

***SABBATH BIBLE  
SURVEY TESTS  
AND  
ASSIGNMENTS:***  
**NEW TESTAMENT**

**J. Parnell McCarter**

*"...He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: That the generation to come might know [them, even] the children [which] should be born; [who] should arise and declare [them] to their children: That they might set their hope in God, and not forget the works of God, but keep His commandments..."*  
– Psalm 78:5-7

*Dedicated to Reformation Translation Fellowship, which is doing a noble job of bringing Biblical reformed Christianity to the peoples of the Far East.*

**Seventh Edition**

**Written, compiled and edited by J. Parnell McCarter**

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**6408 Wrenwood**

**Jenison, MI 49428**

**(616) 457-8095**

*The Puritans' Home School Curriculum*  
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# *SABBATH BIBLE SURVEY TESTS AND ASSIGNMENTS*

## *Editor's Preface*

These Bible survey tests and assignments are meant to encourage daily devotional Bible reading and Bible comprehension, as well as to provide a more ready means for the father to oversee this endeavor in his children. There are test questions and assignments as well as answer keys covering chapters in the Bible.

It is intended that children will be required to read certain chapters in the Bible each week during the week, and then take a test on what they have read on the Lord's Day, preferably administered by the father. This book provides tests and answer keys to verify reading comprehension on the chapters covered. Certain of the books of the Bible are tested by fill-in-the-blank tests. In these cases it will be especially necessary that the children study the applicable Bible chapters using the King James Version, because that is what the answer key is based upon. We advise that the person administering the test inform the student a week in advance that the test will be fill-in-the-blank, so he can study appropriately.

For certain books of the Bible there is an assignment instead of a test. In these cases children are to prepare the assignment during the week and be graded and reviewed in their work on the Lord's Day.

Like most tests and assignments, these cover only a sample of the issues addressed in the subject chapters. Therefore, it behooves fathers not only to administer the tests and assignments to verify the child's comprehension of what he has read, but also to discuss the content of the chapters read. It is a good idea for the father to have his whole family reading the same chapters in the Bible at the same time, in order to facilitate discussion of those chapters.

To help me frame the questions and answers for this book, I have consulted a variety of sources, including *Matthew Henry's Commentaries*, *Smith's Bible Dictionary*, *John Calvin's Commentaries*, the *Westminster Standards*, select commentaries of Charles Hodge, etc. I have written the Bible survey tests and assignments persuaded that the historic reformed and Presbyterian faith, as it is so ably outlined in the *Westminster Standards*, summarizes what scripture itself teaches. Opportunity is taken in the Bible survey tests and assignments to point that out. Thorough study of the scripture is the best way to dispel the ignorance and error that clings to man.

It is my hope that these tests and assignments will prove helpful in your household as they have in mine.

- J. Parnell McCarter  
Author and Editor

## Matthew 1-7 Test

1. Both the books of Matthew and Luke provide us with a genealogy of Jesus Christ. In the gospel of Luke Jesus' genealogy is traced from Adam. Who does Matthew's genealogy for Jesus Christ begin with?
2. Each of the gospel writers had a purpose for beginning the genealogy with whom he did. Luke began it with Adam to show how God fulfilled the promise of Genesis 3, that He would raise up from the seed of the woman a Messiah to crush the head of Satan. What promise was made to the person at the beginning of Matthew's genealogy that was fulfilled in Jesus Christ?
3. Jesus is the Son of David (a Jewish title for the Messiah), for He descended from David, and He is the Messiah that was promised to come from David's seed. Since both Mary and Joseph were of the tribe of David, having their origins in Bethlehem, Jesus' genealogy from David could be traced from both Mary and Joseph. The Jews maintained genealogies, because they knew the Messiah would come from among the Jews descended especially from David, and because only Levites could become priests. These genealogical records were not destroyed until the 70 A.D. Roman destruction of Jerusalem and its aftermath. Matthew and Luke used these official genealogies to show Jesus' lineage. Some parts of the genealogies are from inscripturated Old Testament genealogies, but some parts are merely from uninspired official genealogies. Is the lineage shown in Matthew through Jesus' adopted father Joseph or through Mary?
4. According to Matthew 1:21, why did the angel tell Joseph to name the messiah "Jesus"?
5. Who came from the east seeking to find the infant Messiah?
6. The synod of ecclesiastic leaders should be most qualified to answer religious questions, which magistrates will have. Herod had the chief priests and scribes gathered together to inform him where the Messiah would be born in Israel. Where did they say?
7. The book of Isaiah had prophesied that a virgin in Israel would one day give birth to the Messiah, who would be Immanuel. What does the term "Immanuel" mean, and what does it say about Christ's deity?
8. The life of Jesus in many senses re-traced the history of Old Testament Israel. Old Testament Israel was a typological son of God, foreshadowing the Christ. In fact, the very term Israel means 'a Prince of God.' Where did Joseph flee with his family, before he later returned to Palestine, just as Old Testament Israel had done?
9. Who prepared the way of the Lord, preaching repentance in the wilderness?
10. Who did he call a "generation of vipers"?
11. Jesus' baptism commenced His public ministry, when He was around the age of 30 years old. In Jesus' baptism we witness the presence of the Trinitarian God, which means one God in three Persons (Father, Son, and Holy Spirit). When Jesus was baptised, who descended upon Him like a dove?
12. Who said at Jesus' baptism, "This is my beloved Son, in whom I am well pleased"?
13. Just as Old Testament Israel endured a wilderness experience, so did Jesus. Who tempted Jesus there?
14. With each one of the temptations, what did Jesus quote in response?
15. What was the occupation of Peter and Andrew when Jesus first met them?
16. What was the gathering and meeting place of the Jews called, where Jesus would go to teach especially on their Sabbaths?
17. Matthew 5-7 is called the Sermon on the Mount. Here Jesus taught His disciples key lessons regarding discipleship and Christian ethics. The Sermon begins with the Beatitudes, each of which begins with the word 'Blessed'. What does this beatitude mean: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"?
18. What did Jesus say salt is good for that has lost its saltiness, and how does this relate to professing Christians?
19. Did Jesus come to destroy the law?
20. Jesus stated that as a general principle divorce is forbidden. But Jesus noted a justifiable cause for divorce in Matthew 5:32. What was this justifiable cause to divorce a spouse?
21. What did Jesus say should be our general response to the wickedness done us by evil men?
22. Who does Jesus say the Father makes His sun to rise on and the rain to rain on?
23. Jesus gave counsel concerning almsgiving. What was His counsel?

24. In Matthew 6:9-13 we find the Lord's Prayer, in which Christ shows us how we are to pray. Who is the prayer to?
25. In the Lord's Prayer there is a petition for something to come, in order that God's will would be done on earth. What is this something that is petitioned for?
26. Where does Jesus admonish us to lay up treasures?
27. Why does Christ say a man cannot serve two masters, namely both God and mammon?
28. What lesson did Jesus draw from the lillies of the field?
29. What does Jesus command us to seek first?
30. According to Christ, "wide is the gate, and broad is the way, that leadeth to" what?
31. In Revelation 19 we read of a False Prophet, and we read about the character of false prophets in Matthew 7. It seems they are not those outside the Christian Church, but within Christendom. In Matthew 7 Christ warns that false prophets come in what clothing, even though inwardly they are ravening wolves?
32. Christ concluded His Sermon on the Mount with a parable. He compared the wise man who heeded Christ's commands to the foolish man who did not. He likens the wise man to a man who built his house upon a rock. Who did He liken the foolish man?

## Matthew 1-7 Answers

1. Both the books of Matthew and Luke provide us with a genealogy of Jesus Christ. In the gospel of Luke Jesus' genealogy is traced from Adam. Who does Matthew's genealogy for Jesus Christ begin with? Abraham
2. Each of the gospel writers had a purpose for beginning the genealogy with whom he did. Luke began it with Adam to show how God fulfilled the promise of Genesis 3, that He would raise up from the seed of the woman a Messiah to crush the head of Satan. What promise was made to the person at the beginning of Matthew's genealogy that was fulfilled in Jesus Christ? God promised to Abraham that through him and his Seed the nations of the earth would be blessed.
3. Jesus is the Son of David (a Jewish title for the Messiah), for He descended from David, and He is the Messiah that was promised to come from David's seed. Since both Mary and Joseph were of the tribe of David, having their origins in Bethlehem, Jesus' genealogy from David could be traced from both Mary and Joseph. The Jews maintained genealogies, because they knew the Messiah would come from among the Jews descended especially from David, and because only Levites could become priests. These genealogical records were not destroyed until the 70 A.D. Roman destruction of Jerusalem and its aftermath. Matthew and Luke used these official genealogies to show Jesus' lineage. Some parts of the genealogies are from inscripturated Old Testament genealogies, but some parts are merely from uninspired official genealogies. Is the lineage shown in Matthew through Jesus' adopted father Joseph or through Mary? Joseph
4. According to Matthew 1:21, why did the angel tell Joseph to name the messiah "Jesus"? Jesus means "Savior", and the messiah was to save His people from their sins.
5. Who came from the east seeking to find the infant Messiah? Wise Men, or Magi
6. The synod of ecclesiastic leaders should be most qualified to answer religious questions, which magistrates will have. Herod had the chief priests and scribes gathered together to inform him where the Messiah would be born in Israel. Where did they say? Bethlehem
7. The book of Isaiah had prophesied that a virgin in Israel would one day give birth to the Messiah, who would be Immanuel. What does the term "Immanuel" mean, and what does it say about Christ's deity? God with us; It implies Jesus is divine.
8. The life of Jesus in many senses re-traced the history of Old Testament Israel. Old Testament Israel was a typological son of God, foreshadowing the Christ. In fact, the very term Israel means 'a Prince of God.' Where did Joseph flee with his family, before he later returned to Palestine, just as Old Testament Israel had done? Egypt
9. Who prepared the way of the Lord, preaching repentance in the wilderness? John the Baptist
10. Who did he call a "generation of vipers"? Jewish Pharisees and Sadducees
11. Jesus' baptism commenced His public ministry, when He was around the age of 30 years old. In Jesus' baptism we witness the presence of the Trinitarian God, which means one God in three Persons (Father, Son, and Holy Spirit). When Jesus was baptised, who descended upon Him like a dove? The Spirit of God
12. Who said at Jesus' baptism, "This is my beloved Son, in whom I am well pleased"? God the Father
13. Just as Old Testament Israel endured a wilderness experience, so did Jesus. Who tempted Jesus there? The devil
14. With each one of the temptations, what did Jesus quote in response? a verse from the Old Testament appropriate to the temptation
15. What was the occupation of Peter and Andrew when Jesus first met them? Fishermen
16. What was the gathering and meeting place of the Jews called, where Jesus would go to teach especially on their Sabbaths? Synagogue
17. Matthew 5-7 is called the Sermon on the Mount. Here Jesus taught His disciples key lessons regarding discipleship and Christian ethics. The Sermon begins with the Beatitudes, each of which begins with the word 'Blessed'. What does this beatitude mean: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"? This means that those who truly seek to be righteous will be rewarded by God by His conferring upon them righteousness.

18. What did Jesus say salt is good for that has lost its saltiness, and how does this relate to professing Christians? Nothing; Professing Christians must be a holy and good influence, for wicked professors are of no use.
19. Did Jesus come to destroy the law? No
20. Jesus stated that as a general principle divorce is forbidden. But Jesus noted a justifiable cause for divorce in Matthew 5:32. What was this justifiable cause to divorce a spouse? If the spouse committed fornication.
21. What did Jesus say should be our general response to the wickedness done us by evil men? Show them love and do them good.
22. Who does Jesus say the Father makes His sun to rise on and the rain to rain on? The evil and the good. This general benevolence of God is sometimes referred to as His 'common grace'.
23. Jesus gave counsel concerning almsgiving. What was His counsel? That it be done in secret and not publicly.
24. In Matthew 6:9-13 we find the Lord's Prayer, in which Christ shows us how we are to pray. Who is the prayer to? The Father
25. In the Lord's Prayer there is a petition for something to come, in order that God's will would be done on earth. What is this something that is petitioned for? Thy (God's) kingdom
26. Where does Jesus admonish us to lay up treasures? Heaven
27. Why does Christ say a man cannot serve two masters, namely both God and mammon? For man will hate the one and love the other.
28. What lesson did Jesus draw from the lillies of the field? That they toil not, yet are beautiful.
29. What does Jesus command us to seek first? The kingdom of God and His righteousness
30. According to Christ, "wide is the gate, and broad is the way, that leadeth to" what? Destruction
31. In Revelation 19 we read of a False Prophet, and we read about the character of false prophets in Matthew 7. It seems they are not those outside the Christian Church, but within Christendom. In Matthew 7 Christ warns that false prophets come in what clothing, even though inwardly they are ravening wolves? Sheep's
32. Christ concluded His Sermon on the Mount with a parable. He compared the wise man who heeded Christ's commands to the foolish man who did not. He likens the wise man to a man who built his house upon a rock. Who did He liken the foolish man? The man who built his house upon the sand

### Matthew 8-14 Test

1. Christ prophesied that there would be many Gentiles saved from the nations, but there would sadly be many Jews who would be condemned to hell. Of whom did Christ say, "I have not found so great faith, no, not in Israel"?
2. There are many things in this life, which though not necessarily in and of themselves sinful, yet draw us away from redeeming the time as we should for Christ's glory and His kingdom. These things we should often abstain from due to priorities. What did Christ then mean when He said: "Follow me; and let the dead bury the dead"?
3. There was a man possessed with devils in the country of the Gergesenes. Where did these devils go when exorcised from the man by Christ?
4. What did the scribes accuse Jesus of when He said "thy sins be forgiven thee" ? If Jesus were not divine, would this accusation have been legitimate?
5. Matthew was a Jew that worked for the Roman government before he became a disciple of Christ. What was Matthew's occupation before he became a disciple, and how was this occupation viewed by the Jews?
6. Name the twelve Apostles of Christ.
7. Jesus sent out His Apostles to prepare people for the kingdom of heaven which would be especially initiated at Christ's resurrection and the Pentecostal gift of the Holy Spirit. According to Matthew 10, to which people did Christ specifically instruct His Apostles to when He sent them out on this occasion?
8. Christ instructed His Apostles to be as wise as serpents but as harmless as \_\_\_\_\_. (fill in the blank)
9. Christ warned the Apostles that even many of those within their own households would be offended by the gospel. In Matthew 10:34 He says He was not come to send peace on earth, but a \_\_\_\_\_. (fill in the blank)
10. In Malachi 4:5 God had promised to send "Elijah the prophet before the coming of the great and dreadful day of the Lord." Who does Jesus say fulfilled this prophecy?
11. What did Jesus promise to those who come to Him who are heavy laden?
12. Jesus taught that works of necessity are permissible on the Sabbath day, but the Pharisees thought otherwise. In Matthew 12:1-2 what were Jesus' disciples doing that so offended the Pharisees?
13. Jesus taught that works of mercy are permissible on the Sabbath day, but the Pharisees thought otherwise. In Matthew 12:10-13 we read of a man with a withered hand. What did Jesus do to him to illustrate His Sabbath principle regarding works of mercy?
14. The Pharisees were angry with Jesus because Jesus had rebuked their wrong notions of how the Sabbath day should be kept. Jesus affirmed the authority of the Fourth Commandment concerning the Sabbath, proclaiming Himself even the Lord of the Sabbath. But he rejected their man-made rules regarding how it should be kept, especially their errors concerning works of necessity and mercy on the Sabbath. After Jesus had rebuked them, the Pharisees held council against Jesus. What did they plan to do with Jesus?
15. What did Jesus have to say about the man who was not with Jesus (i.e., a follower of Jesus on His side)?
16. Jesus' blood relatives (His mother and brethren) were outside desiring to speak to Jesus. Who did Jesus say His brethren are?
17. Jesus told the multitude the parable of the sower and the seed. Which was the only seed to bring forth fruit?
18. Why did Jesus tell His disciples that He spoke in parables?
19. What did Jesus say was represented by the seed that fell among thorns that was choked by the thorns?
20. In the parable of the tares of the field, who does Jesus say was the enemy that sowed tares in the field?
21. Jesus says that at the end of the age the tares will be gathered. What does He say will be done with them?
22. Who does He say the tares represent?
23. Jesus taught how over time His kingdom on earth would grow and expand until it filled and covered the earth, though it had begun quite small. This is what may be described as a more optimistic and post-millennial view of Christ's kingdom. What seed did Jesus use to illustrate this lesson?



24. What had John the Baptist said about Herod that landed him into prison?
25. Which disciple of Jesus tried to walk on the water to Jesus?

## Matthew 8-14 Test Answers

1. Christ prophesied that there would be many Gentiles saved from the nations, but there would sadly be many Jews who would be condemned to hell. Of whom did Christ say, "I have not found so great faith, no, not in Israel"? the Roman centurion
2. There are many things in this life, which though not necessarily in and of themselves sinful, yet draw us away from redeeming the time as we should for Christ's glory and His kingdom. These things we should often abstain from due to priorities. What did Christ then mean when He said: "Follow me; and let the dead bury the dead"? He meant that we should let the spiritually dead take care of that task, so that time would be free to serve Christ's kingdom in the way He sought.
3. There was a man possessed with devils in the country of the Gergesenes. Where did these devils go when exorcised from the man by Christ? Herd of swine, who went into the sea
4. What did the scribes accuse Jesus of when He said "thy sins be forgiven thee" ? If Jesus were not divine, would this accusation have been legitimate? Blasphemy; yes
5. Matthew was a Jew that worked for the Roman government before he became a disciple of Christ. What was Matthew's occupation before he became a disciple, and how was this occupation viewed by the Jews? A customs or tax collector; publicans were looked down upon by the Jews
6. Name the twelve Apostles of Christ. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon, and Judas Iscariot.
7. Jesus sent out His Apostles to prepare people for the kingdom of heaven which would be especially initiated at Christ's resurrection and the Pentecostal gift of the Holy Spirit. According to Matthew 10, to which people did Christ specifically instruct His Apostles to when He sent them out on this occasion? The house of Israel (the Jews)
8. Christ instructed His Apostles to be as wise as serpents but as harmless as \_\_\_\_\_. (fill in the blank) doves
9. Christ warned the Apostles that even many of those within their own households would be offended by the gospel. In Matthew 10:34 He says He was not come to send peace on earth, but a \_\_\_\_\_. (fill in the blank) sword
10. In Malachi 4:5 God had promised to send "Elijah the prophet before the coming of the great and dreadful day of the Lord." Who does Jesus say fulfilled this prophecy? John the Baptist
11. What did Jesus promise to those who come to Him who are heavy laden? Rest
12. Jesus taught that works of necessity are permissible on the Sabbath day, but the Pharisees thought otherwise. In Matthew 12:1-2 what were Jesus' disciples doing that so offended the Pharisees? Plucking the ears of corn to eat
13. Jesus taught that works of mercy are permissible on the Sabbath day, but the Pharisees thought otherwise. In Matthew 12:10-13 we read of a man with a withered hand. What did Jesus do to him to illustrate His Sabbath principle regarding works of mercy? Healed it on the Sabbath day
14. The Pharisees were angry with Jesus because Jesus had rebuked their wrong notions of how the Sabbath day should be kept. Jesus affirmed the authority of the Fourth Commandment concerning the Sabbath, proclaiming Himself even the Lord of the Sabbath. But he rejected their man-made rules regarding how it should be kept, especially their errors concerning works of necessity and mercy on the Sabbath. After Jesus had rebuked them, the Pharisees held council against Jesus. What did they plan to do with Jesus? Destroy Him
15. What did Jesus have to say about the man who was not with Jesus (i.e., a follower of Jesus on His side)? He that is not with Jesus is against Jesus.
16. Jesus' blood relatives (His mother and brethren) were outside desiring to speak to Jesus. Who did Jesus say His brethren are? Jesus said His brethren were the disciples who do the will of the Father. Jesus was speaking of brethren in the spiritual sense.
17. Jesus told the multitude the parable of the sower and the seed. Which was the only seed to bring forth fruit? That which fell on good ground.
18. Why did Jesus tell His disciples that He spoke in parables? So that His disciples would understand the mysteries of the kingdom, but the wicked multitudes would not.
19. What did Jesus say was represented by the seed that fell among thorns that was choked by the thorns? People who fall away from discipleship due to the cares of this world and the deceitfulness of riches.

20. In the parable of the tares of the field, who does Jesus say was the enemy that sowed tares in the field?  
The devil
21. Jesus says that at the end of the age the tares will be gathered. What does He say will be done with them? Burned
22. Who does He say the tares represent? Those that do iniquity
23. Jesus taught how over time His kingdom on earth would grow and expand until it filled and covered the earth, though it had begun quite small. This is what may be described as a more optimistic and post-millennial view of Christ's kingdom. What seed did Jesus use to illustrate this lesson? The mustard seed, that grows into a tree.
24. What had John the Baptist said about Herod that landed him into prison? That it was not lawful to marry his brother Phillip's wife.
25. Which disciple of Jesus tried to walk on the water to Jesus? Peter

## Matthew 15-21 Test

1. Scripture teaches what is called the regulative principle of worship. This principle states that we should only worship God as He has commanded in the Bible, without addition or subtraction. Jesus rebuked the pharisees for insisting that Jesus' disciples wash their hands as part of their religious ritual. In Matthew 15:9 Jesus called this sort of man-made worship vain, "teaching for doctrines the commandments of \_\_\_\_\_" (fill in the blank).
2. Jesus taught that what defiles a man is not eating with unwashed hands but rather evil thoughts, murders, adulteries, fornications, thefts, etc. These are the various sins summarized in the Ten Commandments. In Matthew 15:19, where did Jesus these sins proceeded from?
3. In some cases when we read about the braking of bread in the New Testament we should understand the Lord's Supper, as in Matthew 26:26. But in some cases like Matthew 15:36 and Acts 2:46 we should simply understand a common meal eaten with other people. In the common meal of Matthew 15:36, Jesus said a prayer of thanks before braking the bread, as an example of how we should pray before our meals. What miracle did Jesus do on this occasion with seven loaves and a few little fishes?
4. What did Jesus mean when He told the disciples to beware the leaven of the Pharisees and scribes? (Matthew 16:11)
5. Who did did Simon Peter say Jesus was, when Jesus posed the question to His disciples?
6. In Matthew 16:25 Jesus said, "...whosoever will \_\_\_\_\_ his life for my sake shall find it." (fill in the blank)
7. In the Transfiguration described in Matthew 17, who did Jesus appear with?
8. Often in scriptural prophecy an Old Testament figure is named in place of people who were to come in the New Testament era. For example, in Ezekiel the name "David" was often used for Jesus Christ, because Jesus Christ was to come from the root of David. Similarly, in Malachi 4:5 an "Elijah" is said to come to prepare the way of the Messiah. These are examples of scriptural typology, in which an Old Testament type stands for a New Testament anti-type. According to Matthew 17:13, who was the anti-type for the "Elijah" prophesied in Malachi 4:5?
9. We are not to take our own sins lightly. Jesus taught that we should take strong action in our fight against our own native human sinfulness. He taught this by speaking figuratively. In this vein, what did Jesus say we should do with an offending hand or foot that has engaged in sin?
10. In Matthew 18:15-20 Jesus explains the rules for how private sins should be addressed in the church, and these rules correspond with the rules given to Christ's Old Testament church. His testimony is a strong rebuke against churches in our own day that ignore sins and do not maintain church discipline. First of all, if a fellow brother in the church has sinned against you in private, what action are you to take?
11. If this first step does not resolve the matter, two or three witnesses are to be taken, according to the same principle laid out in Deuteronomy 19:15. If the two witnesses do not resolve it, then what is to be done according to Matthew 18:17 (and Deuteronomy 19:16-19)?
12. If the man refuses to repent at the decision of the synod of the church, what then is the church to do with such a one according to Matthew 18:17 (and Deuteronomy 19:19)?
13. Peter asked if we should forgive a repentant brother seven times for his offense. In order to express that we should be willing always to forgive if the one who sinned against us asks forgiveness, how many times did Jesus say we should forgive?
14. Jesus taught that as a general rule it was a sin to put away one's wife. It is a sin subsumed under the Ten Commandment principle forbidding adultery. In Matthew 19:9 Jesus did specify an exception to the general rule forbidding putting away a spouse. What was the exception He cited?
15. A rich young man came to Jesus, asking what he should do to inherit eternal life. Jesus said he should keep the commandments of God. From what code of commandments did Jesus evidently look, based upon His answer to the young man, as the summary of the commandments of God?
16. Jesus finally challenged the rich young man to sell all and follow Him, perceiving that the rich young man had not repented of his covetousness and love of money. How did the rich young man respond to this challenge?

17. Jesus told a parable about the kingdom of heaven in Matthew 20. It tells of laborers sent to work in the masters vineyard at different times in the day. What was the wage differential between those sent earlier in the day and those sent later?
18. Which two of Christ's Apostles, along with their mother, sought for Jesus to let them sit at the two highest places of honor?
19. What city was Jesus entering when the people spread their garments and tree branches before Him and cried out to Him, "Hosanna to the Son of David...?"
20. How did Jesus describe the manner in which (non-Christian) Gentile princes rule over their subjects generally?
21. Jesus commonly signified Jerusalem and Israel by a fig tree. For instance, in His parable about Jerusalem in Luke 13, He tells about a certain man who planted a fig tree and insisted that it bear fruit or be cut down. By this parable Jesus taught the necessity of Jerusalem to repent of her wicked ways. In real life Jesus happened upon a fig tree that was not bearing fruit. What did Jesus have happen to the fig tree, foreshadowing what would happen to Jerusalem?
22. Jesus told the parable of a householder who rented out his vineyard to husbandmen. In the parable, these husbandmen beat the householder's servants and even killed his son. Who perceived that Jesus was identifying them with the husbandmen, and so were angry at Jesus?
23. Jesus cited a verse from Psalm 118:22-23 which prophesied that the Messiah would be rejected of the leaders of Israel. What does the verse say the stone that the builders rejected would become?

## Matthew 15-21 Test Answers

1. Scripture teaches what is called the regulative principle of worship. This principle states that we should only worship God as He has commanded in the Bible, without addition or subtraction. Jesus rebuked the pharisees for insisting that Jesus' disciples wash their hands as part of their religious ritual. In Matthew 15:9 Jesus called this sort of man-made worship vain, "teaching for doctrines the commandments of \_\_\_\_\_" (fill in the blank). men
2. Jesus taught that what defiles a man is not eating with unwashed hands but rather evil thoughts, murders, adulteries, fornications, thefts, etc. These are the various sins summarized in the Ten Commandments. In Matthew 15:19, where did Jesus these sins proceeded from? The heart
3. In some cases when we read about the braking of bread in the New Testament we should understand the Lord's Supper, as in Matthew 26:26. But in some cases like Matthew 15:36 and Acts 2:46 we should simply understand a common meal eaten with other people. In the common meal of Matthew 15:36, Jesus said a prayer of thanks before braking the bread, as an example of how we should pray before our meals. What miracle did Jesus do on this occasion with seven loaves and a few little fishes? He fed a multitude with so little food.
4. What did Jesus mean when He told the disciples to beware the leaven of the Pharisees and scribes? (Matthew 16:11) To beware the false and wicked doctrine of the Pharisees and Sadducees
5. Who did did Simon Peter say Jesus was, when Jesus posed the question to His disciples? The Christ, the Son of the Living God
6. In Matthew 16:25 Jesus said, "...whosoever will \_\_\_\_\_ his life for my sake shall find it." (fill in the blank) lose
7. In the Transfiguration described in Matthew 17, who did Jesus appear with? Moses and Elijah (Moses represented the Law and Elijah represented the Prophets, these being the 2 main sections of the Old Testament.)
8. Often in scriptural prophecy an Old Testament figure is named in place of people who were to come in the New Testament era. For example, in Ezekiel the name "David" was often used for Jesus Christ, because Jesus Christ was to come from the root of David. Similarly, in Malachi 4:5 an "Elijah" is said to come to prepare the way of the Messiah. These are examples of scriptural typology, in which an Old Testament type stands for a New Testament anti-type. According to Matthew 17:13, who was the anti-type for the "Elijah" prophesied in Malachi 4:5? John the Baptist
9. We are not to take our own sins lightly. Jesus taught that we should take strong action in our fight against our own native human sinfulness. He taught this by speaking figuratively. In this vein, what did Jesus say we should do with an offending hand or foot that has engaged in sin? Cut them off
10. In Matthew 18:15-20 Jesus explains the rules for how private sins should be addressed in the church, and these rules correspond with the rules given to Christ's Old Testament church. His testimony is a strong rebuke against churches in our own day that ignore sins and do not maintain church discipline. First of all, if a fellow brother in the church has sinned against you in private, what action are you to take? Go to him privately and tell him his offense, seeking that he ask your forgiveness.
11. If this first step does not resolve the matter, two or three witnesses are to be taken, according to the same principle laid out in Deuteronomy 19:15. If the two witnesses do not resolve it, then what is to be done according to Matthew 18:17 (and Deuteronomy 19:16-19)? Tell it unto the church, which corresponds with what we find in Deuteronomy 19:16-19. By the church is meant the elders (judges) and ministers which represent the church as the church's synod in both the Old and New Testaments.
12. If the man refuses to repent at the decision of the synod of the church, what then is the church to do with such a one according to Matthew 18:17 (and Deuteronomy 19:19)? The person is to be excommunicated and put away from among God's people.
13. Peter asked if we should forgive a repentant brother seven times for his offense. In order to express that we should be willing always to forgive if the one who sinned against us asks forgiveness, how many times did Jesus say we should forgive? Seventy times seven
14. Jesus taught that as a general rule it was a sin to put away one's wife. It is a sin subsumed under the Ten Commandment principle forbidding adultery. In Matthew 19:9 Jesus did specify an exception to the general rule forbidding putting away a spouse. What was the exception He cited? Fornication by the spouse

15. A rich young man came to Jesus, asking what he should do to inherit eternal life. Jesus said he should keep the commandments of God. From what code of commandments did Jesus evidently look, based upon His answer to the young man, as the summary of the commandments of God? the Ten Commandments
16. Jesus finally challenged the rich young man to sell all and follow Him, perceiving that the rich young man had not repented of his covetousness and love of money. How did the rich young man respond to this challenge? He went away sorrowful, unwilling to give up his riches.
17. Jesus told a parable about the kingdom of heaven in Matthew 20. It tells of laborers sent to work in the masters vineyard at different times in the day. What was the wage differential between those sent earlier in the day and those sent later? None, but each received the same.
18. Which two of Christ's Apostles, along with their mother, sought for Jesus to let them sit at the two highest places of honor? James and John, the sons of Zebedee
19. What city was Jesus entering when the people spread their garments and tree branches before Him and cried out to Him, "Hosanna to the Son of David..."? Jerusalem
20. How did Jesus describe the manner in which (non-Christian) Gentile princes rule over their subjects generally? They exercise authority upon them, often in an unprincipled manner.
21. Jesus commonly signified Jerusalem and Israel by a fig tree. For instance, in His parable about Jerusalem in Luke 13, He tells about a certain man who planted a fig tree and insisted that it bear fruit or be cut down. By this parable Jesus taught the necessity of Jerusalem to repent of her wicked ways. In real life Jesus happened upon a fig tree that was not bearing fruit. What did Jesus have happen to the fig tree, foreshadowing what would happen to Jerusalem? He cursed it so it withered away.
22. Jesus told the parable of a householder who rented out his vineyard to husbandmen. In the parable, these husbandmen beat the householder's servants and even killed his son. Who perceived that Jesus was identifying them with the husbandmen, and so were angry at Jesus? The Pharisees
23. Jesus cited a verse from Psalm 118:22-23 which prophesied that the Messiah would be rejected of the leaders of Israel. What does the verse say the stone that the builders rejected would become? The head of the corner

## Matthew 22-28 Test

1. Jesus told a parable about a king whose son was getting married. The king's servants were sent to call the people to the wedding, but how did the people treat the king's servants?
2. Pharisees and Herodians came to Jesus, trying to trap Him into something that would get Him in trouble. They commenced their discussion with Him with false flattery. Perceiving the wickedness of their flattery, what was Jesus' response to their flattery?
3. The etymology of the term 'hypocrite' is as follows: "Middle English ipocrite, from Old French, from Late Latin hypocrita, from Greek hupocrits, actor, from hupokrnesthai, to play a part, pretend." Its origin derives from the Greek word for an actor, as in a stageplay. Even before Jesus' incarnation, the Greeks were noted for their stageplays, both comedies and tragedies. Based upon Jesus' use of the term, what does it seem was His opinion of such acting, and which of the Ten Commandments speaks to this issue?
4. The phrase "in the resurrection" refers to that time beginning with Jesus' Second Advent when there will be the resurrection of the dead in incorruptible bodies. The elect with their new bodies will then inhabit the New Earth, as we read in Revelation 21. What did Jesus teach about the issue of marriage in the New Earth following the resurrection?
5. The Ten Commandments summarize God's moral law. And these ten can be summarized in two commandments. What did Jesus say were these two commandments?
6. In Psalm 110 we read about Jesus Christ. Psalm 110:1 says, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." When Jesus Christ rose from the dead He ascended into heaven and sat at the right hand of the Father. Psalm 110:4 says of Jesus Christ, "Thou art a priest forever after the order of Melchizedek." In Matthew 22 we see how Jesus asked the Pharisees about Psalm 110. Who did the Pharisees acknowledge the Christ would be the son of (i.e., descended from), even though they apparently failed to recognize that the Christ would also be the Lord, the Son of God?
7. Jesus worshipped in the synagogues of the Jews, which were led by a Sanhedrin (i.e., synod) of the Jewish elders, consisting primarily of scribes and Pharisees. The true church did not separate from Israel until after Jesus' crucifixion and resurrection, starting at Pentecost as recorded in Acts 2. Speaking to the issue of how the scribes and the Pharisees led the church of Israel, Jesus said they "sit in Moses' seat". What did Jesus mean by this phrase?
8. Jesus rebuked the Jewish leaders- the scribes and Pharisees - calling them "whited sepulchres". What was meant by this term?
9. Hypocritical ecclesiastical leaders are guilty of shedding the blood of the righteous. They are driven and motivated to this wicked end. This is what they did with Jesus Christ, and this is what they do with Jesus' faithful preachers and prophets. We read in Revelation 11 how this is what the Beast does to the 2 faithful witnesses. And we are reminded in Matthew 23:35 about the "blood of righteous Abel unto the blood of Zacharias son of Barachias." How was this true of Abel?
10. In Matthew 24, what did Jesus say would be thrown down in the generation then living?
11. Jesus warned His disciples to flee when they saw the abomination of desolation spoken of by Daniel the Prophet. Where did He warn them to flee from?
12. In Matthew 24, what lesson does Jesus impress upon His disciples from what happened in the days of Noah?
13. We read in Revelation 20 how the time before Jesus' Second Advent is a "millennium" when there would be less deception and the earth would be nominally Christian. Of course, this does not mean all the people then are genuine Christians, because many follow Satan when he is temporarily released at the conclusion of the millennium. Matthew 24 describes how some evil servants will at this time smite their fellow Christian servants. Of the ten virgins in the parable of Matthew 25, how many were wise and prepared when the bridegroom came?
14. Jesus taught by means of a parable how men would be judged based on their stewardship. Jesus requires His servants to show forth the gospel by means of their words and conduct. What was done with the professed servant who hid his talent in the earth?
15. Jesus described the Day of Judgment when His elect would be separated from the wicked. Which animal is said to represent the wicked, and which animal is said to represent the elect?



16. Which disciple of Jesus covenanted with the Jewish leaders to betray Jesus?
17. What price was this disciple to be paid for his treason?
18. In Matthew 26 we read of Jesus' institution of the Lord's Supper. Which Old Testament sacrament did this replace, according to the testimony of Matthew 26?
19. What were the two elements served at this Lord's Supper?
20. It was the practice of the Jews to sing Psalms 113-118 as part of this sacrament. The words of these Psalms are very appropriate to the occasion. For instance, Psalm 116:13-14 reads: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Did Jesus and His Apostles similarly sing such hymns to God on this occasion of the Lord's Supper?
21. Which Apostle insisted that he would not deny Christ, even though he later did three times?
22. What did Jesus tell His disciple who sought to take up his sword to protect Jesus?
23. Before which body was Jesus brought to be judged by the Jewish leaders?
24. Who hanged himself upon finding out that the Jewish leaders had found Jesus guilty?
25. When Jesus died on the Cross, what was rent in twain from the top to the bottom?
26. Which rich disciple of Jesus put Jesus' body in a new tomb he owned?
27. The term translated "first day of the week" in Matthew 28 more literally reads "the first of the Sabbaths". This is so in part because the Christian Sabbath is on the first day of the week, called the Lord's Day. What great redemptive act of Jesus does Matthew 28 say occurred on the "first day of the week"?
28. The book of Matthew concludes with the Great Commission, in which Jesus issues a command to His Church. What is that command?
29. How does the verse teaching the Great Commission also teach the doctrine of the Trinity?

## Matthew 22-28 Test Answers

1. Jesus told a parable about a king whose son was getting married. The king's servants were sent to call the people to the wedding, but how did the people treat the king's servants? They were treated badly and even killed.
2. Pharisees and Herodians came to Jesus, trying to trap Him into something that would get Him in trouble. They commenced their discussion with Him with false flattery. Perceiving the wickedness of their flattery, what was Jesus' response to their flattery? He called them hypocrites, and asked them why they tempted Him.
3. The etymology of the term 'hypocrite' is as follows: "Middle English ipocrite, from Old French, from Late Latin hypocrita, from Greek hupocrits, actor, from hupokrnesthai, to play a part, pretend." Its origin derives from the Greek word for an actor, as in a stageplay. Even before Jesus' incarnation, the Greeks were noted for their stageplays, both comedies and tragedies. Based upon Jesus' use of the term, what does it seem was His opinion of such acting, and which of the Ten Commandments speaks to this issue? Jesus did not approve of it. It undermined the command 'not to bear false witness' but rather maintain the truth.
4. The phrase "in the resurrection" refers to that time beginning with Jesus' Second Advent when there will be the resurrection of the dead in incorruptible bodies. The elect with their new bodies will then inhabit the New Earth, as we read in Revelation 21. What did Jesus teach about the issue of marriage in the New Earth following the resurrection? There will not be marriage there.
5. The Ten Commandments summarize God's moral law. And these ten can be summarized in two commandments. What did Jesus say were these two commandments? Love the Lord thy God with all thy heart, soul and mind; and love thy neighbor as thyself.
6. In Psalm 110 we read about Jesus Christ. Psalm 110:1 says, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." When Jesus Christ rose from the dead He ascended into heaven and sat at the right hand of the Father. Psalm 110:4 says of Jesus Christ, "Thou art a priest forever after the order of Melchizedek." In Matthew 22 we see how Jesus asked the Pharisees about Psalm 110. Who did the Pharisees acknowledge the Christ would be the son of (i.e., descended from), even though they apparently failed to recognize that the Christ would also be the Lord, the Son of God? the son of David
7. Jesus worshipped in the synagogues of the Jews, which were led by a Sanhedrin (i.e., synod) of the Jewish elders, consisting primarily of scribes and Pharisees. The true church did not separate from Israel until after Jesus' crucifixion and resurrection, starting at Pentecost as recorded in Acts 2. Speaking to the issue of how the scribes and the Pharisees led the church of Israel, Jesus said they "sit in Moses' seat". What did Jesus mean by this phrase? That they occupy the position of authority in the Jewish church, as did Moses in his day.
8. Jesus rebuked the Jewish leaders- the scribes and Pharisees - calling them "whited sepulchres". What was meant by this term? On the outside they looked white and beautiful, but in reality they were wicked, spiritually dead hypocrites.
9. Hypocritical ecclesiastical leaders are guilty of shedding the blood of the righteous. They are driven and motivated to this wicked end. This is what they did with Jesus Christ, and this is what they do with Jesus' faithful preachers and prophets. We read in Revelation 11 how this is what the Beast does to the 2 faithful witnesses. And we are reminded in Matthew 23:35 about the "blood of righteous Abel unto the blood of Zacharias son of Barachias." How was this true of Abel? Cain wrongfully killed Abel when Abel's sacrifice was accepted by God but Cain's was not.
10. In Matthew 24, what did Jesus say would be thrown down in the generation then living? The buildings of the Temple
11. Jesus warned His disciples to flee when they saw the abomination of desolation spoken of by Daniel the Prophet. Where did He warn them to flee from? Judaea
12. In Matthew 24, what lesson does Jesus impress upon His disciples from what happened in the days of Noah? Things can seem very normal before the Lord comes in judgment suddenly. So men should always live prepared for judgment.
13. We read in Revelation 20 how the time before Jesus' Second Advent is a "millennium" when there would be less deception and the earth would be nominally Christian. Of course, this does not mean all

the people then are genuine Christians, because many follow Satan when he is temporarily released at the conclusion of the millennium. Matthew 24 describes how some evil servants will at this time smite their fellow Christian servants. Of the ten virgins in the parable of Matthew 25, how many were wise and prepared when the bridegroom came? Five

14. Jesus taught by means of a parable how men would be judged based on their stewardship. Jesus requires His servants to show forth the gospel by means of their words and conduct. What was done with the professed servant who hid his talent in the earth? He was cast into outer darkness where there is weeping and gnashing of teeth (i.e., hell)
15. Jesus described the Day of Judgment when His elect would be separated from the wicked. Which animal is said to represent the wicked, and which animal is said to represent the elect? Goat; sheep
16. Which disciple of Jesus covenanted with the Jewish leaders to betray Jesus? Judas Iscariot
17. What price was this disciple to be paid for his treason? 30 pieces of silver
18. In Matthew 26 we read of Jesus' institution of the Lord's Supper. Which Old Testament sacrament did this replace, according to the testimony of Matthew 26? The Passover
19. What were the two elements served at this Lord's Supper? The bread and the cup of wine
20. It was the practice of the Jews to sing Psalms 113-118 as part of this sacrament. The words of these Psalms are very appropriate to the occasion. For instance, Psalm 116:13-14 reads: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Did Jesus and His Apostles similarly sing such hymns to God on this occasion of the Lord's Supper? Yes (see Matthew 26:30)
21. Which Apostle insisted that he would not deny Christ, even though he later did three times? Peter
22. What did Jesus tell His disciple who sought to take up his sword to protect Jesus? He told him to put it away, for "all they that take the sword shall perish with the sword."
23. Before which body was Jesus brought to be judged by the Jewish leaders? The Council (i.e., the Sanhedrin)
24. Who hanged himself upon finding out that the Jewish leaders had found Jesus guilty? Judas Iscariot
25. When Jesus died on the Cross, what was rent in twain from the top to the bottom? The veil of the temple
26. Which rich disciple of Jesus put Jesus' body in a new tomb he owned? Joseph of Arimathaea
27. The term translated "first day of the week" in Matthew 28 more literally reads "the first of the Sabbaths". This is so in part because the Christian Sabbath is on the first day of the week, called the Lord's Day. What great redemptive act of Jesus does Matthew 28 say occurred on the "first day of the week"? Jesus' resurrection
28. The book of Matthew concludes with the Great Commission, in which Jesus issues a command to His Church. What is that command? Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.
29. How does the verse teaching the Great Commission also teach the doctrine of the Trinity? It implies there is one God when it says in "the name" singular. It implies God is in 3 person, they being the Father, the Son, and the Holy Ghost.

## Mark 1-5 Test

1. Of which messenger did Isaiah prophesy when he wrote, “behold, I send my messenger before thy face, which shall prepare thy way before thee...”?
2. What did God the Father say from heaven on the occasion of Jesus’ baptism?
3. How long was Jesus tempted in the wilderness by Satan?
4. Who was Simon Peter’s brother who was made an Apostle along with Simon Peter?
5. What was the trade of Simon Peter and his brother prior to joining Jesus as His Apostles?
6. What did Jesus do for Simon Peter’s mother-in-law?
7. What did Jesus do in the Jewish synagogues? (Mark 1:39)
8. Why did Jesus say to the paralytic, “my son, your sins are forgiven”? (Mark 2:5-12)
9. What did certain of the scribes believe when they heard Jesus utter these words? (Mark 2:7)
10. Who did the Pharisees ally themselves with in order to devise a means of destroying Jesus? (Mark 3:6)
11. What did Jesus surname the brothers James and John? (Mark 3:17)
12. In Mark 3:35 Jesus defined who His spiritual mother and brethren are. How did He define them?
13. In the parable of the sower and the seed, what happened to the seed that fell among thorns?
14. In Jesus’s explanation of the parable, who did He say was like the fowls that devour the seed?
15. How does the parable of the sower and the seed contradict the ‘carnal Christian’ theory, which says even those in rebellion against God’s law may have assurance of salvation?
16. Where did Christ say in another parable that a candle belonged to be placed?
17. What lesson should we derive from the placement of a candle?
18. In Christ’s parable of the mustard seed, what does the mustard seed become? (Mark 4:32)
19. What does the mustard seed represent? (Mark 4:30)
20. How does the parable of the mustard seed support a post-millennial perspective?
21. What did Christ do to stop the storm when He and His disciples were in ships going across the water? (Mark 4:39)
22. What possessed the mad man in the country of the Gadarenes? (Mark 5:9-12)
23. What did the people of the Gadarenes ask Jesus to do when they found out the mad man was now sane, yet many swine had died? (Mark 5:17)
24. What was the ecclesiastical office of Jairus, and what does this tell us about structure of synagogues?
25. How old was the daughter of Jairus, who was still considered a child at that age?
26. If the age of Jairus’ daughter is the last year of childhood, then what would be the first year of adulthood for various Biblical purposes?

## Mark 1-5 Test Answers

1. Of which messenger did Isaiah prophesy when he wrote, “behold, I send my messenger before thy face, which shall prepare thy way before thee...”? John the Baptist
2. What did God the Father say from heaven on the occasion of Jesus’ baptism? “Thou art my beloved Son, in whom I am well pleased.”
3. How long was Jesus tempted in the wilderness by Satan? 40 days
4. Who was Simon Peter’s brother who was made an Apostle along with Simon Peter? Andrew
5. What was the trade of Simon Peter and his brother prior to joining Jesus as His Apostles? fishermen
6. What did Jesus do for Simon Peter’s mother-in-law? Healed her of a sickness of fever
7. What did Jesus do in the Jewish synagogues? (Mark 1:39) preached
8. Why did Jesus say to the paralytic, “my son, your sins are forgiven”? (Mark 2:5-12) in order to let them know that He had the power to forgive sins as well as to heal bodies
9. What did certain of the scribes believe when they heard Jesus utter these words? (Mark 2:7) that He blasphemed God
10. Who did the Pharisees ally themselves with in order to devise a means of destroying Jesus? (Mark 3:6) Herodians
11. What did Jesus surname the brothers James and John? (Mark 3:17) Boanerges, meaning ‘the sons of thunder’
12. In Mark 3:35 Jesus defined who His spiritual mother and brethren are. How did He define them? Whosoever will do the will of God
13. In the parable of the sower and the seed, what happened to the seed that fell among thorns? The thorns grew up, and choked it, and it bore no fruit
14. In Jesus’s explanation of the parable, who did He say was like the fowls that devour the seed? Satan
15. How does the parable of the sower and the seed contradict the ‘carnal Christian’ theory, which says even those in rebellion against God’s law may have assurance of salvation? Only that seed which bore fruit were acceptable with God
16. Where did Christ say in another parable that a candle belonged to be placed? candlestick
17. What lesson should we derive from the placement of a candle? We should shine in our faith, love, and character.
18. In Christ’s parable of the mustard seed, what does the mustard seed become? (Mark 4:32) a great tree
19. What does the mustard seed represent? (Mark 4:30) the kingdom of God on earth
20. How does the parable of the mustard seed support a post-millennial perspective? The parable indicates the kingdom of God on earth would grow to become great and mighty, which is consistent with the post-millennial perspective.
21. What did Christ do to stop the storm when He and His disciples were in ships going across the water? (Mark 4:39) He told it to cease.
22. What possessed the mad man in the country of the Gadarenes? (Mark 5:9-12) devils
23. What did the people of the Gadarenes ask Jesus to do when they found out the mad man was now sane, yet many swine had died? (Mark 5:17) They asked Him to leave their country.
24. What was the ecclesiastical office of Jairus, and what does this tell us about structure of synagogues? Jairus was *one of* the rulers of the synagogue, which implies that synagogues often had a plural number of ruling elders. It seems there was also a distinction between ruling elders and the pastor-teacher.
25. How old was the daughter of Jairus, who was still considered a child at that age? twelve
26. If the age of Jairus’ daughter is the last year of childhood, then what would be the first year of adulthood for various Biblical purposes? thirteen

## Mark 6-10 Test

1. What seems to have been Jesus' trade before He embarked on His public ministry, based upon the testimony of those from His home town? (Mark 6:3)
2. What was the response of the people from Jesus' home town to His public ministry? (Mark 6:6)
3. Jesus sent His Twelve Apostles out on a mission to proclaim repentance and the gospel of Christ throughout Israel. In what groups did He send them? (Mark 6:7)
4. Who did Herod think Jesus was, when he heard of the miracles? (Mark 6:14)
5. What had been John the Baptist's accusation against Herod and Herodias, that led to his imprisonment and ultimately his execution? (Mark 6:18)
6. What did Jesus have His disciples do with five loaves of bread and two fishes? (Mark 6:42-44)
7. In this same context, we read how Jesus brake the bread (Mark 6:41) before serving it. Was the Lord's Supper served on this occasion? And how should this teach us to be careful *not* to assume "braking of bread" in *all* cases refers to the Lord's Supper? (for example, many people have assumed that "braking bread from house to house" and eating "their meat with gladness and singleness of heart" [Acts 2:46] refers to the Lord's Supper)
8. Who walked upon the sea from the shore to a boat in the sea? (Mark 6:48)
9. Who found fault that Jesus' disciples sometimes ate with unwashed hands? (Mark 7:1-2)
10. How did these come to their view about eating with unwashed hands? (Mark 7:5)
11. What principle did Jesus provide relating to the issues of true worship and the traditions (or commandments) of men? (Mark 7:7)
12. Jesus (in Mark 7:21-22) listed some of the evil things that come from within a man that defile a man. Name at least two of the evil things He cited.
13. The evil things Jesus cited are summarized in what set of commands given to Moses on tables of stone?
14. Jesus warned His disciples to beware the leaven of the Pharisees and of Herod. What did He mean by this?
15. Jesus queried His disciples as to His identity. Who did Peter say Jesus was?
16. Peter, James and John saw the Transfiguration of Jesus. Which 2 Old Testament prophets stood and talked with Jesus?
17. Jesus, along with His Apostles, did many miracles in order to confirm His identity as Christ. In Mark 9, Jesus declared a rebuke regarding His disciples inability to do a particular miracle for a man, which Jesus Himself ended up doing. What was this miracle? (Mark 9:17-18)
18. What general principle concerning putting away of a spouse did Jesus provide in response to the question of the Pharisees? (Mark 10:11-12)
19. Why did the rich man choose not to follow Christ, even though at first he seemed so eager? (Mark 10:21-22)
20. Bartimaeus cried out, "Thou Son of David, have mercy on me." Who was Bartimaeus crying to, and what did Bartimaeus ask to be healed of?

## Mark 6-10 Test Answers

1. What seems to have been Jesus' trade before He embarked on His public ministry, based upon the testimony of those from His home town? (Mark 6:3) carpentry
2. What was the response of the people from Jesus' home town to His public ministry? (Mark 6:6) They could not believe the son of a carpenter was really the Messiah and Son of God.
3. Jesus sent His Twelve Apostles out on a mission to proclaim repentance and the gospel of Christ throughout Israel. In what groups did He send them? (Mark 6:7) by two's
4. Who did Herod think Jesus was, when he heard of the miracles? (Mark 6:14) John the Baptist resurrected
5. What had been John the Baptist's accusation against Herod and Herodias, that led to his imprisonment and ultimately his execution? (Mark 6:18) That Herod should not have married his sister-in-law, Herodias.
6. What did Jesus have His disciples do with five loaves of bread and two fishes? (Mark 6:42-44) To give them to the many people who had gathered to hear and see Jesus.
7. In this same context, we read how Jesus brake the bread (Mark 6:41) before serving it. Was the Lord's Supper served on this occasion? no And how should this teach us to be careful *not* to assume "braking of bread" in *all* cases refers to the Lord's Supper? (for example, many people have assumed that "braking bread from house to house" and eating "their meat with gladness and singleness of heart" [Acts 2:46] refers to the Lord's Supper) The term can mean regular eating as well, so we should not assume in all contexts that it means the Lord's Supper.
8. Who walked upon the sea from the shore to a boat in the sea? (Mark 6:48) Jesus
9. Who found fault that Jesus' disciples sometimes ate with unwashed hands? (Mark 7:1-2) Pharisees
10. How did these come to their view about eating with unwashed hands? (Mark 7:5) a man-made tradition of the elders, and not scripture
11. What principle did Jesus provide relating to the issues of true worship and the traditions (or commandments) of men? (Mark 7:7) Vain worship teaches and incorporates traditions, whereas true worship is based wholly upon God's word. This is called the regulative principle of worship.
12. Jesus (in Mark 7:21-22) listed some of the evil things that come from within a man that defile a man. Name at least two of the evil things He cited. Evil thoughts, adulteries and fornications, murders, thefts, covetousness, blasphemy, etc.
13. The evil things Jesus cited are summarized in what set of commands given to Moses on tables of stone? The Ten Commandments
14. Jesus warned His disciples to beware the leaven of the Pharisees and of Herod. What did He mean by this? The evil teachings of them, because leaven was often used as a symbol of uncleanness.
15. Jesus queried His disciples as to His identity. Who did Peter say Jesus was? The Christ.
16. Peter, James and John saw the Transfiguration of Jesus. Which 2 Old Testament prophets stood and talked with Jesus? Moses and Elijah
17. Jesus, along with His Apostles, did many miracles in order to confirm His identity as Christ. In Mark 9, Jesus declared a rebuke regarding His disciples inability to do a particular miracle for a man, which Jesus Himself ended up doing. What was this miracle? (Mark 9:17-18) healing his demon-possessed son
18. What general principle concerning putting away of a spouse did Jesus provide in response to the question of the Pharisees? (Mark 10:11-12) it is generally wrong
19. Why did the rich man choose not to follow Christ, even though at first he seemed so eager? (Mark 10:21-22) He could not part with his riches.
20. Bartimaeus cried out, "Thou Son of David, have mercy on me." Who was Bartimaeus crying to, and what did Bartimaeus ask to be healed of? Christ; blindness.

## Mark 11-16 Test

1. On what occasion did the people spread branches of trees and garments on the road and cry, "Hosanna, blessed is he that cometh in the name of the Lord"? (Mark 11:8-12)
2. The Jewish scribes and chief priests were angered by Christ's conduct in the Temple. What did Jesus Christ cast out of the Temple in Jerusalem? (Mark 11:15)
3. What did Peter notice was withered away after Jesus had cursed it? (Mark 11:21)
4. Against whom had Jesus spoken the parable of the vineyard and the husbandmen? (Mark 11:27,12:12)
5. Fill in the blanks: Jesus said, "Render to Caesar the things that are Caesar's, and to \_\_\_\_\_ the things that are \_\_\_\_\_."
6. The Saducees sought to disprove Jesus' doctrine of the resurrection by the case of a widow who had a plural number of husbands on earth because of the death of her former husbands. Who did Jesus say would be her husband after the resurrection?
7. What are the two great commandments summarizing all of the other commandments, according to Christ? (Mark 12:30-31)
8. Which structure did Jesus say would be destroyed, its stones being thrown down? (Mark 13:1-2)
9. When did Jesus say Christians should flee Judea into the mountains? (Mark 13:14)
10. The coming in judgment in 70 A.D. (which is described in Mark 13 as well as Revelation 6:12-17) was a fore-shadow and type of what greater judgment described in Revelation 20:11-15 as well as alluded to in Mark 13?
11. What did a woman do to Christ that led some to accuse her of wasting money? (Mark 14:3)
12. Which of the Apostles betrayed Christ? (Mark 14:10)
13. Jesus instituted the Lord's Supper on the occasion of the Passover meal with His Apostles. What were the two elements of the Lord's Supper, and what did each represent?
14. Where did Jesus go to pray that was also the place He was apprehended by the authorities? (Mark 14:32)
15. Who denied knowing Jesus as a disciple three times, as Jesus had prophesied?
16. Which prisoner did Pilate release to the Jews, while delivering Jesus to be crucified?
17. What did the Roman soldiers do to mock Jesus before being taken out to be crucified?
18. What is the name that means 'the place of a skull'?
19. What superscription was written on the cross where Jesus was crucified?
20. What was rent in twain when Jesus died? (Mark 15:38)
21. Who obtained Jesus' body from Pilate and laid it in a sepulcher? (Mark 15:43)
22. On which day of the week was Jesus risen? (Mark 16:9)
23. After Jesus had met with various of His disciples over the course of days, giving them the Great Commission, He was received up into heaven. Where is He said to have sat?



## Mark 11-16 Test Answers

1. On what occasion did the people spread branches of trees and garments on the road and cry, "Hosanna, blessed is he that cometh in the name of the Lord?" (Mark 11:8-12) when Christ rode on a donkey into Jerusalem
2. The Jewish scribes and chief priests were angered by Christ's conduct in the Temple. What did Jesus cast out of the Temple in Jerusalem? (Mark 11:15) He cast out them that bought and sold in the Temple.
3. What did Peter notice was withered away after Jesus had cursed it? (Mark 11:21) a fig tree
4. Against whom had Jesus spoken the parable of the vineyard and the husbandmen? (Mark 11:27,12:12) the Pharisees
5. Fill in the blanks: Jesus said, "Render to Caesar the things that are Caesar's, and to \_\_\_\_\_ the things that are \_\_\_\_\_." God; God's
6. The Saducees sought to disprove Jesus' doctrine of the resurrection by the case of a widow who had a plural number of husbands on earth because of the death of her former husbands. Who did Jesus say would be her husband after the resurrection? No one because there would not be marriage in heaven.
7. What are the two great commandments summarizing all of the other commandments, according to Christ? (Mark 12:30-31) Love God with all your heart, soul, mind and strength and love your neighbor as yourself
8. Which structure did Jesus say would be destroyed, its stones being thrown down? (Mark 13:1-2) the Temple in Jerusalem
9. When did Jesus say Christians should flee Judea into the mountains? (Mark 13:14) when they see the abomination of desolations
10. The coming in judgment in 70 A.D. (which is described in Mark 13 as well as Revelation 6:12-17) was a fore-shadow and type of what greater judgment described in Revelation 20:11-15 as well as alluded to in Mark 13? The Great Day of Judgment
11. What did a woman do to Christ that led some to accuse her of wasting money? (Mark 14:3) poured perfume on Christ
12. Which of the Apostles betrayed Christ? (Mark 14:10) Judas Iscariot
13. Jesus instituted the Lord's Supper on the occasion of the Passover meal with His Apostles. What were the two elements of the Lord's Supper, and what did each represent? Bread- His body; wine- His blood
14. Where did Jesus go to pray that was also the place He was apprehended by the authorities? (Mark 14:32) the Garden of Gethsemane
15. Who denied knowing Jesus as a disciple three times, as Jesus had prophesied? Peter
16. Which prisoner did Pilate release to the Jews, while delivering Jesus to be crucified? Barabbas
17. What did the Roman soldiers do to mock Jesus before being taken out to be crucified? Clothed him with purple and a crown of thorns and spat on Him and hit Him.
18. What is the name that means 'the place of a skull'? Golgotha
19. What superscription was written on the cross where Jesus was crucified? The King of the Jews
20. What was rent in twain when Jesus died? (Mark 15:38) the veil of the Temple
21. Who obtained Jesus' body from Pilate and laid it in a sepulcher? (Mark 15:43) Joseph of Arimathaea, member of the Sanhedrin
22. On which day of the week was Jesus risen? (Mark 16:9) the first day of the week (Sunday)
23. After Jesus had met with various of His disciples over the course of days, giving them the Great Commission, He was received up into heaven. Where is He said to have sat? on the right hand of God the Father

### **Luke 1-12 Test**

1. What was to be John the Baptist's mission according to the angel Gabriel? (Luke 1:17)
2. Who was John's father? (Luke 1:13)
3. Who began what is called her Magnificat, saying "my soul exalts the Lord, and my spirit has rejoiced in God my Savior"? (Luke 1:46)
4. What was Jesus' explanation of why He had stayed in Jerusalem longer than Mary and Joseph when Jesus was 12 years old? (Luke 2:49)
5. In what region did John the Baptist begin his public ministry? (Luke 3:3)
6. When Jesus began His public ministry in Galilee, where was the primary site of His teaching ministry? (Luke 4:14)
7. What objection did the scribes and Pharisees raise when Jesus healed a man saying, "your sins are forgiven you." (Luke 5:20)
8. What 2 actions by Jesus and His disciples show works of necessity and mercy are allowed on the Sabbath? (Luke 6:1-10)
9. Of whom did Jesus say, "not even in Israel have I found such great faith"? (Luke 7:9)
10. In the parable of the sower, what does the seed represent? (Luke 8:11)
11. Where did the demons go which were in the demoniac in the country of the Gerasenes who was healed by Jesus? (Luke 8:32)
12. In the account of Mary and Martha, which of the 2 was more interested in listening to Jesus' instructions? (Luke 10:39)
13. Christ exhorted the generation for demanding another sign. Which Old Testament figure did He say was a sign to this generation? (Luke 11:29)
14. What lesson did Christ teach by the parable of the rich man who tore down his barns to build larger ones? (Luke 12:16-21)

### **Luke 1-12 Answers**

1. to prepare the way for the Messiah
2. Zechariah
3. Mary
4. He was in His Father's house
5. the region about the Jordan River
6. the synagogues
7. only God could forgive sins
8. plucking the ears of corn and healing
9. the centurion
10. the word of God
11. the swine
12. Mary
13. Jonah
14. one should not so concentrate on laying up treasure for oneself that one is not rich toward God

### **Luke 13-24 Test**

1. In the parable of the fig tree that did not bear fruit, what persuaded the owner of the fig tree to postpone cutting it down? (Luke 13:8)
2. What lesson does the parable of the mustard seed teach? (Luke 13:18-19)
3. In the parable of the prodigal son, why was his brother upset with his father? (Luke 15:29)
4. Which parable did Jesus use to illustrate that “the sons of this age are more shrewd in relation to their own kind than the sons of light”? (Luke 16:8)
5. What did the rich man want Lazarus to do for his brothers still living on earth? (Luke 16:27)
6. What was the rich young ruler unwilling to do? (Luke 18:22)
7. What did Zaccheus do in order to see Jesus when He passed by? (Luke 19:4)
8. In the parable of the nobleman who went into a far country, who did the nobleman give money to use until he returned? (Luke 19:13)
9. In this same parable, what was done with those who did not want the nobleman to rule over them? (Luke 19:27)
10. What will be the nature of marriage in heaven according to Jesus? (Luke 20:34)
11. What did Christ prophesy would happen to Jerusalem? (Luke 21:24)
12. What was the occasion when Christ first instituted the Lord’s Supper? (Luke 22:15)
13. Of whom did the Jewish council consist that interrogated Jesus? (Luke 22:66)
14. What words were put over Jesus on the Cross? (Luke 23:38)
15. After His resurrection, how did Jesus show to His disciples that were gathered together that He was not just a spirit, but had a body? (Luke 24:37-42)

### **Luke 13-24 Answers**

1. The dresser of the vineyard said to let it alone for one more year and to fertilize it, to see if it would bear fruit. (Luke 13:8)
2. Christ's kingdom will grow and fill the earth. (Luke 13:18-19)
3. He was never given a feast even though he had remained faithful. (Luke 15:29)
4. the parable of the unrighteous steward (Luke 16:8)
5. tell them to believe (Luke 16:27)
6. to sell all he had and follow Christ (Luke 18:22)
7. he climbed up a sycamore (Luke 19:4)
8. the servants (Luke 19:13)
9. they were slain (Luke 19:27)
10. there will be no marriage
11. destroyed by the Gentiles
12. the Passover. The Lord's Supper was called Passover.
13. the elders, chief priests and scribes
14. This is the King of the Jews
15. He showed them His hands and feet and he ate fish and honeycomb.

## John 1-10 Test

1. Who is said to be born, “not of blood, nor of the will of the flesh, nor of the will of man, but of God”, in John 1:13?
2. Who does this refer to: “the voice of one crying in the wilderness, ‘make straight the way of the Lord’”? (John 1:23)
3. Who has “the glory of the only begotten of the Father”? (John 1:14)
4. Who said, “can any good thing come out of Nazareth”? (John 1:46)
5. What did Jesus find in the Jewish Temple which so displeased Him? (John 2:14)
6. What did Jesus Christ do to correct the situation in the Temple? (John 2:15)
7. Who did Jesus say had rightful ownership and control of the Temple, and what does this imply about the church today? (John 2:16)
8. According to John chapter three, who must be “born anew” to enter the kingdom of God and have eternal life?
9. According to John chapter three, what does it mean to be “born anew”?
10. What sin was the Samaritan woman guilty of whom Jesus spoke to? (John 4:18)
11. Jesus indicated that He was inaugurating a change in worship from the Old Testament prescription. What was that change? (John 4:21-23)
12. What did Jesus say the Jews should search which testified that Jesus was the Christ, the Son of God? (John 5:29)
13. After Jesus had performed the miracle of feeding the multitudes with only 5 barley loaves and 2 small fish, who did they say Jesus must be according to John 6:14? (Hint: this person is referred to in Deut. 18:15-18 and perhaps Gen 49:10)
14. According to John 7:35, who is the bread of life?
15. Of those elect who the Father gives to God the Son, how many can the Son lose? (John 6:39)
16. According to John 6:44, no man can savingly come to Christ unless God the Father does what?
17. In John 7:17 Jesus gave a pre-condition for being able to know true doctrine. What is that pre-condition?
18. Jesus argued that it was not wrong to work a miracle on the Sabbath day. He noted that it was all right according to the Old Testament to be circumcised on the Sabbath. How does circumcision on the Sabbath relate to a Sabbath day miracle? (John 7:22-24)
19. Based upon Jesus’ argument concerning the Sabbath, was He implying there would no longer be Sabbaths in the New Testament era? Why or why not?
20. When Jesus spoke of ‘rivers of living water’, what was He really referring to? (John 7:39)
21. According to John 8:12, who is the ‘light of the world’?
22. Jesus said there were 2 witnesses bearing testimony of who He is. Who are the 2 witnesses He mentions? (John 8:18)
23. In John 8:32, what did He say would make people free? And what according to John 8:34 are they freed from?
24. What had the Jewish leaders decided to do with anyone who confessed Jesus was the Christ? (John 9:22)
25. On what day did Jesus heal the blind man in John 9?
26. According to John 10:27, how do the Lord’s sheep respond to the Lord and His word?

## John 1-10 Answers

1. Those who believe in Jesus
2. John the Baptist
3. Who has “the glory of the only begotten of the Father”? (John 1:14) Jesus (God the Son)
4. Who said, “can any good thing come out of Nazareth”? (John 1:46) Nathanael
5. What did Jesus find in the Jewish Temple which so displeased Him? (John 2:14) people trading
6. What did Jesus Christ do to correct the situation in the Temple? (John 2:15) He drove them out of the Temple with a scourge of small cords and He overturned the tables.
7. the Father’s. The church is God’s.
8. anyone
9. regenerated by the Holy Spirit
10. adultery
11. not going to be confined to the one place in Jerusalem and it would become more spiritual in nature, implying the Temple Ceremonial system based in Jerusalem would be abolished
12. the scriptures
13. the Prophet like unto Moses, that had been prophesied by Moses in Deuteronomy 18:15
14. Jesus
15. none
16. draw him
17. if any man will do His will
18. Jesus’ argument was based upon the fact that both circumcision and His miracle are works. Therefore, since circumcision is all right on the Sabbath, one cannot say all works on the Sabbath are *necessarily* wrong. Certain works- works prescribed by God and of mercy and necessity- are all right.
19. No, Jesus’ argument was consistent with Old Testament law.
20. the gift of the Holy Spirit
21. Jesus Christ
22. He and His Father
23. truth; sin
24. banished from the synagogue
25. Sabbath day
26. know His words and follow Him

### **John 11-21 Test**

1. Who did Jesus raise from the dead? (Hint: his sisters were Mary and Martha) (John 11:11)
2. Who is 'the resurrection and the life' according to John 11:25?
3. Why did Judas Iscariot so object when Mary anointed Jesus' feet with precious ointment? (John 12:6)
4. When will the words of Christ finally and ultimately judge the wicked? (John 12:48)
5. Who would betray Christ? (John 13:2)
6. Who would deny Christ three times? (John 13:37)
7. Who is the Comforter that the Father and Son would send? (John 14:26)
8. In John 15, Jesus compares Himself to a vine and the Father to a husbandman. In this analogy, what does He compare professing Christendom to?
9. In this same analogy, what do the elect bear that non-elect professing Christians do not have? (John 15:2)
10. Which body had made the decision that Jesus' disciples should be removed from the synagogues?
11. Who is the 'son of perdition' referred to in John 17:12?
12. Who cut off Malchus' right ear with a sword? (John 18:10)
13. Why did the Jewish Sanhedrin not put Jesus to death, but instead took Him to Pilate to be condemned? (John 18:31)
14. Who did the chief priests of Israel say was their only king? (John 19:15)
15. Which day did Christ rise on? (John 20:1)
16. Which day did Christ's disciple gather in an assembly for worship? (John 20:19)
17. What did the resurrected Christ tell His disciples to do to catch more fish? (John 21:6)



### **John 11-21 Answers**

1. Who did Jesus raise from the dead? (Hint: his sisters were Mary and Martha) (John 11:11) Lazarus
2. Who is 'the resurrection and the life' according to John 11:25? Jesus Christ
3. Why did Judas Iscariot so object when Mary anointed Jesus' feet with precious ointment? (John 12:6) He wanted money for himself because he was a thief who would steal from the disciples' treasury.
4. When will the words of Christ finally and ultimately judge the wicked? (John 12:48) the last day (the Day of Judgment)
5. Who would betray Christ? (John 13:2) Judas Iscariot
6. Who would deny Christ three times? (John 13:37) Peter
7. Who is the Comforter that the Father and Son would send? (John 14:26) the Holy Spirit
8. In John 15, Jesus compares Himself to a vine and the Father to a husbandman. In this analogy, what does He compare professing Christendom to? The branches
9. In this same analogy, what do the elect bear that non-elect professing Christians do not have? (John 15:2) fruit
10. Which body had made the decision that Jesus' disciples should be removed from the synagogues? The Sanhedrin
11. Who is the 'son of perdition' referred to in John 17:12? Judas Iscariot
12. Who cut off Malchus' right ear with a sword? (John 18:10) Peter
13. Why did the Jewish Sanhedrin not put Jesus to death, but instead took Him to Pilate to be condemned? (John 18:31) They did not have authority under Roman law to put Him to death.
14. Who did the chief priests of Israel say was their only king? (John 19:15) Caesar
15. Which day did Christ rise on? (John 20:1) the first day of the week
16. Which day did Christ's disciple gather in an assembly for worship? (John 20:19) the first day of the week
17. What did the resurrected Christ tell His disciples to do to catch more fish? (John 21:6) cast the net on the right side of the ship

## Acts 1-14 Test

1. Why did Jesus command His apostles to wait in Jerusalem? (Acts 1:4-5)
2. Define what "Jesus' passion" means? (Acts 1:3)
3. When the Apostolic office of Judas Iscariot was being replaced, what qualifications did Matthias and Barsabas have to meet in order to be considered? (Acts 1:22)
4. Peter quotes from which Old Testament prophet who had prophesied the Pentecostal outpouring of the Holy Spirit? (Acts 2:16)
5. Why did Peter preach on Solomon's porch after the lame man was healed? (Acts 3:12)
6. What did Peter and John reply when told by the Jewish Council not to witness? (Acts 4:19-20)
7. Who lied about the price of the land they sold in donation to their fellow Christians? (Acts 5:1)
8. Which Pharisee on the Jewish Council (Sanhedrin) urged the Council not to kill Peter and the other Apostles? (Acts 5:34)
9. How many women were among the deacons chosen for the Jerusalem church? (Acts 6:5)
10. As Stephen was being stoned, with what young man were the witnesses laying aside their robes? (Acts 7:58)
11. Who sought to purchase the Apostle's gift? (Acts 8:24)
12. When Saul re-gained his eyesight in Damascus, where did he focus his preaching in Damascus? (Acts 9:20)
13. How did Saul escape Damascus when the Jews there sought to kill him? (Acts 9:25)
14. How did God show Peter that Gentiles like Cornelius should be admitted into the church and treated as equals? (Acts 10:10-11)
15. Where were disciples of Christ first called "Christians"? (Acts 11:26)
16. Which ruler had James the brother of John killed for his Christian witness? (Acts 12:2)
17. Which missionaries were sent out from the church of Antioch? (Acts 13:2)
18. In Antioch of Pisidia who rejected the gospel preached by the missionaries Barnabas and Saul? (Acts 13:45)
19. Who would these missionaries ordain in every church they established? (Acts 14:23)

### Acts 1-14 Answers

1. Jesus commanded His apostles to wait in Jerusalem for the promised Pentecostal outpouring of the Holy Spirit. (Acts 1:4-5)
2. "Jesus' passion" means His sufferings, especially with the crucifixion. (Acts 1:3)
3. They had to be witnesses of Christ's resurrection. (Acts 1:22)
4. Joel (Acts 2:16)
5. the crowd was willing to hear (Acts 3:12)
6. They should obey God rather than men. (Acts 4:19-20)
7. Ananias and Sapphira (Acts 5:1)
8. Gamaliel (Acts 5:34)
9. zero (Acts 6:5)
10. Saul (Acts 7:58)
11. Simon the Sorcerer (Acts 8:24)
12. the synagogues (Acts 9:20)
13. lowered him in a basket to escape the city (Acts 9:25)
14. vision of unclean beasts (Acts 10:10-11)
15. Antioch (Acts 11:26)
16. Herod (Acts 12:2)
17. Barnabas and Saul (Acts 13:2)
18. the Jews (Acts 13:45)
19. elders (Acts 14:23)

### **Acts 15-28 Test**

1. What issue necessitated the calling of an assembly or synod to determine the policy among the Christian churches? (Acts 15:5-6)
2. How did the assembly or synod communicate their decision to the scattered churches like at Antioch? (Acts 15:22)
3. What was Lydia doing when the missionaries Paul and Silas first met her? (Acts 16:13-14)
4. Who was baptized along with the Philippian jailer? (Acts 16:33)
5. Who was accused of having “turned the world upside down”? (Acts 17:6)
6. Which Jew, Alexandrian by birth, preached the Christian gospel and refuted the Jews in Achaia? (Acts 18:24-27)
7. Why would the Apostle Paul often cease preaching in the Jewish synagogues and instead preach to the Gentiles? (Acts 19:8-9)
8. Which books were burned by Christians? (Acts 19:19)
9. Why was Demetrius the silversmith, who lived in Ephesus, angry with Paul? (Acts 19:26)
10. What did the Christian disciples in Troas do on the first day of the week? (Acts 20:7)
11. Who saved Paul from being killed when the Jews of Jerusalem were beating him? (Acts 21:32)
12. Why were the Romans afraid to beat Paul? (Acts 22:29)
13. What caused such dissension in the Jerusalem Council between the Pharisees and the Sadducees? (Acts 23:6)
14. Why did Felix leave Paul bound for so many years, even though he knew Paul was innocent? (Acts 24:27)
15. Who spoke these words to Paul: “almost thou persaudest me to be a Christian”? (Acts 26:28)
16. Why did Paul and others on the ship bound for Rome have to stay for awhile on the island of Melita? (Acts 27:44-28:1)
17. Where was Paul brought to speak before the people when in Athens? (Acts 17:19-22)
18. What was Paul’s occupation by which he made money, when not supported in the ministry? (Acts 18:3)

### Acts 15-28 Answers

1. the circumcision of Gentile converts (Acts 15:5-6)
2. sent chosen men out to communicate the decision (Acts 15:22)
3. Lydia and other women were meeting on the Sabbath for prayer (there were not enough people to constitute a synagogue). (Acts 16:13-14)
4. he and all his household (Acts 16:33)
5. Paul (Acts 17:6)
6. Apollos
7. most of the Jews would reject the gospel
8. books on magic arts
9. Why was Demetrius the silversmith, who lived in Ephesus, angry with Paul? (Acts 19:26)
10. communion and assembly together (Acts 20:7)
11. Roman soldiers (Acts 21:32)
12. He was a Roman citizen. (Acts 22:29)
13. Paul said he believed in the resurrection of the dead. (Acts 23:6)
14. to please the Jews (Acts 24:27)
15. Agrippa (Acts 26:28)
16. their ship had a shipwreck due to storm (Acts 27:44-28:1)
17. Mars Hill (Acts 17:19-22)
18. tent making (Acts 18:3)

## Romans Assignment (to be done over 2 weeks)

1. Read Romans chapters 1 through 16
2. For each of the terms defined below, cite at least one verse in Romans where the term appears:

*impute*- to adjudge as one's own (the sin or righteousness) of another; to credit to the account of another  
*faith (in Jesus Christ)*- Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel. (taken from the Westminster Shorter Catechism)

*baptism*- Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. (taken from the Westminster Shorter Catechism)

[note: sometimes the term is not used for the sign but rather the thing signified]

*justification through faith*- Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone. (taken from the Westminster Shorter Catechism)

*remission*- pardon

*justify*- to declare righteous and just

*justifier*- One who declares someone righteous

*quicken*- to make alive

*peace*- relationship free from all strife and hostilities

*reconciliation*- restoration to harmony; renewal of friendship

*tribulation*- great affliction, trial, or distress; suffering

*redemption*- deliverance upon payment of ransom

*hope*- trust; confidence

*propitiation*- the turning away of God's wrath

*reckoned*- considered as being; accounted as being

*dominion*- control or sovereignty

*carnal*- sinful

*adoption*- Adoption is an act of God's free grace whereby we are received into the number, and have a right to all the privileges, of the sons of God. (taken from the Westminster Shorter Catechism)

*predestination*- God's eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass. (taken from the definition of 'decrees' in the Westminster Shorter Catechism)

*transform*- to change the nature, function, or condition of; convert.

*Conform*- To act or be in accord or agreement; comply

*repentance (unto life)*- "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience."

3. Study the definitions of the terms in #2 and be prepared to take a test in which you must define the terms yourself (without aid of the dictionary or catechism)

**Romans Assignment Answers (Verse Citation) (sample answers for each)**

*impute*- to adjudge as one's own (the sin or righteousness) of another; to credit to the account of another (Romans 4:23, 5:13)

*faith (in Jesus Christ)*- Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel. (Romans 1:8, 5:1)

*baptism*- Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. (Romans 6:4, 6:3)

*justification through faith*- Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone. (taken from the Westminster Shorter Catechism) (Romans 5:1, 4:25)

*remission*- pardon (Romans 3:25)

*justify*- to declare righteous and just (Romans 3:30)

*justifier*- One who declares someone righteous (Romans 3:26)

*quicken*- to make alive (Romans 8:11)

*peace*- relationship free from all strife and hostilities (Romans 3:17)

*reconciliation*- restoration to harmony; renewal of friendship (Romans 5:10)

*tribulation*- great affliction, trial, or distress; suffering (Romans 8:35, 5:3)

*redemption*- deliverance upon payment of ransom (Romans 3:24, 8:23)

*hope*- trust; confidence (Romans 5:2, 5:5)

*propitiation*- the turning away of God's wrath (Romans 3:25)

*reckoned*- considered as being; accounted as being (Romans 4:23)

*dominion*- control or sovereignty (Romans 6:9)

*carnal*- sinful (Romans 7:14)

*adoption*- Adoption is an act of God's free grace whereby we are received into the number, and have a right to all the privileges, of the sons of God. (taken from the Westminster Shorter Catechism) (Romans 8:15)

*predestination*- God's eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass. (Romans 8:30, 8:29)

*transform*- to change the nature, function, or condition of; convert. (Romans 12:2)

*Conform*- To act or be in accord or agreement; comply (Romans 12:2, 8:29)

*repentance (unto life)*- “Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.” (Romans 11:29, 2:4)



## **Romans Test**

Define the following terms:

*impute-*

*faith (in Jesus Christ)-*

*baptism-*

*justification through faith-*

*remission-*

*justify-*

*justifier-*

*quicken-*

*peace-*

*reconciliation-*

*tribulation-*

*redemption-*

*hope-*

*propitiation-*

*reckoned-*

*dominion-*

*carnal-*

*adoption-*

*predestination-*

*transform-*

*Conform-*

*repentance (unto life)-*

## **Romans Chapter 8:1-14 Memory Verse Assignment**

Meditate upon and memorize the following verses:

8:1- [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8:4- That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5- For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8:6- For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

8:7- Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.

8:8- So then they that are in the flesh cannot please God.

8:9- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

8:10- And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.

8:11- But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

8:12- Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

8:13- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

8:14- For as many as are led by the Spirit of God, they are the sons of God.

## I Corinthians 1-4 Assignment

1. Who wrote the epistle of I Corinthians to the Christian church at Corinth?
2. Corinth was a rich city and Roman colony, strategically located on the isthmus connecting the Grecian Peloponnesus and the European continent. It enjoyed ready access to the Ionian and Aegean Seas, to its west and east. It was capital of the Roman province of Achaia, which included the greater part of Greece. According to Acts 18, who was the Roman proconsul, or deputy, of Achaia, residing in Corinth when Paul first visited it?
3. According to Acts 18, with whom did the Apostle Paul reside when he arrived in Corinth from Athens?
4. According to Acts 18, how long did Paul then remain in Corinth?
5. After Paul departed, which great Christian minister labored in Corinth for a season, according to Acts 18:24-28?
6. The book of Acts mentions two of Paul's visits to Corinth (his first visit and the one that occurred shortly after Paul wrote II Corinthians), but it seems there was a short visit in between these two, which the book of Acts does not mention. So when Paul wrote II Corinthians, how many times had he already visited Corinth, according to II Corinthians 13:1?
7. The third visit of Paul to Corinth occurred shortly after he wrote II Corinthians. It is briefly noted in Acts 20:2, which says that Paul visited Greece as well as Macedonia. While in Corinth on this third visit, Paul wrote the book to the Romans. According to Romans 15:25-26, what was one thing Paul was doing in Greece and Macedonia on this visit?
8. I Corinthians was probably written by Paul in 57 AD, approximately 5 years after his first visit to Corinth. It was written to correct the various disorders present in the church at Corinth. Except for a brief digression in I Corinthians 1:17 – 2:16, I Corinthians chapters 1 through 4 documents one of these disorders. What was it, as succinctly stated in I Corinthians 1:11-12?
9. We find in the New Testament multiple instances when household baptism is mentioned. The term 'household' in Greek includes infants, young children, and their parents. It even can include household servants. The reason households were baptized is the same reason as Joshua said, "as for me and my house, we will serve the Lord": the principle of covenant headship. Covenant heads are to uphold the Ten Commandments- which includes true religion – among those under their authority. Thus they are to be baptized and disciplined in the Christian faith. Which covenant head is mentioned in I Corinthians 1:16, who apparently was doing his duty?
10. John Calvin remarked concerning I Corinthians 1 that a church body may be very corrupt in doctrine and/or practice, yet still be properly recognized as a church. How may we infer this from I Corinthians 1:2,11?
11. What two great blessings and gifts, which comprehend all the rest, do those in Christ Jesus enjoy, according to I Corinthians 1:3?
12. According to I Corinthians 1:4, what is the source and who are the recipients of these blessings?
13. According to I Corinthians 1:7 and II Timothy 4:8, what do Christians especially wait for and long for?
14. Why did Paul rejoice that it so happened he only baptized several in the congregation at Corinth?
15. It is the sinful tendency of man to seek to line up behind some particular man, and follow that man, instead of following God, maintaining church unity, and recognizing the multitude of elders needed by Christ's church. What does Paul say about this sin in I Corinthians 1:12 and 3:4-6?
16. In the digression in I Corinthians 1:17 – 2:16, Paul addresses the manner of his preaching. According to I Corinthians 1:17, what was the focal point of Paul's ministry?
17. According to the Great Commission of Matthew 28:19, what was the central objective of the Apostolic ministry?
18. Many Christians in history have been enamored of the Greek philosophers (Plato, Aristotle, etc.), as well as other heathen philosophers. Medieval theologians, like Thomas Aquinas and the other Scholastics, based even their theology upon much of this Greek philosophy. What does I Corinthians 1:20 teach is a correct way to consider pagan Greek philosophy?
19. How does Matthew 16:1-4 confirm what is written in I Corinthians 1:22?
20. How does Acts 17:18-21,32 confirm what is written in I Corinthians 1:22?
21. The Westminster Shorter Catechism defines effectual calling thus: "Q. 31. What is effectual calling?  
A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening

our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel. " How do we know that the term "called" as it appears in I Corinthians 1:24 is to be defined thus?

22. The Fall affected man's ability to understand and embrace the truths of scripture. According to I Corinthians 2:14, what is the condition of man in his natural state?
23. According to I Corinthians 1:30, what is the efficient cause of the conversion of a sinner?
24. In I Corinthians 2:6, how is the wisdom of God contrasted with the wisdom of this (fallen) world?
25. In scripture various figures are used to describe the church. What two figures are mentioned in I Corinthians 3:9?
26. According to the first figure, what role did Paul play, and what role did Apollos play? (hint: see I Corinthians 3:6)
27. According to the second figure, what role did Paul play, and what role did Apollos play? (hint: see I Corinthians 3:10)
28. The Apostle Paul contrasts ministers who teach true doctrine (gold, silver and precious stones) versus those who teach errors (wood, hay and stubble) to the church. When shall the nature of what is taught be patently obvious to everyone, according to I Corinthians 3:13? (hint: see also I Corinthians 4:5)?
29. With respect to things which cannot be seen, like the motives of others, what should be our perspective according to I Corinthians 4:5?
30. Who collectively is the temple of God, according to I Corinthians 3:16?
31. Ephesians 2:20-22 also describes this temple of God. Which is the chief cornerstone of the temple, and who is then the foundation?
32. Along this same line, who is identified as the house of the Lord in Ezekiel 34:30?
33. And who does Ezekiel 34:23 identify as the shepherd over this house of the Lord?
34. According to I Corinthians 3:16, who indwells the temple?
35. According to Exodus 40:34 and II Chronicles 7:1, who dwelt in the Old Testament tabernacle and temple, which was a type and shadow of the real temple?
36. What did Numbers 14:21 prophesy would be the extent of the one that indwelt the temple, and what does that imply about the prophesied extent of the temple?
37. Sometimes the term "God" in scripture refers to the Trinitarian Godhead, yet at other times the term refers to God the Father. How do we know it refers to God the Father in I Corinthians 3:23?
38. Although the three persons of the Godhead are equally divine, yet there is an economy of function and a voluntary subordination of God the Son to God the Father. Compare I Corinthians 3:23 and John 5:30.
39. How does this suggest we should think about the subordination of role, as a wife under a husband, children under parents, an employee under an employer, etc.?
40. How did the Apostle Paul suffer for Christ, as explained in I Corinthians 4:11?
41. The term translated in the KJV as "followers" in I Corinthians 4:16 more literally means "imitators" (from the Greek word *mimetes*, from which we also get the word mimic). We should be very careful who we choose to imitate, and how we imitate them. We should never imitate someone in their sin. According to I Corinthians 11:1, who did Paul seek to imitate?
42. The Apostle Paul evidently soon anticipated a visit to Corinth. As an Apostle, he had responsibility to shepherd the flock of Jesus Christ in Corinth, using even the tool of excommunication if necessary. In I Corinthians 4:21, what term did Paul use to signify discipline?
43. It is the responsibility of those in authority to maintain discipline over those under their care. This is part of covenant headship. Although the tools may differ, depending on the nature of the position, yet discipline should be maintained. According to Proverbs 23:13, what is one appropriate method for parents to discipline disobedient children?
44. According to Proverbs 26:3, what is one appropriate method for magistrates to discipline disobedient citizens?
45. According to I Corinthians 5:9 and Matthew 18:17, what is one appropriate method for pastors to discipline disobedient church members?

## I Corinthians 1-4 Assignment Answers

1. Who wrote the epistle of I Corinthians to the Christian church at Corinth? The Apostle Paul and the brother Sosthenes. Sosthenes was probably the amanuensis for Paul. In other words, Paul would dictate the letter, as Sosthenes would write it and even perhaps deliver it.
2. Corinth was a rich city and Roman colony, strategically located on the isthmus connecting the Grecian Peloponnesus and the European continent. It enjoyed ready access to the Ionian and Aegean Seas, to its west and east. It was capital of the Roman province of Achaia, which included the greater part of Greece. According to Acts 18, who was the Roman proconsul, or deputy, of Achaia, residing in Corinth when Paul first visited it? Gallio (Gallio was the brother of the famous Seneca)
3. According to Acts 18, with whom did the Apostle Paul reside when he arrived in Corinth from Athens? Aquila and his wife, Priscilla
4. According to Acts 18, how long did Paul then remain in Corinth? 1.5 years
5. After Paul departed, which great Christian minister labored in Corinth for a season, according to Acts 18:24-28? Apollos
6. The book of Acts mentions two of Paul's visits to Corinth (his first visit and the one that occurred shortly after Paul wrote II Corinthians), but it seems there was a short visit in between these two, which the book of Acts does not mention. So when Paul wrote II Corinthians, how many times had he already visited Corinth, according to II Corinthians 13:1? Two
7. The third visit of Paul to Corinth occurred shortly after he wrote II Corinthians. It is briefly noted in Acts 20:2, which says that Paul visited Greece as well as Macedonia. While in Corinth on this third visit, Paul wrote the book to the Romans. According to Romans 15:25-26, what was one thing Paul was doing in Greece and Macedonia on this visit? Collecting contributions for the poor Christians in Jerusalem, who were being viciously persecuted by the Judaists
8. I Corinthians was probably written by Paul in 57 AD, approximately 5 years after his first visit to Corinth. It was written to correct the various disorders present in the church at Corinth. Except for a brief digression in I Corinthians 1:17 – 2:16, I Corinthians chapters 1 through 4 documents one of these disorders. What was it, as succinctly stated in I Corinthians 1:11-12? There were contentions and divisions among the brethren there, and a true party spirit.
9. We find in the New Testament multiple instances when household baptism is mentioned. The term 'household' in Greek includes infants, young children, and their parents. It even can include household servants. The reason households were baptized is the same reason as Joshua said, "as for me and my house, we will serve the Lord": the principle of covenant headship. Covenant heads are to uphold the Ten Commandments- which includes true religion – among those under their authority. Thus they are to be baptized and disciplined in the Christian faith. Which covenant head is mentioned in I Corinthians 1:16, who apparently was doing his duty? Stephanas
10. John Calvin remarked concerning I Corinthians 1 that a church body may be very corrupt in doctrine and/or practice, yet still be properly recognized as a church. How may we infer this from I Corinthians 1:2,11? The Apostle Paul calls it a church, yet points out its great sins (such as the divisive contentions among the congregants).
11. What two great blessings and gifts, which comprehend all the rest, do those in Christ Jesus enjoy, according to I Corinthians 1:3? Grace and peace. Grace refers to God's favor, and peace its fruits.
12. According to I Corinthians 1:4, what is the source and who are the recipients of these blessings? True grace and true peace is from Jesus Christ alone and to Christians alone.
13. According to I Corinthians 1:7 and II Timothy 4:8, what do Christians especially wait for and long for? The coming of Jesus Christ, who will establish righteous rule on a renovated earth.
14. Why did Paul rejoice that it so happened he only baptized several in the congregation at Corinth? It took away all pretext that Paul was making disciples to himself, or in any sense baptizing them to himself. He rebuked the party spirit in Corinth, of dividing up among different Christian leaders.
15. It is the sinful tendency of man to seek to line up behind some particular man, and follow that man, instead of following God, maintaining church unity, and recognizing the multitude of elders needed by Christ's church. What does Paul say about this sin in I Corinthians 1:12 and 3:4-6? Paul rebukes it and calls the Corinthians to see the necessity of the multiplicity of gifts present in the various ministers of Christ.

16. In the digression in I Corinthians 1:17 – 2:16, Paul addresses the manner of his preaching. According to I Corinthians 1:17, what was the focal point of Paul's ministry? Preaching, which is the great means to convert the way man thinks. This contrasts with the false religion of sacramentalism (as practiced by Rome), which minimizes teaching, and makes the sacraments central. While the sacraments are important, they are not central.
17. According to the Great Commission of Matthew 28:19, what was the central objective of the Apostolic ministry? Teaching them the truth of God
18. Many Christians in history have been enamored of the Greek philosophers (Plato, Aristotle, etc.), as well as other heathen philosophers. Medieval theologians, like Thomas Aquinas and the other Scholastics, based even their theology upon much of this Greek philosophy. What does I Corinthians 1:20 teach is a correct way to consider pagan Greek philosophy? To regard it as foolish, which it is. Greek philosophy fails to ascertain the first principles of true religion and philosophy.
19. How does Matthew 16:1-4 confirm what is written in I Corinthians 1:22? It shows how the Jews insisted on more signs than were provided to them.
20. How does Acts 17:18-21,32 confirm what is written in I Corinthians 1:22? It shows how the Greeks insisted on more philosophical discourse than was provided to them.
21. The Westminster Shorter Catechism defines effectual calling thus: "Q. 31. What is effectual calling?  
A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." How do we know that the term "called" as it appears in I Corinthians 1:24 is to be defined thus? I Corinthians 1:24 implies that only those who are called can understand the gospel in a saving way.
22. The Fall affected man's ability to understand and embrace the truths of scripture. According to I Corinthians 2:14, what is the condition of man in his natural state? He cannot understand and embrace the truths of scripture. He is thus dead in his sins, and unable to convert himself. His conversion is thus entirely dependent on the regenerating power of the Holy Spirit.
23. According to I Corinthians 1:30, what is the efficient cause of the conversion of a sinner? God
24. In I Corinthians 2:6, how is the wisdom of God contrasted with the wisdom of this (fallen) world? This wisdom of this world comes to nothing, but divine wisdom lasts forever.
25. In scripture various figures are used to describe the church. What two figures are mentioned in I Corinthians 3:9? Husbandry (or farm) and building (i.e., a temple)
26. According to the first figure, what role did Paul play, and what role did Apollos play? (hint: see I Corinthians 3:6) Paul planted and Apollos watered
27. According to the second figure, what role did Paul play, and what role did Apollos play? (hint: see I Corinthians 3:10) masterbuilder; builder that builds upon the work of Paul
28. The Apostle Paul contrasts ministers who teach true doctrine (gold, silver and precious stones) versus those who teach errors (wood, hay and stubble) to the church. When shall the nature of what is taught be patently obvious to everyone, according to I Corinthians 3:13? (hint: see also I Corinthians 4:5)? The Lord's Second Advent
29. With respect to things which cannot be seen, like the motives of others, what should be our perspective according to I Corinthians 4:5? Judge nothing before the time (wait for the Day of Judgment)
30. Who collectively is the temple of God, according to I Corinthians 3:16? The church of Jesus Christ
31. Ephesians 2:20-22 also describes this temple of God. Which is the chief cornerstone of the temple, and who is then the foundation? Jesus Christ; the Apostles and Prophets
32. Along this same line, who is identified as the house of the Lord in Ezekiel 34:30? The people of God
33. And who does Ezekiel 34:23 identify as the shepherd over this house of the Lord? David (which is Jesus Christ, for David typified Christ)
34. According to I Corinthians 3:16, who indwells the temple? The Spirit of God
35. According to Exodus 40:34 and II Chronicles 7:1, who dwelt in the Old Testament tabernacle and temple, which was a type and shadow of the real temple? The glory of the Lord, which is His Spirit
36. What did Numbers 14:21 prophesy would be the extent of the one that indwelt the temple, and what does that imply about the prophesied extent of the temple? That it would fill the earth; that it would be worldwide, as the church is becoming

37. Sometimes the term "God" in scripture refers to the Trinitarian Godhead, yet at other times the term refers to God the Father. How do we know it refers to God the Father in I Corinthians 3:23? Because it is there distinguishing Christ from God, so it must be that the term "God" there refers to God the Father.
38. Although the three persons of the Godhead are equally divine, yet there is an economy of function and a voluntary subordination of God the Son to God the Father. Compare I Corinthians 3:23 and John 5:30. Both indicate God the Son does the will of God the Father.
39. How does this suggest we should think about the subordination of role, as a wife under a husband, children under parents, an employee under an employer, etc.? We should not look down upon being subordinate, for even God the Son is subordinate to the Father in role.
40. How did the Apostle Paul suffer for Christ, as explained in I Corinthians 4:11? He had to endure hunger, thirst and persecution in his mission labors.
41. The term translated in the KJV as "followers" in I Corinthians 4:16 more literally means "imitators" (from the Greek word *mimetes*, from which we also get the word *mimic*). We should be very careful who we choose to imitate, and how we imitate them. We should never imitate someone in their sin. According to I Corinthians 11:1, who did Paul seek to imitate? Jesus
42. The Apostle Paul evidently soon anticipated a visit to Corinth. As an Apostle, he had responsibility to shepherd the flock of Jesus Christ in Corinth, using even the tool of excommunication if necessary. In I Corinthians 4:21, what term did Paul use to signify discipline? Rod
43. It is the responsibility of those in authority to maintain discipline over those under their care. This is part of covenant headship. Although the tools may differ, depending on the nature of the position, yet discipline should be maintained. According to Proverbs 23:13, what is one appropriate method for parents to discipline disobedient children? Spanking with a rod
44. According to Proverbs 26:3, what is one appropriate method for magistrates to discipline disobedient citizens? Whipping with a rod
45. According to I Corinthians 5:9 and Matthew 18:17, what is one appropriate method for church officers to discipline disobedient church members? excommunication

## I Corinthians 5-10 Assignment

1. We see in the young church in Corinth many of the same sins that are so prevalent in the world. But the church, if it be a true church, must not remain tolerant of such sins, but must address them. In light of the sins, such as noted in I Corinthians 5, did the Apostle Paul counsel that the true believers immediately abandon the church and start another?
2. Are the sins noted in I Corinthians sins which the whole synod of churches had excused and constitutionally accepted after full deliberation of all levels of church courts, or were the sins peculiar to the local church in Corinth?
3. What specific sin does the Apostle Paul address in I Corinthians 5?
4. What does Leviticus 18:8 say about this sin?
5. Leviticus 18:8 is part of a list of sins that are contrary to the seventh commandment. What is the seventh commandment?
6. The Westminster Confession summarizes the rules in Leviticus 18 concerning marriage this way: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." What does the pronouncement concerning the sin in I Corinthians 5 imply about the continuing applicability of the Leviticus 18 rules in the New Testament era?
7. What does it imply about the continuing applicability of the Ten Commandments as a whole, whether repeated in the New Testament or not?
8. What is the church directed to do to this sinner, according to I Corinthians 5:5,7-9,13?
9. The world is the kingdom of Satan outside the visible church, so to deliver one to Satan, is to thrust him out of the company and communion of the church. When the state as well as the church are Christian, the thrusting out can include civil banishment or other punishment, as well as ecclesiastical excommunication. According to passages like Genesis 17:14 and Leviticus 18:29, was thrusting out new to the New Testament?
10. What principle concerning human societies- whether of church or state – is pointed out in I Corinthians 5:6, and what does it mean?
11. If individual sin has corrupting influence on the whole community, what does this imply about those who would say that society has no business concerning itself with individual sins, for each person should be free to choose how he shall live?
12. How does I Corinthians 5:10 limit what is taught in I Corinthians 5:9?
13. What sin does the Apostle Paul address in I Corinthians 6:1-11?
14. What reason is cited in I Corinthians 6:2 as to why this is a fault?
15. When does II Timothy 2:11-12 say Christians will especially reign, which is probably primarily in view in I Corinthians 6:2?
16. As implied by Acts 25:11, when a believer is charged by an unbeliever, is it wrong to ask adjudication in these cases by heathen courts?
17. John Calvin wrote concerning this New Testament command: "lest they should allege that they were deprived of a better remedy, he directs them to choose out of the Church arbiters, who may settle causes agreeably and equitably." And it seems this rule was also the case for the people of God in the Old Testament era. At a time when Persia had sovereignty over the people of God, what was Ezra instructed to do in Ezra 7:25?
18. Antinomianism asserts that morality may be divorced from true religion. But the Westminster Confession, like the other reformed confessions, asserts: " I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ. II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments. III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of



God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it." How does I Corinthians 6:9-10 validate the position in the Westminster Confession?

19. I Corinthians 6:12-20 addresses the abuse of Christian liberty, which was evidently a problem in the church at Corinth. The Westminster Confession contrasts Christian liberty from its abuse thus: " II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. III. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life." How does I Corinthians 6:12-20 validate the position in the Westminster Confession?

20. According to I Corinthians 7:1, the Corinthian Christians apparently had written to Paul seeking advice concerning marriage and other social relations, which he provides in I Corinthians 7:1-24. There he teaches that it is neither requisite nor unlawful to marry. Under what circumstances might it be especially expedient not to marry, according to I Corinthians 7:26?

21. Nevertheless, according to I Corinthians 7:2 and Genesis 2:18, what is the general rule for most people under most circumstances?

22. What does I Corinthians 7:3-5 teach about prolonged abstinence within marriage, under normal circumstances?

23. In I Corinthians 7:10-11 Paul reminds the Corinthians of instruction Jesus Christ had given while on earth, while in I Corinthians 7:12-13 Paul provides some additional instruction on the topic, under the inspiration of the Holy Spirit. According to I Corinthians 7:10-11, what instruction had Jesus already given?

24. What additional instruction did Paul give in I Corinthians 7:12-13?

25. The meaning of the term 'sanctify' depends upon context. It would appear that it has the same meaning in I Corinthians 7:14 as Acts 10:15. What does it mean in Acts 10:15?

26. The argument of I Corinthians 7:14 proves the sanctity of marriage even to unbelievers from the universally acknowledged sanctity of their children. As proof of the latter, what did Jews believe was obligatory of Timothy, since he was the child of a Jewish mother (even though he was also the child of a Gentile father), according to Acts 16:1-3?

27. What is therefore implied by I Corinthians 7:14 about the duty of baptism of a child of a believer and an unbeliever?

28. Protestants hold that willful desertion by one party releases the other party from the marriage bond. How does I Corinthians 7:15 confirm that position?

29. But as much as Christians can help it, we should seek to remain married, even to unbelieving spouses. What opportunity is thus afforded, according to I Corinthians 7:16?

30. The keeping of the Old Testament ceremonial law is no longer required under the New Testament, but the keeping of the commandments of God (as they are summarized in the Ten Commandments) is still our duty. How does I Corinthians 7:19 prove this?

31. I Corinthians 7:21 teaches that we should be satisfied even with a humble lot in life, such as slave status; nevertheless, if opportunity affords, we should take the opportunity to free us from slavery. What does the term "called" in I Corinthians 7:21 mean?

32. I Corinthians 7:25-40 treats the topic of virgins and widows. What was evidently the situation for the Christians in Corinth as elsewhere then, as implied by I Corinthians 7:26?

33. According to I Corinthians 7:25-40, was either marriage or singleness Biblically required of believers?

34. In the modern age many fathers take little care of protecting their daughters and supervising them, even in the issue of marriage. What does I Corinthians 7:36 imply about the role of the father in disposing of the marriage of his daughter?

35. The Westminster Confession says: "It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord." How does I Corinthians 7:39 corroborate that Christians should marry only fellow Christians?

36. The Corinthians had requested the advice of the Apostle Paul on various issues. In I Corinthians 7 he had addressed their questions concerning marriage, whereas in I Corinthians 8-10 he addresses their

questions concerning sacrifices offered to idols. What did the synod in Jerusalem decide in very general terms on this issue, according to Acts 15?

37. In I Corinthians 8:8-10 and 10:27-28 what more specific instruction did Paul give to the Christians?

38. How is I Corinthians 8:6 evidence of this phrase from the Westminster Confession: "The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father...?"

39. How is I Corinthians 10:31 proof of this answer from the Westminster Shorter Catechism: "Man's chief end is to glorify God, and to enjoy him forever" ?

40. Antinomians are those who reject that Christians are obliged to obey God's law. Sometimes they cite as evidence for their position such statements as "all things are lawful for me" found in I Corinthians 6:12 (as well as I Corinthians 10:23). Does I Corinthians 6:12 (and 10:23) really support the antinomian position, especially in light of I Corinthians 6:9-10?

41. What did the Apostle Paul mean when he wrote "all things are lawful for me" in I Corinthians 6:12, especially in light of I Corinthians 6:13?

42. In I Corinthians 9:1-27 the Apostle Paul digresses to explain the right of ministers to an adequate salary for their ministerial labors. What 3 illustrations of the principle are presented in I Corinthians 9:7?

43. According to I Corinthians 9:9, although the proximate end of Deuteronomy 25:4 concerns just treatment of animals, its ultimate end concerned the just treatment of humans, inasmuch as humans are much more important than animals. What lesson should we then derive from Deuteronomy 25:4 concerning paying people for their labors?

44. Papists assert Peter (aka Cephas) was not married. What do I Corinthians 9:5, Matthew 8:14, and Mark 1:30 imply?

45. Self-discipline is necessary for the Christian disciple. What does I Corinthians 9:27 imply may happen to the professing Christian who becomes careless and lazy in his walk with God?

46. In I Corinthians 10:1-13 the Apostle Paul argues the necessity of self-denial from the case of the Old Testament Israelites. According to I Corinthians 10:5, what was the consequence of their lack of self-discipline?

47. Baptists assert that the term "baptize" in scripture always means 'to immerse', and that not to infants as well as adults. Does the context of I Corinthians 10:2 support their claim?

48. I Corinthians 10:6 literally says that the experiences of the Old Testament church were our types. A type is an impression which has a resemblance to something else. The experiences of the Old Testament church thus will foreshadow the experiences of the New Testament church. What are some sins that the Old Testament church committed, according to I Corinthians 10:6-10?

49. So should we be surprised when we read in church history how the professing Christian church has at times been characterized by great sins such as these?

50. Should we think those who engage in them will enter the promised rest, according to Hebrews 3:17-19?

## I Corinthians 5-10 Assignment Answers

1. We see in the young church in Corinth many of the same sins that are so prevalent in the world. But the church, if it be a true church, must not remain tolerant of such sins, but must address them. In light of the sins, such as noted in I Corinthians 5, did the Apostle Paul counsel that the true believers immediately abandon the church and start another? No, he insisted that the members first seek to address the sins. We should take all proper and appropriate means to see a sin is addressed before abandoning a church.
2. Are the sins noted in I Corinthians sins which the whole synod of churches had excused and constitutionally accepted after full deliberation of all levels of church courts, or were the sins peculiar to the local church in Corinth? The local church of Corinth only
3. What specific sin does the Apostle Paul address in I Corinthians 5? Incest
4. What does Leviticus 18:8 say about this sin? It is forbidden.
5. Leviticus 18:8 is part of a list of sins that are contrary to the seventh commandment. What is the seventh commandment? Thou shalt not commit adultery.
6. The Westminster Confession summarizes the rules in Leviticus 18 concerning marriage this way: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." What does the pronouncement concerning the sin in I Corinthians 5 imply about the continuing applicability of the Leviticus 18 rules in the New Testament era? They are still applicable. 'Degrees of consanguinity' refer to being too closely related by blood relationship to be lawful. So it would be wrong for a child to marry his parent. 'Degrees of affinity' refer to being too closely related by marital relationship to be lawful. So it would be wrong for a child to marry his step-parent.
7. What does it imply about the continuing applicability of the Ten Commandments as a whole, whether repeated in the New Testament or not? They are still applicable.
8. What is the church directed to do to this sinner, according to I Corinthians 5:5,7-9,13? Excommunicate him.
9. The world is the kingdom of Satan outside the visible church, so to deliver one to Satan, is to thrust him out of the company and communion of the church. When the state as well as the church are Christian, the thrusting out can include civil banishment or other punishment, as well as ecclesiastical excommunication. According to passages like Genesis 17:14 and Leviticus 18:29, was thrusting out new to the New Testament? no
10. What principle concerning human societies- whether of church or state – is pointed out in I Corinthians 5:6, and what does it mean? A little leaven leavens the whole lump. Any one tolerated evil deteriorates the moral sense of the whole community.
11. If individual sin has corrupting influence on the whole community, what does this imply about those who would say that society has no business concerning itself with individual sins, for each person should be free to choose how he shall live? It is the business of the community, because the sin of one over time corrupts the many. This is why the state and church should work together to enforce the Ten Commandments in the community.
12. How does I Corinthians 5:10 limit what is taught in I Corinthians 5:9? It limits the sanctions to professing Christians. Excommunication, in which a person is ostracized and the communion is forbidden him, is not intended to apply to unbelievers.
13. What sin does the Apostle Paul address in I Corinthians 6:1-11? Lawsuits among Christian brethren, conducted by unbelievers
14. What reason is cited in I Corinthians 6:2 as to why this is a fault? Christians should judge disputes between Christians. Unbelievers should not be the judges in such disputes.
15. When does II Timothy 2:11-12 say Christians will especially reign, which is probably primarily in view in I Corinthians 6:2? After the resurrection of the dead
16. As implied by Acts 25:11, when a believer is charged by an unbeliever, is it wrong to ask adjudication in these cases by heathen courts? No
17. John Calvin wrote concerning this New Testament command: " lest they should allege that they were deprived of a better remedy, he directs them to choose out of the Church arbiters, who may settle causes

agreeably and equitably." And it seems this rule was also the case for the people of God in the Old Testament era. At a time when Persia had sovereignty over the people of God, what was Ezra instructed to do in Ezra 7:25? To set judges over them from among the people

18. Antinomianism asserts that morality may be divorced from true religion. But the Westminster Confession, like the other reformed confessions, asserts: " I. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ. II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments. III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it." How does I Corinthians 6:9-10 validate the position in the Westminster Confession? Paul says those who continually practice the listed sins will not inherit the kingdom of God.

19. I Corinthians 6:12-20 addresses the abuse of Christian liberty, which was evidently a problem in the church at Corinth. The Westminster Confession contrasts Christian liberty from its abuse thus: " II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. III. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life." How does I Corinthians 6:12-20 validate the position in the Westminster Confession? Paul is stating how all sorts of food may be lawfully eaten, because this is a matter of Christian liberty. But fornication is not a matter of Christian liberty, because it is contrary to the moral law. So we see how men are free on matters of Christian liberty.

20. According to I Corinthians 7:1, the Corinthian Christians apparently had written to Paul seeking advice concerning marriage and other social relations, which he provides in I Corinthians 7:1-24. There he teaches that it is neither requisite nor unlawful to marry. Under what circumstances might it be especially expedient not to marry, according to I Corinthians 7:26? Present distress and persecution, such as the Corinthians were experiencing.

21. Nevertheless, according to I Corinthians 7:2 and Genesis 2:18, what is the general rule for most people under most circumstances? Marriage to a spouse

22. What does I Corinthians 7:3-5 teach about prolonged abstinence within marriage, under normal circumstances? It is forbidden.

23. In I Corinthians 7:10-11 Paul reminds the Corinthians of instruction Jesus Christ had given while on earth, while in I Corinthians 7:12-13 Paul provides some additional instruction on the topic, under the inspiration of the Holy Spirit. According to I Corinthians 7:10-11, what instruction had Jesus already given? Christ had already taught that the marriage bond could not be dissolved at the option of the parties. It is to be an indissoluble union. Even in cases where separation may happen for a time, the parties are not to marry other parties. (But one party can wrongfully though effectually annul the marriage bond by willful desertion [see I Corinthians 7:15] or adultery [Matthew 5:32]. This historic Protestant position on the marriage covenant contrasts with the Romanist position, which holds that marriage between two baptized parties can never be broken, no matter the sin of one of the parties. But Romanists evade the injurious nature of their doctrine by adding another even more injurious, by which the Romish Church can declare the marriage never happened.)

24. What additional instruction did Paul give in I Corinthians 7:12-13? This addresses the case when Christians are married to unbelievers. They are to remain married if the unbeliever is willing.

25. The meaning of the term 'sanctify' depends upon context. It would appear that it has the same meaning in I Corinthians 7:14 as Acts 10:15. What does it mean in Acts 10:15? It there means "to consecrate" or "to set apart for holy use", not in the sense of necessarily being actually pure, but rather covenantally and religiously treated so.

26. The argument of I Corinthians 7:14 proves the sanctity of marriage even to unbelievers from the universally acknowledged sanctity of their children. As proof of the latter, what did Jews believe was obligatory of Timothy, since he was the child of a Jewish mother (even though he was also the child of a Gentile father), according to Acts 16:1-3? That he be circumcised.
27. What is therefore implied by I Corinthians 7:14 about the duty of baptism of a child of a believer and an unbeliever? Such a child should be baptized, just as he should if both parents are believers. It is contrary to scriptural principle not to treat children of believers within the covenant community. This must be one of our objections to the Anabaptist error.
28. Protestants hold that willful desertion by one party releases the other party from the marriage bond. How does I Corinthians 7:15 confirm that position? It says that they are not under bondage in such a case.
29. But as much as Christians can help it, we should seek to remain married, even to unbelieving spouses. What opportunity is thus afforded, according to I Corinthians 7:16? It gives the opportunity to save the unbelieving spouse, by the witness of the believing spouse.
30. The keeping of the Old Testament ceremonial law is no longer required under the New Testament, but the keeping of the commandments of God (as they are summarized in the Ten Commandments) is still our duty. How does I Corinthians 7:19 prove this? It says the keeping of God's commandments is necessary, but not ceremonial acts such as circumcision.
31. I Corinthians 7:21 teaches that we should be satisfied even with a humble lot in life, such as slave status; nevertheless, if opportunity affords, we should take the opportunity to free us from slavery. What does the term "called" in I Corinthians 7:21 mean? Converted
32. I Corinthians 7:25-40 treats the topic of virgins and widows. What was evidently the situation for the Christians in Corinth as elsewhere then, as implied by I Corinthians 7:26? They were under distress, with impending persecution.
33. According to I Corinthians 7:25-40, was either marriage or singleness Biblically required of believers? No
34. In the modern age many fathers take little care of protecting their daughters and supervising them, even in the issue of marriage. What does I Corinthians 7:36 imply about the role of the father in disposing of the marriage of his daughter? He has the duty of disposing of it.
35. The Westminster Confession says: "It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord." How does I Corinthians 7:39 corroborate that Christians should marry only fellow Christians? It says they should marry "only in the Lord."
36. The Corinthians had requested the advice of the Apostle Paul on various issues. In I Corinthians 7 he had addressed their questions concerning marriage, whereas in I Corinthians 8:10 he addresses their questions concerning sacrifices offered to idols. What did the synod in Jerusalem decide in very general terms on this issue, according to Acts 15? Abstain from food offered to idols
37. In I Corinthians 8:8-10 and 10:27-28 what more specific instruction did Paul give to the Christians? They could partake so long as it would not hurt the conscience of another believer, but they should abstain if it would. So they should abstain if food was clearly marked as food for idols, because that may cause some to stumble.
38. How is I Corinthians 8:6 evidence of this phrase from the Westminster Confession: "The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father..."? It indicates both are equally the Creator.
39. How is I Corinthians 10:31 proof of this answer from the Westminster Shorter Catechism: "Man's chief end is to glorify God, and to enjoy him forever" ? It says to do all to the glory of God.
40. Antinomians are those who reject that Christians are obliged to obey God's law. Sometimes they cite as evidence for their position such statements as "all things are lawful for me" found in I Corinthians 6:12 (as well as I Corinthians 10:23). Does I Corinthians 6:12 (and 10:23) really support the antinomian position, especially in light of I Corinthians 6:9-10? No, because I Corinthians 6:9-10 clearly indicates various activities are unlawful, and I Corinthians 6:12 is obviously not contradicting I Corinthians 6:9-10.
41. What did the Apostle Paul mean when he wrote "all things are lawful for me" in I Corinthians 6:12, especially in light of I Corinthians 6:13? The "all things" in I Corinthians 6:12 seems to refer to all kinds of food, which is why in 6:13 he refers to "meats for the belly". Thus he is saying that all kinds of foods are lawful for the Christian, the ceremonial law having been abrogated. Yet Paul goes on to note in I Corinthians 6:12 that simply because all kinds of food are lawful, does not mean it is always expedient to eat any kind of

food. The situation involving food served to idols is one example where what may be lawful may not be expedient.

42. In I Corinthians 9:1-27 the Apostle Paul digresses to explain the right of ministers to an adequate salary for their ministerial labors. What 3 illustrations of the principle are presented in I Corinthians 9:7? A soldier; a farmer; and a shepherd. All receive compensation for their labors.

43. According to I Corinthians 9:9, although the proximate end of Deuteronomy 25:4 concerns just treatment of animals, its ultimate end concerned the just treatment of humans, inasmuch as humans are much more important than animals. What lesson should we then derive from Deuteronomy 25:4 concerning paying people for their labors? If even beasts deserve to be compensated by food for their labors, much more so humans who labor (e.g., ministers of the gospel) deserve to be compensated.

44. Papists assert Peter (aka Cephas) was not married. What do I Corinthians 9:5, Matthew 8:14, and Mark 1:30 imply? That he was married.

45. Self-discipline is necessary for the Christian disciple. What does I Corinthians 9:27 imply may happen to the professing Christian who becomes careless and lazy in his walk with God? He becomes a cast-away (i.e., an apostate). Those who enter the kingdom of God must be vigilant, for lukewarm professing Christians are spewed out of the mouth of God, for they are really no Christians at all.

46. In I Corinthians 10:1-13 the Apostle Paul argues the necessity of self-denial from the case of the Old Testament Israelites. According to I Corinthians 10:5, what was the consequence of their lack of self-discipline? They were overthrown in the wilderness.

47. Baptists assert that the term "baptize" in scripture always means 'to immerse', and that not to infants as well as adults. Does the context of I Corinthians 10:2 support their claim? No, "baptize" here seems to mean to initiate into Christian service by water, but not necessarily immersion. The whole Israelite community (including infants) were thus baptized into Christian service under the leadership of Moses.

48. I Corinthians 10:6 literally says that the experiences of the Old Testament church were our types. A type is an impression which has a resemblance to something else. The experiences of the Old Testament church thus will foreshadow the experiences of the New Testament church. What are some sins that the Old Testament church committed, according to I Corinthians 10:6-10? Lusting after evil things, idolatry, fornication, murmuring

49. So should we be surprised when we read in church history how the professing Christian church has at times been characterized by great sins such as these? No

50. Should we think those who engage in them will enter the promised rest, according to Hebrews 3:17-19? No

## I Corinthians 11-16 Assignment

1. In I Corinthians 11 the Apostle Paul begins to consider abuses in the public worship of the Corinthian Christians, having dealt with more private abuses in the previous chapters. The first such issue relating to public worship he addresses in I Corinthians 11:2-16, concerning the women wearing headcoverings. The issue of women wearing headcoverings in the public worship parallels the issue of women not preaching or teaching in the public worship, and in both cases the primary rationale for the policy concerns the order God has ordained in the world (see I Corinthians 11:2-16 and I Timothy 2:11-15). In order to understand the command concerning headcoverings as well as preaching in the public worship then, we need to first understand the order God has ordained in the world, which we read in I Corinthians 11:3 and I Timothy 2:13. What is that order?
2. How do we know being subordinate in order does not *necessarily* imply being subordinate in status and nature?
3. With respect to men and women, how is the order to be respected and reflected in the public assemblies, according to I Corinthians 11:6-7, I Timothy 2:12, and I Corinthians 14:34?
4. From Genesis 24:65, how do we know that headcoverings had been emblems of subordination and respect to be used by women of the church since Old Testament times?
5. The Apostle Paul presents a number of arguments for women to wear headcoverings in the public assemblies. What is the argument presented in I Corinthians 11:13-15?
6. The commentator John Gill gives an excellent explanation of the passage of I Corinthians 11:5. He writes: "Not that a woman was allowed to pray publicly in the congregation, and much less to preach or explain the word, for these things were not permitted them: see 1 Cor. xiv.34, 35. 1 Tim. ii.12. But it designs any woman that joins in public worship with the minister in prayer, and attends on the hearing of the word preached, or sings the praises of God with the congregation." How do we know from I Corinthians 14:34-35 that women were not allowed to preach or lead in prayer in the public assemblies?
7. How do we know the instructions concerning headcoverings in I Corinthians 11:1-16 were enforced by all the Christian churches?
8. In I Corinthians 11:18-19 we meet with the terms "schism" (often translated "division") and "heresy". The term "schism" literally means a rent, as in a garment (Matthew 9:16). As it pertains to people it means the separation of a community of people, often owing to a difference of opinion. The term "heresy" literally means 'an act of choice'. When one chooses a view contrary to scripture, it often leads to divisions in the church. According to I Corinthians 11:17-19, are such schisms and heresies to be looked upon favorably?
9. According to I Corinthians 11:20-22, what erroneous custom (and erroneous opinion favoring that custom) was leading to the divisions in the church?
10. In I Corinthians 11:23-34 the Apostle Paul explains how the Lord's Supper should be administered, based upon instructions from the Lord Jesus Christ that He apparently gave during His earthly ministry. According to Matthew 26:19-30, who attended the first Lord's Supper at its institution by Jesus Christ?
11. In the Romish doctrine of transubstantiation, the wine is said to be literally the blood of Christ and the bread is said to be literally the flesh of Christ. One error in this interpretation is its insistence that the word 'is' must mean 'equals' and not 'signifies' in this context. How do we know that the 'is' in I Corinthians 11:25 means 'signifies' and not 'equals'?
12. The Westminster Shorter Catechism says "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth..." How do we know this from I Corinthians 11:26?
13. The Passover sacrament was a commemoration of the Exodus event for the Jews. Which term found in I Corinthians 11:24 and 11:25 indicates that the Lord's Supper is a commemoration (of Christ's crucifixion)?
14. The Westminster Shorter Catechism says: "It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves." How is that proved from I Corinthians 11?
15. We ought to be glad when we are chastened of the Lord when we disobey Him. What do I Corinthians 11:32 and Hebrews 12:7-10 teach concerning the chastening of the Lord?

16. One way we can be chastened for sin is illness. This does not mean every infirmity can be traced back to a sin, as the case of Job exemplifies. But how do we know from I Corinthians 11:30 that in some cases that illness is a punishment for sin?
17. I Corinthians 12-14 contains directions concerning spiritual gifts. How do we know from Joel 2:28-32 that the ancient prophets predicted that the Messianic period should be attended by a remarkable effusion of gifts of the Holy Spirit, notably miraculous gifts?
18. Some say "ignorance is bliss". But what does I Corinthians 12:1 imply?
19. The term "Lord" in I Corinthians 12:3 refers to Christ's deity. How does I Corinthians 12:3 imply that we are to judge people and churches by the doctrines they proclaim?
20. I Corinthians 12:3 must mean that those who profess Jesus as their Lord **\*\*in truth\*\***, and not merely in a formal manner or simply as a matter of historical faith, are Christians. How must Matthew 7:21 affect our interpretation of I Corinthians 12:3?
21. How are gifts of the Spirit distributed among Christians- be those gifts miraculous or common to all ages?
22. What miraculous gifts enjoyed by the Apostolic church are mentioned in I Corinthians 12:10?
23. How do we know from Acts 2:11 that speaking in diverse kinds of tongues means miraculous speaking of foreign languages (previously unstudied) and not incoherent, unintelligible jibberish as found in modern charismatic churches?
24. How did Paul illustrate the diversity of gifts of the one Spirit in I Corinthians 12:12?
25. According to I Corinthians 12:25-26, should diversity of gift lead to schism in the body?
26. There are a diversity of gifts (and corresponding offices) in Christ's church, just as there are a diversity of members in the human body. I Corinthians 12:28 enumerates those gifts and offices that were present in Apostolic church. Most of these offices and gifts were peculiar to the Apostolic era, but some are permanent offices and gifts. Which were peculiar to the Apostolic era, since they entail the gift of speaking inspired words of God or the gift of performing miracles?
27. The permanent gifts and offices include teachers, governments, and helps – which comprise the 3 permanent offices present in Christian churches. Which 3 offices do they correspond to?
28. What blessed gifts and fruits of the Holy Spirit should be sought by all Christians in all ages, and which is the greatest of these, according to I Corinthians 13:13?
29. What qualities accompany charity, according to I Corinthians 13:4-7?
30. In I Corinthians 14:1-25 Paul explains why the gift of prophecy is superior to the gift of tongues (i.e., speaking divinely inspired word in other languages). What advantage is it to speak divinely inspired word in the common language of the congregation, instead of in another language?
31. According to I Corinthians 14:4, when one with the gift of tongues spoke miraculously in a foreign language, most in the congregation were not edified, because they could not understand the foreign language. So in that circumstance, who would be the only one present in the congregation who could understand the speaker?
32. Why does Paul urge the person who has the gift to miraculously speak in foreign languages to be able to interpret or translate it back into the common language of the congregation, in I Corinthians 14:9-14?
33. According to I Corinthians 14:15-17, why should public prayer in the congregational assemblies be spoken in a language that the people of the assembly can understand?
34. In traditional Roman Catholic Church services, the services would be conducted in Latin, even though no one in the congregation understood Latin. Also in certain charismatic churches people speak jibberish, which no one can understand. What does I Corinthians 14:27-28 say concerning these issues?
35. Public worship consists of various elements. These include preaching (or teaching), prayer, and praise (i.e., singing of the divinely inspired psalms). Each of the elements are regulated by their own unique rules, which is one evidence that they are distinct elements. For example, there are different rules concerning when women can speak in the public assemblies. According to I Corinthians 14:34-35, I Timothy 2:11-12, and Colossians 3:16, what is one rule for public preaching which differs from the rule for praise?
36. In I Timothy 2:8, the term translated 'men' is males, because it is only men who are allowed to lead in prayer in the public assemblies, but women are to keep silent (According to I Corinthians 14:34-35). In this respect the rule for speaking (i.e., singing) the psalms in the congregation differs from the rule for speaking prayers. So these are separate elements of worship. What appears to have been common at the conclusion of public prayers in the early church assemblies, according to I Corinthians 14:16?



37. Those who would assert that Christian churches may sing hymns uninspired by God in their services, some times refer to I Corinthians 14:26 as supposed proof. But all of the other elements listed in I Corinthians 14:26 refer to things which have been divinely inspired by God, and some to things which may have been divinely inspired by the Old Testament prophets yet explained by the New Testament prophet. This passage assumes the gifts of prophetic utterance are present in the church. But prophetic utterance ceased in the Apostolic era. What elements entailing prophetic utterance are listed in I Corinthians 14:26?
38. Our God is a God of order, and not of confusion, according to I Corinthians 14:33. We should seek to imitate God's character in all that we do. What are then the implications on how church officers should organize the church assemblies according to I Corinthians 14:40?
39. What was one necessary qualification to be an Apostle, as implied in I Corinthians 15:7-9 and explicitly mentioned in Acts 2:22?
40. How can we infer from I Corinthians 15:8 then that there are no more Apostles after the first century?
41. Since there are no more Apostles after the first century Apostolic era, and since the scriptural revelation and faith was completed in the Apostolic era (Jude 3), what can we infer about continuing prophetic utterance?
42. I Corinthians 15 addresses how the resurrection of Christ secures the resurrection of his people. This is the case because Christ is the federal (or covenant) head of his people. There are in fact two great federal heads in human history. Who are they, according to I Corinthians 15:22?
43. According to I Corinthians 15:22 and Romans 5:17-18, what did each of these two great federal heads bequeath to all those under their respective covenant headship?
44. How can we infer that salvation is all of grace, such that the righteousness of Christ is imputed to his elect, from the doctrine of the federal headship of Christ?
45. The principle of covenant headship is operative throughout human history, as implied by I Corinthians 15:22 and Romans 5:17-18. And although there are two great federal heads in human history, there are other lesser relationships involving federal headship, such as a father over his family (Joshua 24:15). How do these facts contradict Baptist practice, which forbids household baptism in households led by Christian fathers?
46. I Corinthians 15:3 and Romans 3:23-26 teach the doctrine of Christ's propitiation for the sins of his elect. What does this doctrine mean?
47. I Corinthians 15:3-4 note how the death and resurrection of Christ were spoken of in the Old Testament scriptures. How did Isaiah 53 and Psalm 16:10, for example, speak of them?
48. Why can we say that there is abundant eyewitness testimony to the fact of the resurrection of Jesus Christ?
49. Uniformitarianism asserts that the laws of nature are at all times and places uniform throughout all time and space. Uniformitarianism is an important assumption of evolutionary theory. How does the resurrection of Jesus Christ, for which there is substantial evidence, contradict uniformitarianism?
50. How does the Apostle Paul refute the denial of the resurrection in I Corinthians 15:12-13?
51. When will all of Christ's elect be resurrected, according to I Corinthians 15:23 and I Corinthians 15:51-52?
52. What does I Corinthians 15:33 warn us about being too close friends to heretics and others living in sin, such as those that deny the doctrine of the resurrection?
53. What sort of body will the elect receive at the resurrection, according to I Corinthians 15:35-54?
54. In I Corinthians 16 the Apostle Paul gives directions concerning the collection for the saints in Jerusalem. Apparently they were in great poverty, perhaps due to being disadvantaged and persecuted by the Jewish leaders there. Christians are called upon to help brethren in need, and the charity was provided through the church organization. Upon what day of the week was this collection to be made, that being the day of public worship in the early church?
55. What is that same day called in Revelation 1:10, as well as in the writings of the early church?
56. When Paul wrote his letter to the Corinthians he was in Ephesus. He planned to make a trip to Macedonia and Corinth and back to Ephesus. Where did he then plan to go so as to arrive by Pentecost, when Jews from all over came there? (hint: see I Corinthians 16:8 and Acts 20:16)
57. What does I Corinthians 16:13 imply should be a common characteristic among men, and one that boys should strive for?
58. What preeminent duty of Christians is indicated in I Corinthians 16:22?

## I Corinthians 11-16 Assignment Answers

1. In I Corinthians 11 the Apostle Paul begins to consider abuses in the public worship of the Corinthian Christians, having dealt with more private abuses in the previous chapters. The first such issue relating to public worship he addresses in I Corinthians 11:2-16, concerning the women wearing headcoverings. The issue of women wearing headcoverings in the public worship parallels the issue of women not preaching or teaching in the public worship, and in both cases the primary rationale for the policy concerns the order God has ordained in the world (see I Corinthians 11:2-16 and I Timothy 2:11-15). In order to understand the command concerning headcoverings as well as preaching in the public worship then, we need to first understand the order God has ordained in the world, which we read in I Corinthians 11:3 and I Timothy 2:13. What is that order? Woman subordinate to man subordinate to Christ subordinate to God (the Father)
2. How do we know being subordinate in order does not *necessarily* imply being subordinate in status and nature? Because Christ is not subordinate in status and nature to the Father, nor is the woman to man.
3. With respect to men and women, how is the order to be respected and reflected in the public assemblies, according to I Corinthians 11:6-7, I Timothy 2:12, and I Corinthians 14:34? Women ought to wear head coverings, but not the men. And women ought not to preach or teach in the public worship.
4. From Genesis 24:65, how do we know that headcoverings had been emblems of subordination and respect to be used by women of the church since Old Testament times? Because Rebekah put it on to show special respect to Isaac upon their first meeting.
5. The Apostle Paul presents a number of arguments for women to wear headcoverings in the public assemblies. What is the argument presented in I Corinthians 11:13-15? Nature teaches that women participating in public worship should have a headcovering from the very fact that women typically have (and should have) long hair, in contrast to men.
6. The commentator John Gill gives an excellent explanation of the passage of I Corinthians 11:5. He writes: "Not that a woman was allowed to pray publicly in the congregation, and much less to preach or explain the word, for these things were not permitted them: see 1 Cor. xiv.34, 35. 1 Tim. ii.12. But it designs any woman that joins in public worship with the minister in prayer, and attends on the hearing of the word preached, or sings the praises of God with the congregation." How do we know from I Corinthians 14:34-35 that women were not allowed to preach or lead in prayer in the public assemblies? It says they are to be silent there.
7. How do we know the instructions concerning headcoverings in I Corinthians 11:1-16 were enforced by all the Christian churches? Because I Corinthians 11:16 indicates it was universally enforced.
8. In I Corinthians 11:18-19 we meet with the terms "schism" (often translated "division") and "heresy". The term "schism" literally means a rent, as in a garment (Matthew 9:16). As it pertains to people it means the separation of a community of people, often owing to a difference of opinion. The term "heresy" literally means 'an act of choice'. When one chooses a view contrary to scripture, it often leads to divisions in the church. According to I Corinthians 11:17-19, are such schisms and heresies to be looked upon favorably?  
no
9. According to I Corinthians 11:20-22, what erroneous custom (and erroneous opinion favoring that custom) was leading to the divisions in the church? They treated the Lord's Supper as if it were an ordinary meal, and they created distinctions in a meal which was to be the same for all.
10. In I Corinthians 11:23-34 the Apostle Paul explains how the Lord's Supper should be administered, based upon instructions from the Lord Jesus Christ that He apparently gave during His earthly ministry. According to Matthew 26:19-30, who attended the first Lord's Supper at its institution by Jesus Christ? The Twelve Apostles on the occasion of the Passover feast. The Lord's Supper replaced the Passover feast.
11. In the Romish doctrine of transubstantiation, the wine is said to be literally the blood of Christ and the bread is said to be literally the flesh of Christ. One error in this interpretation is its insistence that the word 'is' must mean 'equals' and not 'signifies' in this context. How do we know that the 'is' in I Corinthians 11:25 means 'signifies' and not 'equals'? Because the cup of communion is not equal in identity with the new covenant, but rather signifies it.
12. The Westminster Shorter Catechism says "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth..." How do we know this from I Corinthians 11:26? The verse says it shows his death.

13. The Passover sacrament was a commemoration of the Exodus event for the Jews. Which term found in I Corinthians 11:24 and 11:25 indicates that the Lord's Supper is a commemoration (of Christ's crucifixion)? "remembrance"
14. The Westminster Shorter Catechism says: "It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves." How is that proved from I Corinthians 11? I Corinthians 11:27 especially implies that only those who are worthy should partake, and I Corinthians 11:28 says there should be self-examination of those who partake. It is herein assumed that those only will be allowed by the Church to partake who can engage in such self-examination properly (i.e., members who have been catechized in the chief doctrines of the faith). It would be impossible to perform a meaningful self-examination without an understanding as to the criteria for such an examination. For example, there needs to be an understanding of the Ten Commandments and their implications, the doctrine of salvation in Christ, etc. These requirements for communion reveal the fallacy of paedocommunion (i.e., infants partaking in communion).
15. We ought to be glad when we are chastened of the Lord when we disobey Him. What do I Corinthians 11:32 and Hebrews 12:7-10 teach concerning the chastening of the Lord? It is used to sanctify believers.
16. One way we can be chastened for sin is illness. This does not mean every infirmity can be traced back to a sin, as the case of Job exemplifies. But how do we know from I Corinthians 11:30 that in some cases that illness is a punishment for sin? It says their illness in this case was due to it.
17. I Corinthians 12-14 contains directions concerning spiritual gifts. How do we know from Joel 2:28-32 that the ancient prophets predicted that the Messianic period should be attended by a remarkable effusion of gifts of the Holy Spirit, notably miraculous gifts? It says that then God will pour out his Spirit and show wonders.
18. Some say "ignorance is bliss". But what does I Corinthians 12:1 imply? We should seek to rid ourselves of ignorance, especially by studying the word of God.
19. The term "Lord" in I Corinthians 12:3 refers to Christ's deity. How does I Corinthians 12:3 imply that we are to judge people and churches by the doctrines they proclaim? We are to judge people by whether they hold to certain doctrines, like concerning the deity of Jesus Christ.
20. I Corinthians 12:3 must mean that those who profess Jesus as their Lord **\*\*in truth\*\***, and not merely in a formal manner or simply as a matter of historical faith, are Christians. How must Matthew 7:21 affect our interpretation of I Corinthians 12:3?
21. How are gifts of the Spirit distributed among Christians - be those gifts miraculous or common to all ages? They are divided among the saints, and not distributed to all saints equally.
22. What miraculous gifts enjoyed by the Apostolic church are mentioned in I Corinthians 12:10? miracles, prophecy, discerning of spirits, tongues, interpretation of tongues
23. How do we know from Acts 2:11 that speaking in diverse kinds of tongues means miraculous speaking of foreign languages (previously unstudied) and not incoherent, unintelligible jibberish as found in modern charismatic churches? The Apostles were understood by the different people listening.
24. How did Paul illustrate the diversity of gifts of the one Spirit in I Corinthians 12:12? many members in one body
25. According to I Corinthians 12:25-26, should diversity of gift lead to schism in the body? no
26. There are a diversity of gifts (and corresponding offices) in Christ's church, just as there are a diversity of members in the human body. I Corinthians 12:28 enumerates those gifts and offices that were present in Apostolic church. Most of these offices and gifts were peculiar to the Apostolic era, but some are permanent offices and gifts. Which were peculiar to the Apostolic era, since they entail the gift of speaking inspired words of God or the gift of performing miracles? Apostles, prophets, workers of miracles, healing, speaking with tongues, interpretation of tongues.
27. The permanent gifts and offices include teachers, governments, and helps – which comprise the 3 permanent offices present in Christian churches. Which 3 offices do they correspond to? the teaching elders (uninspired men who have received the gift of teaching); the ruling elders (uninspired men who have received the gift of governing); and deacons (uninspired men who are qualified and appointed to help the other officers of the church, especially in the care of the poor and the sick. The 3-office view of church government recognizes the distinction between teaching elders and ruling elders, as opposed to the 2-office view which maintains there is only one class of elder. I Corinthians 12:28 supports the 3-office view.

28. What blessed gifts and fruits of the Holy Spirit should be sought by all Christians in all ages, and which is the greatest of these, according to I Corinthians 13:13? faith, hope and charity (or love); charity (or love)
29. What qualities accompany charity, according to I Corinthians 13:4-7? patience, love of truth, kindness
30. In I Corinthians 14:1-25 Paul explains why the gift of prophecy is superior to the gift of tongues (i.e., speaking divinely inspired word in other languages). What advantage is it to speak divinely inspired word in the common language of the congregation, instead of in another language? It can be understood by the hearers so as to edify the saints and convict the unbelievers
31. According to I Corinthians 14:4, when one with the gift of tongues spoke miraculously in a foreign language, most in the congregation were not edified, because they could not understand the foreign language. So in that circumstance, who would be the only one present in the congregation who could understand the speaker? the speaker himself
32. Why does Paul urge the person who has the gift to miraculously speak in foreign languages to be able to interpret or translate it back into the common language of the congregation, in I Corinthians 14:9-14? So the instruction will be profitable and fruitful to the congregation. In order to be fruitful, words must be understood by the hearers.
33. According to I Corinthians 14:15-17, why should public prayer in the congregational assemblies be spoken in a language that the people of the assembly can understand? So that the congregation can join in the prayer to God, and be edified as well.
34. In traditional Roman Catholic Church services, the services would be conducted in Latin, even though no one in the congregation understood Latin. Also in certain charismatic churches people speak jibberish, which no one can understand. What does I Corinthians 14:27-28 say concerning these issues? Nothing should be spoken in the church services unless it can be understood in the common language of the congregation, either directly or using an interpreter. So the traditional Roman Catholic practice and the charismatic practice are wrong.
35. Public worship consists of various elements. These include preaching (or teaching), prayer, and praise (i.e., singing of the divinely inspired psalms). Each of the elements are regulated by their own unique rules, which is one evidence that they are distinct elements. For example, there are different rules concerning when women can speak in the public assemblies. According to I Corinthians 14:34-35, I Timothy 2:11-12, and Colossians 3:16, what is one rule for public preaching which differs from the rule for praise? Only men should be allowed to preach, but the whole congregation – including women – should be allowed to sing psalms.
36. In I Timothy 2:8, the term translated 'men' is males, because it is only men who are allowed to lead in prayer in the public assemblies, but women are to keep silent (According to I Corinthians 14:34-35). In this respect the rule for speaking (i.e., singing) the psalms in the congregation differs from the rule for speaking prayers. So these are separate elements of worship. What appears to have been common at the conclusion of public prayers in the early church assemblies, according to I Corinthians 14:16? The congregation saying "Amen" as an assent to what was spoken in prayer.
37. Those who would assert that Christian churches may sing hymns uninspired by God in their services, some times refer to I Corinthians 14:26 as supposed proof. But all of the other elements listed in I Corinthians 14:26 refer to things which have been divinely inspired by God, and some to things which may have been divinely inspired by the Old Testament prophets yet explained by the New Testament prophet. This passage assumes the gifts of prophetic utterance are present in the church. But prophetic utterance ceased in the Apostolic era. What elements entailing prophetic utterance are listed in I Corinthians 14:26? psalm (which probably means a divinely inspired idea of which Old Testament psalm to sing and/or explanation of the psalm); a doctrine (which probably means a divinely inspired idea of which Old Testament doctrine to consider and explain); a tongue (a sermon or prayer in a foreign language); a revelation (which probably means some new doctrine not found in the Old Testament); an interpretation (which probably means prepared to give the translation of some sermon or prayer in a foreign language). It should be noted that there is absolutely no substantive evidence that new Psalms were delivered to the Apostolic church. We have not even one such song from the Apostolic era, which is surely because the church used the book of Psalms of the Old Testament as its hymn book.
38. Our God is a God of order, and not of confusion, according to I Corinthians 14:33. We should seek to imitate God's character in all that we do. What are then the implications on how church officers should

organize the church assemblies according to I Corinthians 14:40? All should be done decently and in order. This prohibits church services which are not orderly but rather are 3-ring circuses.

39. What was one necessary qualification to be an Apostle, as implied in I Corinthians 15:7-9 and explicitly mentioned in Acts 2:22? seeing Christ's resurrected body

40. How can we infer from I Corinthians 15:8 then that there are no more Apostles after the first century? It says Paul was the **\*\*last\*\*** one to witness the resurrected Christ. Since this is a necessary qualification for Apostleship, we can infer that there are no more Apostles added after Paul. This is contrary to the Romish Church and various Pentecostal churches which profess to still have Apostles. In fact, the Papacy claims to be the line of continuing Apostles.

41. Since there are no more Apostles after the first century Apostolic era, and since the scriptural revelation and faith was completed in the Apostolic era (Jude 3), what can we infer about continuing prophetic utterance? It ceased in the Apostolic era, when the Biblical canon was completed.

42. I Corinthians 15 addresses how the resurrection of Christ secures the resurrection of his people. This is the case because Christ is the federal (or covenant) head of his people. There are in fact two great federal heads in human history. Who are they, according to I Corinthians 15:22? Adam and Jesus Christ

43. According to I Corinthians 15:22 and Romans 5:17-18, what did each of these two great federal heads bequeath to all those under their respective covenant headship? death from Adam; Christ brought eternal life

44. How can we infer that salvation is all of grace, such that the righteousness of Christ is imputed to his elect, from the doctrine of the federal headship of Christ? As the federal head, it is because of His righteousness that we are saved.

45. The principle of covenant headship is operative throughout human history, as implied by I Corinthians 15:22 and Romans 5:17-18. And although there are two great federal heads in human history, there are other lesser relationships involving federal headship, such as a father over his family (Joshua 24:15). How do these facts contradict Baptist practice, which forbids household baptism in households led by Christian fathers? The infant children of a believing parent should be baptized, since the parent is the federal head of the family.

46. I Corinthians 15:3 and Romans 3:23-26 teach the doctrine of Christ's propitiation for the sins of his elect. What does this doctrine mean? It means that Christ served as a sacrificial atonement on behalf of his people, turning away the wrath of God directed to the people because of their sins, onto Christ who bore the penalty for their sins. We see in this the grace of God in salvation, contrasted with the man-made religions in which man merits his salvation at least to some extent.

47. I Corinthians 15:3-4 note how the death and resurrection of Christ were spoken of in the Old Testament scriptures. How did Isaiah 53 and Psalm 16:10, for example, speak of them? Isaiah 53 foretold his death for sinners, and Psalm 16 implies His resurrection.

48. Why can we say that there is abundant eyewitness testimony to the fact of the resurrection of Jesus Christ? Because so many people saw Him, according to I Corinthians.

49. Uniformitarianism asserts that the laws of nature are at all times and places uniform throughout all time and space. Uniformitarianism is an important assumption of evolutionary theory. How does the resurrection of Jesus Christ, for which there is substantial evidence, contradict uniformitarianism? Because human bodies do not ordinarily rise from the dead, but Jesus' body did.

50. How does the Apostle Paul refute the denial of the resurrection in I Corinthians 15:12-13? He proves there is a resurrection of the dead since Christ rose from the dead.

51. When will all of Christ's elect be resurrected, according to I Corinthians 15:23 and I Corinthians 15:51-52? At His Second Coming

52. What does I Corinthians 15:33 warn us about being too close friends to heretics and others living in sin, such as those that deny the doctrine of the resurrection? evil companions corrupt good manners

53. What sort of body will the elect receive at the resurrection, according to I Corinthians 15:35-54? incorruptible and immortal

54. In I Corinthians 16 the Apostle Paul gives directions concerning the collection for the saints in Jerusalem. Apparently they were in great poverty, perhaps due to being disadvantaged and persecuted by the Jewish leaders there. Christians are called upon to help brethren in need, and the charity was provided through the church organization. Upon what day of the week was this collection to be made, that being the day of public worship in the early church? the first day of the week

55. What is that same day called in Revelation 1:10, as well as in the writings of the early church? the Lord's Day

56. When Paul wrote his letter to the Corinthians he was in Ephesus. He planned to make a trip to Macedonia and Corinth and back to Ephesus. Where did he then plan to go so as to arrive by Pentecost, when Jews from all over came there? (hint: see I Corinthians 16:8 and Acts 20:16) Jerusalem, where he would be carrying the contributions

57. What does I Corinthians 16:13 imply should be a common characteristic among men, and one that boys should strive for? courage and strength

58. What preeminent duty of Christians is indicated in I Corinthians 16:22? love of Jesus Christ. We must love Him in Spirit and in truth.

## II Corinthians 1-6 Assignment

1. II Corinthians is a letter written by the Apostle Paul. After writing and sending the letter of I Corinthians to the Corinthians, Paul traveled to Troas, where he hoped to meet Titus with news from Corinth. But when he did not find Titus there, where does II Corinthians 2:12-13 say Paul went and met Titus, who brought news from the Corinthian church?
2. II Corinthians is Paul's response to the news learned from Titus. Titus informed Paul of how the Corinthians responded to the I Corinthian letter. To whom was II Corinthians addressed?
3. How are the sufferings mentioned in II Corinthians 1:5 to be expected, given what Christ said in Matthew 20:23?
4. Where had the Apostle Paul recently been that he and other Christians were "pressed out of measure", even to the point of being killed?
5. In II Corinthians 1:12-24 the Apostle Paul defends himself against the charge of inconstancy, which apparently some in Corinth were charging him with, due to his change in plans. Paul had originally planned to go to Corinth before visiting Macedonia (II Corinthians 1:15-16). But he later modified these original plans. His modified plans he communicated in I Corinthians 16:5-8. What were these modified plans?
6. In I Corinthians 4:21 Paul had warned the Corinthians that he could come to them in one of two manners. In II Corinthians 1:23, what manner does Paul imply he spared them from coming in, by not going directly to Corinth before Macedonia?
7. Some Christians say it is wrong for Christians to take oaths (i.e., swear). Yet in II Corinthians 1:23 we see Paul swearing, by invoking God as a witness. It is wrong to swear flippantly (that being a violation of the Third Commandment), but it is not wrong to swear in an appropriate manner on appropriate occasions. How does such oath-taking imply an acknowledgement of God's existence?
8. The law of non-contradiction is a fundamental axiom attested in scripture, and necessary to logic. When we speak and reason, we should seek to be logically consistent and to avoid contradiction, even as Paul shows he was consistent. How does II Corinthians 1:18 attest to the law of non-contradiction?
9. The law of non-contradiction, as all the true laws of logic, are grounded in the nature of God. How does II Corinthians 1:18 reveal this connection?
10. True and sound theology is logically consistent (i.e., non-contradictory), because God Himself is logically consistent. Hence, Reformed theology appropriately incorporates use of logical deduction, even as the Westminster Confession notes: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture". On the other hand, mysticism allows for contradiction in its philosophy. Ultimately, all false religions and all religious errors involve at least some mystical (i.e., contradictory) elements. In II Corinthians 1:17, how does Paul characterize speech that affirms and denies the same thing (saying "yea, yea and nay, nay")?
11. In II Corinthians 2:1-4 we find Paul explaining further why he did not come directly to Corinth, but instead passed by Macedonia, waiting for word from Titus as to how the Corinthians had received his letter of I Corinthians. What does Paul give as his reason there?
12. In II Corinthians 2:5-11 Paul refers to the case of church discipline mentioned in the previous letter of I Corinthians. The case related to a church member guilty of incest (I Corinthians 5). Apparently the member had repented of his sin. What does Paul now direct be done, since the member has repented?
13. Leviticus 18 addressed how sins like incest should be dealt with by a godly state and church. What had Leviticus 18:29 said should be done to the violator?
14. How do II Corinthians 2:5-11, as well as Proverbs 20:28, help clarify how punishments are to be meted out?
15. According to II Corinthians 2:12-14, why did Paul not stay longer in Troas?
16. What does II Corinthians 2:14 imply about the message that was brought to Paul in Macedonia by Titus?
17. The gospel tends to have one of two effects in people. According to II Corinthians 2, what are those alternative effects?
18. In II Corinthians 3:1-11 the Apostle Paul issues proof of the fitness of his gospel ministry. What is that proof?

19. The chief mission of Moses in the Old Testament was to give the Law to the people, whereas the chief mission of Jesus Christ in the New Testament was to give His Spirit that the people would be able to keep the Law. How do II Corinthians 3:7-9 and John 1:17 teach that difference in ministry?
20. What made Moses incapable of having the same ministry as Jesus Christ?
21. Where was the Law summarily written, according to II Corinthians 3:3 and Deuteronomy 4:13?
22. Where is that Law (summarily comprehended in the Ten Commandments) written by the Spirit of Christ, according to II Corinthians 3:3 and Jeremiah 31:33?
23. Paul employs the fact that Moses veiled his face as a twofold illustration, to show the superiority of the ministry of Jesus Christ in the New Testament over Moses in the Old Testament. What blessings flow from the ministry of Jesus Christ, which could not flow from the ministry of Moses, according to II Corinthians 3:12-18?
24. Just as the Son is one with the Father, so the Son is one with the Spirit, because there are Three Persons in the One Godhead. According to II Corinthians 3:6,17, what 2 blessings come by way of the Spirit of the Lord- the Holy Spirit?
25. Who is called "prince of this world" and "god of this world" in II Corinthians 4:4 and John 12:31?
26. Why is the gospel not understood and embraced by so many, according to II Corinthians 4:1-4?
27. What figure from the physical world is analogous to the way God enlightens the minds of Christians with the truth of the gospel?
28. According to II Corinthians 3:14, why can we be confident that God will raise us up on the last day, in the bodily resurrection?
29. Christians look at this world different from non-Christians. According to II Corinthians 4:18, what do Christians realize about the world around us?
30. In II Corinthians 5:1-10, Paul addresses the state of believers after death. Immediately after a Christian dies, where does he go, according to Philippians 1:23, II Corinthians 5:8 and Luke 23:43?
31. What common figure is found in II Corinthians 5:1 and John 14:2 to refer to the place where men dwell in the presence of God after death?
32. Why is II Corinthians 5:7 necessarily the case for Christians?
33. The intermediate state is a period between death and the Day of Judgment, when Christian souls are in the presence of the Lord Jesus Christ (II Corinthians 5:8). At the conclusion of the intermediate state is the Day of Judgment. According to II Corinthians 5:10, what will be the purpose of the Day of Judgment?
34. According to II Corinthians 5:10-11, what personal characteristic is the consequence of recognition of the Day of Judgment?
35. II Corinthians 5:21 teaches the doctrine of substitutionary atonement of Christ for the elect. Thus, Christ was made sin for us, meaning Christ was condemned in Christians' stead for the sin of Christians. II Corinthians 15:21 also teaches the imputation of Christ's righteousness to Christians. II Corinthians 5:18 says that God has reconciled us (i.e., Christians) to himself by Jesus Christ. So based on II Corinthians 5:21 and II Corinthians 5:18, how do we know the term "all" in II Corinthians 5:15 means "all (Christians)" and "world" in II Corinthians 5:19 means "the elect of the world"?
36. What is meant by the term "new" in II Corinthians 5:17 and Isaiah 43:18-19?
37. Why is reconciliation with God so important?
38. There is a difference between invisible realities and visible appearances. Someone may visibly appear to be a Christian and say he is a Christian, yet in reality not be a Christian. Judas Iscariot is an example. He, like other apostates, may be said to have received the "grace of God in vain". Some passages in scripture speak on the level of what is visible, while others speak on the level of the invisible reality. On the level of the invisible, no one can lose his salvation, because the elect persevere in the faith. Yet on the level of the visible, someone can apostatize from the Christian faith. Is II Corinthians 6:1 speaking on the level of the visible appearance or the invisible reality?
39. In II Corinthians 6:3-10, how does Paul describe his ministry?
40. According to II Corinthians 6:11, what was Paul's disposition towards the Corinthian Christians?
41. What was Paul's request of the Corinthians in II Corinthians 6:13?
42. If we will be in proper communion and fellowship with God and His people, we must not be in intimate association with the wicked. There is a difference between acquaintance and loose association versus intimate friendship and association. What is the practical consequence of this principle when it comes to worship?



43. What is the practical consequence of this principle when it comes to marriage?
44. What is the practical consequence of this principle when it comes to business partnership?

## II Corinthians 1-6 Assignment Answers

1. II Corinthians is a letter written by the Apostle Paul. After writing and sending the letter of I Corinthians to the Corinthians, Paul traveled to Troas, where he hoped to meet Titus with news from Corinth. But when he did not find Titus there, where does II Corinthians 2:12-13 say Paul went and met Titus, who brought news from the Corinthian church? Macedonia
2. II Corinthians is Paul's response to the news learned from Titus. Titus informed Paul of how the Corinthians responded to the I Corinthian letter. To whom was II Corinthians addressed? the church at Corinth and the scattered Christians in the region of Achaia of Greece.
3. How are the sufferings mentioned in II Corinthians 1:5 to be expected, given what Christ said in Matthew 20:23? Christ said that Christians would have to suffer as He had to suffer. It is part of being imitators of Christ.
4. Where had the Apostle Paul recently been that he and other Christians were "pressed out of measure", even to the point of being killed? Asia (i.e., Asia Minor, which is modern day Turkey)
5. In II Corinthians 1:12-24 the Apostle Paul defends himself against the charge of inconstancy, which apparently some in Corinth were charging him with, due to his change in plans. Paul had originally planned to go to Corinth before visiting Macedonia (II Corinthians 1:15-16). But he later modified these original plans. His modified plans he communicated in I Corinthians 16:5-8. What were these modified plans? that he would go through Macedonia before visiting Corinth
6. In I Corinthians 4:21 Paul had warned the Corinthians that he could come to them in one of two manners. In II Corinthians 1:23, what manner does Paul imply he spared them from coming in, by not going directly to Corinth before Macedonia? He spared them from his coming in a disciplinary and harsh manner, by giving them time to repent before he came. So it was to spare the Corinthians that he modified his travel plans, not due to inconstancy.
7. Some Christians say it is wrong for Christians to take oaths (i.e., swear). Yet in II Corinthians 1:23 we see Paul swearing, by invoking God as a witness. It is wrong to swear flippantly (that being a violation of the Third Commandment), but it is not wrong to swear in an appropriate manner on appropriate occasions. How does such oath-taking imply an acknowledgement of God's existence? As Calvin said, "He who uses God as a witness, cites the punisher of falsehood." Secularist states deny their own credo by having office bearers take an oath of office. This is one example among many of the logical inconsistency of secularism and atheism.
8. The law of non-contradiction is a fundamental axiom attested in scripture, and necessary to logic. When we speak and reason, we should seek to be logically consistent and to avoid contradiction, even as Paul shows he was consistent. How does II Corinthians 1:18 attest to the law of non-contradiction? It indicates that truth is not "yea and nay". In other words, truth is not contradictory.
9. The law of non-contradiction, as all the true laws of logic, are grounded in the nature of God. How does II Corinthians 1:18 reveal this connection? It shows how God by nature is truthful, which implies He is not contradictory, but rather logically consistent.
10. True and sound theology is logically consistent (i.e., non-contradictory), because God Himself is logically consistent. Hence, Reformed theology appropriately incorporates use of logical deduction, even as the Westminster Confession notes: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture". On the other hand, mysticism allows for contradiction in its philosophy. Ultimately, all false religions and all religious errors involve at least some mystical (i.e., contradictory) elements. In II Corinthians 1:17, how does Paul characterize speech that affirms and denies the same thing (saying "yea, yea and nay, nay")? He characterizes it as "according to the flesh". In other words, he characterizes it as sinful to be contradictory in speech. We must be diligent to be logically consistent.
11. In II Corinthians 2:1-4 we find Paul explaining further why he did not come directly to Corinth, but instead passed by Macedonia, waiting for word from Titus as to how the Corinthians had received his letter of I Corinthians. What does Paul give as his reason there? That he did not want to come to the Corinthians in heaviness, having to address all the sins that needed correcting. So he wrote the letter that they might repent before he came, so that when he came, he could come rejoicing over their repentance.

12. In II Corinthians 2:5-11 Paul refers to the case of church discipline mentioned in the previous letter of I Corinthians. The case related to a church member guilty of incest (I Corinthians 5). Apparently the member had repented of his sin. What does Paul now direct be done, since the member has repented? That the member now be forgiven and consoled, lest he be swallowed up with overmuch sorrow.
13. Leviticus 18 addressed how sins like incest should be dealt with by a godly state and church. What had Leviticus 18:29 said should be done to the violator? They were to be cut off from Israel.
14. How do II Corinthians 2:5-11, as well as Proverbs 20:28, help clarify how punishments are to be meted out? There can be mitigating factors, like repentance, which can lessen the punishment of a crime from what it would have been if there were no repentance. This is why elders and magistrates must have some discretion in determining the appropriate punishment. There is a place for mercy in such incidents, even for one who has committed a terrible sexual sin. Of course, the negative effects of such a sin may last for a lifetime. For example, a sodomite who repents may yet have to live with AIDS for the rest of his life, and he may die from it. And one's reputation may forever be affected.
15. According to II Corinthians 2:12-14, why did Paul not stay longer in Troas? Titus was not there.
16. What does II Corinthians 2:14 imply about the message that was brought to Paul in Macedonia by Titus? That the Corinthian church had responded well to his letter of I Corinthians, especially relating to the church discipline case.
17. The gospel tends to have one of two effects in people. According to II Corinthians 2, what are those alternative effects? For those who embrace and love it, it issues in eternal life. For those who despise it, it issues in eternal condemnation.
18. In II Corinthians 3:1-11 the Apostle Paul issues proof of the fitness of his gospel ministry. What is that proof? His proof was how the Corinthians had been converted through his gospel ministry.
19. The chief mission of Moses in the Old Testament was to give the Law to the people, whereas the chief mission of Jesus Christ in the New Testament was to give His Spirit that the people would be able to keep the Law. How do II Corinthians 3:7-9 and John 1:17 teach that difference in ministry? John 1:17 explicitly says that the Law was through Moses, but grace and truth through Jesus Christ. II Corinthians 3:7-8 implies this difference in contrasting the ministration written in stones (through Moses) versus the ministration of the Spirit (through Christ).
20. What made Moses incapable of having the same ministry as Jesus Christ? Moses was a mere man, so he could not give the Spirit of God. But Jesus is God the Son, so He has divine power to give the Holy Spirit to indwell His people.
21. Where was the Law summarily written, according to II Corinthians 3:3 and Deuteronomy 4:13? The Ten Commandments were written on tables of stone.
22. Where is that Law (summarily comprehended in the Ten Commandments) written by the Spirit of Christ, according to II Corinthians 3:3 and Jeremiah 31:33? in the hearts of believers
23. Paul employs the fact that Moses veiled his face as a twofold illustration, to show the superiority of the ministry of Jesus Christ in the New Testament over Moses in the Old Testament. What blessings flow from the ministry of Jesus Christ, which could not flow from the ministry of Moses, according to II Corinthians 3:12-18? Moses' ministry was more obscure, being in types and shadows, whereas in Christ's things are more clear, being the things prophesied. Also, the recipients of Moses' ministry did not understand its intent, but they can if and when they turn to Christ.
24. Just as the Son is one with the Father, so the Son is one with the Spirit, because there are Three Persons in the One Godhead. According to II Corinthians 3:6,17, what 2 blessings come by way of the Spirit of the Lord- the Holy Spirit? life and liberty. True life and true liberty come to us through God alone, whereas the "life" and "liberty" offered by the world is counterfeit. True life and liberty come with freedom from the guilt and dominion of sin.
25. Who is called "prince of this world" and "god of this world" in II Corinthians 4:4 and John 12:31? Satan
26. Why is the gospel not understood and embraced by so many, according to II Corinthians 4:1-4? They are blinded under Satan's influence.
27. What figure from the physical world is analogous to the way God enlightens the minds of Christians with the truth of the gospel? Go d's commanding the light to shine out of darkness in the Genesis account
28. According to II Corinthians 3:14, why can we be confident that God will raise us up on the last day, in the bodily resurrection? He raised up Christ.

29. Christians look at this world different from non-Christians. According to II Corinthians 4:18, what do Christians realize about the world around us? It is only temporary.
30. In II Corinthians 5:1-10, Paul addresses the state of believers after death. Immediately after a Christian dies, where does he go, according to Philippians 1:23, II Corinthians 5:8 and Luke 23:43? heaven, to be with Jesus
31. What common figure is found in II Corinthians 5:1 and John 14:2 to refer to the place where men dwell in the presence of God after death? a house
32. Why is II Corinthians 5:7 necessarily the case for Christians? Because man is not omniscient, that he can see the future as a present reality. So man necessarily must walk by faith, and faith in God's word is the only reasonable faith. The Christian walks by faith in God and God's word. Reprobate men walk by faith as well, but not true faith in God and God's word. They place their faith in that which is false.
33. The intermediate state is a period between death and the Day of Judgment, when Christian souls are in the presence of the Lord Jesus Christ (II Corinthians 5:8). At the conclusion of the intermediate state is the Day of Judgment. According to II Corinthians 5:10, what will be the purpose of the Day of Judgment? That men will be recompensed for what they did.
34. According to II Corinthians 5:10-11, what personal characteristic is the consequence of recognition of the Day of Judgment? the fear of the Lord (or the terror of the Lord). True Christians love and fear Christ. This is quite in contrast to much modern Christianity which all but denies the necessity of the fear of the Lord.
35. II Corinthians 5:21 teaches the doctrine of substitutionary atonement of Christ for the elect. Thus, Christ was made sin for us, meaning Christ was condemned in Christians' stead for the sin of Christians. II Corinthians 15:21 also teaches the imputation of Christ's righteousness to Christians. II Corinthians 5:18 says that God has reconciled us (i.e., Christians) to himself by Jesus Christ. So based on II Corinthians 5:21 and II Corinthians 5:18, how do we know the term "all" in II Corinthians 5:15 means "all (Christians)" and "world" in II Corinthians 5:19 means "the elect of the world"? II Corinthians 5:15 and II Corinthians 5:19 do not contradict II Corinthians 5:21 and 5:18. Only (true) Christians are reconciled to God, not everyone. So we must interpret the terms "all" and "world" logically consistent with that fact.
36. What is meant by the term "new" in II Corinthians 5:17 and Isaiah 43:18-19? regenerated (from the old condition of sin in Adam to the new condition of righteousness in Christ)
37. Why is reconciliation with God so important? Because we are otherwise at war with God, and therefore we will be condemned and punished for our foolish war.
38. There is a difference between invisible realities and visible appearances. Someone may visibly appear to be a Christian and say he is a Christian, yet in reality not be a Christian. Judas Iscariot is an example. He, like other apostates, may be said to have received the "grace of God in vain". Some passages in scripture speak on the level of what is visible, while others speak on the level of the invisible reality. On the level of the invisible, no one can lose his salvation, because the elect persevere in the faith. Yet on the level of the visible, someone can apostatize from the Christian faith. Is II Corinthians 6:1 speaking on the level of the visible appearance or the invisible reality? visible appearance
39. In II Corinthians 6:3-10, how does Paul describe his ministry? pure and true
40. According to II Corinthians 6:11, what was Paul's disposition towards the Corinthian Christians? favorable and enlarged
41. What was Paul's request of the Corinthians in II Corinthians 6:13? That they be kind to him.
42. If we will be in proper communion and fellowship with God and His people, we must not be in intimate association with the wicked. There is a difference between acquaintance and loose association versus intimate friendship and association. What is the practical consequence of this principle when it comes to worship? We should not worship in pagan temples or worship their idols. This is why we should not attend or celebrate the idolatrous Mass.
43. What is the practical consequence of this principle when it comes to marriage? We should not marry an unbeliever.
44. What is the practical consequence of this principle when it comes to business partnership? It is generally unwise to be partners in business with those who are heretics or infidels.

## II Corinthians 7-13 Assignment

1. II Corinthians 7:1-16 tells of the effect produced on the church in Corinth by the Apostle's former letter, and his consequent satisfaction and joy. In II Corinthians 7:1, certain promises are spoken of. What were these promises, according to II Corinthians 6:17-18?
2. How should we respond in our lives to these promises, according to II Corinthians 7:1?
3. Who came to Macedonia where Paul then was, bringing good news of the Corinthian response to his epistle of I Corinthians?
4. Why had Paul's letter of I Corinthians brought sorrow to the Corinthians?
5. What two types of sorrow does the Apostle Paul mention in II Corinthians 7:10?
6. Compare the sorrow described in Matthew 19:22 and the sorrow described in II Corinthians 7:11-15.
7. In II Corinthians chapters 8 and 9 Paul exhorts the Corinthians to show liberality to the poor. According to II Corinthians 8, what sort of example had Macedonia served regarding their almsgiving?
8. Who would be collecting the alms from the Corinthians, as he had from the Macedonians?
9. The Apostle Paul speaks of how wealthier Christians should help out the poorer ones (II Corinthians 8:14). But how does this differ from a communitarian arrangement, as implied by II Corinthians 9:7?
10. According to Galatians 6:10, where should Christians especially direct their almsgiving?
11. How do rules like II Thessalonians 3:10 and I Timothy 5:9-16 prevent abuses related to almsgiving within the Christian Church?
12. What does II Corinthians 9:6 remind us about charitable giving?
13. To whom does the Apostle Paul attribute as the source from which all charity flows in II Corinthians 9:8-15?
14. In the rest of the epistle of II Corinthians (chapters 10-13) the Apostle Paul addresses those in Corinth who apparently oppose his Apostolic authority and doctrine. According to II Corinthians 12:12 and Hebrews 2:4, what were the insignia and evidence of those who were Apostles?
15. Given that the Apostle Paul was the last Apostle called (see I Corinthians 15:7-10), what does this imply about the presence of the signs of the Apostles in the Church in succeeding ages?
16. Most kingdoms and empires in world history have grown by either force of arms or by means of wicked deception. These methods have been employed by the ancient Babylonian and Roman empires and the Romish Church. But the method of advance of Christ's kingdom is quite different. By which weapons will Christ's kingdom advance, according to II Corinthians 10:3-5 and Ephesians 6:10-17?
17. Most kingdoms in world history have been satisfied with outward conformity, but Christ's kingdom has a more comprehensive aim that extends beyond merely the outward. What is the aim of Christian warfare, according to II Corinthians 10:5?
18. Why does this aim necessitate Bible study?
19. People's evaluations are often flawed. Which flaw did the Apostle Paul point out in II Corinthians 10:7,10?
20. As Christians, what should we constantly strive for, according to II Corinthians 10:17-18?
21. Paul contrasts his own ministry with that of false apostles and teachers, in II Corinthians 11-12. How do false apostles (such as the Romish Pope) present themselves outwardly to men, according to II Corinthians 11:13-15?
22. What does II Corinthians 11:22 imply about the nature of many of these false apostles?
23. Many people will come under the ministry of someone who will exploit them, but they refuse to come under the ministry of a teacher of sound theology. We witness this in how many people are joined to the Roman Catholic Church, despite its history of lies and abuse. We also witness it in the number attracted to TV evangelists who are little better than con artists. According to II Corinthians 11:19-20, how had many Corinthians chosen their religious leaders?
24. How did Jesus describe the Pharisees of his day, in Matthew 23:14?
25. How does Paul's Apostleship rank with that of the other Apostles, according to II Corinthians 11:5?
26. Paul notes his many sufferings in the course of his Apostolic ministry in II Corinthians 11:23-33. What were some of these sufferings?
27. The Apostle Paul received extraordinary visions and revelations, to match his Apostolic office. To what place was Paul transported in receiving this revelation, according to II Corinthians 12:4 and Luke 23:43?
28. What was revealed to Paul in this revelation?

29. But in order to keep Paul humble, what had God ordained for Paul?
30. Bringing the people out of the heathen practices of Corinth was not easy. Some of the Corinthians who professed Christ apparently were attached to various heathen practices. Yet, if they were to have assurance of salvation, they must repent of these practices. According to II Corinthians 12:21, what apparently were some of these heathen practices which some in the Corinthian church may not have repented of?
31. Paul warned the Corinthians that if they did not repent of their outrageous sins, he would have to come exercising judgment, employing his Apostolic authority and gifts. So though Paul was weak in appearance, they would witness his strength in Christ. To whom does Paul liken this strength yet weakness, in II Corinthians 13:3-4?
32. Men wrongly imagine that they have the right to invent the principles of justice. In reality though, it is God who has established the principles of justice to be used in the government of church, state, and family. When men invent their own principles of justice, they are inhumane and unfair. What principle of justice is found in II Corinthians 13:1, Numbers 35:30, Deuteronomy 17:6, and Matthew 18:16, which men have often ignored in their own government?
33. Men should not assume that they are truly Christians simply because they are members of a visible Christian church. What are the Corinthians commanded to do in II Corinthians 13:5, and how does this relate to the warning of Matthew 7:22-23?
34. II Corinthians 13:5-7 implies there are 2 types of people in this world, and everyone is in one of these two classes. What are those two classes?
35. What was the rule by which Paul conducted himself according to II Corinthians 13:8, even as it should us?
36. The Apostle Paul commands that the Christians "be of one mind" (II Corinthians 13:11), which means being united in faith. It is imperative that Christians be united in doctrine and religious practice, which is one reason people must be catechized in the faith and agree with the chief doctrines so catechized (as are outlined, for example, in the Westminster Shorter Catechism), as preliminary to communicant membership. It is a sin for one to deny these chief doctrines, and so to thwart the command to be of one mind. What does II Corinthians 13:11 suggest is a fruit of being of one mind?
37. The doctrine of the Trinity is foundational to all true religion. It is fundamental to our knowledge of God, and it is fundamental to our salvation. How is the Trinity of God evinced in the conclusion of II Corinthians?
38. What benefit of redemption is there said to come from each person of the Trinity?

## II Corinthians 7-13 Assignment Answers

1. II Corinthians 7:1-16 tells of the effect produced on the church in Corinth by the Apostle's former letter, and his consequent satisfaction and joy. In II Corinthians 7:1, certain promises are spoken of. What were these promises, according to II Corinthians 6:17-18? For those who would separate themselves from the wickedness and idolatry of the world, and follow God in truth, God promises to be a Father to them.
2. How should we respond in our lives to these promises, according to II Corinthians 7:1? We should cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
3. Who came to Macedonia where Paul then was, bringing good news of the Corinthian response to his epistle of I Corinthians? Titus
4. Why had Paul's letter of I Corinthians brought sorrow to the Corinthians? Paul in I Corinthians had admonished the Corinthians for their sins, and especially the sin of allowing the member to go undisciplined who was committing incest.
5. What two types of sorrow does the Apostle Paul mention in II Corinthians 7:10? godly sorrow versus the sorrow of the world
6. Compare the sorrow described in Matthew 19:22 and the sorrow described in II Corinthians 7:11-15. The rich young ruler went away sorrowful because he was unwilling to follow Christ, given the cost of such an endeavor. But the Corinthians repented of their sin as part of the sorrow for their sin.
7. In II Corinthians chapters 8 and 9 Paul exhorts the Corinthians to show liberality to the poor. According to II Corinthians 8, what sort of example had Macedonia served regarding their almsgiving? They manifested great liberality.
8. Who would be collecting the alms from the Corinthians, as he had from the Macedonians? Titus
9. The Apostle Paul speaks of how wealthier Christians should help out the poorer ones (II Corinthians 8:14). But how does this differ from a communistic arrangement, as implied by II Corinthians 9:7? The charity was to be voluntary, and not compulsory.
10. According to Galatians 6:10, where should Christians especially direct their almsgiving? fellow believers
11. How do rules like II Thessalonians 3:10 and I Timothy 5:9-16 prevent abuses related to almsgiving within the Christian Church? They prevent those who are unqualified to receive church aid from receiving it. This differs from systems commonly in place in modern nations, where the lazy, slothful, and wicked are given aid, which only hardens them in their sin.
12. What does II Corinthians 9:6 remind us about charitable giving? We will be especially blessed if we are generous, but not so blessed if we are stingy and niggardly.
13. To whom does the Apostle Paul attribute as the source from which all charity flows in II Corinthians 9:8-15? God
14. In the rest of the epistle of II Corinthians (chapters 10-13) the Apostle Paul addresses those in Corinth who apparently oppose his Apostolic authority and doctrine. According to II Corinthians 12:12 and Hebrews 2:4, what were the insignia and evidence of those who were Apostles? the gift of performing miracles of various kinds (signs and wonders)
15. Given that the Apostle Paul was the last Apostle called (see I Corinthians 15:7-10), what does this imply about the presence of the signs of the Apostles in the Church in succeeding ages? They have ceased.
16. Most kingdoms and empires in world history have grown by either force of arms or by means of wicked deception. These methods have been employed by the ancient Babylonian and Roman empires and the Romish Church. But the method of advance of Christ's kingdom is quite different. By which weapons will Christ's kingdom advance, according to II Corinthians 10:3-5 and Ephesians 6:10-17? weapons that are not carnal, but spiritual (such as faith, the word of God, etc.)
17. Most kingdoms in world history have been satisfied with outward conformity, but Christ's kingdom has a more comprehensive aim that extends beyond merely the outward. What is the aim of Christian warfare, according to II Corinthians 10:5? To bring every thought captive to Christ, that all might believe and follow the truth. Men naturally have wanted to believe lies, because they have not wanted to submit to Christ and His Commandments.
18. Why does this aim necessitate Bible study? God's word contains the truth, which all men should accept and embrace, in order to bring every thought captive to Christ.
19. People's evaluations are often flawed. Which flaw did the Apostle Paul point out in II Corinthians 10:7,10? Judging based upon outward appearance

20. As Christians, what should we constantly strive for, according to II Corinthians 10:17-18? God's approval. This is hard sometimes to do, because we visibly see other men, and not the Lord. But it is the Lord who we must seek to please foremost.
21. Paul contrasts his own ministry with that of false apostles and teachers, in II Corinthians 11-12. How do false apostles (such as the Romish Pope) present themselves outwardly to men, according to II Corinthians 11:13-15? ministers of righteousness
22. What does II Corinthians 11:22 imply about the nature of many of these false apostles? They were Jewish. Apparently they were Judaizers.
23. Many people will come under the ministry of someone who will exploit them, but they refuse to come under the ministry of a teacher of sound theology. We witness this in how many people are joined to the Roman Catholic Church, despite its history of lies and abuse. We also witness it in the number attracted to TV evangelists who are little better than con artists. According to II Corinthians 11:19-20, how had many Corinthians chosen their religious leaders? They chose men who exploited them and kept them in bondage. We must be wise, and see through the wiles of crooked and perverse men, who use religious ministry as a way to exploit other people.
24. How did Jesus describe the Pharisees of his day, in Matthew 23:14? They devour widows' houses, indicating they would exploit them, conniving to take their substance.
25. How does Paul's Apostleship rank with that of the other Apostles, according to II Corinthians 11:5? He was as much a chief Apostle as they were. This contradicts Romish dogma, which teaches that Peter's Apostolic position was above the rest. And, hence, they argue, so is the Pope's today.
26. Paul notes his many sufferings in the course of his Apostolic ministry in II Corinthians 11:23-33. What were some of these sufferings? beaten, scourged, whipped, endangered in perilous journeys, shipwrecked, stoned
27. The Apostle Paul received extraordinary visions and revelations, to match his Apostolic office. To what place was Paul transported in receiving this revelation, according to II Corinthians 12:4 and Luke 23:43? paradise (i.e., heaven)
28. What was revealed to Paul in this revelation? words not lawful for Paul to utter to men on earth
29. But in order to keep Paul humble, what had God ordained for Paul? a thorn in the flesh
30. Bringing the people out of the heathen practices of Corinth was not easy. Some of the Corinthians who professed Christ apparently were attached to various heathen practices. Yet, if they were to have assurance of salvation, they must repent of these practices. According to II Corinthians 12:21, what apparently were some of these heathen practices which some in the Corinthian church may not have repented of? fornication, lasciviousness (These were apparently common sins in the pagan Corinthian society, so this was a problem the church there had to vigorously address. We should not be naïve that the sins of the society around us will have no effect on the life of the church.)
31. Paul warned the Corinthians that if they did not repent of their outrageous sins, he would have to come exercising judgment, employing his Apostolic authority and gifts. So though Paul was weak in appearance, they would witness his strength in Christ. To whom does Paul liken this strength yet weakness, in II Corinthians 13:3-4? Jesus Christ, who was raised and lives in strength, though crucified in weakness.
32. Men wrongly imagine that they have the right to invent the principles of justice. In reality though, it is God who has established the principles of justice to be used in the government of church, state, and family. When men invent their own principles of justice, they are inhumane and unfair. What principle of justice is found in II Corinthians 13:1, Numbers 35:30, Deuteronomy 17:6, and Matthew 18:16, which men have often ignored in their own government? At least 2 witnesses are required to establish a crime, even if this means in certain cases the guilty temporarily go unpunished.
33. Men should not assume that they are truly Christians simply because they are members of a visible Christian church. What are the Corinthians commanded to do in II Corinthians 13:5, and how does this relate to the warning of Matthew 7:22-23? They are to engage in self-examination, realizing that not all that simply say they are Christians are truly Christians. Christians are those who repent and believe in Christ in truth. These can know they are in Christ, according to II Corinthians 13:5, in contrast to Romanism which teaches no such assurance of salvation.
34. II Corinthians 13:5-7 implies there are 2 types of people in this world, and everyone is in one of these two classes. What are those two classes? reprobates (unapproved by God) and true Christians (those who "Jesus Christ is in")



35. What was the rule by which Paul conducted himself according to II Corinthians 13:8, even as it should us? truth

36. The Apostle Paul commands that the Christians "be of one mind" (II Corinthians 13:11), which means being united in faith. It is imperative that Christians be united in doctrine and religious practice, which is one reason people must be catechized in the faith and agree with the chief doctrines so catechized (as are outlined, for example, in the Westminster Shorter Catechism), as preliminary to communicant membership. It is a sin for one to deny these chief doctrines, and so to thwart the command to be of one mind. What does II Corinthians 13:11 suggest is a fruit of being of one mind? the peace of God

37. The doctrine of the Trinity is foundational to all true religion. It is fundamental to our knowledge of God, and it is fundamental to our salvation. How is the Trinity of God evinced in the conclusion of II Corinthians? It speaks there of the Lord Jesus Christ (God the Son), God (God the Father), and the Holy Ghost (God the Holy Spirit)

38. What benefit of redemption is there said to come from each person of the Trinity? grace from the Lord Jesus Christ, the love of God ( the Father), and the communion of the Holy Ghost

**Galatians Fill-in-the-Blank Test (Use King James Version)**

- I. Who wrote the epistle to the Galatians?
- II. For what purpose did Paul write his letter to the Galatians?
- III. If someone preaches any other gospel than Christ's, what should happen to that person?
- IV. Paul was set apart by God to \_\_\_\_\_ (fill in the blank)
- V. Paul had been entrusted to preach to \_\_\_\_\_, and Peter to preach to \_\_\_\_\_. (fill in the blank)
- VI. For what did Paul rebuke Peter?
- VII. When the scriptures say that the covenant promises were made to Abraham and his seed, who does the "seed" especially refer to?
- VIII. Why may Christians call God their Father?
- IX. For ye are all the children of God by \_\_\_\_\_ in Christ Jesus. (fill in the blank)
- X. Walk in the \_\_\_\_\_, and ye shall not fulfill the lust of the flesh. (fill in the blank)
- XI. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a \_\_\_\_\_ creature. (fill in the blank)

### **Galatians Test Answers**

- I. Paul
- II. They were on the verge of deserting Christ
- III. he should be accursed
- IV. Preach to the Gentiles
- V. The Gentiles, the Jews
- VI. Separating from the Gentiles to please the Jews
- VII. Jesus Christ
- VIII. Because they are adopted sons in Christ.
- IX. faith
- X. Spirit
- XI. new

**Ephesians Fill-in-the-Blank Test (use King James Version)**

1. "According as he hath chosen us in him before the foundation of the \_\_\_\_\_, that we should be \_\_\_\_\_ and without blame before him in love."
2. "In whom also we have an inheritance, being \_\_\_\_\_ according to the counsel of him who worketh all things after the counsel of his own will."
3. "And you hath he quickened, who were dead in \_\_\_\_\_ and \_\_\_\_\_."
4. "For by grace are ye saved through \_\_\_\_\_; and that not of yourselves: it is the gift of God."
5. "For we are his \_\_\_\_\_, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
6. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief \_\_\_\_\_."
7. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the \_\_\_\_\_ should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."
8. "Unto him be glory in the \_\_\_\_\_ by Christ Jesus throughout all ages, world without end. Amen."
9. "I, therefore, the \_\_\_\_\_ of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called."
10. "But speaking the \_\_\_\_\_ in love, may grow up into him in all thing, which is the head, even Christ."
11. "Redeeming the \_\_\_\_\_, because the days are evil."
12. "Speaking to yourselves in \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, singing and making melody in your heart to the Lord."
13. "For the husband is the \_\_\_\_\_ of the wife, even as Christ is the \_\_\_\_\_ of the church, and he is the savior of the body."
14. "Put on the whole \_\_\_\_\_ of God, that ye may be able to stand against the wiles of the devil."

## Ephesians Test Answers

1. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."
2. "In whom also we have an inheritance, being predestinated according to the counsel of him who worketh all things after the counsel of his own will."
3. "And you hath he quickened, who were dead in trespasses and sins."
4. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."
5. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
6. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."
7. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."
8. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."
9. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called."
10. "But speaking the truth in love, may grow up into him in all thing, which is the head, even Christ."
11. "Redeeming the time, because the days are evil."
12. "Speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord."
13. "For the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body."
14. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

## **Ephesians Chapter 2:1-10 Memory Verse Assignment**

Meditate upon and memorize the following verses:

2:1- And you [hath he quickened], who were dead in trespasses and sins;

2:2- Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

2:3- Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

2:4- But God, who is rich in mercy, for his great love wherewith he loved us,

2:5- Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2:6- And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

2:7- That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.

2:8- For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:

2:9- Not of works, lest any man should boast.

2:10- For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**Philippians Fill-in-the-Blank Test (use King James Version)**

1. "Being confident of this very thing, that he which hath begun a \_\_\_\_\_ in you will perform [it] until the day of Jesus Christ."
2. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do \_\_\_\_\_, yea, and will rejoice."
3. "For to me to live [is] \_\_\_\_\_, and to die [is] gain."
4. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one \_\_\_\_\_ striving together for the faith of the gospel;"
5. "But made himself of no reputation, and took upon him the form of a \_\_\_\_\_, and was made in the likeness of men:"
6. "That at the name of Jesus every knee should \_\_\_\_\_, of [things] in heaven, and [things] in earth, and [things] under the earth;"
7. "For it is God which \_\_\_\_\_ in you both to will and to do of [his] good pleasure."
8. "Finally, my brethren, \_\_\_\_\_ in the Lord. To write the same things to you, to me indeed [is] not grievous, but for you [it is] safe."
9. "For we are the \_\_\_\_\_, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."
10. "And be found in him, not having mine own \_\_\_\_\_, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:"
11. "I press toward the mark for the \_\_\_\_\_ of the high calling of God in Christ Jesus."
12. "I beseech Euodias, and beseech Syntyche, that they be of the same \_\_\_\_\_ in the Lord."
13. Be careful for nothing; but in every thing by \_\_\_\_\_ and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."
14. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be \_\_\_\_\_."

### **Philippians Test Answers**

1. good work
2. rejoice
3. Christ
4. mind
5. servant
6. bow
7. worketh
8. rejoice
9. circumcision
10. righteousness
11. prize
12. mind
13. prayer
14. content



**Colossians Fill-in-the-Blank Test (use King James Version)**

1. "Paul, an \_\_\_\_\_ of Jesus Christ by the will of God, and Timotheus [our] brother,"
2. "For this cause we also, since the day we heard [it], do not cease to \_\_\_\_\_ for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding"
3. "Who hath delivered us from the power of darkness, and hath \_\_\_\_\_ [us] into the kingdom of his dear Son:"
4. "And he is the \_\_\_\_\_ of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence."
5. "And, having made peace through the blood of his cross, by him to \_\_\_\_\_ all things unto himself; by him, [I say], whether [they be] things in earth, or things in heaven."
6. "Beware lest any man spoil you through \_\_\_\_\_ and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."
7. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in \_\_\_\_\_, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead."
8. "Set your affection on things \_\_\_\_\_, not on things on the earth."
9. "\_\_\_\_\_ therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry".
10. "Wives, \_\_\_\_\_ yourselves unto your own husbands, as it is fit in the Lord."
11. "Husbands, \_\_\_\_\_ [your] wives, and be not bitter against them."
12. "Children, \_\_\_\_\_ [your] parents in all things: for this is well pleasing unto the Lord."
13. "And whatsoever ye do, do [it] \_\_\_\_\_, as to the Lord, and not unto men;"
14. "Walk in wisdom toward them that are without, redeeming the \_\_\_\_\_."

### **Colossians Fill-in-the-Blank Test Answers**

1. apostle
2. pray
3. translated
4. head
5. reconcile
6. philosophy
7. baptism
8. above
9. Mortify
10. submit
11. love
12. obey
13. heartily
14. time

## **I Thessalonians Assignment**

1. From whom was the letter of I Thessalonians?
2. In what present day country is Thessalonika?
3. Where in Acts do we read of Paul's first visit to Thessalonika?
4. According to Acts, who persecuted Paul during his first visit to Thessalonika?
5. According to Acts, who believed the gospel Paul preached there?
6. According to Acts, where did Paul go immediately after having escaped from Thessalonika alive?
7. According to I Thessalonians 1, for whom were the Christians in Thessalonika good examples?
8. From what had the Thessalonians turned when they were converted to Christ?
9. For whom were the Thessalonians to wait according to I Thessalonians 1:10?
10. How had Paul and Silas behaved themselves in Thessalonika according to I Thessalonians 2?
11. Who is charged in I Thessalonians 2 with having killed Christ and persecuted Paul and Silas?
12. Why is it written in I Thessalonians 2:18 that "Satan hindered us"? What is meant by this, and how had Satan hindered them in their ministry among the Thessalonians?
13. What is Paul's great hope regarding the Thessalonians according to I Thessalonians 2:19?
14. According to I Thessalonians 3, where have Paul and Silas been left, as they sent Timothy to Thessalonika?
15. Who does this suggest carried the letter of I Thessalonians to the Christian Thessalonians?
16. Why should Christians not be surprised when they suffer tribulations according to I Thessalonians 3?
17. According to I Thessalonians 3:13, who will come with Christ at Christ's coming?
18. What is fornication?
19. What is sanctification?
20. According to I Thessalonians 4:5, what was the general character of the Gentiles regarding fornication?
21. When Christ visibly returns in the Second Advent, who shall rise from the dead first?
22. Then who would rise to be with Christ?
23. So when Satan is released for a little while at the end of the post-millennium (Revelation 20:9), and the camp of the saints is compassed about, will Satan and his followers be able to harm the saints then living?
24. According to I Thessalonians 5 Christians should always live in preparation for the coming Great Day of Judgment (Revelation 20:11-12), which accompanies His visible Second Advent. God sends provisional judgments and death, and He will ultimately implement the Great Day of Judgment. So how are Christians exhorted to prepared for this according to I Thessalonians 5:6?
25. What have Christians been appointed for on the Day of Judgment?
26. What is to be our relation to Christ's minister and overseers in the church?
27. How often are Christians to pray?
28. What does it mean to 'prove all things'?
29. How were the Christians in Thessalonika to be informed of the contents of this letter, especially since some may have been illiterate?

## I Thessalonians Assignment Answers

1. From whom was the letter of I Thessalonians? Paul, Silas, and Timothy
2. In what present day country is Thessalonika? Greece
3. Where in Acts do we read of Paul's first visit to Thessalonika? Acts 17
4. According to Acts, who persecuted Paul during his first visit to Thessalonika? The (Judaistic) Jews there.
5. According to Acts, who believed the gospel Paul preached there? The Gentiles and some Jews
6. According to Acts, where did Paul go immediately after having escaped from Thessalonika alive? Berea
7. According to I Thessalonians 1, for whom were the Christians in Thessalonika good examples? The believers in Macedonia and Achaia
8. From what had the Thessalonians turned when they were converted to Christ? idols
9. For whom were the Thessalonians to wait according to I Thessalonians 1:10? the Son (Jesus Christ)
10. How had Paul and Silas behaved themselves in Thessalonika according to I Thessalonians 2? blamelessly
11. Who is charged in I Thessalonians 2 with having killed Christ and persecuted Paul and Silas? The Jews
12. Why is it written in I Thessalonians 2:18 that "Satan hindered us"? What is meant by this, and how had Satan hindered them in their ministry among the Thessalonians? The Jews persecuted them, working for and through Satanic power.
13. What is Paul's great hope regarding the Thessalonians according to I Thessalonians 2:19? Their being in Christ's presence at His Second Advent.
14. According to I Thessalonians 3, where have Paul and Silas been left, as they sent Timothy to Thessalonika? Athens
15. Who does this suggest carried the letter of I Thessalonians to the Christian Thessalonians? Timothy
16. Why should Christians not be surprised when they suffer tribulations according to I Thessalonians 3? Christians are appointed unto tribulations.
17. According to I Thessalonians 3:13, who will come with Christ at Christ's coming? All His saints (that have ever or will ever live)
18. What is fornication? Sexual relations outside of what is authorized by God. (Only between husband and wife is authorized.)
19. What is sanctification? Progressive Christian growth in character
20. According to I Thessalonians 4:5, what was the general character of the Gentiles regarding fornication? Quite common among the Gentiles
21. When Christ visibly returns in the Second Advent, who shall rise from the dead first? The elect dead (the dead in Christ)
22. Then who would rise to be with Christ? The elect living at that time
23. So when Satan is released for a little while at the end of the post-millennium (Revelation 20:9), and the camp of the saints is compassed about, will Satan and his followers be able to harm the saints then living? no
24. According to I Thessalonians 5 Christians should always live in preparation for the coming Great Day of Judgment (Revelation 20:11-12), which accompanies His visible Second Advent. God sends provisional judgments and death, and He will ultimately implement the Great Day of Judgment. So how are Christians exhorted to prepare for this according to I Thessalonians 5:6? Watch and be sober
25. What have Christians been appointed for on the Day of Judgment? To obtain salvation
26. What is to be our relation to Christ's minister and overseers in the church? esteem them
27. How often are Christians to pray? Without ceasing
28. What does it mean to 'prove all things'? to test every teaching against God's word, so as to know what is really true
29. How were the Christians in Thessalonika to be informed of the contents of this letter, especially since some may have been illiterate? To be read aloud

## II Thessalonians Assignment

1. Who wrote II Thessalonians?
2. How do we know that the Thessalonians were being persecuted for their Christian faith?
3. How does II Thessalonians 1 describe the Day of Judgment for the wicked?
4. According to II Thessalonians 1:10, what shall accompany the Final Judgment of the wicked?
5. In I Thessalonians the Thessalonians had been taught that Christ's Second Advent would be visible and would include the bodily resurrection of all the living and dead saints. Cite at least one verse in I Thessalonians that taught this.
6. In I Thessalonians the Thessalonians had been taught that Christ's Second Advent would be accompanied by the Day of Judgment in which all men would be judged and the wicked would be punished. Cite at least one verse in I Thessalonians that taught this.
7. In II Thessalonians the Apostle Paul must allay their thoughts that the Advent/Day of Judgment was then at hand. According to II Thessalonians 2, what is at least one thing that must happen before the Second Advent/Day of Judgment?
8. What is meant by "falling away" in II Thessalonians 2:3? (hint: see I Timothy 4:1)
9. Who is given the title "Son of Perdition" in John 17:12?
10. What does this suggest the title "Son of Perdition" means?
11. The term "Man of Sin" is similar in construction to the term "Man of God", as used in such verses as II Timothy 3:17. Does the term "Man of God" refer to one particular man, or is it a title referring to a class of men?
12. How does the description of the Man of Sin match the description of the Beast from the land (the so called Land Beast) in Revelation 13?
13. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the beast and the false prophet described in Revelation 19:20? Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet, as well as the Man of Sin?
14. In Revelation 13:5 we read how the Sea Beast oppresses Christ's church 42 months (=1260 days = 3.5 years). According to the day-year principle of prophetic time interpretation, how long is that?
15. For how long does Daniel 7:25 say the church will be tormented by him?
16. How does the phrase "spirit of His mouth" in II Thessalonians 2 relate to the phrase "out of His mouth goeth a sharp sword" (Revelation 19:15,21)?
17. The term "tradition" can mean different things in scripture. What does it mean in II Thessalonians 2:15?
18. How had the Thessalonians learned "the traditions"?
19. How would the way they learned it be different from the way we would learn it, not living in the Apostolic era, but in an era where scripture is complete?
20. What is the rule regarding able-bodied men who will not work?
21. What is to be done by the church with regards to someone who refuses to obey scriptural commands and doctrines, according to II Thessalonians 3:14?
22. What does it mean for the word of the Lord to have "free course"?

## II Thessalonians Assignment Answers

1. Who wrote II Thessalonians? Paul, Silas, and Timothy
2. How do we know that the Thessalonians were being persecuted for their Christian faith? II Thes 1:4-5 allude to their persecution
3. How does II Thessalonians 1 describe the Day of Judgment for the wicked? Flaming fire, everlasting destruction
4. According to II Thessalonians 1:10, what shall accompany the Final Judgment of the wicked? The glorification of the saints
5. In I Thessalonians the Thessalonians had been taught that Christ's Second Advent would be visible and would include the bodily resurrection of all the living and dead saints. Cite at least one verse in I Thessalonians that taught this. I Thes 4:15-17
6. In I Thessalonians the Thessalonians had been taught that Christ's Second Advent would be accompanied by the Day of Judgment in which all men would be judged and the wicked would be punished. Cite at least one verse in I Thessalonians that taught this. I Thes 5:2-4
7. In II Thessalonians the Apostle Paul must allay their thoughts that the Advent/Day of Judgment was then at hand. According to II Thessalonians 2, what is at least one thing that must happen before the Second Advent/Day of Judgment? The falling away and advent of the Man of Sin
8. What is meant by "falling away" in II Thessalonians 2:3? (hint: see I Timothy 4:1) departing from the faith (giving heed to seducing spirits and false doctrine)
9. Who is given the title "Son of Perdition" in John 17:12? Judas Iscariot
10. What does this suggest the title "Son of Perdition" means? A cunning and subtle traitor within Christendom
11. The term "Man of Sin" is similar in construction to the term "Man of God", as used in such verses as II Timothy 3:17. Does the term "Man of God" refer to one particular man, or is it a title referring to a class of men? A class of men
12. How does the description of the Man of Sin match the description of the Land Beast in Revelation 13? Use of deception, both seem to be within the church (the Land Beast was lamb-like), both oppose true Christianity and persecute true Christians, both exalt themselves above what they ought, and both do signs and miracles to deceive
13. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the beast and the false prophet described in Revelation 19:20? Yes. The Land Beast seemed to serve as a False Prophet for the Sea Beast. Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet, as well as the Man of Sin? Yes.
14. In Revelation 13:5 we read how the Sea Beast oppresses Christ's church 42 months (=1260 days = 3.5 years). According to the day-year principle of prophetic time interpretation, how long is that? 1,260 years
15. For how long does Daniel 7:25 say the church will be tormented by him? 3.5 years (time, times, and the dividing of times)
16. How does the phrase "spirit of His mouth" in II Thessalonians 2 relate to the phrase "out of His mouth goeth a sharp sword" (Revelation 19:15,21)? Both refer what comes out of Christ's mouth, the word of God. (So we should probably link the event described in Revelation 19 with the event described in II Thes. 2:8.)
17. The term "tradition" can mean different things in scripture. What does it mean in II Thessalonians 2:15? The truths the Christians had been told, originally spoken by the Apostles and prophets
18. How had the Thessalonians learned "the traditions"? They had been taught them verbally by the Apostles and prophets or they had read them in scripture.
19. How would the way they learned it be different from the way we would learn it, not living in the Apostolic era, but in an era where scripture is complete? We can only learn it through the inscripturated word but since it is complete, there are no more Apostles and prophets to speak it verbally. So we have more than most of the New Testament Christians had in writing.
20. What is the rule regarding able-bodied men who will not work? They should not eat. (They are not to be given welfare.)

21. What is to be done by the church with regards to someone who refuses to obey scriptural commands and doctrines, according to II Thessalonians 3:14? Note him and not have company with him (especially do not have communion with him).
22. What does it mean for the word of the Lord to have “free course”? to be openly and widely spread

## I Timothy 1-6 Assignment

1. The books of I and II Timothy, along with Titus, are called the pastoral epistles. A 'pastor' is literally a shepherd. In this case, it refers figuratively to a shepherd over God's flock, the church. For what purpose then did the Apostle Paul write the epistle of I Timothy to Timothy, according to I Timothy 3:14-15?
2. How do we know the Apostle Paul wrote the book of I Timothy, according to the epistle itself?
3. The epistles of I Timothy and Titus were probably written about the same time, some time after Paul was released from his first imprisonment in Rome (circa 63 AD). Nero was the Roman emperor at this time, reigning from 56-68 AD. We read about Paul's first imprisonment in Rome in Acts 28. According to Acts 28, what was Paul's message to the Jews in Rome while Paul was held prisoner there?
4. After Paul's release from prison in Rome (circa 63 AD), where did Paul leave Titus to minister (according to Titus 1:5) and where did Paul leave Timothy to minister (according to I Timothy 1:3-4)?
5. Ephesians 4:11 states: " And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The Apostles consisted of the Twelve Apostles along with Paul, who were leaders of the Church after Christ's ascension, proclaiming the New Testament. The prophets were other divinely inspired men who had the gift of proclaiming the infallible word of God. The evangelists were the assistants of the Apostles who were not confined in their ministry to any one locality. Apostle, prophet, and evangelist were extraordinary offices in the Church, special to the Apostolic era before the scripture was complete. Pastors and teachers are ordinary offices in the church which continue to the present time. What office did Paul hold according to I Timothy 1:1 and II Timothy 1:1,11; and what office did Timothy hold according to II Timothy 4:5?
6. God is quite concerned with what is taught in the church, and what people in the church believe. How can we infer this from I Timothy 1:3-4?
7. The judaizing teachers had misused the law. What is the chief end of the law according to Romans 13:10 and I Timothy 1:5, if it is not Jewish fables and genealogies?
8. In I Timothy 1:16 who is set forth as an example for all other Christians of a sinner saved by grace in Christ?
9. How was the law of God used in Paul's life, according to Romans 7:7-25 and I Timothy 1:13-15?
10. Did Jesus Christ come in the world to save sinners or the righteous?
11. Men have violated God's law in many different ways. What are some of the ways listed in I Timothy 1:9-10?
12. Sometimes when we speak of 'doctrine' we only think of intellectual beliefs. But how do we know doctrine addresses practice as well, from I Timothy 1:9-10?
13. Heretical errors are very serious, for they inevitably lead to ungodliness in some respect. Heretical teachers were present even in the Apostolic era, causing schism in Christ's visible church. According to I Timothy 1:20 and II Timothy 2:17, what heresy did Hymenaeus teach?
14. What do I Corinthians 5:5-11 and I Timothy 1:20 say should be done by the church with such heretics?
15. In I Timothy 2:1-8 the Apostle Paul gives Timothy instructions concerning the prayers, especially in the public worship. Who did Paul specifically mention should be prayed for?
16. Rulers – whether in church, state, or family – have a significant effect on the people under their authority. Rulers can either promote peace with God and men, or strife with God and men, depending upon their policy and conduct. According to I Timothy 2:4, what is a necessary pre-condition for true peace?
17. As the Westminster Confession points out: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established...By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." There is a difference between God's decree (as we read about in Romans 9:16-23) and God's precept (as we read about in I Timothy 2:4). What is the difference?
18. The Westminster Confession teaches: "It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior of the Church, the heir of all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." How does I Timothy 2:5-6 confirm this teaching?



19. How does John 6:37 help us to understand I Timothy 2:6?
20. The Greek term translated "men" in I Timothy 2:8 means males, and the subject of I Timothy 2:8 are the prayers in the public worship. Based on I Timothy 2:8 and I Timothy 2:12, what does this imply about who may lead in the prayers in public worship?
21. I Timothy 2:9-15 speaks to the issue of the manners and conduct of the women, especially in public worship. What instructions are given about the dress of women in general, and especially in public worship?
22. What instructions are given about whether women can preach or teach in public worship, and what are the reasons given?
23. How does I Timothy 2:15 contradict much that is taught by modern feminism about how women are to find fulfillment in life?
24. I Timothy 3:1-13 gives instructions concerning the offices of elder and deacon. What qualifications are required of elders?
25. What qualifications are required of deacons?
26. I Timothy 3:16 sets forth the "mystery of godliness", which is the truth revealed by God establishing and promoting godliness. That mystery – now revealed - is none other than Jesus Christ. What are the 6 things listed in I Timothy 3:16 concerning Jesus Christ?
27. II Thessalonians 2, as well as I Timothy 4:1-5, speak of a great apostasy which would occur during the Christian era. That great apostasy is Romanism, which has deceived the preponderance of Christendom. The sins and errors which Romanism promotes have been present in every era of the Church, even in the first century before the Romish Papacy was born. What sins and errors are listed in I Timothy 4:1-5?
28. In modern America much emphasis is placed upon bodily exercise, but little emphasis is placed upon Biblical godliness. Why should more emphasis be placed upon godliness, according to I Timothy 4:8?
29. Why did Paul suffer for Christ, according to I Timothy 4:10?
30. Which elements of Christian public worship are mentioned in I Timothy 4:13?
31. How was Timothy ordained in the gospel ministry, according to I Timothy 4:14?
32. What does I Timothy 5:1-2 teach about how our conduct must be adjusted to the age and office of those to whom we speak?
33. I Timothy 5:3-16 gives directions concerning the taking of widows into the roll of those who receive financial support and assistance from the church. What did the Apostle Paul urge the younger widows to do, so they would not be a burden to the church?
34. What did the Apostle Paul urge in the case of older widows that had children?
35. What were the characteristics of those widows who would receive church aid and remuneration, according to I Timothy 5:9-10?
36. All elders rule over the church, and all elders who rule should rule well. But how do we know from I Timothy 5:17 that not all of the elders labored in the word and doctrine (i.e., are ministers of the word)?
37. To prove that ministers of the word should receive remuneration from the church, two verses are quoted from scripture in I Timothy 5:18. What does Deuteronomy 25:4 say, and what does Luke 10:7 say?
38. Since one of the two verses quoted is from the Old Testament (i.e., Deuteronomy 25:4), and one is from the New Testament (i.e., Luke 10:7), what does this imply about what was considered scripture?
39. I Timothy 5:19-21 provides rules concerning justice in the church. How do we know from Deuteronomy 19:15 and I Timothy 5:19 that the rules of justice in the state are consistent with the rules of justice in the church?
40. I Timothy 5:22 provides instructions on ordination of elders. As noted in I Timothy 4:14, ordination was to be performed by the presbytery of elders laying hands on the man to be ordained an elder. So as to seek to avoid situations like described in I Timothy 5:20, what rule concerning ordination is given in I Timothy 5:22?
41. Some Christians have taught that Christians must abstain totally from wine, while others have seemed to condone drunkenness. What do I Timothy 5:23 and I Timothy 3:3 instead teach?
42. I Timothy 6:1-2 teaches the duty of servants and employees to their masters and employers. What does it teach concerning this duty?
43. According to I Timothy 6:3-5, what are we to consider about those who reject sound doctrine and Biblical morality?

44. Throughout history there have been those who taught that Christianity would lead to certain material wealth, if a formula were only followed. More recently it is manifested in the "health, wealth and prosperity" gospel touted by certain charismatics. Interestingly, such a false gospel has generally attracted those of the lower classes most, who desire some easy road to riches. What does I Timothy 6:5-8 have to say about this false gospel?
45. What does I Timothy 6:9-10 say is the end result of those who covet material wealth, instead of serving Christ foremost?
46. What are Christians to follow after, if not material riches, according to I Timothy 6:11?
47. There have been those in Christian history who have argued that the Christian life is passive, and that if we want to be really holy we simply "let go and let God". They deny that Christian obedience (the character of which is described in I Timothy 6:11) requires striving against sin, and striving to do that which is right. What does I Timothy 6:12 have to say about this notion?
48. When shall we see God as He is, according to I John 3:2 and I Timothy 6:14-15?
49. Many men are so enchanted with the things of this world that they hardly contemplate the Creator of this world. But we should meditate upon Him and His attributes. In I Timothy 6:15-16 we find a doxology to God including a list of His attributes. What attributes are listed there and in I Timothy 1:17?
50. Earlier in I Timothy 6 the Apostle Paul had dealt with those who desire to be rich, but are not. In I Timothy 6:17-19 he addresses those who are already rich. What can we infer from this about the existence of Christians who are materially wealthy?
51. What are the rich exhorted to do?
52. Paul closes his letter to Timothy, urging him to guard that which was entrusted to him. What was entrusted to Timothy, like it had been entrusted to Paul according to I Timothy 1:11?

## I Timothy 1-6 Assignment Answers

1. The books of I and II Timothy, along with Titus, are called the pastoral epistles. A 'pastor' is literally a shepherd. In this case, it refers figuratively to a shepherd over God's flock, the church. For what purpose then did the Apostle Paul write the epistle of I Timothy to Timothy, according to I Timothy 3:14-15? To communicate how the organization and activities of the church were to be structured by Timothy.
2. How do we know the Apostle Paul wrote the book of I Timothy, according to the epistle itself? I Timothy 1:1 says so.
3. The epistles of I Timothy and Titus were probably written about the same time, some time after Paul was released from his first imprisonment in Rome (circa 63 AD). Nero was the Roman emperor at this time, reigning from 56-68 AD. We read about Paul's first imprisonment in Rome in Acts 28. According to Acts 28, what was Paul's message to the Jews in Rome while Paul was held prisoner there? He was preaching about Christ, and that he would bring the gospel to the Gentiles since the Jews had rejected the gospel.
4. After Paul's release from prison in Rome (circa 63 AD), where did Paul leave Titus to minister (according to Titus 1:5) and where did Paul leave Timothy to minister (according to I Timothy 1:3-4)? Crete; Ephesus
5. Ephesians 4:11 states: " And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The Apostles consisted of the Twelve Apostles along with Paul, who were leaders of the Church after Christ's ascension, proclaiming the New Testament. The prophets were other divinely inspired men who had the gift of proclaiming the infallible word of God. The evangelists were the assistants of the Apostles who were not confined in their ministry to any one locality. Apostle, prophet, and evangelist were extraordinary offices in the Church, special to the Apostolic era before the scripture was complete. Pastors and teachers are ordinary offices in the church which continue to the present time. What office did Paul hold according to I Timothy 1:1 and II Timothy 1:1,11; and what office did Timothy hold according to II Timothy 4:5? Apostle; evangelist
6. God is quite concerned with what is taught in the church, and what people in the church believe. How can we infer this from I Timothy 1:3-4? Timothy was told to make sure only sound doctrine was taught in Ephesus, which implies doctrine is a great concern. The church is to be the pillar and ground of the truth.
7. The judaizing teachers had misused the law. What is the chief end of the law according to Romans 13:10 and I Timothy 1:5, if it is not Jewish fables and genealogies? love (of God and man)
8. In I Timothy 1:16 who is set forth as an example for all other Christians of a sinner saved by grace in Christ? Paul
9. How was the law of God used in Paul's life, according to Romans 7:7-25 and I Timothy 1:13-15? to convict him of sin, and turn him to look for his salvation in Jesus Christ
10. Did Jesus Christ come in the world to save sinners or the righteous? sinners
11. Men have violated God's law in many different ways. What are some of the ways listed in I Timothy 1:9-10? profanity, murder, kidnappers, sodomites, perjurers, etc.
12. Sometimes when we speak of 'doctrine' we only think of intellectual beliefs. But how do we know doctrine addresses practice as well, from I Timothy 1:9-10? It there says that various practices are contrary to sound doctrine.
13. Heretical errors are very serious, for they inevitably lead to ungodliness in some respect. Heretical teachers were present even in the Apostolic era, causing schism in Christ's visible church. According to I Timothy 1:20 and II Timothy 2:17, what heresy did Hymenaeus teach? that the resurrection of the dead was already past, when in reality it will not occur until the future Day of Judgment
14. What do I Corinthians 5:5-11 and I Timothy 1:20 say should be done by the church with such heretics? They should be excommunicated.
15. In I Timothy 2:1-8 the Apostle Paul gives Timothy instructions concerning the prayers, especially in the public worship. Who did Paul specifically mention should be prayed for? kings and those in authority
16. Rulers – whether in church, state, or family – have a significant effect on the people under their authority. Rulers can either promote peace with God and men, or strife with God and men, depending upon their policy and conduct. According to I Timothy 2:4, what is a necessary pre-condition for true peace? Christian salvation, which entails knowledge of the truth
17. As the Westminster Confession points out: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or

contingency of second causes taken away, but rather established...By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." There is a difference between God's decree (as we read about in Romans 9:16-23) and God's precept (as we read about in I Timothy 2:4). What is the difference? God's decree describes what God has ordained actually to come to pass, whereas God's precept is His declaration of what men should do.

18. The Westminster Confession teaches: "It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior of the Church, the heir of all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." How does I Timothy 2:5-6 confirm this teaching? It says Christ is the only Mediator between God and men, and Christ gave Himself a ransom.

19. How does John 6:37 help us to understand I Timothy 2:6? The "all" in I Timothy 2:6 means "all of God's elect", for those whom God has given to Christ and Christ has ransomed, will surely all be saved.

20. The Greek term translated "men" in I Timothy 2:8 means males, and the subject of I Timothy 2:8 are the prayers in the public worship. Based on I Timothy 2:8 and I Timothy 2:12, what does this imply about who may lead in the prayers in public worship? only males

21. I Timothy 2:9-15 speaks to the issue of the manners and conduct of the women, especially in public worship. What instructions are given about the dress of women in general, and especially in public worship? It is to be modest and sober, without any excess. It would seem that jewelry is an example of inappropriate excess.

22. What instructions are given about whether women can preach or teach in public worship, and what are the reasons given? They are not to preach or teach. Two reasons are given. First, the creation order. Second, the disposition of women to be more easily deceived, as manifested by Eve.

23. How does I Timothy 2:15 contradict much that is taught by modern feminism about how women are to find fulfillment in life? It encourages childbearing, whereas feminism urges women to find fulfillment outside the home.

24. I Timothy 3:1-13 gives instructions concerning the offices of elder and deacon. What qualifications are required of elders? blameless, not greedy, apt to teach, rules house well, not a novice, etc.

25. What qualifications are required of deacons? grave, not greedy, not slanders, sober, etc.

26. I Timothy 3:16 sets forth the "mystery of godliness", which is the truth revealed by God establishing and promoting godliness. That mystery – now revealed - is none other than Jesus Christ. What are the 6 things listed in I Timothy 3:16 concerning Jesus Christ? First, He is God in the flesh. Second, He was justified in Spirit, which speaks of His resurrection. Third, He was seen of angels. Fourth, preached unto the Gentiles. Fifth, believed on in the world. Sixth, received into glory.

27. II Thessalonians 2, as well as I Timothy 4:1-5, speak of a great apostasy which would occur during the Christian era. That great apostasy is Romanism, which has deceived the preponderance of Christendom. The sins and errors which Romanism promotes have been present in every era of the Church, even in the first century before the Romish Papacy was born. What sins and errors are listed in I Timothy 4:1-5? speaking lies in hypocrisy, forbidding to marry, commanding abstaining from certain foods

28. In modern America much emphasis is placed upon bodily exercise, but little emphasis is placed upon Biblical godliness. Why should more emphasis be placed upon godliness, according to I Timothy 4:8? godliness is profitable for future life as well as present life

29. Why did Paul suffer for Christ, according to I Timothy 4:10? to save men

30. Which elements of Christian public worship are mentioned in I Timothy 4:13? the reading of scripture, and preaching and teaching

31. How was Timothy ordained in the gospel ministry, according to I Timothy 4:14? laying on of hands by the presbytery

32. What does I Timothy 5:1-2 teach about how our conduct must be adjusted to the age and office of those to whom we speak? We are to treat the older with special respect.

33. I Timothy 5:3-16 gives directions concerning the taking of widows into the roll of those who receive financial support and assistance from the church. What did the Apostle Paul urge the younger widows to do, so they would not be a burden to the church? marry and have children

34. What did the Apostle Paul urge in the case of older widows that had children? The children should care for them.
35. What were the characteristics of those widows who would receive church aid and remuneration, according to I Timothy 5:9-10? older than 60 years of age, had been the wife of one man, have children, etc.
36. All elders rule over the church, and all elders who rule should rule well. But how do we know from I Timothy 5:17 that not all of the elders labored in the word and doctrine (i.e., are ministers of the word)? Paul said those elders that labor in the word and doctrine (i.e., ministers) should especially be remunerated, implying that some elders only ruled but did not labor in the word and doctrine.
37. To prove that ministers of the word should receive remuneration from the church, two verses are quoted from scripture in I Timothy 5:18. What does Deuteronomy 25:4 say, and what does Luke 10:7 say? Deut 25:4 says not to muzzle the ox that treads the corn, and Luke 10:7 says the laborer is worthy of his wages. We know the book of Luke was written before the book of I Timothy, because Acts 1:1 indicates the book of Luke had already been written by the time Luke wrote Acts, yet the account of Acts ends at a time before the book of I Timothy was written. The book of Acts ends with Paul being imprisoned in Rome, whereas the book of I Timothy was evidently written just after Paul was released from imprisonment in Rome. Since Luke was Paul's Apostolic assistant, Paul would have been well aware of Luke's book, and hence Paul was able to quote from it.
38. Since one of the two verses quoted is from the Old Testament (i.e., Deuteronomy 25:4), and one is from the New Testament (i.e., Luke 10:7), what does this imply about what was considered scripture? both the Old Testament (as represented by the passage in Deuteronomy) and the New Testament (as represented by the passage in Luke)
39. I Timothy 5:19-21 provides rules concerning justice in the church. How do we know from Deuteronomy 19:15 and I Timothy 5:19 that the rules of justice in the state are consistent with the rules of justice in the church? both say the same thing, and Deuteronomy primarily applies to civil government while I Timothy 5:19 relates to church government
40. I Timothy 5:22 provides instructions on ordination of elders. As noted in I Timothy 4:14, ordination was to be performed by the presbytery of elders laying hands on the man to be ordained an elder. So as to seek to avoid situations like described in I Timothy 5:20, what rule concerning ordination is given in I Timothy 5:22? not to lay hands on hastily
41. Some Christians have taught that Christians must abstain totally from wine, while others have seemed to condone drunkenness. What do I Timothy 5:23 and I Timothy 3:3 instead teach? Wine in moderation is allowed. It apparently can be useful, for example, for medicinal purposes.
42. I Timothy 6:1-2 teaches the duty of servants and employees to their masters and employers. What does it teach concerning this duty? They were to honor them.
43. According to I Timothy 6:3-5, what are we to consider about those who reject sound doctrine and Biblical morality? That they are proud, corrupt, and know nothing.
44. Throughout history there have been those who taught that Christianity would lead to certain material wealth, if a formula were only followed. More recently it is manifested in the "health, wealth and prosperity" gospel touted by certain charismatics. Interestingly, such a false gospel has generally attracted those of the lower classes most, who desire some easy road to riches. What does I Timothy 6:5-8 have to say about this false gospel? It says that it is a lie, and that we should seek rather godliness and material contentment.
45. What does I Timothy 6:9-10 say is the end result of those who covet material wealth, instead of serving Christ foremost? They end up in destruction and perdition, with many sorrows. Such will not inherit the kingdom of God, but will be eternally condemned in hell.
46. What are Christians to follow after, if not material riches, according to I Timothy 6:11? righteousness, godliness, faith, love, patience and meekness
47. There have been those in Christian history who have argued that the Christian life is passive, and that if we want to be really holy we simply "let go and let God". They deny that Christian obedience (the character of which is described in I Timothy 6:11) requires striving against sin, and striving to do that which is right. What does I Timothy 6:12 have to say about this notion? It is wrong, because the Christian life there is described in terms of warfare, and we must fight to do that which is right, for we must fight against the world, the flesh (our own sinful nature), and the devil.
48. When shall we see God as He is, according to I John 3:2 and I Timothy 6:14-15? when He appears in the Second Advent

49. Many men are so enchanted with the things of this world that they hardly contemplate the Creator of this world. But we should meditate upon Him and His attributes. In I Timothy 6:15-16 we find a doxology to God including a list of His attributes. What attributes are listed there and in I Timothy 1:17? eternal, immortal, wise, potentate, King of Kings and Lord of Lords

50. Earlier in I Timothy 6 the Apostle Paul had dealt with those who desire to be rich, but are not. In I Timothy 6:17-19 he addresses those who are already rich. What can we infer from this about the existence of Christians who are materially wealthy? They exist. It is possible to be rich and to be Christian, even though many rich people unduly love and covet their riches.

51. What are the rich exhorted to do? to not be highminded but to do good and be generous

52. Paul closes his letter to Timothy, urging him to guard that which was entrusted to him. What was entrusted to Timothy, like it had been entrusted to Paul according to I Timothy 1:11? the glorious gospel

## II Timothy 1-4 Assignment

1. I Timothy and Titus were Paul's epistles to the evangelists Timothy and Titus. They were written after Paul's release from his first imprisonment in Rome. Paul had left Timothy in Ephesus to guide the church there, and he had left Titus in Crete to organize the churches there. Later Paul asked Titus to depart from Crete and join him. Where did Paul want Titus to join him, according to Titus 3:12?
2. Paul had long planned to visit a place on the western extremity of the Roman empire, which he probably visited in this period between his first and second imprisonments in Rome. Which place is this, according to Romans 15:24?
3. Nero was the Roman emperor at this time, reigning from 56-68 AD. Paul was released from his first imprisonment in Rome (circa 63 AD). Rome was burned in the year 64 AD, and the people accused Nero, but Nero scapegoated the Christians. Nero then engaged in terrible persecutions of Christians. Before Paul's second imprisonment, he also visited Asia Minor. He probably visited Timothy in Ephesus. Who did Paul then leave at Miletus, just south of Ephesus, according to II Timothy 4:20?
4. After his visit in Asia Minor, Paul was imprisoned in Rome, where he was eventually condemned to death under Nero's vicious regime. Tradition indicates he was beheaded on the Ostian Way, about three miles outside of the Roman capital. How does II Timothy 1:16-17 and 2:9 describe Paul's brief imprisonment, before his execution?
5. We should not take it for granted when we have a godly heritage, even if some of our ancestors have not been faithful. What do we learn about Timothy's heritage from Acts 16:1 and II Timothy 1:5?
6. How does the conscience work, according to Romans 2:15?
7. What does I Timothy 1:3 and Acts 24:16 imply about the way we should live with respect to our conscience, after the example of Paul?
8. Timothy served in two capacities or offices. First, he was a minister of the gospel, who led in worship by preaching, reading of scripture, etc. (see I Timothy 4:13). He was ordained in this position by the laying on of hands by the presbytery (see I Timothy 4:14). Second, he was an evangelist assisting the Apostle Paul, which probably gave to him special and even miraculous gifts. How was this gift of evangelist ceremonially conferred, according to II Timothy 1:6?
9. Paul, like Timothy, held dual offices in the Church. Of the offices listed in Ephesians 4:11, which ones does II Timothy 1:11 imply Paul held?
10. Peter also held dual offices in the Church. Which 2 offices does I Peter 5:1 imply he held?
11. What does II Timothy 1:9 imply about works salvation?
12. How did Onesiphorus exemplify Proverbs 17:17?
13. How did Phygellus and Hermogenes violate Proverbs 27:10?
14. As an evangelist, Timothy was called to establish churches and ordain the ministers who would teach in those churches. What does II Timothy 2:2 say about who Timothy should ordain to teach?
15. In II Timothy 2:3-6, Paul compares the Christian minister to 3 different figures, in order to instruct Timothy how ministers must behave in their office. What 3 figures are there presented?
16. Who was the Old Testament type, of whom Jesus Christ was the prophesied Antitype, as implied in II Timothy 2:8?
17. Wicked men may bind and imprison the righteous, but what has God foreordained they will not be able to bind?
18. For whose sake does Paul suffer, that they may obtain the salvation to which they have been predestined by God?
19. There are a number of faithful sayings scattered throughout the epistles to Timothy. They were gems that believers could keep in mind to remind them of sound doctrine. One such faithful saying is in II Timothy 2:11-13. According to this saying, what reward will believers ultimately have who have suffered for Christ's sake?
20. What must ministers especially be careful to rightly divide (i.e., to rightly distribute and handle)?
21. What was to be done to profane and vain babblings?
22. Paul compares the visible church to a great house. What do vessels of gold and silver in such a house represent?
23. Compare II Timothy 2:20 to Romans 9:21-23.

24. Close and intimate association with heretics is a great danger, for it paves the way to eternal damnation. What does II Timothy 2:21, like II Timothy 2:16, teach should be our approach to unrepentant heretics?
25. We should recognize that those who are young are especially prone to certain sins, especially yearnings for sinful (sexual) pleasure, power and possessions. What does II Timothy 2:22 teach youth should do with respect to such lusts?
26. Ministers must distinguish valid inquiries from useless issues. Rabbinical disputes about genealogies are an example of the latter. What should ministers do when confronted with such useless issues?
27. Instead of being quarrelsome, what should ministers be, according to II Timothy 2:24-26?
28. According to Acts 2:17 and other passages, the "last days" is the time following Christ's resurrection but before the Day of Judgment. It was important that Christians did not have an unrealistic expectation of what this period would entail and the opposition Christianity should face, though Christ's kingdom would expand. How does Paul characterize it?
29. "Jannes and Jambres" (in Aramaic probably meaning 'he who seduces and he who makes rebellious') were among the Jews known as the ringleaders of the Egyptian magicians who opposed Moses and performed counter-miracles. According to Jewish tradition, Jannes and Jambres became proselytes, faking conversion to the Jewish religion, when they saw they could not prevent Israel's exodus from Egypt. These pretenders, according to Jewish tradition, induced the people to worship the golden calf. How are "Jannes and Jambres" types of the "men of corrupt minds" described by Paul in II Timothy 3:2-8 as well as II Thessalonians 2:3-12?
30. Shall such deceivers wax or wane after the Apostolic era, according to II Timothy 3:13?
31. Are such deceivers forever able to fool men, though they may fool them for a time, according to II Timothy 3:9?
32. Given the nature of the opposition to true Christianity, what should true Christians expect, according to II Timothy 3:12?
33. Compare Matthew 16:24-25 and II Timothy 3:12.
34. II Timothy 3:15-17 are important passages for our doctrine of scripture. How does it confirm the following doctrine outlined in the Westminster Confession: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."?
35. When shall Jesus Christ judge all the living and the dead that have ever lived, according to II Timothy 4:1?
36. What does II Timothy 4:2 say is to be preached or heralded?
37. What does II Timothy 4:3-4 suggest as one reason why many people do not endure sound doctrine?
38. What does II Timothy 4:5-8 intimate Paul knew would soon happen to him?
39. Apostasy is a very real phenomenon. Some who for a time seemed to be genuinely converted, turn out not to be. Such was the case with Demas. What do true Christians love according to II Timothy 4:8 versus what did Demas love according to II Timothy 4:10?
40. The Apostle Paul apparently sent Crescens and Titus on church missions. Where did he send each of them?
41. Paul mentions two Apostolic assistants in II Timothy 4, who wrote two of the Gospels in New Testament scripture. Who are they?
42. Commenting on II Timothy 4:14-17, Matthew Henry writes: "He had lately been called to appear before the emperor, upon his appeal to Caesar; and then *no man stood with him* (v. 16), to plead his cause, to bear testimony for him, or so much as to keep him in countenance, but *all men forsook him*. This was strange, that so good a man as Paul should have nobody to own him, even at Rome, where there were many Christians, whose faith was spoken of throughout the world, Rom. 1:8. But men are but men. The Christians at Rome were forward to go and meet him (Acts 28); but when it came to the pinch, and they would be in danger of suffering with him, then they all forsook him." Nero, the *Pontifex Maximus* at this time, persecuted Paul and others in the church, just as others in the line of *Pontifex Maximus* would persecute Christ's true church at other times in history. How does the description of him in II Timothy 4:17 compare with the description in Revelation 13:2?
43. The Apostles were on occasion given the miraculous gift of healing diseases, as one sign of their Apostleship. But what can we infer from II Timothy 4:20 about their ability to exercise this gift at all times?



44. Paul concludes his epistle with a short prayer for Timothy. We should never despise even short prayers made on our behalf, nor should think all of our own prayers to God must be long. What was the short prayer of Paul's for Timothy?

## II Timothy 1-4 Assignment Answers

1. I Timothy and Titus were Paul's epistles to the evangelists Timothy and Titus. They were written after Paul's release from his first imprisonment in Rome. Paul had left Timothy in Ephesus to guide the church there, and he had left Titus in Crete to organize the churches there. Later Paul asked Titus to depart from Crete and join him. Where did Paul want Titus to join him, according to Titus 3:12? Nicopolis in Achaia (of Greece) on the Ionian Sea
2. Paul had long planned to visit a place on the western extremity of the Roman empire, which he probably visited in this period between his first and second imprisonments in Rome. Which place is this, according to Romans 15:24? Spain. Other extra-Biblical sources also indicate Paul visited Spain. There is an outside chance he could have even visited Britain.
3. Nero was the Roman emperor at this time, reigning from 56-68 AD. Paul was released from his first imprisonment in Rome (circa 63 AD). Rome was burned in the year 64 AD, and the people accused Nero, but Nero scapegoated the Christians. Nero then engaged in terrible persecutions of Christians. Before Paul's second imprisonment, he also visited Asia Minor. He probably visited Timothy in Ephesus. Who did Paul then leave at Miletus, just south of Ephesus, according to II Timothy 4:20? Trophimus
4. After his visit in Asia Minor, Paul was imprisoned in Rome, where he was eventually condemned to death under Nero's vicious regime. Tradition indicates he was beheaded on the Ostian Way, about three miles outside of the Roman capital. How does II Timothy 1:16-17 and 2:9 describe Paul's brief imprisonment, before his execution? Paul was chained and suffering.
5. We should not take it for granted when we have a godly heritage, even if some of our ancestors have not been faithful. What do we learn about Timothy's heritage from Acts 16:1 and II Timothy 1:5? His mother and grandmother were believers.
6. How does the conscience work, according to Romans 2:15? It accuses or excuses of behavior.
7. What does I Timothy 1:3 and Acts 24:16 imply about the way we should live with respect to our conscience, after the example of Paul? We should seek to live with a pure conscience, which means we must constantly fight against sin, and confess and repent of the sins we do commit.
8. Timothy served in two capacities or offices. First, he was a minister of the gospel, who led in worship by preaching, reading of scripture, etc. (see I Timothy 4:13). He was ordained in this position by the laying on of hands by the presbytery (see I Timothy 4:14). Second, he was an evangelist assisting the Apostle Paul, which probably gave to him special and even miraculous gifts. How was this gift of evangelist ceremonially conferred, according to II Timothy 1:6? the putting on of Paul's hands
9. Paul, like Timothy, held dual offices in the Church. Of the offices listed in Ephesians 4:11, which ones does II Timothy 1:11 imply Paul held? pastor-teacher and Apostle
10. Peter also held dual offices in the Church. Which 2 offices does I Peter 5:1 imply he held? pastor-teacher (a form of elder) and Apostle
11. What does II Timothy 1:9 imply about works salvation? Christians are not saved by their works, but God's grace in Christ
12. How did Onesiphorus exemplify Proverbs 17:17? He was a true friend even when Paul was in chains.
13. How did Phygellus and Hermogenes violate Proverbs 27:10? They forsook Paul when he was having problems.
14. As an evangelist, Timothy was called to establish churches and ordain the ministers who would teach in those churches. What does II Timothy 2:2 say about who Timothy should ordain to teach? faithful men who are apt to teach
15. In II Timothy 2:3-6, Paul compares the Christian minister to 3 different figures, in order to instruct Timothy how ministers must behave in their office. What 3 figures are there presented? soldier, athlete, and farmer
16. Who was the Old Testament type, of whom Jesus Christ was the prophesied Antitype, as implied in II Timothy 2:8? David
17. Wicked men may bind and imprison the righteous, but what has God foreordained they will not be able to bind? the word of God
18. For whose sake does Paul suffer, that they may obtain the salvation to which they have been predestined by God? the elect

19. There are a number of faithful sayings scattered throughout the epistles to Timothy. They were gems that believers could keep in mind to remind them of sound doctrine. One such faithful saying is in II Timothy 2:11-13. According to this saying, what reward will believers ultimately have who have suffered for Christ's sake? We shall reign with him.
20. What must ministers especially be careful to rightly divide (i.e., to rightly distribute and handle)? the word of truth
21. What was to be done to profane and vain babblings? shunned
22. Paul compares the visible church to a great house. What do vessels of gold and silver in such a house represent? vessels of honor
23. Compare II Timothy 2:20 to Romans 9:21-23. Both speak of vessels of honor (destined for eternal glory) and vessels of dishonor (destined for eternal destruction) in the visible church.
24. Close and intimate association with heretics is a great danger, for it paves the way to eternal damnation. What does II Timothy 2:21, like II Timothy 2:16, teach should be our approach to unrepentant heretics? We should cleanse ourselves from such close and intimate association.
25. We should recognize that those who are young are especially prone to certain sins, especially yearnings for sinful (sexual) pleasure, power and possessions. What does II Timothy 2:22 teach youth should do with respect to such lusts? Flee them.
26. Ministers must distinguish valid inquiries from useless issues. Rabbinical disputes about genealogies are an example of the latter. What should ministers do when confronted with such useless issues? avoid them
27. Instead of being quarrelsome, what should ministers be, according to II Timothy 2:24-26? gentle, apt to teach, gently correcting others
28. According to Acts 2:17 and other passages, the "last days" is the time following Christ's resurrection but before the Day of Judgment. It was important that Christians did not have an unrealistic expectation of what this period would entail and the opposition Christianity should face, though Christ's kingdom would expand. How does Paul characterize it? perilous times, when various sins will be manifest
29. "Jannes and Jambres" (in Aramaic probably meaning 'he who seduces and he who makes rebellious') were among the Jews known as the ringleaders of the Egyptian magicians who opposed Moses and performed counter-miracles. According to Jewish tradition, Jannes and Jambres became proselytes, faking conversion to the Jewish religion, when they saw they could not prevent Israel's exodus from Egypt. These pretenders, according to Jewish tradition, induced the people to worship the golden calf. How are "Jannes and Jambres" types of the "men of corrupt minds" described by Paul in II Timothy 3:2-8 as well as II Thessalonians 2:3-12? They were deceitful, Christian pretenders, traitors (like Judas Iscariot, a son of perdition), wicked, and employed signs and lying wonders to deceive. This accurately describes the Romanist leadership.
30. Shall such deceivers wax or wane after the Apostolic era, according to II Timothy 3:13? wax worse
31. Are such deceivers forever able to fool men, though they may fool them for a time, according to II Timothy 3:9? no
32. Given the nature of the opposition to true Christianity, what should true Christians expect, according to II Timothy 3:12? persecution
33. Compare Matthew 16:24-25 and II Timothy 3:12. Both say Christians will suffer and endure hardship for Christ's sake
34. II Timothy 3:15-17 are important passages for our doctrine of scripture. How does it confirm the following doctrine outlined in the Westminster Confession: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."? It says the scripture is inspired by God and sufficient for training in sound doctrine and righteousness.
35. When shall Jesus Christ judge all the living and the dead that have ever lived, according to II Timothy 4:1? His Appearing, when His Kingdom will be visibly manifest in the new heaven and new earth
36. What does II Timothy 4:2 say is to be preached or heralded? the word (of God), which as the Apostolic era was at that time quickly drawing to a close, was almost fully inscripturated by the time Paul wrote II Timothy

37. What does II Timothy 4:3-4 suggest as one reason why many people do not endure sound doctrine? their own lusts
38. What does II Timothy 4:5-8 intimate Paul knew would soon happen to him? He would be put to death by Nero.
39. Apostasy is a very real phenomenon. Some who for a time seemed to be genuinely converted, turn out not to be. Such was the case with Demas. What do true Christians love according to II Timothy 4:8 versus what did Demas love according to II Timothy 4:10? Christ's appearing, when he will execute justice; the present world, there is much sin
40. The Apostle Paul apparently sent Crescens and Titus on church missions. Where did he send each of them? Crescens to Galatia, and Titus to Dalmatia
41. Paul mentions two Apostolic assistants in II Timothy 4, who wrote two of the Gospels in New Testament scripture. Who are they? Luke and Mark
42. Commenting on II Timothy 4:14-17, Matthew Henry writes: "He had lately been called to appear before the emperor, upon his appeal to Caesar; and then *no man stood with him* (v. 16), to plead his cause, to bear testimony for him, or so much as to keep him in countenance, but *all men forsook him*. This was strange, that so good a man as Paul should have nobody to own him, even at Rome, where there were many Christians, whose faith was spoken of throughout the world, Rom. 1:8. But men are but men. The Christians at Rome were forward to go and meet him (Acts 28); but when it came to the pinch, and they would be in danger of suffering with him, then they all forsook him." Nero, the *Pontifex Maximus* at this time, persecuted Paul and others in the church, just as others in the line of *Pontifex Maximus* would persecute Christ's true church at other times in history. How does the description of him in II Timothy 4:17 compare with the description in Revelation 13:2? Both describe the oppressive Beast as having the mouth of a lion.
43. The Apostles were on occasion given the miraculous gift of healing diseases, as one sign of their Apostleship. But what can we infer from II Timothy 4:20 about their ability to exercise this gift at all times? They were not always able, for Paul did not heal Trophimus.
44. Paul concludes his epistle with a short prayer for Timothy. We should never despise even short prayers made on our behalf, nor should think all of our own prayers to God must be long. What was the short prayer of Paul's for Timothy? "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

**Titus Fill-in-the-Blank Test (use King James Version)**

1. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain \_\_\_\_\_ in every city, as I had appointed thee:"
2. "For a \_\_\_\_\_ must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;"
3. "That they may teach the young women to be sober, to love their husbands, to love their children, [To be] discreet, chaste, keepers at \_\_\_\_\_, good, obedient to their own husbands, that the word of God be not blasphemed."
4. "Looking for that blessed hope, and the glorious appearing of the great \_\_\_\_\_ and our Saviour Jesus Christ;"
5. "Who gave himself for us, that he might \_\_\_\_\_ us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
6. "Not by works of righteousness which we have done, but according to his \_\_\_\_\_ he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

### **Titus Fill-in-the-Blank Test Answers**

1. elders
2. bishop
3. home
4. God
5. redeem
6. mercy

**Philemon Fill-in-the-Blank Test (use King James Version)**

1. "I thank my God, making mention of thee always in my \_\_\_\_\_:"
2. "Paul, a prisoner of Jesus Christ, and Timothy [our] brother, unto \_\_\_\_\_ our dearly beloved, and fellow labourer,"
3. "I beseech thee for my son \_\_\_\_\_, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels:"
4. "I Paul have written [it] with mine own \_\_\_\_\_, I will repay [it]: albeit I do not say to thee how thou owest unto me even thine own self besides."

**Philemon Fill-in-the-Blank Test Answers**

1. prayers
2. Philemon
3. Onesimus
4. hand



## Hebrews 1-7 Assignment

1. Until the First Advent of Jesus Christ, how had God primarily spoken to His people?
2. Christology means the study of Christ. Hebrews chapter 1 provides us with a wealth of information about Christ and His role in the Trinity of God. It refers to Jesus Christ as the Son. What does Hebrews 1:3 say is the relation of the Son to the person of God the Father?
3. Who purged our sins, according to Hebrews 1?
4. The Westminster Confession says this: "The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father..." How does Hebrews 1:6 evidence this proposition?
5. The Westminster Confession also says: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father..." How does Hebrews 1:8 evidence this proposition?
6. Hebrews 1:8-9 includes a quote from Messianic Psalm 45 in the Old Testament. While the words quoted refer in a fore-shadowing sense to the various Davidic kings, in the fullest sense the words quoted in Hebrews 1:8 can pertain to Jesus Christ only. Which verses are quoted from this Psalm in Hebrews 1:8-9?
7. How does Ephesians 1:20 relate to Hebrews 1:13?
8. Hebrews 1:13 is actually a quote from Psalm 110 in the Old Testament. In Matthew 22:42-45 Jesus Christ made reference to this same Psalm. What doctrine did Jesus mean to show by His series of questions in Matthew 22:42-45?
9. What does Hebrews 1:14 indicate is a primary role of angels, and what should we deduce from this about the practice of adoration or worship of angels?
10. What does the "word spoken by angels" in Hebrews 2:2 refer to? (Hint: see Acts 7:53, Deuteronomy 33:2, Psalm 104:4, Psalm 68:17 and II Kings 6:17)
11. Given that the word of God in the New Testament was delivered by His Son, and not merely angels, what does Hebrews 2:3 say we should deduce?
12. In Hebrews 2:3 we read that the word of Jesus Christ was confirmed by "them that heard Him". Who does this "them that heard him" have special reference to, as implied by Luke 1:2, John 15:27, and I Corinthians 15:5-10?
13. According to Hebrews 2:3, how did God bear witness of the truth and office of Jesus' Apostles?
14. Hebrews 2:6-8 quotes Psalm 8:4-6. While Psalm 8:4-6 is in some sense true of men in general, which man is it most fully true of?
15. According to Ephesians 1:20-22, when was Jesus especially crowned with glory and honor?
16. A heresy called gnosticism denies that God the Son became man in the flesh. How does Hebrews 2:14 refute that claim?
17. Whose power was overthrown in principle at the crucifixion of Christ?
18. How does Psalm 22:22 prove that Christ and His elect are brethren, and what does this imply about Christ's humanity?
19. What did God the Son have to do in order to be a merciful and faithful High Priest for the elect, according to Hebrews 2:16-17?
20. In Hebrews 3:2-6 we see a comparison between Christ and someone else. Who is this someone else?
21. Who are called the house of God in Hebrews 3, and how does this relate to I Corinthians 3:16?
22. How does Hebrews 3:6 teach the perseverance of the saints?
23. The wilderness generation, referred to in Hebrews 3:8-19 did not persevere in the faith. Who were the wilderness generation?
24. Hebrews 4:2, 6 indicates the fundamental problem with the wilderness generation. What was it?
25. Hebrews 4:7-8 shows how we know that the Jewish habitation in Canaan in Joshua's day was not all or even primarily the promised rest that God's people have been promised. It quotes Psalm 95:7ff. How does Psalm 95:7ff prove that there is another promised rest?
26. A type is something or someone that represents and foreshadows something or someone else. Who was Joshua a type of?
27. Our current Christian Sabbaths on the Lord's Day foreshadow our eternal Sabbath rest with God, just as the seventh day Sabbath in Old Testament times had also foreshadowed it (Hebrews 4:4). How do we know from Hebrews 4:9 that we have and can look forward to such Sabbath rest?

28. According to Hebrews 5, who appointed the Aaronic priesthood?
29. Who is the only party that has a right to appoint a priesthood?
30. Hebrews 5 quotes Psalm 2:7 and Psalm 110:4. How do these verses prove Jesus was appointed by God to be a High Priest ?
31. According to Hebrews 5:9, for whom is Jesus Christ the author of eternal salvation?
32. What was the spiritual condition of most of the Hebrew Christians to whom this epistle was written, according to Hebrews 5:11-14?
33. Those who fall away from the Biblical gospel, and seek another gospel and despise Jesus Christ, in effect are among those who would seek to re-crucify Jesus Christ. What is the end of those who have so rejected Christ and His gospel?
34. Who does Hebrews 6:13 supply as an example of someone who patiently walked with Christ, enduring to the end?
35. A covenant is an oathbound promise or sworn pledge. God entered into such a covenant with Abraham in Genesis 22:17, according to Hebrews 6:14. What did God pledge Abraham in that oath?
36. In Galatians 3 the Apostle Paul discusses the covenant made with Abraham and his seed. Who does Paul say the seed is in Galatians 3:16?
37. Who are heirs of the Abrahamic covenant promise, according to Galatians 3:29?
38. Although both were sure promises, the covenant made with Adam in Genesis 2:17 (often called the 'covenant of works') is different from the covenant promise made to Abraham in Genesis 22:17. How are these covenants different?
39. What is the anchor of the Christian's soul, according to Hebrews 6:19?
40. The theme of Hebrews 7 is found in Hebrews 6:20. What is the theme then of Hebrews chapter 7?
41. Which verses in the Old Testament speak of Melchisedec?
42. Melchisedec is a type of Jesus Christ, and Jesus Christ is the anti-type. What is a type, and what is an antitype?
43. We are not certain who Melchisedec was. Many Jewish rabbi have thought it was Shem, but we cannot be sure. Apparently God purposefully left these details out of the word of God so that Melchisedec as described would be a more lively type of Jesus Christ. What does Hebrews 7:3 say are some of the ways that Melchisedec as described in scripture corresponds to Jesus Christ the Son of God in character?
44. The name Melchisedec signifies 'king of righteousness.' Of what place does Genesis 14:18 say Melchisedec was king over?
45. What correspondence between Jesus and Melchisedec is suggested by Luke 22:17-20 and Genesis 14:18?
46. What does the fact that Abraham gave tithes to Melchisedec suggest about the Christian's duty regarding tithing?
47. Since the less is blessed by the better, and since Abraham was blessed by Melchisedec, what does this imply about the relative honor of the Aaronic priesthood (Aaron being descended from Abraham) in comparison to the Melchisedecian priesthood?
48. Hebrews 7:11 is drawing an inference from the promise of the Melchisedecian priesthood in Psalm 110:4. What is that inference?
49. Hebrews 7:12 is drawing an inference from the change in priesthood implied by Psalm 110:4. What is that inference?
50. Psalm 110 describes the covenant of God the Father to God the Son. This is sometimes called the covenant of redemption, and sometimes called the covenant of grace. We know it is a covenant because it contains a sworn pledge in Psalm 110:4. How long would the priesthood of God the Son last according to Psalm 110:4?
51. So what does Hebrews 7:18 say happens to the Levitical priesthood and the Mosaic economy?
52. Hebrews 7 lists a number of respects in which the priesthood of Jesus Christ is thus superior to the Aaronic priesthood. What way is indicated in Hebrews 7:24?
53. What way is indicated in Hebrews 7:27?
54. According to the doctrine of the Romish Mass, Jesus Christ is re-sacrificed in each Mass. How does this Romish doctrine contradict the doctrine of Hebrews 7:27 and Hebrews 9:28?

## Hebrews 1-7 Assignment Answers

1. Until the First Advent of Jesus Christ, how had God primarily spoken to His people? By the prophets
2. Christology means the study of Christ. Hebrews chapter 1 provides us with a wealth of information about Christ and His role in the Trinity of God. It refers to Jesus Christ as the Son. What does Hebrews 1:3 say is the relation of the Son to the person of God the Father? The Son is the express image of the Father.
3. Who purged our sins, according to Hebrews 1? The Son
4. The Westminster Confession says this: "The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father..." How does Hebrews 1:6 evidence this proposition? It indicates the Father begets the Son, and calls the Son the "firstbegotten".
5. The Westminster Confession also says: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father..." How does Hebrews 1:8 evidence this proposition? Hebrews 1:8 identifies the Son as God.
6. Hebrews 1:8-9 includes a quote from Messianic Psalm 45 in the Old Testament. While the words quoted refer in a fore-shadowing sense to the various Davidic kings, in the fullest sense the words quoted in Hebrews 1:8 can pertain to Jesus Christ only. Which verses are quoted from this Psalm in Hebrews 1:8-9? Verses 6 and 7
7. How does Ephesians 1:20 relate to Hebrews 1:13? Both indicate Christ sat at the right hand of the Father following His resurrection
8. Hebrews 1:13 is actually a quote from Psalm 110 in the Old Testament. In Matthew 22:42-45 Jesus Christ made reference to this same Psalm. What doctrine did Jesus mean to show by His series of questions in Matthew 22:42-45? That the Christ is God, as implied by Psalm 110.
9. What does Hebrews 1:14 indicate is a primary role of angels, and what should we deduce from this about the practice of adoration or worship of angels? They are ministering spirits to the elect. They should not be worshipped.
10. What does the "word spoken by angels" in Hebrews 2:2 refer to? (Hint: see Acts 7:53, Deuteronomy 33:2, Psalm 104:4, Psalm 68:17 and II Kings 6:17) It refers to the Mosaic law, which was spoken and accompanied by angels. Angels are called a 'flame of fire' in Psalm 104:4 (see also Hebrews 1:7), and they are called 'chariots of fire' in II Kings 6:17. Deuteronomy 33:2 indicates such a fiery host was present in the administration of the Mosaic economy, as does Psalm 68:17.
11. Given that the word of God in the New Testament was delivered by His Son, and not merely angels, what does Hebrews 2:3 say we should deduce? Those who reject God's word delivered by His Son will be punished even greater than those who rejected the Mosaic economy.
12. In Hebrews 2:3 we read that the word of Jesus Christ was confirmed by "them that heard Him". Who does this "them that heard him" have special reference to, as implied by Luke 1:2, John 15:27, and I Corinthians 15:5-10? This has special reference to Jesus' Apostles. In John 15:27 Jesus identifies His Apostles as those who shall bear witness of Him, having been with Christ during His ministry from the beginning. Luke 1:2 also refers to the Apostles in this way. And I Corinthians 15:5-10 indicates that all Apostles witnessed the resurrected Jesus Christ, of whom Paul was the last Apostle called by God to that office. It should be noted that those in modern times who claim the office of Apostle, as does the Pope, are frauds. The last appointed Apostle was Paul.
13. According to Hebrews 2:3, how did God bear witness of the truth and office of Jesus' Apostles? With signs, wonders, and miracles. This ability to work miracles was a sign of the Apostles, and we should reject modern day Romanists, Charismatics, etc. who claim apostolic office and apostolic signs today.
14. Hebrews 2:6-8 quotes Psalm 8:4-6. While Psalm 8:4-6 is in some sense true of men in general, which man is it most fully true of? Jesus Christ
15. According to Ephesians 1:20-22, when was Jesus especially crowned with glory and honor? After His resurrection
16. A heresy called gnosticism denies that God the Son became man in the flesh. How does Hebrews 2:14 refute that claim? It says that He became a partaker of flesh and blood like the rest of mankind.
17. Whose power was overthrown in principle at the crucifixion of Christ? The devil. Though it was in principle overthrown, it is being progressively overthrown in terms of actual practice until Christ's Second Advent.

18. How does Psalm 22:22 prove that Christ and His elect are brethren, and what does this imply about Christ's humanity? Psalm 22 is a Messianic psalm, whose words are the words of the Messiah. In verse 22 He calls the elect His brethren, which implies they are His brothers. If brothers, then the Messiah would have to be human since the elect are human.
19. What did God the Son have to do in order to be a merciful and faithful High Priest for the elect, according to Hebrews 2:16-17? He had to become human. This is the rationale for the incarnation.
20. In Hebrews 3:2-6 we see a comparison between Christ and someone else. Who is this someone else? Moses
21. Who are called the house of God in Hebrews 3, and how does this relate to I Corinthians 3:16? The elect are called the house of God. The house of God is another word for the Temple of God, and I Corinthians 3:16 says Christians are the Temple of God.
22. How does Hebrews 3:6 teach the perseverance of the saints? Hebrews 3:6 says that those who are elect will persevere in the faith until the end of their lives.
23. The wilderness generation, referred to in Hebrews 3:8-19 did not persevere in the faith. Who were the wilderness generation? The Israelites who left Egypt but were not allowed to enter the Promised Land during the time of Moses.
24. Hebrews 4:2, 6 indicates the fundamental problem with the wilderness generation. What was it? They did not have faith.
25. Hebrews 4:7-8 shows how we know that the Jewish habitation in Canaan in Joshua's day was not all or even primarily the promised rest that God's people have been promised. It quotes Psalm 95:7ff. How does Psalm 95:7ff prove that there is another promised rest? Because Psalm 95:7 speaks of what was a future day of entry into rest, and Psalm 95 was written long after the days of Joshua.
26. A type is something or someone that represents and foreshadows something or someone else. Who was Joshua a type of? Jesus
27. Our current Christian Sabbaths on the Lord's Day foreshadow our eternal Sabbath rest with God, just as the seventh day Sabbath in Old Testament times had also foreshadowed it (Hebrews 4:4). How do we know from Hebrews 4:9 that we have and can look forward to such Sabbath rest? Because it says there remains a Sabbath rest for the people of God.
28. According to Hebrews 5, who appointed the Aaronic priesthood? God
29. Who is the only party that has a right to appoint a priesthood? God
30. Hebrews 5 quotes Psalm 2:7 and Psalm 110:4. How do these verses prove Jesus was appointed by God to be a High Priest? Psalm 110, as well as Psalm 2, are speaking of the God-man, Jesus Christ. Psalm 110:4 specifically says of this Christ that He is a priest, and thus He has been appointed by the word of God.
31. According to Hebrews 5:9, for whom is Jesus Christ the author of eternal salvation? All that obey Jesus Christ.
32. What was the spiritual condition of most of the Hebrew Christians to whom this epistle was written, according to Hebrews 5:11-14? They are babes in Christ, spiritually dull.
33. Those who fall away from the Biblical gospel, and seek another gospel and despise Jesus Christ, in effect are among those who would seek to re-crucify Jesus Christ. What is the end of those who have so rejected Christ and His gospel? Eternal damnation and burning
34. Who does Hebrews 6:13 supply as an example of someone who patiently walked with Christ, enduring to the end? Abraham
35. A covenant is an oathbound promise or sworn pledge. God entered into such a covenant with Abraham in Genesis 22:17, according to Hebrews 6:14. What did God pledge Abraham in that oath? He covenanted to bless the nations through the seed of Abraham.
36. In Galatians 3 the Apostle Paul discusses the covenant made with Abraham and his seed. Who does Paul say the seed is in Galatians 3:16? Jesus Christ
37. Who are heirs of the Abrahamic covenant promise, according to Galatians 3:29? Those that are in Christ
38. Although both were sure promises, the covenant made with Adam in Genesis 2:17 (often called the 'covenant of works') is different from the covenant promise made to Abraham in Genesis 22:17. How are these covenants different? The covenant blessing or curse with Adam was conditioned upon Adam's perfect obedience to the divine command, but the covenant promise to Abraham was

unconditioned by Abraham's perfect obedience, so it was sure the latter covenant blessing would happen. The Abrahamic covenant was conditioned upon Jesus Christ's perfect obedience, which was sure.

39. What is the anchor of the Christian's soul, according to Hebrews 6:19? The hope of blessing in Christ
40. The theme of Hebrews 7 is found in Hebrews 6:20. What is the theme then of Hebrews chapter 7? Jesus Christ, an high priest forever after the order of Melchisedec
41. Which verses in the Old Testament speak of Melchisedec? Genesis 14:18-20 and Psalm 110:4
42. Melchisedec is a type of Jesus Christ, and Jesus Christ is the anti-type. What is a type, and what is an antitype? A type is something or someone that represents and foreshadows something or someone else. An antitype is the something or someone that has been foreshadowed by a type.
43. We are not certain who Melchisedec was. Many Jewish rabbi have thought it was Shem, but we cannot be sure. Apparently God purposefully left these details out of the word of God so that Melchisedec as described would be a more lively type of Jesus Christ. What does Hebrews 7:3 say are some of the ways that Melchisedec as described in scripture corresponds to Jesus Christ the Son of God in character? Without father or mother, without beginning or ending, a priest continually
44. The name Melchisedec signifies 'king of righteousness.' Of what place does Genesis 14:18 say Melchisedec was king over? Salem (which means 'peace'). That he was king of righteousness and peace are additional correspondences with Christ.
45. What correspondence between Jesus and Melchisedec is suggested by Luke 22:17-20 and Genesis 14:18? They both employed the same sacramental elements of bread and wine.
46. What does the fact that Abraham gave tithes to Melchisedec suggest about the Christian's duty regarding tithing? It suggests a similar duty, since Christians are Abraham's seed.
47. Since the less is blessed by the better, and since Abraham was blessed by Melchisedec, what does this imply about the relative honor of the Aaronic priesthood (Aaron being descended from Abraham) in comparison to the Melchisedecian priesthood? That the Aaronic priesthood (Aaron being descended from Abraham) is lesser than the Melchisedecian priesthood.
48. Hebrews 7:11 is drawing an inference from the promise of the Melchisedecian priesthood in Psalm 110:4. What is that inference? That the Levitical priesthood must not have been considered perfect, because otherwise Psalm 110 would not have called for a priesthood other than the Levitical (Aaronic) priesthood.
49. Hebrews 7:12 is drawing an inference from the change in priesthood implied by Psalm 110:4. What is that inference? That there be a change associated with the Mosaic economy.
50. Psalm 110 describes the covenant of God the Father to God the Son. This is sometimes called the covenant of redemption, and sometimes called the covenant of grace. We know it is a covenant because it contains a sworn pledge in Psalm 110:4. How long would the priesthood of God the Son last according to Psalm 110:4? Forever
51. So what does Hebrews 7:18 say happens to the Levitical priesthood and the Mosaic economy? Annulled
52. Hebrews 7 lists a number of respects in which the priesthood of Jesus Christ is thus superior to the Aaronic priesthood. What way is indicated in Hebrews 7:24? It is unchangeable, unlike the Aaronic priesthood.
53. What way is indicated in Hebrews 7:27? Jesus was sinless, so he does not have to continually offer sacrifice for His own sin, but His one sacrifice on the Cross is sufficient for all time.
54. According to the doctrine of the Romish Mass, Jesus Christ is re-sacrificed in each Mass. How does this Romish doctrine contradict the doctrine of Hebrews 7:27 and Hebrews 9:28? Hebrews 7:27 and Hebrews 9:28 say the one sacrifice on Calvary was sufficient for all time. We ought not therefore to attend or participate in the Romish Mass.

## Hebrews 8-13 Assignment

1. Hebrews 8:13 speaks of how the Mosaic administration of the Covenant of Grace was passing away and being replaced by a new administration of the Covenant of Grace. How do we know from Galatians 3:15-19 that the Covenant of Grace did not pass away, but only its Mosaic administration?
2. Hebrews chapters 9 and 10 list sample elements of the Mosaic economy that passed away in the New Testament era, now that the Mosaic administration of the Covenant of Grace ceased. What are some of the elements listed?
3. There are various Levitical ordinances that are not specifically cited in Hebrews chapters 9 and 10. We should deduce that these perished along with the Levitical system. A sample of these elements is found in II Chronicles 29:25-28. What elements are mentioned there as associated with Levitical worship?
4. Colossians 2:14-17 lists other ordinances associated with the Mosaic economy which have ceased. What are these?
5. The singing of the Psalms were part of both Levitical Temple worship and Old Testament synagogue worship. According to Ephesians 5:19 and Colossians 3:16, is it part of New Testament church worship?
6. Various heretics, like certain dispensationalists, have suggested that the moral law as summarized in the Ten Commandments does not have continuing authority in the New Testament era. What do verses such as Hebrews 8:10, Matthew 5:18-19 and II Corinthians 3:3 teach on this issue?
7. Hebrews 13:15-16 lists certain things that have replaced the Old Testament animal sacrifices in our New Testament religious service. What are they, and how do they relate to the following verses: I Thessalonians 5:16-18 and Colossians 4:2; Ephesians 5:19, Psalm 111:1, and Psalm 113:1; and I Corinthians 16:1-3 and Galatians 6:10.
1. Hebrews 8:2 points out how the Old Testament tabernacle and its worship were a type of heavenly things. Various synonyms of the term 'type' are used in the book of Hebrews. What synonyms of the term 'type' do we find in Hebrews 8:5 and Hebrews 9:9?
2. Jesus Christ is mediator of the Covenant of Grace. What is a mediator?
3. Hebrews 8:8-13 quotes from Jeremiah 31. It says the new covenant administration is made with Israel. According to Ephesians 2:12-22, Galatians 3:29, and Hebrews 3:6, who are the members of this new covenant Israel?
4. Until Christ's Second Advent and the new heavens and new earth, will we have realized all the blessings and benefits of the new covenant, or simply a downpayment of all these blessings and benefits? (Hint: see Hebrews 8:11 and Ephesians 1:14)
5. What does Hebrews 9:13-14 suggest the blood of bulls and goats foreshadowed and prepared for?
6. What is a testator, and who is the testator of the New Testament?
7. Hebrews 9:15-23 shows how God's elect are the heirs of the benefit given to them by the testator of the New Testament. This reveals how salvation is all of grace for the believer. Since it is a testament, what does Hebrews 9:16 say must have happened to the testator?
8. The Levitical priests entered the Holy of Holies as intercessors for the people of God. What does Hebrews 9:24 say is the relation between the earthly Holy of Holies and the presence of God in heaven?
9. Some religions assert that there is reincarnation of humans. How does Hebrews 9:27 refute it?
10. According to Hebrews 10, what is the veil in front of the Holy of Holies a type of?
11. What does 'intercession' mean?
12. Who is the great High Priest who makes intercession for God's elect?
13. What does Hebrews 10 say about forsaking the assembling of Christians?
14. What does Hebrews 10:39 say will happen to unrepentant apostates?
15. Christianity entails believing and hoping in certain things unseen. What is one unseen thing cited in Hebrews 11:3 which Christians must believe in?
16. What is another unseen thing cited in Hebrews 11:16 which Christians must believe in?
17. What is yet another unseen thing cited in Hebrews 11:6 which Christians must believe in?
18. Hebrews 11 lists the heroes of faith. How did Abel exhibit his faith?
19. How did Enoch exhibit his faith?
20. How did Noah exhibit his faith?
21. How did Abraham exhibit his faith?

22. How did Sara exhibit her faith?
23. Hebrews 10:17-19 indicates that Isaac was a type. Of whom was Isaac a type?
24. How did Isaac exhibit his faith?
25. How did Joseph exhibit his faith?
26. How did Moses exhibit his faith?
27. How did Rahab exhibit her faith?
28. The Christian life is not always an easy life, for we must be willing to suffer for Christ's sake if necessary. According to Hebrews 10:36-38, what have been some of the ways Christians have had to suffer for Christ's sake?
29. What does Hebrews 12:1-2 say should be our response to the great cloud of witnesses?
30. Hebrews 12:9-10 compares human chastening to divine chastening. What does this imply about the propriety of a father chastening his son for wrongdoing?
31. Hebrews 12:18-29 shows the excellency of the New Testament church in comparison with the church of the Mosaic dispensation, in order to encourage these Hebrew Christians not to return back to that previous dispensation, but rather to embrace the New Testament administration. Where in Exodus do we read about what is described in Hebrews 12:18-21?
32. The New Testament church enjoys more free and open communion and similarity to what city, according to Galatians 4:26 and Hebrews 12:22?
33. We read in Hebrews 12:23 how the heavenly Jerusalem is inhabited by the "spirits of just men made perfect". What does this mean?
34. According to Revelation 21, what will happen to this heavenly Jerusalem after Christ's Second Advent?
35. What does Hebrews 12:14 say is a necessary characteristic of those who are truly elect?
36. What is meant by the term "consuming fire" in Hebrews 12:29?
37. The importance of accomodating strangers, especially Christian strangers, was illustrated by the incidents in Genesis 18:3 and Genesis 19:2. What happened in these incidents, and how does Hebrews 13:2 allude to them?
38. So long as it is done lawfully, human sex is a good thing. What does Hebrews 13:4 say is the necessary context for human sex to be lawful?
39. The book of Hebrews often exhorts its Hebrew Christian readers to persevere in Christianity, and not to abandon it for Judaism. Which city did he especially warn them not to be too attached to? (Hint: see Hebrews 13:10-14 and Galatians 4:25)
40. What should be the relation of members to elders in the church, according to Hebrews 13?

## Hebrews 8-13 Assignment Answers

1. Hebrews 8:13 speaks of how the Mosaic administration of the Covenant of Grace was passing away and being replaced by a new administration of the Covenant of Grace. How do we know from Galatians 3:15-19 that the Covenant of Grace did not pass away, but only its Mosaic administration? Galatians 3:15-19 makes clear that the Covenant made with Abraham and Christ is still in effect, and it has never been annulled. Galatians 3:15-19 teaches that the Mosaic economy was only intended to be temporary, and it passed away in the New Testament era.
2. Hebrews chapters 9 and 10 list sample elements of the Mosaic economy that passed away in the New Testament era, now that the Mosaic administration of the Covenant of Grace ceased. What are some of the elements listed? The Temple, the animal sacrifices, and the Levitical priesthood and ordinances.
3. There are various Levitical ordinances that are not specifically cited in Hebrews chapters 9 and 10. We should deduce that these perished along with the Levitical system. A sample of these elements is found in II Chronicles 29:25-28. What elements are mentioned there as associated with Levitical worship? Levitical choirs and musical instruments played by the Levites. Both choirs and musical instruments are not to be part of New Testament worship, just as they were not part of Old Testament synagogue worship, even though they were part of the Old Testament Temple worship.
4. Colossians 2:14-17 lists other ordinances associated with the Mosaic economy which have ceased. What are these? The various ordinances related to diet and Jewish holy days.
5. The singing of the Psalms were part of both Levitical Temple worship and Old Testament synagogue worship. According to Ephesians 5:19 and Colossians 3:16, is it part of New Testament church worship? Yes
6. Various heretics, like certain dispensationalists, have suggested that the moral law as summarized in the Ten Commandments does not have continuing authority in the New Testament era. What do verses such as Hebrews 8:10, Matthew 5:18-19 and II Corinthians 3:3 teach on this issue? They teach the continuing authority and applicability of the Ten Commandments. The moral law as summarized in the Ten Commandments has been in force since the Creation, and has never been abrogated.
7. Hebrews 13:15-16 lists certain things that have replaced the Old Testament animal sacrifices in our New Testament religious service. What are they, and how do they relate to the following verses: I Thessalonians 5:16-18 and Colossians 4:2; Ephesians 5:19, Psalm 111:1, and Psalm 113:1; and I Corinthians 16:1-3 and Galatians 6:10. I Thessalonians 5:16-18 and Colossians 4:2 speaks of prayer and giving thanks. Ephesians 5:19, Psalm 111:1, and Psalm 113:1 speaks of Psalm Singing. I Corinthians 16:1-3 and Galatians 6:10 speak about giving of offerings.
  1. Hebrews 8:2 points out how the Old Testament tabernacle and its worship were a type of heavenly things. Various synonyms of the term 'type' are used in the book of Hebrews. What synonyms of the term 'type' do we find in Hebrews 8:5 and Hebrews 9:9? "shadow" and "figure"
  2. Jesus Christ is mediator of the Covenant of Grace. What is a mediator? A mediator is someone who goes between opposing parties and establishes peace.
  3. Hebrews 8:8-13 quotes from Jeremiah 31. It says the new covenant administration is made with Israel. According to Ephesians 2:12-22, Galatians 3:29, and Hebrews 3:6, who are the members of this new covenant Israel? Christians
  4. Until Christ's Second Advent and the new heavens and new earth, will we have realized all the blessings and benefits of the new covenant, or simply a downpayment of all these blessings and benefits? (Hint: see Hebrews 8:11 and Ephesians 1:14) a downpayment
  5. What does Hebrews 9:13-14 suggest the blood of bulls and goats foreshadowed and prepared for? The blood of Jesus Christ, which purged the sins of God's people.
  6. What is a testator, and who is the testator of the New Testament? A testator is one who leaves a will to the benefit of heirs for when he dies; Jesus Christ
  7. Hebrews 9:15-23 shows how God's elect are the inheritors of the benefit given to them by the testator of the New Testament. This reveals how salvation is all of grace for the believer. Since it is a testament, what does Hebrews 9:16 say must have happened to the testator? He had to die for their benefit.
  8. The Levitical priests entered the Holy of Holies as intercessors for the people of God. What does Hebrews 9:24 say is the relation between the earthly Holy of Holies and the presence of God in heaven? It is a figure and type of the latter.



9. Some religions assert that there is reincarnation of humans. How does Hebrews 9:27 refute it? It indicates men have one life on earth, die once, and then are judged of God. There is no physical re-birth and re-death afterwards.
10. According to Hebrews 10, what is the veil in front of the Holy of Holies a type of? The flesh of Jesus Christ (Hebrews 10:20)
11. What does 'intercession' mean? Prayer or petition in favor of another
12. Who is the great High Priest who makes intercession for God's elect? Jesus Christ
13. What does Hebrews 10 say about forsaking the assembling of Christians? It is wrong. We should seek to join and be part of a true Christian church.
14. What does Hebrews 10:39 say will happen to unrepentant apostates? They will be damned unto perdition.
15. Christianity entails believing and hoping in certain things unseen. What is one unseen thing cited in Hebrews 11:3 which Christians must believe in? The worlds were framed by the word of God.
16. What is another unseen thing cited in Hebrews 11:16 which Christians must believe in? That God has prepared a heavenly city for his elect.
17. What is yet another unseen thing cited in Hebrews 11:6 which Christians must believe in? That God exists, and that he is a rewarder of them that diligently seek him.
18. Hebrews 11 lists the heroes of faith. How did Abel exhibit his faith? He offered a sacrifice that pleased God.
19. How did Enoch exhibit his faith? He pleased God.
20. How did Noah exhibit his faith? He prepared an ark.
21. How did Abraham exhibit his faith? He went into a foreign land and he offered up Isaac.
22. How did Sara exhibit her faith? She received strength to have Isaac.
23. Hebrews 10:17-19 indicates that Isaac was a type. Of whom was Isaac a type? Jesus Christ
24. How did Isaac exhibit his faith? He blessed Jacob and Esau, foreseeing future blessings.
25. How did Joseph exhibit his faith? He said the people would return to the Promised Land, so to bring his bones there.
26. How did Moses exhibit his faith? He chose to be counted among the Jews.
27. How did Rahab exhibit her faith? By being kind to the spies
28. The Christian life is not always an easy life, for we must be willing to suffer for Christ's sake if necessary. According to Hebrews 10:36-38, what have been some of the ways Christians have had to suffer for Christ's sake? Mockings, scourgings, imprisonment, stoning, wandering, and temptations.
29. What does Hebrews 12:1-2 say should be our response to the great cloud of witnesses? To persevere in the race, looking to Jesus
30. Hebrews 12:9-10 compares human chastening to divine chastening. What does this imply about the propriety of a father chastening his son for wrongdoing? It is proper.
31. Hebrews 12:18-29 shows the excellency of the New Testament church in comparison with the church of the Mosaic dispensation, in order to encourage these Hebrew Christians not to return back to that previous dispensation, but rather to embrace the New Testament administration. Where in Exodus do we read about what is described in Hebrews 12:18-21? Exodus 19:12-23
32. The New Testament church enjoys more free and open communion and similarity to what city, according to Galatians 4:26 and Hebrews 12:22? Heavenly Jerusalem
33. We read in Hebrews 12:23 how the heavenly Jerusalem is inhabited by the "spirits of just men made perfect". What does this mean? Elect saints, when they die, inhabit heaven as perfect spirits, having no bodies. They are not given bodies until Christ's Second Advent (I Corinthians 15).
34. According to Revelation 21, what will happen to this heavenly Jerusalem after Christ's Second Advent? It will come down to the new earth and be the capital of the new earth of God's elect.
35. What does Hebrews 12:14 say is a necessary characteristic of those who are truly elect? Holiness
36. What is meant by the term "consuming fire" in Hebrews 12:29? God judges disobedience.
37. The importance of accomodating strangers, especially Christian strangers, was illustrated by the incidents in Genesis 18:3 and Genesis 19:2. What happened in these incidents, and how does Hebrews 13:2 allude to them? Angels visited Abraham and Lot, and Hebrews 13:2 alludes to this.
38. So long as it is done lawfully, human sex is a good thing. What does Hebrews 13:4 say is the necessary context for human sex to be lawful? Marriage

39. The book of Hebrews often exhorts its Hebrew Christian readers to persevere in Christianity, and not to abandon it for Judaism. Which city did he especially warn them not to be too attached to? (Hint: see Hebrews 13:10-14 and Galatians 4:25) the earthly Jerusalem
40. What should be the relation of members to elders in the church, according to Hebrews 13? submission

## James 1-5 Test

1. The writer of the book of James was not James the son of Zebedee, for James the son of Zebedee was put to death by Herod (Acts 12) before Christianity had gained so much ground among the Jews of the dispersion as here implied. Rather, it seems the writer of this book is James the Just, the half-brother of Jesus. The children of Mary and Joseph were Jesus (of course, He really had no biological father, for his father was God), James (the Just), Joses, Jude (who wrote the book of Jude), Simon and three daughters. James the Just was a prominent elder in Jerusalem, as evidenced by his role in the church synod described in Acts 15. He was also an Apostle, like the Twelve Apostles and Paul, as implied in I Corinthians 15:7. To whom did James the Just address his book of James? The twelve tribes scattered abroad, which refers to the dispersed Jewish Christians. Although most of the ten of the twelve tribes were lost in captivity, yet some of every tribe were still preserved, so that Jews were still referred to as the 'twelve tribes.'
2. The recipients of this letter of James are exhorted to "count it all joy when ye fall into diverse temptations" (James 1:2). What seems to have been the condition of the recipients of this general epistle (or letter) of James?
3. God has a purpose in everything He sovereignly decrees. What godly characteristic did James say in James 1:3 the trying of the Christian faith through trials produces in the Christian?
4. God is not the author of sin, which is why we read in James 1:13: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." In James 1:14, what does James the Just say within a man draws a man into sin?
5. Who is the author of "every good gift and every perfect gift" according to James 1:17?
6. Fill in the blank to this verse: "But be ye \_\_\_\_\_ of the word, and not hearers only, deceiving your own selves." (James 1:22)
7. What consequence will flow to him who "looketh into the perfect law of liberty, and continueth therein" (James 1:25)?
8. Leviticus 14:15 reads: "Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor nor the person of the mighty; but in righteousness shalt thou judge thy neighbor." In James 2, what did James the Just have to say on this topic?
9. James the Just called the "perfect law of liberty" also the "royal law". As it pertained to man's duty to man, what rule did James indicate summed up the "royal law" according to James 2:8?
10. True faith will always manifest itself in good works, according to James the Just. (Jesus Himself said that a tree is known by its fruit.) He gave as an example of this two Old Testament characters: Abraham and Rahab. What good work did James cite as an example of how Abraham's faith manifested itself in works?
11. What good work did James cite as an example of how Rahab's faith manifested itself in works?
12. What part of the human body did James describe thus: it is "a little member, and boasteth great things" and it "is a fire, a world of iniquity...it defileth the whole body, and setteth on fire the course of nature..."?
13. In James 4 James warned about the lusts of the flesh and friendship with the world, and he encouraged Christians to be humble. James quoted Proverbs 3:34 to stress this point. Fill in the blank of this quote from Proverbs 3:34: "God resisteth the \_\_\_\_\_, but giveth grace to the humble."
14. We should even be humble in discussing our plans for the future, for we "know not what shall be on the tomorrow." James used a metaphor to describe man's life on earth as fragile and fleeting. Fill in the blank: "For what is your life? It is even a \_\_\_\_\_, that appeareth for a little time, and then vanisheth away." (James 4:14)
15. Various denominations, like the anabaptists, have asserted that James' condemnation of swearing in James 5:12 implies that all covenants and oaths are forbidden for the Christian. Why do we know this anabaptist interpretation is wrong, and that James' prohibition only refers to profane and unnecessary swearing?
16. Throughout scripture the use of typological language is quite common. Provisional manifestations of a great redemptive event are described using the same term as the great redemptive event itself. For example, in Haggai 2:6 the re-building of the Temple in Jerusalem is described as the shaking of heaven and earth. But the re-building of the Temple in Jerusalem was only a provisional, foreshadowing

shaking of the heaven and earth, even as Hebrews 12:26-27 implies. The provisional event foreshadowed the great redemptive events associated with Christ's First and Second Advents. Hence, we have "the coming of the Lord" mentioned in James 5:7-9. Now, normally that term refers to Christ's Second Advent (e.g., I Thessalonians 4:15, II Thessalonians 1:7 and 2:1), but sometimes provisional events which foreshadow that great event. What would lead us to believe James is speaking of a provisional event in the first century A.D. rather than the Second Advent itself?

17. In James 5:7-8, James condemns the rich who have abused their riches, withheld wages by fraud, and killed the just. His condemnation seems to be especially directed to the unbelieving Jewish leaders who were persecuting the Jewish Christians. What characteristic did James encourage the Christians to manifest in these trying circumstances, as Job had manifested this trait? (Hint: this is the same godly characteristic that James said in James 1:3 the trying of the Christian faith through trials produces in the Christian. So James returned to the theme he had begun his epistle with.)

## James 1-5 Answers

1. The writer of the book of James was not James the son of Zebedee, for James the son of Zebedee was put to death by Herod (Acts 12) before Christianity had gained so much ground among the Jews of the dispersion as here implied. Rather, it seems the writer of this book is James the Just, the half-brother of Jesus. The children of Mary and Joseph were Jesus (of course, He really had no biological father, for his father was God), James (the Just), Joses, Jude (who wrote the book of Jude), Simon and three daughters. James the Just was a prominent elder in Jerusalem, as evidenced by his role in the church synod described in Acts 15. He was also an Apostle, like the Twelve Apostles and Paul, as implied in I Corinthians 15:7. To whom did James the Just address his book of James? The twelve tribes scattered abroad, which refers to the dispersed Jewish Christians. Although most of the ten of the twelve tribes were lost in captivity, yet some of every tribe were still preserved, so that Jews were still referred to as the 'twelve tribes.'
2. The recipients of this letter of James are exhorted to "count it all joy when ye fall into diverse temptations" (James 1:2). What seems to have been the condition of the recipients of this general epistle (or letter) of James? They were having to endure many difficult trials. According to historical tradition, James the Just himself was persecuted by the unbelieving Jews and eventually stoned to death before the siege and destruction of Jerusalem in 70 A.D.
3. God has a purpose in everything He sovereignly decrees. What godly characteristic did James say in James 1:3 the trying of the Christian faith through trials produces in the Christian? patience
4. God is not the author of sin, which is why we read in James 1:13: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." In James 1:14, what does James the Just say within a man draws a man into sin? His own lust
5. Who is the author of "every good gift and every perfect gift" according to James 1:17? The Father (God)
6. Fill in the blank to this verse: "But be ye \_\_\_\_\_ of the word, and not hearers only, deceiving your own selves." (James 1:22) doers
7. What consequence will flow to him who "looketh into the perfect law of liberty, and continueth therein" (James 1:25)? He shall be blessed.
8. Leviticus 14:15 reads: "Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor nor the person of the mighty; but in righteousness shalt thou judge thy neighbor." In James 2, what did James the Just have to say on this topic? He affirmed that judgment should be fair and equal.
9. James the Just called the "perfect law of liberty" also the "royal law". As it pertained to man's duty to man, what rule did James indicate summed up the "royal law" according to James 2:8? "Thou shalt love thy neighbor as thyself." This rule is found in Leviticus 19:18 and John 13:34.
10. True faith will always manifest itself in good works, according to James the Just. (Jesus Himself said that a tree is known by its fruit.) He gave as an example of this two Old Testament characters: Abraham and Rahab. What good work did James cite as an example of how Abraham's faith manifested itself in works? Abraham's obedience in seeking to offer Isaac on the altar
11. What good work did James cite as an example of how Rahab's faith manifested itself in works? She received the Jewish messengers, and she sent them out another way.
12. What part of the human body did James describe thus: it is "a little member, and boasteth great things" and it "is a fire, a world of iniquity...it defileth the whole body, and setteth on fire the course of nature..."? the tongue
13. In James 4 James warned about the lusts of the flesh and friendship with the world, and he encouraged Christians to be humble. James quoted Proverbs 3:34 to stress this point. Fill in the blank of this quote from Proverbs 3:34: "God resisteth the \_\_\_\_\_, but giveth grace to the humble." Proud
14. We should even be humble in discussing our plans for the future, for we "know not what shall be on the tomorrow." James used a metaphor to describe man's life on earth as fragile and fleeting. Fill in the blank: "For what is your life? It is even a \_\_\_\_\_, that appeareth for a little time, and then vanisheth away." (James 4:14) vapor
15. Various denominations, like the anabaptists, have asserted that James' condemnation of swearing in James 5:12 implies that all covenants and oaths are forbidden for the Christian. Why do we know this

anabaptist interpretation is wrong, and that James' prohibition only refers to profane and unnecessary swearing? Because there are many instances of just covenants and oaths noted in scripture, both engaged in by God and man.

16. Throughout scripture the use of typological language is quite common. Provisional manifestations of a great redemptive event are described using the same term as the great redemptive event itself. For example, in Haggai 2:6 the re-building of the Temple in Jerusalem is described as the shaking of heaven and earth. But the re-building of the Temple in Jerusalem was only a provisional, foreshadowing shaking of the heaven and earth, even as Hebrews 12:26-27 implies. The provisional event foreshadowed the great redemptive events associated with Christ's First and Second Advents. Hence, we have "the coming of the Lord" mentioned in James 5:7-9. Now, normally that term refers to Christ's Second Advent (e.g., I Thessalonians 4:15, II Thessalonians 1:7 and 2:1), but sometimes provisional events which foreshadow that great event. What would lead us to believe James is speaking of a provisional event in the first century A.D. rather than the Second Advent itself? Because he speaks of it as drawing nigh and being at the door in James 5:7-9. It would seem to refer to God's judgment upon the unbelieving Jews in 70 A.D. by the Roman armies, from which the Jewish Christians were able to flee before it happened.
17. In James 5:7-8, James condemns the rich who have abused their riches, withheld wages by fraud, and killed the just. His condemnation seems to be especially directed to the unbelieving Jewish leaders who were persecuting the Jewish Christians. What characteristic did James encourage the Christians to manifest in these trying circumstances, as Job had manifested this trait? (Hint: this is the same godly characteristic that James said in James 1:3 the trying of the Christian faith through trials produces in the Christian. So James returned to the theme he had begun his epistle with.) patience

## I Peter 1-5 Assignment

1. In I Peter 5:12 the Apostle Peter sums up the theme of his epistle. In this verse, what does he say the theme is?
2. Peter was peculiarly the Apostle to the Jews, and so it is probable that many of the “strangers” to whom this epistle was written were Jewish Christians. They would be part of the diaspora of Jews, these having probably been re-located during the reign of Antiochus of Syria approximately 200 B.C. But all Christians- Jew and Gentile alike- are strangers and pilgrims on this sin-corrupted world, which we desire to be renewed by God. According to I Peter 1:1, where did they live?
3. In what modern day country or countries are these places referred to in I Peter 1:1?
4. I Peter 1:2 says they were elected by God to grace. When it speaks of “foreknowledge”, it does not mean God merely knew ahead of time whom He would elect, but it also implies they were elected according to God’s determinate counsel. Peter similarly used the term in Acts 2:23. What idea was tied to “foreknowledge” in Acts 2:23?
5. Peter held the office of Apostle of Jesus Christ, but there is no indication that he was supreme over the other apostles as the Roman Catholic Church suggests. The Romish Church claims this as part of their argument that the Popes are the successors to Peter and universally supreme over all Christians and Christian churches. How does the event recorded in Galatians 2:11 contradict this Romish doctrine?
6. How does II Corinthians 11:5 contradict this Romish doctrine?
7. In I Peter 5:1, Peter himself says he is one among many in holding a particular office. Which office does Peter there refer to?
8. Simon was surnamed “Peter” in honor of his testimony concerning the identity of Jesus. What does Matthew 16:17-19 say was the circumstance when Simon received this name?
9. I Peter 1:2 shows the Trinitarian participation of God in the redemption of sinners. How so?
10. “Sprinkling” in I Peter 1:2 alludes to what Old Testament type which foreshadowed the sacrifice of the Son as recorded in the New Testament?
11. What does the term “begotten again” mean in the context of I Peter 1:3, and how does it relate to John 3:7?
12. Who does Psalm 2:7 say was “begotten” at the time of his resurrection?
13. In scripture there is a close connection between being born again and being raised up. Who does Ephesians 2:6 say are “raised up” when they are converted? What does “raised up” mean in this context?
14. How do I Peter 1:4 and Hebrews 9:15 relate?
15. What does the term “inheritance” mean?
16. Who is the Christian’s testator?
17. One of the Five Points of Calvinism is the perseverance of the saints. What does I Peter 1:5 teach regarding Christian perseverance?
18. Trials are an integral part of Christian life on this earth. What does I Peter 1:7 compare such trials with?
19. Who prophesied beforehand the sufferings of Christ?
20. Leviticus 11:44 is quoted by Peter. How does Leviticus 11:44 teach us to do what Peter exhorts in I Peter 1:15?
21. How do Hebrews 9:14 and I Peter 1:19 allude to the same thing?
22. What are we to lay aside, according to I Peter 2:1?
23. Scripture teaches that the Church is the Temple of God. How do Ephesians 2:19-22 and I Peter 2:5 teach this?
24. What do Ephesians 2:20 and I Peter 2:6 say is the chief cornerstone of this Temple of God?
25. How does this compare with Psalm 118:22?
26. What is a “cornerstone”?
27. In Ezekiel 37:24-28 we read this prophecy: “And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments...I will make a covenant of peace with them...My tabernacle also shall be with them...my sanctuary shall be in the midst of them for evermore.” Also, in Ezekiel 40-43 Ezekiel sees the vision of a great Temple where “the glory of the Lord filled the house.” Dispensationalists take this prophecy to mean God will have a great physical Temple built by the people of God in the millennium. But in light of the fact that no such re-built Temple is

- necessary since Christ's sacrifice at Calvary was sufficient, and in light of Ephesians 2:19-22 and I Peter 2:5, how should we rather interpret the prophesied Temple in Ezekiel?
28. We should think of the New Testament church in organic unity with the Old Testament church. While there have been improvements, yet there have been many continuities. We see this when we compare the descriptions of Christ's Old Testament church with the descriptions of His New Testament church given in I Peter 2:9.
    - a. How is Deuteronomy 10:15 similar to the description given in I Peter 2:9?
    - b. How is Exodus 19:5-6 similar to the description given in I Peter 2:9?
    - c. How is Deuteronomy 4:20 similar to the description given in I Peter 2:9?
  29. Peter in I Peter 2:13-14 and Paul in Romans 13 teach the same doctrine concerning how Christian citizens should behave towards the civil government. What is the doctrine?
  30. Romans 13:3-4 and I Peter 2:14 teaches what magistrates are supposed to punish. What are they supposed to punish?
  31. According to I Peter 2, should servants only be subject to their masters if their masters are nice? No
  32. Compare I Peter 2:24 to Isaiah 53:5.
  33. According to I Peter 3, what is to be the relation of a wife to her husband?
  34. How are husbands to treat their wives?
  35. What does I Peter 3:15 teach us about our witness to unbelievers?
  36. Christ once for all time was sacrificed on the Cross on behalf of His people's sins. This contradicts the Romish doctrine of transubstantiation in their Mass, in which Jesus Christ is said to be re-sacrificed. How do I Peter 3:18 and Hebrews 9:26-28 contradict the Romish doctrine?
  37. Through men like Enoch and Noah Christ had preached His gospel to the people that inhabited the earth prior to the Deluge. But most of those people rejected the gospel, hence their condition now is as spirits in the prison of hell awaiting the Day of Judgment. How many people does I Peter 3 say lived through the Flood?
  38. What sacrament does Peter say these waters of the Flood are a figure (or type) of?
  39. How does I Peter 3:21 make clear it is not the sign of water baptism that is the requisite instrument of salvation, but rather the thing signified by such water baptism?
  40. How can we infer from I Peter 4 that Christians were already beginning to suffer for their Christian testimony?
  41. A type is a provisional event that foreshadows a greater future event. One such type was the shaking of the earth prophesied in Haggai 2:6. The shaking of the earth prophesied in Haggai 2:6 he said would happen soon, so it refers first to an event in Haggai's day. But it also foreshadowed even greater shakings in the distant future (see Hebrews 12:26 and II Peter 3:12). The description is that of the distant future event (the antitype), but the time indicator refers to the provisional event (the type). Similarly, the temporal judgments of God are types of the Great Day of Judgment. Such a provisional judgment was at hand in Peter's day, according to I Peter 4:7. What does Peter call this provisional judgment in I Peter 4:12?
  42. Peter warns that while the earthly temporal judgments visited upon Christians may be difficult, there is an even greater judgment for others. According to I Peter 4:17, who shall be the recipients of this greater judgment, and what is this greater judgment frequently called in scripture?
  43. Acts 10:42, II Timothy 4:1 and I Peter 4:5 describes the Great Day of Judgment in similar language. How is it described?
  44. Elders have the responsibility of pastoring the congregation. Literally, a pastor is a shepherd over sheep. How does I Peter 5:2 convey this idea?
  45. If elders are under-shepherds, who is the Chief Shepherd?
  46. Who does Job 1 and I Peter 5 say is the great adversary of Christians?
  47. What animal is this great adversary compared to?
  48. This great adversary often persecutes Christians through human instruments under his control. What was one human instrument under his control according to Revelation 13:2?



## I Peter 1-5 Assignment Answers

1. In I Peter 5:12 the Apostle Peter sums up the theme of his epistle. In this verse, what does he say the theme is? Exhorting the believers to stand firm in the grace of God
2. Peter was peculiarly the Apostle to the Jews, and so it is probable that many of the “strangers” to whom this epistle was written were Jewish Christians. They would be part of the diaspora of Jews, these having probably been re-located during the reign of Antiochus of Syria approximately 200 B.C. But all Christians- Jew and Gentile alike- are strangers and pilgrims on this sin-corrupted world, which we desire to be renewed by God. According to I Peter 1:1, where did they live? Pontus, Galatia, Cappadocia, Asia, and Bithynia.
3. In what modern day country or countries are these places referred to in I Peter 1:1? Turkey
4. I Peter 1:2 says they were elected by God to grace. When it speaks of “foreknowledge”, it does not mean God merely knew ahead of time whom He would elect, but it also implies they were elected according to God’s determinate counsel. Peter similarly used the term in Acts 2:23. What idea was tied to “foreknowledge” in Acts 2:23? Determinate counsel
5. Peter held the office of Apostle of Jesus Christ, but there is no indication that he was supreme over the other apostles as the Roman Catholic Church suggests. The Romish Church claims this as part of their argument that the Popes are the successors to Peter and universally supreme over all Christians and Christian churches. How does the event recorded in Galatians 2:11 contradict this Romish doctrine? Paul rebuked Peter for his error, showing how Paul was not under Peter.
6. How does II Corinthians 11:5 contradict this Romish doctrine? It says Paul is inferior to no other apostle.
7. In I Peter 5:1, Peter himself says he is one among many in holding a particular office. Which office does Peter there refer to? elder
8. Simon was surnamed “Peter” in honor of his testimony concerning the identity of Jesus. What does Matthew 16:17-19 say was the circumstance when Simon received this name? Peter spoke up and confessed that Jesus was the Christ, the Son of the Living God.
9. I Peter 1:2 shows the Trinitarian participation of God in the redemption of sinners. How so? It speaks of the election by the Father, sanctification by the Spirit, and the sacrifice of the Son.
10. “Sprinkling” in I Peter 1:2 alludes to what Old Testament type which foreshadowed the sacrifice of the Son as recorded in the New Testament? Burnt offerings
11. What does the term “begotten again” mean in the context of I Peter 1:3, and how does it relate to John 3:7? It means to be born again or regenerated. John 3:7 says we must be born again to be saved.
12. Who does Psalm 2:7 say was “begotten” at the time of his resurrection? Jesus Christ
13. In scripture there is a close connection between being born again and being raised up. Who does Ephesians 2:6 say are “raised up” when they are converted? What does “raised up” mean in this context? Christians; born again to new life in Jesus Christ
14. How do I Peter 1:4 and Hebrews 9:15 relate? They both speak of Christians’ having an inheritance from Christ
15. What does the term “inheritance” mean? That which someone received as a result of the designated gift of one that dies.
16. Who is the Christian’s testator? Jesus Christ
17. One of the Five Points of Calvinism is the perseverance of the saints. What does I Peter 1:5 teach regarding Christian perseverance? That Christians are preserved in the faith by God.
18. Trials are an integral part of Christian life on this earth. What does I Peter 1:7 compare such trials with? Gold refined by fire
19. Who prophesied beforehand the sufferings of Christ? The Old Testament prophets
20. Leviticus 11:44 is quoted by Peter. How does Leviticus 11:44 teach us to do what Peter exhorts in I Peter 1:15? Both say to be holy like God is holy.
21. How do Hebrews 9:14 and I Peter 1:19 allude to the same thing? They both speak of Christ’s sacrifice sanctifying Christians.
22. What are we to lay aside, according to I Peter 2:1? Malice, guile, hypocrisies, envies and evil speakings
23. Scripture teaches that the Church is the Temple of God. How do Ephesians 2:19-22 and I Peter 2:5 teach this? They describe the Church as a “spiritual house” and a “holy temple in the Lord”.

24. What do Ephesians 2:20 and I Peter 2:6 say is the chief cornerstone of this Temple of God? Jesus
25. How does this compare with Psalm 118:22? Psalm 118:22 calls the Messiah the chief cornerstone.
26. What is a “cornerstone”? This stone kept the joining walls together and secure.
27. In Ezekiel 37:24-28 we read this prophecy: “And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments...I will make a covenant of peace with them...My tabernacle also shall be with them...my sanctuary shall be in the midst of them for evermore.” Also, in Ezekiel 40-43 Ezekiel sees the vision of a great Temple where “the glory of the Lord filled the house.” Dispensationalists take this prophecy to mean God will have a great physical Temple built by the people of God in the millennium. But in light of the fact that no such re-built Temple is necessary since Christ’s sacrifice at Calvary was sufficient, and in light of Ephesians 2:19-22 and I Peter 2:5, how should we rather interpret the prophesied Temple in Ezekiel? That it is prophesying Christ and His Church.
28. We should think of the New Testament church in organic unity with the Old Testament church. While there have been improvements, yet there have been many continuities. We see this when we compare the descriptions of Christ’s Old Testament church with the descriptions of His New Testament church given in I Peter 2:9.
  - a. How is Deuteronomy 10:15 similar to the description given in I Peter 2:9? Both call God’s people a chosen race.
  - b. How is Exodus 19:5-6 similar to the description given in I Peter 2:9? Both call God’s people a royal priesthood and holy nation.
  - c. How is Deuteronomy 4:20 similar to the description given in I Peter 2:9? Both call God’s people a special and chosen people.
29. Peter in I Peter 2:13-14 and Paul in Romans 13 teach the same doctrine concerning how Christian citizens should behave towards the civil government. What is the doctrine? Christians are to submit
30. Romans 13:3-4 and I Peter 2:14 teach what magistrates are supposed to punish. What are they supposed to punish? Evil
31. According to I Peter 2, should servants only be subject to their masters if their masters are nice? No
32. Compare I Peter 2:24 to Isaiah 53:5. Both say God’s people are healed by Christ’s stripes.
33. According to I Peter 3, what is to be the relation of a wife to her husband? Submission
34. How are husbands to treat their wives? With honor
35. What does I Peter 3:15 teach us about our witness to unbelievers? We should be prepared to explain why we adhere to the Christian faith.
36. Christ once for all time was sacrificed on the Cross on behalf of His people’s sins. This contradicts the Romish doctrine of transubstantiation in their Mass, in which Jesus Christ is said to be re-sacrificed. How do I Peter 3:18 and Hebrews 9:26-28 contradict the Romish doctrine? Both make clear Christ once was sacrificed, which implies it is erroneous to suggest re-sacrifice as in the Mass.
37. Through men like Enoch and Noah Christ had preached His gospel to the people that inhabited the earth prior to the Deluge. But most of those people rejected the gospel, hence their condition now is as spirits in the prison of hell awaiting the Day of Judgment. How many people does I Peter 3 say lived through the Flood? 8
38. What sacrament does Peter say these waters of the Flood are a figure (or type) of? Baptism
39. How does I Peter 3:21 make clear it is not the sign of water baptism that is the requisite instrument of salvation, but rather the thing signified by such water baptism? He was speaking of spiritual baptism as necessary for salvation, which he defines as the cleansing of the conscience.
40. How can we infer from I Peter 4 that Christians were already beginning to suffer for their Christian testimony? It mentioned an ordeal among them.
41. A type is a provisional event that foreshadows a greater future event. One such type was the shaking of the earth prophesied in Haggai 2:6. The shaking of the earth prophesied in Haggai 2:6 he said would happen soon, so it refers first to an event in Haggai’s day. But it also foreshadowed even greater shakings in the distant future (see Hebrews 12:26 and II Peter 3:12). The description is that of the distant future event (the antitype), but the time indicator refers to the provisional event (the type). Similarly, the temporal judgments of God are types of the Great Day of Judgment. Such a provisional judgment was at hand in Peter’s day, according to I Peter 4:7. What does Peter call this provisional judgment in I Peter 4:12? A fiery trial

42. Peter warns that while the earthly temporal judgments visited upon Christians may be difficult, there is an even greater judgment for others. According to I Peter 4:17, who shall be the recipients of this greater judgment, and what is this greater judgment frequently called in scripture? Them that obey not the gospel; the Great Day of Judgment
43. Acts 10:42, II Timothy 4:1 and I Peter 4:5 describe the Great Day of Judgment in similar language. How is it described? A judgment of the quick and the dead, in which all will give an account before God.
44. Elders have the responsibility of pastoring the congregation. Literally, a pastor is a shepherd over sheep. How does I Peter 5:2 convey this idea? It tells the elders to feed the flock, which treats elders as if they are shepherds.
45. If elders are under-shepherds, who is the Chief Shepherd? Jesus Christ
46. Who does Job 1 and I Peter 5 say is the great adversary of Christians? Satan
47. What animal is this great adversary compared to? A lion
48. This great adversary often persecutes Christians through human instruments under his control. What was one human instrument under his control according to Revelation 13:2? The Beast from the Sea, which was the Roman Empire. This was probably the source of the judgment to which Peter was referring in I Peter 4

## II Peter Assignment

1. To whom did Simon Peter write this epistle?
2. Assurance of salvation is distinct from salvation itself. The salvation of an elect child of God is certain, even when their assurance may waver. This is why we read in Mark 9:24 of a certain Christian who said, "I believe; help thou mine unbelief." How do we know from II Peter 1 that it is our duty to become assured of our salvation?
3. How do we know from II Peter 1 that those living an ungodly life should not have assurance of salvation?
4. Peter was an Apostle (II Peter 1:1) of Jesus Christ. What required qualification to hold the office of Apostle did Peter cite regarding himself in II Peter 1:16? (Hint: see Acts 1:22 regarding this qualification)
5. In II Peter 1:17-18 Peter alludes to an event he witnessed "in the holy mount". What incident was this, and where do we read about it in the gospel account of Matthew?
6. We learn in II Peter 1:20-21 about the nature of divine inspiration of the holy scriptures. What do we learn about the nature of inspiration of the Bible there?
7. In contrast to the true prophets who gave the Bible, what do false prophets and false teachers give according to II Peter 2:1?
8. The term 'heresy' derives from the Greek word *haeresis*, which literally means 'act of choosing'. It involves choosing to embrace a doctrine which is contrary to the articles of faith revealed in scripture. How do we know from I Corinthians 11:19 and II Peter 2:1 that some but not all heresies are necessarily damnable?
9. The articles of faith is that body of doctrine which the church should defend, including by means of excommunication of a baptized member if necessary. This also implies baptized members should be sufficiently catechized in the articles of faith, and assenting to the articles of faith, before being allowed to partake of the Lord's Supper. How do we know from Titus 3:10, I Corinthians 11, II Peter 2:1, and Matthew 18:17 that unrepentant heretics should be barred from communion?
10. We should be students of history, because history teaches us much of how God operates. For example, in chapter 2 we read of various judgments of God in history upon sin and wickedness proceeding from damnable heresies. What judgment is described in II Peter 2:4?
11. What judgment is described in II Peter 2:5?
12. What judgment is described in II Peter 2:6-8?
13. From II Peter 2:5, can we infer that Noah had warned his fellow man before the Flood? Why?
14. II Peter 2:9 refers to "the day of judgment". There have been many earthly judgments that foreshadow "the day of judgment". According to Revelation 20:13 which prophesies this great day of judgment, who will be judged on that day?
15. What is meant by the phrase "despise government"?
16. As implied by II Peter 2:14, what law should they have obeyed to be governed by?
17. According to II Peter 2:8, how did Lot respond to the wickedness around him, and what does this say about how God's elect will feel about a wicked culture that they may live in?
18. In II Peter 2:15-16 we read of Balaam, who is an example of a false teacher and a false prophet. What was offered to Balaam in Numbers 22:6,17 if he would use his skills against the people of God?
19. What is often promised to the followers of false teachers by the false teachers, according to II Peter 2:18-19?
20. How do John 8:33-34 and II Peter 2:19 relate?
21. What common doctrine do II Peter 2:20 and Matthew 12:45 teach?
22. Which proverb is quoted in II Peter 2:22, and what does it mean?
23. Fools forget history, but are only mindful of what has happened in their own lifetimes or what they want to believe. What is one event in history that should warn us against denying a future great day of judgment, according to II Peter 3:5-6?
24. Why then does II Peter 3:5 say many are ignorant?
25. What does II Peter 3:6 say happened to the world when it was "overflowed with water", and why does it say this as suggested by Genesis 6:13?

26. A comparison is made in II Peter 3 between the Noahic Flood and some future event, which gives us insights into this future event. What is this future event?
27. What does II Peter 3 say will happen in this great future event?
28. What is the difference in method of destruction between the great future event and the Noahic Flood?
29. What are the similarities between the great future event and the Noahic Flood?
30. In Revelation 21, as well as II Peter 3, we read the results of this great future event. What is it called according to II Peter 3:13 and Revelation 21:1?
31. What will become of the wicked, according to II Peter 3:7, Revelation 20:15, and Revelation 21:8?
32. Preterists have often wrongly asserted that we can \*always\* assume that if an event is said to come soon or quickly in scripture, that it must happen within a century of the time the prophecy was issued. How does II Peter 3:8,12 contradict that assertion?
33. We have in II Peter 3:10-12, I Corinthians 3:11-15, II Thessalonians 1:7-8, and Revelation 20:9-15 accounts of the same event. Based on these descriptions, and the analogy with the Noahic Flood, what does it seem will be burned away by fire?
34. Yet what shall remain, albeit new and improved?
35. According to II Thessalonians 1:7, who will usher it in, and with whom shall he be accompanied?

## II Peter Assignment Answers

1. To whom did Simon Peter write this epistle? To Christians in general. It was for a general readership.
2. Assurance of salvation is distinct from salvation itself. The salvation of an elect child of God is certain, even when their assurance may waver. This is why we read in Mark 9:24 of a certain Christian who said, "I believe; help thou mine unbelief." How do we know from II Peter 1 that it is our duty to become assured of our salvation? In II Peter 1:10 we read: "give diligence to make your calling and election sure."
3. How do we know from II Peter 1 that those living an ungodly life should not have assurance of salvation? II Peter 1 indicates that in order to be sure of our salvation, we should manifest the fruits of conversion, such as faith (II Peter 1:5), virtue (II Peter 1:5), patience (II Peter 1:6), etc.
4. Peter was an Apostle (II Peter 1:1) of Jesus Christ. What required qualification to hold the office of Apostle did Peter cite regarding himself in II Peter 1:16? (Hint: see Acts 1:22 regarding this qualification) Peter was an eyewitness of Jesus (such as during His resurrection, and for Peter also His Transfiguration)
5. In II Peter 1:17-18 Peter alludes to an event he witnessed "in the holy mount". What incident was this, and where do we read about it in the gospel account of Matthew? The Transfiguration; Matthew 17:1-9
6. We learn in II Peter 1:20-21 about the nature of divine inspiration of the holy scriptures. What do we learn about the nature of inspiration of the Bible there? Those inspired spake as they were moved by the Holy Spirit.
7. In contrast to the true prophets who gave the Bible, what do false prophets and false teachers give according to II Peter 2:1? Damnable heresies
8. The term 'heresy' derives from the Greek word *haeresis*, which literally means 'act of choosing'. It involves choosing to embrace a doctrine which is contrary to the articles of faith revealed in scripture. How do we know from I Corinthians 11:19 and II Peter 2:1 that some but not all heresies are necessarily damnable? The heresies referred to in I Corinthians 11:19 seem to have caused divisions in the church (I Corinthians 11:19), but it does not seem that they were necessarily damnable heresies. The heretics exhorted in I Corinthians 11 were being chastened of the Lord but Paul did not pronounce them as damned (see I Corinthians 11:32). So there can be damnable as well as non-damnable heresies.
9. The articles of faith is that body of doctrine which the church should defend, including by means of excommunication of a baptized member if necessary. This also implies baptized members should be sufficiently catechized in the articles of faith, and assenting to the articles of faith, before being allowed to partake of the Lord's Supper. How do we know from Titus 3:10, I Corinthians 11, II Peter 2:1, and Matthew 18:17 that unrepentant heretics should be barred from communion? Titus 3:10 says that after repeated admonitions met by unrepentance they should be rejected; I Corinthians 11 indicates that heretics are unworthy to partake; and II Peter 2:1 and Matthew 18:17 imply similar serious consequences.
10. We should be students of history, because history teaches us much of how God operates. For example, in chapter 2 we read of various judgments of God in history upon sin and wickedness proceeding from damnable heresies. What judgment is described in II Peter 2:4? The judgment on angels who rebelled against God, casting them from heaven.
11. What judgment is described in II Peter 2:5? The Flood during Noah's day
12. What judgment is described in II Peter 2:6-8? The destruction of Sodom and Gomorrah during Lot's day
13. From II Peter 2:5, can we infer that Noah had warned his fellow man before the Flood? Why? Yes, because he is called a preacher.
14. II Peter 2:9 refers to "the day of judgment". There have been many earthly judgments that foreshadow "the day of judgment". According to Revelation 20:13 which prophesies this great day of judgment, who will be judged on that day? All men
15. What is meant by the phrase "despise government"? This means not to recognize rightful divine authority, as well as divinely appointed authority.
16. As implied by II Peter 2:14, what law should they have obeyed to be governed by? The Ten Commandments

17. According to II Peter 2:8, how did Lot respond to the wickedness around him, and what does this say about how God's elect will feel about a wicked culture that they may live in? Lot was deeply troubled by the wickedness. God's elect will be troubled by the wickedness of a wicked culture they may find themselves in. Those who are not troubled by such wickedness may well not be elect.
18. In II Peter 2:15-16 we read of Balaam, who is an example of a false teacher and a false prophet. What was offered to Balaam in Numbers 22:6,17 if he would use his skills against the people of God? money and honor
19. What is often promised to the followers of false teachers by the false teachers, according to II Peter 2:18-19? Liberty (which in truth is licentiousness)
20. How do John 8:33-34 and II Peter 2:19 relate? Both indicate that true freedom is not the right to sin, but rather freedom from the dominion of sin. And both indicate that one is in bondage who is under the dominion of sin.
21. What common doctrine do II Peter 2:20 and Matthew 12:45 teach? The danger of apostasy
22. Which proverb is quoted in II Peter 2:22, and what does it mean? Those who are never truly converted, but are rather fools, will inevitably return to their wicked and foolish ways, even if for a time they appear to have repented.
23. Fools forget history, but are only mindful of what has happened in their own lifetimes or what they want to believe. What is one event in history that should warn us against denying a future great day of judgment, according to II Peter 3:5-6? The Noachic Flood
24. Why then does II Peter 3:5 say many are ignorant? Because they want to be.
25. What does II Peter 3:6 say happened to the world when it was "overflowed with water", and why does it say this as suggested by Genesis 6:13? It is said to have perished. The old world had become dominated by the wicked descendants of Cain, but the Flood destroyed them, leaving only righteous Noah and his family.
26. A comparison is made in II Peter 3 between the Noachic Flood and some future event, which gives us insights into this future event. What is this future event? The Great day of judgment
27. What does II Peter 3 say will happen in this great future event? The world will be destroyed by fire in God's judgment upon it.
28. What is the difference in method of destruction between the great future event and the Noachic Flood? The former is said to be by fire, and the latter by water.
29. What are the similarities between the great future event and the Noachic Flood? Both are said to cause the world previously in existence to perish, creating a new world and order.
30. In Revelation 21, as well as II Peter 3, we read the results of this great future event. What is it called according to II Peter 3:13 and Revelation 21:1? New heavens and a new earth
31. What will become of the wicked, according to II Peter 3:7, Revelation 20:15, and Revelation 21:8? They will be cast into perdition and damnation in hell.
32. Preterists have often wrongly asserted that we can \*always\* assume that if an event is said to come soon or quickly in scripture, that it must happen within a century of the time the prophecy was issued. How does II Peter 3:8,12 contradict that assertion? It suggests that sometimes time references should be understood in accordance with God's time frame rather than man's.
33. We have in II Peter 3:10-12, I Corinthians 3:11-15, II Thessalonians 1:7-8, and Revelation 20:9-15 accounts of the same event. Based on these descriptions, and the analogy with the Noachic Flood, what does it seem will be burned away by fire? The wicked and wickedness
34. Yet what shall remain, albeit new and improved? The righteous and righteousness on the earth
35. According to II Thessalonians 1:7, who will usher it in, and with whom shall he be accompanied? Jesus Christ; the angels

## **I, II and III John Assignment**

1. I, II and III John are epistles (or letters) of the Apostle John. I John is called a general epistle. It is called 'general' because it was not written to one particular church, but was rather a circular letter, sent to diverse churches. How did such events as recorded in John 20:20 make John qualified to say what he said in I John 1:1?
2. How does II Peter 1:16 compare with I John 1:2 on the topic of bearing witness of Jesus Christ?
3. As Apostolic eyewitnesses, what does Hebrews 2:4 and Acts 5:2 indicate has been given to Peter and John by God?
4. What event recorded in Acts 3:2-11 is a testimony of what was given Peter and John by God?
5. What does John say about himself in II John 1, and how does this compare with what Peter says about himself in I Peter 5:1?
6. John employs many of the same terms in his epistles as he does in his gospel book and in Revelation. What term do we find as an example of this in I John 1:1, I John 5:7, John 1:1, and Revelation 19:13?
7. I John 1:3-4 indicates the reason the gospel is declared by John to others. What is the reason?
8. What does it mean to 'walk in darkness'? (hint: see I Thessalonians 5:4-7)
9. Some say "ignorance is bliss". What does I John 1:4-7 say in contradiction to this?
10. What does John mean by saying I John 1:8 yet also I John 3:9?
11. What does 'propitiation' mean in I John 2:2?
12. How is Jesus our propitiation?
13. Arminians (who deny the Calvinistic Doctrines of Grace) assert that I John 2:2 means Jesus is the propitiation for every human being that has ever lived, whereas Calvinists assert I John 2:2 means Jesus is the propitiation for all the elect of every tribe and tongue and all time. How do we know Jesus is not the propitiation for every human being in the world? (hint: see I John 5:19)
14. Those who have been saved by God, will evidence their salvation. What does I John 2:3 say is one such evidence and manifestation?
15. Antinomianism says that God is not interested whether men obey His laws, and that even rebels against God's law can have assurance of salvation. How does I John 2:3 contradict antinomianism?
16. What does I John 2:9-10 say is an evidence and manifestation of salvation?
17. How were the false christs and false prophets mentioned in I John 2:18 and I John 4:1 prophesied in Matthew 24:5,11?
18. I John 2:18, Revelation 13:11-18 and II Thessalonians 2:4 imply a great anti-Christian "Man of Sin" and Beast would arise and deceive many. According to II Thessalonians 2:6, had this "Man of Sin" appeared in the Apostle Paul's day?
19. The greatest enemies of Christ are often hypocrites who pretend to be in the Christian church, yet draw away many through their deceptions and errors. What do Acts 15:1, I John 2:19, and II Thessalonians 2:4 say about such as these?
20. Anti-Christianity may take many forms. What is one form of anti-christianity according to I John 2:22?
21. What is another form of anti-christianity according to I John 4:3?
22. Westminster Shorter Catechism question 34 says "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God." How is I John 3:1 a proof-text of this answer?
23. How are John 3:16 and I John 4:9 similar?
24. In I John 3 we are given a negative example concerning love of the Christian brethren. Who serves as this negative example?
25. According to I John 5, who overcomes the world?
26. The Apostle John writes concerning an elect woman and her children in II John verse 1 and Revelation 12. Ephesians 5:25-32 helps us to understand what "woman" he is describing, since this seems to have been the common understanding in the Apostolic church. Who is this "woman"?
27. Some assert that doctrine is not important. Based on II John verse 9, how do we know doctrine is important?
28. What is 'doctrine'?



29. According to II John verse 11, should we support false teachers and false prophets who teach damnable errors?
30. What do we learn from II John verse 12 about how the Apostle John communicated in writing?
31. To whom did the Apostle John send III John?
32. Diotrephes was an example of a bad minister. What did Diotrephes love?
33. What good things were said by Christians about Gaius?

## I, II and III John Assignment Answers

1. I, II and III John are epistles (or letters) of the Apostle John. I John is called a general epistle. It is called 'general' because it was not written to one particular church, but was rather a circular letter, sent to diverse churches. How did such events as recorded in John 20:20 make John qualified to say what he said in I John 1:1? John 20:20 records how the Apostles like John saw the resurrected Christ's body, which made him qualified to say he had as recorded in I John 1:1.
2. How does II Peter 1:16 compare with I John 1:2 on the topic of bearing witness of Jesus Christ? Both Peter in II Peter 1:16 and John in I John 1:2 attest that they were eyewitnesses, and as such are communicating what they have witnessed.
3. As Apostolic eyewitnesses, what does Hebrews 2:4 and Acts 5:2 indicate has been given to Peter and John by God? The gift to perform signs and miracles, bearing further witness of their Apostolic office.
4. What event recorded in Acts 3:2-11 is a testimony of what was given Peter and John by God? They performed a miracle of healing a lame man.
5. What does John say about himself in II John 1, and how does this compare with what Peter says about himself in I Peter 5:1? John says he is an elder. Peter also says he is a church elder in I Peter 5:1.
6. John employs many of the same terms in his epistles as he does in his gospel book and in Revelation. What term do we find as an example of this in I John 1:1, I John 5:7, John 1:1, and Revelation 19:13? Jesus is called the Word.
7. I John 1:3-4 indicates the reason the gospel is declared by John to others. What is the reason? That they may have fellowship with the Father, the Son, and Christians.
8. What does it mean to 'walk in darkness'? (hint: see I Thessalonians 5:4-7)
9. Some say "ignorance is bliss". What does I John 1:4-7 say in contradiction to this? True and full joy comes when we know the truth of God and walk according to that truth.
10. What does John mean by saying I John 1:8 yet also I John 3:9?
11. What does 'propitiation' mean in I John 2:2? One that turns away the wrath of another.
12. How is Jesus our propitiation? Jesus turned away the wrath of God directed at His people owing to their sins, by His substitutionary atonement on the Cross.
13. Arminians (who deny the Calvinistic Doctrines of Grace) assert that I John 2:2 means Jesus is the propitiation for every human being that has ever lived, whereas Calvinists assert I John 2:2 means Jesus is the propitiation for all the elect of every tribe and tongue and all time. How do we know Jesus is not the propitiation for every human being in the world? (hint: see I John 5:19) There are many in the world to whom God has not turned away His wrath, as implied in I John 5:19. Therefore, we can infer Jesus was not the propitiation for their sins.
14. Those who have been saved by God, will evidence their salvation. What does I John 2:3 say is one such evidence and manifestation? Keeping God's commandments
15. Antinomianism says that God is not interested whether men obey His laws, and that even rebels against God's law can have assurance of salvation. How does I John 2:3 contradict antinomianism? It implies that all those who are truly Christian will evangelically obey God's commandments.
16. What does I John 2:9-10 say is an evidence and manifestation of salvation? Love of the Christian brethren
17. How were the false christs and false prophets mentioned in I John 2:18 and I John 4:1 prophesied in Matthew 24:5,11? In Matthew 24 Jesus prophesied many false christs and false prophets would arise.
18. I John 2:18, Revelation 13:11-18 and II Thessalonians 2:4 imply a great anti-Christian "Man of Sin" and Beast would arise and deceive many. According to II Thessalonians 2:6, had this "Man of Sin" appeared in the Apostle Paul's day? No. Many false christs and false prophets had appeared, but not yet the great anti-Christian "Man of Sin" and Beast.
19. The greatest enemies of Christ are often hypocrites who pretend to be in the Christian church, yet draw away many through their deceptions and errors. What do Acts 15:1, I John 2:19, and II Thessalonians 2:4 say about such as these? That they say they are Christians, even sitting in the temple of God, but their errors identify them as false religionists.
20. Anti-Christianity may take many forms. What is one form of anti-christianity according to I John 2:22? Denying that Jesus is the Christ.

21. What is another form of anti-christianity according to I John 4:3? Denying that Jesus Christ came in the flesh. This is the Gnostic heresy.
22. Westminster Shorter Catechism question 34 says "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God." How is I John 3:1 a proof-text of this answer? This verse implies Christians are adopted sons of God, and that through God's love and grace.
23. How are John 3:16 and I John 4:9 similar?
24. In I John 3 we are given a negative example concerning love of the Christian brethren. Who serves as this negative example? Cain
25. According to I John 5, who overcomes the world? He that is born of God.
26. The Apostle John writes concerning an elect woman and her children in II John verse 1 and Revelation 12. Ephesians 5:25-32 helps us to understand what "woman" he is describing, since this seems to have been the common understanding in the Apostolic church. Who is this "woman"? the church
27. Some assert that doctrine is not important. Based on II John verse 9, how do we know doctrine is important? Because on various issues only those who have true doctrine have God.
28. What is 'doctrine'?
29. According to II John verse 11, should we support false teachers and false prophets who teach damnable errors? No
30. What do we learn from II John verse 12 about how the Apostle John communicated in writing? He used paper and ink.
31. To whom did the Apostle John send III John? Gaius
32. Diotrephes was an example of a bad minister. What did Diotrephes love? To have the preeminence
33. What good things were said by Christians about Gaius? That the truth is in him, and that he walks in the truth

## Jude Assignment

1. The epistle of Jude is called a general epistle, because it was directed to the Christian church in general, and not a particular local church or person. Who specifically is the epistle of Jude written to, according to Jude 1?
2. Since Jude was a rather common name among the Jews at this time, there are two possibilities as to who authored this epistle. One possibility is the Jude (or Judas) of Matthew 13:55 and Mark 6:3. Who is this Jude?
3. Another possibility is the Jude of Luke 6:16 and Acts 1:13. Who is this Jude?
4. How do we know from John 7:5 that the Jude of Matthew 13:55 is not the same as the Jude of Luke 6:16?
5. What clue do we find in Jude 17-18 that helps us to identify which of the two possibilities is correct?
6. Eusebius' *History* records that the Lord's relatives were feared by the Emperor Domitian, and were known as late as the end of Trajan's reign. The epistle of Jude was probably the last book written in the canon of scripture, probably in the latter years of the first century. It warns Christians about those who would tamper with and change the Christian faith once for all time delivered to the people of God. What evidence do we find in Jude 3 and Jude 17 that the Apostolic Christian faith as delivered in the Apostolic era had been established and should not be changed?
7. Romanists, Pentecostals, Mormons and others have asserted there is an on-going line of Apostles of Jesus Christ, and therefore an on-going Apostolic revelation to the church. How do Jude 17 and Jude 3 refute that contention?
8. "The faith" referred to in Jude 3 is that body of doctrines taught in scripture, in contrast to heresies which contradict that body of doctrines taught in scripture. What does Jude 3 charge Christians and the church to do with respect to the faith?
9. Probably knowing that it would be the last canonical book written, Jude emphasizes themes that the Apostles Paul and Peter emphasized in their last epistles II Timothy and II Peter. II Peter 2 and Jude are especially similar, Jude having probably read and studied Peter's epistles. What do II Peter 2:1 and Jude 4 especially warn against?
10. What does it mean to turn "the grace of our God into lasciviousness"?
11. What do II Peter 2 and Jude similarly say about Sodom and Gomorrha?
12. What lesson is to be learned from the Israelites who left Egypt, according to Jude 5?
13. When will the fallen angels be especially judged according to Jude?
14. Several sins are condemned in Jude 8. Which sin is condemned in Jude 8 that relates to the command of Romans 13:1?
15. We should not speak evil of what God calls dignified. Who is especially guilty as accuser of Christ's church, according to Revelation 12:9-10 and Jude 9?
16. In all likelihood the term "body of Moses" in Jude 9 refers to the Old Testament Jewish church, just as the term "body of Christ" in the New Testament refers to the Christian church. Moses was a type (foreshadowing) of Christ (I Corinthians 10:2, Hebrews 3:5). Jude 9 also mentions Michael, who is also mentioned in Daniel 10:13, Daniel 10:21, and Daniel 12:1. According to these passages in Daniel, what did Michael do on behalf of the church?
17. Which three Old Testament men are provided in Jude 10-11 as examples of wickedness, speaking evil of dignities and corrupting themselves?
18. What do "clouds without water" and "trees without fruit" signify?
19. What was special about Enoch, according to Genesis 5?
20. Although we have no recorded prophecy of Enoch in Genesis, the prophet Jude does record one in his book. Who does this prophecy especially condemn?
21. How do I Timothy 4:1, II Timothy 3:1, and II Peter 3:3 relate to Jude 17-18?
22. Who is the only one able to keep us from falling into sin and error?

## Jude Assignment Answers

1. The epistle of Jude is called a general epistle, because it was directed to the Christian church in general, and not a particular local church or person. Who specifically is the epistle of Jude written to, according to Jude 1? "them that are sanctified by God the Father, and preserved in Jesus Christ, and called"
2. Since Jude was a rather common name among the Jews at this time, there are two possibilities as to who authored this epistle. One possibility is the Jude (or Judas) of Matthew 13:55 and Mark 6:3. Who is this Jude? the half-brother of Jesus and full brother of James
3. Another possibility is the Jude of Luke 6:16 and Acts 1:13. Who is this Jude? One of the Twelve Apostles, but not Judas Iscariot
4. How do we know from John 7:5 that the Jude of Matthew 13:55 is not the same as the Jude of Luke 6:16? Because the half-brothers of Jesus did not believe on Jesus, but all the Apostles did.
5. What clue do we find in Jude 17-18 that helps us to identify which of the two possibilities is correct? It would seem the author of the epistle is not an Apostle himself for he uses the term "they" concerning the Apostles. In that case, the author would be Jude, the half-brother of Jesus, who along with his brother James only believed after the resurrection of Jesus. Jude's brother, James, was an Apostle [but not one of the Twelve Apostles] (see I Corinthians 15:7) and a leading elder in Jerusalem (see Acts 15). Jude would have been an Apostolic assistant (probably to James), as were men like Mark and Luke.
6. Eusebius' *History* records that the Lord's relatives were feared by the Emperor Domitian, and were known as late as the end of Trajan's reign. The epistle of Jude was probably the last book written in the canon of scripture, probably in the latter years of the first century. It warns Christians about those who would tamper with and change the Christian faith once for all time delivered to the people of God. What evidence do we find in Jude 3 and Jude 17 that the Apostolic Christian faith as delivered in the Apostolic era had been established and should not be changed? Jude 3 says it had been delivered once for all time, and Jude 17 taught Apostolic revelation had by that time ceased. Jude is one of the most important books in scripture for confirming the doctrine of the sufficiency of scripture.
7. Romanists, Pentecostals, Mormons and others have asserted there is an on-going line of Apostles of Jesus Christ, and therefore an on-going Apostolic revelation to the church. How do Jude 17 and Jude 3 refute that contention? Jude 17 speaks of the Apostles in the past tense, and of the Apostolic faith as having once for all time given, then this implies there was no on-going Apostleship and Apostolic revelation.
8. "The faith" referred to in Jude 3 is that body of doctrines taught in scripture, in contrast to heresies which contradict that body of doctrines taught in scripture. What does Jude 3 charge Christians and the church to do with respect to the faith? They are to contend for the faith and refute heresies. That refutation of heresies is primarily done through preaching, teaching, and church discipline.
9. Probably knowing that it would be the last canonical book written, Jude emphasizes themes that the Apostles Paul and Peter emphasized in their last epistles II Timothy and II Peter. II Peter 2 and Jude are especially similar, Jude having probably read and studied Peter's epistles. What do II Peter 2:1 and Jude 4 especially warn against? Men who would come into the Christian church and teach dangerous heresies. It has ever been the case throughout church history that the greatest dangers come not from outside the visible Christian church, but from within it. It is generally from within the visible church that heresies have arisen. And the most prominent example in Christian history is the Papal Romish Church.
10. What does it mean to turn "the grace of our God into lasciviousness"? Making God's grace an excuse to sin more
11. What do II Peter 2 and Jude similarly say about Sodom and Gomorrha? Both say the destruction of the cities was an example of God's judgment of the wicked.
12. What lesson is to be learned from the Israelites who left Egypt, according to Jude 5? that God destroyed those who did not believe, even though they had been members of the visible church
13. When will the fallen angels be especially judged according to Jude? the Great Day of Judgment
14. Several sins are condemned in Jude 8. Which sin is condemned in Jude 8 that relates to the command of Romans 13:1? despising dominion (i.e., hating authority)
15. We should not speak evil of what God calls dignified. Who is especially guilty as accuser of Christ's church, according to Revelation 12:9-10 and Jude 9? the devil

16. In all likelihood the term "body of Moses" in Jude 9 refers to the Old Testament Jewish church, just as the term "body of Christ" in the New Testament refers to the Christian church. Moses was a type (fore-shadowing) of Christ (I Corinthians 10:2, Hebrews 3:5). Jude 9 also mentions Michael, who is also mentioned in Daniel 10:13, Daniel 10:21, and Daniel 12:1. According to these passages in Daniel, what did Michael do on behalf of the church? He helped the church during its time of hardship.
17. Which three Old Testament men are provided in Jude 10-11 as examples of wickedness, speaking evil of dignities and corrupting themselves? Cain, Balaam, and Korah
18. What do "clouds without water" and "trees without fruit" signify? They signify that which is not useful, and specifically these were metaphors for members in the visible church without fruit and not elect.
19. What was special about Enoch, according to Genesis 5? He walked with God and then God took him up before his death.
20. Although we have no recorded prophecy of Enoch in Genesis, the prophet Jude does record one in his book. Who does this prophecy especially condemn? the ungodly
21. How do I Timothy 4:1, II Timothy 3:1, and II Peter 3:3 relate to Jude 17-18? They all warn in the later days there would be many evil people and difficult times.
22. Who is the only one able to keep us from falling into sin and error? God our Savior

### Revelation 1-3 Assignment

1. The Revelation was given by God the Father to Jesus Christ, to show unto whom?
2. According to Revelation 1:1 the Revelation *as a whole* was to shortly come to pass. We find in Revelation that it consists of such elements as the rise and fall of kingdoms, what is called a thousand year period (a millennium), and the Day of Judgment ushering in the New Heavens and New Earth. Given the length of time which such elements suggest, how may II Peter 3:7-13 help us to understand this paradox of time indicators?
3. Which specific servant of Jesus Christ was to testify of this Revelation to Christ's servants on earth?
4. Revelation 1:19 suggests that we should outline the book of Revelation as consisting of 3 main sections. The first main section consists of "the things which thou hast seen" (Revelation chapter one); and the second section consists of the things which are (Revelation chapters 2-3). What does this verse suggest is the third main section?
5. What hint does Revelation 4:1 provide us that the third main section of the book of Revelation begins with chapter 4 (and continues to the end of the book)?
6. Regarding the time of its authorship, there is not complete certainty regarding when the Apostle John wrote the book of Revelation. The traditional view is that it was written in 95 AD, but there is possibility it was written before 70 AD. Where was John when he recorded it?
7. There are 4 main schemes which have been proposed for interpreting the prophecies of the book of Revelation: historicism (that the book of Revelation records the events from Christ's First Advent to His future Second Advent); preterism (that the book of Revelation records the events soon after Christ's First Advent); futurism (that the book of Revelation records the events right before Christ's future Second Advent); and idealism (that the book of Revelation presents ideas which will recur from Christ's First Advent to His Future Second Advent, but is not providing a history of events which will occur in this period). The historicistic view is the historic reformed interpretation of the book's prophecies, and there is much internal evidence to suggest it is the correct one. The book of Revelation follows the pattern of the book of Daniel. From your past reading of the book of Daniel, did its prophecies foretell of events from the time of Daniel all the way to the time of Christ's First Advent and beyond even to Christ's Second Advent? If so, which scheme of interpretation is this?
8. Who is called "Alpha and Omega"?
9. Why is he called "Alpha and Omega"?
10. John describes himself as a "companion in tribulation". What does this suggest about his condition?
11. On which day was John first approached by Jesus Christ to record the revelation?
12. Which were the 7 churches that John was to send the book?
13. The number "7" plays a prominent role in the book of Revelation (7 churches, 7 seals, 7 Spirits, 7 trumpets, etc.). What does the number "7" signify in Biblical symbolism?
14. We read in Revelation chapter one that a sharp two-edged sword proceeds from Christ's mouth. Should we interpret this as a literal sword? If not, what does scripture suggest this symbol signifies? Where in scripture tells us what it symbolizes?
15. There are many prophetic symbols in Revelation, some of which are explained for us and some which are not. According to Revelation 1, what did the 7 candlesticks which John saw signify?
16. What did the 7 stars signify?
17. For each of the 7 churches described in Revelation 2-3, describe its chief sin (if any) communicated in the narrative of Revelation.
18. To the church of Ephesus, Christ says He will come quickly to it if it does not repent. What does His coming in this context mean?
19. Some "comings" of God are local judgments of God upon a people for their sins- carried out by means of spiritual intervention; and some comings (the First and Second Advent of Christ) are visible and generally having universal effect and implication. Which type of "coming" best describes the coming in Revelation 2:5?
20. What is the "tree of life"?
21. Where did we read of the "tree of life" in Genesis?
22. Why does God say in Revelation 2 that some will eat of the "tree of life"?
23. What is the church of Judaists called?

24. Revelation 2 speaks of the “second death”. What does Revelation 20 say the “second death” is?
25. What is the relation between Revelation 2:26-27 and Psalm 2?
26. Revelation chapter 3 speaks of the “new Jerusalem”. According to Revelation 21 it will come down from heaven to earth. What is the “new Jerusalem”?
27. Laodiceans are accused of being lukewarm Christians. What does this mean?
28. Is God satisfied with “lukewarm” Christians, such that they will enter the new Jerusalem?



### Revelation 1-3 Assignment Answers

1. The Revelation was given by God the Father to Jesus Christ, to show unto whom? His servants
2. According to Revelation 1:1 the Revelation *as a whole* was to shortly come to pass. We find in Revelation that it consists of such elements as the rise and fall of kingdoms, what is called a thousand year period (a millennium), and the Day of Judgment ushering in the New Heavens and New Earth. Given the length of time which such elements suggest, how may II Peter 3:7-13 help us to understand this paradox of time indicators? II Peter 3 reminds us that God's definition of time, and therefore 'shortly', is different from man's definition of time. In God's time frame of 'shortly' all of these elements lasting significant human time could yet take place.
3. Which specific servant of Jesus Christ was to testify of this Revelation to Christ's servants on earth? John
4. Revelation 1:19 suggests that we should outline the book of Revelation as consisting of 3 main sections. The first main section consists of "the things which thou hast seen" (Revelation chapter one); and the second section consists of the things which are (Revelation chapters 2-3). What does this verse suggest is the third main section? The things which shall be hereafter
5. What hint does Revelation 4:1 provide us that the third main section of the book of Revelation begins with chapter 4 (and continues to the end of the book)? Revelation 4:1 announces that it will now show the things which shall be hereafter.
6. Regarding the time of its authorship, there is not complete certainty regarding when the Apostle John wrote the book of Revelation. The traditional view is that it was written in 95 AD, but there is possibility it was written before 70 AD. Where was John when he recorded it? The isle of Patmos
7. There are 4 main schemes which have been proposed for interpreting the prophecies of the book of Revelation: historicism (that the book of Revelation records the events from Christ's First Advent to His future Second Advent); preterism (that the book of Revelation records the events soon after Christ's First Advent); futurism (that the book of Revelation records the events right before Christ's future Second Advent); and idealism (that the book of Revelation presents ideas which will recur from Christ's First Advent to His Future Second Advent, but is not providing a history of events which will occur in this period). The historicistic view is the historic reformed interpretation of the book's prophecies, and there is much internal evidence to suggest it is the correct one. The book of Revelation follows the pattern of the book of Daniel. From your past reading of the book of Daniel, did its prophecies foretell of events from the time of Daniel all the way to the time of Christ's First Advent and beyond even to Christ's Second Advent? yes If so, which scheme of interpretation is this? historicism
8. Who is called "Alpha and Omega"? Jesus Christ
9. Why is he called "Alpha and Omega? He is the first and last and has existed forever.
10. John describes himself as a "companion in tribulation". What does this suggest about his condition? He was being persecuted. (Apparently he was exiled to the isle of Patmos as a punishment.)
11. On which day was John first approached by Jesus Christ to record the revelation? The Lord's Day
12. Which were the 7 churches that John was to send the book? Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea
13. The number "7" plays a prominent role in the book of Revelation (7 churches, 7 seals, 7 Spirits, 7 trumpets, etc.). What does the number "7" signify in Biblical symbolism? completeness
14. We read in Revelation chapter one that a sharp two-edged sword proceeds from Christ's mouth. Should we interpret this as a literal sword? no If not, what does scripture suggest this symbol signifies? The word of God (the Bible) Where in scripture tells us what it symbolizes? Hebrews 4:12, Ephesians 6:17
15. There are many prophetic symbols in Revelation, some of which are explained for us and some which are not. According to Revelation 1, what did the 7 candlesticks which John saw signify? The 7 churches
16. What did the 7 stars signify? The 7 angels of the 7 churches
17. For each of the 7 churches described in Revelation 2-3, describe its chief sin (if any) communicated in the narrative of Revelation. Ephesus- lost first love; Smyrna- none; Pergamos- following a Balaam-like error and of the Nicolaitans; Thyatira- allowing a Jezebel-like character to seduce the people into error; Sardis- dead spiritually; Philadelphia- none; Laodicea- indifferent and lukewarm

18. To the church of Ephesus, Christ says He will come quickly to it if it does not repent. What does His coming in this context mean? A local judgment upon them.
19. Some “comings” of God are local judgments of God upon a people for their sins- carried out by means of spiritual intervention; and some comings (the First and Second Advent of Christ) are visible and generally having universal effect and implication. Which type of “coming” best describes the coming in Revelation 2:5? Local coming
20. What is the “tree of life”? Literally, it was the tree in the Garden of Eden which Adam and Eve were not allowed to eat because they had sinned, and were unworthy of its blessings. It signifies the spiritual blessing of eternal life which comes through and from Christ.
21. Where did we read of the “tree of life” in Genesis? Genesis 2:9
22. Why does God say in Revelation 2 that some will eat of the “tree of life”? they are elect and will partake of eternal life in Christ
23. What is the church of Judaists called? The Synagogue of Satan
24. Revelation 2 speaks of the “second death”. What does Revelation 20 say the “second death” is? When the non-elect are thrown into hell on the Day of Judgment
25. What is the relation between Revelation 2:26-27 and Psalm 2? Revelation 2:26-27 speaks of the same thing being described in Psalm 2 regarding the Messianic reign, but it is especially focusing upon how the people of God will reign with Christ.
26. Revelation chapter 3 speaks of the “new Jerusalem”. According to Revelation 21 it will come down from heaven to earth. What is the “new Jerusalem”? the new heavens and new earth
27. Laodiceans are accused of being lukewarm Christians. What does this mean? They are spiritually indifferent and not zealous.
28. Is God satisfied with “lukewarm” Christians, such that they will enter the new Jerusalem? no

## Revelation 4-8:1 Assignment

1. Over history various schemes for interpreting the book of Revelation have been proposed. Here is how I would interpret it, in conformity to a historicistic post-millennial model. First, the following table presents a general outline of the book as a whole, as suggested in Revelation 1:19 (“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;”) and confirmed in Revelation 4:1 (“After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”):

| Section # | Chapters in Revelation | General Topic Covered               |
|-----------|------------------------|-------------------------------------|
| 1         | 1                      | the things which thou hast seen     |
| 2         | 2 - 3                  | the things which are                |
| 3         | 4 – 22                 | the things which shall be hereafter |

It should be noted that the above sections are organized in chronological order. What does chronological order mean?

2. So the book of Revelation contains the three sections listed above. We should then divide the third section into sub-sections, for the account of “the things which shall be hereafter” presents itself in these sub-sections. In order for these sub-sections of “the things which shall be hereafter” to be organized in the same order as the 3 main sections listed above, in what order must they be organized?
3. Expositors have debated whether these sub-sections of “the things which shall be hereafter” should be interpreted as occurring in successive chronological order or synchronously occurring. (‘Successive’ means one after another in time; whereas ‘synchronous’ means occurring at the same time.) Those expositors who have interpreted some or all of these sub-sections as synchronously occurring have pointed to the repetition of certain features and events, such as the presence of the Beast or the fall of Babylon. But such an interpretation fails to take into account how each sub-section rather builds upon the previous ones, and often assumes the events described in the previous ones have already occurred. Furthermore, it fails to take into account the very repetitive nature of history in general, especially in the history of redemption of God’s people. Consider, for example, the repetition in history of this pattern:

- I. the suffering of God’s people, often due to sins
- II. their redemption by God
- III. rest as a result of redemption

Here are just some of the times this pattern has been repeated in history:

- God’s people saved in the Ark with Noah after suffering through much sin and the Great Flood.
- Lot saved from Sodom after much suffering.
- The Exodus from suffering in Egypt followed by rest in Canaan.
- The suffering of God’s people before God would raise up a judge in Israel to save the people (this pattern repeated often in the book of Judges).
- The rescue of God’s people by King David after much suffering.
- The rescue of God’s people by good kings like Hezekiah and Josiah after much suffering.
- Return to Jerusalem after Babylonian captivity.
- Rescue of God’s people under the Maccabees after desolations under Antiochus Epiphanes.
- Rescue of Christians from persecution by Judaists and 70 AD Roman siege of Jerusalem.

- Christianization of Roman Empire under Constantine following severe persecution during the Empire’s pagan era.
- Redemption from suffering and deception under the Papal Anti-Christ during the Protestant Reformation.
- Currently we are suffering through the effects of the Enlightenment in which Romanism and pseudo-Protestant whores, as well as outright pagan Marxism and Fascism, wreak havoc on truth and God’s people. But we have reason to believe these will be over-turned and usher in a post-millennium.
- The future Second Advent and Day of Judgment will usher in the new heavens and new earth.

Here is a table which may help you have an outline in your mind of the sub-sections of “the things which shall be hereafter”, as well as an assignment of them to periods in history:

| Sub-Section # | Chapters in Revelation | General Topic Covered  | Period in History  |
|---------------|------------------------|--|--|
| 1             | 4 – 8:1                | Opening of the 7 Seals   | The period up to 70 A.D. when Christians were saved from the Roman siege but earthly Jerusalem was destroyed.  |
| 2             | 8:2 - 14               | Sounding of the 7 Trumpets*  | The “wilderness” period- lasting 1,260 years - up to and concluding in the Protestant Reformation. This is a period, beginning in 70 A.D., marked by the oppression of Christ’s elect by the pagan to nominally Christian Roman Empire (the Beast from the sea of Revelation chapter 13), as well as the rise of the Papal False Prophet (the land Beast of Revelation chapter 13).  |
| 3             | 15 - 19                | Pouring of the 7 Vials with the 7 Plagues, including the events leading up to this divine judgment and its immediate aftermath | Rise of the ‘Enlightenment’ during and in the aftermath of the Protestant Reformation, in which a mysterious Babylonian ‘mother of harlots’ arises. This mysterious Babylon rides upon a new manifestation of the Beast (the Black Pope and his Jesuit order), along with the Papal False Prophet. God sends judgments for this wickedness on earth, culminating in the 7 Plagues which destroy the mysterious Babylon. The power of the Jesuit Beast and the Papal False Prophet over the nations then becomes more apparent. Finally, the Beast and False Prophet are overcome by the preaching of the gospel, ushering in the millennium. |
| 4             | 20:1 – 20:10           | The Millennium, A Restoration of the Protestant  | Future period in which deception will be significantly lessened among the nations, so that Christ invisibly reigns from heaven over the reformed Christian nations of the world. This is   |

|   |         |                           |  |
|---|---------|---------------------------|--|
|   |         | Reformation               | followed by a brief period of significant Satanic activity.                    |
| 5 | 20:11ff | Great Day of Judgment     | Future Second Advent of Jesus Christ in which all are judged                   |
| 6 | 21 - 22 | New Heavens and New Earth | Future eternal state when Christ visibly reigns on new earth as well as heaven |

\* Revelation chapters 12 – 14 present themselves as a "little book", which presents a picture of the persecution of the church followed by the church's victory in each period of church history. In the course of explaining the sounding of the 7 trumpets, a beast and other evil forces released from the bottomless pit were mentioned but not elaborated upon. Revelation chapters 12 –14 elaborate upon them.

So in the section of Revelation addressing the “things which must be hereafter”, there will be the description of the opening of 7 seals, then the sounding of 7 trumpets, and then the pouring of 7 vials, followed by the millennium, Great Day of Judgment, and finally the new heavens and new earth. Which chapters in Revelation cover the opening of the 7 seals?

4. What does each of the 7 seals involve:

- a. The First Seal -
- b. The Second Seal -
- c. The Third Seal -
- d. The Fourth Seal -
- e. The Fifth Seal -
- f. The Sixth Seal -
- g. The Seventh Seal -

5. Revelation 4 opens with a scene in which place (which continues for some chapters)?

6. The elders John sees have represented the people of God, as their leaders. How many elders does John see in Revelation 4?

7. How does Revelation 4:8 relate to Isaiah 6:3?

8. The creatures in Isaiah 6 have 6 wings, as do the four beasts in Revelation 4. According to Isaiah 6, what are these creatures?

9. Why is Jesus called the “Lion of the tribe of Judah”? (hint: see Genesis 49:9-10)

10. Why is Jesus called the “Root of David”? (hint: see Isaiah 11:1,10)

11. We should interpret the “harps and vials” described in Revelation 5 figuratively, as the instruments \*within\* God’s people producing praise and prayers to God. What evidence is there in Revelation 5 that we should not interpret these harps and vials literally?

12. Some have argued that Christians have the right to compose and use in public worship uninspired hymnody, based upon the hymn sung in Revelation 5. Is there any evidence that this hymn in Revelation 5 was uninspired? What does the fact that it was sung in unison suggest about whether it was spontaneous or taught to them by God?

13. The elders say in the hymn that they shall reign on the earth. According to Revelation 22:5, how long will their reign last on the new earth?

14. Many historicists believe that the opening of the 7 seals correspond to the providences of God up to the time of Constantine, when the Roman Empire was Christianized. But some historicists (including myself) believe it recounts the providences up to 70 AD. Those who hold to the latter view believe that the book of Revelation was written prior to 70 A.D., because the events described in the opening of the 7 vials seem to correspond with the events leading up to and including 70 A.D. Matthew 24:15-21 describes the period of “great tribulation” leading up to 70 A.D. In Revelation 7:14, what are the Christians in heaven who came out the events described in the first 6 seals said to have come out of?

15. Luke 21:8-26 also describes the period leading up to and including 70 A.D. (which is a type and foreshadowing of the period when Satan will be briefly released prior to the Great Day of Judgment [see

Revelation 20:7-15]). How do the events described in Luke 21:8-26 correspond with those associated with the opening of the first 6 seals?

16. Both groups of historicists agree that these 7 seals describe the proclamation and spread of the gospel, the judgments upon those who refuse the gospel, the suffering of the Christians during this period, but a triumph of the gospel over the wicked bringing a brief respite before more travails. What about the opening of the seventh seal suggests a brief period of peace after a period of earthly travail for Christians?
17. What is similar between the description of the first seal opened in Revelation 6 and what we see in Revelation 19:12-21 with a sword proceeding out of His mouth?
18. Given that the description of the first seal opened is so similar in nature to the coming of Jesus Christ described in Revelation 19 in which the Beast is overcome and the millennium ushered in (in contrast to His coming described in Revelation 20:11-15), what does this suggest about the nature of that Revelation 19 coming which will bring in the millennium on earth?
19. A 'type' is a figure or symbol of something to come, such as an event in the Old Testament that foreshadows and prophesies of another in the New Testament. For example, the rest that the Israelites enjoyed in Canaan when they came out of Egypt is a type of the promised rest believers will enjoy when they enter heaven, and King David is a type of King Jesus. And an 'anti-type' is the thing which is foreshadowed by the type. So Jesus is the anti-type of David. In scriptural typology, types can correspond with other types, as well as symbolize the whole. How is the judgment described in the opening of the sixth seal a type of what is described in Revelation 19:15-21?
20. How is the judgment described in the opening of the sixth seal a type of what is described in Revelation 20:9-15?
21. How is the language of Revelation 6:12-14 similar to Matthew 24:29-30 (making the incident described in Rev 6:12-14 a type and shadow of the Second Advent)? (note: Matthew 24:29-30 refers to Christ's Second Advent, of which the judgment of 70 A.D. is a provisional type.)
22. But how is the language of Revelation 6:12-14 different from Matthew 24:29-30 (which indicates it is only a type, but not the Second Advent and Great Day of Judgment itself)?
23. In scriptural typology, the language describing the type is only fully true of the anti-type. For example, God said of Israel in Exodus 4: "Thus saith the Lord, Israel is My *son*, My first-born; and I say unto thee, Let *My son* go." In its fullest sense, who is the only true First-Born Son of God, even though the primary reference in the Exodus 4 passage is Israel?
24. So how can the language describing the opening of the sixth seal be primarily referring to the judgment in 70 A.D. when the Temple in Jerusalem was destroyed, even though in its fullest sense the language is only appropriate for the Great Day of Judgment?
25. What about the description of the seventh seal gives the indication that this cannot be describing either the millennium or the new heavens and new earth?

## Revelation 4-8:1 Assignment Answers

1. Order events occurred in time
2. chronological
3. Chapters 4-8
4. What does each of the 7 seals involve:
  - a. The First Seal - white horse to conquer
  - b. The Second Seal - red horse was to make war
  - c. The Third Seal - black horse would cause famine
  - d. The Fourth Seal - Death and Hell kill with the sword, and with hunger, and with death, and with the beasts of the earth
  - e. The Fifth Seal - death of those slain for the word of God
  - f. The Sixth Seal - judgment especially of the rulers and the rich who had oppressed Christ's people
  - g. The Seventh Seal - silence in heaven about a half an hour
5. Heaven
6. 24 elders
7. Both are scenes of heaven where the angels are praising God with similar words.
8. angels
9. It was prophesied in Genesis 49 that the Messiah would come out of the tribe of Judah, and Jesus is the fulfillment of that prophecy.
10. The Messiah would be descended from David and David's father, Jesse, according to Isaiah 11:1,10, so Jesus was identified as the Messiah by noting His relation to David.
11. Many of Revelation's elements are symbols. For example, besides mentioning harps and vials in the context, also odors proceeding from vials are mentioned. These are explicitly said to be the prayers of saints. So it would appear in the context that elements of the Old Testament Temple were used to symbolize spiritual realities.
12. No. It is suggestive it was taught to them by God.
13. eternally
14. The great tribulation
15. War is spoken of in both, as well as famines, earthquakes, Christian martyrdom, and judgment on the wicked.
16. It says there was silence in heaven about a "half an hour".
17. In both Christ is riding on a white horse.
18. It suggests that the coming of Revelation 19 is invisible and spiritual like that described in Revelation 6:2. In other words, it is **\*\*not\*\*** speaking of a visible Advent of Christ.
19. It is a fore-shadowing of such future judgments of God upon the wicked and is typical of such provisional judgments.
20. It is a fore-shadowing of this future and ultimate Great Day of Judgment in Rev 20:9-15, which is the anti-type.
21. Both speak of cataclysmic events on heaven and earth associated with a great visitation of God.
22. Matthew 24:29-30 speaks of a universal gathering of all Christ's elect associated with Christ's coming, whereas Revelation 6:12-14 does not.
23. Jesus Christ
24. The opening of the sixth seal may be a typical fore-shadowing of the Great Day of Judgment.
25. What about the description of the seventh seal gives the indication that this cannot be describing either the millennium or the new heavens and new earth? Unlike the new heavens and new earth, it does not last eternally, but only a brief period. And unlike the millennium, it is not followed by the new heavens and new earth.

## Revelation 8:2 - 11 Assignment

1. Which chapters in Revelation cover the sounding of the 7 trumpets?
2. What does each of the 7 trumpets involve:
  - a. The First Trumpet -
  - b. The Second Trumpet -
  - c. The Third Trumpet -
  - d. The Fourth Trumpet -
  - e. The Fifth Trumpet -
  - f. The Sixth Trumpet -
  - g. The Seventh Trumpet -
3. The Old Testament church was a type of the New Testament church. So the history of the church revealed in the book of Revelation parallels and was foreshadowed by the history of ancient Israel, each having an escape from “Egypt”, a “wilderness” period, a Babylonian oppression, a period of restoration, and an advent of Christ. In Israel’s wilderness experience, how many men who had spied the land of Canaan came back with a report that Israel should enter? Who were they?
4. How many witnesses do we find in Revelation 11?
5. In Biblical jurisprudence how many witnesses does it take to convict someone? Where do you read this?
6. We find in scriptural history many repetitions of very similar events, like the similarities of the siege by the Babylonians of Jerusalem in the Old Testament and the prophesied siege of Jerusalem by the Romans in 70 AD.; as well as the rest in Canaan when Joshua conquered it for the Israelites and the rest there that followed the Babylonian captivity when Nehemiah and others returned, as well as the rest in the new heavens and new earth (Revelation 21). There are thus types and shadows of future events. How is the language of Revelation 6:15 similar to the language of Isaiah 2:10,19 (which foretold the destruction by the ancient Babylonians of Old Testament Jerusalem, but as well the destruction by the Romans of Jerusalem in 70 A.D., and ultimately the Great Day of Judgment [Rev 20:9-11])?
7. Most historicists agree the first 5 trumpet sounds include both a description of the rise of heresies and the beginnings of the Papal Anti-Christ, as well as the attacks upon and collapse of the Roman Empire. Explain how the first four sounds of the trumpet could describe the attacks upon and collapse of the Roman Empire.
8. In the fifth trumpet blast powers are released from the bottomless pit. According to Revelation 20:1-2, which power is associated with the bottomless pit?
9. According to Rev 9:5, these are plagues which do not kill but do harm. How are heresies of this nature?
10. The manifestations of the Beast which rule during the period described as the Sounding of the Seven Trumpets and the Opening of the Seven Seals are said to be seated in “Babylon” (Revelation 14:8). “Babylon” is also alluded to in I Peter 5:13. Where does it seem Peter was when he wrote the epistle of I Peter, and where is this “Babylon”?
11. Many historicist expositors believe the sixth trumpet sound (Revelation 9:13-21) describes the Muslim conquest of much of Christendom arising from the east. What are some evidences for this view?
12. On the other hand, a number of historicist theologians like Patrick Fairbairn have objected to assigning the sixth trumpet sound to the Muslims from the East, because they object it would result in internal inconsistency. Ancient Babylon abode next to the Euphrates River, as Rome abode next to the Tiber River. If the “Babylon” being described in Revelation 4-14 is Rome, then analogously what would the “Euphrates River” of Revelation 9 allude to?
13. There is an interlude between the sixth and seventh trumpet sound, which is found in Revelation chapter 10. John was warned that some thing he would next learn would be painful to him. What was John told to eat that made his belly bitter but was sweet in his mouth?
14. According to Revelation 10:7, what should be finished when the seventh angel sounded the seventh trumpet?
15. What is a ‘mystery’ in scripture?
16. In the prophecy of Daniel there was reference to the oppression of Christ’s church which would last for “a time, and times, and half a time”. But this mysterious time period was not fully explained in Daniel. If



the sounding of the seventh trumpet corresponds to the Protestant Reformation, when would Revelation 10:7 then imply this mysterious time period came to an end?

17. How were the events described in Revelation 11:15-19 typically fulfilled in the time of the Protestant Reformation?
18. In Revelation 11 we witness the temple - Christ's gospel church - which must have caused John grief when he learned the state of it, as Revelation 10 had warned. For how long, in prophetic language, will Gentiles tread under foot its court and the visible church of Christ?
19. Who is said to be given power to testify against the injustices of this time, according to Revelation 11:3?
20. Who will kill them?
21. Where did these witnesses ascend?
22. According to Revelation 20:4, what great honor is received by such witnesses in the millennium?
23. Revelation 11 concludes with the sound of the seventh trumpet, announcing the beginning of reward for his people's services and suffering on earth and more gospel light. What is meant by this statement: "the kingdoms of this world are become the kingdoms of our Lord"? Should we desire the kingdoms of this world to be Christian?
24. According to Revelation 11:18, were there still enemies to be dealt with?

## Revelation 8:2-11 Assignment Answers

1. Revelation 8:2 - 11, but Revelation 12-14 expands upon and explains more thoroughly the events associated with the sounding of the 7 trumpets.
2. What does each of the 7 trumpets involve:
  - a. The First Trumpet - hail and fire mingled with blood were cast upon humanity ('the sea')
  - b. The Second Trumpet - something like a great mountain burning with fire was cast upon humanity
  - c. The Third Trumpet - a star named Wormwood fell upon the waters of the earth, making them bitter
  - d. The Fourth Trumpet - the sun and moon were smitten, becoming dark
  - e. The Fifth Trumpet - star fell from heaven which opened the bottomless pit, from which came locusts, with their king being Apollyon (destroyer)
  - f. The Sixth Trumpet - 4 angels loosed from the Euphrates River, along with horsemen who kill many of the earth's inhabitants
  - g. The Seventh Trumpet - great voices in heaven proclaim, "the kingdoms of this world are become the kingdoms of the Lord Jesus Christ", and the nations of humanity are angry that Christians have been so rewarded
3. Two. Joshua and Caleb
4. Two
5. Two or more. Deuteronomy 17:6
6. They both speak of men hiding under rocks to protect themselves from the visitation of God's judgment.
7. The Roman Empire in its waning days was plagued by hordes of attacking Germanic tribes. These caused great destruction and death. Also in this time the Huns, and later the Arab Muslims, were attacking from the East and causing devastation as well. The death and destruction continued long after the collapse of the western Roman Empire, especially with the collapse of Rome's organizing power.
8. Satan
9. They harm a person even though they are not physically deadly.
10. Rome.
11. Muslims did come on horses from the East (in the region of the Euphrates River) and caused great destruction on much of the then known world.
12. The Tiber River
13. The little book
14. The mystery of God
15. A mystery is something that for a long time is hidden from man but is later disclosed to man by God.
16. At the time of the Protestant Reformation
17. Nations began to tear away from Romish oppression and false doctrine and have more Biblical Christian government. In addition, Christians were rewarded and blessed, whereas wicked people and Romish and pagan nations were defeated and thwarted.
18. 42 months (or 1260 days)
19. The two witnesses
20. The beast that ascendeth out of the bottomless pit.
21. heaven
22. Their souls will reign with Christ in heaven.
23. That many nations would be truly Christian nations, and not merely even just nominally so. Yes.
24. Yes, for it is said the [wicked] nations were angry at the prospect of what took place then, but there is no indication that these wicked nations have been finally and ultimately defeated at this time.

## Revelation 12-14 Assignment

1. As noted in the last assignment, chapters 12-14 seem to represent a flashback to explain and elaborate upon the beast's war against the church, which had only been briefly described in the course of the description of chapters 8-11. Revelation 12-14 focuses upon the 42 months (=1,260 days = 3.5 years) which had been briefly noted in Revelation 11:2-3. It describes it as time (= a year), times (= two years), and half a time (= half a year). Which verses in Revelation chapter 12 and 13 do we meet with these time expressions of equal duration?
2. What can we learn from the following verses about interpreting time statements in scriptural prophecy: Ezekiel 4:6, Leviticus 25:8, and Numbers 14:34?
3. Why have Christians interpreted the Seventy Weeks of Daniel 9:24 as seventy weeks of years (490 years)?
4. According to the day-year principle of prophetic time interpretation, how long would the 1,260 days in the "wilderness" (see Revelation 12:6) last?
5. In 70 A.D. the Roman army besieged and desolated Jerusalem. Luke 21:24 warns of this event. What in Revelation 11:2 suggests the 42 months (= 1,260 days) began in 70 A.D., and what correspondences are there between Luke 21:24 and Revelation 11:2?
6. Daniel 12:11 speaks of 1,290 days. When does it say the 1,290 days commence? Does it seem to be the same year the 1,260 days begins?
7. What year is 1,260 years after 70 A.D.? What year is 1,290 years after 70 A.D.?
8. According to Daniel 12:12, when will the blessing from these events be in full flower? (Note: Around 1330 A.D. John Wycliffe- the Morningstar of the Protestant Reformation- was born, and in 1360 A.D. he began his public ministry, and by 1405 Huss brought this same reformation in full force to the continent while the Lollards had established it in the British Isles.)
9. This period of "time, times, and half a time" had been prophesied much earlier in the book of Daniel. Which verse in Daniel chapter 7 do we find it?
10. How many horns did the fourth beast of Daniel 7 have, and how many horns does the sea beast of Revelation 13 have?
11. A little horn is said to come out of the fourth beast (Daniel 7:8) which seems to be distinct from the fourth beast in some respects yet also part of the fourth beast in some respects. What is said about this little horn's mouth that is also said about the mouth of the sea Beast in Revelation 13?
12. How is the description of the fourth beast, with its little horn, according to Daniel 7:23-25 similar to the description of the Beast found in Revelation 13:5-7?
13. How long did the fourth beast and its little horn in Daniel 7 oppress God's people, and how long does Revelation 13 say the sea beast oppresses God's people?
14. Which kingdom was the fourth beast described in Daniel 7?
15. We know that the Apostle Paul had been imprisoned by the pagan Roman Empire and was released, before being eventually imprisoned again by it and executed. Paul describes his first release from imprisonment by the pagan Roman Empire as being "delivered out of the mouth of the lion" (II Timothy 4:17). Which beast described in Revelation 13 is said to have "the mouth of a lion"?
16. The sea beast of Revelation 13 is said to have 7 heads. According to Revelation 17:9, what does "7 heads" refer to?
17. Which city in history has been especially associated with 7 hills or mountains?
18. Should we conclude from various considerations that the sea beast of Revelation 13 is the Roman Empire? Why or why not?
19. Revelation 13 also describes a land beast (i.e., a beast out of the earth), whose appearance is associated with the healing of the deadly wound of the sea beast of Revelation 13. In what respects does the description of the land beast of Revelation 13- working with the sea Beast- match the description of the Man of Sin described in II Thessalonians 2?
20. Daniel chapter 7:7-9 and 7:23-27 speaks of a "little horn" which will come out of a bestial kingdom and will "wear out the saints of the most High" until the "time, times, and half a time" have expired. Out of which bestial kingdom is this "little horn" said to come?
21. Who will eventually overthrow this "little horn" according to Daniel chapter 7?

22. Revelation chapter 13 describes the lamb-like beast with 2 horns which aided and prophesied on behalf of the sea beast. In what respects does this lamb-like beast working with the sea beast whose deadly wound was healed match what was described in the book of Daniel as the “little horn” coming out of the 4th Beastial kingdom?
23. In what respects does the Romish papacy in the 1,260 years leading up to the time of the Protestant Reformation match the description of the lamb-like beast that prophesies on behalf of and upholds the nominally Christian Roman Empire (including in its manifestation as the Holy Roman Empire)?
24. In what respects does the Romish papacy- working with the nominally Christian Roman Empire- match the description of the Man of Sin in II Thessalonians 2? (note: the terms “Man of Sin” and “Son of Perdition” are titles just like the term “man of God”, and not necessarily references to a particular man)
25. The healing of the deadly wound of the sea beast seems to correspond with the rise of the nominally Christian Roman Empire (including its manifestation as the “Holy Roman Empire” at least up until the time of the 14th. century when its authority and power base were greatly diminished) out of the pagan Roman Empire. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). If the 6th Kingdom is said to be then in existence when John wrote the book of Revelation, what would the 7th Kingdom be? (note: we shall consider the 8th Manifestation of the Beast in the next assignment addressing Revelation chapters 15-19)
26. Revelation 14 seems to describe the fall of the 7th Manifestation of the (sea) Beast. According to Revelation 14:6-8, how did this 7th Manifestation of the Beast fall?
27. According to Revelation 14:8, what is this 7th Manifestation of the Beast called?
28. From what we can tell Peter the Apostle was in Rome when he wrote I Peter. Why is that important in light of what he calls it in I Peter 5:13?
29. History in many respects repeats itself. For example, there was a period of Christian persecution and travail followed by Christian victory in 70 A.D., then the Christian persecution and travail followed by Christian victory with the Christianization of the Roman Empire under Constantine, then the Christian persecution and travail under the nominally Christian Roman Empire and Papacy followed by the Christian victory with the Protestant Reformation, then the Christian persecution and travail during the Enlightenment to be followed by ultimate Christian victory hopefully ushering in the millennium. What about the fall of the 7th. Beastial kingdom described in Revelation 14:8 is similar to the way the fall of the 8th Beastial kingdom is described in Revelation 18:2?
30. In the triumphal aftermath following the opening of the 7 seals, then later the sounding of the 7 trumpets, then later the pouring of the 7 vials, there are similarities, even while there are also distinctions. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) similar to the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)?
31. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) different from the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)?
32. Who is the dragon described in Revelation 12?
33. According to Revelation 12:11, what will overcome the dragon?
34. The woman in Revelation 12 is generally interpreted as the Christian Church or Christendom. Does this seem to be correct? Why or why not?
35. How long was the woman especially persecuted by Satan on earth according to Revelation 12:14?
36. According to Revelation 12:17, does it seem like all of Christendom remains faithful throughout the time period described in Revelation 12:14?
37. How is the remnant of the woman’s seed characterized in Revelation 12:17?
38. What is meant by the term “the remnant of her seed”?

## Revelation 12-14 Assignment Answers

1. As noted in the last assignment, chapters 12-14 seem to represent a flashback to explain and elaborate upon the beast's war against the church, which had only been briefly described in the course of the description of chapters 8-11. Revelation 12-14 focuses upon the 42 months (=1,260 days = 3.5 years) which had been briefly noted in Revelation 11:2-3. It describes it as time (= a year), times (= two years), and half a time (= half a year). This totals 3.5 years. Which verses in Revelation chapter 12 and 13 do we meet with these time expressions of equal duration? Revelation 12:6,14 and Revelation 13:5
2. What can we learn from the following verses about interpreting time statements in scriptural prophecy: Ezekiel 4:6, Leviticus 25:8, and Numbers 14:34? That a day in prophetic time stands for a year in actual human history.
3. Why have Christians interpreted the Seventy Weeks of Daniel 9:24 as seventy weeks of years (490 years)? According to this day-year principle of prophetic time interpretation, 70 weeks is equal to 490 prophetic days, which stands for 490 years.
4. According to the day-year principle of prophetic time interpretation, how long would the 1,260 days in the "wilderness" (see Revelation 12:6) last? 1,260 years
5. In 70 A.D. the Roman army besieged and desolated Jerusalem. Luke 21:24 warns of this event. What in Revelation 11:2 suggests the 42 months (= 1,260 days) began in 70 A.D., and what correspondences are there between Luke 21:24 and Revelation 11:2? The 42 months seem to begin with the treading under foot of Jerusalem. Both seem to refer to the same event of Jerusalem being trodden down, which occurred in 70 A.D.
6. Daniel 12:11 speaks of 1,290 days. When does it say the 1,290 days commence? When the abomination that maketh desolate (which happened in 70 A.D.[see Luke 21:20]) occurs. Does it seem to be the same year the 1,260 days of Revelation 11-13 begins? Yes
7. What year is 1,260 years after 70 A.D.? 1330 A.D. What year is 1,290 years after 70 A.D.? 1360 A.D.
8. According to Daniel 12:12, when will the blessing from these events be in full flower? (Note: Around 1330 A.D. John Wycliffe- the Morningstar of the Protestant Reformation- was born, and in 1360 A.D. he began his public ministry, and by 1405 Huss brought this same reformation in full force to the continent while the Lollards had established it in the British Isles.) 1,335 days after the abomination of desolation (in 70 A.D.), which corresponds to 1405 A.D.
9. This period of "time, times, and half a time" had been prophesied much earlier in the book of Daniel. Which verse in Daniel chapter 7 do we find it? Daniel 7:25
10. How many horns did the fourth beast of Daniel 7 have, and how many horns does the sea beast of Revelation 13 have? Ten horns
11. A little horn is said to come out of the fourth beast (Daniel 7:8) which seems to be distinct from the fourth beast in some respects yet also part of the fourth beast in some respects. What is said about this little horn's mouth that is also said about the mouth of the sea Beast in Revelation 13? It speaks great things.
12. How is the description of the fourth beast, with its little horn, according to Daniel 7:23-25 similar to the description of the Beast found in Revelation 13:5-7? He has power over the earth and he persecutes God's people.
13. How long did the fourth beast and its little horn in Daniel 7 oppress God's people, and how long does Revelation 13 say the sea beast oppresses God's people? Time, times, and half a time [= 3.5 years =1260 days] ; 42 months [ which also equals 3.5 years = 1260 days]. It seems that these sections in Daniel and Revelation are referring to the same thing.
14. Which kingdom was the fourth beast described in Daniel 7? The Roman Empire
15. We know that the Apostle Paul had been imprisoned by the pagan Roman Empire and was released, before being eventually imprisoned again by it and executed. Paul describes his first release from imprisonment by the pagan Roman Empire as being "delivered out of the mouth of the lion" (II Timothy 4:17). Which beast described in Revelation 13 is said to have "the mouth of a lion"? the sea Beast
16. The sea beast of Revelation 13 is said to have 7 heads. According to Revelation 17:9, what does "7 heads" refer to? Seven mountains or hills
17. Which city in history has been especially associated with 7 hills or mountains? Rome

18. Should we conclude from various considerations that the sea beast of Revelation 13 is the Roman Empire? Why or why not? Yes. It matches with the description in Daniel 7, to other allusions to the Roman Empire in the New Testament, and to Seven Hills as its seat of power.
19. Revelation 13 also describes a land beast (i.e., a beast out of the earth), whose appearance is associated with the healing of the deadly wound of the sea beast of Revelation 13. In what respects does the description of the land beast of Revelation 13- working with the sea Beast whose wound was healed- match the description of the Man of Sin described in II Thessalonians 2? Use of deception, both seem to be within the church (the Land Beast was lamb-like), both oppose true Christianity and persecute true Christians, both exalt themselves above what they ought, and both do signs and miracles to deceive
20. Daniel chapter 7:7-9 and 7:23-27 speaks of a “little horn” which will come out of a bestial kingdom and will “wear out the saints of the most High” until the “time, times, and half a time” have expired. Out of which bestial kingdom is this “little horn” said to come? The fourth bestial kingdom of Daniel 7, which is the Roman Empire
21. Who will eventually overthrow this “little horn” according to Daniel chapter 7? According to Daniel 7:25-26, it shall be the saints of the most High who overthrow him. It is interesting to note that it says God’s saints and not God. This suggests that it was not to be by the Lord’s visible coming, but instead the Lord Jesus working from heaven through His saints on earth.
22. Revelation chapter 13 describes the lamb-like beast with 2 horns which aided and prophesied on behalf of the sea beast. In what respects does this lamb-like beast working with the sea beast whose deadly wound was healed match what was described in the book of Daniel as the “little horn” coming out of the 4th Bestial kingdom? These seem to refer to the same thing. They are both said to oppress God’s church for the same length of time, and the description of them matches as well.
23. In what respects does the Romish papacy in the 1,260 years leading up to the time of the Protestant Reformation match the description of the lamb-like beast that prophesies on behalf of and upholds the nominally Christian Roman Empire (including in its manifestation as the Holy Roman Empire)? The Romish Papacy uses so called miracles (like the Papal Mass where the bread and wine are said to be turned into Christ’s actual body and blood, and other such purported miracles) to deceive many, just as does the land beast. It has persecuted Christ’s true church, just as the land beast. It gives the appearance of being Christian (lamb-like), but like the land beast, it is really not. It supported the nominally Christian Roman Empire, as the land beast supports the sea beast.
24. In what respects does the Romish papacy- working with the nominally Christian Roman Empire- match the description of the Man of Sin in II Thessalonians 2? (note: the terms “Man of Sin” and “Son of Perdition” are titles just like the term “man of God”, and not necessarily references to a particular man) The Romish Papacy uses so called miracles (like the Papal Mass where the bread and wine are said to be turned into Christ’s actual body and blood, and other such purported miracles) to deceive many, just as does the Man of Sin. It has persecuted Christ’s true church, just as the Man of Sin. It gives the appearance of being Christian (just like the Son of Perdition Judas Iscariot), but like the Man of Sin, it is really just a hypocrite. It leads to much apostasy, as does the Man of Sin.
25. The healing of the deadly wound of the sea beast seems to correspond with the rise of the nominally Christian Roman Empire (including its manifestation as the “Holy Roman Empire” at least up until the time of the 14th. century when its authority and power base were greatly diminished) out of the pagan Roman Empire. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). If the 6th Kingdom is said to be then in existence when John wrote the book of Revelation, what would the 7th Kingdom be? (note: we shall consider the 8th Manifestation of the Beast in the next assignment addressing Revelation chapters 15-19) the nominally Christian Roman Empire
26. Revelation 14 seems to describe the fall of the 7th Manifestation of the (sea) Beast. According to Revelation 14:6-8, how did this 7th Manifestation of the Beast fall? The preaching of the gospel
27. According to Revelation 14:8, what is this 7th Manifestation of the Beast called? Babylon
28. From what we can tell Peter the Apostle was in Rome when he wrote I Peter. Why is that important in light of what he calls it in I Peter 5:13? Because it refers to it as Babylon.
29. History in many respects repeats itself. For example, there was a period of Christian persecution and travail followed by Christian victory in 70 A.D., then the Christian persecution and travail followed by

Christian victory with the Christianization of the Roman Empire under Constantine, then the Christian persecution and travail under the nominally Christian Roman Empire and Papacy followed by the Christian victory with the Protestant Reformation, then the Christian persecution and travail during the Enlightenment to be followed by ultimate Christian victory hopefully ushering in the millennium. What about the fall of the 7th Beastial kingdom described in Revelation 14:8 is similar to the way the fall of the 8th Beastial kingdom is described in Revelation 18:2? The angels cheer with these words, “Babylon is fallen, Babylon is fallen.”

30. In the triumphal aftermath following the opening of the 7 seals, then later the sounding of the 7 trumpets, then later the pouring of the 7 vials, there are similarities, even while there are also distinctions. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 11:15-19 and 14:9-20) similar to the aftermath of the pouring of the 7 vials (see Revelation 19)? In both cases saints who have been faithful are said to be rewarded, and the evil are said to be punished. Jesus Christ accomplishes these still from in Heaven.
31. In what respect is the aftermath of the sounding of the 7 trumpets (see Revelation 15:1-2) different from the aftermath of the pouring of the 7 vials (see Revelation 20:2-3)? After the sounding of the 7 trumpets there still must come the pouring of the 7 plagues from the 7 vials, but after the pouring of the 7 vials there is the post-millennium.
32. Who is the dragon described in Revelation 12? Satan
33. According to Revelation 12:11, what will overcome the dragon? The blood of the Lamb and the word of the saints’ testimony
34. The woman in Revelation 12 is generally interpreted as the Christian Church or Christendom. Does this seem to be correct? Yes. Why or why not? Because she is oppressed by Satan on earth and her seed are said to be those who keep the commandments of God.
35. How long was the woman especially persecuted by Satan on earth according to Revelation 12:14? Time, times, and half a time [= 3.5 years = 1260 days]. (This prophetic term for time equals 1260 years.)
36. According to Revelation 12:17, does it seem like all of Christendom remains faithful throughout the time period described in Revelation 12:14? No, because only a remnant of her seed remained faithful.
37. How is the remnant of the woman’s seed characterized in Revelation 12:17? They keep the commandments of God and have the testimony of Jesus Christ.
38. What is meant by the term “the remnant of her seed”? A remnant is a portion less than the whole. So this term refers to that faithful portion of Christ’s church in the future generations.

## Revelation 15-19 Assignment

1. In previous chapters we had a description of the opening of the 7 seals and the sounding of the 7 trumpets. Which chapters describe the pouring of the 7 vials and the events associated with the fall of the mysterious Babylon?
2. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the Beast and the False Prophet described in Revelation 19:20? Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet?
3. As a Beast, the Land Beast (aka, the False Prophet) is a kingdom that must have arisen around the time of the Christianization of the pagan Roman Empire and have supported the nominally Christian Roman Empire (which came to be known as the “Holy Roman Empire”) in the role of a False Prophet. It must outlast the “Holy Roman Empire” because the False Prophet survives until right before the millennium (see Revelation 19:20), whereas the 7Th. manifestation of the (sea) Beast was replaced by an 8Th. Bestial kingdom (see Revelation 17:10-11). How does the Romish Papacy fit these scripturally provided characteristics of the False Prophet, unlike any other kingdom?
4. There are two beasts described in Revelation chapter 13: one from the land (the so called Land Beast) and one from the sea (the so called Sea Beast). Which of the two beasts described in Revelation chapter 13 had played the role of false prophet to the other beast?
5. Which of the two beasts described in Revelation chapter 13 would have been replaced by the 8’th Bestial kingdom during the Protestant Reformation and its aftermath?
6. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). How can we infer from Daniel 7:17 and 7:23 that the term “king” often can refer to a kingdom, and not merely a particular king?
7. The prophecy of the book of Revelation is patterned after and elaborates upon the prophecy of the book of Daniel. How can we know from passages like Daniel 7:23 that “beasts” in these prophecies are not merely individual kings, but actually kingdoms?
8. How can we infer from Revelation 17:11 that the 8th manifestation of the Beast is a Beast (i.e., a kingdom) itself (and therefore not merely an individual king)?
9. Revelation 17:10 speaks of 5 kings (i.e., kingdoms) which have fallen. In the prophecy of Daniel chapter 7 we read of 4 bestial kingdoms, which were to fall in successive order. These 4 kingdoms were Babylon, Medo-Persia, Greece, and Rome. By the Apostle John’s day, how many of these 4 had fallen and which had not yet fallen?
10. The 6’th Bestial Kingdom is said to be then in existence when John wrote the book of Revelation (i.e., the pagan Roman Empire), and the 7’th Bestial Kingdom replaced it. What empire still based in Rome replaced the pagan Roman Empire?
11. The 8’th Bestial Kingdom seems to have arisen and reigned in the time of the Protestant Reformation and its aftermath, as we had seen in our consideration of Revelation chapters 4-14. This is the Enlightenment era of human history, when humanistic philosophy has been prominent. So in seeking to identify the 8Th. Bestial Kingdom, we need to consider these and other scripturally suggested marks that describe it. How do we know from Revelation 17:7, 17:9, and 17:11 that this 8Th. Bestial Kingdom must be based in the City of Seven Hills (i.e., Rome)?
12. Which kingdom having influence over many nations arose to power and has remained in power during the Protestant Reformation and its aftermath, has been a primary promoter of humanism in this era, has worked in close connection with the Roman Papal False Prophet, is based in the City of Seven Hills (i.e., Rome), and has had as its objective the thwarting of reformed Christian government (which it has been very successful in accomplishing)? Does the Jesuit Order, founded by Ignatius Loyola in the 16Th. century, and led by a Secretary General based in Rome, fit these characteristics more than any potential alternative? Why or why not?
13. A whorish woman rides on top of this 8’th Bestial Kingdom. What is this whorish woman called according to Revelation 17, and why would she be mysterious?
14. The whorish woman seems to be distinct from the Beast and the False Prophet which support the whorish woman for a long time. What in Revelation 17:16-18, as well as Revelation 19:2, 19-20, suggests that the whorish woman is distinct from the Beast and the False Prophet?
15. According to Revelation 17:18, as well as Revelation 18:10, what type of entity was the whorish woman?



16. How do we know from Revelation 17:18 that the whorish woman dominated world politics during most of the period of this 8<sup>th</sup> Beastial manifestation?
17. If the whorish woman reigned over the kings of the earth, yet the whorish woman rode on top of the eighth manifestation of the Beast, what must have been the nature of the Beast's influence at this time, and what does that tell us about the nature of the Beast? Is this consistent with the Jesuit Order?
18. We had known from Revelation 17:11 that the eighth manifestation of the Beast must be a kingdom and not a mere individual. How do we know from Revelation 17:12-15 that this eighth manifestation of the Beast must not be simply a nation with a ruler, but must be some other type of organization with a ruler? Is this consistent with the Jesuit Order?
19. The whorish woman is said to have committed fornication. What does 'fornication' mean in this context, as well as Revelation 1:21-22?
20. Based upon its usage in Revelation 1:14 and 1:21-22, can we surmise that this whorish woman had been Christian, but had been spiritually unfaithful?
21. How is this whorish woman's material wealth described in Revelation 18?
22. According to Revelation 18:1-4, what will be the effect of the plagues on the whorish woman?
23. What are each of the 7 plagues according to Revelation 16? Describe in one sentence each of them.
24. How do the plagues visited upon the whorish woman relate to the plagues described in the book of Exodus?
25. According to Revelation 18:4, what should Christians do, especially nigh to the time that the plagues are to be visited upon the whorish woman? Does this imply Christians will know the identity of the woman?
26. Isaiah 47 and 48 prophesy the nature of the fall of ancient Babylon (as well as the mysterious Babylon of Revelation). Ancient Babylon was a type of this future Babylon, and ancient Babylon's fall foreshadowed the fall of the future mysterious Babylon. So we can learn additional information about the fall of the mysterious Babylon from the prophecies in Isaiah 47 and 48. Whose nakedness would be uncovered according to Isaiah 47, and what does this mean? (hint: this is figurative language, treating a city as if she were a woman)
27. Why had God given His people into the hands of the Babylonians, according to Isaiah 47?
28. How is the mysterious Babylon's speech described in Revelation 18:7 similar to the prophesied ancient Babylon's speech Isaiah 47:7-8?
29. What were some of the chief sins of Babylon for which she would be judged, according to Isaiah 47? Are the chief sins cited sins of the first table of the law (man's duty to God) or the second table of the law (man's duty to man)?
30. How quickly will judgment and desolation come to Babylon according to Isaiah 47:11 and Revelation 18:17?
31. Why does God tell His people what will happen ahead of time according to Isaiah 48:5?
32. What was the state of the church in the day Isaiah prophesied (see Isaiah 48:1-4), and is it much different from the state of the church near the turn of the 21<sup>st</sup> century A.D.?
33. If the church had been obedient, would she have suffered through the Babylonian oppression? (see Isaiah 48:18)
34. How is the command of Revelation 18:4 similar to Isaiah 48:20?
35. Revelation 16:12 refers to the "kings of the east" being prepared to do battle with the mysterious Babylon. What does this imply about the general proximity of the mysterious Babylon? How does it rule out such possibilities for "Babylon" as Beijing, Moscow, Baghdad, or Jerusalem?
36. Since the 8<sup>th</sup> manifestation of the Beast is based in the City of Seven Hills and outlasts the mysterious "Babylon", how does this eliminate Rome as being the location of the mysterious "Babylon"?
37. Various proposals have been made as to the identity of the whorish woman in Revelation 17. Would Washington, D.C. be a plausible possibility for the whorish woman? Why or why not? What about Rome, New York City or London? Why or why not? Defend which city you believe is the whorish woman, based upon history up to this point in time and since the Protestant Reformation, as well as the data from the book of Revelation.
38. According to Revelation 17:17, who shall rule most of the earth once the whorish woman is destroyed?
39. How is the exodus from Babylon in Isaiah 48:21 described in a way similar to the Exodus of the ancient Israelites out of Egypt?

40. In Revelation 1:16 a sharp two-edged sword proceeded out of Christ's mouth. What did this symbolize? (hint: see Ephesians 6:17 and Hebrews 4:12)
41. II Thessalonians 2:8 and Revelation 19:15 indicate the false prophet (also called the Man of Sin), along with the 8'th Manifestation of the Beast, will be removed by the sharp sword proceeding from Christ's mouth. What does this suggest will be the primary means by which they are overthrown? (see also Revelation 14:6-8)
42. How is Isaiah 49:2 similar to Revelation 19:21? And what does Isaiah 49:2 suggest about how we should interpret Revelation 19:21?
43. Revelation 19:17 speaks of the 'supper of the great God'. What sacrament could this refer to, and how might this relate to the sacrament enjoyed by the Israelites in their Exodus from ancient Egypt? (hint: see Exodus 12 and Deuteronomy 16) (hint: Imagine the joy associated with the celebration of this sacrament at the commencement of the millennium.)

## Revelation 15-19 Assignment Answers

1. In previous chapters we had a description of the opening of the 7 seals and the sounding of the 7 trumpets. Which chapters describe the pouring of the 7 vials and the events associated with the fall of the mysterious Babylon? Revelation 15-19
2. Is the relation between the Sea Beast and the Land Beast in Revelation 13 the same as the relation of the Beast and the False Prophet described in Revelation 19:20? Yes. Should we perhaps conclude that the Land Beast of Revelation 13 is the False Prophet? Yes.
3. As a Beast, the Land Beast (aka, the False Prophet) is a kingdom that must have arisen around the time of the Christianization of the pagan Roman Empire and have supported the nominally Christian Roman Empire (which came to be known as the “Holy Roman Empire”) in the role of a False Prophet. It must outlast the “Holy Roman Empire” because the False Prophet survives until right before the millennium (see Revelation 19:20), whereas the 7<sup>th</sup>. manifestation of the (sea) Beast was replaced by an 8<sup>th</sup>. Bestial kingdom (see Revelation 17:10-11). How does the Romish Papacy fit these scripturally provided characteristics of the False Prophet, unlike any other kingdom? The Romish Papacy preaches a false gospel and has supported and promoted Romanism. It formed during the Christianization of the Roman Empire. It has outlasted the Holy Roman Empire, and survives to this modern ‘Enlightenment’ era.
4. There are two beasts described in Revelation chapter 13: one from the land (the so called Land Beast) and one from the sea (the so called Sea Beast). Which of the two beasts described in Revelation chapter 13 had played the role of false prophet to the other beast? The Land Beast
5. Which of the two beasts described in Revelation chapter 13 would have been replaced by the 8<sup>th</sup> Bestial kingdom during the Protestant Reformation and its aftermath? The Sea Beast (i.e., the beast arising up out of the sea)
6. In Revelation 17:10 we read of 8 manifestations of the Beast which will fall in successive order in history. Each manifestation is a kingdom (aka “king”). How can we infer from Daniel 7:17 and 7:23 that the term “king” often can refer to a kingdom, and not merely a particular king? In Daniel 7:17 and 7:23 the term ‘king’ evidently refers to a kingdom, because it equates the 4 beasts with “four kings” and says the fourth beast is the fourth kingdom. So it is evident that in the apocalyptic prophecies of Daniel and Revelation that the term ‘king’ can refer to a kingdom and not merely an individual king.
7. The prophecy of the book of Revelation is patterned after and elaborates upon the prophecy of the book of Daniel. How can we know from passages like Daniel 7:23 that “beasts” in these prophecies are not merely individual kings, but actually kingdoms? Daniel 7:23 says the fourth beast was the fourth kingdom, implying that the beasts are kingdoms.
8. How can we infer from Revelation 17:11 that the 8<sup>th</sup> manifestation of the Beast is a Beast (i.e., a kingdom) itself (and therefore not merely an individual king)? Because Revelation 17:11 says the 8<sup>th</sup>. is a beast, which implies it is a kingdom. (It should be added as well that the previous 7 were hence kingdoms as well.)
9. Revelation 17:10 speaks of 5 kings (i.e., kingdoms) which have fallen. In the prophecy of Daniel chapter 7 we read of 4 bestial kingdoms, which were to fall in successive order. These 4 kingdoms were Babylon, Medo-Persia, Greece, and Rome. By the Apostle John’s day, how many of these 4 had fallen and which had not yet fallen? 3 had already fallen, but Rome was still in existence and reigning.
10. The 6<sup>th</sup> Bestial Kingdom is said to be then in existence when John wrote the book of Revelation (i.e., the pagan Roman Empire), and the 7<sup>th</sup> Bestial Kingdom replaced it. What empire still based in Rome replaced the pagan Roman Empire? The nominally Christian Roman Empire
11. The 8<sup>th</sup> Bestial Kingdom seems to have arisen and reigned in the time of the Protestant Reformation and its aftermath, as we had seen in our consideration of Revelation chapters 4-14. This is the Enlightenment era of human history, when humanistic philosophy has been prominent. So in seeking to identify the 8<sup>th</sup>. Bestial Kingdom, we need to consider these and other scripturally suggested marks that describe it. How do we know from Revelation 17:7, 17:9, and 17:11 that this 8<sup>th</sup>. Bestial Kingdom must be based in the City of Seven Hills (i.e., Rome)? The 8<sup>th</sup>. Bestial Kingdom is said to have 7 heads, which signify Seven Hills, an allusion to Rome- which is well known as the City of Seven Hills.
12. Which kingdom having influence over many nations arose to power and has remained in power during the Protestant Reformation and its aftermath, has been a primary promoter of humanism in this era, has

worked in close connection with the Roman Papal False Prophet, is based in the City of Seven Hills (i.e., Rome), and has had as its objective the thwarting of reformed Christian government (which it has been very successful in accomplishing)? The Jesuit Order. Does the Jesuit Order, founded by Ignatius Loyola in the 16th century, and led by a Secretary General based in Rome, fit these characteristics more than any potential alternative? Yes. Why or why not? It alone has characteristics with the characteristics outlined.

13. A whorish woman rides on top of this 8<sup>th</sup> Bestial Kingdom. What is this whorish woman called according to Revelation 17, and why would she be mysterious? She is called Babylon the Great (Revelation 17:5). She is mysterious because only in time would her identity be revealed.
14. The whorish woman seems to be distinct from the Beast and the False Prophet which support the whorish woman for a long time. What in Revelation 17:16-18, as well as Revelation 19:2, 19-20, suggests that the whorish woman is distinct from the Beast and the False Prophet? Because the nations destroy the whore and give the power to the Beast, implying that the Beast and whore are distinct. The Beast and False Prophet reign even after the whore is fallen.
15. According to Revelation 17:18, as well as Revelation 18:10, what type of entity was the whorish woman? She is called a great city (Revelation 17:18).
16. How do we know from Revelation 17:18 that the whorish woman dominated world politics during most of the period of this 8<sup>th</sup> Bestial manifestation? It says she reigned over the kings of the earth in Revelation 17:18.
17. If the whorish woman reigned over the kings of the earth, yet the whorish woman rode on top of the eighth manifestation of the Beast, what must have been the nature of the Beast's influence at this time, and what does that tell us about the nature of the eighth manifestation of the Beast? The Beast's influence must be furtive and in the background, and not upfront and obvious. This suggests it is an organization which works secretly. Is this consistent with the Jesuit Order? Yes, for the Jesuit order works secretly.
18. We had known from Revelation 17:11 that the eighth manifestation of the Beast must be a kingdom and not a mere individual. How do we know from Revelation 17:12-15 that this eighth manifestation of the Beast must not be simply a nation with a ruler, but must be some other type of organization with a ruler? Because these verses distinguish the nations of the earth from the Beast. If it is distinct from a nation, then it must be another type of organization. Is this consistent with the Jesuit Order? Yes, because although she has a ruler in the form of its Secretary General, the Jesuit Order is not a nation per se. Jesuits are assigned provinces throughout the world, and these Jesuits all report to the Secretary General of the organization.
19. The whorish woman is said to have committed fornication. What does 'fornication' mean in this context, as well as Revelation 1:21-22? It means abandoning the true God for false gods and idols.
20. Based upon its usage in Revelation 1:14 and 1:21-22, can we surmise that this whorish woman had been Christian, but had been spiritually unfaithful? Yes, for fornication implies she was once visibly united with Christ, yet later abandoned Him for false gods and idols.
21. How is this whorish woman's material wealth described in Revelation 18? She is said to be tremendously wealthy, dressed in the finest clothing and jewelry. Her merchants are said to have been the wealthiest in the world.
22. According to Revelation 18:1-4, what will be the effect of the plagues on the whorish woman? It will cause her to fall.
23. What are each of the 7 plagues according to Revelation 16? Describe in one sentence each of them. The first plague is a noisome and grievous sore which fell upon those who had the mark of the Beast. The second is the widespread death of many then living. The third is the turning of rivers and fountains into blood. The fourth is the scorching of men with fire. The fifth is the turning of the seat of the Beast into darkness. The sixth is the drying up of the waters of Babylon, which allows for the kings of the East to prepare to come in judgment, for the war called Armageddon. And the seventh is a great earthquake and hail out of heaven.
24. How do the plagues visited upon the whorish woman relate to the plagues described in the book of Exodus? Both were used as judgments of God upon the wicked rulers who had oppressed God's people, making it possible for God's people to leave the oppression and enter the "Promised Land". In

the case of the book of Revelation, the “Promised Land” is the millennial world of the post-millennial restoration.

25. According to Revelation 18:4, what should Christians do, especially nigh to the time that the plagues are to be visited upon the whorish woman? They are to flee her, so they will not be destroyed in her judgment. Does this imply Christians will know the identity of the woman? Yes, for they must know who to flee and when.
26. Isaiah 47 and 48 prophesy the nature of the fall of ancient Babylon (as well as the mysterious Babylon of Revelation). Ancient Babylon was a type of this future Babylon, and ancient Babylon’s fall foreshadowed the fall of the future mysterious Babylon. So we can learn additional information about the fall of the mysterious Babylon from the prophecies in Isaiah 47 and 48. Whose nakedness would be uncovered according to Isaiah 47, and what does this mean? (hint: this is figurative language, treating a city as if she were a woman) Babylon’s. It means she will be humbled and her embarrassing sinful nature will be exposed.
27. Why had God given His people into the hands of the Babylonians, according to Isaiah 47? According to Isaiah 47:6, God was angry with His people (for their sins).
28. How is the mysterious Babylon’s speech described in Revelation 18:7 similar to the prophesied ancient Babylon’s speech in Isaiah 47:7-8? In both, Babylon says that she is a queen that will not be dethroned.
29. What were some of the chief sins of Babylon for which she would be judged, according to Isaiah 47? Sorceries and enchantments Are the chief sins cited sins of the first table of the law (man’s duty to God) or the second table of the law (man’s duty to man)? First table of the law
30. How quickly will judgment and desolation come to Babylon according to Isaiah 47:11 and Revelation 18:17? Suddenly; “in one hour”
31. Why does God tell His people what will happen ahead of time according to Isaiah 48:5? So that the people would know that God had done them, and not their idols.
32. What was the state of the church in the day Isaiah prophesied (see Isaiah 48:1-4), and is it much different from the state of the church near the turn of the 21<sup>st</sup> century A.D.? They are obstinate, and they do not follow God in truth.
33. If the church had been obedient, would she have suffered through the Babylonian oppression? (see Isaiah 48:18) no
34. How is the command of Revelation 18:4 similar to Isaiah 48:20? In both the people are told to come out of Babylon.
35. Revelation 16:12 refers to the “kings of the east” being prepared to do battle with the mysterious Babylon. What does this imply about the general proximity of the mysterious Babylon? That it is considered Western, since it is not Eastern. How does it rule out such possibilities for “Babylon” as Beijing, Moscow, Baghdad, or Jerusalem? Because these are in the East, but the Babylon of Revelation 16-17 is in the West.
36. Since the 8<sup>th</sup> manifestation of the Beast is based in the City of Seven Hills and outlasts the mysterious “Babylon”, how does this eliminate Rome as being the location of the mysterious “Babylon”? Because Rome where the Beast is located outlasts this mysterious Babylon, it must be that this mysterious Babylon is distinct from Rome.
37. Various proposals have been made as to the identity of the whorish woman in Revelation 17. Would Washington, D.C. be a plausible possibility for the whorish woman? Yes. Why or why not? Because her characteristics match with the characteristics of the mysterious Babylon, with regards to her wealth, power, location, spiritual fornication, history, etc. What about Rome, New York City or London? These are less likely. Why or why not? See the answer to question 36 as to why Rome is eliminated. The seat of the Enlightenment, characterized by secular humanistic government, seems to most closely fit Washington. Defend which city you believe is the whorish woman, based upon history up to this point in time and since the Protestant Reformation, as well as the data from the book of Revelation. See above.
38. According to Revelation 17:17, who shall rule most of the earth once the whorish woman is destroyed? The Beast (in his eighth manifestation)
39. How is the exodus from Babylon in Isaiah 48:21 described in a way similar to the Exodus of the ancient Israelites out of Egypt? When the Israelites left Egypt, God gave them water from the rocks. This

figuratively occurs in ancient Israel's departure from Babylon, as well as the church's future departure from Babylon.

40. In Revelation 1:16 a sharp two-edged sword proceeded out of Christ's mouth. What did this symbolize? (hint: see Ephesians 6:17 and Hebrews 4:12) the word of God
41. II Thessalonians 2:8 and Revelation 19:15 indicate the false prophet (also called the Man of Sin), along with the 8'th Manifestation of the Beast, will be removed by the sharp sword proceeding from Christ's mouth. What does this suggest will be the primary means by which they are overthrown? (see also Revelation 14:6-8) This suggests the word of God will overthrow them, apparently through its being preached.
42. How is Isaiah 49:2 similar to Revelation 19:21? Both speak of a sword coming out of a mouth And what does Isaiah 49:2 suggest about how we should interpret Revelation 19:21? The sword described in Isaiah 49:2 comes out of Israel's mouth, Israel representing Christ (in heaven) and the people in Christ (on earth). This suggests that the sword out of Christ's mouth in Revelation 19:21 will do so through the words spoken by His people on earth.
43. Revelation 19:17 speaks of the 'supper of the great God'. What sacrament could this refer to, and how might this relate to the sacrament enjoyed by the Israelites in their Exodus from ancient Egypt? (hint: see Exodus 12 and Deuteronomy 16) (hint: Imagine the joy associated with the celebration of this sacrament at the commencement of the millennium.) The Lord's Supper, which replaced the Old Testament Passover. It will certainly be a great joy to celebrate the Lord's Supper at the inception of the millennial restoration, when reformed churches worldwide will be celebrating it as reformed Christian nations.

## Revelation 20-22 Assignment

1. We had read of Babylon's judgment in Isaiah 47-48 as well as Revelation 15-19. In Isaiah 49 we witness the fruit that is to come forth from the "sharp sword" of the gospel. How does Isaiah 49:7-13 describe the resulting time of blessing?
2. How does Revelation 20:3 describe this same time of millennial (i.e., "thousand year") blessing?
3. According to Isaiah 49:22-23, what will be the relation of magistrates (the state) to Christ's church in the time of blessing of the postmillennium?
4. "Synchronous" means happening at the same time as something else. "Successive" means when events follow one another in time. How do we know that the millennium described in Revelation 20 successively follows the events outlined in Revelation 4-19 (which is the postmillennial view) versus being synchronous with the events outlined in Revelation 4-19 (which is the amillennial view) [note: according to the amillennial view the millennium began at Christ's resurrection and will end with His Second Advent, whereas according to the postmillennial view the millennium will begin after the events outlined in Revelation 4-19 have taken place]?
5. How is the cry of Christ's church at the turn of the 21<sup>st</sup> century similar to the cry recorded in Isaiah 49:14? Is it hard for Christians to believe that God will restore true Christian nations?
6. What is God's reply in Isaiah 49:15-16 to this cry of His church?
7. As we have said, the history of the Old Testament church foreshadows the history of the New Testament church. Both escaped from an "Egypt", both had a wilderness experience, both experienced a time of Biblical Christian rule, both then suffered a "Babylonian" oppression due to their apostasy, and both experienced a restoration (referred to as the millennium in Revelation 20). What then happened in the church's history according to Revelation 20:7-8?
8. The events recorded in Revelation 20:7-9 parallel what happened to ancient Israel after the restoration as recorded in Ezekiel 38-39 and Daniel 8. Israel after the restoration was taken over by the Greeks and the Grecian Seleucid kingdom based in Syria to Israel's north. The most evil of the Seleucid kings was Antiochus IV Epiphanes. In 167 B.C. he desecrated the Jewish Temple, dedicating it to the pagan Greek god Zeus and sacrificing swine upon its altar (referred to as an 'abomination of desolation'). These pagan Gentile invaders from the north were referred to as Gog and Magog. What does Ezekiel 38-39 prophesy about them?
9. Daniel 8 also speaks of this abomination of desolation in 167 B.C. which was a type and foreshadow of Satan's activity described in Revelation 20:7-9 (as well as a type and foreshadow of the Roman desolation of Jerusalem in 70 A.D.). What is Antiochus IV Epiphanes called in Daniel 8:9-11, and how is it suggestive that he is a type of Satan, and therefore that this history foreshadows the history described in Revelation 20:7-9?
10. How do we know the goat of Daniel 8:8 is the Grecian kingdom? (hint: read Daniel 8:15-27)
11. How much time does Daniel 8:14 say must elapse before "the sanctuary be cleansed"?
12. If we were to interpret the time recorded in Daniel 8:14 according to the day-year principle, how many years would it be?
13. According to Revelation 20:11-15, what happens after Satan is cast down forever into hell?
14. How is Romans 2:5-6 similar to Revelation 20:11-15?
15. How does I Corinthians 15:23c-26 parallel Revelation 20:11-15?
16. Premillennialists have asserted that Christ comes down to earth and visibly reigns during the millennium. So premillennism would mean He visibly comes to earth long before the event described in Revelation 20:11-15. Does scripture teach that Christ comes visibly to earth and reigns before the Great Day of Judgment? Why or why not? [note: postmillennialism teaches Christ's reign during the millennium is from heaven where He invisibly reigns over a restored earth]
17. How does Isaiah 65:8-16 as well as Isaiah 66:15-16,24 parallel Revelation 20:11-15?
18. How does Isaiah 65:17-25 as well as Isaiah 66:22-23 parallel Revelation 21:1-5?
19. In II Peter 3:4-6, the future making of a new earth is compared with which previous making of a new earth?
20. The Jerusalem described in Revelation 21 is said to be "as a bride adorned for her husband". How does Ephesians 5:22-27 help us to identify who this bride is?

21. What in Revelation 21 suggests that in the new heavens and new earth, Christians will dwell on a new earth?
22. How do we know that the new heavens and new earth described in Revelation 21-22 is not synchronous with the events outlined in Revelation 4-20, but rather succeeds those events?
23. Is it the case that broadly speaking the book of Revelation presents a history after Christ's First Advent in chronological order? Why or why not?
24. Revelation 21:3 speaks of a tabernacle. Hebrews 8:2 also speaks of a tabernacle. What do these tabernacles refer to?
25. What is the relation between the tabernacle described in Hebrews 8:5 and that described in Hebrews 8:2?
26. Is the "tabernacle of David" referenced in Acts 15:16 and Amos 9:11-12 referring to the tabernacle described in Hebrews 8:5 or the one described in Hebrews 8:2?
27. What in Revelation 21:24-26 suggests there will be nations in the new earth?
28. Who does it say will rule these nations?
29. Apparently the rulers in the new earth will be appointed by Christ, according to Matthew 25. What does Matthew 25:19-26 teach about how Christ will make appointments for rule?
30. Isaiah 65:17-25 describes the final fruits (ie, the post-millennium) of the typical new heavens and new earth enacted by Christ's First Advent, as well as the fruits of the ultimate new heavens and new earth enacted by Christ's Second Advent. We must keep in mind that the way they will be fulfilled in the post-millennium versus the new heavens and new earth will be very different, due to the different presence of sin, etc. But what does it say about how animals may interact with man?
31. What does it say about Satan in this context?
32. What does it say about human housing, labor, and food consumption?
33. Christ was resurrected with a body that will be like ours in the resurrection of the dead. What verses in scripture speak on the issue of whether Christ ate? What do they say about the issue?
34. According to Luke 3:23, how old was Jesus when He began His earthly public ministry? His earthly public ministry lasted about 3 years, so how old was Christ's resurrected body? Might this suggest the age maturity of the human bodies the elect will receive at the Second Advent?
35. Who does Revelation 22:15 say may not be citizens of the new earth with Christ?
36. What may man partake of in the new earth according to Revelation 22:14 that Adam was not allowed according Genesis 3:22?
37. How is Revelation 22:12 similar to Romans 2:5-6 and Revelation 20:12?
38. Who is "Alpha and Omega" according to Revelation 22, and what does this mean?



## Revelation 20-22 Assignment Answers

1. We had read of Babylon's judgment in Isaiah 47-48 as well as Revelation 15-19. In Isaiah 49 we witness the fruit that is to come forth from the "sharp sword" of the gospel. How does Isaiah 49:7-13 describe the resulting time of blessing? It speaks of the nations and their rulers worshipping the true God.
2. How does Revelation 20:3 describe this same time of millennial (i.e., "thousand year") blessing? As a time when the nations are no longer deceived by Satan
3. According to Isaiah 49:22-23, what will be the relation of magistrates (the state) to Christ's church in the time of blessing of the postmillennial restoration? The magistrates shall be like nursing fathers and mothers to Christ's church on earth
4. "Synchronous" means happening at the same time as something else. "Successive" means when events follow one another in time. How do we know that the millennium described in Revelation 20 successively follows the events outlined in Revelation 4-19 (which is the postmillennial view) versus being synchronous with the events outlined in Revelation 4-19 (which is the amillennial view) [note: according to the amillennial view the millennium began at Christ's resurrection and will end with His Second Advent, whereas according to the postmillennial view the millennium will begin after the events outlined in Revelation 4-19 have taken place]? During the millennium the nations are said to no more be deceived by Satan, whereas during the period described in Revelation chapters 4-19 there is said to be widespread deception by Satan on the earth, and divine judgments visited upon mankind due to the errors issuing out of that deception. For example, consider how the sea Beast of Revelation 13 has power on the earth for "42 months" in which he speaks blasphemies, along with his companion land Beast. And consider the power of the whorish Babylon that rules over the nations. These are in marked contrast to a time said to be characterized by no such pronounced deception as we read of the millennium in Revelation 20:3. In addition, Satan's power on earth during the millennium is described differently from his power on earth as described in Revelation 12:13. There we read how Satan oppresses Christ's true church, whereas in the description of the millennium in Revelation 20:2-3 Satan is said to be bound from such activity. These differences imply they could not be synchronous, but the millennium described in Revelation 20 must follow in time the events described in Revelation 4-19. It should be added as well that a successive chronological pattern comports with the prophecies of Isaiah 47-49, as well as the pattern of ancient Israel's history which served as the type of New Testament Israel's history.
5. How is the cry of Christ's church at the turn of the 21<sup>st</sup> century similar to the cry recorded in Isaiah 49:14? The church often acts as if it has been forsaken by God and that God will not work a reformation and restoration. Is it hard for Christians to believe that God will restore true Christian nations? Yes, because we see the powerful wicked rulers throughout the world, and the weak state of the church.
6. What is God's reply in Isaiah 49:15-16 to this cry of His church? God reminds His church of His love and concern.
7. As we have said, the history of the Old Testament church foreshadows the history of the New Testament church. Both escaped from an "Egypt", both had a wilderness experience, both experienced a time of Biblical Christian rule, both then suffered a "Babylonian" oppression due to their apostasy, and both experienced a restoration (referred to as the millennium in Revelation 20). What then happened in the church's history according to Revelation 20:7-8? Satan shall be loosed for a brief season and seek to rally people to destroy Christ's church, but Christ shall thwart the plan.
8. The events recorded in Revelation 20:7-9 parallel what happened to ancient Israel after the restoration as recorded in Ezekiel 38-39 and Daniel 8. Israel after the restoration was taken over by the Greeks and the Grecian Seleucid kingdom based in Syria to Israel's north. The most evil of the Seleucid kings was Antiochus IV Epiphanes. In 167 B.C. he desecrated the Jewish Temple, dedicating it to the pagan Greek god Zeus and sacrificing swine upon its altar (referred to as an 'abomination of desolation'). These pagan Gentile invaders from the north were referred to as Gog and Magog. What does Ezekiel 38-39 prophesy about them? He prophesies that they will come from the north invading Israel, but that ultimately God will destroy them.
9. Daniel 8 also speaks of this abomination of desolation in 167 B.C. which was a type and foreshadow of Satan's activity described in Revelation 20:7-9 (as well as a type and foreshadow of the Roman desolation of Jerusalem in 70 A.D.). What is Antiochus IV Epiphanes called in Daniel 8:9-11, and how is

it suggestive that he is a type of Satan, and therefore that this history foreshadows the history described in Revelation 20:7-9? He is called “prince of the host” (as well as “little horn that waxed exceeding great”), which is suggestive of Satan, who is leader of the host of demons. Antiochus was not in the fullest sense either a “prince of the host” or a “little horn that waxed exceeding great”, so this must ultimately have its reference to Satan, though Antiochus is the primary reference in the historical context. Antiochus was a type of Satan. Just as Antiochus came against God’s kingdom in 167 B.C., so will Satan at the conclusion of the millennium.

10. How do we know the goat of Daniel 8:8 is the Grecian kingdom? (hint: read Daniel 8:15-27) Daniel 8:21 says that the goat is the king of Greece.
11. How much time does Daniel 8:14 say must elapse before “the sanctuary be cleansed”? 2,300 days
12. If we were to interpret the time recorded in Daniel 8:14 according to the day-year principle, how many years would it be? 2,300 years
13. According to Revelation 20:11-15, what happens after Satan is cast down forever into hell? The Great Day of Judgment in which all are judged.
14. How is Romans 2:5-6 similar to Revelation 20:11-15? Both refer to the Great Day of Judgment when all mankind will be judged according to their deeds.
15. How does I Corinthians 15:23c-26 parallel Revelation 20:11-15? Both speak of how on the Great Day of Judgment even death, as well as the wicked, will be destroyed in hell.
16. Premillennialists have asserted that Christ comes down to earth and visibly reigns during the millennium. So premillennism would mean He visibly comes to earth long before the event described in Revelation 20:11-15. Does scripture teach that Christ comes visibly to earth and reigns before the Great Day of Judgment? No. Why or why not? [note: postmillennialism teaches Christ’s reign during the millennium is from heaven where He invisibly reigns over a restored earth] Scripture uniformly relates His **\*\*visible\*\*** Second Coming with the Great Day of Judgment. For example, consider II Thessalonians 1:7-8, which indicates Christ will be revealed when He comes to execute judgment on what is evidently the Great Day of Judgment. There is no hint in this context that He will visibly come before then and be on earth an extended period of time. I Corinthians 15:23-25 (which evidently parallels Revelation 20:11-15) indicates that Christ’s coming will be associated with the general resurrection of the dead as well as the Day of Judgment. Again, there is no hint that there would be a prior visible coming and stay of Christ on earth. Matthew 13:41-43 indicates a future Day of Judgment, without any hint of another prior visible coming and reign of Christ on earth. And many other passages could be cited. It should be noted as well that in Revelation 20 those that are said to *with* Christ in His millennial reign are the **\*\*souls\*\*** of Christian disciples and martyrs who had previously died. This suggests Christ is bodily reigning then in heaven with such souls, and not on earth **\*\*bodily\*\*** with Christians then living on earth. He is said to be bodily *with* the dead saints, not the saints then living on earth. (Note: During the millennium Christ will be bodily reigning in heaven, but spiritually on earth. As the God-man, He is spiritually omnipresent, but physically limited to one location.)
17. How does Isaiah 65:8-16 as well as Isaiah 66:15-16,24 parallel Revelation 20:11-15? Both speak of the Day of Judgment in which condemnation is heaped upon the wicked but blessing upon the righteous.
18. How does Isaiah 65:17-25 as well as Isaiah 66:22-23 parallel Revelation 21:1-5? Both describe the blessings associated with the new heavens and new earth.
19. In II Peter 3:4-6, the future making of a new earth is compared with which previous making of a new earth? The Flood of Noah’s day.
20. The Jerusalem described in Revelation 21 is said to be “as a bride adorned for her husband”. How does Ephesians 5:22-27 help us to identify who this bride is? Ephesians 5:22-27 describes the church as being the wife and bride of Christ.
21. What in Revelation 21 suggests that in the new heavens and new earth, Christians will dwell on a new earth? Jerusalem- which is Christ’s church- is pictured as coming down and dwelling on earth (the new earth) with Christ.
22. How do we know that the new heavens and new earth described in Revelation 21-22 is not synchronous with the events outlined in Revelation 4-20, but rather succeeds those events? Revelation 4-20 speak of an earth where there is still sin and still enemies on earth to be condemned. But Rev 21-22 speak of a new earth where all Christ’s enemies have already been vanquished and there is no more sorrow.

23. Is it the case that broadly speaking the book of Revelation presents a history after Christ's First Advent in chronological order? Yes. Why or why not? Revelation first speaks of the various tribulations the church must endure on earth, then the Day of Judgment, and finally the new earth where all Christ's enemies have been vanquished and Christ reigns without opposition.
24. Revelation 21:3 speaks of a tabernacle. Hebrews 8:2 also speaks of a tabernacle. What do these tabernacles refer to? Jesus Christ
25. What is the relation between the tabernacle described in Hebrews 8:5 and that described in Hebrews 8:2? The tabernacle in Hebrews 8:5 was a preparatory, earthly type of the anti-type, being Christ's body.
26. Is the "tabernacle of David" referenced in Acts 15:16 and Amos 9:11-12 referring to the tabernacle described in Hebrews 8:5 or the one described in Hebrews 8:2? The one described in Hebrews 8:2
27. What in Revelation 21:24-26 suggests there will be nations in the new earth? It mentions nations and rulers of these nations
28. Who does it say will rule these nations? Kings of the earth
29. Apparently the rulers in the new earth will be appointed by Christ, according to Matthew 25. What does Matthew 25:19-26 teach about how Christ will make appointments for rule? It indicates that those who have well used their God-given talents on earth to glorify Christ will be given more privileges to rule in the new earth.
30. Isaiah 65:17-25 describes the final fruits (ie, the post-millennium) of the typical new heavens and new earth enacted by Christ's First Advent, as well as the fruits of the ultimate new heavens and new earth enacted by Christ's Second Advent. We must keep in mind that the way they will be fulfilled in the post-millennium versus the new heavens and new earth will be very different, due to the different presence of sin, etc. But what does it say about how animals may interact with man? The animals will not be hurtful and dangerous to man.
31. What does it say about Satan in this context? It says the serpent shall eat dust, which speaks of the way Satan will be humbled.
32. What does it say about human housing, labor, and food consumption? It says they will have pleasant housing, pleasant fruitful labor, and pleasant food to eat.
33. Christ was resurrected with a body that will be like ours in the resurrection of the dead. What verses in scripture speak on the issue of whether Christ ate? Luke 24:41-43 What do they say about the issue? They indicate Christ in His resurrected body ate, which would probably implies His elect will eat on the new earth as well.
34. According to Luke 3:23, how old was Jesus when He began His earthly public ministry? About 30 years of age. His earthly public ministry lasted about 3 years, so how old was Christ's resurrected body? 33 years old Might this suggest the age maturity of the human bodies the elect will receive at the Second Advent? yes
35. Who does Revelation 22:15 say may not be citizens of the new earth with Christ? Sorcerers, whoremongers, murderers, idolators, and liars.
36. What may man partake of in the new earth according to Revelation 22:14 that Adam was not allowed according Genesis 3:22? The tree of life
37. How is Revelation 22:12 similar to Romans 2:5-6 and Revelation 20:12? All speak of the Christ's judgment (on the Day of Judgment) of all mankind according to their works.
38. Who is "Alpha and Omega" according to Revelation 22, and what does this mean? Jesus Christ. It means He is the beginning and ending of everything, for He is God.