

Today we look at a feature in Revelation called by some as “recapitulation”. What is it, and why is it important?

“Recapitulation” refers to the appearance of repeated elements in the course of Revelation, especially from 6 to 21, in which there is a repetition of events from the life of Christ to the final judgment. In other words, the flow of events is not in a strict chronological order. What this repetition entails should be carefully considered as to what it says and what it doesn’t say.

Why is this important for us? It is important for us in that one of the eschatological positions, Amillennialism, uses it to deny the existence of the distinct millennium in the eschaton. The thousand years then becomes a symbol [an oddly placed symbol] for the whole age of the church from the time of Christ’s first advent till His second Advent ending in the final judgment of Satan and the resurrection and judgment of all mankind... *only one joint resurrection, no millennium on earth..*

The clearest delineation of these recapitulated accounts I found was in Amillennialist’s book, The Bible and the Future, by Anthony Hoekema, Wm. B. Eerdmans Publishing, Grand Rapids, MI. c. 1979, pp. 223-226. He calls this recapitulation, “**progressive parallelism**” and he says he got it from William Hendriksen’s book “More than Conquerors” pp. 22-64, Baker, c. 1940.

These are the sections that **Hoekema** refers to as the “progressive parallelisms”... “each of which depicts the church and the world from the time of Christ’s first coming to the time of his second coming.” P. 223

- (1) Chapters 1-3 from the church in the first century till their rewards at the end. (pp. 223-224) *but note: the founding of these churches was not during Christ’s earthly ministry, death, resurrection, and time of His ascension. They were founded on Paul’s second to third missionary journeys.*
- (2) Chapters 4-7 beginning the Lamb who was slain is seated on the throne. The end point of the section is (a) final judgment 6:15-17 and (b) the final blessedness 7:15-17
- (3) Chapters 8-11. The end point is 11:18 thy wrath has come and the time for the dead to be judged [*but where is the beginning point?*]
- (4) Chapters 12-14 The beginning point is the woman giving birth to the male child and the dragon waiting to devour it till the earth was reaped 14:14-15 [*but the earth was reaped of what? All mankind? Or the righteous? In which case the second reaping were the grapes of wrath= the wrath to be expressed to the ungodly? The grapes’ trampling results in flowing blood.*]
- (5) Chapters 15-16 Seven bowls of wrath on those who remained impenitent. Final judgment: fall of Babylon and “every island fled away and no mountains were to be found” 16: 19-20 [*Where does Christ’s first advent fit in here?*]
- (6) Chapters 17-19 Describes the fall of Babylon (the worldly City) and its Beasts 19:11, describes the second coming of Christ, the final war, and the beast and false prophet thrown into the Lake of Fire. [*Seems more of an extension of (5)*]
- (7) Chapters 20-22 The doom of the dragon, the final judgment, and final punishment of the wicked and the final triumph of Christ and His church [*but the doom of the Dragon is separated into two parts both following a war, and the two wars separated by 1000 years, the first battle of which the Beast and False prophet are thrown into the Lake of Fire, the second battle is time separated by their previous capture and Lake of Fire judgment.*]

Hoekema concludes that since the second coming and final judgment is given in 20: 11-15 and the *millennial reign occurs before that*, the millennium must refer to something besides an earthly millennial reign, namely a symbol of the whole church age.

For this to happen, Hoekema [and other Amillennialists] have to explain certain things in a different, and I believe wrong, way.

First the verb “zao”, [ζάω], “came to life” ... referred to as “the first resurrection” (Rev. 20:5), must refer to a non bodily resurrection—i.e. rebirth using John 5 to justify that.

Secondly, the sense of the wording “*the rest of the dead*” which strongly implies that the “came to life” is the same in each of the two groups mentioned [either both “spiritual” or both bodily].

Thirdly, the “came to life” referring to **those saints beheaded** (killed!) as ruling with Christ doesn’t fit. They were born again before they were beheaded. They were beheaded *because* of their spiritual life. _____

Fourthly, the *difference in the wars* before and after the resurrection must be taken into account. In the battle referred to in chapter 19, the Beast and the prophet are captured and thrown into the Lake of Fire but (BUT!) the Dragon, Satan, was NOT. Where was he? Answer, locked in the Abyss, for 1000 years so that he might not deceive the nations any more till the thousand years were over.

Nature of the binding of Satan. In contrast, **they hold the binding to have been what occurred during Christ’s time on earth**. The “deceive the nations” must then, on an Amillennial perspective, have meant that he could not deceive whole people groups for the spread of the Gospel. I think it safe to say that in the case of Islam, ... [Muhammed c. 570 CE – 8 June 632 CE]

Fifthly, why wasn’t something akin to the 1000 years, be in any of the other “parallel progressive” accounts?

Sixthly, the fact that the thousand years were not mentioned in other eschatological prophetic passages is not a strong factor in having its occurrence to be a unique segment of time. Consider the birth of Christ from its announcement in Isaiah 7 to its actual historical fulfillment recounted in Matthew and Luke. Several hundred years later! Consider the span of time between the resurrection of Christ, the first fruits, and the resurrection of the righteous 2000 years and counting. _____

Seventhly, the Amillennial perspective does not deal with the interval in Daniel’s Seventy Sevens of Years—between the 69th and 70th seven that Jesus views as future in Matthew 24.

Positively, the matter of the “recapitulation” sections, by reminding us of the life of Christ and what He did; then by emphasizing the terrible coming judgment, both on this earth and finally following the return of Christ, the judgment of the Lake of Fire, the Second Death; fix our focus on the righteous rule of Christ in the Millennium, of the saints ruling with Him on earth during that time; and then [!] the Final Blessedness of our Salvation when the Heavenly Jerusalem comes to earth decked out as a Bride for her Groom, Jesus Christ our Lord and Savior.

Eschatology Factors

**The importance of Being in the Spirit
Reading Revelation straight through
Apocalypse & Apocalyptic**

**Date of Revelation--external
evidence/internal evidence**

Preterism and the date of Rev.

Early testimony Premills & non Pre ;

Revelation 20 & Millennial Positions

**The hermeneutical shift & Neo Platonism
Augustine & Rev. 20**

Emperors of Rome & AntiChrist

Rev. 20 & millennial positions

zaw and "came to life", the rest of the dead

The Revelation of Christ in Chs 1-4

The Seven Churches of the Apocalypse

References to Daniel in Revelation

Daniel & Flow of Empires

Jesus the Son of Man

Daniel, prayer, and Apocalyptic Rev.

Daniel and 70 sevens

Gospels and the Eschaton

Matthew 24

Luke 21

Mark 13

John 14; 1 John

Gospel as witness to all nations

marturion for and against

Preterism and Postmillennialism

Acts and the Promised Bodily return of Christ

Christ's promised to Retrn and...

and restore the Kingdom to Israel

Thessalonian Correspondance

The Apostacy

The Restrainer o katexwn

Chronology and Recap of Rev.

Discerning the Apocalypse

Terms to know

- parousia
- genea generation or race
- the Rapture
- Great Tribulation
- Two witnesses
- Various Symbols

Premillennial Positions

- Tribulational views
- Revelation and Israel refs

Kingdom and the Millennium

- Rule them with an iron scepter]
- Nature of the Millennium
- Only with Satan removed from deceiving the nations
- Resurrection & the rest resurrected

Rev. 20 and Jo 5

- Saints rule on earth Rev. 5
- Role of Judgment and the Millennium
- the 7 churches of the Apocalypse and the Revelation of Christ
- Dealing with the Jewish promises
- Daniel and the 70 weeks
- The Decrees to rebuild and the time of Christ
- issue of the gap between 69 & 70
- Diagramming the Revelation

Replacement of Israel by the church

The impact on the EFCP SOF #9

Symbols

- Lamp stands
- Stars
- Beasts
- Babylon
- The Prostitute