

OUR FUTURE

Group Leader's Guide

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ABOUT THIS GUIDE

Kenneth Schenck's book, *Our Future*, is the basis of this six-week study that walks you and your group members through the book of Revelation. The aim of the study is to experience life transformation by hearing God speak through the words he revealed to the churches of Revelation in the first century. We want to hear God speak to us through Scripture and then live faithfully to his Word through the power of the Holy Spirit.

Anticipate lively interaction and spiritual growth as you progress through this rich study!

THE VOICE OF JESUS

Revelation 1:1–20

TO THE FACILITATOR

Discussion takes place better among friends than among strangers, so take a few minutes to create a friendly atmosphere. Ask attendees to introduce themselves by name and supply one piece of personal information such as birthplace, occupation, favorite hobby, favorite food, or a vivid childhood memory.

Set everyone's mind at ease about studying the book of Revelation. The study will not be difficult, and Revelation promises a blessing to those who read it, hear it, and take its words to heart (Rev. 1:3).

FOCUS ON GOD'S WORD

The “revelation of Jesus Christ” (Rev. 1:1), meaning the disclosure of Jesus Christ, gives us not only a picture of Jesus, but also a picture of seven first-century churches and a glimpse into events that are still to come.

The apostle John, the writer of the gospel of John and the three epistles of John, was the recipient of this revelation (vv. 1–2). He had been banished to the island of Patmos because of his faith (v. 9). But on the island he received a glorious visitation from our Lord, who loved us and freed us from our sins (v. 5). As commanded by our risen Lord, John sent greetings to the seven churches in Asia (v. 4) and assured the churches that Jesus is coming again, personally and visibly (v. 7).

The picture of Jesus unfolds as that of “the faithful witness, the firstborn [preeminent one] from the dead, and the ruler of the kings of the earth” (v. 5). He is also pictured as “the Alpha and the Omega” (v. 8), the first and last letters of the Greek alphabet, signifying that he is eternal.

John was in the Spirit on the Lord's Day when Jesus appeared to him as “someone like the son of man” (v. 13). He stood among seven golden lampstands that represented seven churches (vv. 13, 20). In *Our Future*, Kenneth Schenck writes,

In Revelation 1:7, the picture of Jesus coming on the clouds is taken straight from Daniel 7:13, where the “son of man” comes with the clouds of heaven to rule the nations. Revelation seems

to combine some of Daniel's imagery, since in Daniel 7, God the Father, the 'Ancient of Days,' has white hair as well. In Daniel, the throne is full of fire. We find a voice like the sound of rushing waters in Ezekiel 43:2, where God is speaking. The point of the symbolism is probably not so much the details as the overall impression of the awesomeness of the risen and enthroned Christ. (p. 20)

Awestruck by the appearance of the glorified, risen Savior and Lord, John "fell at his feet as though dead" (Rev. 1:17), but Jesus calmed his fear. He said he had been dead but was now alive and in possession of the keys of death and Hades (v. 18). On page 23 of *Our Future*, Schenck offers this insightful comment: "When John fell down before Jesus, Jesus did not tell him to get up. This would have told John's first audiences that Jesus was worthy of worship, unlike angels."

The glorified Jesus instructed John to write what he had seen, what was current, and what would take place later (v. 19).

FOCUS ON LIFE

Discuss the following with your group.

1. Why do you suppose so many Christians are reluctant to study the book of Revelation?
2. How would you encourage someone to read Revelation?
3. Some interpret "the revelation of Jesus Christ" to mean the disclosure Jesus gave. Others think it means the disclosure about Jesus Christ. Which meaning do you prefer? Why?
4. What perception of Jesus do you think most people hold? How does the picture of Jesus in Revelation 1:12-16 compare with that commonly held perception?
5. How does knowing that Jesus arose from the dead help you live today?
6. How does knowing that Jesus is eternal encourage you to face rapidly changing world conditions?
7. Why do you agree or disagree that only the blood of Jesus can free people from their sins?
8. How does it encourage you to know that Jesus is "the ruler of the kings of the earth" (v. 5)?
9. John was banished to Patmos because he had faithfully proclaimed the gospel. Why do you agree or disagree that persecution in one form or another is inevitable in the life of every faithful believer?
10. Do you think reverence for Jesus is lacking among Christians? Defend your answer.
11. Do you think corporate worship would change if believers were more fully aware of Jesus' presence? If you think it would change, how would it be different?
12. What encouragement do you draw from the fact that Jesus holds "the keys of death and Hades" (v. 18)?

WRAP-UP

Conclude this session by reading or singing "Because He Lives." Remind everyone that no enemy or threatening situation can defeat Jesus, our risen Lord and King. Encourage everyone to commit every challenge to his control.

LETTERS TO THE CHURCHES

Revelation 2–3

TO THE FACILITATOR

Ask how many group members have kept a letter they believed was very important. Ask why it was important. Explain that this session examines very important letters seven churches received from Jesus.

FOCUS ON GOD'S WORD

The church at Ephesus was the first of the seven churches Jesus addressed by letter. Located on the eastern coast of the Aegean Sea, Ephesus had received the gospel from Paul about forty-three years before Revelation was written. The church that was born there held fast against the practices of the Nicolaitans and had labored tirelessly for the Lord's sake (Rev. 2:1–3). Nevertheless, Jesus wrote that it had abandoned its first love (v. 4). He counseled the church to remember its former spiritual state and repent (v. 5).

The church at Smyrna was the second church to receive a letter from Jesus. Smyrna was located centrally on the coast of Asia Minor. This church was poor and afflicted, likely persecuted by irate unbelieving Jews (vv. 8–9). Jesus did not criticize this church, but rather counseled the believers to be courageous and faithful in the face of coming persecution (v. 10). He promised the crown of life to those who would heed his counsel (v. 10), and assured everyone that the second death would hold no danger for overcomers (v. 11).

The third letter was addressed to the church at Pergamum, an important Roman city, where the book form, as opposed to the scroll, was invented. Apparently, it was a very wicked city under Satan's control. Antipas, a faithful witness for Jesus, was martyred in Pergamum, and, although the church had remained loyal to Jesus at the time, some believers had become tolerant of the sensual, idolatrous teaching of Balaam and the teaching of the Nicolaitans (vv. 12–15). Jesus summoned the church to repent. He also promised to reward the overcomers (v. 17).

The church at Thyatira, forty miles southeast of Pergamum, received Jesus' fourth letter that contained a harsh rebuke. Although the church practiced love, faith, and service (vv. 18–19), it tolerated a corrupting influence that was leading some believers into sexual immorality and a diet

that included food offered to idols (v. 20). Others were remaining faithful to Christ and received Jesus' exhortation to hold on to the truth (v. 25). He promised to give the overcomers authority over the nations (v. 26). On page 35 of *Our Future*, Kenneth Schenck states, "Jesus told them to hold on until he would return, which we know did not happen in their lifetime. So also there are times in Christian history when we are not in a position to change the church, let alone the world, even though we are convinced it is headed in the wrong direction. Jesus' word is to persevere, to hold on. One day his kingdom will come."

The church at Sardis, about thirty miles southeast of Thyatira, received Jesus' fifth letter, and the church at Philadelphia, the farthest inland church, received his sixth letter. He said the Sardis church was ignorant of the fact that it was dead (3:1). He urged it to wake up, remember, obey what it had heard, and repent; otherwise he would bring judgment to the church (vv. 2–3). Nevertheless, Jesus commended a faithful remnant (vv. 4–5). The church at Philadelphia seemed to be an aggressively evangelistic church that endured persecution from apostate Jews (vv. 7–9). Jesus promised to protect and reward the faithful believers (vv. 10–11). They would enjoy a special place in the New Jerusalem (vv. 12–13).

Jesus' letter to the church at Laodicea contained no praise. The church, located about forty miles southeast of Philadelphia, was lukewarm, arrogant, smug, and confident in its wealth (vv. 14–17). However, in Jesus' eyes it was "wretched, pitiful, poor, blind and naked" (v. 17). He counseled the church to receive true spiritual riches, righteousness, and sight from him (v. 18). He portrayed himself as standing outside the church and knocking at the door, waiting for someone to invite him in so he might enjoy fellowship with Jesus (vv. 19–20) and a share in Jesus' kingdom rule (v. 21).

FOCUS ON LIFE

Discuss the following with your group.

1. Why do you agree or disagree that many Christians seem to have left their first love?
2. How might a Christian retain fervent love for the Lord?
3. Perhaps the practices of the Nicolaitans involved the elevation of clergy over laity and a pastoral dictatorship? What do you see as the correct relationship of clergy and laity?
4. What signs of persecution against Christians do you see today? Do you think such persecution will increase in your lifetime? Why or why not?
5. How will Jesus reward faithful martyrs?
6. Why do you agree or disagree that most Christians would embrace martyrdom rather than deny Jesus?
7. Which of the seven churches addressed in Revelation 2–3 would you pick for membership? Why?
8. Satan's influence in Pergamum was obvious and strong. What evidence of Satan's influence do you see in your community? How are you and your fellow believers combating Satan's influence?
9. The church at Thyatira tolerated sexual immorality. Why do you agree or disagree that many churches today seem to be doing the same?

10. How will Jesus' rule over the nations change social and political conditions?
11. What doors for the gospel do you believe the Lord has opened for Christians today?
12. What might a church's lukewarm condition look like today?

WRAP-UP

Distribute slips of paper and pencils to the group. Have each person anonymously gauge his or her love for the Lord on a scale of zero to ten. Collect the papers and announce the average. Lead the group in reading or singing "More Love to Thee."

JUDGMENT AND SALVATION

Revelation 4–8

TO THE FACILITATOR

Solicit two or three salvation testimonies from the group, and explain that this session focuses on two contrasting conditions: judgment and salvation.

FOCUS ON GOD'S WORD

After writing letters from Jesus to the seven churches in Asia Minor, John received a glimpse of God's celestial glory. He saw God sitting on a throne in majesty and splendor (Rev. 4:1–3). A crowd and four living creatures surrounded the throne and offered praise to God (vv. 4–5). The creatures unceasingly cried, “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come” (v. 8). The response of the heavenly throng was to ascribe worth to God as having created everything (vv. 9–11).

The scene is reminiscent of the visions Isaiah and Ezekiel experienced. Ezekiel caught a glimpse of God's glory (Ezek. 1). Isaiah saw the Lord high and lifted up and creatures around his throne praising God and saying, “Holy, holy, holy” (Isa. 6:3).

In Revelation 5, the focus shifts from God's glory to Jesus as the Lion of the tribe of Judah and the Lamb (vv. 5–6). He is the King and our Savior, whose blood purchased us unto God (v. 9). He alone was found worthy to open a scroll having seven seals (v. 9). And he alone is worthy to receive “power and wealth and wisdom and strength and honor and glory and praise” (v. 12).

“When the Lamb opened the first seal, four horses emerge to execute judgment” (6:1–8). Kenneth Schenck writes, “These horses symbolize, respectively, Christ the conqueror, the blood of judgment, economic disaster, and finally disease and death. Together, they symbolize how horrible it will be for those who are not on the Lord's side when the judgment comes. The goal of this imagery is not to give us a recording of how it will happen, but rather a symbolic picture of the horror. We should probably take much of the rest of Revelation as repeated pictures of the same basic events” (*Our Future*, pp. 50–51).

The fifth seal pictures martyrs of the first century and future martyrs (vv. 9–11).

At the opening of the sixth seal, stellar disasters caused global catastrophes and caused world leaders to flee to the mountains and seek death (vv. 12–16). Instead of repenting, they lamented the fact that the Lamb’s judgment had arrived (v. 17).

Revelation 7 depicts two groups that escape the coming judgment. They are saved Jews and saved Gentiles from around the world.

Revelation 8 reports that, when the seventh seal is opened, seven trumpets begin to sound. Schenck writes, “If the seven seals involved judgments primarily on humanity, the seven trumpets seem more targeted toward creation. With the first trumpet, a third of the trees are burned up. Then with the second, a third of the sea turns to blood and the sea is disturbed. The springs and waters become bitter with the third trumpet, and the sun, moon, and stars are affected with the fourth” (*Our Future*, p. 57).

FOCUS ON LIFE

Discuss the following with your group.

1. How does it encourage you to know that God sits on a throne?
2. How does God’s holiness affect your life?
3. Are you optimistic, pessimistic, or both about the world’s future? Explain.
4. What do you think is the chief goal of worship? How can you worship to achieve that goal?
5. Why is Jesus alone worthy to execute judgment?
6. How does it strengthen your faith to know Jesus is the Lion of the tribe of Judah?
7. Jesus is also the Lamb. How would you respond to the claim that the blood of Jesus is not necessary for salvation?
8. Why do you agree or disagree that the rider on the white horse (Rev. 6:2) represents the conquering Christ?
9. What does it tell you about the human heart that the world leaders depicted in Revelation 6:15–17 try to hide from God and the Lamb, knowing judgment has come?
10. Why do you agree or disagree that the number twelve thousand applied to each tribe of Israel is symbolic?
11. Which tribe is missing from the list? Read Genesis 49:17 and Judges 18:26–31. What might be the reason for the exclusion of this tribe?
12. Why do you agree or disagree that the number of Christian martyrs is rising?

WRAP-UP

Conclude this session by leading the group in reading or singing “Worthy Is the Lamb.”

A KAEIDOSCOPE OF JUDGMENT

Revelation 9–13

TO THE FACILITATOR

Diamonds seem to shine with even more brightly when displayed against a dark background. Explain to your group that God’s love, grace, and mercy shine brightly against the dark background of judgment.

FOCUS ON GOD’S WORD

At the sound of the fifth trumpet, a star—likely an angel—receives the key to the Abyss (Rev. 9:1). Smoke ascends from the Abyss, and a plague of voracious locusts emerges to torment unbelievers for five months (vv. 2–6).

With a blast of the sixth trumpet, four angels are released from the river Euphrates (vv. 13–14). They lead a vast, devastating army (vv. 15–17). A third of humankind is killed by the fire, smoke, and sulfur that issued from this vicious army (v. 18). Amazingly, the survivors do not see repentance as an option; they continue their idolatrous and immoral practices (vv. 20–21).

A mighty angel descends from heaven and announces there will be no further delay, but John was not permitted to write everything contained in a scroll that was in the angel’s hand (10:1–4). We know, however, that the scroll contained both bitter and sweet messages (vv. 8–11).

Revelation 11 includes a call to Israel to repent, the final trumpet of judgment, and a pronouncement of God’s final victory. A praiseful chorus in heaven thanks and worships God as eternal, mighty, and just.

Commenting on the two witnesses of Revelation 11:3–12, Kenneth Schenck writes, “And what of the two witnesses? Are they Moses and Elijah? The image of holding back rain certainly relates to Elijah, just as that of turning water to blood relates to Moses. Do they symbolize the Law and the Prophets? Perhaps this imagery represents the preaching of Christ to Israel in the face of the opposition to Christ by nonbelievers outside Israel” (*Our Future*, p. 68).

The Dragon, the Devil, and a third of the angels war against Michael and his angels. As a result, the Devil and his forces are hurled down to the earth, where the Devil persecutes Israel and Jewish believers in the Messiah (12:1–13, 17). However, persecuted Israel receives sanctuary somewhere in the desert, whereas an earthquake destroys the Devil’s army (vv. 14–16).

Kenneth Schenck comments about the beast of Revelation 13 as follows:

Although it will not become completely clear until Revelation 17, much of the imagery of the beasts in Revelation arguably relates to the emperors of Rome and the “emperor cult” in Asia Minor, where the seven churches were. In this interpretation, the beast from the sea is a picture of the Roman emperor. From the vantage point of Asia, the emperor was across the sea. For reasons that will become clear in Revelation 17, the beast with the fatal wound seems to be Nero, the fifth emperor of Rome. Nero died by committing suicide in AD 68. Nero was not necessarily the final opponent of Christ, but he seems to have been the model on which the symbol of the beast was built. (*Our Future*, pp. 73–74)

FOCUS ON LIFE

Discuss the following with your group.

1. Why do you agree or disagree that the locusts depicted in Revelation 9:7–19 represent military equipment and military strikes?
2. How do you account for the fact that so many unbelievers follow the Devil so ardently and refuse to repent?
3. Do you see Satanic influence behind modern-day violence, drug and human trafficking, immorality, and theft? Why or why not?
4. Why doesn't God reveal everything about future events? Would it help or trouble you if you knew everything about the future? Explain.
5. Who or what do you think the two witnesses of Revelation 11 are? Defend your answer.
6. Why do you agree or disagree that even in the darkest period of history God has had witnesses to the truth?
7. Read Revelation 11:18. Why do you agree or disagree that Christians ought to protect the environment?
8. Read Revelation 12:4. How did Satan try to “devour” the woman's child?
9. What recent persecution of the “woman” (Israel) are you aware of?
10. Why do you agree or disagree that Christians should support the nation Israel?
11. Do you think it is futile to speculate about the identity of Antichrist? Why or why not?

WRAP-UP

Suggest that each member of the group tell someone this week why he or she does not fear the future.

FALLEN OPPOSITION

Revelation 14–18

TO THE FACILITATOR

Review is an essential teaching tool, so have volunteers tell what they have learned to this point in studying the book of Revelation.

FOCUS ON GOD'S WORD

Three angels deliver messages to earth according to Revelation 14. The first preaches the eternal good news and instructs everyone to revere God, giving him glory, and worship him (vv. 6–7). The second angel announces the good news that Babylon (the Roman Empire) has fallen (v. 8). The third angel pronounces everlasting judgment upon those who worship the beast and receive his mark on their forehead and hand (vv. 9–11). He urges God's faithful people to patiently endure (v. 12). Chapter 14 ends with an image of Jesus acting in judgment on his enemies (vv. 14–20).

In chapter 15, we gain a look into heaven, where we see the angels who dispense the final judgments and those who resisted the beast (vv. 1–2). The victors play harps and sing praise to God as almighty, just, true, eternal King, holy, and deserving of universal worship (vv. 3–4).

Seven bowl judgments, the last in a series of three judgments, are described in chapter 16. They target both humanity and creation.

Festering sores plague people (v. 2). Marine life dies when the sea turns to blood (v. 3). Rivers and other bodies of water also turn to blood (v. 4). Further, the sun scorches people, but they refuse to repent (vv. 8–9). Intense darkness plagues the earth, and the Euphrates dries up (vv. 10–12). The seventh bowl judgment brings hundred-pound hailstones, massive earthquakes, and tsunamis (vv. 17–21). Nevertheless, unbelievers curse God rather than repent. When the Euphrates dries up, nations gather for the final battle of Armageddon (vv. 12–16).

Revelation 17 introduces a wicked, idolatrous woman, presumably Rome (vv. 1–5). On page 88 of *Our Future*, Kenneth Schenck explains, “Most of the references to Babylon in the New Testament are arguably references to Rome. We find this same code word used in the non-Christian Jewish literature of the time as well. This woman was drunk on the wine of the blood of God's people, a reference to all those believers Rome had killed.” Schenck further comments:

The beast has seven heads. In Revelation 17:9, we find out that the seven heads represent seven hills. There is no question that anyone listening to Revelation in the first century would have immediately thought of Rome, the city on seven hills. Similarly, when they heard of seven kings, five of which were already dead, they would have certainly thought of Augustus, Tiberius, Caligula, Claudius, and Nero. The sixth king was probably Vespasian, the emperor when Rome was destroyed, and the seventh was Titus. The eighth king would then either be Domitian or a symbol of a king yet to come. Traditionally, it was thought that Revelation was written during the reign of Domitian, although perhaps this part was written earlier. (p. 88).

Revelation 18 documents the fall of Rome under God's judgment. The merchants who profited from their trade with Rome mourn its loss, but the judgment is deserved. Rome had lived in decadent luxury at the expense of others and had martyred prophets and saints.

FOCUS ON LIFE

Discuss the following with your group.

1. What similarities, if any, do you see between our nation and the Roman Empire on the verge of its collapse?
2. How does the image of Jesus as Judge compare with the usual artistic portrayals of him?
3. Victors over the beast sing the song of Moses and the song of the Lamb. What do you think the theme of the song of Moses is? Why is it appropriate to sing that song?
4. Why do you agree or disagree that God's holiness and justice are related?
5. Scan Revelation for characteristics of God. Can your life reflect these characteristics? If so, how?
6. Why do you agree or disagree that the sea and other bodies of water will literally turn into blood when the second angel pours out his bowl?
7. How might the sun produce such intense heat that it scorches people?
8. What might cause the beast's kingdom to plunge into darkness?
9. How do you explain the fact that people curse God rather than repent when he judges them?
10. Why do you agree or disagree that the world today is on the verge of Armageddon? Defend your answer.
11. How might unscrupulous commercialism lead to a nation's downfall?
12. How can God's people resist the temptation to be materialistic?

WRAP-UP

Remind your group that God has never lost a battle and never will. Have volunteers complete this sentence, "Because God is almighty, I will . . ."

GOD IS VICTORIOUS!

Revelation 19–22

TO THE FACILITATOR

Thank the group’s members for their attendance and participation throughout this six-week study. Point out that this week’s session ends on an extremely positive note—God’s victorious conclusion to history.

FOCUS ON GOD’S WORD

Revelation 19 portrays the kings of the earth gathered for the final battle of Armageddon. A swelling song of praise rings throughout heaven in anticipation of God’s victory over his enemies and the start of the wedding supper of the Lamb (vv. 1–10). As a conqueror, Jesus returns to earth riding on a white horse, smiting God’s enemies (vv. 11–16). An angel calls the birds of the air to feast on the supper God has provided for them—the flesh of God’s fallen enemies (vv. 17–18). The beast and the false prophet are captured and thrown alive into the lake of fire (vv. 20–21).

Writing about the wedding supper of the Lamb, Kenneth Schenck comments:

Jesus had spoken on earth of a feast when people would come from north, south, east, and west to dine in the kingdom of God with him (for example, Luke 13:29). Perhaps this is part of Revelation’s way of symbolically picturing that great moment of celebration, perhaps also captured in the next chapter by the thousand year reign of Christ. The fine linen of those who eat there designates those whose righteous acts have vindicated them (19:8). May we all be part of that fellowship, based on our trust in the death of the Lamb and verified by our faithfulness. (*Our Future*, p. 97)

Revelation 20 opens with the capture of Satan and his incarceration in the Abyss for a thousand years (vv. 1–3). But after that period, he is released “for a short time” (v. 3). This thousand year period is called the “millennium.” Peace prevails throughout earth as Jesus, King of Kings and Lord of Lords, reigns with his resurrected martyrs by his side (vv. 4–6).

At the end of the millennium, Satan is released from the Abyss. The long confinement has not changed him. He deceives the nations and gathers them to surround Jerusalem for a battle against God's people (vv. 7–9), but fire from heaven destroys the armies (v. 9). Satan is thrown into the lake of fire to be tormented forever (v. 10).

The great white throne judgment consigns to the lake of fire all whose names are not written in the Book of Life (vv. 11–15). The Holy City descends from heaven to be the eternal dwelling place of God's people (21:5–7). Unbelievers will never enter this celestial home of the saints (v. 8).

Revelation 21–22 focuses on a restored creation. Schenck observes on page 105 of *Our Future*: “There is no temple on the new earth. There is no need for one because we will no longer need someone to mediate God's presence and favor for us. He will be with us and his favor will be obvious. No need for a sun, for God's intrinsic brilliance will light the new world.”

The description of the New Jerusalem in Revelation 21–22 is breathtakingly beautiful: jewels, glory, eternal day, a crystal clear river, fruitful trees, no more curse, and best of all—we will see Jesus' face and serve him.

Because God wants people to know him, experience his forgiveness, and live with him forever, Revelation concludes with an invitation to take the water of life freely (22:17), with the promise that Jesus is coming soon (v. 20), and with a benediction of grace (v. 21).

FOCUS ON LIFE

Discuss the following with the group.

1. Do you think Western nations will battle at Armageddon? Why or why not?
2. Who or what do you think the twenty-four elders in Revelation 19:4 represent? Explain.
3. How eagerly do you think most Christians are anticipating the wedding supper of the Lamb? Defend your answer.
4. How does the image of the conquering Christ compare with the usual portrayal of him as meek and mild? How might you reconcile the two images?
5. The false prophet is charged with deluding those who received the mark of the beast (Rev. 19:20). Why do you agree or disagree that religious deception is widespread today?
6. Why do you agree or disagree that the future is bright for believers?
7. How might life on earth be different when the Devil is incarcerated?
8. How do you explain the fact that so many human beings side with Satan against the Lord after the millennium?
9. How would you respond to the claim that the lake of fire is just symbolic?
10. How would you respond to the claim that God will offer the dead a second chance to repent and believe in Jesus?
11. How would you describe heaven to a person who has had no exposure to the Bible?
12. How might the Holy Spirit be inviting people today to come and take the free gift of the water of life?

WRAP-UP

Conclude this session by thanking the group's members again for their excellent participation. Lead the group in reading or singing "When We All Get to Heaven."

