



FOCUS VERSE

Revelation 1:10

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

LESSON TEXT

Revelation 21:1–10

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.



FOCUS THOUGHT

On the Isle of Patmos, God confirmed to John the ultimate victory in Jesus Christ and the end of the ages.



CULTURE CONNECTION

The Ultimate Victory

Do you set goals for yourself often? Do you easily reach every goal you set? Most likely the answer to each of those questions will be different. Most people set goals but most goals go unmet, or if they are met, they are achieved only after several setbacks and by overcoming obstacles. Victory frequently comes on the heels of defeat.

In her *Times Daily* article “Reaching dreams: The ultimate victory,” Lucille Prince quoted Sylvia Eaker as saying, “The road to the top brings lots of heartache, but the achievement of reaching one’s dream is the ultimate victory.”

The Lord has promised us ultimate victory, but it will not come without a struggle. Geron Davis wrote a song titled “There’s Not

a Victory without a Fight,” which beautifully expresses this reality.

Life will be filled with struggles and challenges, but you can have hope because God has promised the victory. So when you find yourself in the midst of a battle, hold on to hope and keep fighting.

Someone once said, “I may lose a battle, but I will win the war.” You will be victorious because Jesus Christ has already won the victory for you. “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). In other words, you will face troubles and heartaches here, but in the end ultimate victory will come over sin, death, and Hell.

OUTLINE

- I. JOHN ON THE ISLAND**
 - A. Worship on the Lord’s Day
 - B. Brought into the Spirit
 - C. An Apocalypse—Message of Hope
- II. NEW HEAVEN AND EARTH**
 - A. New Jerusalem
 - B. Eternal Joy and Peace
 - C. No More Sorrow
- III. THE ALPHA AND OMEGA**
 - A. Things to Come
 - B. Mysterious Events
 - C. Come Lord Jesus

on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Revelation 22:2).

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Genesis 2:9).

CONTEMPLATING THE TOPIC

With the Book of Revelation, we come full circle from Genesis. Key elements from the earliest words of Scripture reappear in its final words, reminding us of how we got here. For instance, the tree of life has its origin in Eden, and it is rediscovered in the holy city, the New Jerusalem.

Curses were first introduced in Eden. (See Genesis 3:14, 17–19.) In the New Jerusalem, “there shall be no more curse” (Revelation 22:3). The “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” reminds us that “a river went out of Eden to water the garden” (Revelation 22:1; Genesis 2:10).

In addition, the Book of Revelation is replete with quotations from, paraphrases of, and allusions to the Law, the Prophets and

“In the midst of the street of it, and

the Psalms. (See Luke 24:44.) These include the following books: Exodus, Psalms, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, and Zechariah.

It would be reasonable to expect the final book of Scripture to gather all the biblical testimony of the complications introduced in Genesis 3 and the promised solution to those problems and to bring the whole story to a resolution. Indeed, that is precisely what we find in this announcement of the ultimate victory in Jesus Christ and the end of the ages.

SEARCHING THE SCRIPTURES

The Book of Revelation is unlike any other biblical book. Although other books include apocalyptic content, none does so as thoroughly as this book. In a sense, the first word in the Greek text sets forth the genre of the book: *apokalypsis*. Thus, the book is an “apocalypse.” We should not think, however, that Revelation is an apocalypse as the word is widely used in popular postmodern western culture; for example, “The definition of an apocalypse is an event that causes a tremendous amount of damage, perhaps even so much damage that the world ends” (yourdictionary.com). Rather, this apocalypse is a prophecy: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Revelation 1:3).

The ideas included in the range of meaning for the word *apokalypsis* are “to reveal,” “to disclose,” “to make fully known,” “revelation” (*Louw-Nida Lexicon*). This book is the revelation “of Jesus Christ.” The form of the words translated “of Jesus Christ” could mean either that it is *from* or *about* Jesus Christ. It is also possible that both meanings could be included. It is *from* Jesus Christ because it is that “which God gave unto him” (Revelation 1:1), and it is *about* Jesus Christ in that it testifies of Jesus from beginning to end.

I. JOHN ON THE ISLAND

John specified his location as Patmos, a small island in the Aegean Sea. An embayment of the Mediterranean Sea, the Aegean Sea is located between the coast of Greece and Turkey. Patmos is one of about two

thousand islands situated in the Aegean. It is possible that this rock-strewn island was used as a penal colony by Rome; we know that John was there “for the word of God, and for the testimony of Jesus Christ” (Revelation 1:9). This phrase refers to the content of the book, as first seen in Revelation 1:2. Jesus sent and *signified* this book “by his angel unto his servant John” (Revelation 1:1). The verb translated signified means “to indicate clearly” or “to make clear” (*Louw-Nida Lexicon*). This suggests that the book is not intended to hide anything or to puzzle its readers. It is, after all, a revelation!

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” (Revelation 22:16). This reference to the angel sent by Jesus offers significant insight on the identification of Jesus when compared to Revelation 22:6: “And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.”

Thus, in this revelation of Jesus Christ, He is identified as “Alpha and Omega, the beginning and the ending . . . the Almighty” (Revelation 1:8; 21:6; 22:13), “Alpha and Omega, the first and the last” (Revelation 1:11, 17; 21:6; 22:13), “Son of man” (Revelation 1:13), “Son of God” (Revelation 2:18), “Lord God Almighty” (Revelation 4:8), “Lord” (Revelation 4:11), “Lion of the tribe of Judah” (Revelation 5:5), “Root of David” (Revelation 5:5; 22:16), “Lamb” (Revelation 5:6), “Faithful and True” (Revelation 19:11), “The Word of God” (Revelation 19:13), “KING OF KINGS, AND LORD OF LORDS” (Revelation 19:16), “root and the offspring of David, and the bright and morning star” (Revelation 22:16).

A. Worship on the Lord’s Day

Not only did John give his location upon receiving the vision recorded in this book, but he also identified the day of the week: “I was in the Spirit on the Lord’s day” (Revelation 1:10). Some think this is a reference to the prophetic Day of the Lord, but in that case we would expect a different form of the Greek phrase translated “Lord’s day.” The adjective

form of *kuriakos*, translated “Lord’s,” is otherwise found only in I Corinthians 11:20 in reference to the “Lord’s supper.”

Others have suggested that “the Lord’s day” is a reference to the Sabbath, the seventh day of the week. But the Sabbath is never identified in this way in Scripture. Instead, the Sabbath is part of the law of Moses that was a “shadow of things to come,” something that pointed ahead to and was fulfilled by Christ (Colossians 2:16-17).

In celebration of the resurrection of Christ on the first day of the week, early Christians gathered for worship on that day. (See Mark 16:9; Acts 20:7; I Corinthians 16:2.) John’s reference to the Lord’s day probably indicates his practice of treating the first day of the week as a special day. For him, the day upon which Jesus was resurrected became the day he received an astonishing vision of his resurrected Lord, a vision that included the ultimate outcome of that resurrection.

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18).

B. Brought into the Spirit

On this Lord’s day, John was “in the Spirit” (Revelation 1:10). This phrase appears again in Revelation 4:2; 17:3; and 21:10. This indicates John’s experience was visionary, like Ezekiel’s. (See Ezekiel 11:24; 37:1.) It is important to note that in biblical visions, symbols represent reality, but the symbol is not itself the reality. For example, in Peter’s vision of a sheet let down from heaven filled with unclean creatures and a voice commanding him to kill and eat these creatures, everything he saw and heard was symbolic. The vision was not about animals; it was about people, Gentile people. (See Acts 10:9–19.) The Book of Revelation includes an abundance of symbols, but we must remember that the reality is behind the symbols.

C. An Apocalypse—Message of Hope

Many people think of the Book of Revelation as a horrific apocalypse filled only with scary creatures, baffling events, evil spirits, gloom, and death. It is true that its symbols

can be breathtaking, in both positive and negative ways. The opening vision of “one like unto the Son of man” is spectacularly awe-inspiring with its descriptions of hair white as snow, eyes like a flame of fire, feet like fine brass, a voice that sounded like many waters, and a countenance shining like the sun. When John saw this, he fell as dead at His feet. But he then discovered there was no need to be afraid. “Fear not,” he heard. “I am the first and the last” (Revelation 1:17).

On the other hand, we read accounts that understandably strike dread, like this:

“And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:8–10).

Even though these martyrs were given white robes and told to rest for a little while, there are still their fellow servants and brethren who “should be killed as they were” (Revelation 6:11).

We should not overlook the entire content of this unusual book, but rather than focusing on its frightening parts, we should remember its glorious conclusion. After the second coming of the Lord Jesus Christ, His enemies are defeated, Satan is bound and ultimately cast into the lake of fire and brimstone, and all things are made new in John’s vision of “a new heaven and a new earth.” (See Revelation 19–21.)

The conclusion of this book lets us know it is not intended to strike fear in the hearts of believers. It is intended to give hope to those who are suffering “for the word of God, and for the testimony which they held” (Revelation 6:9). This is none other than “the word of God, and . . . the testimony of Jesus Christ”

for which John was exiled on Patmos and which is the content of the entire book (Revelation 1:2, 9).

Suffering a martyr's death would not be the last story for those who were killed for their faith.

"And I saw thrones, and they sat upon them, and I saw judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Revelation 20:4).

The word translated "witness" here (*martyria*) is translated "testimony" in Revelation 1:2, 9; 6:9; 11:7; 12:17, and 19:10. Thus, the "word of God" and the "testimony of Jesus Christ" establish the central theme of Revelation. This undergirds the idea that Revelation is about those who suffer, even to the extent of death, for their faith in Jesus. *Logos* is consistently translated "word" in each phrase translated "word of God" in Revelation, including in the identity of Jesus as "The Word of God" in Revelation 19:13.

II. NEW HEAVEN AND EARTH

The reference to "a new heaven and a new earth" that replace "the first heaven and the first earth" (Revelation 21:1) is one of many places the Book of Revelation echoes the Old Testament, showing that those prophecies anticipated fulfillment after the Second Coming. These texts include the following:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isaiah 65:17).

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (Isaiah 66:22).

John's references to the new Heaven and new Earth also reflect ideas elsewhere in the New Testament. Peter wrote,

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (II Peter 3:10–13).

Peter's words reflect Old Testament sentiments as well, such as Psalm 102:25–26:

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

The Septuagint translation of these words is quoted in Hebrews 1:10–12, where they are said to be spoken to the Son, Jesus. Thus, the Son is Jehovah, the Creator.

A. New Jerusalem

A reference to "new Jerusalem, coming down from God out of heaven" appears not only in Revelation 21:2 but also in Revelation 3:12 in the letter to the angel of the church in Philadelphia.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my

God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Revelation 3:12).

The new name mentioned here apparently refers to the name “that no man knew” that would be revealed upon the Second Coming. (See Revelation 19:12.) Although He is known by many names as seen in the Book of Revelation, this seems to indicate there is a dimension of Jesus’ identity that will not be known until He comes again. There is no need to speculate about this name; those whose spiritual condition matches the description of the believers in the Philadelphian church will discover this name when it is written upon them. Whereas some will have the mark of the beast, or the name of the beast, in their right hand or in their foreheads, those belonging to the Lamb will have the Father’s name written in their foreheads. (See Revelation 13:16–18; 14:1.) This may be what is referred to in Revelation 3:12; 19:12.

B. Eternal Joy and Peace

In addition to the specific quotations in Revelation from a variety of Old Testament sources, more subtle connections with the Hebrew Scriptures can be found. As recorded in Genesis 2:17, God said to Adam, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” In direct contrast, John wrote, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4).

None of these painful circumstances will be experienced when all things are made new, for sin, the ultimate cause for the entire range of these conditions, will not be present in the new creation.

“And the nations of them which are saved shall walk in the light of it And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Revelation 21:24, 27).

C. No More Sorrow

Deliverance from the consequences of sin is promised even earlier in Revelation. In his vision, John saw an innumerable multitude from all nations, kindreds, people, and languages standing before the throne and before the Lamb. (See Revelation 7:9.) They were crying “with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Revelation 7:10).

When an elder asked John, “What are these which are arrayed in white robes? and whence came they?” John answered, “Sir, thou knowest.” The elder responded, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb” (Revelation 7:13–14). These people who were cleansed by the blood of the Lamb were promised they would never again hunger, thirst, nor experience extreme heat of the sun (Revelation 7:16.) All of these painful experiences characterize those who endured the great tribulation. (It should be noted that in the Greek text of Revelation 7:14 the definite article [translated “the”] precedes the word translated “great.” This is not a reference to tribulation in a generic sense; it is a reference to specific tribulation.)

Those who experienced the great tribulation were further promised food, water, and deliverance from sorrow as God wiped “away all tears from their eyes” (Revelation 7:17). (See Revelation 8:8; 16:8–9; 18:8.)

III. THE ALPHA AND OMEGA

The phrase “Alpha and Omega” appears four times in the Book of Revelation. It is seen first as Jesus’ self-identification in Revelation 1:8, 11. Significantly, it appears again at the end of the book in Revelation 21:6; 22:13.

The words *alpha* and *omega* represent the first and last letters in the Greek alphabet, the first of which is seen in the word “alphabet” itself. The phrase “Alpha and Omega” is another way of saying Jesus is “the beginning and the ending,” another phrase found in Revelation 1:8, and “the first and the last,” also found in Revelation 1:11. The phrase “the beginning and the end” appears also in Revelation 21:6. In Revelation 22:13, all three expressions are used. In addition, the phrase

“the first and the last” is found in Revelation 1:11, 17 and 2:8.

Any one of these terms would testify to the deity of Jesus. Only God can be the first and last. All of them taken together in this final biblical book gather up all that has been said previously in Scripture about the fact that Jesus is God.

A. Things to Come

The one who identified Himself as the Alpha and Omega said to John, “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Revelation 1:19). Jesus had anticipated this. He told His disciples that after His departure the Holy Spirit would show them “things to come” (John 16:13).

The structure of the Book of Revelation is indicated in Revelation 1:19, where Jesus commanded John to write the things he had seen (past tense), the things which are (present tense) and of the things which shall be hereafter (future tense). The things John had seen are related in Revelation 1:9-19; Revelation 1:20-3:22 reveals the things which are; the things that will take place are discovered in Revelation 4:1–22:21.

B. Mysterious Events

Seven seals, seven trumpets, seven vials—these are mysterious indeed, and all of this following letters to seven churches. Speculation on the meaning of these things has been virtually endless since the time of John’s vision. The end of conjecture may come only when all in this book has been fulfilled. It is an axiom that prophecy is best understood after its fulfillment.

This does not mean, however, that we are to take a casual attitude toward the Book of Revelation. We must remember the book begins with the promise of a blessing on those who read, hear, and obey the things written in this prophecy. (See Revelation 1:3.)

We certainly cannot resolve the meaning of these mysterious events here, but it may be helpful to note that each series of seven concludes with essential parallels.

The Seventh Seal. “And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices,

and thunderings, and lightnings, and an earthquake” (Revelation 8:5).

The Seventh Trumpet. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:19).

The Seventh Vial. “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Revelation 16:17–18).

The evident parallelism here suggests that the seven seals, trumpets, and vials may describe events that happen simultaneously rather than chronologically. The parallelism seen at the conclusion of each series of seven may indicate a reference to the Second Coming. Just before the seventh seal is opened, “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” is seen standing “before the throne and before the Lamb” (Revelation 7:9). After the seventh trumpet sounded, great voices in Heaven declared, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15). After the seventh vial was poured out, “there came a great voice out of the temple of heaven, from the throne, saying, It is done” (Revelation 16:17).

Rather than reading the Book of Revelation in a chronological fashion as if from beginning to end everything described occurs in order, one after the other, it may be helpful to think broadly in terms of a series of parallel visions, some of which may be punctuated with unique insertions, but each of which concludes with increasing intensity at the second coming of Christ.

C. Come Lord Jesus

The message of the Book of Revelation points to and concludes with the miracle of the Second Coming. Although it describes vividly the suffering of believers and the

consequences of rejecting Jesus, it concludes in such a splendid way as to evoke John's words, "Even so, come, Lord Jesus" (Revelation 22:20). This is the cry that springs from the hearts of all who read, hear, and keep the words of this prophecy. Sin is eradicated, tears are wiped away, death is vanquished, sorrow is unknown, pain is conquered, and all things are made new. (See Revelation 21:4–5.)

As awesome as this is, these blessings are surpassed by the greatest grandeur of them all. John wrote, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Revelation 21:22). The verb translated "are" in this verse is in the third person singular form, ordinarily translated "is." Although it may sound like awkward English grammar to translate the phrase "the Lord God Almighty and the Lamb *is* the temple," that is precisely the meaning conveyed in the Greek text. The Lord God Almighty and the Lamb are one and the same. The Lord God Almighty is the Lamb, and the Lamb is the Lord God Almighty.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads" (Revelation 22:1, 3–4).

Come, Lord Jesus! Come, Lord God Almighty!

INTERNALIZING THE MESSAGE

When studying the Book of Revelation, it is possible to get caught up in the mysterious and miss the portions of the book that are not so enigmatic. The Book of Revelation was written to bring hope, not puzzlement, to Christians. We must keep in mind that the

book is to be read as a whole.

But while we prayerfully allow the mystifying sections of this book to simmer in our minds and spirits, there is nothing to prevent us from immediately embracing those lines that clearly leap out to us. For example, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil" (Revelation 2:2); "Fear none of those things which thou shalt suffer . . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10); "Thou holdest fast my name, and hast not denied my faith" (Revelation 2:13); "I know thy works, and charity, and service, and faith, and thy patience" (Revelation 2:19); "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Revelation 3:4); "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8); "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

These words, not at all difficult to understand, demonstrate Jesus' tender compassion for all seven of the churches in Asia Minor. These churches existed simultaneously, just as churches with all of their characteristics have throughout the last two millennia and as they do today. The words we have extracted from each letter show us that our Lord is aware of every good thing we have done and that He will reward us for those things. They even show us that He was aware of the good potential that existed in Laodicea.

We can rejoice in knowing of Jesus' watchful care over us and the certainty that He does not focus only on our sins.

On the other hand, each letter also lets us know of areas of our lives that call for repentance and change. This is not bad news. Instead, this affirms that we will not be left to guess about the areas of our lives that need our attention. The Lord will let us know where change is needed. ■

REFLECTIONS

- When you think of the Book of Revelation, what is the first thing that comes to your mind? Is this an accurate representation of the book?
- When you read the letters to the seven churches, can you see points about your relationship with God that please you? What do you see that concerns you?
- What are your thoughts about the new heavens, the new earth, and the New Jerusalem? Should their descriptions be taken literally, or do you think they are in some way symbolic?
- What do you think is the significance of the repeated references to the “word of God” and “the testimony” of Jesus Christ? How do these phrases serve as a theme for the entire Book of Revelation?
- Do you frequently join John in his closing prayer, “Even so, come, Lord Jesus”? How would it help you to incorporate these words into your prayer life?