



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 1: JOHN WYCLIFFE
Knowing and Studying the Scriptures

Sola Scriptura

1. What was Jesus' attitude about the Old Testament Scriptures?
 - a. When Jesus was tempted in the wilderness, He resisted the temptation by quoting Scripture (Matt. 4:4, 7, 10). What truths for our Christian life are in Jesus' citation of these particular Scriptures?
 - b. How did Jesus' interpretation of the commandments and law of Moses differ from the Pharisees' interpretation? (Matt. 5:19-20)
 - c. How did Jesus' life relate to the Old Testament Scriptures? (Luke 4:16-21; 18:31-33; 22:37; 24:25-27, 45-47; Matt. 26:31, 52-54; 5:17-18; John 5:46)

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2. What was the apostles' attitude toward the Scriptures?

a. How did Paul say the Scriptures could affect the believer's life? (II Tim. 3:15-17; Rom. 15:4; I Cor. 10:11)

b. What did Peter say was the source of the Scriptures? (II Pet. 1:21; I Peter 1:10-12)

c. How does the way the New Testament writers quote Scripture show that they believed the Scriptures were from God? (Heb. 1:5-13; 3:7; 4:3; 10:5-7, 15-17 cf. Acts 4:25; 28:25-27).

d. Read the following passages and explain how they show that the apostles considered the gospel and the New Testament to be "Scriptures" along with the Old Testament (I Cor. 2:12-13; II Peter 3:15-16; I Tim. 5:18 cf. Luke 10:7).

3. Psalm 19:7-14 is both a concise and monumental statement on the Scripture's effect and importance. Read through the passage carefully and make two lists—one on the characteristics of the Scripture, the other on the benefits of the Scripture (see also Psalm 119, a more lengthy praise psalm extolling the Scripture as the law of the Lord containing everything man needs to know for right living).

PSALM 19:7-14	
Characteristics of Scripture	Benefits of Scripture

4. In the Old Testament, God's people frequently departed from the Scriptures and had to be renewed in their faithfulness to God's law. Two such incidents were in the days of Josiah and in the days of Nehemiah. Read their accounts in II Kings 22:8-23:25 and Nehemiah 8. What effect did recovery of the Word of God have on the spiritual, social, and moral life of the people?

5. Learning the Scriptures and studying the Bible are not ends in themselves. Rather, they are to produce results. In Matthew 13:1-23, the parable of the sower, Jesus described four different ways of hearing the Word of God. Read the parable and Jesus' explanation, then list the four kinds of hearers of the Word.

6. The following are key Scriptures on the power of the Word of God: James 1:19-25; I Peter 1:22-2:3; Colossians 3:16-17; Luke 11:28; John 17:17; Hebrews 4:12. From these passages, why would having the Scriptures easily accessible to all Christians be important? (Be specific here!)



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 2: JOHN HUS
What is the Church?

1. The Scriptures use many different images to describe the Church. What images of the church are used in the passages below? What special truths about the church does each image emphasize?

John 10:1-18

Ephesians 5:23-30; 1:22-23

Ephesians 2:18; 3:15; 4:6; I Peter 5:2-4

I Corinthians 3:16 cf.

Ephesians 2:19-22

I Corinthians 12

John 15:1-10

I Peter 2:5, 9-10

2. The church is mentioned two times in the Gospels, and Hus considered each occurrence very important. In his day, the Roman Catholic Church interpreted Matthew 16:18 to mean that Christ built His Church on Peter, whom they considered the first pope and founder of the papacy. Hus, however, contended that the *Rock*, the foundation of the Church, was Christ Himself. Several other Scriptures speak of Christ as a *Rock* or *Foundation Stone*.

- In each of these passages, what is the main theme emphasized when Jesus is called the *Rock* or *Foundation Stone*?
- How would such passages give John Hus courage and confidence when attacked by the church hierarchy of his day?
- How should these passages affect our understanding of the church today?

Romans 9:33 (Isaiah 28:16)

I Corinthians 10:1-4

I Peter 2:6-8

Acts 4:11

Ephesians 2:19-22

The Roman Church emphasized that the pope, as the heir of St. Peter, was the head of the church. Hus and the Reformers believed that no earthly head had been established over the church, rather Jesus Christ himself was the head of the Church (Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19).

3. The second occurrence of the word “church” in the gospels is in Matthew 18:17. Hus considered Matthew 18:15-20 an important Scripture describing the process of church discipline. Read the passage and list the steps involved in disciplining a sinning Christian. How do these steps compare with the church’s treatment of Hus for “heresy?” [Hus argued that in the New Testament church discipline was a local matter. He protested excommunications being issued all the way from Rome.]

4. In describing the church of his day, Hus, as did Wycliffe before him, distinguished between the visible and the invisible church. Often he felt that the church leaders of the visible church were not part of the true or invisible church. The following are some Scriptures used to support this distinction:

a. Matthew 7:15-27

How can the true Christian be distinguished from the false Christian?

According to v. 21, who will enter the Kingdom of Heaven?

What will happen to the “professing Christians,” those who have many works but no true holiness in their lives?

According to the parable of the foolish man, why will false, “professing Christians” be rejected by Christ?

b. Matthew 13:24-30, 36-43

What does the parable of the wheat and tares say about the nature of the visible church until Christ comes?

c. Matthew 25:1-46

How had the “sheep” behaved in this life?

How had the “goats” behaved in this life?

Even in the Day of Judgment, how does the Lord show His identification and care for the poor and lowly?

How would Hus have applied these Scriptures to his own day?

How can these Scriptures be applied to the Church in our day?

How can they be applied to our individual lives?

5. Hus believed in the one, universal church composed of believers chosen by God throughout time and into eternity (Hebrews 12:22-24). He also believed in the local church, and he saw his ministry as primarily a preaching ministry to his local congregation at Prague. He believed, as noted in point #3, that church discipline was a matter for the local congregation (Matt. 18:15-20). Read the following Scriptures and develop a list of other characteristics and/or functions of the local church:

Acts 20:28

Acts 14:23

Hebrews 10:25

I Corinthians 1:2

I Thessalonians 1:1; 2:1

I Timothy 3:1-15

Acts 2:42

Hebrews 13:7

I John 4:1-3 cf. 2:19

THE LOCAL CHURCH		
Passage	Characteristics	Functions



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 3: MARTIN LUTHER
Justification by Faith Alone
ROMANS 3:21-5:21

Romans 3:21-5:21 is the second major part of Paul's masterful epistle to the Romans. In Romans 1:1-3:20 Paul carefully established the fact that all have sinned against God's perfect righteousness. In Romans 3:21-5:21 he shows that peace can be established between a righteous God and sinful man. How? By being justified through faith in Christ. The Greek word "righteous" (or its root "to justify") is used over 60 times in Romans. There are similarly 60 references to faith or unbelief in this letter. "Justification by faith" is certainly a main theme of this book!

1. Romans 3:21-31 Here Paul answers the question Job wrestled with: "How can a man be in the right before God?" in Job 9:2.

How can people know about the righteousness of God and how can we become righteous? (v. 21)

How does a person become righteous or justified? (v. 22, 27-28; Rom. 4:5; Gal. 2:16)

How does a person acquire faith? (v. 24; Eph. 2:8-9; Heb. 12:2)

One of the problems the truth of justification deals with is the question of how God can remain just while also justifying (or declaring righteous) sinful people. How is this problem solved? (v. 26; II Cor. 5:21)

Note that this passage is bounded by verses 20 and 31, which emphasize that we are not justified by the works of the Law, but that we are able to accomplish the works of the Law once we are justified! This brings us to the truth that true faith results in justification, which in turn produces fruit.

2. In Romans 4:1-8 Abraham is cited as an example of justification by faith, not works.

When was Abraham justified or declared righteous? (v.3)

How was Abraham not justified? (v.2)

An underlying theme of this passage is that justification by faith glorifies God but justification by works gives people something to boast about. How does justification by faith bring glory to God?

What analogy does Paul use in this passage to emphasize that justification is the free gift of God? (vs. 4-5)

According to v. 5, whom does God justify? What does this mean in light of Matt. 9:9-13?

3. In Romans 4:9-17 Abraham is given as an example of justification by grace, not by law. In this passage Paul deals with the Jewish ritual of circumcision, which many Jewish rabbis said was necessary for salvation. Though circumcision might not have been an issue in Luther's day, the saving virtue of religious rituals and ceremonies, the Roman Catholic concept of sacraments, was.

As an historical fact, was Abraham justified before or after he was circumcised?

What significance does this have for Paul's point that justification is not by works?

As an historical fact, Abraham could not have been saved through the Mosaic Law. Why not? (think chronologically now!)

How is Abraham an example of justification by faith to both Jews and Gentiles?

How does Paul's statement of the fact that Abraham was not justified either by circumcision or by the Law argue against the teaching of justification by human works?

4. Romans 4:18-5:1 Abraham is an example of justification by divine power, not by human effort. Continuing to use Abraham as an example of justification by faith, Paul analyzes Abraham's faith in vs. 18-21. Given Abraham's physical situation, explain why Abraham is an excellent example of someone trusting in God's promise rather than in his own efforts.

In order for us to be counted righteous (or be justified), what must we do? (v. 24)

Why was Jesus delivered up for judicial punishment? (v. 25; Romans 5:14-21; II Cor. 5:21)

Why was Jesus raised from the dead? (v. 25)

What is the result of justification for us? (5:1)

5. Justification by faith is not just a theological theory, but is a doctrinal truth which has important implications for the spiritual life of the Christian.

Read II Corinthians 5:14-21. How did the fact that Christ died for us and we are credited with His righteousness affect Paul's ministry?

When Paul wrote Galatians 2:20-3:5, how does he say justification by faith apart from the works of the Law would flow over into the way Christians should live?

In Philippians 3:4-14 Paul lists his many accomplishments and says he counts these works as nothing. With what does Paul replace human merit and works?

Read Acts 13:38-39, an excerpt from the only complete sermon of Paul's we have. How was Paul's message shaped by the truth of justification by faith alone?



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 4: THE SWISS REFORMATION
God's Providence

1. Providence, according to Noah Webster's original 1828 dictionary, is "the care and superintendence which God exercises over His creatures. He that acknowledges a creation and denies a providence involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence...A belief in divine providence, is a source of great consolation to good men. By divine providence is often understood God Himself."

Webster's definition and explanation of Providence closely followed both Zwingli and Calvin, who emphasized that the doctrine of Providence flowed from the fact that God is Creator. This theme is found repeatedly in Scripture. Psalm 104 is an excellent example. vs. 1-9 describe God's creative power. From this flows God's Providential workings throughout His creation. After reading Psalm 104, list some examples of God's Providence.

vs. 1-9 God's creative powers in the earth

vs. 10-15 God's provision of food and drink

vs. 16-18 God's arrangement for dwelling places

vs. 19-23 God's plans for creature activity

vs. 24-30 God's universal and providential care of all His creatures

vs. 31-35 Man's response of praise to God's Providence (Interesting note: the first use of "Praise the Lord" in the psalms is here in response to God's Providence!)

2. The Bible is clear that God not only created the natural world, but He is active in continuing to sustain His creation. Read the following Scriptures and list the specific areas of nature God is said to actively control:

Matthew 5:45

Exodus 19:13

Matthew 6:28-30

Psalms 107:25, 29

Matthew 10:29

Amos 4:9

John 10:13; II Kings 20:11

Psalms 136:25

Psalms 146:9

3. Not only the great events in life, but also the small, both good and bad, are ordered by God's Providence. Zwingli wrote that "Not even the mosquito has its sharp sting and musical hum without God's wisdom." Is this difficult to understand? Discuss.

NOTE: Zwingli did not claim that Christians could understand or rationalize God's providential doings. To ask why God created the flea, gadfly, hornet or wasp is to display a 'vain and useless curiosity.' Rather they were to contemplate with reverence what God had disclosed to them and not impudently desire to touch what He had left hidden.

4. Not only the natural worlds, but the affairs of men are also under God's Providential control. Read the following Scriptures and list specific ways God is actively involved in human affairs:

GOD'S PROVIDENCE	
Bible Passage	How is God involved?
Psalm 66:7	
I Samuel 2:6-8	
Proverbs 21:1; Ezra 7:27	
Exodus 3:21	
Psalm 76:10	
Deuteronomy 30:1-10	
Acts 17:24-31	
Proverbs 16:33	
Psalm 75:6, 7	
Genesis 30:2	
Job 14:5	
Matthew 10:30-31	

5. Romans 8:28 is one of the most meaningful verses of Scripture for the believer, yet this verse is meaningless without God's Providence. Why?

What areas of God's creation or what periods of history are not under God's Providence? John 5:17; Hebrews 1:3.

6. God's Providence includes evil as well as good. Though God is not the author of evil (James 1:13, 17), a proper understanding of His Providence includes the recognition that He can work through evil to accomplish His purposes. The story of Joseph as told in Genesis 37-50 illustrates this. Review the story and note all the bad things that happened to Joseph. How did God use these for good (Genesis 50:20)?

7. Calvin wrote that "the chief aim of the historical books of Scripture is to show that the ways of His saints are so carefully guarded by the Lord, as to prevent them from dashing their foot against a stone (Institutes I.xvii.6)." God not only has a general providence over nature and the affairs of men, but He has a particular providence for believers. Many of the precious promises to believers emphasize this: Psalm 55:22; I Peter 5:7; Psalm 91:1; Zech. 2:8. What attitudes in the Christian does a knowledge or understanding of God's Providence create?



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 5: THE RADICAL REFORMATION
Separation of Church and State

1. Looking at the Scriptures, and remembering our earlier studies on the Providence of God, we learn that government leaders are placed in power by God. Note how from passages below:

Proverbs 8:15,16

Daniel 2:21, 36-37

Romans 13:1,3

Jeremiah 27:5-8

What effect will this truth have on the Christian's attitude towards civil authority and the State?

How would these verses affect the Christian's attitude towards an unjust government?

2. Several passages of Scripture tell Christians to be obedient or subject to authority. Read the following passages and discuss the reasons given for such obedience.

Titus 3:1-7

Romans 13:1-8

I Peter 2:11-17

Matthew 22:21

What attitude besides obedience and submission do these passages also command?

3. I Timothy 2:1-8 commands prayers for all men, especially for kings and those in authority. According to this passage, what is to be the content and motive of such prayers (also see Jeremiah 29:7)?

4. Though Christians are said to have responsibilities to the State and civil rulers, they are also considered foreigners or aliens of the earthly kingdom (I Peter 2:11; Ephesians 2:19; Hebrews 11:10). The Kingdom of Christ, however, differs from the earthly, temporal kingdom of men. Read the following Scriptures and discuss how membership in God's kingdom differs from citizenship in earthly states:

Luke 22:25,26

John 6:15

John 18:36

I Timothy 6:13-15

Matthew 26:51-53

II Corinthians 10:3-5

Once Christians become part of the Kingdom of God do they remain in the earthly kingdom and have responsibilities to it? What Scriptures can you give to support your answer?

5. The Old Testament book of Daniel gives several examples of a believer's relationship with the State. Daniel, after all, became a counselor of the pagan government of Babylon. How did he fulfill his civil responsibilities and maintain his spiritual integrity? Give specific examples.

6. As the early church moved out with the gospel in the book of Acts, the apostles had contact with the civil authorities many times. Read the following and then summarize the lessons which can be learned from these early encounters between the Church and the State:

WHAT WE LEARN FROM CHURCH/SOCIETY ENCOUNTERS IN ACTS	
Bible Passage	Insights Derived
Acts 4:18-30	
Acts 12	
Acts 13:6-12	
Acts 16:16-39	
Acts 21:22-40	
Acts 23:17-35; 24:25-27	
Acts 25:10-27; 26:28-32	



BIBLE STUDY STUDENT WORKSHEETS
PROGRAM 6: WILLIAM TYNDALE
The Priesthood of All Believers

1. Under the Old Covenant in Israel, God had established a definite priesthood through the Levites, with the descendants of Aaron serving as High Priest. What were the duties and responsibilities of the priests?

Exodus 27:20-21

Leviticus 6:9-13

Exodus 29:38-45

Numbers 6:23-27

Deuteronomy 17:8-13

Deuteronomy 20:2

Malachi 2:6-7

How would you summarize these specific responsibilities?

2. Priests were to offer sacrifices and to mediate between God and man. According to the new covenant in Christ, Christ Himself is to be our High Priest and Mediator (I Timothy 2:5). One of the goals of the Reformation was to remove the idols, saints, and prayers to the Virgin so that Christ Himself would be the Mediator and the Priest between man and God. Read Hebrews 4:14-5:10, which talks about Christ as the High Priest. How should this truth affect the personal life of the Christian?

3. Since Christ as our High Priest allows us to draw near to God, Christians are actually a kingdom of priests or a royal priesthood (Rev. 1:6). What does this mean in our personal lives? According to I Peter 2:5, 9-10, what are we to do as a royal priesthood?

According to Revelation 5:10; 20:6, what does being a royal priesthood mean for the future?

4. One of the important functions of a priest is to offer sacrifices. I Peter 2:5 says our sacrifices are spiritual, no longer bloody bulls and goats! Read the following passages and discuss some of the spiritual sacrifices the believer is to make:

THE SACRIFICES OF THE NEW TESTAMENT BELIEVER	
Bible Passage	What is offered to God?
Hebrews 13:15	
Romans 15:16	
Philippians 4:14-18	
Revelation 8:3	
Ephesians 5:2	
Hebrews 13:16	
Romans 12:1-2 [note this unique priesthood with living sacrifices!]	

5. Since every Christian is a priest, every individual Christian can approach God through Christ, without the intercession of priestly sacrifices such as those found in the Old Testament. Yet, the New Testament does speak of rulers or pastors who have positions of leadership in the church. Read the following Scriptures and list what the pastor's responsibilities are.

I Timothy 5:17

I Thessalonians 2:7-11

I Peter 5:1-3

Ephesians 4:11-12

Titus 1:7-9

Hebrews 13:17

How does a pastor's responsibilities and function compare with those of a priest (note similarities and/or differences)?

6. Though the priesthood of every believer had been an important doctrine in the early church, it had lain dormant for centuries until revitalized by the Reformation. It was to be a concept which would have far-reaching implications in society, as well as in the functioning of the church itself. Many historians recognize that the growth of democracy as an ideal as well as the value placed on universal education can be attributed to the working out of the idea of the priesthood of all believers. Explain how these democratic and educational goals could be related to the teaching that every believer is a priest.