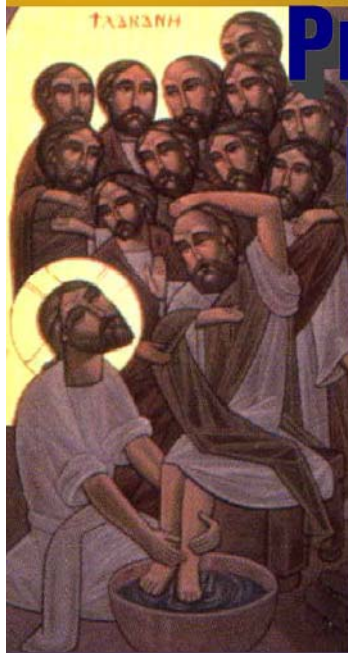




Servants' Preparation Program



Coptic Orthodox
Diocese of the
Southern
United States

*"For I have given you an example,
that you should do as I have done to you"*
John 13:15

Coptic Orthodox
Diocese of the Southern United States

NT 103
CATHOLIC LETTERS AND REVELATION

Servants' Preparation Program

2007

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In the Name of the Father, the Son, and the Holy Spirit, One God, Amen

The Epistle of St. James

References

1. Father Tadros Malaty - Bible Study of St. James
2. Orthodox Study Bible
3. William Barclay - The Daily Study Bible Series

Historical Background

- Author: St. James, \James, a bondservant of God and of the Lord Jesus Christ." (1:1)
He was one of the twelve disciples. Also known as James the just, James the less, James the brother of Jesus, James the son of Alphaeus (Matthew 10: 3). He was the first Bishop of Jerusalem where he presided over the Jerusalem Council (Acts 12: 17, 21: 17, 15: 13). Christ appeared to St. James after His resurrection (1 Cor 15: 7). He was martyred
- The Epistle was written around 55-60 A.D.
- Recipients of the Epistle: the twelve tribes which are scattered abroad," (1:1). Thus the epistle is not addressed to a particular church or geographical region
- Setting: The people James addresses are experiencing various trials: persecution, deception (Chapter 1), economic injustice and poverty (Chapters 1, 2 and 5), apostasy (Chapters 1 and 5) and divisions in the Church (Chapters 3 and 4). In response to these trials, people are tempted by:
 - a) depression over being snubbed and persecuted by the Jews (Chapters 1 and 5),
 - b) anger at having their good will being taken advantage of (Chapters 1),
 - c) bitterness over being so poor when godless Jews were so rich (Chapter 2)
 - d) impatience over the delay in the return of Christ (Chapter 5).
 - They are plagued most by the sin of hypocrisy - the split between profession and practice, between faith and works which is manifested in distrust, dissension and quarrels.
- Theme: Harmony of faith and works

➤ CHAPTER 1

- This chapter addresses faith (1:2-18) and works (1:19-27).
- Trials and endurance (1:2-5).
- Trials take place by God's permission. The issue is not trials per se, but our response to them. Trials help increase faith (1:3). The godly reaction to trials is joy, patience and perseverance (1:3-4).

- The importance of wisdom in trials (1:5-11). Wisdom is a gift given to those who ask God in faith (1:5-6).
- St. James talks about the poor and the rich, and talks about the worthlessness of riches.
- Let no one say when he is tempted, "I am tempted by God," for God cannot be tempted by evil, nor does He himself tempt anyone (1:13).
- Temptation originates in our own sinful passions (1:14).
- Warning against deception - every good gift and every perfect gift is from above, and comes down from the Father of Lights (1:17).
- God provides salvation of His own will (1:19).
- Being does not just hearers of the word (1:19-27).
- Verses 1:26-27 give three examples of the relationship between faith and works: (1) mastery over speech, (2) ministry to the needy, (3) moral purity in thought and deed.

➤ **CHAPTER 2**

- The law of love: do not judge others and do not show partiality to others.
- The rich and the poor - unjustly judging others is an example of a fainthearted faith being manifested in unjust works (2:1-5).
- God does not show partiality to anyone. Do not show partiality to anyone (2:5-9).
- The true standard of judgment is perfect faith manifested in perfect works (2:8-13).
- Faith that Works (2:14-20).

➤ **CHAPTER 3**

- This chapter talks about taming the tongue.
- This chapter is an example of a breakdown of faith and works.
- What we say reveals what we are: If we can control what we say, we can control what we do. Not controlling what we say is an example of lack of faith, and results in lack of works (3:1-12).
- St. James warns against hypocrisy in teaching and counseling. He warns of the development of a self-centered faith and he notes that self-centered faith will manifest itself in self-centered works, and in this case, we will be helping others in an unhelpful manner (3:13-18).
- He mentions that a wisdom that is self-seeking does not descend from above but it is earthly, sensual, and demonic (3:15).
- He mentions that the wisdom that's from above is pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality, and without hypocrisy (3:17).

➤ **CHAPTER 4**

- This chapter talks about quarrels in the church, criticizing others, and arrogance

- Quarrels in the church are yet another example of a breakdown of faith and works (4:1-10). Such disputes come from desires or passions which bring disruption in the body of Christ. These passions are divisive (4:1), self-centered (4:3), of this world (4:4), energized by Satan (4:7), and therefore at enmity with God (4:4).
- God does not answer prayers for our selfish desires (4:3).
- St. James warns of criticizing others (4:11-12). Belittling criticism of others is another way pride is revealed in our speech. It is a lack of faith united with evil works, an offense both to the person criticized and to God.
- Don't make plans for your life, for you don't know what will happen tomorrow (4:13-14).
- Therefore to him who knows to do good and does not do it, to him it is sin (4:17).

➤ **CHAPTER 5**

- This chapter discusses the injustice and corruption caused by riches, the topic of suffering, and healing.
- The terrible fate of the unjust rich is that their wealth will condemn them (5:1-6).
- Encouragement to the oppressed (5:7-12).
- Do not grumble against one another (5:9, 4:11)
- Persevere as did Job - The faithful prophets and saints are examples for us in how to practice patience (5:10-11).
- The work of faith: Healing (5:13-20). "Is anyone among you sick? Let him call for the elders of the church, and let him pray over him, anointing him with oil in the name of the Lord. (5:14, Mark 6:13, 16:18).

The First Epistle of St. Peter

Reference: Dr. Ralph F. Wilson

Recipients

1 Peter begins:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia...." (1 Peter 1:1)

If you look at a First Century map of the Roman Empire you'll see that these are Roman provinces located in the northeast part of Asia Minor -- present-day Turkey.

The letter's recipients are further described as "strangers", rendered rather accurately by the NRSV as "exiles of the Dispersion." The Jews who had moved away from Palestine into the cities of the Roman Empire were called the Diaspora, the Dispersion. But St. Peter doesn't seem to be referring here to Jews, but rather clearly to Christians, "who have been chosen ... for obedience to Jesus Christ...." (1:2). It seems that the concept of the Diaspora has now been appropriated by the Christian community to refer not to the Jewish Diaspora, but Christians who are scattered throughout the empire (see also James 1:1).

Author

The author clearly identifies himself as Peter, an apostle of Jesus Christ" -- an obvious reference to Peter, a son of Zebedee, and a leader of the first generation church. The letter was widely quoted or alluded to by early Christian writings by Clement of Rome (c. 96 AD), Ignatius, Barnabas, Hermas, and Polycarp (baptized 69 AD). It was specifically identified as Peter's work by early Church Fathers such as Papias, Irenaeus, Clement of Alexandria, Tertullian, and many others.

The Epistle's Date

We should probably date this letter near the end of St. Peter's life in 63-64 AD.

Purpose of the Epistle

Though it is only five chapters long, 1 Peter is an important Letter for us to study, since it contains a number of important themes that Christian disciples must master if we would serve Jesus faithfully in our own day. Some of the main themes include hard lessons that you may have struggled with:

- Appreciating our salvation rather than taking it for granted
- Learning obedience and submission even though it's tough

- Living in the world without being tainted by it
- Emulating Christ's sacrificial lifestyle so it becomes our own
- Growing through our sufferings rather than being defeated by them
- Being faithful in our relationships with family, employers, and employees
- Grasping our true identity as God's people
- Preparing for judgment without being driven by fear
- Developing the character of leaders of which God can be proud

Though 1 Peter teaches us a lot about what God is like, it is also an intensely practical book that teaches us to grow and change in positive ways.

The Second Epistle of St. Peter

Authorship

The opening verse identifies itself as having been written by Simeon Peter, who has been identified with Saint Peter. It has been considered by some as evidence that Peter himself wrote the text rather than an amanuensis (as with the previous epistle).

This is one of the last of the books accepted into the canon of the New Testament at the Council of Laodicea in 372 due to the influence of Athanasius of Alexandria, and Augustine.

Content

This epistle presciently declares that it is written shortly before the apostle's death (1:14).

The epistle contains eleven references to the Old Testament. In 3:15, 16 a reference is made to one of Paul's epistles, which some have identified as 1 Thessalonians 4:13-5:11.

The book also shares a number of shared passages with the Epistle of Jude, e.g. 1:5 with Jude 3; 1:12 with Jude 5; 3:2f with Jude 17f; 3:14 with Jude 24; and 3:18 with Jude 25.

The Teaching of the Epistle

1. In giving his main message, that the day of the Lord will surely come, deferred though it has been through God's wish that all should come to repentance (3:9-10), the writer adapts earlier Christian teaching to the conceptions of a later time.
2. Thus he lays a particular stress on attaining to the knowledge of God and of Jesus Christ as the means of living a godly life and entering the Kingdom (1:2-3, 2:18, 3:18), and he introduces the idea of a final dissolution of the elements in fire (3:7, 10) which does not occur elsewhere in the New Testament.
3. A large part of the epistle is taken up with the denunciation of false teachers, and it is perhaps significant for the date of the epistle that the author in the role of Peter first proclaims that they will arise (2:10 ff.).
4. Condemnation here is of false teachers (2:1), who not only live evil lives, but deny the coming of the End (3:4).

The Epistles of St. John

AN INTRODUCTION TO FIRST JOHN

Reference: Gene Taylor

Author: The Apostle John

Time of Writing: A.D. 90

Place of writing: Ephesus (most likely)

Conditions which prompted the writing:

1. Internal opposition to Christ and the church: false teachers.
2. Poor spiritual condition:
 - Worldliness in the form of false philosophy and carnal deeds (2: 15-17)
 - A tendency toward sin (1:5 – 2: 6; 2: 15-17)
 - A lack of love for the brethren and an indifference toward their physical needs (2: 7-11; 3: 13-24)
 - A lack of assurance of salvation (5: 13)
3. Gnosticism:
 - A religious and philosophical doctrine mixing Christians with Jewish and oriental doctrine, pretending intuitive and mysterious knowledge of divine matters.
 - Gnosticism was a philosophy of religion rather than a single system. It was built on the premise that spirit is good, that matter is evil, and that the two can have no enduring relation with each other. Salvation consists of escape from the realm of matter into the realm of the spirit. The means of this escape are numerous. Chief among them is knowledge by which man can rise above the earth-bound chains of matter into heavenly apprehension of truth.
 - This knowledge or gnosis could be attained only by those who were initiated into the inner secrets of the group
 - A major factor in their teaching was sensuality (Jude 16,19; 2 Peter 2: 2,3,10,13,14,15,18,19; Rev.2: 14-15)

Purpose of the writing:

1. Deduced purposes:
 - Evidences for faith in the deity of Jesus Christ (1: 3,4; 5: 13)
 - To describe the life that faith demands (3: 1-12)
2. As stated by St. John:
 - That their joy may be full (1: 4)
 - That they may not sin (2: 1)
 - That they may be warned against error (2: 26)
 - That they may know they have eternal life (5: 13)

Themes in the Book:

1. The deity of Jesus Christ and the kind of life on earth that faith in Him demands (1:1-4)
2. Assurance (5:13)
 - "We know" occurs 13 times while its cognate does some 40 times
 - While the gospel of John was written to create faith, the epistle gives certainty of faith and possession of eternal life.

Outline of the Book

- I. Introduction: Life's Historical Manifestations (1:1-4)
- II. Certainty through walking in the Light (1:5-2:29)
 - A. In personal spiritual conduct (1:5-2:6)
 - B. In social relationships (2:7-11)
 - C. In separation from the world (2:12-17)
 - D. In adherence to the Truth (2:18-29)
- III. Certainty through abiding in Love (3:1-4:21)
 - A. The ethical proof of love (3:1-12)
 - B. The social proof of love (3:13-24)
 - C. The theological proof of love (4:1-6)
 - D. The emotional proof of love (4:7-21)
- IV. Certainty through exercise of faith (5:1-12)
- V. Conclusion: The resultant certainties of life (5:13-21)

AN INTRODUCTION TO SECOND JOHN

Reference: Gene Taylor

Author: The Apostle John

Time of Writing: Around A.D. 90

Place of writing: Ephesus

To whom it was written: The elect lady

Characteristics of the Book: A personal letter dealing especially with Gnosticism

Purpose:

To confirm the faith of the recipients, to exhort them to walk in love and obedience and to warn them of false teachers.

Outline of the Book:

- I. Salutations (1-3).
- II. The request for reciprocal love (4-6)
 - A. the cause of St. John's rejoicing (v.4)

- B. The basis of the request (v.5)
- C. The essence of the request (v.6)
- III. A warning against false teachers and apostasy (v. 7-11)
 - A. The cause of the warning (v.7)
 - B. The appeal of the warning (v.8)
 - C. The explanation of the warning (v.9)
- IV. St. John's desire to visit (v.12)
- V. Closing: Greetings from the children of her sister (v.13)

AN INTRODUCTION TO THIRD JOHN

Reference: Gene Taylor

Author: The Apostle John

Time of Writing: Around A.D. 90

Place of writing: Ephesus

To whom it was written: Gaius

Purpose:

- A. Inform Gaius of his love and prayers (v.1,2)
- B. Express his joy over Gaius' stand for truth (v.3,4)
- C. Command Gaius for his hospitality (v.5-8)
- D. Reveal his displeasure over the arrogance of Diotrophes (v.9,10)
- E. Promote a rejection of the leadership of Diotrophes and a following of the example of Demetrius whom he commends (v.11,12)
- F. Inform Gaius of his plans to visit him (v. 13,14)

Outline of the Book:

- I. Salutation: (v.1)
- II. Hospitable Gaius (v.2-8)
 - A. Prayer for Gaius (v.2)
 - B. Rejoicing over Gaius (v.3-4)
 - C. Commendation of Gaius (v.5-8)
- III. The preeminence of Diotrophes (v.9-11)
 - A. His rejection of John (v.9-10)
 - B. John's rejection of Diotrophes (v.11)
- IV. The Good Demetrius (v.12)
- V. Conclusion (v.13,14)

The Epistle of St. Jude

Author and date

The epistle is titled as written by "Jude, a servant of Jesus Christ and a brother of James".

The content of Jude's letter reveals certain traits of his Christian character.

- He was zealous for the gospel and teachings of Jesus Christ, for the church, and for preserving the true Christian faith and life (cf. Jude 3, 4, 17, 19-21, 24-25).
- He was clearly agitated with the false teachers who had secretly crept into the church to turn the grace of God that forgives sins into a freedom and license to commit immoral acts and to sin all the more (cf. Jude 4).
- He forcefully exposed the false teachers as godless men (cf. Jude 5), blemishes (cf. Jude 12), ungodly individuals who were guilty of ungodly acts and words which were done in an ungodly manner (cf. Jude 15), grumblers and faultfinders and boasters and flatterers (cf. Jude 16), scoffers (cf. Jude 18), and divisive individuals who were without the Spirit of God (cf. Jude 19).

Through his blistering condemnation of the false teachers in his letter shines Jude's love and pastoral concern for his fellow Christians' faith and salvation. He was concerned that they be preserved from falling prey to the licentious teachings in their midst, and that those who had fallen for it be delivered from it (cf. Jude 20-23). He called on his fellow Christians to contend for the faith entrusted to them (cf. Jude 3). He built them up for the battle they were to wage against the false teachers by holding before them the love of God who would keep them in Jesus Christ for their eternal salvation (cf. Jude 1, 24).

Recipients Of The Letter Of Jude

"To those who have been called," Jude 1. It appears that Jude may have known the recipients for some time. Three times he addressed them as dear friends, or beloved. In Jude 3 he stated that he had been making every effort to write some kind of a document for them about their common salvation. Perhaps he had a long standing relationship with the recipients that went back to one of his former missionary journeys.

From the fact that Jude stated his readers were familiar with certain facts of Old Testament history, and that he also made use of statements from the apocryphal books with which the Jews were familiar, some scholars have speculated that the recipients of the letter were Jewish Christians.

Date:

A date that has been suggested for the writing of the Letter of Jude is around A.D. 70 and possibly as late as A.D. 80.

Occasion Of The Letter Of Jude

Jude wrote the letter in response to certain false teachers who had infiltrated the church with their heresy that God's grace gave Christians the freedom to commit immoral acts and to sin all the more.

Purpose Of The Letter Of Jude

Jude's purpose was to expose the false teachers and their licentiousness, to urge the members of the church to contend for the faith that had been entrusted to them, and to encourage the members to extricate those in their midst who had fallen prey to the licentiousness.

Theme Of The Letter Of Jude

Contend For The Faith That Was Once For All Entrusted To The Saints, Jude 3

The Book of Revelation

The Author

The early Church believes that the book of Revelation was the authentic work of the Evangelist St. John.

The Apostle Saint John mentioned his own name clearly four times in this book and did not hide it. This is because he speaks about prophecies and in order to trust them it is necessary to know the author to whom God revealed these predictions. As for the Gospel and the three Epistles, he did not mention his name in them out of humility. However, the traces of his humility are clear in Revelation, he calls himself Christ's servant (1:1) and "your brother and companion in tribulation and in the kingdom and patience of Jesus Christ"(1:9).

Where/when the Book was written

The Book of Revelation was written on a small island approximately 25 miles from the coasts of Asia Minor (modern day Turkey) called "Patmos". The Apostle wrote it when he was exiled (1:9).

The majority say that it was written after the ruin of Jerusalem, around 95 or 96 A.D. St. Irenaeus says that this Revelation was revealed at the end of Domitian's reign (81-96 A.D).

TO whom it was written

The Revelation was addressed to the seven Asian churches that were under the guidance of St. John the Evangelist. There is a special message for each church, but the book of Revelation undoubtedly carries a communal message concerning the life of Church in the whole world in all ages, especially in the days of the Antichrist.

THE title of the Book

The inspired title of the book is "The Revelation of Jesus Christ." The Greek word "Apocalypses" is mentioned and it means "unveiling" or "uncovering" or "revealing." As for the phrase "of Jesus Christ, it means that the great historical incidents that reach the top converge in Christ and belong to Him.

The book of Revelation is the unveiling of the future to see it in the hands of the Lord who controls history and is the Master of it. He is a mighty Father, planning for our victory, working with us and for us, so as to carry us to the kingdom of joy and light instead of the kingdom of darkness.

The book of Revelation is the removal of the veil to discover the Lord who worked for our salvation and is still working and will still work in the future, presenting Himself to us as a safe royal route. With this He sanctifies history: the past, the present and the future to cross with us to what's above history, to a certain eternity and to glories He prepare for us Himself.

Importance of the Book

Revelation is the only prophetic Scripture in the New Testament. It presents Jesus Christ, the glorified King. The holy Bible starts with the book of Genesis that shows God's infinite love toward man. He created everything for his sake and granted him authority and such great dignity!...But quickly the view was changed and the picture disfigured, and man appeared coming out of Paradise, dismissed, humiliated, carrying a bitter crime of disobedience on his shoulders, afraid of meeting the Lord and running away from the face of divine justice...

Thanks to the Lord who didn't leave man living in this picture made by sin for long, but concluded His Bible with the book of Revelation, offering us a delightful picture: an opened door in heaven, eternal Paradise waiting for human beings, a divine Lord eager to embrace, heavenly harps, wedding and heavenly matrimony for the sake of man.

"The Revelation" is the book of God's perfect, infinite love towards man. It is the book of hope, the book of victory, the book of liturgy (communal worship) and heavenly hymns, the book of Heaven!

Characteristics of the Book

This book is a symbolic book containing approximately 300 symbols. Each has a definite meaning. Speaking with symbols indicates that the facts mentioned here cannot be expressed or explained in human language.

The word "throne" is repeated approximately 40 times in this book, so God assures us that He opens the doors of heaven for us to ascend to Him and sit on His right side... The sight of the throne takes our minds away from being entangled into temporal troubles. This sight takes us to that which is above troubles as well as granting us comfort.

In the book of Revelation, God's word is completed and His divine promises, mentioned in the two Testaments: the Old and the New, are fulfilled...

THE "Sevens" Revelations

- Number "7" is repeated several times in Revelation, as it is the book that sanctifies the present time (7 days of the week) based on a review of our glorious past when God granted us great salvation. This takes us to a sure future made by His hands. Some of the examples are:

1- **The Seven churches (1:4,11) or the Seven Lamp stands: (1:12,20):** The message of this book is to reveal Jesus Christ being the Sun of Righteousness present in His church, illuminating her and preparing her to meet Him face to face on His great day, to dwell with Him in His eternal light.

2- **The Seven Spirits (1:4):** Some think these are the seven archangels, while others think it is the perfect work of the Holy Spirit in the church of Christ.

3- **The Seven Messages to the Seven Churches (2:1; 3:22):** Every message is offered for the advantage and edification of the whole church, without ignoring the personal relationship between Christ and the local church, or every member in it.

4- **The Seven Lamps of burning fire (4:5):** If the Seven churches are lamp stands, then their light is not their own but a divine gift from God's Holy Spirit who appears as seven lamps of fire lighting the church and inflaming her with the fire of divine love.

5- **The Seven Seals (5:1; 6:1-8; 8:1):** We need God's Lamb to open the seals of His Holy Bible, granting us His divine wisdom and real knowledge by His Holy Spirit. What did the seven seals reveal? He walks ahead of us as a conqueror and to conquer (seal 1), and we enter into a series of successive pains but He turns pains into glories (seal 2-6), He makes wonderful things for us and this amazes the whole of heaven who stand as if in silence, astonished at the glory prepared for humans (seal 7).

6- **The Seven Horns (5:6):** The horn refers to strength. The weak Lamb declares with His Cross what is greater than strength. "And has raised up a horn of salvation for us. In the house of His servant David" Luke 1:69.

7- **The Seven Eyes (5:6):** Our Christ has seven horns, i.e. has complete power, and seven eyes, and i.e. has complete knowledge... He sees all matters with all hidden details. By His redemption He grants us power as well as spiritual knowledge, i.e. power together with wisdom and inner insight.

8- **The Seven Trumpets (8:2; 11:9):** Indicating God's warnings to the wicked ones who persecute His people.

9- **The Seven talking thunders (10:3, 4):** Before they talked, a mighty angel cried (perhaps he refers to Jesus Christ) roaring like a lion, holding a little open book in his hand and setting his right foot on the sea and the other on the land, as if thunders here mean the response of saints and heavenly creatures to the words of God in heaven, keeper of His people wherever they are.

10- **The Seven thousand slain due to the earthquake** (11:13): In the days of the two prophet's witnesses against the oppressor.

11- **The Seven Heads/Crowns** (12:3): The great blood shedding dragon has seven heads, i.e. is continuously thinking and planning to destroy and exterminate the church... His continuous work is deception (12:9; 13:14; 20:8).

13- **The Seven Bowls and the Seven Plagues** (15:1; 16:21): The matter does not stop at warnings (the trumpets), but God pours out His firm punishment so that the wicked ones may stop following the Antichrist.

14- **The Seven Mountains** (17:9): On which sits Babylon, the harlot. Perhaps this refers to the kingdom of the Antichrist which includes a number of great leaders, like mountains to lean on.

OUTLINE TO THE CHAPTERS

CHAPTER 1:

- A. Introduction of the coming of Christ.
- B. The revelation of Jesus Christ as recorded by John.
- C. Blessings promised for reading and obedience.
- D. Message to the seven churches.
- E. Vision of the Second Coming.
- F. John's vision on Patmos.
- G. The seven churches.
- H. The vision of the glorified Christ.
- I. The chosen symbols.
- J. Death conquered.
- K. The imagery is explained.

CHAPTER 2:

- A. Christ's message to the seven churches.
- B. The church sound in doctrine but lacking in love.
- C. Church discipline.
- D. The divine reproof.
- E. The rich church yet poor.
- F. The worldly church.
- G. The false doctrine is condemned.
- H. The church of the false prophetess Jezebel.

CHAPTER 3:

- A. What John was told to write to the churches!
- B. The dead church.
- C. The church that is loyal.
- D. The church that is lukewarm and self satisfied.

CHAPTER 4:

A. John's vision of God's throne. B. God's throne is seen and all that is around it. C. The elders are lifted up. D. The creator of all is worshipped.

CHAPTER 5:

A. Book with the seven seals. B. An unsolvable mystery. C. The vision of the Lamb of God. D. Christ as interpreter. E. All shall worship the Lamb.

CHAPTER 6:

A. The mysterious seals are opened. B. The first seal reveals the four the conqueror upon a white horse. C. The second seal brings war. D. The third seal brings famine. E. The fourth seal brings death. F. The fifth seal shows the martyrs. G. The sixth seal shows a catastrophe.

CHAPTER 7:

A. The servants of God and The Saints are sealed. B. A vision is seen of the redeemed. C. The white robed saints.

CHAPTER 8:

A. There is silence in heaven. B. The seventh seal is opened. C. The sounding of the seven trumpets. D. The first trumpet brings judgments of hail, fire, etc. E. The second trumpet is sounded a Great Mountain is seen. F. The third trumpet brings the falling of a great star. G. The fourth trumpet sounds and the sun is smitten, etc. H. The fearful woes are now predicted.

CHAPTER 9:

A. The fifth angel sounds. B. The fifth trumpet sounds and the abyss is unlocked. C. The locusts are described. D. We see the king of the abyss E. The sixth trumpet sounds loosing the four bound angels of death. F. The horsemen and the horses are described. G. No repenting is seen even with the judgments.

CHAPTER 10:

A. John is commanded to eat the book. B. The angel with the book. C. The voices of the seven thunders and the utterances of them. D. A fullness of time, no more delay. E. A closing to the divine plan. F. John eats the book.

CHAPTER 11:

A. The preaching of the two witnesses. B. The temple is measured on the inside. C. We see the two witnesses. D. The power of the witnesses. E. A temporary victory over evil. F. The seventh trumpet sounds with the victory of Christ's kingdom.

CHAPTER 12:

A. The woman clothed with the sun. B. The great red dragon. C. A war in heaven. D. Satan is cast out of heaven. E. The victory is foretold of God's kingdom. F. Satan persecutes the woman. G. A demonic spectacle is seen.

CHAPTER 13:

A. The beast with seven heads and ten horns. B. The beast is seen rising from the sea. C. The dragon is worshipped. D. War is made against the believers. E. A beast comes up from the earth

CHAPTER 14:

A. Babylon is falling. B. The Lamb is seen and the heavenly chorus heard. C. Those that follow the Lamb. D. The everlasting gospel. E. The evil powers are going to fall. F. There is worship of the beast. G. The wicked will have no rest. H. There are two harvests.

CHAPTER 15:

A. The last seven plagues. B. John's vision of the over comers. C. The vials of wrath.

CHAPTER 16:

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