

Midterm Exam Review

Biblical Theology

If you'll work through this review guide with your lecture and reading notes so that you can give a proper answer to each question, you'll be in great shape for the midterm exam. The outline shows what you were to have been reading as I've lectured, so make sure you're accounting for the required reading, which generally comes from Goldsworthy.*

You may use your Bible and a single-sided 8 ½" page of your own handwritten notes while taking the exam.

1. Who was the first to make the explicit contrast between *biblical* theology and *dogmatic* (systematic) theology?
 - A. Aquinas
 - B. Augustine
 - C. Gabler
 - D. Irenaeus
 - E. Luther
 - F. Origen
2. In the following grid, choose the correct from each line's pair to form what Sailhamer and Brueggemann judge to be a thorough evangelical biblical theological methodology:

<input type="radio"/> Text	<input type="radio"/> Event
<input type="radio"/> Criticism	<input type="radio"/> Canon
<input type="radio"/> Descriptive	<input type="radio"/> Confessional
<input type="radio"/> Diachronic	<input type="radio"/> Synchronic
3. Whose doctrines of *recapitulation* and *regula fidei* constituted what Brueggemann judges to be the first truly biblical theology in the church—other than the canonical writers themselves?
 - A. Aquinas
 - B. Augustine
 - C. Gabler
 - D. Irenaeus
 - E. Luther
 - F. Origen
4. Who came to be known as “the great allegorizer”?
 - A. Aquinas
 - B. Augustine
 - C. Gabler
 - D. Irenaeus
 - E. Luther
 - F. Origen
5. Who's *Summa Theologica* gave him a reputation as a systematic theologian but nonetheless incorporated considerable biblical theological work in that work?
 - A. Aquinas
 - B. Augustine
 - C. Gabler
 - D. Irenaeus
 - E. Luther

*Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids, Mich.: Eerdmans, 2000).

F. Origen

6. Analyze and discuss the implication of Brueggemann's for proposals for Christian interpretation of the Old Testament: (1) The Old Testament is God's word, (2) Jesus Christ is the focus of the Old Testament, (3) our lack of understanding is due to hard hearts and veiled eyes, and (4) Jesus Christ writes the law on our hearts.
7. Discuss the biblical terms that lead us to speak of biblical typology.
8. List and discuss two or three examples of obvious inner-biblical typology that show that the typological method was a pattern of interpretation employed by the biblical authors themselves.
9. How does Fairbairn critique Marsh's assertion that an Old Testament element is only a type if the New Testament itself treats it that way?
10. Draw and label Clowney's "triangle," and briefly explain the dynamic that it illustrates.
11. Draw the "Time of Fulfillment" chart that Brueggemann adapted from Cullmann, and briefly explain how it illustrates the already/not-yet principle of New Testament eschatology.
12. Compare and contrast *allegorization* and *typology*.
13. Analyze and critique the effort to organize biblical theology around the classical topics from systematic theology.
14. Analyze and critique the effort to organize biblical theology around a particular "center."
15. Sketch your understanding of what kind of diversity the entire biblical record displays, also arguing against unbiblical notions about that diversity.
16. Discuss the implications of Goldsworthy's note that the Bible is the word of the *one God, one word* of God, about *one way of salvation, in one written word of God*.*
17. Discuss the four implications that Goldsworthy includes under his heading "The Medium Is the Message."[†]

*Ibid., ch. 2.

†Ibid., 40–43.