

# Various Views of Revelation

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# Introduction

- Revelation is surely the most unusual book in the New Testament.
- Many Christians seriously neglect the book.
- Other Christians overemphasize the book to the neglect of equally important matters.



# Why sometimes neglected?

- Book thought to be unintelligible by some
- Some repelled by its symbolism
- Some turned off by its interpreters
- Some don't like to think about heaven & hell





# Why thought unintelligible?

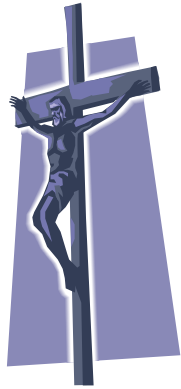
- More symbolism than any book in the New Testament
  - Only Daniel & Zechariah come close in OT
- Wide varieties of interpretation
  - Only Song of Songs close in OT



# Varieties of approaches

- Contemporary (Preterite) View
- Historical (Church History) View
- Future (Futurist) View
- Spiritual (Idealistic) View

# Church History



**Jesus**



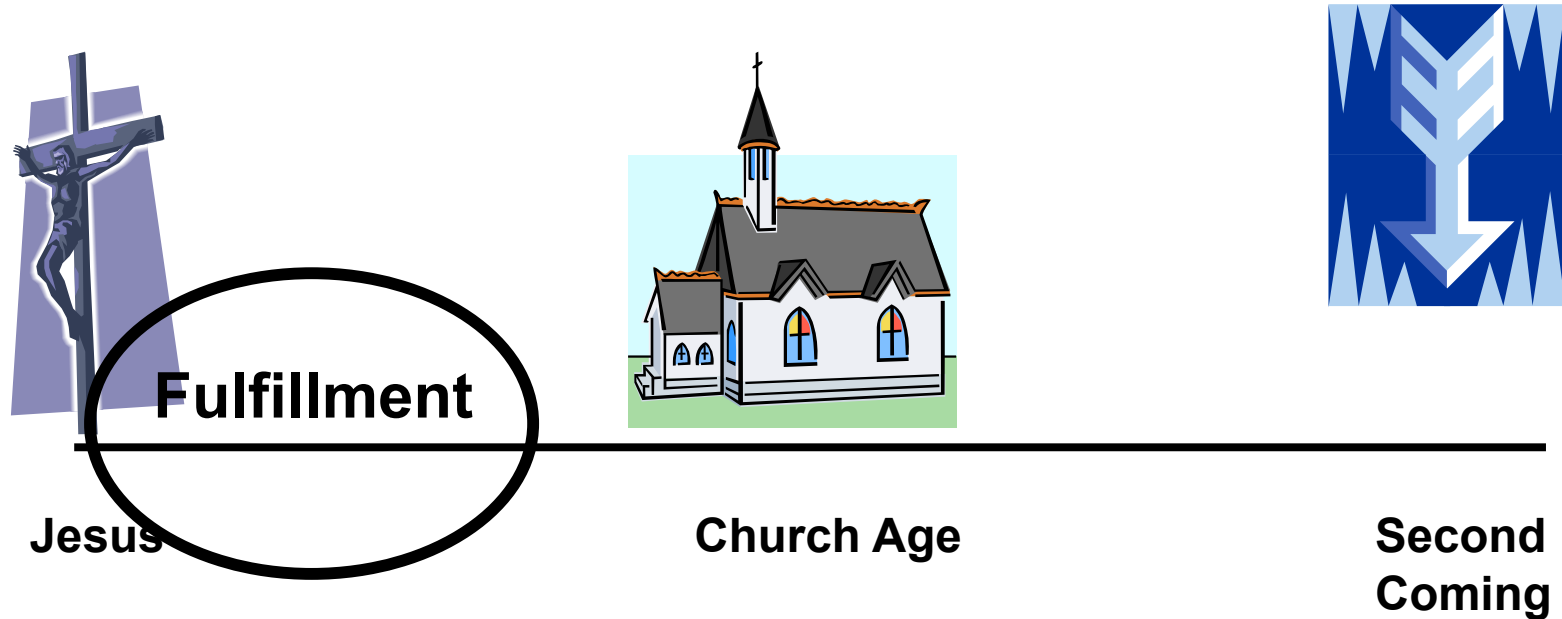
**Church Age**



**Second  
Coming**

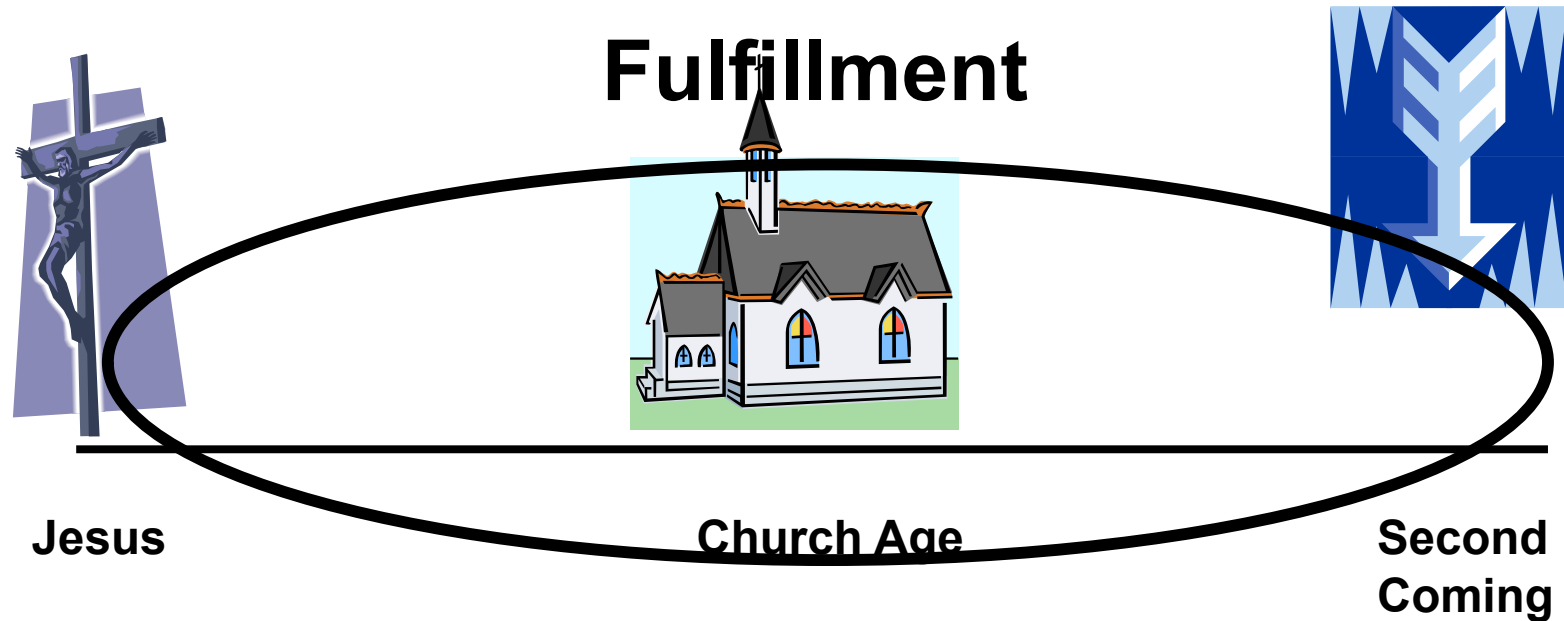
Nearly all Christians (except extreme Preterists) believe that Jesus will come again in the future, and that the time between his comings is primarily the church age, in which we have a responsibility to take the Gospel to all the nations.

# Preterist View of Revelation



Preterists believe that all or nearly all of Revelation was fulfilled in the first century or the first few centuries after the time of Christ's ministry on earth.

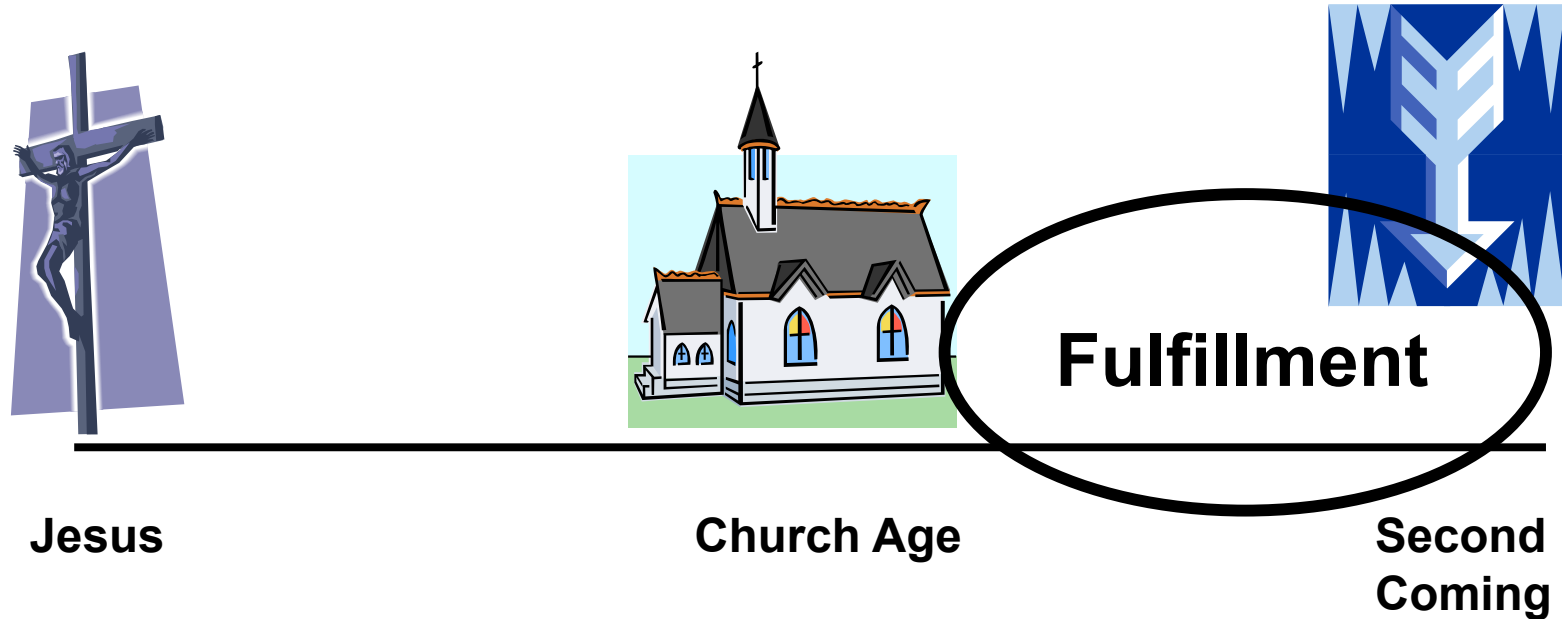
# Historical View of Revelation



Those holding the historical view believe that Revelation is fulfilled fairly uniformly over church history.

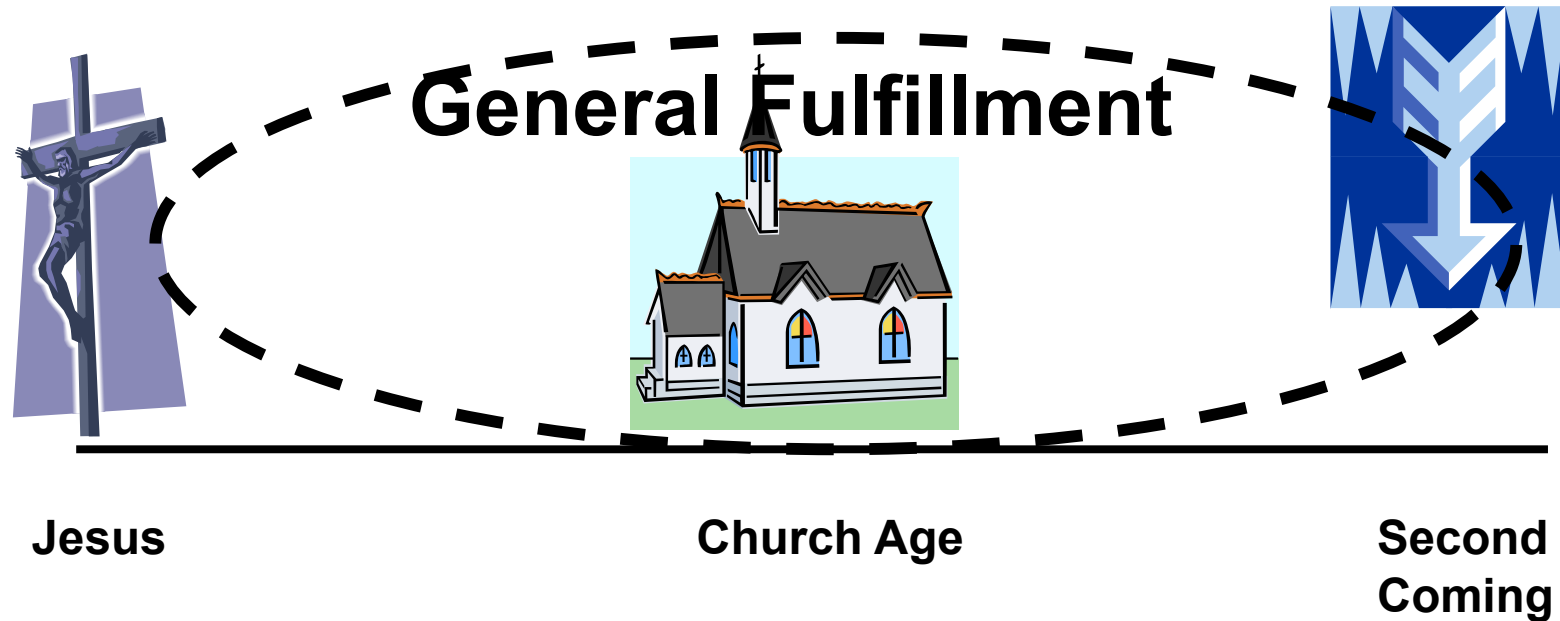


# Futurist View of Revelation



Futurists believe that nearly all of Revelation is to be fulfilled near the end of church history, just before and around Jesus' second coming.

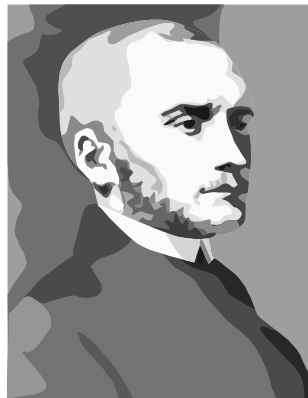
# Idealist View of Revelation



Idealists believe that Revelation will be fulfilled throughout church history, but that the symbols are a general picture of the warfare between good & evil, God & Satan, not referring only to single events.

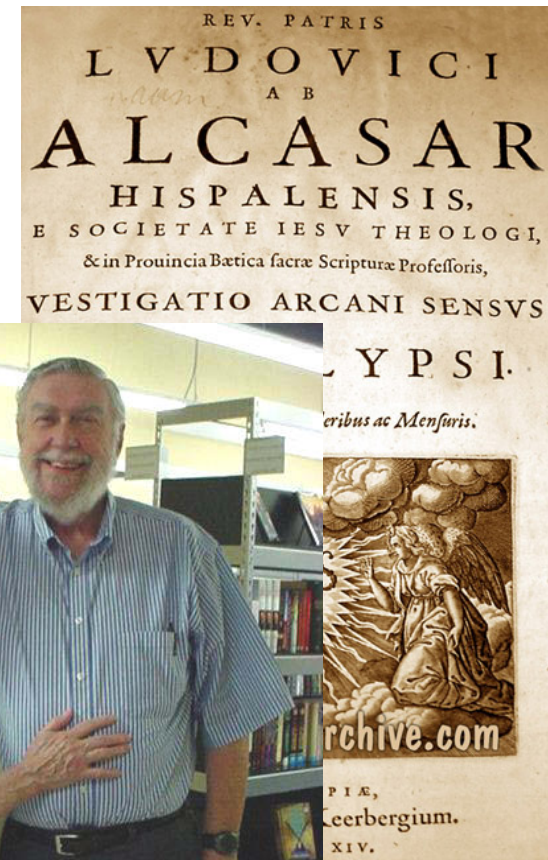
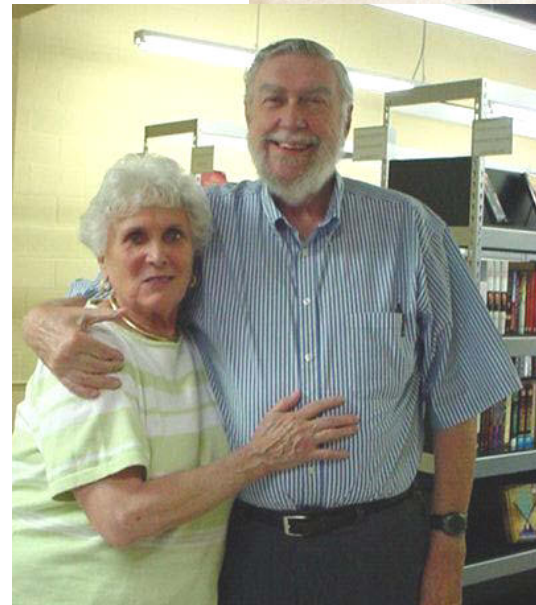


# Some Proponents of Views



# Preterist View

- Alcasar (1614)
- Jay Adams
- G. B. Caird
- Hugo Grotius
- Leon Morris
- Moses Stuart



# Historicist View

- Berengaud (9<sup>th</sup> century)
- Albert Barnes
- Luther
- Wycliffe
- Many older A-Mill
- Not very popular today



# Futurist View

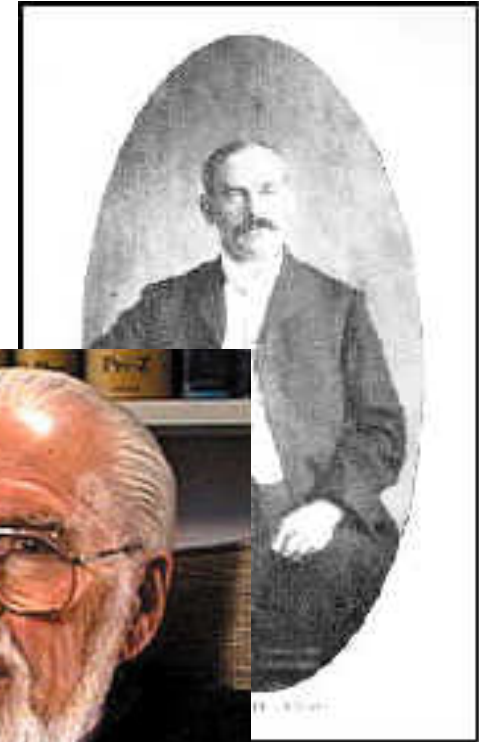
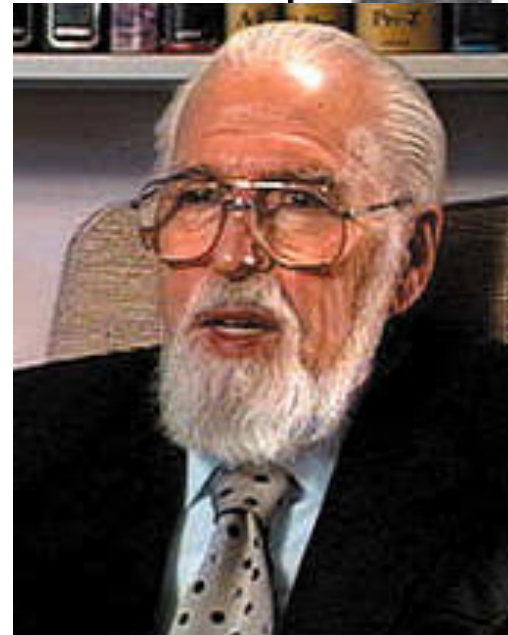
- Ribera (1591)
- George E. Ladd
- Robert Mounce
- John Walvoord
- Usual Pre-Mill





# Idealist View

- Auberlen (1854)
- Chuck Colclasure
- William Hendriksen
- R. C. H. Lenski
- William Milligan
- Rousas Rushdoony
- Michael Wilcock



# Mixed Views

A number of commentators combine two of the approaches.

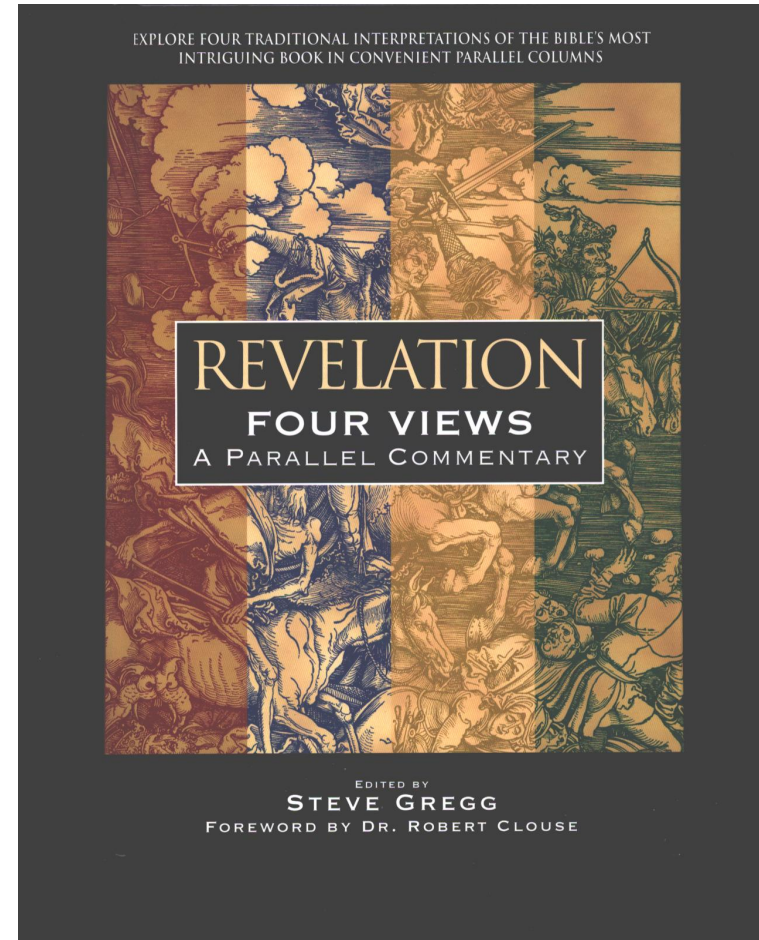
- Alford – Historicist & Futurist
- Beasley-Murray – Preterist & Futurist
- Hoeksema – Futurist & Idealist
- Swete – Preterist & Idealist

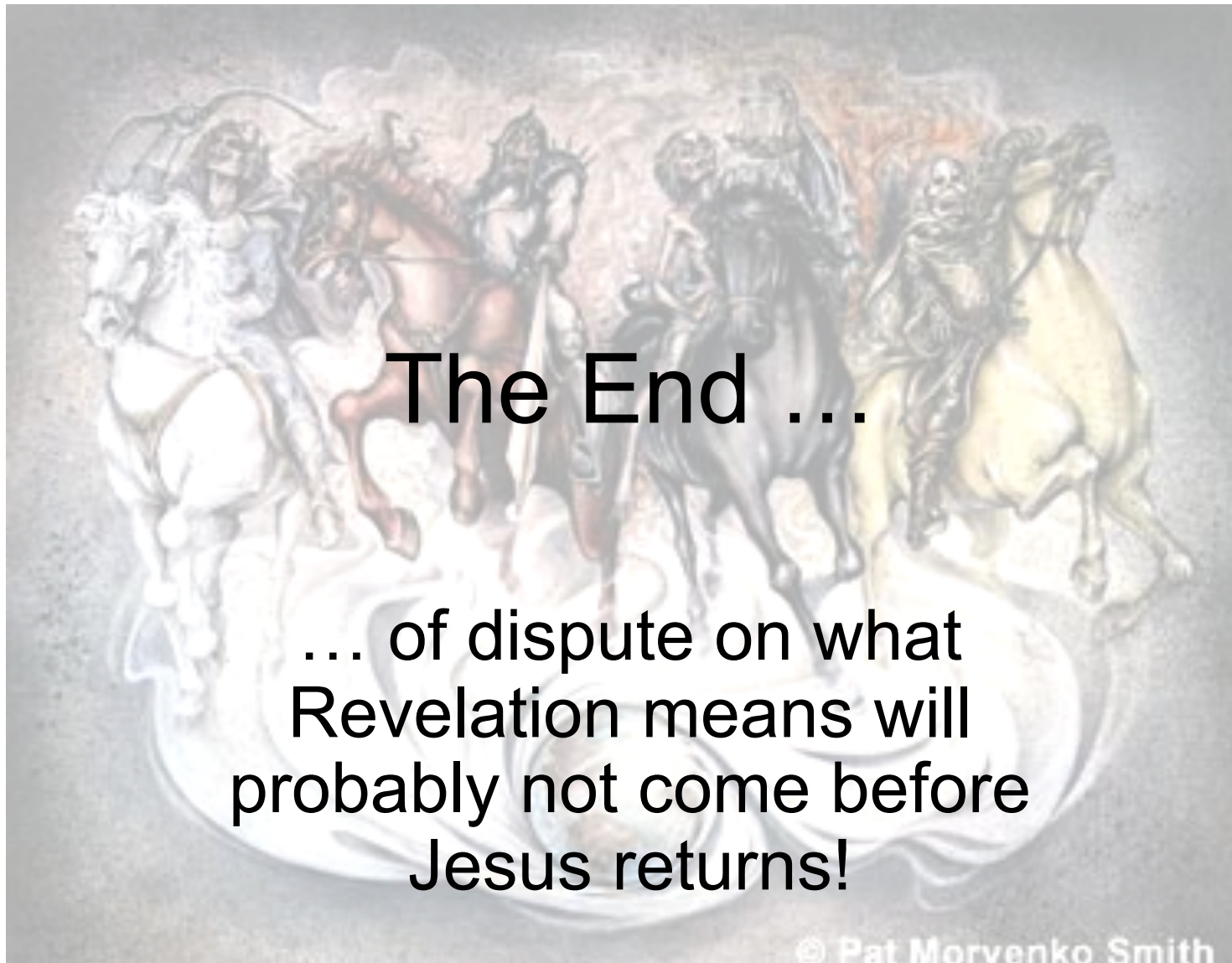
# Some Merit to Each View

- Preterite – the visions presumably made sense to John & early Christians.
- Historical – the visions are valuable in each century of church history.
- Futurist – the visions surely involve events at the end of church history.
- Idealist – the visions picture the spiritual warfare that we all experience.

# Four Views Commentary

- To get a feel for how these different approaches handle various passages...
- See Steve Gregg's *Revelation: Four Views, A Parallel Commentary*.





The End ...

... of dispute on what  
Revelation means will  
probably not come before  
Jesus returns!