

STUDY

Revelation Bible Study Questions and Answers (Free PDF)

Leader's Edition — with Answers

A 10-session walk through Revelation, from the risen Christ to the new creation, read for worship and hope rather than for cracking a timeline. Free to print, no sign-up.

A 10-session study of Revelation for groups or solo reading, read for worship and hope rather than for cracking a timeline.

"I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

Revelation 1:8 (NIV)

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.

Revelation 3:20 (NIV)

And they sang a new song, saying: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation."

Revelation 5:9 (NIV)

The study guide

SESSION 1 · REVELATION 1

The Risen Christ Revealed

John, exiled on Patmos, receives the revelation of Jesus Christ and sees the glorified Son of Man walking among the lampstands. The book opens not with the end of the world but with the face of the risen Lord.

1. What details does John use to describe the risen Christ in his vision, and what do those images say about who Jesus is now?

John sees one like a son of man in a long robe with a golden sash, hair white as wool, eyes like blazing fire, feet like glowing bronze, and a voice like rushing waters (Revelation 1:13-15). He holds seven stars in his right hand, a sharp sword comes from his mouth, and his face shines like the sun (1:16). Here is Jesus now: holy, all-seeing, and reigning, not the gentle teacher of the Galilean roads alone.

2. Why might the book begin by unveiling Christ himself rather than by predicting end-times events?

The book calls itself the revelation of Jesus Christ (Revelation 1:1), so its first gift is to show us who he is. Before anything is said about what will happen, we are told who holds it all. Readers differ on how the later visions unfold, but they agree that everything that follows rests on the risen, living Lord.

3. How would a clearer vision of the living Christ change the way you carry fear, worship, and endurance this week?

Leader's note: This question asks the group to bring real fear and weariness into the light of Christ's face. Notice that John falls as though dead, and the Lord lays his hand on him and says, "Do not be afraid" (Revelation 1:17). Invite each person to name one fear and hear that word spoken over it.

SESSION 2 · REVELATION 2

Letters to the Seven Churches: Ephesus to Thyatira

Christ speaks directly to four real churches in Asia, naming their faithfulness and their compromise. He sees each one exactly as it is and calls each to overcome.

1. What strengths and what failures does Christ name in Ephesus, Smyrna, Pergamum, and Thyatira?

Ephesus is praised for hard work, perseverance, and testing false apostles, but has left its first love (Revelation 2:2-4). Smyrna is poor and afflicted yet rich, and is told to be faithful even to death (2:9-10). Pergamum holds fast to Christ's name, but tolerates false teaching (2:13-15). Thyatira grows in love, faith, and service, but tolerates the false prophetess Jezebel (2:19-20).

2. What do these letters reveal about how closely Christ watches and cares for ordinary local churches?

Each letter opens with Christ saying he knows: their deeds, their afflictions, where they live, their love and faith (Revelation 2:2, 2:9, 2:13, 2:19). He walks among the lampstands (2:1), so no church is small or hidden to him. He is both tender and truthful with each one.

3. Which warning or encouragement in these four letters lands closest to your own church or your own life right now?

Leader's note: This question is aiming at honest self-examination, not at judging other people's churches. Read Revelation 2:4 or 2:10 aloud and let the group sit quietly with whichever word fits. Invite each person to share one thing they heard, and to receive it as the voice of one who loves them.

SESSION 3 • REVELATION 3

Letters to the Seven Churches: Sardis to Laodicea

Christ confronts a church with a reputation that is dead, encourages a weak church that has kept his word, and warns a lukewarm church that thinks it needs nothing. To each he holds out a promise to the one who overcomes.

1. What repeated commands and promises do you notice across the letters to Sardis, Philadelphia, and Laodicea?

Watch for the call, "Whoever has ears, let them hear what the Spirit says to the churches" (Revelation 3:6, 3:13, 3:22). Christ tells Sardis to wake up (3:2), Philadelphia to hold on to what they have (3:11), and Laodicea to be earnest and repent (3:19). The promises include white garments and a name kept in the book of life (3:5), a place as a pillar in God's temple (3:12), and a seat with Christ on his throne (3:21).

2. What does it mean to overcome in these letters, and what is Christ asking each church to do?

To overcome means to remain faithful to Christ under pressure, trusting the victory he has already won. Christ ties it to his own triumph: to the one who is victorious he gives a seat on his throne, as he was victorious and sat down with his Father on his throne (Revelation 3:21). Each church is asked to stay true, repent where needed, and keep listening.

3. Where do you most need to wake up, hold on, or stop pretending you are fine, the way these churches are called to?

Leader's note: This question invites honesty about where we have been coasting, tired, or pretending. The anchor is Revelation 3:19, where Christ says he rebukes and disciplines those he loves. Give the group a moment of quiet, then ask each person to name one place where they hear him knocking (3:20).

SESSION 4 • REVELATION 4-5

The Throne in Heaven and the Lamb

John is caught up into heaven and sees God reigning from the throne, surrounded by ceaseless worship. Then the Lamb who was slain steps forward as the only one worthy to open the scroll of history.

1. What scenes of worship fill these two chapters, and who is being worshiped and why?

Around the throne the four living creatures never stop saying "Holy, holy, holy" (Revelation 4:8), and the elders lay down their crowns and worship the Creator (4:10-11). In chapter 5 the whole scene widens: a new song rises to the Lamb (5:9), thousands upon thousands of angels join (5:11-12), and every creature in creation praises the one on the throne and the Lamb (5:13). God is worshiped as Creator, and the Lamb as Redeemer.

2. Why is it the Lamb who was slain, rather than a conquering warrior, who is found worthy to open the scroll?

John hears of the Lion of the tribe of Judah, and then he sees a Lamb standing as though it had been slain (Revelation 5:5-6). Christ wins through sacrifice, not through force. He is worthy because he was slain and with his blood purchased people for God from every tribe, language, people, and nation (5:9).

3. How does watching heaven worship around the throne speak to the anxieties you carry on earth?

Leader's note: This question invites each person to set their worries beside the throne. Notice that the first thing John sees is a throne in heaven with someone sitting on it (Revelation 4:2). Give the group a moment to name one worry, then read Revelation 4:11 together as a prayer.

SESSION 5 • REVELATION 6-7

The Seven Seals and the Sealed People of God

The Lamb opens the seals and judgment and tribulation unfold across the earth. Yet between the judgments, God pauses to seal and gather a great multitude that no one can number.

1. What patterns do you notice as the seals are opened one by one?

The Lamb himself opens each seal (Revelation 6:1). The first four bring riders of conquest, war, famine, and death (6:1-8). The fifth shows martyrs under the altar crying "How long?" (6:9-10), and the sixth shakes the heavens and earth (6:12-17). Notice that the harm is limited, and that it is the Lamb who is in charge from the first seal to the last.

2. How do judgment and the sealing of God's people belong together in these chapters?

The seals show a world in turmoil, and the people of God are not forgotten in it. Before harm comes, God's servants are sealed on their foreheads (Revelation 7:3), and then John sees a great multitude from every nation standing before the throne (7:9). Readers differ on whether the seals describe the whole age of the church or the final days, but they agree that God keeps his people and the Lamb stays in command.

3. How might believers respond to suffering and upheaval without giving way to panic, in light of the multitude God preserves?

Leader's note: This question is aiming at steady faith in hard times, not a set of instructions. Sit with Revelation 7:17, where God wipes away every tear from their eyes. Invite the group to name what is shaking right now, and to pray for one another to look to the Shepherd and not to the noise.

SESSION 6 • REVELATION 8-11

Trumpets, Witnesses, and the Kingdom Announced

Seven trumpets sound a series of intensifying warnings, two witnesses testify in the face of opposition, and at last loud voices in heaven announce that the kingdom of the world has become the kingdom of our Lord.

1. What do the two witnesses do, and how are they treated, in chapter 11?

The two witnesses prophesy in sackcloth for 1,260 days (Revelation 11:3). They speak with power, and fire comes from their mouths to defend them (11:5-6). When they finish their testimony, the beast from the Abyss kills them, and people gloat over their bodies (11:7-10). Then the breath of life enters them, they stand up, and they are called up to heaven (11:11-12).

2. How do these chapters tie God's warnings to the faithful testimony of his people?

The trumpets sound warnings on the earth (Revelation 8:6-9:21), yet the people who survive still refuse to repent (9:20-21). Into that hardness, God's witnesses speak his word. The section ends with the announcement that the kingdom of the world has become the kingdom of our Lord and of his Messiah (11:15). Readers differ on who the witnesses are, but they agree that faithful testimony matters and that God vindicates it.

3. What does faithful witness look like for you when speaking the truth costs something?

Leader's note: This question asks where speaking the truth may cost us something, and it does not assume the answer is dramatic. Read Revelation 11:11-12, where God lifts up the witnesses he raised. Invite each person to think of one quiet, ordinary place where faithful witness is needed, and to pray for courage there.

SESSION 7 · REVELATION 12-14

The Woman, the Dragon, and the Beasts

The curtain pulls back on the conflict behind every conflict. A dragon wars against the woman and her children, two beasts demand allegiance, and yet the Lamb stands with a people marked as his own.

1. Who are the main symbolic figures in these chapters, and what does each one do?

John sees a woman clothed with the sun who gives birth to a son (Revelation 12:1-5), and a great red dragon, named as the ancient serpent, the devil, or Satan (12:3, 12:9). A beast rises out of the sea and receives the dragon's authority (13:1-2), and a second beast from the earth leads people to worship the first (13:11-12). The chapters end with the Lamb standing on Mount Zion with those who bear his Father's name (14:1).

2. How do these chapters describe the spiritual struggle running underneath the visible pressures the church faces?

They show that the visible pressures are part of a larger conflict, and that the outcome is not in doubt. The dragon is thrown down (Revelation 12:9), and God's people conquer him by the blood of the Lamb and the word of their testimony (12:11). Readers differ on whom the beasts stand for, whether Rome, powers in every age, or a final figure, but they agree that the Lamb wins.

3. Where do you most need steadfastness against deception or pressure to compromise right now?

Leader's note: This question is aiming at honest attention to where we feel the pull to bend, stay quiet, or go along.

Read Revelation 13:10 and note that God calls his people to patient endurance and faithfulness. Give the group room to name one pressure, then pray for one another to stand firm.

SESSION 8 · REVELATION 15-16

The Seven Bowls of Wrath

The final judgments are poured out in escalating severity, even as heaven sings that God's ways are just and true. These are the last warnings, and they reveal the holiness of the God who gives them.

1. How do the bowl judgments compare with the seals and trumpets that came before them?

The seals and trumpets touch a fourth or a third of the earth (Revelation 6:8, 8:7-12), which leaves room to turn back. The bowls strike without those limits: sores, sea and rivers turned to blood, scorching heat, darkness, and the final gathering of the nations (16:2-16). In the midst of it, people curse God and refuse to repent (16:9, 16:11). The last bowl ends with a voice saying, "It is done!" (16:17).

2. What do these judgments reveal about God's justice and holiness?

Even in judgment, heaven sings that God's ways are just and true (Revelation 15:3-4). The angel of the waters says God is just in these judgments (16:5), and the altar answers that his judgments are true and just (16:7). The bowls show that God takes evil and suffering seriously, and that he does not leave wrongs unanswered.

3. How should the certainty that God will set things right shape the way you live and obey today?

Leader's note: This question asks how trusting that God will set things right shapes what we do now, such as forgiving, staying honest, and leaving vengeance to him. Read Revelation 15:3 aloud. Invite each person to name one area where they are tempted to take matters into their own hands, and to pray to hand it back to God.

SESSION 9 · REVELATION 17-18

The Fall of Babylon

John sees Babylon, the great picture of corrupt and seductive worldly power, exposed and brought down in a single hour. Heaven and earth respond, some in grief and some in praise.

1. How is Babylon described, and what makes her judgment so complete and so sudden?

Babylon appears as a woman seated on a scarlet beast, dressed in purple and scarlet and glittering with gold and jewels, holding a golden cup (Revelation 17:3-4). Her name is written on her forehead: Babylon the Great (17:5). She is called the great city that rules over the kings of the earth (17:18). Her fall is announced in the words "Fallen! Fallen is Babylon the Great!" (18:2), and her ruin comes in a single hour (18:10, 18:17, 18:19).

2. What might Babylon stand for in the book's message about worldly power and wealth?

Babylon stands for a seductive world system of power, luxury, and idolatry that draws people away from God. Her wealth is even described as trading in human lives (Revelation 18:11-13). Readers differ on whether she points to first-century Rome, to powers in every age, or to a final center of worldly power, but they agree that whatever lifts itself against God will fall, and heaven rejoices when it does (18:20, 19:1-2).

3. What forms of compromise with the world is the reader called to come out of, as God's people are warned to do?

Leader's note: This question invites honest reflection on the ways we quietly go along with what does not honor God, such as money, comfort, or approval. The anchor is Revelation 18:4, where a voice from heaven says, "Come out of her, my people." Give the group time to think, then ask what one small step of coming out might look like for them.

SESSION 10 · REVELATION 19-22

The Return of Christ and the New Creation

Christ returns in triumph, evil is judged, and God makes all things new. The book closes with a new heaven and a new earth, a holy city, and the promise that God will dwell with his people forever.

1. What final images of victory, judgment, and renewal stand out most to you across these chapters?

Christ returns on a white horse, called Faithful and True, and wears the name King of kings and Lord of lords (Revelation 19:11-16). The devil is thrown into the lake of fire (20:10), the dead are judged before the great white throne (20:11-15), and John sees a new heaven and a new earth (21:1). The holy city comes down, God dwells with his people (21:2-3), every tear is wiped away (21:4), and the river of life flows beside the tree of life (22:1-2).

2. How does the return of Christ connect to the arrival of the new heaven and new earth?

Christ's return ends evil's rule and makes way for God to renew all things. When he says, "I am making everything new!" (Revelation 21:5), heaven is not left behind but joined to the earth, and God's dwelling is among his people (21:3). Readers differ on how the thousand years in chapter 20 fit and when, but they agree that Christ returns, judges, and makes all things new.

3. How does the promised ending of all things shape the hope and the holiness you carry into an ordinary week?

Leader's note: This question asks how the ending we are promised should shape an ordinary Tuesday, both in hope and in holiness. Read Revelation 22:20, where Jesus says, "Yes, I am coming soon," and the church answers, "Amen. Come, Lord Jesus." Invite each person to name one habit or hope they want to carry out of this study, and pray it together.