

Not the End of Everything, but the Beginning of Salvation for All Creation: A Historical Interpretation of Revelation 21:1-8



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ABSTRACT

This article discusses the Book of Revelation, which is often perceived as a frightening book due to its abundance of apocalyptic symbols and confusing, terrifying end-time narratives. Such interpretations have caused fear and confusion, particularly among modern readers, regarding the concept of the end times. This article addresses this issue with the aim of re-examining the core message of Revelation by analyzing Revelation 21:1–8. This passage is understood as the climax of the revelation, emphasizing God's promise of salvation and renewal. The method used in this study is a literature review combined with a historical-critical exegetical approach to explore both the historical context and the theological meaning of the text. The findings reveal that Revelation 21:1–8 presents an eschatological vision filled with hope, affirming that salvation is the central message of the Book of Revelation. Therefore, although the book begins with seemingly frightening symbols and narratives, readers should not remain trapped in fear. Instead, they are encouraged to understand the entire book as a progressive unveiling of God's love and salvation for humanity. In this way, the end times should no longer be seen as a terrifying event, but rather as the beginning of the salvation that God offers to humankind.

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Introduction

The Book of Revelation is an apocalyptic book that tells the story of the end times (eschatology), the destruction of the world, and the second coming of Jesus. As apocalyptic literature, the Book of Revelation contains stories that describe how the world will end, contain frightening narratives, and also contain symbols that are difficult for today's Christians to understand. Therefore, Christians become too focused on the story of the early part of Revelation about the destruction of the world and the symbols, forgetting the final part, which is an important message contained in the Book of Revelation. In the description of the vision of the end times and the destruction of the world, the author of the Book of Revelation wrote the text using frightening images that eventually made readers afraid and understand the Book of Revelation as a frightening book (Stewart, 2019).

In addition to narrating the terrifying end-time process in writing the Book of Revelation, the author explicitly describes the consequences of sin that humans will face on the last day. In

describing these consequences, the author presents frightening scenarios that ultimately evoke fear in readers, motivating them to understand the meaning of redemption contained in the message of Revelation. However, a fearful understanding of the Book of Revelation may cause people to focus too much on the horrific end-time events described in the book and make readers forget the true meaning of the book. The fears that result from reading the Book of Revelation may only have a small impact, but they can also trigger larger symptoms such as anxiety disorders, stress, and trauma. In addition, excessive fear in understanding the Book of Revelation can also distract people from doing their activities because they are too focused on the fear of the end times or the destruction of the world.(Stewart, 2019)

In the concept of Christian eschatology, one of the biblical texts that is the basis for understanding the end times is the text of Revelation 21:1-8, which tells explicitly the situation when the world that humans live in today will end. The text describes the life that will occur at the end of time. The text explains that in the new age, believers will receive salvation and live happily with the Lord God, but sinners will be punished. Based on this text, the concept of Christian eschatology invites Christians to look forward to the end times, waiting for the salvation promised by God to believers. In addition, this text can also be understood as a call that invites humans to repent back to God's way so as not to get punishment from God.(Hakh, 2019)

In writing the Book of Revelation, the author of this book uses scary narratives to convey messages that have an emotional influence on the reader so that the reader of this book can accept well the message conveyed by the author(Obielosi, 2017). The use of scary narratives in the Book of Revelation also aims to inspire, provide reinforcement, and hope to its readers (Stewart, 2017). Thus, we can understand that the use of scary narratives in the Book of Revelation aims to make the original readers of this book understand the message conveyed by the author in this book at the time of writing this book. If these scary narratives were used as a way to convey the message well to the original readers of the book, then how can the readers of the Book of Revelation today, especially Christians today, understand these scary narratives well and no longer see the Book of Revelation as a scary book?

The topic of the new heaven and new earth in Revelation 21:1-8 has generated extensive thought, discussion, and a variety of perspectives. Some recent studies include Jatmiko, who discusses the concept of restoration in the formation of the new heaven and new earth(Jatmiko, 2018). Manalu, who examines the new heaven and new earth as a depiction of heaven through an intertextual study of Isaiah 65:17 and Revelation 21:1(Manalu, 2020). Hartono, who explores the idea of restoration and the emergence of a physically renewed world order (Hartono, 2022). The text of Revelation 21 has also sparked various studies with various focuses, namely raising hope and renewing human life in the midst of suffering (Moss and Feldman, 2020; Steinberg, 2023), ecological transformation of humans and nature (Frey, 2013; Trinkka, 2019; Murchadha, 2023), transformation of a people, a nation, and a temple (Obielosi, 2017; Moss and Feldman, 2020; Saragih, 2022; Betz, 2023). However, an aspect that has not yet been explored is the use of the theme of the new heaven and new earth as a means of teaching readers particularly readers of Revelation that the end times should not be understood as the end of everything, but rather as the beginning of the salvation that humanity receives from God.

The novelty of this study lies in the concept of salvation presented in Revelation 21:1-8, which should be viewed as the central emphasis of the message conveyed to readers, particularly Christians today. This article seeks to change the understanding of today's readers of the Book of Revelation so that they do not focus only on the scary narratives in the Book of Revelation. Christians today are invited to understand that the early parts of the Book of Revelation, especially the scary narratives, are part of the eschatological process that will eventually be fulfilled by the work of salvation given by God to mankind.

Research Method

The methods used in this study are theological literature review and historical-critical interpretation. The theological literature review focuses on examining the perspectives of New Testament biblical scholars regarding the Book of Revelation, particularly its interpretation as a frightening book, its understanding as a source of encouragement, and the structure of its reading. The historical-critical method is employed to understand the content and message conveyed by the author of Revelation to its original audience at the time of writing, as well as to contextualize its meaning for contemporary readers. In this study, the historical-critical approach involves two main steps. First is textual analysis, which includes text restrictions, analyzing the context, and conducting syntactic and semantic analysis. The second is redaction analysis, involve analyzing the structure of the Book of Revelation, the concept of salvation, encouragement and hope.

Results and Discussion

Interpretation of Revelation 21:1-8

Text Analysis

The Book of Revelation is the last in the New Testament canon. It is a book of apocalyptic literature because the book as a whole contains visions and prophecies about the end times. The book consists of several continuous parts that show the church's struggle against opponents who oppose God, which then ends with God's great victory. After that, in the final part, which is the culmination of the content of this book, God's victory is marked by the vision of the new heavens and earth created by God at the end of time. (Lembaga Alkitab Indonesia, 2022)

Text Restrictions

The starting point of Revelation 21:1-8 is at the beginning of the passage, Revelation 21:1, which tells the story of God creating a new heaven and a new earth after defeating and punishing the devil. The previous passage, Revelation 20:11-15, has the theme of God's final punishment. Therefore, the text of Revelation 21:1 is the beginning of the passage Revelation 21:1-8. The final boundary of the text of Revelation 21:1-8 is in verse 8, which is the punishment that God gives to the unfaithful and disobedient to God, who do not receive salvation from God. (Schnelle, 2014)

Context Analysis.

The Macro Context of the Book of Revelation can be divided into several parts. In the book *The New Bible Commentary*, there are eleven parts of the structure of the Book of Revelation, namely:

Table 1. Struckture of the Book of Revelation

TEXT	PARTS
1:1-8	Introduction
1:9-20	Vision of the Son of Man
2:1-3:22	Letters to the seven churches
4:1-5:14	Visions of heaven
6:1-8:5	The seven stamps
8:6-11:19	The Seven Trumpets

12:1-14:20	Background of worldly conflict
15:1-16:21	The Seven Bowls
17:1-19:21	The Fall of Babylon
20:1-22:5	The Kingdom that reaches its perfection
22:6-21	Epilogue

Based on the division above, it can be concluded that the text of Revelation 21:1-8 is found in the part of the Kingdom that reaches its perfection. The micro context of the text of Revelation 21:1-8 is "The revelation of salvation given by God to His people who are obedient and faithful to God". This can be seen from the content of the text of Revelation 21:1-8 which tells the salvation given by God starting from the new heaven and earth, the holy cities, God who lives with humans, and all the inclusion given by God that erases every human suffering. Thus, it can be clearly understood that the micro-context of the text of Revelation 21:1-8 is "The revelation of salvation given by God to His faithful people (Beasley, 1994).

Syntactic and semantic analysis.

- οὐρανὸν καινὸν (uranon kainon) dan γῆν καινὴν (gen kainon)

The word οὐρανὸν καινὸν means new heaven, and the word γῆν καινὴν means new earth. In this passage, both words refer to the salvation given by God to man, where after the old heaven and earth were destroyed, God created a new heaven and a new earth as a new place for man, a better world than the old world or the one currently inhabited by man (Beasley, 1994).

- ἀπηλθαν (apelatan)

The word ἀπηλθαν means to pass away, go away, end, or die. In this passage, the word ἀπηλθαν means to pass away or end which refers to the condition of the old human heaven and earth that has been destroyed or no longer exists. The old human world was filled with sin and polluted with all kinds of evil, unlike at the beginning of creation. Therefore God destroyed the old world along with all the evil, distress, and suffering of mankind (Aune, 1997).

- καταβαινουσαν (katabainusan)

The word καταβαινουσαν means to descend, come, or fall (down). In this passage, the word καταβαινουσαν refers to the city of Jerusalem that God brought down from heaven. God is preparing the new Jerusalem that will be man's place in the new world, and the descent of the new Jerusalem is also a sign that God will dwell with mankind (Aune, 1997).

- ἐξαλειψει (esaleipsei)

The word ἐξαλειψει means to wipe away or wipe away (tears). In this passage, the word wipe away refers to God wiping away every suffering, death, sorrow, and grief in the new world. Through this verse, God affirms that life in the new world, which is God's salvation, is the happy life that mankind longs for (Beasley, 1994).

- νικων (nikon)

The word νικων means victorious, triumphant, or conquering. It refers to those who manage to remain faithful and maintain their faith in God. People who successfully face every temptation in life. The passage explains that these people are the ones who are entitled to receive the salvation given by God (Aune, 1997).

Editorial Analysis

The text Revelation 21:1-8 focuses on depicting the aftermath of the End Times, in which God fulfils the promise of salvation that has been proclaimed to believers. In this text, verses 1-4 focus on the description of the world and the new creation in which God lives with man in fellowship. Verses 5-8 focus on the events that mankind will experience after the end of time in the new world (Beasley, 2017).

The New World. In verse one, the reader is given a picture of a completely new earth. The terms new heavens and new earth emphasize that the old world (which we live in today) is not being renewed but replaced with a new world created by the Lord God. We can also understand that after the end of time, God will create a new world or a new universe. In verse one, it is also explained that the old heavens and earth have passed away. The word "passed away" in this verse can also be interpreted as having disappeared. In addition to the emphasis on the heavens and the earth, verse one also tells about the sea that no longer exists, both the old sea and the sea in the new world (Bratcher, 2009). However, the word "sea" in this text does not mean water, but evil. This is because the concept of the sea is seen as a source of evil. Therefore, the concept of the sea that no longer exists signifies that in the new world, evil no longer exists (Beasley, 2017).

In verse two, the Holy City is described as the new Jerusalem that comes down from heaven from God. This city is referred to as a bride adorned to welcome her husband. This can be interpreted as a city that is magnificently decorated. In the context of the past and also still happening today, a bride will prepare herself well and dress up beautifully and magnificently to welcome her husband. This then becomes the image of the Holy City that comes from God. This city is described as a city adorned with magnificent decorations that have been well prepared (Lembaga Alkitab Indonesia, 2022).

One of the critical points of explanation in the section on the new world is about the condition of the new world, which in verses three and four is that man can dwell together with God in the new world where there is no more sorrow, mourning, crying, and anamongerse three, it is explained that in this new world, God will dwell together with humans. In addition, the picture presented in verse four is one where the old human condition has passed away and is left behind. The human condition, such as death, sorrow, crying, and suffering, is no longer there (Bratcher, 2009).

New Life. Verse five describes the power of God as the Alpha and Omega, the beginning and the end. The one who began all things and the one who will complete all things. Through this statement, the author demonstrates that God's nature, as the beginning and the end, guarantees the truth of this revelation. The verse also says that God will give every thirsty person water to drink from the fountain of life. Through this statement, it is said that Allah will fulfill every thirst, which can also be interpreted as fulfilling needs and desires through the spring of life, thereby satisfying every human need and want. So that there is no more lack or unfulfilled desires (Lembaga Alkitab Indonesia, 2022).

In verse seven, it says that every gift or blessing given by God stated in the previous verses can only be obtained by those who have overcome. Overcoming in this text is defined as a victory in maintaining faith in God through every challenge, trial, and struggle faced in the world before. All the blessings and privileges that have been described, especially in verses 1-6, will be a reward and proof of victory for every believer. At the end of this verse, it is explained that everyone who succeeds in winning a new status is a true child of God, who obtains blessings and privileges from God (Beasley, 2017).

In the last verse of the text, we are told that in the new world, there are only two groups or two sides of people: those who receive God's blessings and privileges and those who lose or do not Golewillings and privileges. The verse explains that those who do not receive God's blessings

are the ones who will be punished by punish for their failure to maintain their faith in God. In this text, there are eight classes of people who will receive punishment from God:

1. Cowards are individuals who do not dare to live out their faith in God.
2. Unbelievers are those who apostatize or abandon their belief in God. In other words, they are people who turn away from God and the Lord Jesus.
3. The Vile, are people who commit various types of sins in their lives. They do disgusting things or do filthy things or people defile themselves through the various sins they commit.
4. Murderers are those who intentionally kill another person (not in war).
5. Harlots are those who at will commit forbidden or unauthorized sexual acts. This refers to actual adultery, not idolatry.
6. A sorcerer is a person who practices witchcraft or sorcery. Magic can be defined as the occult, evil spells, or witchcraft. This magic is usually used to harm, kill, or cause harm to others.
7. Idolaters are people who worship statues or believe in things that are the result of the work of their hands.
8. Liars are those who tell lies or say things that are different from the truth.

Those who fail to keep faith in this text will have their portion, that is, they will be found guilty and punished. They will have their portion in the lake that burns with fire and brimstone. This can be interpreted as punishment in the form of torture, described as being burned with fire or with the burning heat of brimstone (Bratcher, 2009).

Therefore, the understanding of Christian eschatology in the text of Revelation 21: 1-8 can be understood as the concept of a new world that becomes a form or fulfillment of God's promise of salvation to humans so that every believer can live with God and get blessings and privileges from God. However, anyone who fails to maintain their faith will be punished with torture from God (Bratcher, 2009). Thus, it can be understood that in the Book of Revelation, every event and vision that occurs can be seen as a process in a series of stories, with the concept of salvation contained in Revelation 21 as the main or core part to be conveyed in the series of events and visions. Therefore, humans are required to always stay on God's path and maintain their faith in life. To obtain salvation from God, a man who has sinned needs to understand and regret his sin before God and repent in his life (Maas, 1999).

The Book of Revelation as Apocalyptic Literature

The term apocalyptic comes from the Greek *apokalupsis*, which has the root word *apokalupto*, which means to open or reveal something hidden. Thus apocalyptic can be interpreted as an attempt to open or reveal something so that it is no longer hidden or closed and becomes visible. Based on this explanation, we can understand that apocalyptic literature is literature or writings that contain or tell revelations about something hidden or future events. (Hutaean, 2020). We can know and understand Apocalyptic literature more deeply by observing several general characteristics of apocalyptic literature, namely:

Eschatological

Apocalyptic literature tells about the concept of the end of time or the end of the world which is then followed by the concept of salvation that will be received by humans at the end of time. Eschatology is a branch of theology that deals with the "last things" or the ultimate destiny of humanity and the world. The term comes from the Greek words *eschatos* (ἔσχατος), meaning "last," and *logos* (λόγος), meaning "study" or "discourse." In Christian theology, eschatology explores topics such as the second coming of Christ, the resurrection of the dead, final judgment, heaven, hell, and the new heaven and new earth.

Symbolic

Apocalyptic literature is written using the language of symbolism (so dominated by symbols) that it becomes difficult to understand for today's readers. The language of symbolism used is symbols that were understood by the author at that time and easily understood by the readers intended by the author at the time of writing the apocalyptic literature. Symbolic language is a hallmark of apocalyptic writing and serves multiple purposes. One of the primary reasons is that it allows the author to communicate powerful theological and political messages in a veiled manner, especially during times of socio-political crisis. The Book of Revelation was likely written during a time of intense persecution of Christians under Roman imperial rule. In such a context, direct criticism of the empire or its leaders could be dangerous. By using symbolic imagery—such as beasts, horns, and coded numbers like 666, the author could speak prophetically against oppression and injustice without naming the oppressors directly. This made the message understandable to the believing community while remaining obscure or harmless in the eyes of the authorities.

Deterministic

Apocalyptic literature tells the story of the journey of human life that is completely in the power of God. Every event that occurs from the beginning to the end of time is all in God's design or arrangement.

Pseudonym

Apocalyptic literature is usually not written using or embedding the author's real name in the writing. Using a pseudonym offered the author protection from persecution, lent the text greater authority by associating it with a revered prophet, and allowed the message to transcend its historical context, giving it a sense of timelessness and universal relevance.

Esoteric

Apocalyptic literature contains revelations given by God to certain people and not given to everyone. The form of revelation can be given through dreams, visions, and through angels who act as guides and provide clarification regarding the revelation.

Dualistic

Apocalyptic literature has a description of two conflicting ages between the present age and the age to come (Toding, 2023).

The Book of Revelation is an example of apocalyptic literature. In the Book of Revelation, we can find parts that are difficult to understand. This is because the Book of Revelation also has the characteristics of apocalyptic literature, which contains symbols that are no longer used today, making it even more difficult for us to understand this book. However, based on scholarly research, people who lived at the time of the writing of this book, especially the group or society for which this book was written, could understand the symbols written in this book well. Therefore, the author feels no need to provide additional explanations to the text or this book. (Douglas, 2009)

The Book of Revelation is the only book of apocalyptic literature in the New Testament. Other books of the Bible also have apocalyptic texts or passages, but only in part and not as thoroughly as Revelation. Since the Book of Revelation is apocalyptic literature, we will be able to find the characteristics of apocalyptic literature throughout the Book of Revelation. In the Book of Revelation, we can find the sovereignty of God who carries out His will well and perfectly. In the Book of Revelation, we can also find evil powers that oppose the sovereignty of God. These powers in the Book of Revelation are usually symbolized by horned animals and some other

frightening symbols. The Book of Revelation also tells us about visions, clashes between evil and good forces, and the oppression received by good people or believers (McGinn, 1979).

The Book of Revelation has a significant difference compared to other apocalyptic literature in that the author's name is clearly stated and does not use a pseudonym or borrow someone else's name. This is quite different from other apocalyptic literature that uses pseudonyms to make their writing seen or considered interesting by others. In addition, the difference between Revelation and other apocalyptic literature is that Revelation is part of the Bible and is the Word of God. Therefore, unlike other apocalyptic literature, the prophecies contained in the Book of Revelation are true prophecies, as shown in the first three verses in the Book of Revelation (Subandrijo, 2010).

An Analysis of the Structure as a Source of Encouragement and Salvation

To understand the Book of Revelation more deeply, it is necessary to first understand the structure of the Book of Revelation. In its development, there are many theories related to the structure of the writing of the Book of Revelation, and there is no one standard rule or definite understanding of this concept. This is because, in the Book of Revelation, many symbols and parts are difficult to understand which makes it difficult for readers to find a definite structure in reading the Book of Revelation (Herms, 2006). David Barr understands that the structure of the Book of Revelation does not have a standard structure, but depends on our focus or what we are looking for in the Book of Revelation. Thus it can be understood that the writing structure of the Book of Revelation is very diverse and can change according to one's focus and purpose in reading the Book of Revelation (David Barr, 1995).

Ronald Herms structured the Book of Revelation by focusing on the four sets of visions received by John, namely:

Table 2. Four set of vision received by John

PROLOGUE		(1:1-8)
SERIES OF VISION	The exalted Christ	(1:9-3:22)
	Seven letters to seven Churches	
SERIES OF VISION 2	The Throne of God and the Lamb	(4:1-16:21)
	Seven Stamps	
	Seven Chalice	
SERIES OF VISIONS 3	Judgment on Babylon	(17:1-21:8)
	Judgment on Beasts, False Prophets, Kings, and Armies	
	Judgment on unbelievers	
	Judgment of the believers	
SERIES OF VISIONS 4	New Jerusalem	(21:9-22:9)
EPILOGUE		(22:10-21)

Based on the structure of the Book of Revelation created by Ronald Herms, we can easily understand the series of stories that occur in the Book of Revelation. Although it focuses on John's series of visions, the structure of the Book of Revelation described by several new

covenant scholars also has similarities with the structure described by Herms. We must follow each series of visions described from beginning to end so that we can understand the story contained in the Book of Revelation (Herms, 2006).

In this paper, I would like to present a reading structure of Revelation that is slightly different from the concept given by Herms. Whereas in his concept Herms focuses on each series of visions experienced by John, in this concept I focus on the concept of salvation given by God to mankind in the text of Revelation 21:1-8. In this concept, the reader will not focus on the series of visions that have scary narratives or concepts but rather focus on the visions that are the salvation given by God to humans. Thus, the reader of the Book of Revelation is no longer trapped in fear of the narratives and concepts in the Book of Revelation, so that they can fully understand the Book of Revelation as a book of strengthening and salvation. Thus, the following is the structure of reading the Book of Revelation that focuses on the concept of salvation.

Table 3. The concept of Salvation

STRUCTURE	VISION		TEXT
PROLOGUE			(1:1-8)
INITIAL SECTION	Series of Vision	The exalted Christ Seven letters to seven Churches	(1:9-3:22)
	Series of Vision 2	The Throne of God and the Lamb Seven Stamps Seven Chalices	(4:1-16:21)
MAIN/CORE SECTION	Series of Visions 3	Judgment on Babylon	(17:1-20:15)
		Judgment on Beasts, False Prophets, Kings, and Armies	
		Judgment on unbelievers	
		Judgment of the believers	
EPILOGUE	Series of Visions 4	New heaven and new earth New Jerusalem	(21:1-22:9)
			(22:10-21)

Based on the structure of the Book of Revelation, the reader will understand that the part of the Book of Revelation that contains horrible and frightening narratives is not the main focus in reading the Book of Revelation, but rather the beginning or introductory story contained in the Book of Revelation. The main focus of the Book of Revelation is on the series of salvation given by God to humans contained in the main/core part of the reading structure of the Book of Revelation. Thus, understanding the text of Revelation 21:1-8 has an important role to play in changing the view of today's readers who initially focus more on the scary narratives in the Book of Revelation. Understanding the text of Revelation 21:1-8 gives a new emphasis to the reader, namely on the concept of salvation given by God (David Barr, 1995).

Understanding Revelation as a Book of Encouragement and Hope

The Book of Revelation is the final book in the New Testament canon and is often regarded as difficult to understand due to its abundance of symbols, apocalyptic imagery, and

language that is no longer commonly used today. This makes it challenging for modern readers to interpret its meaning (Douglas, 2009). However, understanding the Book of Revelation becomes clearer when viewed in its historical context. It is believed to have been written by the Apostle John toward the end of the first century AD, most likely during the reign of Emperor Domitian (81–96 AD), a period marked by persecution of Christians. At that time, Christians faced intense pressure socially, politically, and religiously because they refused to worship the emperor as “lord,” as mandated by the Roman Empire. Many were persecuted, imprisoned, or even killed for their faith in Christ. It is within this context that the Book of Revelation was written to strengthen the faith of persecuted Christian communities. The central message of the book is a call to remain faithful to Christ amidst suffering, as God remains sovereign and will ultimately judge evil and deliver His people. In addition to offering encouragement, the Book of Revelation also contains a profound message of hope the promise of Christ’s second coming as the climax of God’s redemptive work. Therefore, many interpreters understand the Book of Revelation as serving two primary purposes: to strengthen believers facing persecution and to provide hope in the ultimate victory of God over all evil, in which He grants eternal life and salvation to all who believe (Subandrijo, 2010).

The concept of eschatology presented in the Book of Revelation is not something that should be understood as a fearful concept. Based on many people’s understanding of the purpose of writing the Book of Revelation, people understand the Book of Revelation as a book written to provide strengthening or hope in the end times. It is questionable if a book that is written to encourage or give hope is considered a scary book. Therefore, in understanding the Book of Revelation, we should not focus too much on certain parts, especially on the frightening world destruction and conflict parts of the book. Instead, we should understand Revelation as a book that contains a balance of encouragement and hope. Although the Book of Revelation contains insights about the end times and judgment, it also contains assurances of salvation to everyone who succeeds in overcoming challenges and difficulties. Therefore, it can be understood that the prophecies about the destruction of the world and judgment must be understood as a process that will eventually end with God’s salvation for mankind (Stewart, 2019). With this understanding, the Book of Revelation can be understood as a book of encouragement and a book of hope, and not as a book of fear.

In Christian understanding, the concept of eschatology is not something to be feared or avoided as much as possible. In the Christian understanding, eschatology is a time when God’s promise of salvation will be fulfilled and every believer will gain eternal life. Therefore, the concept of Christian eschatology is an understanding that needs to be accepted and well-known so that there is no need to worry about the end times (Hakh, 2019)

Conclusion

The Book of Revelation is an apocalyptic book that tells the story of the end times, the destruction of the world, and God’s salvation for believers. The Book of Revelation is primarily intended to encourage believers and inform people about the concept of God’s saving work. Understanding the Book of Revelation as apocalyptic literature is one way to better understand the Book of Revelation and can help us understand why it has such frightening narratives in it. However, Revelation is different from other apocalyptic literature because Revelation is part of the Bible, so the prophecies in Revelation are true prophecies that Christians believe in.

Therefore, in addition to understanding the Book of Revelation as apocalyptic literature, understanding the concept of correct reading of the Book of Revelation is a way that can help in overcoming the fear of the Book of Revelation. The new reading concept of Revelation does not make us just pick and choose the verses we want to read but makes us understand the Book of Revelation as a process where the scary narratives in the Book of Revelation are the initial part

that leads us to the central part of the Book of Revelation, namely the salvation given by God. Thus, we can gain a deeper understanding of the Book of Revelation, specifically recognizing it as a book of strengthening and salvation, within the historical context and the faith perspective.

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