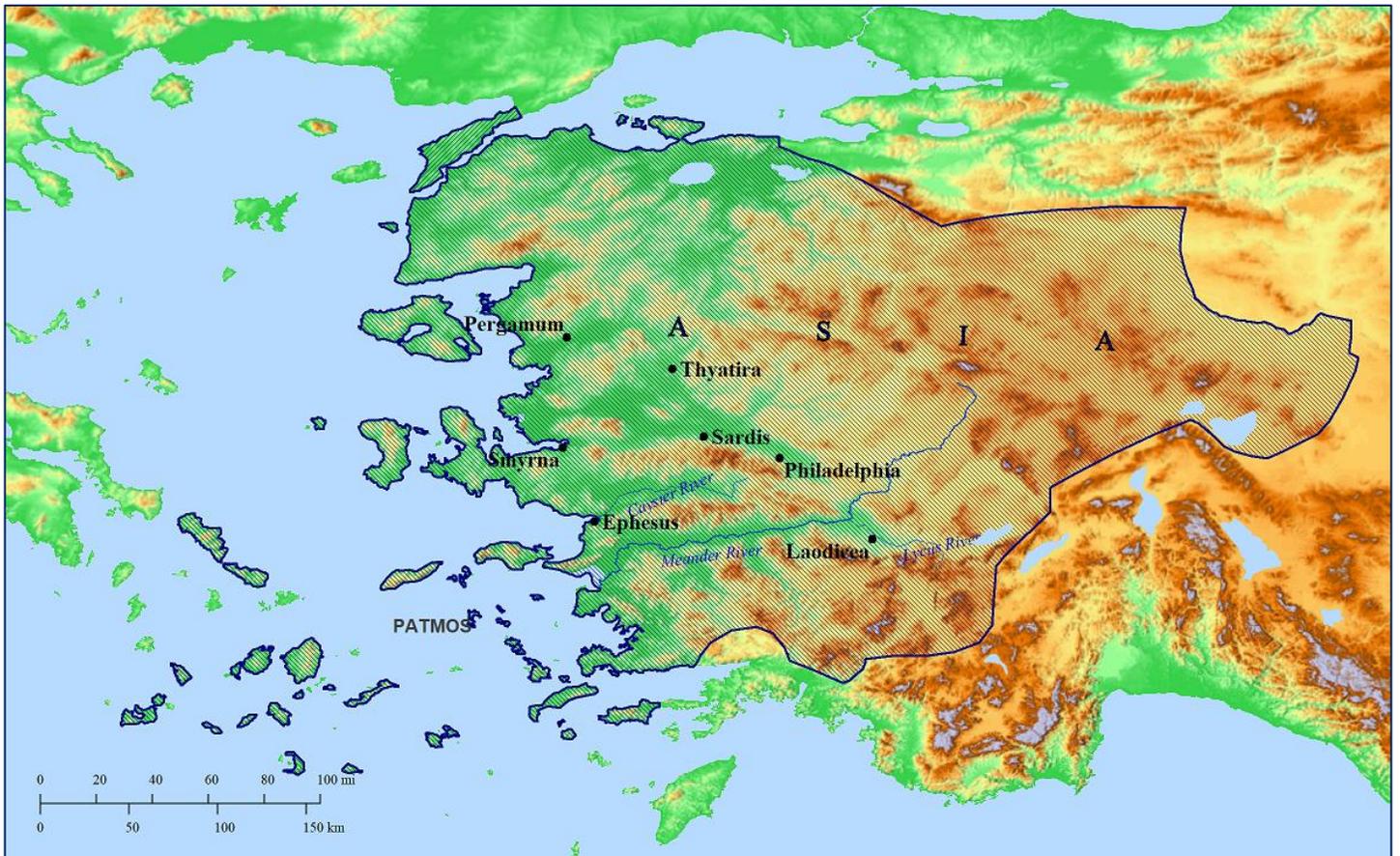


# Revelation

## Lesson 1: Chapters 1-3

May 4, 2022



# Chapter 1

1. In Revelation 1:1-3, what two phrases indicate the time frame of the events described in this book?

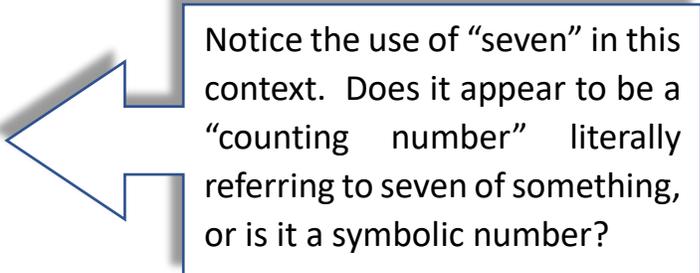
2. According to Revelation 1:4, to whom is John writing?

3. According to Revelation 1:4-5, from whom is John's message? He says, "Grace to you and peace from..."

...from \_\_\_\_\_

...and from \_\_\_\_\_

...and from \_\_\_\_\_



Notice the use of "seven" in this context. Does it appear to be a "counting number" literally referring to seven of something, or is it a symbolic number?

4. Who had told John to write to the seven churches? See verses 10-11. (You may need to read all the way down to verse 18 to be sure of the answer.)

5. Jesus was standing in the midst of what?

6. He explained those as being what? (1:20)

7. What did Jesus have in his right hand?

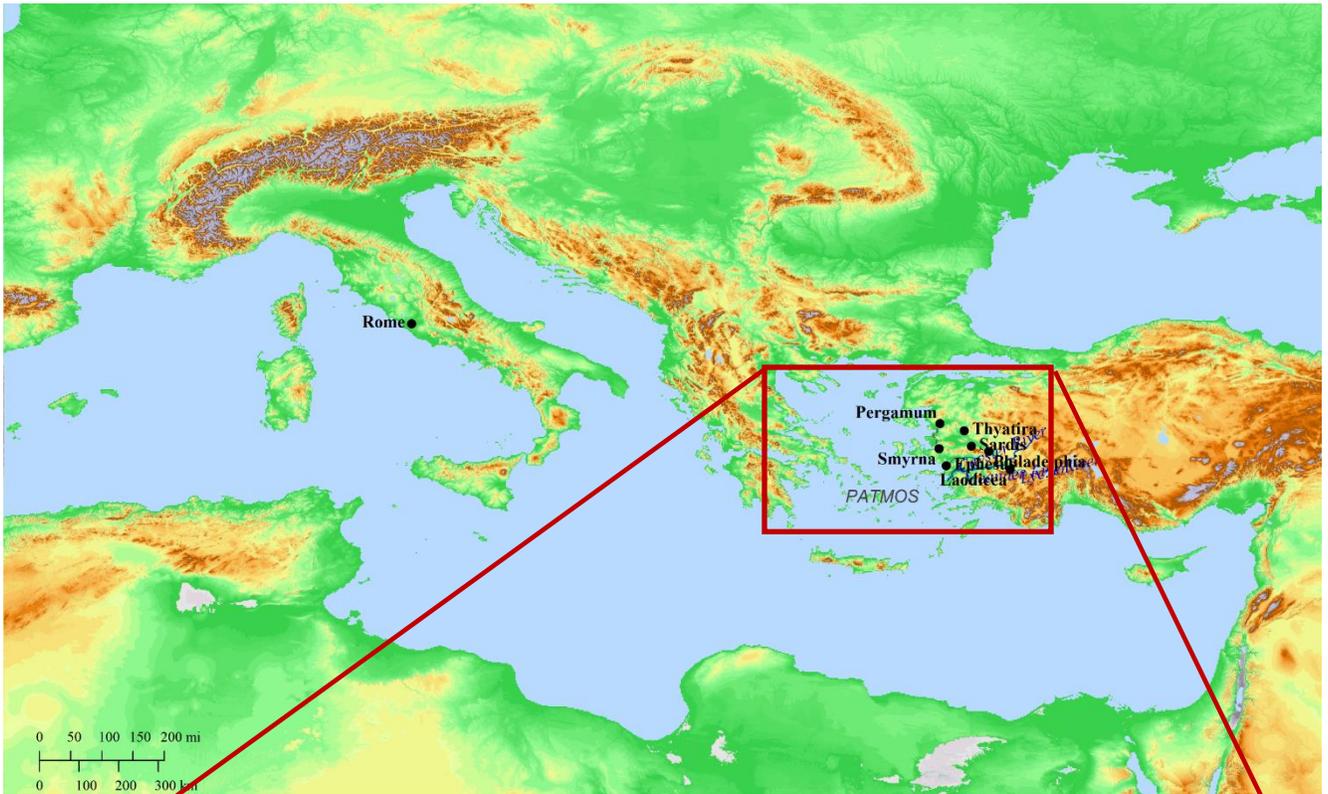
8. He explained those as being what? (1:20)

9. According to Revelation 1:9, John shared in what three things with those to whom he was writing?

• \_\_\_\_\_

• \_\_\_\_\_

• \_\_\_\_\_



10. Notice John's statement about why he was on the island called Patmos: "for the word of God and the testimony of Jesus." Compare that with the similar phrase in Revelation 6:9. Does John's presence on Patmos have anything to do with one of the three things in your answer to question 9?
11. John says he is a "fellow participant" ("partaker," "partner," "companion") in this with those to whom he is writing. In chapter 2, find things that show how his readers were participants in this.

**Summary of Chapter 1:** Revelation begins with John writing to seven churches in Asia, not far from the island to which he has been exiled. He says he is sharing with them in tribulation ("suffering" according to the NIV). Jesus had appeared to him while he was "in the Spirit" and told him to write to those seven churches about the things John saw in a vision, things that "are," and things "that shall come to pass hereafter."

Chapters 2 and 3 will include a brief message to each of the 7 churches and each message will give a picture of the condition of each church at the time John writes, in other words, "the things that are." Near the end of each message, there is an exhortation—something like, "to him that \_\_\_\_\_, I will give..." What did they need to overcome?

Then, according to Chapter 4:1, John was shown the things that

\_\_\_\_\_.

## Chapters 2-3

### EPHESUS

1. The one who is speaking identifies himself as walking in the midst of what?
2. In Revelation 2:5, what does he say he will do if there is no repentance?

### SMYRNA

3. Although addressed to the angel of the church, the message is clearly intended for whom? (See the phrase “some of you” in verse 10.)
4. The one who is speaking identifies himself as the one “who was \_\_\_\_\_ and \_\_\_\_\_.”
5. He calls upon the saints at Smyrna to be faithful to what degree?
6. Are your answers to the last two questions interrelated?
7. There is evidence that in those cities where the emperor was honored as a god, the pressure on Christians to conform could be great.

A few decades after Revelation was written, about A.D. 155 or 156, a man named Polycarp, an overseer of the church in Smyrna, was put to death because he would not honor Caesar as a god. After he was arrested, some officials tried to convince him to save his life, asking, *“For what harm is there in saying, ‘Caesar is Lord,’ and to make an offering, and to save yourself?”*

What phrases do you see in chapters 2 and 3 that suggest that, even in the churches, there were people who were not only willing to compromise but were also urging others to compromise?

## **PERGAMOS**

8. The one who is speaking identifies himself as the one who has what?
9. If the saints at Pergamos did not repent, what would He come and do to them?
10. Of what things did they need to repent?
11. What had happened to Antipas?
12. Pergamos was the first city in Asia to honor an emperor as a god and have a temple dedicated to him. A temple of the Imperial cult was built at Pergamos in honor of Rome and Augustus in about 29 B.C. What phrase in Revelation 2:13 likely alludes to this temple? (Who was the emperor when Jesus was born? See Luke 2:1.)

## **THYATIRA**

13. Undoubtedly, the woman mentioned in Revelation 2:20 was not actually named Jezebel. This is an example of something we see frequently in the book of Revelation—the name of a person, place, or thing from the Old Testament used to represent the present person, place, or thing under consideration. Read 1 Kings 16:29-31, 18:19, and 21:1-16 to learn about the Old Testament Jezebel.
14. By referring to the woman at Thyatira as “Jezebel,” do you think you learn more, or less, about this woman than if her actual name had been given?

## **SARDIS**

15. Collectively, the church at Sardis was dead. Were there any individuals in the church there who were right with the Lord?

## **PHILADELPHIA**

16. For the second time, there is mention of a “synagogue of Satan” and of “those who say they are Jews, and are not.” Where did we see this language previously?
17. Read John 18:28-32, Acts 12:1-3, 13:50, 14:2, 17:5-7, 18:12-13, 24:1-9, and 25:1-9. There were times when unbelieving Jews themselves persecuted believers, and there were times when Gentiles persecuted believers without involving unbelieving Jews. But what pattern do you see in the passages you just read?
18. Read Romans 2:28-29. What do you think is meant by “those who say they are Jews, and are not”?

## **LAODICEA**

19. Explain why complacency is spiritually disastrous.
20. Notice that the word “repent” is found in 5 of the messages to the seven churches. Which two messages do not include the word repent? Or we could ask, nothing negative was said about which two churches?
21. Noticing Revelation 2:9 and 3:17, what contrast do you see between the material circumstances of the church at Smyrna and the church at Laodicea? How might this be related to question number one above?

TO	To the angel of the church in <b>Ephesus</b> write:	And to the angel of the church in <b>Smyrna</b> write:	And to the angel of the church in <b>Pergamum</b> write:	And to the angel of the church in <b>Thyatira</b> write:	To the angel of the church in <b>Sardis</b> write:	And to the angel of the church in <b>Philadelphia</b> write:	To the angel of the church in <b>Laodicea</b> write:
FROM	The One who holds the seven stars in His right hand, the One who <b>walks among the seven golden lampstands</b> , says this:	The first and the last, <b>who was dead, and has come to life</b> , says this:	The One who has <b>the sharp two-edged sword</b> says this:	The Son of God, who <b>has eyes like a flame of fire</b> , and feet like burnished bronze, says this:	He who has the seven spirits of God and the <b>seven stars</b> , says this:	He who is holy, who is true, who has the key of David, <b>who opens and no one will shut</b> , and who shuts and no one opens, says this:	The Amen, the faithful and true Witness, the Origin of the creation of God, says this:
I KNOW	<b>I know</b> your deeds and your labor and perseverance, and that you cannot tolerate evil people, and you have put those who call themselves apostles to the test, and they are not, and you found them to be false; and you have perseverance and have endured on account of My name, and have not become weary.	<b>I know</b> your tribulation and your poverty (but you are rich), and the slander by those who say they are Jews, and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you will be tested, and you will have tribulation for ten days. <b>Be faithful until death</b> , and I will give you the crown of life.	<b>I know</b> where you dwell, where Satan's throne is; and you hold firmly to My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.	<b>I know</b> your deeds, and your love and faith, and service and perseverance, and that your deeds of late are greater than at first.	<b>I know</b> your deeds, that you have a name that you are alive	<b>I know</b> your deeds. Behold, <b>I have put before you an open door which no one can shut</b> , because you have a little power, and have followed My word, and have not denied My name. Behold, I will make those of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down before your feet, and make them know that I have loved you. Because you have kept My word of perseverance, I also will keep you from the hour of the testing, that hour which is about to come upon the whole world, to test those who live on the earth. I am coming quickly; hold firmly to what you have, so that no one will take your crown.	<b>I know</b> your deeds, that you are neither cold nor hot;
AGAINST YOU	<b>But I have this against you</b> , that you have left your first love.		<b>But I have a few things against you</b> , because you have some there who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit sexual immorality. So you too, have some who in the same way hold to the teaching of the Nicolaitans	<b>But I have this against you</b> , that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit sexual immorality and eat things sacrificed to idols.	and yet you are dead.		I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will vomit you out of My mouth. Because you say, "I am rich, and have become wealthy, and have no need of anything," and you do not know that you are wretched, miserable, poor, blind, and naked, I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself and the shame of your nakedness will not be revealed; and eye salve to apply to your eyes so that you may see.
REPENT	Therefore, remember from where you have fallen, and <b>repent</b> , and do the deeds you did at first; or else I am coming to you and I <b>will remove your lampstand</b> from its place—unless you repent. But you have this, that you hate the deeds of the Nicolaitans, which I also hate.		Therefore <b>repent</b> ; or else I am coming to you quickly, and <b>I will wage war against them with the sword of My mouth</b> .	I gave her time to <b>repent</b> , and she does not want to <b>repent</b> of her sexual immorality. Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they <b>repent</b> of her deeds. And I will kill her children with plague, and all the churches will know that <b>I am He who searches the minds and hearts</b> ; and I will give to each one of you according to your deeds. But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you. Nevertheless what you have, hold firmly until I come.	Be constantly alert, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. So remember what you have received and heard; and keep it, and <b>repent</b> . Then if you are not alert, I will come like a thief, and you will not know at what hour I will come to you. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.		Those whom I love, I rebuke and discipline; therefore be zealous and <b>repent</b> . Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.
EAR, HEAR	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who overcomes</b> , and the one who keeps My deeds until the end, I will give him authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are shattered, as I also have received authority from My Father; and I will give him the morning star.	<b>The one who overcomes</b> will be clothed the same way, in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and <b>before His angels</b> .	<b>The one who overcomes</b> , I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.	<b>The one who overcomes</b> , I will grant to him to sit with Me on My throne, as I also overcame and sat with My Father on His throne.
OVERCOME	<b>To the one who overcomes</b> , I will grant to eat from the tree of life, which is in the Paradise of God.	<b>The one who overcomes</b> will not be hurt by the second death	<b>To the one who overcomes</b> , I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows except the one who receives it.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.	<b>The one who has an ear</b> , let him hear what the Spirit says to the churches.

# Lesson 2: Chapters 4-5

**May 11, 2022**

Remember that Jesus told John that he was to write “the things which are” and “the things which shall come to pass hereafter” (Revelation 1:20).

## The things that are

Chapters 2 and 3 painted the picture of the circumstances of the seven churches as they were at the time John wrote. That picture included tribulation. Five of the seven churches were urged to “repent.” All were urged to “overcome.” All were assured of victory if they would persevere.

## The things that shall come to pass hereafter

Now in Chapter 4, John begins to see “the things which must come to pass hereafter.” Remember, these are things “shortly to come to pass” (Revelation 1:1), for “the time is at hand” (Revelation 1:3).

## Chapter 4

Chapter 4 begins with a picture of God on his throne, and then introduces a scroll which is opened by Jesus, who is pictured as a lamb having been sacrificed but now exalted. The description of the opening of the scroll and what is revealed as each portion becomes visible is found in chapters 6-11. In short, Judgments upon “those who dwell upon the earth” are revealed. (An important question: What is meant by the phrase, “those who dwell upon the earth”? See question 13b.) And finally, the victory of the kingdom of God over the kingdom of the world is realized.

1. Read Ezekiel 1, and then read Revelation 4:1-7. Then list the similarities between what Ezekiel saw and what John saw.
2. Notice the expression, “the likeness of the glory of the Lord” (Ezekiel 1: 28). The phrase “the glory of the Lord” is found 37 times in the NASB, but we are particularly interested in those instances when the “the glory of the LORD” appeared to someone such that someone saw “the glory of the LORD.”
  - a. In Exodus 16:7-10, we read about the Israelites’ complaint and the Lord’s provision of manna. “The glory of the LORD” appeared to whom?

- b. At Mt. Sinai, “the glory of the LORD” appeared to whom, and was like a “consuming fire? (Exodus 24:16-17)
- c. In Exodus 40:34-35, what did “the glory of the LORD” fill?
- d. When Aaron and his sons were consecrated, just before fire came out from the before the Lord and consumed the burnt offering, to whom did “the glory of the LORD” appear? (Leviticus 9:6, 23)
- e. When the people were about to stone Joshua and Caleb (and why?), to whom did “the glory of the LORD” appear? (Numbers 14:10)
- f. On the occasion of Korah’s rebellion, when he assembled all the people against Moses and Aaron, to whom did “the glory of the LORD” appear? And again, the next day when the congregation assembled against Moses and Aaron, to whom did “the glory of the LORD” appear? (Numbers 16:19, 42)
- g. When the people were complaining about the lack of water and other things in Numbers 20, to whom did “the glory of the LORD” appear? (Numbers 20:6)
- h. 1 Kings 8:11, 2 Chronicles 5:14, and 7:1-3 describe the priests’ inability to \_\_\_\_\_ on the occasion of the dedication of \_\_\_\_\_ because “the glory of the LORD” had filled \_\_\_\_\_.
- i. To whom did “the glory of the LORD” appear in Luke 2:9, and on what occasion?

3. Read Isaiah 6:1-2 and then read Revelation 4:8-9. List the similarities.

4. Also compare what Isaiah saw with what Ezekiel saw. Note in particular the number of wings mentioned in Ezekiel, Isaiah, and Revelation respectively. Should we suppose that what was seen as “the likeness of the glory of the Lord” was actually exactly, literally, what we will see when we see God? If it were, wouldn’t we expect that it would look the same every time? Or should we suppose there is symbolic significance to the various aspects of “the likeness of the Glory of the Lord,” but that the descriptions are not meant to tell us how God enthroned actually appears?

5. Do you have any ideas about what the various aspects of the description of the likeness of “the glory of the LORD” are intended to symbolize?
  
6. Just a little extra: Read Ezekiel 9:3, 10:1, 10:9-22, 11:22-23. Notice that this likeness of “the glory of the LORD” is a mobile throne, a chariot throne.
  
7. Ezekiel saw a magnificent vision of God on his throne just before he was told to \_\_\_\_\_ (Ezekiel 3:4,7-11)
  
8. Isaiah saw a vision of God just before on his throne just before he was told to \_\_\_\_\_ (Isaiah 6:9-10)
  
9. John sees the vision of God on his throne just before he is shown the contents of a \_\_\_\_\_ which tell of the judgments that are about to come on the world.

At first glance, the description in Revelation 4:1-9 seems marvelous and enigmatic and confounding. But to Christians who were thoroughly familiar with the Old Testament writings, do you see that this description would actually have felt familiar? Much of the symbolism in Revelation is like that. It seems very strange to us until we start recognizing that it is symbolism that has already been used in the OT. If we are familiar with the OT contexts, the symbolism brings to mind familiar ideas.

## Chapter 5

10. In whose hand was the scroll?
  
11. What prevented the scroll from being opened?
  
12. Draw a picture of a sealed scroll. Make sure your scroll has seven seals!

13. Jesus is the one who is worthy to open the scroll. In chapters 6-11, we will see the seven seals removed one by one, and as they are removed, coming judgments will be revealed. These are judgments on “those who dwell on the earth” (6:10, 8:13).

- a. In the message to which of the seven churches was there mention of “the hour of trial” that was about to come upon those who “dwell upon the earth”?
  
- b. Some form of the phrase “those who dwell upon the earth” is found eleven times in the book of Revelation. Check each of the following contexts and see if you can discern the significance of this phrase: 3:10, 6:10, 8:13, 11:10 (2x), 13:8, 13:12, 13:14 (2x), 17:12, 17:8. (NOTE: The NASB has “*those who live on the earth,*” and the NIV has “*the inhabitants of the earth.*”) It refers to what people?

# Lesson 3: Chapters 6-7

May 18, 2022

## Chapter 6

With the opening of each of the first four seals comes a horseman. These four horsemen bring to mind the four chariots of Zechariah 6:1-8. Those were drawn by red, black, white, and "dappled" (or "grizzled") teams respectively. They represented the 4 winds of heaven (6:5) and they appeased the Lord's wrath (Zechariah 6:8, NASB) by bringing the Lord's judgment against the land of the north, *i.e.*, Babylon. So also the horsemen of Revelation 6 bring the Lord's judgment against the new Babylon, *i.e.*, Rome.

### The first seal is opened (6:1-2)

The Lamb opens the first seal and one of the four living creatures says, "Come." The KJV and NKJV have the additional words, "and see," which make it seem as if John is being addressed. However, the manuscript evidence seems to weigh against the authenticity of the words "and see." Therefore, we understand the "Come" to be addressed to the rider upon the horse.

"A WHITE HORSE, AND HE THAT SAT THEREON..." (6:2) Some suppose the rider upon the white horse is Jesus Christ himself because in Revelation 19:11ff, Jesus does appear riding to victory on a white horse. However, assuming we are correct in understanding the "Come" to be addressed to the rider, and not to John, the horseman in 6:2 is a messenger who receives orders, just as the other riders do (6:3, 5, 7), and is thus seen to be a peer of the other horsemen. He comes forth to carry out a part of the scheme. Christ is the Lamb who is opening the seals and thereby executing the whole scheme.

The bow, the crown, and the conquering all point to military conquest. But who is the conqueror? Is it Rome? Or the enemies of Rome? The latter would be more parallel to the message of Zechariah 6, for there, Babylon is brought down by God through the agency of other armies, namely, the Medes and the Persians. So here in Rev. 6:2 also, we would expect this conqueror to be one of God's agents in bringing about the fall of the new Babylon, *i.e.*, Rome.

However, the picture we see as the seals are opened is not of one devastating blow, but of a series of events which culminate in the fall of the "kingdom of the world."

## **The second seal is opened (6:3-4)**

“A RED HORSE” When the Moabites saw water this color, they thought it was blood (2 Ki. 3:22-23). The other side of the conquest which the first horse symbolized by the second.

## **The third seal is opened (6:5-6)**

6:5 “A BALANCE IN HIS HAND” Such a balance would be used for measuring out the proper amount of food to be sold (Proverbs 16:11, Ezekiel 45:10).

6:6 “A MEASURE OF WHEAT FOR A SHILLING” Most modern translations render this, “*a quart of wheat for a denarius.*” The measure (*choenix*) here referred to was “almost equivalent to a quart; a *choenix* of grain was a daily ration for one man” - (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Bauer, Arndt, Gingrich, & Danker). A denarius represented the daily earnings of a common laborer (Matthew 20:2).

“THREE MEASURES OF BARLEY FOR A SHILLING” Most modern translations render this, “*three quarts of barley.*”

These prices were high, but they represent conditions far more tolerable than such as might exist during a severe famine due to siege. See, for example, 2 Kings 6:25. While food would be scarce and prices high, the Lord ensures that the staples are not entirely out of reach.

THE OIL AND THE WINE HURT THOU NOT These are not representative of luxuries which were beyond the common man's reach even in times of plenty, as many commentators suppose. Although wine was indeed highly valued (Proverbs 21:17, Hosea 2:8), so also were bread and water (Hosea 2:5). Oil and wine are to be taken with the wheat and barley as examples of staples (cf. Exodus 29:38-40). These are the common blessings which come forth from the earth (Psalm 104:14-15). The key to Revelation 6:6 is in seeing God's blessing as being associated with an abundance of these things (Psalm 104:14-25, Deuteronomy. 7:13, Hosea 2:8, 21), and conversely, God's judgment as being associated with the removal of these things (Micah 6:15, Deuteronomy. 28:38-40, Joel 1:9-11). In that the oil and wine were not hurt, and the grain was available, although scarce, the point seems to be that in one more realm, God would bring about hardship, but not yet devastating hardship. His hand is partially stayed.

## **The fourth seal is opened (6:7-8)**

“HE THAT SAT UPON HIM, HIS NAME WAS DEATH; AND HADES FOLLOWED AFTER HIM” The rider of the fourth horse brings further distress. Hades (corresponding to the Hebrew Sheol) is the hopeless plight of mortal man (Psalm 89:48, Isaiah 14:9-10). But the hope of the saints has

always been deliverance from Hades (Psalm 16:10, 49:15); and in Christ, who has the keys of Death and Hades (Revelation 1:18), the saints' hope is realized (Acts 2:27, 31, Matthew 16:18, I Corinthians 15:22-23).

“AUTHORITY OVER THE FOURTH PART OF THE EARTH” Though the fourth horseman's authority, or power, is limited, as was the case with the third horseman, it is nonetheless extensive.

“TO KILL WITH SWORD, AND WITH FAMINE, AND WITH DEATH, AND BY THE WILD BEASTS ON THE EARTH” These are the Lord's "four sore judgments" (Ezekiel 14:21). The "death" in Revelation 6:8b = "pestilence" in Ezekiel 14:21. "Death" appears in Revelation 6:8 rather than "pestilence" on the basis of the Septuagint. (Cf. Leviticus 26:25, Jeremiah 21:6-7, Ezekiel 5:12, 19:5, 33:27, & 34:28).

The four horsemen have made their appearance bringing limited judgments upon the earth, and yet no judgment has yet come such as was prophesied in Daniel 7:11-14, 26-27. Hence, the saints who have been slain cry out for judgment to be rendered.

## QUESTIONS

### 1. Match the seals on the left with the words on the right

- |              |                       |
|--------------|-----------------------|
| ___ 1st seal | a. death              |
| ___ 2nd seal | b. conquering         |
| ___ 3rd seal | c. peace is destroyed |
| ___ 4th seal | d. scarcity           |

2. Is there anything that requires us to view these judgments taking place sequentially in history? In other words, could they be describing conditions that overlapped one another chronologically?

3. What phrases do you see in Revelation 6:1-8 that suggest this is a description of judgments to come but not final, universal judgment?

## **The fifth seal is opened (6:9-11)**

6:9 “UNDERNEATH THE ALTAR” In the Old Testament, the blood of a sacrificed bull was poured out at the base of the altar (Exodus 29:12, Leviticus 4:7). So the blood of these saints, who have been slain, cries out from underneath the altar (Compare Genesis 4:10, Job 16:18, 2 Samuel 21:1-6). You could say they have given their lives as sacrifices to God.

“SLAIN FOR THE WORD OF GOD, AND FOR THE TESTIMONY” Compare what John said concerning the reason for his presence on Patmos (Revelation 1:9).

6:10 “HOW LONG.. DOST THOU NOT JUDGE AND AVENGE OUR BLOOD” Compare Revelation 18:20, Daniel 7:26-27, Psalm 58:10-11.

6:11 “WHO SHOULD BE KILLED EVEN AS THEY WERE” There is yet more persecution to come before the saints are vindicated.

### **QUESTIONS**

- 4. Mention again the evidences of persecution that we saw in the first two chapters of Revelation.**
- 5. What did the Lord exhort the saints at Smyrna to do in Revelation 2:10?**
- 6. For what are saints who have already been killed crying out?**

## **The sixth seal is opened (6:9-11)**

6:12 Much of the imagery is patterned after Matthew 24:1-31. Although the phrase "Day of the Lord" is not found there, Matthew 24 is itself patterned after the descriptions of the Days of the Lord found in Ezekiel 30, 32, Isaiah 13, Joel 2, and Zephaniah 1.

“GREAT EARTHQUAKE” Compare Matthew 24:7.

“SUN BECAME BLACK” Compare Matthew 24:29, Isaiah 13:10, Ezekiel 32:7.

“MOON BECAME AS BLOOD” Compare Matthew 24:29, Isaiah 13:10, Ezekiel 32:7.

6:13 “STARS OF THE HEAVEN FELL” Compare Matthew 24:29, Isaiah 13:10, Ezekiel 32:7.

6:14 "HEAVEN WAS REMOVED AS A SCROLL WHEN IT IS ROLLED UP" Compare Isaiah 34:4.

6:15 "HID THEMSELVES IN CAVES AND THE ROCKS OF THE MOUNTAINS" Compare Isaiah 2:19-21

6:17 "THE GREAT DAY" Compare Joel 2:11, 31, Zephaniah 1:14. It would be a day of wrath (Revelation. 6:16; compare Zephaniah 1:15) upon the unrighteous.

"IS COME" *i.e.*, it is imminent. However, before the 7th seal can be opened and the consummation of the great day of the Lord be accomplished, the saints who are yet upon the earth must be sealed to protect them from what is about to come.

## QUESTIONS

7. How many verses were devoted to what was seen when...

- a. ...the 1<sup>st</sup> seal was opened?
- b. ...the 2<sup>nd</sup> seal was opened?
- c. ...the 3<sup>rd</sup> seal was opened?
- d. ...the 4<sup>th</sup> seal was opened?
- e. ...the 5<sup>th</sup> seal was opened?
- f. ...the 6<sup>th</sup> seal was opened?

8. In the *description* of these judgments, do you see a sense of increasing severity? Do you see a sense of building to a climax?

## Chapter 7

We have seen seven seals opened. There is only one more. But before that last seal is opened, there is a pause.

## QUESTIONS

9. What is about to be unleashed upon the earth?

10. Four angels are doing what until the servants of God are sealed?

11. Read Ezekiel 9 where the prophet Ezekiel sees a vision in anticipation of the then coming judgment of God upon Jerusalem. What similarity do you see between that passage and Revelation 7?

12. Can you think of another time in history when God brought a series of judgments upon some nation, but before the final judgment in the series, God did something to protect his people?

# Lesson 4: Chapters 8-11

## “The Seventh Seal”

**May 25, 2022**

1. When the Seventh Seal is opened, there are a series of seven trumpet sounds is revealed. Notice that each of the last three of these trumpet sounds is also designated as a “\_\_\_\_\_” (Revelation 8:13)
2. Prior to the opening of the seventh seal, John has not only seen marvelous things, but he has also heard great sounds. See 4:5,8,11; 5:12,13; 6:1,3,5,7,10; 7:10,12. But now, after the seventh seal is opened, before the first trumpet sounds, what occurs for about a half hour? Any idea what the significance of this is?
3. Here in Revelation 8:3, as in Revelation 5:8, incense is associated with the prayers of the saints. Even in the OT, David associated incense with prayer (Psalm 141:2). This is another example of an OT element of worship involving something tangible, but representing something spiritual. In John's visions, the paraphernalia of OT worship once again serves the same purpose. Given what we read in chapters 1 through 3, what might have been the prayer requests coming from the saints?
4. As each of the first four trumpets sound, what portion of the trees, ships at sea, rivers, sun moon and stars, etc. are destroyed or made bitter? What portion of the sun, moon, and stars was darkened? Is this describing the end of the world?
5. It is not easy to find passages in the book of Revelation where there is no allusion to something in the OT. In Jeremiah 51:24-25 and Jeremiah 51:42, what imagery is used regarding God’s judgment upon Babylon that is reused in Revelation 8?
6. Read Isaiah 14:12-14, what imagery is used that is reused in Revelation 8?
  - a. Backing up to Isaiah 14:4ff, of whom was this imagery used in Isaiah 14?

# Lesson 5: Chapter 12

June 8, 2022

Compare the text of Revelation 12:1-6 (below left) with that of Revelation 12:7-14 (below right). Draw lines connecting the numbered and underlined phrases on the left with the corresponding underlined phrases on the right. Explain the first and fourth correspondences.

## Revelation 12:1-6

<sup>1</sup> A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; <sup>2</sup> and she was pregnant and she cried out, being in labor and in pain to give birth.

<sup>3</sup> Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven crowns. <sup>4</sup> And his tail swept away a third of the stars of heaven and hurled them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her Child.

<sup>5</sup> And she gave birth to a Son, a male, who is going to rule all the nations with a rod of iron; and **① her Child was caught up to God and to His throne.**

<sup>6</sup> Then **② the woman fled into the wilderness** where she had a place prepared by God, so that there **③ she would be nourished** for **④ 1,260 days.**

## Revelation 12:7-14

<sup>7</sup> And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, <sup>8</sup> and they did not prevail, and there was no longer a place found for them in heaven. <sup>9</sup> And the **① great dragon was thrown down,** the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him....

<sup>13</sup> And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male Child. <sup>14</sup> But the two wings of the great eagle were given to the woman, so that **② she could fly into the wilderness to her place,** where she was **③ nourished** for **④ a time, times, and half a time,** away from the presence of the serpent.

The point of the previous exercise was to help you see that the events described in Revelation 12:1-6 correspond to the events described in Revelation 12:7-17. It is the same series of events told twice, once from an earthly perspective and once from a heavenly perspective. Now let's dive into the events themselves.

**Read Micah 4:6-5:5a.**

1. Micah prophesied more than 100 years before Judah was conquered by the Babylonians and carried into captivity, and more than 700 years before Jesus was born. But in **4:6-8**, the prophet is looking far into a future beyond the Babylonian captivity and **sees what sort of future?**
2. In verse 9, however, he anticipates a problem that could seem to forestall or even prevent that future from coming. **What is that problem?** (If you care to do so, in 2 Kings 24:8-25:7 you can read about how that problem came to be.)
3. In the last part of Micah 4:9 and the first part of Micah 4:10, what is the figure that Micah used to describe the difficulties through which the nation would go before they would get a new king?
4. What is the literal description of those difficulties? (See the last part of Micah 4:10.)
5. When the new king would eventually come, he would come from where? (Micah 5:2)
6. However, though this king would be coming in the future, he was actually from when? (Micah 5:2)
7. Notice how the text in Micah 5:2-3 is connected to the text in Micah 4:9-10. What phrase in Micah 5:3 clearly establishes this connection?
8. According to Micah 5:4-5a, what would this new king do and what would he be?

9. Write a brief paragraph summarizing Micah 4:6-5:5a.

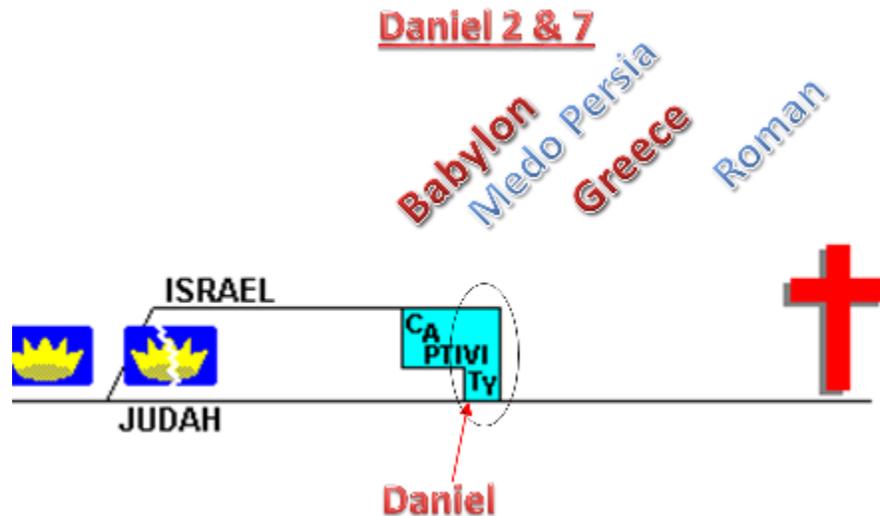
### **Revelation 12:1-6**

10. Now it should be easy to understand Revelation 12:1-6. First, notice that this passage is about a child to be born who will do what? (Revelation 12:5)
11. In regard to the language, “rule all the nations with a rod of iron,” see Psalm 2:8-9. Read that whole Psalm, see it quoted in Acts 4:23-28, and explain who is in view? Who will rule? What word is used of him in both Psalm 2:2 and Acts 4:26? (See also Acts 4:27.) What title is he given in Psalm 2:6?
12. Notice Revelation 12:2. Does this remind you of an Old Testament passage?
13. I hope it is obvious that we are trying to emphasize the Old Testament background that is the key to understanding the Book of Revelation. Do you think someone who was thoroughly familiar with the prophecy of Micah and with Psalm 2 would have found it easy to understand Revelation 12:1-6?
14. Who was “like a woman” in Micah 4:9?
15. Who was to go to Babylon?
16. So then, who was to bring the new King into the world? Or to ask the question another way, who is represented by the “woman” whom John sees in Revelation 12:1?
17. How many stars does she have in her crown? How is this a clue concerning her identity?

18. Remember though, in Revelation 7:4-8, the twelve tribes constituted the \_\_\_\_\_ of our \_\_\_\_\_ (Revelation 7:3). So what would be a good way to explain the identity of the “woman” in Revelation 12:1? (See again, Romans 2:28-29, 9:6-8, 11:25-26, Galatians 3:29, 6:15.)
19. Whom does the dragon represent?
20. What is he waiting to do?
21. Can you think of events in the life of Jesus that would be examples of the dragon’s effort to “devour” Him?
22. According to Revelation 12:5, why was the dragon unsuccessful? Notice that in the first telling of these events (Revelation 12:1-6), the child is caught up to victory, “unto his throne.” By way of contrast, in the second telling (Revelation 12:7ff), what happens to the dragon?
- How do Colossians 2:15 and Hebrews 2:14-15 help us understand the connection between the child being caught up and the dragon being cast down?
23. Let’s think about the “when.” When do these events take place? For example, is this passage talking about a fall Satan suffered before creation, or is this passage talking about something that will happen in our future?
- Look at Revelation 12:10, and what comes as a result the dragon being cast down? The answer is, “the \_\_\_\_\_ and the \_\_\_\_\_ and the \_\_\_\_\_ and the \_\_\_\_\_ of his Christ.”
  - Again, the dragon has been cast down to where? (Revelation 12:9, 12, 13)
  - What does he do there? (Revelation 12:13, 17)
  - How is the description of what the dragon is doing as described in Revelation 12:13-17 related to the early chapters of Revelation, specifically, 1:9, 2:9-10 (**especially 2:10!**) and 2:13?
  - What other things do you see in Revelation 2-3 that are related to the dragon making “war with the rest of her seed” (Revelation 12:17)?

# Lesson 6: Chapter 13

June 30, 2022



## Daniel 7

### 4 Beasts out of the sea

Lion  
Bear  
Leopard  
4th

7:8 "uttering great boasts"

7:25 "speak out against the Most High"

7:21 "waging war with the saints  
and overpowering them"

7:25 "given into his hand for a  
time, times, and half a time"

## Revelation 13

### 1 beast out of the sea

Leopard  
Bear  
Lion

13:5 "mouth speaking... great  
things and blasphemies"

13:6 "blasphemies against God"

13:21 "waging war with the saints  
and to overcome them"

13:5 "to continue 42 months"

An illustration showing why it makes sense to think of Rome as a composite of the preceding empires: "...Italian art abandoned its native quality and styles and, with one exception, surrendered to Greek artists, themes, and forms. Greek sculptors, painters, and architects, following the line of greatest gold, migrated to Rome and slowly Hellenized the capital of their conquerors. Rich Romans began to build their mansions in the Greek manner around an open court, and to adorn them with Greek columns, statuary, paintings, and furniture." Will Durant, THE STORY OF CIVILIZATION, Vol. III, CAESAR AND CHRIST, p. 92

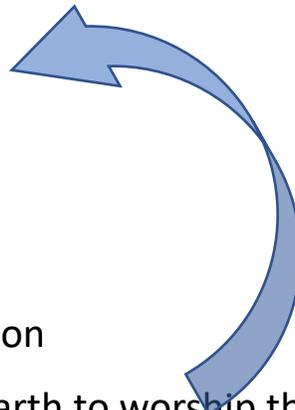
1. Why would the order of the beasts be reversed in Rev. 13:2?
2. Why would all four beasts of Dan. 7 be combined into one in Rev. 13:2? (Cf. Dan. 7:12, 2:34-35)
3. Are the 4th beast of Daniel 7 and the beast of Revelation 13:1-10 to be understood as representing the same thing?
4. 13:11-12 What is the appearance and function of the 2nd beast in Rev. 13?
5. 13:13-14 How did the second beast deceive men? (Cf. 2 Thess. 2:9-12, Ac. 8:9-10, 19:19)

## **1<sup>st</sup> beast out of the sea**

Leopard + Bear + Lion

## **2<sup>nd</sup> beast out of the earth**

- Horns like lamb, spake as a dragon
- Makes them that dwell on the earth to worship the 1<sup>st</sup> beast
- Makes them that dwell on the earth to make an image to the 1<sup>st</sup> beast
- Worship the image or be killed



6. 13:15 What was the penalty for refusing to worship the image of the first beast?
7. 13:16-17 What was put on men's hands and foreheads?
8. Is this to be understood literally or figuratively? (Cf. Rev. 7:3, 14:1)
9. What could not be done without the mark?

# Lesson 7: Chapters 14-16

**July 6, 2022**

In this lesson, our goal is to see the big ideas in chapters 14-16.

Overview:

God's people (the 144,000) sing before the throne of God. An angel proclaims with a great voice, "Fear God and give him glory, for his judgment is come."

This should remind us of Revelation 10:6, where after 7 seals had been opened and 6 of the 7 trumpets revealed at the opening of the 7<sup>th</sup> seal had sounded, an angel said, "there shall be delay no longer." That was just before the climactic conclusion of the first telling of these things (chapters 4-11). Now in the second telling (chapters 12-19), we have arrived quickly on the threshold of the conclusion.

A second angel announces, "Fallen, fallen is Babylon the Great" (14:8). Compare the language here with Luke 10:18. When Jesus said, "I saw Satan fallen as lightning," had Satan's fall already been accomplished? No, Jesus was seeing what was about to be accomplished, and spoke of it as having been accomplished. So here in Revelation 14:8, John sees an angel declaring, "Fallen is Babylon the Great," which is what is about to be accomplished.

Remember that Babylon, representing Rome, is the beast. A third angel makes a pronouncement to the effect that those who worship the beast will share the fate of the beast (14:9-11).

## Questions:

1. Notice the phrase in Revelation 14:4, “purchased...to be firstfruits unto God and unto the Lamb.” Who are the firstfruits according to James 1:18? Who is purchased according to Acts 20:28, 1 Corinthians 6:20?
2. Why are God’s people described as virgins in Revelation 14:4?
3. What does this mean: “...made all the nation to drink of the wine of the wrath of her fornication”? Look ahead at Revelation 18:9-19 and then see Revelation 14:14-20. (I think you’ll see that in one of those passages, the motivation of the world to go along with the beast is made clear, and in the other of those passages, you’ll see that “drink of the wine of wrath” is a phrase that refers to sharing in being subject to the wrath of God’s judgment. HINT: I may have just answered the question. But be prepared to explain the answer.)
4. In chapter 15-16, there are seven angels each having a bowl full of the wrath of God (15:7). Each angel in succession pours out his bowl. Your assignment: As each bowl is poured out, find something in common with the corresponding events associated with the seven trumpets in Revelation 8:7-21. (I’ll do the 2<sup>nd</sup> one for you just to help you see what you’re looking for.)

	<b>7 trumpets</b>	<b>7 bowls</b>
<b>1<sup>st</sup></b>	8:7	16:2
<b>2<sup>nd</sup></b>	8:8-9 <i>Sea became as blood, creatures of the sea died</i>	16:3 <i>Sea became as blood, creatures of the sea died</i>
<b>3<sup>rd</sup></b>	8:10-11	16:4-7
<b>4<sup>th</sup></b>	8:12	16:8-9
<b>5<sup>th</sup></b>	9:1-12	16:10-11
<b>6<sup>th</sup></b>	9:13-11:14	16:12-16
<b>7<sup>th</sup></b>	11:15-19	16:17-21