

Fulfilled Prophecies

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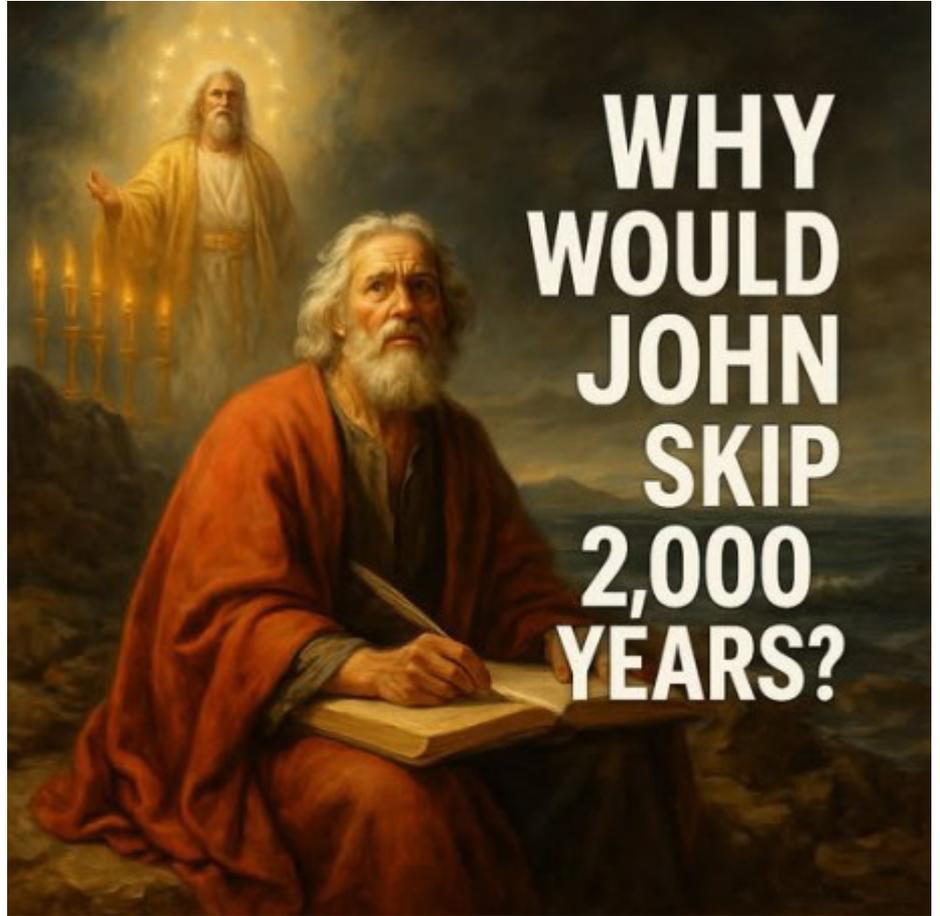
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**Revelation 1:19 -
WHY WOULD
JOHN SKIP 2,000
YEARS?**



By Dan Maines

WHY WOULD JOHN SKIP 2,000 YEARS?

Revelation 1:19 (NASB): "Therefore write the things which you have seen, and the things which are, and the things which will take place after these things."

Why would John be told to write about his past and present, only to suddenly skip 2,000 years and describe events for a future generation completely unrelated to his own? That would make no sense.

John's instruction is clear and orderly. He is told to write:

"The things which you have seen" – his past

"The things which are" – his present

"The things which will take place after these things" – his near future

This verse gives us a divinely inspired outline of the book of Revelation. It is consistent with the urgent time statements surrounding it and keeps the message grounded in John's immediate context.

1. THE THINGS WHICH YOU HAVE SEEN

This refers primarily to the vision John just experienced in Revelation 1, especially the majestic appearance of Christ among the seven lampstands. This vision includes:

The seven golden lampstands (Revelation 1:12)

One like the Son of Man, clothed in glory (Revelation 1:13-16)

Christ's declaration of His identity and authority (Revelation 1:17-18)

But there is more. "The things which you have seen" also includes everything John had just witnessed in this initial encounter:

Christ's appearance in heavenly majesty

The seven stars in His hand and the lampstands representing the churches

The thunderous voice like a trumpet (Revelation 1:10)

John's setting on the island of Patmos, where he was "in the Spirit"

Possibly even the broader backdrop of his personal testimony as a witness of Jesus' earthly ministry, resurrection, and ascension

All of this formed the prophetic backdrop John had already experienced when he was told to write.

2. THE THINGS WHICH ARE

These are the realities present at the time of John's writing. Revelation chapters 2 and 3 contain direct messages from Jesus to seven actual churches in Asia:

Ephesus

Smyrna

Pergamum

Thyatira

Sardis

Philadelphia

Laodicea

These letters address real historical congregations and deal with their spiritual condition, warnings, and promises. This part of Revelation is not symbolic or distant. It is immediate and practical. These were first-century churches facing real issues

and impending covenantal judgment.

So, "the things which are" reflect the current state of the church in John's day. They serve as a snapshot of the covenant community shortly before the end of the Old Covenant age, fulfilled in the judgment on Jerusalem.

3. THE THINGS WHICH WILL TAKE PLACE AFTER THESE THINGS

This third category refers to future events from John's perspective, beginning in Revelation 4. These chapters unfold a series of escalating judgments and divine actions:

The throne room of heaven (Revelation 4–5)

The opening of the seven seals (Revelation 6–8)

The sounding of seven trumpets (Revelation 8–11)

The pouring out of the seven bowls (Revelation 15–16)

The judgment of Babylon (Revelation 17–18)

The vindication of the saints and the arrival of the New Jerusalem (Revelation 19–22)

But when were these things expected to occur?

The book opens with clear time statements:

Revelation 1:1 – "The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place."

Revelation 1:3 – "Blessed is the one who reads, and those who hear the words of the prophecy, and keep the things which

are written in it, for the time is near."

John is not speaking about events thousands of years removed. He is announcing things that were imminent to his own generation. The urgency is repeated throughout the book (see Revelation 22:6, 10).

So, in the Preterist view, "the things which will take place after these things" began shortly after the writing of the book, in the mid to late 60s AD. These culminated in the destruction of Jerusalem in AD 70 — the end of the Old Covenant age and the full establishment of the New Covenant kingdom.

A CONSISTENT TIMELINE

All of this forms a cohesive and logical timeline:

Past: the vision John had just seen

Present: the condition of the churches

Near future: the judgments and events soon to come

There is no justification to break this progression and leap 2,000 years into the future. If "the things which are" referred to John's own time, why would "the things after" suddenly skip to ours?

That would completely disrupt the flow and the relevance of the message. The opening verses make this impossible:

"The things which must soon take place"

"For the time is near"

Revelation was a message of hope, judgment, and fulfillment for John's generation. It is not a cryptic blueprint for the distant future. When read in its historical and covenantal context, it

becomes a powerful testimony to the faithfulness of God and the completion of all He promised.

Let us read Revelation not as a puzzle for our future, but as a proclamation of fulfilled promises to the early church.

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