



CHRISTIANITY WITHOUT THE RELIGION

# BIBLE SURVEY

THE UN-DEVOTIONAL

DANIEL &  
REVELATION

Week 3



# Worthy Is the Lamb

DAY 15

## Revelation 4–5

What was the greatest celebration you have ever attended? Were songs a part of the celebration?

1. What was standing open in heaven (4:1)? What was John told to do? Why?
2. What did John see in heaven (v. 2)? What encircled the throne (v. 3)? What surrounded it (v. 4)? What came from the throne (v. 5)? What was before the throne (v. 6)?
3. Describe the four living creatures that were around the throne (vs. 6-8). What were they saying? What were the 24 elders doing (vs. 9-11)?
4. What was the one on the throne holding in his right hand (5:1)? Who was found worthy to open it (vs. 2-3)? What did John do (v. 4)?
5. Who did one of the elders say was able to open the scroll (v. 5)? How can a Lion also be a Lamb?
6. Why was the Lamb able to open the scroll (vs. 9-10)? How did the whole creation respond to this news (vs. 11-14)?

1. How did Jesus purchase you for God (v. 9)?
2. In what ways do you join this universal chorus of praise (v. 13)?

*In describing the **one sitting on the throne** (4:3), John makes no attempt to describe him in any human form or shape. He only speaks of his brilliance as the appearance of jasper and carnelian (v. 2), encircled by a rainbow, resembling an emerald (v. 3; compare 1Ti 6:16). The **scroll** with writing on both sides (Rev 5:1) depicts the purposes of God, which are to be revealed by the Lamb. Only the Lamb is worthy to take the scroll and open its seals (v. 9) because with his blood he has purchased human beings for God from every tribe and language and people and nation. A **new song** (v. 9) is a new expression of the exceeding grace and mercy of God (compare Ps 33:3; 40:3; 98:1 and Isa 42:9-10).*

### OPENING

up to the Word

### DIGGING

into the Word

### LIVING

out the Word

### WINDOW

on the Word

## All Hell Breaks Loose

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Revelation 6

**OPENING**  
up to the Word

Have you or someone you know had first-hand experience with war? What images come to mind?

**DIGGING**  
into the Word

1. What was different about the opening of the fifth seal from the opening of the first four (vs. 9-11)? What did John see under the altar (v. 9)? Why had they been killed? What were they waiting for (v. 10)? What were they given and told to do (v. 11)?
2. What happened when the sixth seal was opened (vs. 12-17)? Who was terrified (v. 15)? What were they afraid of (v. 16)?

**LIVING**  
out the Word

1. Think about the innocent victims of national aggression, violent crime, poverty, starvation and disease. Does God ever promise to fully explain everything that happens to our satisfaction?
2. When have you wanted to hide from God? Do you still want to hide from him? Why or why not?

**WINDOW**  
on the Word

A **four-horse vision** (vs. 2, 4, 5, 8) also appears in Zec 6:1-8. In both cases, the four horses are symbolic instruments of God's avenging judgment. It's probably best to avoid specifically identifying them with any particular historical figure, but rather to understand them as timeless symbols of chaos, terror and destruction. Such vivid word pictures are part of the stock in trade of apocalyptic writers.

*“I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, ‘Come!’”*

Revelation 6:1



Artwork by C.W.Taylor—PTM

## Saved by the Blood

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Revelation 7

**OPENING**  
up to the Word

It has been said that adversity makes a person stronger. Has that been true in your life?

**DIGGING**  
into the Word

1. What was the cause of the delay in destruction (v. 3)?
2. Who had a seal put on their foreheads (v. 4)? Who were wearing white robes (v. 9)?
3. What did John hear (v. 4)? Then what did he see (v. 9)?
4. What was the great multitude shouting (v. 11)?
5. How did the elder describe these people in white robes (v. 14)? What was their reward (vs. 15-17)?

**LIVING**  
out the Word

1. Have you experienced an ordeal that brought you closer to God? Did you thank him for it?
2. Are you going through a traumatic time right now? What is it doing to you? How is it affecting your faith in Jesus Christ?

**WINDOW**  
on the Word

*The **144,000**, or 12,000 from each of the tribes of Israel, symbolize the great number of God's faithful who bear his seal and stand under his protection (note 9:4). The **great multitude** that no one could count (7:9) is another view of God's faithful, here having come out of the great tribulation (v. 14) and wearing the clean robes of righteousness made white in the blood of the Lamb (vs. 14-17).*

# From Out of the Abyss

DAY 18

## Revelation 8–9

What is the longest you have ever waited for God to answer a prayer? Are you still waiting for answers?

1. What followed the opening of the seventh seal (8:1)?
2. How are the prayers of the saints depicted (v. 3)? What does this picture say about their value to God? How is God's answer depicted (v. 5)?
3. How do the first four trumpet plagues differ from the last three (vs. 6-13; 9:1-21)?
4. Who was protected from the torture plague following the fifth trumpet (9:4)?
5. Who was shown to be the real power behind the agonies of the fifth trumpet (v. 11)?
6. How are the people described who were the target of these plagues (vs. 20-21)?

1. Do you share your concerns, needs and fears with God? Do you trust him to do what is right for you?

*The **prayers of the saints** (8:3) referred to here were prayers for vindication, as alluded to in 6:10. The angel took the censer full of these prayers and hurled it to the earth (8:5) as the dramatic symbol of God's answer, resulting in divine judgment against all the wickedness that the enemies of God have perpetrated on his people. Compare 17:6. In biblical visions, **trumpets** (8:2) are a common symbol of God's intervention in history (i.e. Ex 19:16, 19; Isa 27:13; Joel 2:1; Zep 1:16; Zec 9:14). The **seven trumpets** (Rev 8:6) are divided into two classes—the first four bring destruction to the creation, which results in suffering and death to humans, and the last three, called woes (9:12), are demonic in origin, and fall directly upon humans. The **Abyss** (vs. 1-3) symbolizes the place of restraint for demons (compare Isa 24:21-22). The sort of people who are the objects of these plagues are depicted as those who still did not repent (Rev 9:20-21), and remain fully committed to their opposition to God. Throughout the Old Testament **locusts** (v. 3), which have a life span of five months (v. 5), are symbols of great destruction (see Joel 1-2). The name of the locust king in Hebrew is Abaddon, and in Greek, Apollyon (Rev 9:11), meaning "destroyer."*

### OPENING

up to the Word

### DIGGING

into the Word

### LIVING

out the Word

### WINDOW

on the Word

## The Time Has Come

Revelation 10–11

**OPENING**  
up to the Word

Attempts to determine the exact identity of the two witnesses (11:2)—who they were or who they will be—often center around the presumed importance of a particular church, movement or denomination. The presumed identity of the two witnesses thus “proves” the truth of a particular theological perspective. Do you agree?

**DIGGING**  
into the Word

1. Where did the mighty angel plant his feet (10:2)? What was his message (vs. 6-7)? What was John told not to write (v. 4)?
2. How did the little scroll affect John (v. 8)? What was he told to do (v. 11)?
3. What was John given (11:1)? What was he to do with it (vs. 1-2; see Eze 40:3, 6; Zec 2:1; Am 7:7-9)? In your experience, how often is the “42 months” (11:2) associated with the ministry of Jesus in comparison to more intriguing speculations?
4. What happened when the seventh trumpet was sounded (vs. 15-19)? Who became ruler of the kingdoms of the world (v. 15)?

**LIVING**  
out the Word

1. How do you cope when wickedness and injustice seem to hold sway in the world?

**WINDOW**  
on the Word

*The angel planted his right foot on the sea and his left foot on the land (10:2), depicting the power of God over all things. The message of the **seven thunders** (vs. 3-4) was kept hidden, indicating that some aspects of God’s work are not revealed to human comprehension. The **two witnesses** (11:3) are usually thought to refer to Moses and Elijah (compare Mal 3:1; 4:5; Mk 9:4; Ex 7:14-18; 1Ki 17:1; 2Ki 1:9-10). The **beast** that comes up from the Abyss (Rev 11:7) is a picture of Antichrist, the personification of the evil, persecuting power bent on the utter destruction of Christ and his followers. The power behind Antichrist is Satan (12:9), and in Revelation, Antichrist takes the form of Babylon (17:3), which symbolizes Rome, the city built on seven hills (17:9). The death and resurrection of the two witnesses (11:7, 11) mirrors the death and resurrection of Jesus—evil must be conquered and hearts changed not by force but by accepting suffering in the name of Christ. In the mouths of the **24 elders** (vs. 16-18) is a summary of the message of Revelation.*

# Heavenly Signs

DAY 20

## Revelation 12

Look up the word *allegory* in a dictionary. What are some allegories you heard as a child?

1. What was the first sign in heaven (vs. 1-2)? What was the second sign (vs. 3-4)?
2. What did the dragon hope to do to the child (v. 4)? What was the child born to do (v. 5)? What happened to the child (v. 5)? What happened to the woman (v. 6)?
3. Who is fighting the war in heaven (v. 7)? Who lost (v. 8)? What happened to the loser (v. 9)?
4. What did the loud voice declare (vs. 10-12)? How did the people overcome their accuser (v. 11)?
5. What did the dragon do next (v. 13)? How did the woman escape (vs. 14-16)? How did the dragon respond (v. 17)?

1. Have you thought of history being a long chronicle of the same mistakes made over and over again? Why don't we learn from the lessons of history?
2. What comes to your mind when you read "they loved not their lives so much as to shrink from death" (v. 11)?

The **male child** (v. 5) symbolizes Jesus Christ; the **woman** clothed with the sun, with the moon under her feet and a crown of 12 stars on her head (v. 1), who gives birth to him, symbolizes the people of God, the ideal Israel, which includes the church. The **dragon** (v. 3) is a symbol of Satan, who leads the whole world astray (v. 9), and continually seeks the destruction of God's people. Regardless of what the people of God might endure, however, they are under God's protection and cannot ultimately be destroyed.

### OPENING

up to the Word

### DIGGING

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on the Word

## The Plot Thickens

Revelation 13

**OPENING**  
up to the Word

“If you have been around the theological block a few times, or up and down the aisles of a Christian bookstore for that matter, you have read or heard a speaker, author or pastor give a precise and specific identification to the beast of Revelation. I have heard of so many potential beasts that I once thought of starting a “beast-of-the-month” club. Potential members of my beast-of-the-month club include all religious and political leaders who have been predicted to lead the Antichrist revolt at the time of the Second Coming of Jesus Christ.” (*Revelation Revolution*, Greg Albrecht, page 147). Do you agree?

**DIGGING**  
into the Word

1. What does John say is the mark, or number, of the beast (vs. 17-18)?

**LIVING**  
out the Word

1. When have you needed the patient endurance of the saints (v. 10)? Do you need it right now? Why?

**WINDOW**  
on the Word

The **beast coming out of the sea** (v. 1) probably symbolized the Roman Empire, which possessed the bestial qualities of the preceding world empires as described by Daniel (Da 7:3-7). The **seven heads and ten horns** (Rev 13:1) likely symbolized the emperors of Rome after Augustus—seven significant emperors but ten in all (in the confusion following Nero’s suicide, three rulers arose whose combined reigns lasted only 18 months). The **fatal wound** (v. 3) that had been healed may have reflected the death of Nero, which generated the above-mentioned chaos of three weak rulers in quick succession, followed by the restoration of order to the empire under Vespasian. The **mark of the beast** (v. 16) is described as the name of the beast or the number of his name (v. 17) and is calculated as 666 (v. 18). This may be based on the numerical value of the letters of the Greek or Hebrew alphabet—encoding the name of the man described as the beast. Some scholars believe this represented Nero, who had become an enemy of Christians, and therefore stood for the persecuting Roman government. However, like much of the imagery in Revelation, knowledge of what John specifically had in mind with these symbols seems to have become obscure before the end of the second century.

*“And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.”*

Revelation 13:1

