Baruch 51:10** *history*	*"from beauty into loveliness, and from light into the splendor of glory"*	In 2 Baruch the raised righteous become like the angels and equal to the stars; the book reads this as a celestial form suited to heaven, not reconstituted flesh, against Wright.

#	Reference	Text, as the chapter quotes it	What the book does with it
25.26	**Hebrews 9:27** *WEB*	*"it is appointed for men to die once, and after this, judgment"*	One death, then judgment, with no waiting room of twenty centuries: the book's standing court, where each person since AD 70 is judged at death, a stricter reckoning than a postponed one.
25.27	**Isaiah 9:7** *WEB*	*"Of the increase of his government and of peace there shall be no end"*	The book's answer to when God deals with sin: the earth's continuance is promise, and God deals with sin by filling the earth through the gospel, not by ending it.
25.28	**Irenaeus, Against Heresies 5.36.1** *history*	*"neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it), but the fashion of the world passes away"*	Even Irenaeus, who looked for an earthly kingdom, held that creation is not annihilated but its fashion passes. The book uses him to show the earth continuing is no embarrassment.

Chapter 26: The Line in the Sand

#	Reference	Text, as the chapter quotes it	What the book does with it
26.1	**Matthew 28:18-19** *WEB*	*"All authority has been given to me in heaven and on earth. Go and make disciples of all nations"*	All authority, not partial: the book reads it as already issued to believers, the sheriff's badge of Chapter 24, not waiting for a rapture or a future coming.
26.2	**Colossians 2:15** *WEB*	*"Having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it"*	The cross stripped the principalities and powers. The book reads it as every tier of the rebel hierarchy disarmed and stripped of its categorical authority.
26.3	**Luke 10:19** *WEB*	*"Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you"*	The delegation of reclaimed authority to His people. The book argues the problem was never authority but a lack of awareness, itself the fruit of the Grand Deception.
26.4	**2 Corinthians 10:4-5** *WEB*	*"For the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, throwing down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ"*	The weapons are not of the flesh: the book's case for tearing down strongholds and thrones by united prayer, not violence or politics, and for taking hostile thoughts captive.
26.5	**1 John 2:18** *WEB*	*"even now many antichrists have arisen"*	Many antichrists, plural and active when John wrote. The book uses it to describe an antichrist spirit whose fruit readers can test against what the institutions produce.
26.6	**1 John 3:4**	*"sin is lawlessness"*	Lawlessness, from the same letter that names the antichrists, is one of the attributes the book lists so readers can discern the antichrist spirit by its fruit.

Chapter 27: From the Tombs to the Throne

#	Reference	Text, as the chapter quotes it	What the book does with it
27.1	**1 John 3:8** *WEB*	*"To this end the Son of God was revealed: that he might destroy the works of the devil"*	The mission that set the dominoes falling: Jesus came to destroy the devil's works, reclaiming authority, power, dominion and death. The book says believers keep pushing the rest over.
27.2	**Matthew 12:28** *WEB*	*"If I by the Spirit of God cast out demons, then God's Kingdom has come upon you"*	Casting out demons by the Spirit shows the kingdom has come. The author ties it to his own deliverance: the strongman bound, his house plundered, and the plunder includes the reader.
27.3	**1 Corinthians 15:26**	*"the last enemy that will be abolished is death"*	The passage critics cite most against the framework. The book reads Paul's chapter as one argument, with death the last holdout of the old order, put down at AD 70.
27.4	**1 Corinthians 15:20**	*"But now Christ has been raised from the dead. He became the first fruit of those who are asleep."*	The verdict governing everything after it: Christ has been raised, past tense. The book reads verses 23 to 28 as building on a completed victory, not predicting a distant event.
27.5	**Luke 1:33** *WEB*	*"there will be no end"*	No end to His kingdom: the book reads the "until" of 1 Corinthians 15:25 as marking the goal of the conquest, not the close of His reign.
27.6	**1 Corinthians 15:54**	*"then what is written will happen: 'Death is swallowed up in victory'"*	Paul fixes the point when death is swallowed up. Written about AD 55, it came to pass, the book argues, at AD 70 when the order holding the dead in Hades was dismantled.
27.7	**1 Corinthians 15:56**	*"The sting of death is sin, and the power of sin is the law."*	Paul's key to which death he means: the death administered through the Law, the ministry of death. The book notes katargeō is the verb used both of death's undoing and of the old covenant's end.

#	Reference	Text, as the chapter quotes it	What the book does with it
27.8	**Mark 9:29** *WEB*	*“This kind can come out by nothing but by prayer and fasting”*	The disciples' failure was not of delegated authority but of preparation and discernment. The book notes the earliest Greek text, as the SBL edition prints it, reads “prayer” alone, which sharpens the point.
27.9	**James 5:16** *WEB*	*“Confess your sins to one another and pray for one another, that you may be healed”*	The text links unresolved sin and affliction. The book says no one can know when hidden sin hinders healing, and refuses to blame the sufferer's faith.
27.10	**James 1:2-4** *WEB*	*“Count it all joy, my brothers, when you fall into various temptations, knowing that the testing of your faith produces endurance. Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing”*	Trials are a testing ground that produces endurance and maturity (teleios). The book reads such suffering as formative, not punishment or proof of weak faith.
27.11	**Romans 5:3-5** *WEB*	*“We also rejoice in our sufferings, knowing that suffering produces perseverance; and perseverance, proven character; and proven character, hope; and hope doesn’t disappoint us, because God’s love has been poured into our hearts through the Holy Spirit who was given to us”*	Suffering is not wasted: each link, perseverance, character, hope, is forged by the one before. Part of the book's answer to why suffering continues under a reigning King.
27.12	**Romans 8:28-29** *WEB*	*“We know that all things work together for good for those who love God, for those who are called according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son”*	The good is Christlikeness, conformity to the Son's image. The book says this goal needs a present King shaping His people, not a future kingdom.
27.13	**Acts 3:6** *WEB*	*“In the name of Jesus Christ of Nazareth, get up and walk!”*	Peter commands rather than asks: the book's model for praying with delegated authority, not as a beggar, where God has already revealed His will.
27.14	**Luke 10:19** *WEB*	*“Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you”*	The closing charge: authority over all the power of the enemy is already in the believer's hand, so step out of the waiting room and push the next domino over.

Key Timeline (Appendix C)

The dates the argument turns on, as the book's Appendix C gives them.

Date	Event
c. 1387 BC	Soleb Temple inscription: earliest known reference to Yahweh
c. 1200 BC	Ugaritic tablets (Ras Shamra): Baal Cycle, seventy sons of Athirat
c. 587 BC	Babylonian destruction of Solomon's Temple; exile begins
c. 538 BC	Decree of Cyrus; return from exile
c. 516 BC	Second Temple completed
c. 430 BC	Malachi; beginning of prophetic silence
323 BC	Death of Alexander at Babylon; the wars of the Diadochi begin (Chapter 8)
301 BC	Battle of Ipsus; Alexander's empire settles into four successor kingdoms (Chapter 8)
175 BC	Antiochus IV Epiphanes seizes Seleucid throne
171 BC	Murder of Onias III, last legitimate Zadokite high priest
167 BC	Abomination of desolation: altar of Zeus erected in Temple
164 BC	Maccabean rededication of the Temple (Hanukkah)
63 BC	Pompey conquers Jerusalem; Roman period begins
c. 4 BC	Birth of Jesus Christ
c. AD 30	Crucifixion, resurrection, and ascension of Jesus
AD 49-52	Paul's epistles to the Thessalonians (man of lawlessness; fulfilled by John of Gischala, see Appendix A)
AD 62	James, the Lord's brother, stoned at the instigation of the high priest Ananus (Antiquities 20.9.1; Chapter 13)
AD 64	The fire of Rome and Nero's persecution of the Christians (Tacitus, Annals 15.44; Chapters 12 and 15)
about AD 65 (AD 64 to 66)	Book of Revelation written, while Nero was emperor
AD 66	Jewish revolt begins; Cestius Gallus repelled; Christians flee to Pella
AD 67	Vespasian's Galilean campaign; destruction across northern Israel
AD 68	Idumean army enters Jerusalem; murder of the former high priest Ananus ben Ananus by the Idumeans (the restrainer removed, 2 Thessalonians 2:7); John of Gischala, "beginning to tyrannize," sets up "a monarchical power" among the Zealots (Wars 4.7.1; man of lawlessness revealed, 2 Thessalonians 2:3-4)
June AD 68	Death of Nero; the year of the four emperors begins (Chapters 12 and 14)
AD 69-70	Simon bar Giora admitted to the city in Nisan of 69, John of Gischala and the Zealots shut up in the Temple (Wars 4.9.12); John, "who had seized upon the temple" (Wars 5.6.1), holds it as his headquarters and takes the inner court at the last Passover (5.3.1); Titus besieges and destroys Jerusalem and the Second Temple
AD 70, the tenth of Av (the ninth by the tradition)	the Temple burned, on the day of the month the first Temple had burned (Wars 6.4.5, 6.4.8; Chapter 11)
AD 73 or 74	Fall of Masada; end of Jewish-Roman War