

THE DATE OF THE REVELATION

BY PETER J. POPOFF

IN HIS BOOK: "In the Storm," Mr. Nicholas Morosoff affirms that John, the author of the Revelation, while on the Isle of Patmos, had not only made certain meteorological and astronomical observations but also had clearly indicated the very *date* of his study. Only he had written that date in the astrological language which, however, is perfectly comprehensible not only to astronomers but also to all those able to handle the astronomical tables of Leverrier.

The problem is as follows: a place of observation being definitely known, and the position of some planets, jointly with that of the sun and the moon, being clearly indicated as against respective constellations, it is easy then to calculate and determine the *date*, that is, the day, the month, and the year when that observation took place for a particular conjunction of several planets and constellations can occur but *once*.

This being the situation, Mr. Morosoff tried to express in plain terms the observations made on a certain day by the John of Patmos.

In Chapter XII of the Revelation we read of this wonder in heaven: "A woman clothed with the sun, and the moon under her feet." Mr. Morosoff explains that on a certain day the sun appeared to be in the constellation of the Virgin, while the moon, a new moon (as per chapter 14 and 15) was at the feet of the Virgin.

Further, Mr. Morosoff explains that, according to Chapter VI, 8, "a pale horse" which was an astrological name of the planet Saturn, was seen in the constellation of the Scorpion, accepted as a symbol of *death*: "and his name that sat on him was Death."

Then "a white horse," that is, the planet Jupiter, was seen as against the constellation of the Archer, for it is noticed: "he that sat on him had a *bow*."

Now according to the astronomical tables, the sun in the Virgin, the planet Saturn in the Scorpion and the planet Jupiter in the Archer could be simultaneously only in the evening of September 30 (the Julian style) in the year 395 of our era. Moreover, Mr. Morosoff affirms that neither in the first nor the second century of our era such a simultaneous position of the planets could occur. Then he proceeded to gather some additional data found in the book of the Revelation proving the correctness of his conclusion.

In Chapter VI (4) we read: "And there went out another *horse* that was *red*; and power was given to him that sat thereon . . . and there was given unto him a *great sword*."

And further: "And I beheld, and lo a *black horse*; and he that sat on him had a pair of *balances* in his hand."

Mr. Morosoff explained that these verses refer to two planets: Mars as seen under the constellation of Perseus, and Mercury supposed to be in the Balance, and that these two planets could be found in this position here indicated on September 30, 395, which day was Sunday, "the Lord's day" as it is stated in Ch. 1.

Mr. Morosoff was perfectly sure of the correctness of his calculations. But as the matter was of an extreme importance, he requested two astronomers to verify him.

Mr. M. M. Kamensky and Mr. N. M. Lapin of Pulkovo Observatory, have examined independently of each other the matter submitted to them, and they came to the following conclusion regarding the position of certain planets on September 30, 395: Mercury was on that date in the constellation of the Balance, Mars in the Ram, under Perseus, Jupiter in the Archer, and Saturn in the Scorpion.

It is understood by itself that once the observations described in the Revelation have been made in the *fourth century*, St. John the Divine could not be the author of that book. And Mr. Morosoff did not hesitate to conjecture that the John mentioned in the book was John the Chrysostome, who had been once Patriarch of Constantinople and died in exile in 407.

The conclusion was startling indeed. But only in this case the reference to the *Nicolaitans* becomes intelligible. The author of the Revelation hated the deeds and the doctrine of the Nicolaitans (ch. II, 6 and 15). Now, Nicholas, Bishop of Myra, later canonized, had lived in the fourth century and had had his own clerical party, which was inimical to John the Chrysostome.

Mr. Morosoff suggested that "Gog and Magog" mentioned in Ch. XX were most likely the "Hun and Magol" whose names might

have been easily distorted by ignorant copyists: Γωγ και Μαγώγ, instead of Γουυ και Μογωλ.

The Huns and the Mongolians had indeed invaded the Byzantine Empire some twenty years before the time described in the Revelation.

As to the number of the Beast, 666 (ch. XIII, 18), Mr. Morosoff seconded the explanation of Newton: "And his, beast's mark is +++ , and his name LATEINOS, and the number of his name 666."

(*Isaaci Newtoni opera quae estant omnia*. T. V. Londoni, 1785), for it is known that the Greek alphabet was used for numbers as well: (λ—30, α—1, τ—300, ε—5, ι—10, ν—50, ο—70, ζ—200. Total sum of the word Lateinos = 666).

This indicates plainly that the Revelation was composed when there was an open struggle between the Greek and the Roman churches that is, in the fourth century. In the first century there was no such animosity between these churches.

It would be exceedingly interesting if some of the American astronomers would take the trouble of verifying the above calculations of their Russian colleagues.