

A Readable Revelation with Accessible Application

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1. Introduction statement (1:1-8):
2. The author is John (1:1, 4, 9; 22:8). The audience is the seven churches in Asia Minor (1:11).
3. There are 278 allusions to the Old Testament.
4. The date is either around 67 AD or 97 AD.
5. The message of Revelation is God revealing his rejection of Israel as his unfaithful old covenant bride of harlotry and replacing her with a new bride, the New Covenant Church of Jesus Christ.

A popular Futurist Outline:

Introduction and Seven Churches (Revelation 1-3):

The Throne Room of Heaven (Revelation 4-5):

The Great Tribulation Room of Heaven (Revelation 6-19):

- Seven Seals (Revelation 6:1-8:1):
- Seven Trumpets (Revelation 8:2-11:19):
- The Interlude of political and religious powers (Revelation 12-14):
- Seven Bowls of Wrath and final fall of Babylon (Revelation 15-16):

The Millennium and Final Judgment (Revelation 20):

The New Heaven and New Earth (Revelation 21-22):

My Preterist Outline:

Destruction (1-5): Judgment is soon coming upon Jerusalem and Israel

Divorce (6-19): God Divorces and Judges His Faithless Wife of Harlotry

Deliverance (v.20-22): God Reveals the Glory of Christ's Bride the Church

Why the confusion about the message of the book of Revelation?

Interpretation Views of Revelation: Rev. 1:19.

Schools of Interpretation for the Book of Revelation
Preterist (postmillennial, amillennial, historic premillennial)
Spiritualist/Idealist/Cyclic/Eclecticist (amillennial, historic premillennial)
Futurist (premillennial & amillennial)
Historicist (amillennial & postmillennial)

The interpretation views we need to be aware of:

Preterist Approach: This view holds to the fulfillment of what John wrote as occurring prior to AD 70 which was “soon” after he wrote. This gives the same value to the book of Revelation as one would to any Old Testament book of prophecy. This view has the strongest relevance to the original readers, taking a very natural reading of 1:1 and 22:10 as well as parallels the Olivet Discourse of Jesus in Matthew 24, Mark 13, and Luke 17 and 21. **Preterists** (derived from the Latin term "praeteritus," which means "gone by" or "past") believe Revelation is mostly past— a book describing the tribulation in the first century mostly prior to AD 70 but with application until Christ’s final return.

Spiritualists view Revelation as a timeless spiritual portrayal of the ongoing conflict between good and evil—good words for bad times. It speaks to spiritual truths rather than specific historical events.

Futurists believe the events in Revelation are primarily events that occur in our future in the final generation of mankind just before the final coming of Christ.

Historicist view seeks to see Revelation as a symbolical review of the past, present and future *historical* realities—from the time of Christ to the end of the world.

Examples:

***The Beast of the Sea* example in 13:1-8.**

***The Locust Plague* example in 9:1-11.**

Application:

1. God promises not confusion but clear blessing (1:3).
2. God promises not confusion but through a message to seven churches, that through faith and repentance there is clear forgiveness and salvation.
3. God promises not confusion but a clear sovereign reigning Christ forever and ever.