

# **COURSE OF STUDY SCHOOL OF OHIO at MTSO**

**2019 Summer Weekend Term**

**COS 521—Bible V: Acts, Epistles, and Revelation**

**June 21–22 and July 12–13**

**Professor: Mark Allan Powell**

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## **Course Description**

This course focuses on the content and context of these writings, and the theological emphases of their writers. In addition to Acts and Revelation, Romans, 1 Corinthians, Hebrews, James, and 1 John will receive special attention.

## **Goals**

Students will be able to

- Distinguish these genres of biblical literature, and understand the major theological themes in these writings.
- Faithfully exegete these forms of biblical literature.
- Apply exegesis to preaching, other pastoral responsibilities, and issues of the present day.
- Articulate the unity and authority of Scripture as a whole.

## **Texts**

- Mark Allan Powell. *Introducing the New Testament*. Second edition. Baker Academic, 2018. Chapters 10–14, 24–25, 28, 30.
- Jouette Bassler, *Navigating Paul: An Introduction to Key Theological Concepts* (Westminster John Knox, 2006).

## **Also recommended by the General Board of Higher Education and Ministry:**

- Warren Carter and Amy-Jill Levine. *The New Testament: Methods and Meanings*. Abingdon, 2013.

## **Recommended Supplementary Texts:**

- An English New Testament. NRSV, NIV, or ESV are recommended translations. Paraphrases (e.g. *The Message*) are not appropriate for exegetical study.

## Requirements

- **Attendance** at all class sessions is required.
- Prior to each weekend session students are to do the **required readings** from the textbooks and complete the **take-home/open book exam** relevant to the material for that session. These exams are included here. The answers to all of the questions on these short quizzes may be found in the reading material from Powell, *Introducing the New Testament*.
- Prior to each weekend session students are to compile a **short list of questions** for class discussion: first from Bassler, *Navigating Paul*; then, from imagined or actual encounters with parishioners.
- Prior to each weekend session students are to complete a **major written assignment** (be certain that you complete these assignments in a manner that complies with the attached statement of the Course of Study School of Ohio regarding “Academic Honor”).

### Specific Assignments for June 21–22:

- Read Powell, chapters 10–14 and Bassler, *Navigating Paul*.
- Bring to class: completed “Exam 1” (based on readings from Powell).
- Bring to class: *three* discussion questions about theological concepts drawn from Bassler.
- Bring to class: Written Assignment One (see attached page).

### Specific Assignments for July 12–13:

- Read Powell, chapters 24, 25, 28, 30.
- Bring to class: completed “Exam 2” (based on readings from Powell).
- Bring to class: *three* discussion questions that you think might arise for people in your church or ministry setting when reading Hebrew, James, 1 John or Revelation.
- Bring to class: Written Assignment Two (see attached page).

## **Evaluation**

Grades will be weighted as follows:

|                                       |     |
|---------------------------------------|-----|
| Assignment 1                          | 30% |
| Assignment 2                          | 30% |
| Class participation incl. Exams 1 & 2 | 40% |

## **Written Assignment One**

This is to be brought to class on Friday, June 21.

Length: 5–7 pages, double-spaced (Times New Roman 12-point, one-inch margins)

Address one of the following topics in a way that demonstrates awareness of the reading assignments for this class period *and* pastoral sensitivity to the needs of Christian people in contemporary context.

1. A parishioner says to you: “I have been reading the book of Acts and it seems like everyone was more faithful to God back then and that God used to work miracles for people all the time. Also in 1 Corinthians, everyday Christians spoke in tongues and prophesied and worked miracles. What I want to know is, why isn’t the Methodist church more like that today? Are we missing out?”

Explain how you might respond to this concern, taking into account what Powell and Bassler say about the book of Acts and about 1 Corinthians 12–14. Draw upon your theological training to discuss the place of charismatic and/or supernatural manifestations of the Spirit in Christian communities. You may feel free to draw upon your own experiences and to consider the role of “experience” ascribed to divine revelation in the Wesleyan quadrilateral (i.e., as one mode of revelation along with scripture, tradition, and reason). Why *isn’t* the Methodist church today more like the church in the book of Acts (or in Corinth)—and should it be?

2. A parishioner says to you: “I was preparing a Bible study on the book of Ephesians and I used one of the commentaries in the church library. The Bible clearly says that Ephesians is a letter written by Paul, but the commentary published by our church publishing house says that Paul did not write this letter. It bothers me that these scholars don’t believe what the Bible says and that our church publishes books by them all the same.”

Explain how you might respond to such a concern, taking into account what Powell and Bassler say about “pseudepigraphy” and the question of authorship of NT letters (not just Ephesians). Why do some scholars question the traditional ascriptions of authorship, even when they are offered in the biblical books themselves? How do they justify questioning what the biblical text says about authorship with regard for scripture as divinely inspired writings? And what is really at stake in these discussions?

## Written Assignment Two

This is to be brought to class on Friday, July 12.

Length: 8–10 pages, double-spaced (Times New Roman 12-point, one-inch margins)

The student is to complete an exegetical study, a reflection paper, or some similar project that is obviously informed by a text or series of texts from the book of Acts, the New Testament epistles, or the book of Revelation.

The following ideas are suggestions for the sort of project that would be appropriate (the examples given are only random, sample ideas—you might use one of these but you may also feel free to be creative and come up with a topic of your own selection—one that fits your particular interests and the context in which you are now serving:

- a thematic paper treating a topic that is of relevance to the church today (e.g., “How Paul’s Treatment of Food Offered to Idols Can Inform Ethical Disagreements in the Church Today” or “How 1 Corinthians and 1 John May Help Today’s Church Realize the Goal of Church Unity and/or Deal with the Reality of Schism”).
- a theological reflection paper on a theme pertinent to this literature, reflecting on that theme within the broader context of Christian theology (e.g., “How Paul’s Understanding of Sin and Righteousness Fits with a Wesleyan Concept of Sanctification” or “How Luke’s Understanding of the Holy Spirit Contributes to Christian Trinitarian Theology”)
- a paper that applies a NT perspective discussed in this course to a theme that is of concern to contemporary society (e.g., “How the Book of Revelation May Help Rather Than Hinder Movements Toward Ecological Justice” or “What the Book of James Has to Offer People Who Identify Themselves as ‘Spiritual But Not Religious’”).
- a report on a project planned or conducted within a ministry setting that attempts to relate ideas drawn from the biblical literature we have considered to pastoral ministry in a particular context. For example, a design for a unit of Confirmation Ministry, or for a Stewardship program, or for an Adult Sunday School program.
- a sermon based on a specific biblical passage from the literature we have examined (in this case, the sermon itself might be about 5 pages, with an additional 5 pages explaining why your exegetical understanding of the text led you to preach the passage in the manner that you did—consult at least two reliable biblical commentaries and consider what our textbooks have said about the biblical book in which this pericope is found).

## **Academic Honor**

The Course of Study School of Ohio requires that all material submitted by a student in fulfilling his or her academic requirements be the original work of the student.

Violations of academic honor include any action by a student indicating dishonesty or lack of integrity in academic ethics. Violations in this category include, but are not limited to, cheating, plagiarism, or knowingly passing off work of another as one's own.

**Cheating** includes seeking, acquiring, receiving or passing on information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving or obtaining unauthorized assistance in any academic assignment or examination.

**Plagiarism** is the act of presenting as one's own work with the work of another whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who knowingly uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism.

A student found guilty of a violation of the academic honor code, after a review of the case, may be subject to one or more of the following actions: (1) warning; (2) probation; (3) suspension for the remainder of the course; (4) dismissal from the Course of Study School of Ohio; (5) grade of Fail for the course. Regardless of the outcome, a letter will be sent to the student's District Superintendent and Board of Ordained Ministry representative.

# CLASS SCHEDULE

| <b>Friday June 21</b>                |   |
|--------------------------------------|---|
| 3:30 – 6:00 PM                       | Book of Acts  |
| 7:00 – 9:00 PM                       | Class Discussion based on Written Assignment # 1  |
| <b>Saturday, June 22</b>             |   |
| 8:00 – 9:30 AM                       | Paul  |
| 9:45 – 11:15 AM<br>(11:20 dismissal) | Romans  |
| 1:00 – 2:20 PM                       | 1 Corinthians   |
| 2:35 – 3:15 PM                       | Classroom Discussion of questions concerning Jouette Bassler, <i>Navigating Paul: An Introduction to Key Theological Concepts</i> . |

| <b>Friday, July 12</b>   |  |
|--------------------------|--|
| 3:30 – 6:00 PM           | Book of Revelation   |
| 7:00 – 9:00 PM           | Discussion concerning projects for Written Assignment # 2  |
| <b>Saturday, July 13</b> |  |
| 8:00 – 9:20 AM           | Hebrews  |
| 9:35 – 10:55 AM          | James  |
| 1:00 – 2:20 PM           | 1 John   |
| 2:35 – 3:15 PM           | Class Discussion: Questions Parishioners Might Have Regarding Hebrews, James, 1 John, or Revelation. |

NAME: \_\_\_\_\_

**COS 521: Acts, Epistles, Revelation**

**Exam 1**

**Questions 1–9: Multiple Choice concerning the Book of Acts (Powell, chapter 10)**

- \_\_\_\_\_ 1. Which church leader does the book of Acts portray more positively than other books of the New Testament? (A) Peter the disciple of Jesus; (B) John the apostle; (C) James the brother of Jesus; (D) Paul.
- \_\_\_\_\_ 2. The elaborate parallels that exist between Luke and Acts are taken as an indication that (A) both books are works of fiction; (B) Luke intended for both books to be read together; (C) the author could not have been a companion of Paul; (D) all of the above.
- \_\_\_\_\_ 3. Theologically, the book of Acts seems to present (A) a high estimate of Christian potential; (B) a sober evaluation of sinful humanness; (C) a careful assessment of realistic expectations; (D) a cautionary exhortation against enthusiasm.
- \_\_\_\_\_ 4. Which unlikely group of people does the book of Acts seem to portray in “the best possible light”? (A) non-Christian Roman officials; (B) extremely religious idol worshippers; (C) pagan natives on a castaway island; (D) all of the above.
- \_\_\_\_\_ 5. Which aspect of the development of Christianity in the first century is especially emphasized in Acts? (A) development of dogma; (B) liturgical reform; (C) numerical growth; (D) formation of polity.
- \_\_\_\_\_ 6. In Acts the Holy Spirit (A) produces such fruit as love, joy and peace; (B) empowers the apostles to preach and perform miracles; (C) is given only through the laying on of hands; (D) is called "the Paraclete."
- \_\_\_\_\_ 7. In the book of Acts, Jesus remains active on earth (A) through the work of the Holy Spirit; (B) through the use of his name; (C) through the lives of his followers; (D) all of the above.
- \_\_\_\_\_ 8. In the book of Acts, Peter (A) quarrels incessantly with Paul; (B) is often rebuked for acting impetuously; (C) becomes the leader of the church in Jerusalem; (D) conducts a spirit-filled ministry similar to that of Jesus.
- \_\_\_\_\_ 9. The numerous speeches attributed to Paul in Acts (A) correspond closely with material in his letters; (B) express hostility toward James of Jerusalem; (C) emphasize themes consistent with Luke’s own priorities; (D) showcase linguistic examples of "Semitic Greek."

**Questions 10–15: Matching – use each answer twice  
(New Testament Letters – Powell, chapter 11)**

**Identify the category to which each of the following letters belongs.**

- \_\_\_ 10. Philippians
- \_\_\_ 11. 1 Timothy
- \_\_\_ 12. Titus
- \_\_\_ 13. Philemon
- \_\_\_ 14. James
- \_\_\_ 15. 1 Peter

**Each of these answers is used twice:**

- A. Catholic (or General) Letters
- B. Captivity (or Prison) Letters
- C. Pastoral Letters

**Questions 16–21: Sources for Knowing about Paul (Powell chapter 12)**

Indicate whether each aspect of Paul’s biography is (A) something that can be deduced from Paul’s own letters; (B) something that is *not* found in the letters but that is reported of Paul in the book of Acts; or (C) something that is only reported in non-biblical church traditions.

- \_\_\_ 16. Paul was a Pharisee
- \_\_\_ 17. Paul was a Roman citizen
- \_\_\_ 18. Paul persecuted the church
- \_\_\_ 19. Paul healed the sick and raised the dead
- \_\_\_ 20. Paul was frequently imprisoned, flogged, and beaten near death
- \_\_\_ 21. Paul was beheaded at the order of Caesar Nero

**Each of these answers may be used repeatedly:**

- A. Paul’s own letters
- B. the book of Acts
- C. non-biblical traditions

**Questions 22–25: Matching – use each answer twice (Powell chapters 13 and 14)**

**Which letter . . .**

- \_\_\_ 22. is Paul’s longest letter and offers a “magnum opus” summary of his key ideas
- \_\_\_ 23. urges unity for a congregation that is split into factions
- \_\_\_ 24. is written to Christians in an area Paul has never visited
- \_\_\_ 25. responds to a series of questions brought to Paul by members of the congregation

**Each of these answers is used twice:**

- A. Romans
- B. 1 Corinthians

**Questions 26–29: Matching (Powell chapters 11 and 14)**

- |         |                |  |
|---------|----------------|--|
| ___ 26. | amanuensis     | A. the practice of ascribing a letter to someone who did not actually write it |
| ___ 27. | glossolalia    | B. a secretary or scribe responsible for putting a letter into writing         |
| ___ 28. | papyrus        | C. speaking in an unknown language   |
| ___ 29. | pseudepigraphy | D. brittle writing material made from plant fibers                             |

**Questions 30–35: Matching (Powell, chapters 13 and 14)**

- |         |                |  |
|---------|----------------|--|
| ___ 30. | Apollos        | A. said to be “prominent among the apostles”   |
| ___ 31. | Chloe’s People | B. female church leader who carried Paul’s letter to Rome and was commended by him to the church there |
| ___ 32. | Gallio         | C. eloquent Greek Christian to whose party some Corinthian Christians said they belonged               |
| ___ 33. | Junia          | D. sent Paul questions, which he answered in 1 Corinthians   |
| ___ 34. | Phoebe         | E. a friend of Paul who was also a tentmaker   |
| ___ 35. | Priscilla      | F. tribunal in Corinth at the time of Paul’s ministry there  |

**Questions 36–41:**

**Matching: theological terms describing the effects of Jesus Christ according to the Paul (Powell, chapter 12)**

- |                        |   |
|------------------------|---|
| ___ 36. expiation      | A. people stand before God acquitted and righteous  |
| ___ 37. justification  | B. people are rescued from evil and wrath           |
| ___ 38. new creation   | C. people are given a new life in a new age         |
| ___ 39. glorification  | D. people have their sins blotted out or wiped away |
| ___ 40. salvation      | E. people share in the glory of God                 |
| ___ 41. sanctification | F. people are made holy                             |

**Questions 42–46:**

**Matching: Models for how Christ's death and resurrection makes people right with God (Powell chapter 13)**

- |                        |  |
|------------------------|--|
| ___ 42. atonement      | A. Jesus dies on the cross to pay the penalty due to others whose disobedience warranted eternal death     |
| ___ 43. participation  | B. With the blood of Christ, God purchases freedom for people enslaved to sin, death, and the devil        |
| ___ 44. reconciliation | C. Jesus offers his own life to restore the broken relationship between people and God                     |
| ___ 45. redemption     | D. Jesus dies on the cross to offer a supreme sacrifice that fulfills God's requirement for nullifying sin |
| ___ 46. substitution   | E. United with Christ through baptism, people die to the power of sin and rise to new life                 |

## Questions 47–65: Miscellaneous Multiple Choice

### From Powell, chapter 11

- \_\_\_ 47. All of the letters in the New Testament attributed to Paul contain what formula in their opening section? (A) “Greetings!” (B) “Shalom!” (C) “Grace and peace” (D) “The Lord be with you!”
- \_\_\_ 48. When compared with other letters from the ancient world, one of the most distinctive features of Paul’s letters is their (A) length; (B) structure; (C) rhetoric; (D) grammar.
- \_\_\_ 49. Scholars sometimes allege that a letter attributed to Paul is pseudepigraphical because they believe it contains (A) theological inconsistencies; (B) historical anachronisms; (C) biographical discrepancies; (D) all of the above.
- \_\_\_ 50. Scholars who think that the so-called Deutero-Pauline letters ought to be considered authentic writings produced by Paul during his own lifetime may argue that (A) early Christians would have viewed pseudepigraphy as a dishonest practice; (B) early church traditions about authorship are generally reliable; (C) linguistic and other features that make the letter seem non-Pauline can be explained through Paul’s use of an amanuensis; (D) all of the above.

### from Powell, chapter 12

- \_\_\_ 51. In developing a chronology for Paul’s life, one of the most helpful pieces of information has been (A) Paul’s explicit references to a churchwide council in Galatians 2; (B) Paul’s identification of Philipians as being written from Rome; (C) the book of Acts’ careful notations of how long Paul spent in each locale he visited; (D) the book of Acts’ brief mention of Gallio as the proconsul of Corinth when Paul was in that city.
- \_\_\_ 52. Paul’s interest in Jesus focuses mainly on (A) his incarnation; (B) his miracles; (C) his moral teaching; (D) his death and resurrection.
- \_\_\_ 53. According to “the new perspective on Paul,” justification by grace is presented by Paul in opposition to concepts of (A) works righteousness; (B) ethnic privilege; (C) substitutionary atonement; (D) apostolic authority.
- \_\_\_ 54. Proponents of “the new perspective on Paul” understand the phrase “works of the law” in Paul’s letters to refer to (A) commandments of Torah revealed by divine inspiration; (B) generic ethical imperatives written on human hearts; (C) meritorious acts of human achievement performed to earn God’s favor; (D) covenant markers that identify Jews as belonging to God’s chosen nation.

- \_\_\_ 55. Why are some scholars resistant to identify Paul's momentous encounter with the risen Christ as a "conversion"? (A) Paul never mentions this experience in his undisputed letters; (B) Paul's basic beliefs and lifestyle remained unchanged; (C) Paul continued to regard himself as a loyal Jew; (D) all of the above.

### **From Powell, chapter 13**

- \_\_\_ 56. Suggestions for why Paul wrote the letter to the Romans include all of the following *except* (A) he wants them to sponsor his missionary work in Spain; (B) he wants to rehearse the defense that he might have to offer in Jerusalem; (C) he wants to effect reconciliation between Jews and Gentiles in the Roman church; (D) he wants to respond to charges leveled against him by false teachers in the church.
- \_\_\_ 57. In response to the Jewish rejection of Jesus, Paul (A) warns that "the gifts and calling of God are revocable"; (B) confidently declares that "all Israel will be saved"; (C) compares Israel to "a fruitless tree that will be uprooted and thrown into the fire"; (D) prophesies that 144,000 Jews will be converted in the last days.
- \_\_\_ 58. With regard to governing authorities, Paul tells the Romans that (A) people must obey God rather than any human authority; (B) the devil is the god of this world and has assigned worldly power to tyrants; (C) Gentile rulers lord over their subjects now but will have to answer to Christ eventually; (D) governing authorities are instituted by God and must not be resisted
- \_\_\_ 59. In Romans, Paul teaches that church members who know it is permissible to eat food that others think it is sinful to eat should (A) forego eating that food as an accommodation for those who might be injured by their action; (B) try to set an example to the unenlightened by living out their conviction publicly; (C) rebuke unenlightened members of the church for being "weak in faith" and a hindrance to the gospel; (D) appeal to church leaders to resolve the dispute.

### **From Powell, chapter 14**

- \_\_\_ 60. Paul tells the Corinthians that he decided to know nothing among them but Christ . . . (A) sanctified; (B) spiritualized; (C) glorified; (D) crucified.
- \_\_\_ 61. In his teaching on the resurrection, Paul emphasizes in 1 Corinthians 15 that (A) the human soul is immortal and cannot die; (B) resurrection is a spiritual experience in which believers can participate during their lifetime; (C) those who are raised by Christ will have new, glorified bodies; (D) those who have died are in heaven watching over their loved ones on earth.
- \_\_\_ 62. What does Paul teach the Corinthians regarding marriage? (A) celibacy is preferable to marriage; (B) sexual abstinence is to be encouraged even within

marriage; (C) divorce is permissible only in cases of unchastity; (D) if possible, Christians should marry unbelievers in order to convert them.

- \_\_\_ 63. According to 1 Corinthians 13, what will abide forever? (A) wisdom and understanding; (B) heaven and earth; (C) power and glory; (D) faith, hope, and love.
- \_\_\_ 64. Why does Paul seem to regard the gift of prophecy as more important than speaking in tongues? (A) it is given to all; (B) it is given only to apostles; (C) it is more edifying to the one who possesses it; (D) it is more helpful to the church.
- \_\_\_ 65. With regard to eating “food offered to idols,” Paul claims that believers should (A) prohibit the practice for any who are baptized; (B) continue the practice in order to attract more Gentile converts; (C) refuse to allow anyone to restrict their freedom; (D) be willing to give up their rights for the sake of others.

NAME: \_\_\_\_\_

**COS 521: Bible V: Acts, Epistles, and Revelation**

**Exam 2**

**Questions 1-13: Matching (from Powell, chapter 30) – answers found on the following page**

- \_\_\_\_\_ 1. the belief or doctrine that Christ will return without any literal millennium: his faithful saints will experience a spiritual victory (symbolized in Revelation as a triumph equivalent to a thousand-year reign)
- \_\_\_\_\_ 2. a genre of heavily symbolic literature that displays distinctive literary characteristics and claims to unveil the truth about the world as viewed from a dualistic and deterministic perspective
- \_\_\_\_\_ 3. the tendency to separate phenomena into sharply opposed categories, with little room for anything in between (e.g., to regard everything as either "good" or "evil")
- \_\_\_\_\_ 4. the practice of assigning a numerical value to a word or phrase by adding together the values of the individual letters; this works in Hebrew and in Greek, where the letters of the alphabet can also serve as numerals
- \_\_\_\_\_ 5. a subset of premillennialism, according to which a rapture will come at some midpoint during the tribulation (so the faithful may regard any onset of terrible woes as a possible sign that the rapture is near)
- \_\_\_\_\_ 6. a thousand-year period during which Christ will rule on earth after Satan is defeated
- \_\_\_\_\_ 7. the belief or doctrine that Christ will return after the millennium: his faithful saints will successfully evangelize the world and rule it in peace for one thousand years before Christ's second coming
- \_\_\_\_\_ 8. a subset of premillennialism according to which the rapture will come after the tribulation, at the time of Jesus's second coming (so, even the faithful should expect to endure suffering prior to Christ's return)
- \_\_\_\_\_ 9. the belief or doctrine that Christ will return before the millennium: his faithful saints will rule with him on earth for one thousand years after the second coming but prior to the final judgment and the establishment of the new kingdom
- \_\_\_\_\_ 10. a subset of premillennialism according to which a rapture will come prior to the onset of the tribulation (so, the unfaithful who are left behind will receive a wake-up call regarding what is now to come)
- \_\_\_\_\_ 11. a miraculous removal of God's faithful from the earth
- \_\_\_\_\_ 12. evil that arises from or manifests itself in structures within human society, assuming a corporate dimension that transcends individual wickedness
- \_\_\_\_\_ 13. a seven-year period of woes thought to be described in Revelation 6-9

Select answers for Questions 1—13 from the following:

- A. apocalyptic literature
- B. dualism
- C. gematria
- D. millennium
- E. amillennialism
- F. premillennialism
- G. postmillennialism
- H. rapture
- I. tribulation
- J. pretribulationism
- K. midtribulationism
- L. posttribulationism
- M. systemic evil

**Questions 14—23: Multiple Choice**

\_\_\_ 14. *Apocalypse* means

- a. End of the world
- b. Run for the hills
- c. Veil is pulled back
- d. God has arrived

\_\_\_ 15. The book of Revelation reveals all of the following *except*

- a. That God is in control
- b. What the world is really like
- c. That Rome is a drunk whore
- d. What believers want to hear

\_\_\_ 16. The book of Revelation contains all of the following events *except*

- a. Giving birth
- b. Bowing down
- c. Getting married
- d. Going fishing

\_\_\_ 17. In John's first vision, he sees the throne of God and all of heaven's creatures worshiping. How did he get there?

- a. He went down the rabbit hole
- b. The angels beamed him up
- c. He climbed up Jacob's ladder
- d. Through an open door in heaven

\_\_\_ 18. All of the following are common in apocalyptic literature *except*

- a. Mystical journeys
- b. Dualistic world views
- c. Symbolic language
- d. Chronological stories
- e. Fantastic creatures

\_\_\_ 19. To the extent that Revelation is prophecy, it should be read as a communication intended primarily for people

- a. Living at the time when it was written
- b. Needing guidance as to future events
- c. Born millennia after it was written
- d. Prospering under a worldwide empire

\_\_\_ 20. Most scholars think Revelation was written under Domitian around 95 CE, even though

- a. Persecution of Christians was not widespread under Domitian
- b. Nero used the symbol of a red dragon on his armor and flags
- c. Writers in the early church viewed Domitian favorably
- d. Nero hated John and exiled him to the island of Patmos

\_\_\_ 21. The seven churches are all found in the Roman region of

- a. Turkey
- b. Asia
- c. Galatia
- d. Thrace

\_\_\_ 22. Revelation does all of the following *except*

- a. Construct a scathing sociopolitical critique of wealth and excess
- b. Present all readers with the choice to worship God or the beast
- c. Offer bland advice to acquiescent imperialists or predict the future
- d. Describe the taste of the little scroll the angel gives John to eat

\_\_\_ 23. According to a futurist approach to the book of Revelation, the seven letters represent

- a. Half the tribes of Israel plus one
- b. The seven future eras of church history
- c. The Trinity plus the four corners of the earth
- d. Seven cities on the mainland of Asia Minor

**Questions 24-36: Matching (from Powell, chapter 24)**

- \_\_\_\_\_ 24. the abandonment or renunciation of one's religious faith
- \_\_\_\_\_ 25. a religious rite involving symbolic washing with water; it sometimes signifies repentance, purification, or acceptance into the community of God's people
- \_\_\_\_\_ 26. a branch of theology that focuses on the person and work of Jesus Christ, often understood as an eternal divine figure
- \_\_\_\_\_ 27. in distinction from the "exalted Jesus," this is the man Jesus who lived physically on earth for a period of time
- \_\_\_\_\_ 28. the idea or doctrine in some Christian traditions that those who find salvation through Jesus Christ can never lose that salvation
- \_\_\_\_\_ 29. the concept or doctrine that the risen Jesus (now in heaven) prays to God for human beings
- \_\_\_\_\_ 30. a philosophical orientation that emphasized the reality of a transcendent world of "ideals" standing behind everything physical or earthly
- \_\_\_\_\_ 31. the Christian doctrine that the person now known as Jesus Christ existed (as the Son of God) before he became the man Jesus who lived and died on earth
- \_\_\_\_\_ 32. in Second Temple Judaism, the offering of something valuable (e.g., crops from a field or an animal from one's flock) as an expression of worship
- \_\_\_\_\_ 33. a Greek translation of the Old Testament produced during the last three centuries BCE
- \_\_\_\_\_ 34. the idea or teaching that Christians have replaced Jews as the chosen people of God
- \_\_\_\_\_ 35. portable tent-shrine that housed the ark of the covenant and was used as the central place of worship for the Israelites prior to the construction of the temple in Jerusalem
- \_\_\_\_\_ 36. the Christian doctrine that Jesus Christ was simultaneously fully divine and fully human

Choose answers from the following:

- |                          |                          |                     |
|--------------------------|--------------------------|---------------------|
| A. baptism               | F. earthly Jesus         | K. tabernacle       |
| B. sacrifice             | G. christology           | L. eternal security |
| C. Platonism             | H. preexistence          | M. supersessionism  |
| D. Septuagint            | I. heavenly intercession |                     |
| E. two natures of Christ | J. apostasy              |                     |

**Questions 37—48: Multiple Choice**

- \_\_\_\_\_ 37. Some scholars think that Hebrews is a
- a. Two-volume book
  - b. Sermon
  - c. Guide to sacrifices
  - d. Hymn
- \_\_\_\_\_ 38. The purpose of Hebrews is to
- a. Convince Jews that Jesus is the Messiah
  - b. Remind Christians not to follow Jewish law
  - c. Proclaim Christ's superiority as Son of God
  - d. Make the case that there is only one God
- \_\_\_\_\_ 39. Hebrews 7 claims that Jesus is a priest in the order of
- a. Levi
  - b. Benjamin
  - c. Melchizedek
  - d. Ezekiel
- \_\_\_\_\_ 40. Hebrews portrays Jesus' death as
- a. A priestly sacrifice
  - b. A horrible mistake
  - c. A tribute to Moses
  - d. An example of evil
- \_\_\_\_\_ 41. The author of Hebrews is
- a. Paul
  - b. Origen
  - c. a Hebrew
  - d. Anonymous
- \_\_\_\_\_ 42. The doctrine of preexistence refers to the idea that
- a. Jesus existed before creation
  - b. God existed before Jesus
  - c. God and Jesus exist as one God
  - d. Christians now exist in Christ
- \_\_\_\_\_ 43. In 13:22, the author of Hebrews calls the writing
- a. A philosophical treatise
  - b. A work of faith
  - c. A word of exhortation
  - d. A prophetic oracle

- \_\_\_\_\_ 44. One idea that is unique to Hebrews is that
- a. Jesus represents Wisdom, the agent of creation
  - b. Jesus learned obedience and grew in faithfulness
  - c. Jesus gave himself as a sacrifice for human sin
  - d. None of the above
- \_\_\_\_\_ 45. All of the following phrases characterize the human Christ in Hebrews *except*
- a. A person of flesh and blood
  - b. Learned obedience through suffering
  - c. Baptized by John in the wilderness
  - d. Sympathizes with human weaknesses
- \_\_\_\_\_ 46. Hebrews presents Christians as a people on a journey and expresses this idea in the
- a. Travelogue theme
  - b. Mosaic metaphor
  - c. Rough road symbol
  - d. Pilgrimage motif
- \_\_\_\_\_ 47. Hebrews interprets suffering and shame to be
- a. The goal of Christianity
  - b. Forms of divine discipline
  - c. God's way of teaching obedience
  - d. A sure road to martyrdom
  - e. a and d
  - f. b and c
  - g. All of the above
- \_\_\_\_\_ 48. The Christian doctrine that God became a human being in the person of Jesus Christ is called
- a. Transubstantiation
  - b. Incarnation
  - c. Rumination
  - d. Salvation

**Questions 49-55: Matching (from Powell, chapter 25)**

- \_\_\_\_\_ 49. a rhetorical device derived from Greek philosophy in which an author argues with an imaginary opponent by proposing objections and then responding to them
- \_\_\_\_\_ 50. typically, Jews (including Jewish Christians) living outside Palestine
- \_\_\_\_\_ 51. pertaining to or in keeping with the Christian gospel and its teachings
- \_\_\_\_\_ 52. a movement in Roman Catholic theology that emphasizes liberation from current oppression in anticipation of ultimate salvation
- \_\_\_\_\_ 53. "right practice" or correct behavior
- \_\_\_\_\_ 54. a movement among American Protestant Christians that claims faithfulness to the gospel necessitates work in the area of social reform
- \_\_\_\_\_ 55. biblical and other ancient materials that focus on commonsense observations about life

Choose answers for questions 49—55 from the following:

- |                           |                      |             |
|---------------------------|----------------------|-------------|
| A. Dispersion             | D. wisdom literature | G. diatribe |
| B. Social Gospel movement | E. evangelical       |             |
| C. liberation theology    | F. orthopraxis       |             |

**Questions 56—65: Multiple Choice**

- \_\_\_\_\_ 56. James's letter, more than any other New Testament letter, quotes
- |                           |                       |
|---------------------------|-----------------------|
| a. Jewish scripture       | c. Jesus' sayings     |
| b. Hellenistic philosophy | d. The Gospel of Mark |
- \_\_\_\_\_ 57. When James directly addresses his readers as "you" he is using a Greek rhetorical device called
- |                      |                   |
|----------------------|-------------------|
| a. <i>Ad hominid</i> | c. Polite counsel |
| b. Diatribe          | d. Debate         |

- \_\_\_\_\_ 58. The letter of James has a lot in common with what other kind of literature?
- a. Psalms of lament
  - b. Apocalyptic writings
  - c. Gospels and biographies
  - d. Wisdom literature
- \_\_\_\_\_ 59. According to the Synoptic Gospels, Jesus had how many brothers?
- a. None
  - b. Two
  - c. Four
  - d. Six
- \_\_\_\_\_ 60. What is James's advice to people in the church when a rich person enters the sanctuary?
- a. Seat her in the front of the church
  - b. Teach her about Christ
  - c. Treat rich and poor people equally
  - d. Do not let him get drunk
- \_\_\_\_\_ 61. All of the following characterize "the poor" in James *except*
- a. The poor include destitute widows and orphans
  - b. The poor are day laborers who lost their wages
  - c. The poor lack daily food and clean clothes
  - d. The poor will disappear like flowers in the field
- \_\_\_\_\_ 62. Paul and James agree that
- a. Jesus was married with kids
  - b. Faith is realized in action
  - c. Christians should not circumcise
  - d. Jews may not eat sacrificed food
- \_\_\_\_\_ 63. In the letter of James, all of the following are true about God *except*
- a. God heals the sick and forgives sins
  - b. God favors the poor and oppressed
  - c. God answers the prayers of the righteous
  - d. God often tempts believers to test them

\_\_\_\_\_ 64. James writes to believers with what kind of advice?

- a. Legal defense counsel
- b. How to become a priest
- c. How to raise children
- d. Basic common sense

\_\_\_\_\_ 65. James is called a “Catholic Epistle” because

- a. The first Pope endorsed the letter
- b. The letter was written from Rome
- c. The letter was addressed to the whole church
- d. It does not seem to be a regular letter

**Questions 66-71: Matching (from Powell, chapter 28)**

\_\_\_\_\_ 66. in a general sense, anyone opposed to Christ and his followers

\_\_\_\_\_ 67. an action that makes amends for sins, such that guilty persons may be restored to fellowship with God

\_\_\_\_\_ 68. the belief that Jesus was not actually a human being but only appeared to be one

\_\_\_\_\_ 69. a type of leader in the early church, the level of authority and exact duties of which probably varied in different contexts

\_\_\_\_\_ 70. a cleansing or removal of defilement, used in discussions of atonement to describe the effects of Christ's death as covering or removing human sin

\_\_\_\_\_ 71. a term used in discussions of atonement to describe Christ's death as an act that placates the wrath of a God offended by human sin

Choose answers for questions 66—71 from the following:

- A. atonement
- B. expiation
- C. propitiation
- D. elder
- E. docetism
- F. antichrist

**Questions 72—78:**

**Multiple Choice**

- \_\_\_ 72. The statement “God is love” occurs in which New Testament writings?
- a. Philippians
  - b. 3 John
  - c. Gospel of John
  - d. 1 John
  - e. All of the above
- \_\_\_ 73. Which statement best characterizes the Johannine secessionists’ teaching in contrast to the Johannine letters’ teachings?
- a. Churches must remain open to new revelation
  - b. Churches must test the Spirit’s inspiration
  - c. Churches must welcome all who preach Christ
  - d. Churches must disregard the Fourth Gospel
- \_\_\_ 74. The Gospel according to John was obviously prized by the communities of the Johannine letters. What second-century group also prized the Gospel according to John?
- a. Gnostic Christians
  - b. Epicurean missionaries
  - c. Followers of Marcion
  - d. Roman emperors
- \_\_\_ 75. First John 3:17 offers this concrete example of what it means to “Love one another.”
- a. Celebrate the lives of real martyrs for Christ
  - b. Provide for traveling missionaries working abroad
  - c. Give material help to brothers and sisters in need
  - d. Aid and accompany those who are poor in spirit
- \_\_\_ 76. What imagery below does *not* occur in both 1 John and the Gospel of John?
- a. Light and darkness
  - b. Love one another
  - c. Victorious lamb
  - d. Blood and water

\_\_\_ 77. In the Johannine writings (3 letters and 1 Gospel), the early church is still working out which doctrines?

- a. Christ's resurrection and birth
- b. Mary and Anna's divine conception
- c. Grace by faith and works of the Law
- d. Christ's humanity and divinity

\_\_\_ 78. The first letter of John discusses all of the theological tensions mentioned below *except*

- a. Atonement by expiation and propitiation
- b. Loving one another and hating the world
- c. Welcoming sheep and goats into the church
- d. Actual sinfulness and the ideal of sinlessness

**Questions 79—85: Fill in the Blanks (one word only)**

79. "The revelation of Jesus Christ, which God gave him to show his servants what must \_\_\_\_\_ take place." (Revelation)

80. "Because you are \_\_\_\_\_, and neither cold nor hot, I am about to spit you out of my mouth. (Revelation)

81. "\_\_\_\_\_ is the assurance of things hoped for, the conviction of things not seen." (Hebrews)

82. "Jesus Christ is the same yesterday and today and \_\_\_\_\_" (Hebrews)

83. "Whenever you face trials of any kind, consider it nothing but \_\_\_\_\_." (James).

84. "No one can tame the \_\_\_\_\_." (James).

85. "Perfect love casts out \_\_\_\_\_." (1 John)