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Revelation's Millennia & Greco-Roman Notions of Hades

By

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Revelation twenty is the most difficult chapter in the Bible to interpret. The symbol the dragon's thousand-year binding and the martyrs' thousand-year reign have perplexed interpreters for generations. However, the solution is not as difficult as one might expect. God has provided clues to assist us in our interpretation, if only we will avail ourselves of them. Read on, as we here loose the riddle of Revelation twenty.

Basic Imagery of Revelation Twenty and its Interpretation

There are two separate one-thousand year periods in the imagery of Revelation twenty. The first speaks to the binding of the dragon, the second to the reign of the saints.

And I saw an angel come down from heaven, having the key of the Bottomless Pit and a great chain in his hand. And he laid hold on the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the Bottomless Pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev. 20:1-3)

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:4-6)

The dragon is the world civil power (imperial Rome) opposing Christ and the church. The term rendered "dragon" is from the Greek *drakon*, i.e., a fabulous serpent. The Septuagint uses the term to translate the Hebrew *tannin* - a land or sea monster, especially a serpent. The term is synonymous with *leviathan*. Typically, the dragon is portrayed as inhabiting oceans or waterways. (Ezek. 29:3; 32:2) Invariably it represents a wicked and despotic ruler, or tyrannical and oppressive *civil* power such as Pharaoh and Egypt or Babylon. (Ps. 74:13, 14; Isa. 51:9; Jer. 51:34, 44; Ezek. 29:3; 32:2)

The bottomless pit is Hades Tartarus, the place of the wicked dead. (Cf. II Pet. 2:4; Jude 6) Numerous examples of world civil powers being cast down to the pit exist in scripture; the imagery is not unique to Revelation. Typically, casting down to the pit speaks to national or military defeat. Ezekiel describes the fall of Tyre thus: "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." (Ezek. 28:8) Concerning Assyria Ezekiel said: "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit." (Ezek. 31:16) Other nations described by Ezekiel as being cast down to the pit also include Egypt, Elam, Meshec, Tubal, Edom, and Zidon. (Ezek. 32:18, 22, 24, 26, 29, 30; cf. Isa. 14:9-23; 30:27-33) Whatever interpretation of Revelation's imagery we adopt should be consistent with these examples. The better view is that the binding of the dragon in the pit points to the defeat of the persecuting power and its prevention from persecuting the church. Loosing the dragon, points to the renewal of the civil power's ability to persecute.

Revelation also describes the persecutor of God's people as "the beast that ascendeth out of the bottomless pit." (Rev. 11:7) It is characteristic of beasts to devour men. The special characteristic of Revelation's beast is that it devours the *saints*. The beast is the dragon's alter ego ("other I"); the dragon acts through the beast to persecute God's people. While the beast is in the bottomless pit it is referred to as the beast that "was, and is not, and yet is." (Rev. 17:8) That the beast "was and is not" speaks to the fact that it had ceased to persecute the saints. However, this was merely temporary; the beast still exists ("yet is") and "shall ascend out of the bottomless pit." (Rev. 17:8) The period the beast is in the bottomless pit answers the binding of the dragon; ascending out of the bottomless pit answers the loosing of the dragon; both describe the same historical events under different symbols and characters; both assume former and latter persecutions. Two persecutions are contemplated by this language, and two persecutions are portrayed in Revelation. The binding of the dragon comes between these.

The first persecution is of the Mother church in chapter twelve. This persecution began after the ascension of the man-child (Christ) who was "caught up to God, and to his throne." (Rev. 12:5) The fact this persecution follows close upon the heels of the ascension of Christ firmly fixes its time-frame, placing it at or near the beginning of the gospel. We

submit that it describes the persecution that arose over Stephen that St. Paul led or took part in. This persecution lasted for forty-two months, or approximately A.D. 34-38. It collapsed after receiving a triple strike to its most powerful actors: The departure of Pilate from Palestine, the removal of Caiaphas from the high priesthood, and the conversion of St. Paul, all within the space of little more than a year (e.g., A.D. 36-38).[1] We possess no information suggesting procurators following Pilate suffered the Jews to persecute the church. Tiberius died about this very time and Caligula became emperor. The emperor Caligula made Agrippa I king over Philip's tetrarchy. After Caligula's death (A.D. 41), Claudius ascended the throne of the empire; Claudius augmented Agrippa's kingdom, removing the procurator, making Agrippa sole authority in Judea. Agrippa briefly renewed persecution of the church (Acts 12:1-19), but he died immediately thereafter (A.D. 44) and the kingdom was returned to a province under Roman procurators.[2] This restored law and order and protection to the church in Judea. Throughout the rest of empire, Claudius enforced the *religio licita*, protecting the church from persecution at the hands of the Jews.

The collapse of the persecution is represented under the symbolism of the earth swallowing the flood of persecution flowing out of the dragon's mouth. (Rev. 12:16) This evokes the image of Korah's rebellion when the earth opened its mouth and swallowed the rebels, who went down alive to the pit. (Num. 16:30) It is also referred to by the symbol of the mortal wound to the beast's head. (Rev. 13:3) The mortal blow sent the beast dead to Tartarus; but the wound would wondrously heal and the beast was rise up again; the persecution would revive. (Rev. 17:8; cf. 11:7) Until the mortal wound is healed, the beast and dragon are bound in the pit. This refers to the policy of Claudius Caesar who afforded the church the protection of law. Claudius is "he who lets" and "what withholdeth" of II Thess. 2:6, 7. He is the "angel" of Rev. twenty which bound the dragon (restrained Rome from persecuting the church). When Claudius was taken out of the way by poison, Nero ascended the throne and was revealed as the "man of sin" and "son of perdition" who

1 Josephus, *Antiquities of the Jews*, XVIII, iv, 2, 3. Pilate departed Palestine by order of Vitellius, president of Syria, to answer charges in Rome before Tiberius in connection with the death of some Samaritans slain in an uprising.

2 Josephus, *Antiquities of the Jews*, XIX, v-iv.

persecuted the church. (II Thess.2:3) The restraining power of Claudius answer to the binding of the dragon in the bottomless pit. Loosing the dragon speaks to the persecution under Nero.

The binding of the dragon begins and ends prior to the reign of the saints. The reign of the saints depicts the souls of the martyrs who die under Nero and the beast. Their reign stretches from the persecution under Nero to the second coming and general resurrection. (Cf. Rev. 20:5, 11-15) Jesus said, "Be thou faithful unto death, and I will give thee a crown of life...He that overcometh shall not be hurt of the second death." (Rev. 2:10, 11) "To him that overcometh will I grant to sit *with me* in my throne, even as I also overcame and am sit down with my Father in his throne." (Rev. 3:21; *emphasis added*.) The martyrs have overcome; they have been faithful unto death and have given their lives in testimony under the beast. Hence, they live and reign in Paradise with Christ pending their eternal inheritance in heaven. In chapter fourteen we read: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13) Those mentioned in Rev. 14:13 here are the *same* individuals portrayed in Rev. 20:4-6 as having won the martyr's crown. The Spirit pronounces a blessing upon them in martyrdom because they will be tenderly gathered by God into Paradise. Their deaths under the dragon, beast, and false prophet are not a defeat, but a victory. They have overcome and are sit down with Christ in his throne. (Rev. 2:26, 27; 3:20, 21) Rev. 20:4-6 is a window into the blessed estate of the martyrs in Hades alluded to in Rev. 14:9-13 and nothing more.[3]

The Thousand Years

Thus far the historical referents of Revelation twenty; what of the enigmatic "thousand years?" The common symbol of a thousand years is often confused to mean that a single thousand-year period is contemplated by the text. As we have seen, it is not. There are two one-thousand year periods in Rev.

3 Because, the focus of the present passage is upon the martyrs under Nero, the rest of the righteous are passed over. However, in strictest terms it should be understood that from Abel forward were all the righteous dead were gathered into Paradise and therefore must be considered participants of the first resurrection. Moreover, the church on earth was also deemed to be part of the first resurrection in *contemplation of law* through the resurrection of Christ. (Eph. 2:1, 6)

20:1-6. [4] The common symbol arises from the fact that the binding of the dragon and reign of the saints both touch and concern Hades. The dragon is cast down to Tartarus (the bottomless pit) and the saints reign in Paradise. What is the significance of these thousand-year periods and how do they relate to Hades?

One of the chief difficulties in interpreting the thousand-year periods is that, unlike virtually every other passage of Revelation, they have no Old Testament precedent. It has been estimated that two-hundred-seventy-eight of Revelation's four-hundred-four verses contain allusions to Old Testament sources. [5] These allusions are our guide to interpretation; virtually every symbol in Revelation has an Old Testament precedent to guide us. The thousand-year periods are the sole exception. Think of it. When wrestling with the symbols of Revelation we can almost invariably consult Old Testament sources to see how they were used. Whether it be the beasts, the two witnesses, or the woman standing upon the moon clothed with the sun and crowned with twelve stars, we have Old Testament allusions at every turn that open these symbols for us. Not so the millennia. There simply is no reference to these anywhere in the Bible. This makes the thousand-year periods of chapter twenty unique among Revelation's imagery. Nevertheless, we are not without hints.

The fact that the thousand-year periods are tied to Hades is fairly easily discerned. We have already seen that we possess numerous Old Testament references to the "pit." Also, the fact that the martyrs are described as "souls" who have been beheaded is a clear indication that they are in the nether realm. Because they are righteous dead, we know this means Paradise. (Lk. 24:43; Acts 2:31; cf. Lk. 16:19-31; II Cor. 12:1-4) The longest any man has ever lived was nine-hundred-sixty-nine years. (Gen. 5:27) Hence, the thousand-year periods exceed the length of all earthly life. These scriptural factors and precedents compel that we see the thousand-year periods as alluding to the timeless nature of the Hadean realm. However, there are extra-biblical sources that point with equal persuasiveness to the

4 Others holding that two millennia are contemplated by the text include Thom. Brighton, John Owens, Jos. Bengel, and John Wesley, among others.

5 Gerald Bray, *Biblical Interpretation Past & Present* (Downers Grove, IL, InterVarsity Press, 1996), p. 69.

same conclusion. We allude here to Greco-Roman notions about Hades.

The New Testament was not written in a vacuum. It was written with a view to the coming destruction of the Jerusalem and Greek and Latin speaking Gentiles replacing the Jews as the dominant ethnic group of the kingdom (church). (Matt. 8:5-12; cf. Matt. 3:7-12) Hence, the New Testament was written in Greek to peoples who largely thought and spoke in Greek and whose culture and mental associations drew from those sources. When the New Testament uses Greek words, it is natural that the minds of Greek speaking peoples of the first century should run to Greek associations of those terms. A good example of this is the term “logos” (word/wisdom/reason). This term was employed hundreds of years before Christ by Heraclitus, Plato, and various Stoic philosophers. For Plato, the logos was the divine wisdom and idea pre-existing creation’s material forms. [6] Among the Stoics, the logos is an impersonal abstraction, an irresistible force which bears along the entire world and all creatures to a common end, an inevitable and holy law from which nothing can withdraw itself, and which every reasonable man should willingly follow. [7] Greco-Roman culture was steeped in Stoic and Platonic philosophy; most Greek and Latin speaking peoples would have been thoroughly familiar with the term “logos” and its attendant associations. Indeed, even among Jews use of the term was widely known. Philo Judaeus, the Alexandrian Jew, wrote extensively about the logos, attempting to harmonize Platonic philosophy with the Jewish scriptures. Philo represents the logos as the creative word of God, an intermediary between God and the world; through it God created the world and governs it; through it also men know God and pray to him.[8]

It is against this background that the apostle John, who also wrote Revelation, wrote in his gospel “in the beginning was the Logos, and the Logos was with God, and the Logos was God.” (Jno. 1:1) The average reader today knows little or nothing about

6 See generally, Plato’s work entitled “Timaeus.” Actually, Plato doesn’t speak of the logos per se, but is generally interpreted to have embraced the concept of the logos by neo-Platonists of later centuries. The church fathers commonly attribute this meaning to him.

7 Cleanthus, *Hymn to Zeus* in *Fr. Stoic.* I, 527-cf. 537.

8 *De Sacrific. Ab. et Cain*; cf. *De Somniis*, I 182; *De Opif. Mundi*, 13; *De Cherub.*, 125; *Quis rerum divin. haeres sit*, 205-06.

Plato and the Stoics, and therefore fails to appreciate the cultural allusions behind John’s words. Where our minds encounter strange, poetic allusions to the Word (logos), resulting in perplexity, uncertain what John is driving at, the Greek speaking reader of the first century would have made an immediate and automatic connection to Plato and the Stoics. This does not mean that, in using the term logos, John is adapting or adopting Stoic or Platonic philosophy. To the contrary, his purpose is to indicate that, what Plato and the Stoics were grasping for but missed, God has manifested to man in the person of Jesus Christ. The logos is God’s self declaration; just as the word is the verbal embodiment of the mind and Spirit of God, so Jesus is the logos made flesh – the fleshly embodiment of God’s mind and Spirit. Paul makes a similar appeal to the Greek mind when, on Mar’s Hill, he invoked Greek poets to bring out an essential truth concerning the Godhead. (Acts 17:28) It is an attempt to reach one’s audience by appealing to sources with which they are familiar and approve, without necessarily endorsing all that the source may advocate. When we come to the millennia of Revelation twenty, the same sort of phenomenon is at play. Like John’s use of the term logos, students and scholars today generally approach the millennia ignorant of first century cultural associations. Whereas we are perplexed by the symbology of these thousand-year periods, the Greek speaking reader of the first century would have made immediate connection to Hades.

An essential element of Greek belief about Hades and the afterlife is that the spirits of the dead dwelt in Hades a thousand years, after which they were reincarnated by being born anew into earthly life.[9] Thus, Plato, in the tenth book of his Republic, reports the story of a soldier, thought to be dead, whose body was placed upon a funeral pyre, only to have him revive before being burnt. The soldier told of descending to Hades where he encountered souls who were judged for the deeds done in life and sentenced, some to a heavenly realm of bliss, others to a lower region of torments. After a thousand years in their respective realms, these souls were then reincarnated into earthly life. This thousand-year pilgrimage in the underworld was a major factor in Plato’s ethical instruction about virtuous living:

9 Greeks did not believe in resurrection, but affirmed reincarnation. (Acts 17:32; Justin Martyr, *Horatory to the Greeks*, XXVII, Ante-Nicene Fathers, p. 284.

Wherefore my counsel is that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been describing.[10]

Virgil also makes reference to the thousand-year period of the spirit in Hades in his epic poem “Aeneid,” the story of the legendary founding of Rome by Aeneas, a Trojan who escapes and survives Troy’s famous war with the Greeks. Part of Aeneas’ labors before reaching Latium, Italy, was to descend to Hades and there receive a prophecy from his deceased father. According to Virgil, the realm of the underworld was entered by an enormous cavern, whose mouth emitted poisonous vapors from its black throat. The dead were then ferried across a river; some detained in Limbo, others permitted to precede to a fork in the road, one of which leads to Tartarus, the other to the happy fields of Elysium. Tartarus, also called the Pit, is the place of the damned. Peter uses the term Tartarus in reference to the “angels” (probably the sons of Seth) that sinned and were kept under chains of darkness, reserved unto judgment. (II Pet. 2:4; cf. Jude 6; cf. Gen. 6:1-4) Souls that do not go to Tartarus or Elysium, suffer punishments in Purgatory for sins committed during life.[11] Some are later released to wander about happily in Elysium. Souls in both Elysium and Purgatory must complete a thousand years, after which they are born anew into earthly life. The purpose of the thousand years is to remove all remembrance of one’s past earthly existence:

Yes, not even when the last flicker of life has left us, does evil, or the ills that the flesh is heir to, quite relinquish our souls; it must be that many a taint grows deeply, mysteriously grained in their being from long contact with the body. Therefore the dead are disciplined in purgatory, and pay the penalty of old evil: some hang, stretched to the blast of vacuum winds; for others, the stain of sin is washed away in a vast whirlpool or cauterized with fire. Each of us finds in the next world his own level: a few of us are later released to wander at will through broad Elysium, the Happy Fields; until, in the fulness of time, the ages have purged that ingrown stain, and nothing is left but pure ethereal sentience and the spirit’s essential flame. All these souls, when they

have finished their thousand-year cycle, God send for, and they come in crowds to the river Lethe, so, you see, with memory washed out, they may revisit the earth above and begin to wish to be born again.¹²

(The river Lethe bears the souls to the surface where they are reborn to earthly life.) Thus, we see that Greco-Roman conceptions of Hades involved separate thousand year periods for each soul, after which they were born into earthly anew. Of course, the scriptures do not teach reincarnation. However, Revelation was written to Greek speaking Gentiles in Asia Minor who would have *immediately* (and correctly) associated the millennia of Revelation twenty with Hades – The dragon symbolically bound in Tartarus for a “thousand years,” whence he is released to persecute anew the church, the martyrs in Paradise where they lived a “thousand years.” The Greek speaking Christians of Gentile descent in Asia Minor faced a time of unparalleled persecution; many would be called upon to pay with their lives for their testimony of Jesus. The familiar figure of the thousand-years doubtless was adapted to ensure they fully comprehended the meaning of the symbolism and its message of assurance as they faced the prospect of martyrdom. They could die secure in the knowledge Christ had prepared for them a place of rest in Hades Paradise pending the general resurrection.

Conclusion

The millennia of Revelation twenty have no Biblical source in the Old or New Testament and instead are drawn from Greco-Roman associations concerning Hades. The book of Revelation was addressed to Greek speaking residents of Asia minor who would have made an immediate connection between John’s imagery and traditional Greco-Roman belief about the underworld. The purpose in this was to assist them in interpretation of the imagery and thus gain strength against the coming crisis.



10 Plato, *Republic*, Bk. X, 315-320; Ben. Jowett ed.

11 Justin Martyr, confusing Virgil’s account with Plato’s, equates Purgatory with Tartarus. See Justin Martyr, *1st Apology*, VIII, Ante-Nicene Fathers, p. 165, where he attributes Virgil’s description of Rhadamanthus punishing the wicked to Plato.

12 Virgil, *Aeneid*, Bk. VI, 734-769; C. Day Lewis ed (1952, Hogarth Press, London).

The Atheistic Roots of Women's Suffrage

By

Kurt M. Simmons

Possibly the single most far reaching event of the last 100 years, women's suffrage can be credited with role reversal among the sexes, the sexual revolution, the extinction of virginity, exploding illegitimate birth rate, abortion on demand, sky-rocketing divorce rates, and the decline of the American family as mother's leave the home to pursue outside interests. Few realize the anti-Christian roots of women's suffrage. Here are some of the more important facts:

Some of the greatest opponents to woman's suffrage were women themselves.

Woman's suffrage movement began in the mid 1800s. It took over 70 years to gain the support necessary to pass. Although proponents of woman's suffrage tried for many years to convince women they needed the vote, most women were not easily persuaded or so inclined. Most women did not feel exploited or oppressed; and the movement for woman's suffrage had a hard time convincing them the vote would improve their lives. Many saw it as actually demeaning to the woman inasmuch as it sought to lower her to man's level. Active in charitable work, hospitals, orphanages, homes for fallen women etc., they felt no for the need for the vote to make a contribution to life. Most women, then as now, were content with the traditional arrangement of society along Christian lines. Many also feared that enfranchisement of women would increase divorce, fornication, and disintegration of the family. Moreover, they did not feel the need to assume male roles for personal validation - another lie the feminist movement continues to teach women today. In fact, the feminist movement is actually anti-female as it seeks to validate women only insofar as they behave like men. Unless they assume males roles and are emancipated from the interdependence of the traditional home and family, the movement claims women are exploited and demeaned; the beauty of motherhood and homemaking are ridiculed; women must compete and become like men if they are to realize their true value and place in the world, or so, at least, the "anti-feminine feminist" movement holds.

Churches were largely opposed to woman's suffrage.

Churches generally tend to avoid political issues and enter the debate only when issues effecting basic Christian values are in the balance. Apparently this was one of them. State's with web-sites providing the history of suffrage in their states often record that churches were among those opposed to the movement. Churches opposed women's suffrage for all the same reasons the majority of women opposed it, but tended to rely more upon Biblical precedents. Sexual immorality and the break down of the family were typical concerns. Adolf Hult, an early 20th century Lutheran pastor claimed that "Suffragism is gripped by feminism." John Williams, an Episcopal priest in Nebraska, stated: "God meant for women to reign over the home, and most good women reject politics because woman's suffrage will destroy society." Churches favoring women's suffrage were typically very liberal, such as Unitarian, Universalist, and Quaker.

The suffrage movement was dominated by avowed atheists, communists, and socialists.

This fact is often kept quietly in the background by liberals. In fact, the radical nature of those pushing for suffrage was one of the greatest impediments to its success as mainstream society - still strongly Christian - refused to have anything to do with atheists and socialists. One tract distributed in Nebraska entitled "Lest Catholic Men be Deceived" stated: "I do not believe that any Catholic men or women would favor "Votes for Women" if they realized certain facts. First, There are a million socialists in this country, and all are unanimous for woman suffrage, because they hope by the women's vote to help themselves politically. All socialists are opposed to anything Christian, but they bitterly hate and attack Catholics. Why should Catholics join themselves with such a body?" "AtheistsforPeace.net" says of the suffrage movement: "The women's movement itself was grounded fairly squarely in opposition to organized religion. As the movement grew it did take in people of all types and beliefs, something that Susan B. Anthony was not only proud of, but fought hard

for. Ms. Anthony believed that once women became educated and had control over their own lives women would shake off the "yoke of religion" in the light of reason."

Susan B. Anthony, an avowed atheist and opponent of Christianity, is probably the leading light of woman's suffrage. She is believed by some to have secretly been a communist. When William Henry Channing, a former atheist, returned to the Christian faith, Anthony exclaimed: "Do you mean to say you have returned to the belief in the immaculate conception of Jesus and in miracles...? Well, I was stunned and left...It is - it must be - simply the waning intellect returning to childish teaching."

Elizabeth Cady Stanton, an atheist and leader in the woman's suffrage movement, published *"The Woman's Bible,"* a bitter and blasphemous book that declaimed against Christianity and the Bible:

"I do not believe that any man ever saw or talked with God, I don't believe that God inspired the Mosaic code, or told that historians what they say he did about woman, for all the religions on the face of the earth degrade her, and so long as woman accepts the position that they assign her, her emancipation is impossible...The Bible teaches that a woman brought sin and death into the world, that she precipitated the fall of the race, that she was arraigned before the judgment seat of Heaven, tried, condemned and sentenced. Marriage for her was to be condition of bondage, maternity a period of suffering and anguish, and in silence and subjection, she was to play the role of a dependent upon man's bounty for all her material wants, and for all the information she might desire on the vital questions of the hour, she was commanded to ask her husband at home. Here is the Bible position of woman briefly summed up."

This, of course, is completely false. The Bible and Christianity have done more to elevate women than any other religion or ideology in the world. While other cultures and religions treated women as mere chattel, the Song of Songs holds woman out as the object deeply intense, romantic love, that contemns even death if only to rejoice in its object. The New Testament holds woman out as the object of "agape" love - a self sacrificing love like Christ's, who went to the cross on behalf of his bride.

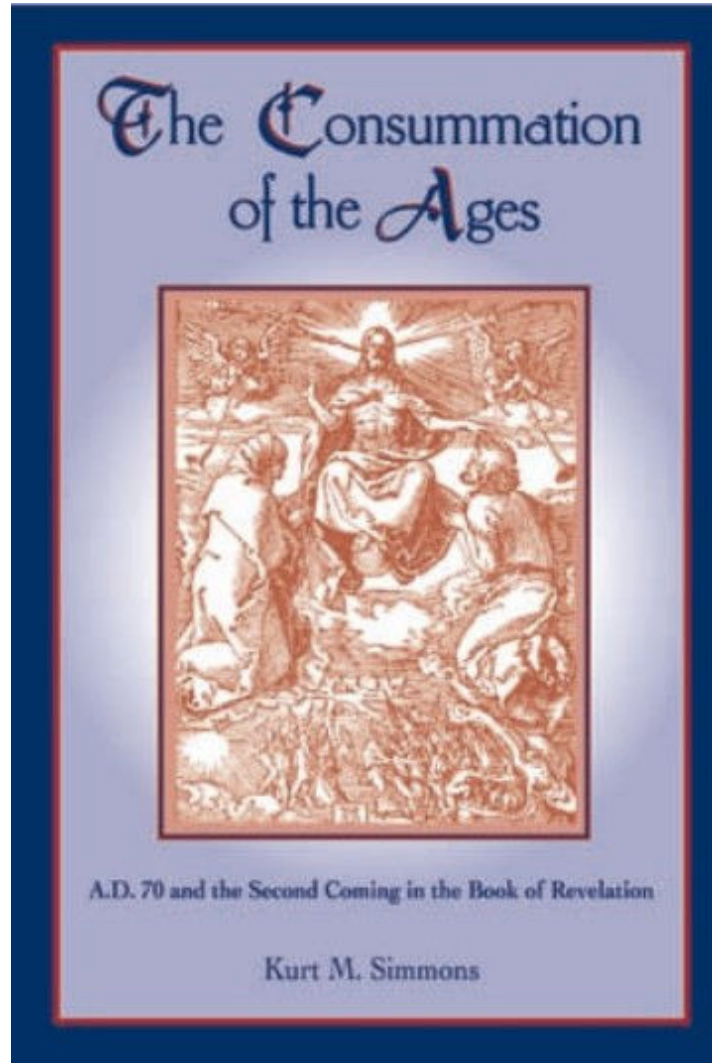
Now as then, the individuals behind the feminist movement are any thing but Christian. Many are openly avowed atheists, lesbians, and liberals that would overthrow the foundations of Western civilization and Christendom.

We want to be careful not to seem to say that women or men in favor of women's rights today are somehow necessarily unChristian. On the other hand, it does sometimes happen that the attitudes of Christians on many vital issues effecting the home, family, and world we live in are molded by the enemy in the liberal media and education, who slant information and omit facts that might make us stop and question where our sentiments should actually lie. For example, the average school text book would never inform students (or their parents) that Susan B. Anthony was an atheist and socialist who sought to free society from "the yoke of religion," for to do so would alert parents and defeat their purpose to propagandize our children and enlist them in the cause of the unbelieving left.

Moral of the story: Christian beware! Only by sound and courageous Biblical teaching and preaching can the church retain its salt and lend this nation savor in the mouth of God.



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