

TO THE CONQUERORS

SEPTEMBER 20, 2026 / CLASS 2 / STUDENT HANDOUT

Part I. The argument we will examine in class

The questions, Scripture, and conclusions follow the classroom sequence. Moses, Jesus, and Hebrews establish the story first. We then compare Revelation with that account and ask what its relation to the predicted judgment tells us about its date.

1. What would this promise mean in the actual world?

Matthew 16:17-19

17 And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

18 *And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*

19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Christ gives his church a purpose in history.

- The church advances against the gates.
- Christ promises conquest.
- That promise gives us a reason to investigate what Scripture says about history.

2. What inside an undated letter could help us date it?

Identify the event and the writer's relation to it.

- Is the writer remembering it, living through it, or anticipating it?
- Earlier promises and warnings can identify what the letter describes.
- We can examine Revelation in the same way.

3. What did Moses say would happen if Israel abandoned the Lord?

Deuteronomy 31:28-30

28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them.

29 *For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands."*

30 Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

Moses anticipated Israel's abandonment of the Lord and its consequences.

- The people would turn aside from the commanded way.
- Their unfaithfulness would bring calamity.
- The warning establishes the consequences of covenant unfaithfulness.

4. What did God promise to do for his servants?

Deuteronomy 32:35-36

35 Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.'

36 *For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free.*

Deuteronomy 32:43

43 *"Rejoice with him, O heavens; bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people's land."*

God promised vindication and the avenging of blood.

- The Song joins judgment, compassion for God's servants, and avenged blood.
- God promises to judge his adversaries and vindicate his servants.
- Judgment and vindication belong to the same covenant promise.

5. Why does Jesus say judgment will fall on Jerusalem?

Matthew 23:34-38

34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

35 *so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.*

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

37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

38 See, your house is left to you desolate.

Jerusalem is held responsible for persecuting God's messengers.

- Jesus sends messengers whom his opponents kill and persecute.
- He charges them with righteous blood.
- He says the judgment comes upon this generation.

6. What will be destroyed, and when does Jesus place it?

Matthew 24:1-3

1 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple.

2 *But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."*

3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?"

Matthew 24:34-35

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

35 Heaven and earth will pass away, but my words will not pass away.

The temple's destruction belongs to the generation Jesus addresses.

- The disciples point to the temple buildings.
- Jesus says they will be thrown down.
- "This generation" places the predicted crisis within their lifetimes.

7. What does Jesus say will happen to Jerusalem?

Luke 21:20-24

20 *"But when you see Jerusalem surrounded by armies, then know that its desolation has come near.*

21 *Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,*

22 *for these are days of vengeance, to fulfill all that is written.*

23 *Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.*

24 *They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.*

Jesus describes Jerusalem's siege and trampling.

- Jerusalem is surrounded by armies.
- Its desolation approaches.
- Jerusalem is trampled by the nations in the days of vengeance.

8. If the temple order ends, has God lost his people?

Hebrews 8:6-8

6 *But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.*

7 *For if that first covenant had been faultless, there would have been no occasion to look for a second.*

8 *For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,*

Hebrews 8:13

13 *In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.*

The old administration passes; God's people continue in Christ.

- Christ already mediates the new covenant.
- The old is approaching disappearance.
- God's people continue under the better promises mediated by Christ.

9. Which proposed setting for Revelation fits the story we have read?

Jerusalem's approaching judgment

A later first-century crisis under Domitian

A distant-future crisis

Test Revelation against the event and promises already described.

- Does Revelation describe the city and judgment Jesus predicted?
- Does it give the same reason for judgment and vindication?
- Does John present that event as past, present, or approaching?

10. Does Revelation describe the city and event Jesus predicted?

Revelation 11:1-2

1 A reed like a rod was given to me, and someone said: Rise and measure the sanctuary of God and the altar and those worshiping in it.

2 *Exclude the court outside the sanctuary, and don't measure it, because it was given to the nations, and they will trample the holy city for forty-two months.*

Revelation 11:7-8

7 When they finish their witness, the beast that comes up out of the abyss will make war with them and will conquer them and will kill them.

8 *Their corpse will be on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.*

Jerusalem faces trampling by the nations.

- The city is identified through the Lord's crucifixion.
- It is handed over to the nations.
- The city and its trampling match Jesus' warning in Luke 21.

11. Does Revelation give the same reason for the city's judgment?

Revelation 18:24

24 *In her was found the blood of prophets and of holy ones and of all those slain on the earth.*

Revelation 19:1-3

1 After these things I heard something like a great voice of a vast crowd in heaven, saying: Hallelujah! The salvation and the glory and the power belong to our God,

2 *because true and righteous are His judgments — because He judged the great whore who was corrupting the earth with her whoredom, and He avenged the blood of His servants from her hand.*

3 A second time they said: Hallelujah! And her smoke goes up forever and ever.

The blood of God's servants connects the accounts.

- Jesus charges Jerusalem with the blood of the righteous.
- Revelation finds the blood of prophets and holy ones in the judged city.
- God avenges his servants: location, action, and accusation belong together.

12. What does John tell his first hearers about the timing?

Revelation 1:1-3

1 *A revelation of Jesus Christ, which God gave Him to show His servants what must happen soon. He made it known by signs, sending it through His angel to His servant John,*

2 *who bore witness to the word of God and to the witness of Jesus Christ, everything he saw.*

3 *Blessed is he who reads this aloud, and blessed are those who hear the words of the prophecy and keep what is written in it, for the time is near.*

John prepares them for an approaching crisis.

- "Soon" and "near" address the churches receiving the prophecy.
- They must hear and keep it.
- The Jerusalem judgment we have identified still lies ahead of John's hearers.

13. Which proposed crisis explains the combined evidence?

Near to the first hearers

Jerusalem

Trampling by the nations

Judgment for persecuting God's messengers

Jerusalem's approaching destruction explains the details together.

- A distant-future crisis has difficulty with nearness to the original hearers.
- A Domitianic persecution alone does not explain this anticipated Jerusalem judgment.
- The pre-70 setting accounts for both the identified event and its approaching status.

14. What event have we identified, and where does John stand in relation to it?

Revelation was written before Jerusalem's destruction in AD 70.

- The connected texts identify Jerusalem's covenant judgment.
- John presents it as approaching for his hearers.
- Revelation brings the prophetic account to its culmination in Christ.

Part II. Additional evidence for independent study

This section goes beyond the material planned for our classroom discussion. It supplies further passages and explanations for examining the pre-70 reading on your own. Some comparisons repeat a classroom reference so the additional evidence can be understood alongside it.

1. Revelation repeats its nearness at the end of the book

Revelation 22:6

And he said to me: These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show His servants what must happen soon.

Revelation 22:10

He says to me: Don't seal up the words of the prophecy of this book, for the time is near.

These closing statements agree with Revelation 1:1-3. The temporal setting is repeated at both ends: the events must happen soon, and the time is near. This is evidence for John's relation to the predicted crisis. Once that crisis is identified as Jerusalem's judgment, the framing places his writing before it.

2. Daniel's sealed prophecy and John's unsealed prophecy locate their readers differently

Daniel 12:4

But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase."

Daniel is told to seal the book until the time of the end. Revelation 22:10 tells John not to seal his prophecy because the time is near. The different commands direct attention to fulfillment approaching John's hearers. This comparison supports Revelation's stated temporal setting; it

does not require a decision about every event described in Daniel 12.

3. The covenant warnings had already produced exile and promised return

Deuteronomy 4:30-31

When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice. For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

Moses joins the latter days to distress, return, obedience, and God's remembrance of his covenant. The approaching crisis is part of a history in which God keeps his promises.

Daniel 9:11

All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.

Daniel recognizes the Babylonian devastation as the curse written in Moses' law. That judgment had already happened before Jesus spoke. AD 70 is the climactic judgment within this history of covenant unfaithfulness, exile, return, and the coming of the Messiah.

These texts prevent treating Moses' warnings as unused predictions until Rome. The first-century crisis is the climax of a covenant history already unfolding, which Jesus applies to the generation he addresses.

4. The apostles apply the Song of Moses to their own situation

Romans 10:19

But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

Romans 15:10

And again it is said, "Rejoice, O Gentiles, with his people."

Hebrews 10:30

For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people."

Paul uses the Song to explain Israel's jealousy and the nations' inclusion in praise. Hebrews uses it to warn about judgment upon God's people. Judgment, vindication, and Gentile inclusion are connected features of the fulfillment.

Compare these apostolic uses with Deuteronomy 32:35-36, 43 and Revelation 19:2 in Part I. The connection includes Israel's jealousy, the nations' praise, judgment upon unfaithfulness, and vindication. These establish the covenant meaning and apostolic application rather than individually supplying a calendar date for Revelation.

5. Cosmic language describes God's overthrow of historical powers

Isaiah 13:1

The oracle concerning Babylon which Isaiah the son of Amoz saw.

Isaiah 13:10

For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.

Matthew 24:29

"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 heaven, and the powers of the heavens will be shaken.

Isaiah's oracle concerns Babylon and describes its judgment through darkened heavenly lights. Jesus uses that prophetic language in his account of the tribulation. Cosmic imagery communicates the overthrow of an established order under God's judgment.

Daniel 9:26

And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

Daniel joins the Messiah with the destruction of the city and sanctuary. This supports the messianic setting of Jerusalem's judgment. The connection does not depend on assigning exact dates to every division of the seventy weeks.

Isaiah's identification of Babylon establishes that darkened heavenly lights can describe judgment upon an historical power. Matthew's reuse of that language therefore does not force the temple warning into a distant cosmic catastrophe. The immediate context still determines which event is being described.

Daniel 9 contributes a further connection: Messiah, city, sanctuary, and destruction belong together. The messianic-age interpretation is sufficient here; the comparison does not depend on a precise seventy-weeks calculation.

6. The apostles locate the last days and covenant transition in their own time

Acts 2:16-17

But this is what was uttered through the prophet Joel: "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

Hebrews 1:1-2

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Hebrews 8:13

In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Peter identifies Pentecost with the promised last-days outpouring. Hebrews says God has spoken in these last days through his Son and describes the old covenant as approaching disappearance. Christ inaugurates the new covenant; the old temple administration is removed in AD 70.

2 Peter 3:13

But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

Isaiah 65:17

"For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.

Second Peter 3 describes the passing of the old covenant order in the first-century judgment and the promised new heavens and earth. Its promise draws on Isaiah's account of renewed life under God's blessing. The covenant transition establishes the setting in which the churches must pursue holiness and faithfulness.

The apostolic setting of these passages explains why Revelation's near crisis belongs within the fulfillment already inaugurated by Christ. The last-days language must be interpreted in each passage's context; its contribution here is the connected apostolic account, not a rule that every prophecy has the same endpoint.

7. The case depends on the combined evidence

Revelation's nearness statements establish that John anticipates a crisis for his hearers. The city identification, trampling, and blood accusation connect that crisis with Jesus' Jerusalem warning. The Torah, prophets, and apostles explain why the destruction belongs to the culmination of the old covenant administration. These contributions reinforce one another without each passage having to prove the date independently.

A distant-future principal crisis has to explain the opening and closing nearness. A later Domitianic setting has to explain the anticipation of Jerusalem's judgment after that historical event. The pre-70 reading accounts for the temporal statements and identified event together. The argument does not depend on Nero's exact place in a king list or on identifying 666 with him.

The dating argument identifies the approaching crisis from the connected passages examined here. Revelation brings the biblical prophetic account to its culmination in Christ's judgment, Kingdom, and new creation.

8. The serpent's defeat connects Genesis, Jesus' ministry, and Revelation

The Bible tells one story from beginning to end. The conflict with the serpent begins in Genesis, his defeat becomes visible in Jesus' ministry, and Revelation brings that conflict to its conclusion. Reading these passages together explains why Revelation belongs at the end of this story.

God promises victory over the serpent

Genesis 3:14-15

14 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

This is often called the *protoevangelium*, or first announcement of the gospel. God addresses the serpent after the deception in Eden. He promises conflict between the serpent and the woman, and between their offspring. The woman's offspring will strike the serpent's head while

suffering a wound to his heel. The promise begins where human rebellion has damaged God's creation: God will defeat the deceiver through the woman's offspring.

Jesus connects Satan's fall with the work of his disciples

Luke 10:17-20

17 The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"

18 And he said to them, "I saw Satan fall like lightning from heaven.

19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

The disciples return from their mission reporting that demons submit to them in Jesus' name. Jesus answers with Satan falling like lightning from heaven and with the authority he has given them over the enemy. His words about treading on serpents recall the promised conflict in Genesis. The victory is taking effect through Jesus' work and through the people he sends. Their mission participates in his conquest.

Revelation identifies the dragon as the ancient serpent

Revelation 12:5

5 She bore a son, a male, Who is about to shepherd all the nations with an iron rod; and her child was snatched up to God and to His throne.

Revelation 12:7-11

7 War broke out in heaven: Michael and his angels made war with the dragon. The dragon and his angels made war,

8 and he did not prevail, nor was a place found for them any longer in heaven.

9 The great dragon was thrown down — the ancient serpent, the one called Devil and the Satan, the one deceiving the whole inhabited world — he was thrown down to the earth, and his angels were thrown down with him.

10 I heard a great voice in heaven saying: Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, because the accuser of our brothers has been thrown down, the one accusing them before our God day and night.

11 And they conquered him because of the blood of the Lamb and because of the word of their witness, and they did not love their life so much that they would refuse to die.

Revelation 12 presents a woman, her child, and a dragon seeking to destroy the child. The child reaches God's throne and will rule the nations. John explicitly identifies the defeated dragon as the ancient serpent, the Devil, and Satan. This identification connects Revelation's conflict with the enemy encountered in Genesis.

The heavenly announcement explains the dragon's expulsion in terms of God's Kingdom and Christ's authority. The saints conquer because of the Lamb's blood and the word of their witness. The connection with Luke includes both Satan's fall and the participation of Jesus' people in his victory. Their faithfulness has a place in the history of Christ's conquest.

Revelation shows the serpent's defeat brought to completion

Revelation 20:10

10 And the devil deceiving them was thrown into the lake of fire and sulfur, where the beast and the false prophet also are — and they will be tormented day and night forever and ever.

The deceiver's story ends in defeat. The serpent who drew humanity into rebellion in Genesis cannot prevent God's victory. Revelation carries the conflict through to the destruction of his power to deceive and oppose God's people.

These passages establish the continuity of the story: the promised defeat of the serpent, Christ's exercise of authority over him, his expulsion, and his complete overthrow. The precise timing and relationship of Revelation's visions require their own examination as we reach those passages. The connection here establishes what conflict Revelation completes; the pre-70 dating argument rests on the evidence developed in the preceding sections.