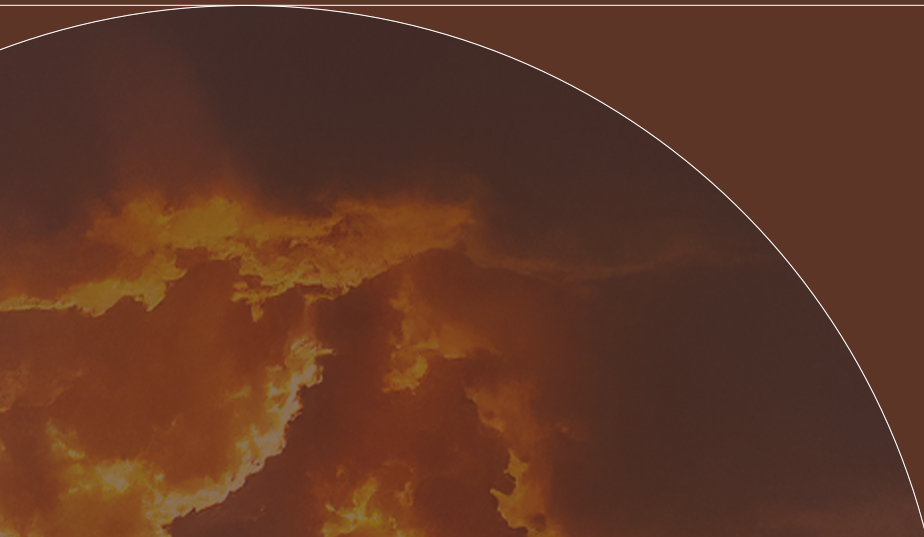


APPENDICES



Revelation 1 and Different Views

WHAT ALL HOLD TIGHTLY: Jesus is the main protagonist who is revealed as the glorious risen Savior who walks among His churches and over the course of history with all authority and power.

THE DIFFERENT VIEWS

- **Postmillennialist:** *“Soon”* is imminent for the original first-century audience. This view reads Revelation as the replacement of the old Jerusalem (apostate Israel) with the new Jerusalem (the Church), in which the destruction of the Jewish Temple in 70 AD is *“what must soon take place”* (Preterism). Jesus already came *“with the clouds”* (Preterism) to bring judgment upon apostate Israel.
- **Dispensational Premillennialist:** *“Soon”* speaks to the certainty of the events to unfold, rather than their immediacy, recognizing God’s perspective on time. Revelation 1:19 functions as the master key, providing a three-part temporal outline: *“what you have seen”* being John’s vision in Ch. 1; *“What is”* referring to the seven churches in Ch. 2-3, and *“What will take place after this”* as describing future end-times events in Ch. 4-22 (Futurism).
- **Amillennialist:** *“Soon”* and *“near”* speak broadly of the inaugurated *“last days”* experienced by every generation of the Church. John echoes Daniel’s *“last days”* (Daniel 2:28) language to declare that the Kingdom Daniel awaited has now arrived through Christ’s death and Resurrection. Like Historic Premillennialists, Revelation 1:19 is not understood as a temporal outline but a description of the same inaugurated epoch—the interadvent period between Christ’s Ascension and second coming.
- **Historic Premillennialist:** This view shares with the Amillennial reading that *“soon”* and *“near”* describe the *“last days”* already inaugurated by Christ’s ministry. Revelation 1:19 is not viewed as a temporal outline of the book, recognizing that the past, present, and future are interwoven throughout the book. Yet, this reading slightly tilts more future leaning (“already, not yet”), recognizing that while the Kingdom has been inaugurated, it still awaits a future consummation, which includes Jesus’ earthly Millennial reign.

Revelation 2-3 and Different Views

WHAT ALL HOLD TIGHTLY: Jesus is sovereign and exercises omniscient rulership over His Church. He commends faithfulness, corrects compromise, and is not fooled by outer appearance.

THE DIFFERENT VIEWS

- **Historical and Literal Churches in the First Century:** Every Millennial position believes the seven churches addressed in Ch. 2-3 were literal, historical churches in Asia Minor in the first century. Every view also agrees that the condition of each church speaks with timely relevance to every church of every generation.
- **A History of the Church throughout the Church Age:** Some Dispensational Premillennialists understand the seven churches as additionally functioning as a prophetic outline of the entire church age, representing the successive spiritual state of the Church throughout history from the time of Jesus’ ascension until Christ’s return (Historicist): Apostolic era (Ephesus), Roman persecution (Smyrna), Constantinian compromise (Pergamum), Medieval papacy (Thyatira), Protestant Reformation (Sardis), missionary expansion (Philadelphia), lukewarm modern church (Laodicea)—placing the rapture of the Church immediately following the Laodicean church, at the end of Chapter 3.

Revelation 4-5 and Different Views

WHAT ALL HOLD TIGHTLY: Jesus is both the Lion and the Lamb—the One who has conquered by being slain on the cross. Jesus is the sovereign Lord over all things and is alone worthy of all glory and honor.

THE DIFFERENT VIEWS

- **Postmillennialist:** This scene is a rhetorical transition, not a chronological advancement, of Christ’s rule over the Church to a heavenly courtroom in which God prepares a covenant lawsuit against apostate Israel, culminating in the destruction of the temple at AD 70. The **scroll** (5:1) is a divorce certificate against apostate Israel, and the twenty-four elders are old covenant Israel representatives witnessing the proceedings against the nation that rejects its Messiah.
- **Dispensational Premillennialist:** “*After this*” (4:1) is read literally, chronologically, and sequentially—with the chapter marking the transition from the churches to the future rapture and beginning of the seven-year tribulation. Some understand the **scroll** as the title deed to the Earth, reclaimed through the tribulation judgments, while others see it as containing the future judgments that will occur during the tribulation. “*Reign on the earth*” (5:10) describes the future earthly Millennial reign, in which ethnic Israel will rule over many unsaved people from their headquarters in Jerusalem with the returned Christ.
- **Amillennialist:** The throne room is a present, ongoing reality inaugurated at Christ’s Resurrection, not pertaining only to the future. This encourages the Church across every age to know that there is already a dimension of their reality that is already heavenly and already reigning with Jesus. The **scroll** contains God’s plan of redemption and judgment across history. The **twenty-four elders** are angelic beings that represent the Church as a whole, including the saints of the Old Testament. “*Reign on earth*” is a present spiritual reality lived through cross-shaped discipleship, and a literal future earthly Millennium is rejected.
- **Historic Premillennialist:** The throne room is a present, ongoing reality rooted not only in Christ’s Resurrection but also in the reality of God as Creator who has ruled over the cosmos and His people long before His death and Resurrection. The **scroll** contains God’s redemptive plan worked out across history, with some understanding this more futuristically than Amillennialists. The **twenty-four elders** represent the totality of God’s people, and the “*reign on earth*” is an “already, not yet” rule in which believers presently reign in a spiritual sense with Christ, while awaiting a future earthly Millennial reign.

Revelation 6-8:1 and Different Views

WHAT ALL HOLD TIGHTLY: No matter how chaotic the world appears to be, it is the Lamb, not Satan, Rome, or any other power, who operates with full power and knowledge as every seal is opened under the total command and authority of Jesus, the Judge. Yet, He is not indifferent to the cries of His people and is committed to protecting and guiding His people until the end.

THE DIFFERENT VIEWS

- **Postmillennialist:** The **seals** are fulfilled at AD 70, where God judges apostate Israel for rejecting the Messiah. The various **horsemen** correspond to different elements of the Jewish Roman War 67-70 AD. The first horseman depicts the Roman general Vespasian, the second horseman predicts the Jewish civil war, and so forth. The **sixth seal** is the apocalyptic language for 70 AD, not a global end. The **144,000** are the believing Jewish Christians who were preserved from the war as a remnant, and the **great multitude** is the New Covenant Church—the “new Israel” gathered from every nation after judgment fell on Old Covenant apostate Israel.
- **Dispensational Premillennialist:** The **seals** describe the judgments of God during the first half of the future seven-year tribulation period, not the church age or AD 70. The **first horseman** is the Antichrist, who deceives the world, and the other horsemen are global calamities that devastate large portions of the world. The **sixth seal** is a literal cosmic upheaval affecting the entire world. The **144,000** are ethnic Jews who are protected during the tribulation, distinct from the Church that was already raptured prior to the start of the tribulation period. The **great multitude** is a separate group from the 144,000—Gentiles who convert and are martyred during the tribulation period.
- **Amillennialist & Historic Premillennialist:** While both of these views diverge on various interpretive issues, including the nature of the Millennium and what transpires after Christ returns, both views agree that the **seals** describe one recurring reality across the entire church age between Christ’s Ascension and return with progressive intensification building towards the final judgment. The judgments refine believers and provoke non-believers towards repentance or hardening. The **sixth seal** is the cosmic judgment at Christ’s return—the end of human history. The **144,000** represent God’s people throughout the church age, and the **great multitude** depicts the same group from Heaven’s viewpoint.

Revelation 8-9 and Different Views

WHAT ALL HOLD TIGHTLY: God's judgments are ordered and merciful, never chaotic. The trumpets demonstrate God's restraint, leaving room for repentance. The greatest horror of these chapters is not the plagues themselves but the hardened hearts that refuse to repent and turn to God.

THE DIFFERENT VIEWS

- **Postmillennialist:** The *trumpets* communicate the same reality as the seals, namely judgment on apostate Israel culminating in AD 70, though some distinguish the seals as judgment on the people and the trumpets as judgment on the temple. The judgments correspond to first-century events the Jewish historian Josephus recorded: burning of the land, poisoned water, and ecological devastation. The fallen "*star*" is Satan, who introduces a spiritual dimension to the conflict as demons torment apostate Israel. The *200 million* cavalry symbolically represents Roman legions descending on Jerusalem in the Jewish war with their military might.
- **Dispensational Premillennialist:** The *trumpets* are future end-times judgments during the seven-year tribulation period experienced by non-believers after the Church has been raptured. These are real, literal catastrophes with the understanding that these trumpet judgments chronologically and sequentially follow the seal judgments. The *locusts* are literal demonic creatures tormenting unbelievers for five literal moments, and the *200 million* is either a demonic army or a literal massive army with *Abaddon* or *Apollyon* being recognized as Satan himself.
- **Amillennialist:** The *trumpets* recapitulate communicating the same reality as the seals, but from a different perspective. These judgments are not viewed as literal ecological disasters but as spiritual-judicial plagues unfolding throughout the duration of the church age, terminating at Christ's return. The *locusts* and the army of *200 million* are not viewed as literal armies but symbolically represent demonic torment across the church age, emphasizing the spiritual nature of these judgments over the physical.
- **Historic Premillennialist:** The *trumpet* judgments recapitulate the seal judgments, communicating the same reality from a different angle. Both cycles (seals and trumpets) progressively intensify throughout the course of the church age, climaxing at Christ's return. While symbolism is embraced, it is anchored in historical referents that echo across the ages: some view the *200 million* army as an allusion to the Parthian empire—a real first-century threat to Rome—whose threat and danger continually resonates throughout the church age in a variety of manifestations.

Revelation 10-11 and Different Views

WHAT ALL HOLD TIGHTLY: God's people are called to faithful and even costly witness before Christ's return. Though God's people will experience opposition and may even appear defeated, God will preserve His people, bringing vindication and eventually the fullness of His Kingdom when He returns.

THE DIFFERENT VIEWS

- **Postmillennialist:** The *little scroll* announces Jerusalem's imminent destruction in AD 70. The measured *temple* reflects the faithful Jewish-Christian remnant that was preserved, while the outer court shows the apostate, non-remnant that was trampled for 3 and a half years during the Jewish Roman war (*42 months*). The *two witnesses* are the first-century Jerusalem church, which suffered martyrdom at the hands of, and bore covenant testimony against apostate Israel. The *seventh trumpet* announces Jerusalem's fall and the transition from the age of the Old Covenant to the New Covenant Church.
- **Dispensational Premillennialist:** The *little scroll* contains greater revelation regarding the coming judgment during the future seven-year tribulation period. The *temple* is a literal rebuilt Jewish temple in Jerusalem, which is *trampled* during the second half of the tribulation. The *two witnesses* are two literal end-times prophets commonly identified as Moses and Elijah, who serve with miraculous powers. The *seventh trumpet* signals the beginning of the bowl judgments in preparation for Christ's return.
- **Amillennialist & Historic Premillennialist:** The *little scroll* is often viewed as the same scroll held by the Lamb in Revelation 5, demonstrating the ongoing consummation of God's redemptive plan. The measured temple symbolizes God's people preserved throughout the church age, while the outer court demonstrates the Church's ongoing exposure to persecution. The two witnesses represent the Church's Spirit-empowered prophetic witness before the world. The seventh trumpet announces the return of Christ. While these two views diverge on the events that transpire upon Christ's return—the Amillennial view sees the immediate transition into the eternal state and the Historic Premillennial view sees a transition into an earthly Millennial reign before the eternal consummation—there is much commonality in the reading of Ch. 10-11.

Revelation 12-13 and Different Views

WHAT ALL HOLD TIGHTLY: Satan’s war against the people of God is real, but Satan has already experienced a decisive defeat at the hands of the enthroned Christ. No matter how fierce the enemy’s opposition, God’s people overcome him “by the blood of the Lamb and by the word of their testimony” (Revelation 12:11).

THE DIFFERENT VIEWS

- **Postmillennialist:** The *woman* represents Israel as the covenant community that brought forth Jesus, the Messiah. Her *wilderness* flight depicts the Jewish Christians escaping the destruction of Jerusalem to Pella during the Jewish War which lasted 3 and a half years (*42 months*). The *beast from the sea* is the Roman Empire embodied in Nero (decoded Hebrew gematria = 666) with the healed *fatal wound* corresponding with Rome’s prominence despite Nero’s suicide. The *beast from the Earth* is apostate Israel, especially the religious-political system that persecuted God’s people with Rome. The *mark of the beast* represents the Rome-Jerusalem alliance against God’s people.
- **Dispensational Premillennialist:** The *woman* represents ethnic Israel who is preserved during the future seven-year tribulation. Her flight to the *wilderness* depicts a literal divine protection that occurs during that period. The *beast from the sea* is the future Antichrist, who rules over a final world government who suffers a literal *fatal wound* and showcases a counterfeit resurrection to the world. The *beast from the Earth* is a future false prophet who promotes the worship of the Antichrist through miracles and institutes the *mark of the beast* as a real, literal, economic requirement for the people on Earth.
- **Amillennialist & Historic Premillennialist:** The *woman* represents the Church—the people of God across both testaments. The *dragon’s* defeat is the defeat that transpired at Christ’s death and Resurrection. The *wilderness* flight symbolizes the recurring reality of spiritual opposition yet God’s protection and preservation of His people throughout the interadvent age. The *beast out of the sea* represents the recurring pattern of idolatrous political power across the age demonstrated through Rome and recurring at every age while the *beast from the Earth* represents false religions. The *mark of the beast* represents allegiance to the anti-God world systems.

Revelation 14 and Different Views

WHAT ALL HOLD TIGHTLY: Jesus stands triumphant with His people and the gospel will triumph as it goes out to every nation bearing fruit. God will bring all to just judgment, to everlasting life or a righteous sentence.

THE DIFFERENT VIEWS

- **Postmillennialist:** The *144,000* standing with the Lamb on Mount Zion are Jewish Christians who were protected from the destruction of AD 70. *Babylon the Great* represents apostate Israel that rejected the Messiah, persecuted God’s people, and seduced other nations through the corrupt temple system. The *Son of Man* seated on the cloud represents Christ, who gathered and protected the Jewish Christians (first sickle) and brought destruction on apostate Israel (second sickle) at the destruction of the temple.
- **Dispensational Premillennialist:** The *144,000* are the same group from Ch. 7, literal ethnic Jews, 12,000 from each Israelite tribe who are protected during the duration of the future seven-year tribulation. *Babylon the Great* is the end times global system that rebels against God or some version of a literal rebuilt Babylon. The two *harvests* represent literal end times judgments at the climax of the tribulation, culminating in the literal Battle of Armageddon in which God brings judgment on those who have rebelled against God’s ways.
- **Amillennialist & Historic Premillennialist:** The *144,000* represent God’s people, the Church, throughout the church age. *Babylon the Great* is the anti-God world system that is opposed to God, which is typified by Rome and recurring in every age throughout the interadvent period. The two *harvests* depict the events that occur at the end of history where Jesus gathers His people together and God’s wrath is justly poured out on those who rebelled against God’s ways. The two views part ways on what happens after Jesus’ return and His rule via the Millennial Kingdom.

Revelation 15-16 and Different Views

WHAT ALL HOLD TIGHTLY: The seven bowls are God’s final judgments, the complete pouring out of His wrath. The judgments reveal a new and greater deliverance and exodus of God’s people, evidenced by the judgments which are patterned after the Exodus plagues, and the redeemed of God who sing the song of God’s servant Moses and the song of the Lamb.

THE DIFFERENT VIEWS

- **Postmillennialist:** The *bowls* simultaneously retell and advance the trumpet judgments, serving as God’s climactic covenant judgment on first-century apostate Israel through the Roman Jewish War for rejecting the Messiah and persecuting God’s people. The *song of Moses* is sung against apostate Israel by the vindicated people of God. The battle of *Armageddon* is not understood to be a future event, but rather the one that occurred during the Roman siege in the first century.
- **Dispensational Premillennialist:** The *bowls* are literal, future, end times judgments poured out at the end of the future seven-year tribulation period after the Church’s rapture. Those who sing the *song of Moses* and the song of the Lamb are tribulation saints who refused the mark of the beast and were martyred for their faith. *Armageddon* is a real geographic battle on the plain of Megiddo before Christ’s return and judgment of the world.
- **Amillennialist:** The *bowls* retell or recapitulate the seals and the trumpets, overlapping the prior two sets of judgment thematically and temporally rather than chronologically. The three sets of judgments portray God’s wrath across the entire interadvent age. The *song of Moses* is the Church’s victory song over the beast through faithful witness. *Armageddon* is symbolic and apocalyptic geography rather than a literal location, though this view believes in a final eschatological conflict.
- **Historic Premillennialist:** The *bowls* are distinguished from the seals and the trumpets due to their comprehensive nature, and the events are placed at or near the end of human history rather than spanning the church age. The *song of Moses* is the song of the conquering Church, which perseveres through tribulation rather than being raptured before it. *Armageddon* is theological in that it does not speak to modern geopolitics but is a genuine future battle that occurs before Christ’s return.

Revelation 17-19:10 and Different Views

WHAT ALL HOLD TIGHTLY: Babylon the Great, the woman, represents an idolatrous and persecuting system that stands in contrast to God’s people and opposes the ways of God, and its judgment is certain. The fall of the woman makes way for God’s people who are established in an eternal union represented by the marriage of the Lamb.

THE DIFFERENT VIEWS

- **Postmillennialist:** *Babylon* represents first-century apostate Israel, which functioned under the high priestly aristocracy. The *kings of the Earth* represent the Jewish high priestly aristocracy with its associated corrupted temple commerce. The described destruction is the Roman Jewish War. Postmillennialists understand these chapters as the contrast between the divorce of unfaithful Israel (Jerusalem’s destruction in AD 70) and the marriage of the Church (New Covenant Bride).
- **Dispensational Premillennialist:** *Babylon* is a future end times apostate religious-economic system which echoes the same spirit of self-exaltation from the tower of Babel in Genesis 11. *Babylon’s fall* occurs during the future seven-year tribulation, with Revelation 17-18 detailing its religious and commercial destruction. The *marriage of the Lamb* occurs in Heaven following the rapture near the end of the seven-year tribulation period, with the raptured Church appearing as the prepared bride, before Christ’s return to the Earth in 19:11.
- **Amillennialist:** *Babylon* is the timeless, anti-God system and culture of the world in alliance with human government or powers. The harlot is not limited to one entity but encompasses all powers that cooperate with idolatrous systems. *Babylon’s fall* describes the collapse and judgment of every anti-God system at the final judgment at history’s end. The *marriage of the Lamb* anticipates the New Jerusalem that comes in Ch. 21.
- **Historic Premillennialist:** *Babylon* represents Rome in John’s first-century setting but also echoes every tyrannical and exploitative anti-God power throughout human history. *Babylon’s fall* is a symbolic description of the final judgment at the end of human history, rather than a recurring event throughout the church age. The *marriage of the Lamb* points forward to the future consummation following the return of Christ.

Revelation 19:11-21:8 and Different Views

WHAT ALL HOLD TIGHTLY: Jesus the Christ is the triumphant conqueror who comes in righteousness, defeating the enemies of God and bringing a just sentence on those who rebelled against God. The New Heavens and the New Earth dawn, and God dwells with His people forever.

THE DIFFERENT VIEWS

- **Postmillennialist:** The *rider* is Christ, but it does not depict Christ's second coming. It depicts His judgment coming in AD 70 against Nero (the beast) and the apostate high priesthood (the false prophet), who are defeated (cast into the lake of fire). This victory inaugurates the church age and symbolic Millennium in which Satan is bound, and the gospel advances throughout the world, which closes with the release of Satan for a final rebellion and the final judgment at Christ's bodily return. A related but distinct view, full Preterism (a minority, outside orthodox view), denies the future bodily return of Jesus.
- **Dispensational Premillennialist:** The *rider* is Jesus, who returns visibly at the end of the future seven-year tribulation with the raptured Church, defeating the beast and the false prophet in a literal battle. Jesus then completely binds Satan and *reigns* on the Earth for a literal 1,000 years, with ethnic Israel and Jerusalem playing a prominent role. The *first resurrection* is the physical resurrection of tribulation saints gathered with the raptured saints at the start of the Millennium. Satan is then released for one final rebellion before being defeated, followed by the final judgment of unbelievers.
- **Amillennialist:** The *rider* is Christ, who returns at the close of the church age to inaugurate the eternal state. Ch. 20 recapitulates and loops back to portray the entire church age. The Millennium is not in the future, but describes the present church age where Christ reigns from Heaven. Satan was *bound* at the cross and is no longer able to deceive the nations and prevent the forward progress of the gospel, though he still operates in the world. The *first resurrection* is the intermediate state (souls in God's presence). Satan will be released at the end of history with the final battle and the Great White Throne Judgment before the new creation.
- **Historic Premillennialist:** The *rider* is Christ, who returns physically at the end of the church age and reigns on the Earth with His resurrected saints for a literal 1,000 years or an extended period of time. Satan is completely bound,

not merely restrained. The *first resurrection* is the physical resurrection of all believers. Unlike Dispensationalism, there is no special role given to ethnic Israel during the Millennium. While there are classic Historic Premillennialists who believe in the presence of sin and death during the Millennium, the New Creation Millennial view does not believe in the presence of sin and death during the Millennium. After the Millennium, Satan is released for a final battle, and the Great White Throne Judgment ushers in the eternal state.

Revelation 21:9-22:21 and Different Views

WHAT ALL HOLD TIGHTLY: God's people, the Bride depicted as the holy city, the new Jerusalem, are gathered in an unbreakable covenant with the Lord. There is no more curse, and God's people will see His face and reign with Him forever.

THE DIFFERENT VIEWS

- **Postmillennialist:** The new *Jerusalem* depicts the New Covenant Church, which has been established in the first century with the fall of the Old Covenant apostate Israel in AD 70 and is progressively unfolding as the gospel advances through history. The **tree of life** sustains believers now, and its **leaves** heal the nations throughout the Church age as the gospel transforms hearts, culture, and society. **"I am coming soon"** statements refer primarily to His judgment coming at AD 70 rather than Christ's second coming, though full Preterists collapse it into AD 70 and deny a bodily return of Jesus.
- **Dispensational Premillennialist:** The new *Jerusalem* is a literal future city that descends from God to the new Earth in the eternal state, after the literal 1,000 years. This **city** (place) is distinct from the **Bride** (people) and is the eternal home prepared for the Bride, signifying a real heavenly future city. The **river of life** and the **tree of life** are literal features of the eternal state. **"I am coming soon"** anticipates Christ's future return.
- **Amillennialist:** The new *Jerusalem* is the consummated people of God entering the eternal state after the final judgment of Ch. 20. Jerusalem is primarily a people rather than a place, and the **measurements** echo the Most Holy Place: God's people are now the perfected temple. The **Bride** is the redeemed people of God in perfect relationship with God, and the **river** and **tree of life** signify the blessings of God's presence. **"I am coming soon"** presses the theological certainty of His return.
- **Historic Premillennialist:** The **new heavens and the new Earth** follow the Millennium, ushering in God's people into the consummated new creation. The new *Jerusalem* is both a glorified people and a real, transformed dwelling place where resurrected and glorified bodies live on a renewed Earth. New Creation Millennialists view these passages as the unfolding of what began at the Millennium, with the Millennium being the first stage of new creation. **"I am coming soon"** anticipates Christ's literal return at the end of the church age.