

CHAPTER VII. CONCLUSION

VII. 1. Introduction

The aim of the final chapter is to explore the previous chapters, in which I have expostulated the theme of conqueror, and finally to describe the function of the conqueror as the people of God who were faced with various problems in their present situations. As Collins (1986:239) asks, is it to deliver consolation in a concrete situation of persecution and martyrdom or something else? As one has said by looking at the circumstances surrounding the seven churches, the churches faced complex situations, which can't be simplified to the mere persecution and martyrdom background that Collins provided.

If the situations of the seven churches were various and complex, what were their actual circumstances? Who were their enemies? Was it just Judaism (see Beagley, 1987) or something else? When one researches the situations of the seven churches, one finds that there were many challenges such as the worship of Roman emperors (cf. Botha, 1988:87-102; Harland, 2000:99-121), alliance with society or the Whore of Babylon (cf. DeSilva, 1998:79-110), and conflict with unfaithful Jerusalem (cf. Van De Water, 2000:245-261; Duff, 2001:17-47). With regard to the situations that the first century Christians faced, one recognizes why John wanted to send his prophetic message through various symbolic references and universes, providing a different heavenly perspective in contrast with an earthly point of view (cf. Fiorenza, 2001:1-19). Through various contextual analyses, John exhorts his churches to be conquerors like Jesus Christ as follows: "In this world you will have trouble. But take heart! I have overcome the world" (Jn. 16:33). Therefore, the theme of the conqueror motif will provide a valuable contribution to understanding the book of Revelation.

In Jewish literature and the Old Testament framework, just as the Messiah is regarded as the great conqueror and national hero for the judgment of the gentile nations and the salvation of Israel, the conqueror figure in the book of Revelation can be understood from different angles. The conqueror figure in the book of Revelation is explained

through “the irony of redemptive victory” (White, 2000:171). It means that even though John follows the example of Jewish literature and the Old Testament, Jewish literature and the Old Testament don’t determine John’s meaning. However, they provide a dynamic hermeneutical dimension between the old context and the new context (see Moyise, 2003:391-401). Therefore, when one considers the conqueror motif in the book of Revelation, it is necessary that various exegetical processions should be regarded. For the result of the analysis of conqueror motif, the primary concern of the conqueror motif is to describe the identity of God, the christological pictures, and the people of God as the conquerors.

VII.2. God, Conqueror

As Bauckham (1993b:24) comments, the book of Revelation is “the product of a highly reflective consciousness of God” (cf. Boring, 1986:259). The idea of the centrality of God appears in 1:1 that “is the revelation of Jesus Christ, which God gave him.” It means that God is the original revealer of the book of Revelation. God’s characteristic is further expressed by the title ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ (Rev. 1:8). The term ὁ παντοκράτωρ refers to God’s supremacy as conqueror over the whole of creation (Aune, 1997:57-58; cf. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22).

In chapters 4-5, God is described as the centre of the whole world (Beale, 1999:172). The four living creatures and the 24 elders worship God upon the throne because he is conqueror and the “eternal King of the whole cosmos” (Coetzee, 1993:283). According to Coetzee (:283), the victory of the Lamb as conqueror over Satan and the enemies of God is the result of the victory of God as conqueror. The throne-room image of Revelation 4 describes the characteristic of God, conqueror who is still in control (cf. Cohen, 1987:87). This image portrays “the absolute sovereignty of God” (Mounce, 1977:134) in terms of an earthly sphere as well as a heavenly sphere. For this, John deals with a transcendent image of reality. That is, what John wanted to reveal is who the real conquerors in this world are. And who is still in the control? John’s answer is clear that “God rules in this world, that God stands faithful to his covenant,... and that he achieves victory over all who stand in opposition” (Stevenson, 2001:283).

In conjunction with the control of God, the image of worshipping the living God portrays an important picture in Revelation as well (cf. Guthrie, 1992:73). If one agrees that the Revelation was written within the liturgical setting (Vanni, 1991:370-371), within this liturgical setting, the element of worship plays an important role in providing the meaning between the earthly and heavenly reality. Worship reveals the reality of transcendent vision. That is, through the setting of worship, it reveals that God is the living God, conqueror, and still in control in history. As Leivestad (1954:22) commented, “God is the one who conquers, the one who grants victory.” Therefore, the heavenly worship is centred on God alone (Ford, 1998:211) because he is only conqueror in contrast with the Satan. Therefore, the victory of the Lamb that shares God’s privilege as conqueror is based on the victory of God (Beasley-Murray, 1992:111; cf. Du Rand, 1997b:63, 68-74). That is why God as a heavenly conqueror is worshipped by four living creatures and the 24 elders. As Barr (1998:148) argued, “It is in worship that.... the final victory is won: worship God. The worship of God is the primary theme of the Apocalypse, contrasted with the worship of the beast.”

VII.3. Christ, Conqueror

The primary theme in Revelation is to describe the divine identity of Christ as conqueror who won the whole world, by illustrating different angles of the christological characteristics. For John, Christ is conqueror like God because Christ reveals “the definitive expression of the power and love of God” (Boring, 1986:265). According to Boring (:265), Christ is the “functional equivalent of God.” That is why Christ can be called conqueror as the agent of God who is conqueror.

VII.3.1. Martyr is Conqueror

Christ is portrayed by the image of the Lamb (cf. 5:6-13; 6:1,16; 7:9-17; 12:11; 14:1-10; 17:14; 19:7-9). According to Beasley-Murray (1992:34), the Lamb Christology is the major title of the Messiah. Accordingly, the ‘Lamb’ Christology in understanding the meaning of conqueror is the important title. But when John uses the title Lamb in Revelation, he brings a symbolic transformation of the meaning. As Barr (1984:41)

argued, John reverses the symbol of power and victory by transforming them into images of suffering and death. That is, martyr is conqueror (Leivestad, 1954:215).

The image of the Lamb as conqueror begins with chapter 5. In fact, chapter 5 is the central chapter (Guthrie, 1981:65) to reveal the identity of the Lamb. In general, the images of the Lion of the tribe of Judah, and the Root of David were known images illustrating the power of the conquering Messiah (Aune, 1997:351). Just as John reinterprets the Old Testament with “a high degree of liberty and creativity” (Beale, 1999:81), these images are transformed into a ‘New Perspective’. The term that suggests in the Old Testament military and political images has been transformed into *ἀρνίου ἐστηκὸς ὡς ἐσφαγμένον*. Even though these images look like a military and conquering Messiah, John didn’t intend to describe Christ in a military context of power, conflict and war. But, the victory and conquering was rather won by the Lamb’s death (Du Rand, 1997b:73).

According to Reddish (1982:136), Christ is the martyr. That is, the death of the Lamb as a martyr can be connected with the victory of the Lamb (cf. Leivestad, 1954:222). Through this symbolic transformation, the conquerors as the people of God will experience a rhetorical and psychotherapeutic effect of God’s victory over evil and tribulations (Du Rand, 1993a:247). Then, from where is this victory of the Lamb derived? It can be linked with God who is conqueror. The victory of the Lamb is based on God’s victory (Rosscup, 1982:264) because the Lamb is the agent of God who executes the will of God in this world. That is why in chapter 11:15, the establishment of the kingdom of God is proclaimed as the result of the victory of the conquerors.

VII.3.2. Eschatological Agent, Conqueror

Whereas the Lamb has won the victory over the evil power through his sacrifice and death (Guthrie, 1981:65), Christ as eschatological agent is introduced as the one who executes the divine judgment. One of the images as eschatological agent is the Son of Man Christology. This image could be derived from Daniel 7:13 in that the vision of the ‘one like a Son of man’ is closely linked with the image of a heavenly figure (cf. Hooker,

1967:11). The ‘one like a Son of man’ shares God’s characteristic and sovereignty as the heavenly Judge. His characteristics in Daniel 7:13-14 especially portray the power of a heavenly figure that could be identified with God. That is, he is described as the one who comes to execute the judgment as a heavenly figure (Mounce, 1977:279-280). According to Ferch (1979:174), the ‘One like a Son of man’ can be regarded as a transcendent and an eschatological figure that executes a messianic role. This heavenly characteristic can especially be applied to the role of Christ as conqueror.

The One like a Son of man in 14:14-16 appears as a heavenly figure. Two visions of salvation (14:14-16) and judgment (14:17-20) reveal the One like a Son of man as an eschatological agent. He is seated on the cloud, which is the symbol of divine presence (Caragounis, 1986:74). In his hand, he has a sharp sickle. In order to reveal his identity as an eschatological agent of God, he has used the two images of salvation and judgment (Bauckham, 1993b:95). The first image of the grain harvest indicates the gathering of the conquerors for the kingdom of God. The second image of the gathering of the vintage describes the judgment of the defeated (Beasley-Murray, 1992:228). Through these two images, the One like a Son of man as an eschatological agent performs a similarly divine role that only God can execute. It is salvation to the conquerors and judgment to the defeated. That is why Christ can be regarded as “judge and warrior” (Leivestad, 1954:258).

Instead of the Lamb looking as if it has been slain, the image of the Divine Warrior is introduced in 19:11-21 (cf. 1:16; 2:16, 26; 6:2; 12:7-12; 14:17-20; 17:14; 19:2). In this section, these verses show a fuller picture of Christ as an eschatological agent, expecting the final judgment to the defeated. The judgment of the defeated is already expected in chapters 6-8:2, 8:7-18 and 16:2-21. But the victory of the Divine Warrior as an eschatological agent in 19:11-21 is executed as an eschatological final judgment. In contrast with the final judgment of the defeated, the Divine Warrior ushers in the final victory to the conquerors (Strand, 1990:242-243). His victory depends on his death. According to Barr (1998:138), “John is showing how the death of Jesus has the power to destroy evil, using the graphic imagery of holy war.” Therefore, the title ‘the King of kings and the Lord of the lords’ (19:16) indicates the divine power and sovereignty of

the Divine Warrior who executes salvation to the conquerors and judgment to the defeated (cf. Mounce, 1977:347).

VII.3.3. Christ, Conqueror, the Giver of new life

The clear image with regard to new life of the conquerors is described in the New Jerusalem section. The fulfillment statements of the New Jerusalem are provided to the conquerors, those who endure their life situations and keep the word of God. The image of the New Jerusalem is clearly contrasted with the image of Babylon (Rossing, 1999:144). These two images portray the image of life to the conquerors and death to the defeated. That is, after the destruction of Babylon in 14:8, and 17-18:1-24, the wedding ceremony with the Lamb describes the eschatological life and blessing given to the conquerors, implying the coming of the kingdom of God (Beasley-Murray, 1992:273-274).

The eschatological life and blessing in the New Jerusalem section appear with the covenantal form as the husband and wife. In the Old Testament the image of the bride is closely linked with to Isaiah 54:5 and 61:10. In these verses, the covenantal relationship between God and his people is expressed as a husband and wife and a bridegroom and a bride (Thompson, 1998:173; cf. Isa. 62:5; Hos. 2:2, 19-20; Mt. 25:1-13; 2 Co. 11:2; Eph. 5:22-33). The covenantal relationship between God and his people is completely realized by constituting an evocative power and symbolic world through the image of marriage and the New Jerusalem. For the conquerors, eternal life and eschatological blessing in the New Jerusalem occur not by military power but by the blood of the Lamb (Johns, 2003:169). That is why in chapters 21-22, one can find various eschatological blessings given the conquerors, such as the water of life and the tree of life.

According to Bauckham (1993b:132-143), the New Jerusalem as the image of eschatological life and blessing can be regarded as place, people and divine presence. In other words, the New Jerusalem is the image of “the blessings of eschatological salvation” to the conquerors given by God the Lamb (Aune, 1998b:1129). The entire

image of the New Jerusalem overflows with this eschatological life and blessing to the conquerors in contrast with the judgment and death to the defeated. The contrasted image of the New Jerusalem and Babylon reveals the eschatological life and blessing to the conquerors and judgment and death to the defeated. The statement $\gamma\acute{\epsilon}\gamma\omicron\nu\alpha\nu$ in 21:6 is closely connected with the eschatological life and blessing and judgment and death announcement (Kistemaker, 2001:559). That is, this statement announces the victory to the conquerors and judgment to the defeated. As the eschatological life and blessing, the conquerors will live with God and the Lamb (21:3). To the conquerors, “there will be no more death or mourning or crying or pain.” The conquerors will see God’s face (22:4). They will drink the spring of the water of life as a guarantee of the eschatological life and blessing (cf. Rossing, 1999:151-153).

In contrast with the conquerors, God and the Lamb as the conquerors will judge the defeated. The defeated are those who are “the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars” (21:8). Their destiny will be the second death. Whereas the Lamb as conqueror will give the eschatological life and blessing to the conquerors, the Lamb will judge the defeated as an eschatological judgment and death. These contrasted messages urge a close relationship with God and the Lamb as a covenantal people of God. That is why the ethical call to the conquerors is a call to keep the word of God unto death and to witness the testimony of Christ as conqueror. Only the word of God and the testimony of Christ can give a new life and blessing because he is already conqueror through the death and resurrection (cf. 1:5, 18; 7:14; 12:11; 19:13).

VII.4. The Conquerors, the people of God

The prominent evidence in Revelation with regard to the conqueror motif can be found in the seven churches of Asia Minor. The prophetic messages given to the seven churches show that Christ as conqueror is Lord over the world. When John provides this prophetic message to the members of the seven churches, he expands his reader’s perspective to divine transcendence (Bauckham, 1993b:7). That is, John offers a transcendent vision of a heavenly perspective, by contrasting an earthly perspective.

The earthly perspective of the people of God was desperation under persecution, compromise and conflict. That is why the message of hope and encouragement is strategically provided to the conquerors. If the people of God hold the word of God and the testimony of Christ until the end, they can be called the conquerors and they will receive the eschatological life and blessing. It is a message of encouragement and comfort to the conquerors as the people of God (Beale, 1999:33). As Stevenson (2001:264) also commented, “no matter what happens on earth nor how fierce the opposing forces become, God’s covenant is secure.” Thus, the faithful conquerors can share not only in Christ’s suffering and death but in his victory as well.

VII.4.1. The Conquerors in the seven letters

At the conclusion of the seven letters given to the seven churches in Asia Minor, promise-statements are given to the conquerors. The primary concern in chapters 2-3 is who are the conquerors and why are they called the conquerors? Whereas Caird (1966:32-34) argues that the conquerors are only martyrs, Beasley-Murray (1992:76-79) insists that the conquerors are all Christians. A better insight would be to regard the conquerors as all those who keep faithful witnesses and hold the testimony of Christ (Reddish, 1982:137). The promise statements given to the conquerors focus on the victory and judgment to encourage and give a hope to the conquerors.

John, as the author of the book of Revelation, wanted to create a rhetorical effect by providing a transcendent vision of reality. This book presents the victory of Christ and people of God as the conquerors, even though their lives seem to be hopelessly desperate (Hendriksen, 2000:8). Do the people of God seem to be defeated? In a transcendent vision of reality, the conquerors rule with Christ in heaven for a thousand years (20:4) as well as upon the earth (5:10). Even though the conquerors seem to be defeated in the light of an earthly perspective, they are the conquerors in terms of a heavenly perspective. That is, John provides a transcendent vision of reality that heaven is the place where the truth is unveiled (Howard-Brook & Gwyther, 1999:128).

The conquerors in the seven churches are urged to look forward to the prospect of

victory and its rewards from the exalted Christ. Each message includes a promise statement to the one who conquers (cf. 2:7, 11, 17, 26-28; 3:5, 12, 21). The fulfillment statements of these promise statements are climactically fulfilled in the image of the New Jerusalem section. The book of Revelation is a prophetic message to encourage and exhort the conquerors to be conquering people of God in a crisis situation. That is, despite apparent defeat by evil forces, the faithful conquerors will ultimately triumph and share in the rule of Christ as eschatological life and blessing (Pattemore, 2004:205).

The churches at Smyrna and Philadelphia are the only two churches that are praised and not called to repentance by an exalted Christ. In the case of the church of Smyrna, they suffered some afflictions and poverty. In Revelation, suffering of Jesus as well as suffering of the conquerors is the cause of victory (Barr, 1986:256). Mounce (1977:144) also argues that the decisive victory of Christ and the conquerors can be fulfilled by a complete self-sacrifice. Therefore, the theme of suffering is spread out through the book of Revelation.

- Revelation 1:9: “I, John, your brother and companion in the suffering”
- Revelation 5:6: “Then I saw a Lamb, looking as if it had been slain”
- Revelation 6:9: “I saw under the altar the souls of those who had been slain”
- Revelation 7:14: “These are they who have come out of the great tribulation”
- Revelation 12:11: “They did not love their lives so much as to shrink from death”
- Revelation 20:4: “I saw the souls of those who had been beheaded”

As noted above, language about suffering and death overflows in Revelation. It means that the Revelation focuses on the suffering and death of Jesus as “ideal martyr” (Leivestad, 1954:257) and his followers as the conquerors. Concerning tribulation or suffering, Leivestad (1954:187) argues that “Tribulation is the sure lot of the Christian pilgrims on their journey through the wilderness of this world.” Johns (2003:169) is of the opinion that the death of Jesus is closely related to the language of conquering and victory in Revelation.

In the church of Philadelphia, believers in Philadelphia are called the conquerors because they were to hold firm to what they had. That is, the conquerors have kept Christ's word (3:8) and endured Christ's command (3:10). These words like 'to keep' and 'to endure' are important words in identifying what the conquerors are. These words are used in the situation to keep and to endure for faithfulness and endurance in the time of crisis and conflict (Gilbertson, 2003:112).

Τηρέω (to keep) in the seven churches occurs in 2:26; 3:3, 8, 10(x2). In 2:26, τηρέω is closely linked with νικάω in the context to do the works of Christ. Here, ὁ τηρῶν explains the meaning of ὁ νικῶν (Aune, 1997:208). It implies that only the people who keep the works of Christ can be called the conquerors. According to Aune (1997:209), 'keeping Christ's works' refers to the works that Jesus has commanded. Johns (2003:178) is of the opinion that "conquering is essentially equivalent to keeping Christ's works." As the case of the church of Thyatira, the church of Philadelphia has kept Christ's word. To keep the word of my endurance is understood as "the persevering nature of their witness in imitation of Jesus" unto the death (Beale, 1999:289). Therefore, in the seven churches, to keep the word and work of Christ can closely be linked with the conquerors who were faithful until the death as the people of God. It is sure that death is the inevitable result for those who keep the word of God and were faithful to Christ (Aune, 1996:270).

Ὑπομονή (endurance) in the seven churches occurs in 2:2, 3, 19; 3:10. Endurance in the seven churches is one of the lists with which the conquerors can be identified (Aune, 1997:202). If they want to be conquerors, they must have love, faithfulness, service, and endurance (2:19). That is, the conquerors must keep the word of Christ and share the death of Jesus with endurance. Rhetorically, the nonviolent resistance by keeping the word of God and enduring the works of Christ provides the conquerors with Christ's eschatological life and blessing. Concerning ὑπομονή (endurance) as the cause of victory, Johns (2003:182) comments that "the means of this triumph is conceived of as ὑπομονή." That is why one can say that the conquerors possess the divine characteristics that reveal the real reality of heaven and earth.

VII.4.2. Victory by prophetic witness

The theme of suffering and martyrdom of Jesus and the conquerors as the eschatological people fills Revelation (cf. 1:5, 9; 2:10, 13; 6:9-11; 7:14; 11:7; 12:11; 16:6; 17:6; 18:24; 19:2, 13). The suffering and martyrdom of Jesus as “the faithful and true witness” (3:14; cf. 1:5) make him conqueror because he was the “supreme martyr” (Beasley-Murray, 1992:56). The victory achieved by Jesus through suffering and martyrdom becomes an important paradigm for the conquerors as the people of God.

Just as Jesus conquered the evil powers through his faithful witness, the conquerors are urged to conquer the evil powers by their faithful witness. Therefore, there is a close relationship between Christology and prophetic witness, executed by the conquerors. In 6:9-11, one can see the souls of those who had been slain because of the word of God and the testimony they had maintained. Here, the testimony can be regarded with an objective genitive, interpreted as “about Jesus” (Kistemaker, 2001:232). These verses indicate the slain conquerors that hold the word of God and the testimony even though they face persecution and death. For the conquerors, witness is death in the conflict situation (Pattimore, 2004:96). But it provides a victory through the word of prophetic witness. That is why this section ensures the victory of the conquerors as martyrs who died for the word of God and testimony of Jesus.

Two witnesses in 11:3-13 describe the prophetic role to the world. They portray the faithful witness of church as eschatological people of God (Bauckham, 1993b:84). They are called to witness for their faith to the world, emphasizing a “truth concerning the church” (Mounce, 1977:224). That is, the role of the two witnesses as the eschatological church is to witness the word of God and the testimony of Jesus to the world. Who can witness the word of God and the testimony of Jesus to the world? They are none other than conquerors like Jesus who conquers the world with the word of God and testimony. Their ultimate function is to witness the victory to the conquerors and judgment to the defeated. The role of two witnesses is to die for the word of God and testimony. To be two witnesses is to be martyrs (Reddish, 1982:184). Like Christ, two witnesses too will suffer persecution and death because of the word of God and testimony. What was the

result of the persecution and death of two witnesses? God vindicated them as the true conquerors. Because of the witnessing by two witnesses, all the people repented and acknowledged the one true God. It means that two witnesses died on earth, but divine vindication in heaven will make them the conquerors (Gilbertson, 2003:125). The conquerors as the martyrs were to be “effective witnesses to the truth of the Gospel” (Bauckham, 1993b:88) because of their faith in Christ’s victory over death.

The powerful images in chapter 12 describe the cosmic war of evil powers against God and the conquerors as the people of God. As Beale (1999:622-623) argued, whereas chapters 1-11 only introduce and imply, chapter 12 reveals the real identity of God and the conquerors and the Devil. That is, chapter 12 portrays the coming of the kingdom of God and the final victory in detail in terms of a heavenly perspective. In 12:10 the coming of the kingdom of heaven is proclaimed as “Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ.” What is the cause of victory of the conquerors? It is based on the blood of the Lamb and the word of God. Just as the cause of victory of the Lamb is not on the military power, but a glorious death (Maier, 2002:196), the conquerors must win the victory with the blood of the Lamb, the prophetic word of God and their martyrdom (cf. Aune, 1998a:702-703). Therefore, the victory achieved by the conquerors can be possible by the blood of the Lamb and their prophetic word about God and Christ. Concerning the victory of the conquerors, Reddish (1982:188-189) is quite right that the conquerors will win “the victory as they witness through their words and their death.”

John’s vision of the people of God as the conquerors highlights the vision of the millennium in 20:4-6. This section emphasizes victory and judgment. Whereas this section describes the divine judgment of the defeated, the victory to the conquerors is proclaimed. Who are the people that sat upon the thrones? They were the martyrs who were beheaded because they didn’t worship the beasts and witnessed for Jesus and proclaimed the word of God (Kistemaker, 2001:538). This section is closely linked to 6:9-11 in that the victory of the conquerors is revealed. The victory of the conquerors as martyrs in 6:9-11 is based on their faithful witness to the word of God and testimony. Also, the rule of the conquerors in the millennium (Rev. 20:4-6) is based on the witness

concerning the word of God and testimony. The close relationship between these two passages demonstrates the victory of the suffering conquerors because of the word of God and testimony (Beale, 1999:991). The primary theme of this section is that whereas the defeated will confront the judgment (Rev. 19:17-20:3), the conquerors will have eternal life and rule with Christ. The victory of the conquerors as martyrs will be their destiny that will be given by keeping the prophetic word of God and testimony. As Bauckham (1993b:107) argued, “the theological point of the millennium is solely to demonstrate the triumph of the martyrs.”

VII.5 Final remark

This dissertation is intended to reveal the theme of the conqueror motif, which is spread throughout the book of Revelation. If we accept the historical situations that the seven churches faced, we can see that the theme of conqueror is not a timeless symbolic image, but a historical reality that the seven churches have to conquer. That is, the faithful people of God must conquer compromise, harassment, self-satisfaction, assimilation as well as persecution if they want to be conquerors before God. Otherwise, they can be called the defeated who follow the way of the Dragon, the first beast, and the second beast. In 21:8, they are represented as the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practise magic arts, the idolaters and all liars. They look like the conquerors in the light of the earthly point of view. But the people of Satan are really defeated like the Dragon who was thrown out of heaven.

The identity of the conquerors through the book of Revelation can closely be linked with various designations such as the souls of those who had been slain (6:9), the 144,000 (7:4; 14:1-5), the two witnesses (11:3-13), the servants, the prophets, the saints, those who revere God’s name (11:18), a woman clothed with the sun (12:1), and a bride (21:2). The reason why they are called the conquerors depends on the death of the Lamb as conqueror who kept the word of God and testimony. Therefore, the victory of the people of God as the conquerors depends on their witness to the word of God and testimony unto the death. That is, the situations that the conquerors have faced throughout their lives as a marginalized group.