

# FOUR TRADITIONAL INTERPRETATIONS OF REVELATION

## HISTORICIST



The Historicist approach, which is the historic Protestant interpretation of the book, sees the Book of Revelation as a prewritten record of the course of history from the time of the apostle to the end of the world. Fulfillment is thus considered to be in progress at present and has been unfolding for nearly two thousand years.

## PRETERIST



The Preterist approach sees the fulfillment of Revelation's prophecies as already having occurred in what is now the ancient past, not long after the author's own time. Thus the fulfillment was in the future from the point of view of the inspired author, but it is in the past from our vantage point in history. Some Preterists believe that the final chapters of Revelation look forward to the second coming of Christ. Others think that everything in the book reached its culmination in the past.

## FUTURIST



The Futurist approach postulates that the majority of the prophecies of the Book of Revelation have never yet been fulfilled and await future fulfillment. Futurist interpreters usually apply everything after chapter four to a relatively brief period before the return of Christ.

## SPIRITUAL



The Spiritual approach (often called the idealist or symbolic approach. Shares common theme's with the Allegorical View in that they must deny a literal interpretation) to Revelation does not attempt to find individual fulfillments of the visions but takes Revelation to be a great drama depicting transcendent spiritual realities, such as the spiritual conflict between Christ and Satan, between the saints and the antichristian world powers, and depicting the heavenly vindication and final victory of Christ and his saints. Fulfillment is seen either as entirely spiritual or as recurrent, finding representative expression in historical events throughout the age, rather than in one-time, specific fulfillments. The prophecy is thus rendered applicable to Christians in any age.

# TWO NEWER INTERPRETATIONS OF REVELATION

**FUTURIST**

**The PREWRATH Rapture Position**

**Robert Van Kampen**



The Prewrath position is really quite simple: the true and faithful church will be raptured (or rescued) when Anti-christ's great tribulation (persecution) against God's elect is cut short by Christ's coming (Matt. 24:22, 29-31). First He will rescue the faithful who will be undergoing Satan's wrath, and then He will destroy the wicked who remain on earth during the Day of the Lord, God's wrath. The wrath of God is never equated with the persecution of God's elect! It can be demonstrated from church history that the prewrath view on the timing of the Rapture, as it relates to Antichrist, has been the most common position of biblical Christianity since the days of the early church fathers.

**PRETERIST**

**FUTURIST**

**PARTIAL PRETERIST**

**Hank Hanegraaff**



Partial preterism is a form of Christian eschatology that places the events of most of the Book of Revelation as occurring during the destruction of Jerusalem in 70 AD (and/or the Fall of Rome several centuries later) yet still affirms an orthodox future bodily return of Christ to earth at an unknown day and hour. Partial preterism sees Matthew 24, Matthew 25:31-46, the Book of Daniel and most of the Book of Revelation (besides its last 2 or 3 chapters) as speaking about events no later than the 1st century AD, and about a coming of Christ in judgment, not the (second, final and bodily) coming of Christ and Last judgment. Partial Preterism is distinct from Full preterism, which holds that "all" biblical prophecy was fulfilled in the past.