

INTRODUCTION

(Revelation 1:1)

I. Background

- A. _____ identifies himself as “_____” (1:1, 4, 9; 22:8)
1. Probably not “_____ the _____” from Ephesus (Papias)
 2. Probably not _____ (Dionysius of Alexandria)
 3. Probably _____ the _____ (Justin, Irenaeus, Tertullian, etc.)
- B. _____ of writing was from the _____ of Patmos (1:9)
1. Exiled for “_____ of God and the _____ of Jesus”
 2. Released after the _____ of Domitian in AD _____ (Eusebius)
 3. Lived in _____ until the reign of _____ (Irenaeus)
- C. _____ of writing *circa* AD _____ or _____

II. Inspiration and Canonicity

- A. Claims to be _____ from God (1:1-3, 10-11, 19; 22:19-20)
- B. Widely _____ and _____ by mid-_____ Century
1. Mentioned by many _____
 2. Tertullian quotes 18 of 22 chapters as “_____”
- C. Met with _____ during the _____ Century from Alexandrians who rejected doctrine of the _____
- D. Considered “_____” by Luther, Zwingli, and Erasmus
- E. _____ by _____ and later Reformers

F. Study assumes inspiration and canonicity are _____

III. Interpretation

A. Allegorical, or _____ (Clement of Alexandria, Origen, Augustin)

1. Interprets as _____ of the _____ between _____ and _____

2. Intended to reinterpret Christ's _____ reign on _____

B. Preterist (Jesuit named Alcasar)

1. Interprets as symbolic _____, not _____

2. Considers all symbols as _____ the real meaning from _____

3. Says chs 20-22 depict _____ of the church

C. Historical (Catholic scholar, Joachim)

1. Interprets as symbolic _____ of _____ history

2. Interpreters see history's _____ as _____

*D. Futurist (Contemporary conservatives, usually _____)

1. Interprets chs 1-3 as _____, 1st century

2. Interprets chs 4-22 as _____

a. Chs 4-18 as the _____ just preceding _____
_____, with emphasis on final _____

b. Ch 19 as describing Christ's _____ to _____

c. Ch 20 as describing the _____

d. Chs 21-22 as either _____ or _____

3. Recognizes _____, but allows for _____