

The Gospel of John: A Neglected Key to the Book of Revelation?

Study No. 3 on the Gospel of John and the Book of Revelation

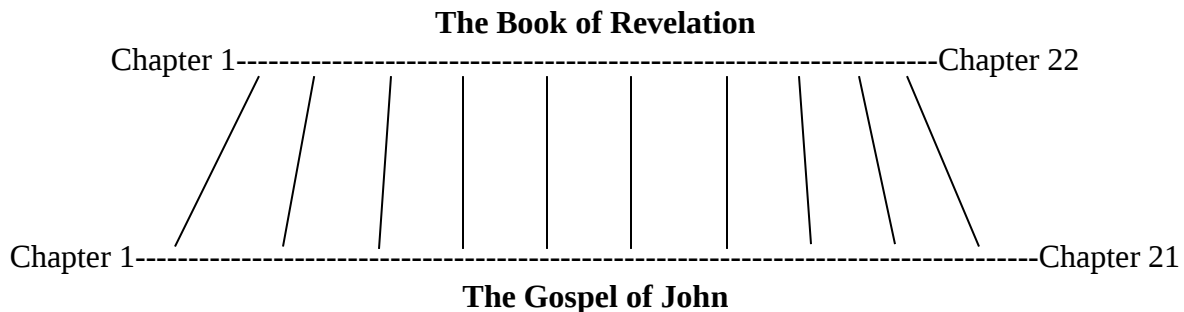
Introduction

The ancient church was virtually unanimous in claiming that John’s Gospel and the Book of Revelation came from the same hand—from John, the son of Zebedee. Nonetheless, most modern commentary dismisses the relevance of the Fourth Gospel in interpreting Revelation.

The following chart displays a literary intertextuality that shows these two great books should be viewed as companion volumes. In fact, we will claim that if they are read alongside each other, as the church fathers suggested, they will interpret each other according to the Reformed hermeneutical maxim *Scriptura Scripturas interpretat*. While several other literary patterns appear to interleave the Fourth Gospel and the Apocalypse, the parallel chart presented below offers the most readily recognizable and comprehensive *prima facie* evidence of the interrelationship of these two books from the pen of the Apostle John.

Consecutive Correspondences

The pattern of consecutive correspondences consists of significant words, word combinations, and phrases that track between the two companion books, as they are read consecutively and side-by-side. If you imagine John and Revelation as two railroad tracks, the verbal and thematic links within this pattern are like the railroad ties that hold the tracks together as they present the ministry of Jesus from the earthly (John) and heavenly (Revelation) perspectives.



In the following chart, the **word(s) in bold type** are from the same root in the original Greek text. When the **verse address is bolded**, it indicates that this is the only time that the word combinations in bold are found in both the Gospel and Revelation. The *italicized words* are terms that are related thematically, but are based on different Greek roots.

John-Revelation Consecutive Correspondence Chart

Gospel of John

1:1,6-1 John the Baptist “**witnesses**” concerning “the **Word of God**”

1:5 Jesus is “the Light (that) **shines** in darkness”

1:14 “We beheld His **glory** as the *only begotten* of the Father”

1:23 John the Baptist introduces the earthly Jesus: “I am the **voice** of one crying, ‘In the wilderness’”

1:42 Jesus gives Peter a new name: “*Cephas*, which is translated, ‘a stone’”

2:17 Jesus purges the temple: “**Zeal** for Your house will consume Me”

Book of Revelation

1:2 John the Apostle bears “**witness to the Word of God**”

1:16 The face of Jesus “**shines** like the sun”

1:5-6 “Jesus Christ...the *firstborn* from the dead... to Him be **glory**”

1:10 John the Apostle “heard ... a loud **voice**, as of a trumpet,” and sees the heavenly Jesus.¹

2:17 “To him who overcomes...I (Jesus) will give a white *stone*, and on the *stone*² a new name”³

3:19 Jesus purifies His church: “Be **zealous** therefore, and repent”⁴

¹ John the Baptist announces the coming of the **earthly Jesus**. John the Apostle describes a vision of the **heavenly Jesus** (Rev 1:9). The two books open with the witness of “John” about Jesus. Note that both books open in a wilderness setting, but that they both close in a paradisiacal garden.

² There is a homophony in Greek between ‘kephas’ (Cephas) in John 1:42 and ‘psephos’ (stone) in Rev. 2:17.

³ Peter is given a new name, “Cephas,” or stone in John 1:42. The overcoming believer is promised a white “stone” with a new name in Revelation 2:17.

⁴ As noted by the verse address in bold, the only occurrences of the word ‘zeal’ are found in these books that describe the Lord’s determination to cleanse the churches of Revelation just as He had purged the earthly temple in Jerusalem. In His letter to the Laodiceans, Jesus exhorts the believers to imitate His own zeal for purity in the house of God. The zeal of Christ drives Him to cleanse the temple (John 2:17). That same zeal is what will drive God’s people to repent, bringing purity to the church (Rev 3:19). This ‘consuming’ zeal (John 2:17) is thus the remedy to Laodicean lukewarmness (Rev. 3:16). Moreover, the cleansing of the earthly temple by the zeal of Jesus (John 2) is balanced by the cleansing of the seven churches, which constitute the heavenly temple, by the zealous call of Jesus (Rev 2-3). Consequently, both Johannine books begin with a cleansing of the “house of God” as temple or church. There is thus a thematic equipoise to the beginning of both the Gospel and Revelation. This literary equipoise is sustained throughout the parallel reading of John’s two great works, as we shall see.

2:24-25 “Jesus...**knew** all men...for He Himself **knew what was in man**”

2:23 “all the churches shall **know** that I (Jesus) am He who *searches the minds and hearts*”

3:1,10 “now there was a man of the Pharisees, named **Nicodemus**...a **teacher** in Israel”

2:15 “the **teaching** of the **Nicolaitans**” (2:6)⁵

3:20 “he who does evil hates the light...lest his deeds be **reproved**”

3:19 “as many as I love I **reprove**”⁶

3:29 “the friend of the bridegroom, who **stands** and **hears** him, rejoices greatly because of the bridegroom’s **voice**”

3:20 “Behold, I **stand** at the door...if anyone **hears** My **voice**...I will come in to him and dine with him”⁷

4:23 “the hour is coming, and now is, when the true **worshippers** will **worship** the *Father* in spirit and truth”

4:9-10 “Whenever the four living creatures give glory and honor and thanks to *Him who sits on the throne*...the twenty-four elders fall down...and **worship** Him”

⁵ The meaning of “Nicodemus” and “Nicolaitan” is virtually identical in Greek (“victory of the people”). If Nicodemus is taken as a representative of the Pharisees, the ground of the Lord’s hatred of the teaching of the Nicolaitans is clearly established (Rev 2:6). Moreover, the juxtaposition of these names (and a Hellenistic name for the teacher of Israel is unusual, to say the least) in light of the history of Nicodemus’ faith would give hope of repentance to the Nicolaitans of Ephesus and Pergamum.

⁶ The reproof of Jesus is the evidence of His love (Rev 3:19). The teaching of this parallel reading constitutes a loving invitation to all those afraid of the light because of their evil deeds to come to Him nonetheless (John 3:20).

⁷ The invitation to dine with Jesus is a reference to communion at the Lord’s Table. The suggestion in this parallel is that the Lord’s Supper is in fact an anticipation of the wedding supper of the Lamb (Rev 19:9). The Laodiceans are being invited into a celebration of love and intimacy by the Bridegroom of heaven at the bridal meal He hosts for them.

4:44 “For Jesus Himself testified that a prophet has no **honor** in his own country”

4:11; 5:12-13 “You are worthy, O Lord, to receive...**honor**...Worthy is the Lamb who was slain to receive...**honor**...Blessing and **honor**...to the Lamb forever and ever”⁸

5:18 “He (Jesus)...was **breaking** the *Sabbath*” (the seventh day)

5:5 “the Lion of the tribe of Judah...has prevailed to open the scroll and to **break** its *seven seals*”⁹

5:22-23 “the Father has committed all judgment to the Son, that all should **honor** the *Son* just as they **honor** the *Father*”

5:13 “And every creature...I heard saying: ‘Blessing and **honor** and glory and power be to *Him who sits on the throne*, and to the *Lamb*”

5:35 John the Baptist “was a **burning**...*lamp*”

4:5 “seven *lamps* of fire **burning**...the seven spirits of God”¹⁰

6:2 “**a great multitude** was following *Him*”

7:9 “**a great multitude**...was standing ...*before the Lamb*”

⁸ Jesus’ teaching to the Samaritan woman about true worship (John 4:23) is echoed by all of heaven being filled with worship (Rev 4:9-10). Similarly, Jesus’ observation that a prophet has no honor ‘among his own’ is contrasted with all of heaven ascribing Him honor (Rev. 4:11, 5:12-13). The heavenly and earthly scenes are full of ironic contrasts!

⁹ The boldness of Jesus on earth in asserting His right to work healing on the Sabbath provoked the charge that He was making Himself “equal with God” (John 5:18). The corresponding passage in the heavenly throne room depicts Jesus as equal with God, worthy to open the seven-sealed book, and boldly ‘taking’ it from the right hand of the Lord God sitting upon the throne (Rev 5:7). Jesus is thus in the posture of a co-regent, not a supplicant, as He approaches the throne of His Father.

¹⁰ John the Baptist, of course, experienced the fullness (cf. “seven spirits of God”) of the Spirit even before his birth (cf. Luke 1:15).

6:7-9 “Two hundred **denarii** worth of bread...five **barley** loaves”

6:6 “A quart of wheat for a **denarius**, and three quarts of **barley** for a **denarius**”¹¹

6:15 “when Jesus perceived that they were about to come and take Him by force to make Him **king**, He *withdrew* to the **mountain** by **Himself**”

6:15 “the **kings**...the great men...rich men... commanders...mighty men...*hid themselves* in the **mountains**”¹²

6:18, 27 “And **the sea** was stirred...a great **wind** was **blowing**...for this one has God the Father **sealed**”

7: 1-3 “so that no **wind** should **blow** on the earth or on **the sea**...until we have **sealed** the servants of **God**”¹³

6:35 “He who comes to Me shall **not hunger**, and he who believes in Me shall **never thirst**”

7:16 “they shall **hunger no more, neither thirst** anymore”¹⁴

7:38 “*rivers* of **living water** will flow from him”

7:17 He “will lead them to *springs* of the **water of life**”

¹¹ The apocalyptic horseman who brings famine to the earth is sent by Jesus to vindicate the justice of God against man’s rebellion (Rev 6:5). But the context of the parallel correspondence encourages the believer to remember that Jesus was mindful of the hunger of His people in the wilderness and that He is able to supply whatever they need.

¹² Strikingly, Jesus fled the honor of man as much as the wicked will flee the wrath of God!

¹³ The pattern of unique correspondences between John 6 and Revelation 6-7 reveals in both books that the people of God are delivered from the wind and the sea, i.e., from natural or elemental chaos. Their safety and security is the seal of God.

¹⁴ This correspondence sets forth a promise-fulfillment pattern. The promise pronounced upon earth is realized in heaven.

8:21-22 “you will **seek** Me, and *where I go you cannot come* (i.e., you will not find Me); You will **die** in your sins...(they) said, ‘Will He kill Himself?’”

9:25, 27 “Though I was blind, now I **see**...I told you (the Pharisees)...and you did not **hear**”

10:27 “My sheep **hear** My **voice**, and I know them, and they *follow* Me”

11:14-15 “Lazarus is *dead*, and I **rejoice** for your sakes that I was not there that you might believe... So when Jesus came, he (Lazarus) had been in the **tomb four days**”

11:43-44 “with a **loud voice** He cried out, ‘Lazarus, *come forth!*’ And *he who had died came out bound hand and foot*”

9:6 “men will **seek** death, and *will not find it*; they will desire to **die**, and death will flee from them”¹⁵

9:20 The wicked are like their idols “which can neither **see** nor **hear**”¹⁶

10:4, 8, 9 “I **heard** a **voice** from heaven...Then the voice which I **heard**...spoke...and said, ‘Go...’ So *I went*...”¹⁷

11:9-10 “(they) will see their *dead bodies* (the two witnesses) for *three and a half days*, and not allow their *dead bodies* to be put into a **tomb**. And those who dwell on the earth will **rejoice** over them”

11:11-12 “Now...*the breath of God entered them* (the witnesses), and they stood on their **feet**...and they heard a **loud voice** from heaven saying... ‘*Come up here!*’”¹⁸

¹⁵ The religious leaders conjecture that Jesus intends to kill Himself (John 8:21-22). Ironically, their conjecture is paralleled with the inability of the wicked in judgment to find death (Rev 9:6). The wicked, who are dead in their sins, will suffer a torment that will not die. Once again, the irony is fully appreciated only by a companion reading of these two books.

¹⁶ The Gospel describes the religious leaders who are blind to the Light of the World and deaf to the Word of God. The revelation of their true character is unveiled in the parallel reading. The religious leaders of the second temple are idol worshippers, and the temple of Jerusalem has become an idol sanctuary. John’s polemic against apostate Judaism expresses a shocking irony.

¹⁷ John’s immediate obedience is intended as an example of Jesus’ teaching about following Him.

¹⁸ The resurrection of Lazarus in the Gospel becomes a powerful picture of the resurrection of the two witnesses in Revelation. The murderous hostility of the Jews against Lazarus (John 12:10-11) corresponds to the bestial opposition to the two witnesses of Revelation (Rev 11:7).

11:48 “if all men believe in Him...they will take away our (the religious leaders’) **place**”

12:8 “and no **place** was found for them (those who follow the Dragon) in heaven”¹⁹

12:13, 15, 19 “The next day a great multitude... *cried out*, ‘Hosanna! Blessed is *He* who comes in the name of the **Lord!**’ The **King** of Israel!... ‘Behold, your **King** is coming’...The Pharisees therefore **said**... ‘Look, the **world** has gone after *Him!*’”

12:10 “Then I heard a *loud voice* in heaven, ‘Now...the **kingdom** of our God, and the authority of His *Christ* have come.’” “And there were *loud voices* in heaven, **saying**, ‘The **kingdoms** of this **world** have become those of our **Lord** and His *Christ*” (11:15)²⁰

12:25 “He who *loves* his **life** will *lose it*”

12:11 “they did not *love* their **lives** to *death*”

12:28-31 “then a **voice** came from **heaven**...the people who **heard**...said it **thundered**. Others said an **angel** spoke... ‘Now the ruler of this *world* (Satan) will be **cast out**.’”

12:9-10 “and Satan, who deceives the whole *world*...was **cast** to the earth, and his **angels**...and I **heard** a loud **voice** in **heaven**... ‘Now has come salvation.’” “there were...**thunderings**” (11:19)²¹

12:32 Jesus says: “And I, if I am *lifted up from the earth*, will draw **all peoples** to Myself”

12:5 “She bore a male Child who was to rule **all nations** with a rod of iron. And her Child was *caught up to God* and His throne”²²

¹⁹ In yet another shocking irony, the religious leaders are compared to the followers of the dragon. The religious leaders feared that they might lose their earthly sanctuary as a consequence of the wrath of Rome. But a far worse wrath awaited them -- the wrath of God. And for their rejection of Jesus their place in the heavenly sanctuary was taken away. Their loss of “place” (Rev 12:8) contrasts with believers for whom Jesus is preparing a “place” (John 14:2).

²⁰ The cry of the multitude at the triumphal entry is echoed by the cry of the multitude in heaven. Heaven and earth alike declare the kingdom authority of Jesus. The battle on earth against Jerusalem, described in the Gospel, is being simultaneously waged from heaven against Babylon, as depicted in Revelation. The correspondence between the two wicked cities, Babylon and Jerusalem, and the warfare of heaven against them, is a major thematic parallel between the Gospel and Revelation.

²¹ These verses constitute the literary axis of the Johannine books. The thunderous voices of the heavenly angels are heard on earth as the dragon is cast out of heaven to earth. This correspondence is like an open window between the Gospel and the Revelation through which those on earth are permitted to hear the war in heaven (Rev 12:7).

²² The cross foreshadows the victory of the ascension, when Jesus in His “lifted up” glory will draw all nations to Himself as a community of worshippers.

13:29 Judas, who controlled the purse, should “**buy** those things that we need” Judas challenges: “Why was this fragrant oil not *sold*...?” (12:5)

13:17 The beast controls all who “**buy and sell**”²³

14:6 “I am the **way**, the **truth**, and the **life**”

15:3, 7 “just and **true** are Your **ways**...God who **lives** forever”

14:15 “If you love Me, you will **keep** My **commandments**”

14:12 “Here is the perseverance of the saints who **keep** the **commandments**”

15:1-6 “I am **the Vine**, you are the branches...If anyone does not abide in Me, he is **thrown out** as a branch and is **dried up**, and they *gather* them and **throw** them into the **fire**”

14: 15, 18-19 “the harvest of the earth was **dried up**...and another angel who had authority over **fire**... called... ‘*gather* the clusters of **the vine** of the earth, for her grapes are **fully ripe**.’ And the angel thrust his sickle into the earth and *gathered* the **vine**...and **threw** it into the winepress”²⁴

16:8 “He will judge of sin, **righteousness**, and **judgment**”

16:7 “true and **righteous** are Your **judgments**”

16:33 “I (Jesus) have **overcome** the world”

17:14 “the Lamb will **overcome** them”

17:12 Judas is “the son of **perdition**”

17:8, 11 “(the beast) will go to **perdition**”²⁵

17:24 “Father, I desire that they also, whom You have given Me...**from the foundation of the world**”

17:8 “And those whose name had not been written in the book of life **from the foundation of the world**”

18:6 “When therefore He told them “I am He,’ they drew back and **fell** to the ground.”

18:2 “**Fallen, fallen** is Babylon the great!”

²³ This parallel correspondence between Judas and the beast is reinforced by the juxtaposition of John 17:12 and Revelation 17:8, 11, set forth below.

²⁴ This pattern of unique vocabulary indicates a thematic interdependence. The judgment in Revelation is upon the wild grapes, the apostate Israel (cf. Isa 5:7), namely, all those who do not “abide” in Jesus.

²⁵ We have already seen the bestial character of Judas in John 12:5 and 13:29 in light of Revelation 13:17. This parallel is significant because of the unique occurrence of the word “perdition.”

18:11 “the **cup** which My Father has given”

18:6 the harlot Babylon has a “**cup** of abominations” (17:4)

18:38 “Pilate said to Him, ‘What is **truth**?’”

19:11 “and He...was called ‘Faithful and **True**’”²⁶

19:2 “they **clothed** Him in a **purple** robe”

18:16 the harlot Babylon “was **clothed in purple**”²⁷

19:5 “Jesus therefore came out wearing the *crown of thorns* and a *purple robe*...**Behold, the Man!**”

19:11 “**behold**...*He who was called Faithful and True*...and on His head were many *diadems*, and His **robe** was *dipped in blood*”²⁸

19:13 Pilate “**sat** upon the judgment seat” to “**judge**” (18:31)

20:11-13 “I saw a great white throne, and He who **sat** upon it...**judged** every man”²⁹

19:15 “Pilate said to them, ‘Shall I *crucify* your **King**?’”

19:17-18 “come, assemble for the great supper of God; that you might *eat the flesh* of **kings**”³⁰

²⁶ Pilate’s question in the Gospel is answered in Revelation. The irony of Pilate’s question is astonishing when John the Seer, like Elisha for his servant, opens the heavens so that we might see the Lord of Glory, Faithful and True.

²⁷ In a striking juxtaposition, Jesus in his suffering is paralleled to the harlot Babylon. Both have a loathsome cup to drink, and both wear a purple robe. Moreover, Jesus suffers the indignity of false accusations of blasphemy (John 10:33) and fornication (John 8:41), crimes that John charges against the whore (Rev 17:2-3). Shocking as it may seem, it is clear that John’s portrait of Jesus in the Gospel has the Lord taking upon Himself the reproach of the whore of Babylon, as depicted in Revelation. Jesus’ suffering in the place of the whore suggests a truth no less wonderful for its being obvious: the Gospel is laying the foundation in the sufferings of Christ for the redemption of Revelation’s Babylonian whore!

²⁸ Heaven and earth are full of shocking opposites! Pilate, the Roman judge, brings Jesus forth and invites all Jerusalem to behold the mockery of Christ’s royal claim. There He stands, crowned in thorns and arrayed in royal purple, and Pilate announces, “Behold, the Man!” The contrast in Revelation could not be more arresting. John invites us to “Behold the Faithful and True One!” crowned with kingly diadems and clothed in a robe dipped in blood. Revelation balances the ridicule of earth with the triumphant glory of heaven!

²⁹ Ironically, Pilate is himself being judged by heaven for his unjust judgment upon earth.

³⁰The crucifixion of Jesus will be the means by which He gives His body to be broken that we might eat the flesh of the King.

19:17-18 “Golgotha, where they crucified Him (Jesus), one **on either side** and Jesus **in the midst**”

22:2 “**in the midst** of the street, **on either side** of the river was the tree of life”³¹

19:19 “Pilate **wrote** a title...it was **written**, ‘JESUS OF NAZARETH. THE **KING OF THE JEWS.**’”

19:16 “On His outer garment...a name was **written**, ‘**KING OF KINGS AND LORD OF LORDS**’”³²

19:23 “when they crucified Jesus, they took His **outer garments**”

19:16 “On his **outer garment**...a name was written, ‘**KING OF KINGS**’”

19:28, 30, 40, 42 “Jesus, knowing that all things were now **finished**...said, ‘It is **finished!**’...and they took the body of Jesus and **bound** it...and *placed it in a tomb.*”

20:2, 3, 5 “He laid hold of the dragon...and **bound** him, and *shut him in the abyss*...that he should deceive the nations no more until the thousand years were **finished**...and the rest of the dead did not live again until the thousand years were **finished**”³³

19:38, 40 “and afterward Joseph of Arimathea, a disciple of Jesus, but a secret one for fear of the Jews...took the body of Jesus and bound it with *linen wrappings*”

19:14 “and the armies (of the Lamb) which are in heaven, clothed in fine *linen*, white and clean, were following Him on white horses”³⁴

³¹ Golgotha, with the Savior flanked by two trees of death, is a preview of the heavenly city, with the throne of the Lamb flanked on either side by the tree of life. And the river that flowed from the riven side of the Savior becomes the river of crystal waters that proceeds from the throne of glory!

³² Both of John’s books climax in the judgment of Jesus. Upon earth He is condemned by Pilate, who writes a title to mock His kingdom. But in heaven the Lord God vindicates the kingship of Jesus, writing Him a glorious name.

³³ The career of Satan counterfeits the earthly history of Jesus. Satan is bound and placed in the abyss just as Jesus was bound and placed in a tomb. Lest he deceive the nations (Rev 20:3, cf. Matt 27:63), Satan is sealed in the earth (Rev 20:3, cf. Matt 27:66). Afterward, Satan imitates the resurrection in being “released” from the abyss (Rev 20:3).

³⁴ What a vision of the ones who overcome their fear! Just as Joseph and Nicodemus in love gave their linen to Jesus, so the Lord will give His own fine linen, righteous deeds (Rev 19:8) to clothe His army of overcomers!

20:15 “Jesus said... ‘Woman, *why are you weeping?*’”

21:4 “and He shall *wipe away every tear from their eyes*”³⁵

20:17 “Jesus said to her, ‘Do not hold to me yet, for I have not yet **ascended** to My Father...to My **God** and your **God**.’”

21: 2 “Then I, John, saw the holy city, New Jerusalem, **descending** out of heaven from **God**, prepared as a bride adorned for her husband...”³⁶

20:26 “Jesus came, the *doors* having **been shut**, and stood in their midst”

21:25 “and in the daytime (for there shall be no night there), its *gates* shall never **be shut**”³⁷

20:27 “Be not **unbelieving** but believing”

21:8 “But the fearful and **unbelieving**”

21:7,11 “So Simon Peter...cast himself into **the sea**...*Simon Peter went up*, and drew the net onto the land”

20:13 “and **the sea** *gave up the dead* which were in it”³⁸

21:7 “and so when Simon Peter heard it was the Lord, he put on his garment, for he was naked, and **threw himself into the sea**”

20:10 “and the devil who deceived them was **thrown into the lake** of fire” 21:1 “and there was no more **sea**”³⁹

21:15 “*Feed my lambs*”

19:9 “the wedding *supper* of the **Lamb**”⁴⁰

³⁵ The Gospel concludes with a woman and Jesus in an earthly garden (John 20:15). Jesus tells Mary that He must ascend to His Father (John 20:17). Revelation concludes with the bride descending from the Father to be received by her Groom (Rev 21:9-10), coming to a heavenly garden with the river of crystal and the tree of life (Rev 22:1-2). The Gospel’s picture of the bride, corresponding to the bride of Revelation, is Mary Magdalene. Now the choice of this Mary to represent the bride is remarkable due to her reputation within the Christian community as the one from whom the Lord had cast out seven demons (Luke 8:2). Consequently, one who had known every form of demonic defilement (cf. Luke 11:26) is chosen by John to represent the bride of Jesus. When read thematically in parallel with Revelation, the redemption of Mary Magdalene is juxtaposed to the redemption of the whore of Babylon, who becomes the bride of Christ. Once again, the parallel maintains a perfect thematic equipoise with Revelation.

³⁶ The marriage imagery in the Gospel is an implicit Adam typology, with the Lord awakening in the garden tomb as a new Adam. His wounded side (John 19:34) having been healed, Jesus beholds Mary Magdalene, who has become the new Eve.

³⁷ Jesus is like a Visitor from the heavenly city. He is not barred by any gate.

³⁸ Peter leaves the shame of his nakedness in the sea as he comes to the Lord upon the shore at dawn. What a picture of the resurrection is his restoration to the love of the Lord!

³⁹ Like another Adam in the shame of nakedness, Peter’s nakedness is likewise covered as he is restored. And in his eternal city there will be no more sea, for there will be no more shameful nakedness.

⁴⁰ The parallel is striking. The pastoral oversight of Peter is made emblematic of the wedding supper of the Lamb.

21:24 “this is the disciple who...**wrote** these things; and we know that his *witness* is **true**”

21:5 “And He said to me, ‘**Write**, for these words are *faithful* and **true**”⁴¹

21:25 “And there are many other things that Jesus did, which **if** they were **written** one by one, I suppose that even the world itself could not contain the **books** that would be **written. Amen.**”

22:18-19 “**if** anyone takes away from the words of the **book** of this prophecy, God shall take away his part...from the things which are **written** in this **book. Amen.**”

⁴¹ These remarks constitute the seal of John as a faithful witness to all he has written.