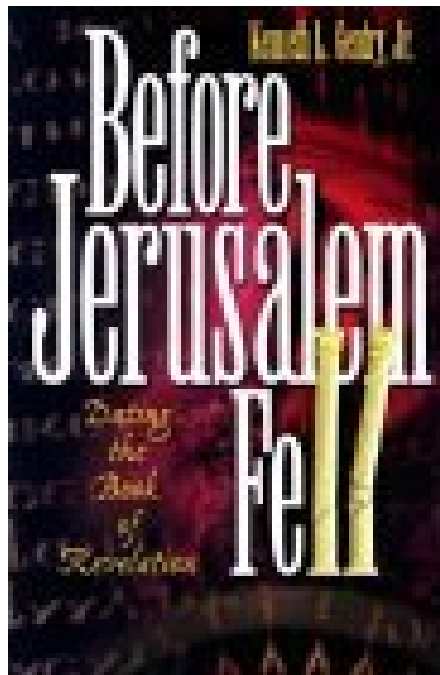




Before Jerusalem Fell: Dating the Book of Revelation

Kenneth L. Gentry Jr.

[Download now](#)

[Read Online](#) ➔

Before Jerusalem Fell: Dating the Book of Revelation

Kenneth L. Gentry Jr.

Before Jerusalem Fell: Dating the Book of Revelation Kenneth L. Gentry Jr.

A major key to understanding Bible prophecy is understanding to whom Revelation was written and when it was written. An incredibly important study.

Before Jerusalem Fell: Dating the Book of Revelation Details

Date : Published October 28th 1998 by American Vision (first published November 1st 1989)

ISBN : 9780915815432

Author : Kenneth L. Gentry Jr.

Format : Paperback 409 pages

Genre : Religion, Theology, History, Nonfiction, Christianity



[Download Before Jerusalem Fell: Dating the Book of Revelation ...pdf](#)



[Read Online Before Jerusalem Fell: Dating the Book of Revelation ...pdf](#)

Download and Read Free Online Before Jerusalem Fell: Dating the Book of Revelation Kenneth L. Gentry Jr.

From Reader Review Before Jerusalem Fell: Dating the Book of Revelation for online ebook

Lynn Alan Heath says

This book is very well documented and most definitely presents the book of Revelation as written more than likely before A.D.70 when Jerusalem and her temple were destroyed by the Roman army led by Titus. This would place its writing during the Roman Emperor Nero Caesar rather than during Domitian as believed by the majority of scholars. The evidence is overwhelming and changes how we, centuries removed from its writing, would interpret the signs and symbols. As with Foy Wallace jr, I have always regarded the apocalypse as being written *Before Jerusalem Fell* .

Douglas Beaumont says

The most important and far-reaching book I know of concerning the early date of The Book of Revelation. Thorough without being over-the-top detail-wise. Plenty of notes for those who wish to go deeper. I'm convinced already though.

Todd Wilhelm says

Gentry makes a clear and convincing case for the book of Revelation to have been written in A.D. 65 or 66. If this book would attain wide readership among average American Christians, which, unfortunately I doubt it will, it could result in a radical restructuring of the average evangelical's worldview.

"My confident conviction is that a solid case for a Neronic date for Revelation can be set forth from the available evidences, both internal and external. In fact, I would lean toward a date after the outbreak of the Neronic persecution in late A.D. 64 and before the declaration of the Jewish War in early A.D. 67. A date in either A.D. 65 or early A.D. 66 would seem most suitable. My hope is that the debate will be renewed with vigor and care, for the matter is more than a merely academic or intellectual exercise; it has ramifications in the area of practical Christianity.

The resolution of the question of the dating of Revelation has far-reaching practical implications for the average Christian. As noted in our opening comments, fascination with Revelation is an extremely widespread phenomenon in American Christianity. Almost certainly this fascination will continue. The importance of Revelation for eschatological inquiry lends it an especially influential role in the development and implementation of a Christian worldview. Hence, it is of grave ethical and cultural significance in that it impacts on the Christian's view of history.

On the one hand, if Christianity's eschatological expectation is that of an imminently portending and dismally precipitous decline and extinction of Christian influence in our day, as much of current Christian literature suggests, then our Christian endeavor will be powerfully bent in one direction. And it must necessarily be turned away from the implementation of long-term Christian cultural progress and dominion. If Revelation's judgments are yet to occur and lie in our future, then we must expect and prepare for the worst.

On the other hand, if the expectation held by the Christian community is of a sure hope for progress and victory, then the focus of Christian enterprise will be of a constructive and future-oriented nature. Our cultural endeavor will not be in despite of our eschatology, but in light of it. In this regard, if Revelation's judgments lie in the past and punctuate the close of the old order in preparation for a divinely wrought novus ordo seclorum in which God will be engaged in "reconciling the world to Himself" (2 Cor. 5:19) and "drawing all men" to Christ (John 12:31), then the Church can confidently seek to bring "every thought captive to the obedience of Christ" (2 Cor. 10:5). We also noted in the beginning of our inquiry that a serious confusion as to the nature and message of Revelation is partly responsible for the cultural defeatism and retreatist pietism so influential in twentieth century Christianity. There we observed that one reason for confusion as to the Church's future is due to a radical misunderstanding of the date of the writing of Revelation. If Revelation is inadvertently dated after the events it prophesies as future, the way is opened to a radical misconstruing of its message. Indeed, not only has the message been misread in such circumstances, but it has been wholly inverted, placing in our future what really lies in our past. Hence, the significance of the date of Revelation."

David Carraway says

Gentry does an excellent job of showing the significance of the fall of Jerusalem in 70AD as it relates to Israel's covenant relationship to God. He presents some very strong evidence showing that Nero Caesar fits the description of the beast of Revelation quite well and that the Jews are the ones being judged for the blood of the saints and Jesus' martyrs. Stopping short of the full preterist view he presents that the majority of the prophecies in Scripture (including most of Revelation) were fulfilled at the fall of Jerusalem. This book is a more in depth presentation of his book "The Beast of Revelation".

Billy says

Interesting reading. Good book but needs to re-examine the early church fathers and its facts. A Partial-Preterist view.

Todd Luallen says

Easily the best, and most well researched book on the topic of the dating of the writing of Revelation. Excellent work, with significant eschatological ramifications.

Hannah Simmons says

A hard book for a low commentary person like me--but excellent otherwise--the studying Gentry has done is AMAZING!

Justin Andrusk says

I really enjoyed this book and I think the content contained is desperately needed within the church. For the past two decades for church has been flooded with dispensational propaganda with very little substance behind it. This book presents data driven arguments for the early dating of the book of Revelation. I really like how the author provides both external and internal evidence for his arguments along with addressing a number of objections to the early date of Revelation.

What sealed the deal for me was the both the internal evidence along with the Jewish motifs in the book itself, which makes little sense if it was written after 70 A.D.

John says

Excellent argument for a pre-70 AD date of the Revelation. Such an argument needs to be considered when studying biblical eschatology.

Mark Sequeira says

A good book if not a great one. Changed my mind about the dating of the N.T. on a whole towards an earlier dating and made me read John A. T Robinson's - 'Redating the New Testament.'
(Download free here: richardwaynegarganta.com/redating-tes...)

Don't be misled this book covers a TON beyond the date of Revelation! It includes a N.T. times understanding of the Beast of Revelation, the symbology, ties to O.T. types and scriptures, etc. Whether you agree or disagree, you cannot afford to be ignorant of the arguments and proofs in this book.

Frank Peters says

This book was not at all what I expected, yet much better than I expected. I thought that this was a book on preterism (a theological view that ALL prophecies have already been fulfilled). Instead the book is all about the dating of the book of Revelation. This confusion is rather embarrassing on my part, as the title and abstract of the book are pretty clear. This was not a topic I was interested in, and fully expected to struggle through the reading of the book. Instead, I was enthralled and was happy to pick up the book at every opportunity.

The main point of the book is that most of the prophecies in Revelation have been fulfilled through Nero and the Jewish war that started in his reign. His arguments are convincing, and from my perspective fairly exciting. I was never happy with the Anglo-American dispensational interpretations of Revelation – especially as they seemed to think that suffering was only significant for biblical prophecy when it would take place in the USA. This semi-preterist view on the other hand is straight forward and makes a lot more sense historically and theologically. As a pan-millennialist, I am not yet convinced but am extremely sympathetic to what was presented, and will continue to mull over what was written.

Genni says

I will not lie. The decidedly more hopeful worldview of partial preterism is extremely appealing to me. Growing up under my grandfather's classic dispensational preaching (of the hell, fire, and brimstone variety) left me with a lot of fear concerning the eschaton. However hopeful preterism is does not make it true, though. That is why I was happy to find Gentry's early date advocacy for the Revelation well-researched and well-founded.

Although preterism does not necessarily follow from establishment of an early date, the use of internal evidence for an early date makes a strong case for preterism in and of itself. Gentry presents the "self-witness" of Revelation convincingly, covering in detail almost every correlation between the prophecies and their first century fulfillment. He addresses the problems and rebuttals against the self-witness thoroughly. My only issue with this section of the book is that he completely ignores the two witnesses.

I find the weakest part of the book to be the portion dealing with external evidences. For example, most late date advocates must rely almost solely on the testimony of Iraneaus to support their position. The most Gentry can do is cast doubt on Iraneaus as a reliable source. I feel the shadow he casts with this doubt is long, though not long or dark enough to make the controversy surrounding Iraneaus conclusive either way.

Ultimately, I think Gentry is successful in making a case for an early date. At the very least, I think late date advocates must admit that either position is not entirely conclusive.

Am I ready to call myself a preterist, partial or evangelical? Not quite. Will definitely require more reading to cover all aspects of the position before I can commit.

Joshua Simon says

Great look at the dating of Revelations, especially from an external perspective. However, I felt a little more time could have been spent looking at the internal evidence of an early date.
