

## Lecture Review Questions

### **Lecture #1 - Preliminary Considerations (1) What is “Theological studies?”**

1. What is the difference between theology-as-study and theology-as-stance? How do they interrelate?

Theology as study emphasizes right conceptions about God and de-emphasizes experience and relationship to God. For instance, Aquinas, Hodge, Tillich, and Brunner see theology as "the study of divinity.

On the other hand, theology as stance emphasizes a system of beliefs and practices, convictions held about divinity. William Ames and John Frame would say that "theology is a convictional stance related to divinity." This deals more with living your life in relation to God. It says that theology must relate to life.

The two interrelate through reciprocity. Our study of theology influences the way we live and the way we live influences the way we study theology. Our theological study influences our stance in that it gives confirmations and corrections to the way we have been living. Our theological stances influence our theological studies in that raise questions that we must study on and give us convictions that influence the way we study.

2. Describe the unity and diversity within Christian theology. How can an individual theologian function in such a diverse field?

Christian theology is unified in that it is usually done within the parameters of the Apostle's Creed which gives us common objects of study and common stances toward God.

There is diversity within Christian theology in that the visible church is ecclesiastically, culturally, and chronologically diverse and approaches the various objects of study and stance from different perspectives.

The individual theologian can function in such a diverse field by being aware of his own background and presuppositions that he brings to theology.

3. What particular foci move to the foreground when theology is studied with a pastoral emphasis? Why:?

When theology is studied with a pastoral emphasis it is pastoral priorities that move to the foreground in theological study. Theology is studied through the mental grid of one's present or future role as a church leader.

***Lecture #2 - Preliminary Considerations (2) - What is the Reformed Tradition?***

1. Briefly trace the history of the Reformed tradition in Geneva, the British Isles, and America.

The Reformed tradition basically originated in Geneva under the ministry of John Calvin but it was largely dependent on the thought of the medieval church and Augustine. From there it spread throughout the continent of Europe and found its way to the British Isles through the influence of John Knox, the Puritans, and it culminated in the formation of the Westminster Confession of Faith in 1643.

The Reformed tradition made its way to America through the Colonial Puritans, which led to the formation of the "Old" Princeton Seminary which translated itself into the Southern Presbyterian and Dutch Reformed Churches. Growing out of these was Westminster Seminary which is the fountainhead of Reformed theology as exemplified in Westminster Seminary, Covenant Seminary and RTS.

2. What are the distinctives of the Reformed tradition in its view of Scripture, Theology Proper and Soteriology?

Scripture - The Reformed tradition view the Scripture as an organically unified Covenant of Grace, seeing both the Old Testament and the New Testament as normative for today, where- as other traditions often view the Old Testament and New Testament as mutually exclusive.

Theology Proper - The Reformed tradition tends to emphasize the more transcendent attributes of God, such as His aseity, omnipotence, holiness, omniscience, omnipresence, eternality, etc.. In contrast other traditions emphasize the more immanent attributes of God, such as love, mercy, patience, etc..

Soteriology - The Reformed tradition emphasizes the "Five Points of Calvinism" as found in the "TULIP" formula: Total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.

3. How has Calvinism understood the expansion of Christ's Kingdom as fulfilled in the gospel and cultural mandates?

Calvinism sees all activities in life as fundamentally religious in character. It sees that Christ's kingdom has already come, in some sense, and is yet to come, in another sense. During this period of time, what is referred to as the now and the not yet, the kingdom of Christ expands through both the gospel and cultural mandates. To fulfill the cultural mandate the Reformed tradition emphasizes that we do not immerse ourselves in culture, but neither do we have an aversion to culture. As such, all of human activity is to be brought under the dominion of the cultural mandate.

### ***Lecture #3 - Preliminary Considerations (3) Theological Method***

1. Discuss the differences and interaction between the content of a theology and theological method.

The content of theology concerns itself with what theological positions are correct and incorrect. The method of theology concerns itself with what procedures are to be used to form a theological system.

The two interact in the sense that the two are mutually determinative. Our method determines what content we will arrive at. However, certain presuppositions of content, such as the authority of the Bible, authority of the church, noetic effects of sin and unity of Scripture will play a large part in determining what methods we use.

2. List John Frame's "tools" for theology.

Language, philosophy, logic, science, history and personal qualities.

3. What are the two (three) sources of revelation? How do these correspond to the three theological resources available to us?

Special revelation (scripture) and general revelation (nature) are the two sources of revelation. However, from here general revelation can be broken down into two categories - the external world and people, who are made in God's image.

Special revelation corresponds to the theological resource of Scriptural exegesis.

General revelation found in the external world corresponds somewhat to the theological resource of interaction in community.

General revelation found in people also corresponds to interaction in community and to Christian living, with possibly a greater correspondence to Christian living.

4. What three questions are of particular concern in biblical studies, practical studies, and theological studies?

- a. How do we get theology from the Bible?
- b. How do we formulate systems in the community of faith?
- c. How do we apply theology to life?

### ***Lecture #4 - Deriving a Theology from Scripture (1) - Sacred Scripture and Ecclesiastical Theology.***

1. Describe the common medieval outlook on the relation of Scripture and ecclesiastical theology.

The medieval outlook on Scripture was that it was a divine book with mysterious manifested meanings, and in fact, it had a fourfold meaning - the *quadriga*. Common believers were in general uneducated, illiterate and unable to obtain Bibles and understand them. As such, they felt that it was necessary for the Ecclesiastical authorities to interpret and apply theology for the common believers. As such they saw the Scripture and Ecclesiastical theology as completely harmonious and both were unquestionable authorities for believers.

2. Describe the early protestant outlook on the relationship between Scripture and ecclesiastical theology.

The early protestants saw the Scripture and Ecclesiastical theology as inharmonious and contradictory on many crucial points and therefore, they felt that the church was in significant error. They viewed the Scripture as authoritative over ecclesiastical tradition and the common believer and their view was that Scripture must be translated in its literal sense, i.e. as originally intended by the writer in his historical context.

As such they formulated the doctrine of *Sola Scriptura* in which the Scripture was the only unquestioned authority to which ecclesiastical authority must always be subordinate.

3. How can the protestant church continue in the tradition of *Sola Scriptura*?

The protestant church can continue in the tradition of *Sola Scriptura* by maintaining Biblical authority and not equating Scripture (the autographa) with theology, as this leads to a loss of absolute Biblical authority. Also, all ecclesiastical pronouncements must always be subject to revision. Furthermore they must recognize the fact that there is a derivation gap between explicit and implicit teachings of Scripture and the theological formulations of the church.

### ***Lecture #5 - Deriving a Theology from Scripture (1) Thematic Derivations in Reformed Scholasticism.***

1. Explain and illustrate how medieval catholics and early protestant theology were different in content but similar in method.

The medieval catholics and early protestants were similar in method in that they both had a thematic focus, using Aristotelian philosophical and theological categories to organize their content but they arrived at different conclusions on their theological content in areas such as the doctrines of *Sola Scriptura*, *Sola Fide*, etc..

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2. Why is it appropriate to characterize Calvin's derivations of theology from Scripture as predominantly thematic?

In his Institutes Calvin organized his theology in a thematic order, using Aristotelian categories. He was departing from Scriptural order and arranging the data of Scripture in a logical order.

3. Demonstrate the thematic tendencies of seventeenth and nineteenth centuries Calvinistic scholasticism.

The Westminster Confession of Faith is organized under thematic categories, in commentaries on Genesis Matthe Poole goes beyond the simple of meaning of particular verses to show how they relate to other Biblical themes.

In the nineteenth century, Charles Hodge says that it is the task of the theologian to "collect, authenticate, arrange, and exhibit" biblical truths "in their internal relation to each other."

***Lecture #6 - Deriving a Theology from Scripture (3) - Methodology in Reformed Scholasticism***

1. How are technical terms formed in theology? Give examples of each major way.

Data is collected from extra-Biblical sources, and philosophical or common terms are used to describe a theological truth. The terms are then selected, often using Neo-Platonic or Aristotelian categories and are then used as technical terms for ecclesiastical theology.

Another way is when Biblical sources are used exclusively for data but terms are often used in different ways than in the Bible. These are then selected, and the emphasis is often on using Pauline terms and then they become technical terms for ecclesiastical theology.

Examples of the first way are "person of Christ," "divine and human natures of Christ," "co-essentiality of the Father and Son," and "subsistence of persons in the Godhead." Examples of the other way are "justification by faith," and "eternal generation of the Son."

2. What is a theological proposition? How is one formed out of Scripture? Why must scholastic theology deal primarily with propositions?

A theological proposition is an indicative sentence. It is formed by taking the various kinds of expressions and genre's and transforming them into propositions through low level inferencing and arrangement according to themes of interest. Scholastic theology must deal primarily with propositions because they enable one to reach theological conclusions that are as logically comprehensive and coherent as possible.

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3. Give a simple example of the formation of a doctrinal conclusion out of several propositions.

- a. There is no evidence of a dual personality of Christ in Scripture.
  - b. Both human and divine natures are presented in Scripture in one person.
  - c. The one person is spoken of in terms true of either one of the natures.
- Conclusion - Jesus Christ was fully human and fully divine.

4. What categories do Scholastic theologians usually use as they strive for comprehensive theological systems?

Doctrines of God, Christ, Sin, Scripture, Eschatology

***Lecture #7 - Deriving a Theology from Scripture (4) - Evaluating Reformed Scholasticism***

Summarize the benefits and dangers of scholastic approaches to formulating:

1. Technical Terms –

Benefits - a diversity of usages of Biblical terminology in the church would lead to confessional disarray and fragmentation and as such, technical terms with restricted usages lead to confessional conventions and coherence. Also, technical terms help to communicate Biblical concepts in contemporary idiom.

Dangers - Foreign, anti-Biblical concepts are introduced into theology. Also, terms that were once contemporary no longer communicate adequately. There is danger in using technical terms from the Bible in that the same terms are used differently and we may arrive at one technical meaning and read it into all uses of the same terminology.

2. Theological Propositions -

Benefits - They take the variety of expressions in Scripture and transform them into manageable, indicative predications. They make things more manageable and easier to work with.

Dangers - There is a tendency to identify serious, academic theology with one mode of expression such that theology is reduced to a discussion of sterile propositions in a way analogous to a logician or a scientist. Also, there can be a loss of the fuller range of religious expressions such as emotional ejaculations and moral exhortations.

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3. Doctrinal Conclusions -

Benefits - They put scattered explicit teachings into logical relations. They infer the implications of explicit teachings. And, they help formulate a coherent presentation.

Dangers - There can be a failure to account for all explicit teaching relevant to a subject. There can be a failure to account for mysteries in Scripture due to God's incomprehensibility and finitude of human intellectual powers. And, there can be a failure to stop short of speculations that have little or no grounding in Scripture

4. Theological Systems -

Benefits - Give a frame of reference for particulars.  
Gives insight into implicit ideas.  
Gives a more comprehensive outlook for life.

Dangers - Historia Salutis subordinated to ordo salutis  
Immanence of God subordinated to transcendence of God.  
Particularities of Scripture are forced into a system.

***Lecture #8 - Deriving a Theology from Scripture (5) - The Rise of Biblical Theology.***

1. Describe the major uses of the term "Biblical Theology" before Vos. Why is Vos' concept of Biblical Theology so important to us?

In the 16th century Biblical theology was concerned with searching Scripture for proof texts for Systematics and for "apostolic simplicity."

In the 17th-19th centuries Biblical theology was used as a term to signify the recovery of actual beliefs conveyed in Scripture.

In the 20th century with the rise of neo-orthodoxy Biblical theology came to be used to describe the understanding of the "Hebrew mindset" of a dynamic, historically oriented religion. These folks seemed to think that the Jews did not think logically. G.E. Wright defined it as "the confessional recital of the acts of God in a particular history, together with the inferences drawn therefrom."

Hodge viewed Biblical theology as exegetical induction whereby you ascertain the facts that you will organize for systematic theology. Warfield saw it as the basis and source of systematics.

Vos defined Biblical theology as the process of the divine self revelation structuring the Bible.

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2. Explain how Vos' concept of Biblical Theology depends on his view of redemptive history.
3. What is the basic method of Vos' Biblical Theology? How is it similar to and different from traditional scholastic Systematic Theology?

***Lecture #9 - Deriving a Theology from Scripture (9) - Old Testament Biblical Theology***

1. What are the basic methodological differences between scholastic covenant theology and Biblical-theological covenant theology?

Scholastic covenant theology sees covenants in terms of relationships. It looks at covenant from above. It takes the general principle and goes back to the Bible and sees how it applies.

Biblical-theological covenant theology sees covenants in terms of events. It takes the Biblical-historical data, and derives general principles from it. It looks at covenants from below.

2. Describe the major developments of Reformed scholastic Federalism?

It had its beginnings in two sources. In Zurich Zwingli saw that there was a continuity in the communities of the Old and New Testaments. They saw only two types of people, those in Christ and those in Adam. Another source was in Geneva in Calvin's writings where covenant ideas were present but were not used as major organizing principles. It moved from these sources to Holland in the writings of Cocceius and Kloppenberg and to England in William Ames and the Westminster standards. Cocceius saw two covenants, a covenant of nature with Adam as the Federal Head and a covenant of grace with Christ as the Federal head. In the Westminster Shorter and Larger Catechisms the two-covenant model was used and this has led to current Federalism which sees a covenant of works with Adam as the Federal Head and a Covenant of Redemption with Christ as the Federal Head. This covenant of redemption is an eternal covenant between the Father and Son and it works itself out historically in the Covenant of Grace.

3. Summarize the major developments in Reformed Biblical-theological covenant theology.

Gerhardus Vos was the major developer of covenant theology in which he sees periodization as the basis of shifts in form & content of revelation. Meredith Kline further developed these concepts through ancient near-eastern studies in which he noticed that ancient vassal treaties as having marked similarities to the structure of biblical covenants. O. Palmer Robertson has synthesized covenant theology in his book **The Christ of the Covenants**.

## ***Lecture #10 - Deriving a Theology from Scripture (7) - New Testament Biblical Theology***

.1 Why is a redemptive-historical outlook on the NT different from such an outlook on the OT? What have been the results for NTBT?

Both focus on the redemptive history as the center of the Bible but OTBT has a much longer history to draw from with great variety. It has a great number of events and persons to draw from, such as Adam, Noah, Abraham, Moses and David. NTBT has a very short history to draw from, mainly from Christ and the Apostolic church. As such, the result has been that NTBT seems to focus primarily on how the N.T. interprets the Redemptive Historical events through the eyes of different writers.

2. Compare and contrast traditional outlooks on NT eschatology and Biblical Theological outlooks.

Traditional outlooks on NT eschatology see eschatology as a separate category of theology concerned mainly with last things. Hence systems of theology develop over how the events of the last days will come about - i.e. premillennialism, amillennialism, postmillennialism, etc.. Biblical theology sees eschatology as the study of everything from the first coming of Christ till the second coming of Christ. Hence, BT sees eschatology from as a quasi-realized, inaugurated eschatology, a now and not yet scheme. And, the traditional divisions of theology are now seen as subdivisions of NT eschatology.

3. How does NTBT deal with the gospels? How is this different from traditional approaches?

NTBT deals with the gospels as the message of the coming of the kingdom of God and focuses on how each writer of the gospels interprets the coming of the kingdom in the life of Christ. This is different from traditional approaches in that they generally tend to look at the gospels from historical, moral and thematic approaches.

4. How does NTBT handle Pauline theology? How is this different from traditional approaches?

NTBT finds the saving activity of God in the advent and work, particularly the death and resurrection of Christ as the central motif in Pauline theology. From this starting point it moves outward to deal with eschatology, the *historia salutis*, and the *ordo salutis*.

Traditional approaches see justification as the central focus of Pauline theology, and moved out from there to deal with first legalism vs. gospel, then the *ordo salutis*, *historia salutis*.

In traditional approaches the *ordo salutis* takes priority over the *historia salutis* but in NTBT this is reversed.

## ***Lecture #11 - Deriving a Theology from Scripture (8) - Values and Dangers of Biblical Theology***

1. What are some of the values and dangers of Biblical theology for the exegetical enterprise?

It can give us changing models for exegesis and help us to reassess our doctrinal arrangements. It can show us new priorities and insights. It can help us focus on theology from below, whereas traditional theology tends to see it from above. The dangers for exegesis fall mainly in the area of terminology. Whereas BT may sometimes claim to be more biblical in fact it takes scripture and rearranges it topically just as systematians do. Furthermore there is the danger of omission as BT tends to focus on narrow redemptive-historical concerns and leaves out important parts of the bible such as wisdom literature.

2. What are some of the values and dangers of Biblical theology for systematic theology?

For systematic theology, BT gives more freedom. Also, it calls systematic theology to more restraint. Due to logical inferencing, ST sometimes leads to abstraction and speculation in such areas as the lapsarian controversy and the free will and divine sovereignty relations.

However, there is a danger that BT may cause a de-emphasis in ST and a disconnection from historical Christian theology. Further, there is the danger of the fragmentation of the church in that systematics are needed to give the church a single confession as this leads to coherence in the Scripture and the church.

## ***Lecture #12 - Deriving a Theology from Scripture (9) - Literary Derivation***

1. Describe the reformational, critical, and evangelical backgrounds to literary sensitivity in exegesis.

During the Reformation, Renaissance methods of interpretation, which focus on an appreciation for literary qualities of writings, came to the fore and were used somewhat by Luther, Calvin, and Zwingli.

Critically there have been many developments such as Source criticism, form criticism, traditional historical criticism, redaction criticism, canonical criticism and various types of literary approaches.

In evangelical circles the focus has shifted from a historical to a literary point of view, creating an independence from ST and focusing on the theologians of the NT. The focus has been on the occasionality, structure and theology of each book.

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2. What are the four main concerns of literary approaches to the Bible?

- a. The variety of genre's - each has it's own unique organizing principles. Narrative, law, poetry, prayers, songs, letters, etc..
- b. The integrality of form and content - the medium is the message. If you denude the message from its medium you strip the message of some of it's meaning.
- c. The variety of circumstances - each writer had his own personality, plans, hopes and specific ministry, and each audience had it's own strengths, weaknesses and specific needs.
- d. The ideological diversity of the individual writers.

3. Name and explain three values of theological reflection growing out of a literary-sensitive approach to the Bible.

- a. Literary theology sees value in all of scripture. ST tends to focus on the Pauline corpus and BT tends to focus on the Redemptive-historically oriented corpus and tends to de-emphasize wisdom literature and law. It sees each portion of Scripture as having theology of canonical value and keeps the big picture in mind.
- b. It accounts for different types of theological reflection. It appreciates such things as parables as theology, law as theology, poetry as theology, prayer as theology, etc. It sees that theology is not bound to the forms of essay or propositional exactitude but that it is done in many forms.
- c. It also accounts for different emphases in theology. It appreciates the various ideological emphases of Scripture. It sees that theology is not an attempt at comprehensive, detached metaphysics, but that it is an act of service.

4. Name and explain two dangers of following a literary-sensitvie approach to the Bible.

- a. Tension with traditional emphases - traditional theology focus on systematics, biblical scholastic and redemptive-historical foci whereas literary theology emphasizes worship, suffering, anthropomorphisms and other aspects just as much.
- b. Tension with traditional forms - traditional theology is propositional, and largely in essay form and it is difficult for them to adjust to literary allowances for songs, drama, poems, and figures of speech.

## ***Lecture #13 - Formulating a Theological System (1) - Influences on Theological Formulations***

1. What is the popular evangelical misconception of the relation between exegesis and theological formulations? How does the necessity of selectivity and contextualization mitigate against this misconception?

The popular misconception is that the church has simply exegeted the Scripture and in a simple straightforward manner adopted the theological tenets of the Bible with no manipulation. However the church is not able to take in all of the fruits of exegesis.

Systematic theology, Biblical theology and literary analysis give us countless exegetical summaries of indefinite variety and interconnection. Since the church is unable to take all of this in it is necessary that it select a relatively narrow range of theological truths and formulate theology from them.

Contextualization enables the church, which is always changing and multifaceted to reshape theology into acceptable forms.

2. Explain the three influences on theological formulation. Give an example of each.
  - a. Heritage - the work of the Holy Spirit in the past which is acknowledged and respected by present day theologians. An example of heritage is the theological school or denomination you come from.
  - b. Present Community - the community of believers you are currently involved with that helps with modern formulations and determines orthodoxy for the church today. An example would be pastors and members of the church you attend.
  - c. Private judgment - this is what I believe for myself. It is my own opinion of what the bible teaches.
3. How are we tempted to go to extremes in handling the three influences on theological formulations?
  - a. Heritage - we are tempted to underemphasize heritage showing little or no respect to wisdom from the past. Or we are tempted to overemphasize heritage, conforming perfectly to the past and losing the doctrine of sola scriptura.
  - b. Present community - temptation is to underemphasize the present community and become a lone ranger Christian or to overemphasize the present community so that we determine all of our beliefs by what our contemporaries say.

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c. Private judgment - we may underemphasize private judgment so that we do not think for ourselves or we may overemphasize private judgment such that we become lone ranger Christians.

4. How may we exercise responsible choices in forming a theology?

By depending on all of our sources for theology such that we maintain a balance.

### ***Lecture #14 - Formulating a Theological System (2) - Variety in Heritage***

1. How can we distinguish the mainstream of Christian orthodoxy from divergent points of view?

2. How does the Reformed tradition display variety? Why should we be aware of this variety?  
It's many different proponents display different emphases, outlooks and systems.

3. How do the Westminster and Belgic Confessions display the tendency of Reformed scholasticism toward theology "from above"?

The Belgic confession begins with the knowledge of God and moves downward to speak of creation, and providence. The WCF begins with the knowledge of God and moves downward to discuss the decrees of God. Z