

*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek      PODCAST

## What No One Ever Told You About the Book of Revelation w/ Dr. Chip Bennett & Dr. Warren Gage

(July 4, 2025)

### FRANK:

Ladies and gentlemen, what is the proper meaning of the book of Revelation? Christians are going to argue over that and have been arguing over that for centuries. Is the book completely about future events? What do the symbols mean?

Should we be reading Revelation in one hand and the news in the other hand to figure out when the end times will occur? Is Revelation a book of future fear, a book of hope, or both? Is Revelation modeled after a person in the Old Testament who the early church fathers saw but today, few see this connection?

That's what we're going to talk about today. You know, some of the best podcasts we've ever done on the Bible were with my friend, Dr. Chip Bennett, who's the pastor of Grace Community Church in Sarasota, Florida.

Chip is back today, and he's brought his colleague and mentor, Dr. Warren Gage. Dr. Gage has his degree from Dallas Theological Seminary. He's taught at Knott's Knox, Theological Seminary, and he also has his law degree. And his research is absolutely fascinating, on not only Revelation, but the Bible in general.

And so, let me start by introducing both of these gentlemen who are going to be on the podcast with me the entire time, the great Chip Bennett. Chip, start us off. What have you learned from the great Dr. Warren Gage?

### CHIP:

Frank, first of all, thanks for letting me be on the program again. You're a great friend. Appreciate all that you do. You know that. You know, when I attended Knox, I had just the-- It was providential, really, to meet Warren.

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And what Warren did is, Warren gave me-- If you can imagine, you have a house. You spent all these years in this house, and you know all the rooms really well. I mean, I felt like I was probably really proficient in systematic theology and a number of other disciplines. But when I met Warren, it was like he showed me a room in the house that I didn't even know existed. And I was sort of shocked because I walked in and I'm like, whoa! This is a way different room than I ever envisioned that was in the house.

And I think what he was able to do for me, was able to connect a lot of dots out of the Old Testament to the New Testament that I didn't really see. But once those dots illuminated, man, it populated pretty quickly. And I also had the privilege of being able to be taught the classical education from Warren.

We went through all the great books together, and in seeing how books were written and seeing how the ancients thought, that was sort of like the situation in which the New Testament was written was pulling a lot from Greek culture, not just Second Temple Palestine, which is where a lot of hermeneutics takes place in the academic world today.

Warren showed me how important understanding Greek culture was to understanding how to read, the New Testament books and even some of the Old Testament books. And so, you know, to say that his impact on my life was profound would be an understatement. Warren was—

And I've been so fortunate, Frank, to have so many great professors over my life. But Warren was one of those guys, and he came right at the right time, at the right place. Sort of like the last guy as I was getting my last degree, that just put things together in such a great way.

And he's got a tremendous way of seeing and reading scripture. And, you know, I just-- I always say, I want all this information to get out because people need to hear this.

**FRANK:**

They do. And you and Warren have done some great YouTube videos that we're going to put in the show notes, because we can go a lot deeper in those videos than we can here on the radio program and podcast. Warren, I've read a lot of your material, and it's phenomenal.

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I was just last night, looking at the structure that you pointed out to me and others in the Book of Mark, which we don't have time to get into today, but it shows actually that the disputed ending of Mark shouldn't be disputed. That the ending of Mark was the original, but we don't have time to get into that today.

Warren, I want to dive into the Book of Revelation. And you have some great insights on the Book of Revelation. Let's just start out with someone in the Old Testament that's connected to the Book of Revelation. Just start right there.

**WARREN:**

Well, that's a very good entry point, Frank. It's an honor to be here with you. I followed your work and it's been a privilege to get to know you and to meet you at the Apologeticon at Grace Sarasota.

**FRANK:**

Oh, yeah. It was all my pleasure, Warren. Thank you.

**WARREN:**

When I met Chip, he had like 80 people in his church. But I could tell right away, this man is irrepressible. And the Spirit of God was upon him. That word will stick I think, so anyway. And it works. But I knew the hand of God was on him. And this past Easter, we had 11,500. That's been a remarkable trajectory.

**FRANK:**

Praise God. A lot of conversions too. But we'll get to that later.

**WARREN:**

Absolutely, yeah. So, you want to begin with Joshua.

**FRANK:**

Yeah, Joshua. Okay.

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**WARREN:**

That's not a bad place to begin with because that-- Well, I think that's the narrative story of Revelation as we'll get to it. Jesus, I guess we should begin with Jesus. We're talking about Revelation and why is he named Jesus? And when we hear Jesus, we don't hear in that what the Hebrew represents.

But I think a lot of Christians know that the name Jesus is the Greek version of Joshua. His Hebrew name, Yeshua, originally Yehoshua, and originally before that, Hosea. His name was originally Hoshea, but Moses changed it to Yehoshua, meaning that the Lord is salvation.

So, that connects him directly with two books in the Old Testament. The Book of Joshua, of course, after, which he is named, but also the Book of Hosea. And they have something remarkable in common. And that I think is significant too, thematically, because Jesus, was named after Joshua. Gabriel told Mary you will call his name, Joshua. You will do that. And so, it was mandated from heaven.

The Father named his son, and Joseph was afterward told in a dream that you will call his name, Joshua. And the reason for that is because he will save his people from their sins. He's going to be the great deliverer. And the great deliverance of both Joshua and Hosea is of a whore, a harlot. Joshua in the Old Testament is famous for his deliverance of Rahab, the whore of Jericho. And Hoshea, which is also Jesus's name, is famous because he was a holy prophet of God who was commanded to marry a whore who was actively carrying on and to love her into redemption.

Joshua delivers her from death in a fiery judgment. And Hosea, his love is constant toward her, and she's wooed back. And he adopts, her sons born of infidelity, and those who were not, her people were called my people. And that comes out of the book of Hosea. So, Joshua, the name Joshua has to do with deliverance of the whore, primarily in the Bible. That's what they would have understood by that.

He will save his people from their sins. He will save all of us from harlotry. And harlotry is more than just actual sexual fornication. It's any kind of covetousness or anything of that sort is also regarded as harlotry. So, that brings in all of us. The word whore in the Bible is not marked as

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female. Men are whores in the Bible, can be whores too. And so, Jesus is the one who delivers us from all of that which is an abomination to the Lord.

That's what that name means. I think that's significant. And of all of the books of the Old Testament, the one that is most characteristic of Jesus ministry, is Joshua. It's the Book of Joshua. For that reason, because they saw him as the new Joshua, each of the four gospels begins with the baptism at the Jordan to introduce Jesus public ministry. And it's a specific place on the Jordan. It's called Bethabara, the place of the crossing.

It's where Joshua crossed into the land of the inheritance, where the Jordan was divided, remember? And so, each of the four gospels begins really describing the public ministry of Jesus down by the Jordan. Even Mark, which doesn't have a genealogy, begins with the baptism by John.

And that's the introduction. So, they're tracking the life of Joshua, the ministry of Joshua, by showing how he takes over from Moses. Moses is the law who can take us to show us the land, but he can't take us into the inheritance. It takes a Joshua to do that.

**FRANK:**

Well, hold the thought Dr. Warren Gage. We're going to be back in just a few minutes after the break. Don't go anywhere.

Welcome back to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek on the American Family Radio Network and several other stuff stations around the nation. Today, we're talking about the Book of Revelation with two scholars, friends of mine, Dr. Warren Gage and Dr. Chip Bennett.

Dr. Bennett, you may know, is the pastor of Grace Community Church, Sarasota, Florida. Great church. Anywhere near Sarasota, you've got to look them up. They have services on Saturday night. They have several on Sunday morning. And Chip always does a great job.

Thirty minutes of Bible preaching, but you get what you need to know and insights that you probably never saw before. Some of them came from his mentor, Dr. Warren Gage, on the

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program here today. And just before the break, we were talking about the fact that Joshua, the story of Joshua has something to do with Jesus and the Book of Revelation. We wouldn't think that. Chip, when you first heard that, did you ever make the connection between the story of Joshua and the Book of Revelation?

**CHIP:**

No, Frank, I had not made any of that connection in any way, shape, or form. You know, typically, when you study Revelation at an academic level, usually you're looking at Ezekiel or Daniel, those types of books and how they intersect. And you might have a few other Old Testament things, but typically you're not really referencing Joshua at all. I remember when I was sitting down with Warren, and he started to talk about Jesus's name as he did earlier, Joshua. It was intriguing because I'd never really thought about the way.

And it's true, because Moses did change his name. And I was like, that's interesting, and the fact that you have the whore in each of those stories. But I think what really hit me was when Warren had asked me, could I recount to some degree the story of Joshua and Jericho? And we started trying to maybe rehearse that a little bit. And I remembered, well, oh, yeah, the captain of the Lord's host. Because there's this great thing where Joshua is trying to figure out, are you for us?

Are you against us? And the commander of the Lord's host says, no. Which is really interesting because there really are people in Jericho. There's Rahab and her family, and then there's people that are his in Israel, but there's also people in Israel that aren't his, Achan. You know, and I'm thinking now that's—

This is so cool. And, you know, he's got the sword raised and Joshua falls at his feet, you know. And I think when I first heard that, I went, well, you know, Revelation does open up with Jesus with the sword. Now, not drawn like the command of the Lord's host, but out of his mouth.

But John falls at his feet as though dead, you know? And I was like, whoa. Hold on. There is some stuff going on here. And it started prompting me. And then when you start thinking about the fact that Joshua told them to prepare for holy war, and then you have the epistles to the seven churches telling them to repent and get right. You know, I started going, oh, there's some

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similarities here. And then, you know, Joshua sends the two spies in. You know, and now you've got the two witnesses in the Book of Revelation in the city, which is walled up.

And I'm going, oh, man. Hold on. Jericho's got all these walls, you know? And inside the city, you know, you've got a whore. And in the side in Revelation, you've got a whore. And it's like, whoa. Hold on.

There's a lot of stuff going on here. And then you've got the seven of seven of sevens in the book of Joshua. And then you've got the telescoping sevens in the Book of Revelation, which culminate with this blowing of the trumpet, the shout, the walls fall. And then in the book of Revelation, the voice is heard.

Come out of her my city. The more I started seeing some of these similarities, and Warren is much better at drawing attention to all of them than I am. But I think the person who's listening right now would have to go, yeah, you know what? There really are some similarities here. You know, the whore in Jericho is known by her scarlet? That the whore in Revelation has scarlet. There's so many little things that you start to see that really do tie those together.

And then you've got to start asking the question, what is that tie in? And so, once Warren had really talked with me, Frank about this, and I started to see these parallels. I was also drawn to the fact that, you know, the early church fathers, they saw the church, Rahab, as a type of church. You know, that she had been delivered, she had been brought out of, you know, her whoredom.

She'd expressed faith. And you start looking at some of the early church fathers, you look at the name correlations, you look at some of the patterns of things you see in the Book of Revelation. And it really makes you go, okay, well, if the dramatic story of Revelation is really drawing from Joshua and maybe not Ezekiel or Daniel, not that there might not be some things there. But if it's really drawing from that story of Joshua, then you've got to start asking some real questions.

Well, then what is going on in the book of Revelation? What are we being told? And specifically, what are those original recipients, when they heard this message, what were they hearing? And

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was this book, like when Rahab heard the trumpets, did she have a different feeling inside than the people in Jericho? Because I'm assuming the people in Jericho probably felt fear or felt some anxiety. She's hearing deliverance. She knows her deliverance is coming. Is it possible that the Book of Revelation, if we're reading it right, might really be giving a lot of hope rather than anxiety and fear?

And I wonder sometimes if we're reading it wrong, because the backdrop of the book itself is misunderstood. And for me, when I started putting that together, and credit Warren for that. It really changed a lot of the way I started seeing the book. Let me ask you that, Dr. Gage.

Because, today, in the modern age, and especially in America, we look at the Book of Revelation as a document written probably after the fall of the temple. And we look at it as nearly a completely futuristic book. But you don't think that's the case, do you?

**WARREN:**

No. No, I don't. I think it does have application to the future.

**FRANK:**

Yes.

**WARREN:**

And it's indirectly, it's a type of the future, the way things will wind up in this age. But its primary reference is to, the target city behind Babylon. Why is Babylon being used as the name for the target city?

What is the target city? The target city is Jerusalem. That's the city that Jesus said would fall down, not one stone left upon another. So, that means it's not post prophetic. That's why everybody wants to have it dated.

The liberals want to have it dated in 90, because then it's pretending to be prophetic to the destruction of Jerusalem, which is taken to be a figure of the end of the world. Remember, when Jesus is on the Mount of Olives and looking down to the temple, and seeing-- They're all seeing its beauty.

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And the disciples point that out to him. He says, not one stone will be left upon another. So, the question that prompts, if this temple is going to be destroyed, then when will that be? And what is the end of the world? Because they thought that the temple would abide until the end of the world. So, it speaks prophetically of the end of the age. But immediately, with respect to the Joshua typology or picture, Jesus is the one who brings that city down because it is the most walled up against God of any city.

It's the most wicked city in the world. In Revelation, John, calls it the city that is spiritually Egypt and Sodom. And a lot of the judgments that fall on it are like those that fell on Egypt and Sodom, where also the Lord was crucified. And so, the fathers understood that the destruction in 70 A.D. was the fulfillment of that Joshua passage and the prophecy of Jesus. That was the culmination of it. And you had the two witnesses that went into the city.

You had the door of safety. All of those are in judgments. Every time God brings a judgment, he has two witnesses to establish the legality, the due process of the-- This is justly a judgment that he brings upon the earth. He always has two witnesses. And then there is also always a door of safety appointed of deliverance. So, these patterns that are there all culminate in Revelation. You've got the two witnesses that go into the city that establish that this is a wicked city ripe for judgment.

God is just and judging it. Just like you had Enoch and Noah before the judgment of the flood, like you had the two angels that went in to establish the justice of Sodom, the judgment on Sodom. You had the two witnesses that went to Egypt, and Moses and Aaron. And then you had the two spies that go into Jericho to establish God is very respectful of due process. It's not that he's learning that these cities deserve judgment. He knows that already, but he's teaching us that we have to respect due process.

And he's establishing as a legal matter on the testimony of two witnesses, that the justice is right. He always appoints a door of safety. For the flood when he brings judgment. It's the door of the ark, and he shuts that door. When we come to, Sodom, it's the door of Lot, Lot's house. And the angels shut that door. And then you come to the Passover, the judgment on Egypt, and the mark of safety is the blood over the doorposts and lintels that the angel of death will pass by.

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And you come to Jericho. You'll see the same thing in Hosea. He'll take the door of Achor, which is the judgment of Achan, and that becomes the door of safety. And then all of that culminates, of course, in Christ, who is the door. And you have the two witnesses that go in. And the pattern in Jerusalem was he'd given John, who was called a bright and shining light, and had given Jesus, who was the light of the world. And that wicked city extinguished that enormous light from those two looking in their prophetic vision.

The problem is we don't read, historically, I think. We say, as Protestants, we believe in historical and grammatical hermeneutic interpretation. Nobody does a better job with grammatical. But we are not reading historically. And that's why I'm saying we are reading our present day, our newspapers, our present day way of linear, logical reading into the New Testament. And that's not historical reading. If you read it historically, you see the book of Joshua in the Hebrew Bible is the first book of the prophets.

What's happening there is prophetic. Ultimately, it's prophetic of what happens in Jerusalem. It's a notoriously wicked city. We have no idea. I mean, Christ went into the darkest place on earth. We romanticized Jerusalem too much. The prophets didn't. And John the Baptist, in the spirit of prophecy, called out the religious leaders and said you're the brood of vipers. That's significant. Jesus is the virgin born seed of the woman. So, Genesis 3:15 is at hand.

When he says, who warned you, you brood of vipers? I mean, the seed of the serpent is how he's identifying them in the spirit of prophecy. They're the ones who are acknowledgeably, they knew Jesus was the Messiah, and they killed him deliberately. That's confessed by Nicodemus. We know that you came from God. No one can do the signs you do. He's speaking as a Pharisee, you know, that sort of-- They knew that.

**FRANK:**

This is fascinating. And we've got a lot more with Dr. Warren Gage and Dr. Chip Bennett. It can give you a paradigm change. When you see this, you can't unsee it. Don't go anywhere. We're back right after the break.

We are having a fascinating discussion today on the Book of Revelation with my two guests, Dr. Warren Gage and Dr. Chip Bennett. And we are seeing that many events and characters within

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the Book of Revelation were foreshadowed by events and characters in the Book of Joshua. What does that mean to us, if anything? Now, Chip, you just heard Warren talk for several minutes about this. What, what's your impression of what he said?

**CHIP:**

Well, I think that, you know, and I think you would agree, Frank, that when you start to really look at the way Scripture's written, and you see as Warren, I think did a really good job of tying together the two witnesses and the doors. The first thing I would say, because a lot of your listeners are listening to you because of, for reasons of apologetics, that they're looking for answers.

I think that when you start seeing that type of reading of Scripture, you have to start asking yourself, how could so many different people at different times have the same exact themes? And that's just one theme. The witnesses in the door. How does all of that go through Scripture that way? And I'm of the opinion that the first word of the enemy is, did God really say?

And I think when Christians start to question the word of God, they start to question whether or not Scripture is God breathed or inspired. A lot of things start to happen. I'm of the opinion when you really start to see some of those thematic things, that it really pushes you, even if you're a staunch atheist or if you're being honest, if you're just being intellectually honest-- No way we go to any library in the world and pull 66 books off the shelves and get the thematic unity that we're seeing through these stories.

And I think that really, for me, knowing I'm on a podcast and I know we're talking about Revelation, I know we're doing what we're doing. But thinking of you and your listeners, if I were a listener, that would perk me up as an apologist, going, whoa, man, there really is a fingerprint, a DNA, throughout Scripture.

And that's what Jesus said. I mean, Jesus said that the whole of Scripture was about him. And I think that there's such an untapped world of the understanding of the inspiration of Scripture that might be, if not the greatest, one of the greatest apologetics that we have, because that's really powerful.

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The second thing that I thought of is, you know, it would be difficult even for somebody who maybe grew up. And I did. I mean, I'll be honest. When I first started talking with Warren, I had a lot of doubt because I grew up in a church where, man, they could make the Bible dance like you could never believe.

And everything, you know, tied in with this and that. And I'm scratching my head going, I don't think that fits. You know? And it's like, my Bible didn't come with a shoehorn. You know, when you're trying to shoehorn these things in.

I think when you hear what Warren is saying, if it taps into some of that trauma or shrapnel that maybe you had growing up in a church setting where maybe typology was taken too far, if you back up for a moment, which I had to do. I started going, no. There's no shoehorning here.

There really were two witnesses. There really was a door. There really were two witnesses. There really was a door. We're not making this up. And when you start thinking of Revelation, and you start thinking of Joshua, and you start thinking of Rahab, these aren't things that are just being made up. The story is really seamless when you work through the story of Joshua and then the story of Revelation with all of the ways those stories unfold. And so, I think it really helps to see that.

I also, when Warren, he mentioned that Jerusalem was the target city, I wanted to maybe bring a little bit more clarity. He said it, but I want to make sure that the listeners heard it. In Revelation 11:8, we are told specifically that the city is spiritually called Sodom and Egypt. But then the next line is very probative. I mean, it's as clear as day. It says the city is the city that the Lord was crucified in.

Now, there's no other way to read that than Jerusalem. And I love the commentaries that dance and run to get away from that real simple statement. And the reason they do, Frank, is because they're beholden to a system that demands the book be dated during Domitian's reign, 90-95 A.D. It has to be a futuristic book. It has to be sandwiched into a system of dispensationalism where you have a very strong separation of Israel and the church.

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And if for some reason that book gets dated before 70 A.D., and if the target city is Jerusalem and we're taking away some of that real, futuristic read the newspaper into, you know, everything. Oh my goodness, Israel and Iran are now in a fight. This is it. We're going to have the end of the world. The rapture is coming at any moment. I think when Revelation is read through the lens of the story of Joshua and it's dated properly. I think that what happens is you have to start redefining how that book gets read and what that means to us as Christians.

And I have nothing but love for my dispensational brothers. I came out of a dispensational background. So, in no way am I trying to be negative or whatever. I'm just saying I do think there's a better way to read it. And I don't say that from a position of superiority or condescension towards somebody else.

It's just, I, feel strongly that there's a better way to read and date this book that really makes it speak to you and me in a different way than just trying to find the Mosaic code of putting everything together so that we can figure out the end times, so we know exactly where we're at.

And I say this regularly. For 2000 years, every generation has thought they were the last generation. And there's one thing they all have in common. They were all wrong. And you know, and so I think that that might, from my perspective, I back up and go, well, if everybody's been wrong for 2000 years, maybe, maybe there might be another way in which to look at this. And I really do believe that this is a better way. So, you know, listening to Warren speak about all that stuff, it just reminded me a lot of when I first heard this.

And you know, and I was thinking about your listeners and some of them probably coming from really staunch positions on this book, probably rejecting it and whatever. I felt like it's probably important for me. And I'm a pastor. So, I want to always pastor things. I felt like it was maybe important to share a little bit of that, to maybe just to maybe get somebody to be a little bit more open minded to what we're saying and not just shut down, if that makes sense.

**FRANK:**

Sure. Well, just consider it. I mean this obviously shows if indeed true. And it sure seems to be true. The parallels are unmistakable, that the Bible is a lot more integrated than many people

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think it is. And that is one of the best apologetic arguments anywhere, as you just said. I mean these documents were written thousands of years apart.

And Warren, you do such a good job not just on the Book of Revelation. I was watching a video you were doing on Mark. And we've got to have you back on to talk about that because there are all sorts of literary devices and grammatical devices in the text that show the integration of the Scriptures, and how this couldn't have been put together just by human beings.

But I do want to ask you, Dr. Gage, we're talking to Dr. Warren Gage and Dr. Chip Bennett. And by the way, in the show notes, you're going to see a lot more than what we can talk about here. We're to going to put some links to their work. It's phenomenal work. But Dr. Gage, couple things. Who early on, early church fathers saw the connection between the events of the book of Joshua, particularly Jericho and the book of Revelation. And how at the time the people to whom this was written must have seen a near-term fulfillment.

What was the near-term fulfillment? I mean, Revelation says these things are going to happen soon. That doesn't seem like 2000 years later. I know we do have a future aspect of Revelation in chapters 21 or 20 and on. But what's the soon if the people to whom this book was written, they were expecting it to happen at some point soon, right? Not 2,000 years later.

**WARREN:**

Let me answer that question with a little bit of background. I did my dissertation at University of Dallas as a Catholic school, fabulous Catholic school. Found a lot of faith there. Which, I mean, as a Protestant, you know, I didn't know what I was going to find. A lot of authentic faith, and a really tremendous school.

Anyway, I did my work on classics, and I was going to write my dissertation on Plutarch, who writes about 120 A.D. So, it's roughly the New Testament era. And the university came to me, and they wanted me to write it on Revelation.

They knew something of the work I was doing in Revelation, so they thought that that would be more advantageous to the school if I wrote on Revelation. So, I did. And on my committee was the leading Catholic scholar in Revelation. And so, when I was showing my thesis to him, he

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said, this is fabulous. This is really worthy of a PhD. He said, but you can't be the first one Warren, that's come up with this. What did the church Fathers say? Frank, honestly, I was embarrassed because I was a Protestant.

I was warned away from the church fathers, thinking that their theology is not fully baked, fully formed. And so, I was warned not to read. And as a Protestant, you don't read much before 1517. You don't read anything outside of 1517. So, the thought had never even occurred to me to see what the fathers of the church had said about Revelation. So, in my embarrassment, I asked for some time, and I went and looked it up. And my goodness, what I found. Let me read you a quotation from Saint Cyril of Jerusalem.

He lived in Jerusalem. He's writing in 444, and he makes explicit all of these connections. Listen to this, fifth century, Christian priest. He wrote, but Jesus the Son of Nave, that's the way, the old Son of Nun. But anyway, was a type of him in many things. For when he began to rule the people, he began from the Jordan. Thence, also did Christ begin to preach the gospel after he was baptized.

The Son of Nun appoints the twelve to divide the inheritance. And Jesus sends forth the twelve apostles, heralds of truth, into the whole world. He who was the type saved Rahab the Harlot, who had believed. The true Jesus, on the other hand, says, behold, the publicans and harlots are entering into the kingdom of God before you. With but a shout, the walls of Jericho collapsed in the time of the type of Joshua. And because of these words, Jesus said there will not be left here one stone upon another, the temple of the Jews just opposite.

He could look out his window and see the ruin of the temple, he said, because the temple of the Jews just opposite us is fallen. I mean, he makes explicit all of this. They saw that. Now there are other, many other connections.

**FRANK:**

That's amazing. Let's pick it up right after the break. That goes back to 444 A.D. They recognize the connection between Joshua and Revelation. A lot more with my guest, Dr. Warren Gage and Dr. Chip Bennett in the final segment. You're listening to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek. Back after the break.

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John Calvin wrote commentaries on almost every book of the New Testament. The one he did not write on was the Book of Revelation because, by his own admission, he just didn't get it. Well, it appears that there's a connection from the Old Testament that helps us understand better what's going on in the Book of Revelation. Now, regardless of what view you have, we're just throwing this out there so you can know these connections. And what you do with it, well, that's up to you.

But there's an undeniable connection between the Book of Joshua and the Book of Revelation. And that should cause you maybe to rethink how you've been reading the book of Revelation. And before the break, my guest, Dr. Warren Gage, who has some fabulous material on this, we'll put his website in the show notes, was talking about even the early church fathers recognized this connection. You mentioned one church father from 444 A.D., Warren. Give us another one.

**WARREN:**

Well, let me-- I think I can do better than that. I can give you a scholar who has summarized the preaching of the fathers of the church. He's a Jesuit scholar, and his name is, Danieloo, D A N I E L O U. And his book is called 'From Shadows to Reality: A Study of the Fathers of the Church.' And he identifies five major themes of the preaching of the Fathers. The Fathers were taught by the Apostles. I think we forget that. And they do some interesting things.

But it's all based on this typology. So, you find that in the New Testament, by the way, too, that we, don't handle very well in my judgment. But anyway, this book is fabulous. It's called 'From Shadows to Reality', as I said.

And what he says is there are five major themes out of the early Hebrew Bible that were prominent in the early Christian preaching. He summarizes them all, and he cites them. And you can find all kinds of citations. Three of them, three of the five are from the book of, Joshua, interestingly. But the first one is the sacrifice of Isaac. He preaches that the sacrifice of Isaac from Genesis 22, which is incredibly typological of Christ.

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**FRANK:**

Of Jesus, yeah.

**WARREN:**

And then he talks about the Passover door, and Moses in Exodus out of that, and how all of that is significant. But then he talks about-- He says the Joshua name of Jesus was a major, major point. We hardly ever talk about it, but it's prominent in the preaching of the Fathers.

They took that seriously, the name Jesus. I mean, none of us would have thought that the Messiah would be named Jesus. It'd be way down the list. You'd think maybe Adam, or Abraham or Jacob, Israel, or Moses, or David, or Solomon, or one of the judges or something. They're all kind—

Jeremiah or Isaiah, the prophets. It's way down the list that you would think of the name Joshua. So, that was a prominent theme in the early church preaching. The other one was the baptism of Jesus in the Jordan. Down where the place of the crossing was, that's where the authentic baptismal site was.

And then the last one was that Rahab was a type of the church. And the church is made up. I mean, Jesus, when Matthew comes to faith, he throws a party. He obviously had some money, and so he throws a party. And who are his friends? Well, they're the fellow publicans and harlots. And Jesus goes to the party. Why would he do that? Risking his reputation, I mean, to be among a company of people that were outcast and downcast, and thought so little of.

That's where the party is. It's the ones who have radically recognized their own sin, and also how radical the grace of God can be. That's where the joy is. That's where the party takes place. And so, that idea that Rahab was a type of the church, a gentile woman engrafted into Israel, where Achan-- Achan was not an ordinary Jew. He was the prince royal descendant of Zerah, the tribe of Judah. He was the uncrowned prince of Israel, but he loved the world.

And he was a traitor to the camp. And he was cut off. The natural branch was cut off. Rahab, the unnatural branch, Canaanite, Amorite, is grafted into the royal line when she leaves her former lifestyle and marries into the royal family, of the uncrowned family of David, who will be

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king. God's foreseeing all of it. So, she's grafted into the royal line. Achan is cut off from the royal line. It's an illustration of what Paul says. So, no wonder Jesus said to the commander of the host, who is the angel of the Lord, said to Joshua, are you for us or for our enemies?

He said, no. You don't understand. You've got to think in a gospel term. God has his people among the Gentiles as well as the Jews. And it's expanding the idea. The vision there is that anyone, the measure of the grace of God, that God could take a whore, a Canaanite cursed by Noah, Amorite, condemned to death justly by Moses in the law, he could take someone who is violently offending him with her occupation as a prostitute.

That's why the two witnesses can go into her home. Nobody asks names at that point. There's other things in mind. He can take a woman like that and give her authentic faith. She knew from the time she'd heard about what God did to the Egyptians, when Israel crossed the sea, she believed she'd seen the people taking. She knew that the land was given to them.

Her allegiance was with the people of God. And so, God saved her. And his destiny for her was, she left behind her door, closed her life of harlotry. And when she opened that door to be rescued, she became a royal bride in the house of David. All that was anticipatory, but that was her destiny. And God can take the one who is most miserable among us and bring them to a place where they are a worthy bride of the Son of God himself.

**FRANK:**

I can already tell we've got to do another show on this. So, we've got five minutes left. And the next program that we're going to do, the midweek podcast. We're going to continue our conversation with both Dr. Warren Gage and Dr. Chip Bennett. We're talking about the Book of Revelation and how there are so many parallels between that and the Book of Joshua.

Chip, let me end with you, with about five minutes to go. Four minutes to go. Can you give us a sense of why the Book of Revelation can't be completely future? We know there are chapters at the end that haven't been fulfilled yet. But if it's completely future, what does it mean to the people of 2,000 years ago?

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**CHIP:**

Yeah. You know, I think that, you know, one of the things you learn when you're in school is that the Bible was written to a group of people at a specific time, at a specific place. I often, I like the phrase, the Bible wasn't written to you and me, but it was written for you and me. I think that what we fail to do, and I think it has to do a lot with our Western mindset. We're all about the radical individual. We're all about me.

We're all about-- I mean, we don't even read. When we read Scripture, the word you is plural throughout most of the New Testament. But when we read you, we think it's me. We don't think about the church. Like, work out your own salvation with fear and trembling.

We don't think that that's the church at Philippi that's working out their own salvation. We think of that as me. I think that when we come to the Book of Revelation, we have to be honest with ourselves. And I realize, Frank, there's people that have all kinds of different views. And I want to make sure that from my—

That hear from me, I come humble. I don't come preaching at anybody. I don't come trying to say that I'm better than anybody else.

**FRANK:**

It's not an essential of the faith, eschatology.

**CHIP:**

It's not. But I think it's just not fair to the language where we're told, I'm coming quickly. I am coming quickly. I mean, it's said several times. You're going to see this quickly. The normal convention of speaking-- If I told you, Frank, I'm going to come quickly to your house or whatever.

I'm going to come or whatever and visit you, and 10 years went by, you would be like, hold on. There's something not right here. If a hundred years went by, you'd be like, what? So, I think that what we have to do is, we have to ask the question, what is the coming of Jesus here? And what does Jesus--? He talks about his coming in Matthew 24, Mark 13, Luke 21. He talks about

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that. And it's specifically, there's answers to that because the disciples want to know when it's going to be.

And in Luke 21, specifically, they want to know when the destruction of the temple is going to be. Because they say, when will that be? Because he's told them all these stones are going to come down. And they're like, well, give us the sign. What are the signs of its destruction?

And he tells them, you know, when you see Jerusalem surrounded by Gentiles, run. It's interesting, Frank, that we don't have any reference in Josephus or any of the other writings that we have that Christians were actually killed in the siege of Jerusalem. What we do know is that they got out of town.

And so, when Jesus is saying, hey, when you see these signs, don't go back into the city. Pray that your flight's not during the winter. Pray that you're not with child. If it's the second coming of Jesus and he's coming to gather us, who cares if you flee to the wilderness? Who cares if it's--?

So, he's not talking about that. He's talking about a specific thing. Thing. And I think that when we come to Revelation and we realize that the target city, I mean, and I don't really think it's up for debate. It's Revelation 11:8. It says it's the city where Jesus was crucified.

I'm sorry. On that one, you're going to have to really do some work to convince me that that's not clear. That's Jerusalem, and we know that there's going to be a city that's destroyed. It makes the most sense to put that within the context of the destruction of the city of Jerusalem.

And what that means is, is that the Christians this book was written to, probably pre or during the Neronian persecution, where Nero was doing all the stuff that he was doing, which is why you get in Revelation 13, you have this number 666. And then in some manuscripts, it's 616.

If you know anything about the way Jews did their gematria and stuff in Greek and in Hebrew, both those numbers spell out Nero Caesar. And so, the deal is that, I think that when you put all that together, this book was written to people who were undergoing severe persecution, who were wondering what's going on to give them hope. And it does the same thing for you and me

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today. No matter what beast comes, comes out of the sea, no matter what goes on in the world, we know that Jesus ultimately is coming back and he's going to settle everything once and for all.

**FRANK:**

And we're going to continue this conversation with the great Chip Bennett and equally great Warren Gage in the midweek podcast. Look for the I Don't Have Enough Faith to Be an Atheist podcast to hear it. I'm Frank Turek. We will see you then. God bless.

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