

Overview

Please read the first six and last six verses of the Revelation.

1. What is the overall literary form of the book?
2. To whom is it addressed?
3. What implications does this have for interpreting the book?
4. What description is given to the book in 1:3 and 22:18, 19?

1:1-8, Prolog

1. How would you subdivide this section?

1:1-3, Title

1. What parallels can you find between these verses and the last six in the book?
2. What are the links in the chain by which the contents of this book are distributed?
3. In what two ways might “the revelation of Jesus Christ” be understood? Compare 1 Pet 1:7, 13 with Gal 1:12.
4. Which of these would you prefer here, and why? Is it possible that John wants us to keep both of them in mind?
5. 1:1 says that the things in this book “must shortly come to pass.” 1:3 says “the time is at hand.” Yet 2000 years have passed, and by most accounts, some of these prophecies are still not fulfilled. The expression also appears in Luke 18:7,8. How might Luke’s usage help resolve this dilemma:?
6. What is the meaning of the verb “signify” (σημαίνω, G4591) in its other NT instances (John 12:33; 18:32; 21:19; Acts 11:28; 25:27)? Does it imply an obscure or hidden meaning?
7. How does v. 1 emphasize the unity between John and the readers? Recall the history in Matt 20:20-28, and review Matthew 23.
8. 1:2 promises a record “of the word of God and of the testimony of Jesus Christ.”
 - (a) What do these two things describe in 1:9?
 - (b) What sorts of activity do we expect to see described in the rest of the book?
9. In 1:3, what conditions are placed on receiving a blessing?
10. Compare this blessing with other blessings promised throughout the book (14:13; 16:15; 19:9; 20:6; 22:7, 14).

1:4-6, Letter Opening

1. Compare these verses with the openings of Paul’s epistles.

Study Questions on the Revelation

- (a) What is the overall literary form of this book?
- (b) How is this confirmed by the last verse in the book?
2. What seven churches does John have in mind? (Compare 1:11, and skim chapters 2-3.)
3. There were other churches in Asia (Acts 20; Colossians). Why are they not mentioned?
4. NT epistles often wish “grace and peace” to the readers. What is the relation between these two blessings?
5. How does John describe the source of these blessings? Note his frequent use of triplets in this section.
6. Compare vv. 4-5 with 1 Pet 1:2.
 - (a) Who is “him which is, and which was, and which is to come”?
 - (b) We usually think of the Lord Jesus as the one who “is to come.” What OT passages may John have in mind in describing the Father this way? Compare Isa 40:9, 10; Psa 50:3.
 - (c) Where does he get the idea of “seven spirits”? Consider Isaiah 11.
7. John gives the Lord three titles in 1:5a. Explain the chronological order among these.
8. 1:5b describes the blessings that he gives us.
 - (a) Does a chronological perspective help you appreciate each of these?
 - (b) Compare 20:4.
9. 1:6 ascribes not only glory, but also “dominion,” to the Lord Jesus.
 - (a) Use Strong’s numbers (or Hint a) to learn how this Greek word is usually translated.
 - (b) To whom does this pair of attributes belong earlier in the NT?
 - (c) How does his receipt of “power” here go beyond what he already claims in Matt 28:18? (See Hint b)
10. Hints:
 - (a) Strong G2904 is most commonly (6x) translated “power,” Eph 1:19, Col 1:10-11 (2x), 1Ti 6:16, Heb 2:14, Rev 5:13. 4x it is “dominion” (here, Jude 25, 1 Pet 4:11; 5:11), and once each “mightily” (Acts 19:20) and “strength” (Luke 1:51).
 - (b) The word in Matt 28:18 is G1849, which is better translated “authority.”

1:7-8, Summary of the Book

1. Use the Treasury (or Hint a) to find the OT reference implied in 7a “he cometh with clouds.”
2. What is the reference behind the second part of 1:7? Again, use the Treasury or Hint b.
3. How is this promise related to Matt 24:30?
4. Chapters 1 and 22 contain four different titles describing the eternity of the Father or the Son.

Study Questions on the Revelation

- (a) Use your computer software (or Hint c) to collect these. (We will discuss the textual issues that lead to variations you may see in different translations.)
- (b) See if you can figure out to whom each one refers in each verse. Can you discern a change over the course of the book?
- (c) Meditate on the distinctive meaning of each title.

5. Hints:

- (a) Read Daniel 7.
- (b) Read Zechariah 12.
- (c) These titles appear in 1:4, 8, 11, 17; 22:13. You will also find them in 2:8; 4:8; and 21:6.

1:9-3:22, First Vision: Letters to the Churches

1. Note the statement that John is “in the Spirit,” 1:10.
 - (a) Where does this statement recur in the Revelation? (Bible SW or Hint a)
 - (b) Look at the sections set off by occurrences of this phrase. How is each one internally consistent and distinct from its neighbors?
2. Hints:
 - (a) 4:2; 17:3; 21:10

1:9-20, John Sees the Lord

1. A literal translation of 1:9a is, “I John, your brother, and companion, in the tribulation and kingdom and patience, in Jesus Christ.” Can you suggest an alignment between the two nouns “brother and companion” and the two phrases beginning with “in”?
2. In the majority text, the word “companion” is G2844. Use your Bible software (or Hint a) to find other passages that illuminate the meaning of this word.
3. What three things did John and his readers have in common, according to v. 9?
4. What is the relation among these three things?
5. What two conditions supported John’s receipt of these visions?
6. Use the Treasury (or Hint b) to find the OT allusion behind the description of the trumpet in 1:10.
7. With 1:12, compare Exod 25:31-37. What does the difference in the structure of these candlesticks with that in the tabernacle reflect about the difference in the organization of God’s people between the OT and this present age?
8. We will see that the Lord here is depicted as a High Priest (among other characters from the OT).
 - (a) What responsibility did the Jewish High Priest have toward the candlestick in the tabernacle? Lev 24:2-4

Study Questions on the Revelation

- (b) What does this suggest about the ongoing work of the Lord Jesus with his churches?
9. The vision of the Lord Jesus that John sees in 1:13-16 is largely drawn from the OT.
- (a) Use the Treasury (or Hint c) to trace each characteristic of the Lord to its OT source.
- (b) To whom is each phrase applied in the OT?
- (c) What does the application of all of them together to the Lord, suggest about his person and work in this book?
10. People often fall upon their faces in the OT. Use your Bible software to study this phenomenon (or see hint d for some examples of falling down before the Lord).
- (a) Under what circumstances do people fall on their faces?
- (b) What motivates them to this response?
11. The exhortation “fear not” (1:17) appears 78x in the OT, and is most dense (13x) in Isaiah.
- (a) Use your Bible software (or hint e) to find places where the exhortation “fear not” appears in Isaiah.
- (b) Can you find a common theme to the basis that Isaiah offers for this encouragement?
12. Use your Bible software to search for verses with the words “first” and “last,” or the Treasury (or hint f) to find the origin of the speaker’s claim at the end of 1:17. Whom does he claim to be?
13. Grammatically, the first clause of 1:18 belongs with 1:17. Literally, the speaker says, “I am the first, and the last, and the living one.”
- (a) What OT title does this bring to mind? (See hint g.)
- (b) In what kind of situations is this title frequently used?
- (c) How is this title particularly appropriate to the Lord Jesus in the context of this book?
14. The next two clauses of v. 18 are a separate statement.
- (a) What identity do they assign to the speaker?
- (b) What is surprising about the juxtaposition of this description with the previous three titles (1:17b-18a)?
15. “Amen” in the Bible is something one person says to agree with what someone else has just said (cf. 1 Cor 14:16).
- (a) Who is probably saying this word here?
- (b) With what claim are they agreeing?
16. “Hell” in 1:18 and most places in the Bible is not where those who hate God suffer eternally, but the Hebrew Sheol or Greek Hades, the place that the spirits of dead people abide until the judgment. The word is sometimes translated “grave.”
- (a) Read Revelation 20 to see when the speaker uses these keys.
- (b) What OT prophecy does this claim fulfill? See Hosea 13 and 1 Corinthians 15.

Study Questions on the Revelation

17. Who are the “angels of the seven churches”?
- (a) Compare 1:1 with 2:1 to see why it is awkward to understand them as superhuman beings.
 - (b) Use Strong’s numbers (G32) (or hint h) to find NT examples where this word describes human messengers.
 - (c) How do Matt 25:36; Php 2:25; 4:18; 2 Tim 4:9-13 explain the idea of messengers being sent to someone in prison?
18. Hints:
- (a) The word also appears in Lk 5:10.
 - (b) It appears in Exodus 19.
 - (c) Daniel 7; Daniel 10; Ezekiel 43; Judges 5. If you use e-sword, use the ABP+ text to explore OT instances of the word translated “down to the foot” in Rev 1:13 (G4158).
 - (d) Lev. 9:24; Judg. 13:20; 1Kings 18:38-39; Eze 1:28; 3:22-23; 43:2-3; 44:4.
 - (e) Is. 7:4; 10:24; 35:4; 37:6; 40:9; 41:10, 13-14; 43:1, 5; 44:2; 51:7; 54:4
 - (f) Isa 41:4; 44:6; 48:12
 - (g) Deut. 4:33 LXX; 5:26; Josh 3:10; 1 Sam. 17:26, 36; 2 Ki 19:4, 16 = Isa 37:4, 17; Esth. 6:13 LXX; Psa. 42:2; 84:2; Jer. 10:10; 23:36; Dan 6:20, 26; Hos 1:10
 - (h) Lk 7:19, 27; 9:52

2:1-3:22, The Seven Letters

1. These seven letters have highly parallel structure.
 - (a) What components are repeated in each letter?
 - (b) What differences set some of the letters apart from the others?
2. The allusions in these letters draw heavily on the historical settings of the churches. The classic study on this background is William Ramsay, *The Letters to the Seven Churches of Asia*, London, 1904. If you’d like to learn more of the background, this work is available free as PDF at https://biblicalstudies.org.uk/pdf/e-books/ramsay/letters-to-the-seven-churches_ramsay.pdf (a direct scan of the original book, with all the photos and maps) and <https://www.ccel.org/ccel/r/ramsay/letters/cache/letters.pdf> (nicely reformatted, with table of contents, but missing the overall map and photographs). A more recent study, largely supportive of Ramsay, is Colin Hemer, *The Letters to the Seven Churches of Asia in their Local Setting*, Sheffield, 1986. I will bring out some of the more salient points in the exposition.
3. Another very helpful reference is R.C. Trench, *Commentary on the Epistles to the Seven Churches in Asia*, Revelation II, III, London, 1886. A very helpful version of this work is available for e-Sword at <http://www.biblesupport.com/e-sword-downloads/file/7357-trench-richard-commentary-on-the-epistles-to-the-seven-churches-in-asia/> for the Windows version of e-Sword. I’ve put a copy that you can import to e-Sword X on the Mac at <http://www.biblesupport.com/e-sword-downloads/file/7357-trench-richard->

Study Questions on the Revelation

[commentary-on-the-epistles-to-the-seven-churches-in-asia/](#) . After importing it, in e-Sword X, go to Window/Reference Books to access it.

2:1-7, Ephesus

1. Familiarize yourself with the background of the church at Ephesus as recorded in the NT. Some useful passages are Acts 18:19; 19:1-41; 20:17-38; 1Ti 1:3; Ephesians.
2. What features from ch. 1 does the Lord use to introduce himself?
3. How do the titles in 2:1 differ from the wording in 1:20? What is the impact of these changes?
4. Identify the chiasm in the first praise section of the message (vv. 2-3). (The majority reading is not quite as regular as in the AV, but there are repetitions that set off the center.)
 - (a) What is the focal point of the chiasm?
 - (b) How do the elements in the side panels describe their diligence in pursuing the central aim?
 - (c) How might one explain the contrast between “thou canst not bear” (2:2) and “thou has borne” (2:3)? We will see that there is a similar contrast between “thy labour” (2:2) and (in the majority reading) “thou hast not laboured.”
5. What criticism does the Lord have for the church in 2:4?
6. Is “thy first love” their love for one another, or for the Lord? Compare Heb 6:10.
7. What remedy does he urge on them, in 2:5? Note in particular the three steps that he prescribes.
8. How does the second praise section (v. 6) correspond with the first (vv. 2-3)?
9. Where else do the Nicolaitans come up in these letters, and what can you learn about their characteristics from that parallel?
10. Use the Treasury (or Hint a) to understand the exhortation, “He that hath ears to hear.”
 - (a) In what sorts of context do the exhortations in the gospels occur?
 - (b) What danger do the exhortations in the OT anticipate?
11. What is the significance of the plural “churches” in the exhortation to hear (2:7)?
12. Study the distribution of the verb νικᾶω “overcome” (Strong G35289) using your Bible SW (or Hint b).
 - (a) Which NT author makes most frequent use of this term?
 - (b) In this writer’s usage, who conquers whom, and how frequently?
13. Read Genesis 2 and Revelation 22 for background on “the tree of life.”
14. Hints:
 - (a) Mt. 11:15, 13:9, 13:43; Mk. 4:9, 4:23; Lk. 8:8, 14:35; Jer 5:21; Ezek 12:2

Study Questions on the Revelation

(b) Luke 11:22; John 16:33; 1 John 2:13–14; 4:4; 5:4–5; Rom. 3:4; 12:21; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7

2:8-11, Smyrna

1. The word “Smyrna” literally means “myrrh,” and appears elsewhere in the NT only in Matt 2:11 and John 19:39. What does this latter verse tell you about the significance of this spice in the world of the NT?
2. What similarities can you find between the letters to Smyrna and Philadelphia that set them apart from the other churches?
3. How is the title by which the Lord introduces himself particularly appropriate for a city named “Myrrh”?
4. How does Rom 2:28-29 explain Rev 2:9?
5. What examples can you find in Acts of opposition to believers from this “synagogue of Satan”?
6. In the persecution that they will suffer, who are the immediate persecutors, and who is the ultimate persecutor?
7. How does this insight enable believers to obey Matt 5:44-45?
8. How might Daniel 1 explain the “ten days” of Rev 2:10?
9. In 2:10, how can the Lord tell the church not to fear, if one possible outcome of “those things which thou shalt suffer” is “death”?
10. Find other instances of “second death” in the Bible (or use Hint a).
 - (a) To what does this refer?
 - (b) Why is it called the “second death”? What is the first one?
11. How is the promise to the overcomer appropriate to a city called “Myrrh”?
12. Hints:
 - (a) Rev 20:14; 21:8

2:12-17, Pergamos

1. How does v. 13 anticipate the letter to Philadelphia (3:7-13)?
2. Note the reference to idols and fornication. Use your Bible SW (or Hint a) to find other places in the NT that associate these two sins.
3. Read over the history of Balaam (Numbers 22-24; 31:8, 16).
 - (a) What direct mission from Balak was he unable to fulfill?
 - (b) How was the objective of this mission accomplished indirectly?
 - (c) What role did Balaam play in this indirect action, according to Num 31:16?
 - (d) How does Balaam’s history (Josh 13:22) make the reference to the sword in 2:16 particularly appropriate?

Study Questions on the Revelation

4. In v. 16, to whom do “thee” and “them” refer? What is the difference between them?
5. How does 1 Cor 11:29-32 illustrate the warning given here?
6. Where was the manna hidden (2:17)? Exod 16:32-34; Heb 9:4
7. How is giving the overcomers something to eat particularly appropriate in the light of the problems in Pergamos?
8. Use Strong’s numbers (or Hint b) to find where else in the NT the Greek word here translated “stone” appears.
 - (a) What meaning does it have there?
 - (b) If that is its meaning here, what role does it give the speaker (the Lord Jesus)?
9. Elsewhere in the Revelation, who has the unknowable name? (19:12)
10. Why might the white stone be signed with this name?
11. Hints:
 - (a) Acts 15:20, 29; 21:25; 1 Cor. 5:10–11; 6:9; Eph. 5:5; Col. 3:5; Rev. 2:14, 20; 21:8; 22:15
 - (b) Acts 26:10 (where it is translated “voice”)

2:18-29, Thyatira

1. Recall from our study of 1:14-15 (or Hint a) what OT passage inspires these characteristics of the Lord Jesus. Thyatira was a border city, often changing hands between rival kingdoms. How would these features of the Lord Jesus be encouraging to them?
2. How does the love of this church show itself, according to v. 19?
3. Compare the history of love in Thyatira with that in Ephesus.
4. Review the references in the OT to Jezebel (Bible SW or Hint b).
 - (a) Where does she come from?
 - (b) Why is she able to have such influence in Israel?
 - (c) Where in the OT is she associated with fornication and idolatry?
5. How would this Jezebel have fared at Ephesus?
6. How are the strengths and weaknesses of Thyatira and Ephesus complementary to one another?
7. How does 2:21 reflect the process required by the Lord in Matt 18:15-17?
8. What does it mean for the Lord to “search the reins [kidneys] and hearts,” v. 22? You might want to review some OT uses of “reins” (Hint c) and “heart” (Hint d). How would you distinguish the psychological activities described by the kidneys from those described by the heart, in the OT?
9. The notion that God deals with people “according to their works” (2:23) is common throughout the Bible (Hint e).

Study Questions on the Revelation

- (a) Review the instances of this phrase.
 - (b) Note specific things that he does that are said not to be according to our works (Hint f).
 - (c) How can you reconcile the statement that he does not deal with some according to their works, with statements about dealing with every man according to his works?
 - (d) How does 1 John reinforce this perspective? Cf. 1 John 2:3; 3:14, 18-19; 5:2.
10. Why might the followers of Jezebel boast in their knowledge of “the deep things of Satan,” v. 24?
 11. To what “burden” does 2:24b likely refer? Use Strong’s numbers (or hint g) to find other instances of this expression in the NT. Is one of them particularly relevant to this passage?
 12. What OT passages does the Lord have in mind in the promise in vv. 26-28?
 13. How are these promises consistent with his character as he identifies himself in 2:18?
 14. Hints:
 - (a) Daniel 10
 - (b) 1 Kings 16:31; 18:4, 13; 19:1–2; 21:5, 7, 11, 14–15, 23, 25; 2 Kings 9:7, 10, 22, 30, 36–37
 - (c) Job 16:13; 19:27; Psa. 7:9; 16:7; 26:2; 73:21; 139:13; Prov. 23:16; Jer. 11:20; 12:2; 17:10; 20:12; Lam. 3:13
 - (d) Job 34:10, 34 (“men of heart”), Dt 8:5; 1 K 2:44, Is 10:7, 1 S 21:12, 1 S 7:3; 1 Ch 29:18, Ex 14:5.
 - (e) Psa. 62:12; Prov. 24:11–12; Jer. 25:14; 32:19; Matt. 16:27; Rom. 2:6; 1 Cor. 4:5; 2 Cor. 11:15; 2 Tim. 4:14; 1 Pet. 1:17; Rev. 2:23; 18:5–6; 20:12–13
 - (f) Psa. 25:7; 51:1; 109:26; Prov. 24:29; 2 Tim. 1:9; Titus 3:4–5; 1 Pet. 1:3
 - (g) Mat 20:12, Act 15:28, 2Co 4:17, Gal 6:2, 1Th 2:6

3:1-6, Sardis

1. What is unusual about the order of praise and criticism in this epistle, compared with the others?
2. Recall from 1:4 the significance of “the seven Spirits of God” and from 1:20 the reference of “the seven stars.” Meditate on the significance of combining these two images in this verse 3:1. Given the overall thrust of the letter, why might this combination be encouraging to the messengers who carried the letter back to Sardis?
3. How does the final description of the church in 3:1 contrast with the Lord’s description of himself in 1:18?
4. What is the significance of this contrast, in the light of Eph 1:22-23?
5. Meditate on the five commands that the Lord gives the church in 3:2, 3.

Study Questions on the Revelation

- (a) How does the past history of Sardis suggest the importance of the command to “watch”?
 - (b) How does this first command echo 1 Pet 5:8?
 - (c) It has been suggested that the command to “strengthen” reflects the Lord’s criticism of Israel’s pastors in Ezek 34:4-16.
 - i. Read over Ezekiel’s prophecy. What might suggest that the Lord intends the Sardians to recall it?
 - ii. The majority of mss, instead of “that are ready to die,” read “that thou was about to cast out.” How would the background of Ezekiel’s prophecy (and Jeremiah’s parallel exhortation, Jer 23:1-2) explain this reading?
 - iii. Based on this reading, how may the weakness at Sardis been like that at Ephesus?
 - (d) What other church does the Lord exhort to “remember”?
 - (e) “Hold fast” is τηρέω G5083, usually translated “keep” (cf. 1:3; 3:3; 2:26; 3:8, 10; 12:17; 14:12; 22:7, 9) rather than κρατέω G2902 (2:13, 25; 3:11). Does this distinction help you understand the implication of the command?
 - (f) We usually think of “repentance” as marking the start of the Christian life (Matt 4:17; Lk 24:47). Here, he exhorts an established church to repent.
 - i. Does he urge any of the other churches to repent?
 - ii. How does 2 Corinthians 7 illustrate the importance of repentance in the ongoing life of the believer?
6. To what does the Lord’s reference to coming “as a thief” refer in its original context (see Treasury, or Hint a).
7. Do you think it has the same reference here? Why or why not? Compare 2:5, 16.
8. The praise in Sardis describes not defiling one’s garments. Use your Bible SW (or Hint b) to find other instance of the verb “defile” (μολύνω G3435) in the NT. What kinds of activity might defile one’s garments, and how would those sins reflect what we have seen in the other epistles?
9. 3:5 makes three promises to the overcomer.
- (a) Look up “white” elsewhere in the Revelation (or see Hint c) to find other instances of white clothing.
 - i. To what might the white raiment refer?
 - ii. What is the source of this righteousness in Rev 7:14?
 - iii. How about in 19:8? (“Righteousness” here is not δικαιοσύνη G1343 the state of being righteousness, but δικαίωμα G1345 righteous actions, compare Rom 5:18.)
 - iv. How does the contrast between these two verses recall Eph 2:8-10 and Tit 3:5-10?
 - (b) Next consider the “book of life.”
 - i. How does it differ from other heavenly books referenced in the Bible? See <https://www.cyber-chapel.org/GodsLibrary.pdf>.

Study Questions on the Revelation

- ii. Look for other instances of “the book of life” in the Revelation to learn when it was written (Hint d).
 - iii. The expression “will not blot out” is a figure of speech known as “litotes,” in which a truth is affirmed by negating its opposite. Here are some other examples of this figure: Acts 8:21; 26:19; John 6:37. In the light of this figure, what does the Lord mean by saying “I will not blot out his name”?
- (c) Use the Treasury of Scripture Knowledge or Hint e to identify the sources of the third promise. How do these sources help you understand what is involved in overcoming?
10. Hints:
- (a) Matt 24:42–44; 1 Thess 5:2; 2 Pet 3:10
 - (b) 1 Cor 8:7; Rev 14:4
 - (c) Rev. 3:4–5, 18; 4:4; 6:11; 7:9, 13–14; 15:6; 19:8, 14
 - (d) Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19
 - (e) Matthew 10; Luke 12

3:7-13, Philadelphia

1. How many parallels can you find between the letters to Smyrna (2:8-11) and Philadelphia (3:7-13)?
2. The first five letters show that the titles the Lord uses to introduce himself reflect ch. 1. In the last two letters, these correspondences are less clear, but worth searching out.
 - (a) “He that is holy, he that is true”
 - i. Of whom is the title “holy and true” used elsewhere in the Revelation? (Hint a)
 - ii. Who is described as “holy”? Cf. 4:8
 - iii. In ch. 1, what OT character is represented by the white hair (1:14), loud voice (1:15), and control over the seven stars (1:16)? (Hint b)
 - (b) “he that hath the key of David”
 - i. Use the Treasury (or Hint c) to find the origin of “the key of David”
 - ii. Where are keys mentioned in ch. 1?
 - iii. How are these keys related to Matt 16:19; 18:18?
3. What is the meaning of the Lord’s offer of an “open door” in v. 8? Two explanations have been proposed.
 - (a) One rests on the use of the “open door” metaphor elsewhere in the NT, which you should examine using the Treasury (or Hint d).
 - (b) The other relates the statement to v. 7 and the conflict with the Jews (cf. 3:9).
 - (c) Is this an “either-or” choice?
4. How does the parallel with Smyrna help you understand the last part of 3:8 (“little strength ... my name”)?

Study Questions on the Revelation

5. Use the Treasury (or Hint e) to find the OT reference in v. 9. Given the ethnic composition of the churches of Asia, what is remarkable about this promise?
6. How is Heb 12:1-3 an example of “the word of my patience,” an exhortation concerning the patience of Christ? (Hint: the verb “endure” is the verbal form of the noun “patience.”)
7. How many similarities can you find between 3:10 and the account of the trials in Smyrna in 2:10?
8. The only other instance of the expression “keep from” in the NT is John 17:15.
 - (a) What does it mean there?
 - (b) With what possible action is it contrasted there?
 - (c) How should the Philadelphians expect the Lord to “keep” them, in view of the parallel with Smyrna?
9. In this context of coming persecution, how is the Lord’s promise in 3:11 similar to that in 2 Thes 1:4-10
10. How does the promise of 3:12 recall the imagery of a temple in Ephesians 2 and 1 Peter 2?
11. Throughout the Revelation, we will read of people who have the name or some other distinguishing mark of their deity written in their foreheads.
 - (a) Use your Bible software (or hint f) to find examples of this custom. Which one is closest to the promise here?
 - (b) How might the instruction of Deut 6:6-8 lie behind this promise?
12. I will discuss how the various promises to overcomers in all the churches (not just Philadelphia) all anticipate in one way or another the promises of Rev 19-22. See how many of these parallels you can find.
13. Hints:
 - (a) 6:10
 - (b) Compare Dan 7:9; Ezek 43:2; Amos 5:8.
 - (c) Isaiah 22
 - (d) 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Acts 14:27
 - (e) Isa 60:14
 - (f) Rev. 7:3; 9:4; 13:16; 14:1, 9; 17:5; 20:4; 22:4

3:14-22, Laodicea

1. With what other churches is Laodicea associated elsewhere in the NT? Use your Bible SW or Hint a.
2. It has been suggested that the problems in Laodicea may reflect shortcomings on the part of Archippus. Collect the NT references to him (or see Hint b), and see if you can reconstruct a possible history of the relation among these churches and his role in it.

Study Questions on the Revelation

3. Consider the three titles that the Lord claims in v. 14.
 - (a) Which one is most directly related to chapter 1?
 - (b) Use the Treasury of Scripture Knowledge on 1:5 (or hint c) to explore how John elsewhere emphasizes the role of the Lord Jesus as “witness.”
 - (c) Think about different criteria required of a witness. How does the Lord Jesus satisfy these criteria? (You might enjoy reading the comments of Trench in his excellent commentary on these seven letters, available online at <https://ccel.org/ccel/trench/7churches/7churches.i.html>)
 - (d) How is the word here translated “witness” rendered in Acts 22:20; Rev. 2:13; 17:6?
 - (e) How does this alternate translation also apply to the Lord Jesus?
4. Use Strong’s numbers (G281) or Hint d to study the term “Amen” in the NT.
 - (a) What NT book uses the term “Amen” most frequently?
 - (b) Who speaks it most often?
 - (c) What does that person intend by saying it?
 - (d) How does this usage reinforce the Lord’s use of the term in 3:14 as a title?
5. Isa 65:16 uses the expression “God of Truth,” Hebrew “God of Amen.” How might that verse suggest the Lord’s use of the word as a title, and what would that reference tell us about his identity?
6. How might the third title reflect the likely relation between the churches of Laodicea and Colossae? Read over Colossians 1 and see if you can find parallels to this title.
7. What parallels can you find between this title and 1:5, in the light of the parallels in Colossians?
8. How does Isa 65:11-18 anticipate the third title of 3:14?
9. Think about what it might mean to be hot, cold, and lukewarm (3:15), in view of the Lord’s statement. Is cold worse than hot, given what the Lord says? How might this verse be illuminated by the historical context of Laodicea (compared with Hierapolis and Colossae) and verses like 1 Cor 12:4-6?
10. How does the Lord’s warning in 3:16 correspond to his warning to Ephesus in the first letter?
11. v. 17 ends with five descriptions of the Laodiceans. The Greek suggests that the first two are distinct from the other three: “you are the wretched and miserable one: poor, and blind, and naked.” How might you have concluded this by examination of the context (especially v. 18)?
12. How can a poor person (v. 17b) buy anything (v. 18)? Compare Isa 55:1.
13. Consider what each of the three commodities in v. 18 signifies.
 - (a) What key element of the Christian life is described as tried in the fire, like gold? 1 Pet 1:7.

Study Questions on the Revelation

- (b) What does white raiment signify elsewhere in the Revelation? Recall our discussion of 3:5, or hint e.
- (c) What remedy for poor eyesight is recommended in Ps 19:8?
14. How is v. 19 a synopsis of Proverbs 3 and its quotation in Hebrews 12?
15. Use the Treasury of Scripture Knowledge (or hint f) to find the likely OT source of the imagery in v. 20, and thus amplify your understanding of this imagery.
16. How does the shift in grammatical person between 3:19 and 3:20 indicate how the problems in this church are to be remedied? Note the contrast between the threat of 3:16 and the promise here.
17. What connection can you trace between the command of v. 19 and the offer of v. 20? What is involved in opening the door?
18. Compare and contrast the doors in 3:8 and 3:20.
19. In meditating on the promise to the overcomer (3:21), recall our discussion of what it means to be a pillar in the temple of God in 3:12, in both cases keeping in mind the corresponding verses at the end of the book (for the temple, 21:22; for the throne, 22:1, 3). What does this promise imply about our relation with God and his Son throughout eternity?
20. Hints:
- (a) Col. 2:1; 4:13, 15–16
- (b) Col 4:17; Phm 1:2
- (c) Joh 3:11-13, Joh 3:32, Joh 8:14-18, Joh 18:37
- (d) (Hint: the most common NT translation of this term is “verily.”) Matt. 5:18, 26; 6:2, 5, 13, 16; 8:10; 10:15, 23, 42; 11:11; 13:17; 16:28; 17:20; 18:3, 13, 18–19; 19:23, 28; 21:21, 31; 23:36; 24:2, 34, 47; 25:12, 40, 45; 26:13, 21, 34; 28:20; Mark 3:28; 6:11; 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30; 16:20; Luke 4:24; 12:37; 18:17, 29; 21:32; 23:43; 24:53; John 1:51; 3:3, 5, 11; 5:19, 24–25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20–21, 38; 14:12; 16:20, 23; 21:18, 25; 1 Pet. 4:11; 5:11, 14; 2 Pet. 3:18; 1 John 5:21; 2 John 1:13; Jude 1:25; Rom. 1:25; 9:5; 11:36; 16:27; 15:33; 16:24; 1 Cor. 14:16; 16:24; 2 Cor. 1:20; 13:14; Gal. 1:5; 6:18; Eph. 3:21; 6:24; Phil. 4:20, 23; Col. 4:18; 1 Th. 5:28; 2 Th. 3:18; Heb. 13:21, 25; 1 Tim. 1:17; 6:16, 21; 2 Tim. 4:18, 22; Titus 3:15; Philem. 1:25; Rev. 1:6–7, 18; 3:14; 5:13–14; 7:12; 19:4; 22:20–21
- (e) 3:4, 5; 4:4; 6:11; 7:9, 13–14; 19:7-8, 14
- (f) Song of Songs 5:2-4; Luke 12:36

Review of the Seven Churches

1. Many themes are common to two or more of the churches. Read over chapters 2-3 and try to identify a list of shared themes, and where they appears in the letters to the individual churches. We will be on the lookout for these themes in the later chapters of the Revelation.

4:1-16:21, Second Vision: Seven Seals, Trumpets, and Bowls

This section is set off by the references to John's being "in the Spirit" at 4:2 and 17:3 (compare the two other introductions with this phrase at 1:10 and 21:10).

1. Read over the section a few times, and see if you can identify units within it. Notice especially
 - (a) The numbered series (of seals, trumpets, woes, thunders, and bowls or vials)
 - (b) The interludes that break up these numbered series
2. Notice the uneven distribution of the expression "I saw" (also translated "I looked," "I beheld") throughout this section. You might find this expression helpful in distinguishing paragraphs.
3. How does the location identified in 4:1 differ from the setting of the first three chapters?
4. Can you think of other portions of Scripture that emphasize the insight given by taking a heavenly perspective on earthly events? My thoughts are in Hint a.
5. What temporal perspective does 4:1 promise?
 - (a) Is this perspective new, or have we seen it in ch. 1-3?
6. Hints:
 - (a) Genesis 11; the book of Job; Psalm 73.

4:1-8:5, The Seven Seals

4-5, The Heavenly Actors

4, John's First View of Heaven

1. What things does John see ("I saw, I beheld, I looked") in heaven?
2. Use the Treasury (or hint a) to find OT passages describing the Lord in terms of precious stones. How does the use of the metaphor in v. 2 differ from the use in these OT passages?
3. Use Strong's numbers (or hint b) to compare the "throne" of 4:4 with the "seats."
4. How many parallels can you find between the description of the elders in 4:4 and the promises to overcomers in the letters to the churches?
5. Compare the number of elders to the description of the New Jerusalem in ch. 21. What may they represent?
6. Use the Treasury (or hint c) to find the origin of 4:5a in the OT, and trace its use throughout the Revelation. What does it indicate?
7. Where else in the Revelation do we find the seven Spirits mentioned in 4:5b? Use the Treasury (or hint d).

Study Questions on the Revelation

8. When we studied Rev 1:4, we suggested that this image is inspired by Zech 4:10. What is the significance of the image here?
9. Read Ezekiel 1 for the background of the images in 4:6-7.
 - (a) What does the “sea of glass like unto crystal” correspond to in Ezekiel 1?
 - (b) Who are the four beasts, and what is their role in Ezekiel 1?
10. There are many references to “beasts” in the Revelation (use your concordance or hint e).
 - (a) How are these distinct from those in (for example) chapters 13 and 14?
 - (b) How are these distinguished in Greek? Use Strong’s numbers (or hint f).
11. Use the Treasury (or hint g) to find the OT background of what the beasts say in 4:8.
12. Compare and contrast their praise here with the praise of the Seraphim in Isaiah 6.
 - (a) How do the two expressions complement each other?
 - (b) How is the praise of 4:8 particularly appropriate to the Revelation?
13. Compare and contrast the “beasts” of Revelation 4 with the cherubim of Ezekiel 1 and 10 and the seraphim of Isaiah 6. What kind of creatures are these?
14. Compare and contrast the worship offered by the “beasts” with that offered by the elders:
 - (a) What two parts does the worship contain in each case?
 - (b) Compare and contrast the contents of each part.
15. Note the repetition of “glory and honor” in the worship both of angels (v. 9) and of elders (v. 10). This phrase is the LXX rendering of “glory and strength” in Ps 29:1 and Ps 96:7.
 - (a) How do these verses explain the meaning of “give” in 4:9? (Compare the parallel verb in 4:11.)
 - (b) Who offers the praise in each of these Psalms? Use Strong’s or hint h, and Gen 6:2; Job 1:6; 2:1; 38:7, to understand “ye mighty” in Psalm 29.
 - (c) What is the relation between these Psalms and Revelation 4:8-11?
16. Note the change between the worship of the angels and that of the elders. We should ask about the addition of “power,” and the removal of “thanksgiving.”
 - (a) Where does the idea “power” come from? Recall the form of the praise in Psalms 29 and 96 in Hebrew (accurately translated by the KJV).
 - (b) Why do the elders not offer thanksgiving to the Lord in ch. 4?
 - i. Compare their praise here with that in 5:12 (where “blessing” conveys a similar meaning to “thanksgiving,” compare Ps 103:1-2).
 - ii. How does the motive for their praise (the thing for which they are praising God) differ between ch. 4 and ch. 5?

Study Questions on the Revelation

- iii. This difference may be explained by the following observations:
- A. What characters are introduced in 1:4-5?
 - B. Which of these have been mentioned in ch. 4? Which one would we expect to see, but has not yet appeared?
 - C. When does this character finally appear?
 - D. What is his role when he appears?
17. “For thy pleasure” (4:11) is better rendered, “because of thy will.”
- (a) How does this assertion reflect Nebuchadnezzar’s confession in Dan 4:35?
 - (b) How does it provide reassurance to the people of the seven churches when they hear this book read?
18. Hints:
- (a) Ex 24:10; Ezek 1:26
 - (b) There is no difference. They are the same Greek word, *θρόνος* G2362
 - (c) Ex 19:16; 20:18; Rev 8:5; 11:19 16:18
 - (d) Rev 1:4; 3:1; 5:6
 - (e) Rev. 4:6–9; 5:6, 8, 11, 14–6:1; 6:3, 5–8; 7:11; 11:7; 13:1–4, 11–12, 14–15, 17–18; 14:3, 9, 11; 15:2, 7; 16:2, 10, 13; 17:3, 7–8, 11–13, 16–17; 18:13; 19:4, 19–20; 20:4, 10
 - (f) The four beasts of the heavenly court are described with the Greek word *ζῶον* G2226, “living creature,” which is the word used in Ezekiel 1. All the other references are *θηρίον* G2342, a generic term meaning “wild animal.”
 - (g) Isa 6:3
 - (h) “mighty” in Ps 29:1 is literally “sons of God.”

5, The Book and its Master

1. I will suggest that John intends four divisions of the chapter, at vv. 1, 2, 6, and 11. Can you find the repeated expression that marks these divisions? You may have to use Strong’s (or Hint a).
2. Hints:
 - (a) Both “I saw” and “I beheld” translate the same Greek verb, *εἶδον* G1492.

5:1, I saw ... a book

1. In describing the book that he sees, John draws heavily on Ezek 2:8-3:14 and Dan 12.
 - (a) Trace the parallels between these texts and Rev 5:1.
 - (b) What differences do you find?
 - (c) Revelation 10 also discusses a scroll. Compare it with Ezekiel and Daniel.

Study Questions on the Revelation

2. The scroll is described as sealed. Use your Bible software (or hint a) to look at some examples of seals in the OT and learn their significance.
3. An important question is whether the contents of the scroll are disclosed bit by bit in ch. 6, or whether all seven seals must be opened to read the book. Compare Revelation 6 with Matthew 24. Were the events of Revelation 6 in fact sealed up until the Lord gave John the Revelation?
4. In spite of the seals, what in general do we expect the contents of the scroll to describe, according to 4:1?
5. Hints:
 - (a) 1 Kings 21:8; Neh. 9:38–10:1; Esth. 3:12; 8:8, 10; Jer. 32:10–11, 14, 44; Dan. 6:17

5:2-5, I saw a strong angel

1. In the light of the significance of a seal, what is the significance of the word “worthy” in 5:2-3?
2. The elder who comforts John in 5:5 says that the Lion of the tribe of Judah, the root of David, has “prevailed” to open the book. Use Strong’s numbers (or Hint a) to find other places where this verb appears throughout the Revelation.
 - (a) Where have we seen it already?
 - (b) What different characters are said to prevail?
 - (c) How often does each kind of character prevail?
 - (d) If we view the Revelation as a drama of spiritual conflict, who ends up winning?
3. Hints:
 - (a) Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7

5:6-10, I beheld ... a Lamb

1. Contrast what the elder announces in 5:5 and what John sees in 5:6. What is incongruous about the difference between the images?
2. A “slain lamb” is mentioned only a few times in the Bible: Lev. 14:13, 25; Is. 34:6; 53:7; Jer. 51:40; Acts 8:32; Rev. 5:6, 12; 13:8
 - (a) What is its function in Leviticus?
 - (b) Why is it an appropriate description for our Lord?
 - (c) How does this imagery explain why the Lord is worthy to open the scroll of judgment? Consider, for example, Romans 2, and compare 5:8-10.
3. What paradox is expressed in the words “stood a Lamb as it had been slain,” and what historical reality does it represent (cf. 1:18).
4. How does this presentation of Christ align with the appearance of the risen Lord to Thomas in John 20?
5. Since this image depicts the one who has “prevailed” or “overcome,” what example do we have for overcoming in our spiritual lives?

Study Questions on the Revelation

6. Consider the “seven horns.”
 - (a) What do horns symbolize in the Bible? Use your concordance or Bible SW (or Hint a).
 - (b) What would be the significance of seven horns?
7. How do the “seven horns and seven eyes” moderate the incongruity between the royal descriptions presented by the elder in 5:5 and the image of 5:6?
8. How does the combination of these two attributes illustrate 1 Cor 1:24?
9. Think about the place of incense in the tabernacle worship.
 - (a) What other kinds offerings were regularly offered to the Lord in the tabernacle?
 - (b) Where was each of these offered?
 - (c) What can we conclude about the importance of the incense to the Lord?
10. The incense brought by the elders is said to represent “the prayers of the saints.”
 - (a) How does Ps 141:2 illuminate this imagery?
 - (b) Catholics teach that they are bringing the prayers of others. What alternative does Rev 6:9-10 suggest?
 - (c) Recall what you just discovered about the importance of incense in the tabernacle. How does the scene here reinforce the implications of Acts 2:42 and 1 Tim 2:1-2 for our corporate worship? Compare also Mal 1:11.
11. In 5:9, to whom does “they” refer? Use your concordance or Bible SW (or hint b) to find who sings in the Bible.
12. The song is called a “new song.”
 - (a) Where else in the Bible do we read about the “new song”? Use your concordance or Bible SW (or hint c).
 - (b) Compare this song with what the elders say at the end of Rev 4.
 - i. Summarize the difference between these utterances.
 - ii. Do these differences align with the distinct characteristics of the “new song” mentioned in the Psalms?
 - iii. What makes a “new song” new? Is it a brand-new composition that has never been sung before?
13. In the majority text, the pronouns show a shift between 5:9 and 5:10. The Lamb has redeemed *us* (5:9), but made *them* kings and priests and *they* shall reign on the earth. Can you suggest a reason for this shift? Compare 1 Pe 1:10-12.
14. Meditate on the reasoning of the elders as to why the lamb is worthy to open the book. Here are some things to consider.
 - (a) In the LXX, the verb translated “slain” (σφάζω G4969) appears 84x. Nearly half of these (39x) are in Leviticus; no other book has more than 9 instances.
 - i. What kind of death does this verb envision? See the list of references in Hint d.

Study Questions on the Revelation

- ii. With what OT institution is the death of the Lord Jesus being compared?
- (b) What requirement was consistently demanded of those who are “slain” in Leviticus?
- (c) Meditate on Romans 2, which also talks about judgment and who is worthy to do it. How does the claim that the Lord was “slain” show his worthiness to judge?
15. How does 1 Cor 6:2-3 illustrate the statement about the saints in Rev 5:10?
16. Hints:
 - (a) For example, 1Sa 2:10; 1Ki 22:11; Psa 112:9; Psa 148:14; Dan 7:7
 - (b) Ex. 15:1, 21; 32:18; Num. 21:17; Judg. 5:1, 3; 1 Sam. 21:11; 29:5; 2 Sam. 22:50; 1 Chr. 16:9, 23, 33; 2 Chr. 20:22; 23:13; 29:28, 30; Ezra 3:11; Neh. 12:42; Job 29:13; 38:7; Psa. 7:0, 17; 9:2, 11; 13:6; 18:49; 21:13; 27:6; 30:4, 12; 33:2-3; 47:6-7; 51:14; 57:7, 9; 59:16-17; 61:8; 65:13; 66:2, 4; 67:4; 68:4, 32; 71:22-23; 75:9; 81:1; 89:1; 92:1; 95:1; 96:1-2; 98:1, 4-5; 101:1; 104:12, 33; 105:2; 106:12; 108:1, 3; 135:3; 137:3-4; 138:1, 5; 144:9; 145:7; 146:2; 147:1, 7; 149:1, 3, 5; Prov. 29:6; Is. 5:1; 12:5; 23:15-16; 24:14; 26:1, 19; 27:2; 35:6; 38:20; 42:10-11; 44:23; 49:13; 52:8-9; 54:1; 65:14; Jer. 20:13; 31:7, 12; 51:48; Ezek. 27:25; Hos. 2:15; Zeph. 2:14; 3:14; Zech. 2:10; Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Heb. 2:12; James 5:13; Rev. 5:9; 14:3; 15:3
 - (c) Psa. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Is. 42:10; Rev. 5:9; 14:3
 - (d) Lev. 1:5, 11; 3:2, 8, 13; 4:4, 15, 24, 29, 33; 6:25; 7:2; 8:15, 19, 23; 9:8, 12, 15, 18; 14:5-6, 13, 19, 25, 50-51; 16:11, 15; 17:3-5; 22:28

5:11-14, I saw ... many angels

1. Use the Treasury (or Hint a) to find the origin of the phrase “ten thousand times ten thousand.” With what OT prophecy is John comparing what he sees in heaven?
2. 5:12 is one of a series of doxologies in the Revelation that ascribe a variety of attributes to someone. We have already seen 1:6; 4:9, 10-11. After 5:12, we will see 5:13; 7:10, 11-12, and 19:1. Compare these with one another:
 - (a) Who is speaking in each case?
 - (b) To whom is the praise being addressed?
 - (c) What attributes are being listed in each case? Be careful to distinguish three Greek words for power, might, and strength that are sometimes translated alike: G1411 (4:10-11; 5:12; 7:11-12; 19:1), G2479 (5:12; 7:11-12), and G2904 (1:6; 5:13).
 - (d) Compare the praise that is offered to different recipients. What do these doxologies show about the relation between God and the Lamb?
3. Compare 5:6-13 with Php 2:8-11. What period in the history of the world is being anticipated in the praise that we hear in 5:11-14?
4. Consider the categories of beings who offer the praise of 5:13.
 - (a) Compare them with 5:3. What is different?

Study Questions on the Revelation

- (b) It has been suggested that the fourth domain is motivated by Zophar's challenge in Job 11:7-9. What is Zophar's point, and how does it help us appreciate what is going on in Rev 5:13?
 - (c) Contrast the subjects of the action in v. 13 with the subjects in 14, and note where each is located. What does v. 14 suggest about the heavenly impact of our earthly worship?
5. Use the chart of doxologies in the Revelation, and our analysis of the synonyms for power and praise used in the doxologies (https://cyber-chapel.org/sermons/rev2/notes/Rev_5e_Charts.pdf, slides 3, 5, 7), to meditate on the specific meaning of the praise in 5:13.
 6. In particular, trace how each of the doxologies in ch. 1-5 begins. Can you see a progression in which attribute comes first in each list?
 7. Observe how chapters 4-5 align with the sequence of future events anticipated in the Old Testament.
 - (a) How does Isaiah 53 motivate the image of the slain lamb in 5:6?
 - (b) When does the conversation of Psalm 110:1-2 fall with respect to the events foretold in Isaiah 53? Compare Acts 2:34.
 - (c) What future event is anticipated in Psalm 110:2?
 - (d) Where does Dan 7:9-18 fit in Psalm 110?
 - (e) It has been suggested that Revelation 4-5 is the fulfillment of Dan 7:9-18. How many parallels can you find between these passages?
 8. Look back over chapters 4-5 and see what high-level lessons you can derive from it, before we move on to the details of the following chapters.
 9. Hints
 - (a) Daniel 7

6, Six Seals

1. Compare the first five seal judgments with Matthew 24. How does this comparison show that we are not yet reading the contents of the sealed scroll?
2. What is the relation between the sealed scroll in Revelation 5 and the open scroll in Revelation 10? Compare these passages with Ezek 2:8-3:14. How do the parallels with Ezekiel suggest that the two scrolls are in fact one?
3. What sets the first four seals off from the others? Note who speaks in each seal.
4. What sets the sixth seal (6:12) off from the fifth (6:9) and the seventh (8:1)? Note the lengths of each of the seals.

6:1-8, The First Four Seals

1. How do these four horsemen recall Zechariah 6?

Study Questions on the Revelation

2. Another background to these judgments is a series of four judgments that God repeatedly brings on his people.
 - (a) How does Ezekiel 14 identify them?
 - (b) Can you find these same four judgments in Leviticus 26?
 - (c) How are they reflected in the first four seals?
3. Who is the rider of the first horse?
 - (a) What does the parallel with Matthew 24 lead you to expect?
 - (b) Compare the image of a rider on a white horse with Rev 19:11-15. How does this relate to the parallel with Matthew 24?
 - (c) Twice the character in 6:2 is said to conquer (or as the word is translated elsewhere, “overcome”). Review those to whom this verb is applied elsewhere in the Revelation (Hint a).
 - i. Does this help you identify this character?
 - ii. Do later instances of “overcome” help you align this horseman with one of the four judgments?
4. Which of the four judgments corresponds to the second horseman?
5. How about the third horseman?
6. What is the purpose of the voice in 6:6?
 - (a) Whose voice is it? (What is its source?)
 - (b) What is the meaning of similar language in 2 Ki 7:1, 16?
 - (c) What encouragement does this voice give us?
7. Study the pair “death and hell” in 6:8 by comparing other instances of this pair in the NT (use your Bible SW or Hint b).
8. Hints:
 - (a) Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7
 - (b) 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13–14

6:9-11, The Fifth Seal

1. Where is “the altar” located, in the imagery of the Revelation? Compare 8:3.
2. What other elements of the temple or tabernacle can you find mentioned in the Revelation? Look for references to “temple” or “tabernacle,” “altar,” “ark,” and the laver (or see hint a).
3. In the OT sacrificial ritual, what was “under the altar”? Exod 29:12; Lev 4:7
4. How does Php 2:17 clarify the metaphor here?
 - (a) What is Paul’s situation as he writes, Php 1:12-14?
 - (b) What is the possible outcome of his situation, Php 1:20-21?

Study Questions on the Revelation

- (c) How have the Philippians responded to that situation, Php 4:15-18?
 - (d) How does Paul describe what they have done, 4:18; 2:17?
 - (e) How does he describe what may possibly happen to him, 2:17? Use Strong's numbers (or hint b) to explore them meaning of the verb "offered."
5. What is the meaning of "for the word of God and for the testimony which they held"? Similar phrases appear elsewhere in the Revelation: 1:2, 9; 12:17; 20:4. Our objective here is to understand why unbelievers oppose the believers so strongly.
- (a) Each of these verses concerns two distinct concepts.
 - i. What are those concepts?
 - ii. What verb describes the relation of the martyrs to each concept?
 - (b) Let's start with "the word of God."
 - i. Based on the parallels, is the genitive (the relation between "word" and "God" expressed by "of") subjective ("the word that God speaks") or objective ("the word that talks about God")?
 - ii. What does it mean to "keep" God's word or command?
 - iii. Why might believers' obedience motivate hatred on the part of unbelievers?
 - (c) Now think about "the testimony of Jesus Christ." Bear in mind that the Greek word family (G3140, G3141, G3144) is translated in various ways, including witness, (bear) record, and martyr.
 - i. The phrase "the testimony of X" appears in three other verses in the Bible: Ps 19:7; John 1:19, and 1 John 5:9. Based on these parallels, is the expression a subjective genitive (the testimony that X gives) or an objective genitive (the testimony about X)?
 - ii. Use your Bible SW (or hint c) to see if John elsewhere describes Christ as bearing testimony.
 - iii. How does the nature of his testimony reflect Ps 19:7?
 - iv. How does 1 John 5:9-12 help you understand what it means to "have the testimony"?
 - (d) Can you align the two concepts of God's commandment and his testimony with Gen 2:17?
 - (e) Which does Satan attack first in Genesis 3—the commandment or the testimony?
 - (f) How do these align with the basic gospel message preached by our Lord in Mark 1:14-15?
 - (g) Why does our dedication to the testimony of Jesus Christ cause the world to hate us?
6. How can you reconcile 6:10 with the Lord's teaching in Matt 5:44, Paul's in Rom 12:14, and the examples of our Lord (Lk 23:34) and Stephen (Acts 7:60)?
- (a) Rev 6:10 has numerous parallels with Ps 79:1-10. How many can you identify?

Study Questions on the Revelation

- (b) Is the spirit of vengeance in Ps 79 no longer valid after the coming of Christ?
 - i. Does the OT authorize personal vengeance? Pro 20:22; 24:28-29; Rom 12:19.
 - ii. Compare Luke 18:7-8.
 - (c) What different kinds of vengeance do both 1 Pet 2:23 and Rom 12:19 distinguish?
 - (d) Meditate on Paul's attitude toward his adversaries in 2 Tim 4:14-16.
 - i. What contrast do you observe between Alexander and those who forsook Paul?
 - ii. How does our Savior exhibit this same contrast in Matthew 23:31-35 and Lk 23:34?
7. The target of the vengeance is "them that dwell on the earth."
- (a) What kind of people does this expression characterize elsewhere in the Revelation? Use your Bible SW, or Hint d.
 - (b) How should our relation to the earth contrast with that of this group? 1 Pet 1:17; 2:11; Heb 11:8-10; Phil 3:20
 - (c) Who motivates the earth-dwellers in their opposition to the saints? Rev 19:1-2.
8. What is the meaning of the white robes in 6:11, based on the promises to overcomers at the ends of the letters to the churches in Rev 2-3?
9. Hints:
- (a) Temple: Rev. 3:12; 7:15; 11:1-2, 19; 14:15, 17; 15:5-6, 8-16:1; 16:17; 21:22
Tabernacle: Rev. 13:6; 15:5; 21:3
Altar: Rev. 6:9; 8:3, 5; 9:13; 11:1; 14:18; 16:7
Ark: Rev 11:19
Laver or sea (cf. 1 Kings 7:23-25, 39, 44): Rev 4:6; 15:2
 - (b) Strong G4689. Strong: "to pour out as a libation, that is, (figuratively) to devote (one's life or blood, as a sacrifice)." Thayer: "1) to pour out as a drink offering, make a libation; 2) in the NT to be offered as a libation; 3) fig. used of one whose blood is poured out in a violent death for the cause of God"
 - (c) John 3:11; 7:7; 18:37; Rev 1:5; 3:14
 - (d) Rev. 3:10; 6:10; 8:13; 11:10; 13:8, 14; 17:2, 8

6:12-17, The Sixth Seal

1. Our Lord's Olivet Discourse as recorded in Matthew 24 will continue to guide our understanding of the seals.
- (a) Note the distinction between events in Matthew 24 that happen before "the end" (Strong G5056) and those that happen after "the end" comes.
 - (b) What is the mark of "the end"? Compare 2 Thes 2:3-4.
 - (c) To which period do the events described in the first five seals belong—"the end is not yet"(Matt 24:6), or "then shall the end come" (24:14)?

Study Questions on the Revelation

- (d) What correspondences can you find between Matt 24:29-30 and the sixth seal (Rev 6:12-17)?
2. The various phenomena mentioned in the sixth seal are common OT signs of God's judgment.
 - (a) Use the Treasury of Scripture Knowledge (or Hint a) to explore some of these events.
 - (b) How many parallels can you find between the events of Rev 6:13-14 and those of Isa 34:2-4?
3. These events bring all the earth's inhabitants to acknowledge the existence and activity of two characters.
 - (a) Who are those two characters?
 - (b) How do their titles correspond to the basic gospel message "repent, and believe the gospel" (Mark 1:15; Acts 20:21)?
 - (c) How should the people be able to answer their own question in 6:17?
4. Hints
 - (a) Earthquake: Isa 13, Haggai 2. Sun and moon: Joel 2; Isa 34.

7, The Answer to 6:17

1. John divides the chapter into scenes based on what he "saw" or "heard." What are these divisions?
2. What do vv. 1-3 tell us about the group described in vv. 4-8? How does a comparison with Dan 7:2-7 and Rev 13:1-2 suggest that these events precede the appearance of the beast from the sea?
3. What contrasts can you find between this group and the one described in vv. 9-17?
4. Consider first the 144,000 Israelites in 7:2-8.
 - (a) Some have suggested that this list must be symbolic, because it lists the northern tribes that were carried away by Assyria in 2 Kings 17, the so-called "ten lost tribes." Are these tribes really lost? What light does Acts 26:6-7 shed on this question?
 - (b) This group appears to be the same as that in 14:1, which we will see anticipates the millennium. How might Numbers 1 and 26 anticipate these numbered groups, and what significance does that suggest for them?
 - (c) Two differences between this list and (most) of the other lists invite attention: Dan is missing (as in the lists in 1 Chronicles 2-7), and the name Joseph replaces Ephraim, the more prominent of Joseph's two sons. Meditate on the reason for these changes. You might consider Rev 2:9; 3:9; and the story in Judges 17-19.
5. Consider the enumeration of social categories from which the multitude in 7:9 is gathered.
 - (a) Use the Treasury of Scripture Knowledge (or Hint a) to find other such references in the Bible.

Study Questions on the Revelation

- (b) How do the references in the Revelation differ from those you find elsewhere?
 - (c) Use Strong numbers (or Hint c) to find where the word translated “kindreds” has previously appeared in this chapter. What ethnic group is explicitly included in the multitude?
6. Study the white robes worn by this multitude?
- (a) Use your Bible software (or Hint d) to find other instances of people wearing white clothing.
 - (b) Note in particular the reference to “robes,” stately garments indicating particular honor. Based on the other instances of white clothing, what do these robes suggest about the multitude?
7. On what occasion did the OT command Israelites to carry palm branches? Use your Bible SW (or hint e).
8. What event in Israelite history did this carrying of palm branches recall? Recall the OT parallel we suggested for the two instances of 144,000 people in Revelation 7 and 14.
9. Compare the doxologies in 7:10-12 with those we have seen earlier (see charts on the end of Revelation 5, available at https://cyber-chapel.org/sermons/rev2/notes/Rev_5f_Charts.pdf).
- (a) What is new here?
 - (b) Compare the relation of the human and angelic doxologies in this chapter with the same two groups in Revelation 5. How do these sequences illustrate 1 Pet 1:12 and Eph 3:8-10?
10. How does Rev 7:13-14 recall Ezek 37:3?
11. How does Ezekiel’s vision anticipate that which John sees?
12. The washing of the robes in 7:14 invites special attention.
- (a) Who does the washing?
 - (b) When did they wash them, relative to the present scene?
 - (c) What parallel to this washing can you find in Exodus 19?
 - (d) What does the whiteness of the garments represent, according to Rev 19:8?
 - (e) How is this washing different from that described in Rev 1:5?
 - (f) Contrast Rev 19:8 with Isa 64:6. What makes the righteous deeds of God’s people acceptable in Revelation but not in Isaiah?
13. Consider the verb “serve” (Rev 7:15).
- (a) What kind of person performs this action? Consult Strong, or Hint f.
 - (b) Compare Rev 5:10.
 - i. What other role do believers occupy?
 - ii. When do they perform that role?

Study Questions on the Revelation

14. How does the promise of God's dwelling reflect Exod 25:8; 29:45; Psa 68:18?
15. Use the Treasury (or Hint b) to find the OT sources for the promise in 7:16-17.
 - (a) The first OT context refers repeatedly to "this mountain." What mountain is in view?
 - (b) What is the nature of the context of the second OT reference? See <https://cyber-chapel.org/sermons/isaiah/notes/Isaiah49a.pdf>.
 - (c) How does the structure of this OT context enhance your understanding of this promise?
16. Hints:
 - (a) Rev 5:9; 10:11; 11:9; 13:7; 14:6; Dan 3:4, 7, 29; 4:1; 5:19; 6:25; 7:14
 - (b) Isaiah 25 and 49
 - (c) "Kindred" G5443 is translated "tribe" earlier in the chapter.
 - (d) 3:5, 18; 4:4; 6:11; 19:8, 14
 - (e) Leviticus 23
 - (f) G3400 λατρεύω, Strong: "to minister (to God), that is, render religious homage"; Thayer: "to render religious service or homage, to worship; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship; of priests, to officiate, to discharge the sacred office"

8:1-5, Seventh Seal

1. The seventh seal shares numerous features with the seventh trumpet (11:15-19) and the seventh bowl (16:17-21).
 - (a) Find as many of these similarities as you can.
 - (b) What do these parallels suggest about the relation of the events described by each?
2. How is the silence of 8:1 consistent with the subsequent events in the seventh seal? Compare Zeph 1:7, 15, 17; Zech 2:13; Hab 2:20.
3. Consult Zephaniah 1 for the significance of the trumpets.
4. Where have we seen the altar of Rev 8:3 before?
5. What is the relation between the incense that the angel offers on the altar, and the prayers of the saints?
 - (a) From the earlier description of the altar, what "prayers of the saints" are in view?
 - (b) What are these prayers asking God to do?
 - (c) Compare the relation between human and angelic utterances in 5:9-10, 12; and in 7:10, 11-12. In view of this relation, what is the purpose of the angelic incense?
6. To understand the gesture of Rev 8:5, read Ezek 8-11, the departure of the glory of the Lord from the temple.
 - (a) Review Ezekiel's vision of the Lord and his chariot in Ezekiel 1. Note references to "fire."

Study Questions on the Revelation

- (b) Where did he first see this glorious vision?
 - (c) Where did he see it again, according to Ezekiel 8?
 - (d) What else does he see at that location?
 - (e) What action does the Lord take in response, in Ezekiel 9?
 - (f) How may this action anticipate something we already read in Revelation 7?
 - (g) What happens in Ezekiel 10 that anticipates Rev 8:5?
7. How does the result of the angel's action in Rev 8:5 take us back to the events of the sixth seal in 6:12-17
8. What is the chronological relation between the events of the sixth seal and those of the seventh?

8:6-11:19, The Seven Trumpets

1. The series of seven trumpets shares a number of features with the preceding seven seals (5:1-8:5), and some other features with the seven bowls that follow (ch. 16). How many such similarities can you detect?
 - (a) Can you detect a grouping among the items in a series?
 - (b) Are there interruptions in the series?
 - (c) Do the events in two series closely resemble each other?
2. What indications can you find in the lists concerning how extensive each judgment is?
3. Is there a tendency in these indications of intensity?
4. What parallels can you find between the history of Joshua (in particular the conquest of Jericho) and the trumpet and bowl judgments?

8:6-9:21, Six Trumpets

1. What four divisions of creation are affected by each of the first four trumpets?
2. How do the fifth and sixth trumpets differ from the first four? Can you suggest why they are called "woes"?
 - (a) Compare their domain of activity with that of the first four trumpets.
 - (b) What kind of agent is involved in these trumpets, compared with the first four?
 - (c) Compare the length of their descriptions with that of the first four.

8:7, First Trumpet

1. Which of the plagues of Egypt (Exodus 7-12) is associated with this trumpet?
2. What tension is there between the results of this trumpet and the command in
3. How might you explain the tension between the results of this trumpet and the command in 9:4?

8:8-9, Second Trumpet

1. Which Egyptian plague is associated with this trumpet?
2. What does this judgment include that is not mentioned in the plague in Exodus?
3. What OT prophecy does the image of a burning mountain recall? Consider Jer 51:24-25.
4. How is the object of judgment in Jeremiah's prophecy relevant to later themes in the Revelation?

8:10-11, Third Trumpet

1. Which plague most resembles this trumpet?
2. What does the trumpet describe that is not in the plague?
3. Where have we previously seen stars falling from heaven?
4. What does your answer to the previous question suggest about the alignment of this trumpet (and the fourth and fifth) with the seals?
5. Compare the image of a falling star in 9:1. What might this star represent?
6. The Greek word translated "wormwood" does not appear in the LXX, but a later Greek translation of the OT uses it for a Hebrew word that our version translates "wormwood." Look up this word in an English concordance (or see hint a). How do these uses clarify the meaning of this judgment? Pay special attention to what leads to the judgment of wormwood in Deuteronomy and Jeremiah.
7. Hints:
 - (a) Deut. 29:18; Prov. 5:4; Jer. 9:15; 23:15; Lam. 3:15, 19; Amos 5:7

8:12, Fourth Trumpet

1. Which plague on Egypt does this judgment recall?
2. How does it anticipate the sixth seal judgment?

8:13, The Woes

1. What sets the woes apart from the previous four trumpets? Pay special attention to the direct recipients of their actions.
2. The majority reading in 8:13 replaces "angel" with "eagle," a class of bird in which the ancients included vultures. Compare Matt 24:28. How does this image clarify the impact of the woes?

9:1-11, Fifth Trumpet = First Woe

1. As in the third trumpet, we see a star fallen from heaven. (The Greek verb "fallen" is in the perfect tense, indicating something that has happened in the past, not an event that occurs as John watches).
 - (a) What is distinctive about this star?
 - (b) Compare this woe with Lk 10:18, 19.

Study Questions on the Revelation

- i. How many points of similarity can you find?
 - ii. What do these suggest about the identity of this star?
2. Use Strong's numbers (or Hint a) to find other references to the bottomless pit (ἄβυσσος, G12) in the NT. To what does it refer?
3. This word often appears in parallel with another word in the OT. What is it? Use Strong's numbers with the ABP text (Apostolic Bible Project) in your Bible software, or hint b.
4. In view of this parallel, what relation may there be between the bottomless pit and Revelation 13?
5. What Egyptian plague is reflected in this trumpet?
6. Consider also the account of locusts in the book of Joel.
 - (a) How many points of similarity can you find between Exodus 10, Joel 1-2 and the locusts of the fifth seal?
 - (b) Compare Ex 10:14 and Joel 2:1-2. Why do they not contradict each other?
 - (c) What is the purpose of the plagues in Exodus (10:2) and Joel (2:27)?
 - (d) How does this purpose help you understand the function of the judgments in Revelation?
7. How do 9:4, 11 distinguish these locusts from those in Exodus? (Recall Prov 30:27)
8. Recall Revelation 7 and Luke 10. Who are those who "have ... the seal of God" (Rev 9:10)?
9. Use Strong's numbers (or hint c) to study the use of the noun and verb "torment" in the Revelation.
 - (a) To what does it mostly refer?
 - (b) Consider the use of the word in Matt 18:34; Luke 16:23, 28; Matt 8:29. What does this word and its use here suggest about the character of God?
10. Compare Rev 9:6 with Phil 1:23; the words "desire" in these verses are the same root in Greek. How are they similar? How are they distinct?
11. How many of the details in Rev 9:7-10 can you trace to Joel's description? Can you find other OT sources for some of those that are not in Joel?
12. The Hebrew name of the king of the locusts appears in the OT, where it is translated "destruction." It appears in Psa. 88:11; Job 26:6; 28:22; 31:12; Prov. 15:11. With what is it associated?
13. Hints:
 - (a) Luke 8:31; Rom. 10:7; Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3
 - (b) Psa. 33:7; 106:9; 135:6; Job 28:14; 38:16; 41:31 Is. 51:10
 - (c) Rev. 9:5; 11:10; 12:2; 14:10-11; 18:7, 10, 15; 20:10

Study Questions on the Revelation

9:12-21, Sixth Trumpet = Second Woe

1. 9:13 mentions “the golden altar which is before God.”
 - (a) Use your concordance or Bible SW (or hint a) to find the references to altars in the Revelation.
 - (b) Which ones may be identical with this one? Explain your reason for excluding any from this set.
 - (c) What continuity of thought can you trace among those that are likely the same as this one?
2. In understanding the role of the altar, we will devote some time to meditating on the Lord’s revelation of himself to Moses in Ex 34:6-7.
 - (a) Note the shift in the dominant part of speech (noun, adjective, verb) as you read through these two verses. How would you distinguish 34:6 from 34:7?
 - (b) What contrast divides 34:7 into two parts?
 - (c) How might this contrast correspond to the last two attributes of God in 34:6?
 - (d) Use Strong’s numbers (or hint d) to understand how God “forgives” sin.
 - (e) How does the character of God as revealed in Ex 34:6-7 explain God’s judgments in the Revelation?
3. What do the words “bound” and “loosed” in 9:14, 15 tell you about the spiritual affiliations of these angels?
4. What encouragement is there in the word “prepared” (9:15)? Compare how the word is used in Matt. 25:34, 41; Luke 2:30–31; 1 Cor. 2:9; Mark 10:40.
5. What does the reference to multiplied thousands in 9:16 suggest about the identity of these troops? (A related construction appears in Ps 68:17, though our version renders it differently.)
6. What OT episode is recalled by the judgment that comes from the horses in 9:17?
7. Compare the horses with the sea monster Leviathan in Job 41. We will suggest that Leviathan is the prototype of the beast from the sea in Rev 13.
8. Compare the tails of the horses in 9:19 with the locusts. How do they together recall the Lord’s promise in Luke 10:19?
9. 9:20 calls the judgments brought by the horses “plagues.”
 - (a) Use your concordance or Bible SW (or hint b) to find where else in Revelation this term occurs.
 - (b) To what does the term mostly refer elsewhere in the book?
 - (c) Trace the word in the OT (or hint c). Who brings plagues throughout the OT?
10. What is the relation between “devils” and “idols” in 9:20? Compare 1 Cor 10:19-20.
11. What is God’s objective in bringing these judgments, according to 9:20, 21, and in view of Ex 34:6-7?

Study Questions on the Revelation

- (a) Compare the sequence in Lev 26:14-33, and the Lord's declaration in Eze 33:7-11.
- (b) How does this motive help you understand why the Lion of Judah first appears as a slain Lamb in Rev 5?

12. Hints

- (a) 6:9; 8:3, 5; 9:13; 11:1; 14:18; 16:7
- (b) 9:20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18
- (c) Gen. 12:17; Ex. 9:14; 11:1; 12:13; 30:12; 32:35; Lev. 13:2-6, 9, 12-13, 17, 20, 22, 25, 27, 29-32, 44-47, 49-59; 14:3, 32, 34-37, 39-40, 43-44, 48, 54; 26:21; Num. 8:19; 11:33; 14:37; 16:46-50; 25:8-9, 18-26:1; 31:16; Deut. 24:8; 28:59, 61; 29:22; Josh. 22:17; 24:5; 1 Sam. 4:8; 6:4; 2 Sam. 24:21, 25; 1 Kings 8:37-38; 1 Chr. 21:17, 22; 2 Chr. 21:14; Psa. 73:5, 14; 89:23; 91:10; 106:29-30; Jer. 19:8; 49:17; 50:13; Hos. 13:14; Zech. 14:12, 15, 18
- (d) H5375: the verb means "lift, take, carry," and often appears in the OT in the sense of "bear sin."

10:1-11:13, Interlude

Compare this break between the sixth and seventh trumpet with that between the sixth and seventh seals. How are they similar? How are they different from one another?

10:1-11, *The Little Book*

1. John is confronted with "another mighty angel."
 - (a) Where have we seen a "mighty angel" or a "strong angel" before in the Revelation?
 - (b) Are there any further references to such an angel?
 - (c) Consider the description of this angel in v. 1.
 - i. Where have we seen these characteristics before?
 - ii. What is unusual about these characteristics being associated with an angel?
 - iii. How might Rev 1:1; 22:16 help explain the situation? Compare Ex 32:34; 33:14
2. One possible OT parallel to this "mighty angel" is the reference in Dan 4:13, 23 to a "watcher and holy one from heaven," which LXX translates as "an angel sent in strength from heaven." How many parallels can you find between the events of Daniel 4 and Rev 9:20-10:3?
3. The angel carries an open book (scroll).
 - (a) Where have we seen a scroll before, in connection with a mighty angel?
 - (b) In what way are the scrolls in Revelation 5 and 10 different from one another?
 - (c) How would it make sense to identify them?
4. The angel's position is noted.
 - (a) On what two places does the angel stand?

Study Questions on the Revelation

- (b) What significance is sometimes attached to standing on something? Ps 110:1; Mal 4:3; Rom 16:20.
 - (c) What is the significance of these two places in Revelation 13?
 - (d) What message is being conveyed by the angel's position
5. Recall the parallels you found between the mighty angel and Daniel 4.
- (a) To what in Daniel 4 might the seven thunders correspond?
 - (b) Why might John have been forbidden to disclose them? Compare 2 Cor 12:2-4; 1 Cor 2:9-10.
6. The oath sworn by the angel in 10:6 recalls "the man clothed in linen" in Dan 12:7, who is introduced in Daniel 10. Read over these chapters.
- (a) What question did Daniel ask "the man clothed in linen" in Daniel 12?
 - (b) What was he told?
 - (c) How does Rev 10:5-7 finally answer Daniel's question?
 - (d) How do these references explain the last sentence in Rev 10:7?
7. Use Strong's numbers (or Hint a) to suggest the meaning of the end of "time" in Rev 10:6 in the light of Rev 6:10-11.
8. What about the trumpets makes them particularly suited to end this particular period of time? Review the seventh seal in 8:1-5.
9. Compare 5:1 and 10:8-11 with Ezek 2:9-3:3, 3:14.
- (a) What parallels can you find?
 - (b) How do these similarities confirm our identification of the two scrolls in Revelation?
 - (c) How does Ezekiel illuminate the nature of this scroll and its contents?
10. What does 10:11 suggest about the relation of this scroll to the rest of the book?
11. Note the description of the audience in 10:11.
- (a) Use the Treasury (or Hint b) to find where else in the Revelation similar descriptions appear.
 - (b) What theme is associated with the group in each passage? Can you discern a progression?
 - (c) Most of the terms used in the lists are repeated frequently. But two are used only once each. Which are they, and why do those particular lists differ?
12. Hints
- (a) "Time" in 10:6 and "season" in 6:11 are both χρόνος G5550, which means a period of time.
 - (b) 5:9; 7:9; 11:9; 13:7; 14:6; 17:15

11:1-13, The Two Witnesses

1. Read Ezekiel 40.
 - (a) How are Ezekiel 40-42 similar to Rev 11:1-3?
 - (b) What was the purpose of the detailed pattern that emerges from the activities of the man with the reed in Ezekiel (43:10-11)?
 - (c) Is the temple in Revelation 11 a physical temple on earth, or a spiritual temple? Review the other instances of “temple” in the Revelation, using your Bible software (or Hint a).
 - (d) On the basis of the parallel with Ezekiel, what is the difference between what is measured (“Temple” = temple building, exclusive of the court) and what is not?
 - (e) Read Ezekiel 8. What characterized the court of the temple in Jerusalem in Ezekiel’s day, in contrast with the building itself?
 - (f) What items in the Jewish temple are left out of the measuring by this distinction? Can you suggest why?
2. What is the relation between 42 months (11:2) and 1260 days (11:3)?
3. Use the Treasury (or hint b) to find other references in the Revelation to this period of time.
4. How does 11:4 echo Zechariah 4?
 - (a) Whom do the olive trees represent in Zechariah 4? Compare Ezr 3:2; Hag 1:12
 - (b) What were they trying to do in Jerusalem at this time, and how is that reflected in the image of Zechariah 4?
 - (c) What opposition did they face? Ezra 4:1-2.
 - (d) What characterized the people that opposed them, according to 2 Ki 17:24-33?
 - (e) How was that characteristic reflected among the churches of Revelation 2-3?
 - (f) How did the “olive trees” respond to these adversaries? Ezra 4:3-4.
5. Note the reference to “two candlesticks.”
 - (a) How does this differ from Zechariah?
 - (b) To what does the single candlestick in Zechariah refer?
 - (c) To what did candlesticks refer earlier in the Revelation?
 - (d) Can you suggest what specific two entities these candlesticks represent from that earlier vision?
 - (e) How does the selection of these two candlesticks reflect the history behind Zechariah 4?
6. What OT characters are suggested by the actions in 11:6? (Hint c)
7. Some students suggest that these witnesses are these OT characters, returned to earthly life. What reasons can you find in the text for being cautious about this identification?

Study Questions on the Revelation

8. What terms in 11:7-8 anticipate actors and places that become prominent in Revelation 12-19? Compare 13:1-7; 18:10.
9. Use your concordance or Bible software (or hint d) to collect all the reference to “city” in the Revelation. How many cities does the book discuss? How are they characterized, and what history does the book outline for each of them?
10. In 11:8, with what three historical cities is the Great City compared, and what characteristics of these cities do these comparisons attribute to the Great City?
11. 11:9 uses a set of four terms to describe the variety of people who oppose the witnesses. When we studied 10:11, we observed a set of terms used to describe collectively all the inhabitants of the earth. Similar lists appear also in 5:9; 7:9; 13:7; 14:6; and 17:15. We also observed that not all of the lists have exactly the same elements.
 - (a) In which of these passages does the list of terms have the same elements as here?
 - (b) How is the group described here by these terms different from the group described earlier?
12. Use the Treasury (or hint e) to collect some other examples where dead people are refused burial. What is the significance of treating someone this way?
13. Can you think of how the two witnesses “tormented” their enemies (11:10)? They had the ability to declare God’s physical judgments. Are their enemies thinking simply of these events?
14. How does John 11:39 illustrate the importance of the three and a half days in Rev 11:9, 11?
15. How does the raising of Lazarus anticipate the impact of Rev 11:11 on the observers?
16. What is the final outcome of the faithfulness of the witnesses, according to 11:13?
17. Hints
 - (a) 3:12; 7:15; 11:19 2x; 14:15, 17; 15:5–6, 8 2x; 16:1; 16:17; 21:22 2x.
 - (b) 12:6; 13:5; compare Dan 7:25; 12:7.
 - (c) Ex 11:1; 1 Ki 17:1; Mal 4:4-5
 - (d) Rev. 3:12; 11:2, 8, 13; 14:20; 16:19; 17:18; 18:10, 16, 18–19, 21; 20:9; 21:2, 10, 14–16, 18–19, 21, 23; 22:14, 19
 - (e) Ps 79:2-3; Eccl 6:3; Jer 22:18-19; 36:30

11:14-19, Seventh Trumpet = Third Woe

1. The section begins with an announcement of “the third woe.”
 - (a) What were the first two woes?
 - (b) What do we expect the relation to be between the third woe and the seventh trumpet?
 - (c) What is woeful about the contents of the seventh trumpet?
2. Compare the seventh trumpet with the seventh seal (8:1-6) and the seventh bowl (16:17-21).

Study Questions on the Revelation

- (a) How many similarities can you find?
 - (b) Note in particular the reference in case to aspects of the temple/tabernacle. Can you see a progression in these?
 - (c) Compare these seventh elements with the description of God's appearance on Mt Sinai in Exodus 19. What significance might there be in this parallel?
3. We have seen the 24 elders before in Revelation 4 and 5, and will see them again in 19:4.
 - (a) What are they doing each time we see them?
 - (b) Compare what they say in each place. Can you trace a progression?
 4. How many parallels can you find between this seventh trumpet and Psalm 2?
 5. How does this trumpet align with the overall chronology of the world?
 6. Can you associate the events in Rev 11:17-18 with successive events in Revelation 19-22?

12-16, The Seven Vials

1. Read over chapters 12-16.
 - (a) Into what major sections is it organized?
 - (b) How does the relation between chapters 12-14 and 15-16 resemble that between chapters 4-5 and 6-8?

12-14, The Actors

1. The first three chapters (12-14) introduce the actors in the drama. Each of these three chapters involves a different set of characters. Who are those characters in each case?

12, The Woman, the Devil, the Seed, and Michel

John gives us very little interpretation of the images he witnesses, but we can gain some understanding by recognizing how his symbols echo OT passages.

1. Note the contrast of heaven and earth throughout the chapter. What happens in each location?

1-5, Past: from Eden to the Ascension

1. Read Genesis 3.
 - (a) What do the sun, moon, and stars represent there?
 - (b) What do these parallels suggest about the identity of the woman?
 - (c) How does that identity clarify the relation between her child (v. 5) and the remnant of her seed (v. 17)?
2. Read Genesis 3.
 - (a) How does that chapter provide a context for a woman, her seed, and a serpent?

Study Questions on the Revelation

- (b) Who is the man child in Rev 12:5, and what events are being described here?
- (c) What historical events correspond to the effort here of the dragon to devour the child?
- 3. The imagery of the dragon draws heavily on several passages in Daniel.
 - (a) How does the appearance of the dragon reflect the beasts that Daniel sees at the beginning of Daniel 7?
 - i. What do these four beasts represent, according to the rest of Daniel 7?
 - ii. How are they related to Nebuchadnezzar's dream in Daniel 2?
 - (b) Daniel 8 contains a prophecy about the Greek empire, represented by a he-goat, and in particular Alexander the Great (the great horn) and his successors (the four horns). The little horn is the Syrian king Antiochus IV, called "Epiphanes."
 - i. You can read about him at https://en.wikipedia.org/wiki/Antiochus_IV_Epiphanes, in particular the section entitled "Persecution of Jews."
 - ii. How does Dan 8:8-10 help you understand Rev 12:4?
 - iii. How does Gabriel interpret this vision to Daniel in Dan 8:23-24?
 - iv. How does Dan 12:3 support the imagery in Daniel 8?
- 4. What historical events lie behind the statement that the dragon seeks to devour the child?
- 5. What is the source of the description of the child in Rev 12:5?
- 6. Based on the images from the OT on which the text draws, show how Rev 12:1-5 provides a sequential summary of history from creation through our Lord's earthly ministry.

6, Future: Anticipation of the Woman's Protection

- 1. How does the prophecy in Ezek 20:33-38 anticipate Rev 12:6?
- 2. Rev 12:6 describes the wilderness as a place of protection, while Ezekiel 20 anticipates a period of purging
 - (a) How does Hos 2:13-15 describe this same period of time?
 - (b) Both these passages (Ezekiel 20, Hosea 2) compare the future time in the wilderness with Israel's time in the desert during the Exodus.
 - i. Why did Israel have to spend 40 years in the wilderness?
 - ii. Was this an instance of protection, or of purging?
 - iii. How do Deut 1:30-31 and Isa 63:9 balance this emphasis?
- 3. Read 1 Kings 17.
 - (a) How does it provide a background for Rev 12:6?
 - (b) Review the end of 1 Kings 16. How were circumstances in Israel at the time Elijah went into the wilderness like those that John's vision anticipates?
- 4. Note the reference to 1260 days.

Study Questions on the Revelation

- (a) Where else have we seen such a period mentioned?
- (b) How do these references help us understand the temporal setting of these events?
Compare Dan 7:25; 12:7.

7-9, Ongoing: War in Heaven

1. The “war in heaven” involving Michael and the angels echoes Daniel 10-12.
 - (a) What kind of heavenly activities delayed the arrival of the divine messenger in Daniel 10?
 - (b) Daniel 11, between the description of the heavenly war and the time of trouble in Daniel 12, is a historical panorama beginning with the rise of Alexander the Great, continuing through persecutions brought by Antiochus IV, (Dan 11:21-35), and then moving on to events that do not fit the history of Antiochus (Dan 11:36-45). We will identify this last series of events with the career of the Antichrist.
 - (c) What happens next with Michael and the angels, according to Daniel 12?
 - (d) How does 2 Thes 2:3-8 further explain the consequences of Dan 12:1 and prepare us for Revelation 13?
2. How does this age-long conflict end, according to Rev 12:7-9?
3. What titles does John give the dragon in Rev 12:9 in connection with his being cast out of heaven? Use Strong’s numbers (or Hint a) to learn the meanings of these titles.
4. How is the meaning of these titles reinforced by Rev 12:10?
5. Considering 12:10, Job 1, and Zechariah 3, how does the consistent judicial theme of these verses help set the time of Satan’s casting out?
6. Who counters the accusations leveled by the devil? Read Zechariah 3, and consider 1 John 2:1; Rom 8:34; Heb 7:25.
7. Hint:
 - (a) Satan: G4567 Of Chaldee origin corresponding to G4566 (with the definite article affixed); the accuser, that is, the devil: - Satan.
 - (b) Devil: G1228 From G1225; a traducer; specifically Satan (compare [H7854]): - false accuser, devil, slanderer.

10-17, Satan’s Final Struggle

1. This section begins with praise to God (12:10-12).
 - (a) Who is speaking here? Note how Satan is described.
 - (b) In studying the doxology in 12:10, you might find it helpful to consult the chart of the doxologies in the Revelation that we compiled while studying chapter 5 (available at https://cyber-chapel.org/sermons/rev2/notes/Rev_5f_Charts.pdf).
 - i. What term appears in this doxology for the first time across all the doxologies? Use Strong’s numbers to trace it through the next several questions.

Study Questions on the Revelation

- ii. Consult the notes on 5:12 (https://cyber-chapel.org/sermons/rev2/notes/Rev_4-5.pdf) or Hint a to discern the specific meaning of this particular word.
 - iii. Who claims to have this kind of power now? Luke 4:6.
 - iv. What did the Lord receive as a result of his finished work, Matt 28:18?
 - v. How does Daniel 7:12-14 show the transition between Lk 4:6 and the realization of Matt 28:18?
- (c) In v. 11, we read that the saints have overcome the devil and his accusations.
- i. Where have we read before of saints overcoming?
 - ii. What two causes make their victory possible?
- (d) How does the woe of Rev 12:12 recall Dan 12:1 and 2 Thes 2:3-8?
2. How do Rev 12:13-16 establish the connection with 12:1-6?
 3. Against whom is the dragon's wrath focused?
 4. Use your concordance or Bible software (or hint b) to find metaphorical references to eagles in the OT. Which of these are connected with Israel in the wilderness, and what encouragement do they offer?
 5. 12:15-16 describe a flood that the serpent sends after the woman, and her deliverance when the earth swallows up the flood. These images rest on OT precedents.
 - (a) For what different realities can a flood be a metaphor? Hint c lists some passages illustrating different options.
 - (b) Use your Bible software (or hint d) to find places where the earth swallows something.
 - i. What is the most prominent example of this idiom in the OT?
 - ii. What sort of attack was being engineered by those whom the earth swallowed up?
 - (c) The agent of the flood is described as the "serpent."
 - i. Is this the usual way that the Revelation identifies this individual?
 - ii. Why might this title be used at this point? Recall Gen 3:15 and John 8:44.
 - (d) Taking these clues together, can you figure out what kind of opposition against the woman is in view here?
 6. What are the two distinctive characteristics of those against whom the dragon makes war in 12:17? Meditate on the attitude they reflect toward God, and toward other people.
 7. Hints
 - (a) "This word refers to power that is assigned by one person to another. A better translation might be 'authority.'"
 - (b) Ex. 19:4; Lev. 11:13, 18; Deut. 14:12, 17; 28:49; 32:11; 2 Sam. 1:23; Job 9:26; 39:27; Psa. 103:5; Prov. 23:5; 30:17, 19; Is. 40:31; Jer. 4:13; 48:40; 49:16, 22; Lam. 4:19; Ezek. 1:10; 10:14; 17:3, 7; Dan. 4:33; 7:4; Hos. 8:1; Obad. 1:4; Mic. 1:16; Hab. 1:8

Study Questions on the Revelation

- (c) Beale suggests three groups of references, each with a different emphasis:
- i. Dan. 11:10, 22, 26, 40; Ps. 88:7, 17; Isa. 8:7–8; 17:12–13; Jer. 46:8; 47:2; 51:55; Hos. 5:10; cf. Isa. 10:22; 59:19; Mic. 1:4; Nah. 1:8
 - ii. Pss. 32:6; 90:5
 - iii. 2 Sam. 22:5; Pss. 18:4, 16; 46:3; 66:12; 69:1–2, 14–15; 124:4–5; 144:7–8, 11; Isa. 43:2).
- (d) Ex. 15:12; Num. 16:30, 32, 34; 26:10; Deut. 11:6; Psa. 106:17

13, The Two Beasts

1. Read over the chapter a few times. Into what two parts does it naturally fall?
2. Compare these parts with each other. How is the series of topics in each one parallel to that in the other?
3. Recall our analysis of the four horsemen of Revelation 6 in the light of God’s classic four judgments in Leviticus 26 and Ezek 14:21 (https://cyber-chapel.org/sermons/rev2/notes/Rev_6-8a.pdf).
 - (a) To which of the four judgments does the first horseman correspond?
 - (b) Use Strong’s numbers (or Hint a) to distinguish the various words translated “beast” in the Revelation. How are they distinguished?
4. The Lord challenges Job in Job 38-41 by describing his works of creation.
 - (a) What two works form the climax of his description?
 - (b) How might these two works form the background for Revelation 13?
 - (c) Use your concordance (or Hint b) to find other references to the second of Job’s two creatures that suggest it is a supernatural entity. To whom is this entity related in these references?
 - (d) Compare the references to a being called “Rahab” in the OT (not the woman of Jericho) (Hint c), who may be another view of the same being.
5. It has been suggested that the dragon, the beast from the sea, and the beast from the earth form a satanic “trinity,” corresponding to the Father, Son, and Holy Spirit. Meditate on how the details in this chapter support this parallel, and what it says about Satan’s ultimate purpose.
6. Hints
 - (a) ζῷον G2226 “living creature”: Rev. 4:6-9; 5:6, 8, 11, 14-6:1; 6:3, 5-7; 7:11; 14:3; 15:7; 19:4.
θηρίον G2342 “wild beast”: Rev. 6:8; 11:7; 13:1-4, 11-12, 14-15, 17-18; 14:9, 11; 15:2; 16:2, 10, 13; 17:3, 7-8, 11-13, 16-17; 19:19-20; 20:4, 10
 - (b) Ps 74:13-14; Isa 27:1
 - (c) Psa. 89:10; Is. 51:9

Study Questions on the Revelation

1-10, The Beast from the Sea

1. Compare the description of this beast with 12:3. How does the appearance of this beast reinforce his relation to the dragon of chapter 12?
2. What difference is there between the two descriptions?
3. Compare 13:2 with Dan 7:1-7, 24 .
 - (a) What similarities do you observe?
 - (b) How might this comparison explain the difference between 13:1-2 and 12:3 you noted above?
 - (c) What did the beasts in Daniel 7 represent, and what does this suggest about this beast?
4. Use your concordance (or Hint a) to review the instances of ἐξουσία (Strong's G1849, usually translated "power" or "authority") in the Revelation.
 - (a) How common is the word in this chapter, compared with other chapters in the book?
 - (b) Compare these instances with the occurrence of the word in Luke 4:6.
 - (c) What can you conclude about the source of the beast's authority?
 - (d) Who else has authority in the Revelation, besides the forces of evil?
5. How does 13:3 reinforce the parallels between the beast from the sea and the Lord Jesus?
6. Compare 13:4 with Ex 15:11; Ps 89:8; Mic 7:18. How does this expression enhance the claims of the beast?
7. In the light of the 42 months in v. 5, how do the events described in this chapter fit into the overall chronology? Compare the other time references we have seen (Rev 11:2, 3; 12:6).
8. How do the verb "overcome" in 13:7 and the exhortation in 13:9 recall the letters to the churches? Compare and contrast the use of these expressions in these two contexts.
9. What distinctive sign marks the followers of the beast in v. 8? Review other references to this book, from our study in Revelation 3
(https://cyber-chapel.org/sermons/rev2/notes/Rev_1_10ff.pdf) (or hint b)
10. How does 13:10 provide "patience and faith" to the saints?
11. Read over the description of the man of sin in 2 Thes 2:3-10. How many parallels can you find between the man of sin and the beast from the sea?
12. Hints
 - (a) Rev. 2:26; 6:8; 9:3, 10, 19; 11:6; 12:10; 13:2, 4-5, 7, 12; 14:18; 16:9; 17:12-13; 18:1; 20:6; 22:14
 - (b) Rev 3:5; 17:8; Php 4:3; Lk 10:20; Heb 12:23

11-18, The Beast from the Earth

1. How is the second beast compared with the dragon?

Study Questions on the Revelation

- (a) Contrast the basis of comparison of the first beast with the dragon.
- (b) How does this characteristic lead to another name for the second beast, used in 16:13; 19:20; 20:10?
2. How is he related to the wound and worship characterizing the first beast?
3. Use Strong's numbers (or Hint a) to find the parallel between 13:14-15 and 13:5-7.
4. How does Deuteronomy 13 anticipate the beast's wonders in Rev 13:13?
5. Note the specific miracle cited in Rev 13:13.
 - (a) Use the Treasury (or hint b) to learn what OT character this miracle would call to mind.
 - (b) How might this sign, together with Mal 4:5-6, enhance the attractiveness of the first beast?
6. What distinctive sign marks the followers of the beast?
7. How does this sign support the beast's program of counterfeiting the true Messiah? Compare 3:12; 7:3; 9:4; 14:1; 22:4.
8. Use the Treasury (or hint c) to learn how this sign would be particularly attractive to Jews.
9. What does this, and the imitation of Elijah, suggest about the focus of his propaganda campaign?
10. Hints:
 - (a) "He had power" in 13:14, 15 is the same Greek word (δίδωμι G1325 "to give") translated "it is given" in 13:5-7. If you have access to the Tense-Voice-Mood module in your Bible software, you can see that both paragraphs use the passive voice (G5681).
 - (b) Compare 1 Kings 18; 2 Kings 1.
 - (c) Exod 13:9, 16; Deut 6:6-8; 11:18.

14, The Lamb and his Angels

1. Read over the chapter a few times.
 - (a) How would you divide it into sections, based on changes in the participants who appear?
 - (b) On the timeline from John's time to the return of Christ, where do these events fit?
 - (c) What can you conclude about the overall period of time covered by chapters 12-14?

1-5, The Victors on Mount Zion

1. A major interpretive question is whether "Mount Sion/Zion" here refers to the physical location in Jerusalem, or to heaven. The last phrase in v. 5 in the KJV, "before the throne of God," reflects the latter interpretation, but is drawn from the Vulgate and has no support in Greek manuscripts. We can find some help with this question in a range of OT prophecies. Read Isa 2:2-4; 24:21-23; Joel 2:32; Zech 14:2-9.

Study Questions on the Revelation

- (a) What expectations did the prophets have for Mount Zion in the last days?
 - (b) From these passages (and parallels to them you can find in the Treasury), did they understand this future “Mount Zion” to be earthly or heavenly?
 - (c) What does 14:2 tell you about John’s current location (where he sees Mount Zion), and its relation to heaven?
2. Compare 14:1 with 7:1-8. What evidence is there that these represent the same group of people?
3. Compare 14:2 with 19:5-6.
- (a) Chronologically, where does 19:5-6 fall?
 - (b) How does this help you situate chapter 14 chronologically?
4. 14:3 mentions “a new song.”
- (a) Use your Bible SW (or hint a) to find other places in the Bible that this phrase appears.
 - (b) We saw the expression previously in 5:9, sung by the heavenly elders. (You may want to consult our earlier discussion at https://cyber-chapel.org/sermons/rev2/notes/Rev_4-5.pdf.) Compare that song with what the elders say at the end of Rev 4.
 - i. Summarize the difference between these utterances.
 - ii. Do these differences align with the distinct characteristics of the “new song” mentioned in the Psalms?
 - iii. What makes a “new song” new? Is it a brand-new composition that has never been sung before?
 - iv. What kind of song would only be understandable by those who have remained faithful to the Lord through the rule of the beast?
5. Rev 14:4-5 gives a series of descriptions of the 144,000. These items are strongly influenced by two Psalms that give requirements for those who would ascend to the hill of the Lord: Psalm 15 and Psalm 24. Meditate on these Psalms and see how many of the characteristics in Rev 14:4-5 you can trace to them.
- (a) The ABP+ (Apostolic Bible Project) version of the Bible includes the LXX (ancient Greek translation of the OT) as well as the NT, with Strong’s numbers. It is available for many Bible programs, including e-sword. Find the Strong’s number for “without fault” in Rev 14:5, and search for this number in the LXX (or use Hint b). What verses in Psalms 15 or 24 are parallel to Rev 14:5?
 - (b) What two principles of association does Ps 15:4 require?
 - (c) How are these principles reflected in Rev 14:4?
 - (d) The first characteristic in Rev 14:4 deserves special attention.
 - i. Is it talking about physical virginity? Consider the NT evaluation of marriage in 1 Tim 4:1-3; 1 Cor 7:1-2; and Heb 13:4.

Study Questions on the Revelation

- ii. Can you find any reference to sexual purity in Psalms 15 and 24?
 - iii. What other kinds of relationship does the Bible describe using terms for sexual relations? Helpful references are Isa 54:5; Rev 21:9; 1 Chr 5:25; 2 Cor 11:2, and you might enjoy tracking down others with the Treasury, starting from these.
 - iv. Can you find any references in our two Psalms to this alternative semantic field?
 - A. To what does the word “vanity” H7723 refer in passages like Psa 31:6 and Jer 18:15?
 - B. What does it mean to “lift up one’s soul to” something, according to Ps 25:1-3?
 - v. How would this figurative use of “virgins” fit into the concerns we saw in Revelation 2-3?
6. Rev 14:4 describes the 144,000 as the firstfruits. Review the institution of the feast of firstfruits in Lev 23:5-11; you might also enjoy reading about it in a Bible dictionary (many packages offer ISBE, Smith’s, Easton’s, Faucet’s, or Hastings’). What does this description suggest about this 144,000?
7. Hints
- (a) Rev 5:9; Isa 42:10; Psa. 33:3; 96:1; 98:1; 149:1; 40:3; 144:9
 - (b) Strong’s number G299, ἄμωμος, is used in Ps 15:2 to translate “uprightly”

6-12, Three More Angels

1. Summarize the messages presented by each of the three angels.

6-7, The First Angel

1. How does the first angel’s message explain God’s longsuffering, putting up with the wickedness promoted by the beasts?
2. What two attributes of God are in focus in the first angel’s message?
3. This angel’s message is called “the everlasting gospel.”
 - (a) What was the gospel that the Lord preached, e.g., Mat 4:17; Mark 1:14-15?
 - (b) Did the apostles preach this same gospel? Compare Acts 20:25; 26:20.
 - (c) How does the angel’s gospel align with the Lord’s gospel?
 - (d) What is the relation of this gospel to 1 Cor 15:1-8?
4. What is unusual about the relation between the angel and the gospel in 14:6-7? Compare Mark 16:15; Acts 10:3-6.

8, The Second Angel

1. Use your Bible software (or hint a) to find where “Babylon” and “the great city” appear elsewhere in the Revelation. How does this concept develop over the course of the book?
2. How does the use of “fornication” in 14:8 align with our observations about defilement and virginity in 14:4, and the characterization of Babylon in Isa 46:1 and Jer 50:2?

Study Questions on the Revelation

3. Babylon's wine (14:8) is characterized both by wrath and by fornication.
 - (a) How is the fornication explained by Jer 51:7; Rev 17:1-2?
 - (b) How is the cup related to wrath, Jer 25:15-17; Rev 14:10; 16:19?
 - (c) Can you paraphrase v. 8 in a way that summarizes both of these aspects of the figure?
 - (d) How does Prov 23:29-35 capture the two facets of the figure?
4. Hints:
 - (a) "great city": Rev. 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18-19, 21; 21:10. "Babylon": Rev. 14:8; 16:19; 17:5; 18:2, 10, 21

9-11, The Third Angel

1. How is the judgment announced by the third angel related to that announced by the second?
2. Find the chiasm in 14:9-11.
3. How do vv. 9b, 11b imitate the relation of true believers to the Lord Jesus, John 1:11; Col 2:6?
4. In 14:8, Babylon was providing the wine to her followers, but in 14:10, it comes from the Lord. How can you reconcile these two perspectives?
5. Use your Bible SW (or hint a) to find other references to "fire and brimstone" in the Bible.
 - (a) How is the first occurrence an appropriate illustration for the situation here?
 - (b) How does David's use of the image in Psalm 11 combine the images used in Revelation 14?
 - (c) Recall our observations about the chronological setting of the sixth trumpet (Revelation 9). Can you see a connection with what is being promised here?
6. How does Isa 66:23-24 anticipate the end of Rev 14:10? What does this teach us about one purpose of God's eternal judgment?
7. Hints:
 - (a) Genesis 19; Psalm 11; Isaiah 30; Ezekiel 38; Revelation 9, 19, 20, 21

12, Conclusion

1. Can you summarize the cumulative message of the three angels in a single sentence?
2. Why do these three angels combine the preaching of the gospel with the warning of judgment? Compare Isa 26:8-10.
3. Compare 14:12 with 13:10 and 6:9-11. How does the cumulative message of the three angels encourage the saints?
4. Where else does the Revelation mention "patience" ὑπομονή G5281? (Use your Bible SW or Hint a.)

Study Questions on the Revelation

5. What does this show you about the relevance of the book to the situation in Asia Minor when it was written?
6. Compare the description of the faithful in 14:12 with those whom the dragon fights in 12:17.
7. Hints:
 - (a) Rev 1:9; 2:2, 19; 3:10

13, A Beatitude from Heaven

1. Use your Bible software (or hint a) to find the places in the Revelation where John is commanded to “Write.”
 - (a) Who usually issues this command?
 - (b) Note the distribution of these commands in the book. Who is intended to read what John is to write?
2. The verse is a beatitude, declaring blessing on people who meet a certain description.
 - (a) Use your Bible software (or hint b) to find other beatitudes in the Revelation. Compare them in terms of
 - i. what are the qualifications for each blessing;
 - ii. what is the outcome of each blessing.
 - (b) The same kind of statement appears frequently in the gospel, for example, Matthew 5 and Luke 6. Read over these beatitudes and compare them with the ones in the Revelation.
3. Use the Treasury (or Hint c) to explore what it means to “die in the Lord.”
4. The Spirit reinforces and expands what the Lord has said.
 - (a) How is this consistent with the role that the Lord gives him in the upper room? John 16:13, 14.
 - (b) The conjunction “that” in this context probably means “in that,” rather than “in order that.” That is, it does not express the *purpose* of the blessing, but rather its *content*. Compare and contrast the two aspects of blessedness that the Spirit points out. You might find Matt 6:19-21 helpful.
5. In the light of your understanding of this verse, meditate on how it forms a transition between 14:6-12 and 14:14-20. What does it have in common with each of these?
6. Hints
 - (a) Rev. 1:11, 19; 2:1, 8, 12, 18; 3:1, 7, 14; 14:13; 19:9; 21:5
 - (b) Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14
 - (c) 1Co 15:18, 1Th 4:14, 16

14-20, The Two Harvests

1. How do Joel 3:11-14 and Matt 13:24-30, 37-41 provide a background for this vision?

Study Questions on the Revelation

2. What do these passages suggest about the time and context of the events here described figuratively?
3. The two harvests, depicted in Rev 14:14-16 and 17-20, are parallel. Find the parallels between them.

14-16, Reaping the Grain

1. Compare the reaper in 14:14 with Daniel 7. Who is this person? Compare also Matt 13:37.
2. Why should this person need a message from the temple to begin reaping? Note the content of the message, and Mark 13:32.
3. Can you think of other texts in which angels support the Son of Man?
4. What is the destiny of this harvest, according to the parable in Matthew 13?

17-20, Gathering the Grapes

1. The angel that announces the gathering of the grapes comes from “the altar” and has authority over fire.
 - (a) What was the significance of the altar in Revelation 6?
 - (b) What did an angel do with fire from the altar in Revelation 8?
 - (c) To what does that fire lead in chapter 8 and following?
2. How might Gen 15:16 explain the ripeness of the grapes in 14:18?
3. What does the symbolism of the treading of grapes indicate? Recall Isaiah 63, and the wine symbolism of 16:19 and Jer 25:15ff.
4. Look up “furlong” in a dictionary. How large a distance is 1600 furlongs?
5. Where does the treading of the grapes take place, according to Joel 3:12?
 - (a) Use a Bible dictionary (or Hint a) to find the likely location of this valley.
 - (b) If you center a circle of diameter 1600 furlongs on the valley of Jehoshaphat, how much of the land of Israel would it include? You might try this on the free image available at [https://commons.wikimedia.org/wiki/File:A_dictionary_of_the_Bible;_dealing_with_its_language,_literature,_and_contents,_including_the_Biblical_theology;_\(1898\)_14595847020.jpg](https://commons.wikimedia.org/wiki/File:A_dictionary_of_the_Bible;_dealing_with_its_language,_literature,_and_contents,_including_the_Biblical_theology;_(1898)_14595847020.jpg). Print out the image, use the scale on the image to set your compass to 100 miles, and draw a circle centered on Jerusalem.
6. Compare and contrast the end of Revelation 14 with the beginning of the chapter.
7. Hints
 - (a) Based on Joel 3:16, the valley of Jehoshaphat has long been understood to be the Kidron valley, between the temple mount and the Mount of Olives.

Summary of the Harvests

1. What do the two harvests represent? Compare Rev 20:5-6, 12.

15-16, Seven Bowls

1. Read over these two chapters a few times. What structure can you detect in them?

15:1-8, Preparation for the Bowls

1. Note the repetition of the phrase “I saw” throughout this chapter. (“I looked” in 15:5 is the same verb as “I saw” in 15:1, 2).
 - (a) What distinct visions does he see?
 - (b) Think about how they are related to each other.

1, The Sign

1. This verse introduces “another sign.” Use your computer software or Hint a to find the previous signs that John has seen.
2. Have we seen plagues from God previously? Use your software or Hint b.
3. What makes these particular plagues a “great and marvelous sign”?
4. Study the word “wrath.”
 - (a) Use Strong’s Numbers (or Hint c) to distinguish two different Greek words behind this term. Which is this, and how are the two distributed throughout the Revelation?
 - (b) Use Vine’s Expository Dictionary (or Hint d) to distinguish their meanings.
 - (c) What is significant about the word that John chooses here?
5. Hints
 - (a) The word appears in the singular only in 12:1, 3.
 - (b) 9:20; 11:6
 - (c) θυμός G2372 appears in Rev. 12:12; 14:8, 10, 19; 15:1, 7; 16:1, 19; 18:3; 19:15. ὀργή G3709 appears in Rev. 6:16-17; 11:18; 14:10; 16:19; 19:15
 - (d) Vine’s, under “Anger”: Thumos, "wrath" (not translated "anger"), is to be distinguished from orge, in this respect, that thumos indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while orge suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. Orge is less sudden in its rise than thumos, but more lasting in its nature. ... Thumos may issue in revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case.

2-4, The Song

1. Where have we seen “the sea of glass” before?
2. Can you think why this sea is now “mingled with fire”?
3. Where have we seen references to “them that had gotten the victory” previously? Use Strong’s numbers (or Hint a).

Study Questions on the Revelation

4. Use the Treasury (or Hint b) to find what “the song of Moses” and “the song of the Lamb” describe.
5. How would you describe the structure of this song?
6. How many parallels can you find between those songs, and this one? How are those parallels organized?
7. Hints
 - (a) G3528, Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 6:2; 11:7; 12:11; 13:7; 15:2; 17:14; 21:7
 - (b) Moses: Exodus 15, Deuteronomy 32. The Lamb: Revelation 5.

5-8, The Sanctuary

1. Use your Bible software (or Hint a) to find references to God’s temple in the Revelation.
 - (a) Where is this temple located?
 - (b) Where do most of these references occur?
2. 15:7 mentions “beasts.” We have seen two kinds of “beasts” in the Revelation: those in chapter 4 (Strong G2226) and those in chapter 13 (G2342).
 - (a) Look up “beast” in Vine’s (or see hint b) to learn the difference between these two terms.
 - (b) Use your Bible software (or hint c) to find out which term is used here, and where else it appears in the Revelation.
 - (c) How does this reinforce the reference to the sea in 15:2?
 - (d) Compare the role of these beasts here and in chapter 6.
3. How does the smoke in 15:8 relate to events we have already seen?
 - (a) Compare 8:3-4; 6:9-10
 - (b) What special meaning does the reference in chapter 6 give to what is happening here?
 - (c) Use the Treasury (or hint d) to find where the OT talks about God’s glory and the temple being filled with “smoke.”
 - i. What message is given to the prophet in that context?
 - ii. How is that message similar to the one in view here?
4. On two events in the OT, people were unable to enter because of the presence of God’s glory.
 - (a) Use the Treasury (or hint e) to find these events.
 - (b) What do they have in common?
 - (c) What might this suggest about the heavenly temple at this point in the history? Compare 3:12.
5. Hints
 - (a) Rev. 3:12; 7:15; 11:1-2, 19; 14:15, 17; 15:5-6, 8-16:1; 16:17; 21:22

Study Questions on the Revelation

- (b) 1. zoon (G2226) primarily denotes "a living being" (zoe, "life"). ... In the Apocalypse, where the word is found some 20 times, and always of those beings which stand before the throne of God, who give glory and honor and thanks to Him, Rev 4:6, and act in perfect harmony with His counsels, Rev 5:14; Rev 6:1-7, e.g., the word "beasts" is most unsuitable; the RV, "living creatures," should always be used; it gives to zoon its appropriate significance.
2. therion (G2342), to be distinguished from zoon, almost invariably denotes "a wild beast." ...
Therion, in the sense of wild "beast," is used in the Apocalypse for the two antichristian potentates who are destined to control the affairs of the nations with Satanic power in the closing period of the present era, ...
- (c) G2226: Rev. 4:6-9; 5:6, 8, 11, 14-6:1; 6:3, 5-7; 7:11; 14:3; 15:7; 19:4
- (d) Isaiah 6
- (e) The first is Exodus 40. The second is described in 1 Kings 8 and 2 Chronicles 7.

16:1-21, The Bowls

1. Read over the list of bowls.
 - (a) How does this list of seven judgments differ structurally from the list of seals and the list of trumpets?
 - (b) What indications can you find with respect to the relative severity of the seals, the trumpets, and the bowls? Compare 6:8; 8:6-13; chapter 16.
 - (c) What parallels can you find between the trumpets and the bowls?
 - (d) Compare both trumpets and bowls with God's judgments on Egypt in Exod 7-11.
2. Which of the Egyptian plagues does the first bowl (16:2) recall?
3. Compare the recipients of the first bowl with the particular target identified for the corresponding Egyptian plague (Ex 9:11). What is significant in this parallel?
4. Consider the second bowl (16:3).
 - (a) Which Egyptian plague does it recall?
 - (b) How does it differ from the second trumpet?
 - (c) How would this plague impact the people around the Mediterranean?
5. The third bowl also resembles an Egyptian plague and a trumpet. Identify them.
 - (a) How does it differ from the corresponding trumpet?
 - (b) In the corresponding Egyptian plague, how were the Egyptians able to survive? Exod 7:24.
 - (c) What are the implications of the third bowl for the overall duration of the bowl judgments?
6. The third bowl invites a double commentary.
 - (a) Who offers the first comment, and to what does his title refer?

Study Questions on the Revelation

- (b) The last instance of “for” in the KJV in 16:6 is without Greek support. Given this information, find the chiasm in this first comment.
 - i. What two characterizations does the verse offer, of the Lord and of the wicked?
 - ii. What justification is given for each characterization:
- (c) From where does the second comment come? Compare our discussion of the source of the smoke in the temple, from chapter 15.
- 7. Compare and contrast the fourth bowl with the closest trumpet judgment and Egyptian plague.
- 8. What Egyptian plagues does the fifth bowl recall?
- 9. John describes the response of people to the fourth and fifth bowls. What remedy is still open to them at this point, and what is their attitude to it?
 - (a) Compare the response of people to the trumpets in 9:20, 21
 - (b) Compare the response of Pharaoh to the various plagues of Egypt, and the response of the Egyptian people to the final judgment on Egypt.
 - (c) Compare the response of 16:7.
- 10. Consider the sixth bowl.
 - (a) What Egyptian plague does it recall?
 - (b) To what trumpet does this bowl correspond, and how might that trumpet be a preparation for it?
 - (c) What is the antecedent of “he” in 16:16?
 - (d) How does 16:15 relate to the surrounding verses?
- 11. Compare the seventh bowl with the sixth seal (6:12-17) and the seventh trumpet (11:15-19). How do they all point to the same great event?
- 12. What Egyptian plague does the seventh bowl recall?
- 13. How does the seventh bowl prepare for chapters 17-18?
- 14. Meditate on the regularity with which the trumpets and bowls recall the Egyptian plagues. What lessons do these prophecies hold for those who live in the centuries before the final plagues arrive?

17:1-21:8, Defeat of Satan’s System

- 1. What marks this as the start of a major section in the book? Compare 1:10; 4:2; 17:3; 21:10.

17:1-19:10, Fall of the Great Whore

- 1. Who is the central character throughout this section?
- 2. Where have we read of this character before in the Revelation?

Study Questions on the Revelation

3. Trace the first uses of “Babylon” or “Babel” (Strong H894, or Hint a) in the OT. What associations does it have that might lead to its symbolic use in the Revelation?
4. Why did God send the southern kingdom into Babylon? Deut 4:25-28; 28:36; Jer 16:11-13.
5. This character is characterized as “the great whore,” engaging in “fornication.”
 - (a) Use your Bible software (or hint b) to find where else the Revelation discusses these topics.
 - (b) What kind of conduct does this image overwhelmingly describe in the OT?
 - (c) What link is there between the OT use of the image and the concentration of the image elsewhere in the Revelation?
6. Read the section over a few times, paying attention to the other characters with whom Babylon interacts. How would you divide her history based on these shifts in the other characters?
7. Hints
 - (a) Gen 10:10; 11:9; 2 Ki 17:24, 30
 - (b) Rev. 2:14, 20-21; 9:21; 14:8; 17:1-2, 4-5, 15-16; 18:3, 9; 19:2; 21:8; 22:15

17:1-18, Babylon and the Beast

1. Note the description of the Beast upon whom the woman sits, 17:3. Use the Treasury (or Hint a) to see if you can identify this Beast.
2. The chapter also mentions ten kings.
 - (a) What is their relation to the Beast?
 - (b) What is their relation to Babylon?
3. What position does Babylon occupy with respect to the Beast and the kings?
4. How would you divide the chapter, and why? It may be helpful to note the use of “mystery” in 17:5, 7, and recall the use of the term in the Greek OT. (In the canonical books, it appears only in Daniel 2, where the KJV translates it “secret.”)
5. Hints
 - (a) Rev 12:3; 13:1

17:1-2, Introduction

1. Compare these verses with Jeremiah 51.
 - (a) What specific allusions can you find?
 - (b) How does the general message of Jeremiah 51 anticipate the message of these chapters?

17:3-6, John's Vision

1. 17:3 says that John goes into the wilderness (or desert) to see the woman. What is the relation between Babylon and the desert? Compare Isa 21:1-9.
2. How does the woman's position with respect to the beast (17:3) recall the ambitions of the Jews toward Rome (John 11:47-48)?
3. What is the significance of the woman's clothing in 17:4? Compare Jer 4:30.
4. How may Isaiah 1:18, 21 inform the description of the woman's clothing?
5. How does her clothing compare with that of God's saints in Rev 19:8?
6. Recall the prophecy of Jeremiah 51 that lies behind Rev 17:1, 2. How does it suggest the golden cup in Rev 17:4?
7. Babylon's title in 17:5 is called a "mystery." In the Greek OT, this word appears only in Daniel 2, where you see the word "secret." What is the meaning of this term?
8. The next few questions show how Paul, like John, links the title "Babylon" with idolatry in the church.
 - (a) What was one of the concerns about which the Corinthians wrote to Paul (1 Cor 8:1)?
 - (b) How does Paul exhort them on this subject in 1 Corinthians 8?
 - (c) How does his exhortation develop in his second letter, 2 Cor 6:14-18?
 - (d) Use the Treasury (or hint b) to find the source of Paul's exhortation in 2 Cor 6:17. What is the historical context of this OT prophecy?
9. Rev 17:6 accuses the harlot of killing God's people.
 - (a) How does Jer 2:34 provide an OT anticipation of this theme?
 - (b) How do Matt 23:37 and John 16:2 provide further examples?
10. Does the end of 17:6 indicate that John finds this vision attractive? Look up "admiration" in an online dictionary such as www.dictionary.com or www.merriam-webster.com, and look for meanings marked "archaic" (or see Hint a). The KJV is an excellent translation, but it is over 400 years old, and sometimes uses words in senses that have become uncommon in modern speech.
11. Hints:
 - (a) An archaic meaning is "wonder." The Greek word is the noun form of the verb "wondered" earlier in the verse, and a literal translation of the clause would be, "I wondered a great wonder."
 - (b) Isaiah 52

17:7-18, The Angel's Explanation

1. Use Strong's numbers (or Hint a) to see where words for "marvel" or "wonder" appear in the Revelation.
 - (a) In each case, who marvels at what?

Study Questions on the Revelation

- (b) Can you see a progression in these references to marveling?
2. What earlier comment about the beast is recalled by 17:8?
 3. The beast was, is not, and now is seen again (17:8). What characteristic of the Lord throughout the Revelation does this recall? 1:4, 8; 2:8; 11:17; 16:5.
 4. Review the word “perdition” (Strong G684) throughout the NT, using your Bible software or hint b. What does it describe?
 5. In light of 11:7 and 13:1, what is the contribution of the phrase “shall ascend ... and go ...”?
 6. What contrast does this phrase emphasize? Compare Jn 3:13.
 7. 17:9-10 sees two symbolic references in the seven heads.
 - (a) What two things do these heads symbolize?
 - (b) How do they relate to the original vision of seven heads in Daniel 7?
 8. How may the ten horns of Rev 17:12 align with Daniel 2 and Daniel 7?
 9. What diplomatic success do these horns achieve in 17:13, and what is remarkable about it?
 10. 17:14 anticipates a war between this political system and the Lamb.
 - (a) Where else in the Revelation do we read of this war?
 - (b) How does this verse answer the question posed in 13:4?
 11. Meditate on the description of the Lamb’s army at the end of 17:14. What is the significance of each of these terms?
 12. 17:15 is the last of seven lists emphasizing the universality of sin and redemption. The others are 5:9; 7:9; 10:11; 11:9; 13:7; and 14:6.
 - (a) How are these lists related to Gen 10, and what lesson does this parallel teach?
 - (b) Most of the terms appear in several of the seven lists, but one is unique to this list. What is it, and how is it particularly appropriate in this list?
 13. How is 17:16 an echo of Ezek 23:22-29, and what is the significance of this parallel?
 14. How do Lev 21:9 and 1 Ki 21:23-24 help understand the end of 17:16?
 15. How does 17:17 explain the remarkable diplomatic achievement we noted in 17:13?
 16. How can a consistent God unify political opposition against his own Son? Compare Rom 9:17-18.
 17. Hints
 - (a) The relevant Strong’s numbers are G2295, 2296, and 2298. (G2297 appears only once in the NT, in Matt 21:15.) Rev. 13:3; 15:1, 3; 17:6-8
 - (b) Matt. 7:13; 26:8; Mark 14:4; John 17:12; Acts 8:20; 25:16; 2 Pet. 2:1, 3; 3:7, 16; Rom. 9:22; Phil. 1:28; 3:19; 2 Th. 2:3; Heb. 10:39; 1 Tim. 6:9; Rev. 17:8, 11

18:1-24, Babylon and her Mourners

1. Read over the chapter a few times. Look for repetitions that mark linked sections, and changes in speakers. Can you suggest an overall outline for it?
2. How is it related to Revelation 17?

1-8, Heavenly Speech

1. How many speakers do we hear in this section?
2. What do the speakers have in common, and how are they different?
3. Recall the different kinds of actions that we seek to achieve when we say something (make a statement, get someone to do something, gather information). How would you classify the main utterance of each speaker?
4. How is each utterance supported?

1-3, An Angel from Heaven

1. Compare and contrast the appearance and message of this angel with the angel in Luke 2:9-14.
2. How does the angel's statement build on Isa 21:9 and 13:19-22?
3. What reason is given for this judgment in 18:3?
4. What verses in Revelation 17 justify this judgment?
5. What warning can we draw from this judgment and its explanation?
6. What three groups are identified in 18:3, and how has each one been involved with the woman?

4-8, A Voice from Heaven

1. Is this an angel, or someone else? Explain.
2. What is the first command that the voice gives (18:4)?
3. How does this command reflect earlier scriptures (Isa 52:11; 2 Cor 6:17-18)?
4. What reasons are given for this command? Pay attention not only to the "for" that begins v. 5, but also to the two "that" statements ("in order that") at the end of v. 4.
5. Can you think of some OT stories that illustrate these reasons? Use the Treasury (or Hint a).
6. What is the second command, in 18:6?
 - (a) What are its three parts? Note the three imperative verbs.
 - (b) What standard is given for each of these imperatives?
 - (c) Where in Revelation 17 did we see the behaviors for which she is condemned?
 - (d) Why is 18:6 not a violation of verses such as Matt 5:44; Lk 23:34; Rom 12:17-21?

Study Questions on the Revelation

- i. How does our Lord's treatment of evil-doers differ between his first and second advent? Compare John 3:17; 5:19-30.
 - ii. How do Rev 19:14 and 20:4 explain the role that believers are being asked to assume in 18:6-7?
7. Now consider the third command in 18:7.
 - (a) Recall that the whore represents apostate Christianity. How can she "glorify herself" while pretending to serve God? Compare Isa 64:4-6; 65:3; Lk 18:11.
 - (b) How does the "for" clause reflect Isa 47:7-9?
8. What is the final statement from the heavenly voice in 18:8?
9. How does her fate in this verse recall the prophecy of Revelation 17?
10. Review the judgments for fornication in Deuteronomy 22.
 - (a) Is burning among them?
 - (b) Under what conditions was a woman to be burned, in the OT?
11. What reason is given for the judgment in 18:8, and what part of the judgment does this reason emphasize?
12. Hints:
 - (a) Gen 19:15; Num 16:23-26

9-19, Lament by Babylon's Friends

1. Read over this section several times.
 - (a) What three friends lament the passing of Babylon?
 - (b) How are these three suggested by 18:3?
 - (c) What is ironic about having kings lament the destruction of Babylon?
 - (d) Look for parallels in the laments of the three friends of Babylon.
 - (e) What portion of this section does not fit into the parallel structure?
2. There is a similar lament over the fall of Tyre in Ezekiel 27.
 - (a) Compare the mourners there (Ezek 27:29-36) with the groups here.
 - (b) Contrast the organization of the list of goods in Ezekiel 27 with how this chapter organizes them.
3. We observed that the structure of Revelation 18 is marked by different heavenly speakers. What does that convention suggest about how this section (verses 9-19) relates to what goes before and what follows?

11-14, Babylon's Shopping List

We'll begin by discussing this paragraph at the start of the Merchants' lament, which does not correspond to anything in the Kings' or Seamen's laments.

Study Questions on the Revelation

1. In 18:11, how does the fall of Babylon disrupt commerce? Does it interrupt the supply of goods, or the demand for them?
2. Meditate on the exhortation in 18:14.
 - (a) Who, do you think, is speaking?
 - (b) To whom do the pronouns refer? Compare 18:10, 22-23.
 - (c) Given the overall theme of this chapter, what is surprising about 18:14?
 - (d) How might this anomaly be resolved by verses like Job 1:21; Eccl 5:15; 1 Tim 6:7; Psa 49:10-17; Matt 6:19-20?

9-10, 15-19, The Parallel Laments

We will work through all three laments in parallel to emphasize the similarities and differences among them.

1. vv. 9, 15, 17: How did each group benefit from Babylon during her life?
2. vv.9, 15, 18, 19:
 - (a) How are their responses to her destruction similar?
 - (b) To what evidence of her judgment are they responding?
3. 10, 15, 18: What position do they take with respect to her, and why?
 - (a) What other biblical references can you find of people standing “afar off”? Use your Bible software (or hint a).
 - (b) Contrast the positions of our Lord’s followers as they observe the crucifixion as recorded in the synoptic gospels (Matthew, Mark, and Luke), compared with Jn 19:25-26. What does this suggest about the attitude we are to have to him? Compare Heb 13:13.
4. 10, 16, 19: Where have we heard their lament before in this book, and what does it signify? (The Greek word here translated “alas,” G3759, is more often translated “woe.” Search on Strong’s number or see hint b.)
5. 10, 16, 18, 19:
 - (a) How do all three characterize the city?
 - (b) Where in the Revelation have we seen that characterization before?
 - (c) What other city in the Revelation is characterized this way?
 - (d) Why might the Scriptures use the same title for both cities?
6. 10, 16, 19:
 - (a) How does each mourner describe her former exaltation?
 - (b) How is the description used by each mourner appropriate to that mourner?
7. 10, 17, 19: How long does it take for Babylon’s judgment to unfold?
 - (a) Compare 18:8. How can it happen so fast?

Study Questions on the Revelation

- (b) How does each of the mourners describe her fall, and how is each of these descriptions characteristic of the mourner's identity?

8. Hints

- (a) "Afar off" appears in the KJV in Gen. 22:4; 37:18; Ex. 2:4; 20:18, 21; 24:1; 33:7; Num. 9:10; 1 Sam. 26:13; 2 Kings 2:7; 4:25; Ezra 3:13; Neh. 12:43; Job 2:12; 36:25; 39:25, 29; Psa. 10:1; 38:11; 65:5; 138:6; 139:2; Is. 23:7; 59:14; 66:19; Jer. 23:23; 31:10; 46:27; 51:50; Mic. 4:3; Matt. 26:58; 27:55; Mark 5:6; 11:13; 14:54; 15:40; Luke 16:23; 17:12; 18:13; 22:54; 23:49; Acts 2:39; Eph. 2:17; Heb. 11:13; 2 Pet. 1:9; Rev. 18:10, 15, 17. Not all of these will illuminate the instances in Revelation 18, but some of them definitely will.
- (b) Rev. 8:13; 9:12; 11:14; 12:12; 18:10, 16, 19

20-24, More Heavenly Speech

20, Final Command

1. Give some thought to who is speaking here, and what that implies for the overall structure of the chapter.
2. We noted a series of commands to the hearers in Revelation 18. 18:20 is the last of these commands. Compare it with the others (in 18:4-7). What progression can you see as you move through them?
3. The verb "avenge" suggests a connection with the prayer of the martyrs in 6:10.
 - (a) Use Strong's numbers to compare the verb "avenge" in these two verses, and find other instances in the Revelation (or see Hint a).
 - (b) Look at the verses where the Greek verb "avenge" does occur. What justification can you see there for connecting 18:20 with 6:10?

4. Hints

- (a) The verb here is κρίνω *krinō* G2919, usually translated "to judge," which appears in Rev. 6:10; 11:18; 16:5; 18:8, 20; 19:2, 11; 20:12-13. The verb properly translated "avenge" is ἐκδικέω *ekdikeō* G1556, which appears only in 6:10 and 19:2.

21-24, Final Doom

1. Use the Treasury (or hint a) to find the passages in Jeremiah that inspire the wording here.
2. Carefully read the passage in Jeremiah that lies behind 18:22-23.
 - (a) Upon who does the judgment detailed in these verses fall in Jeremiah?
 - (b) What role does Babylon play in Jeremiah's prophecy?
 - (c) In the light of Jeremiah, why is it appropriate to apply these judgments now to "Babylon"?
3. Meditate on the three reasons given for this doom.

Study Questions on the Revelation

- (a) Why does being a “great man” warrant such judgment? Use Strong’s numbers (or Hint b) to find other instances of this Greek word in the NT. With whom are they associated, and what is their relation to God and his people in each place?
- (b) What aspect of Babylon’s sin is in focus in the second part of 18:23? Recall 1 Cor 10:19-20.
- (c) What description of Babylon in Revelation 17 is recalled in 18:24?

4. Hints:

- (a) Jeremiah 25, Jeremiah 51
- (b) The noun *μεγιστάν* *megistan* G3175 appears only here and in Mark 6:21 (“lords”) and Rev 6:15.

19:1-10, Babylon and the People of God

1. Read over these ten verses a few times. How would you divide it into paragraphs, and why?
2. How do the first four paragraphs differ from the fifth?
 - (a) Consider John’s role in the communicative event described in each paragraph.
 - (b) What distinctive Greek word appears in three of the first four paragraphs, but not in the fifth? (You will discover below that in fact it is represented in all of the first four paragraphs.)
3. When was the last time we (and John) heard the one who speaks in the fifth paragraph?

The Word “Alleluia”

1. This word (ἀλληλουῖα *allēlouia* G239) appears only here in the NT, but is common in one book of the OT, where it transliterates a particular Hebrew exhortation. (That is, it doesn’t give the meaning of the Hebrew, but rather represents its sounds in Greek letters.)
 - (a) Use the ABP+ text (a translation of the LXX) in e-sword (or Hint a) to find where it appears in the OT.
 - (b) By aligning the ABP with another English version, find the underlying Hebrew expression. (Note: In some cases, the LXX puts this word at the start of one Psalm when the Hebrew has it at the end of the previous Psalm.)
2. Recall our discussion of the five books of the Psalms (https://cyber-chapel.org/sermons/psalms/notes/Ps_5Books14.pdf).
 - (a) To what books of the Psalms is this expression limited?
 - (b) Where do these Psalms fit in God’s overall plan for Israel?
 - (c) Compare the position of this term in the Psalms with its position in the Revelation?
3. Hints:
 - (a) Psa. 105:1; 106:1; 107:1; 111:1; 112:1; 113:1; 114:1; 116:1, 10; 117:1; 118:1; 119:1; 135:1; 136:1; 146:1; 147:1, 12; 148:1; 149:1; 150:1, 6

1-8, What John Overhears

1. Compare the list of speakers in these verses with events in heaven in Revelation 5.
 - (a) Can you align them?
 - (b) Compare and contrast their utterances.
 - (c) What is the relation between this section and 5:8-13?

1-3, Much People

1. Use Strong's numbers (or Hint a) to find other places in the Revelation that use the distinctive term for "people" (G3793) that appears here.
2. These references do not all refer to the same group. What distinguishes the group here?
3. These people utter a doxology, a statement of praise to God. This is the last of a series of eleven such doxologies in the Revelation.¹ Collectively, these doxologies ascribe 12 features to God, though no one doxology includes all 12.
 - (a) Which features are included in this doxology?
 - (b) Who introduced each of them in the series of doxologies?
 - (c) When is each feature added to the overall set, and how does this reflect the chronological progress of the events described?
 - (d) Compare the features in this doxology with other doxologies.
 - i. What other doxology is the most similar in terms of the features it includes and the order in which they occur?
 - ii. What point does this doxology emphasize, compared with that one?
4. The people call God's judgments "true and righteous." Use Strong's numbers and the ABP+ text in e-Sword (or hint b) to find other verses that bring these adjectives together.
 - (a) Note in particular their first joint occurrence. How does it illustrate the distinctive meaning of each word?
 - (b) What does it mean for God's judgments to be "true and righteous"?
5. Hints:
 - (a) Rev. 7:9; 17:15; 19:1, 6
 - (b) Deut. 25:15; 32:4; Job 1:1; 17:8; 27:17; Is. 59:4; Rev. 15:3; 16:7; 19:2

4, Elders and Living Creatures

1. In light of what the multitude said in 19:1-3, how does the "amen" of these characters in 19:4 complement what they said back in Revelation 4-5?

1 See notes on 12:10 at https://cyber-chapel.org/sermons/rev2/notes/Rev_12-14.pdf, Table 5 (p. 14).

5, The Voice from the Throne

1. The next voice that John hears comes “out of the throne.” Use your concordance or Bible software (or hint a) to find references to “the throne” in the Revelation. (Use Strong’s numbers, because the English translation varies.)
 - (a) What positions do various beings have with respect to the throne?
 - (b) Who can be said to be “in the throne”? Compare 3:21; 22:1, 3.
 - (c) Who, do you think, is speaking?
2. Note the first thing that the voice says.
 - (a) How is it parallel to the Alleluia of the other voices?
 - (b) How is it different? Compare John 20:17; Rev 3:12.
3. Consider verses like Ps 22:22, 25; 34:1-4; 35:18.
 - (a) What is the condition of the one who makes these promises?
 - (b) Whom does this person often anticipate? Compare Ps 22:16, 18; 34:20.
 - (c) Note in particular Ps 22:22-27. What is the relation between the praise of the one speaking in the Psalm and our praise?
 - (d) How do these passages help you understand what is going on in Rev 19:5?
4. What insight do these Psalms, and this verse, offer to the nature of our worship to the Lord?
5. Hints
 - (a) Rev. 1:4; 2:13; 3:21; 4:2-6, 9-10; 5:1, 6-7, 11, 13; 6:16; 7:9-11, 15, 17; 8:3; 11:16; 12:5; 13:2; 14:3; 16:10, 17; 19:4-5; 20:4, 11-12; 21:5; 22:1, 3

6-8, Great Multitudes

1. What is the relation between 19:5 and 19:6-8?
2. Where did we see the “great multitude” earlier (other than in 19:1)?
3. Where have we heard of “many waters” and “great thunder” together, earlier in the Revelation?
4. Both Revelation 7 and Revelation 14:1-5 describe two groups.
 - (a) Can you align these groups with one another?
 - (b) How does this alignment explain the association of “great multitude,” “many waters,” and “mighty thunders”?
5. How does Psalm 29 illustrate what is happening in this chapter?
6. Each of the other speakers in 19:1-8 utters a single exhortation, to “praise the Lord,” and the first multitude (19:1-3) gave reasons for their exhortation. How many exhortations and reasons does this multitude, in 19:6-8, give?
7. What reason is given for the first exhortation in 19:6?

Study Questions on the Revelation

8. What is the second exhortation, 19:7? Can you trace a progression through its successive points?
9. What reason is given for the second exhortation?
10. Use the Treasury (or hint a) to trace the imagery lying behind “the marriage of the Lamb” and “his wife” throughout the Bible.
11. Why is this imagery appropriate as the conclusion of Revelation 17-18?
12. The symbolism of the marriage of Messiah with his church is grounded in Psalm 45, which we will review. You might like to survey the notes available at https://cyber-chapel.org/sermons/psalms/notes/Ps_42thru48.pdf.
 - (a) Distinguish the verses in this Psalm as to whether each one describes the poet, the king, or his bride.
 - (b) How is the king described in 45:6? See the quotation of this verse in Heb 1:8, and Hint c.
 - (c) In Rev 19:7, “his wife has made herself ready.” How is the bride in Psalm 45 to prepare herself?
 - (d) Rev 19:8 emphasizes the clothing of the bride. How is the bride’s clothing described in Psalm 45?
13. Use the Treasury (or hint b) to learn where the Bride gets her beautiful dress.
14. Hints
 - (a) Isa 54:5-8; Hos 2:19, 20; Ezekiel 16; Eph 5:22-32
 - (b) Rev 3:4; 6:11; 7:14
 - (c) The Jewish Targum, an Aramaic paraphrase of the OT, renders v. 6, “The throne of your glory, O LORD” (using the divine name YHWH), and v. 2, “Your beauty, O King Messiah, is greater than the sons of men.”

9-10, Commentary by John’s Escort

1. How do the words of the speaker here illustrate Heb 1:14?
2. To what teaching of our Lord does the angel allude in 19:9?
 - (a) Compare Matthew 22.
 - (b) How does this parable reflect the apostate harlot as well as God’s true saints?
3. Use the Treasury (or hint a) to find a NT warning about what John tried to do.
4. Hints
 - (a) Col 2:18

19:11-21:8, Return of Christ

1. Read over this section a few times.

Study Questions on the Revelation

- (a) What sets it apart from the previous chapters (17:1-19:10) of this third vision “in the Spirit” (17:1-21:8, see 17:3)? Recall that literary scenes are marked by changes in characters, location, or time.
 - i. What prominent character from ch. 17-19 disappears in 19:11-21:8?
 - ii. What prominent character appears in this section?
 - iii. What new location plays a repeated role?
- (b) Note the repeated statement “and I saw,” and how it divides the section into paragraphs.
- (c) Characterize these paragraphs as scenes, using the “characters, location, time” criteria.

19:11-20:15, Completing the Judgment

1. What major adversaries, introduced in the earlier sections of the book, does the Lord Jesus judge in this section?
2. Use your Bible software (or hint a) to find all the references to the nouns “war” and “battle” and the verb “make war” in the Revelation. Note who the combatants are in each case.
 - (a) Can you see a pattern to how these conflicts are distributed throughout the book?
 - (b) The first reference to war calls attention to a feature of the Lord’s appearance in chapter 1. Where does this feature reappear in the book, and how does that reinforce the pattern you found in the previous question?
3. Hints
 - (a) War (πόλεμος *polemos* G4171) and make war (πολεμέω *polemeō* G4170) occur in Rev. 2:16; 9:7, 9; 11:7; 12:7, 17; 13:4-5, 7; 16:14; 17:14; 19:11, 19; 20:8 (in the majority text, 13:5 says “power was given unto him to **make war** forty and two months”)

19:11-21, Judging the Beast and the False Prophet

1. Recall the sixth bowl, the culmination of God’s wrath, in 16:12-16. How is this passage related to that one?
2. Within this section,
 - (a) Identify the different groups of characters who are introduced.
 - (b) Note how their appearance divides the passage.

11-16, The Lord and his Armies

1. Based on v. 11, the rider on the white horse in 6:2 is sometimes identified with the Lord Jesus. Evaluate this suggestion from the text. You might like to refresh yourself on the notes from chapter 6 (https://cyber-chapel.org/sermons/rev2/notes/Rev_6-8a.pdf). Hint: remember that the first five seals echo Matt 24:5-9.
2. The next few questions explore the various descriptions of the Lord in 19:11b.

Study Questions on the Revelation

- (a) To whom is Christ “faithful,” according to Rev 1:1-5?
 - (b) “True” emphasizes genuineness as opposed to counterfeit. It first describes the Lord in Rev 3:7.
 - i. The reference to “the key of David” comes from Isa 22:15-22. To what does the contrast between genuine and counterfeit apply in that passage?
 - ii. What counterfeit is the Lord warning about in the letter to the church at Philadelphia? Compare 3:9.
 - (c) In what role is the Lord described as both faithful and true in 3:14?
 - (d) To what are these descriptions applied in 21:5 and 22:6?
 - (e) Why is it appropriate to describe the Lord and his words with the same terms?
 - (f) “Righteousness in 19:11 describes the Lord’s judgments.
 - i. What examples of his righteous judgments have we already seen in 16:7 and 19:2?
 - ii. What does it mean to call his judgments not only righteous, but also true (again, genuine)?
 - (g) The only OT verse containing all three Greek words in the LXX (genuine, faithful, righteous judgment) is Deut 32:4, where “perfect” is “true, genuine,” “truth” is “faithfulness,” and “just” is “righteous.” What does this verse imply about John’s use of these terms together to describe the Lord Jesus?
3. We have seen that the title “faithful” goes back to Revelation 1. Find a similar parallel for 19:12a.
 4. 19:12b says that the Lord has “many crowns.”
 - (a) Use your concordance (or Hint a) to see who else wears crowns in the Revelation.
 - (b) How many does each one have?
 - (c) What is the point of saying that the Lord has “many crowns”?
 5. Examine OT parallels to individuals with unknown names (Genesis 32, Judges 3, Proverbs 30). What does this detail say about the Lord?
 6. The vesture dipped in blood (19:13) recalls Isa 63:1-6.
 - (a) Note the shift in tenses in Isa 63:3, and again between 63:5 and 63:6. What two events stain the conqueror’s clothes with blood?
 - (b) Consider the chronology of Revelation 19. Which of these events is responsible for the staining that John sees at this point?
 - (c) How does this twofold staining vindicate the slaughter that the Lord is about to bring?
 7. Compare and contrast the horsemen who follow the rider of the white horse in 19:11 with those who follow the rider in 6:2.
 8. How are the garments of the other riders described in 19:14?
 - (a) What is the significance of the white linen in 19:14, according to 7:13-14?

Study Questions on the Revelation

- (b) Meditate on the contrast between their garments and those of the rider in 19:11.
- 9. Use the Treasury of Scripture Knowledge (or hint B) to trace the various antecedents, in the Revelation and elsewhere, to 19:15-16. What do these tell us about the Rider?
- 10. Pay special attention to the title in 19:16.
 - (a) Use you Bible SW (or hint c) to find to the titles “king of kings” and “lord of lords” are applied elsewhere in the Bible, individually and jointly.
 - i. To whom are they applied in each case?
 - ii. What is noteworthy about their joint use here to describe the Messiah?
 - (b) What other indications have we seen in this chapter of the Messiah assuming the attributes and prerogatives of the Father?
 - (c) How does Phil 2:5-11 explain this phenomenon?
- 11. Hints
 - (a) Rev. 2:10; 3:11; 4:4, 10; 6:2; 9:7; 12:1, 3; 13:1; 14:14; 19:12
 - (b) Revelation 1, Psalm 2, Isaiah 63, Revelation 17
 - (c) Ezekiel 26; Daniel 2; Ezra 7; Deuteronomy 10; Psa 136; 1 Timothy 6

17-18, The Scavengers

- 1. Use the Treasury (or hint a) to find an extended passage in the prophets that lies behind these verses.
- 2. With this prophetic passage, compare also 20:8-9.
- 3. What is the significance of having one’s body devoured by wild animals? Recall the story of Rizpah in 2 Samuel 21, and the verdicts of Jer 16:4; 25:33.
- 4. What is the historical context of each of the predictions in Jeremiah?
- 5. Hints:
 - (a) Ezekiel 39

19-21, The Adversaries

- 1. Review Revelation 17. Who are “the kings of the earth”?
- 2. What difference is there between the fate of the beast and the false prophet, on one hand, and the kings that support them, on the other?
- 3. How does this distinction prepare us for 20:11-15?

20:1-10, Judging Satan

- 1. Observe the external inclusio between 20:3 and 20:7.
 - (a) What does this tell you about the intervening verses?
 - (b) Can you think of a reason for delaying Satan’s final judgment?

Study Questions on the Revelation

1-3, Satan's Binding

1. Satan is committed to “the bottomless pit” ἄβυσσος *abussos* G12.
 - (a) Review the instances of this term in the Revelation using your Bible SW (or hint a). Whom else do we find there? You might enjoy reviewing the notes on Revelation 9 (https://cyber-chapel.org/sermons/rev2/notes/Rev_8b-11.pdf).
 - (b) Trace the movements of the dragon, from Revelation 12 and through chapter 20. What different places do we find him?
2. Hints:
 - (a) Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3

4-6, The Millennium

1. To whom does God promise a share in Christ's coming rule? Use the Treasury or hint a.
2. The Lord's return and the gathering of his saints are described not only in Rev 19:11-14, but also in Matt 24:9-13, 30-31; 1 Thes 4:15-17; and 1 Cor 15:22-23, 51-52.
 - (a) How many parallels can you trace between these passages?
 - (b) What two groups of people make up the Lord's entourage when he returns?
 - (c) Can you identify these two groups in Rev 20:4? Note
 - i. objects of the verb “I saw”
 - ii. the references to performing the functions of government;
3. Compare the verbs “lived” in 20:4 and 20:5. Do they describe physical life, or spiritual life?
4. What role do the raised saints have in 20:6, in addition to reigning?
5. How have they exercised this priestly function throughout the book?
 - (a) Note their repeated function in 4:10-11; 5:9-10; 7:10, 11-12; 12:10; 19:1
 - (b) What function do we have as priests in this present age? Heb 13:15-16.
6. Hints:
 - (a) Dan 7:18; Rev 2:26-27; 3:21; 5:9-10

7-10, The Final Battle

1. Use the Treasury (or Hint a) to find the OT basis for the name given to the nations that rise against the Lord in 20:8.
2. When does the OT situate the invasion that it describes?
 - (a) Look at Israel's condition in the chapters that immediately precede that OT reference.
 - (b) How is Israel described in the reference in Hint a?
 - (c) Compare the sequence of events in the OT with that in the Revelation.
 - (d) Who is actually in control of this invasion, according to the OT passage?
3. How much support is there for Satan's final rebellion?

Study Questions on the Revelation

4. What is the significance of this support, in the light of the timing of his rebellion?
5. What form does God's judgment on the invading army take?
 - (a) Compare Rev 20:9 with the OT account.
 - (b) Use the Treasury or hint b to review other OT instances of this kind of judgment.
 - (c) Compare the Lord's action in the OT, and in this event, with Luke 9:54-56. What accounts for the difference?
6. This is the last reference to Satan in the Bible.
 - (a) How much of the Bible does he span? Where is he first mentioned?
 - (b) You might find it useful to tracing the history of Satan. Hint c captures some of the relevant events—perhaps you can think of others.
7. Hints
 - (a) Ezekiel 38-39
 - (b) Gen 19:24, Exo 9:23-24, Lev 10:2-3, Num 11:1; Num 16:35, 2Ki 1:10-15
 - (c) Ezek 28 (king of Tyre, contrast the prince of Tyre); Genesis 3; Job 1-2; Matt 4 and parallels, Revelation 12, Revelation 20.

20:11-15, Judging Wicked Humans

1. What does it mean for earth and heaven to flee away?
 - (a) What does "earth" mean in passages like Ps 96:13 and 98:9?
 - (b) Is "earth" successful in this attempt?
 - (c) You might want to look online for information about the figure of speech called "metonymy of the container."
2. How do the various books mentioned in 20:12 align with the various books in God's library? See <https://www.cyber-chapel.org/GodsLibrary.pdf>, or consider examples in Hint a.
3. Can you think why people lost at sea might merit special mention in 20:13?
4. Use the Treasury (or Hint b) to explore the idea of being judged according to works in 20:13. How is this concept related to justification by grace through faith apart from works (Eph 2:8-9)?
5. What does it mean for death and hell to be cast into the lake of fire? (Recall what you learned in Question 1 above.)
6. Hints
 - (a) Est 6:1; Ps 139:16; Psa 69:28; Rev 17:8.
 - (b) For example, Matt 16:27; Rom 2:6

21:1-8, New Heaven and New Earth

1. Read 21:1-27 to recognize the transitional character of this section.

Study Questions on the Revelation

- (a) Recall the four main sections of the Revelation, based on John's visions "in the Spirit" (1:9-10; 4:1-2; 17:1-3; 21:9-10). To which of these four sections does 21:1-8 belong?
 - (b) How does the reference to the lake of fire in 21:8 confirm this association?
 - (c) How does 21:2 prepare for the final vision "in the Spirit"?
2. Use the Treasury or your Bible software (or Hint a) to find the source of the expression "new heaven and new earth" in 21:1.
3. Read over Isa 65:17-25.
 - (a) Is this describing a period before or after the great white throne?
 - (b) What other examples can you recall in which a single OT prophecy anticipates events widely separated in time?
4. Review the history of the sea in Genesis 1.
 - (a) How does 21:1 mark the logical continuation of the process there begun?
 - (b) What biblical events demonstrate God's power over the sea?
 - (c) How does Rev 13:1 suggest the significance of the destruction of the sea?
5. Use the Treasury, or Hint b, to find some passages describing the Lord's bride.
 - (a) Who forms the Lord's bride in these passages?
 - (b) How can it make sense for a city to be his bride? Recall 3:12, and the two ways that it relates people to the Lord.
 - i. With "make a pillar," compare 1 Pet 2 and Eph 2:20.
 - ii. With "write upon him," compare Php 3:20; Ps 87:5-6.
6. The various clauses in 21:3 describe successive phases in the development of God's relation to his people. Trace this development through Gen 17:7; Exo 6:7; 29:45; Matt 1:23.
7. 21:3 reports "a great voice out of heaven." Find other instances of voices in Heaven in the Revelation (use your Bible SW or Hint c).
 - (a) Who is likely making this statement?
 - (b) What do these verses suggest about the nature of our participation in worship?
8. Use the Treasury (or Hint d) to find the OT basis for 21:4.
9. 21:5-6 has three statements introduced by "he said." Based on these statements, who is speaking? (Use the Treasury or Hint e to find the origin of the second half of 21:6.)
10. Who is the "overcomer" in 21:7?
 - (a) To whom has the promise to "him that overcometh" been addressed earlier in the book? (Skim over Revelation 2-3.)
 - (b) What is the origin of the promise "he shall be my son"?

Study Questions on the Revelation

11. How are the ten commandments (Exodus 20) reflected in the offenses condemned in 21:8?
- (a) For help in classifying the sin of fear, review 2 Kings 17. You might find it helpful to visit <https://cyber-chapel.org/blog/the-subtle-idolatry-of-fear/>.
 - (b) For help in classifying “abominable,” use Strong’s numbers (or Hint f) to find how the same Greek word is used elsewhere in the NT.
12. Hints:
- (a) Isa 65:17; 66:22
 - (b) Isa 62:4-5; Hos 1:2; Jer 3:1; Ezek 16:8; Eph 5:31
 - (c) Rev 11:15; 12:10; 14:2; 19:1
 - (d) Isa 25:8
 - (e) John 4:14; 7:37
 - (f) Strong’s G948 describes the attitude one should have toward idols in Rom 2:22. The middle/passive participle in 21:8 describes someone who deserves this attitude because of their sin.

21:9-22:5, The Bride of Christ

21:9-11, Introduction to the Vision

1. Compare 21:9-21 with 17:1-4.
 - (a) How many parallels can you find?
 - (b) What is the significance of these parallels?
2. Compare 21:10-21 with Ezekiel 40.
 - (a) To whom was the book of Ezekiel written?
 - (b) How would Ezekiel’s vision in Ezekiel 40-48 affect his original readers?
 - (c) How is the situation of John’s readers similar to that of Ezekiel’s readers?
 - (d) What lesson does the parallel with Ezekiel have to teach John’s readers?
3. What two adjectives does 21:10 apply to Jerusalem? Use your Bible software (or hint a) to find other references to a city in Revelation, and compare the various adjectives used.
 - (a) How does “holy Jerusalem” compare with other adjectives used to describe it?
 - (b) What accounts for this new description?
 - (c) Where else is “great city” used, and what does it describe?
 - (d) What is the significance of calling “holy Jerusalem” a “great city” in 21:10?
4. 21:11 says that the city, which represents the bride of Christ, has the glory of God. Using the Treasury (or hint b), meditate on how God’s people come to share his glory.

Study Questions on the Revelation

5. How does the description of 21:12-21 reinforce the parallel with Ezekiel (compare Ezek 48:31-35)?
6. Use your cross references (or hint c) to find a similar jewel collection to that in 21:19-20?
7. What significance does this parallel suggest? Compare Exod 28:21, 29; Isa 49:16
8. Why does the description emphasize both the twelve tribes and the twelve apostles?
9. Hints
 - (a) 3:12; 11:2, 8, 13; 14:20; 16:19; 17:18; 18:10, 16, 18-19, 21; 20:9; 21:2, 10, 14-16, 18-19, 21, 23; 22:14, 19
 - (b) 1 Cor 2:7; 2 Th 1:10; Eph 5:27; Ps 45:13
 - (c) Ex. 28:17-19

21:12-21, Architectural Description

12-13, The Gates

1. How do the names of the gates of the New Jerusalem (21:12-13; cf. Ezekiel 48) differ from those of the old, earthly Jerusalem?
 - (a) Compare Nehemiah 3 and Nehemiah 12.
 - (b) To what does the expression “thy gates” refer throughout the OT? For example, Deut 16:5-6.
 - (c) What is the significance of having tribal names on the gates of the capital city?
2. Meditate on why the names of the tribes of Israel are assigned to the gates that allow access to the city (rather than to some other feature).. Rom 3:1-2 and 9:4 may help.

14-17, The Foundations and Wall

1. Now think about why the names of the apostles might be associated with foundation stones.
 - (a) What function do foundation stones provide for a city?
 - (b) What provides this function for the bride of Christ? Matt 7:24-27.
 - (c) What do the apostles have to do with providing this resource? Jn 14:23-26.
 - (d) How does Eph 2:19-20 fit into this picture?
2. What does the huge size of the city reflect? Rev 7:9
3. What encouragement are we to draw from the size of the city? cf. 1 Ki 19:18.

18-21, The Adornments

1. “Precious stone” is used in two different ways in the OT.
 - (a) Can you find the expression in both 2 Sam 12:30 and 1 Ki 5:17? (You may have to use Strong’s numbers, or Hint a.)

Study Questions on the Revelation

- (b) Read Isa 54:5-12
 - i. How does the Lord's relation to his people anticipate that in Revelation 21?
 - ii. How does this passage unite the two uses of "precious stone" that you found in 2 Samuel and 1 Kings?
 - iii. How does it explain the association of jewels with foundations in Rev 21:18-21?
2. Who in the OT is adorned with an array of jewels like that in Rev 21:19-20? Use the Treasury or hint b.
 - (a) Where is each of these individuals located when they are thus adorned?
 - (b) How does this adornment reflect the appearance of God himself? Compare Exod 24:10; Ezek 1:22-28; Rev 4:2-3?
 - (c) Does this adornment belong only to the apostolic foundations?
 - (d) What role for the bride of Christ does this adornment of the city reflect? Compare Rev 1:6; 5:10; 20:6.
3. Hints
 - (a) "Precious" in 2 Sam 12:30 and "costly" in 1 Ki 5:17 are the same word, Strongs H3368.
 - (b) Exodus 28; Ezekiel 28

21:22-22:5, Life in the City

1. Read over this section a few times. What structural pattern characterizes 21:22-27 and 22:3-5, while setting off 22:1-2 as distinct?
2. A number of themes appear in both of the contrast sections (21:22-27; 22:3-5), not necessarily in corresponding elements of those sections. See how many of these you can identify.

21:22-27, First Contrast Section

1. Use the Treasury or Hint a to find the significance of the Lord's presence in the city that represents the bride of Christ (21:22).
2. Note the association of the Father and the Son in 21:22, 23; 22:3. How does 1 Cor 15:22-28 explain this association?
3. The imagery of 21:23-27 comes mainly from Isaiah 60, with some input from Zechariah 14 and Isaiah 52. See how many parallels you can find.
4. Explore the repeated concept (21:24-26) that people will "bring their glory and honor into" the city.
 - (a) Consider other uses of "kings of the earth" in the Revelation (Bible SW or Hint b). How is this instance distinct from the others?
 - (b) Meditate on several OT antecedents to this prediction.

Study Questions on the Revelation

- i. What do the Gentiles bring to the Lord in Isa 60:5-11? (Note the repeated phrase in vv. 5 and 11.)
 - ii. How does 1 Kings 10 anticipate this behavior?
 - iii. The closest verbal parallel is Ps 96:7. You might want to review our studies on this section in the Psalms (https://www.cyber-chapel.org/sermons/psalms/notes/Ps_92thru100.pdf).
- (c) A thought question: Where do these kings (21:24) and nations (21:26) live? And who lives in the city?
5. Trace the contributions of Zech 14:7 and Isa 52:1 to Rev 21:25-27.
6. Hints
- (a) 2 Cor 6:16; Eph 2:20-21; Heb 3:6; 1 Pet 2:5
 - (b) Rev 1:5; 6:15; 17:2, 18; 18:3, 9; 19:19

22:1-2, Eden Restored

1. 22:1-2 recalls mainly Ezek 47:1-12, which is also reflected in Zech 14:8.
 - (a) Trace the parallels.
 - (b) What major distinction is there between Ezekiel's vision and that of Revelation 22?
 - (c) What does this distinction suggest about the specific time in view in each of these?
2. How do these verses show the final reversal of the curse of Genesis 3?
 - (a) What two features of the garden of Eden in Genesis 2 are in focus in Rev 22:1-2?
 - (b) Use a Bible dictionary to look up the rivers mentioned in Gen 2:11-14. How do these show the significance of the single river in the garden?
 - (c) Compare the function of the tree of life in Rev 22:2 with 21:4. Why is the tree of life needed in the new heavens and new earth?
3. The contrast between the river as seen in Ezekiel and in the Revelation will lead us to consider the parallel between the Jewish tabernacle/temple (Ezekiel) and the garden of Eden.
 - (a) What item in the garden does the candlestick's artistry (Exod 25:31-36) suggest?
 - (b) What do the cherubim on the curtains (Exod 26:1) and veil (Exod 26:31) of the tabernacle recall in the garden?
 - (c) How does the decoration of Solomon's temple (1 Kings 6-7) suggest a garden?
 - (d) In the light of 2 Cor 6:16; Eph 2:21-22; 1 Pet 2:5, what encouragement do these parallels give us for our gatherings together?

22:3-5, Second Contrast Section

1. Consider the contrast in 22:3-4.
 - (a) How does Zech 14:11 anticipate John's vision here?

Study Questions on the Revelation

- i. What word in Zech 14:11 corresponds to “curse” in Rev 22:3?
 - ii. Use Strong’s numbers (or hint a) to understand the meaning of this “curse” more precisely.
 - iii. Review Joshua 6-7 to understand the significance of “an accursed thing.”
 - A. What was the “accursed thing”?
 - B. What sin involved abuse of that thing?
 - C. What was the consequence for the people’s fellowship with God?
 - D. How many parallels can you find between the Joshua history, Genesis 2-3, and Revelation 21-22?
- (b) Use the Treasury of Scripture Knowledge (or hint b) to understand the significance of seeing God’s face in Rev 22:4a.
- (c) Use the Treasury (or hint c) to explore the significance of 22:4b.
2. Compare 21:1 and 22:5 with the creation account in Genesis 1. What two partial acts of creation in Genesis 1 are now completed in the new heavens and new earth?
 3. 22:5b says that believers shall “reign for ever and ever.” Use your Bible SW (or hint d) to find other places in the Bible where someone reigns for ever. What is unique about this instance?
 4. Hints
 - (a) חֶרֶם *cherem* H2765 describes, not the verbal action of a curse, but the thing that is accursed, that is, devoted to God and thus forbidden to human use.
 - (b) Exod 33:20-23
 - (c) Rev 14:1; Exod 28:36-38
 - (d) Ex 15:18; Ps 10:16; 146:10; Mic 4:7; Luke 1:33; Rev 11:15

22:6-21, Epilog

1. Three themes of 22:6-7 are repeated later in the chapter, in the same order but with amplification, to form an alternation.
 - (a) See if you can find these later verses.
 - (b) Recognizing this alternation as a unit, how would you divide vv. 6-21 into sections?
2. This section has numerous parallels with Daniel 12. How many can you identify?
3. A fundamental question in this section is who is speaking (apart from 22:8-9 and 20b-21). These questions will help you explore this issue.
 - (a) We would expect the speaker in 22:6, 10 (“he saith”) to be named in the preceding context. Who has spoken to John recently?
 - (b) Some suggest the angel is speaking. What light does 22:6b shed on this suggestion?

Study Questions on the Revelation

- (c) Recall the parallels to Daniel 12. Who is speaking to Daniel in Daniel 12? Compare Dan 12:6-7 with Dan 10:5-6, and this description in turn with Rev 1:13-16.
- (d) Who is speaking in Rev 22:7, 12-13?

6-15, The Message of Urgency

We follow the three pairs of elements in the alternation pointed out above.

6, 10-11, The Time is At Hand

1. What expressions in 22:6, 10 establish the linkage between these two elements in the overall alternation?
2. Use Strong's numbers (or Hint a) to find other places (besides 22:6) where "faithful" and "true" appear together in the Revelation. How do these references influence your conclusion about the speaker in this section?
3. Use the Treasury (or Hint b) to find other references (besides 22:6) to the sending of John's angelic guide. How does this verse confirm what the angel has showed John?
4. Contrast 22:10 with Dan 12:4.
 - (a) How are they different?
 - (b) What explanation is given for this difference?
5. How does Daniel 12 anticipate Rev 22:11?
6. Give some thought to the chronological implications of these verses ("shortly," "at hand").
 - (a) Use your Bible dictionary (or Hint c) to find the dates of Daniel and his prophecies, our Lord's earthly ministry, the writing of Paul's epistles, and the Revelation.
 - (b) According to Daniel 12, did Daniel think the Lord's return would happen shortly? Why or why not?
 - (c) According to Luke 19:11-27 and Matthew 24, did the Lord Jesus expect to return shortly? Why or why not?
 - (d) When Paul wrote 2 Thessalonians 2, what had to happen before Christ's return?
 - (e) Compare the description of the churches in Revelation 2-3 with 2 Thes 2:3. How far along the timeline of 2 Thessalonians are we when John writes?
 - (f) What do these passages in Daniel, the gospels, and 2 Thessalonians suggest is the meaning of the promises of a soon return of Christ in 22:6-13?
7. Hints
 - (a) "Faithful" πιστός pistos G4103 and "true" ἀληθινός alēthinos G228 appear together here and in 3:14; 19:11; and 21:5.
 - (b) Rev 1:1; 22:16.
 - (c) Daniel is about 600-540 BC. Messiah: 4 BC-AD 33. Paul's ministry: AD 35-65. Nero persecuted Christians ~AD 60, and John himself is exiled under Domitian, ~AD 90.

7a, 12-13, The Advent Promise

1. Following the timeline in 2 Thessalonians 2, what events are described as “things which must shortly be done” (22:6) and “at hand” (22:10)?
2. What event comes into focus in this pair of elements (22:7a and 12-13) in the alternation?
3. How many parallels to 22:7a, 12a can you find in the Revelation?
4. How does the notion of “quickly” differ from “shortly” (22:6) or “at hand” (22:10)?
 - (a) Consider Mal 3:1 as a parallel.
 - i. Use your Bible dictionary (or Hint a) to learn when Malachi was written.
 - ii. We suggested that “at hand” means that God has not revealed some intervening event that must occur before the event that is “at hand.” Was this the case of the coming of the Lord to his temple when Malachi wrote? (Think about the prophecy of Daniel 9, dated 538 BC [Dan 9:1].)
 - (b) What does 1 Cor 15:51-52 teach about the temporal characteristics of the Lord’s return?
5. How does Psalm 110 predict both the delay in the Lord’s return and the events when he does return?
6. What is the basis for the Lord’s treatment of people when he returns, according to 22:12b?
7. Use the Treasury (or Hint b) to find other statements of this principle.
8. How does this common statement align with the principle of justification by faith and not works (e.g., Rom 3:28; Gal 2:16)?
9. In 22:13, the Lord Jesus claims three titles. Use the Treasury and your Bible software (or hint c) to trace these titles in the Revelation and elsewhere.
 - (a) To whom do they refer in other verses?
 - (b) How is it appropriate for the Lord Jesus to assume all of them here? (Recall our discussion of 1 Cor 15:28.)
10. Hints:
 - (a) About 400 BC
 - (b) Rev 2:23; 20:13; Rom 2:6
 - (c) Note: some instances that you will find in the KJV are not in the Majority text. The references below are in the MT:
 - i. Alpha and Omega: Rev 1:8; 21:6
 - ii. Beginning and End: Rev 21:6; cf. 3:14
 - iii. First and last: Rev 1:17; 2:8; Isa 44:6; 48:12

7b, 14-15, Blessing on the Obedient

The correspondence between these elements depends on following the Majority reading in 22:14, “Blessed are they that do his commandments,” rather than the minority reading “Blessed are those who wash their robes.”

1. These are the last two of the seven beatitudes (“Blessed are ... , Blessed is ...”) in the Revelation.
 - (a) Use your Bible software (or hint a) to find the others.
 - (b) Sort out the different kinds of behavior or experience that receive blessing, according to these beatitudes.
 - (c) How do earlier beatitudes reinforce these verses in the epilog to the book (22:6-21)?
 - (d) Notice where the beatitudes appear in the book.
 - i. Are they uniformly distributed?
 - ii. If not, can you think of a reason that they appear where they do?
2. Whose commandments are in view in 22:14? You might use your Bible software (or hint b) to see whose commandments are regularly in view in the early books of the OT. (In later books, the distribution shifts dramatically.)
3. Recall our earlier discussion of the alignment of 21:8 with the ten commandments. How does this observation explain the addition of 22:15 to amplify the basic blessing?
4. Hints:
 - (a) Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14
 - (b) Gen. 26:5; 45:21; Ex. 15:26; 16:28; 17:1; 20:6; 24:12; 25:22; 34:28, 32; 36:6; 38:21; Lev. 4:2, 13, 22, 27; 5:17; 22:31; 26:3, 14-15; 27:34

8-9, John’s Interruption

1. See the discussion of the verb “to see” in 22:8a in Hint a. Given this background,
 - (a) Can you think why this particular verb is distributed in the book the way it is?
 - (b) What practical lesson for our service to the Lord can you draw from this distribution of the verb?
2. Recall the questions under 22:6,10-11 above concerning the role of angels in this book.
 - (a) How did the Lord’s statement in 22:6b relate to John’s angelic guides?
 - (b) How does John respond to this endorsement?
 - (c) Why should he have known better? Compare 19:10.
 - (d) What does this incident teach us about appropriate and inappropriate attitudes toward brethren through whom the Lord ministers to us? Compare Acts 10:25-26; Matt 23:8-12.
3. Hints

Study Questions on the Revelation

- (a) The verb “to see” βλέπω *blepō* G991 used twice in 22:8a appears only two other times with John as the subject in the Revelation, at 1:11, 12 (“and I turned to see”). The other 51 times John is said to see, a different verb (ὀράω *horaō* G3708) is used. G991 implies a deliberate turning of the attention to something; compare the role of the two words in 1:12, where the second instance of seeing (“I saw seven golden candlesticks”) is the more common word.

16-20a, Three Closing Testimonies

1. Note the repetition of the verb “testify” in these verses.
 - (a) Who is doing the testifying in each case? (For the second instance, compare 4:2; 12:32).
 - (b) Compare these witnesses with the chain of revelation in 1:1-2.
 - (c) What message is being delivered in each case.

16-17, The Final Invitation

1. The Lord authenticates the message in two ways.
 - (a) First, he endorses the authority of the angelic messenger.
 - i. The angel is said to “testify,” which implies personal, direct knowledge of the content delivered. How would the angel have this direct knowledge? (Recall the role of angels throughout the book.)
 - ii. Note the number of the pronoun “you” in 22:16. To whom does it refer? Use your Bible software (or Hint a) to find another verse in the Revelation that uses both “you” and “churches.”
 - (b) Next, he describes his own qualifications.
 - i. The Lord describes himself as “the root and offspring of David.”
 - A. What apparent contradiction is implied in these two terms?
 - B. How is this same contradiction implicit in Rev 5:5?
 - C. How does Isaiah express this tension in Isaiah 11 (cf. vv. 1, 10)?
 - D. How did the Lord use this tension to confound the Pharisees in Matt 22:41-45?
 - ii. The Lord calls himself the “morning star” (22:16).
 - A. Why is the morning star called by that name?
 - B. Compare the imagery here with that in Lk 1:78.
 - Why does the Lord Jesus call himself by this name?
 - When did this “morning star” arise?
 - How would this figure encourage the original addressees of the Revelation?

Study Questions on the Revelation

2. This testimony (22:17) repeats the invitation “come” three times. These questions will help you figure out to whom each invitation is addressed.
 - (a) Recall the repeated promise of the Lord in the epilog to “come quickly” (22:7, 12, 20).
 - i. How does this promise help you understand the request of the bride (that is, the church)?
 - ii. How does Rom 8:18-26 explain the role of the Spirit in issuing this request?
 - (b) Now consider the third instance of the verb “to come.” To whom is this invitation being offered? Compare John 4:13-14; 7:37-38.
 - (c) Now consider the second invitation.
 - i. Who is to issue it? Recall 22:16.
 - ii. Whom are they to invite to come?
 - A. Why is the Lord delaying his return, according to 2 Pet 3:9?
 - B. How can believers hasten his coming (2 Pet 3:12)?
 - C. How does this exhortation combine the first and third invitations?
3. Hints
 - (a) Rev 1:4

18-19, The Inviolability of the Message

The phrase “book of life” in 22:19 has no support in the Greek manuscripts. The text should read “tree of life,” compare 22:14.

1. This warning echoes several passages in Deuteronomy: 4:1-2; 12:32; 29:20-21. Trace the parallels between it and them.
2. Contrast the contents of the book of the Revelation (Rev 22:19) and the contents of the book of Deuteronomy (Deut 29:21).
3. In the LXX, Deut 12:32 is actually the first verse in chapter 13. How does this context reinforce the application of 12:32 to the Revelation?
4. Review Paul’s general rules for prophecy in the church in 1 Cor 14:29-33 and 1 Thes 5:20-21.
 - (a) What examples do we see in the seven churches (Revelation 2-3) of abuses of these rules?
 - (b) How might 22:18-19 relate to these rules?
5. Who is giving the warnings in Deuteronomy?
6. How might this observation clarify who is speaking in 22:18-19?

20a, Promise of the Lord’s Return

1. Compare the Lord’s promise here with the similar promises in 22:7, 12.

Study Questions on the Revelation

- (a) How does it differ?
- (b) What is the significance of this difference?

20b-21, John's Final Comments

1. What structural features integrate these clauses?
2. What makes 20b distinct from 21?
3. Compare John's request in 22:20b with the attitude of the disciples in Acts 1:6.
 - (a) Use the Treasury (or Hint a) to find other passages in the NT that echo this sentiment.
 - (b) How does 2 Samuel 19 warn against a casual attitude toward the Lord's return?
4. Now consider 22:21.
 - (a) Recall 1:4. What do these two verses together tell you about the overall nature and intent of the book of the Revelation?
 - (b) Compare the beginnings and endings of epistles throughout the NT.
 - i. Which of these use a similar ending, and which are different?
 - ii. Think about the significance of John's adopting this conclusion for the Revelation.
5. Hints
 - (a) Matt 6:10, 1Co 16:22, 1Th 1:10, Tit 2:13, 2Ti 4:8, Heb 9:28, 2Pe 3:12-14.

Final Review

1. When we began our study, we suggested that the book substantiates the Lord's promises in John 16:33. Review that verse, and see if our expectation was correct.
2. John 16:33 emphasizes the Lord's relation to the world κόσμος *kosmos* G2889, most of whose instances in the NT are in John or 1 John. The Revelation uses this word only three times (Rev. 11:15; 13:8; 17:8). Conversely, Revelation uses the word "earth" γῆ *gē* G1091 more often than any other book in the NT, while the gospel uses it very rarely.
 - (a) Use a Bible dictionary or Hint a to learn the difference between these words.
 - (b) Think about why the gospel and the Revelation may differ in this way.
 - (c) Interpretations of the Revelation often differ over whether John's visions (e.g., the Millennium) are to be understood of events on earth or in heaven. How does this observation influence that interpretive decision?
3. Review the similarities between the prolog (1:1-8) and the epilog (22:6-21).
4. The "law of proportion" suggests that the space a writer devotes to a section reflects the importance of the material in that section. Recall that the Revelation is organized around four visions that John saw "in the Spirit" (1:9-10; 4:1-2; 17:1-3; 21:9-10).
 - (a) Compare the lengths of these sections.

Study Questions on the Revelation

- (b) What do the first and last visions have in common? The second and fourth?
5. In the vision of the seven churches (1:9-3:22),
- (a) What common problems do the different churches face?
 - (b) How do the letters to the churches reflect the conditions of John 16:33?
 - (c) Recall from Daniel 9, Matthew 24, and 2 Thessalonians 2 the prerequisites for the great final conflict. How does the condition of the churches in the first vision show that the things described in the book are at hand (1:1; 22:6)?
6. Compare and contrast the state of the church in the first and fourth visions.
7. The second vision contains not only three series of seven judgments each, but also some introductory material, and some material that interrupts a single series.
- (a) Which series have introductions? Which ones have interruptions?
 - (b) Compare and contrast the introductions with each other, and the interruptions.
 - (c) How much space does the second vision devote to introductions? To interruptions? To judgments?
 - (d) What is the significance of the last observation in view of the "law of proportion"?
8. In the second vision, compare the seventh item in each series of judgments. What is the chronological relation among the three series?
9. Read over Matthew 24, and Exodus 7-11. Which of the series of judgments is based on which of these passages?
10. Who are main members of Satan's team, and how are they dealt with in the third vision?
11. See if you can summarize each section of the book, and then the entire book, with a single sentence.
12. Hints
- (a) Vine's NT Dictionary:
kosmos (G2889), primarily "order, arrangement, ornament, adornment" (1Pe 3:3, see ADORN, B), is used to denote (a) the "earth," e.g., Mat 13:35; Jhn 21:25; Act 17:24; Rom 1:20 (probably here the universe: it had this meaning among the Greeks, owing to the order observable in it); 1Ti 6:7; Heb 4:3; Heb 9:26; (b) the "earth" in contrast with Heaven, 1Jn 3:17 (perhaps also Rom 4:13); (c) by metonymy, the "human race, mankind," e.g., Mat 5:14; Jhn 1:9 [here "that cometh (RV, 'coming') into the world" is said of Christ, not of "every man"; by His coming into the world He was the light for all men]; Jhn 1:10; Jhn 3:16, Jhn 3:17 (thrice), Jhn 3:19; Jhn 4:42, and frequently in Rom., 1 Cor. and 1 John; (d) "Gentiles" as distinguished from Jews, e.g., Rom 11:12, Rom 11:15, where the meaning is that all who will may be reconciled (cf. 2Co 5:19); (e) the "present condition of human affairs," in alienation from and opposition to God, e.g., Jhn 7:7; Jhn 8:23; Jhn 14:30; 1Co 2:12; Gal 4:3; Gal 6:14; Col 2:8; Jas 1:27; 1Jn 4:5 (thrice); 1Jn 5:19; (f) the "sum of temporal possessions," Mat 16:26; 1Co 7:31 (1st part); (g) metaphorically, of the "tongue" as "a world (of iniquity)," Jas 3:6, expressive of magnitude and variety.

Study Questions on the Revelation

ge (G1093) denotes (a) "earth as arable land," e.g., Mat 13:5, Mat 13:8, Mat 13:23; in 1Co 15:47 it is said of the "earthly" material of which "the first man" was made, suggestive of frailty; (b) "the earth as a whole, the world," in contrast, whether to the heavens, e.g., Mat 5:18, Mat 5:35, or to heaven, the abode of God, e.g., Mat 6:19, where the context suggests the "earth" as a place characterized by mutability and weakness; in Col 3:2 the same contrast is presented by the word "above"; in Jhn 3:31 (RV, "of the earth," for KJV, "earthly") it describes one whose origin and nature are "earthly" and whose speech is characterized thereby, in contrast with Christ as the One from heaven; in Col 3:5 the physical members are said to be "upon the earth," as a sphere where, as potential instruments of moral evils, they are, by metonymy, spoken of as the evils themselves; (c) "the inhabited earth," e.g., Luk 21:35; Act 1:8; Act 8:33; Act 10:12; Act 11:6; Act 17:26; Act 22:22; Heb 11:13; Rev 13:8. In the following the phrase "on the earth" signifies "among men," Luk 12:49; Luk 18:8; Jhn 17:4, (d) "a country, territory," e.g. Luk 4:25; Jhn 3:22; (e) "the ground," e.g., Mat 10:29; Mrk 4:26, RV, "(upon the) earth," for KJV, "(into the) ground"; (f) "land," e.g., Mrk 4:1; Jhn 21:8-9, Jhn 21:11. Cf. Eng. words beginning with ge—, e.g., "geodetic," "geodesy," "geology," "geometry," "geography."