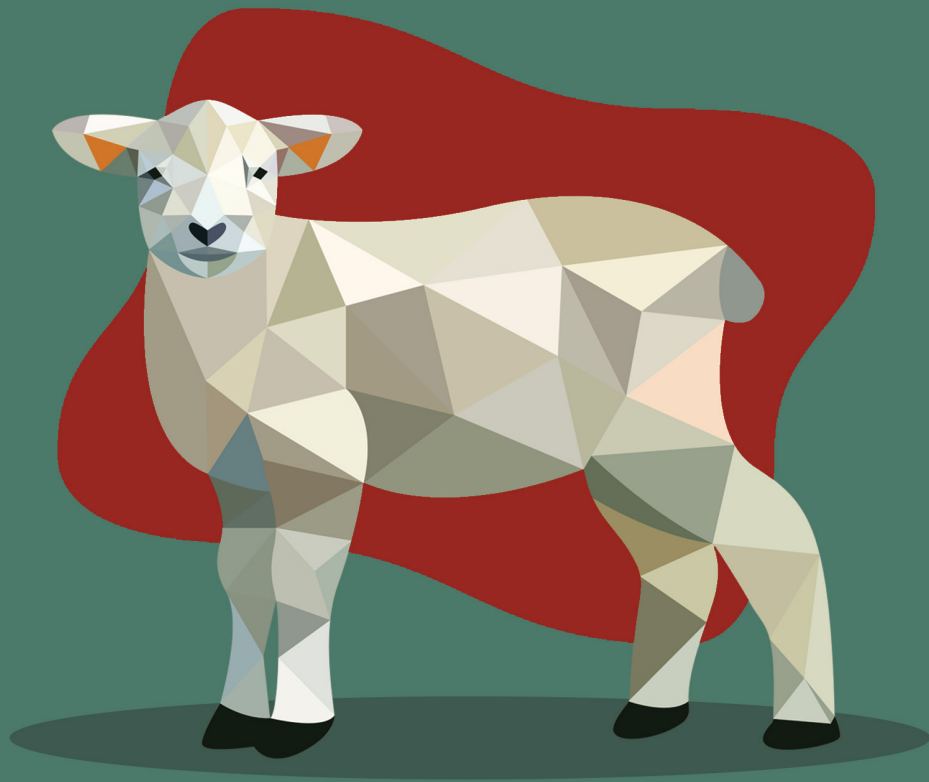


REVELATION



THE VICTORY OF THE LAMB

REVELATION

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WELCOME

Welcome to the study of Revelation! This text has raised questions, been the source of many movies and books, and even caused a great deal of arguments over the past several centuries. Revelation tends to be a book most Christians avoid due to its often confusing, intense imagery and metaphors. Many of us may even approach this study with some fear and trepidation. However, as we enter the pages and story of Revelation, we can trust the faithfulness of the Holy Spirit to guide us and be our great helper.

Scholars are divided regarding the authorship of Revelation. Some believe it was written by John the apostle. Others do not think it was written by that particular John, but rather a follower of Jesus who was exiled to the island of Patmos due to his Christian faith. Scholars are also divided on the dating of the text with some placing it as early as 41 A.D and others dating it as late as 115 A.D. While on Patmos, John receives a vision from Jesus where he is shown incredible images and characters. This vision is what is referred to as an “apocalypse. The word “apocalypse” is widely misunderstood in English. Contrary to our understanding, it does not mean the end of the world. There is no catastrophic connotation associated with an apocalypse.

Apocalypse is a Greek word meaning “to uncover or reveal”. In the case of Revelation, John is watching an apocalypse, or an unveiling, of how things really are on both the earth and in heaven. The curtain is pulled back and he sees a vision of cosmic conflict and God’s plan for all things. In other words, the book of Revelation is John’s telling of various things that were “apocalypsed” to him about the true nature of the world.

Revelation contains some of the most well-known and often intimidating images and characters in the Bible. Here we will encounter the dragon, several beasts, the infamous 666 number, the highly debated millennium, and a host of other strange images. As we study, we will begin to see that many of these images and characters have been blown out of proportion and placed on a pedestal that Revelation does not support. So, we can all take a deep breath and trust in our faithful God to journey alongside us as we study the Scriptures.

This study walks methodically through each chapter of Revelation. You will have five days of curriculum each week. The first day invites you to read through the text for that week and spend time reviewing the memory verse for the section you are currently studying. As you re-read the text on the second, third, and fourth days, you will be presented with questions to guide you deeper into Revelation and its role within the entire canon of Scripture.

The fifth day of each week is designated for the spiritual practice of *lectio divina*, which means “divine reading”. You will be invited to read a selected passage of Scripture that corresponds to your study from that week. You will read the passage (just a few verses) three separate times and meditate on it, using a series of guiding questions after each reading.

May our God use this study to expand your faith, knowledge, and ultimately your love for Him and His people as you participate in His Kingdom here on Earth! Let’s see what is “apocalypsed” to us as we journey together through Revelation!

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I | INITIAL VISION OF REIGNING LORD & LETTERS TO THE SEVEN CHURCHES

REVELATION 1-3

The first three chapters of Revelation set up the purpose of the book. John tells us he is writing the revelation (or “apocalypse”) he received from Jesus Christ. Here John is sharing a vision and message regarding God’s actions in the world and how Christians should respond to God’s plan for all things.

Revelation 2-3 is a record of individual messages to seven local churches. These messages contain encouragements, challenges, rebukes, and promises from Jesus Himself. Even though these messages were intended for different audiences, they still contain helpful and correcting information for us today. Throughout Revelation there is a strong call to perseverance and endurance in the face of suffering. Even as these first chapters unfold, we will begin to see the importance of continued faithfulness in the lives of Christians.

MEMORY VERSE | REVELATION 1:17b-18 (NIV)

“...Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.”

1

What sort of book is Revelation? In some ways, it is difficult to categorize this large, unwieldy text. The first chapter contains several literary styles used by the author to set the stage for what is to come. Here we are introduced to the author, the original audience, the purpose of the book, and a few of the main characters. As we enter into this study, may we be encouraged by Jesus' words in Revelation 1:17, where He tells John, "Do not be afraid." Chapter 1 places us right in the middle of the greatest story ever told! There is much to learn and an invitation to know our God even more as we enter into the narrative.

I.I

READ REVELATION 1:1-20

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 1:17b-18. Write it below.

I.2

READ REVELATION 1:1-20

1. According to Revelation 1:1, whose revelation is the book providing?

2. Re-read Revelation 1:3. What three things are we, as the people studying the book, to do?

3. Who is the book written to, according to Revelation 1:4?

4. How is Jesus described in Revelation 1:5?

5. In Revelation 1:5-7, how are followers of Christ described?

I.3

1. The book of Revelation receives its title from the first verse of the first chapter. The whole book is the revelation of Jesus Christ so His followers can be aware of several important topics and concepts. It also provides His followers with information on how to live in this volatile world. Read Galatians 1:11-12 and Ephesians 1:17. Who gives the ultimate, true revelation in these passages?
2. Revelation 1:3 takes us through a progressive list of what will take place in our lives as we encounter this book. We are told to read it aloud, to hear it, and to keep what is written. In the Hebrew language of the Old Testament and in Jewish thought at the time of Revelation's composition, the concept of "hearing" meant more than a simple auditory experience. Instead, the idea of hearing carried the understanding that what was heard would be kept and obeyed. Read Deuteronomy 6:1-9 and James 1:19-22. In your own words, summarize these passages. Where do you see the concept of hearing and obeying?

3. Throughout Revelation we will see the phrase “Son of Man” several times. This is a title initially used in the Old Testament by individuals like Ezekiel and Daniel. Initially, the term was used to describe a human called to do God’s will. Over time, as the story of Israel grew, the term came to symbolize the entire nation of Israel as a personified character who endured hardship and oppression as they waited for God to vindicate them. In the New Testament Jesus adopts the title “Son of Man” for Himself as He identifies with Israel and saves them by succeeding where they failed. He uses the term thirty-two times in Matthew, fourteen times in Mark, and twenty-six times in Luke.

A. Read Ezekiel 2:1-8. How is the term “Son of Man” used in this passage?

B. Read Daniel 7:13-14. How is the term “Son of Man” used in this passage?

C. Read Mark 2:1-12 and Mark 8:31-33. How is the term “Son of Man” used in these passages?

I.4

READ REVELATION 1:1-20

In Revelation 1:9 John describes himself as a companion in suffering and tribulation (your translation may have a different word). John was writing this text while being exiled on the island of Patmos due to his proclamation that Jesus was the true, ultimate King. Multiple places in the Scriptures remind us how the Christian life is often one marked by suffering and hardship as we attempt to follow Christ in a world hostile to His gospel. Read John 16:32-33; Romans 5:1-5; and 1 Thessalonians 1:4-6. What do these passages say about suffering and hardship? John calls himself a companion with his reader's suffering. How could you be a companion to others in their suffering? Spend some time praying and asking God to reveal how you can apply this concept to your life this week.

I.5

LECTIO DIVINA

LECTIO DIVINA : ZECHARIAH 1:1-6

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 1:1-20

2

Revelation 2-3 contain the message of Jesus to the seven churches referenced in Chapter 1. If your Bible has the words of Jesus in red, you will see how this chapter is nothing but the direct words of Jesus to His people. As we read about these churches, we will see how, despite each of them having received the exact same gospel, what they did with it and how they allowed it to impact their lives varied greatly. There are several calls to action for us in these verses as we consider what Jesus might say to our churches today.

2.I

READ REVELATION 2:1-3:22

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 1:17b-18. Write it below.

2.2

READ REVELATION 2:1-3:22

1. What seven churches receive unique messages in these two chapters?

2. What does Jesus hold against the first church according to Revelation 2:4-5?

3. What is the church in Sardis to do according to Revelation 3:2-3?

4. Make a list of all that occurs in Revelation 3:12.

5. What is repeated in Revelation 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; and 3:22?

2.3

1. In Revelation 2:6; 2:14-15; and 2:20 we are introduced to some strange names. We encounter the Nicolaitans, Balaam, and Jezebel. There is a consensus among most scholars that these names are employed as rhetorical devices rather than referring to specific individuals. In the sections to the churches at Ephesus and Pergamum, the term “Nicolaitans” is used. This term most likely means “Conqueror of the People” and represented a sect that was hostile to Christianity. The church at Ephesus also received a letter from Paul where they are instructed on how to address such evil in their midst. Read Ephesians 6:10-18. How are we, according to these verses, to address evil around us in the world?
2. The letter to the church in Smyrna contains a powerful image of Jesus. In Revelation 2:8 Jesus self-identifies as the first and last, who died and came to life. Each of the seven churches faced their own unique situations. They were ruled by Rome, often faced persecution, and were surrounded by other religions, temples, and cults. Re-read Revelation 1:8 along with Isaiah 44:6-11. How do you think this imagery of Jesus as the first and last would have empowered them? Why do you think Jesus’ resurrection is mentioned here as well?

2.4

READ REVELATION 2:1-3:22

Ephesus was one of the five largest cities in the Roman Empire at the time of Revelation's composition. It was also an epicenter for the imperial cult. As we progress in Revelation, we will learn more about how the Roman leaders and kings (Caesars) were revered and worshipped as gods by what scholars and historians call the "imperial cult." Temples, statues, and other structures were erected in these men's honor so people throughout the Roman Empire could worship them. Ephesus housed a temple dedicated to the Flavians who ruled the Roman Empire during the first century A.D. Those in Ephesus faced challenges that arose from their refusal to deify Roman rulers. Their proclamation of Jesus as the one true King would have regularly placed them in difficult, dangerous situations. Re-read Revelation 2:2-3. Equipped with the information above, what stands out to you from these verses? Is there a call to action for you?

2.5

LECTIO DIVINA

LECTIO DIVINA : JOHN 17:20-26

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.



2 | CENTRAL VISION OF GOD & THE LAMB

REVELATION 4-5

This section of Revelation offers the centering vision of the entire book. Here we are introduced more fully to the One on the throne and to the Lamb. John uses vivid imagery to describe the indescribable—God’s presence. There is worship occurring around the throne and we hear the familiar refrain of, “Holy, holy, holy!” The Lamb is the central figure for much of Revelation. It is through this small, slain creature that God’s plans and purposes will come to pass. As we will see in Revelation 5, the Lamb is the only One who is worthy to take the scroll and receive the worship of those in the throne room of Heaven. From this throne, God will hear the cries and prayers of His people, enact His holy judgment, and provide the healing and restoration of all things.

Worship is the only proper response we can offer when we see God clearly. This theme will continue throughout Revelation as we begin to see more and more of the Lamb’s victory unfold.

MEMORY VERSE | REVELATION 5:13 (NIV)

“Then I heard every creature in heaven and on the earth and under the earth and on the sea, and all that is in them, saying: ‘To him who sits on the throne and to the Lamb be praise and honor and glory and power for ever and ever!’”

3

Chapter 4 turns to a vision of God's throne room in Heaven. Here we begin to see some of the famous images from Revelation, such as twenty-four elders, multiple winged creatures, flashing lights, and continual worship around the throne. If there is one constant throughout Revelation, it is worship. We will see multiple individuals, entities, and nations fall before the throne in worship as the book progresses.

There has been wide speculation and discussion surrounding the twenty-four elders who first appear in Revelation 4. Some scholars think they represent a Judeo-Christian counterpart to the gods worshipped by Babylon. Others believe they are symbolic of the twenty-four appointed ministers in the Aaronic priesthood (1 Chronicles 24:7-18). Some think they are representative of the complete, whole church as a combination of twelve tribes from the Old Testament and twelve apostles from the New Testament. After considering these suggestions, it is interesting to note the number in question corresponds to the number of servants, bodyguards, and other types of attendants employed by emperors at the time Revelation was penned. Just like the twenty-four elders appear in white, so, too, did pagan priests and worshippers. Elders of Roman cities were also known to dress in white with gold crowns that they would cast down as they bowed before prominent Roman rulers visiting their cities. Could it be that John is subverting the common understanding of the number twenty-four and using it to show ultimate worship to the one true King rather than Rome?

In our chapter this week, we receive a beautiful, moving depiction of the throne room of the all-powerful, supreme God of the Universe.

3.1

READ REVELATION 4:1-11

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 5:13. Write it below.

3.2

READ REVELATION 4:I-II

1. What depiction is offered of the person on the throne in Revelation 4:3?
2. What four creatures are seen around the throne?
3. What do the creatures in Revelation 4 repeat day and night?
4. What do the twenty-four elders say when they fall down before the throne?

1. Revelation makes frequent use of Old Testament symbols. We can see this in Revelation 4:5, where we encounter the power emanating from God's throne and (again) see the seven-wicked lamp stand. This type of powerful language and imagery goes all the way back to the Old Testament, where Israel encountered God at Mt. Sinai.

A. Read Exodus 19:10-19. What similarities do you see between these verses and what you have read in Revelation 4?

B. The seven lamps of fire may be understood not as seven separate lamps, but rather as one lamp with seven burning wicks. We are told these seven burning lamps represent the seven-fold spirit of God. The text is not saying there are seven Holy Spirits. It is, instead, a symbolic depiction of the Holy Spirit. Read Zechariah 4:1-10; Matthew 3:11; and Acts 2:1-3. How do you see fire and the Spirit in these verses?

2. While there are several strange images in Revelation, the four living creatures in Revelation 4 are certainly some of the strangest. Similar imagery can be found in the books of Ezekiel and Daniel. Most scholars agree the diversity represented by these creatures (lion, ox, man, eagle) is symbolic of the various forms of life found in God's creation. Their multiple eyes indicated they are aware and alert as they represent a wholistic picture of the created world. All of creation, through the symbolism of these creatures, is seen to be around God's throne offering constant worship.

A. Read Isaiah 6:1-4. What similarities do you see between these passages?

B. Read Romans 8:19-23. How is creation depicted here? How does this impact your understanding of Revelation 4?

3. It is worth noting how the elders specifically praise God in Revelation 4:11. God is worshipped in this context because God created all things. Throughout history there have been many suggestions in the forms of various teachings, religious expressions, and heresies saying God is not concerned with the material, physical world, but that, instead, God is only concerned with spiritual things. Verses like Revelation 4:11 demonstrate how God is deeply involved in God's creation. God is not far away, only concerned with spiritual things. Instead, God cares about creation and is on a mission to heal and restore all things. Read Psalm 145:8-9; Matthew 10:29; and John 1:3. In your own words, explain how these three passages expound on God's care and direct involvement in His physical creation.

3.4

READ REVELATION 4:1-11

Let us remember (as we will throughout this entire study) how John was writing Revelation during the time of Roman rule. The imperial cult was strong and demanded the allegiance of Roman citizens. In Rome, it was even common for the emperors to be referred to as “god”. Those who wished to be viewed in a favorable light by the Roman powers would often go a step further and refer to the emperors as “lord and god”. This title is reclaimed by John in Revelation 4:11 in the worship of the one true Lord and God. Throughout Revelation we will continue to see John subvert Rome and use its own imperialistic language against it in order to build a case for the worship of the rightful King. Read John 20:24-28. How does Thomas’ confession mirror John’s language? Is there a place in your life where you are struggling with doubt? Consider what comes to mind and spend some time in prayer confessing who the true Lord and God is in your life.

3.5

LECTIO DIVINA

LECTIO DIVINA : ISAIAH 53:1-6

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 4:1-11

4

Revelation 5 is perhaps one of the most important chapters in the entire Bible. Continuing John's vision of God's throne room, it brilliantly depicts the victorious Lamb and the worship He is due. Only the slain, resurrected Lamb is able to open the scroll and reveal God's plan and will to us. Without the Lamb we are lost and unable to correctly see and understand God. The introduction of the scroll with seven seals is important in our study of Revelation. As our study progresses, we will see what happens as each seal is broken. This unveiling holds great significance and many lessons for us as we seek to better know our Lord.

4.I

READ REVELATION 5:1-14

2. Memory Verse: Spend some time considering Revelation 5:13. Write it below.

4.2

READ REVELATION 5:1-14

1. What is the One sitting on the throne holding in Revelation 5:1?
2. Why does John weep in Revelation 5? What causes John to stop weeping?
3. According to Revelation 5:6, where is the Lamb standing?
4. In Revelation 5:8-14, what is the reaction of everyone when the Lamb takes the scroll?

1. The scroll held by the One on the throne contains God's will, plan, and intention for His creation. We see John weeping and the angel asking, "Who is worthy to open the scroll?" as testaments to the scroll's ultimate importance. The seven seals on the scroll indicate it is perfectly and completely sealed. No one but the slain Lamb may open this scroll. As Revelation moves forward, we will learn more as each seal is broken and more of God's plan for judgement and redemption is revealed. Knowing God's will and plan is something that can seem daunting to us. You may have even asked, "What is God's will?" at various points in your life. While further study of Revelation will expound on this question, we can also get some good ideas from earlier in the Scriptures. Read Micah 6:8; Romans 12:1-2; 1 Thessalonians 5:18; and Hebrews 13:20-21. In your own words, explain what these verses say about God's will or plan.

2. As John looks around for someone who is able to open the scroll, one of the elders tells him the Lion of the tribe of Judah is able to open it. However, when John looks to see this lion he does not see a lion but instead sees a Lamb that bears the clear markings of having been slain. This Lamb is in the center of the throne room of Heaven as the central, victorious figure in the story.

A. Read Isaiah 53:1-7 and Zechariah 9:9. Describe in your own words how these passages parallel the Lamb's description in Revelation 5.

4.3

READ REVELATION 5:1-14

B. We are often tempted to crave power at almost any cost. However, this is not the way of the Lamb. There is no literal lion in Revelation, only a slain, little Lamb who, through suffering, saves and restores all things. Consider places in your life where you may be tempted to look to power rather than the tender, lowly way of Jesus. Write some thoughts below on how you might ask Jesus to soften your heart in these areas this week.

3. While the Lamb is little and slain, it still holds great, cosmic power. We are told the Lamb has seven horns and seven eyes. The seven horns symbolize perfect strength and the honor the Lamb is due. The seven eyes represent the Lamb's perfect wisdom. Some of this imagery goes all the way back to the Old Testament.

A. Read 1 Samuel 2:9-10; Psalm 89:15-18; and Luke 1:68-75. What imagery do these passages have in common with the imagery surrounding the Lamb. Why do you think this is important?

B. Revelation 5:5 uses the phrase “the Root of David” as another way to describe the Lamb. (Sometimes this is referred to as “The Root of Jesse” since Jesse was David’s father.) This Lamb represents the fulfillment of centuries of promises and prophecy. In the Old Testament, King David is promised one of his descendants will rule Israel forever. Read Isaiah 11:1-12 and Luke 1:49-55. Where do you see God’s promises mentioned and fulfilled in these passages? Why do you think John uses the language of “the Root of David” to describe the Lamb?

4.4

READ REVELATION 5:1-14

In Revelation 5:9-10, we are told those around the throne sang a new song to the Lamb. This new song is one of great praise and rejoicing, celebrating the works of the Lamb. In our study, we have already discussed how worship is one of the central themes throughout Revelation. Read Psalm 96:1-13. What stands out to you from this psalm? What new song do you need to offer to God this week? Write it below.

LECTIO DIVINA : ISAIAH 53:7-12

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you. Write down your response.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned?

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.



3 | VISIONS OF JUDGMENT & CALLS FOR ENDURANCE

REVELATION 6-20

This long section of Revelation takes up the majority of the book and contains some of the most well-known, albeit often misunderstood or misremembered, images from the book. Here we will encounter intense apocalyptic imagery as John seeks to describe his visions. These chapters contain characters like the dragon, two beasts, a woman, the Lamb, and several others. They also are where we find the infamous mark of the beast and the number 666. A major refrain throughout this section is the endurance of the saints. Those who profess Jesus as Lord are called to endure trials, persecution, and even death, trusting in God's plan and vindication.

As we progress through this study, it is important to remember Revelation is apocalyptic writing. John employs satire, intense imagery, political rhetoric, and a host of other means to convey his message. We must keep this in the forefront of our minds with the hope of seeing Revelation anew and even correcting some of our misunderstandings or preconceived ideas about the book.

MEMORY VERSE | REVELATION 12:10-11 (NIV)

"Then I heard a loud voice in heaven say: 'Now have come the salvation and the power and the kingdom of our God, and the authority of His Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down. They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.'"

5

Revelation 6 begins the first of three sets of seven events that will take place throughout the book. Here there are seven seals on the great scroll. Later we will encounter seven trumpets and seven bowls. Chapter 6 also introduces us to some of the more well-known characters from Revelation: the four horsemen. These four horsemen represent the first four of the seven seals on the scroll. Through the imagery used to depict them as well as the remaining three seals, the veil of this world's lies will be pulled back before our eyes.

While these seals certainly play a role in demonstrating God's judgment, we must remember what these seals represent also has a direct correlation to humanity's sin and willful rebellion against God. There are always consequences for our actions, and Revelation 6 draws them out in vivid, painful detail. What culture, society, and earthly governments tell us is true and lasting and good are actually the causes of much destruction and pain throughout Revelation. The peace this world offers is just like the *Pax Romana* of Rome—it is fleeting, incomplete, and guarded by deceit.

5.1

READ REVELATION 6:1-17

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

5.2

READ REVELATION 6:1-17

1. How many seals are opened in Revelation 6? List what each one unleashes.
2. Who opens the seals on the scroll?
3. List all the events that take place in Revelation 6:12-17. How many did you list?
4. List all the characters mentioned in Revelation 6:15. How many did you list?

1. Some translations use the word “rider” to describe the four horsemen. However, a better translation is “the one sitting [on the horse].” In the Greek, this is the same word used in Revelation 4:2-3 to describe God as “the one sitting on the throne.” John is using this language to juxtapose the evil, temporal power of these riders with the righteous, eternal power of the true God who sits on the throne. The first of these horsemen, though on a white horse, is a member of the four who bring about suffering on Earth. We are told he has been given a crown (meaning he was not able to secure one on his own). In Jewish literature, this sort of language is quite common and it carries the understanding that God is the one who has given this character their authority. Re-read Revelation 6:2; 6:4; and 6:8. Now read Isaiah 45:1; Jeremiah 27:4-7; Jeremiah 43:10-12; and Ezekiel 29:18-19. What do these verses say about God using various rulers or giving people/entities authority that is not their own?

2. One of the greatest boasts of Rome was the great *Pax Romana* or “Peace of Rome.” The second horseman is given power to take away peace from the earth and to make people murder each other. False senses of peace and lies about the safety and ultimate security of a government or nation have pervaded societies for generations. Read Jeremiah 6:13-15 and 1 Thessalonians 5:1-3. What do these passages say about false peace? How does this impact your understanding of Revelation 6 and your world today?

3. In Revelation 6:15-17, seven groups of people from the king to the slave experience the reality and destruction of the first six seals. As we know from our study thus far, the number seven represents completion or wholeness. The symbolism here demonstrates how no one will escape God's judgment. All of creation is subject to God and is, even now, experiencing some of the consequences of sin unleashed by these seals.

A. Read Psalm 14:1-3 and Romans 3:10-12. What do these passages say about the status of each person's standing before God?

B. What question is asked in Revelation 6:17? We will see a further answer to this question as our study of Revelation proceeds. For now, read Psalm 24:1-6. Do these verses from Psalms help offer a preliminary answer to the question above?

5.4

READ REVELATION 6:1-17

Revelation 6 does not leave us with much hope. It ends with a gut- and heart-wrenching cry of “Who can stand” in the face of the wrath of the Lamb (some translations say “Who can withstand”). This is a glimpse of a world without redemption. However, while we await the opening of the final, seventh seal, we can trust this world is one God made, God loves, and God has plans to redeem. Read Psalm 121:1-2 and 1 Corinthians 8:6. What do these verses reveal to you about God’s plan and involvement within His creation? Where do you see yourself in these verses?

LECTIO DIVINA : DANIEL 12:1-4

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 6:1-17

6

Revelation 7 comes to us right in the middle of John's explanation regarding the seven seals. It acts as an interlude to the suspense we were left in at the end of Revelation 6. Revelation is not a blueprint we can lay over the world to see how things will unfold. Instead, it is more of a guide, showing the people of God how we are to live as we move towards the final coming of God's Kingdom. Chapter 7 explores themes of suffering and endurance as God's people await God's coming. Imbedded within this chapter are also subtle warnings for believers as we are surrounded by systems of sin and evil that are hostile to the ways of our Lord. Only those who endure suffering and faithfully long for Jesus' second coming will appear pure before the throne.

As the chapter opens, we are introduced to four angels who have the power to hold back powerful, destructive winds. These angels are instructed to not allow this destruction to take place until all God's servants have been uniquely marked and identified as belonging to God. We will see yet another significant number as we encounter the 144,000 who have been sealed by God. As we have seen, these numbers should not frighten us or cause us alarm. Instead, with careful study, we can explore them appropriately in light of John's message. 144,000 is a combination of seven (the perfect, complete number) and 1,000 (the number signifying a large, uncountable amount). The gathering of 144,000 in John 7 is symbolic of the whole people of God surrounding God's throne in worship. All of God's faithful servants are present with God at the conclusion of all things. This is our great hope!

6.I

READ REVELATION 7:1-17

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

6.2

READ REVELATION 7:1-17

1. List all the characters, elements, and locations from Revelation 7:1.
2. In your own words, summarize the events of Revelation 7:2-3.
3. According to Revelation 7:9, what is the multitude doing before the throne?
4. Who are the people in the white robes according to Revelation 7:13-14?

6.3

READ REVELATION 7:1-17

1. Sealing important documents or marking something (or someone) as one's own was common practice during the writing of Revelation. Masters would have unique marks placed upon their servants. Powerful families would have their own specific seal identifiable by others. Revelation 7 tells us God's people have been sealed and marked as belonging to God. To explore this concept further, read Exodus 12:12-13; Ezekiel 9:3-6; John 6:26-27; 2 Corinthians 1:21-22; and Ephesians 1:13-14.

A. What do these verses say about being marked or sealed?

B. How does this impact your understanding of Revelation 7?

2. We are told in Revelation 7:9 of a great multitude standing before the throne. This verse is the answer to the question, “Who can stand amidst the wrath of the Lamb?” So, who can stand? It is those who, as Revelation 7:14 explains, faithfully endured tribulation and suffering. This multitude can stand confidently and truthfully before their God, proclaiming the victory of the Lamb!

A. Those in this multitude have remained faithful to God despite intense suffering and trials. Faithful endurance is one of the themes we will see throughout Revelation. It also appears in other places throughout the Scriptures. Read John 16:33; Romans 5:3-5; and Hebrews 10:19-36. In your own words, what do these passages say about suffering and endurance?

B. Such a multitude as mentioned in Revelation 7 is a fulfillment of God’s promises to Abraham in Genesis. Read Genesis 13:16; Genesis 15:5; and Genesis 17:4. What does this make you think about God’s promises and timing?

3. The great multitude of Revelation 7 is said to be serving in God's temple. In Jewish tradition, only priests from the tribe of Levi were permitted to act as priests. However, the New Testament tells us that each of us is now a priest. Read 1 Peter 2:4-9; Revelation 1:6; and Revelation 5:10. What do these verses say about us as priests? What does this make you think about yourself as you go about your daily life this week?

6.4

READ REVELATION 7:1-17

Revelation 7:15-17 quotes from portions of Isaiah. Here John includes beautiful imagery of the Lamb paradoxically being the great shepherd of God's people. The Scriptures are full of imagery of God as our great, caring, and gentle shepherd. They also warn against those who only appear to be good shepherds.

Spend some time carefully and slowly reading Ezekiel 34:1-31. Write down what is most striking to you about these verses. How do you see God? How do you see yourself?

Where do you most need God to be your shepherd right now?

LECTIO DIVINA : JOHN 1:29-34

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 7:1-17

7

Revelation 8 concludes the opening of the seven seals which began in Chapter 6. It also introduces us to the seven trumpets, each heralding messages of God's judgment. A careful reading of this chapter may remind you of the plagues in Egypt from the book of Exodus. Just as God was pronouncing judgment on Egypt during the Exodus story, so, too, is God pronouncing judgment on all evil, false empires here in Revelation.

We are also introduced to seven angels who stand before God and are given the seven trumpets to blow. Jewish belief held that there were seven archangels: Uriel, Raphael, Raguel, Michael, Sarial, Gabriel, and Remiel. As we have already explored, seven is a representation of completeness, wholeness, and perfection. Here, God's seven-fold trumpet blast of judgment will be complete and not lacking in any aspect.

This is a loud chapter full of trumpets, hail, thunder, darkness, death, and declarations. As with the entirety of Revelation, we must be sure to approach this chapter in light of the book as a whole with a remembrance of the culture and society at the time of Revelation's writing.

7.1

READ REVELATION 8:1-13

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

7.2

READ REVELATION 8:1-13

1. What happens when the seventh seal is opened?
2. What does John see in Revelation 8:2?
3. Make a list of what happens when the first four trumpets are blown.
4. What “woe” is pronounced in Revelation 8:13?

1. In the Old Testament, trumpet blasts could signify a number of events. They were used as warnings, calls to war, and even as instruments of praise. Re-read Revelation 8:3-6 closely.

A. Read Exodus 19:16-19; Leviticus 23:23-25; and Joel 2:1-3. What are trumpets signaling in these passages? What similarities do you see in Revelation 8?

B. Most scholars believe the trumpets from Revelation 8 are warnings and represent God's coming judgment on individuals and empires who are anti-God's Kingdom. The results of the trumpets only impact a third of the earth. This symbolism demonstrates that it is a limited, set amount of destruction. God's wrath will not continue forever. Instead, these trumpets come as signs and warnings for people to return to God. Read Ezekiel 33:1-9. What is the role of the sentinel/watchman? How do you see yourself in this passage?

7.4

Revelation 8:1 concludes the opening of the seven seals. When the final seal is opened, we are told there is silence for about thirty minutes. After all we have read, silence may seem anticlimactic. However, this silence can be understood as much more than an unexpected ending to the seals. We know the number seven represents completeness and wholeness. This seventh seal of silence signals the seals are completed, and we must prepare ourselves for God's coming judgment (the seven trumpets). Silence in our own lives can be hard to come by. Read Zechariah 2:13. Spend some time meditating on this verse and what you have learned thus far in Revelation. Write out below what you sense God saying to you in the silence.

7.5

LECTIO DIVINA

LECTIO DIVINA : MARK 13:1-11

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

8

While we have certainly encountered some strange images and creatures in our study thus far, Chapter 9 turns up the volume and introduces us to some of the more memorable, intensified poetic imagery the book is known for implementing. As we approach Revelation 9, we must remember John is using Old Testament imagery as well as making use of concepts circulating during the time he was composing Revelation. The first readers of Revelation and the society they inhabited can show us much regarding how we can better understand some of the strange images we encounter.

This week the seven trumpets continue, and we will encounter some of the “woes” mentioned at the end of Chapter 8. John’s poetic imagery and apocalyptic imagination are strong in this chapter as he seeks to describe the woe that will come upon those who participate in the evil systems of this world.

It is often good practice when reading apocalyptic writings such as this portion of Revelation to not attempt a one-to-one correlation for every image we will encounter. Not every detail is meant to have another meaning we must decipher. Instead, apocalyptic writing employs grand imagery and awe-inspiring pictures to make a point about the severity of what is being communicated. Reading for the cumulative and big-picture effect of what John is explaining is key—not attempting to “decode” every aspect of what is described.

To better understand what John is doing in his writing, we will explore strong correlations with passages from Joel while also considering the political climate surrounding John’s original readers. Both of these endeavors will prove helpful as we seek to better understand the purpose of Revelation 9.

8.1

READ REVELATION 9:1-21

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

8.2

READ REVELATION 9:1-21

1. Which of the seven trumpets is sounded in Revelation 9?
2. Who is protected from the destruction and judgment in Revelation 9?
3. According to Revelation 9:12, what is the first woe?
4. Where, according to Revelation 9:14, are the four angels who are bound?
5. In your own words, summarize Revelation 9:20-21.

8.3

READ REVELATION 9:1-21

1. In Revelation 9:1-12, we have the first of three woes (predicted in Revelation 8:13). They are connected with the fifth and sixth trumpets. Remember how in Revelation 8 we saw a third of the earth, sea, and heavens destroyed. This week, we will continue to see judgment poured out on the peoples and kingdoms of the earth on a grand scale. The intensity of John's vision here is indicative of the intensity of the coming judgment. God's Kingdom and the evil, idolatrous tendencies of this world's empires will not coexist. Throughout the Old Testament, locusts play a role as agents of God's judgment. Sometimes this is literal, while other times (similar to John's vision here) it is more metaphorical and indicative of God's complete judgment of kingdoms opposed to His own. Read Exodus 10:3-15 and Joel 2:1-20. What similarities and differences do you see between these passages and Revelation 9?

2. We are told again how God has marked His people so they will not be included in His judgment on the peoples of the earth (see Revelation 7:1-3 and Revelation 9:4). While followers of the Lamb will endure suffering and trials, they will not perish due to God's judgment. Read Exodus 12:1-13 and Ezekiel 9:1-6. Considering also Revelation 9, how does God mark and protect God's people in these passages? What thoughts or questions does this bring up for you?

3. In Revelation 9:13-21 we see the effects of the second to last trumpet in a vision of a demonic cavalry beyond count that wreaks havoc on the Earth. Once again, God's judgment is poured out on corrupt civilizations. Revelation 9:17 reminds us John is seeing a vision, not reality. His divine visions display (with heightened and intensified imagery) what will occur when God enacts judgment and sets the world right. Verses 20-21 reveal a stark image of people persisting in idol worship and their participation in evil systems despite seeing God's power on full display. The phrase "the work of their hands" is used in Revelation 9:20. This phrase appears several times in the Old Testament to indicate idolatrous worship and rebellion against God. Considering the intensity of Revelation 9, read Deuteronomy 4:25-28; Isaiah 2:1-8; and Isaiah 44:1-20.

A. What do these passages say about idols? What idols have you tried to establish in your own life?

B. How does this impact your understanding of Revelation 9 and God's judgment?

8.4

READ REVELATION 9:1-21

Time after time Revelation invites us to deeply consider where our allegiances lie. We are confronted with images of God's Kingdom set above the kingdoms and nations of this world. We are reminded (quite strongly) in Revelation 9:20-21 how powerful the allure of idol worship can be in our lives. A call to faithfulness and endurance resounds throughout the pages of Revelation. We are going to take a little "sneak peak" ahead in Revelation this week. Take a few moments to read Revelation 14:12. Now read Deuteronomy 31:8. Spend some time writing down what you noticed in these verses. What do you sense God saying to you?

LECTIO DIVINA : JOEL 2:28-31

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 9:1-21

9

This week we find ourselves in an interlude before the seventh trumpet is sounded. We experienced the same type of tension-building storytelling in Revelation 7 as we waited for the seventh seal to be opened. John's writing and the way he has laid out the unfolding events throughout Revelation is quite purposeful. We are kept on the edge of our seats in anticipation for what we think will be the end, but instead Revelation 10 offers a pause and reflection on prophetic ministry and John's calling. In many ways, Revelation 10 could be called John's job description. Much like the prophets of the Old Testament, John receives confirmation of his calling and more clarity regarding his mission in God's plan.

This chapter has very strong ties to Ezekiel 2-3, which we will explore this week. In our reading, we will see John being told to eat a scroll. This sounds incredibly strange to us, but we must remember we are reading apocalyptic, poetic writing. The symbolic nature of Revelation 10 is important for understanding John's calling and mission. As we approach the center of the book, Revelation 10 offers us a pause and a time to reflect before we see the remaining events that must unfold in John's apocalyptic vision.

9.I

READ REVELATION 10:1-11

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

9.2

READ REVELATION 10:1-11

1. Make a list of the angel's attributes from Revelation 10:1-3.
2. How is God described in Revelation 10:6?
3. According to Revelation 10:7, what will be accomplished before the seventh trumpet sounds?
4. Describe what happens in Revelation 10:9-10.
5. What is John told in Revelation 10:11?

9.3

READ REVELATION 10:1-11

1. In our study, we have seen evidence of God's rescue of His people and God's judgment on the peoples and nations of the earth who refuse to participate in His Kingdom. God has always been on a mission to rescue His people. Throughout Revelation, there are strong ties back to the story of the Exodus when God rescued His people from the Egyptian empire. In Revelation 10:2-3, we encounter language also used elsewhere to describe God's rescue and judgement. Read Exodus 15:1-18 and Hosea 11:1-11. Compare these passages to what have you learned from Revelation so far. Where do you see God's rescue and judgment?

2. Revelation 10 is a pause amidst the intense imagery and story John has relayed. This chapter offers insight into John's calling as a prophet and how God desires to use him. John's prophetic calling mirrors the prophet Ezekiel's in many ways. Take a moment and read Ezekiel 2:8-3:11.

A. What similarities and differences do you see between the Ezekiel passage and Revelation 10?

B. The concept of the sweet and bitter scroll may initially seem strange to us. However, the Ezekiel passage, along with the unfolding of Revelation, can help us make sense of this story. The job of a prophet is not an easy one. They are often rejected by the very people they are called to help. Just like Ezekiel, John is to receive (eat) the message of God. This initially is sweet to the prophets because God's words are a joy to His servants. However, the message turns sour for Ezekiel and John when they must offer words that are harsh for the people to hear. In Ezekiel's case, his sour message is one of judgment on God's people, Israel. For John, the sourness of his message is that there is still more for God's people to endure on this earth before God sets everything right. As we will see in the next chapters of Revelation, there is to be more suffering for God's followers as they await the coming of the Lord. Read Psalm 1:1-6. Where do you see the sweet and sour message of God? What encouragement or warning is there for you in those verses this week?

3. Revelation 10:7 mentions the “mysteries of God.” This phrase appears several times throughout the Scriptures. Read 1 Corinthians 2:6-10; Colossians 1:24-27; and Colossians 2:2-4.

A. How do these verses explain the mystery of God?

B. Read 1 Corinthians 1:18-25. Consider this passage along with those you just read in the first part of this question. How would you explain the mystery of God in light of these passages and what we have studied so far in Revelation (especially Revelation 5)?

9.4

READ REVELATION 10:1-11

Praising God is a cornerstone in Revelation. We see spontaneous worship erupt multiple times in the book. In some ways, Revelation 10:6 is a small “call to worship” reminding us of this key element. Another cornerstone of Revelation is the supremacy and ultimate nature of God’s reign and rule. Nothing will stand against His Kingdom.

Read Nehemiah 9:5-37. How does Nehemiah 9:5 mirror what we just read in Revelation?

Consider all of what you just read in Nehemiah. Where do you see God being worthy of worship? Where do you see the nations and peoples of the earth rebelling? How do these realities tie in with what you have learned so far in Revelation?

LECTIO DIVINA : JOEL 2:32

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 10:1-11

LESSON 10
REVELATION 11 | TEACHING WEEK NOTES

11

During the third century BC, there was a myth about the characters Apollo, Leto, and Python (the great chaos monster). The Python character was a massive dragon, and it was prophesied he would be defeated by one of Leto's children. Upon learning of this, Python chased after Leto when she was about to give birth. However, according to the myth, Leto was carried away, cared for, and protected by other gods. After being protected, one of Leto's children, Apollo, tracked Python and killed him. In Rome, this story was often used to highlight the emperor as the one who had defeated chaos in the world.

Revelation 12 tells a hauntingly similar story to that of Apollo, Leto, and Python. John makes use of this well-known myth to better explain for his readers what he sees as God reveals God's plan to him. John's followers were well aware of Rome's belief that its emperors were gods, and they had defeated chaos and evil in the world. However similar it may be to the ancient myth, John's story has a much different hero. It is Jesus and His followers, not Rome, who ultimately defeat the dragon. Not only that, but the dragon has now become Rome itself and all the evil empires it represents.

Revelation 12 works in tandem with Revelation 13, so what we learn this week will be immensely important as we continue forward. These two chapters compose the longest stretch of narrative in the entirety of Revelation. There are timely warnings and helpful images awaiting us this week!

II.2

READ REVELATION 12:1-17

1. What is the great sign in Revelation 12:1-2?
2. What is the great sign in Revelation 12:3-4?
3. How is the dragon described in Revelation 12:9?
4. In your own words, summarize Revelation 12:10-12.
5. According to Revelation 12:17, against whom does the dragon wage war?

II.3

READ REVELATION 12:1-17

1. Revelation 12 depicts cosmic conflict playing out as a result of Jesus' defeat of sin and death. We see the characters of the woman (Israel), the child (Jesus), and the dragon (Satan/the accuser) all embroiled in a story ultimately ending with the salvation and Kingdom of God fully coming to bear in the world. Many of the images John uses in this chapter can also be found elsewhere in the Old Testament. The great red dragon with seven heads, ten horns, and seven crowns has strong correlations with one of Daniel's visions.

A. Read Daniel 7:1-28. Consider all you have studied in Revelation so far. Write down how Daniel's vision corresponds to the story unfolding in Revelation.

B. Now focus specifically on Daniel 7:27 alongside Revelation 12:10-12. What similarities do you see?

2. In Revelation 12, we see a cosmic depiction of a war breaking out because Jesus has defeated death—the ultimate power and tool of the enemy. Satan has lost the critical battle which took place at the cross and has just one card left to play—he launches an assault against God’s people on the earth.

A. Read Psalm 2:1-12. Considering these verses with Revelation 12:5-12, what similarities do you see in the story God has been weaving since the Old Testament?

B. As explored in the introduction to this lesson, Revelation 12 makes use of the ancient myth of Leto, Apollo, and Python (the great chaos monster) to depict Jesus’ victory over death and evil. It also serves to rewrite how Rome had often used the myth. Instead of Rome being the great dragon-slayer, it has become the dragon slayed by the Lamb. Read Isaiah 7:13-16 and Isaiah 66:5-13. How do these verses, along with Revelation 12, depict God’s victory?

3. Jesus foretells and anticipates Satan's response to being ultimately cast out of Heaven because of the victory of Jesus' resurrection. Many scholars state this "falling from Heaven" is not necessarily literal. Instead, it is a brilliant picture of how nothing can stand against God's Kingdom. It is not possible for the kingdoms and peoples of this earth to have their own way that is hostile to God's Kingdom. Read Matthew 24:1-21 and Luke 10:18-24. What similarities do you see between these passages and Revelation 12?

II.4

READ REVELATION 12:1-17

Revelation 12:11 is one of the most loved verses of the whole book. It depicts the victory and triumph of the followers of the Lamb. Contrary to the systems and governments of this world, they do not triumph by violence or power. Instead, they triumph simply by living lives that look just like the Lamb—lives marked by speaking the truth of the gospel and nonviolent, self-sacrificial love. Consider your own life. Where are you tempted to pursue power, prestige, and dominance rather than the gentle, lowly way of the Lamb? Write some thoughts below and spend time talking with God about what you have written.

LECTIO DIVINA : PSALM 2:1-7

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 12:1-17

12

Revelation 12 and 13 form the longest single narrative in the whole book. They are meant to be read together as a unit. So it may be helpful this week to review some of the material from the previous lesson to get a stronger grasp on what John is explaining in these chapters.

Here we will encounter the dragon, the beast from the sea, and the beast from the land. It is easy to get lost in the beasts, horns, heads, and eyes in our study this week. The most helpful thing to know going forward is what the two different beasts represent. The beast that comes from the sea represents the imperial power, imperial cult, and secular authority that is hostile to God's Kingdom. The beast from the land/earth represents local authority and powers that do the bidding of the dragon and the first beast. These imperial and local powers wage war against God's people and cause incredible destruction over the earth.

Many scholars point out how these three characters form an “unholy trinity” that stands against the perfect, holy Trinity depicted as the One on the throne, the Lamb, and the Spirit. This is a good image to keep in mind as we progress through chapter 13.

The number 666 makes its appearance in this chapter. The one verse it occupies has caused much controversy and speculation. Most scholars believe the number to be an alphanumeric reference (using Greek and Hebrew letters) to the Emperor Nero. Nero was one of the harshest persecutors of Christians in Rome's history. He was vile in his rule and took part in incredible levels of debauchery and evil. It makes sense in the context of Revelation 13 for John to mention such a character as a representative of the beasts of imperial and local power who are loyal to the dragon.

In Revelation 13, we will also encounter the infamous “mark of the beast.” This is not a riddle to solve or something impossible for us to comprehend. Instead, as we will explore in our study, it is the mark contrary to the mark God places on His own people in Revelation 14 and 22.

One thing to keep in mind as you study this week is we will either be marked by this world and its evil systems of power, violence, and oppression, or we will be marked by the ways of the Lamb.

I2.I

READ REVELATION 13:1-18

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

I2.2

READ REVELATION 13:1-18

1. Where does the beast that comes out of the sea get its power?
2. Who do people worship because of the first beast according to Revelation 13:3-4? What questions do they sarcastically ask in these verses?
3. What does the first beast do in Revelation 13:5-7?
4. According to Revelation 13:10, how are we to combat the first beast?
5. How is the second beast described in Revelation 13:12-17?

I2.3

READ REVELATION 13:1-18

1. The two beasts in Revelation 13 each represent an extension of the dragon's (Satan's) earthly power. For John's original readers, the imperial power of Rome had initially arrived from across the sea. The local leaders who were now loyal to Rome had come from within their own communities. These images of beasts coming out of the sea and land would have been quite identifiable to John's audience. While Rome is no longer a power, we still experience its type of rule and authority spurred on by evil, power, violence, and false peace. The imperial power represented by the first beast and the localized support of the dragon represented by the second beast stand as strong warnings to modern readers.

A. Revelation 13:3-4 tells us people worshipped the dragon and the first beast. Read Deuteronomy 13:1-15. How was Israel instructed to handle people who tried to make them worship false gods?

B. Read Mark 8:34-37. How should Christians respond to the deification of worldly authority and allure?

2. Once again, we are seeing the importance of faithful endurance in the face of evil and temptation. This has been an ongoing, building theme throughout Revelation. Re-read Revelation 13:10 (specifically the latter half of the verse). Read Matthew 5:10-12 and 1 Peter 4:12-14. What do these verses say about faithfully enduring trials and times of suffering? What call or challenge is there for you this week from these verses?

3. The infamous “mark of the beast” has been fodder for countless books, movies, and even fear-mongering. John is making use of imagery (that of marking something or someone), which was quite common to his original readers. Slaves and soldiers were commonly marked to make their position and allegiances clear. Receiving such a mark is predominately about loyalty and responsibility. Followers of the Lamb also receive a unique mark/seal later in Revelation.

A. Read Exodus 13:1-10; Deuteronomy 6:4-8; and Revelation 14:1. What do these verses say about having something on one’s forehead as a marker? What do you think this symbolizes?

B. We are told the mark of the beast is used so those who do not have it are unable to buy or sell any goods or services. This mark is a pervasive aspect of everyone’s life. The symbolism here is quite intense—loyalty to the beast and the dragon will impact every aspect of one’s life. Those who stand against the beast will be persecuted. Read 2 Timothy 3:1-17. What similarities do you see between this passage and what you’ve learned so far in Revelation? What insight or encouragement does 2 Timothy have for you this week?

I2.4

READ REVELATION 13:1-18

“Who is like the beast? Who can wage war against it?” is the resounding cry from Revelation 13:4. The people who are enticed by the beast and succumb to worshipping it alongside the dragon make this proclamation as a taunt to anyone who would dare stand up to the beast and the Empire. The answer to the questions is actually found buried in Revelation 12. We are told Michael (one of the archangels) wages war against the dragon and is victorious (Revelation 12:7-8). The name Michael means “Who is like God.” John has proposed a question on the lips of those worshipping the beast that he has already answered in an earlier chapter. God is the one who is better than the beast. God is the one who can (and will) wage war against it—and win! Take a few moments to consider your current week, month, and year. Where do you need to proclaim, “Who is like God?” trusting God is faithful and more powerful than anything we may face?

LECTIO DIVINA : PSALM 2:8-12

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 13:1-18

13

Revelation 14 offers a break between the intensity and discord of Revelation 12-13 and the coming judgment that will begin in Revelation 15. There are several things placed before us in this chapter. We will see the Lamb, Mount Zion, faithful followers of the true God, Babylon, and God's judgment. All of these images work together to depict the importance of faithful endurance and how Christians must actively resist the evils of worldly empires.

The nation of Babylon makes what is (to us as modern readers) a rather sudden appearance in Revelation 14. However, to John's original audience, mentioning Babylon in this context would have made a lot of sense. In the prophetic books of the Old Testament, Babylon was the great oppressor of Israel. They took many into captivity, destroyed Israel's lands, and oppressed them heavily for many years. Babylon came to represent the epitome of an evil empire opposed to God's Kingdom and people. John picks up on this imagery and correlates Rome to Babylon.

Rome has oppressed the Jewish people, occupied their lands, and even killed many of them. Babylon signifies any empire or government that prefers its own methods of power, the use of violent force, oppression, love of money, and deceit to those of God's peaceable, ultimate Kingdom. As Revelation continues to unfold, we will see how the spirit of Babylon lives on even today.

I3.I

READ REVELATION 14:1-20

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

I3.2

READ REVELATION 14:1-20

1. What does John see and hear in Revelation 14:1-3?
2. What are followers of the Lamb called to do in Revelation 14:12?
3. How is the Son of Man described in Revelation 14:14?
4. In Revelation 14:17, where does the angel come from who will reap the earth's vintage? Why do you think this may be significant?

I3.3

READ REVELATION 14:1-20

1. Revelation 14:4 uses a strange illustration to describe individuals who remained faithful to God amidst suffering. It depicts them as virgins who have not “defiled themselves” with women. We must understand this is not a reference to celibacy or to elevating one’s perceived status due to sexuality. Throughout the Bible, forsaking God and participating in idol worship or earthly kingdoms is often depicted as committing adultery. In fact, John makes use of such imagery throughout Revelation (2:22; 17:1-2; 18:3). So Revelation 14 is not speaking of a sexual state, but rather a state of one’s heart as it relates to pure devotion to God. Read Hosea 4:12-13 and 2 Corinthians 11:2-4. How do these verses use the same type of imagery? What warning do you see for yourself and your world today?
2. Babylon is introduced in Revelation 14 as the archetype of any evil, earthly empire opposed to God’s Kingdom. Any society where power, the use of violence, money, and false promises reign can be associated with Babylon. John correlates ancient Babylon’s evil with that of his current situation with Rome. The spirit of Babylon continues to be something Christians must resist even today because, as we learned in Revelation 12 and 13, the Devil and the two beasts are the true originators of such empires and governments. Revelation 14:8-12 discusses Babylon’s madness in terms of how empires like Babylon cause nations and individuals to metaphorically become drunk on “maddening wine”. This wine is then described as God’s fury that will be poured out on such nations.

A. Read Isaiah 21:9-10 and Jeremiah 51:1-11. What correlations do you see between these passages and Revelation 14?

B. The Old Testament uses an image of a draught of wine to describe God's wrath in several places. Read Job 21:19-20 and Psalm 75:1-8. Compare these verses with Revelation 14:8-10. What commonalities do you see in these verses regarding God's enemies?

3. Revelation 14 uses imagery of a great harvest and the trampling of a wine press. These two visions of God's judgment make use of agricultural imagery to signify the severity of what will happen to those aligned with Babylon-like empires. They also work to encourage individuals faithfully serving the Lamb to not lose heart because God's righteous vindication of them is coming.

A. Read Joel 3:12-16. What similarities do you see between these verses and Revelation 14?

B. Read Luke 3:15-19. How does John the Baptist describe the Messiah? Why do you think this is significant?

I3.4

READ REVELATION 14:1-20

Throughout the Bible, Mount Zion is the place of God's deliverance and divine reign. John 14:1 picks up on this imagery and depicts the Lamb standing on Mount Zion in a position of victory. Read Joel 2:28-32 and consider what you have studied in Revelation so far. How do these verses encourage and challenge you this week? What call to action do you sense God revealing to you?

LECTIO DIVINA : MATTHEW 9:35-38

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 14:1-20

14

Revelation 15 contains only eight verses that set up what will unfold over the next few chapters. Here we will again see the significance of the number seven along with a strong display of God's holiness. We will be introduced to the final seven plagues (or bowls) of God's wrath that will be carried out in later chapters. In our study, we have seen the progression of the seven seals and the seven trumpets. Now John turns our attention to the seven plagues/bowls of God's wrath. While this chapter may appear bleak on the surface, it holds much encouragement for us which we will explore throughout this lesson.

As we have experienced already in our study, Revelation makes frequent use of Old Testament stories and images. Revelation 15 is no exception. We will encounter the great leader, Moses, as we are reminded of the overarching, big-picture story of the entire Bible. The themes woven throughout Revelation of God's justice, ultimate reign, power, and holiness are all found throughout the entirety of the Scriptures. This week we will look at some of the Old Testament verses and themes that connect to the story unfolding in Revelation.

I4.I

READ REVELATION 15:1-8

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

I4.2

READ REVELATION 15:1-8

1. What sign does John see in Revelation 15:1?
2. How are the victorious individuals described in Revelation 15:2?
3. What song do the people sing according to Revelation 15:3?
4. Where do the angels carrying the seven plagues come from?

1. While Revelation 15 may seem intimidating or filled with gloom, there are many glimmers of hope and restoration in these verses. Revelation 15:1 declares there will be seven more plagues. However, unlike with the seals and trumpets, there is a promise these will be the *last* plagues because they will complete God's wrath. While God's love will endure forever, His wrath will have an end.

A. Read Psalm 77:7-20. What is the Psalmist questioning in these verses? What does the Psalmist recall to answer their own question?

B. Remember back to Revelation 14 and how Babylon incurred God's divine wrath because they led people astray. Considering that along with Revelation 15:1, read Romans 1:18 and Ephesians 5:6. According to these verses, why does God's wrath come upon these people? What parallels do you see between these verses and God's wrath and judgment on Babylon and kingdoms like it?

2. Revelation 15:2-4 details the victorious individuals who remained faithful to God through trials and suffering. They sing a song of worship to God as the true, rightful Ruler of all. We are told they sing the song of Moses and the Lamb. In the Old Testament, we have two records of different songs Moses participated in singing or composing (Exodus 15 and Deuteronomy 32).

A. Read Exodus 15:1-18. While Revelation 15 does not quote exactly from these verses, what similarities do you see in the overarching story about God in Exodus 15 and the song from Revelation 15?

B. Revelation 15:3-4 also quotes from several other verses. Read Psalm 111:3; Jeremiah 10:7; and Amos 4:13. What similarities do you see between these verses and Revelation 15:3-4?

3. As the angels appear out of the heavenly temple, they prepare to distribute God's wrath and judgment on all peoples opposed to God's Kingdom. The true, all-powerful Creator of everything ultimately requires complete allegiance and universal recognition of His divine rule.

A. Read 2 Thessalonians 1:5-10. What similarities do you see between these verses and what we have studied in Revelation so far? What most stands out to you about the verses from 2 Thessalonians?

B. As mentioned above, universal recognition of God's ultimate authority is a requirement of all creation. While some rebel and reject God's rule, at the end they will behold and recognize the true King. Read Psalm 86:8-10; Isaiah 45:22-24; and Philippians 2:5-11. In your own words, connect the running theme between these verses and respond to how it connects to what you have studied in Revelation.

I4.4

READ REVELATION 15:1-8

The angels in Revelation 15:5-8 come out of the heavenly temple. We are told God's glory fills the temple and no one can enter it until the final seven plagues are complete. Scholars offer varying reasons as to why no one is permitted in the temple while these judgments are carried out. One perspective is the time for repentance has passed. The metaphorical temple in John's vision is no longer available for people to come offer sacrifices for their sins. God is carrying out His rightful, holy reign by demanding the end of all evil. There is a sense of urgency in these verses. Do you have family or friends who do not recognize Jesus as Lord? How might you specifically pray for them this week? What is God calling you to do as you interact with them? What words might He be calling you to speak?

LECTIO DIVINA : ISAIAH 45:8-10

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 15:1-8

15

This week, we will explore Revelation 16. Here we will see the final act of God's judgment promised in the previous chapter. The seven bowls of God's wrath are poured out on those who continue to follow the unholy trinity of the dragon, the beast from the sea, and the beast from the land (who is also called 'the false prophet'). This trinity animates and controls Babylon-like empires throughout the centuries. The imagery and metaphorical language is strong throughout this chapter as John's attempts to convey great suffering and judgment.

We will encounter one of the most discussed elements of Revelation in this chapter: Armageddon. For all the interest, intrigue, and speculation this word has received over the centuries, it only occupies one small verse in Revelation 16. Armageddon is a word most scholars believe means "mountain of Megiddo" or "city of Megiddo". Megiddo is a large plain that offered strategic positioning for military campaigns. This is where multiple battles took place (Judges 4-5; 2 Kings 9:27; 2 Chronicles 35:22; and Zechariah 12:11 are a few examples). Megiddo was a place marked by bloodshed, chaos, and war. It is an idyllic location for the symbolic cosmic battle John is explaining in Revelation 16.

For the first time since Revelation 4, we will encounter words directly from Jesus. His words contain a warning for us to stay alert and awake as we faithfully live for God's Kingdom in the midst of this world.

15.1

READ REVELATION 16:1-21

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

I5.2

READ REVELATION 16:1-21

1. List what happens when each bowl is poured out.
2. According to Revelation 16:5-6, why is God just in judging the peoples of the earth and the Babylonian-like kingdoms?
3. What does God do in Revelation 16:19?

1. Revelation 16:19 explains how God gives Babylon a cup full of the wine of the fury of His wrath. In Lesson 13, we explored the theme of drinking a cup of wrath as it related to Revelation 14. The same concept is at play here; however, it is even more intensified in demonstrating the destruction coming to Babylon and kingdoms like it, both past and present.

A. Read Isaiah 49:25-26. What does the Lord promise to do to Israel's enemies? How does this connect with Revelation 16?

B. While bloodlust is not something pleasant to consider, it is a defining mark of kingdoms like Babylon and Rome. The desire for power and wealth at any cost can cause us to justify many horrible actions. Babylon's desire (and the desire of any kingdom like it) for power and its violent tendencies ultimately lead to God delivering Babylon over to the full extent of its actions. Read Romans 1:18-32. What similarities do you see between these verses and the larger story of Babylon?

2. Revelation 16 contains strong correlations to the plagues God unleashed on Egypt in Exodus. Like the plagues in Egypt, frogs make an appearance in Revelation 16:13. The frogs come out of the mouths of the dragon, the beast from the sea, and the beast from the land who is now referred to as "the false prophet". In the first-century, frogs were considered unclean and somewhat hideous. For Israelites, frogs were considered unclean by their dietary and purity laws. The evil trinity of the dragon, the beast from the sea, and the beast from the land/the false prophet spew out their evil, gross, and deceptive words as if unclean frogs were coming out of their mouths.

A. Read Revelation 1:16 and 19:15. What comes out of the true King's mouth?

B. Read Luke 6:45; Romans 10:9; and 1 Peter 4:11. What do these verses say about speaking? What warning or encouragement do you see for yourself?

3. Right between the sixth and seventh bowls is a warning and call to action directly from Jesus. Revelation 16:15 offers an urgent reminder to stay awake, clothed, and ready in the midst of the world's evil. The call to stay faithfully awake and clothed is found elsewhere in Scripture as well. Read Matthew 24:36-44; Galatians 3:23-27; and 1 Thessalonians 5:4-11. What do these verses say about being ready and clothed? Why do you think this is important, and how are you staying awake this week?

15.4

READ REVELATION 16:1-21

In Revelation 16:13-14 John warns of evil spirits coming out of the mouths of the dragon, the beast from the sea, and the beast from the land/the false prophet. These evil spirits work to deceive the world on behalf of the dragon. Throughout the Scriptures we are warned against evil spirits. Read Matthew 24:22-25; 2 Thessalonians 2:7-12; and 1 John 4:1-5. What do these verses say about evil and true spirits? How are you testing what you hear and see in your own life?

15.5

LECTIO DIVINA

LECTIO DIVINA : GALATIANS 3:23-29

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

16

Revelation 17 contains impressive and memorable language. Here we are given the image of Rome as a great prostitute riding the beast of power, persecution, hatred, and evil. This chapter begins the depiction of the fall of Rome (and all Rome-like governments and systems) as the way of the Lamb triumphs.

It is easy to get lost in all the heads, horns, and eyes in this chapter. An angel tells John the seven heads of the beast represent seven hills. This lines up with the fact that Rome was a city built upon and around seven hills. The seven heads, according to the angel, also represent seven kings. Scholars are widely divided and speculative of who these kings are in the story. Some say they are certain kings/emperors of Rome. Others say they represent various periods of time or that the numbers are symbolic in nature much like other numbers throughout Revelation. As is the case with apocalyptic writings, much of John's message is not found by decoding a specific cypher to discover the identity of these kings. Instead, we are often better off stepping back and looking at what John is trying to say about the kings as a whole. The kings and kingdoms of the earth have, since the Fall, been in league with the dragon and the beasts.

We will begin to see how the Lamb triumphs—not through the systems of this world, but through His own blood and sacrifice.

16.1

READ REVELATION 17:1-18

1. What words, themes, or names stick out to you? What questions do you have about these verses?
2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

16.2

READ REVELATION 17:1-18

1. How is the great prostitute (some translations say “great whore”) depicted in Revelation 17:5?
2. How is the beast described according to Revelation 17:8?
3. What takes place in Revelation 17:14?
4. Who is the woman, according to Revelation 17:18?

16.3

READ REVELATION 17:1-18

1. Revelation 17 tells us how the rulers of the kingdoms of the earth were enticed by the spirit of Babylon (a spirit continued on in Rome) and committed metaphorical adultery with her by forsaking the true, ultimate King. They are seduced by Rome's power, money, military grandeur, and promises of peace and become drunk on her lies. Cities and governments like Babylon and Rome were often described as prostitutes in the Old Testament.

A. Read Isaiah 23:15-18 and Nahum 3:1-7. What similarities do you see between the two kingdoms mentioned in these passages (Tyre and Nineveh) and Rome? How does God deal with them?

B. The temptation of Babylon-like empires is still something we face today. Where are you tempted to trust in money, safety, power, or false peace?

2. In Revelation 12, we saw the counterpart to the prostitute John describes in Revelation 17. John uses these two characters to illustrate the differences between God's Kingdom and the kingdoms of this earth. One is carried on the wings of an eagle and the other rides on the back of the beast with seven heads and ten horns. This is the beast from the sea (Revelation 13), and it is the driving force of persecution and evil atop which the woman (Rome) is seated. John says this beast, "once was, now is not, and will come." This language should sound familiar to us as readers of Revelation.

A. Read Revelation 1:4; Revelation 1:8; and Revelation 4:8. Why do you think John uses similar language in these three verses and in Revelation 17:8?

B. Revelation 17:4 offers an impressive description of the woman riding the beast. She is dressed in the glorious robes of royalty, covered with valuable stones and gems, and glittering with gold. The allure of Babylon and Rome-like empires is great. Read Luke 16:14-15 and 2 Corinthians 12:9-10. How do these passages paint a different picture than the allure of Rome-like governments' false promise of power and satisfaction?

3. We are told the ten horns (representative of ten kings and their earthly kingdoms) along with the beast itself will turn on the prostitute. This is a somewhat shocking part of the story. Why would the great beast of power, persecution, military might, and wealth turn on the very agent of its power (Rome)? This is the paradox of what happens to evil systems as they destroy themselves from within. In earthly kingdoms where love of power, the use of violence, and the hatred of others is common, systems are bound to implode. Only the way of love can endure. Read Jeremiah 31:1-4; Romans 8:35-39; and 1 John 4:16-18. Considering what you have learned about Babylon and Rome-like empires, how do these verses about God's rule and love compare?

I6.4

READ REVELATION 17:1-18

Revelation 17:9 reminds us of the importance of wisdom as we seek to interpret and understand the Scriptures. As Christians, we can trust the Holy Spirit to guide us as we learn and grow. Throughout the Scriptures, we are told God will give us wisdom. Read Proverbs 2:6 and James 1:5. Where does wisdom come from, according to these verses? Now read Colossians 4:5-6 and James 3:13-17. How is a life marked by wisdom reflected in these verses? How are you demonstrating wisdom in your life this week?

LECTIO DIVINA : HABAKKUK 3:17-19

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

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LECTURE NOTES | REVELATION 17:1-18

17

This week we continue John's vision of God's judgment on Babylon/Rome and the earthly kingdoms united with the violent, power-hungry tendencies therein. The spirit of Babylon and all kingdoms resembling her are finally brought to their long-prophesied end. We will see the people and nations who benefited from commerce with Babylon/Rome pronounce woes and mourn over the loss of this great world empire and economic center of trade. This is a powerful illustration reminding us just how deep and far allegiances to the Empire can go. These economic alliances with Rome will prove the downfall of nations who depend on her for their wealth and position in the world.

God's judgment comes upon Babylon/Rome in the same measure with which they rebelled. We will finally see God respond to the question of the martyrs in Revelation 6:10, where they asked how long it would be before God vindicated their deaths.

There are many thought-provoking questions that come out of Revelation 18 for us as modern readers. We are faced head-on with the question of which government and kingdom has our loyalty. Do we love the extravagance, power, military security, and false peace of this world? Or do we love the true, peaceable Kingdom of the Lamb where no one is exploited, and there is no need for oppression?

I7.I

READ REVELATION 18:1-24

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

I7.2

READ REVELATION 18:1-24

1. How does the angel describe Babylon in Revelation 18:2?
2. What command is given to God's people in Revelation 18:4?
3. What three groups offer their mourning and "woes" over Babylon's fall? Why do they mourn?
4. In your own words, summarize Revelation 18:21-24.

1. Revelation 18:4 is a call to God's people to walk away from the allure of Rome's (Babylon's) power and extravagance. We, as followers of the Lamb, are instructed to leave Rome and the world's systems behind so we will not participate in the sin, evil, and idolatry they produce.

A. Read Isaiah 52:10-11 and Jeremiah 51:44-45. How do these verses mirror Revelation 18:4?

B. Read Colossians 1:21-23 and 1 Peter 2:1-10. What do these verses say about being made new and set apart from this world? How does this connect with God's call in Revelation 18:4?

2. During the time John was writing Revelation, Rome was the economic epicenter of all worldly empires. Empires and governments did business with Rome in order to progress and gain affluence. Revelation 18 is a picture of these relationships between the Empire of Rome (carrying the spirit of Babylon) and the nations of the earth. Kings, merchants, and sea captains mourn over the fall of the source of their power and money. They have allied themselves with the prostitute and beast (and, therefore, with the Dragon) because they valued the things of the earth more than the things of God. The promised judgment is at hand as the Kingdom of God demonstrates its ultimate authority over all earthly governments.

A. Read Isaiah 13:19-22 and Isaiah 21:9. What do these passages say about the kingdom of Babylon?

B. Read 1 John 2:15-17. How do these verses compare with the spirit of Babylon/Rome? What is the call for Christians?

3. Revelation 18 ends by stating the blood of the prophets and God's holy people was spilled in Babylon by the evil, demonic powers that ruled and controlled the city. Their innocent blood has been crying out to God for vindication since Revelation 6:10, where they are present at the altar before God. Jewish thought viewed innocent blood as speaking out against the one who had shed it as it cried out for vindication. Starting in Revelation 18, we see God's ultimate, final judgment on Babylon-like governments and empires. No longer will they persecute and murder the people of God. Read Genesis 4:10; Psalm 135:14-15 and Isaiah 35:1-4. What promises of vindication and healing for God's people do you see in these verses? How does this encourage you or give you hope this week?

I7.4

READ REVELATION 18:1-24

Revelation 18:11-13 is an extravagant listing of Rome's riches and its trading with other nations. In a final note of condemnation, John concludes this list of various precious metals, jewels, textiles, woods, spices, foods, and animals by commenting that Rome also traded human beings who were bought and sold as slaves. Human beings kept as slaves were part of how Rome became the epicenter of economic power and the symbolic capital of all worldly empires. Revelation 18 is a strong condemnation of slavery and offers a harsh, forthcoming judgment on nations who benefitted (or continue to benefit) from the mistreatment of others. When power, wealth, and security are the driving forces behind our actions, we can begin to justify almost anything. This behavior is completely anti-God's Kingdom. Consider Genesis 1:27-31. What is the defining mark of humanity presented in Genesis 1:27? Spend some time reflecting on this and consider how our current world treats all people. What might God move you to do in light of this consideration?

LECTIO DIVINA : 1 JOHN 2:15-17

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 18:1-24

18

Revelation 19 tells us about God ultimately vindicating the cause and purpose of His creation. The prostitute-like spirit of Babylon and the false rule of the dragon have been destroyed. There is a three-fold cry of “Hallelujah!” offered by God’s people as they see God’s holy justice poured out for the healing and restoration of creation. This three-fold hallelujah comes as the counterpart to the three-fold woe pronouncement we saw in Revelation 18. It is interesting to note Revelation 19 contains the only appearances of the word “hallelujah” in the New Testament. Hallelujah has Hebrew language origins and means “praise YHWH”. YHWH is God’s holy name, which He revealed to Moses at the burning bush. Throughout Revelation, we have seen other characters (the dragon, the beasts, and the prostitute) all seek to be praised and worshipped by the world. However, Revelation 19 offers a definitive rebuttal by stating only God is worthy of praise and worship.

Revelation 19 also offers a striking picture of Jesus as the vindicated, true King and Messiah of all things. He arrives as the faithful agent of God’s vindication, full of truth by which He enacts holy judgment. Once again, we will see the importance and role of worship as the only accurate response to God’s glorious acts.

18.1

READ REVELATION 19:1-21

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

18.2

READ REVELATION 19:1-21

1. In your own words, summarize the main themes you see in Revelation 19:1-8.
2. How is the rider of the white horse described in Revelation 19:11-15?
3. According to Revelation 19:16, what name is written on the rider of the white horse?
4. With what tool does the rider of the white horse enact judgment?

18.3

READ REVELATION 19:1-21

1. The titles John uses for the true God throughout Revelation are important. In Revelation 19:6, right in the middle of the chorus of hallelujahs, God is referred to as “our Lord God Almighty.” Knowing the Roman emperor Domitian gave himself the title “Our Lord and God” adds even more weight to John’s use of this language. Once again, John is subverting Rome’s false power and proclaiming God as the true, ultimate Ruler. Read Genesis 17:1; Deuteronomy 9:9; Psalm 80:19; and Revelation 1:8. How is God referred to in these verses? What are His followers doing in these verses?

2. Jesus' appearance in Revelation 19 is striking. We are told he is called "Faithful and True," "Word of God," and "King of Kings and Lord of Lords." Jesus hands out God's holy justice to all who rebelled against Him. There are three messianic images John uses here to portray Jesus. The first is the sharp sword coming out of Jesus' mouth (2 Thessalonians 2:8; Revelation 1:16; and Revelation 2:12). The second is His ruling with an iron scepter (Psalm 2:7-9; Hebrews 1:8; and Revelation 12:5). The third is the image of Jesus treading the winepress of God's fury and wrath (Isaiah 63:1-6 and Revelation 14:17-20).

A. Jesus renders His enemies powerless by His faithful sacrifice and the truth of the judgment He pronounces. His name of "Word of God" is in many ways the backdrop for His authority and role as Messiah. Read John 1:1-18. How is Jesus' title "Word of God" further explained and amplified in these verses?

B. The phrase (not the title) "word of God" refers to other things in the Scriptures. It can refer to the Old Testament, Jesus' preaching about God's Kingdom, and His followers' preaching of the gospel. The phrase "word of God" helps connect the person of Jesus to the message about Him. Read Hebrews 1:1-3. How do these verses connect the Old Testament word of God and the person of Jesus as the Word of God?

3. The beast and kings of the earth gather to wage war against God in Revelation 19:19. However, Jesus' victory is so utterly complete John does not even offer verses about a battle of any kind. All of a sudden, the beast (representing imperial systems of evil) and false prophet (representing local powers loyal to evil) are captured without an actual battle taking place. Jesus defeats these false, empty systems as the One named "Faithful and True." It is tempting in our Western culture to read Revelation (and the Bible as a whole) in a very dualistic way where we see God and Satan as two rivals or enemies competing for the world. However, this is *not* the case. God remains in control of all things. He alone has appointed different seasons and times where He permits humanity to follow its own evil desires in the spirit of the Dragon and the beasts. There is no dualism happening in Revelation. God's victory is swift, complete, and without any true fight from His enemies. Read Colossians 1:16-17. How do these verses tie in with the ideas laid out in this question? What do they say about God?

18.4

READ REVELATION 19:1-21

Since the Fall of humanity in Genesis, God has been on a mission to heal and restore His entire creation. God's saving acts are recounted throughout the Old and New Testaments. He rescues His people out of Egypt in Exodus, He protects David time after time to be the chosen king of Israel, and He does not forget His children while they are in captivity to nations like Babylon and Assyria. As a final stamp on His rescue mission, He rises from the dead defeating the final enemy of death. God's saving mission is more widely effective than our personal salvation. It is cosmic in proportion and is concerned with the entirety of God's creation. This is why the initial cry of praise in Revelation 19:1 is "Hallelujah! Salvation and glory and power belong to our God." In destroying evil and the death-dealing ways of Babylon and Rome, God has made salvation and healing possible for the whole cosmos. Read Isaiah 42:1-9. How do these verses depict the work of the Lord? What encouragement is there for you this week? How can you carry this hope and encouragement into the world?

LECTIO DIVINA : PSALM 75:1-10

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 19:1-21

19

Revelation 20 is John's version of a suspense thriller. We are left on the edge of our seat as Satan and his army march against God's people. This chapter jumps from scene to scene with little explanation. Things can get confusing, the waters can get muddied, and we can feel a little disoriented at times as we progress through chapter 20.

There is a somewhat strange discussion in this chapter about what John calls "the first resurrection" and "the second death". Commentators are divided and unsure exactly what these mean or if they are literal or metaphorical. We see God resurrecting and giving authority to the martyrs (Revelation 20:4). This is referred to as "the first resurrection" and apparently only applies to the martyrs God has designated to have the authority to judge. Revelation 20:5 explains how everyone else will be resurrected to life at a later time. The second death is apparently a reference to judgment leading to destruction for those who are resurrected with everyone but who ultimately reject God's reign and rule.

This is also the chapter that briefly speaks of what has become the infamous "millennium" or "thousand-year reign of Christ". Perhaps you have heard about different positions regarding the millennium. Is it literal? Metaphorical? Are we living in it right now? Scholars, theologians, and Bible study participants alike are entirely divided on this topic. It occupies just seven verses in the Bible yet has caused countless arguments and even splits between Christians over the centuries. Just like the mark of the beast and the number 666, this topic has often been made the poster child for Revelation when this is simply not the case.

The primary focus of Revelation 20 is the ultimate end of death itself and the vindication of the faithful followers of the true King. God is victorious and throws death itself and all the evil forces enamored with Satan into the burning lake. No longer will God's people be tormented by the evils of empires set against God. This, not arguments about a millennium, is our focus this week.

*For an overview of the main positions on the millennium, see Appendix.

I9.I

READ REVELATION 20:1-15

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 12:10-11. Write it below.

19.2

READ REVELATION 20:1-15

1. Who seizes and binds the dragon in Revelation 20?
2. List all the descriptors used in Revelation 20:2.
3. How are faithful followers of Christ described in Revelation 20:4?
4. Who/what is thrown into the lake of fire in Revelation 20:14?

I9.3

READ REVELATION 20:1-15

1. The names Gog and Magog make a somewhat sudden appearance in Revelation 20:7-10. These names also appear in Ezekiel where it seems Gog is the leader of a country called Magog. Here in Revelation, John uses the names as representatives of all nations (both past and present) who act against God's people. Gog and Magog represent the four corners of the earth John references, thus demonstrating the extent of sin, evil, and death in the world.

A. Read Ezekiel 7:1-4 and Ezekiel 38:17-39:8. What do these passages say about God's actions against the four corners of the earth, Gog, and Magog?

B. Revelation 20:8 explains how Satan deceives the nations (represented by Gog and Magog) and attempts to lead them to battle against God. They are completely destroyed as God sits upon the great white throne. Read Isaiah 24:21-22 and John 12:30-32. What do these verses say about God's ultimate victory?

2. John's writing in Revelation 20 is incredibly suspenseful. Revelation 20:9-10 tells us how the army of the evil empires led by Satan marches against God's people and surrounds the camp where they reside. At the height of suspense, fire comes down from heaven and destroys the evil empires who wage war against God's people. God protecting the camp of His people is a long-standing image going back to the Old Testament.

A. Read Exodus 14:9-20 and Deuteronomy 23:14. What do these verses say about God's protection? What encouragement do you find in these verses today?

B. According to Revelation 20:9, the camp where God's people are dwelling is the city of Jerusalem. As citizens of God's Kingdom, we are also citizens of the heavenly Jerusalem that will one day come down to a renewed, restored earth. Read Philippians 3:17-21 and Hebrews 12:18-24. What do these verses say about our residence and our role as citizens of God's Kingdom?

3. Revelation 20:13-14 tells us of the long-awaited and final end of death itself. This is one of the most charged and anticipated moments in Revelation. We have waited for this conquering of the ultimate enemy through the whole book (and the entire Bible for that matter). What Jesus accomplished through His life, death, and resurrection is finally and completely enacted in Revelation 20. Read Isaiah 25:6-9; 1 Corinthians 15:24-26; and 1 Corinthians 15:51-58. How do these passages tie in with the defeat of death? What encouragement or challenge do you see in these verses?

I9.4

READ REVELATION 20:1-15

Many people avoid Revelation because they think it is intimidating or too difficult to understand. Some people think it does not contain anything helpful or informative for their daily lives right now. Perhaps you came into this study with a similar thought or a previous bad experience with Revelation. Many people have painted some of the minor elements of the book into major controversies or intimidating concepts. However, this should not be the case. Things like the millennium we encountered this week in chapter 20 or the mark of the beast or the number 666 have become hyper-controversial and caused multiple arguments and even splits in church communities. Now that you have studied almost all of Revelation, reflect back on your thoughts and beliefs about the book prior to your study. Has anything changed in your outlook? What has this study shown you about God and yourself? What is your overall view of Revelation at this point?

LECTIO DIVINA | ISAIAH 11:1-9

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

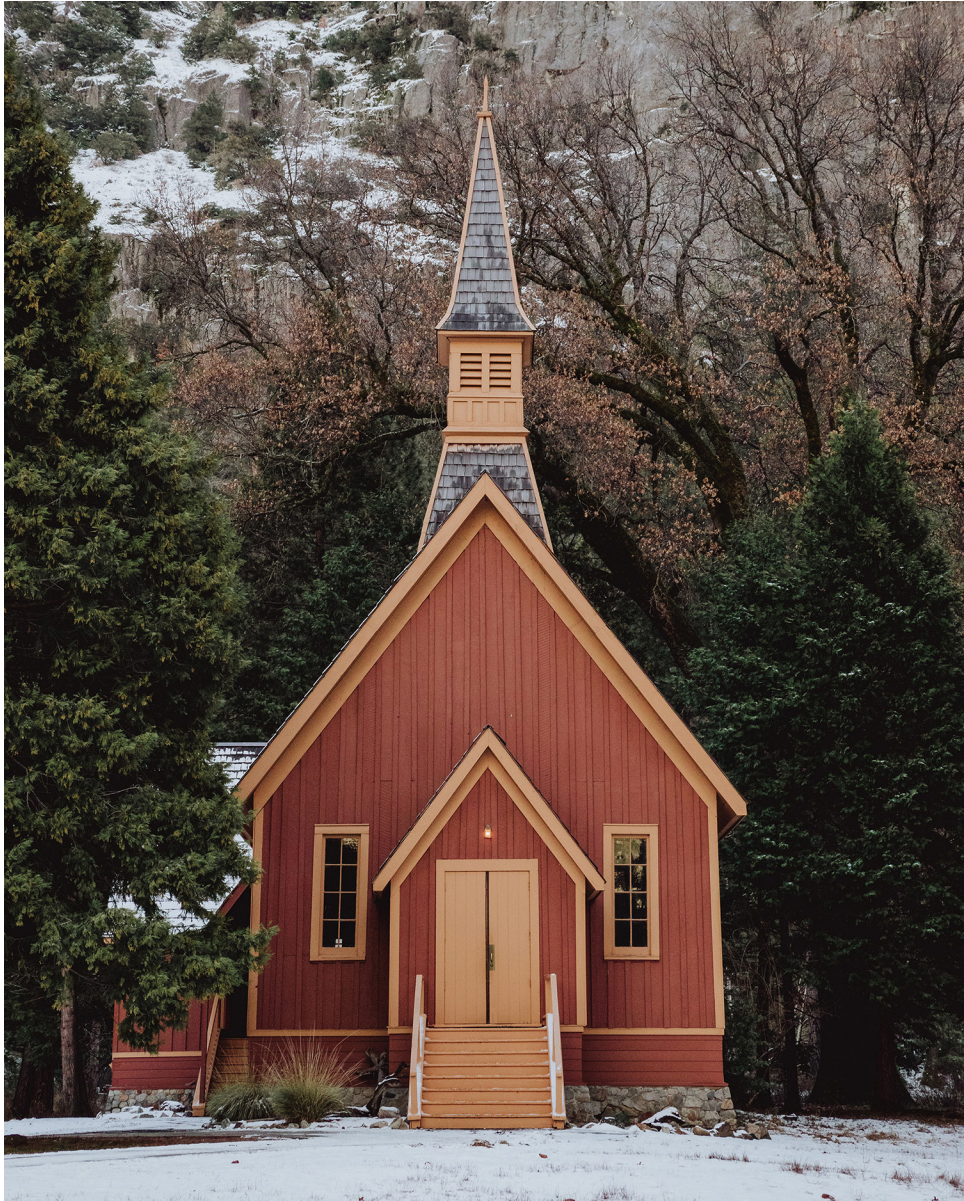
RESPOND

Read the passage a third time. Ask God how He wants the passage to impact your life this week. Spend time praying, confessing, or praising God for what He revealed. What does God want you to do with what you learned? Write down your response.

REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 20:1-15



4 | CONCLUDING VISION OF RENEWED & RESTORED CREATION

REVELATION 21-22

There is not a more fitting end to the Scriptures than seeing a healed, restored creation! The book of Genesis opens with a garden where God dwells with God's creation. After all the pain, sin, destruction, and death between Genesis 1 and Revelation 22, we finally see all things set right! God will once again completely dwell among humans. The imagery John uses to describe this ultimate victory is beautiful and moving.

The victory of the Lamb is complete! There will be no more death or pain. The evil forces opposed to God's Kingdom have been completely and finally defeated. Heaven and earth completely overlap as heaven comes down to the renewed and restored earth. Amen!

MEMORY VERSE | REVELATION 21:3-4 (NIV)

"And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away!'"

20

We have finally arrived at the New Creation! God has permanently dealt with sin, death, and the evil systems that perpetuated them. Those who have faithfully endured all the trials and persecutions of the beasts and the dragon will now inherit a new restored and healed creation.

John paints a vivid, grand picture through his language in this chapter. He powerfully and memorably demonstrates the incredible superiority of the New Creation and the restored Jerusalem over that of earthly kingdoms like Babylon and Rome. The impressive descriptions about Babylon's wealth earlier in the Revelation do not even compare to the magnificence of the New Creation.

Revelation 21 explains what we have waited for since the Garden of Eden in the early chapters of Genesis. At last God will dwell with His people!

I9.I

READ REVELATION 21:1-27

1. What words, themes, or names stick out to you? What questions do you have about these verses?

2. Memory Verse: Spend some time considering Revelation 21:3-4. Write it below.

19.2

READ REVELATION 21:1-27

1. In your own words, summarize the proclamation made in Revelation 21:3-4?
2. How does God describe Himself in Revelation 21:6-7?
3. How many gates does the new city have?
4. According to Revelation 21:22, there is no Temple in the New Creation. Why?

I9.3

READ REVELATION 20:1-27

1. Since Genesis 3 when humanity was banished from the Garden of Eden, we have awaited the events and results of Revelation 22. At last, God will perfectly and eternally dwell with His people. Revelation 21:3 exclaims how God's dwelling place is now with humanity. He will be the God of His faithful followers, and they will be His holy people. This language has appeared throughout the entire Bible in anticipation of this perfect end. Read Genesis 17:1-8; Exodus 6:6-8; Jeremiah 7:21-23; and Ezekiel 27:24-28. How do all of these verses point to Revelation 21? What encouragement and joy are there for you in these verses this week?

2. One of the great promises and hopes we have about the New Creation is the banishment of pain, tears, death, and mourning. Our study of Revelation has continually revealed the deep, horrible scars and consequences of sin in ourselves and in our world. The temptation to follow earthly kingdoms ruled by the beasts and the dragon is always before us. However, if we faithfully endure and remain loyal to the true King, we will one day witness the healing of all things. Read Isaiah 25:6-8; Isaiah 35:8-10; Isaiah 51:11; and 1 Corinthians 15:54-58. How do these verses point to what John sees in Revelation 21? What does this tell you about the story God has been weaving since Creation?

3. Revelation 21:7 explains how those who remain faithful to Christ through persecution and trials are the ones who will inherit the New Creation. Read Galatians 5:19-26 and 1 Peter 1:3-9.

A. What do these verses say about inheriting the Kingdom?

B. In Revelation 21:5, God announces He is making all things new. This does not mean the existing creation will be destroyed. Instead, it means God will heal everything and restore it to its true, perfect identity. Much like the Holy Spirit makes us new when we proclaim Jesus as Lord, all of creation will be made new, healed, and restored. Read 2 Corinthians 5:17 and 1 Peter 5:10. How do these verses connect with Revelation 21:5?

I9.4

READ REVELATION 21:1-27

After all the pages spent in the Scriptures talking about the Tabernacle and the Temple, we may be inclined to think this would continue to be an important topic and element in the New Creation. However, Revelation 21 tells us there will be no Temple in the New Creation. The Tabernacle and Temple existed as a place where Heaven and Earth overlapped and God's people could be in His presence. Since God's literal presence will flood every corner of the New Creation, there is no need for a special place designated for us to go meet with God. Read John 2:13-22. Consider Jesus' life, death, and resurrection. These prepared the way for us to be with Him in the New Creation. How does this encourage and challenge you to walk differently or more closely with Jesus this week?

LECTIO DIVINA | ISAIAH 65:17-24

READ

Read the passage slowly and prayerfully. Listen for a word or phrase that resonates with you. Write it below.

REFLECT

Read the passage a second time, recalling the word or phrase you wrote down above. Spend time savoring this word or phrase, asking God what He wants to say to you and your life at this specific moment. Wait patiently in the silence for God's invitation to you. Write down anything you sense God revealing to you.

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REST

Sit quietly and rest in God's presence, enjoying time with Him as His words settle within you.

LECTURE NOTES | REVELATION 21:1-27

REVELATION 22 | TEACHING WEEK NOTES

APPENDIX

COLORS IN REVELATION

Color	What it Symbolizes/Represents in Revelation
White	Divine, victory, new life, pure, authority
Black	Death, impending disastrous events
Red	Blood, violent force used by evil powers
"Pale" (sometimes green)	Death
Scarlet or purple	Elaborate, decadent, evil empires
Gold	Wealth, royal, divinity (true or false), incorruptibility

NUMBERS IN REVELATION

Number	What it Symbolizes/Represents in Revelation
1/2, 1/3	Limited, set amount of time
3	Divinity (true or false), a specific group of characters or events
3.5	Limited amount of time, half of perfection (7)
6	Imperfect, false divinity, deceit
7	Perfection and completion
12, 24, 144	Complete people of God, God's fullness
1,000 (and multiples thereof)	Large amount (of people, items, etc.) with heightened intensity or symbolism

THREE SERIES OF SEVEN EVENTS IN REVELATION

Seven Seals (Revelation 6:1-17 & 8:1)	Seven Trumpets (Revelation 8:6-9:21 & 11:15-19)	Seven Bowls (Revelation 15:1-16:21)
White Horse	1/3 of Earth Scorched	Sores
Red Horse	1/3 of Sea Turned to Blood	Sea Turned to Blood
Black Horse	1/3 of Waters Turn Bitter	Rivers Turned to Blood
Pale Horse	1/3 of Sun Darkened	Sun Scorches
Martyrs Under Throne	Plague of Locusts	Complete Darkness
Earthquake	Fiendish Cavalry	Demonic Frog Creatures
<i>Interlude: 144,000 sealed</i>	<i>Interlude: Eating Scroll & Two Witnesses</i>	<i>Call to Battle</i>
Silence in Heaven	Coming of Kingdom	Destruction of Babylon

VIEWS ON THE MILLENNIUM FROM REVELATION 20

Postmillennialism	Dispensational Premillennialism
Christ will return after the figurative millennium. The church and gospel gradually increase in power during this time. It's called "post-" because Christ's return happens after (post) the millennium.	Christ will come prior to a 7-year time of tribulation to take Christians to heaven. After the time of tribulation on the earth, Christ will return and rule for a literal 1,000 year period. After this, Satan will be loosed on the earth prior to his ultimate defeat and the judgment of all.

Premillennialism	Amillennialism
1,000 year reign of Christ is a literal period of time following His return to earth. It is called "pre-" because Christ's return happens before (pre) the millennium.	A spiritual/metaphorical rather than literal understanding of a millennium. The millennium is representative of the time between Jesus' ascension and His second coming. It is a time marked by both the victory and the suffering of the church.

WORSHIP IN REVELATION

Hymns & Declarations of Praise in Revelation
Revelation 1:5-7
Revelation 4:8b, 11
Revelation 5:9-12
Revelation 5:13b
Revelation 7:10
Revelation 7:12
Revelation 11:15
Revelation 11:17-18
Revelation 12:10-12
Revelation 15:3-4
Revelation 16:5-7
Revelation 19:1-8
Revelation 22:20-21

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