



**PART 2:** “The why, how, when, & who of Revelation”

**THE BOOK OF**  
**REVELATION**  
**A STORY OF THE LAST DAYS**

2026May31 Dan Fisher - Revelation Pt.2B




# 1. Why study Revelation?

## Those who neglect the study of Revelation deprive themselves of a great deal of biblical truth:

- It fulfills Jesus' great prayer: "Your will be done on earth as it is in heaven" Mt 6:10
- It promises a blessing to all who read it – 1:3
- It stresses the inspiration of Scripture – 1:2
- Of its 404 verses, 278 allude to the inspired O.T.
- It reveals God the Father in all His glory and majesty
- It illustrates the depths of man's depravity – 16:9,11, 20:7-9
- It presents one of the clearest teachings of redemption in the Bible – 1:5
- It contains approx. 25% of the Bible's references to angels
- It explains the origin of demons and Lucifer's war with heaven – 12:7-9

- It warns the church of the dangers of sin & compromise – **chaps. 2-3**
- It teaches how to properly worship God – **chaps. 4-5**
- It affirms the full deity of Christ
- It pictures the return of Christ like no other biblical book – **chap. 19**
- It portrays Christ's ultimate triumph over Satan – **20:10**
- It reveals the 1000-year earthly kingdom of Christ – **chap. 20**
- It describes the final judgment of the wicked & their doom – **20:11-15**
- It reveals, like no other book of the Bible, the glories of heaven, the New Jerusalem, & the eternal state of the redeemed – **chaps. 21-22**




## 2. Does Revelation reveal the past, present, or future?

## The 3 main approaches to Revelation (and end time prophecy):

- **Preterist (Post-millennial)** – this view sees Revelation as historical record rather than predictive prophecy.
- **Allegorical (A-millennial)** – this view sees Revelation as an allegory of the timeless struggle between good and evil.
- **Futurist (Pre-millennial)** – this view sees Revelation as primarily predictive prophecy to be fulfilled in the very last days. It takes a literal approach to the Revelation.


## Amillennialists believe:

1. The “one thousand” years of Rev 20 are figurative
2. The promises made to Abraham, Israel, and David in the Old Testament are fulfilled by Jesus Christ and His church during this present age – no future fulfillment is required
3. Satan is bound during the time between Christ’s first and second coming (church age) and is incapable of preventing the spread of the gospel – although he is not utterly powerless and is able to persecute the Church
4. This interval is “the millennium” and is characterized by the simultaneous experiences of gospel victory and suffering for the gospel

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5. Right before Jesus returns, Satan will be “loosed” to deceive the nations and persecution will increase dramatically
  6. Christ will return after this “millennium,” end the “last days” persecution, physically resurrect all who have ever lived, judge them, replace the present heaven and earth with new ones, and usher in the eternal state

## Postmillennialists believe:

1. The “one thousand” years of Rev 20 are figurative
2. The promises made to Abraham, Israel, and David in the Old Testament are fulfilled by Jesus Christ and His church during this present age – no future fulfillment is required
3. Satan is bound during the time between Christ’s first and second coming (church age) when the kingdom of God will be extended through the preaching of the gospel
4. The Great Commission will be fully accomplished, and the world will be Christianized ushering in a “golden age” of righteousness and peace commonly called “the millennium”


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5. Christ will return after this “golden age/millennium” (agreeing with Amillennialists who were known as Postmillennialists until the 20<sup>th</sup> century)
  6. At His return, Christ will physically resurrect all who have ever lived, judge them, replace the present heaven and earth with new ones, and usher in the eternal state




## Premillennialists believe:

- Historic premillennialism resembles the premillennialism held during ancient times known as *chiliasm*
- Dispensational premillennialism divides biblical history into a series of ages or dispensations
- Both forms of premillennialism follow a chronological and more literal reading of end time prophecy – especially Daniel and Revelation

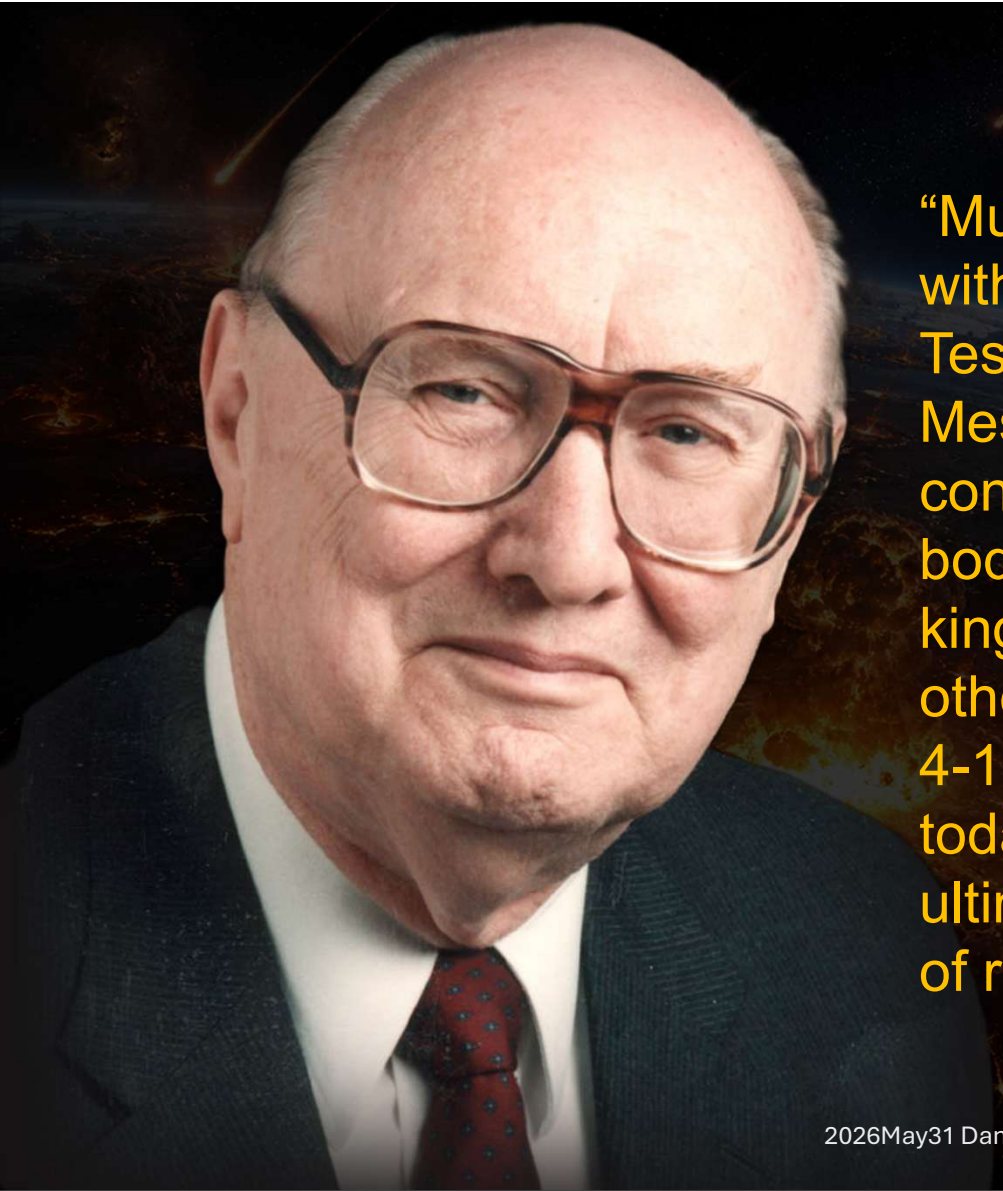
1. The “one thousand” years of Rev 20 are literal
2. Satan is not bound during the time between Christ’s first and second coming (church age) when the kingdom of God is extended through the preaching of the gospel and the saving work of the Holy Spirit
3. The Church age will end with the Rapture – when all believers are “caught up” to be with Jesus
4. The Rapture will usher in a period of seven years of “Great Tribulation” when God will judge the wicked on earth and allow Satan to reign through his Beast and False Prophet
5. The Great Tribulation will end with the Battle of Armageddon when Christ returns, ends the reign of the Beast, banishes the wicked to hell, and sets up His earthly kingdom

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6. In glorified bodies, believers will “rule and reign with Christ for a 1000 years” (Millennium)
  7. During the Millennium, Satan will be bound in the bottomless pit and have no influence on the earth
  8. After the millennium, Satan will be loosed for a brief time and lead astray a portion of the world’s population in rebellion to Christ
  9. Christ will destroy this rebellion, judge the wicked, replace the present heaven and earth with new ones, and usher in the eternal state

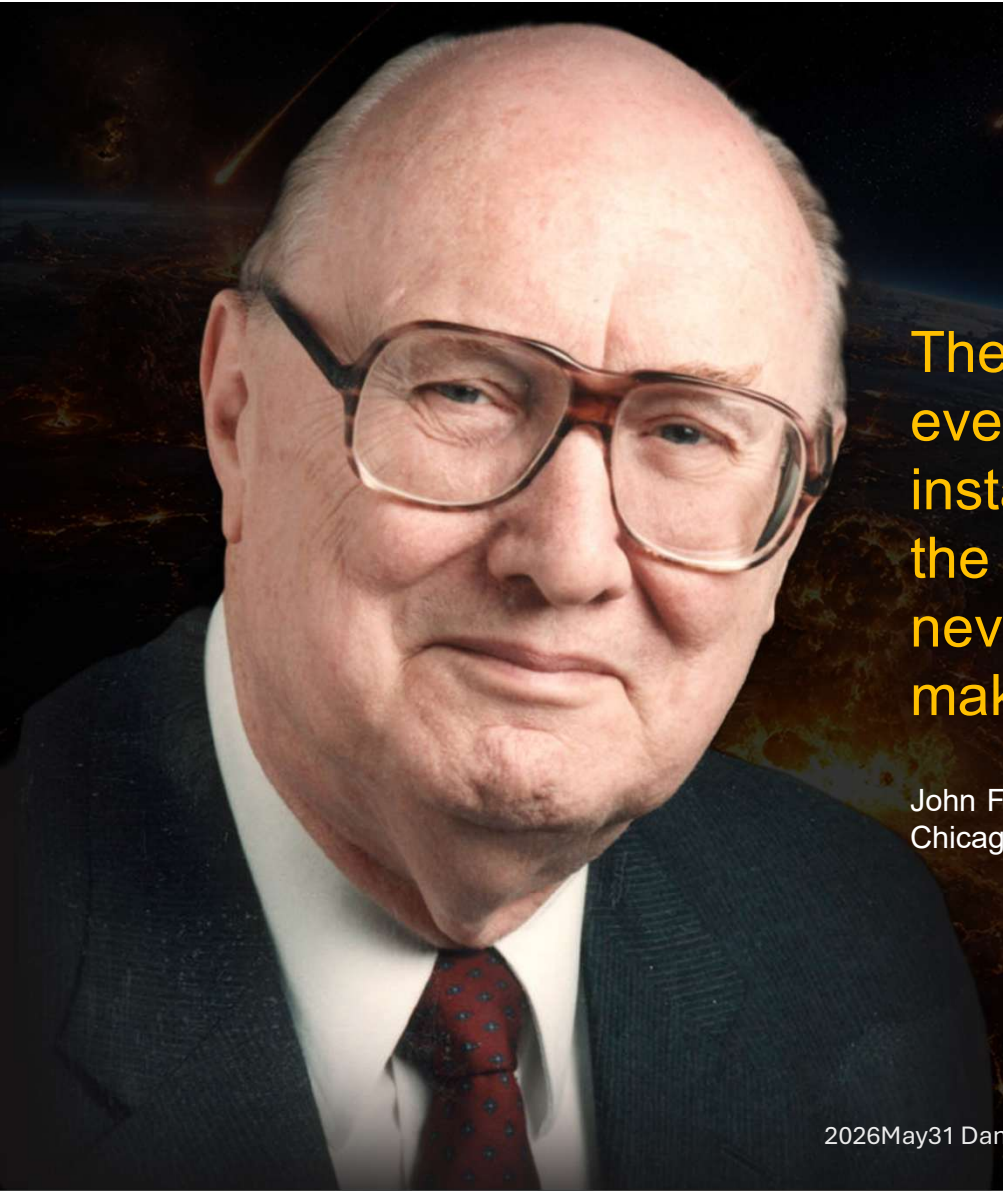
A dramatic space scene featuring a planet's horizon with a blue atmosphere. A large, bright comet streaks across the sky, and a bright star is visible in the distance. The background is filled with dark, swirling nebulae and distant galaxies.

For the most part, the early church viewed Revelation futuristically.

The futuristic view of Revelation decreased as the influence of the Catholic church increased.

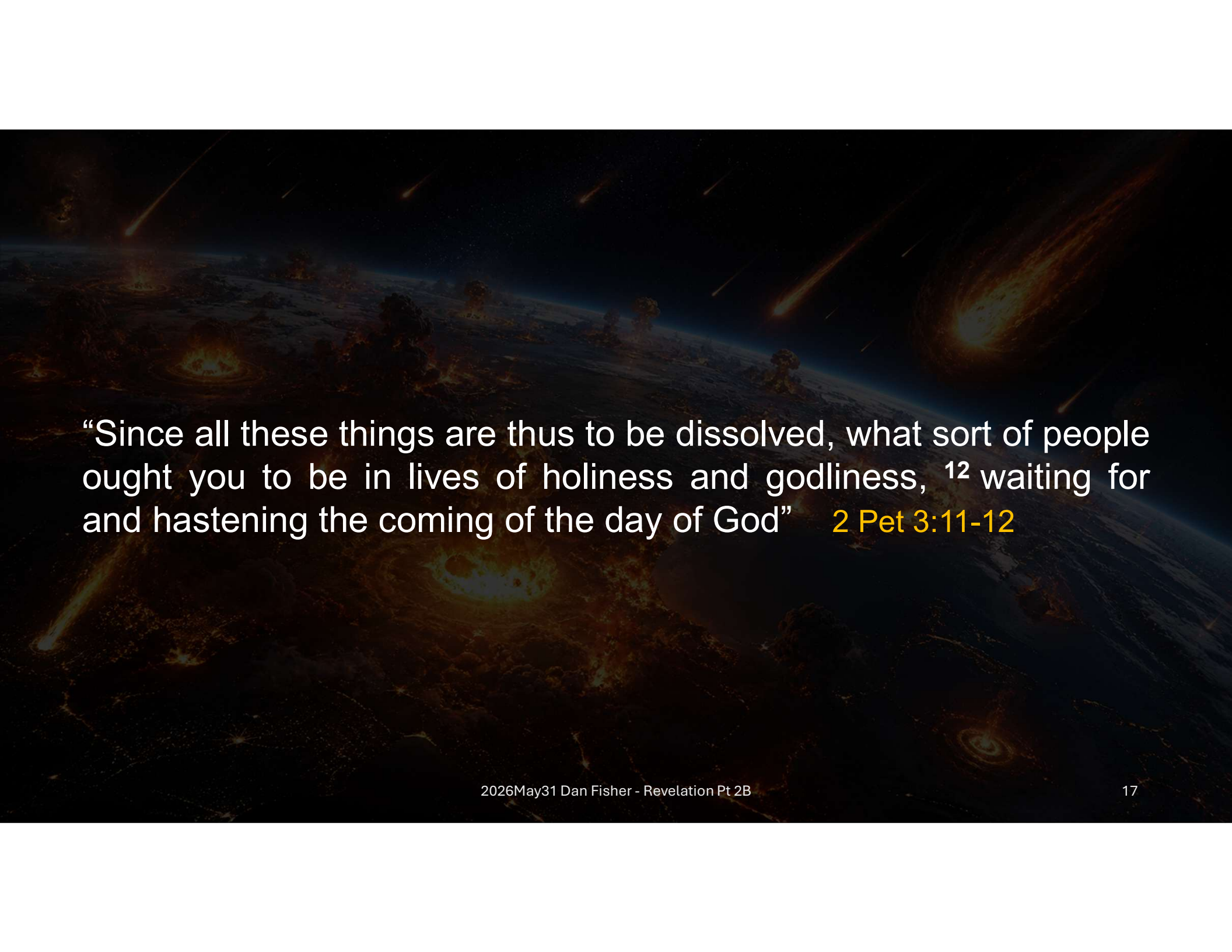


“Much of the prophecy of the Bible deals with the distant future, including the Old Testament promises of the coming Messiah, the prophecies of Daniel concerning the future world empires, the body of truth relating to the coming kingdom on earth as well as countless other prophecies. If the events of chapters 4-19 are future, even from our viewpoint today, they teach the blessed truth of the ultimate supremacy of God and the triumph of righteousness.



The immediate application of distant events is familiar in Scripture, as for instance 2 Peter 3:10-12, which speaks of the ultimate dissolution of the earth; nevertheless, the succeeding passage makes an immediate application.”

John F. Walvoord, *The Revelation of Jesus Christ*, (The Moody Bible Institute of Chicago – 1966), p. 22.



“Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, <sup>12</sup> waiting for and hastening the coming of the day of God” **2 Pet 3:11-12**



### 3. Who wrote the Revelation?

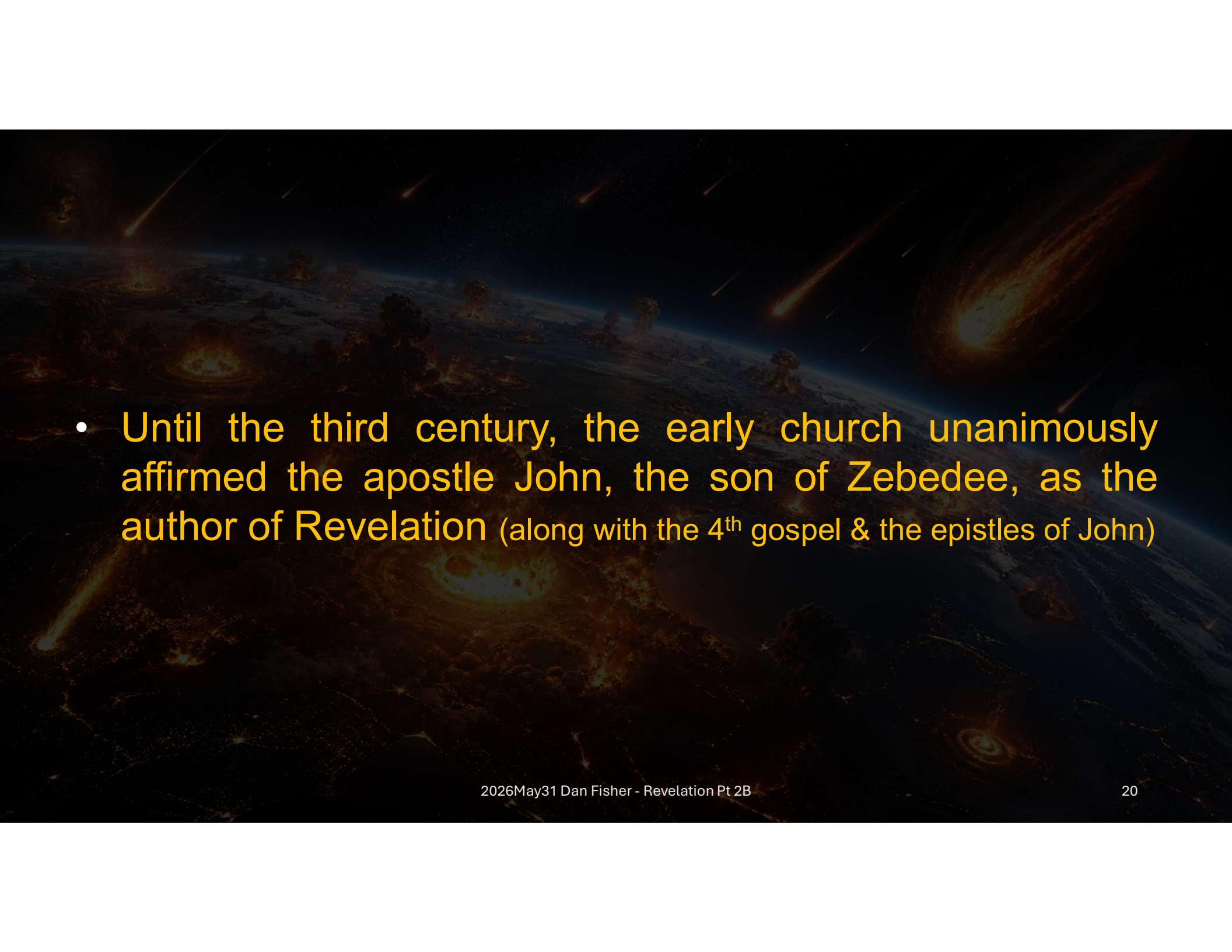
- **The author identifies himself as “John” 4x**

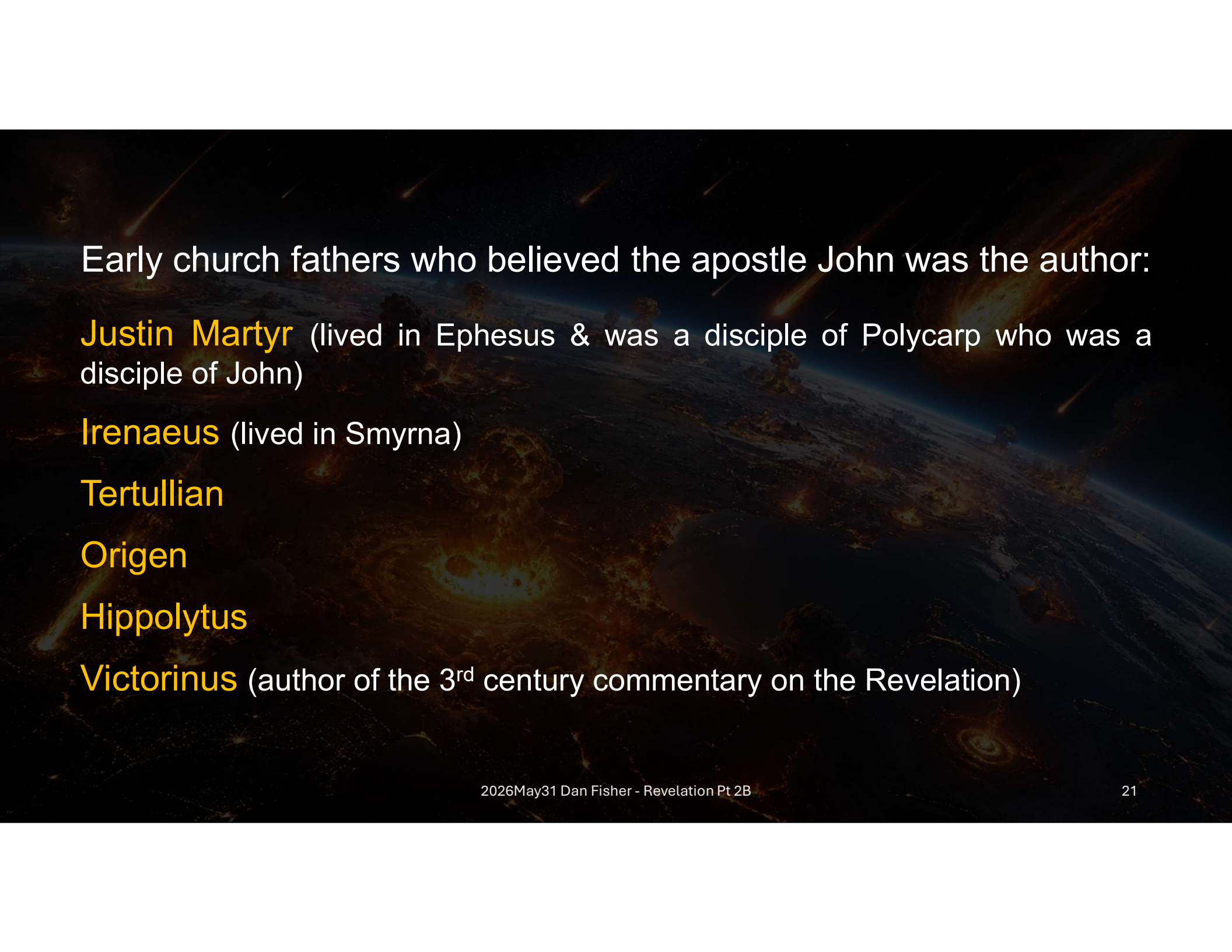
**1:1** – “And He sent and signified it by His angel to His servant John”

**1:4** – “John, to the seven churches which are in Asia:

**1:9** – “I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.”

**22:8** – “Now I, John, saw and heard these things.”

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- Until the third century, the early church unanimously affirmed the apostle John, the son of Zebedee, as the author of Revelation (along with the 4<sup>th</sup> gospel & the epistles of John)



Early church fathers who believed the apostle John was the author:

**Justin Martyr** (lived in Ephesus & was a disciple of Polycarp who was a disciple of John)

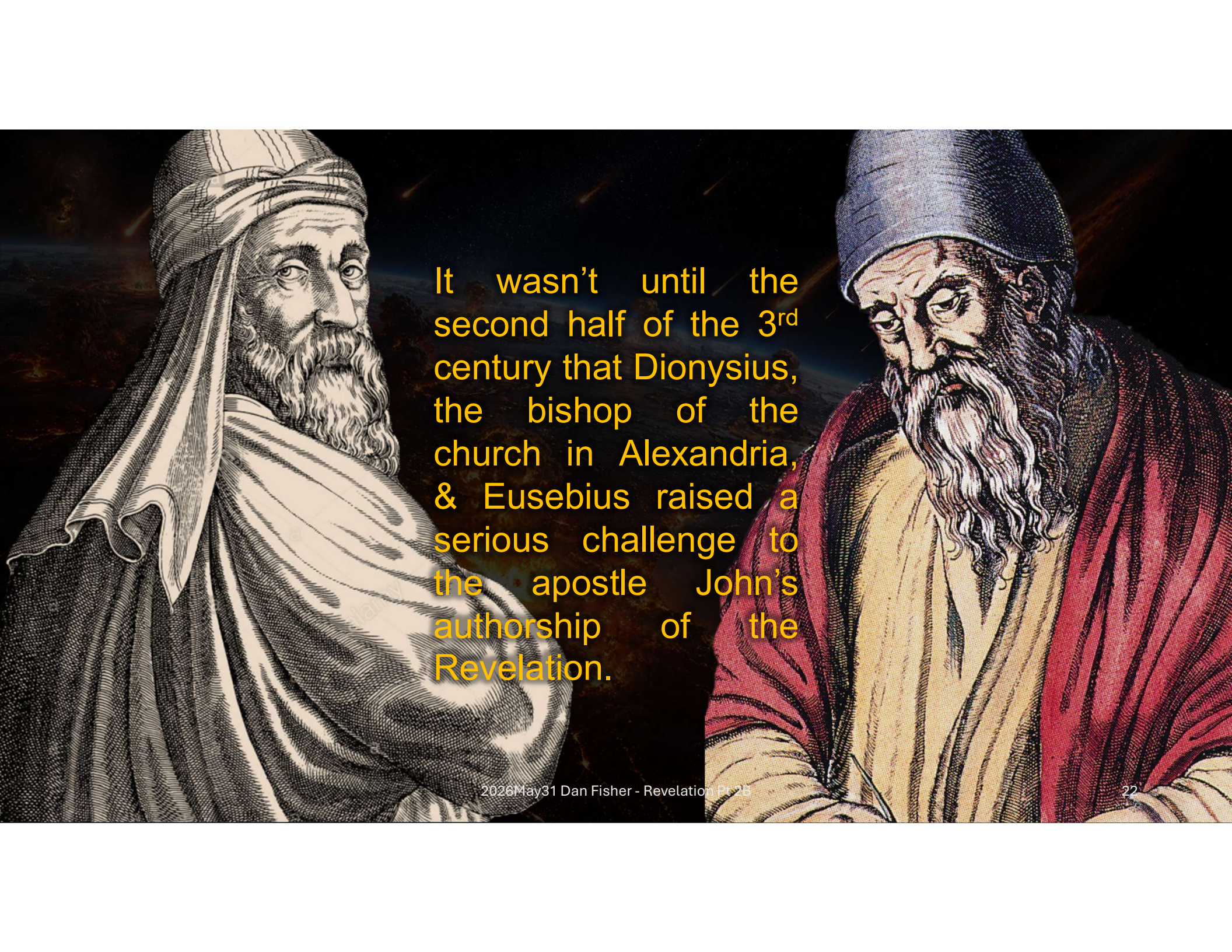
**Irenaeus** (lived in Smyrna)

**Tertullian**

**Origen**

**Hippolytus**

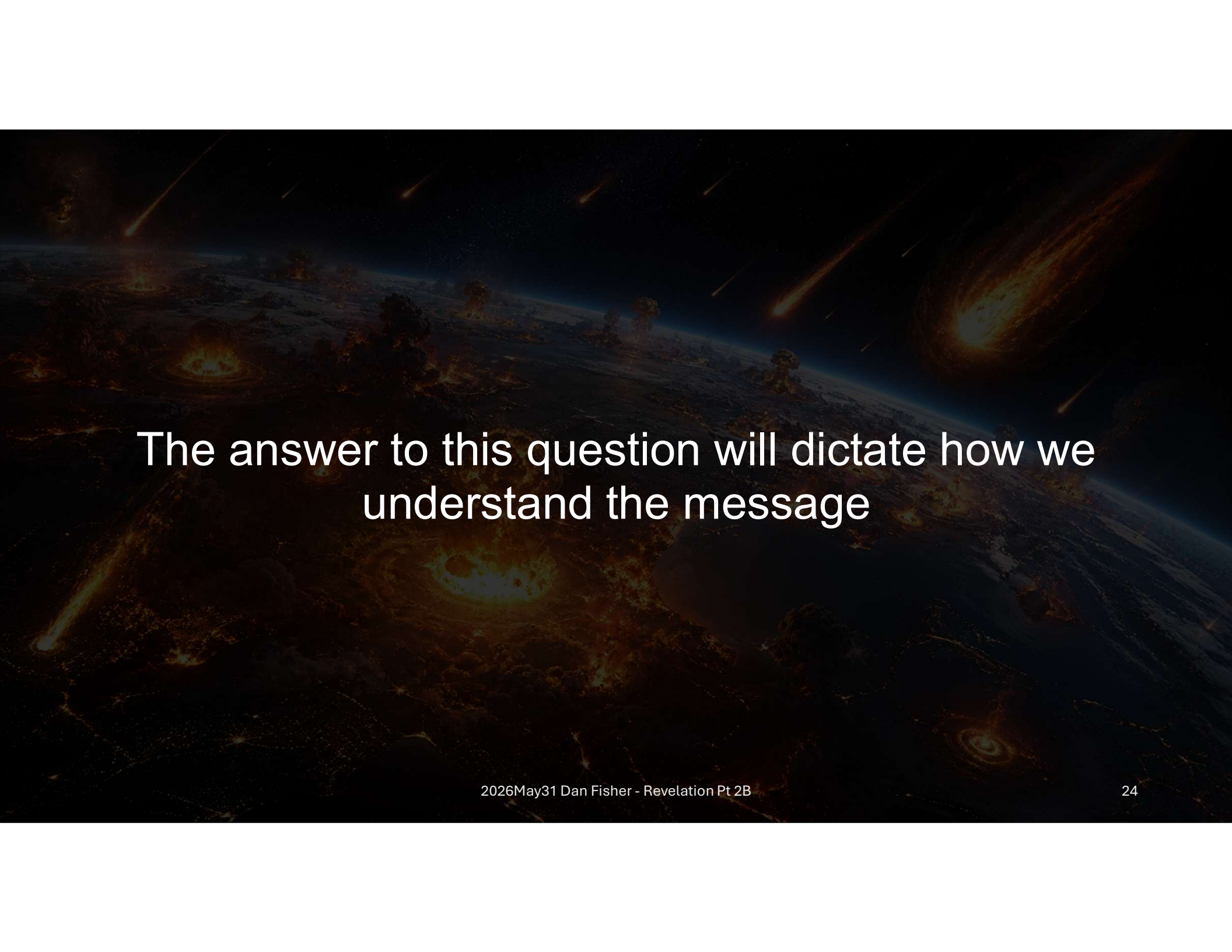
**Victorinus** (author of the 3<sup>rd</sup> century commentary on the Revelation)

The image features two detailed illustrations of men with long, flowing beards and traditional head coverings. The man on the left is depicted in profile, wearing a white head covering and a dark, draped garment. The man on the right is shown from a three-quarter view, wearing a blue head covering and a red and yellow robe. The background is dark with some light streaks. Overlaid on the center is a block of yellow text.

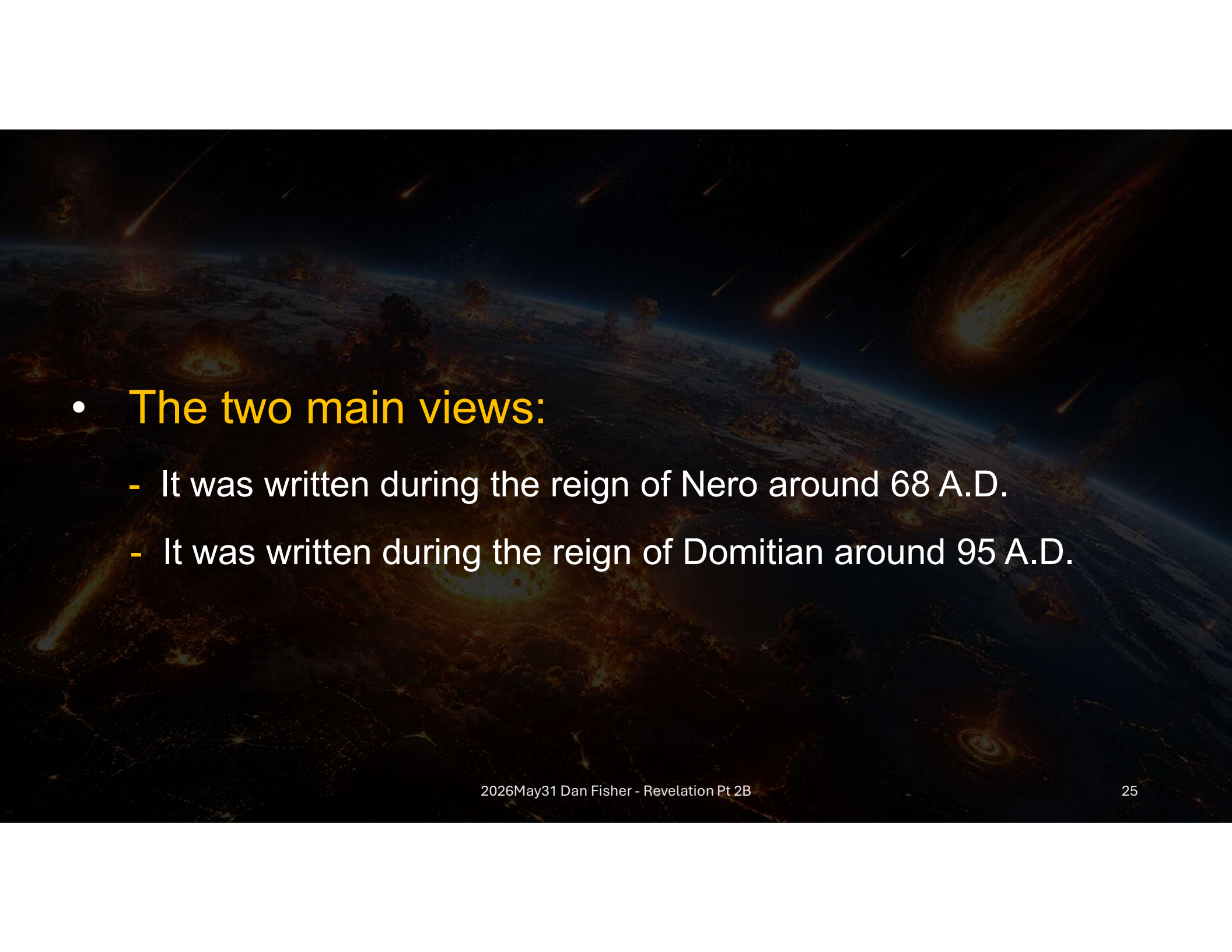
It wasn't until the second half of the 3<sup>rd</sup> century that Dionysius, the bishop of the church in Alexandria, & Eusebius raised a serious challenge to the apostle John's authorship of the Revelation.



## 4. When was the Revelation written?



The answer to this question will dictate how we understand the message



- **The two main views:**

- It was written during the reign of Nero around 68 A.D.
- It was written during the reign of Domitian around 95 A.D.



- **The effect the date makes**

- A.D. 68 is adopted by those who view the Revelation as history
- A.D. 96 is adopted by those who view the Revelation as future prophecy of the end times.

- Early church fathers who believed in the 95 A.D. authorship:

Irenaeus

Clement of Alexandria

Origen

Victorinus

Eusebius

Jerome

- **Reasons for the 95 A.D. authorship:**

The persecution of the churches in chaps. 2-3 better fits the persecution of Domitian rather than Nero whose persecution of Christians was relatively confined to the city of Rome.

The condition of the churches best fits with A.D. 96 since, during the earlier date (68 A.D.), the churches were relatively healthy as illustrated by Paul's letters.

Paul never mentions the heretical sect of the Nicolaitans that John refers to in Revelation with little fanfare seeming to assume his readers would know exactly who he was talking about.

In A.D. 60, the city of Laodicea was devastated by an earthquake and was in the process of being rebuilt during the remaining part of Nero's reign. Therefore it could hardly have been seen as "rich, wealthy, & having need of nothing" in A.D. 68.

There is evidence that the church of Smyrna was not founded until after Paul's death in about 67 A.D. If so, it would have not had time to grow to a mature church & then decline by A.D. 68.

John did not leave Palestine for Asia Minor until 66-70 A.D. therefore not giving him enough time to become a big enough problem to the Romans for Nero to exile him to the island of Patmos leading us to believe that it was Domitian who exiled him.