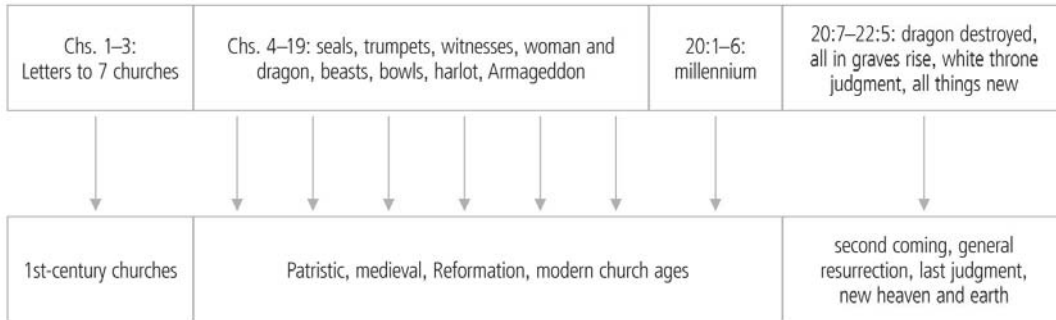


Four Schools of Interpretation

Four approaches for interpreting **Revelation** have been distinguished by their understanding of the relationship of the visions to one another and the relationship of the visions to the events of history (other interpretations hold a mixed view combining features of these various positions/schools):

Historicist School

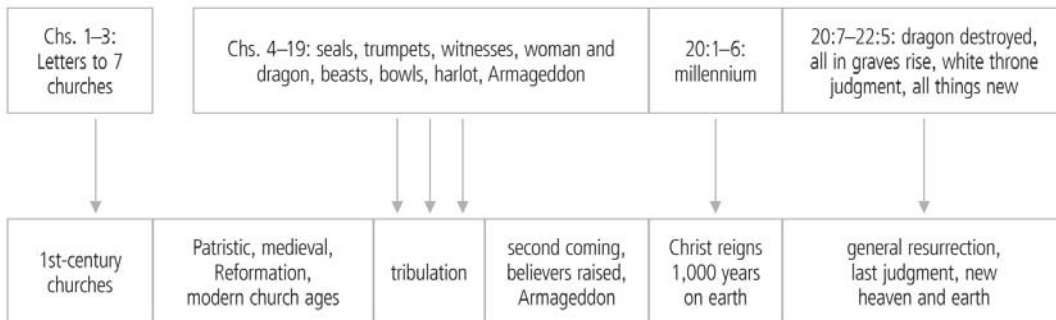
Revelation's Visions



Historical References and Events

Futurist (Historical Premillennialism)

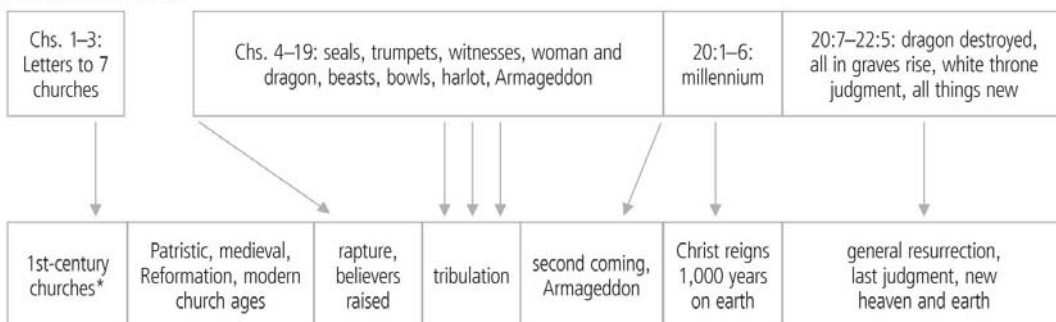
Revelation's Visions



Historical References and Events

Futurist (Dispensational Premillennialism)

Revelation's Visions

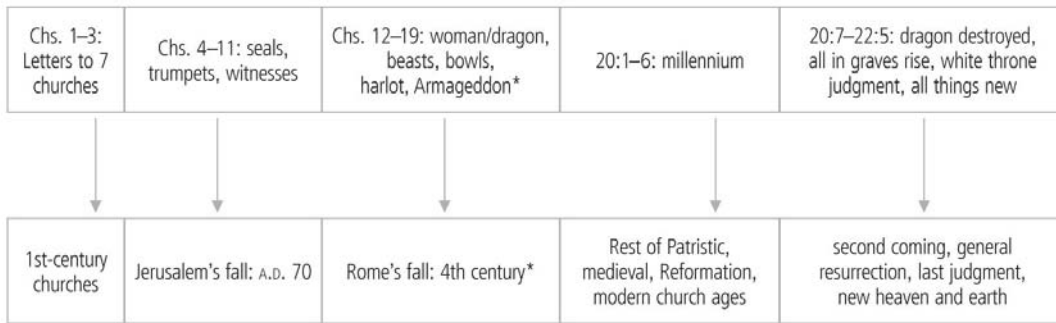


Historical References and Events

* Some dispensational interpreters think the churches addressed in chs. 2-3 predict different periods in church history.

Partial Preterist School(s)

Revelation's Visions

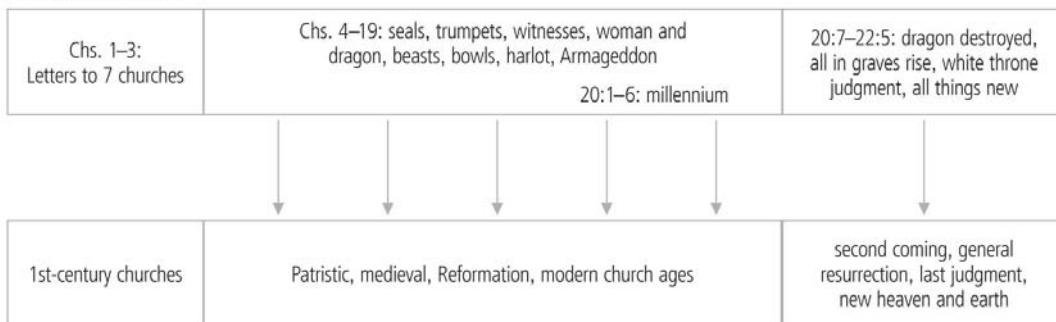


Historical References and Events

* Partial preterists differ on what would (from the original recipients' viewpoint) precipitate the millennium. This chart represents the view that sees ancient Rome as the church's main enemy. Others would understand Second Temple Judaism as the church's main enemy.

Idealist School

Revelation's Visions

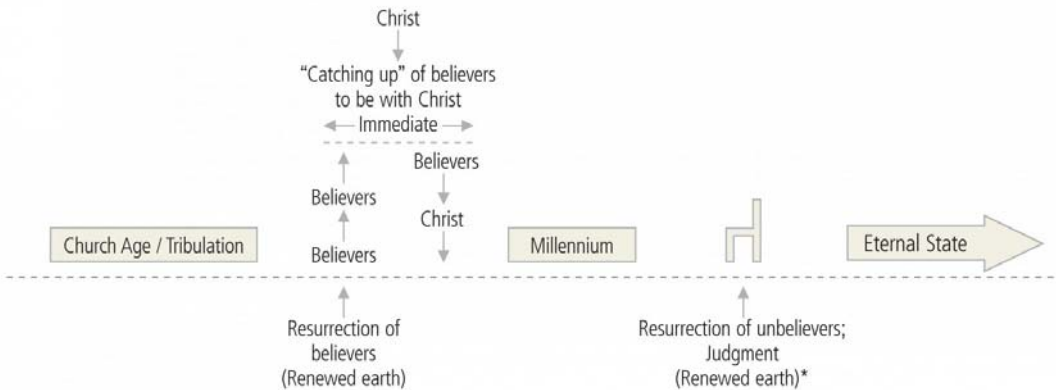


Historical References and Events

Three Millennial Views

Classical Premillennialism

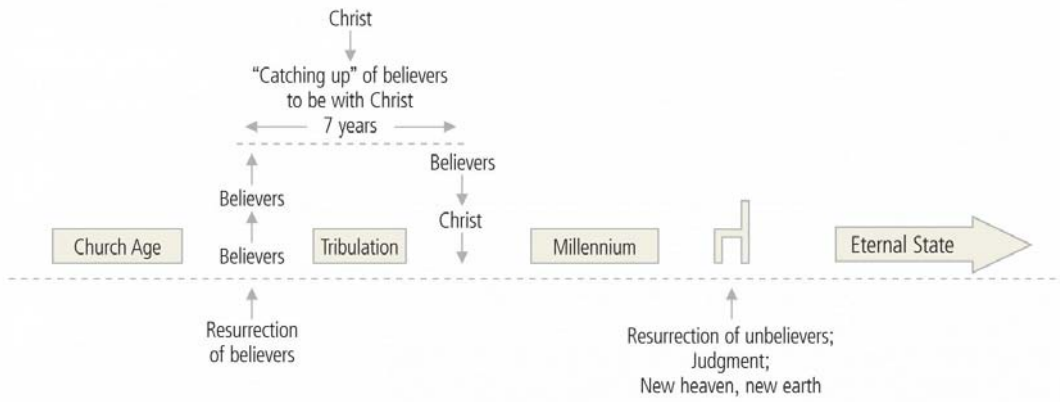
(Christ comes before the millennium but *after* the tribulation; the chair, in this and following illustrations, represents the judgment seat of Christ)



*Classical Premillennialists differ over whether the renewed earth will begin in the millennium or the eternal state.

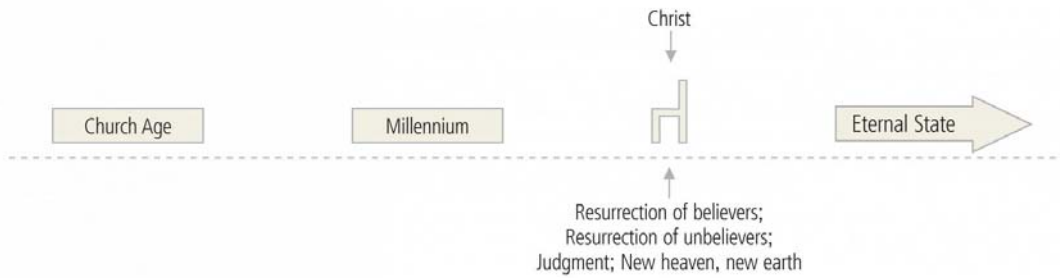
Pretribulational Premillennialism

(Christ comes before the millennium and *before* the tribulation)



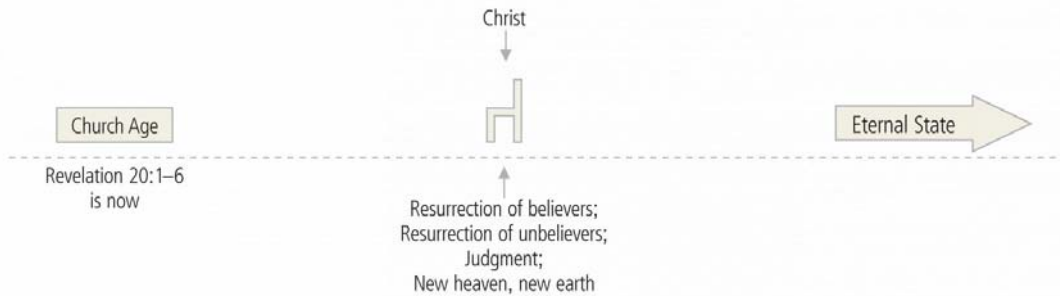
Postmillennialism

(Christ comes after the millennium)



Amillennialism

(No future millennium)



The Setting of Revelation (seven churches in Asia)

