"A partial list of scholars who have supported the early date for Revelation, gleaned unsystematically from my reading, would include the following 18th and 19th writers not already mentioned just above: John Lightfoot, Harenbert, Hartwig, Michaelis, Tholuck, Clarke, Bishop Newton, James MacDonald, Gieseler, Tilloc, Bause, Zullig, Swegler, De Wett, Lucke, Bohmer, Hilgenfeld, Mommsen, Ewald, Neander, Volkmar, Renan, Credner, Kernkel, B. Weiss, Reuss, Thiersch, Bunsen, Stier, Auberlen, Maurice, Niermeyer, Desprez, Aube, Keim, De Pressence, Cowles, Scholten, Beck, Dusterdieck, Simcox, S. Davidson, Beyschlag, Salmon, Hausrath. Continuing on into the 20th century we could list Plummer, Selwyn, J.V. Bartlet, C.A. Scott, Erbes, Edmundson, Henderson, and others. If one's reading has been limited pretty much to the present and immediately preceding generations of writers on Revelation, then the foregoing names may be somewhat unfamiliar to him, but they were not unrecognized in previous eras. When we combine these names with the yet outstanding stature of Schaff, Terry, Lightfoot, Westcott, and Hort, we can feel the severity of Beckwith's understatement when in 1919 he described the Neronian dating for Revelation as "a view held by many down to recent times."[40] By many indeed! It has been described, as we saw above, as "the ruling view" of critics," by "the majority of modern critics," by "most modern scholars," and by "the whole force of modern criticism." The weight of scholarship placed behind the Neronian option for the dating of Revelation has been staggering.

In our won day it has gained the support of such worthies as C.C. Torrey, J.A.T. Robinson, and F.F. Bruce and has been popularized by Jay Adams.[41] In 1956 Torrey could write about the number 666, "It is now the accepted conclusion that the beast is the emperor Nero." (Greg Bahnsen, Historical Setting for the Dating of Revelation)

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