

Victorious Eschatology

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Excerpt from Chapter One



I. Understanding Matthew 24

In this section we will study Matthew 24, a passage which has become known as the “Olivet Discourse” because Jesus gave this teaching to His disciples while they were gathered at the Mount of Olives.

We will begin in Matthew 24:3, where the disciples asked Jesus some key questions.

As He was sitting on the Mount of Olives, the disciple came to Him privately, saying, “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?”

In the verses that follow this one, our Lord gave answers which we will be examining. How you understand His answers determines what you believe about the endtimes, the tribulation, the antichrist, and the unfolding of all future events.

Introduction to Matthew 24

After the disciples asked Jesus their questions in Matthew 24:3, Jesus answered talking about false leaders claiming to be Christ, wars, earthquakes, famines, persecutions, and people falling away from the faith. He also talked about the gospel being preached around the world, followed by destruction, tribulation, and people being taken away.

Christians who believe the popular endtime view study our Lord’s answers and conclude that all of the events listed are going to happen in the future, shortly before the end of the world.

Victorious eschatology comes to a very different conclusion when studying Matthew 24. We will go with you through Matthew 24 verse by verse to explain, but first we need to identify clearly the questions Jesus was asked by His disciples.

As He was sitting on the Mount of Olives, the disciple came to Him privately, saying, “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?” (Matt.24:3)

Some translations (e.g. King James Version) end this verse with “end of the world,” because the word *anion*, which is used in the original Greek, may be translated as “age” or “world.” Using the term “world,” popular endtime teachers tend to summarize the questions asked by the disciples into an inquiry about the second coming of Jesus and the end of the world. Therefore, when Jesus gives His answer in the verses that follow, all His comments are thought to be answering that question.

Victorious eschatology begins by noting that in Matthew 24:3, the disciples asked Jesus not just one question, but three questions.

Question #1: “When will these things happen?”

Question #2: “What will be the sign of Your coming?”

Question #3: “What about the end of the age (world)?”

Recognizing three distinct questions dramatically changes how we understand the answers Jesus gives in the verses to follow. We will see how our Lord first answers question number one in Matthew 24:4-28. Then He answers the second question in Matthew 24: 29-34. Finally, He answers the question about the end of the age (or the end of the world) in Matthew 24:35-25:24.

Question #1: “When Will These Things Happen?”

The first thing asked of Jesus was, “When will these things happen?” Before we look at Jesus’ answer, we need to identify what are “these things” about which the disciples were asking.

Christians who have been taught the popular end-time view immediately think “these things” refers to the events which will precede the second coming of Jesus and the end of the world. We will come to a very different understanding if we read the context of this Bible passage.

Matthew 23 tells about a day when Jesus was speaking in the temple in Jerusalem. First, He warned the crowds and His disciples to watch out for the Scribes and Pharisees (23:2-12). Then beginning in Matthew 23:1, Jesus turned from the disciples and directed His words directly towards those religious leaders. We can sense the flavor of His message by glancing at the first few words of each verse that follows:

Verse 13: *“But woe to you, scribes and Pharisees, hypocrites...”*

Verse 14: *“Woe to you, scribes and Pharisees, hypocrites...”*

Verse 15: *“Woe to you, scribes and Pharisees, hypocrites...”*

Verse 16: *“Woe to you, blind guides...”*

Jesus was rebuking the religious leader’s right there in their temple. Glance down a few verses and pick up the intensity of His rebuke:

Verse 23: *“Woe to you, scribes and Pharisees, hypocrites!...”*

Verse 24: *“You blind guides...”*

Verse 25: *“Woe to you, scribes and Pharisees, hypocrites!...”*

Verse 26: *“You blind Pharisee...”*

Verse 27: *“Woe to you, scribes and Pharisees, hypocrites!...”*

Verse 29: *“Woe to you, scribes and Pharisees, hypocrites!...”*

Jesus built up to a climax in which He declared a severe judgment against those religious leaders.

“You serpents, you brood of vipers, how will you escape the sentence of hell? Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will scourge in your synagogues, and persecute from city to city, so that upon you may fall the guilt of all 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 alter. Truly I say to you, all these things shall come upon this generation.” (Matt.23:33-36)

At that moment, you wouldn't have wanted to be sitting with the scribes and Pharisees.

As Jesus declared coming judgment, He referred to the blood of every righteous person, from Abel to Zechariah. That is significant because in the Hebrew Bible, Abel is in the first book and Zechariah is in the last book. Therefore, Jesus was saying to the religious leaders that the guilt of the blood of every righteous person – from the beginning of their Holy Book to the end—will come upon them and on their generation!

Judgment has been decreed!

Typically we understand a generation to be 40 years in length (i.e., the Hebrew people wandered in the wilderness for 40 years until a generation passed away). So if Jesus' words were to come true literally, then we should expect the judgment He declared to fall upon those religious leaders who were listening to His words and to those who would be around during the following 40 years.

In Matthew 23, Jesus went on to tell more specifically how this great judgment was to occur. In verses 37 and 38, He cried out:

“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!”

The Judgment Fulfilled in 70 AD

Did the words of Jesus come true? Well, they would have had to have been fulfilled by 70 AD, because Jesus made His declaration around 30 AD. Historically, did anything happen? Yes, in 70 AD Jerusalem was destroyed. Within 40 years after Jesus declared judgment, 20,000 Roman soldiers, under the command of General Titus, surrounded the city and cut off all supplies of food for four months so the people would starve. Then they came into the city and mercilessly killed over one million Jews. The soldiers set the temple on fire, and they led away 97,000 Jews as captives.

At that time the Jewish population was decimated. Historically, little is known about the Jews' actions or lives for the following 60 years. It was not until 130AD that they began reassembling with enough strength to attempt one last rebellion against Rome. Then after three years of battling, the Romans were able to crush that rebellion, and Israel no more was recognized as a nation (until 1948). It also was at that time that the Roman commander ordered the temple in Jerusalem to be demolished so completely, that each and every stone was carried away, and then the land on which the temple had stood was ploughed over completely. The temple was destroyed totally, as Jesus said it would be.

Historians have a good number of documents from that time period which give us information about that time period which gives us information about the destruction of the temple and Jerusalem. However, most of our information comes from Josephus, a Jewish historian who lived at that time and was an eye witness of the events. Concerning the war against and destruction of Jerusalem, Josephus wrote many things, including the following:

...when the(the Roman soldiers)were come to the house to plunder them, they found in them entire families of dead men...that is of such as died by the famine; they then stood in a horror at this sigh, and went out without touching anything. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run with blood, to such a degree indeed that the fire of many of the houses were was quenched with these men's blood. (VI: viii: 5)

It is worth reading the whole Josephus' writings about the fall of Jerusalem. What is so astounding about them is how clearly – sometimes word for word—they fulfilled the prophecy of Jesus in Matthew 23-24. The writings of Josephus are available in most Christian bookshops or libraries, and can be accessed freely on many websites.

John Wesley

This was most punctually fulfilled: for after the temple was burned, Titus, the Roman general, ordered the very foundations of it to be dug up; after which the ground on which it stood was ploughed by Turnus Rufus, this generation of men now living shall not pass till all these things be done . The expression implies that a great part of that generation would be passed away, but not the whole. Just so it was; for the city and temple were destroyed thirty-nine or forty years after. (The Works of John Wesley, 1985)

Eusebius

All this occurred in this manner, in the second year of the reign of Vespasian (70 AD), according to the predictions of our Lord and Saviour, Jesus Christ. (Ecclesiastical History, III: 7)

The Context of Matthew 24

We will discuss the destruction of Jerusalem and the temple more fully later, but here we are noting the context in which Matthew 24 begins. We know that in the original Greek manuscripts of the New Testament there are no chapter breaks. Matthew 23 flows right into Matthew 24 with no interruption. Matthew 24:1 goes on to say:

Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He said to them, "Do you not see all of these things? Truly, I say to you, not one stone here will be left upon another, which will not be torn down." (Matt.24:3)

After repeating that the temple would be demolished completely, Jesus walked away from the temple with His disciples. Then the next verse starts off saying,

As He was sitting on the Mount of Olives ... (Matt.24:3)

Where is the Mount of Olives? It is the hill just outside the temple in Jerusalem. As Jesus sat down with His disciples they most likely were looking right at the temple from which they had exited.

Put yourself in the disciples' shoes. If you had been sitting there with Jesus, what would you ask? On the forefront of the disciples' minds was the judgment which Jesus had just decreed over Jerusalem and the temple. The disciples asked:

“Tell us, when will these things happen?”

They were asking, “When will Jerusalem and the temple be destroyed?”

As we mentioned earlier, popular endtime teachers assume that the disciples were asking about the end of the world. It is not until the third question that they asked Jesus about the end. The reason they asked about the end at the same time that they asked about the temple being destroyed because in their Jewish minds what Jesus had just predicted was so cataclysmic that they must have wondered if it would be the end of the world. They were shocked at the thought of God’s holy temple being destroyed. How could life go on without it? Could it possibly coincide with the end of the world? If not, when would it occur?

We will examine our Lord’s answers to the second and third questions, later. But here, we need to realize that the first question the disciples asked Jesus is, “When will these things—Jerusalem and the temple—be destroyed?”

Within a Generation

As we go on to study our Lord’s answers, keep in mind His time frame. Jesus said Jerusalem and the temple would be destroyed within a generation. He repeated that time frame in Matthew 24:34, saying:

“Truly I say to you, this generation will not pass away until all these things take place.”

Can we accept these words of Jesus literally? Yes!

Popular endtime teaching sees all of the events of which Jesus prophesied in Matthew 24 happening not by 70 AD, but 2,000 years later, in our future. Therefore they cannot the time frame of that generation which Jesus declared in two separate passages (Matt.23:36 and 24:34). Some popular endtime will explain their position by redefining the word “generation” to mean “race,” and hence, they can say that the race of Jewish people will not pass away before the end of the world. Others claim that the generation which would see all of the endtime events listed in Matthew 24:4-33 – that generation will not pass away until Jesus returns.

We believe that Jesus knew exactly what He was speaking. Everything that is prophesied between Matthew 23:36 and Matthew 24:24 took place exactly as Jesus declared, during the generation which was alive when Jesus declared those words. This is what we will show you in the following pages.

Origin of Alexandria

I challenge anyone to prove my statement untrue if I say that the entire Jewish nation was destroyed less than one whole generation later on account of these sufferings which they inflicted on Jesus. For it was, I believe, forty-two from the time when they crucified Jesus to the destruction of Jerusalem. (Against Celsus, IV: XXII)

Jesus Answers the First Question

Jesus gives His answer to the first question in Matthew 24:4-22. We will examine His answer verse by verse.

Matthew 24:4-5: Many Claiming to be Christ

“See to it that no one misleads you. For many will come in My name, saying, ‘I am the Christ,’ and will mislead many.”

Christians who have heard only the popular endtime view immediately place these words of Jesus in the future, shortly before the end of the world. They are looking for some evil leader or several leaders in our lifetime to start claiming that they are the Christ.

This is the first error we need to correct. Jesus was answering the question concerning when Jerusalem and the temple would be destroyed. That event happened in 70 AD, within 40 years of the time in which Jesus prophesied it. Jesus told His disciples that soon many people would come claiming to be the Christ. For Jesus' words to be fulfilled, those imposters would have had to come in the first Century of the Church.

Did that happen historically? Yes. Right after the death of Jesus, many leaders rose capturing the hearts of the Jewish people. That may seem difficult for us to understand today, but we need to keep in mind the culture of the day. The Jewish people were desperately looking for a Messiah, someone to free them from Roman domination. Their hope and much of their religious system was based on a coming Messiah. When Jesus died, many of His followers gave up believing that He was the Messiah. Other leaders quickly arose, drawing large followings.

Eusebius

After the Lord was taken up into heaven the demons put forth a number of men who claimed to be gods. (The History of the Church, 1965)

St. Jerome

At the time of the Jewish captivity, there were many leaders who declared themselves to be Christ, so that while the Romans were actually besieging them, there were three factions within. (Cited in: Thomas Aquinas' Golden Chain, 1956)

The Venerable Bede

For many came forward, when destruction was hanging over Jerusalem, saying that they were Christs (Cited in: Thomas Aquinas', Golden Chain, 1956)

John Wesley

And, indeed, never did so many imposters appear in the world as a few years before the destruction of Jerusalem, undoubtedly because that was the time wherein the Jews in general expected the Messiah. (The Works of John Wesley, 1985)

Matthew 24:6-7: Wars and Rumors of War

“You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. For nation will rise against nation and kingdom against kingdom...”

Approximately 2,000 years ago when Jesus was sitting on the Mount of Olives with His disciples, He prophesied of coming wars. Interestingly, there were no signs of "wars and rumors of wars" when Jesus prophesied this. The power of Rome seemed to be stable, strong, irresistible and permanent. Historically, the period was referred to as Pax Romana, that is, "Roman Peace." Of Course, the enemies of Rome would not have spoken of the time so graciously, but Rome definitely was established in that region of the world. It was at that time that Jesus prophesied of coming wars.

Did the prophecy of Jesus come true within that generation? Indeed, wars began to break out all over the empire. The Jews lived in constant fear, with 50,000 Jews being slain in Seleucia and 20,000 in Caesaria. Then in 66 AD, 50,000 Jews were killed in Alexandria. Within a period of 18 months, four emperors in Rome were murdered violently. Civil war broke out in the city of Rome. It was a time of great turmoil and there were constant rumors of new rebellions.

Matthew 24:7: Famines

"...in various places there will be famines...."

Did famines and earthquakes occur during the generation of the disciples?
In Acts 11 we are told about the "great famine."

...Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. (Acts 11:28; underlining added)

That famine was so severe in the region of Judah that we can read two places in the New Testament where Christians took offerings to collect money for believers suffering there (Acts 11:29-30; I Cor. 16:1-3).

The historian Josephus wrote about the devastation of that period.

But the famine was too hard for all other passions, and it is destructive to nothing so much as to modesty...insomuch that children pulled the very morsels that their fathers were eating out of their very mouths, and what still more to be pitied, so did the mothers do to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives...but the seditious everywhere came upon them immediately, and snatched away from them what they had gotten from others; for when they saw any house shut up, this was to them a signal that the people within had gotten some food; whereupon they broke open the doors, and ran in and took pieces of what they were eating, almost up out of their very throats, and this by force; the old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was there any commiseration shown either to the aged or to the infants, but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor. (v:x:3)

Knowing about this famine and the destruction of Jerusalem to follow, we can see why Jesus said to the women of Jerusalem:

"Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed!" (Luke 23:28-29)

Eusebius

Under (Claudius) the world was visited with a famine, which writers that are entire strangers to our religion have recorded in their histories. (Ecclesiastical History, II:8)

Matthew 24:7: Earthquakes

"...in various places there will be...earthquakes."

Not only did the Earth quake when Jesus died on the cross (Matt.27:51-52) and again when He rose from the dead (Matt.28:2), but history that a few years just previous to the fall of Jerusalem in 70 AD was a time of unusually high seismic activity. The most famous earthquake was the destruction of Pompeii in 63 AD. The writers of the period also tell us about earthquakes at Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Heirapolis, Campania, Colosae, Rome, and Judea.

Matthew 24:8 Birth Pangs

"But all these things are merely the beginning of birth pangs."

It is common today for people trained in the popular endtime view to look at present-day natural disasters and claim that they are signs of the imminent return of Jesus, yet that is not what Jesus said. He was very clear that these signs would happen within that generation, furthermore, they would not be signs of the end of the world but "merely the beginnings of birth pangs." These birth pangs were to precede the destruction of Jerusalem and the temple.

Matthew 24:9 Persecution

"Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name."

First came the persecution instigated by the Jewish religious leaders. Saul was among those leaders who oversaw the men who were putting Christians to death. The book of Acts describes that persecution saying:

And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. (Acts 8:1b)

That "great persecution" continued to spread and soon government officials such as King Herod got involved (Acts 12:1).

The persecution became even more intense in the year 64 AD. That was the year when over one-third of the city of Rome burned to the ground. The significance of that event is difficult for modern people to grasp. If we compared it with the recent destruction of the Twin Towers in New York, we would have to say that the fire in Rome was far more devastating. Rome was considered the center of the civilized world during the first Century and over one-third of the city was destroyed. Nero, who was the Emperor at the time, blamed Christians for that terrible fire, and then he began what Church historians call "The Great Persecution." Not only were thousands of Christians tortured, but Nero actually had Christians covered in tar and then lit on fire so that the light given off would light up his gardens while he entertained guests there in the evenings. *Cornelius Tacitus, Annals of Imperial Rome (New York: Penguin Books, 1989), XV,44.

Matthew 24:10-13: Apostasy and False Prophets

“At that time many will fall away and will betray one another and hate one another. Many false prophets will arise and mislead many. Because lawlessness is increased, most people’s love will grow cold. But the one who endures to the end. He will be saved.”

Soon after the death of our Lord, false prophets began appearing on the scene. Several times Paul warned his followers to watch out for the false prophets. John explained that during his lifetime *“many false prophets have gone out into the world” (I John 4:1)*. Similarly Peter warned *“false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies...” (II Peter 2:1)*.

The first major group was the Judaizers who taught that the Gentiles had to become Jewish proselytes and adhere to the Law of Moses, as well as have faith in Christ.

Then came the Gnostics. History tells us that by the year 150 AD, about one-third of all Christians were involved in Gnosticism. To grasp the influence of this heresy, imagine how it would be today if one-third of all Christians in the world or in your own community were taken in by a certain heretical teaching. That is exactly what happened during those early days when the church was struggling to survive.

Since our understanding of Gnosticism is key to understanding the problems of the First-Century Church, it is worth taking a moment to explain.

Gnosticism in the first and Second Century

At the foundation of Gnosticism was a worldview in which the spiritual world was separated from the natural world in the minds of its followers. The spiritual world was considered good and the natural world was thought to be corrupt and evil. As certain leaders attempted to merge this worldview with Christianity, they concluded that God could not have taken on flesh nor come into this evil world in Jesus. This led to several false teachings about the nature of Jesus (which we discuss below). Thinking of this natural world as evil also led them to believe that a person must be very spirit-conscience to be a good Christian. Hence, they developed mystical understandings and taught that a person must have secret knowledge to know God. From this the word Gnosticism came, for it literally means “knowledge”.

Gnosticism took many forms, but one of the most influential groups completely rejected the Old Testament. They declared that the God of the Old Testament was the devil and Jesus had come to reveal an “unknown Father” to us. Other Gnostics taught that the Old Testament rituals were still valid for Christians. Some were hyper-ascetic and taught vegetarianism and were opposed to any sexual expression – even within marriage, while others taught “freedom” from all laws and held orgies as part of their rituals.

One of the most prominent Gnostic teachers was a man called Cerinthus. He was a Jew who lived in Asia Minor, teaching that Jesus was the son of Joseph and Mary (not born of a virgin) –an ordinary man. A heavenly spirit called “the Christ” Jesus at his baptism and left him at the crucifixion. Jesus had brought secret teachings which would enable people to overcome enslavement to the physical world, but the Jewish customs also had to be observed. Those who proved faithful to these teachings and observances would live for a literal 1,000 years of sensual pleasures. These teachings of Cerinthus flourished throughout Asia Minor.

Knowing that Ephesus was in the region of Cerinthus' influence gives us insight into Paul's words when he warned the church elders in Ephesus of false teachers springing up around them:

I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. (Acts 20:29-30)

Cerinthus claimed that he had received "another gospel" from an angel. In light of this, it is interesting to note that Paul wrote to the Galatians who were also in that region:

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! (Gal. 1:6-8)

Historical records tell us that John was so horrified at Cerinthus' teachings that on one occasion when John walked into the public baths with his disciples at Ephesus, he saw Cerinthus, and so, John ran out of the bath-house warning his disciples that the house may fall down because "Cerinthus, the enemy of the truth, is within"*

It was to fight Gnosticism that John wrote his first two epistles. Knowing this helps us to understand his teachings. For example, I John starts with a declaration that is diametrically opposed to the Gnostic view of Jesus.

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us. (I John 1:1-2) * Pamphilus Eusebius, Ecclesiastical History (New York: Harvard University Press, 1980), III,28.

Do you see how profound this statement is? Because the Gnostics thought of the natural world as evil, they could not believe that Jesus could have been God and at the same time have taken on human flesh. Therefore, John started off his letter by declaring that he and the other apostles heard Jesus, saw Him, and touched Him with their hands. Jesus was God and He took on flesh. He manifested in this world.

John goes on with his letter dealing with one truth after another opposing the cult of Gnosticism. Toward the middle of his letter, John warns against the false prophets of Gnosticism.

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the spirit of God, every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world. (I John 4:1-3)

Knowing that John was addressing his letter to first century Christians who were being swept into Gnosticism by the thousands, we more easily can understand his warnings to judge various teachers, the most fundamental basis for judging them, John declared, pertains to what they teach about Jesus Christ. The true prophets and teachers will teach that Jesus has come in the flesh. The false will deny this and/or deny that Jesus is from God.

Not only do we get a glimpse here of the cultish tendencies infiltrating the early Church, but John also referred to the “antichrist,” another topic which is key for our discussion of Matthew 24 and endtime events.

The Antichrist

When modern Christians hear the word “antichrist,” the images which come into their minds are determined by whether they have been trained to believe the popular endtime view or victorious eschatology. Christians raised with the popular endtime view believe that shortly before Jesus returns to Earth, there will be an evil ruler, possessed by Satan, who will try to take over rulership of the world by taking control of the world’s economic system . That coming leader is referred to as the antichrist.

Is that image of the antichrist really in the Bible?

Actually, the word “antichrist” is mentioned only in four passages of the bible. All four are in I and II John. We will look briefly at each of those passages to learn what the Bible actually says about the antichrist, but first you should realize how little the Bible has to say about this topic.

Some Christians trained with the popular endtime view think that the book of Revelation is about the coming of the antichrist and his activity in the world during the end days. In truth, the word “antichrist” is never mentioned even once in the book of Revelation. This fact can be shocking to Christians who have sat for years under popular endtime teaching, because the antichrist is discussed so much in those circles. Since popular endtime teaching associates the antichrist with the book of Revelation, Christians assume that it actually is the revelation of the antichrist in the end days.

You can purchase this book in its entirety in our online store

