



BOOK 66 · NEW TESTAMENT · PROPHECY

# The Revelation of Jesus Christ

Sovereignty, Endurance, and the Hope of New Creation

*“He who was seated on the throne said, I am making everything new! These words are trustworthy and true.”*

— Revelation 21:5

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THE BOOK OF REVELATION

SEVEN CHURCHES

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**Ephesus**  
Messages of commendation and correction
- 

**Smyrna**  
Urging faithfulness amidst persecution
- 

**Pergamum**  
Call to repent from idolatry
- 

**Thyatira**  
Warnings against false teaching
- 

**Philadelphia**  
Promise of keeping from the hour of trial
- 

**Laodicea**  
Rebuke for lukewarmness, call for zeal

THE LAMB CONQUERS

- 

The Lamb opens the seals, revealing judgments
- Christ defeats evil, establishes His Kingdom
- The ultimate victory of the Lamb over the beast

NEW CREATION

- 

A new heaven and a new earth established
- The dwelling of God is with His people
- Eternal peace, joy, and no more sorrow

Holy, holy, holy is the Lord God Almighty, who was and is and is to come! — Revelation 4:8

Full-page visual overview — four movements, symbolic imagery, and theological structure at a glance

## CHAPTER-BY-CHAPTER OVERVIEW

The Revelation of Jesus Christ is organized into four major movements: letters to seven real churches (1–3), the throne room and seven seals/trumpets (4–11), the cosmic conflict with the dragon and beasts (12–18), and the return of Christ and the New Creation (19–22). It is a pastoral letter written in apocalyptic genre to strengthen persecuted believers.

### SECTION 1

#### Revelation 1–3 LETTERS TO THE SEVEN CHURCHES



- 1:1–20** The Prologue and the vision of the risen Christ. John sees "one like a son of man" — blazing eyes, feet like bronze, a sharp sword from his mouth. "Do not be afraid. I am the First and the Last."
- 2:1–3:22** Seven letters to seven real churches in Asia Minor: Ephesus (lost first love), Smyrna (suffering), Pergamum (compromise), Thyatira (tolerance of evil), Sardis (dead faith), Philadelphia (faithful endurance), Laodicea (lukewarm). Each letter follows the same pattern: Christ's self-description, commendation, rebuke, call to repentance, and promise to the overcomer.

### SECTION 2

#### Revelation 4–11 THE THRONE ROOM AND THE SEVEN SEALS



- 4–5** The Throne Room vision. God seated on the throne, surrounded by four living creatures and 24 elders. The sealed scroll — no one is worthy to open it. The Lamb who was slain takes the scroll. The great hymn: "Worthy is the Lamb!"
- 6–7** The Seven Seals: conquest, war, famine, death (the Four Horsemen), martyrs under the altar, cosmic signs. The 144,000 sealed from the tribes of Israel. The great multitude from every nation worshipping before the throne.
- 8–11** The Seven Trumpets: environmental catastrophes, demonic locusts, the angel with the little scroll. The Two Witnesses prophesy, are killed, and resurrected. The seventh trumpet: "The kingdom of the world has become the kingdom of our Lord and of his Messiah."

### SECTION 3

#### Revelation 12–18 THE DRAGON, THE BEASTS, AND BABYLON



- 12** The Woman, the Dragon, and the Child. A cosmic drama: the dragon (Satan) attempts to devour the child (Christ) at birth. The child is caught up to God. The dragon wages war on the woman's offspring — those who keep God's commands.
- 13** The two beasts: the Beast from the Sea (political power demanding worship) and the Beast from the Earth (false prophet promoting the first beast). The mark of the beast (666) — the number of a man, symbolizing imperfect, counterfeit divinity.
- 14–16** The Lamb on Mount Zion with the 144,000. Three angels' announcements. The harvest of the earth. The Seven Bowls of wrath — the final judgment on Babylon.
- 17–18** Babylon the Great — the great prostitute. Identified with Rome (seven hills, seven kings), but representing every worldly empire that seduces and oppresses. "Fallen! Fallen is Babylon the Great!" The merchants and kings mourn her destruction.



- 19:1–21** The Marriage Supper of the Lamb. The return of Christ as the Rider on the White Horse — "King of kings and Lord of lords." The defeat of the beast and the false prophet.
- 20:1–15** The Millennium — the thousand-year reign. Satan bound, then released, then finally defeated. The Great White Throne Judgment. Death and Hades thrown into the lake of fire.
- 21:1–22:5** The New Creation: "I saw a new heaven and a new earth." The New Jerusalem descends from heaven — a city of pure gold, transparent as glass. "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain."
- 22:6–21** The Epilogue. Jesus declares: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End." The final invitation: "Come!" The final prayer: "Come, Lord Jesus." Maranatha.

## KEY THEMES

*Revelation is not primarily a prediction manual — it is a pastoral letter built around four foundational convictions about God, history, and the ultimate hope of all creation.*

### 01 THE SOVEREIGNTY OF GOD IN HISTORY



# 01

Revelation was written to Christians facing Roman persecution under Emperor Domitian (c. AD 95). Its central message is not "the world is falling apart" but "God is on the **throne.**" The **throne** room vision (chapters 4–5) establishes the cosmic reality that undergirds everything else: God **reigns.** The Lamb who was slain holds the **scroll** of **history.** Every seal, trumpet, and bowl is opened by His authority. History is not random — it is moving toward a predetermined end.

#### MODERN APPLICATION

When circumstances feel out of control, Revelation calls us to look at the throne, not the chaos. The same God who rules the cosmos is present in your specific situation. Fear is the natural response to chaos; worship is the response to sovereignty.

*"Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." — Revelation 4:8*

### 02 THE LAMB WHO WAS SLAIN



# 02

The central image of Revelation is not a roaring lion or a conquering warrior — it is a **Lamb**, "looking as if it had been **slain**" (5:6). This is the most paradoxical image in Scripture: the **Lamb** is also the Lion of Judah (5:5), the Rider on the White Horse (19:11), and the Temple of the New Jerusalem (21:22). Power in God's kingdom does not look like the world's power. The **Lamb** conquers through **sacrifice**, not domination. "They triumphed over him by the **blood** of the **Lamb** and by the word of their testimony" (12:11).

#### MODERN APPLICATION

The cross is not a defeat that God had to overcome — it is the method of God's victory. Sacrifice, not domination, is the shape of kingdom power. This redefines what it means to "overcome" in our own lives.

*"Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength!" — Revelation 5:12*

### 03 THE CALL TO FAITHFUL ENDURANCE



# 03

The Greek word **hupomone** (patient **endurance, perseverance**) appears seven times in Revelation. The book was written not to satisfy curiosity about the future but to strengthen believers to endure present suffering. The seven churches are called to **overcome** — not by military victory or political power, but by faithfulness under pressure. The martyrs under the altar (6:9–11) are told to wait. The saints are called to "patient **endurance** and faithfulness" (13:10). The reward for overcoming is nothing less than the fullness of the New Creation.

#### MODERN APPLICATION

Revelation is not primarily a prediction manual — it is a pastoral letter to suffering people. The question it asks is not "when will these things happen?" but "will you remain faithful when it costs you everything?"

*"This calls for patient endurance and faithfulness on the part of God's people." — Revelation 13:10*



The final vision of Revelation is not escape from the world but the **renewal** of the world. "I saw a new heaven and a new earth" (21:1) — the Greek word **kainos** means "new in quality," not "brand new from scratch." God does not abandon His creation; He redeems and restores it. The New Jerusalem comes down from heaven to earth — heaven and earth are reunited. The river of life, the tree of life, and the direct presence of God (no Temple, no sun needed) describe the restoration of Eden — but greater.

#### MODERN APPLICATION

The Christian hope is not "going to heaven when we die" — it is the resurrection of the body and the renewal of all creation. This means our work, relationships, and care for creation matter eternally. We are not waiting to escape; we are anticipating the restoration of everything.

*"He who was seated on the throne said, 'I am making everything new!'" — Revelation 21:5*

## SYMBOLISM & IMAGERY

*Revelation is saturated with symbolic imagery drawn from the Old Testament — numbers, colors, creatures, and cities that carry deep theological meaning for those who know the story.*



### THE NUMBER SEVEN

SYMBOL 01

#### HISTORICAL CONTEXT

**Seven** was the number of completeness and perfection in Jewish numerology, rooted in the seven days of creation. Revelation uses **seven** with extraordinary frequency: seven churches, seven seals, seven trumpets, seven bowls, seven spirits, seven stars, **seven** lampstands. The structure of the book itself is organized around sevens.

#### THEOLOGICAL MEANING

The pervasive use of seven signals that Revelation is describing complete, **total** realities — not partial or limited ones. The seven seals do not represent seven specific historical events; they represent the **totality** of God's judgment. The seven churches represent the **whole church** in every age. Completeness is the point.



### THE MARK OF THE BEAST (666)

SYMBOL 02

#### HISTORICAL CONTEXT

In the ancient practice of gematria, **666** most likely refers to Nero Caesar — whose name in Hebrew letters adds up to 666. The "mark" on the hand and forehead echoes the Jewish practice of wearing phylacteries — a counter-symbol to the mark of God on His people.

#### THEOLOGICAL MEANING

The mark of the beast is a symbol of **allegiance**, not a literal barcode or microchip. It represents the choice to align with the **BIBLICAL** system of power, wealth, and idolatry rather than with the Lamb. In every generation, there is a "**Babylon**" demanding worship and a "Lamb" calling for faithfulness. The question is always: whose **mark** do you bear?



## BABYLON THE GREAT

SYMBOL 03

### HISTORICAL CONTEXT

**Babylon** was the great empire that destroyed Jerusalem and the Temple in 586 BC — the defining trauma of Israelite history. In the first century, "**Babylon**" was a code word for Rome. The seven hills and the description of a city ruling over the kings of the earth point unmistakably to **Rome**.

### THEOLOGICAL MEANING

Babylon is not just Rome — it is the archetypal **worldly empire** in every age: the system that seduces with luxury, corrupts with power, and persecutes those who refuse to worship it. "**Come out** of her, my people" is a call to spiritual and moral separation from the values of every Babylon, in **every generation**.



## THE NEW JERUSALEM

SYMBOL 04

### HISTORICAL CONTEXT

The dimensions of the **New Jerusalem** echo the dimensions of the Holy of Holies in Solomon's Temple — also a perfect cube. The city is adorned with twelve precious stones corresponding to the twelve tribes of Israel and the twelve apostles.

### THEOLOGICAL MEANING

The New Jerusalem is the ultimate fulfillment of the Temple — the place where God dwells with His people. But in the New Jerusalem, there is **no Temple** building, "because the Lord God Almighty and the Lamb are its temple". The entire city is the Holy of Holies. The entire new creation is the **dwelling place** of God.

## SMALL GROUP DISCUSSION GUIDE

*These 8 questions are designed for a 60–90 minute small group session. Begin with the icebreaker, then work through observation, interpretation, and application questions. Close with the prayer prompt.*

### ICEBREAKER

**What is your honest reaction to the Book of Revelation — fascination, confusion, fear, hope?  
Where did that reaction come from, and has it changed over time?**

01

**OBSERVATION**

Read Revelation 5:1–14 aloud. The central image of Revelation is not a conquering warrior but a slain Lamb. What does it mean that the Lamb — not the Lion — opens the scroll of history? How does this redefine power?

**Leader's Note:**

*The Lion of Judah (5:5) and the Lamb who was slain (5:6) are the same figure — Jesus. John hears "Lion" but sees "Lamb." This is one of the most profound reversals in Scripture: the expected warrior-king turns out to be the crucified servant.*

02

**OBSERVATION**

The letters to the seven churches (chapters 2–3) each contain a specific commendation, rebuke, and promise. Which of the seven churches most resembles your own church or spiritual community? Why?

03

**INTERPRETATION**

Revelation 21 describes the New Jerusalem coming down from heaven to earth — not believers going up to heaven. How does this vision of "new earth" rather than "escape to heaven" change how you think about the Christian hope and the meaning of your life now?

**Leader's Note:**

*The Greek word kainos (new) in "new heaven and new earth" means renewed in quality, not replaced. This is the restoration of creation, not its abandonment — the same world, healed and glorified.*

04

**INTERPRETATION**

Revelation 12:11 says believers overcome "by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death." What does it mean to "overcome" in the context of your daily life? What would it look like to not love your life so much?

05

**APPLICATION**

"Come out of her, my people" (18:4) is a call to separate from the values of Babylon — the world system of power, wealth, and idolatry. What specific aspects of "Babylon" are most tempting or entangling for you personally? What would it look like to "come out" in a practical sense?

06

**APPLICATION**

Revelation was written to people facing real persecution and death. It calls them to patient endurance (hupomone). What suffering or pressure are you currently facing that requires patient endurance? How does the vision of the New Creation give you hope to keep going?

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07

**PRAYER PROMPT**

Close by reading Revelation 21:3–5 together: "God's dwelling place is now among the people... He will wipe every tear from their eyes... He who was seated on the throne said, 'I am making everything new!'" Have each person name one thing in their life or the world that they long to see made new. Then pray together, "Come, Lord Jesus" — the final prayer of the Bible.

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08

**KEY CHARACTERS**

**John the Apostle**



The author, exiled on the island of Patmos for his testimony about Jesus. He received the visions of Revelation and wrote to the seven churches of Asia Minor.

**The Lamb (Jesus Christ)**



The central figure of Revelation — the Lamb who was slain and is now worthy to open the scroll of history. He is also the Lion of Judah, the Rider on the White Horse, and the Temple of the New Jerusalem.

**The Dragon (Satan)**



The great dragon, the ancient serpent, the devil (12:9). He wages war against the woman's offspring — those who keep God's commands and hold to the testimony of Jesus.

**The Woman Clothed with the Sun**



A symbolic figure representing the people of God — both Israel (who gave birth to the Messiah) and the church (who are her offspring). She is protected by God in the wilderness during the time of tribulation.

**PRACTICAL APPLICATION — LIVING IT OUT TODAY**



### **Worship as Resistance**

The throne room scenes (chapters 4–5) show that worship is not passive — it is a declaration of allegiance. In a world that demands loyalty to other powers, worshipping the Lamb is an act of resistance. Make worship a deliberate, regular practice.



### **Patient Endurance in Suffering**

Revelation was written for people under pressure to compromise or give up. The call is not to escape but to endure. Identify one area where you are tempted to compromise your faith for comfort, and choose faithfulness instead.



### **Hope for the New Creation**

The New Creation is not a distant abstraction — it is the destination that gives meaning to everything we do now. Work, relationships, justice, and care for creation all matter because they will be renewed, not discarded. Live with eternity in view.



# REVELATION — My Study Notes



## Seven Churches

Ephesus

Smyrna

Pergamum

Thyatira

Sardis

Philadelphia

Laodicea

## Key Verse

Decorative scroll icon followed by a large rectangular area with horizontal lines for writing.

## Visions & Symbols



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## Personal Reflection

Four horizontal lines for personal reflection.

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*“He who was seated on the throne said, ‘I am making everything new!’”*

*— Revelation 21:5*