

Introduction

If you have read my book: **Every Believer's Prophecy Guide**; you will be well prepared for what is in this presentation. You may also recognise some of what is immediately below as I am repeating some of the preview I gave therein. **If you haven't read my treatise on prophecy** and you do not understand the prophetic destiny of these three kingdoms: the Kingdom of Judah, the Kingdom of Israel and the Kingdom of God; then you may have some difficulty receiving what is written in this study. However, I will do my best to present the information in such a way that hopefully everyone can **'get it'**. **Get ready for The Revelation of Revelation.**

What is it about the Book of Revelation that provokes the heart of man to produce such a diversity of opinions? And what is it about the human heart that many Christians never deal with the inclination to rely on their own understanding, engage the imagination and **assume the mantle of interpreter of God's Word? His Word is truth and we are NOT called to interpret the truth, we are called to believe it.** It is primarily on this most fundamental principle that most if not all of the contemporary eschatology pundits have stumbled, and as a result, their end-time doctrine is formed on the shaky ground of symbolic visions from which they have **offered up interpretations that have no foundation in God's Word.**

To be kind to them, it is acknowledged that most end-time Bible teachers are genuinely attempting to make sense out of the symbolism found in the Apocalypse. But the very fact that there are sooooooo many different ideas floating around brings us to the inevitable conclusion that they cannot all be correct. And I am loathe to add yet another opinion to the plethora of prophetic pontifications. Yet the Book of Revelation by its very nature still demands to be understood.

Along with many others, I have observed that although there are countless interpretations of the various visions found in the writings of John of Patmos, they can all be arranged into seven basic perspectives from which the various interpretations spring forth and they are: The Idealist; The Historicist; The Preterist; The Futurist; The Literalist; The Universalist and The Doctrinalist. The first four are more commonly known. If you type **"Four Views of Revelation" into your browser, you will find many books and articles** featuring the Idealist, Historicist, Preterist and Futurist viewpoints with attempts to explain these different approaches to the Apocalypse, usually but not always favouring one view over the others. Some of these books have invited writers of the different persuasions to present their point of view. The Literalist, The Universalist and The Doctrinalist viewpoints are minority views possibly not heard of by many, but I have included them in order to completely cover all the known variations of perspective that are used to interpret this most controversial Book of Revelation.

At different times throughout history the different views have all had their day of being more prominent than the others. Presently the Futurist view seems to be riding high, though in early church times the Idealist was more prominent. During the Reformation, the Historicist perspective rose to prominence. In response to the Historicist views, along

came the Preterists and the Futurists, both of them claiming support from early church times. Little is known of the origins of the Literalists and the Universalists. As far as I can tell they are fairly recent arrivals on the eschatological landscape. The Doctrinalist Viewpoint is a bit of a dark horse, whose basic premise I stumbled upon in the course of my research. They are presently a tiny but growing minority with hints of their premise, presence and prominence in early church times being found among the writings of the **'church fathers'**.

But before we proceed into the mire of all the different interpretations of the Apocalypse and clog up your mind, we must first lay the foundation stones of our eschatological understanding

In Chapter One we **will deal with Nebuchadnezzar's Dream and in Chapter Two** we'll deal with The Vision of Four Beasts. These two passages from the Book of Daniel give us our first biblical mention of the end of the age. In Chapter Three we will discover the synoptic view of the prophetic teaching of Jesus as found in the Gospels of Mathew, Mark and Luke. And in Chapter Four we will look at the scriptures that speak about what Israel will experience when they are back in the Promised Land.

Together, these four chapters will provide the necessary understanding **from God's Holy Word** that will equip us in the exercising of our discernment when we come to analysing the interpretations of the Book of Revelation.