

Revelation

Questions for Personal Reflection or Small Group Study

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Catholic Commentary on Sacred Scripture


Baker Academic
a division of Baker Publishing Group
Grand Rapids, Michigan

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Published by Baker Academic
a division of Baker Publishing Group
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www.bakeracademic.com

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Introduction

1. What are your past impressions of the book of Revelation? What do you expect as you begin to read and study it now?
2. What new information did you gain from the introduction to the commentary? What key to understanding the book of Revelation did you find there that you think will help you the most?
3. People typically approach Revelation with an inclination to interpret it either very literally or very symbolically. If you have an inclination to either as you begin this study, which is it?
4. Of the four approaches to interpreting Revelation (pp. 30–31), which do you lean toward?
5. How open are you to interpreting Revelation differently than you have in the past, if your study leads in a different direction?
6. What would you like to learn in this study of Revelation? What are the questions most on your mind?

Revelation 1:1–20

1. The first chapter of Revelation includes references to each Person of the Trinity (the Father: 1:4, 6, 8; the Son: 1:1, 5, 13–18; the Spirit: 1:4, 10). What is your relationship with each of these divine Persons?
2. What difference does it make in reading Revelation to realize that it is a prophetic message from Jesus Christ (1:1), the one “who loves us and has freed us from our sins by his blood” (1:5)?
3. The revelation that Jesus gives to John is for the servants of Jesus—that is, for us (1:1). Those who read or hear it and heed it will be blessed. How does the solemn way Revelation begins, including this blessing, impact how you read it? Have you ever read or heard something that you felt was God speaking to you personally?
4. Jesus is described as continually loving us (1:5). Our commentary points out the necessity of knowing his love in light of the challenges to come. Has there been a time in your life when your knowledge of Christ’s love for you sustained you through hardship?
5. Throughout the Bible, God chooses to speak of his coming to judge and to save as happening “soon,” “quickly,” and “in a little while.” What does this mean for how we should understand God’s Word and how we live our lives? See sidebar, p. 41, for more information.
6. In the prologue, John references a prophecy from Zechariah 12:10 about Israel mourning over the one they “pierced” and this grief bringing them to repentance. John, however, envisions “all the peoples of the earth” sharing in this mourning (1:7). What does this prophecy mean to you?
7. In 1:13–18, Jesus is described with images that are filled with meaning and symbolism. What is revealed about Jesus through this vision? What meaning does it have for you?

Revelation 2:1–29

1. Our commentary describes the letters to the churches as a type of “midterm examination” (p. 60). What difference does it make to you to know that Jesus is paying attention and cares about what is happening in local churches, including your own parish? What do you think would be Jesus’ midterm evaluation of the members of your Christian community (including yourself) today?
2. There is a focus in Revelation on “victory.” While Jesus has already won the ultimate victory, we all still face our own battles. What are some of your personal battles? Read what St. Paul says in Eph 6:10–12 about our true enemy? What does this imply about our battles in life and how to fight them?
3. Jesus tells the Christians in Smyrna that although they have material poverty, they are also rich. What might this mean about the church of Smyrna? What are some of the nonmaterial riches in your life?
4. The Christians in Ephesus, Pergamum, and Thyatira were facing social pressure and temptations to idol worship, false teaching, and non-Christian practices that were popular in their culture. What are some of the idols, practices, and false teachings in your culture that most tempt Christians? Which are the most tempting to you personally?
5. Revelation teaches that suffering, ordeals, and tribulation are something God’s faithful must endure. Christ commends the church of Ephesus for their endurance (2:2–3). What encouragement can you derive from this chapter to help you when you face suffering?
6. Jesus commends the churches in Ephesus and Thyatira for their works, but he also points out that in Ephesus they have lost their first love and need to return to their earlier works. What do you think is the difference between works with love and works without love? (You may want to read John 14:15–24 and 1 Cor 13:1–13.)
7. “Repent” is a common word in the Bible. The Old Testament prophets, John the Baptist, and Jesus all called the people to repent. In Rev 2–3, Jesus commands believers to repent 6 times. Why is repentance important to God? Why do we find it difficult to repent? Are there areas in your life where God is calling you to deeper repentance and dependence upon his mercy at this time?
8. Which of the messages to the churches in Rev 2 is most meaningful to you and why?

Revelation 3:1–22

1. State in your own words the meaning of each of the promises Christ makes to those who conquer, to the victors (3:5, 12, 21). Which of these promises encourages and motivates you most?
2. White garments are mentioned in the letters to the churches of Sardis and Laodicea. What meaning did a white garment have for them in their culture? What does it mean to you to know that you were clothed with a white garment at your baptism?
3. Jesus describes himself as standing at the door and knocking, calling to us. What practically do you need to do to open the door so that he can come in? What do you imagine it means for him to enter and dine with you?

4. Do you believe that the Lord's reproofs and chastisements are expressions of his love? Can you think of an instance when you saw this clearly in your own life? Think about and, if possible, share about an occasion when a person's love softened your heart toward repentance.
5. The churches in Sardis and Laodicea are challenged by complacency and lukewarmness in their faith. How do you think spiritual complacency comes about? How would you rate the "temperature" of your relationship with God at this time? What are some steps you can take to "be earnest and repent" to the one who loves you (3:19) and thus move toward a burning faith?
6. Which of the messages to the churches in this chapter speaks most to you personally and why? Which do you think is most relevant to the Christian community to which you belong and why?

Revelation 4:1–11

1. Four times in Revelation, John describes himself as being "in the Spirit" (NABRE: "caught up in spirit"). Each time he experiences a revelation from God. Have you had an experience where you felt caught up in God's Spirit? Has it resulted in a "revelation" or deeper understanding of God?
2. When we worship God at Mass, we are participating in the worship of heaven. What images from this chapter do you see in our celebration of the Mass?
3. What are some of the characteristics we learn about God in this chapter? To dig deeper, read one of the following verse selections, read the commentary that applies to it, and then sit in prayer picturing those verses in your mind. Choose from 4:2–6a; 4:6b–8; or 4:9–11. Then do the same with other verse selections. What did you experience with each?
4. Many of our hymns, traditional and contemporary, are based on worship in Revelation. Which hymns do you know that use language from this chapter of Revelation? What truths about God do they highlight?
5. The words of the twenty-four elders point to a truth we do not often think about: we owe God gratitude, honor, and praise for our very existence (as we do in a lesser but real way to our parents). Do you praise God for the wonder of your existence? A psalm that can help you to do this is Psalm 139.

Revelation 5:1–14

1. A key item in Revelation, the scroll, appears for the first time (5:1–3). How is the scroll described? What is the meaning behind the description? Why is the Lamb the only one worthy to open the scroll?
2. Jesus is described as both Lion and Lamb in this chapter. How do you think each applies to Jesus? What does it mean that the Lamb is "standing as though it had been slain" (5:6)?
3. Our commentary lists a few places in Scripture that refer to our common priesthood as baptized Christians (pp. 112–14). What are some ways you express your participation in the common priesthood?
4. If Jesus' blood purchased people "from every tribe and tongue, people and nation" (5:9), what does that imply for the Church's mission to preach the gospel?

of Christ (Matt 28:19–20)? Is any person excluded from God’s desire that they be saved because of what they have done (1 Tim 2:4)?

5. Chapter 5 ends similar to chapter 4, with praise given to the one on the throne. In chapter 5, the praise is also given to the Lamb. Why do the one on the throne and the Lamb both receive the same praise? How are their roles in this vision different?

Revelation 6:1–17

1. As Jesus breaks the seals on the scroll, visions of events happening on earth are revealed. How do you see the reality of the visions of the four horsemen (6:1–8) in the world today? What purpose do you think God accomplishes by allowing human evil to run its course? How is God calling us to respond to such events and to the people impacted by them?
2. We clearly see that those who have been killed for their faith are in heaven and that martyrdom is a part of God’s plan (6:9, 11). Why do you think God allows those faithful to him to be killed? What does their being “under the altar” signify (6:9)?
3. Have you thought and prayed about martyrdom or about lesser sufferings that could come to you because of your witness to Christ? What thoughts and feelings arise when you think about this possibility?
4. St. Paul teaches that all Christians are to present themselves as “living sacrifices” (Rom 12:1) to God. What are some ways you already die to yourself in order to live for God? Is there any area of your life that you sense God is calling you to offer to him in a new way?
5. While Jesus and Stephen both interceded for those who killed them, the martyrs in the vision of 6:9–11 pray that justice come upon those who killed them. How can these two perspectives be reconciled?
6. While the vision after the breaking of the sixth seal may sound shocking to us, Jesus said similar things during his ministry about the times to come (Matt 24:29–30; Luke 23:28–30). What in this vision suggests that it is about the end of human history? Who is represented by the list of people in 6:15? What is meant by the “wrath” of God and the Lamb (6:16–17)?

Revelation 7:1–17

1. The 144,000 are described as being from the tribes of Israel. St. Paul tells us that Christians have been grafted on to the Jewish tree (Rom 11:17). Do you recognize yourself as a spiritual descendant of ancient Jewish people? What does being such a spiritual descendant mean for how you approach the Old Testament? For how you relate to the Jewish people (see Catechism 839)?
2. Based on this chapter of Revelation, Jehovah’s Witnesses believe that only a literal 144,000 people will make it to heaven to rule with Christ. What interpretation does our commentary offer of the 144,000 referenced in this chapter? Who do they represent (7:14)?
3. A seal was a mark used to show ownership and the protection of the owner on the person or item (see pp. 138, 141–43). In baptism and confirmation, you first

- received the “seal of the Holy Spirit.” How do you experience the Holy Spirit in your life now? Do you desire more of the grace of the Holy Spirit to enable you to face the winds of trial and adversity (7:1–3) and to bear witness to Jesus (1:9)? Read Christ’s promise in Luke 11:9–13 and ask the Father for all of the power and gifts of the Holy Spirit that he desires you to have.
4. Our commentary describes this chapter as “our earliest and most beautiful picture of the life in heaven that awaits faithful believers after death.” How does this chapter enrich your understanding of heaven?
 5. Robes in Revelation become white when people wash them in the blood of the Lamb (7:14). What is the significance of red blood making robes white? What is Jesus’ role in this? What does it mean that the people (including us) are doing the washing?
 6. This chapter is about those who have “survived the time of great distress.” What in this chapter inspires strength to endure through times of distress?

Revelation 8:1–13

1. This chapter begins with the seventh seal being broken, and immediately there is an extended period of silence in heaven. What do you think this silence represents? What benefits are there to spending time in silence with God? How can you create time and space for it?
2. How does it affect your attitude toward prayer to know that God receives it as fragrant incense (Ps 141:2; Rev 5:8; 8:3–4)?
3. Jesus also predicted that natural disasters and signs in the heavens would precede his return. Read Luke 21:11, 25–28. Why do you think Jesus foretold these events to his disciples? What attitude should we take toward any such events that occur in our lifetime?
4. When you have heard about or experienced a natural disaster, how did you respond? Was your faith impacted and, if so, how? What does Ps 46 tell us about finding strength in times of natural disaster?
5. Our commentary points out that human sin impacts creation. List some of the diverse ways that human sin brings harm to creation.
6. Who are “those who dwell on the earth” on whom the woes of the next three trumpets will fall (8:13)?

Revelation 9:1–21

1. Revelation 9 speaks of the release from the abyss of large numbers of demons that harm those who do not have God’s seal on their foreheads (9:4)—that is, who do not belong to the Lord’s faithful people (7:1–8). Can you think of popular movements that have brought deception and harm to those who got caught up in them?
2. This chapter depicts demons deceiving, tormenting, and killing people. What are some of the deceptions and temptations in the world today that lead to torment or death, whether spiritual or physical?
3. St. Paul also writes of God’s allowing a release of spiritual evil and deception. Read 2 Thess 2:3–13 and reflect on the dynamics of deception that text describes.

- What do you think 2 Thess 2:7 means when it says that “the mystery of lawlessness is already at work”? Do you think the author of Revelation would share that perspective? Why or why not?
4. This chapter ends on a sobering note: for the most part, the people of the world remain stubborn, refusing to repent of idolatry and other violations of the Ten Commandments (9:20–21). What forms of idolatry are common in our day? What can we do to help those we love reject idols, choose the truth, and be joined to God’s people?
 5. The end of chapter 9 suggests that God sometimes uses pain to draw us to himself. Have you experienced this in your life or seen it in the lives of others? Explain. How can we help people in pain turn to God?

Revelation 10:1–11

1. How is the angel who comes down at the start of chapter 10 described? For what reason(s) might he appear so glorious? How does this angel compare to the one in 1:1 and 22:16? Do you think they are all the same angel? Why or why not?
2. Although in chapter 1 John is told to write down what he sees, in chapter 10 he is not to write what he heard from the seven thunders. Why do you think this command was given?
3. John is commanded to eat a scroll. Earlier prophets were also summoned to eat God’s word (Jer 15:16; Ezek 3:1–4). What is John’s experience in eating the scroll, and what does it mean? What does it mean for us to “eat” God’s word in Scripture? In what ways, if any, have you tasted the sweetness of the word of God?
4. John eats the scroll in preparation for a time of conflict and trial during which he must continue to prophesy. Our world is also marked by conflict and trial. How does consuming God’s Word help to sustain you? How does it help you to be a witness in the world?
5. Practically speaking, how could you increase your consumption of God’s word in your daily life?

Revelation 11:1–19

1. In the Old Testament and in first-century Judaism, the temple in Jerusalem was the holiest place on earth, since it was “the house of God,” the place on earth where God made his home. Since the first Pentecost, God’s temple on earth is no longer a building but the Church, a people in whose hearts, life together, and worship God truly dwells. What does this mean for your relationships with other Christians? What does it imply about our participation in the liturgy?
2. A time period of three and a half years is referenced repeatedly, sometimes as 1260 days or 42 months. What is the meaning of this time period?
3. What does it mean that the two witnesses who symbolize the Church are wearing sackcloth? What does this imply for how we are called to live and evangelize?
4. Revelation 11, like the rest of the book, indicates that the present age is one in which the forces opposed to God (the Gentiles in v. 2, the beast in v. 7) temporarily have the upper hand, although eventually the kingdom of Christ will

- triumph (v. 15). Have you ever experienced hostility from the world on account of your faith? What does it mean to be victorious in such a world?
5. The miracles of Rev 11:5–6 depict in figurative language the tremendous spiritual power that characterizes the Church’s testimony (see Mark 16:17–20). Share examples from the New Testament, the life of the saints, or your own experience of occasions when God manifested his power to confirm the testimony of Christians.
 6. The seventh trumpet announces that the kingdom of this world will be brought under the reign of God and of Christ (11:15–17). How do you see God already reigning in the world today? What do you especially desire to see as you pray “thy kingdom come, thy will be done on earth as it is in heaven”?
 7. Revelation describes the coming of God’s “wrath,” his just judgment, as “destroying those who destroy the earth” (11:18). What does Scripture mean by this phrase?

Revelation 12:1–17

1. Revelation 12 uses the image of a dragon (aka serpent) to depict Satan. Do you have trouble believing the devil is real? Why or why not? What does this chapter teach us about Satan’s power and intentions?
2. The woman of chapter 12 symbolizes three different realities. What are these and how are they related to one another? Why is each worthy of being represented as shining with the light of the sun, moon, and stars?
3. What do 12:10; 12:12; and 12:17 tell us about Satan and our lives as Christians?
4. Revelation 12:10–11 shows how Jesus and believers together participate in victory over Satan. On what basis was “the accuser of our brothers . . . cast out” from God’s presence? How do we conquer the devil in our daily lives (12:11)?
5. When we see the word “therefore” in Scripture, we know it connects to what came before it. In 12:12 we read, “therefore, rejoice.” What is the reason for the rejoicing? Can we also rejoice while on earth?
6. Read all the verses that refer to Michael the Archangel in the Bible (Dan 10:13, 21; 12:1; Jude 1:9; Rev 12:17). Read some of the context to get an idea of what is being said. (Don’t worry if you don’t understand them thoroughly—they’re difficult!) Collectively, what do these tell us about Michael’s role? Pray the prayer to St. Michael the Archangel.

Revelation 13:1–18

1. Carefully read the descriptions of the two beasts. How do they show counterfeit images of Jesus? How do the two beasts plus the dragon form a type of anti-Trinity?
2. The symbolic descriptions of the two beasts show various types of influence they will have. (See sidebar, p. 234, for a list of the second beast’s attributes and activities.) Summarize the two beasts’ actions and influence. What are some ways you can see these in history? In your culture or the world today? Are there any that are tempting to you or so subtle that you accepted them without realizing it?

3. Although the first beast works against God, God allows it to wage war against believers and to exercise authority on earth. Why do you think God allows such trials for his faithful? Have you experienced discrimination, ridicule, or persecution on account of your faith? If so, how did you respond?
4. How do we understand the mark of the beast? What outward symbols, “stamped images,” or marks express allegiance to false ideologies in our world?
5. In addition to the mention of the beasts in Revelation, there are other references to an antichrist-type figure elsewhere in the Bible. Read the following texts and summarize what they say: 2 Thess 2:3–12; 1 John 2:18, 22; 4:3; and Matt 24:24.
6. What are some of the religious or political ideologies in history that have led many people astray? What are the false ideologies of the present that induce people to do evil or to “worship” something other than God?
7. How can Christians fortify themselves, their families, and their parish communities against the propaganda of the false prophet(s)?
8. Revelation emphasizes the importance of endurance (13:10) by using the same Greek word for it exactly six more times for a total of seven (Rev. 1:9; 2:2, 3, 19; 3:10; 14:12). How do you think a person can grow in endurance?

Revelation 14:1–20

1. After the terrors of chapter 13, what hope are we given at the start of chapter 14?
2. What is said about the 144,000 in the vision of 14:1–5 that symbolizes their faithfulness? What is said about them that symbolizes their intimate relationship with Jesus? What element of this vision moves you most deeply?
3. Why do you think the message of the first angel (14:6–7) is referred to as the everlasting good news, the gospel?
4. We hear the second of seven beatitudes in Revelation in 14:13. Who receives this blessing? What are the two components of it? What do these mean to you?
5. The vision of 14:14–20 depicts the final judgment: the salvation of the just as the gathering of wheat into the barn (Matt 3:12; 13:20) and the destruction of the wicked as the trampling of the grapes (Isa 63:1–6; Joel 3:13). What response do you think this vision is intended to arouse?

Revelation 15:1–8

1. This chapter introduces us to seven plagues that will accomplish God’s fury. What does Revelation mean when it speaks of God’s fury or wrath? How does it differ from the chastisements of the first four seals and the first six trumpets (see sidebar, p. 135)? What does it mean by saying that these seven plagues will accomplish or complete that fury?
2. The hymn of chapter 15 is described as the “the song of Moses” and “the song of the Lamb.” Why do you think it is called that? What strikes you about this song, sung by those who have won the victory and are now in heaven?
3. How does the description of the angels in 15:6 compare to Jesus in the first chapter? What might this tell us about the angels?
4. Revelation 15:8 speaks of smoke due to God’s power and glory. “Glory” is a common word in Revelation referring both to God’s greatness and to the praise

that his faithful people offer to him. St. Paul tells us that we “exist for the praise of his glory” (Eph 1:12). What does God’s glory mean to you? How do you offer him glory?

Revelation 16:1–21

1. How are the events of the first four bowls similar to and different from the events of the first four seals (6:1–8) and the first four trumpets (8:7–12)?
2. What are some of the “festering and ugly sores” (interpreting them figuratively) that you see in the lives of people you know who follow the way of the world rather than that of Jesus Christ?
3. Do you personally know of people being converted as a result of experiencing the negative results of evil choices? Do you know others who, so far, refuse to repent but rather harden themselves against God? What can you do to help them?
4. Is there anything happening in the world today that resembles the events associated with the sixth bowl, the mobilization of the world for battle against God’s people? What false messages are being spread? Are there “signs” that seem to support them?
5. What does it mean for you to stay awake and keep your garments ready (16:15)?
6. What is the meaning of Armageddon? What does this decisive battle on the great day of God the Almighty refer to (see pp. 266–67)?
7. What is the meaning of the seven bowls, and what should be our response?

Revelation 17:1–18

1. Chapter 17 gives us a lengthy description of a whore identified as Babylon. Explain the meaning of each of the symbols and phrases applied to her in 17:1–6, 15, 18.
2. What might Babylon have symbolized to the original audience of Revelation in the first century? What in the world today seems to you to have some of Babylon’s traits? What are the similarities and differences you can see between the harlot in chapter 17 and the woman in chapter 12?
3. We are told the kings and beast wage war on the Lamb (17:14), yet we also know they are on earth while the Lamb reigns in heaven. How do we understand this war against the Lamb? What hope does this verse offer?
4. Who is the beast, and what is its relationship to the harlot Babylon (17:3, 7–11)? Again, explain its likely meaning in the first century and any contemporary analogies that occur to you.
5. To which words of God do you think 17:17 refers? What does this verse indicate about “the words of God”?
6. Our commentary describes this chapter as one of the most difficult to interpret, yet God’s word has meaning through all time. What meaning do you think God has in this chapter for the faithful today or for you personally?

Revelation 18:1–24

1. What is the symbolic significance of depicting Babylon as a prostitute (see pp. 272, 289)?
2. What do you see in your culture, whether obvious or subtle, that shares in the spirit Babylon?
3. How can Christians be responsible consumers in the marketplace while avoiding, as much as possible, sharing in the sins of others (see 1 Tim 5:22; Rev 18:4)?
4. Obeying the command in 18:4 to “come out of” Babylon “lest you share in her sins . . . and plagues” will look different for people in different circumstances. What concretely might it mean for you and for people in circumstances like yours?
5. A repeated theme in the New Testament is that what people give to others will be paid back to them by God. Jesus speaks of this (for example, Matt 5:7; 6:15; 7:2), as does Revelation (11:18; 18:6). How do you feel about receiving from God what you give to him and to others? Is he calling you to reexamine how you think or act?
6. Verses 12–13 provide a list of goods Babylon used to purchase, primarily luxuries. What are some common luxuries in your culture? What perspective on the proper use of goods, especially luxury goods, do you see in the lives and teaching of Jesus and the apostles in the New Testament? What implications might this have for you?

Revelation 19:1–21

1. What does “Alleluia” mean? Why is this fitting to be proclaimed to God at this time in Revelation? When do we use “Alleluia” at Mass, and why is it fitting there?
2. The Bride is described as beautifully adorned with shining bright linen, which symbolizes the righteous deeds of God’s holy people, thus doubly desirable, attractive to her Bridegroom. How does this image affect your desire for holiness of life? What does it mean that God grants the Bride to be so clothed? How can we obtain and cooperate with this grace?
3. The fourth beatitude of Revelation congratulates those “who are invited to the marriage supper of the Lamb” (19:9). Who will the guests be at this wedding feast? What is the relationship of the Eucharist to the wedding feast referred to in this chapter?
4. Reflect on the differences between the civilization represented by the whore Babylon and the civilization of the Bride Jerusalem. What qualities, values, and practices of the Bride does this help you to desire? What qualities, values, and practices of the Whore does this help you to reject?
5. What do we learn about Jesus through the description given in 19:11–16? What does it mean that Jesus is called “the Word of God”? What biblical precedents does it have? What does this description mean for you?
6. Reflect on the earlier depictions of Jesus in Revelation: the glorious son of man who conquered death (1:12–18); the slain yet victorious Lamb (5:5–10); the male child born to rule (12:5); the crowned son of man sitting on a cloud who harvests

the earth's grain with a single swing of his sickle (14:14–16); and now the King of kings and Lord of lords who comes to wage war on the enemies of his people. What impressions do these images give you about Jesus?

7. When Jesus and his army arrive at the last battle, we don't hear about the battle itself, we only are told of the cleanup. When was the victory for this battle accomplished? See the commentary for 19:13.
8. Revelation draws on images and prophecies of the Old Testament. Read the OT texts in the footnote to 19:11. How are these images of God as divine warrior fulfilled in Rev 19?

Revelation 20:1–15

1. What did it mean that Satan was bound during the ministry of Jesus (see Matt 12:22–29)? What did it mean that the ruler of this world was “driven out” and defeated through Christ's death and resurrection (John 12:31; Col 2:13–15)? Did those victories over Satan obliterate his power or merely restrain it?
2. What are some of the ways that the thousand years of Rev 20:4–6 has been interpreted through the centuries? What interpretation is proposed by our commentary?
3. What are some reasons for thinking that the battle of Rev 19:11–21 is the same as the battle of Rev 20:7–9, despite the fact that the two visions are presented one after another (see Ezek 38–39)? Can you think of other instances in Scripture when more than one prophecy or dream depicted the same event?
4. What is written in the books that are opened at the final judgment? What impact does that have on how you think about the choices you make in daily life?
5. How does the Book of Life indicate that divine grace is necessary (see p. 338; also see Rev 3:1–6)? What does this mean for you as you make daily choices?
6. What hope does this chapter give you for life today? For life after death?

Revelation 21:1–27

1. The opening verse of this chapter reminds us that history as we know it comes to an end, that all creation will be changed, including earth and heaven. What does it mean that the New Jerusalem comes down from heaven? What about this vision of the New Jerusalem is most exciting, or challenging, to you and why?
2. Who will dwell in the New Jerusalem? Who will not be allowed to dwell there?
3. What hints does this chapter give us about what eternal life will be like for those who live in the New Jerusalem?
4. Why is there no temple in the New Jerusalem? What does this imply about the relationship with God of the people who dwell there?
5. What strikes you about the difference in appearance between the New Jerusalem, the Bride, and Babylon, the harlot?
6. What does it mean to you that God tells us he makes “all things new” (21:5)? What in your life and in your world makes you long for “newness”? Take a few moments to pray for these areas, that God's will be done on earth as it is in heaven.

Revelation 22:1–21

1. The promises made at the end of each letter to the seven churches find their fulfillment in the New Jerusalem, although not all are explicitly mentioned in Rev 21–22. Read the promises at the end of each of the messages to the churches (chaps. 2–3). How do you think these promises will be fulfilled?
2. The final beatitude is found in 22:14. What does it mean concretely for us to wash our robes, and what do the promised benefits of doing so signify?
3. What blessings do God’s servants experience in the New Jerusalem?
4. For a third time, we hear God describe himself as “the Alpha and the Omega” (as the Father in 1:8 and 21:6; as the Son in 22:13). Read the rest of the descriptions God gives of himself in these three verses. What do these self-descriptions mean? What do they mean to you?
5. What does it mean to “take the water of life without price” (22:17)? Where do you thirst for more of God’s grace in your life? Pray for God to satisfy your thirst.
6. Review the questions you answered in the introduction. Now that you’ve studied Revelation, what new insights have you gained?