

New Testament



Survey

"All Scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness,
that the man of God may be complete,
thoroughly equipped for every good work"
(2 Timothy 3:16-17)

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Why Are There Four Gospels?

CHRISTIANS OFTEN WONDER why there are four accounts of the life of Christ recorded in the New Testament. The basic answer is that the four gospels all tell us the same story, but *from* four different viewpoints and *to* four different audiences.

Let me illustrate this idea. Suppose a young family is standing on a street corner and witnesses an automobile accident. The father might tell you the make and model of the two cars involved. The mother might be able to tell you the color of the cars involved and the number of occupants. Their little boy witnessing the same accident might not know about the make or model of the cars, but he might be able to tell you about the puppy who was almost hit, while his little sister would only tell you about the baby doll that got thrown out of the first car at the time of impact. Now, who told the truth? They all told the truth, but from different viewpoints.

The gospel writers all tell us the same basic story about the life of Christ. However, while one writer might choose to emphasize the parables of Jesus, another writer might skip over the parables and dwell on the nature and character of our Lord. Putting all four gospel accounts together gives us a fuller and richer portrait of the life and work of Jesus the Messiah.

“Very often on stained glass

windows and the like the gospel writers are represented in symbol by the figures of the four beasts whom the writer of the Revelation saw around the throne (Revelation 4:7). The emblems are variously distributed among the gospel writers, but a common allocation is that the *man* stands for *Mark*, which is the plainest, the most straightforward and the most human of the gospels; the *lion* stands for *Matthew*, for he specially saw Jesus as the Messiah and the Lion of the tribe of Judah; the *ox* stands for *Luke*, because it is the animal of service and sacrifice, and Luke saw Jesus as the great servant of men and the universal sacrifice for all mankind; the *eagle* stands for *John*, because it alone of all living creatures can look straight into the sun and not be dazzled, and John has the most penetrating gaze of all the New Testament writers into the eternal mysteries and the eternal truths and the very mind of God. Many people find themselves closer to God and to Jesus Christ in *John* than in any other book

in the world.” (William Barclay, *The Gospel Of John*, p. 1).

Gospel Of Matthew

Matthew was a Galilean Jew and is referred to as “Matthew the tax collector” (Matt. 10:2). It is the unanimous consent of the “church fathers” such as Irenaeus, Origen, Eusebius and Jerome that Matthew wrote his gospel in Hebrew and it was later translated into Greek.

While Matthew does not state the purpose of his book like John did (John 20:30–31), it is obvious to even the casual reader that he wrote to prove that in Jesus of Nazareth is to be found the fulfillment of all Messianic prophecy.



Some have commented that the gospel of Matthew was written by a Jew, about a Jew, to other Jews—and this is certainly the case.

Try to picture a Greek opening the gospel of Matthew for the first time. Within the first few verses he would read of the genealogy of Christ. Among the Jews this would have seemed both logical and appropriate, but to a Greek it would have been unintelligible. He would also read of Jesus being the *Messiah*—a term which no Greek would have been able to fully comprehend. The point is that the gospel of Matthew was never intended for a Greek audience.

There are more than forty Old Testament passages quoted in Matthew in connection with even the minor events of the life of Christ. Matthew would often mention some minor detail in the life of Christ and then shows that the event was a fulfillment of prophecy. Matthew explains that Christ was born of a virgin “that it might be fulfilled which was spoken by the Lord through the prophet” (Matt. 1:22; Isa. 7:14). The chief priests told Herod that the Messiah would be born in Bethlehem, “for thus it is written by the prophet” (Matt. 2:5; Micah 5:2). When Herod ordered the slaughter of the innocent children, it was seen as a fulfillment of “what was spoken by Jeremiah the prophet” (Matt. 2:17; Hos. 11:1). John the Baptist prepared the way for Jesus, “for this is he who was spoken of

by the prophet Isaiah” (Matt. 3:3; Isa. 40:3).

Christ began His ministry in “Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet” (Matt. 4:13–14; Isa. 9:1–2). Even the teaching method of Jesus was a matter of prophecy. Matthew explains that “Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: ‘I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.’” (Matt. 13:34–35; Psa. 78:2).

The death of Christ on Calvary’s cross was also a matter of prophecy, and Matthew goes into detail to explain this fact. Christ was betrayed into the hands of the enemy for thirty pieces of silver, as prophesied by Jeremiah (Matt. 27:9–10; Jer. 32:6–9). When He was crucified, the soldiers “divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: ‘They divided My garments among them, and for My clothing they cast lots.’” (Matt. 27:35; Psa. 22:18). Even His words on the cross were a matter of prophecy, for there in agony He quoted the words of the Psalms 22, the Psalm of the cross, “‘Eli, Eli, lama sabachthani?’ that is, ‘My God, My God, why have You forsaken Me?’” (Matt. 27:46; Psa. 22:1).

The Gospel Of Mark

The gospel of Mark was written to a Roman audience. If one verse could reflect the message of the book, it would be this: “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45). In the book of Mark Christ is presented as the ideal servant. Unlike Matthew, Mark does not give us the genealogy of Christ, for the genealogy of a servant is not important.

Since Mark was not writing to a Jewish audience, he had to explain Jewish customs and settings to his readers. Matthew tells us of the question the scribes and Pharisees had over the fact the disciples of Jesus did “not wash their hands when they eat bread” (Matt. 15:1–11). When Mark tells the same story he has to explain the washing of hands was a ceremonial cleansing, not the washing of dirt off the body. “For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.” (Mark 7:3–4).

When Jesus predicted the destruction of the Temple, Mark tells us that Jesus “sat on the Mount of Olives opposite the temple” (Mark 13:3). Every Jew knew the Mount of Olives was “opposite the temple,”

but Roman readers would have had no idea as to its location.

Mark also has to explain the day of Unleavened Bread was “when they killed the Pass-over lamb,” something every Jew would have known since birth, but about which a Roman would have been unfamiliar.

The Gospel Of Luke

Luke has the distinction of being the only Gentile writer in the Bible. He is referred to by Paul as “Luke the beloved physician” (Col. 4:14). It has been observed that preachers usually see men at their best, lawyers see men at their worst, and doctors see men as they really are. Luke sets forth the humanity of the Son of Man and presents in chronological order the life of Christ.

As a physician, he is more exacting in his use of language. When he refers to a leper he uses the exact medical term to describe the condition, i.e., “full of leprosy” (Luke 5:12). In Mark 3:1 we read of the man with the withered hand whom Jesus healed on the Sabbath—Luke adds it was his right hand which was withered, something a physician would note (Luke 6:6). It is also the physician who notes that in the Garden our Lord’s “sweat became like great drops of blood falling down to the ground” (Luke 22:44).

“An example of Luke’s care is the way in which he dates the emergence of John the Baptist. He does so by no fewer than six contemporary

datings. ‘In the fifteenth year of the reign of Tiberius Caesar (1), Pontius Pilate being governor of Judaea (2), Herod being tetrarch of Galilee (3), and his brother Philip being tetrarch of the region of Ituraea and Trachonitis (4), and Lysanias tetrarch of Abilene (5) in the high priesthood of Annas and Caiaphas (6), the word of God came to John’ (Luke 3:1, 2). Here is a man who is writing with care and who will be as accurate as it is possible for him to be.” (William Barclay, *The Gospel Of Luke*, p. 3).

The Gospel Of John

Unlike the other gospel writers, John clearly states the purpose of his book. After describing the appearance of Christ to Thomas and the rest of the apostles, John writes: “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (John 20:30–31).

The purpose of the gospel of John is to prove the Deity of Jesus Christ. Instead of giving the genealogy of Christ, John goes back into eternity to tell us that, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men.” (John 1:1–4).

“The humanity of Jesus Christ is genuine, as John makes clear, but it is not an ordinary human life that John discloses. It is that of one who before His incarnation existed with God, as very God (Jo. 1:1, 14, 18), and who came to earth to reveal the Father to men ... If we wish to know God, look at Jesus Who has revealed Him in personal bodily form, in human personality, the actual combination or union of God with man.” (Robertson, *Epochs in the Life of the Apostle John*, pp. 167, 172).

I have always been impressed with the descriptive terms John uses for Christ in the first chapter of his book. Not only was He “the Word” who “became flesh” (John 1:14), but He is “the Lamb of God who takes away the sin of the world” (John 1:29). He is further described as “the Son of God,” “the Messiah” and “Jesus of Nazareth, the son of Joseph” (John 1:29, 34, 45). Nathaniel refers to Him as “Rabbi,” “the Son of God” and “the King of Israel” (John 1:49). Jesus ends the chapter by referring to Himself as “the Son of Man” (John 1:51).

The four gospels truly give us a marvelous glimpse into the life of the Son of God who died for us!

—David Padfield

The Gospel Of Matthew

Author: Matthew the tax collector (Matt. 10:2).

Purpose: Written to a Jewish audience to prove that in Jesus of Nazareth is the fulfillment of all Messianic Prophecy. Emphasizes the “kingdom of heaven.”

Fulfilled Prophecy: Matthew contains over 60 quotations from the Old Testament. Find the prophecy that is being quoted in the following passages, and then name the event.

Matthew	Quoted From	Event
1:22–23	_____	_____
2:5–6	_____	_____
2:15	_____	_____
2:17–18	_____	_____
3:3	_____	_____
4:12–16	_____	_____
8:16–17	_____	_____
12:15–21	_____	_____
13:34–35	_____	_____
21:1–5	_____	_____
26:31	_____	_____
27:9–10	_____	_____
27:35	_____	_____
27:46	_____	_____

The Kingdom Of Heaven

1. How many times does the phrase “kingdom of heaven” appear in Matthew? How many times does the phrase “kingdom of God” appear in Matthew?

2. Mark never uses the phrase “kingdom of heaven.” How many times does he speak of the “kingdom of God?” How many times does Luke refer to the “kingdom of God”?

The Genealogy Of Christ (Matt. 1:1–17)

1. Why is this genealogical record so important?
2. What does this genealogy prove?
3. Name the women listed in this record. Why are they significant?
4. Name the Gentiles in this list. Why are they significant?
5. What is the significance of Jeconiah (Matt. 1:12)?

What Is The Significance Of The Following Events?

1. Work of John the Baptist (3:1–17)
2. Temptation of Christ (4:1–11)
3. Sermon of the Mount (5:1—7:29)
4. The Transfiguration (17:1–5)
5. Discourse on divorce (19:1–9)
6. Triumphal entry into Jerusalem (21:1–11)
7. Day of controversy (22:15—23:39)
8. Prophecy the of destruction of Jerusalem (24:1–35)
9. Crucifixion, burial and ascension (27:1—28:10)

The Gospel Of Mark

Author: John Mark (Col. 4:10–11; Acts 12:12; 15:37).

Purpose: Written to a Roman audience. With the exception of Mark 1:2, there are no proofs drawn from the Old Testament. Shows the power and majesty of Christ.

“In language, Mark shows a distinct preference for Latin technical terms, particularly terms connected with the army (e.g. *legion*, Ch. 5:9; *praetorium*, Ch. 15:16; *centurion*, Ch. 15:39), the courts (e.g. *speculator*, Ch. 6:27; *flagellare*, Ch. 15:15) and commerce (e.g. *denarius*, Ch. 12:15; *quadrans*, Ch. 12:42). Although such terms were in use throughout the empire, it is particularly significant that twice common Greek expressions in the Gospel are explained by Latin ones (Ch. 12:42, ‘two copper coins [*lepta*], which make a *quadrans*’; Ch. 15:16, ‘the palace, that is the *praetorium*’). The first of these examples is particularly instructive, for the *quadrans* was not in circulation in the east. The presence of latinisms and of technical terminology confined to the west is harmonious with the tradition that Mark was written in Rome.

“In agreement with the Roman method of reckoning time Mark speaks of four watches of the night, rather than of the three which were traditional in Jewish reckoning (Chs. 6:48; 13:35). It is even possible that Mark has structured his Passion narrative in accordance with the four Roman night watches, since Jesus enters Jerusalem to share the Passover with his disciples *in the evening* (Ch. 14:17); the hour of betrayal in the Garden of Gethsemane is very probably *midnight* (Ch. 14:41); the denial of Peter occurs in connection with *cock-crow* (Ch. 14:72); and the time when Jesus is brought to Pilate is early *morning* (Ch. 15:1). If it was Mark’s intention to structure his narrative in this fashion, it was in Rome that the significance of this would be especially appreciated.

“It is apparent, moreover, that Mark prepared his Gospel for Gentile Christians who were familiar with the OT in the Greek *VS*, and who needed an explanation of Palestinian customs and practices (e.g. Chs. 7:3; 14:12; 15:42). The evangelist regularly translates for his readers the Aramaic words and phrases preserved in the tradition (e.g. Chs. 3:17; 5:41; 7:11, 34; 9:43; 10:46; 14:36; 15:22, 34), including the simple *Abba* which Paul had used when writing to the Church at Rome (Rom. 8:15).

“Finally, it is noteworthy that the Gospel of Mark reaches its climax in the confession of Jesus’ deity by a Roman centurion (Ch. 15:39). Roman Christianity found in the Gospel an account peculiarly appropriate to its life and problems.” (William L. Lane, *The Gospel According To Mark*, pp. 24–25)

The Canon Of Mark 16:9–16

1. It is claimed it is not authentic because it is not found in two of the oldest manuscripts (Vatican and Sinaitic). It is in practically all of the others—some 500 of them—including the Alexandrian, which is next to the Vatican and Sinaitic in age and accuracy.
2. The passage was quoted by Irenaeus in the second century.
3. All of the ancient versions contain it, which shows that it was in the Greek copies from which the translations were made. Among them are the Peshito Syriac, Old Latin, Sahidic, Coptic—all of which were in existence earlier than the two manuscripts that omit it.
4. The same two manuscripts that leave out Mark 16:9–20 also leave out the book of Revelation.

“In 1881 two scholars, Brooke Foss Westcott and Fenton John Anthony Hort published a two-volume work, *The New Testament in the Original Greek*. In their work they relied heavily on the recently discovered Alexandrian manuscripts, Codex Vaticanus and Codex Sinaiticus, but especially Vaticanus.

“They assumed that these manuscripts were better because they were from an earlier date than any previously available... Until now, most new translations of the Scriptures since 1881 have used this type of Greek text as the basis for their New Testaments.

“The New King James Version departs from this recent tradition. It returns to the Textus Receptus. A growing number of scholars now recognize that the Byzantine-type text of the Textus Receptus is older than the age of the earliest extant Byzantine manuscripts. New Testament readings once thought to be uniquely Byzantine have been found in the papyri—the oldest extant manuscripts or fragments.” (Dr. Arthur Farstad, *Why The New King James Version?*, pp. 14–15)

Explanation of Jewish Customs

1. Compare Mark 7:3–4 with Matthew 15:1–9. What information does Mark add?
2. Compare Mark 13:3 with Matthew 24:3. What information does Mark add?
3. Compare Mark 14:12 with Matthew 26:17. What information does Mark add?
4. Compare Mark 15:42 with Matthew 27:62. What information does Mark add?

The Gospel Of Luke

Author: Luke, the “beloved physician” (Col. 4:14).

Purpose: To present Christ to the Gentile world as the ideal man.

“The later date and its relation to the church situation calls for a consideration of Luke’s purpose in writing and how he carried out that purpose. The theme of the Gospel is well phrased as ‘Jesus, the Universal Savior.’ There are reflections in Matthew—the Great Commission for example (Matt. 28:19–20)—of the fact that what God did in Jesus Christ was for all men. In the Gospel of John fifteen to twenty years later there will be more reflections of it. Luke, however, has this as the continuous thread of his Gospel. The exposition to follow will make this clear. The extent of it may be profitably observed here.

“In Simeon’s song, when the infant Jesus was presented in the Temple, he is called ‘a light for revelation to the Gentiles’ (2:32). At the beginning of his ministry Jesus was rejected by his fellow villagers in Nazareth because he implied that his role as the Anointed One and his message were for Gentiles—he reminded them that God’s favor had been bestowed on Gentiles as well as, even in some cases more than, Jews (4:21–30). His association with spiritual and social outcasts was a part of his purpose in the world (5:29–32 and many others). Only once in Luke’s Gospel does Jesus commend a person for great faith, and that person was a Gentile (7:9). It was a despised Samaritan who stopped to help a wounded man in one of Jesus’ most beautiful parables (10:29–37). Men (Gentiles) will come from east, west, north, and south to share in the kingdom of God (13:29). When those originally invited (Jews) refuse the invitation to the great banquet, the invitation is extended to others (Gentiles) who accept (14:16–24). A cleansed Samaritan leper returns to give thanks to Jesus while nine cleansed Jewish lepers do not (17:12–19). Jesus’ time with the disciples between his resurrection and his ascension was spent in explaining to them the redemptive significance of his suffering and their responsibility to take this message of God’s forgiveness for man’s sin ‘to all nations’ (24:44–49).

“Luke’s view of Jesus as the Savior for all people without regard to race or life condition extends beyond this emphasis on mercy for Gentiles. It is clearly reflected in his choice of both narrative and teaching materials embracing Jesus’ great concern for social outcasts, for women, for those labeled ‘sinners’ by their fellow Jews because they had ceased to conform to the way of God as it was interpreted by the religious leaders of Israel. To such a society Jesus came with an offer of the compassionate love of God for all men, and at the same time a demand for undivided loyalty to God on the part of those who commit themselves to him. This is the ‘Good News According to Luke.’” (Ray Summers, *Commentary On Luke*, pp. 12–13)

Questions For Your Consideration

1. What was Luke's profession (Col. 4:14)? How did this affect his style of writing?
2. How did John the Baptist have the "spirit and power of Elijah" (1:17)?
3. What was the purpose of John's baptism (3:1-6)?
4. How did the Pharisees reject the counsel of God (7:29-30)?
5. What is the significance of Mary's statement in Luke 1:47?
6. What is the significance of the shepherds being in the field (2:8)?
7. How did Christ "increase in wisdom" (2:52)?
8. What is the significance of Shealtiel in the genealogy of Christ (3:27)?
9. How did Christ meet the temptations Satan put before Him (4:1-12)?
10. What are the four types of soil in Luke 8:4-8? What do they represent?
11. What was the topic of conversation in Luke 9:30-31?
12. What three men saw the man who fell among the thieves (10:30-37)?
13. What religious group has the same attitude as the woman in Luke 11:27-28?
14. What can we learn from the three parables in Luke 15?
15. What did Jesus promise the thief on the cross (23:39-43)? Why?

The Gospel Of John

Author: John (cf. John 21:20–25).

Purpose: To prove the Divinity of Christ (John 20:30–31) and show His love for the individual (John 1, 3, 4, 5, 8, 9, 11, 13). John records ten out of the twenty discourses of Christ, yet none of the thirty-one parables, and only eight of the thirty-one miracles.

Testimony Offered to Sustain the Claims of Jesus

(Part of outline condensed from Homer Hailey's book, *That You May Believe*)

Human Testimony

1. John the Baptist (John 1:19–34)
2. Andrew (John 1:41)
3. Philip (John 1:45)
4. Nathanael (John 1:49)
5. Mary (John 2:1–5)
6. Nicodemus (John 3:2)
7. The Samaritans (John 4:19, 29, 39, 42)
8. Peter (John 6:68)
9. The multitude (John 12:13)
10. The Pharisees (John 11:47)
11. The officers (John 7:46)
12. The man born blind (John 9:24–34)
13. Martha and Mary (John 11:21)
14. The disciples at supper (John 16:30)
15. Pilate (John 19:6, 14, 19)
16. Thomas (John 11:16; 20:25–28)
17. John (John 19:35; 21:24)

The Father's Testimony

1. The Miracles (John 5:36)
 - a. Water to wine (John 2:1–11)
 - b. Healing of nobleman's son (John 4:46–54)
 - c. Healing of the lame man (John 5:1–9)
 - d. Feeding of the 5,000 (John 6:1–4)
 - e. Jesus' walking on the sea (John 6:16–21)
 - f. Restoring sight to the man born blind (John 9:1–12)
 - g. Raising of Lazarus (John 11:39–44)
 - h. The draught of fishes (John 21:6–11)
2. Through the Scriptures (John 1:45)
 - a. The prophet (Deut. 18:15–18; John 5:19, 7:16, 8:28; 12:49)
 - b. Types and shadows (Heb. 10:1–4; John 5:39, 19:36)
3. The Resurrection (John 2:19, 21; Rom. 1:3–4)

Questions For Your Consideration

1. What is different in John's introduction than in the other gospels (1:1–5)?
2. What right do believers have (1:11–12)? How do they exercise this right?
3. List the titles and/or names of Christ in the following passages:
 - a. John 1:1 _____
 - b. John 1:29 _____
 - c. John 1:34 _____
 - d. John 1:38 _____
 - e. John 1:41 _____
 - f. John 1:45 _____
 - g. John 1:49 _____
 - h. John 1:51 _____
4. How is one "born of the water and the Spirit" (3:5)?
5. How many people did Jesus baptize (4:1–2)?
6. Why is John 6:15 the death knell of premillennialism?
7. What "witness" did Jesus bring to His defense (8:13–20)?
8. Does John 10:27–30 teach the impossibility of apostasy?
9. *How* did Caiaphas, an antagonist of Christ, prophesy in John 11:49–51?
10. Did the rulers believe in Christ (12:42–44)? Were they saved?
11. How will the Holy Spirit convict the world of sin (16:8)?
12. Please explain John 21:15–19.


The Book Of Acts

Author: Luke, the beloved physician (Col. 4:14).

Purpose: To show the Gospel of Christ in action.

Highlights: The establishment of the church (Acts 2); examples of conversion; the reception of the gospel by various groups (cf. Luke 8:4–15).

Seven Seconds In The Bible

Joel 2:28-32		Eph. 2:1-7
Isa. 2:1-5	Acts 2	Col. 2:10-15
Dan. 2:31-45		Heb. 2:3-9

Preachers and their audiences: Please fill in the blanks for the following Scriptures...

Acts	Preacher	Audience	Results
2:14–39	_____	_____	_____
3:11–26	_____	_____	_____
7:1–60	_____	_____	_____
10:34–48	_____	_____	_____
13:15–41	_____	_____	_____
17:22–33	_____	_____	_____
20:17–38	_____	_____	_____
22:1–21	_____	_____	_____
23:1–10	_____	_____	_____
24:10–21	_____	_____	_____
26:1–31	_____	_____	_____

Religious Antagonists: Wicked men often tried to hinder the progress of the gospel. Explain how they attempted to stop the preaching of the Word in these passages.

- Acts 4:1–4, 13–22 _____
- Acts 5:17–21 _____
- Acts 5:40–42 _____
- Acts 6:12–15 _____
- Acts 7:54–60 _____
- Acts 8:3–4 _____
- Acts 9:1–2 _____
- Acts 9:23 _____
- Acts 12:1–3 _____
- Acts 13:6–8 _____
- Acts 13:48–52 _____
- Acts 14:4–6 _____
- Acts 14:19–20 _____
- Acts 16:20–24 _____
- Acts 17:5–9 _____
- Acts 17:32 _____
- Acts 18:5–6 _____
- Acts 19:23–29 _____
- Acts 20:3 _____
- Acts 21:26–36 _____
- Acts 22:22–24 _____
- Acts 23:11–22 _____
- Acts 24:1–9 _____

Historical Background: The preaching journeys of Paul give us the historical background for many of the books he would later write. The following passages give us the background for what New Testament books?

- Acts 2:10 _____
- Acts 13:13—14:25 _____
- Acts 16:1–4 _____
- Acts 16:9–40 _____
- Acts 17:1–9 _____
- Acts 18:1–17 _____
- Acts 19:1–41 _____

Romans

Author: Paul (Rom. 1:1).

Purpose: To show the gospel plan of salvation (Rom. 1:16–17), and to demonstrate the righteousness of God (Rom. 3:21–26).

Overview of the book by chapter: Verses in brackets [] will be discussed in class.

*The Scheme
Of Redemption*

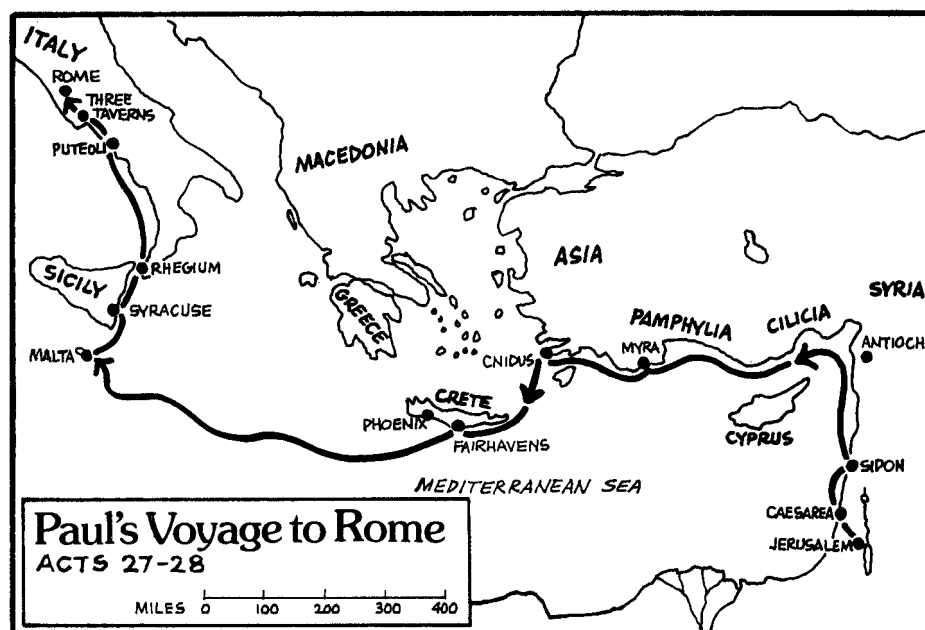
- 1 – The Gentiles are sinners [vss. 26–32]
- 2 – The Jews are sinners [vss. 1–6]
- 3 – All men have sinned [vss. 9–20]
- 4 – Abraham’s justification by faith [vss. 1–4, 13–22]
- 5 – Salvation: God’s free gift [vss. 1–4, 12–18]
- 6 – Dead to sin; alive to God [vss. 1–4, 15–18]
- 7 – Freed from the law [vss. 1–4]
- 8 – More than conquerors [vss. 31–39]

*Paul’s Desire
For Israel*

- 9 – The Potter and the clay [vss. 14–29]
- 10 – Calling on the name of the Lord [vss. 8–17]
- 11 – Pruning the branches [vss. 11–25]

*Live As A
Christian*

- 12 – A living sacrifice [vss. 1–2, 9–21]
- 13 – Submission to civil government [vss. 1–7]
- 14 – The law of liberty [vss. 1–13]
- 15 – Bear with the weak [vss. 25–33]
- 16 – Commendations and warnings [vss. 17–20]



Questions For Your Consideration

1. How is the righteousness of God revealed (1:17)?
2. Why did God “give up” on the Gentiles (1:24–32)?
3. On what basis will God judge the world (2:1–6)?
4. What is the circumcision of the heart (2:29)?
5. Define the word “propitiation” (3:25).
6. Was Abraham saved by faith alone (4:5)?
7. How are we “justified by faith” (5:1)?
8. When does one walk in “newness of life” (6:1–4)?
9. When did the struggle described in Romans 7:13–25 take place?
10. Explain Romans 8:28. Is there a limit on this?
11. Did God predetermine the destiny of Esau (9:13)?
12. To what extent must we obey the civil government (13:1–7)?
13. How far must we go in attempting to respect another brother’s conscience (14:1–23)?
14. Why was Paul journeying to Jerusalem (15:22–33)?
15. Was Phoebe a “deacon” in the church (16:1)?

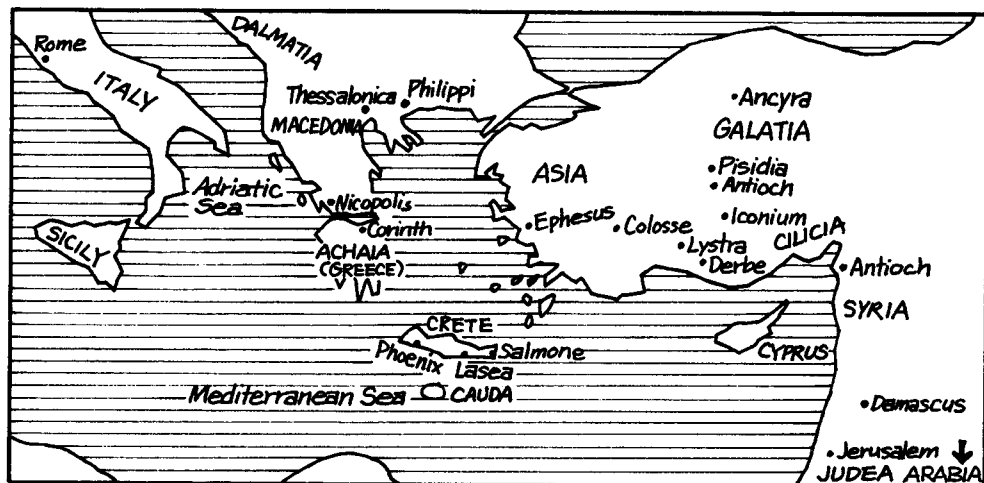
First Corinthians

Author: Paul (1 Cor. 1:1).

Purpose: To correct the problems at the church in Corinth.

Identify the problem: Please identify the problem Paul is discussing in the following verses, then discuss Paul's solution.

- 1:10–17 _____
- 3:1–3 _____
- 5:1–13 _____
- 6:1–8 _____
- 7:1–9 _____
- 9:1–13 _____
- 11:2–16 _____
- 11:17–34 _____
- 12:1–14:40 _____
- 15:12–19 _____



Second Corinthians

Author: Paul (2 Cor. 1:1).

Background: One of Paul's most personal letters. Written 12–15 months after first letter.

Questions For Your Consideration

1. What happened to the man who was disciplined in the first letter (2:3–11)?
2. How was Paul both “the aroma of life” and “the aroma of death” (2:14–16)?
3. What is the “glory” of 2 Corinthians 3:7–16? What is the application for us?
4. What is the “treasure in earthen vessels” (4:7)?
5. Why is our body referred to as a tent (5:1–3)?
6. What kind of fellowship is spoken of in 6:11–7:1?
7. What is “godly sorrow” (7:10)?
8. Why did the Macedonians give so bountifully (8:1–5)?
9. What was the purpose of the gift in 2 Corinthians 9:1?
10. What is the purpose of our warfare (10:3–6)?
11. How did Paul “rob” churches (11:8)?
12. What are the “signs on an apostle” (12:12)?
13. What is the examination mentioned in 1 Corinthians 13:5?

Galatians

Author: Paul (Gal. 1:1).

Purpose: A defense of Paul's apostleship and a contrast between the Law and Gospel.

Background: Acts 13:13—15:25.

Questions for your consideration

1. What warning is given in Galatians 1:8–9?
2. How does Paul prove and defend his apostleship in chapter one?
3. What sin was Peter guilty of in Galatians 2:11–14? What did Paul do about it?
4. If righteousness could come by the law, what would be the consequence (2:21)?
5. Who are the "sons of Abraham" (3:7)?
6. Could the law of Moses annul the covenant of God with Abraham (3:15–18)?
7. What was the purpose of the law (3:19–25)?
8. How are we made the "sons of God by faith" (3:26–27)?
9. Why was the time perfect for Christ to be born (4:4)? List five reasons.
10. Besides Galatians 5:4, what other passages show that one can fall from grace?
11. List the works of the flesh (5:19–21).
12. What elements compose the fruit of the Spirit (5:22–23)?
13. Galatians 6:2 and 6:5 both use the word "burden" (KJV). Is this a contradiction?

Ephesians

Author: Paul (Eph. 1:1).

Purpose: To tell about the church that belongs to Christ.

Background: Acts 19:1—20:38.

Facts about the church (1:22–23; 4:4)

1. Who is the head of the church?
2. What is the church called in 1:23?
3. How many churches are there?

Salvation By Faith (2:8–9)

1. *How* are we saved by grace?
2. *What* is the gift of God?
3. What kind of works are excluded from being a part of our salvation?

The Mystery Revealed (3:1–13)

1. What is the “mystery” (3:3)?
2. What is the “grace” mentioned in Ephesians 3:8?

The New Man In Christ (4:25–32; cf. Col. 3:8–17)

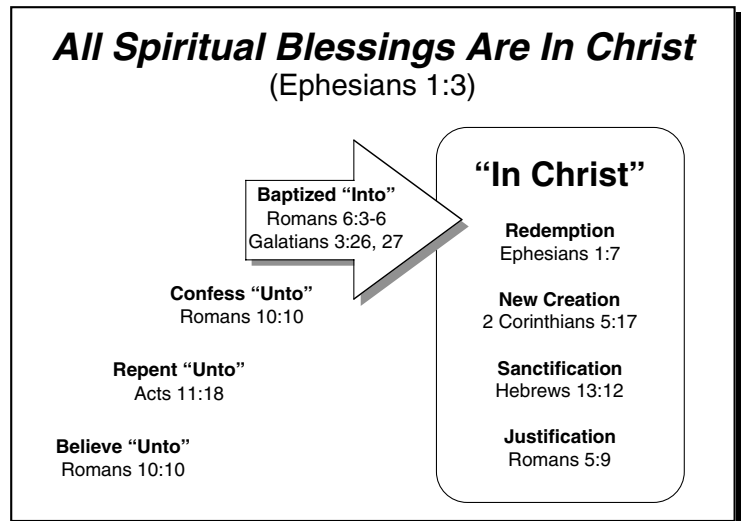
1. List the sins we are to “put off.”
2. List the characteristics we are to “put on.”

Marriage—Christ and the Church (5:22–33)

1. To what degree are wives to submit to their husbands?
2. To what extent are husbands to love their wives?

The Whole Armor of God (6:10–20)

1. Name and describe the pieces of armor we are to wear.



Philippians

Author: Paul (Phil. 1:1).

Purpose: To explain Paul's joy in Christ.

Background: Prison epistle (Acts 16:9–40; 2 Cor. 8:1–7).

Four Points To Remember

1. Christ is the *purpose* of my life (1:21).
2. Christ is the *pattern* of my life (2:5).
3. Christ is the *prize* of my life (3:14).
4. Christ is the *power* of my life (4:13).



Highlights

1. Paul's desire to be with Christ (1:19–24).
 - a. What quandary did Paul (1:23)?
 - b. What were the consequences of the choices before Paul (1:22)?
2. Lesson on humility, exemplified by Christ (2:1–11).
 - a. What, if anything, did Christ give up by coming to this earth (2:6–7)?
 - b. What was the extent of Christ's humiliation?
3. Paul's background (3:3–7).
 - a. What would the average Jew in the first century thought of Paul's background?
 - b. After his conversion, what did Paul think of his background?
4. The generosity of the Philippian brethren (4:10–20).
 - a. What had Paul learned (4:11)?
5. The saints in Caesar's household (4:22).
 - a. What was the occupation of those in "Caesar's household"?

Colossians

Author: Paul (Col. 1:1).

Geography: Colosse was in the Lycus Valley. A sister city to both Hierapolis and Laodicea.

Purpose: Glory and exaltation of Christ. Warning against following worldly wisdom.

For Your Consideration

1. The preeminence of Christ is discussed in Colossians 1:13–18.
 - a. How is Christ the image of the invisible God?

 - b. Define the phrase “in Him all things consist” (1:17).

2. A warning against human philosophy is found in Colossians 2:1–10.
 - a. What is hidden in Christ (2:3)? Please describe.

 - b. How could one “cheat” you spiritually (2:8)?

3. Did baptism take the place of circumcision (2:11)?

4. How can we apply Colossians 2:16–17 today?

5. How is it possible to “live in” sin (3:1–7)?

6. Who or what is a Scythian (3:11)?

7. How can the “word of Christ dwell” in us (3:16)?

8. How do we “do all in the name of the Lord Jesus” (3:17)?

9. Compare Colossians 3:18–4:1 with Ephesians 5:22–6:9.

10. What happened to Paul’s epistle to the “church of the Laodiceans” (4:16)?

First Thessalonians

Author: Paul (1 Thes. 1:1).

Background: Acts 17:1–10.

Theme: The Word of God (heard, shared and lived).

The Return Of Christ: Mentioned in every chapter (1:10; 2:19; 3:13; 4:13; 5:1–11).

Most Abused Passage In The New Testament: 1 Thessalonians 5:22

For Your Consideration

1. What did Paul remember about this congregation (1:3–4)?
2. How did the gospel come to Thessalonica (1:5)?
3. How was the word of God sounded forth (1:8)?
4. Describe Paul's conduct while at Thessalonica (2:1–12)?
5. What was the hope, joy and crown of Paul (2:19)?
6. What did Timothy bring to Paul (3:6)?
7. Who are the saints in 4:14? What are they doing?
8. Who will Jesus bring "with Him" (4:14)?
9. What is the state of those who have "fallen asleep" (4:13–18)?
10. Who will "rise first" (4:16)? How many resurrections will there be?
11. To what did Paul compare the return of Christ (5:2)?
12. Who are we to "recognize" (5:12)? What does this mean?
13. How can one "pray without ceasing" (5:17)?
14. How could one "quench the Spirit" (5:19)?
15. Why is 1 Thessalonians 5:22 one on the most abused passages in the Bible?

Second Thessalonians

Author: Paul (2 Thes. 1:1).

Background: Written 3 or 4 months after First Thessalonians.

For Your Consideration

1. Why did Paul give thanks for those at Thessalonica (1:3)?
2. Why is God “righteous” when He punishes the wicked (1:6–9)?
3. Who will receive the vengeance of God (1:8)?
4. How and when will Christ be “admired” (1:10)?
5. Who is the “man of sin” (2:3)?
6. What is now being “restrained” (2:6)?
7. What is the “mystery of lawlessness” (2:7)?
8. What “powers” does the “lawless one” possess (2:9–10)?
9. What will God send those who do not love the truth (2:10–12)?
10. How did God “call us” (2:14)?
11. How can the word of God have “free course” (3:1)?
12. What does it mean to “walk disorderly” (3:6)?
13. How are we to treat those who “walk disorderly” (3:6–15)?

First Timothy

Author: Paul (1 Tim. 1:1).

Background: Acts 16:1–5.

I & II Timothy and Titus are often referred to as “the pastoral epistles,” based upon a misunderstanding by some of the work of evangelists and elders (pastors).

For Your Consideration

1. In what way was Timothy Paul’s “son in the faith” (1:2)?
2. How would one give heed to “endless genealogies” (1:4)?
3. How was the gospel committed to Paul’s trust (1:11)?
4. List three reasons the Lord extended mercy to Paul (1:12–16)?
5. What are the “prophecies” referred to (1:18)?
6. How were Hymenaeus and Alexander “delivered unto Satan” (1:20)?
7. What elements should be included in our prayers (2:1–2)?
8. Explain the command to “lift up holy hands” (2:8).
9. In what Scriptural ways may a woman teach (2:12)?
10. How is a woman “saved in childbearing” (2:15)?
11. List the terms used to describe elders in the church (3:1–7)?
12. How is the church the “pillar and ground of the truth” (3:15)?
13. Name two “doctrines of devils” (4:1–2)?
14. Are there any foods a Christian may not eat today (4:1–5)?
15. Why was Timothy warned to “let no man despise your youth” (4:12)?
16. Who is responsible for the care of widows (5:1–16)?
17. What was Timothy to do with a “sinning elder” (5:19–22)?
18. What is the “love of money” (6:9–10)?

Second Timothy

Author: Paul (2 Tim. 1:1).

For Your Consideration

1. Paul served God with a pure conscience. Did God always approve of Paul (1:3)?
2. How did Christ bring “life and immortality to light” (1:10)?
3. What three works was Paul appointed to (1:11)?
4. Onesiphorus “refreshed” Paul (1:16). What does this mean? Find related passages.
5. What three occupations did Paul compare Timothy’s work to (2:3–6)?
6. How would a soldier “entangle himself with the affairs of this life” (2:4)?
7. How and when will we reign with Christ (2:11)? Find related passages.
8. What would make Timothy a “worker who does not need to be ashamed” (2:15)?
9. How are we to correct those “who are in opposition” (2:25)?
10. How could one have a form of godliness, but deny its power (3:5)?
11. How can one be “always learning” but not have the “knowledge of truth” (3:7)?
12. Who were Jannes and Jambres (3:8)? How did they withstand Moses?
13. What nine things did Timothy know about Paul’s life (3:10–11)?
14. What are the “Holy Scriptures” (3:15)? How do they make us “wise unto salvation”?
15. What motivation did Timothy have to preach the word (4:1)?
16. What is the “work of an evangelist” (4:5)? *{Let’s confine ourselves to the Scriptures}*
17. Who delivered Paul out of the mouth of the lion (4:17)? What does this mean?

Author: Paul (Titus 1:1).

For Your Consideration

1. Why did Paul leave Titus in Crete (1:5)?
2. How is an elder the “steward of God” (1:7)?
3. How should an elder “convict those who contradict” (1:9)?
4. What was Titus to do with false teachers (1:13)?
5. What was Titus to speak (2:1)?
6. In what characteristics was Titus to be a pattern (2:7–8)?
7. What does God’s grace teach us (2:12)? How does it teach us?
8. What type of individual does God desire (2:14)?
9. What seven things was Titus to remind the brethren of (3:1–2)?
10. How did Christ save us (3:4–7)?
11. What are we heirs to (3:7)? What does this mean?
12. What are we to maintain (3:14)? Why?

Philemon

Author: Paul (Philemon 1:1).

Background: Paul was a prisoner at Rome. Philemon evidently lived in Colosse. Onesimus, a runaway slave, was converted while Paul was in chains. Paul sends Onesimus back to his master with this letter.

For Your Consideration

1. How was Paul a “prisoner of Christ” (1:1)?
2. What does the phrase “the church in your house” mean (1:2)?
3. What did Philemon show towards the Lord (1:5)?
4. How did Philemon “share” his faith (1:6)?
5. Define the word “refreshed” (1:7).
6. How did Paul describe himself in Philemon 1:9?
7. What appeal did Paul make for Onesimus?
8. Why did Paul send Onesimus back?
9. Describe the “perhaps” of Philemon 1:15? Why wasn’t Paul “certain”?
10. How did Paul want Philemon to receive Onesimus (1:16)?
11. What was Paul willing to do in Philemon 1:19?
12. What did Paul request in Philemon 1:22?

Hebrews

Author: Paul (based upon internal evidence).

Background: Obviously written before the destruction of the Temple in 70 A.D., for the priesthood still stood (Heb. 8:4; 10:11). The book was for the benefit of Jewish converts living in Palestine (cf. Heb. 10:32–34; 13:10–14).

Purpose Of The Book: To show the superiority of the New Covenant.

Key Word In The Book: “Better” (found 12 times in the NKJV)

The Better Messenger: Christ (1:1–2:18)

The Better Apostle (3:1–4:13)

The Better Priest (4:14–7:28)

The Better Covenant (8:1–9:28)

The Better Sacrifice (10:1–31)

The Better Way: Faith (10:32–12:29)

Conclusion: The Practice Of Faith (13:1–25)

For Your Consideration

1. List a few of the ways God spoke to prophets in the Old Testament (1:1–3).
2. What phrases in Hebrews 1:1–3 show Christ to be our Prophet, Priest and King?
3. How are the enemies of Christ going to be made His footstool (1:13)?
4. Describe the peril of neglecting our salvation (2:1–4).
4. How was Christ made “lower than the angels” (2:10–18)?
5. Why was Christ counted worthy of more honor than Moses (3:1–6)?
6. What is the “rebellion” spoken of in Hebrews 3:8?
7. What is the “rest” spoken of in Hebrews 4:1? What would keep us from this rest?
8. Compare the priesthood of Christ with that of Aaron (5:1–4).
9. Who is Melchizedek (5:6)? Who is greater, Abraham or Melchizedek? Why?

10. According to Hebrews 5:7, why was Christ heard when He prayed?
11. Why didn't Paul continue his discussion of Melchizedek in Hebrews 5:11?
12. How could one "crucify again" the Son of God (6:6)?
13. How did the sons of Levi give tithes to Melchizedek (7:9)?
14. What is the difference between Christ and the Levitical priests (7:27)?
15. Why could Christ not be a priest on earth (8:4)?
16. What pieces of furniture were in the first tabernacle (9:1–5)?
17. When is a testament in force (9:16–17)? How much power does it have before then?
18. What was the law a shadow of (10:1–4)?
19. What is the "day" spoken of in Hebrews 10:25?
20. How would you describe the faith of the characters in Hebrews 11?
21. What "moved" Noah to build the ark (11:7)?
22. What is the "great cloud of witnesses" (12:1)?
23. What is the point of Hebrews 12:18–24?
24. What is the altar of Hebrews 13:10?
25. What is the "everlasting covenant" (13:20)?

Author: James (James 1:1).

Purpose: To insulate Christians against worldly temptations.

Also Known As: The Gospel of Common Sense.

For Your Consideration

1. How do we benefit from trials (1:2)?
2. What are we to ask God for (1:5)? How are we to do this (1:6–8)?
3. Describe the progression of temptation (1:12–16)?
4. What is “pure and undefiled religion” (1:26–27)?
5. What is wrong with showing personal favoritism (2:1)?
6. What *type* of faith is described in James 2:14–26?
7. What is the danger of careless talk (3:1–12)?
8. What is the fruit of righteousness (3:18)?
9. What is the source of strife (4:1–4)?
10. What will Satan do if you resist him (4:7)?
11. Is it wrong to plan for the future (4:13–17)?
12. What *type* of person is described in James 5:1–6?
13. Why are those “blessed who endure” (5:11)?
14. Who are the “sick” to call for (5:14)? What are these individuals to do?
15. What is the state of one who “wanders from the truth” (5:19)?

First Peter

Author: Peter (1 Pet. 1:1).

Purpose: Written to give Christians encouragement in time of trials.

Written To: “the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Peter 1:1).

For Your Consideration

1. How is our inheritance described (1:4)?
2. How is the genuineness of our faith proved (1:7)?
3. What were the prophets “searching” for (1:10)?
4. What was used to redeem us (1:18–19)?
5. How does one purify his soul (1:22)?
6. Explain the description of the redeemed in 1 Peter 2:9–10.
7. Why are we to submit to the government (2:13–14)?
8. How can godly wives convert their non-christian husbands (3:1–6)?
9. Describe the salvation of Noah (3:18–22). How was his salvation a *type* of ours?
10. What will your non-christian friends think of your present conduct (4:3–4)?
11. Define the word “Christian” (4:16). List other passages where this word is found.
12. How are shepherds to watch over the flock (5:1–4)?
13. What are we to “cast” on the Lord (5:7)? Define the word.
14. Where is Babylon (5:13)?

Second Peter

Author: Peter (2 Pet. 1:1).

Purpose: Warns us of false teachers and assures us of Christ's return.

Apostasy: This book deals at great length with the possibility of apostasy.

For Your Consideration

1. How can "grace and peace be multiplied" to us (1:2)?
2. What has God's divine power given us (1:3)?
3. List the attributes we are to add to our faith (1:5–7).
4. What will happen if we do not add these things to our faith (1:8–9)?
5. What is the "tent" (or, tabernacle) mentioned in 2 Peter 1:13?
6. How did prophecy come to men in days gone by (1:21)?
7. What examples of divine retribution did Peter use (2:4–11)?
8. Were the people mentioned in 2 Peter 2:20–22 really saved to begin with?
9. Why did Peter write this epistle (3:1)?
10. What will scoffers claim (3:3–4)? What are they ignorant of?
11. What does God desire for all men (3:9)?
12. Why is our Lord's return compared to a thief in the night (3:10)?
13. What is going to happen to this world when the Lord returns (3:10–12)?
14. What should we be looking forward to (3:13)?
15. What warning is given in 2 Peter 3:17?

First John

Author: John (based upon internal evidence).

Theme: The Deity of Christ and the kind of life that faith in Him demands.

Background: False teachers; worldliness; Gnosticism.

For Your Consideration

1. Define "Gnosticism." What was the basic doctrine of the Gnostics?
2. What is the purpose of John's letter (1:4)?
3. How is joy made full (1:4)?
4. How is God light (1:5)? Why can there be no darkness in Him?
5. What does it mean to "walk in the light" (1:7)?
6. Define the word "fellowship" (1:7)?
7. Define the word "propitiation" (2:2)?
8. What three things does the world offer (2:16)?
9. What is the "anti-Christ" (2:18)?
10. Why does the world not "know us" (3:1)?
11. Explain why one born of God "cannot sin" (3:9).
12. What do murderers and those who hate their brethren have in common (3:15)?
13. What does it mean to love "in deed and in truth" (3:18)?
14. How can our heart condemn us (3:20)?
15. Who are the "spirits" of 1 John 4:1?
16. How does one overcome the world (5:4)?
17. What is the "sin leading to death" (5:16)?

Second John

Author: John (based upon internal evidence).

Purpose: A personal letter to “the elect lady”; exhortations to walk in love.

For Your Consideration

1. Who is the “elect lady” (1:1)? Who are her children?
2. How were the “elect lady’s” children behaving (1:4)?
3. What commandment did John write about (1:5)?
4. How does John define love (1:6)?
5. Who are the deceivers (1:7)?
6. How could we “lose those things we worked for” (1:8)?
7. Define the word “transgress” (1:9).
8. What is the “doctrine of Christ” (1:9)?
9. What does it mean to “greet” a false teacher (1:10–11)?
10. How could we share in another’s evil deeds (1:11)?
11. What did John hope for (1:12)?

Third John

Author: John (based upon internal evidence).

Purpose: A personal letter to Gaius

For Your Consideration

1. What did John wish for Gaius (1:1)?
2. What two things did brethren say about Gaius (1:3)?
3. What was John's greatest joy (1:4)?
4. How did the brethren bear witness of their love before the church (1:6)?
5. Who is Diotrephes (1:9)? What did he love? (Define the word)
6. What four things was Diotrephes guilty of (1:10)?
7. What are we to imitate (1:11)?
8. Who is Demetrius (1:12)? What did John say about him?
9. Why was this letter so brief?
10. Who are the friends in 3 John 1:14?

Author: Jude, the half-brother of our Lord (Jude 1:1).

Background: Antinomians (those who pervert the grace of God) needed to be exposed as false teachers. These heretics used God's grace as an excuse for immorality.

For Your Consideration

1. Why did Jude find it necessary to write this letter (1:3)?
2. What does it mean to "earnestly contend for the faith" (1:3)?
3. How can one "turn the grace of God into licentiousness" (1:4)?
4. What did the angels do to make them deserve "everlasting chains" (1:6)?
5. What sins are these "dreamers" guilty of (1:8)?
6. Who is Michael (1:9)? Who did he argue with (1:9)?
7. Who is Balaam (1:11)? What sin was he guilty of?
8. Who is Enoch (1:14)? What did he prophesy about?
9. What did Jude want the brethren to remember (1:17)?
10. How can one "pray in the Holy Spirit" (1:20)?
11. What type of "distinction" are we to make in Jude 1:22?
12. What is the "garment defiled by the flesh" (1:23)?

Revelation

Author: Jesus Christ (Rev. 1:1). Penned by the apostle John while on Patmos (Rev. 1:9).

Background: Written during the reign of Domitian to the seven churches of Asia.

Purpose: Written to suffering Christians to let them know the Lord was with them and knew their problems and suffering.

Theme of the Book: “These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful” (Rev. 17:14).

Note: You can not really do justice to this book in a brief overview. A working knowledge of the books of Daniel, Ezekiel and Zechariah is necessary before attempting a study of the Revelation. This book is impossible to understand without an knowledge of the social and political circumstances of the first century.

Brief Outline

- I. The struggle on earth: persecution before victory (ch. 1–11)
 - A. The glorified Christ in the midst of the lampstands (ch. 1–3)
 - B. The book with seven seals (ch. 4–7)
 1. The throne scene (ch. 4–5)
 2. The loosing of the seals (ch. 6–7)
 - C. The seven trumpets of judgment (ch. 8–11)
- II. The deeper spiritual background: Christ (and His church) are persecuted by the Dragon and his allies. The victory of Christ and the church (ch. 12–22)
 - A. War! The chief figures of conflict (ch. 12–14)
 - B. The seven bowls of wrath (ch. 15–16)
 - C. The fall of the harlot and the beasts (ch. 17–19)
 - D. The judgment upon the Dragon; new heaven and new earth (ch. 20–22)

For Your Consideration

1. What is the time frame for the fulfillment of the prophecies in this book (1:1)?
2. Define the word “signified” (1:1)?
3. What blessing does this book place upon the one who reads and understands the prophecy and keep the things written in it (1:3)?

4. How and when are we made “kings and priests” (1:6)?
5. Why is Christ described as “the Alpha and the Omega” (1:8)?
6. Explain the description of Christ in Revelation 1:12–18.
7. List the good and bad characteristics of the seven churches of Asia:
 - a. Ephesus (2:1–7)
 - b. Smyrna (2:8–11)
 - c. Pergamos (2:12–17)
 - d. Thyatira (2:18–29)
 - e. Sardis (3:1–6)
 - f. Philadelphia (3:7–13)
 - g. Laodicea (3:14–22)
8. List the songs and the singers mentioned in the throne room scene (ch. 4–5).
9. Find and name the seven seals in chapters six through eight.
10. Find and list the seven trumpets in chapters eight through eleven.
11. Who is the woman mentioned in Revelation 12:1?

12. Who or what is the “beast rising up out of the sea” (13:1)? Who or what is the “beast coming up out of the earth” (13:10)?
13. Who are the 144,000 mentioned in Revelation 14:1?
14. What are the seven bowls of wrath (16:2–21)?
15. How is Satan bound (20:1–3)?
16. Who did John see on the thrones (20:4)?
17. Revelation 21 speaks of the new heaven and new earth. What Old Testament passage speaks of the same thing?
18. What are the consequences of adding to or taking from this book (22:18–19)?

