1. Why doesn't the book of Revelation use plainer language?
   a. Thomas R. Schreiner – The Southern Baptist Theological Seminary (01:05)

2. Are there other parts of the New Testament that could be considered "apocalyptic"?
   a. Mark Strauss – Bethel Seminary, San Diego (03:50)
   b. Craig S. Keener – Asbury Theological Seminary (05:15)
   c. Greg Perry – Covenant Theological Seminary (05:55)

3. Are there books in the Bible besides Revelation where recapitulation is used?
   b. Robert MacEwen – East Asia School of Theology (09:35)
   c. William Edgar – Westminster Theological Seminary (10:20)

4. What did John mean when he said that he was "in the Spirit"?
   a. Vern Poythress – Westminster Theological Seminary (12:15)
   b. Craig S. Keener – Asbury Theological Seminary (12:45)
   c. Benjamin Gladd – Reformed Theological Seminary (13:15)

5. Why did John describe Jesus as both a lion and a lamb in Revelation 5?
   a. Thomas J. Nettles – The Southern Baptist Theological Seminary (14:55)
   b. Dennis E. Johnson – Westminster Seminary California (17:35)
   c. Mark Strauss – Bethel Seminary, San Diego (19:10)

6. Is Satan a real creature?
   a. Simon J. Kistemaker – Reformed Theological Seminary (21:05)
   b. Glen Scorgie – Bethel Seminary, San Diego (22:30)
   c. Mark Strauss – Bethel Seminary, San Diego (24:10)

7. What are some of the millennial views that Christians have held throughout history?
   a. Craig S. Keener – Asbury Theological Seminary (26:00)
   b. Thomas J. Nettles – The Southern Baptist Theological Seminary (29:00)
8. What are some central theological ideas shared by all evangelical forms of premillennialism, postmillennialism and amillennialism?
   a. James M. Hamilton – The Southern Baptist Theological Seminary (31:20)
   b. William Edgar – Westminster Theological Seminary (31:55)
   c. David W. Chapman – Covenant Theological Seminary (32:40)
   d. Matt Friedeman – Wesley Biblical Seminary (33:20)
   e. John E. McKinley – Talbot School of Theology (34:05)

9. How can a loving God send anyone, even his enemies, into eternal condemnation?
   a. Steve Cowan – Birmingham Theological Seminary (35:40)
   b. John E. McKinley – Talbot School of Theology (38:50)
   c. Glen Scorgie – Bethel Seminary, San Diego (39:50)

10. Are there similarities between the first-century Roman Empire and the modern world that can help us apply Revelation to modern life?
    a. Dan Doriani – Covenant Theological Seminary (44:40)
    b. James M. Hamilton – The Southern Baptist Theological Seminary (46:20)
    c. Vern Poythress – Westminster Theological Seminary (47:35)
    d. Dennis E. Johnson – Westminster Seminary California (48:40)

11. What was the relationship between Judaism and Christianity in the first century?
    a. James D. Smith III – Bethel Seminary, San Diego (52:45)
    b. John E. McKinley – Talbot School of Theology (54:15)

12. What attitude should we have towards unbelieving Jews in the modern world?
    a. Greg Perry – Covenant Theological Seminary (57:30)
    b. Craig S. Keener – Asbury Theological Seminary (58:55)
    c. Michael J. Glodo – Reformed Theological Seminary, Orlando (1:00:20)

13. How should the church respond to the suffering and persecution we endure?
    a. Larry D. Cockrell – Birmingham Theological Seminary (1:03:40)
    b. Simon J. Kistemaker – Reformed Theological Seminary (1:05:25)
    c. John E. McKinley – Talbot School of Theology (1:09:25)
14. According to the letters to the churches in Revelation chapters 2 and 3, what characteristics does Jesus want the church to manifest?
   a. Dennis E. Johnson – Westminster Seminary California (1:11:15)
   b. Dan Doriani – Covenant Theological Seminary (1:14:05)

15. Why is it important that our love and zeal for Christ be coupled with strong doctrine?
   a. Craig S. Keener – Asbury Theological Seminary (1:15:45)
   b. K. Erik Thoennes – Talbot School of Theology (1:17:05)